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«مقاله پژوهشی»

بررسی رجالی اسناد تفسیر منسوب به امام عسکری(ع) از شیخ صدوق تا عسکری

کاظم استادی

چکیده

کتاب تفسیر منسوب به امام حسن بن علی عسکری(ع) یا تفسیر ابومحمد اطروش، از تفاسیر مأثور متقدم شیعه است؛ که از دیرباز میان اندیشمندان شیعه امامیه، مخصوصاً علمای متأخر، مورد مناقشه و گفتگو بوده است؛ و حتی عده‌ای، آن را به نسبت امامین عسکریین(ع)، جعلی و موضوع می‌دانند. مناقشات درباره این کتاب، چند بُعدی است؛ یعنی هم شامل تاریخ تألیف و انتساب کتاب به مؤلف می‌شود، و هم شامل اسناد، روایان و محتوای کتاب می‌شود. بنابراین لازم است این تفسیر از جهات گوناگون مورد بررسی قرار گیرد؛ یکی از این ابعاد، بررسی رجالی روایان این اثر است تا مشخص شود که سلسله اسناد تفسیر چگونه هستند؟ آیا در این سلسله روایان، افتادگی و اضطرابی وجود دارد؟ نیز، وضعیت رجالی این روایان چگونه می‌باشد؟ از آن جهت که بررسی روایان اسناد تفسیر تا شیخ صدوق، در مقالات دیگری پرداخته شده، در نوشته حاضر، تنها به بررسی رجالی ده تن از روایان اسناد این تفسیر، از شیخ صدوق تا عسکری اطروش پرداخته شده است. در این بررسی رجالی روایان، مشخص شد که غالب روایان این بخش از اسناد تفسیر، در منابع امامیه، مجهول هستند و دیگر افراد نیز توثیق نشده‌اند.

واژه‌های کلیدی

حسن بن علی، اطروش، تفسیر امام حسن ناصری عسکری، احتجاج، صدوق.

۱ کارشناسی ارشد علوم قرآن و حدیث، دانشگاه قرآن و حدیث قم، قم، ایران.

نویسنده مسئول:

کاظم استادی

رایانامه: kazemostadi@gmail.com

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ORIGINAL ARTICLE

Rijālī Review of Isnād in the Interpretation Attributed to Imām ‘Askarī (AS) from Sheikh Sadūq to ‘Askarī

Kazem Ostadi

M.Sc., Qur'an and Hadith Sciences,
University of Qur'an and Hadith,
Qom, Iran.

Correspondence

Kazem Ostadi

Email: kazemostadi@gmail.com

ABSTRACT

The Tafsīr book attributed to Imām Hassan ibn ‘Alī ‘Askarī (AS) or Tafsīr of Abū Muḥammad Uṭrūsh is one of the Tafsīr al-Ma’thūr (traditional interpretation) of early Shi’a, which has long been the subject of controversy and discussion among Imāmī Shiite thinkers, especially the later scholars; and even some consider it as fabricated which has been attributed to Imāmāyn ‘Askarīyayn (AS). Controversies about this book are multidimensional; that is, it includes both the date of authorship and attribution of the book to the author, and also includes the Isnād, narrators, and content of the book. Therefore, it is necessary to examine this interpretation from various aspects; one of these dimensions is the rijālī review of the narrators of this work to find out how is its chains of transmitters? Is there any vacancy and anxiety in these chains of narrators? And also, what is the rijālī status of these narrators? Since the review of the narrators of Isnād up to Sheikh Sadūq has been discussed in other articles, in this article, only the rijālī review of ten of the narrators of this Isnād is discussed from Sheikh Sadūq to ‘Askarī Uṭrūsh. In this rijālī review of the narrators, it was found that the majority of the narrators of this part of the Tafsīr Isnād are unknown in the Imāmī sources, and the rest have not been confirmed.

KEYWORDS

Hassan ibn ‘Alī, Uṭrūsh, Tafsīr of Imām Hassan Nāṣirī ‘Askarī, Ihtijāj, Sadūq

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Introduction

The Tafsīr attributed to Imām Hassan ibn ‘Alī ‘Askarī (AS) is one of the early narrative and Hadīth interpretations of Shi’a, in which, many verses are interpreted and most of the interpretations are about the miracles of the Prophet (PBUH) and the Shiite Imāms, i.e. the issues of Imamate and Wilāyat (Guardianship). The existing text of this commentary is incomplete and somehow mixed up (Ostadi, 2021: 3) and only includes up to the verse 282 of Surah Al-Baqarah, among which many verses are missing; and in its printed version, about 379 narrations are numbered (‘Askarī, 1409 AH: entire text). This commentary, compared to similar books, has many manuscripts; so that it has nearly one hundred manuscripts (see: Derayati: 2012, the entry of Imām ‘Askarī’s commentary), which is rare in its kind, although most of the manuscripts are late and new.

Meanwhile, it is necessary to know two things about this book: 1) the inattention of catalogers and translators to this commentary. 2) the controversial text of this interpretation. The Tafsīr book attributed to Imām Hassan ‘Askarī (AS) has long been the subject of controversy and discussion among Shiite scholars (e.g. see: Ibn Ghadāirī, 1422 AH: 98), especially later and contemporary scholars. For example, Allameh Shūshtarī (1416 AH), apart from the book Akhbār al-Dakhīlah (Shūshtarī, 1401 AH, 1: 152 and 228), in several places of Qāmūs al-Rijāl, refers to the point that this book is Mawḍū‘ (Shūshtarī, 1410 AH, 2: 467; 10: 15; 7: 236; 8: 541; and 19: 6). Ayatollah Khomei (1413 AH) also gave the same opinion in his Encyclopedia of Rijāl al-Ḥadīth, under the title "‘Alī Ibn Muḥammad Ibn Sayyār" regarding ‘Askarī’s interpretation (Khomei, 1413 AH, 13: 157).

The controversies of this Shi’a book are multi-dimensional and consist of many layers;

that is, it includes both the date of creation and also the attribution of the book to the author, as well as the Isnād and content of the book (e.g., see: the entire text; Ostadi, 1985: the entire text).

Problem Statement

Considering the long-standing controversies about the interpretation attributed to Imām Hassan ‘Askarī (AS); it is necessary to examine this book from different aspects: One of these dimensions is reviewing the Isnād of this book; which can be done in several ways: 1: examining the form of Isnād in manuscripts. 2: Examining the narrators of the Isnād in terms of omission or rijālī translation. In this way, what are the chains of interpretation Isnād? Does this chains also have omitted narrators? What is the rijālī status of these narrators?

Since reviewing the narrators from Sheikh Sadūq to Imām Hassan ‘Askarī (AS) has been discussed in another article, in the present article, only the rijālī review of the narrators of the Isnād of this commentary from Sheikh Sadūq to ‘Askarī will be considered.

Background

There have been brief discussions and critical references about the interpretation attributed to Imām Hassan ‘Askarī (AS) in some early and late sources, some of which were mentioned earlier. Also, there are independent works related to this book: "Ostadi, Reza (1985), a discussion about the interpretation of Imām Hassan al-‘Askarī (AS), "Hashemi, Fatemeh (2006), checking the authenticity and validity of the narrations attributed to Imām ‘Askarī (AS)" and "Lotfi, Mahdi (2007), an interpretation Isnād attributed to Imām Hassan ‘Askarī (AS); Ostadi, Kazem (2021), "Analyzing the content of the stories of narrators of Tafsīr attributed to Imām Hassan ‘Askarī (AS)", etc.

A- Isnād of Tafsīr from Sheikh Sadūq to ‘Askarī

Three to four types can be proposed for this Tafsīr attributed to Imām ‘Askarī (AS): 1- Isnād on the manuscripts of the Tafsīr attributed to Imām Hassan ‘Askarī (AS); which are of two types. 2- The Isnād of this Tafsīr, in the book called Al-Iḥtijāj. 3- Similar sanad in individual narrations of other sources; like the narrations of the works of Sheikh Sadūq 4- Possible and substitute Isnād. (See: Ostadi, 2021: the entire text)

Apart from the Isnād of the interpretive narrations of Sheikh Sadūq from Astarabadi in his works, all three other types of Sanad of the Tafsīr book attributed to Imām Hassan ‘Askarī (AS) and Iḥtijāj have two stages: one. Isnād of Narrators up to Sheikh Sadūq (see: Ostadi, 2021: the entire text); two. Isnād of Narrators from Sheikh Sadūq to Imām Hassan ‘Askarī (AS); that each of these steps has its own specificities and importance. (For more information, see: Ostadi, 2021: the entire text).

It is true that the narrators from Sheikh Sadūq to ‘Askarī are similar in three categories of Tafsīr Isnād, i.e. Isnād of manuscript, Isnād of Sadūq narrations, and Isnād of the book of Iḥtijāj; but these methods also have important differences; which include:

1- The Isnād of Manuscripts of Tafsīr reached the 11th Imām (AS); of course, this connection is Muḏū‘ (see: Ostadi, 2021: the entire text). And on the other hand, since Sheikh Sadūq did not have the book of Tafsīr in his possession (we will talk about this soon), it seems that these Isnād entered the manuscripts of Tafsīr in a newly written and distorted form.

2- The sanad of ‘Askarī’s interpretation in the book of Iḥtijāj reaches Imām Hādī (AS); which is also seen in the Isnād of narrations of Sadūq (see: Tabrisī, 736 AH 1); And of course, this connection is also one of the writings of the

copyists of the works of Sadūq (see: Ostadi, 2021: D, the entire text).

3- The Isnād of the narrations of Sadūq, which reach the narrations of Tafsīr of ‘Askarī in two ways, have two important points: 1. These Isnād of Sadūq do not directly reach the main book of interpretation; rather, as mentioned, Sadūq had access to some narrations of Tafsīr, and through intermediaries; not all the text of the commentary. Two. The Isnād of narrations of Sadūq, apart from their two ways, are different in different sources of Sadūq; and some of them that have been corrected reach the 11th Imām. And some others reach Imām Hādī (AS); and some others go back to Hassan ibn ‘Alī Nāṣirī from his father; of course, and in fact, all these Isnād are from Hassan ibn ‘Alī ‘Askarī Nāṣirī Uṭrūsh (see: Ostadi, 2021: the entire text). To pay more attention to the Isnād types of ‘Askarī interpretation and their differences, look at the table of interpretation Isnād on the next page.

In any case, we are faced with these names for rijālī review of the narrators of Tafsīr from Sheikh Sadūq to ‘Askarī: Sheikh Sadūq, Muḥammad ibn Qāsim Mufassir, Yūsuf ibn Muḥammad ibn Zīyād, ‘Alī ibn Muḥammad ibn Sayyār, the fathers of Yūsuf and ‘Alī, Aḥmad ibn Hassan Al-Ḥusaynī, Hassan ibn ‘Alī ‘Askarī Uṭrūsh in addition to ‘Alī ibn Hassan ‘Askarī (father of Nāṣir Uṭrūsh). If we also consider Ibn Ghaḏāirī’s article (see: Ibn Ghaḏāirī, 1422 AH: 98) about ‘Askarī’s commentary, Sahl Dībājī is also added to these people. Therefore, for rijālī review of the narrators of Tafsīr from Sheikh Sadūq to ‘Askarī, it is necessary to consider rijālī review of ten people; which we will consider soon and after preliminary mention.

Tafsir Isnād of Nāsir Utrūsh, Attributed to Imam Hassan Askarī (AS)

		+600 AH	+575 AH	+550 AH	+525 AH	+475 AH	+450 AH	+425 AH	+400 AH	+375AH	+350 AH	+325 AH	+300 AH	+275 AH	+250 AH
1	early probable sanad from Suhail Dībājī (according to Ibn Gadā'irī)	--	--	--	--	--	--	Muhammad ibn Ali ibn Muhammad ibn Ja'far ibn Daqāq (Rifāq)	Abu Muhammad Ja'far ibn Ahmad ibn Ali al-Qumī	Sahl ibn Ahmad Dībājī (d. 380 AH)	Abīh	?	?	?	?
2	The Commentary of Imam Askarī (AS) (the oldest manuscript dated back to 808 AH)	--	--	--	--	--	Narrator of Qala is unknown (lower than majhūl and muhmal)	Muhammad ibn Ali ibn Muhammad ibn Ja'far ibn Daqāq (Rifāq)	Abul-Hassan Muhammad ibn Ahmad ibn Ali ibn Hassan ibn Shāzhān (412 AH) and Abu Muhammad Ja'far ibn Ahmad ibn Ali al-Qumī	Abū Ja'far Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Ziyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhammad (d. 260 AH)
3	The Commentary of Imam Askarī (AS) (manuscripts A, B, D, T, Q, W)	--						Muhammad ibn Ali ibn Muhammad ibn Ja'far ibn Daqāq (Rifāq)	Abul-Hassan Muhammad ibn Ahmad ibn Ali ibn Hassan ibn Shāzhān (412 AH) and Abu Muhammad Ja'far ibn Ahmad ibn Ali al-Qumī	Abū Ja'far Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Ziyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhammad (d. 260 AH)
4	The Commentary of Imam Askarī (AS) (manuscripts B, S, S, W)	Narrator of Qala is unknown (lower than majhūl and muhmal)	Abulfadl Shāzhān ibn Jibrīl ibn Ismāīl al-Qumī (590 to 600 AH)	Muhammad ibn Sharāhatk al-Husseinī al-Jurjānī (from 533 AH)	Abi Ja'far Muhtad ibn Hārith al-Mar'ashī (d. 539 AH)	Abi Abdullah Ja'far ibn Muhammad al-Durīstī	Abīh	?	?	Abū Ja'far Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Ziyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhammad (d. 260 AH)

5	The Commentary of Imam Askarī (AS) (new-written margined sand, dated back to 880 AH)	Narrator of Qala is unknown (lower than majhūl and muhmal)	Abulfadl Shāzhān ibn Jibrīl ibn Ismāīl al-Qumī (590 to 600 AH)	Muhammad ibn Sharāhatk al-Husseinī al-Jurjānī (from 533 AH)	Abi Ja'far Muhtad ibn Hārith al-Mar'ashī (d. 539 AH)	Abi Abdullah Ja'far ibn Muhammad al-Durīstī	Abīh	?	?	Abū Ja'far Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	?	?	Hassan ibn Ali ibn Muhammad (d. 260 AH)
6	Ihtijāj, Ardakan Manuscript (376 AH), Isnad of the Commentary of Imam Askarī	--	Al-Ihtijāj attributed to Abu Mansūr Tabrisī (ca. 588 AH)	?	Abi Ja'far Muhtad ibn Hārith al-Mar'ashī (d. 539 AH)	Abi Abdullah Ja'far ibn Muhammad al-Durīstī	?	?	Abu Muahmmad Ja'far ibn Ahmad	Abū Ja'far Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	(kāna abawānā Imāmayn) 'An Abū Muhmmad Hassan ibn Ali Askarī	Abī	Ābāyih
7	conclusion of Sheikh Sadūq's chains of transmitters 1 (abawayhimā)	--	--	--	--	--	--	--	--	Abū Ja'far Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	('An abawayhi mā) Al-Hassan ibn Ali al-Nāsirī	Abīh	Ābāyih
8	conclusion of Sheikh Sadūq's chains of transmitters 2 (Ahmad ibn Hassan al-Husseini)	--	--	--	--	--	--	--	--	Abū Ja'far Muhammad ibn Ali ibn Hussein ibn Musā ibn Bābiwayh al-Qumī (Sheikh Sadūq)	Abulhassan Muhammad ibn Qasim al-Mufasssir Astarābādī al-Khatīb	Abu Yaqūb Yūsuf ibn Zīyād and Abu al-Hussein Ali ibn Muhammad ibn Yasār	('An abawayhi mā) Al-Hassan ibn Ali al-Nāsirī	Abīh	Abīh

B- The gaps and the time interval between the manuscripts and the final narrators

Three different approaches can be adopted regarding the Irsāl in Isnād of interpretation attributed to Imām ‘Askarī (AS); each of which is very important in turn.

1- The time interval between manuscripts and narrators

There is a time interval between almost all the manuscripts of the ancient works, with their authors or narrators of the works. The commentary book attributed to Imām Hassan ‘Askarī (AS) also has a time gap between the manuscripts and the narrators of the Isnād in all three types of Sanad; that is: A- Isnād of manuscripts of Tafsīr. B- Isnād of interpretation in Ihtijāj. C- Isnād of interpretation in the works of Sheikh Sadūq.

The minimum time interval from the manuscripts of the Tafsīr book to the narrators of its Isnād, as well as some Tafsīr narrations in the works of Sheikh Sadūq, is about two hundred years; it means that all of them have a long version Irsāl.

Only if the manuscript of ‘Uyūn Akhbār al-Reza (AS) dated around the 4th century is correct; this means that there are 9 narrations of the narrations of commentary attributed to Imām Hassan ‘Askarī (AS) in the works of Sadūq are without a time interval from the manuscript to the narrator of the narrations (i.e. Sheikh Sadūq). (See: Ostadi: 2021).

2- Irsāl and Omission of the Narrators of Tafsīr in the Isnād up to Sheikh Sadūq

There are three types of Isnād for the narrations of Tafsīr up to Sheikh Sadūq; two types are the Isnād for the manuscripts of the Tafsīr book attributed to Imām ‘Askarī (AS) and one type is the Isnād for about forty narrations in the book known as Ihtijāj. Apart from the initial Irsāl of Isnād up to unknown narrators in the fifth and

seventh centuries, this Isnād has clear and hidden intervals; such as: A- An omission in the Isnād of Shādhān ibn Jibrīl. B- An omission in the Isnād of the narrations of the book known as Ihtijāj. C- An omission in the Isnād of Muḥammad Daqāq. (See: Ostadi: 2021).

3- Irsāl and omission of narrators in Tafsīr Isnād from Sadūq to ‘Askarī

In order to be accurate in Irsāl and omission of the narrators of Tafsīr after Sheikh Sadūq to ‘Askarī, it is very important to know the type of ‘Askarī's Tafsīr. Regarding the speaker and the owner of ‘Askarī's Tafsīr, there are three situations or perspectives in front of us:

1- This Tafsīr is attributed to the tenth Imām, that is, Imām Hādī (AS), who was martyred in 254 AH; as some have said like Ibn Ghaḍāirī (Ibn Ghaḍāirī, 1422 AH: 98).

2- This Tafsīr is attributed to the 11th Imām, that is, Imām Hassan ‘Askarī (AS), martyred in 260 AH; as some notable people say (see: Ostadi, 1985: full text)

3- This Tafsīr is from Imām Hassan ‘Askarī Uṭrūsh, which is, Imām Zaydiyyah, was martyred in 304 AH (see: Ostadi, 2021: the entire text).

If we know the interpretation from the 10th Imām (AS), between Yūsuf and ‘Alī and the 10th Imām (AS), there will be an Irsāl and omission of the narrator. In addition to this, the history of the narrators of Tafsīr (which is given at the beginning of the Tafsīr text) is not compatible with the death of the 10th Imām (AS).

If we know this Tafsīr from the 11th Imām (AS); two cases are assumed: one. The story of the narrators of Tafsīr happened after 260 lunar years. In this case, the same situation of the 10th Imām as mentioned above will occur; that is, there will be a drop and omission of the narrator between Yūsuf and ‘Alī and the 11th Imām (AS). Two. The story of the narrators of

Tafsīr happened before 260 lunar years, which is exactly 253 lunar years. In this case, this story of the narrators can be combined with the life of the 11th Imām and the understanding of his presence. Although the face-to-face lesson of Yūsuf and ‘Alī in the presence of the 11th Imām (AS) is seriously disputed (see: Ostadi, 2021: R., the entire text)

If we consider Tafsīr of ‘Askarī from Hassan ibn ‘Alī ‘Askarī, that is, Nāṣir Kabīr Uṭrūsh, there will be no differences between the narrators of Tafsīr and ‘Askarī.

In the text of the story at the beginning of ‘Askarī’s commentary, which is about Yūsuf and ‘Alī, it is stated: "...our fathers were Imāmī Shi’a; the Zaydiyyah had prevailed in Astarabad; and we were under the governance of Hassan ibn Zayd Alawī, nicknamed advocate for the right, Imām of Zaydiyyah..." (See: ‘Askarī, 1409 AH: 11)

There are two historical references in this story, which shows two histories: 1- We were under the rule of Hassan ibn Zayd Alawī 2- The Zaydiyyah had prevailed in Astarabad.

"Hassan ibn Zayd" nicknamed "Dā’ī Kabīr" and "Al-Dā’ī ilā al-Ḥaqq", was from Sadat Hasani from Medina, and followed the religion of Jārūdīyyah Zaydiyyah; who moved from Hejaz to Ray. In 250 AH, after the request of the people of Tabaristan, he led an uprising in that region; from the heart of it, the Alawī government of Tabaristan was established (see: Ja’fariyan, 2008: 302-304; Varedi, 2009: 84). After several battles against the Taheriyah, he was able to dominate the entire mountains and plains of Tabaristan (as an example see: Varedi, 2009: full text). Also, after suppressing the internal opposition, Hassan ibn Zayd sent "Muḥammad ibn Ibrahim" and "Deylamī Army" to Astarabad at the head of the army on the 3rd of Dhu al-Hijjah 253 AH, who were able to conquer the region of Gorgan and

Astarabad. Until 270 AH, he continued his rule with the official religion of Zaydiyyah (Ibn Isfandiyar, 1987: 240), centered in the city of Amol; and he was buried in the same city (see: Varedi, 2009: 69 and 82).

Therefore, the historical knowledge of the Tabaristan Alawī government shows that the story of Yūsuf and ‘Alī, the narrators and writers of Tafsīr ‘Askarī, took place between 253 AH and 270 AH, that is, around 260 AH or later. According to this story (see: ‘Askarī, 1409 AH: 11), Yūsuf and ‘Alī were teenagers at this time; who were the students of ‘Askarī.

Maybe some people think that this problem can be solved by knowing the fathers of Yūsuf and ‘Alī; just as there are some documents of small and annotated narrations of Tafsīr in the works of Sadūq, quoted by the fathers of Yūsuf and ‘Alī (see: Sadūq, Uyūn, nd, 1: 267); but this solution is not compatible with the explanation of the story of the narrators of Tafsīr; because it is stated in several places of Tafsīr that Yūsuf and ‘Alī were students of Hassan Ibn ‘Alī ‘Askarī and quoting Tafsīr from him (e.g. see: ‘Askarī, 1409 AH: 10, 316 and 363).

C- Rijālī review of the narrators of the Isnād from Sheikh Sadūq to ‘Askarī

According to the explanations that were mentioned earlier about the Isnād of Tafsīr, we will examine the authority of the narrators of the Tafsīr Isnād from Sheikh Sadūq to ‘Askarī and his father, in addition, Sahl Dībājī as one of the possible narrators of Tafsīr ‘Askarī.

1- Abu Ja’far Muḥammad ibn ‘Alī Babawayh Qumī (Sheikh Sadūq)

Regarding the rijālī review of Sheikh Sadūq in relation to ‘Askarī’s interpretation, it is necessary to present some issues in several sections:

1-1- Summary of Sheikh Sadūq’s rijālī status

Apart from the problems that some scholars have had regarding the Ḥadīth performance of Sheikh Sadūq, and have accused him of change and anxiety in narrating Ḥadīth (see: Majlisī, 1403 AH, 5: 156; Nouri, 1408 AH, 11: 170); his rijālī status has also been disputed by some (e.g., see: Baḥrānī: 1429 AH, 357; Ibn Sharer, 2015: full text; and the answer to this article: Ohadi, 2017: full text).

Although some scholars have praised Sheikh Sadūq (e.g. see: Najāshī, 1407 AH: 389; Tūsī, 1417 AH: 152), but they (like Najāshī, Sheikh Tūsī, Allameh Hillī and other famous scholars), have not explicitly approved sheikh Sadūq; while they commented on his contemporaries, for example, ‘Alī Ibn Ibrahim Qomi and confirmed them (e.g. see: Tūsī, 1417 AH: 152). For this reason, some Ḥadīth scholars and elders have considered this non-specifying the authenticity of Sheikh Sadūq to mean his lack of authenticity (see: Baḥrānī, 1429 AH: 357); or they have stopped regarding the rijālī status of Sheikh Sadūq (see: Ḥurr Āmulī, 1403 AH: 7).

Other later scholars have explained this non-authenticity of Sheikh Sadūq with reasons; and they have considered the dignity of Sheikh Sadūq higher than the statement of endorsement (Baḥrānī, 1429 AH: 357). Similar to this argument, other later rijālī scholars, such as Muḥaqqiq Khoei, have also made this argument (see: Khoei, 1413 AH, 347: 17).

1-2- Separation of Sadūq's rijālī status in narrations of Tafsīr

Whether Sheikh Sadūq is reliable or not, it seems that his rijālī status has an effect only in Sheikh Sadūq's narrations from ‘Askarī's interpretation that are present in Sheikh Sadūq's own works; because we will say that Sheikh Sadūq did not have the copy of Tafsīr of ‘Askarī book in his possession. Therefore, it is necessary for us to separate the rijālī status of

Sheikh Sadūq in the Ḥadīth of Tafsīr; and we should not apply the same ruling for the version of Tafsīr and narrations of Tafsīr in the works of Sadūq.

1-3- Sheikh Sadūq did not have the Tafsīr book in his possession

It seems that Sheikh Sadūq did not have the Tafsīr book directly. Even, he has not seen and heard all the traditions and Ḥadīth of the book in the ways of other people. This means that Sheikh Sadūq only had access to a small number (that is, about forty narrations) of the Ḥadīth of ‘Askarī's Tafsīr, through Astarabadi and others; which has only reflected the same narratives in his works. In this regard, some evidence and proofs can be presented, some of which are:

1- Not using the narrations of Tafsīr in the related works of Sadūq and others

Assuming that the interpretation of narrations and Ḥadīth are from Imām Hassan ‘Askarī (AS) or attributed to him, because they are directly quoted from the Imām or even if they are quoted from the Imām, it could be a very important text; that no author and news-teller could easily pass by it and ignore these narrations especially authors, who believe in collecting all Ḥadīth such as Sheikh Sadūq, or authors who have works on the same topic as some Ḥadīth, such as Uyūn Akhbār al-Reza (AS).

Therefore, the authors who wrote works similar to the subject of the commentary attributed to Imām ‘Askarī (AS) are the main audience for applying this interpretation; unless they don't have access to the text of the interpretation book. So, paying attention to whether the authors have used and benefited from the book of commentary attributed to ‘Askarī or not; can convey important points. And it can show whether the author or authors of those works have seen the commentary book

or not? Now, according to this introduction, we will discuss the works of Sheikh Sadūq:

There are more than forty narrations of 'Askarī's interpretation in the works of Sadūq. Of course, some of them are not available in the current and existing book of Tafsīr attributed to Imām Hassan 'Askarī (AS) (e.g. see: Sadūq, Uyūn, nd, 2: 167). Therefore, due to the existence of the Isnād of the narrations of Sadūq and the manuscripts of the Tafsīr of Sheikh Sadūq, the status of the Isnād of Sadūq from Tafsīr of 'Askarī becomes significant.

The original and real sanad of Tafsīr of 'Askarī can have three states: 1. In fact, this book has the same existing Isnād from the beginning. 2. This interpretation has no sanad; and later, a sanad for manuscripts of interpretation was established from the Isnād of narrations of the works of Sheikh Sadūq or similar. 3. This commentary has the same current Isnād, of course, under the name of Sahl Dībājī or, for example, Khālīd Barqī (see: Ibn Shahr Āshūb, nd: 70); that some time, the previous sanad was replaced with the name of the narrators of the narrations of Sadūq.

By accepting the second and third assumption, it is clear that the Isnād of interpretation is forgery but by accepting the first assumption, several questions are raised: 1- If Sheikh Sadūq had the book of interpretation, why didn't he narrate about 350 narrations of this book? Even though Sadūq has various works, the narrations of Tafsīr of 'Askarī are suitable for use in those works. 2- If this current Tafsīr with the same documents attributed to Sheikh Sadūq was in the hands of Sadūq, why Sheikh Sadūq has quoted its narrations with two or more different ways?

2- Lack of fully adaption between Sadūq's narrations and current interpretation

In some cases, the narrations of Sheikh Sadūq from Tafsīr 'Askarī, which are now available in the current book of Tafsīr 'Askarī; do not fully

match the current interpretation. This situation can be indicative of the fact that, if the narrations of Sadūq were not distorted, the narrations of Sheikh Sadūq from Tafsīr of 'Askarī did not happen directly. This means that he has quoted a limited number of narrations of Tafsīr of 'Askarī from other sources, not directly from the current book of Tafsīr 'Askarī.

1-4- Summing up the rijālī status of Sadūq according to Tafsīr of 'Askarī

It seems that since Sheikh Sadūq did not have the current book of Tafsīr of 'Askarī in his possession, the rijālī status of the Sheikh will not play a role in the original book of Tafsīr of 'Askarī and as the narrator of this book.

In other words, if Sheikh Sadūq is reliable, about forty narrations of Tafsīr of 'Askarī (e.g. see: Sadūq, 1379 AH: 4, 24, 33; *ibid*, 1996: 11, 40; *ibid*, nd: 140 and 298; and *ibid*, 1978: 47, 230) some of which exist in the current book and some of which do not exist (see: Sadūq, nd, 2: 167), will be credited in terms of the position of this narrator. And this reliability of Sheikh Sadūq cannot be extended to the current version of Tafsīr 'Askarī. And that Rijālī situation cannot be considered as the support of the entire current version of Tafsīr of 'Askarī according to the new Isnād of the version.

2- Sahl Dībājī

Abu Muḥammad, Sahl ibn Aḥmad ibn Abdullah ibn Aḥmad ibn Sahl Dībājī was born in 289 AH and died in 380 AH in Baghdad. A few narrations have been narrated from Dībājī in Shi'a sources (e.g. see: Tūsī, 1414 AH: 706). Most of his fame is due to the recitation of Al-Asha'thīyāt book (see: Khatīb al-Baghdādī, 1422 AH, 10: 176).

As mentioned at the beginning of the article, Ibn Ghaḍāirī, in the title of Muḥammad ibn Qāsim, the narrator of the commentary attributed to Imām Hassan 'Askarī (AS), considers this

commentary to be either Dībājī's creation or similar to his thematic commentary (Ibn Ghadaīrī, 1422 AH: 98). Also, in another place, Ibn Ghadaīrī, while calling Sahl ibn Aḥmad weak, accused him of falsifying Ḥadīth and narrating narrations from unknown people (Ibn Ghadaīrī, 1422 AH: 68). Even though Ibn Ghadaīrī considered the narration of Al-Asha'thīyāt and the like from him to be correct and perhaps the Book of Ḥajj written by Sahl, which was narrated by Ibn Ghadaīrī himself along with Al-Asha'thīyāt from Dībājī, is meant.

Najāshī wrote about him: "No problem of him, his characters are hidden but at his last lifetime, his faith was clear. He had a book named The Faith of Abi Tālib".¹ (Najāshī, 1407 AH: 186) No information was found about him in Rijāl Kashshī; and there is no mention of his translation, correction, or modification in Sheikh Tūsī's Rijāl and list (460 AH); In his Rijāl, he only wrote: "He settled in Baghdad in Za'farānī. Al-Tullakbarī heard of him in 370 AH and had permission of him for himself and his sons. Al-Hussein ibn 'Ubaydullah, known as Abā Muhammad, narrated from him."²(Tūsī, 1415 AH: 427) There is no mention of him in the works of Ibn Shahr Āshūb (588 AH) and al-Fihrist Muntajab al-Dīn (600 AH); and in Ibn Dāwūd's Rijāl (7th century), the same story of Najāshī is repeated (Muntajab al-Dīn, 1366 AH, 107). And in Khulāsat al-Aqwāl of Hillī (726 AH) the story of Najāshī and Ibn Ghadaīrī is also quoted; although he has given these contents in the name of believer's section. (See: Hillī, 1417 AH, 159)

The result is that, apart from weakening and Jarḥ of Ibn Ghadaīrī, there is no confirmation of him; unless some people consider Sheikh

Mufīd's prayer over his funeral (Khatīb al-Baghdādī, 1422 AH, 10: 176) as a sign of his majesty. (See: Encyclopedia of Islamic Universe, Sahl Dībājī's entry).

3- Muḥammad ibn Qāsim the commentator

In the Shi'a sources, there are various names for this narrator of Tafsīr 'Askarī, such as: Muḥammad ibn Al-Qāsim and Muḥammad ibn 'Alī and the like. Due to the lack of information about Muḥammad ibn Qāsim and for more attention, we will now discuss his translation and status in three parts:

3-1- Translation and life of Muḥammad ibn Qāsim

Most of the Shi'a sources have listed his name as "Muḥammad ibn Qāsim" after Sheikh Sadūq. A few mentions of Jurjānī have been mentioned in the narrations of Sheikh Sadūq, along with the title "Abul Hassan". Also, in the old version of Tafsīr of 'Askarī and the Book of Ihtijāj, the same nickname of Abul Hassan is given to him. The mention of Muḥammad ibn Qāsim's name is included in all Isnād of Sadūq with the title of "Mufassir"; and in some other cases, like the manuscripts of the commentary, his name is mentioned with the description of "Khatīb". Also, in most of the Isnād of Sheikh Sadūq from Muḥammad Ibn Qāsim, his name is mentioned with the name "Al-Jurjānī"; and in several cases, his name is mentioned with the name "Astarabadi". There is no information about the dates of his birth and death; but by summarizing the various evidences, it can be concluded that the life of Jurjānī was around 290 to 367 lunar years (see: Ostadi, 2021: the entire text).

At a glance, it is clear that Muḥammad Ibn Qāsim was Shi'a, and he was also of its extreme type. However, since Muḥammad Ibn Qāsim lived in the Zaydiyyah age of Tabaristan and his homeland was the region of the Zaydiyyah

١. «لا بأس به، كان يخفي أمره كثيرا، ثم ظهر بالدين في آخر عمره له كتاب إيمان أبي طالب رضي الله عنه».
٢. «كان ينزل درب الزعفراني ببغداد، سمع منه التلعكبري سنة سبعين و ثلاثمائة و له منه إجازة و لابنه، أخبرنا عنه الحسين بن عبيد الله، يكنى أبا محمد».

religion, therefore, we must consider the possibility of his being a Zaydīyyah as possible.

Narrative elders and teachers of Jurjānī are these people: Yūsuf ibn Muḥammad ibn Zīyād; ‘Alī ibn Muḥammad ibn Sayyār; Aḥmad Nab Al-Hassan; Abdul Malik ibn Ibrahim or Aḥmad; and also, Ja’far ibn Aḥmad. Also, several people can be counted as his students or Ḥadīthī narrators: Sheikh Sadūq; Ḥusayn ibn Muḥammad; Muḥammad Isfahani. Works and narrations attributed to Jurjānī are: the current interpretation of ‘Askarī; Narratives of Tafsir ‘Askarī from Sadūq; Nudbah of Imām Sajjad (AS); other miscellaneous narratives. (see: Ostadi, 2021)

3-2- Rijālī review of Muḥammad Ibn Qāsim

In the old sources, such as Najāshī's list (450 AH), Kashshī's Rijāl, Tūsī's Rijāl and Tūsī's list (460 AH), no mention of Tafsīr of ‘Askarī and its narrator, namely Abul Hassan Jurjānī, was found; except that Ibn Ghaḍāirī (450 AH) in his Rijāl, along with the title "Muḥammad ibn al-Qāsim" paid attention to its interpretation and narrator and considered it as Muḍū‘ and wrote: “Muhammad ibn Qāsim...weak and liar. A commentary has been narrated from him through two unknown men: Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Yasār.”¹ (Ibn Ghaḍāirī, 1422 AH: 98)

Also, under the works of Sheikh Sadūq, Najāshī mentioned two interpretive works, Tafsīr al-Qur'an and Mukhtaṣar Tafsīr al-Qur'an (Najāshī, 1407 AH: 391 and 392); that they may be related to the interpretation attributed to Imām Hassan ‘Askarī (AS), or basically the same; but there was no mention of Jurjānī.

Ibn Shahr Āshūb (588 AH) does not mention the commentary of Imām Hassan ‘Askarī (AS)

nor Jurjānī in his Ma’ālim al-’Ulamā. If the commentary of Imām ‘Alī al-Hādī ‘Askarī (AS) is written by al-Hassan ibn Khālid al-Barqī (254 AH) (Ibn Shahr Āshūb, nd: 34).

Ibn Dāwūd Hillī (7th century), in his book Rijāl, described Muḥammad ibn Qāsim as a "Liar" and used the code "Lam" for him. This means that Abul Hassan Jurjānī did not quote Imāms (AS) (See. Ibn Dāwūd Hillī, nd: 275).

Allameh Hillī (726 AH) also quoted the same opinion of Ibn Ghaḍāirī in his Khulāsat al-Aqwāl, and he mentioned only the name of Jurjānī, apart from Muḥammad ibn Qāsim, with the mention of, "Muḥammad ibn Abi al-Qāsim" (see: Hillī, 1417 AH, 405: no. 60)

Therefore, from the early sources of Rijālī, it appears that Jurjānī is unknown; and only the statement of Ibn Ghaḍāirī remains for us, who called Abul Hassan Jurjānī "Weak and liar". Also, in the later sources, no additional information was found about Muḥammad ibn Qāsim; and the same previous content has been repeated or processed.

Apart from the Rijālī sources, what remains in our hands of the state of Jarḥ and Ta’ḍīl of Jurjānī are the narrations of Sheikh Sadūq. Sheikh Sadūq did not criticize Muḥammad Ibn Qāsim, or confirm or undermine him; however, in some of the documents of the narrations that he has narrated from him, he has included the words of mercy and reconciliation for him. Of course, the existence of these cases is based on the assumption that these reconciliations are written by Sheikh Sadūq himself, not the additions of scribes copying Sheikh Sadūq's works.

These cases of mercy and reconciliation mentioned earlier are Isnād with conciliatory prayers (e.g. see: Sadūq, Uyūn, nd, 1: 137, 282, 254); and in one case the Isnād of Sadūq's Amālī book "RA" has been mentioned (see: Sadūq, Amālī, 1996: 110). Some few cases of these Ḥadīth documents are also mentioned

1. «محمّد بن القاسم... ضعيف، كذاب. روى عنه تفسيراً يرويه عن رجلين مجهولين: أحدهما يعرف بيوسف بن محمد بن زياد، و الآخر: علي بن محمد بن يسار عن أبيهما، عن أبي الحسن الثالث(ع)؛ و التفسير موضوع عن سهل الديباجي، عن أبيه بأحاديث من هذه المناكير»

along with the expression of mercy (Sadūq, Al-Tawḥīd, 1977: 47, 230).

Therefore, two issues are now in front of us: 1- Is compassion and reconciliation considered validation? Some have considered the existence of compassion and reconciliation as the cause of verification (e.g. see: Al-Husaini, 1415 AH, 1: 135) and some have not accepted this method of verification (Khoei, 1413 AH, 18: 162). 2- If Abul Hassan Jurjānī is a Zaydī and a Waqifī, what is the status of his narrations? It was pointed out that with the condition of the text of Tafsīr and Nāṣir Uṭrūsh, and the geographical area of Muḥammad Ibn Qāsim in the third century, there is a possibility that Jurjānī is Zaydī, and Waqifī. Therefore, it is necessary to consider his rijālī reputation in this regard as well (which we will discuss in the future under the title of Uṭrūsh).

3-3- Summing up the rijālī status of Muḥammad Ibn Qāsim

In the conclusion of the rijālī analysis of the Astarabadi, it can be said: considering that Muḥammad ibn Qāsim is called weak and liar by Ibn Ghaḍāirī, as well as the low power of the narrator's validation based on mercy and reconciliation; and on the other hand, the confused and chaotic situation of Tafsīr of 'Askarī of Uṭrūsh, it seems that the interpretive narrations quoted by Muḥammad Ibn Qāsim should be evaluated as weak.

4- Yūsuf ibn Muḥammad ibn Zīyād

Apart from the narrations of Tafsīr al-'Askarī, which are shared by Yūsuf ibn Muḥammad ibn Zīyād and 'Alī ibn Muḥammad ibn Sayyār, no other narrations of Yūsuf were found. This means that from Yūsuf ibn Muḥammad ibn Zīyād, there are only about forty narrations that are in the works of Sadūq and especially 'Uyūn al-Akḥbār al-Reza (PBUH) ('Uyūn 12 narrations, Ma'ānī al-Akḥbār 5 narrations, Tawḥīd and Amālī 3 narrations, 'Ilal al-Sharāyi' 2 narrations

and the attributes of al-Shi'a, Faqīh and Kḥiṣāl, 1 narration for each) as well as the traditions of the current manuscript of Tafsīr 'Askarī, which is quoted by him, are available; and he has no other work in Imāmīyyah sources.

Apart from this, Jurjānī and his narratives have not been noticed by Imāmīyyah Shi'a authors and scholars; because from the fourth century when his narrations appeared in the works of Sheikh Sadūq until the twelfth century, only about 12 Ḥadīth (repeated and non-repeated) can be found from Yūsuf ibn Muḥammad in the Imāmīyyah Ḥadīthī sources.

Yūsuf ibn Muḥammad ibn Zīyād, from Hassan ibn 'Alī 'Askarī Uṭrūsh directly, and in some documents, which are ascribed (e.g. see: Sadūq, 'Uyūn, nd, 1: 279) through his father or through their fathers (i.e. Yūsuf and 'Alī's father) has narrated the exegetical traditions that are available to us. (E.g. see: Sadūq, 'Uyūn, nd, 1: 267).

In any case, Yūsuf ibn Muḥammad ibn Zīyād is unknown in Rijālī books and translations, as well as the Imāmīyyah sources; and now we only know that he was one of Nāṣir Uṭrūsh's students and that he died around the year 325.

5- 'Alī ibn Muḥammad ibn Sayyār

'Alī ibn Muḥammad ibn Sayyār is also the narrator of 'Askarī's Tafsīr; and Hassan ibn 'Alī 'Askarī Uṭrūsh directly narrated the narration. Of course, in some documents, which have been edited, through their fathers (i.e. Yūsuf and 'Alī's father), he has narrated narrations (e.g. see: Sadūq, 'Uyūn, nd, 1: 266 and 267).

Apart from the narrations of Tafsīr 'Askarī, which are common between Yūsuf and 'Alī; Astarabadi has also narrated several narrations, only from 'Alī Sayyār, quoting from Abu Yaḥyā Muḥammad ibn Yazīd (see: Sadūq, 'Ilal al-Sharāyi', nd, 1: 230 two narrations).

The name of this narrator, i.e. Abul Hassan, is mentioned in several Isnād of Sheikh Sadūq's narrations from Yūsuf and 'Alī or from 'Alī alone, with the spelling "Bashār, Yasār, Şayyād, Sanān". That is, in several places of the copies of Sheikh Sadūq's works, 'Alī ibn Muḥammad ibn Sayyār has been included (Sadūq, 1379, 4: 24, 33, and 36; 'Ilal al-Sharāyī' 2/416; 'Uyūn Akhbār al-Reza, 1/282, 288; Al-Tawḥīd, 230). Also, in one place, 'Alī ibn Muḥammad ibn Şayyād ('Uyūn Akbar al-Reza, 2/12); and also in another place, 'Alī ibn Muḥammad ibn Sanān (Sadūq, Ma'ānī al-Akhbār, 1379 AH, 339) is included. Also, in the manuscripts of 'Ilal al-Sharāyī', his name is "Abu al-Hassan 'Alī ibn Muḥammad ibn Bashār"; which Sahib-e-Bihar and Sahib-e-Awālim al-Ulūm have narrated it by quoting the reasons of Sheikh Sadūq (Majlisī, 1403 AH, 63/46; Al-Baḥrānī Al-Isfahani, Nd: 192/18) that in the new editions of 'Ilal al-Sharāyī', the name Bashār has been changed to Sayyār. Probably, this spelling is due to the presence of a person with the same name in Ḥadīthī sources and others. For example, in this same book, 'Ilal al-Sharāyī', the name of Muḥammad Ibn 'Alī Ibn Bashār al-Qazwīnī has been mentioned (Sadūq, 'Ilal al-Sharāyī', nd: 1/67) and also in non-Shi'a sources, there is a person with this name (e.g. see: Khatīb al-Baghdādī, 1422 AH, 13: 534) and there are some names similar to it such as "Abu al-Hassan 'Alī ibn Muḥammad ibn Bishr" (as an example see: Al-Dānī, 1407 AH, 1: 9)

There is also a short article quoted by Astarabadi in the Dīwān attributed to Imām Sajjad (AS) (see: 'Alī ibn Ḥusayn, 1423 AH, Aghar version), which is also mentioned in Bihār al-Anwār Majlisī (see: Majlisī, 1403 AH, 104: 121) and some, like Sheikh Baha'i, doubt its attribution (for more information see: Tehrani, 1408 AH, 9: 431). The same short story, with a long sequence and with slightly different Isnād, has been stated in the Nudbah

of Imām al-Sajjad (AS) ('Alī ibn Hussain, nd: 197; also see: Sadūq, 'Ilal, nd, 1: 230).¹

In any case, 'Alī ibn Muḥammad ibn Sayyār is unknown in the books of Rijāl and translations, as well as the Imāmīyyah sources; and now we only know that he was one of Nāṣir Uṭrūsh's students and that he died around the year 325.

6 and 7 – The fathers of Yūsuf and 'Alī

As mentioned earlier, a number of the narratives of Sheikh Sadūq have been included in Tafsīr of 'Askarī through the father or fathers of Yūsuf and 'Alī.

On the other hand, in at least two Isnād of Sadūq, it is stated: "Abu Ya'qūb Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyār, both were among Imamī Shī'a" (See: Sadūq, Tawḥīd, 1977, 230; Ma'ānī, 1379 AH, 4),² and this Isnād is similar to the Isnād of Tafsīr of 'Askarī in the book of Iḥtijāj attributed to Tabrisī. According to the Isnād of Tafsīr of 'Askarī in Iḥtijāj and Ibn Ghaḍāirī's mention of Tafsīr of 'Askarī (Ibn Ghaḍāirī, 1422 A.H., 98), "From their fathers" in Sadūq's Isnād, as a mediator of quoting the narration, is incorrect; and apparently, they are written in the Isnād. In fact, according to the Isnād of Tafsīr of 'Askarī in the Iḥtijāj, the following sentence was an explanatory sentence among the Isnād that "Our fathers" was changed and added to the Isnād in Sadūq, as a means of quotation (see: Ostadi, 2021):

"Yūsuf ibn Muḥammad ibn Ziyād and Abu al-Hassan 'Alī ibn Muḥammad ibn Sayyār and they were Shi'a al-Imāmīyyah and they said our fathers were Imāmāyn and they were

1. «... أخبرنا أبو جعفر محمد بن بابويه قال حدثنا أبو بكر محمد بن القاسم بن محمد الإسترآبادي قال حدثنا عبد الملك بن إبراهيم و علي بن محمد بن محمد بن سيار قال حدثنا أبو يحيى محمد بن عبد الله بن يزيد المقرئ قال حدثنا سفيان بن عيينة عن الزهري قال سمعت علي بن الحسين (ع)...»
2. «أبو يعقوب يوسف بن محمد بن زياد و علي بن محمد بن سيار و كانا من الشيعة الإمامية»

Zaydiyyah and they were from Astarabad..." (See: Isnād of Tafsīr in Ihtijāj),

For more accuracy, let's pay attention to the story of the narrators at the beginning of the commentary: "Told me Abū Ya'qūb Yūsuf ibn Muḥammad ibn Zīyād and Abu al-Hassan 'Alī ibn Muḥammad ibn Sayyār and they were Shi'a al-Imāmīyyah and they said our fathers were Imāmayn and they were Zaydiyyah and they were from Astarabad and they were in..." (See: 'Askarī, 1409 AH: 11)

According to this story, and several other stories from the same narrators in Tafsīr of 'Askarī (see: Ostadi, 2021: the entire text), it is clear that Yūsuf and 'Alī directly understood Tafsīr from 'Askarī Uṭrūsh.

In any case, whether the middleman of the fathers in narrating the narration is correct or whether it is from the writings of the copies of Sadūq's works; the fathers of Yūsuf and 'Alī are unknown like themselves.

8- Aḥmad ibn Hassan al-Ḥusaynī

In the works of Sheikh Sadūq, there are about twelve narrations from "Muḥammad ibn al-Qāsim al-Mufassir" from "Aḥmad ibn al-Hassan al-Ḥusaynī" from "Hassan ibn 'Alī" (Sadūq, 1996: 110 and 358; Ibid, Al-Shari'a, nd, 1: 298; Ibid, Uyūn Akhbār al-Reza (AS), nd, 1: 274, 297, 312 and 2: 2, 52; ibid, 1379 AH: 287, 288, 289).

There are about five narrations from "Muḥammad ibn Al-Qāsim al-Mufassir" ending with "Al-Hassan ibn 'Alī" in the three books of 'Uyūn Akhbār al-Reza (PBUH), Al-Amālī and Ma'ānī al-Akhbār by Sheikh Sadūq, with this Isnād:

"Told us Muḥammad ibn Al-Qāsim al-Mufassir al-Jurjānī, May God be pleased with him, the Ḥadīth of Aḥmad ibn Al-Hassan al-Ḥusaynī from Hassan ibn 'Alī al-Nāṣirī from his father from Muḥammad ibn 'Alī from his father Reza from his father Musa ibn Ja'far (See Sadūq, 1379 AH: 287 (two Ḥadīths) and

288; Ibid, 1996: 358; Ibid, 'Ilal al-Sharāyī', nd, 1: 298).

Therefore, seven narrations of the Isnād of these narrations of Aḥmad ibn Hassan in the works of Sadūq, do not have the title "Al-Nāṣirī" "Al-Nāṣirī" after the name "Hassan ibn 'Alī"; and they have come alone. (See: Sadūq, 1996: 110; Ibid, Uyūn Akhbār al-Reza (AS), nd, 1: 274, 279, 312 and 2: 2, 52; Ibid, Ma'ānī al-Akhbār: 289); In the meantime, considering that the text of some of these narrations are the same, it is clear that these "Hassan ibn 'Alī" have the same Nāṣirī suffix (e.g. see: Sadūq, Uyūn al-Akhbār, nd, 1: 312 and 2: 52).

Therefore, it seems that in all the documents of Aḥmad ibn Hassan, what is meant by "Hassan ibn 'Alī" is the same "Hassan ibn 'Alī al-Nāṣirī", that is, Nāṣir al-Uṭrūsh although these Ḥadīths are among the surahs that are part of the missing volumes in 'Askarī's current interpretation.

Abu al-Ḥusayn Aḥmad ibn al-Hassan al-Nāṣirī al-Ḥusaynī died in 311 AH, he was the son of Nāṣir al-Uṭrūsh (see: Ibn 'Inabah, 1417 AH: 284). Hassan ibn 'Alī, that is, Nāṣir Uṭrūsh, had ten children; five of them were boys. Aḥmad is his fifth son and his mother was Umm Walad (see: 'Alam Al-Huda, 2018, 100). Unlike his father and brothers, Aḥmad ibn Al-Hassan was an Imāmī and attacked the Zaydiyyah belief in his poems (See. Ibn Isfandiyar, 1987: 273; Āmulī, 1968: 108).

Abu al-Ḥusayn Aḥmad ibn Hassan is the father-in-law of Hassan ibn Qāsim, that is, Dā'ī Ṣaghīr Zaydiyyah. With the death of Nāṣir Uṭrūsh on 25 Sha'ban 304 AH and according to his will, Abul Ḥusayn Aḥmad and Deylamī commanders called Dā'ī Ṣaghīr, who was the governor of Gorgan, from there to Amol, and in Ramadan of the same year, they entrusted him with the government of Tabaristan region (Haruni, 2008: 61). Abul Ḥusayn Aḥmad has

participated in wars against Dā'ī Ṣaghīr. Dā'ī made peace with Aḥmad ibn Hassan at a time when he was at war with him and made him a partner in his government, and made Aḥmad ibn Hassan the governor of Gorgan. After that, Aḥmad ibn Hassan participated in wars in favor of Dā'ī or against him with the company of Abul Qāsim Ja'far; and during these wars, he finally died in Rajab 311 AH (see: Ibn Isfandiyar, 1987, 1: 276-286).

In any case, he is also unknown in Rijālī books and translations, as well as the Imāmīyyah sources; and now we only know that he was the son and student of Nāṣir Uṭrūsh.

9- Hassan ibn 'Alī 'Askarī Uṭrūsh

It was pointed out that Tafsīr of 'Askarī is, in fact, for Hassan Ibn 'Alī, nicknamed Uṭrūsh (for more detailed information, see: Ostadi, 2021: the entire text). In any case, in the existing 'Askarī commentary, there are traditions quoted by the Imāms (AS), so it is justified for Rijālī review of Hassan Uṭrūsh with this situation. At least three aspects can be proposed about him:

9-1- Brief translation by Nāṣir Kabīr

Hassan ibn 'Alī 'Askarī nicknamed Nāṣir Kabīr, Nāṣir Uṭrūsh and Nāṣir li al-Ḥaqq (230-304 AH) was the third Alawī ruler of Tabaristan. He was a descendant of Sadat Ḥusaynī and a descendant of Imām Sajjad (AS) and a Zaydī (see: Mousavi Tanyani, 2014: full text). In addition to Tabaristan, he also ruled over other parts of northern Iran, including Deylam and the eastern parts of Gilan, and made Amol the center of his government. Nāṣir Kabīr has been introduced as a just ruler and according to Tabari's history report, the people of Tabaristan had never seen any government as just as his rule (Tabari, nd, 353: 4). He is also known as "'Askarī" or "Imām Hassan ibn 'Alī 'Askarī"; which we will discuss soon in his father's translation, the reason of this title.

Seyyed Morteza 'Alam Al-Hudā spoke about the scientific status, asceticism and jurisprudence of Nāṣir Kabīr (see: 'Alam Al-Hudā, 2018: introduction). Hassan Uṭrūsh has played an important role in bringing the people of Tabaristan to Islam and becoming Shi'a. Supporting the scholars and inviting Sadat to live in Tabaristan, as well as the establishment of mosques and religious schools, are known as his actions (see: Mar'ashi, 1984: 308; Seyyed Kobari, 2008: 550).

9-2- The works and compositions of Nāṣir li al-Ḥaqq

Some works have been mentioned for Nāṣir Kabīr, but according to the text of his remaining works, such as Al-Basat wa al-Ihtisab, it seems that his books, or at least the works left by him, are the narrations and notes of Nāṣir li al-Ḥaqq's educational lessons for his students (e.g. see: Uṭrūsh, 1423 AH: 12); which were either written during his lifetime or collected or written by some after the life of Nāṣir Kabīr (see: Mas'udi, 1385 AH, 4: 377 and 373; Amin Āmulī, 1421 AH, 5: 180).

In the various catalogs and works of the Zaydīyyah and Imāmīyyah, numerous books and works have been listed for Nāṣir Uṭrūsh; that this number ranges from about nine (see: Najāshī, 1407 AH: 135) and fourteen works (see: Ibn Nadim, 1417 AH: 244), to more than one hundred and sixty works. And even, according to the belief of some Zaydī of the Qāsimīyyah sect, it reaches three hundred works (see: Anonymous, Manuscripts, 8th century: 10 ff.). Although at present, nothing has been remained of these numerous works, except for two or three works, which are now attributed to him. To see more of these titles and to explain some of these works, you can use the numerous indexes of Zaydīyyah (also see: Uṭrūsh, 1418 and 1423 AH: introduction) and some new articles of the Imāmīyyah (see:

‘Alam Al-Hudā, 2019: 175; Ostadi: 2021: throughout the text).

9-3- Nāṣir Kabīr in Rijāl sources

In Ibn Ghadāiri's Rijāl, Ma'ālim al-Ulamā Ibn Shahr Āshūb (588H) and Muntajab Al-Din's List (600H), have been mentioned and nothing has been said about Nāṣir Uṭrūsh; although the authors of the two recent works have paid special attention to mentioning the scholars of Tabaristan.

It is stated in the Rijāl of Najāshī (450 AH): "Al-Hassan ibn 'Alī ibn Al-Hassan ibn Umar ibn 'Alī ibn Al-Ḥusayn ibn 'Alī ibn Abi Ṭālib, Abu Muḥammad al-Uṭrūsh believed in Imāmah, and some books were written..." (Najāshī, 1407 AH: 57) The same mention was made in Ibn Dāwūd's Rijāl (7th century) and Khulāsat al-Aqwāl of Allameh (726 AH) without mentioning his works (Ibn Dāwūd Hillī, nd: 239; Hillī, 1417 AH: 337).

In Rijāl of Tūsī (460 AH), it is mentioned once by Nāṣir's father; appropriately, his name has also been mentioned: "'Alī ibn al-Hassan ibn 'Alī ibn Umar ibn 'Alī ibn Al-Ḥusayn ibn 'Alī ibn Abi Ṭālib (AS), the father of Nāṣir al-Hassan ibn 'Alī, may God be pleased with him" (Tūsī, 1415 AH: 376). This note is not present in some versions of Rijāl Tūsī; and it is not exactly clear whether the mentioned agreement is for the father or the son. Also, once again, it is mentioned by Uṭrūsh himself: "Al-Hassan ibn 'Alī ibn Al-Hassan ibn 'Alī ibn Umar ibn 'Alī ibn Al-Ḥusayn ibn 'Alī ibn Abi Ṭālib, Al-Nāṣir li al-Ḥaqq, may God be pleased with him" (Tūsī, 1415 AH: 385). This note is also missing in some versions of Rijāl Tūsī. It is very important that there is no mention of Uṭrūsh in Sheikh Tūsī's list; although Nāṣir Kabīr Uṭrūsh has many books (Ostadi, 2021, 3: the entire text). Also, there is no mention of Uṭrūsh in Ikhtiyār al-Ma'rafah al-Rijāl by Sheikh Tūsī either.

In the summary of Tūsī's works about Hassan ibn 'Alī al-Uṭrūsh, it can be said that due to the fact that he mentioned two things about Uṭrūsh in his Rijāl, it is not in some editions of that book, and there is no mention of Uṭrūsh in the books of Al-Fihrist wa Ikhtiyār al-Ma'rafah al-Rijāl; It seems that the title of Uṭrūsh in Rijāl al-Tūsī is one of the additions to the copy of this book by the later copyists.

9-4- Rijālī status of Uṭrūsh in relation to his Zaydī religion

It was said that Hassan ibn 'Alī 'Askarī Uṭrūsh was Zaydī. He had seen the 11th Imām of Imāmīyyah (see: Hakim Jashimi, Jala al-Absar, nd: 30) and he had participated in his funeral. And he believed that Imām Hassan 'Askarī (AS) had no children (as an example see: Deylamī, 1369 A.H., Second position), therefore, it is necessary to consider the rijālī status of Uṭrūsh in relation to Zaydīyyah and Wāqifiyyah religions.

Apart from the issue of distinguishing the imposition of Ḥadīth at the time of endowment and before, there are two minimum and maximum points and their intermediate states around the corrupt narrators of the non-twelfth-Imam Shi'a religion. Some scholars may believe in not paying attention to the narrations of the corrupt narrators of the Shi'a religion, unconditionally and exceptionally; and on the other hand, some may also confirm them. E.g. some have considered Othman ibn Isa Waqifi to be trustworthy due to the endorsement of Sheikh Tūsī and Shahr Āshūb (Khoei, 1413 AH, 12: 132). These scholars have distinguished between the use of corrupt traditions of religions and their beliefs (e.g. see: Tūsī, 1425 AH: 387; Tūsī, 1420 AH: 16, 39, 156, 256; Najāshī, 1418 AH: 42, 255, 329, Sh. 384) or at least, they accept these Ḥadīths if they do not have any opposition from Imāmīyyah traditions (Tūsī, 1417 AH, 50: 1). Some scholars have also

given a moderate opinion; and they believe that only the narrations of non-Imāmī Shi'a narrators are accepted, which are not of the type of belief in their religion (e.g. see Nouri, 1382 AH, 623: 3). This means that the agreement of the text of the narration with the beliefs of the corrupt narrators of the religion weakens the narration (see: Me'mari, 1377: 57).

9-5- Summarizing the rijālī status of Nāṣir Kabīr

In summing up the study of Rijāl Hassan ibn 'Alī Uṭrūsh, it can be said that he is unknown in the Rijālī sources of Shi'a; and only in Najāshī's book, his name is mentioned; and it has been pointed out that he believed in Imāmate; the same thing has been repeated in some other sources. In Najāshī's memoirs, the word *Tarahḥum* is included, and in Tūsī's memoirs, the word *Tarādī* is included for him. If these phrases are not the additions of the later copyists, in the eyes of some of the later scholars, it means confirmation; and in the eyes of others, no. According to the Zaydī religion of Nāṣir Uṭrūsh, only narrations from him are acceptable that is not religious and related to his Theological religion. In general, in terms of his rijālī status, he is considered weak.

10- 'Alī ibn Hassan 'Askarī

Abu al-Hassan 'Alī ibn Hassan ibn 'Alī ibn Umar al-Ashraf is the father of Nāṣir Kabīr Uṭrūsh; who was a resident of Medina (see: Umari, 1422 AH: 382); but during the period of Mutiwakkil Abbasi, when the Shi'a faced many strictures, such as the destruction of the graves of Imāms (AS) (see: Ohadi Ha'iri, 2006: the entire text), some Alawites, such as 'Alī ibn Hassan and Hassan ibn 'Alī Nāṣir li al-Ḥaqq, who was a child, was brought to Iraq from Hejaz under protection and settled in Mu'askar, that is, Samarra. Therefore, the father of Nāṣir Uṭrūsh was called Hassan ibn 'Alī 'Askarī (see: Umari,

1422 AH: 348; Ibn Taqtaqi, 1418 AH: 277) or Abul Hassan al-'Askarī (see: Uṭrūsh, 1418 AH: 72). Even some of Uṭrūsh's sons, like Ḥusayn ibn 'Alī 'Askarī and also Hassan ibn 'Alī himself, called Uṭrūsh with the title of 'Askarī on this occasion (See Ibn 'Inabah, 1417 AH: 285).

'Alī ibn Hassan 'Askarī is a Ḥadīth narrator; and as an example, he narrated from 'Alī ibn Ja'far (AS); and there are his narrations in Zaydī sources (e.g. see: Uṭrūsh, 1418 AH: 72). Also, in Shi'a sources, there are narrations from him under the title "'Alī ibn al-Hassan ibn 'Alī ibn Umar" (e.g. see: Arizi, 2009: 103 and 345; Sadūq, 'Uyūn, nd, 1: 61; Khazaz Razi, 1401 AH: 237; Tabari, Ibn Rostam, nd: 153).

'Alī ibn Hassan narrated from these narrators: his father, Hassan ibn 'Alī; Ḥusayn ibn Zayd ibn 'Alī; 'Alī ibn Ja'far al-Sadūq (AS); Abu Ja'far ibn Yazīd ibn al-Naḍr al-Khorasani; Abu Ḍamra Anas ibn Ziyād al-Laythi; Ibrahim ibn Raja Al-Shaybāni; and Abu Hāshim Al-Muhammadi. Apart from Nāṣir Uṭrūsh and his brothers, several narrators have narrated from 'Alī ibn Hassan; such as: Muḥammad ibn Aḥmad al-Hashemi; 'Alī ibn Mahzīyār; Yazīd ibn al-Naḍr al-Khorasani; and others (see: 'Alam Al-Hudā, 2018: 92).

Many other narrations are also found with the title "'Alī ibn al-Hassan ibn 'Alī"; which are common between the father of Nāṣir Uṭrūsh and 'Alī ibn Faḍāl and others (see: Khoei, 1413 AH: the entries of 'Alī ibn Hassan ibn 'Alī) that should be distinguished; to know the main number of traditions of Father Uṭrūsh.

Apart from the description of a poet (see: Amin Amoli, 1421 AH, 187: 8), in some few sources and by some people such as his grandson, Seyyed Morteza, 'Alī ibn Hassan has been described as follows: "He was a virtuous scholar" (See: 'Alam Al-Hudā, 2018: 93); but in the rijālī books and translations as well as Imāmīyyah sources, he is somehow

unknown, and there is no research about him. Now we only know that Nāṣir's father is Uṭrūsh, according to the Ḥadīth, and he died around 275 AH and there has been no weakening or confirmation of him. Of course, some scholars, like Sheikh Tūsī, in his Rijāl, have mentioned the name of 'Alī ibn Hassan in the narrators section from Imām Jawad (AS) (see: Tūsī, 1415 AH: 376), but he has not made any corrections about him.

Conclusion

The narrators from Sheikh Sadūq to 'Askarī are similar in three categories of interpretation Isnād; but these methods also have important differences; which are: 1- Isnād of Tafsīr manuscripts reach the 11th Imām (AS); of course, this connection is Muḍū'. 2- Isnād of Tafsīr 'Askarī in the book of Iḥtijāj reaches Imām Hādī (AS); similar to this sanad, it can also be seen in the Isnād of the narratives of Sadūq; and this connection is also one of the writings of the copyists of Sadūq's works. 3- Isnād of Sadūq does not directly reach the essence of the Book of Tafsīr. Also, the Isnād of the narrations of Sadūq, apart from their two ways, which are different in different sources of Sadūq; some of them that have been edited reach the 11th Imām; and some others reach Imām Hādī (AS). And some others go back to Hassan ibn 'Alī Nāṣirī from his father; in fact, all these documents are from Hassan ibn 'Alī 'Askarī Nāṣirī Uṭrūsh.

The Isnād of Tafsīr of 'Askarī has several types of gaps and time intervals from the manuscripts to the final narrators.

Rijālī review of the narrators of Tafsīr Isnād from Sheikh Sadūq to 'Askarī and his father, in addition to Sahl Dībājī as one of the possible narrators of 'Askarī's Tafsīr, shows that most of the narrators of this section of Tafsīr Isnād are unknown in the Imāmīyyah sources, and the rest of them have not been confirmed either.

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

چیستی فهم آینده پژوهانه از متن وحیانی؛ نگاهی به پیش فرض‌ها در مورد مفهوم آینده

مجید بزرگمهری^۱، عین‌الله کشاورز ترک^۲، ایرج گلجانی امیرخیز^۳، آرش پیامی^{۴*}

چکیده

در حوزه آینده‌پژوهی در متون وحیانی تاکنون کارهای پژوهشی متنوعی در مراکز دانشگاهی به انجام رسیده است. آنچه در این پژوهش‌ها کمتر مورد توجه قرار گرفته است، پرداختن به پیش فرض‌هایی می‌باشد که در آن می‌باید مد نظر قرار گیرد. فهم آینده‌پژوهانه از متن وحیانی، همان‌طور که از نام آن پیداست، مبتنی بر سه پایه چیستی فهم، چیستی آینده و چیستی متن وحیانی می‌باشد. به عبارت دیگر، بسته به آنکه چه درک و برداشتی از خود پدیده فهم داشته باشیم، چه برداشت و تصویری از آینده داشته باشیم و متن وحیانی را چگونه متنی بدانیم و چه انتظاری از آن داشته باشیم، فهم آینده‌پژوهانه‌ای که از آن می‌شود، متفاوت خواهد بود. در این راستا، در بخش نخست مقاله سعی می‌شود تا به این نکته پرداخته شود که پژوهش‌هایی که در حوزه آینده پژوهشی انجام شده‌اند بر پایه چه برداشت و انتظاری از قرآن مجید انجام شده‌اند و چگونگی این برداشت و انتظار، چطور می‌تواند مطالعات آینده‌پژوهانه را تحت تأثیر قرار دهد. در بخش بعدی بر روی مفهوم آینده متمرکز شده‌ایم و اینکه که چگونه فهمی که از آینده، در پارادایم‌های مختلف پدید می‌آید، فهم آینده‌پژوهانه از متن وحیانی را تحت تأثیر قرار می‌گیرد. این بررسی نشان می‌دهد که مفهوم آینده از امری عینی، صلب و بیرونی به سمت امری ذهنی و ریشه‌دار در باورهای امروز آدمی در حال حرکت بوده است.

واژه‌های کلیدی

فهم آینده‌پژوهانه، قرآن مجید، پارادایم.

۱ دانشیار گروه علوم سیاسی، دانشکده علوم اجتماعی، دانشگاه بین‌المللی امام خمینی، قزوین، ایران.
۲ استادیار گروه آینده پژوهی، دانشکده علوم اجتماعی، دانشگاه بین‌المللی امام خمینی، قزوین، ایران.
۳ استادیار گروه علوم قرآن، دانشکده علوم و تحقیقات اسلامی، دانشگاه بین‌المللی امام خمینی، قزوین، ایران.
۴ دانشجوی دکتری آینده‌پژوهی، دانشکده علوم اجتماعی، دانشگاه بین‌المللی امام خمینی، قزوین، ایران.

نویسنده مسئول:

آرش پیامی

رایانامه: arash_payami@yahoo.com

استناد به این مقاله:

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ORIGINAL ARTICLE

What is the Futurological Understanding of the Revelatory Text? A Look at Presuppositions about the Concept of the Future

Majid Bozorgmehri¹, Ainollah Keshavarz Tork², Iraj Goljani Amirkhiz³, Arash Payami^{4*}

1 Associate Professor, Department of Political Science, Faculty of Social Sciences, Imam Khomeini International University, Qazvin, Iran.

2 Assistant Professor, Department of Future Studies, Faculty of Social Sciences, Imam Khomeini International University, Qazvin, Iran.

3 Assistant Professor, Department of Quranic Sciences, Faculty of Islamic Sciences and Research, Imam Khomeini International University, Qazvin, Iran.

4 PhD Candidate of Future Studies, Faculty of Social Sciences, Imam Khomeini International University, Qazvin, Iran.

Correspondence

Arash Payami

Email: arash_payami@yahoo.com

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ABSTRACT

In the field of futurology research in the revelatory texts, various research works have been done in academic centers. What has been paid less attention in these researches is dealing with the presuppositions that should be taken into consideration. The futurological understanding of the revelatory text, as its name suggests, is based on the three pillars of the quiddity of understanding, the quiddity of future, and the quiddity of the revelatory text. In other words, depending on what understanding and perception we have of the phenomenon of understanding itself, what perception and imagination we have of the future, and how we consider the revelatory text as a text and what we should expect from it, makes our futurological understanding different. In this regard, in the first part of the article, an attempt is made to address the point that the researches that have been carried out in the futurological field are based on what perception and expectation of the Holy Qur'an and how this perception and expectation can be used in futurological studies. In the next section, we are focused on the concept of the future and how the understanding of the future that emerges in different paradigms affects the futurological understanding of the revelatory text. In the next section, we are focused on the concept of the future and how the understanding of the future that emerges in different paradigms affects the futurist's understanding of the revelatory text. This study shows that the concept of the future has been moving from something objective, rigid and external to something subjective and rooted in people's beliefs today.

KEYWORDS

Paradigm, futuristic Understanding, Holy Qur'an

1. Introduction

There is no need to say that the futurological understanding of the revelatory text can be considered as a kind of backbone of thought in Abrahamic religions. For, on the one hand, the revelatory texts are practically the axis and center of thought in Abrahamic religions, and all the interpretations and understandings that come from these religions originate from the understanding that comes from these texts. And on the other hand, all human beings, whether they know it or not, live and think for the future and with the hope of the future. All the thoughts, opinions and personality formed in our existence, although all of them are rooted in the past, but in fact, its importance is due to the role it plays in the future of a person. Because the past, with all its weight, is something that is finished and can no longer be accessed and the present is also a moment that turns into the past as soon as it is understood. Therefore, the only time that can be planned and managed for humans is the future.

The futurological understanding of the Holy Qur'an is based on the understanding that we have from the three categories of the quiddity of future, how the phenomenon of understanding is formed within a person, and the perception and expectation of this revelatory text. In the meantime, the expectation we have from the revelatory text plays a significant role in the futurology that is done from it. Therefore, in the first part of the article, an attempt is made to briefly discuss how our perceptions and expectations of the Holy Qur'an can affect the futurological understanding of it. In general, the expectation from the Holy Qur'an and, accordingly, the futurological understanding of it can be categorized in the form of two verse-oriented and surah-oriented approaches, which are described below.

1-1- Component-oriented (verse-oriented) approach

In the component-oriented approach, two presuppositions are bold; one is that it is assumed that the Holy Qur'an has an encyclopedic status and depending on the topic under discussion, verses that are close in meaning and content can be selected and analyzed. Another thing is that it is assumed that the address of the Holy Qur'an is to all people, wherever they live and at whatever time they are. These two presuppositions will guide the mind towards the maximum understanding of Qur'anic verses. In this approach, the understanding of futurological understanding from the revelatory text is changed to futurology in the Holy Qur'an, as a subject of discussion. This means that just as one can research in the Qur'an about many other topics such as God, resurrection, war, women, inheritance or anything else, one can also discuss and investigate the phenomena of time and the future in the revelatory text.

In this approach, the verses, rather than being the forming elements of the surahs, are independent revelatory statements that have semantic richness or sufficiency. That is, in order to understand each of the verses of the Qur'an, it is not necessary to place them in the surahs from which they are derived, and look at them as the elements that are supposed to provide a coherent understanding of a continuous text, that is, the surah. In this view, the verses of the Holy Qur'an have more weight and credibility than the surahs, and this question is not so prominent that if the verses were supposed to have such independent meaning, why were they placed in the surahs in this way and in this order and in this form of expression. Therefore, in this approach, the verses of the Qur'an are mostly propositions or sentences that are floating in the revelatory text

and the ultimate essence and meaning that is understood from them is more important than how they are connected to each other in the surahs. To some extent, this approach can be viewed in the same space of the thematic interpretation of the Holy Qur'an and the same rules and points that are observed there can be considered valid here as well. However, it may be possible to trace two well-known futurological approaches in this type of research (Madahi, 2014: 24-25):

1- The exploratory futurological approach: In this approach, both from the perspective of individual futurology and from the perspective of social futurology, we seek to see if people follow their usual life path, what will happen both on an individual scale and on a collective scale. In better words, we want to know whether it is possible to find general, trans-temporal and trans-spatial laws in the text of revelation, similar to what is studied in sociology, economics and politics, for societies or humans, depending on their behavior and performance. No? Therefore, in this approach, similar to what happens in sociology, for example, futurology actually has a worldly aspect rather than the hereafter aspect. This means that we want to know more about the future of his personal or social life in this world. Among the keywords familiar with this approach in the Holy Qur'an are prophecy, prediction, divine traditions and Qur'anic stories.

2- Normative futurological approach: But in the normative approach, research seeks to find elements and indicators in the verses of the Holy Qur'an on the basis of which a revealed and worldly utopia can be built. Therefore, this approach has a futuristic nature and whether one likes it or not, it organizes human life in order to realize and reach that ideal future. Accordingly, it is how human beings should be on an individual and collective scale that is

taken into consideration. This approach may be a little alien to the word future and its related things, but it is quite familiar with other keywords such as government, governance, vision, good life, lifestyle and the like.

1-2- Holistic approach (Surah-oriented)

In the holistic approach, the futurological understanding of the revealed text is looking at the whole and all of this revelatory text (the Holy Qur'an). In other words, here we seek to find out our relationship with all of it as a connected whole and to know what effect the passage of time and the change of the context of the descent of the text can have on the understanding of it. As seen in this approach, the phenomenon of understanding becomes more important than its futurological affect. This priority of understanding over futurology is due to the fact that in this view it is assumed that the Qur'anic verses must have been placed next to each other in different surahs for a reason in order to express a specific purpose and if that purpose hidden behind the text is revealed, the challenge of futurological look at it is also resolved. Because this goal and purpose is something that somehow remains constant in time and always in different times and moments, efforts are made to understand the verses, categories and surahs of the Holy Qur'an in such a way that they are not in conflict with that main purpose.

Therefore, in this kind of futurological understanding of the revelatory text, we seek to know why the revelation of the Holy Qur'an is like this. The answer to this question shows how much and how this text has the ability to move in time.

The reason for this question arises from the expressive structure of the Holy Qur'an itself because the Holy Qur'an does not have the structure of a book that is formed in the mind.

That is, it's not true that it starts with an introduction about a topic, expands and explains, and finally ends with results. While usually in every book or writing, the entire text is around one topic and the central concern of the author is to deal with a main and basic topic and that semantic continuity can be observed with all the explanations and expansions that are given. But finding and observing this point in the text of the Qur'an is associated with challenges. Even this challenge of not being written or book-like in the Qur'an with the definition that came, is found in some surahs, especially in the longer surahs that cover a large volume of it. In such a way that there is both a topic jump in these surahs and a change of address. In the sense that in these surahs, the Prophet (PBUH) is addressed, as well as those who oppose and argue with him, believers and sympathizers with him, and finally all human beings in its general sense. This raises the question, who is the Qur'an addressing? The address in the Qur'an is bold because it shows in response to which person or persons this text was revealed and to quell what ambiguities this text was formed? And in the next step, the question arises as to how much this circle of contacts can be expanded to other people at different times.

The futurological understanding of the Holy Qur'an can be examined from the perspective of analytical and continental philosophies. In one approach, we seek to check whether an option is right or wrong and measure it with some criteria to determine its validity. This approach or view is defined under analytical philosophy. In another approach, this correctness or incorrectness is not the opinion of a certain subject; rather, it is the reason for the formation of this phenomenon that has occupied the mind. In this view, the main question is: what are the reasons for the emergence of such a phenomenon; regardless of

whether this proposition or phenomenon seems true or false by our standards. Therefore, the main challenge is placed on this whole phenomenon. This view is somehow aligned with the phenomenological approach, which is called continental philosophy.¹ (Hesamifar, 2012, 66; Zamiran, 2007, 23)

Regarding the futurological understanding of the revelatory texts, our approach is to enter the text itself and get involved in the linguistic analysis of the verses in order to prove their correctness to the outside world and to extract and draw out statements related to the future that is similar to an analytical view. In this approach, our approach towards the entire Holy Qur'an is a component-oriented state; morphological-syntactic analyzes and references to narrative interpretations or proverbial interpretations become more prominent and the focus is more on the verses that have the color of divine traditions, the fate of the past nations are considered with the premise that these extrapolations are logically true and can be verified and they will be realized. But in another approach, this question is placed on the whole of the Holy Qur'an, what is the background and conditions of the revelation of such verses of the Qur'an. This concern, first of all, places this question on the entire revelatory text, and instead of seeking to prove the logical truth of these revelatory statements related to the future, it wants to know what coherent understanding we can have from this entire book. And this holistic approach and focus on all revelatory text, and it is bold here unlike the previous situation; that is to say, why was this arrangement of verses formed and what did He want to use it for? In this approach, it is assumed

1. Hesami Far Abdur Razzaq, division of contemporary philosophy into analytical and continental philosophy, metaphysics, 49th year of the fifth year, old period, number 15, spring and summer 2013, pp. 63-7; Zamiran Kashkash Analytical Philosophy and Continental Philosophy, Aesthetics, No. 17, pp. 21-31

that if we can find out the reason for the formation of a phenomenon, we can determine the possibility of its time extrapolation and the extent of this time extension to some extent. The first approach has an analytical mode and the second approach has a continental mode;

2- Research background

A look at the background of research in the field of futurology and the Holy Qur'an contains interesting points. Above, explanations were given about the different approaches that can be taken to the Holy Qur'an regarding the

futurological understanding of it. What are important in examining this research background are not necessarily the researches themselves and the image they present of the future, but the approach that has been used in them is important. That is, whether in understanding the future, the verse-oriented approach prevails in two heuristic or normative formats, or the holistic approach prevails.

The following table shows the research articles that were written two decades ago with emphasis on the future and the Qur'an in their titles.

Table 1. Scientific articles related to the futurological understanding of the Holy Qur'an and the approaches used in them

Approach	abstract	Journal	year	author	Title	
Verse oriented – heuristic	The basis of this work is based on the foundational data method, and it seeks to find out in what formats the future is categorized and what vision it indicates.	Futurology of the Islamic revolution	2021	Reza Hasnawi	Designing a model of future thinking from the perspective of the Holy Qur'an	1
Verse oriented-normative	In this article, an attempt has been made to identify the components of civilization-building and the image that should be seen of the future, citing some narrations and verses of The Holy Qur'an should be extracted.	Fundamental Studies of Modern Islamic Civilization	2018	Gholamreza Behrouzi Lak	Model of understanding and future-thinking system that builds civilization based on the Holy Qur'an	2
Verse oriented - heuristic	This article has an eschatological view and seeks to see the verses that indicate the victory of the believers over the enemies and what time will it happen from the perspective of the Shi'a and Sunni people?	The thought of Allameh Tabataba'i	2017	Mohammad Sedqi	The future and inheritance of the righteous in the Qur'an with an emphasis on the views of Fakh Razi and Allameh Tabataba'i	3
Verse oriented - heuristic	This article states that divine traditions are not in conflict with human will; rather, this change and transformation in life and the construction of that ideal-Qur'anic life goes through the path of human will.	religious anthropology	2013	Angel of Saqqah	The role of human will in the realization of the promised future from the perspective of the Qur'an	4

Approach	abstract	Journal	year	author	Title	
Verse oriented – heuristic	This article tries to explain the meaning and concept of the oppressed in the form of the verses of the Holy Qur'an and shows what kind of future does God have for them in the form of divine traditions	Waiting for Spring	2007	Gholamreza Behrouzi Lak	Sociological dimensions of weakness and the future of the oppressed in the Holy Qur'an	5
Verse oriented - heuristic	This article tries to show the future as the unseen, and in this context, it focuses on the verses of the Holy Qur'an that refer to this matter.	Research paper on Qur'an and Hadith	2006	Reza Rafiq Doost	The Qur'an's prediction about the future	6
Verse oriented - heuristic	This article has an apocalyptic view to the future and tries to examine this issue based on verses from the Qur'an along with covenants and traditions.	Portico of thought	2003	Abbas Nikzad	The Future of Humanity in the Holy Book, Holy Qur'an and Narratives	7

In addition to articles, several academic theses have been written in this field. The following table shows the treatises that use the two words "Qur'an" and "Futurology" in their title. These 5 treatises are the result of the search in treatise reference databases, namely

Ganj and at the address ganj.irandoc.ac.ir, where the search includes the title, abstract, and key words, and has included all kinds of treatises either the entire text, the first few pages, or only the title.

Table 2. Searching the treatises with the two words "Qur'an" and "futuresology"

year	approach	abstract	Type of the certificate	author	title	
2020	Verse-Oriented	The emphasis of this dissertation is on the localization of this field from the perspective of the Qur'an and Testaments so that it can be distinguished from its western and secular foundations to some extent.	Master's Thesis	Wajihah Qalandari	The futurology of religion from the perspective of Qur'an and Testaments	1
2016	Verse oriented - Normative	This thesis seeks to draw out the elements for building the transcendent future of the world, and in this way, a verse of the Qur'an is also cited.	Ph.D. Thesis	Abbas Rasouli	Reviewing the cultural perspective of the religious community in the Qur'an and the hadith	2
2016	Verse-oriented	In this thesis, he examines the assumptions of futurology and tries to provide foundations for revelatory futurology by referring to a significant number of Qur'anic verses.	Ph.D. Thesis	Mahdi Ahmadian	Compilation of the cognitive-normative framework of future thinking based on the Qur'anic concepts	3

year	approach	abstract	Type of the certificate	author	title	
2014	Verse oriented - exploratory	He deals with the difference between divine and human futurology and he tries to develop a framework for it based on the images that the Qur'an and the divine traditions mentioned in the Qur'an develop a framework for it.	Master's thesis	Mohammad Reza Pour Ahmadi	A research on futurology in the Qur'an and narrations	4
2013	Verse oriented - exploratory	In this thesis, the epistemological foundations of futurology from the perspective of the Qur'an, the approaches that can be taken in the futurology based on the Qur'an, as well as the divine traditions in ups and downs and civilizations are examined.	Ph.D. Thesis	Hossein Khazaei	Fundamentals of Futurology Methodology in the Qur'an	5

On the other hand, if the same database is searched based on the two words "future" and "Qur'an" in the title, abstract and keywords, a total of 462 treatises have been written

considering their high volume, this search was tried to be focused on the titles. The following table also shows their specifications. In addition, the text of all of them is also available.

Table 3. Searching for treatises with the word "Qur'an" and "Future"

Year	Approach	Abstract	Type of certificate	Author	Title	
2016	Verse-oriented	In this treatise, the author tries to show that Tawakkul (i.e. trust in God) does not conflict with planning for the future, and verses from the Qur'an are also mentioned in this regard.	Master's Thesis	Kobra Mahdawi Qeihabashi	Foresight and planning from the point of view of the Qur'an and Hadith and its relationship with trust in God	1
2015	Verse oriented - exploratory	The focus of this thesis is on sedition, and in this regard, it examines it in the past nations based on the Qur'an, which is completely different from the topic of discussion.	Master's thesis	Taqi MaKhzan Zahedi	Solutions to counter the Intellectual intrigues from the perspective of the Qur'an with a futurology approach	2
2015	Verse oriented - exploratory	This treatise focuses on the hereditary state of human behavior and actions, and in this way, it also refers to some verses of the Qur'an, which are completely different from the topic of discussion.	Master's thesis	Sediqueh Esmailzadeh	Effects and consequences of human heredity and behavior on the fate of children and the future generation in Qur'an and Hadith	3

Year	Approach	Abstract	Type of certificate	Author	Title	
2011	Verse oriented - exploratory	This thesis examines the concept of foresight from the perspective of the Qur'an and examines the future that this revelatory text promises.	Master's Thesis	Fereshteh Saqqa	The role of human will in the realization of the promised future in the view of the Qur'an in comparison with the theory of the end of history	4
2011	Verse oriented - heuristic	This treatise has a more eschatological view and deals with the end of the world from the perspective of the Holy Qur'an and comparing it with this eschatology from the perspective of Judaism and Christianity.	Master's Thesis	Leila Ebrahimi	The global governance of Islam in the future from the perspective of the Qur'an and Nahj al-Balāghah	5
2010	Verse oriented - heuristic	This thesis examines the Qur'anic foresight and its positive effects and the negative effects of the lack of this view in life, and in the meantime cites verses from the Qur'an.	Master's thesis	Ziba Jangjoo	Investigating the future and foresight in life in Qur'an and Hadith	6
2009	Verse oriented - heuristic	This treatise has an apocalyptic view and examines the future of the world from the perspective of celestial religions and Eastern religions, as well as the future Western thinkers imagine for it.	Master's Thesis	Tayyebeh Yazdan Madad	The future of the world from the perspective of the Qur'an and contemporary thinkers of the West	7
2007	Verse oriented - heuristic	This treatise has an eschatological view and deals with the characteristics of the righteous government in the form of various prophets from the perspective of the Holy Qur'an, and examines the Messianism from the perspective of Christianity, Judaism and Zoroastrianism.	Master's Thesis	Ahmad Alinuri	Righteous Government and the Future of Humanity from the Perspective of the Qur'an and Hadith	8

In addition, the Ganj database was also examined using the words "Future" and "Verses" in the titles of theses, and only two

treatises were found, the details of which are given in the table below.

Table 4. Searching treatises with the two words "Verses" and "Future"

Year	Approach	Abstract	Type of certificate	Author	Title	
2016	Verse oriented - heuristic	This thesis has an apocalyptic approach and examines the signs and preparations mentioned for the appearance of the promised savior.	master's thesis	Abolfazl Taqizadeh	Comparison of the image of the future of humanity in verses and narrations emphasizing on the personality of Dajjāl	1
2015	Verse oriented - heuristic	This thesis, while examining futurism in various religions and schools of thought, focuses on the verses that have an apocalyptic and eschatological approach, and examines the various interpretations that have been made of them.	Master's Thesis	Ahmad Ja'fari	The evolution of interpretative views in the verses on the future of humanity	2

What appeared above were articles that directly entered the subject of the future from the perspective of the Holy Qur'an. As can be seen, all these articles have a component-oriented and verse-selective approach to the future category. This means that they look at the future like any other category that can extract verses related to it from the revealed text and analyze those verses. And not even one treatise or article can be seen that is related to the future and wants to have a futuristic understanding of the entire Holy Qur'an.

On the other hand, considering the limited number of articles and treatises, it should be remembered that in the tradition and background of Qur'anic research, the concept of the future is mostly examined in the form of words such as divine tradition or traditions. Divine tradition or traditions refer to divine laws and procedures that occur to societies and people following their orientations towards the

teachings of revelation¹ (Salimi, 2015: 2 and Ebrahimi, 2019: 5). It is natural that the approach used in all the writings that examine these traditions is verse-based and more exploratory. This means that their focus is on the verses from which such inferences can be made.

It was also mentioned before that one approach in futurology based on the Holy Qur'an is Future-writing. This means that it is tried to provide the elements, components, frameworks and foundations for building a revealed utopia based on various verses of the Holy Qur'an. Naturally, this approach is also a verse-oriented approach, but in its normative type. The keywords used for this approach have more variety. Among them, we can mention words such as strategy, ideal, development, progress,

1. Ebrahimi Hadi, Interpretation of Divine Traditions in the Qur'an, Research Journal of Qur'anic Interpretations, Volume 3, Number 4, Spring and Summer 2019, pp. 79-103

management, model, system, planning, good life, lifestyle, government, vision, governance, society and civilization. Only in the section of academic treatises, the number of treatises that have a combination of Qur'an and one of these words in their titles is more than 200.

As it can be seen, most of the writings that have been published in the field of futurology, future thinking or futurism in the Holy Qur'an have a selective or partial approach to the Qur'an, and it is rare to find an article, treatise or book that takes a holistic view to the Qur'an and put a futurological understanding on all of it.

3- The quiddity of future and its effect on the futurological understanding of the revelatory text

First of all, it is necessary to clarify the issue of the future that is considered in the futurological understanding of the revelatory text, what period it considers, when it starts and how far it can continue. In response, it should be said that as soon as the human being is separated from the age of revelation in which a new wave appeared and a new form of life is formed, it is also faced with this question: whether this is the whole text that addresses a person or it is some parts of it that can move with time and be functional in this post-revelation atmosphere and opens a new space in the soul and mind, thinking and soul of man, and other verses should be left in the past or in the context of the revelation and look at them more as historical texts? Based on this, it can be said that in fact the future starts from the moment a person encounters the text due to the difference in the conditions when reading the text and the time in which the text was formed; something that is also referred to as the immediate future or the near future in futurology; but its time frame can also include medium and long-term future as Mc Hall says in explaining the goals of futurology:

"The goal of futurology studies is to deal with the present time." First, the action that happens in the present is what shapes the future. In this way, the current situation should be studied and investigated, because the thinking about the future mainly revolves around the issue that we know our tasks in the present, in other words, we find out what we should do in order to create a desirable future. (Qawam, 2013: 37)

On the other hand, in the human sciences, depending on the paradigm under which the future is researched, the understanding of the future from the revealed text will be different. In fact, below is a paradigm view that we can find out what the meaning and concept of the future is and how humans understand it. That means, does the future have an objective and external nature or is it subjective and internal? Can this common understanding of the future be achieved for everyone? Or is this understanding of the future different from one person to another? And finally, how and with what methods can this understanding be achieved?

According to Burrell and Morgan, all methodologies are based and derived from principles and assumptions that are rooted in ontology, epistemology and anthropology. In some futurology methods, the future is treated like nature and the outside world. The future has a solid and objective nature and anthropology is weak in it. On the contrary, in some methods, the qualitative weight of futurology and its subjective nature become more prominent and human perception of the future plays a more effective role in it. The table below shows the view that the usual schools of futurology studies have on the nature of the future, the interaction that humans have with this category, and the concerns that are raised in the methodology of understanding the future. (Mohammad Mobini, 2016: 6)

Therefore, in the field of ontology of the futurological understanding of the revelatory text, we are faced with the question: whether there is a futurological understanding of the revelatory text that we must understand and comprehend, or whether this understanding is formed within the human existence?

In the field of epistemology, we are looking for it to see how this understanding sits in the mind and soul of man? Based on theological-divine presuppositions, should a person internalize the futuristic understanding that is defined for him or is it the encounter of the human existence with the text at every moment that provides the necessary platform for an understanding.

In the field of methodology, depending on what we understand and expect from the Holy Qur'an, the method we use for futurological understanding of the revealed text will be different. In the verse-oriented approach, futurological understanding is at the level of verses and categories, and the focus is on extracting divine traditions and their identification methods. Because in these two levels, it is believed that in this way the divine laws established for the behavior of human societies can be deduced. But in the holistic approach, what becomes important is the purpose of the surah and its audience. Because with the clarification of these two points, it becomes possible to expand the meaning of the Qur'anic surahs, which will be the futurological understanding of the revelatory text.

3-1- Future paradigms based on Newman's view

Mobini states that according to Newman's opinion, in the 1960s and 1970s, there were schools called methodological schools in the field of humanities, which were accepted by thinkers. These schools are: 1. Proving

methodology; 2. interpretive methodology and 3. critical methodology. In addition to the three approaches, two other approaches that are less famous than these three approaches are: feminist social research and postmodern research.

Familiarity with the intellectual foundations of these schools, which were only mentioned above, plays an inconspicuous yet effective role in the way that is inferred from the revelatory text for futurology understanding. For example, the Qur'an refers to certain futures (positivism school), or that the futurological understanding of it will be multiple and dependent on hermeneutic approaches (interpretative school), or that the futurological understanding of the revelatory text should be seen from the perspective of the Arabs at the age of revelation or should see this understanding from the perspective of the interaction between the Prophet and the social, cultural, and economic environment around him (critical school), all of these are matters that receive different weight of attention in these schools of thought. In addition, if we want to consider gender as effective in the understanding of futurology and distinguish between female and male futurist understanding, the feminist approach becomes bold and if we consider the existential difference of people from each other as valid and there is no general framework for this futurological understanding, we are approaching the postmodern approach.

3-2- Future paradigms based on Voros's view

Among global futurologists, Voros is one of the well-known figures who tried to categorize the paradigms used in the field of futurology. According to his opinion, any method or methodology that is used is based on epistemology or the way the process of understanding and cognition is formed within a

person. Based on the research done by Goba and Lincoln before him, Voros proposed five paradigms that are used in understanding phenomena, which include positivism, post-

positivism, criticism, structuralism, and collaboration. (Mohammed Arab Bafarani, 2016)

Table 6. Classification of futurology paradigms in the view of Joseph Voros

Collaborative	constructivism	Criticism	positivism-Post	Positivism	
Participatory and activist have an objective-mental state and simultaneously create the mind and its environment	Relativism; Reality is formed in certain .situations	Historical realism; This means that reality is formed in time and by social, political, economic, racial and gender values and has a virtual or mental nature.	Critical realism; Reality exists, but it can be understood incompletely.	Naive realism; This means that reality exists and is understandable.	Ontology
Critical subjectivism that is based on interaction with the environment Reality is constructed during objective and practical participation.	is the It interaction of mentality and objectivity that causes the understanding of reality, and it is centered on mentality.	The interaction of mind and object, but focusing on mentality; These are mental values that mediate the understanding of reality.	Object and mind in a modified form; In the sense that finding out the correctness and truth of an issue is not 100%.	Dualism of object and mind and focus on objectivity; We are looking for the truth.	Epistemology
Collective participation in social arenas, priority of movement and practical action, dialogue and interaction during practical actions.	Reality is formed in a hermeneutic space based on interaction and dialogue..	Reality is formed in the conversation and exchange of words.	Empiricism adjusted and based on manipulation of nature; based on falsification in hypotheses; Qualitative methods are also used.	Empiricism and manipulation of nature; It is based on the confirmation of hypotheses and the methods are mostly quantitative.	Methodology
Practical knowledge is valuable when it can free a person from the yoke of powers and provide a balance between the intellectual tendencies of the society.	Propositional knowledge is valuable as a tool when it is possible to prepare the foundations for a social emancipation.		Propositional knowledge (based on hypotheses) is an end and intrinsically valuable.		Axiology

However, Voros himself summarized these paradigms in three main paradigms. From his point of view, positivism and post-positivism

were in the same class, and structuralism and criticism could also be called interpretive paradigms, and it was the only collaborative

paradigm that maintained its independent approach and identity. The positivist paradigm is, in fact, the same scientific approach that existed for centuries in the western world, and

today it is introduced as an inadequate approach by other paradigms, and on this basis, the meta-positivist paradigm tried to compensate for its weaknesses to some extent.

Table 7. The main paradigms of futurology from the perspective of Joseph Voros

Collaborative	constructivism	Criticism	positivism-Post	Positivism	
Human flourishing	Understanding and reconstructing the facts	Criticism in order to liberate and rebuild the intellectual structures of society	Description and explanation in order to predict, manage and control		The purpose of the research
The main voice and discourse is manifested as a result of a practical action and movement voices and other are manifested as a result of implicit cultural movements	An enthusiastic participation for the formation of a polyphonic discourse	A transformative intellectual	researchers who make decisions Impartial .and provide change		The position of the researcher
The priority of action-based knowledge; Critical subjectivism and knowledge based on lived experience	Reconstructing the understanding of social structures individually or socially in the form of consensus on a topic	Deep and penetrating of understanding social and historical structures	An undisproved hypothesis that is still accepted as a probable truth or law	A confirmed hypothesis that is accepted as truth or law	The nature of knowledge
Based on research that is formed as a result of practical action	based on a more mature rearrangement of understanding of social structures	Based on historical revisions and generalizability based on similarity	The gradual increase of knowledge is like the bricks that build a building and based on the law of cause and effect		How to accumulate and form knowledge
Values are quite effective and are included in the of knowledge and understanding formation			Values are left aside and considered as things outside of research		The role of values
It is this convergence and common understanding in a specific situation that can lead to a practical action.	It is important to be reliable and authentic; At the same time, it should also have the ability to act and move.	Being in a specific social or historical situation is important and the knowledge that can be the basis of an action	Authenticity (trust) and objectivity are bold.		Appropriateness and quality of criteria

But the critical paradigm is derived from the postmodern movement, which grew and expanded in the 20th century after World War II, and was actually a reaction to the positivist paradigms, which, according to its supporters, brought two world destructions in a period of 30 years. Although structuralism overlaps with the critical paradigm, their differences are also significant. (Voros, 2005)

From the ontological point of view, objectivism still exists in both paradigms of positivism and post-positivism, but with the difference that complete knowledge is not achieved in the paradigm of post-positivism. In other words, a kind of skepticism and doubt about the process of cognition still remains, which shows itself in the falsifiability of the hypothesis. However, in the critical paradigm, reality emerges in the form of foundations and concepts that have been formed over time and based on the social background of the society and its ruling values. In other words, the reality has a spectrum, depending on the intellectual diversity of the society. The reality in the structuralism paradigm is more or less like the critical paradigm; with the difference that this fact is understood differently from the point of view of various effective intellectual ways of the society. This means that it is the understanding and perception of these intellectual ways of reality and their intellectual background that gives shape and dimension to reality, and from this point of view, it can be said that it finds a more elitist state. Therefore, in these two paradigms, subjectivism becomes prominent in the knowledge of reality, which is the involvement of the role of people's understanding and perception in the process of understanding and knowledge, and causes reality to acquire a subjective state. In addition, in these two paradigms, the value and originality of reality is based on social power

that these paradigms can play a role in the emancipation of man in the social arena, and not just propositions whose rightness and wrongness are criticized in a vacuum. On the other hand, in the collaborative approach, it is the intellectual and mental interaction of community members that leads to the relatively common emergence of a reality. In this paradigm, reality is valued when it can practically lead to mental and psychological flourishing and bringing him to a superior level of comfort and peace on an individual and social scale. (Voros, 2007: 7-10)

According to the above, most of the futurists today focus on a vision for the future in an interpretative space and sphere (critical combination and structuralism), including Slater, Jovenel and Berger. Voros, however, tried to propose an integrated, comprehensive and multi-dimensional paradigm with a conceptual plan called the Integral Future. Because he believed that we will need all these paradigms to draw the future. (Voros, 2007: 11-12)

As mentioned before, if we want to interpret the futurological understanding of the revelatory text in the form of these paradigms, it should be said that in the paradigm of positivism, this understanding is an objective and definite thing that has an external reality, and the main challenge is how to understand and achieve it. Even under the paradigm of post-positivism, it can be said that this understanding, at present and as long as there are no contradictions for it, is a definite thing. In other words, the belief in this paradigm is based on the fact that it is a futurological understanding of the Qur'an that even if it has some ambiguities, it is considered the best at the present time and more efforts should be aimed at achieving this understanding and internalizing it in humans. In the critical

paradigm, the futurological understanding of the revelatory text is the understanding that has been formed during the past centuries, under the theological-divine structures in different religions of Islam regarding the interpretation of the Holy Qur'an and has been rooted in the intellectual structure of the society. In other words, in this paradigm, the future scholar always looks from the outside to the understanding of the futurological scholars on the Qur'an, and considers it as the source of expectations that different intellectual-theological approaches have from this revelatory text. In the paradigm of structuralism, the futurological understanding of the revelatory text is very similar to the critical paradigm. with the difference that the supremacy of one type and the predominance of one futurology belief from the Holy Qur'an over another is seen as a result of the power and dominance that one religion has been able to find over another, and not necessarily the coherence and inherent superiority of one over the other. In other words, in these two paradigms, those spiritual hegemonies that are behind these futuristic understandings of the Holy Qur'an are always included. In addition, in these two paradigms, the objective and practical ability that these types of futurology understandings can have in building a utopia is also taken into consideration. In other words, the objective and external manifestation of this understanding and its reflection in society are also considered. In other words, the objective and external manifestation of this understanding and its reflection in society are also considered. This last point is what is highlighted in the collaborative paradigm. This means that a futuristic understanding of the revelatory text can be valid if its manifestation is evident in the society and can play a prominent role in the formation of a utopia.

3-3- Future paradigms based on Habermas, Mazzini and Mannermaa

Although Habermas did not directly enter the field of futurism, but his type of view in ontology was later used by futurists, and Slater, Sandberg, Enayatullah and Mannermaa were among these people. Habermas' three approaches included Technical, Hermeneutic and Emancipatory paradigms. According to Sandberg, Mannermaa and Slater, in the first paradigm, the future has an objective and external nature that will occur outside the scope of the usual powers, and therefore all the search must be focused to find and know it.

In the hermeneutic paradigm, all attention is focused on providing the necessary platforms for dialogue between people in society in order to reach a common understanding of the future. The emancipatory paradigm has a desire and ideal-oriented approach and its focus is on realizing seemingly impossible futures, and accordingly, it mainly pays attention to alternative futures.

Mazzini expressed this view in the form of three exploratory, utopian and perspective paradigms. In the exploratory mode, the weight of the past and present is very prominent in the formation of the future. In the utopian state, the future is formed based on imagination and invention, and the visionary state is the combination of these two. This means that the implementation and realization of this utopian dream is based on the past and present.

In his subsequent researches, Mannermaa placed futurology paradigms in three formats: descriptive, scenario-type, and evolutionary. The descriptive view is based on the same objective and independent view of what is being formed in the minds of the people of the society. In the scenario-oriented view, the effect of collective wishes is prominent in the formation and realization of the future and is

based on the ideals that a society demands. The evolutionary approach is somehow derived from the theory of complex systems and the opinions and thoughts of the Brussels school. Therefore, the development process in a society and in its beginning is somewhat linear and therefore completely amenable to modeling. But from one stage to the next, chaotic dualities emerge in society, whose predictability is very low and their decision-making and management are difficult. In fact, the art of futurology is to predict these starting points of dualities and to evaluate and organize them. (Heidegg, 2015: 58-65)

3-4- Future paradigms based on Tapio and Hytanen's view

Tapio and Hytanen were among the other people who examined the typology of existing paradigms in futurology. This project was based on a futuristic approach and based on the role of three groups of elites or influential figures of the society, decision makers or the political and current structure of the society and finally the institutions and the general body of the society in the process of creating a vision. Based on this view, the future can be explained in 7 paradigms.

Table 8. Different paradigms from Tapio and Hytanen's point of view

Knowledge and values	schools of thought	
Understanding and knowledge is obtained based on an objective view to the phenomenon and values are not taken into account. In this view, determinism and free will are distinguished from each other.	Comtes positivism	1
Understanding is obtained based on an objective view to the phenomenon. Also, values are considered with an objective approach. In this view, objectivism in values and relativism in them are distinguished.	Optimistic humanism	2
In this school of thought, the understanding of knowledge is due to objectivism, and subjectivism is also considered in the case of values..	ic humanismSymbiot	3
It is the same as above with the explanation that in this view, realistic ontology is distinguished from relativistic ontology.	Democracy based on elections	4
Understanding and knowledge is obtained based on subjective vision. At the same time, the values also have a visionary state.	Critical pragmatism	5
Understanding and knowledge is achieved based on an objective view to the phenomenon. Values also have an objective nature. In this view, two approaches of reasoning and whatever happens are distinguished.	Relativistic pragmatism	6
In this view, no understanding can be achieved. Because understanding and knowledge are highly oriented and values are highly subjective.	Democratic lawlessness	7

Examining these seven paradigms may appear to be unrelated to the futurological understanding of the revelation text, but in its heart, it can include how this process of understanding is. Just as in these 7 paradigms, one can witness the movement, attention and look from the elites and ruling structures towards the body of the society in drawing the desired future, the same process can be seen in

the futurist's understanding of the revelation text. In such a way that it is possible to distance ourselves from the existing theological structures in the interpretation and understanding of the Qur'anic surahs and accept new ways of understanding with criteria. (Peter Tapio, 2002: 608-610)

In addition, as Hytanen and Tapio's paradigms showed, future studies, especially in

social fields, have an inseparable link with society and how to perceive it. The course of sociological paradigms is more or less similar to futurology paradigms and it can be classified into 4 groups: pre-modern, modern, post-modern and trans-post-modern. The first period, which by the way has a long history, mainly sought to know the essence of society or the social environment under the influence of the ancient Greek thought atmosphere.

This thought originated from the ancient Greek thought that defined everything as intrinsic, and as a result, society was not exempt from this general rule. In other words, society was not a changing phenomenon; rather, it had an unchanging essence that should be achieved as a result of religious, philosophical or mystical practice. This view in the modern era, which is tied to the name of August Comte, changes from the abstract knowledge of society to its objective and phenomenal knowledge, which, of course, influenced by the Age of Enlightenment in the 16th to 19th centuries, this world's approach to existence and as a result, the growth and expansion of scientific movements in the western world. Most of the schools of this period, with causal logic, seek to understand the behavior and how humans react to their environmental conditions. In other words, the cause of exploration is the basis of sociological studies, which schools such as functionalism, rational choice and interaction are some examples of this intellectual paradigm. Of course, such studies are carried out with the

unspoken assumption that the researcher examines the behavior of humans with the assumptions he has in his mind about the nature of humans. In the postmodern era, this general assumption about the type of human behavior is doubted and topics such as hermeneutics, language, history, and the like become prominent. In other words, in this period, the understanding of man himself becomes a part of the subject of sociology, and that general understanding of man and the interpretation of his social behavior in a fixed paradigm are shaken. Perhaps it can be said that under this paradigm, no universal knowledge of the world, society and man can be achieved. The trans-postmodern point of view, while acknowledging the challenges expressed by the postmodern, tried to define a paradigm and an intellectual sphere that can cover both the modern view of society and the postmodern concerns in this process. (Tawhidfam, 2010: 39-53)

3-5- Future paradigms based on Heidegg's view

Eva Heidegg was among the people who investigated various paradigms in the field of futurism. In her article in 2013, she acknowledged that in the history of futurism, the most important paradigms can be placed in three groups: positivism, collaborative evolution, and criticism. To understand these paradigms, she defined 6 dimensions and features; so knowing them can help to understand these paradigms:

Table 9. Dimensions of positivism paradigm

	Attributes	
The world that will be realized in the future is basically related to the present and the past, and this external and objective world can be discovered by observation and investigation.	Understanding the future and the world	1
This person is mostly in the position of observing and investigating these phenomena.	The position of the futurologer	2
The future of society and things related to it, such as the future of the human race, the complexities within this world and its dynamics	The topic discussed in future studies	3
Gaining basic knowledge about the future and predicting a range of possible futures	The goal and concern of futurologer	4
Dealing with complex problems and dynamic modeling	Foundations of methodology	5
A combination of objective and subjective methods is used to understand this future.	How to use these methods	6
I It will be the basis of their effectiveness and usefulness.	Criteria and how to confirm data	7

This paradigm was formed in the 1970s and 1980s, when futurology became a more or less independent science, and it was mostly looking for a kind of guess and estimate about the future based on scientific documents. According to Heidegg, the negative point in this paradigm was that it did not pay attention to the future that lies in the heart of the present. In other words, in this paradigm, people's beliefs, values and concerns were not focused on shaping the future. (Heidegg, 2015: 52-54)

On the contrary, in the collaborative evolutionary paradigm, more emphasis is placed on social instabilities and that the circle of possible futures should expand more. In other words, the complexity of the future and the role of visible and hidden factors in shaping it are at the focal point of this paradigm. Therefore, it can be said that looking to the future in this paradigm finds a holistic state.

Table 10. Dimensions of the collaborative evolutionary paradigm

	Attributes	
The future is complex and always changing. Both known and unknown factors can be effective in its formation. In addition, the human factor will generally participate in its formation.	Understanding the future and the world	1
Humans are both observing the future and participating and interfering in its formation.	The position of the futurologer	2
Things like the future of societies and human species and the formation and emergence of complex and dynamic colonies that are formed as a result of human interaction are among the concerns of this paradigm.	The topic discussed in future studies	3
Paying attention to the interpretations of possible futures and the effect these futures have on shaping societies is one of them.	The goal and concern of the futurist	4
Holistic view and attention to all-round evolution patterns	Foundations of methodology	5
A combination of mental methods and methods that originate from that holistic and evolutionary view are used to understand this future.	How to use these methods	6
The focus is mainly on their falsifiability and the feedback and reflection that these theories have in the society.	Criteria and how to confirm data	7

Despite all the emphasis placed on the role of humans in the collaborative paradigm for building the future, according to Heidegg, the way of this effect in this paradigm is not very clear. In other words, in this paradigm, it is not clear whether human beings are aware and active actors who build the society, or whether the type of human being in the society, willingly or unwillingly, will be effective in the formation of the future. (Heidegg, 2015: 80-82)

According to Heidegg, the critical paradigm was a response to the need for human participation in the construction of the future; in other words, the focal point of this paradigm is to focus on the future that the capabilities of each human being are able to create. Therefore, it is the mental structure, thoughts, beliefs, and emotions of humans that make the future right or wrong, wanted or not. In other words, it can be said that it is the interaction of

human soul and spirit with each other that provides the means to build the future.

According to Heidegg, since 2000, the idea was formed that it is not the laws that make society; rather, it is the activity of activists that is realized and formed, and based on this, it can be said that the future actually lies in the heart of the present. Based on this, futurists do not predict the future, but mostly observe activists and social influencers to see how they realize their desired future. Therefore, in critical and collaborative evolutionary paradigms, it is the companionship or participation of futurists that provides the necessary platform to understand what will happen in the future.

The completed form of these last two paradigms can be found in the integral or all-round evolutionary paradigm that Heidegg examines in two practical and theoretical fields. (Heidegg, 2015: 98-99)

Table 11. The dimensions of the integral paradigm in the theoretical field

	Attributes	
The future is a multi-layered perception and mental concept that is always evolving and changing depending on how humans interact with society and their surrounding environment.	Understanding the future and the world	1
The futurist is in the position of observation and participates in the process of change.	The position of the futurologer	2
The main concern in this paradigm is to pay attention to the dynamics, evolution and growth of human groups and collections in different environments and with different limitations.	The topic discussed in future studies	3
Visualization of the future that can be seen, reflected and feedback in human societies	The goal and concern of the futurist	4
Thinking under the model of holistic and comprehensive development	Foundations of methodology	5
Design methods based on the model of dynamic systems or emerging systems and dynamic interaction modeling that are constantly evolving and changing.	How to use these methods	6
Falsifiability and that it can be presented as a discourse in the social arena to a society and at a certain time.	Criteria and how to confirm data	7

Table 12. The dimensions of the integrated paradigm in the practical field

	Attributes	
The future is a mental concept and construct that is formed in the minds of the people of a society at a certain time and place	Understanding the future and the world	1
The futurist both observes and participates in the future formation process	The position of the futurologer	2
Knowing human and non-human factors like various technologies that have the ability to influence a society at a certain time.	The topic discussed in future studies	3
Understanding how different circles, groups and social-cultural groups participate with each other, which have the ability to build the future on the scale of a society.	The goal and concern of futurist	4
Organizing these future-making structures is based on how they participate in building and shaping the future in a society that is constantly changing.	Foundations of methodology	5
The methods are mainly subjective, individual in order to be able to invent methods appropriate to the process of changes in a society to estimate its future.	How to use these methods	6
Their falsifiability and comprehensibility are among these criteria.	Criteria and how to confirm data	7

The important point in examining Heidegg's three paradigms is to be able to use them in the futurological understanding of the Holy Qur'an. As can be seen in these four paradigms, the direction of movement in these paradigms is moving from an objective future (positivism) to a subjective future (integration). This means that instead of seeing the future as something beyond the minds and thoughts of humans, the paradigms should be discovered, found and seen. They are moving towards the point that the future is actually what is hidden in the back of people's minds, and it matures and is polished in social interactions, and finally it can be realized with a high probability. By the way, this is the same falsifiability that Heidegg refers to in the methodology of evolutionary and integrated critical paradigms and considers it bold. In other words, it is true that the future has left its rigid state and has found a spectrum state; but it has a multifaceted state and it has the possibility of life and survival to the extent that it is accepted by others in the society. In this paradigmatic process, human being is recognized as human being. That is, instead of the criterion of rightness and wrongness, instead of being formed outside the minds of people, and they are obliged to adapt themselves to it;

the members of the society themselves gain weight and credibility, and their orientation towards the future becomes bold.

The same approach and view can be extended to the futurological understanding of the revelatory text. This means that instead of trying to make this understanding consistent and in line with some teachings and divine-theological structure that was formed in the previous centuries, we can accept various understandings as long as they maintain their internal coherence and consistency although it has conflicts and inconsistencies with some of those theological teachings and foundations. In this way, it is possible to avoid falling into the abyss of relativism or religious pluralism.

Naturally, in this part, there is no attempt to comprehensively examine the paradigms that are used in the field of human sciences; rather, its purpose is to see what paradigms are included in futurology and what the meaning and concept of the future will be in each of the paradigms. In addition, how will the futurological understanding of the revelatory text be formulated and what can be expected from it.

Conclusion

In the paradigm divisions that came from various futurists for the future, what can be observed is the movement from the outer future to the inner future. This means that the future is less considered as something that is outside of the mind of a person that needs to be discovered; rather, it is the opposite of what is hidden inside man and behind his soul, thought, mind and psyche. In this sense, the future exists in the present rather than being a category placed in the future. In other words, rather than looking to discover something in the outside world, we seek to discover the motivations, determinations and tendencies that are hidden inside people and can be the factors that can be the driving engine of the future that can be built in the future. In this way, the future finds a more humanistic or subjective nature than what belongs to the outside world and has an objective nature. This difference of the quiddity of the future shows itself in the methods that can be used to identify the future. But what has been important in this article is the translation of this understanding of the future in the futurological understanding of the revelatory text.

Three main lines can be identified in all the paradigms presented above by futurists and thinkers such as Newman, Voros, Mazzini, Mannermaa, Tapio and Hytanen and finally Heidegg.

On one side, there is positivism or post-positivism (Newman, Voros, Tapio, Hytanen and Heidegg) or technical (Habermas) and descriptive (Mannermaa). In this paradigm, man is seen as a rational and beneficial being that is influenced by the external environment. This view in the field of Qur'an research leads to the necessary trust in the inner understanding of human nature and the future scientific understanding of the Holy Qur'an, to find an objective and external nature that humans must

discover and understand. Humans are considered more or less the same in this paradigm, and in a way, essentialism prevails in this paradigm. In other words, in this paradigm, people in the form of various theological-exegetical schools should be able to include the scientific future defined for the Holy Qur'an.

In the middle of the spectrum, there is a paradigm that recognizes the inner structure of the human being, that is, the mind and soul. In this spectrum, it can also be referred to as interpretivism (Newman), criticism and constructionism (Voros), hermeneutics (Habermas), perspectivalism (Mazzini), humanism (Tapio Hytanen) and cooperative evolution (Heidegg). Human understanding in the general sense is the basis of knowing the external world. The complexities of the human soul and psyche become meaningful, and his effect in giving meaning to the world is seen more than his flexibility, and an understanding of the future that is compatible with these complexities becomes meaningful for him. Accordingly, when his inner understanding changes in interaction with the surrounding environment, those previous definitions and understandings are questioned. In a way, this paradigm can be considered as the platform from which other paradigms originate. This understanding has moved towards an existentialist view to human beings and is somewhat distant from that essentialist belief. It is in these paradigms that the effect of social-cultural-economic structures, in addition to the understanding and perception that man takes from inside himself and the outside world is taken into consideration on the understanding that he finds from the concept of the future. Therefore, it is man himself who, based on the understanding of the world and life that has been institutionalized in him, seeks to reach a coherent and self-sufficient understanding of

the revelatory text in different times; not that his focus and effort is on suppressing the futuristic understanding that has been defined for him in his mind and soul.

On the other side of the spectrum, there is a paradigm that can be called by titles such as collaborative (Heidegg), pragmatic (Tapio and Hytanen), emancipatory (Mazzini) paradigm. The foundations of this paradigm are rooted in the previous paradigm. At the same time, it also includes two new features; one is a collectivist view and the other is a pragmatic view. This means that this paradigm considers a futuristic understanding of the revelatory text to be valid, which brings both the good fortune of the society and the existentialist definition of man, and the ability and potential to build a virtuous and revelatory civilization. Therefore, this paradigm has a liberating and idealistic approach to the category of the future and gives weight and value to an understanding of the revelatory text that has the ability to realize this importance in a society.

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

خرافه‌انگاری داده‌های علمی قرآن کریم در بوته نقد

مجید معارف^۱، حسین رضایی^{۲*}

چکیده

از دیرباز تاکنون، یکی از روش‌های مبارزه با قرآن کریم، ترویج شبهاتی علیه این کتاب آسمانی بوده و در این راستا مخالفان از هیچ کوششی دریغ نکرده‌اند. از جمله این شبهات، خرافه‌انگاری داده‌های علمی قرآن کریم که به کرات از سوی مخالفان مطرح گردیده است. به باور آن‌ها ریشه گزاره‌های علمی قرآن را می‌بایست در باورهای خرافی و غلط گذشتگان جستجو کرد که پیامبر (ص) آن‌ها را از گذشتگان و محیط علمی- فرهنگی عصر خود به عاریت گرفته است. در همین زمینه اخیراً کتابی با عنوان «نقد قرآن» نوشته شخصی به نام سه‌ها منتشر گردیده و نویسنده به منظور دستیابی به این هدف، در طرح شبهات متعددی این ادعا را مطرح کرده که فلان مطلب علمی در قرآن کریم، برگرفته شده از فلان باور خرافی و غلط قدیمی است. وی تلاش فراوان کرده که به هر طریق ممکن، بین گزاره‌های علمی قرآن با نظرات علمی جهان باستان و خرافه‌های قدیمی ارتباط برقرار نماید. پژوهش حاضر که به روش توصیفی- تحلیلی با گرایش انتقادی و براساس منابع کتابخانه‌ای انجام شده، در صدد بررسی این ادعا و نقد آن است و می‌کوشد با انجام پژوهش جامع درباره تعدادی از این شبهات، ارتباط گزاره‌های علمی قرآن و نظرات علمی جهان باستان را تبیین نماید.

واژه‌های کلیدی

گزاره‌های علمی قرآن، خرافه‌انگاری، نقد قرآن، سه‌ها.

۱ استاد گروه علوم قرآن و حدیث، دانشگاه تهران، تهران، ایران
۲ دانش آموخته علوم قرآن و حدیث، دانشگاه تهران، تهران، ایران.

نویسنده مسئول:

حسین رضایی

رایانامه: hossein.reza.364@gmail.com

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Quran and Religious Enlightenment

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ORIGINAL ARTICLE

Critical Study of the Superstition of Scientific Data of the Holy Qur'an

Majid Maaref¹, Hossein Rezaei^{2*}

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

2 Graduated of Qur'an and Hadith Sciences, University of Tehran, Tehran, Iran.

Correspondence

Hossein Rezaei

Email: hossein.reza.364@gmail.com

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ABSTRACT

From a long time until now, one of the methods of fighting against the Holy Qur'an has been to spread doubts against this Divine Book. In this regard, the opponents have not spared any effort. Among these doubts, the superstition of the scientific data of the Holy Qur'an has been repeatedly raised by the opponents. According to them, the root of the scientific propositions of the Qur'an should be sought in the superstitious and false beliefs of the past, which the Prophet (PBUH) borrowed from the past and the scientific-cultural environment of his era. In this context, recently a book entitled "Criticism of the Qur'an" written by a person named Soha was published. To achieve his goal, the author claimed that some scientific material in the Holy Qur'an are derived from some superstition. He has made great efforts to connect the scientific statements of the Qur'an with the scientific opinions of the ancient world and old superstitions. This research, based on a descriptive-analytical method with a critical approach using library sources, aims to investigate and criticize this claim, trying to establish the relation between the scientific propositions of the Qur'an by conducting a comprehensive research on a number of these doubts. and explain the scientific opinions of the ancient world.

KEY WORDS

Scientific Propositions of the Qur'an, Superstition, Criticism of the Qur'an, Soha.

1. Introduction

The Holy Qur'an, which is a book that guides mankind to perfection and salvation, sometimes has references to other sciences. As the verses of the Holy Qur'an talk about the manifestations of God's creation and some of the secrets of existence, to guide man to the creator of the world through the universal verses. Although the Holy Qur'an is not a book of natural sciences and the purpose of bringing up such topics is not simply to mention a natural subject, considering that the revelation of the Holy Qur'an was based on divine knowledge and was revealed to the secrets of the world by the All-Knowing Creator, it will not be inconsistent with scientific rules and conclusive evidence of natural sciences. The Holy Qur'an says in verse 14 of Surah Al-Mulk: "Isn't the God who created creation knowledgeable about its secrets?" Nevertheless, some have denied the validity of the scientific statements of the Qur'an and have tried to put these data in conflict with the sciences discovered by the scientists of the world. In this context, recently a book titled "Criticism of the Qur'an," written by a person named Soha, has been published via cyberspace. The attempt of the author, who chose a nickname for himself in a part of the book, is to prove the existence of errors and weaknesses in the scientific data of the Holy Qur'an. In the second chapter of his book, titled as "Scientific Errors of the Qur'an," he claimed that some scientific material in the Holy Qur'an is derived from some old superstition and false believes. He has made great efforts to connect the scientific statements of the Qur'an with the scientific opinions of the ancient world and old superstitions. The widespread publication of the book via internet has caused a lot of religious damage, confirming the need to respond to this book as soon as possible. Therefore, according to the existing limitations, this research is

responsible for examining 5 topics of the raised doubts and the mentioned claim.

The importance of the research is that creating doubts in the minds of believers in the Qur'an weakens the basis for its implementation so that the foundation of Islam faces a serious challenge. Additionally, the Qur'an is the main evidence for the authenticity of Islam and the final mission of the Prophets, and so doubting it will not leave a reason for leaning towards the final religion, i.e. Islam. So, although the problem of this research is partial, removing the doubt and solving the problem will be an important step in the direction of defending final religion. This article aims to clarify the opinions of the author of the book of "Criticism of the Qur'an" on this subject (the superstition of the scientific data of the Holy Qur'an) based on what evidences and whether these evidences prove his claim or not?

2. Research Background

Criticism of the Holy Qur'an is a subject that goes back to the beginning of Islam.¹ From the first lunar century until now, books criticizing the Qur'an and books in response to them have been written. Regarding the answer to the doubts of Soha's Qur'an criticism book, Ayatollah Makarem Shirazi in the book of "New Conspiracy" (2015), Mohammad Ali Rezaei Isfahani in the book of "Examination of the Basics of the Qur'an Criticism Book" (2016), Mohammad Baqer Heydari-Nasab in the book of "Defending the Qur'an in Rejection of the Qur'an Criticism Book" and Abad al-Rahman's group (one of the Sunni brothers) in the book of "Detecting plot and denying accusation regarding the book Criticism of the Qur'an." published texts and books.

1. "This book was revealed by the knowledge of God." (Hūd: 14).

According to this research, those theses written to answer to the doubts of Soha's opinions are as follows: "Examination of the doubts related to attributing the oppression to God in the Holy Qur'an," "Examination of the illusory doubts of the Qur'anic classical system," "Criticism of suspicions regarding some literary problems in the Qur'an (based on Dr. Soha's book)," "Criticism of suspicions regarding the political and governmental teachings of the Qur'an and the Prophet's (PBUH) traditions," "Answer to the doubts about the Prophet's desire for violence (PBUH) in the Holy Qur'an" and "Critical review of Dr. Soha's opinions on the subject of medical doubts in the Qur'an, focusing on the book of Qur'an Criticism." Despite the above researches, no research has been done on the doubts discussed here, so that the review of the past studies shows that this research is new.

This research, which is a critique of the text-based activity, was carried out with a critical attitude and based on library documents on the verses of the Holy Qur'an, and reference books in the field of related sciences, paying attention to the discussed vocabulary and certain findings of natural sciences. In response to doubts, first the text of the doubt is given from the book of Qur'an Criticism, and then the necessary answer is presented.

3. Critical Review of Superstition Based on Some Alleged Evidence

The investigation of Soha's claim regarding the superstition of the scientific data of the Holy Qur'an will be explained and criticized by examining the examples presented by him in the second chapter of his book (Scientific Errors of the Qur'an). Therefore, it is sufficient to mention 5 relevant evidences and their criticism below. After examining these doubts, the various gaps in the relation between the

scientific propositions of the Holy Qur'an and the scientific opinions of the ancient world and old superstitions are determined, and then the necessary conclusions are drawn.

3-1. The first example (the sky is the roof)

After mentioning verses 32 of Surah Al-'Anbīyā'¹ (And we made the sky protected) and 9 of Surah Al-Saba'², he considered it as the belief of primitive people, saying:

"In this verse, the sky is imagined as a roof that can be cut off and hit on the heads of sinful people. This is wrong because there is no ceiling beyond the earth. The world is a collection of spheres, systems and galaxies. The blue sky that comes to our eyes is a beautiful blue color that results from the density of the air around the earth. This statement of the Qur'an is the wrong opinion of primitive man who thought that the sky is a transparent object above our heads." (Soha, 2013: 65).

Review

The word "Al-Samā'" which is used many times in the Holy Qur'an, comes from the root "Sumuw" which means height. In addition to the sky in Arabic, the rain, the roof of the house, the back of the horse (Ibn Fāris, 1399, 3: 98) and even the plant - because it is higher than the ground - (Rāghib Esfahānī, 1332: 243) have also been called Samā'. In fact, "Samā'" means something above another thing and surrounding it (Mustafawī, 1368, 219: 5). Therefore, what is in the sky above us - such as space, stars, globes, meteors, etc. - are examples of the word "sky". Therefore, first of all, it should be determined which example of the word "Al-Samā'" is meant in the verse in

1. وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا
2. أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِنَّ
تَشَاءُ نُنْخِصُ بِهِمُ الْأَرْضَ أَوْ نُنْزِلُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنَّ فِي
ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ

question and whether the scientific facts confirm such an example or not? It should be noted that the reference in this research does not mean the exact matching of the Qur'an's commands with scientific findings. Rather, it is intended to prove that in the world of science, there are findings that scientifically confirm the content of the verse.

In the discussed verses, God has spoken of a heaven that is both protective (roofing) and protected (Qara'ati, 2012, 5: 447). Now we examine the issue from a scientific point of view:

The space is filled with scattered rocks, which are the separated pieces of the minor planets of the solar system. A large number of these stones are pulled towards the earth by the force of gravity when they approach the earth. But the earth is surrounded by a thick air covering at a height of 10,000 km from different layers (troposphere, stratosphere, mesosphere, ionosphere, thermosphere, exosphere), which is collectively called the atmosphere. This air cover, like an invulnerable shield, protects the earth from the bites of celestial stones that are a terrible threat to its inhabitants and makes life possible for them. For when these stones enter the air layers due to the high speed and extreme friction with the air particles, they become hot and flaming and are quickly destroyed. However, until now, pieces of these stones have hit the ground and left tremendous effects; For example, 65 million years ago, the fall of a giant meteorite on the earth (near the city of Chicxulub in present-day Mexico) was the beginning of the extinction of the dinosaurs (Ross, 1995, p: 32). As a result, a piece of the sky falling on the earth is also correct. Also, the existence of a layer of the atmosphere called ozone protects the earth from harmful cosmic rays and like a shield (roof) prevents these rays from entering the earth's

surface (Speight, 2019, p: 73). The existence of such a feature in the atmosphere is so vital that life on earth would not be possible without it. In addition, the greenhouse effect of the earth's atmosphere, like the roof of a house, creates thermal balance. As if it did not exist, the air would be hot and burning during the day and cold and freezing at night (Hadjibiros, 2014, p: 167). Of course, what keeps the atmosphere around the earth is the earth's gravity (Katz, 2017, p: 587). That is, if there was no gravity, the air that covers the earth would not stay around the earth. As a result, the earth's atmosphere, in addition to having protective properties, is also preserved by the earth's gravity. In fact, the words of the Holy Qur'an about the protected sky, which is like a roof, protects the earth, is completely consistent with modern scientific facts.

It is worth mentioning that according to the mentioned reasons, in many reliable scientific books in the world, when scientists want to talk about the importance and properties of the earth's atmosphere, they interpret it as "ceiling". For example, in the book "Proceedings" published by the Royal Institute of England, in the section of the Earth's atmosphere (volume 11), it is stated: "The fact is that if we do not think of a roof above our heads, because it is very transparent and colorless to It seems" (Royal Institution of Great Britain, 1887, vol: 11, p: 265). Kenneth Austin Dill (an American biophysicist and chemist) says in his book "Molecular Driving Forces": "The Earth's atmosphere acts like a glass roof on a greenhouse" (Dill & Bromberg, 2010, p: 42). Stanley Manahan (Colombian chemist) writes in his book "Environmental Science and Technology:" "Earth's atmosphere is like the roof of a house." If the roof is damaged, the condition of the rest of the house is like the roof of the house" (Manahan, 2006, p: 245). Peter

Hoggs also says in the book "Introduction to the Environmental Physics of Planet Earth, Life and Climate": "Of course, there is no glass ceiling on Earth, but the molecules in the Earth's atmosphere act in a similar way. (Hughes & Mason, 2001, p: 228). Now the question is, are the opinions recorded in these authoritative scientific sources in the world also ancient superstitions and the wrong opinion of primitive man?!

2-3. The second example (pillars supporting the sky)

After the aforementioned critique, Soha has claimed as follows:

"Now the question arises, what factor keeps the roof of the sky high? The Qur'an answers like this: "Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him." (Fātir: 41). This misconception also exists in very ancient human legends, for example, in Taoism it is said that Pangu separated the earth and the sky and stood between the earth and the sky and raised the sky. Muhammad's idea, like any other uninformed person, was that both heaven and earth must fall, and the simplest answer of a religious person is that God will keep them... In the verse below (also), the Qur'an says that the sky's keeping is connected to the pillar: "He created the heavens without any pillars that you can see" (that is, the heavens have invisible supporting pillars that you do not see) (Luqmān: 10). Muhammad thought that the heavens are heavy roofs that are supported by invisible pillars so that they do not fall to the ground... Some people who want to make a miracle for the Qur'an at any cost have said that the invisible pillars mean the force of gravity. But the force of gravity works against the pillar, because the pillar opposes the force of gravity.

Therefore, the pillar cannot be the force of gravity" (Ibid: 75).

Review

The word "tazūlā" from the word "z-w-l" means to be destroyed (Ibn Manzoor, 1414, 11: 313) and something to deviate from its place (Ibn Fāris, 2009, 38: 3). Therefore, its translation as "falling" (as Soha gave in the translation of the verse) is not correct. In fact, the meaning of the verse is as follows:

"God preserves the heavens and the earth so that they do not decay (do not perish or deviate from their place) and if they tend to decay, no one but Him can preserve them."

Now we compare the content of this verse with the Chinese legend of Pangu, stating:

"In the beginning, there was nothing, and the universe was formless in its original state. This initial state turned into a cosmic egg for about 18,000 years. Within it, the opposing principles of yin and yang were balanced and Pango hatched (or awoke). Pangu started the creation of the world. By swinging his giant ax, he separated yin from yang, creating earth (cloudy yin) and sky (clear yang). To keep them apart, Pangu stood between them and raised the sky" (Guru, 2015, p: 133 & Míng, 2013, p: 4).

Accordingly, there is no similarity between the true meaning of the verse and the legend claimed by Soha (Pango). Now let's examine the content of the verse from a scientific point of view:

In 1687, Isaac Newton, who had completed his studies on gravity and how the planets move, wrote the book "Mathematical Principles of Natural Philosophy" and proposed the concept of general gravity. Newton calculated that the strength of the gravitational force between two bodies depends on the mass of those two bodies and the distance between their centers.

$$F = \frac{G m_1 m_2}{r^2}$$

This explanation was accepted by physics until Albert Einstein presented the concept of "general relativity" in 1916. General relativity is a geometric theory for gravity and the current description of gravity in modern physics (Strickland, 2011, p. 81). In general relativity, gravity is no longer a force, but the result of the curvature of space-time, and every object causes the space around it to curve (Petersen, 2012, p:2). For a better explanation, space-time can be thought of as a rubbery and elastic sheet in which massive objects create a depression (Reiss, 2008: 49). For example, if someone puts a heavy ball on this screen, it will cause a dent in the screen. That is, the presence of matter changes the geometric form of the page. This geometric curve is interpreted as gravity, which causes smaller and lighter objects to move towards the heavier mass. Gravity exists everywhere in the universe and is the most important force that affects everything in space. Also, there is no such thing as zero gravity in space. In other words, nobody is suspended in space, as Soha says.¹ Gravity is everywhere in the world and manifests itself in black holes, celestial orbits, etc. (Akusobi, 2010). If there was no gravity, inertia (the tendency of the body to maintain its current position) would cause the heavenly bodies and planets to move in a straight path and move away from each other or collide with each other. But the planets follow a curved path as a result of the combination of gravity and inertia (figure below).

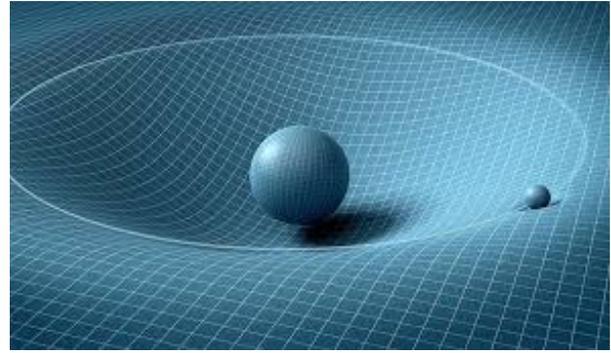


Figure 3-1: An explanation of the concept of space-time curvature (gravity in modern physics)

Now, if the force of attraction and repulsion (centrifuge) between two objects is equal, neither less nor more, in this case the balance of the two forces of attraction and repulsion will keep them fixed in a specific path (that is, the orbit where they move). It is, just as the earth moves in a certain orbit around the sun. But the thing worth mentioning about the sun is that every second 600 million tons of hydrogen is converted into about 596 million tons of helium as a result of nuclear fusion, and this means that every second more than 4 million tons of mass in the sun is converted into energy (Inglis, 2007, p: 90 & Feinstein, 2005, p: 18). It means that about three hundred and fifty thousand million tons are lost daily, and about one hundred and thirty million tons are lost from the weight of the sun every year.² Basically, reducing the mass of the sun should also reduce its gravitational force. When the sun's gravitational force decreases, the earth must be removed from the sun's gravitational field, or at least the earth's orbit should change around the sun. But we see that such changes have not taken place. This is the same truth that God has mentioned in verse 41 of Surah Al-Fātir. Of course, God accomplishes His will with causes

1. Astronauts feel suspended because on the one hand their space shuttle is being pulled by the earth's gravity and on the other hand, it is moving at a speed of about 18,000 kilometers per hour and if it does not have enough speed, it will fall towards the earth.

2. Of course, the weight of the earth also decreases by 50 thousand tons per year. But this amount, even taking into account the ratio of the mass of the sun to the earth (about 330,000 times), is much less compared to the decrease in the weight of the sun.

and means.¹ Therefore, in addition to the force of attraction and repulsion (centrifuge), probably other forces and factors should also play a role in this issue (keeping heavenly bodies in their own orbit). For this purpose, in verse 10 of Surah Luqmān, the Holy Qur'an uses the word "'Amad" (on the weight of the moon), which is plural, which shows that more than one factor is involved in this matter. "'Amad" is the plural of "'Amūd" or "'Emād" from the noun "'Emād" which means stability in something (Ibn Fāris, 1399, 4: 137) and "'Emād" or "'mūd" is something which causes the consistency and stability of something else – whether be material or spiritual - (Ibn Manzoor, 1414, 3: 303). Therefore, the spine, which causes the stability of the body (ibid.: 304), and the prayer, which maintains the religion, are also called "'Amūd."² If none of them have an appearance similar to the pillar of the house (which makes the roof stable), but the similarity of all of them is in their foundation and maintenance.

Anyway, the Holy Qur'an mentions these sustaining and maintaining factors as "'amad" and since they cannot be seen with the eyes, it says: "without pillars you can see". Therefore, if some people have said, "It means the invisible pillars of gravity", based on the meaning of the verse, criticism is on their view, which, of course, has nothing to do with the Holy Qur'an.

3-3. The third example (seven heavens)

Soha says the following about the verses of the Holy Qur'an in which the seven heavens are mentioned:

"It is clear that the seven heavens are consistent with the Ptolemaic theory prevalent

at the time of Muhammad. In addition to Ptolemy's theory, which was partly based on observations, there were legends mixed with religion about the seven heavens before Muhammad. For example, in the Hindu religion there are seven upper worlds (sky) and seven lower worlds. Also, in ancient Egypt, the existence of seven heavens was accepted. It seems that Muhammad took some things from the environment and added some things himself" (Soha, 2013: 84).

Review

Ptolemy was the last outstanding Greek astronomer, and the book "Al-Majesti" has been left from him, which is the most important and comprehensive book on Greek astronomy. The contents of this book prevailed all over the world until the 16th century AD (the rise of Copernicus) until Copernicus overthrew the Ptolemaic system. According to the Ptolemaic theory, the earth was in the center and there were eight spherical heavens that revolved one above the other around the stationary earth (Dahneke, 2006, p. 105 & Beding, 2016, vol. 1, p. 249). Therefore, contrary to Soha's claim, there was no mention of seven heavens in the Ptolemaic model.

As for Soha's claim that there are "legends mixed with religion about the seven heavens", it should be said that the belief in the existence of the seven heavens is one of the oldest beliefs in human history, originating from monotheistic and divine religions, not the other way around. In the "creation story" section of the Torah, it's talking about the heavens, not a sky (Genesis, 1:1). In this regard, the American writer, James Hawkes, writes in his "Dictionary of the Bible": "Jewish rabbis call the heavens seven" (Hawkes, 1928: 63). This belief of the Jewish rabbis is derived from the teachings of the Talmud (Jewish oral tradition) in which the

1. Hadith: *أَبَى اللّٰهَ أَنْ يَجْرَى الْأُمُورَ إِلَّا بِأَسْبَابِهَا فَجَعَلَ لِكُلِّ شَيْءٍ سَبَبًا*

2. Hadith: *الْمَلَأَةُ عَمُودَ الدِّينِ*

names of these seven heavens are mentioned as follows: "Volun, Rakhiyya, Shehakhim, Zebul, Maon, Makhon and Arabot" (Jones, 2011, p. 82). Also, in verse 15 of Surah Nuh, the Holy Qur'an says to the disbelievers from the words of Noah (as): "Do you not know how God created the seven heavens in layers?" As a result, the issue of the seven heavens was discussed even before the birth of Judaism and Christianity, and it had its roots in the revelation and teachings of divine prophets, and in fact, from there, it entered the mythology of other nations. Even some Western researchers such as Joseph Kotersky (American philosopher and writer) believe that the Ptolemaic model was universally accepted without serious question, for it is easily compatible with the Bible. It is also probably derived from the teachings of the Bible (Koterski, 2011, p. 144). Now, it should be seen whether the seven corresponding heavens, each of which has its own characteristics (Fussilat: 12), is scientifically valid in the outside world as well or not?¹ Therefore, we examine this issue from a scientific point of view:

When we gradually go up from the surface of the earth, we will face the atmospheric classification according to elevation. In other words, the atmosphere around the earth can be divided into the following layers according to certain characteristics such as temperature trends, density differences, pressure changes, gas interference, and electrical characteristics:

1. Troposphere: The lower layer of the earth's atmosphere, whose height is about 7 to 8 km at the poles and about 16 to 18 km at the equator. Many clouds and weather systems are

located in this layer, and with increasing altitude, temperature and air pressure decrease.

2. Stratosphere: It is located on the troposphere and its average thickness is about 23 km. In the first 3 km of the stratosphere, the air temperature is constant, but in the higher parts, the air temperature also increases with the increase in altitude. The ozone layer, which has a protective effect, is also placed in this layer.

3. Mesosphere layer: It is located up to a height of about 80 to 85 km from the earth's surface and in it, the air temperature decreases with the increase in height. About 50 tons of meteorites evaporate in the mesosphere every day.

4. Thermosphere layer: It is located up to a height of about 600 to 640 km from the earth's surface and in it, the temperature increases with the increase in height. This temperature may reach 1500 Kelvin, the main source of which is the ionization of oxygen and nitrogen molecules due to exposure to the ultraviolet rays of the sun. Most of the X-ray and ultraviolet rays are absorbed in this layer.

5. Ionosphere layer (Ionosphere): It is located up to a height of approximately 1000 kilometers and the process of ionization of gas molecules takes place in it. The ionosphere plays a major role in the propagation of electromagnetic waves and has important effects on telecommunications.

6. Exosphere layer: the highest layer of the atmosphere and is located up to a height of about 10,000 km from the earth's surface, after which the outer space begins. The main components of this layer are hydrogen and helium, which have a low density (Jarumayan & Sadili, 2003, p. 114).

7. Cosmic space (outer space): It is called the space outside the earth's atmosphere (outside the atmosphere) that starts after the

1. It should be noted that the researchers of the article do not intend to apply the word seven heavens in the Qur'an to the earth's atmosphere and the cosmic space after that. Rather, they only wanted to answer the question of whether this issue is scientifically valid in the outside world or not.

earth's atmosphere and continues for billions of light years.

As seen, the layers of the earth's atmosphere are an obvious example for the corresponding sky, which is also completely known from a scientific point of view.

3-4. The fourth example (What was the sky like at the beginning of creation?)

Soha says the following in his criticism of verses 11 and 12 of Surah Fussilat¹:

“In verse 11, it is said that the heavens were smoke before they were formed. This is an obvious mistake, because according to the latest physics theory, the formation of the universe started with the Big Bang. That is, the world was initially a super-dense mass of energy, whereas smoke is a mixture of carbon monoxide, carbon dioxide and organic molecules composed of carbon and other molecules. Smoke is possible only after the formation of plants and organic materials such as oil and their burning, which have only existed on earth for less than one billion years. That is, about 13 billion years after the Big Bang and more than 5 billion years after the creation of the solar system. But where did this idea come from? We cannot say with certainty, but we know that since thousands of years before Muhammad, the idea of the origin of the world from a formless primary substance (chaos) was discussed in different civilizations, for example, in ancient Greece, ancient Egypt, ancient China, and other ancient civilizations.” (Soha, 1393: 112-114).

Review

"Dukhān" includes the smoke that rises from the fire and everything that resembles smoke,

such as water vapor (Ibn Fāris, 2019, 2: 336; Ibn Taymīyyah, 1406, 2: 76).

As Soha himself has pointed out, in the mentioned verses, smoke is mentioned; Not formless primal matter. Therefore, there is no connection between these verses and the mentioned ancient idea.

However, in criticizing Soha's claim, it should be said that in verses 9 and 10 of Surah Al-Fussilat (i.e., 2 verses before the discussed verses), there is a talk about the creation of the earth, forgery and the determination of powers by God, and after that he says: “Then He looked at the sky which was smoke.” In other words, this verse does not talk about the heavens before they were formed. Rather, according to verses 27 to 30 of Surah Al-Nāzi'āt², heaven was created before the earth was prepared for life. This sky, after the forgery of Rawāsī and the determination of aqwāt, was in the form of smoke, which God dealt with and made it into seven (see Pahlavan & Rezaee, 2019: 9-29). Now we examine this issue from a scientific point of view:

The atmosphere that the planet Earth has today is completely different from the early atmosphere. In the early stages, this planet was attacked by many meteorites and asteroids, and some of them contained a huge amount of ice. When the earth became cold about 2.4 billion years ago, due to the release of gases inside the earth and water vapor that was obtained from the collision of meteorites with the earth's surface, huge amounts of water vapor, carbon monoxide, di Carbon monoxide and ammonia were injected into the atmosphere (smoke means smoke-like gases) (Kusky & Cullen, 2010, P: 491 & Cain, 2015). Water vapor saturated the air so much that the atmospheric

١. ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (١١) فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

٢. أَلَمْ نَكُنْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا (٢٧) رَفَعَ سَمَكَهَا فَسَوَّاهَا (٢٨) وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ مِنْهَا (٢٩) وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (٣٠)

pressure was many times higher than today. Also, the concentration of some gases reached several hundred times the current level. For example, the early atmosphere contained 1000 times the current level of carbon dioxide (Lang, 2013, p: 99 & Erickson & Kusky, 2009, p. 5). But gradually carbon dioxide was converted into oxygen by bacteria. Oxygen reacted with ammonia and released nitrogen. The act of photosynthesis of plants also increased the level of oxygen significantly while the level of carbon dioxide decreased (Gregory et al, 2009, p. 88). Also, the energy of the ultraviolet rays broke the water molecules and turned it into hydrogen and oxygen, which hydrogen (due to its lightness) was removed from the atmosphere and oxygen remained in the atmosphere. Therefore, an oxygen-rich atmosphere appeared on the earth, and in fact, the earth's atmosphere began to evolve when it contained oxygen. 400 million years ago, the oxygen concentration reached ten percent of the current value and reached the current value about 200 million years ago (Sumich & Morrissey, 2004, p. 5). Oxygen caused the formation of the ozone layer, and as a result, the current atmosphere of the earth was formed about 400 million years ago (Itteilag, 2012, p. 29 & Addams, 2017) and became layered.

As seen, the existence of the smoky sky, which appeared after the preparation of the earth for life, has an objective and obvious example in the new scientific findings. Now, if some contemporary scholars or commentators have applied the word *Dukhān* in the verse to the primary material of the creation of the world, their claim is criticized, which of course has nothing to do with the Holy Qur'an.

3-5. The fifth example (the role of women in sperm formation)

Soha says:

"Nowhere in the Qur'an is the role of a woman in the fetus mentioned. This was also an old misconception that a child was only the result of a man's sperm. It should be noted that there are narrations about the water of men and women. If the mentioned narrations are correct, it seems that Muhammad noticed this error in the Qur'an and tried to correct it in the hadith" (Soha, 2013: 58).

Review

The Holy Qur'an says in verse 2 of Surah Al-Insān: "We created man from a mixed sperm". The word "Amshāj" comes from the word "Mashaj" meaning mixed and blended (Ibn Manzūr, 1414, 2: 367). Almost all interpretations consider amshāj's sperm to be the result of the mixing of male and female sperm. Even the commentators of the beginning of Islam, in the interpretation of this verse, have mentioned the mixing of the sperm of a man and a woman (Albār, 1405: 20). The consensus in the interpretation of this verse is the result of hadiths that have been narrated from the Holy Prophet (PBUH) in several ways. For example, in response to a Jew who asked him about the creation of man, the Prophet (PBUH) said: "O Jew, from the whole is created: from the sperm of the man, and from the sperm of the woman - it is created from both, from the sperm of the man and from the woman's sperm" (Ibn Kathīr, 1419, 5: 408). But if "the birth of a child only from male sperm" is an old misconception - which is the case, and at the end of the 18th century, i.e. in 1875, Hertwig proved for the first time that both sperm (male sperm) and ovule (female sperm) are effective in the formation of eggs (Albār, 1405: 20). The question is, first of all, where did the Prophet (PBUH) know this

scientific fact and why did he easily ignore this fact in the words of the Prophet (PBUH) and even the Prophet He accuses him of correcting his Qur'anic mistakes?! Secondly, if according to his claim, the Qur'an is the word of Muhammad and not God, he would not need to correct his mistake with hadith. Rather, he added another verse in the Qur'an to the same theme. Of course, Muslims read these words of the Prophet (PBUH) in their books while the opinion of the scholars of their era was wrong until the discovery of the truth. For example, after referring to these hadiths, Ibn Hajar Asqalānī (d. 852 AH) writes about the beliefs of the doctors of his time: "Many anatomists thought that semen has no other effect except in conjugation of the sperm, and the embryo comes into existence as a result of the formation of menstrual blood. The hadiths that exist (from the Holy Prophet) in this regard reject these beliefs" (Ibn Hajar, 2015, 11: 480).

4. Conclusion

Based on the samples that were examined, the following results can be presented in the criticism of Soha's method regarding "connecting the scientific propositions of the Qur'an with superstitious beliefs and ancient scientific theories":

1. Since the revelation of the Holy Qur'an was based on divine knowledge (Hūd: 14) and was revealed to the secrets of the world by the All-Knowing Creator, the scientific topics and propositions raised in the Qur'an will not be incompatible with the evidence of natural sciences. The scientific propositions of the Holy Qur'an can be divided into two parts: Some of the scientific propositions expressed in the Holy Qur'an are clear and completely consistent with the facts proven in modern science (to see examples: see Kheirollahi & Rezaei, 2018 and Maaref, 2019). These

propositions are examples of the scientific miracles of the Holy Qur'an. Another part of the scientific propositions stated in the Holy Qur'an, whose clarity of meaning is less than the previous part due to reasons such as the existence of numerous examples (such as the word "Sama"), are not in conflict with any of the definite findings of modern science and even in confirmation. Some of their examples are scientific findings.

2. In the examined examples, the relationship between superstitious beliefs and obsolete scientific theories of the ancient world with the scientific propositions of the Holy Qur'an does not fall outside of these four cases:

- There is no connection between them, and the only reason for relating them to each other is the biased view of the Qur'an critic (example of the primary constituent material).

- Communication between them is one-way. In the sense that some of these ancient theories are rooted in the revelation teachings of divine prophets, and if these things are stated in the Holy Qur'an, it is because of the revelation of this book (for example, the seven heavens).

- The connection between them is merely an apparent or accidental similarity, and the relation of influencing or being influenced is not mentioned in it, and since scientific findings support this type of scientific propositions of the Qur'an, the claim of the critic of the Qur'an is not included in this regard. As such, it cannot be claimed that these scientific findings are influenced by this group of ancient opinions (for example, the sky is like a ceiling).

- The relation between them is a reciprocal relationship and the Holy Qur'an has presented a theory contrary to the obsolete scientific theories of the ancient world and in agreement with modern scientific achievements (for example, the role of women in the formation of sperm).

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

بررسی تطبیقی علم الهی در قرآن و عهد قدیم

ابوالحسن مومن نژاد^{۱*}، فرج تلاشان^۲

چکیده

ذات اقدس پروردگار در قرآن کریم با صفات جلال و جمال فراوانی توصیف شده که همگی حاکی از علو شأن و تنزه خداوند از صفات نقص و کاستی است و پاره‌ای از این صفات در متن تورات حاضر نیز آمده است. با باور به آسمانی بودن دین یهود نباید اختلاف و تفاوتی از جهت ذکر اسماء و صفات الهی در این ادیان باشد. پژوهش حاضر که با هدف بررسی تطبیقی صفت علم الهی در قرآن کریم و تورات (عهد قدیم) و روش توصیفی-تحلیلی بر پایه اطلاعات کتابخانه‌ای و اسنادی فراهم آمده، در تلاش است تا با تبیین نقاط مشترک و متفاوت الهیاتی اسلام و یهود، تصویری از صفاتی که به علم الهی اشاره دارد، در این دو دین بزرگ ابراهیمی ارائه نماید. یافته‌های تحقیق نشان می‌دهد هر چند اصل توحید میان اسلام و یهودیت مشترک است اما وجه افتراق آن در اسلام نفی صفات بشری از ذات اقدس الهی است. برخلاف قرآن که در پرداختن به صفات جلالیه، علم خداوند سبحان را نامحدود می‌داند، در تورات علم الهی به‌سان علم انسان و همراه با محدودیت، با ویژگی پشیمانی برخاسته از نقص در دانش و... آمده است. همچنین در تورات، سنت شفاهی یهود بسیاری از این صفات با عبارت دیگری مورد اشاره قرار گرفته‌اند.

واژه‌های کلیدی

قرآن، تورات، علم الهی، عهدین، اسلام و یهود.

۱ استادیار علوم قرآن و حدیث دانشگاه یاسوج، یاسوج، ایران.
۲ مدرس گروه معارف اسلامی دانشگاه یاسوج، یاسوج، ایران.

نویسنده مسئول:

ابوالحسن مومن نژاد

رایانامه: amommenjad@yu.ac.ir

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Quran and Religious Enlightenment

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ORIGINAL ARTICLE

A Comparative Study of Divine Knowledge in the Qur'an and the Old Testament

Abolhassan Momennejad^{1*}, Faraj Talashan²

1 Associate Professor, Qur'an and Hadith Sciences, Yasouj University, Yasouj, Iran.

2 Lecturer of the Department of Islamic Studies, Yasouj University, Yasouj, Iran.

Correspondence

Abolhassan Momennejad

Email: amomennejad@yu.ac.ir

ABSTRACT

The most holy nature of God is described in the Holy Qur'an with many attributes of glory and beauty, all of which indicate the exaltation of God's dignity and His purity from the attributes of imperfection and deficiency. Some of these attributes are also found in the text of the today text of Torah. Believing in the heavenly nature of the Jewish religion, there should not be any difference regarding the mention of divine names and attributes in these religions. This research, which is aimed at the comparative study of the attribute of divine knowledge in the Holy Qur'an and Torah (Old Testament) and the descriptive-analytical method based on library and documentary information, tries to explain the common and different theological points of Islam and Judaism to present the attributes that refer to divine knowledge in these two great Abrahamic religions. Findings show that although the principle of monotheism is common between Islam and Judaism, its difference in Islam is the negation of human attributes from the divine essence. Unlike the Qur'an, which considers the knowledge of God Almighty as unlimited, the Torah deals with the divine knowledge as Human science accompanied by limitations, with the feature of regret arising from the deficiency in knowledge and.... Also, in the Torah, the oral traditions of the Jews, many of these attributes are mentioned with other words.

KEYWORDS

Qur'an, Torah, Divine Knowledge, Testaments, Islam and Jews.

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Problem Statement

From the generation of the great divine prophet Abraham (PBUH), prophets were sent to the Risālah, which today became the source of the three great and living religions of the world, that is, Judaism, Christianity and Islam. The followers of these religions worship the God of Abraham and consider him the creator of themselves and the world. The Torah and other sacred texts of the Israelite prophets are called the Old Testament. The Old Testament is a collection of 39 books or epistles which, according to Christians and Jews, were written by some prophets or their followers during successive centuries - from the time of Prophet Moses (PBUH) to before Christ (PBUH). These texts are called the five books, which Jews believe were all revealed to Moses (PBUH) and they are: Book of Genesis, Book of Exodus, Book of Levites, Book of Numbers, Book of Deuteronomy.

The image that the Torah presents of God is completely different from the Qur'an's description of God, and sometimes it is polytheistic. If we want to search for the reason for the introduction of such deviations into the beliefs and holy books of the Jews, perhaps the best reason is that the holy books that were revealed to Prophet Moses (PBUH) have been lost throughout history and what was written later by ignorant or biased people, have been distorted and changed. Although Muslims believe in the book of Torah (Baqarah, 136 and Āl-Imrān, 84) and the Qur'an has also confirmed these two books (Al-Imrān, 3-4 and Mā'idah 46), but what is in the hands of the Jews today as the holy book is not the Torah mentioned by Qur'an. Therefore, the existence of such distortions in the religious book of Judaism is not surprising, and the Holy Qur'an does not mean the word "Torah" by these five books. The Holy Qur'an says about the

distortion of the Torah: "Those who distort the word from its place and say: We hear and we disobey, and the non-hearing hears. "Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion." (Nisā', 46) Therefore, this book cannot be cited definitively and of course, we cannot reject all its parts. Therefore, in comparative studies and by placing it in the balance of reason and thought, it is possible to reach the truth which part of the book of Torah is correct and which part is distorted. Therefore, in all Abrahamic religions, especially the teachings of Judaism and Islam, there is consensus on the principle of proving divine knowledge on objects and creatures, but there is a difference of opinion regarding the extent and nature of God's knowledge on creatures. And the details of it are a matter of disagreement, because human beings in different eras have made a mistake regarding the subject of divine knowledge and its scope, which is the result of wrong beliefs that have entered into the teachings of different religions and have diverted the followers of these religions from the truth. Therefore, it is necessary to make a comparison between the teachings of Islam and what remains in the Bible today as the Mosaic Law, in relation to the description of divine knowledge, so that the degree of deviation from the revealed truths in this book, its causes and consequences can be well identified. On the other hand, in the present era, the issue of divine names has been less considered, and with the spread of non-religious or non-divine religious thinking, the issue of the names and attributes of truth, like some other important topics of wisdom, have been neglected. Now since an attempt is made to compare the attribute of God's knowledge in the Qur'an with

the Old Testament, this research aims to answer the following questions: Are the descriptions of God's knowledge in the Qur'an and the Old Testament the same? What are the limits of divine knowledge from the perspective of the Qur'an and the Old Testament? Which of the two books of Qur'an and Torah provides a better and more realistic description of this attribute of God? Does the Qur'an, which is God's last message to mankind, confirm the descriptions of the Bible about divine knowledge? In the field of comparative study of divine knowledge in the Qur'an and the Old Testament, no independent research has been done in the form of an article or thesis, although some research has been done in this direction, some of which are mentioned below:

Abdekhodaei (2012) in an article entitled "Divine knowledge and the Educational Role of Belief in It" examines the scope of divine knowledge; knowledge by acquisition and knowledge by presence. He has discussed the nature of divine knowledge, including essence, etc., and its reasons, the results of which show that divine knowledge is one of God's inherent attributes, and the most important issue in the dispute between divine man and material man is about the first origin, and faith in it gives man hope, confidence, trust, peace and soul cultivation.

In an article, Khademi and Ahesteh (2016) studied the comparative study of Ibn Sina's and Tusi's views on the issue of divine knowledge. Based on the findings of this research, Ibn Sina, due to the avoidance of change in the divine nature, considers God's knowledge on details as possible in general and through the knowledge on causes and causalities, and believes in God's general knowledge on beings through the Imprinted Forms. On the other hand, Tusi considered obligatory science from the category of addition and believes that in the knowledge of

God on partial variable affairs, change occurs in the addition and the essence remains constant.

In an article, Salem (2016) rereads the theory of Imprinted Forms in divine knowledge from Ibn Sina's point of view and concludes that Mulla Sadra's theory about the quality of divine knowledge on beings at the level of essence and before their creation is the same as Ibn Sina's theory. Similar articles¹ are written in this context that mentioning them is avoided for the sake of redundancy. According to what has been said, although several works have been compiled on divine knowledge, but based on the research conducted, no research was found with the title of comparative study of divine knowledge in the Qur'an and the Old Testament.

Theoretical Background

There are multiple definitions in the dictionary for the word knowledge as an attribute of divine nature. Some linguists take it to mean knowing; expressing, clarifying, reason and proof (Qa'emi-nia, 2011: 211; Qorashi, 1992, vol. 5, p. 32), some have considered it to be the perception of the truth of something (Rāghib Isfihānī, 1412 AH, p. 580) and certain perception (Tabataba'i, 1981, vol. 2, p. 517) in which perception means collection and annexation. Some have interpreted it as believing in something as it is. (Abi Hilāl Askarī, 1412 AH, p. 371) Because in the achievement of the phenomenon of knowledge, there are two aspects, one of which is related to the soul of the scientist and the other is related

1. The article of Divine Knowledge from Sheikh Ishraq's point of view; The article of reviewing the opinion of Qazi Sa'id Qomi about the attributes of God, emphasizing the attribute of divine knowledge; Knowing the basics and method of Allameh Ṭabaraṣī in explaining the divine Knowledge with emphasis on the interpretation of Majma' al-Bayān; An article entitled descriptive bibliography of divine Knowledge; Reviewing and criticizing the illumination theory of divine Knowledge; Ibn Sina's essay and the scope of divine Knowledge, etc.

to knowledge (known). In this sense, it is considered the state of the soul. Some other linguists have considered the word knowledge to mean certainty (Fayyūmī, vol.2, p. 427), which means the emotional state that is achieved for the scientist as a result of science. Rāghib Isfihānī, who gave a detailed definition of the word knowledge comparing to others, writes: Knowledge is the perception of the truth of something and it is of two types: 1- Perception of the essence of a thing. 2- Ruling on the existence of something with the presence of another thing that is fixed and existing for it or the negation of something that is far from it and negative. So knowledge in the first type is transitive to an object, as in the verse: "...whom ye may not know, but whom Allah doth know..." (Al-Anfāl, 60) and knowledge in the second meaning is transitive to two objects, as in the verses: "...if ye ascertain that they are Believers..." (Mumtaḥanah, 10), "One day will Allah gather the messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge" (Mā'idah, 109) refer to the fact that their minds erred and they did not know (that Mary answered them and fulfilled their mission and how they answered) and knowledge is of two types from another point of view: 1- Theoretical knowledge. 2- Practical knowledge. Theoretical knowledge: It is something that when it is known, it becomes complete by knowing more, like the knowledge of the world's entities. Practical knowledge: It is knowledge that does not end unless that knowledge is practiced, like the knowledge of worship. Regarding the practical knowledge that by applying it, the soul of man becomes perfect, poets and scholars of ethics, sociologists and philosophers have always commented, and in the past, the philosophers have divided wisdom into two parts: The

theoretical wisdom and the practical wisdom. But the emphasis and order given in the Holy Qur'an and hadiths is a subject that shows its completeness and basically considers knowledge without practice as a great sin. Another direction is that there are two types of knowledge: 1- Intellectual knowledge (Knowledge that is understood by thought and reason) 2- Auditory knowledge (Knowledge that is only from what is heard) I taught him and I was taught by him: in principle, it is the same, except that education is dedicated to what is repeated a lot, until a trace of it is obtained in the learner's soul, but 'Ilām is special for giving quick and fast news. (Rāghib Isfahānī, 1412 AH, p. 580)

In his works, Allameh Tabataba'i (RA) calls knowledge in the sense of the presence of something for something or the achievement and existence of a purely actual matter for a purely actual matter. (Tabataba'i, nd, pp. 239, 240 and 299) He considers divine knowledge to be knowledge in presence and including several types. From his point of view, divine knowledge is divided into an obligatory knowledge by its very nature; obligatory knowledge of creatures at the level of essence; obligatory knowledge of creatures in the level of creature's existence. (Tabataba'i, 1981, vol. 2, p. 279; vol. 6, p. 299; Tabataba'i, nd, pp. 173, 241, 289) From Allameh's point of view, knowledge is the presence of a discrete thing for a discrete thing, and the divine essence is single and free from matter and power, so the divine essence has knowledge of itself, and since the supreme essence is pure, simple, one with the unity of truth, and there is no defect or absence in it, therefore, it has all the perfections of existence in the details and in a high and noble way. Therefore, the Almighty God, in the order of His essence, has the same detailed knowledge along with the brief knowledge, and the brief

knowledge along with the detailed knowledge. Since entities are related to the Almighty and do not have any independence, they cannot be present for themselves or others and they are the effect of the existence of a relationship dependent on the cause and their existence is not outside the existence of the cause and is not absent from it. As a result, the existence of the effect for the cause ends only with its element, which is the same cause. Therefore, the known cause is the same as the cause, but in the order that it is the basis of the existence of the effect. (Ibid) Therefore, the cause rationalizes itself, and the existence of the cause includes the existence of the effect in a real way. As a result, the definitions mentioned in the description of the word knowledge are all nominal descriptions and knowledge does not have a real definition because the meaning of knowledge is self-evident and whatever one wants to put in its definition, it will be based on knowledge and perception. On the other hand, knowledge is a matter of conscience that is clear to everyone and does not need to be defined.

Comparing divine knowledge in the Qur'an with the Old Testament

Jews, as followers of one of the Abrahamic religions, throughout their ancient history and long-standing beliefs, have considered themselves believers in God alone, and despite the fact that in the Old Testament (Torah) or in the New Testament (Talmud) God has been praised, but in some parts of the Torah, verses can be found that clearly present a physical image of God. Of course, with the interpretation of these verses, Jewish scholars and rabbis have considered God to be free from any imperfection and considered God to be exempt from physical attributes, and by referring to other verses of the Torah, they have proved the attributes of beauty and glory for God. (Hawks, 1928, Pg. 23) God

has strange situations in the Jewish holy book (Torah) and He has situations similar to human situations. (Journey of Genesis, chapter 5, verse 1) and because He is not familiar with the earth, He sometimes makes a mistake in distinguishing the house of the believers from the unbelievers. (The Journey of Exodus, Chapter 12, Verses 12, 13) Perhaps the reason for the error in God's diagnosis is that he does not know many things (The Journey of Genesis, Chapter 3, Verses 8, 9, 10) and because of not knowing, He suffers many mistakes that regrets them and spends some time in sorrow. (Samuel 1, chapter 15, verses 10 and 11; Genesis, chapter 6, verses 6, 7 and 8) It is as if the Almighty God had no knowledge of what man would do on earth before He created him, and therefore this make Him regret. Because He is not familiar with the customs of social life, He sometimes breaks the covenant (Samuel 1, chapter 2, verse 30). When God wants to punish the people of Egypt, He says to the believers: Mark your houses with blood so that I will not destroy you by mistake (Exodus, Chapter 12, Verses 12, 13).

God regrets His action: (And the word of God was revealed to Samuel, He said: "I regretted that I made Saul king because he turned away from following me, he did not fulfill my word" (Samuel 1, chapter 15, verse 10 and 11). God regrets and grieves over the creation of man. (Journey of Genesis, Chapter 6, Verses 6, 7 and 8) In all the above paragraphs, divine knowledge is assumed to be like human knowledge, and in the last two paragraphs, regret for the actions and creation of man has been attributed to God, while the regret is for someone who does not have knowledge of the consequences of his work, and God's knowledge should not be assumed to be the same as that of a normal human being. Adam and his wife hide from God's sight and because God's knowledge is limited, He cannot

find them: (Adam and his wife hid themselves from the presence of God among the trees of the garden, and God called Adam and said: Where are you? (Genesis, Chapter 3, Verses 8, 9, 10) This is God's knowledge that the Torah introduces, a God whose knowledge is no different from man's, in such a way that God's fear of man eating from the forbidden tree because of the fear of man's knowledge of good and bad has been raised and caused man to leave the paradise of Eden (Kalbasi Ashtari, 2004, p. 35). In the Torah, the creator's knowledge has the same limitation as the knowledge of his creatures. In the current Torah, which is considered the oldest religious book and is thought to have received its knowledge from divine revelation, we see that God is described in a way that does not accept wisdom. Where is the God of the Qur'an and where is the God of the Torah? Now, those sages who believe that God's knowledge encompasses everything, if their belief is not purely linguistic, then what is the meaning of these verses which apparently show that God is a body and that God Almighty does not have knowledge of Adam's place? (Jadid al-Islam, 2002, p. 118) Qur'an has described God's knowledge in the best way. The only adjective "Wise" is repeated 128 times in the Qur'an in many verses on different occasions. Theology in the Qur'an is an independent and relatively broad topic, and its light is so comprehensive that other topics discussed in the Qur'an are also directly influenced by it. All the verses in which the names and attributes of God are expressed are in fact the introduction and description of the blessed God from His own words. (Isrā', 110; Hashr, 24; Tāhā, 8)

The Holy Qur'an considers the discussion of theology in the nature of human beings and introduces God as the creator of the world and humans, the provider of sustenance, and

mentions other attributes of God: "Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire." (Al-Imrān, 191) in another holy verse, this matter is mentioned: "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous." (Al-Imrān, 193)

Other verses of the Qur'an show that monotheism and knowledge of God are rooted in the depth of the healthy nature of every human being. "Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! But I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah." (An'ām, 14)

"For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (An'ām, 79).

In the case that in the collection of the Old Testament and especially in the New Testament, regarding theology and delineation of the divine identity, we don't see an independent and very specific topic, at least with the subjectivity and scope that is mentioned in the Qur'an, and perhaps, there are materials in the sermons, anecdotes, prayers, statement of laws and other matters. The Qur'an refers to the teachings of the Torah and the Bible and confirms them implicitly; "And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah

(sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "This is evident sorcery!" (Şaff, 6) But at the same time, He rejects the superstitious ideas that have been mixed with the concept of God in those religions over time and considers them ignorance. Of course, the distinction between the descriptions of the Qur'an about the nature of God is not such that it completely rejects the descriptions of previous divine religions about God. But from the numerous references that the Qur'an makes to Jewish and Christian teachings, it is clear that the delineation of the divine identity of the Qur'an is more in the position to complete the previous definitions and not necessarily to reject them. Undoubtedly, the Qur'an seeks to make known the attributes of God - of course, the attributes of the essence - therefore, applying (carrying) divine attributes to God, should not be considered the same as carrying "Adjective" to "Noun", because in this case, the unity of God's essence is violated, since the essence of the adjective is separate from the noun and is something other than it" (Nahj al-Balaghah, Sermon 1), but divine attributes are the essence of God, and there is no "Otherness" between the adjective and the noun, and it is like the whiteness described for snow.

The attributes of God (Allah) in the Qur'an are: 1- The attribute of living (alive and enduring) 2- The attribute of knowledge 3- The attribute of power. All three of these attributes are the essence of God's nature and they are consistent with each other, and the rest of the attributes (essence and actions) are all based on the desire and, more precisely, the manifestation of these attributes (Jawādī Āmulī, 2003, p. 291). One of the most prominent

attributes that the Qur'an attributes to the nature of God is the unlimited and boundless knowledge of God, which encompasses all truths, including the unseen and the visible. (Ra'd, 9) This attribute is one of the essential attributes of God's creativity, wisdom, justice, and judgment, so it precedes other "Attributes of God's actions". The most common word used by the Qur'an to express this divine attribute is the word "Alīm" (Al-Baqarah, 32) as it is used more than 156 times in the Qur'an to describe the omniscience of "Allah". (Abdul Baqi, 1364 AH., pp. 476-478) This word is lexically and morphologically an exaggeration and means "Very knowledgeable". In limited cases such as (4 times in Surahs: Mā'idah, 109 and 116, Tawbah, 78, Saba':48) the word "Allām" meaning "Very knowledgeable" has been used, which tells about the breadth and accuracy of divine knowledge to facts (Qorashi, 1982, vol. 5, p. 34). In the Qur'an, this attribute belongs to the divine essence in two ways, which include:

1- Divine knowledge to creatures before their creation

In some verses, it is referred to an aspect of divine knowledge that belongs to unrealized affairs. It means knowledge on things that have not yet realized and have not yet existed. An example of that is the knowledge on the form and manner of creatures before their creation, which is known to the highest degree in God's knowledge, and the creation of creatures with this current order and proportion has been realized based on it. One of the most prominent verses of this type is the one related to the creation of Adam (PBUH): "Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know

what ye know not." And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right." (Baqarah, 30-31)

In this statement of the Qur'an, absolute knowledge of God belongs to a reality (man and Prophet Adam) before its realization, and it is a knowledge that does not belong to an actual fact (something that can be known). According to this statement, God is omniscient, who had full knowledge on all the facts and forms of the universe and His creatures before their creation and then created them: "For verily it is thy Lord who is the Master-Creator, knowing all things." (Hijr, 86)

In other verses, divine knowledge has been assigned to events that will be realized in the future, such as the knowledge of the victory of the Romans: "The Roman Empire has been defeated. In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious." (Rūm, 2-3) The nature and quality of the Day of Resurrection (Surah Qīyāmat); and the end and the position of the believers and the unbelievers in the abode of the Hereafter (Surah Al-Wāqī'ah); Abu Lahab's failure (Masad, 1-5); The wish of the Jews not to die (Al-Baqarah, 5 and 94); Iranians and the flag bearer of Islam (Mā'idah, 54; Muḥammad, 38; Nisā', 133; Jumu'ah, 3; Sha'rā, 198 and 199); Protecting the Qur'an from distortion (Hijr, 9; Fuṣṣilat, 42) is one of the topics that divine knowledge has attached to these incidents and events that took place in the future, some of them have been occurred during the time of the Prophet (PBUH) and some of them have been occurred after him.

In the religious teachings of Islam, God's knowledge on beings in the position of essence and before their creation is necessary for God's knowledge on His own essence, in the same way that the existence of beings is subject to

the existence of the divine essence. In confirmation of this theory, it is stated in Islamic hadiths: God's knowledge on everything is before its realization the same as His knowledge on it after its realization" (Kulaynī, 1407 AH., vol.1, p. 107) Imam Ali (AS) in the first sermon of Nahj al-Balāghah regarding God's knowledge on creatures, before creating them, says: "He was aware of all of them [things] before they were created, and He was aware of all their limits and ends, and He was aware of all their accessories and all their aspects." (Nahj al-Balāghah, sermon 1) Also in a narration, Imam Kāzīm (AS) was asked about the quality of knowledge of God, and he said: "Knowledge is providence, will, judgment, and signature, He signs whatever is subject to judgment, and His judgment is what is decreed. And the predestined matter is the object of the will. Therefore, by means of His knowledge, there will be will, and after His will, there will be destiny, and as the result of the destiny, judgment will come, and by His judgment, it will be signed. Therefore, the rank of knowledge is before providence, and the rank of providence is after knowledge, and the will is also after providence. And destiny will precede judgment in case of signature. And God's calamity is in what He has knowledge of, when it will be, and in matters that His will has determined. But if the divine decree is accompanied by the signature, then it will not be delayed. Therefore, God's knowledge on beings is before their existence, and His providence for things is before their external existence, and God's will for what He wills will be before its establishment." (Sheikh Ṣadūq, 2018, p. 334)

Regarding the divine knowledge on creatures before their creation, long and detailed discussions have been presented in the religion of Islam, but in the Torah, Jewish

scholars and historians have avoided discussing this topic due to their lack of interest in researching supernatural sciences (Kohen, 1971, page 52). They considered research in some sciences reprehensible; until some of them have said about it: "Whoever thinks and researches about four things, it would be better for him not to have been born, and those four things are: what is above, what is going on below, what was before the creation of the world and what will happen after the extinction of the world" and this speech has been approved by Jewish scholars. The opposition to this kind of research seems to be for two main reasons. First of all, Jewish scholars believe that such research is dangerous for religious faith and causes weakness of faith, and on the other hand, they felt that the issues of the material world are enough to occupy the human mind, and paying attention to the hypotheses related to the non-material world diverts human thought from the important reality of life affairs. (Kohen, 1971, p. 53) Despite this, apparently, some Jewish scholars secretly researched the mysteries of the creation of the world based on the Bible; but there is no written record of these teachings (Kohen, 1971, pp. 52-53). Jewish scholars believe that the universe was created from "Nothing" and is the product of God's unique power. They believed that the sky, the earth, the tahou, the bahou, the darkness, the wind, the water, the duration of the day and the duration of the night are the ten things that were created on the first day of creation. (Kohen, 1350, pp. 54-55) It is stated in the Torah that before God created man, He did not know what man would do on earth, and therefore regretted the creation of man. (Samuel 1, chapter 2, verse 30).

The existence of some controversial statements regarding the quality of God's knowledge on creatures in the "Bible" such as

the loss of Adam and Eve after eating from the forbidden tree (Genesis, Chapter 3) or God's regret for the creation of man and His ignorance of the consequences of His creation (the Holy Book, Chapter 6, Paragraphs 6 and 7), shows that the content was compiled through the lens of experience, imagination and perspective, such as the attitude of the general public towards this issue, which conflicts with some other expressions from the same holy texts indicate God's infinite knowledge (Book of Daniel, Chapter 2, Paragraph 22).

2- The statement of divine knowledge regarding the world of existence and after the creation of creatures

Some verses of the Qur'an refer to an aspect of divine knowledge that belongs to creatures and world of existence after their creation. In this statement, Allah has infinite knowledge, which has complete and permanent coverage over actual facts and beings (Ibrāhīm, 38). In describing this facet of divine knowledge, the Qur'an points to its characteristics that outline its greatness and infinite scope, such as:

A- Full coverage of divine knowledge on existence

What the Qur'an describes most of all in the description of divine knowledge is the perfection of its encirclement over the world of being; a knowledge that surrounds all the edges of existence, absolutely and permanently, and no corner of existence is outside of its scope:

"God knows the secrets of the heavens and the earth and He knows the secrets of the hearts" (Fāṭir, 38)

The scope and breadth of information of this knowledge is as wide as existence and as deep as its depth. God is aware of everything. No entity is neglected and everyone is accounted for.

"In fact, nothing is hidden from God [neither] on the earth nor in the sky." (Al Imrān,

5) This knowledge belongs to and surrounds each and every sphere, planet, and heavenly firmament, and each and every pebble and plant leaf, and no creature is excluded from its scope. "And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record." (An'ām, 59)

The Old Testament acknowledges the existence of a single God (Deuteronomy, 4:6), the creator, wise and able, who manifested Himself in the entire universe and with his revelation to Abraham (PBUH), Jacob (PBUH) and Moses (PBUH). The believers of the Jewish religion should deeply believe in Him and not worship anything besides Him. (Exodus, 2:20) Attributes like these, which are not rare throughout the Five Journeys, speak of the divine nature and the one God of this Abrahamic religion. But God, with these completely divine attributes, sometimes finds a completely human-like personality in relation to humans and during stories and events. It's as if this God has a divine face and a human face. Sometimes God is so beautiful, and sometimes He is completely the opposite, so that He is defeated by Jacob. (Genesis, 33: 24-31) Sometimes He gets so angry that Moses (PBUH) inevitably calms Him down and finally satisfies Him so that He desist from tormenting the Israelites (Exodus, 32: 10-14; Exodus, 32:11-15). From the point of view of Torah teachings, God's knowledge does not fully encompass the universe because God sometimes feels sad and regretful: "God saw that man's wickedness is many on earth and every imagination of his heart is always full of evil, and God regretted that He had created man on earth. And He became sad in His heart" (Genesis, 6:6-7). Sometimes He repents of His

actions: "God said in his heart that after this I will not curse the earth because of man, because the imagination of the human heart is evil from childhood, and I will not destroy all the animals again as I did" (Genesis, 21:11.)

B- The effectiveness of divine knowledge

In the description of the Qur'an, this understanding of divine knowledge is not only about the essence of beings and parts of existence, but also about their becoming, movement and changes, and the actions of beings. The Qur'an sometimes calls "Allah" the all-knowing observer with a detailed statement that no action of the creatures is hidden from His sight. "Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do." (Hujurāt, 18)

And even in a more concrete statement, He says: "Is he then unaware that Allah seeth?" ('Alaq, 14)

This statement reminds man that God is always alive and alert, aware and watching over his actions and that man is in God's sight every moment. This knowledge is perfect and flawless, and in philosophical terms, it is "Knowledge by Presence", a state in which the known self (man) is in the presence of all-knowing (God), not its image. The knowledge by presence is opposite to the knowledge by acquisition: in this knowledge, the known itself is in the presence of the all-knowing and not its image. Like our knowledge of happiness or sadness, or our awareness of hunger or satiety. In this knowledge, there is no way for deficiency, perfection, and error. (Tabataba'i, 1990, vol. 1, pp. 191-204) In this state, the learned has completely surrounded His creatures, and no angle is hidden from Him. The divine knowledge on beings is also like this, that is, the beings themselves and their existence are completely present in the presence

of the absolute learned (God). But knowledge by acquisition is a knowledge that is obtained in our minds from the image of the outside world and the things in it like our perception of fire, sun, earth and creatures. In this type of science, only the image of things is in the eyes of the learned, and the degree of truth and falsity depends on the perfection and deficiency of that mental image. (Tabataba'i, 2008, pp. 151-153) and human knowledge on the universe is mainly of the same type.

C- The breadth and depth of divine knowledge

The Qur'an emphasizes the depth of divine knowledge. The uncountable number and unimaginable variety of creatures that wave in the wide field of the world of existence does not affect the perfection and understanding of divine knowledge:

"O my dear son! Lo! Though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware." (Luqmān, 16)

"And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record." (An'ām, 59); While God is likened to a character in the Old Testament whose actions lower Him from the supreme divine level to a human and sometimes irrational level that its examples were stated.

D- The knowledge of humans and other creatures is a part of God's knowledge

The Qur'an considers divine knowledge to be the source of all human sciences and possible sentient beings such as "Jinn and angels". Everything that man knows is derived from God's eternal knowledge. "He Teacheth man that which he knew not" ('Alaq, 5)

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

From the point of view of the Qur'an, God Almighty is the only all-knower of existence, and all other knowledge originates from Him. He said: "He said: The knowledge is with Allah only. I convey unto you that wherewith I have been sent, but I see you are a folk that know not." (Aḥqāf, 23)

"He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." (Baqarah, 255)

According to the Qur'an, God is aware of the obvious and the hidden. (Ḥashr, 22-24) and the knowledge of the unseen only belongs to Him (An'ām, 59). The fact that the unseen can only be known to God means that knowledge itself is a type of encirclement and it does not mean that something is surrounded beyond the limit of its existence, but the fact that God is aware of the unseen means that the existence of God surrounds everything. And according to this, God's knowledge on the unseen means that everything is witness to Him, and the unseen and witnessing that is realized in relation to the creatures, both its unseen and its witnessing are witnessing by God. (Tabataba'i, 1417 AH., Vol. 11, p. 418) It is evident that it has entered the realm of sense, or imagination, or intellect, and the unseen is against it, and whatever is assumed from the unseen and witness is the subject of testimony, from the point of view that it is the subject of the knowledge of God, and except God, (every person and other being) will be ignorant of the unseen and what is beyond his understanding

in terms of his limited existence. (Hosseini Hamedani, 1404 AH., Vol. 16, p. 280) God is the All-Knower of the existent, and He knows what is hidden from people and what they see. Divine knowledge refers to the hidden and the obvious. It is narrated from Imam Bāqir (AS) that God's knowledge refers to what has been and has not been (Ṭabrisī, 1997, vol. 4, p. 273). Paying attention to the attribute of divine knowledge makes people consider Him as omnipresent and watcher and they should practice divine piety. (Makarem Shirazi, 1994, vol. 23, p. 553) In the Torah, although God has a completely monotheistic and righteous face, and He is described with the attributes of Merciful and Gracious (Exodus, 6:34), Healer; Unique (Deuteronomy, 39:32); Holy (Leviticus 44:11) etc.

But in Torah, the Almighty God is not the only knower and omniscient being, and contrary to the Qur'an, which states that what man did not know, God gradually taught him ('Alaq, 5), this man is someone who informs God about the end of things, and like humans, He gets angry at times until Moses (PBUH) calms Him down and finally satisfies Him so that He will stop tormenting the Israelite (Exodus, 32:10-14; Exodus 32:11-15.) Maybe man does not know what his responsibility is before Jehovah and what the frameworks are.

Conclusion

According to what mentioned, the following results were obtained:

Although the principle of monotheism is shared between Islam and Judaism, and the attributes used in the Torah speak of the divine nature and the one God of this Abrahamic religion, and they share this point with the Holy Qur'an but its difference in Islam is the negation of human attributes from the divine essence. Unlike the Qur'an, which, in dealing

with the attributes of God, regards the knowledge of God Almighty as unlimited, in the Torah, divine knowledge is the same as human knowledge and accompanied by limitations, with the characteristic of regret arising from imperfection in knowledge and.....

- Broadness and deepening, comprehensiveness and God-likeness (not human-likeness) are among the basic differences between the Holy Qur'an and the Old Testament in the description of divine knowledge, which shows the position of each of these two holy books.
- The descriptions of God's knowledge in the Holy Qur'an and the Old Testament are not the same. The Holy Qur'an has more comprehensiveness, clarity and rationality in describing the attributes of God compared to the Old Testament, while many of these expressions in the Old Testament are compatible with God's anthropomorphic thinking and is considered one of the weak points of this book. Finally, it questions the position and validity of the existing Torah as a holy book.
- The existence of some controversial statements regarding the quality of divine knowledge on creatures in "Bible" such as the loss of Adam and Eve after eating from the forbidden tree or God's regret for the creation of man and His ignorance of the consequences of His creation, indicate that the material was compiled through the lens of experience, imagination and a view similar to the attitude of the general human to this issue, which, with some other expressions from the same holy texts, indicates God's infinite knowledge.
- The image that the Old Testament (Torah) presents of God is different from the Qur'an's description of God. The Qur'an's description negates any similarity between God and creatures, but the Torah generally presents a

humanistic image of God, and therefore, in describing God's attributes, it is embodied. Therefore, the Holy Qur'an, as the last divine message for humanity, does not support and validate the current Torah's descriptions of divine knowledge.

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

معنایابی و ترجمان واژگان البائس الفقیر، القانع والمعتّر با تکیه بر ترجمه‌های مشکینی (ره)، مکارم شیرازی و یزدی

عبدالرضا پورمطلوب^۱، سیده فاطمه حسینی میرصفی^{۲*}، رحمت فرحزادی^۳

چکیده

قرآن کریم در آیات ۲۸ و ۳۶ سوره حجّ به خوردن و خوراندن گوشت قربانی حجّ و تعیین مصرف‌کنندگان آن، یعنی «خویشتن»، «بائس الفقیر»، «قانع» و «معتّر» دستور داده است. در بخش نخست، این پژوهش بر آن است تا با روش تحلیلی و توصیفی به چگونگی انعکاس ترجمه دقیق فقهی و لغوی افراد و ویژگی‌های مصرف‌کنندگان سه‌گانه قربانی، در ترجمه‌های سه تن از فقهای مترجم معاصر قرآن مجید پرداخته و چگونگی تعیین و توضیح و بازتاب روایات فقهی را در تعیین و تبیین افراد فوق‌الذکر در ترجمه‌ها و تفاسیر قرآن مجید مشخص و تناسب مفاهیم لغوی و فقهی، معاجم و روایات را با مفهوم واژه‌های ارائه‌شده، توسط هر کدام از مترجمین محترم را بررسی و ارزیابی نماید. همچنین در ادامه این پژوهش با استفاده از منابع روایی معتبر، تفاسیر و معاجم لغوی سعی در تبیین و توضیح روایات فقهی در تعیین و چگونگی توزیع سه سهم گوشت قربانی بین افراد فوق‌الذکر داشته؛ و در پایان چگونگی انعکاس و جمع‌بندی این موضوع در تفاسیر را، با توجه به بیان آیات مذکور دارد.

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۱ دانشجوی دکتری علوم قرآن و حدیث، واحد یادگار امام خمینی(ره) شهرری، دانشگاه آزاد اسلامی، تهران، ایران.
۲ استادیار گروه علوم قرآن و حدیث، واحد یادگار امام خمینی (ره) شهرری، دانشگاه آزاد اسلامی، تهران، ایران.
۳ استادیار گروه فقه و مبانی حقوق اسلامی، واحد یادگار امام خمینی(ره) شهرری، دانشگاه آزاد اسلامی، تهران، ایران.

نویسنده مسئول:

سیده فاطمه حسینی میرصفی

رایانامه: mirsafy@yahoo.com

استناد به این مقاله:

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ORIGINAL ARTICLE

Meaning and Translation of the Words “Al-Bā‘is al-Faqīr”, “Al-Qāni” and “Al-Mu‘tarr” According to the Viewpoints of Meshkini, Makarem Shirazi and Yazdi

Abdoreza Pourmatloub¹, Seyedeh Fatemeh Hosseini-Mirsafi^{2*}, Rahmat Farahzadi³

1 PhD Candidate in Qur'an and Hadith Sciences, Yadegar Imam Khomeini Branch, Islamic Azad University, Tehran, Iran.

2 Assistant Professor, Department of Qur'an and Hadith Sciences, Yadegar Imam Khomeini Branch, Islamic Azad University, Tehran, Iran.

3 Assistant Professor, Department of Islamic Jurisprudence and Legal Fundamentals, Yadegar Imam Khomeini Branch, Islamic Azad University, Tehran, Iran.

Correspondence

Seyedeh Fatemeh Hosseini-Mirsafi
Email: mirsafy@yahoo.com

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ABSTRACT

The Holy Qur'an, in verses 28 and 36 of Surah al-Hajj, commands the eating and feeding of the meat of the Sacrifice of Hajj and determines its consumers as "Self", "Bā‘is al-Faqīr", "Qāni" and "Mu‘tarr". In the first part, this research aims to analyze and describe how to reflect the accurate jurisprudential and lexical translation of people and the characteristics of consumers of the triple sacrifices through a descriptive-analytical method in the translations of three contemporary jurists translating Qur'an. This research also determines, explains and reflects the jurisprudential traditions in determining and explaining the above-mentioned people in the translations and interpretations of the Holy Qur'an, and the appropriateness of the lexical and jurisprudential concepts, dictionaries and traditions with the meaning of the words presented, by each of the respected translators. Using valid narrative sources, interpretations and lexical dictionaries, it has tried to explain the characteristics of the three groups of consumers of the sacrifice and the way the three shares of sacrificial meat are distributed among them. Finally, it has studied how to reflect and summarize this topic in the interpretations, considering the expression of the mentioned verses.

KEYWORDS

Sacrifice, Hady, Budn, Al-Bā‘is Faqīr, Qāni‘, Mu‘tarr.

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Problem statement

The present article is a methodical attempt to explain the best meaning of the three Qur'anic words, as well as accuracy in dealing with the interpretations of how to distribute the sacrificial meat and the triple shares in verses 28 and 36 of surah Ḥajj:

"...Then eat ye thereof and feed the distressed ones in want."

"...Eat thereof and feed the beggar and the suppliant."

Ḥajj Wājib is one of the Islamic worships and one of the secondary principles of religion. One of its obligations, before Ḥalq and after Ramy of Jamarāt, is to sacrifice one of the three animals, i.e. sheep, cow and camel, which must be done so that the pilgrim can get out of Iḥrām. The Holy Qur'an refers to the sacrifice of Ḥajj in some verses including: Verse 196 of Surah Al-Baqarah and verse 142 of Surah An'ām with the expression "Nusuk", and in verse 196 of Surah Al-Baqarah and verses 2, 95 and 97 of the surah Mā'idah and verses 28, 36 and 37 of Surah Ḥajj and verse 25 of Surah Faṭḥ under the title "Hady", as well as in verses 184 and 196 of Surah Al-Baqarah and verse 92 of Surah Nisā' under the title "Kaffārāt". In order to avoid lengthy words, some verses that are about Kaffārāt or other Kaffārāt of Ḥajj rites and were outside the scope of this research have not been mentioned.

What is used from the verses of the Holy Qur'an is that according to the Holy Qur'an, the sacrifice of Ḥajj Wājib is one of the rituals of Allah (Ḥajj: 36) and the subject of the sacrifice is limited to the consumption of meats for its purposes, and the intervention of "Consumption" is such as a booster for this Shar'i obligation. (Makarem Shirazi, 1418: 7)

Undoubtedly, one of the philosophies of the sacrifice according to these verses, in addition to gaining piety and getting close to God and

fighting against physical and material relationships, is to help the poor and feed them with the meat of the sacrifice. In this sense, pilgrims are responsible for delivering the sacrificial meats to the needy and deprived. (Qaderi, 2014: 629) In most of the verses of the Holy Qur'an, there is a recommendation and a task after the word "Eat" like these verses:

"Eat and drink: But waste not by excess" (A'rāf: 31)

"Eat what Allah hath provided for you, and follow not the footsteps of Satan" (An'ām: 142)

"Eat of what you have taken from the spoils; such is lawful and good, and fear Allah." (Anfāl: 96)

In these two verses: "Then eat ye thereof and feed the distressed ones in want." (Ḥajj: 28 and 36); it indicates the people to whom the meat of the sacrifice is assigned and also the way of distribution of the meat of the sacrifice. People and the method of distribution of sacrificial meat is the subject of this research.

Research Objectives

The jurisprudential, moral and social emphasis of verses 28 and 36 of Surah Ḥajj, which specify and emphasize the characteristics of consumers and the correct distribution of the meat of the sacrifice, is one of the motivations and goals of this research. Also, not observing the method of distribution and even burning and burying the meat of the pilgrims' sacrifices and its very undesirable distribution, which was a perfect example of extravagance and is now being slightly changed due to the protests of most Islamic states, was the main motivation of this study. The book "The Ruling on the Sacrifice in Our Time (recommended)" by Ayatollah Makarem Shirazi and his unprecedented fatwa on performing the sacrifice at the appointed time but outside Mecca and the land of Mina, as well as several

other books that are mentioned in the text of the article used are examples of this concern. Also, in determining the scope of the research, it is necessary to explain that in this research, we did not seek to prove the principle of the obligation of sacrifice, the multiple types of animals and cattle used in sacrifice, the time and even the place of sacrifice, and only sought to answer two questions we have already mentioned in the abstract.

Research Background

Regarding the explanation and determination of the examples of the three words in question, as well as the explanation of how to distribute the three shares of the sacrificed meat, all advanced and recent dictionary and commentary books have comprehensive and detailed explanations in the discussed verses. However, according to the author, there is no independent research that exclusively explains the meaning of these words, especially the word "Mu'tarr", which is part of the Qur'anic constants. And also, no explanation was found on the accuracy of the respected commentators in the distribution of the sacrificial meat.

Research Methodology

In this article, the library method and documents have been used in a descriptive, analytical and critical method.

1- Conceptology of terms

1-1 Hady

The Holy Qur'an mentions sacrifice with the word "Hady". (Mā'idah:2 and 97), Hady is used on the weight of Fals in seven places in the Holy Qur'an, all of which are related to the sacrifice of Ḥajj and 'Umrah. Farāhīdī has expanded the meaning of Hady in the word and has applied Hady to everything that is gifted to Mecca including property or goods." (Farāhīdī,

1410, 4: 77) Rāghib writes: "Hady is dedicated to that which is given as a gift to the House (Ka'ba) and its singular is gift". (Rāghib, 1412, 839) Ibn Manzūr said: "Hady is a gift that is brought from cattle to Mecca. And the meaning of Hady is the same for aggravation and reduction in (y)". (Ibn-Manzūr, 1414, 15: 359) Some have said in its name that when a sacrifice has led to (Mina) i.e. the place of sacrifice, it is called Hady, and the things such as camels, cows and sheep that are brought by humans to get close to God Almighty and seek reward in the Ḥajj ceremony are called "Hady" (Ṭabrasī, 1992, 3: 238) Of course, sheep are both goats and ewe. (Tabataba'i, 1990, 14: 550)

1-1-1 Sacrifice

One of the most popular rites of Ḥajj is to make a sacrifice in Mina, which is interpreted as an obligatory sacrifice. (Surahs: Mā'idah: 27, 2 and 97; Ḥajj: 37; Šāffāt: 100-110) Imam Amir al-Mu'minin Ali (AS) also said in narrating the Sermon on Eid al-Adha from the Holy Prophet (PBUH): The Holy Prophet introduced the day of Eid as the day of "Thajj" and "Ajj" and said: The sacrifice is the most important act in the forgiveness of sins. (Ibn Ash'ath, nd, 46) In the word, "Ajj" means raising the voice in Talbīyah and "Thajj" means pouring the blood of the sacrifice. (Farāhīdī, 1410, 1: 67) The Holy Qur'an specifies that "The meat of the sacrifice does not reach God" (Ḥajj: 37) but the spirit of action is piety that reaches God. Sacrifice is reviving the tradition of Prophet Ibrahim and is an example of sacrifice of Ismail and Ibrahim (AS). The Holy Qur'an mentions sacrifice as a sign in verses and asks people to keep the sanctity of sacrifice as a symbol of Ḥajj rituals and try to bow down to it. Also, marked (collared) and unmarked sacrifices have made people's lives last. (Mā'idah: 97) and its purpose is to pass the levels of piety and put a

person on the path of evolution and closeness to God. (Ḥajj: 37)

An animal that is killed to obey God's order is called a sacrifice. For example, a sacrifice that is killed on the day of Eid al-Adha until two or three days after it is called "Uḏḥīyyah" (Uḏḥīyyah or Idḥīyyah) (The plural of this word is "Uḏāḥī". (‘Alam al-Huda Khorasani, 2009: 215) And the sacrifice that is slaughtered in Ḥajj is called "Hady" and the sacrifice that is beheaded in Hajj and is sacrificed for a baby is called "‘Aqīqah". (Hashemi Shahroodi, 2015, 6: 535) The fifth obligatory act and duty for a person who performs Ḥajj is sacrifice. (Najafī, 1986, 114-115: 19) that after Ramy Jamarāt on the 10th day of Dhu al-Hijjah in the land of Mina (in the meaning of desire) which is a part of the holy shrine and the closest holy shrine to the Masjid al-Haram and is a locality in the eastern mountains of Mecca, on the way to Arafat, located seven kilometers away of northeast of Masjid al-Haram and is limited to Wādī Muḥassar and Jamarah ‘Aqabah. (Kirimī Waqif, 2012: 503) - That a pilgrim must sacrifice one of the three animals (camel, cow or sheep) there. (Najafī, 1986, 19: 135-136)

Naḥr day and Naḥr days means the days of sacrifice in Mina and in a place except Mina and Mustahab sacrifice is out of the scope of this research. (Hashemi Shahroodi, 2006, 1: 778-779)

1-2 Budn

"Budn" means a big and fat camel, and in this verse, it is mentioned as one of the animals intended for sacrifice. (Ḥajj: 36) "Budn" is plural of "Budnah" like Khushb and Khushbah and it means a huge animal that is sacrificed in the Ḥajj ceremony. (Rāghib, 1412, 37; Tabataba’i, 1990, 557: 14) some have translated it as fat camel sacrifice. (Makarem Shirazi and colleagues, 1994, 106: 14) since such an animal

is more suitable for sacrificial ceremonies and feeding the poor; it has been emphasized, otherwise fatness [or necessarily being a camel] of the sacrificial animal is not one of the mandatory conditions for a Ḥajj sacrifice. (Ibid)

1-3 Distribution

Distribution in the word means to divide, spread and share; but in the term, it means the distribution of the income of the whole society among the members of the social classes who are entitled to receive it. (Rajaei, 2007, 159) Correct distribution of sacrifice is one of the twelve economic solutions of the Holy Qur'an to solve the economic problems of human societies. (Rajaei, 2007, 157)

Explanation of the words of the verses

Although Ḥajj rituals are special for the rich and the wealthy, but wherever there is wealth, the needy also attend to work and earn income. The Holy Qur'an has also established special laws for them with regard to their presence, and the second part of Surah Ḥajj, i.e. verses 25 to 37, which is dedicated to the importance of the rituals of Ḥajj and dealing with those who prevent it, has paid Special care and attention to the presence of these people and special regulations have been stated for them. Verses 28 and 36 are about careful performance of Ḥajj rituals and its benefits for Muslims, including economic benefits, etc. and there are some recommendations about observing the rules of sacrifice in Ḥajj and distributing its meat among the poor and needy. What is known from these verses are only two parts of each verses, i.e. "Then eat ye thereof and feed the distressed ones in want." (Ḥajj: 28 and 36) Of course, as we said, the analysis of another branch of jurisprudence is also examined in these holy verses, i.e. the way of triple shares.

2- Examining the meaning of the triple words "Al-Bā'is al-Faqīr", "Qāni'" and "Mu'tarr"

2-1 Al-Bā'is al-Faqīr

The divine word specifies that the consumption of the sacrifice includes the obligated, contented and the poor, and the public poor also includes the poor who ask questions. The words and hadith also confirm the same meaning as described below.

Bā'is comes from the root of "Ba'ūs" and means severe poverty and need. In the sentence "Bi's al-Rajul" and "Ba'īsā" and "Bu'sī" all mean "To be in dire need" and it is derived from the word "Bi's". (Farāhīdī, 1410, 7: 316; Sahib ibn Ebad, (nd), 8: 402) Also, the word "Bi's" is the famous word from the same root and means "Bad". (Mustafawi, 1981, 8: 84) and the word "Bi's" is the opposite of Ni'm from the same root. (Sahib ibn Ebad, nd, 8: 402) In some dictionaries, the word (Bā'is) is included in the meaning of poor and bad luck. (Sayyah, nd, 1: 63) also Bā'is from "Ba's" means hardship and destitution of a person who is overwhelmed by the severity of poverty and his life is difficult. (Ṭūsī, 1314 AH, 3: 310; Ardabili, 2007, 226; Kazemī, 1986, 2: 125) Qurṭubī, clarifying the above point, adds: "Bā'is is said to someone who has had an accident." (Qurṭubī, 1985, 12: 49; Sahib Ibn Ebad, nd, 8: 402) The Holy Qur'an has mentioned consuming the meat of the sacrifice in the passive form and with the infinitive adjective "Al-Faqīr". In *Asās al-Balāghah*, he used the same hidden rhetoric in the words and said: the one who, after strength, wealth, and richness, comes to want, helplessness, and poverty, is "Bā'is" And then he mentions someone who is caught in a severe and difficult matter is also "Bā'is". (Zamakhsharī, nd: 27) "Bā'is" also refers to someone who has had an accident. (Kirimi Waqif, 2012: 101) Ṣāhib al-Taḥqīq writes in the

meaning of Bā'is: "Ba'ūs" is the intensity of trouble, and this intensity includes Qāni' and Mu'tarr, because they are also in the intensity of trouble and poverty, with the difference that they have not revealed their poverty and expressing their need. (Mustafawi, 1981, 8: 84) Sheikh Ṭūsī has also quoted various other sayings from Ibn Abbas, Mujāhid, Qatādah and others. (Ṭūsī, 1341, 3: 310-314)

Often the two words "Bā'is" and "Poor" are used interchangeably; in the sense that by using one of these two, the other is also included in it. But a different meaning and a different class must be considered for each of these words that are used together with another word and with the same meaning, such as the verse in question. Of course, there is a difference in whether the poor are needier or "Bā'is"; however, this difference does not have an important result. (Najafi, 1426, 15: 296-304)

2-2 The Qur'anic hadiths of Bā'is al-Faqīr

1- Imam Ṣādiq (AS) says about this word of God [who says]: "Feed the distressed ones in want." Bā'is is someone who cannot go out [for business] due to being stuck in the ground.

2- The Holy Prophet (PBUH) said about this word of God: "Bā'is" is a poor person who cannot get out of his state of being grounded.

3- Imam Ṣādiq (AS) says about this word of God: "Faqīr" is a needy person who does not ask; "Miskīn" is a needy person whose condition and life is worse than Faqīr, and "Al-Bā'is al-Faqīr" is a needy person whose condition and life is more difficult and worse than all of these.

4- Imam Ṣādiq (AS) says about this word of God: "Bā'is" is the same as poor.

5- Likewise, Imam Ṣādiq (AS) has said under verse 60 of Surah Tawbah about the meaning of "Faqīr", "Miskīn" and "Bā'is": Faqīr is someone who does not ask people and

Miskīn is poorer than him, and Bā'is is poorer than both of them. (Kulaynī, 1407, 3: 501, H16)

Summary: In the narrations, "Bā'is" is considered to be needier and poorer than Faqīr

and Miskīn, and it refers to someone who is helpless due to the severity of the disease and poverty, and his condition and life is worse than all the poor in terms of his physical condition.

A lexical analysis of the translations of three contemporary jurists on the Qur'anic word "Al-Bā'is al-Faqīr"

Review	Al-Bā'is al-Faqīr	Row
At the same time that he spoke of his extreme poverty, but he did not say that he was landlocked and incapable of any livelihood and earning income, but he has mentioned the closest meanings in the sense of the word.	A poor person who is in extreme poverty	Ayatollah Meshkini (RA)
The meaning concluded from the word has not been specified.	The needy poor	Ayatollah Makarem
The meaning concluded from the word has not been specified.	The needy poor	Ayatollah Yazdi (RA)

Terminological (narrative) examination of the translations of three contemporary jurists on the Qur'anic word "Al-Bā'is al-Faqīr"

Review	Al-Bā'is al-Faqīr	Row
At the same time that he spoke of his extreme poverty, but he did not say that he was landlocked and incapable of any livelihood and earning income, but he has mentioned the closest meanings in the sense of the narration.	A poor person who is in extreme poverty	Ayatollah Meshkini (RA)
The meaning concluded from the word has not been specified.	The needy poor	Ayatollah Makarem
The meaning concluded from the word has not been specified.	The needy poor	Ayatollah Yazdi (RA)

2-3 Al-Qāni' and al-Mu'tarr

Qāni' is rooted from "Qan'" meaning "Satisfied", one who is satisfied with what is given to him. The Holy Qur'an refers to him in the consumption of the meat of the sacrifice and in this verse in the passive form. A satisfied man is the one who is satisfied with what is given to him; even if it is little he does not consider it little and does not ask for more. (Ravandi, 1405, 1: 295; Rāghib, 1412, 685; Fayyūmī, nd, 2: 511) Sahib al-Taḥqīq also writes in the meaning of Qāni': "Qāni' is the one who is satisfied with what he has in his hand and has no expectations for the good, forgiveness and favor of others, and this is while he is in the hardship of life and poverty,

and this is one of the best cases that Iḥsān is necessary for him, he is one of the most deserving people to be fed and forgiven. And they are among the best examples of the holy verse: "The ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men importunately." (Baqarah: 273) (Mustafawi, 1981, 8: 84) Kulaynī also says in "Fiqh of Ḥajj": One third of the sacrifice is paid to these people. (Kulaynī, 1407, 4: 500)

Qāni' in this sense has been mentioned on the occasion of Khums and Ḥajj sacrifice. (Hashemi Shahroodi, 2015, 6: 681)

Qāni': is someone that if something is given to him, he is satisfied and has no objection,

complaint, or anger. (Makarem Shirazi et al., 1994, 107: 14), perhaps the priority of Qāni' over Mu'tarr is a confirmation of the fact that in gifts and alms, the poor who are chaste and content should be given priority over others. Karaki also said: "Mu'tarr is more needless than Qāni' because he comes to you without question." (Karaki, 1411, 3: 243)

Mu'tarr (ʿArr): in need; he is in need to become famous (to be known) and he does not want anything from anyone. (Sayyah, nd, 2: 968); and it is mentioned in two ways in the dictionary and commentary books: "Sā'ilun Muti'arriḍ" and "Sā'ilun Mu'tarriḍ", a needy person who presents himself to you in the guise of friendship and familiarity and exposes himself to questions and in this way declares poverty. According to some linguists, "Mu'tarr" is someone who exposes himself to the help of others, but does not ask for it. (Ṭabrisī, 1992, 7: 137; Ṭurayhī, 1995, 3: 400; Qarashī, 1997, 316: 4; Ibn-Babawayh, 1403, 208; Miqdād Suyūrī, 1993, 314: 1; Kazemi, 1986, 2: 126; Fayyūmī, nd, 2: 401) the phrase in "Al-'Ayn" is as follows: "An objector poor who has not requested for help directly" (Farāhīdī, 1410, 1: 170) some like the public commentators have given the opposite of this definition. (ʿAlam al-Huda Khorasani, 2008, 215) Examples of both views are reported below. A needy "Mu'tarr" who starts begging, comes to you and requests and demands from you, and maybe he is not satisfied with what you give him and may protest. (Makarem Shirazi et al., 1994, 14: 107) "Mu'tarr" is a poor person who asks and requests from you. (Rāghib, 1412, 556) "Mu'tarr" is a needy person who, if you do not show kindness and mercy to him, will be upset and perhaps dissatisfied and confront you by protesting. This conclusion is exactly in line with the conclusion of most people. (Alavi Moghaddam, 2005, 171) In this second aspect,

it is exactly the opposite of the meaning of Qāni', that is, a needy person who has shown modesty and is satisfied with whatever they give him, and he has no complaint or grievance at all. (Makarem Shirazi et al., 1994, 108: 14; Mashhadi Qomi, 1989, 9: 96)

Sahib al-Taḥqīq writes: "Mu'tarr is someone whose appearance indicates weakness and need and he deserves goodness and charity; without expressing this need, he is the one who makes his poverty public without expressing his need. And such a person deserves forgiveness. The mentioned verse refers to these people: "Feed the beggar and the suppliant." (Ḥajj: 36) (Mustafawi, 1981, 8: 84)

The Qur'anic traditions of Qāni' and Mu'tarr

1- Imam Ṣādiq (AS) says about the speech of God who says: "Feed Qāni' and Mu'tarr." "Qāni'" means a needy person, who is satisfied with what you give him, and "Mu'tarr" means a needy person who exposes himself to you [so that you give him something]; "Sā'il" is a needy person who begs you with his hands, and "Bā'is" is the destitute. (Kulaynī, 1407, 4: 500)

2- The Holy Prophet (PBUH) says about the word of God who says: "Feed Qāni' and Mu'tarr." "Qāni'" is the one who is satisfied with his income, and "Mu'tarr" is the one who expresses his need by asking (Ibn Ash'ath, nd, 177)

3- Imam Ṣādiq (AS) says about the speech of God who says: "Feed Qāni' and Mu'tarr." What is meant by "Qāni'" is a person who needs to be satisfied with what you give him and does not get angry and does not frown and does not twist his mouth out of anger, and "Mu'tarr" is someone who passes by you to [Cast an opinion on him and] give him food. (Kulaynī, 1407, 4: 499; Ibn Babawayh (Ṣadūq),

1988, 2: 493, 3053; Ibn Babawayh (Ṣadūq), 1403: 208)

4- Imam Ṣādiq (AS) said: "Don't pick the fruits of your garden at night, don't harvest your crops at night, don't sacrifice at night and don't sow seeds at night; because if you do that, Qāni' and Mu'tarr will not come to you [to give them their right]", I asked: "Who is Qāni' and Mu'tarr? He said: "Qāni'" is a needy person who is satisfied with what you give him, and "Mu'tarr" is someone who comes as a passerby and asks you for help (Kulaynī, 1407, 565: 3)

This narration is an emphasis about the Qur'anic order that you should perform the sacrifice in a place and at a time that is the commuting place and time of the poor and needy.

5- Imam Ṣādiq (AS) said: When you sacrifice an animal, eat it yourself and feed it to others as well as the Almighty God said: So eat them and feed the needy. (Ṭūsī, 1986, 5: 223, 751)

6- Ali ibn Ibrahim says about the speech of God who says this verse: "Qāni'" means a needy person who asks you to help him, and "Mu'tarr" means a needy person who exposes himself to you but does not ask for help. (Qomi, 1988, 2: 84)

7- Imam Ṣādiq (AS) said: "Sa'id ibn Abdul Malik came to Ḥajj and saw my father and asked him: "I have brought a sacrifice with me, what should I do with it?" My father said to him: "Give one third of the meat of the sacrifice to your family, one third to Qāni' and the other third to the poor." I asked, "Is the poor person the one who begs?" He said: "Yes"; and Qāni' is the needy who is satisfied with what you send him, whether it is a piece of meat or more; and Mu'tarr is a needy person who exposes himself to you but does not ask for help." (Ibn Babawayh (Ṣadūq), 1403, 208)

This narration is about consumption, not about dividing it into three equal parts, but it can be said: these two verses and the fifth and seventh narrations indicate the consumption of the person and his family who sacrifice. But according to this narration, they should not eat more than one third of the meat of the sacrifice, and if they consume more than one third; they should pay the price to the poor. (Mousavi Gharavi, 1983, 136)

8- Ibn-Abbas answered Nāfi' ibn Azraq, who asked about Qāni': "Qāni'" is a needy person who is satisfied with what is given to him, and "Mu'tarr" is a needy person who goes to the door of houses [to receive help]. (Ṭabrasī, 1992, 7: 137)

9- Imam Bāqir and Imam Ṣādiq (AS) say: Qāni' is the one who is content and satisfied with whatever you give him and does not get angry and does not complain and does not frown and Mu'tarr is the one who extends his hand in front of other people to be fed. (Ṭabrasī, 1992, 7: 137)

Summary: In the above nine narrations, "Qāni'" is referred to the familiar and conventional poor in everyone's mind, and with this characteristic that, in addition to the extreme modesty, there is no objection to the amount, size and share of help, but he has also abandoned requests and begging. The Holy Qur'an also mentions him in consuming the meat of his sacrifice. (Ḥajj: 36) However, unlike Qāni' and poor, "Mu'tarr" does not have sensible poverty, and his lack of need has been emphasized compared to Qāni' in words and narration, but in addition to requesting, he has demands along with expectation, which is considered reprehensible and objectionable in other narrations related to this type of behavior.

A lexical analysis of the translations of three contemporary jurists on the Qur'anic word (al-Qāni')

Review	Qāni'	Row
The meaning concluded from the word has not been specified.	Qāni'	Ayatollah Meshkini (RA)
The meaning concluded from the word has not been specified.	The contented poor	Ayatollah Makarem
He has provided the closest meaning to the meaning concluded from the word by adding the suffix "Pisheh" for "Qinā'at".	the contented poor	Ayatollah Yazdi (RA)

Terminological (narrative) analysis of the translations of three contemporary jurists on the Qur'anic word (al-Qāni')

Review	Qāni'	Row
The meaning concluded from the word has not been specified.	Qāni'	Ayatollah Meshkini (RA)
The meaning concluded from the word has not been specified.	The contented poor	Ayatollah Makarem
He has provided the closest meaning to the meaning concluded from the word by adding the suffix "Pisheh" for "Qinā'at".	the contented poor	Ayatollah Yazdi (RA)

A lexical analysis of the translations of three contemporary jurists on the Qur'anic word (Al-Mu'tarr)

Review	Al-Mu'tarr	Row
He has provided the closest meaning to the meaning concluded from the word	The poor who expect help	Ayatollah Meshkini (RA)
The meaning concluded from the word has not been specified.	The poor	Ayatollah Makarem
He has provided the closest meaning to the meaning concluded from the word	The poor who request help	Ayatollah Yazdi (RA)

Terminological (narrative) analysis of the translations of three contemporary jurists on the Qur'anic word (Al-Mu'tarr)

Terminological (narrative) analysis	Al-Mu'tarr	Row
He has provided the closest meaning to the meaning concluded from the word	The poor who expect help	Ayatollah Meshkini (RA)
The meaning concluded from the word has not been specified.	The poor	Ayatollah Makarem
He has provided the closest meaning to the meaning concluded from the word	The poor who request help	Ayatollah Yazdi (RA)

3- Examining how to distribute the three shares of sacrificial meat in interpretations

Sacrifice, after charity, ranks second among the charities and good deeds of us Muslims. In order to emphasize this issue, it is narrated from Imam Ṣādiq (AS): God loves giving food and making sacrifices. (Kulaynī, 1407, 4: 51) and it can be said with certainty: this special divine tradition in Ḥajj causes a special closeness that is rarely found in other acts of worship. (Jawādī Āmulī, 2007: 225) and according to the first part of the discussed verse (To see some benefits for them) special social and economic benefits are foreseen for it, that without considering and acting on it, the aspects and the essence of the matter and the opinion of the holy legislator are incomplete. Imam Ṣādiq (AS) also, paying attention to the absolute coming of "Benefits" in the holy verse, has considered various aspects, including social and devotional aspects, for the sacrifice. (Kulaynī, 1407: 422) Among the commentators who paid more attention to the verses of the rulings or among the great jurists, the same point of view is not often seen about the question: Is it Wājib or Mustahab to eat and feed the sacrifice? Some consider eating as Wājib and some consider it Mustahab. But most of the time, rather all of them consider feeding especially for those who are destitute as Wājib. The discussed part of the two verses contain two types of rulings on the quality and distribution of the sacrificed meat, which is the social and economic aspect of this Shari' ruling. Allameh Tabataba'i has explained these two rulings as follows: the first is the permission ruling, which is the order to eat from the sacrifice by the sacrificer that the license and permission to do, or not to give, or to possess has been given at the least amount. And there are two strong requirements, which are to feed the meat of the sacrifice to the poor, in which there is no license for not doing and it

must be done. (Tabataba'i, 1990, 14: 551) Also, these two verses indicate the obligation of a pilgrim to eat from a sacrifice; the first is the obligation to feed the poor and needy and the second refers to the obligation to feed Qāni' and Mu'tarr. And since there is no poverty in the concept of "Qāni'" and "Mu'tarr", the sum of the above two verses show the obligation to divide the meat of the sacrifice into three parts.

1-One third for yourself

2- One third for the poor

3- One third for a gift to the believers

Before explaining how the three obligations and indications are, we must remind that it is not permissible to eat and consume the meat of the sacrifice on the part of the sacrificer in expiation and vows. (Qurtubī, 1985, 12: 44-46; Kashani, 1336, 6: 155; Mousavi Gharavi, 1982: 344) And in the same way, the permissibility of eating and consuming the meat of Ḥajj sacrifice is also permissible only for the sacrificer, and the only debate and difference is in the quality of the division and the amount of consumption (Mousavi Gharavi, 1982: 344) which we will explain later. The interesting point that Qurtubī has pointed out from the two parts of the verse is that it is not permissible to sell and use all the sacrifices or to give all of them to others. (Qurtubī, 1985, 12: 44) Most of the great commentators and jurists regarding the sentence "So eat some of it" have considered the order after the prohibition as a sign of obscenity, with respect to the famous sentence: "أمر عقيب الحظر يدل على الإباحة" (Tabataba'i, 1990, 530: 14; Ṭabası, 1992, 130: 7; 130; Dehghan, 2009: 245)

And although in holy verses, the appearance of the word has been considered as a command, they believe that it does not fulfill the obligation; rather, it is a permission to take possession and a sign to remove the obscenity and remove the prohibition.

Muqātil Ibn Suleiman, 1423, 3: 127; Tūsī, 1314, 7: 310; Ardabili, 2007: 227; Tabataba'i, 1990, 14: 557) because in Ignorance Era, people had forbidden the meat of the sacrifice and did not eat from it (Ṭabrasī, 1992, 7: 130; Kashani, 1336, 6: 155) Of course, some believe that the ruling is obligatory and pilgrims must eat part of the sacrifice. (Jurjānī, 1404, 1: 382) Of course Allameh writes: "Eating the meat of the sacrifice is generally Mustahab for the sacrificer, even if according to some, it seems Wājib due to the analogy between eating and feeding, this symmetry of meaning does not make it obligatory". (Allameh Hillī, 1414: 280 ruling 649; Ibid, 1412: 257-263: 11; Qomi Mashhadi, 1989, 9: 98) Najafī also mentioned it as a permissible Mustahab regarding the phrase: «و يستحبّ أكله من الهدى بل هو الأحوط» (Najafī, 1426: 215) In the meantime, Ibn Shahr Āshūb mentioned the sentence: ﴿وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ﴾ so that this sentence is a proof that eating sacrificial and gift meat is Sunnah, and Sunnah is recommended and non-obligatory because it is understood from the phrase that we are free in eating meat. (Ibn-Shahr Āshūb, 1410, 2: 209); (Chapter of hunting and sacrifice) But what is used from the verse is that since it was thought that the sacrificer is sacrificing for God, he should not use it himself and should give all of it to the poor, the verse was revealed in order to remove this illusion and it shows that eating is permissible for the sacrificer himself. (Mousavi Gharavi, 1983: 136) Although according to the practical treatises, none of these precautions are obligatory but caution is very desirable, especially in eating a certain amount of sacrifice. (Mousavi Khomeini, 2012, 579-581, ruling 1040) Some have also mentioned the philosophy of this order to respect equality between them and the poor. (Makarem Shirazi et al., 1994, 106: 14), some have considered eating the meat of the sacrifice

by the sacrificer and feeding it to others, according to the holy verse, as gratitude for the blessing of animals being tamed and subjugated for humans, which should be done. (Zamakhsharī, 1407, 4: 159) The narrations that have described the division of the sacrifice into three parts express the point that the sacrificer cannot eat more than one third of it, and if he eats more than this amount, he must pay the excess price of one third to the poor. And if he does not eat the meat of the sacrifice and gives it all to the needy; he has not committed any sin. (Mousavi Gharavi, 1983: 136) The seventh hadith (the hadith of the meeting of Sa'd ibn Abd al-Malik with the Imam) which was mentioned in the hadiths of Qānī' and its meaning also indicates that the person who sacrificed and his family also should not eat more than a third of the meat of the sacrifice, and whenever they consume more than a third; they should pay the price to the poor. The essence of the issue of trinity and dividing the sacrificial meat into three parts is accepted by all jurists and we will refer to it in detail below. (Jurjānī, (1404), 1: 382); (Ṭayyib, 1998, 9: 303); Ibn-Shahr Āshūb, 1410, 2: 209); (Chapter of hunting and sacrifice)

A group of jurists believe that it is obligatory on the sacrificer to eat part of the meat of his sacrifice - one third - and give one third to the poor and one third as a gift. (Ravandi, 1405, 1: 296; Miqdād Suyūrī, 1993, 1: 312; Meshkini, 1418: 214) Sahib Jawāhir also at the end of his book in the Chapter of Ḥajj, on the subject of sacrifice, has mentioned in the first part and in the second discussion of Mina's rites and in Hady's explanation, after stating some Mustahab in this matter, in the seventh Istihbāb; he has divided the sacrifice into three parts. There, he allocated a part of it to himself, a part of it as charity to Qānī' and Mu'tarr, and a part to his neighbors as a gift, and he spoke in detail

about the narrative documentation of the three divisions and attributed it to the majority of jurists. (Najafī, 1986: 157-164; Najafī, 1426: 215) Dividing the sacrifice into three equal parts and allocating one part for oneself, one part for the poor as charity and the third part as a gift is recommended for the believers. (Ḥillī, 1417, 8: 294) The first martyr stated: "And it is necessary to spend it on charity, gift, and food", (Āmulī (famous as the first martyr), 1417, 1: 439) and he himself has given in its explanation: al-Faqīr: al-Mu'min, Qāni': al-Sā'il, and al-Mu'tarr: non-al- Sā'il. (Ibid, 1: 443) Another point is that although some, like the first martyr, have precisely named the three shares, but they didn't mention specific size. (Ibid, 1: 443) Maybe this promise made Sahib Jawāhir to clarify this promise. He stated: "Although dividing into three different parts is also permissible, it is recommended that the parts be equal". (Najafī, 1986, 19: 158-160), but what is certain in the above and other verses of the Holy Qur'an, there is no mention of equal distribution of the meat of the sacrifice. Rather, the content of the mentioned verses and traditions are used in such a way that this consumption should not be more than one third. (Mousavi Gharavi, 1983: 134) It is necessary to mention that the meaning of those jurists who considered dividing the meat of the sacrifice into three parts is Mustahab is that a person does not have any obligations regarding the trinity of the sacrificial meat. Not that he does not have any obligations regarding the principle of consuming the sacrificial meat and is allowed to waste in this matter, but the appearance of the verses and hadiths about sacrifice is that it is necessary to feed the sacrifice to the needy poor. Another point that some elders have mentioned is determining the share and place of consumption for each of the three mentioned groups. Allameh has

mentioned: "Qāni' and the poor must be fed as a charity and the Mu'tarr must be fed as a gift" (Ḥillī (Allameh), 1412, 11: 257-263; Kazemi, 1986, 2: 125), the author of Zubdah al-Bayān also quoted these three shares, as a more famous saying, in accepting a part of sacrifice as a gift and he likes the tripartite division of "Self, Bā'is, Qāni' and Mu'tarr". (Ardabili, 2007, 227)

Although some have collected between two verses: (and Qāni' Feed Mu'tarr) and (Feed the poor Bā'is), in such a way that attribute poverty to either "Qāni'" or "Mu'tarr", or they are free to give the meat of the sacrifice to the "Qāni', Mu'tarr and Faqīr". (Āmilī, 1411, 8: 44) but some of the early and late Imāmīyyah scholars and the famous narrations have considered it permissible for them to share the condition of poverty. (Karakī, 1411, 3: 243) like Ibn Babawayh who narrated from Imam Ṣādiq (AS) from his pure ancestors in the chapter on the cause of sacrifice:

The description and philosophy of the sacrifice was so that your poor people would be placed in economic openness in terms of meat, so feed them. (Ibn Babawayh, 2006, 437; chapter 178) But it can be said: The requirements of the verses mentioned are the condition of poverty but there does not seem to be a contradiction between poverty and its absence. (Najafī, 1986, 19: 163) So, it is necessary to mention the title "Poverty" in different chapters of jurisprudence, including Zakat, Khums, Anfāl, Jihad, Waqf, Marriage, Inheritance, Diya, and also in the discussed issue, i.e. the poor who deserve to eat the sacrifice. (Hashemi Shahroodi, 2015, 6: 535-547; 8: 132-134) The final point is that most of the holy legislators such as Imam Khomeini, Khoei, Golpayegani, Araki, etc., believe in the division of the sacrifice into three parts. And, of course, he further specified that it is not

obligatory to divide the sacrifice into three parts as an obligatory ruling. (Mousavi Khomeini, 2012: 579-581, ruling 1040) and, of course, he further specified that it is not necessary to divide the sacrifice into three parts. (Mousavi Khomeini, 2012: 591-592, ruling 1077) However, Ayatollah Makarem considered it desirable to divide the sacrifice into three parts, but he considered it obligatory to give a part of it to the poor. (Makarem Shirazi et al., 2005: 151, ruling 299) This opinion has considerable acceptability in social interpretations, even those of the Sunnis. Seyyed Quṭb writes: The command to eat the meat of the sacrificed animal is *Ibāḥah* or *Istihbāb*, but the command to feed the meat to the poor and needy (*Bā'is al-Faqīr*) is obligatory. (Quṭb, 1412, 4: 2421)

Conclusion

In short, in the meaning of the three mentioned words, it should be said that "*Bā'is*" means a poor person who is in extreme poverty, and it is far more miserable than the poor. And in the narrative term, he is a cripple poor, as far as poverty has been mentioned as his attribute in the verse, but most translations have not paid attention to this sense. "*Qāni'*" also means someone who is satisfied for any charity even if it is little but most of the translations without a clear explanation, and of course, due to the common understanding of this concept in Persian, have used the same word or similar meanings. "*Mu'tarr*" also means a poor person who does not express his request, but expresses his need by exposing himself and is dissatisfied with what has been given, as opposed to *Qāni'* who is satisfied. Most of the translations have not mentioned the meaning taken from the words and traditions. With this explanation, it is necessary that the respected translators have provided the difference between these three groups in the translations so that those who pay

attention to the poor in dividing meat of the sacrifice in accordance with the holy Qur'an will remember it. And in a phrase like "Being incapable and unable to earn any kind of income" in the meaning of "*Bā'is al-Faqīr*" and also "The necessity of not forgetting the poor who did not allow themselves the humiliation of a beggar" and it is mentioned with the title of *Qāni'*. And also mention "*Mu'tarr*" who for any reason has an eye on your favor, in the translation with expressive words. Also, in conclusion about the distribution of the three parts of the sacrificial meat, it should be said: without a doubt, there is no statement in the Holy Qur'an about the equal division of the sacrificial meat into three equal parts. But most of the interpretations that pay more attention to expressing *Āyāt al-Aḥkām* of the surahs and adapting one's own interpretation to holy narratives have mentioned this three-fold division and have emphasized and specified the distribution of the meat of the sacrifice.

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نشریه علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

تحلیل اگزستانسیالیستی رابطه زمان-ایمان، با نگاهی به سوره «العصر»

سید محمد کاظم علوی

دانشیار دانشگاه حکیم سبزواری، سبزوار، ایران.

چکیده

زمان بستر زیست انسان در این جهان است و نه تنها بستر زیست بیولوژیکی اوست بلکه زمینه‌ای برای زیست هوشمندانه او نیز بوده است. انسان درباره زمان می‌اندیشد و از زوایای علوم مختلفی به آن می‌نگرد؛ از فیزیک گرفته تا فلسفه؛ و از کیهان‌شناسی گرفته تا انسان‌شناسی. مفهوم «زمان» در قرآن نیز مورد توجه بوده است و با توجه به اختصاص سوره‌ای مستقل به این مفهوم و سوگند به زمان در قالب مفهوم «العصر» جایگاه ویژه‌ای را به آن اختصاص داده است. ارتباط معرفتی این مفهوم با مفاهیم «انسان»، «خسران»، و «ایمان» از منظر وجودی حائز اهمیت فراوانی است که رویکرد حاضر در این مقاله را سامان می‌دهد. وضعیت وجودی و اگزستانسیالیستی انسان وضعیت این-جهانی است که زمان‌مندی را می‌طلبد. این یک امکان برای انسان است که حاکی از محدودیتی زمانی برای انسان است. این وضعیت با احساس خسران در گذر زمان همراه می‌گردد که مطلق بوده و غیرقابل انفکاک از وضعیت این-جهانی است. این وضعیت انسان است و البته وضعیتی که امکاناتی را پیش روی انسان قرار می‌دهد. زمان بر انسان می‌گذرد و انسان را با مفهوم ابدیت و جاودانگی مواجه می‌سازد. ابدیت به‌مثابه امکانی فراروی انسان قرار می‌گیرد تا با تضادی وجودی روبرو گردد تا با انتخاب ایمان به مبدا و مقصدی فرازمانی و مکانی به رستگاری به عنوان یک دغدغه وجودی دست یابد.

واژه‌های کلیدی

ایمان، زمان، سوره عصر، رستگاری، ابدیت، خسران.

نویسنده مسئول:

سید محمد کاظم علوی

رایانامه: smk.alavi@hsu.ac.ir

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ORIGINAL ARTICLE

Existentialistic Analysis of Time-Faith Relation, with a Look at Surah Al-‘Aşr

Seyed Mohammad Kazem Alavi

Associate Professor, Hkim
Sabzevari University, Sabzevar,
Iran.

Correspondence

Seyed Mohammad Kazem Alavi
Email: smk.alavi@hsu.ac.ir

ABSTRACT

Time is the basis of human life in this world and it is not only his biological background, but also a background for his intelligent life. Man thinks about time and looks at it from the angles of different sciences; from physics to philosophy; and from cosmology to anthropology. The concept of "Time" has also received attention in the Qur'an, and due to the dedication of an independent surah to this concept and the oath to time has assigned a special place to it in the form of the concept of "al-‘Aşr". The epistemological connection of this concept with the concepts of "Man", "Loss", and "Faith" is very important from an existential point of view, which organizes the current approach in this article. The existential and existentialistic condition of man is the condition of this world that requires timing. This is a possibility for humans, which indicates a time limit for humans. This situation is associated with the feeling of loss in the passage of time, which is absolute and inseparable from the situation of this world. This is the human condition and, of course, it is a condition that presents possibilities to the human being. Time passes on man and confronts man with the concept of eternity and immortality. Eternity is placed in front of man as a possibility to face an existential contradiction in order to achieve salvation as an existential concern by choosing faith in a transcendental and spatial origin and destination.

KEYWORDS

Faith, Time, Surah Al-‘Aşr, Salvation, Eternity, Loss.

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Introduction

Throughout the history of life and the history of human thought, time has been both a subject for living and a subject for thinking. Man has lived with time and in time and has thought in it and for it. Humans have a temporal understanding of themselves and their surroundings and have considered time as a vehicle for representing themselves and their surroundings, especially their fellow humans. Time has meaning for man as life and thinking have meaning for him, and without giving meaning to it, we cannot talk about the meaning of life.

Man's approach to time can take a regular form and organize a systematic knowledge and establish a scientific problem. Perhaps at first, it seems that time is a physical problem, and it is considered certain by referring to the vast volume that this problem occupies in the science of physics. But this reason includes both physics and philosophy, because the issues related to the time and movement have also occupied an important part of philosophy. Therefore, "Time" has been considered as one of the central common topics between physics and metaphysics or philosophy (Abedi-Shahroodi, *Space and Time in Physics and Metaphysics*; Abayi Kopa'i: 153-201). Of course, the question about motion has been a primary question that was raised in ancient Greek philosophy and finds a special place in Aristotle's natural philosophy. According to Aristotle, time is related to movement and change, although it is not the same. Time is considered as the measure of movement (Copleston, 1: 368-369), and therefore it finds its way to the center of Aristotle's philosophy. After the separation of science from philosophy in its general sense, and the separation of scientific realms from philosophy, the problem of movement and time also becomes a physical

problem. And it is common between philosophy and physics.

As stated, contrary to the common idea, time is not just a physical problem and it goes beyond it and is included in other branches of knowledge, where basic and general considerations find a special place in this field. The Encyclopedia of Time considers its subtitle as science, philosophy, theology and culture (Birx: 2009), which shows that the entries of this encyclopedia, which is about seven hundred entries, are not limited to physics and even its main branch, i.e. science, in the sense of experimental and observational science. It includes intellectual sciences, religious sciences and even culture. This problem can be seen as the variety of approaches to the problem of time, which Qur'anic studies have been done in this field (for example, see: Kurd Zafaronlou Kambozia, and..., "Investigation of real tense and grammatical tense in the Holy Qur'an based on a Linguistic Approach"; Sojoudi, Farzan, "The Semiotics of Time and the Passage of Time, Comparative Study of Verbal and Visual Works", Daneshmand, Morteza, "Qur'an and Knowledge: The Relativity of Time in the Qur'an")

The author's approach to time is an existential approach that is made by the epistemological analysis of the relationship between time and faith. This relationship forms a cognitive field in this surah that includes other concepts such as human, loss, eternity and choice. This epistemological field is an existential field that is independent of the scientific problem of time and is related to the dimensions of human existence, the dimensions that form the basic questions of man. These questions have been raised for every human being in every situation and history and cannot be removed from his existence. Man lives with them with all his being and according to

Mowlavī; this is the thought of human days and nights:

This is my thought during the day and my speech every night

Why am I oblivious to the state of my heart?

Where did I come from? What was the purpose of my coming?

Where am I going at last, why didn't you show me my homeland?

(Mowlavī, Vol. 2, Ghazal, 1068: 1368)

These questions organize the basic and existential issues of man, and from this point of view, time is related to other concepts such as man himself, loss, choice, and possibilities for him such as faith. These concepts form a cognitive domain in Surah "Al-‘Aṣr", which is important from an existential point of view and is the subject of this study.

The concept of time in the interpretation of Surah "Al-‘Aṣr" of the Qur'an

The holy Surah "Al-‘Aṣr" is the 103rd Surah of the Qur'an, and many things have been said about its importance. Some commentators have considered it as a summary of Qur'anic teachings that includes various Qur'anic purposes in a brief statement (Tabataba'i, 355: 20). These teachings are in line with the salvation of man, therefore, this surah can be considered as a compact expression of the plan of human life and his personal and social happiness, which is beautifully expressed in a four-point instruction, i.e., faith, righteous action, exhortation to the truth, and exhortation to patience. (Makarem Shirazi, 27: 299-303; Tabataba'i, 20: 356)

The word "Al-‘Aṣr" belongs to the oath that is mentioned at the beginning of the Surah and tells about its importance. The lexical root of "al-‘Aṣr" is "'A-Ṣ-R" which means "Squeezing" and was used to squeeze the fruit and extract its juice (Ibn Manzūr, 4: 577;

Mustafawi, 8: 145-146; Makarem Shirazi, 27: 293). This word refers to "Dahr" in the meaning of "Time", but in addition to the absolute concept of "Time", it refers to "Evening Time" as well as a part of "Time" and other things (Khalīl ibn Ahmad, 1: 292; Ibn Manzūr, 4: 575; Mustafawi, 8: 145-147), and based on this, in the interpretation of "Al-‘Aṣr", the commentators have given these possibilities: 1- The time of "‘Aṣr" corresponds to swearing at other times of the day, such as "Wa al-Ḍuḥā" (Al-Ḍuḥā (93), 1), "Wa al-Ṣubḥ" (Al-Takwīr (81): 18); 2- throughout the time and history of humanity; 3- a certain period of time, such as the era of the Prophet (PBUH) or the era of the rise of the Mahdi (AS); 4- All kinds of pressures and problems that humans face during life; 5- Perfect humans who are the essence of creation; and 6- ‘Aṣr prayer, because of its special importance (Makarem Shirazi, 293-294: 27). But among all these things, the meaning of "Time" has been considered more appropriate (ibid, 294). Based on this, we can talk about using the concept of "Time" in this holy surah and analyze it.

Man _ Time

The most important component of every thinker's thought about human is to express his place in this world. Trigg considers the first problem in scientific anthropology to be "The place of man in this world" and begins the opinions of ten great thinkers about man with the question, "What place does man have among the creatures of the world?" (Trigg: 18) Human knowledge depends on the knowledge of the situation in which he is located. Man has been placed in this world and it has become worldly. In the words of the Qur'an, the placement of man in this world is interpreted as "Descent". This descent has occurred from the first moments by the order of the creator of

man; as it is stated in the holy verse of the Qur'an: "Get ye down all from here..." (Baqarah: 38) This placement on the ground and in other words in "This world" has become associated with man and is involved in his existence; therefore, the order of this descent is called the "Developmental matter". (Sabzewari, 182: 1) And although God's order was for Adam and Eve, but due to its developmental nature, it belongs to all the children of Adam, i.e. Adam's descendants, and it includes all human life (Tabataba'i, 132: 1). In other words, this characteristic can be considered as an inherent human trait. The meaning of man in this expression is not the human being who was created in the "Best form" (Al-Tin: 4), but rather the human being who has been fell down to "The lowest of the low" (Al-Tin: 5). In fact, this descent is "The descent of human's humanity from the upper world to the ecstasy of nature" (Jawādī Āmulī, 1998, 407: 3). Here, it should be noted that the commentators have used the Qur'anic verses and that distinction is between "Innate nature" and "Nature" of man. Man is praised in the Qur'an because he has a divine inner nature, but he is condemned because of his nature (Ibid, 1999: 21), "Criticisms are related to the nature of man, and praises return to his soul and inner nature" (Ibid, 23). Human inner nature precedes human nature in terms of existence degree (Ibid, 2005: 187). The characteristic of this-worldliness should be considered related to human inner nature and not human nature considering the descent of man and the separation between inner nature and nature. And in fact, according to Mullā Ṣadrā (980-1050 AH), this characteristic that has been realized for him as a result of the fall of man is the same as the fall and elimination of human form his inner nature (Mullā Ṣadrā, 2: 281).

In any case, man is in this world and carries with himself the characteristic of this-worldliness. Perhaps this-worldliness can be explained by Plato's (347-427 BC) contrast between this sensible world and the other sensible world in the allegory of the cave (Plato, 2: 1129-1130; Trigg, 35-37). But its usage should not be considered limited to the epistemological aspect and we should not be oblivious to its other aspects, especially the ontological aspect in its existentialist sense. In other words, in this discourse, we talk about man in the position of existing and not in the position of knowing agent (Macquarrie: 7) and according to Heidegger (1976-1889) "Man before being a subject (knowing agent), tool maker, citizen, speaker, and the like, he exists in the world" (Mosleh: 260). Man is defined by this characteristic, but this is a characteristic that, like other definitions of man, such as "Tool-making animal" or "Civil animal", does not require a specific substantive framework for man, but, as will be explained, it presents possibilities to man that are related to his existence.

The characteristic of this-worldliness leads to another characteristic for humans, which is human temporality. Temporality or timing establishes the relationship between man and time, a relationship that is formed in this world and is matched with his inherent characteristic. This world is in space and time, and accordingly we also live in space and time (Macquarrie: 93). Time is one of the limitations of human's this-worldliness, a limitation that although has first an existential aspect for him, it also finds an epistemological aspect. Eternity is a perfection, and temporality and flow in time is a defect, which is called (existential) poverty in the Ṣadrā vocabulary (Mullā Ṣadrā, 3: 250). This limitation expresses the way of human existence, which is a fluid existence (Ibid, 3: 104-105) and

it is the beginning of understanding another characteristic of human being, which is itself an important category. In any case, temporality is the original property of humans, and any genuine understanding of human existence and special existence is possible with the understanding of temporality (Mosleh: 260).

We can have two ideas about time, time as known by man in his lived experience and time measured by a clock (Macquarrie: 96), the latter time is "Clock time" and "Horizontal" and it is interrupted. But the first time is "Personal" and it is continuous and can be seen in the vocabulary of thinkers such as Augustine (354-430 AD), Bergson, and even Mullā Ṣadrā (ibid; Monfared: 274-282) Of course, the divisibility of time is accepted by almost all Islamic philosophers (Abedi Shahroodi: 76), but according to Mullā Ṣadrā, it has a middle entity of pure power and pure actuality, which is an analytical combination of antecedence, posteriori, and present (ibid., 83-84). In this point of view, time is an analytical and rational thing, and the mode of existence is physical substance (fluid substance) (Mullā Ṣadrā, 108: 3). But man, in addition to being in time and passing through it, connects the past and the future with the present and this understanding of the tension between dimensions brings temporality to man (Macquarrie: 96). It is important to understand this tension, and it is the one that allows a person to understand the passage of time; an understanding that is worrying and thought-provoking. In this understanding, man also understands a concept like loss, the same concept that is mentioned immediately after the expression of time and man in the holy verses of Surah Al-ʿAṣr.

Concern about the passage of time and loss

Man is limited in time and finds his will directed to perfection barren. A will that

transcends time; it is beyond the present moment and touches on the lost past and the un-arrived future. Heidegger defines human temporality with past, present and future. Being temporal does not only mean that he is inside time, but it also means that man is an existence that is so consistent with the past, present and future that at every moment not only the present but also two other moments, the past and the future, are revealed to him and become real (Macquarrie: 151).

In his existence, man exists only in a moment called the present, and he has neither the past nor the future, but without the past and the future and the sum between them, he cannot organize his existential understanding, therefore he wants both the past and the future. Man considers them continuous and has an understanding of his temporal situation that is not suitable for his human existence because he feels that being in time is harmful. He thinks that he has lost what he had gained and he has nothing from the future, and the present is not very stable for him. This understanding can be combined with the Qur'anic expression "Loss". In the holy verse "Verily Man is in loss." (Al-ʿAṣr: 2) This loss is in the inner and existential capitals of man (Makarem Shirazi, 295-296: 27). The commentators have stated that this answer is the same as that stated in the first verse (Ṭabrasī, 815: 10) and in fact, they have considered these loss in the capital of human life, which decreases every day with the passage of time (ibid.; Tabataba'i, 20: 356). In this way, this concept is very closely related to the concept of time, which is expressed in the interpretation of "Al-ʿAṣr" in the first verse.

In addition, another point can be mentioned in this connection. According to the commentators, what is meant by human here is the human species, so this loss is an absolute

loss (Tabataba'i, 20: 355-356; Ṭabṛasī, 10: 815). This inclusion is due to the fact that the characteristic of time that was stated in the previous paragraph is absolute and inclusive towards humans. Man is in time with his identity and existence, and that is why he lives in loss with his existence and identity. In the interpretations, as it was said, the reason for human loss is the passage of time, and this includes all human beings. On the one hand, the passage of time is associated with loss, with the loss of what has passed, and on the other hand, with longing to gain what has not come and is likely to happen in the future. Life is going on in the present moment, but at this very moment, man considers both the past and the future, so he always lives with these two relationships, the life and living that is passing and does not remain, this type of life is a harmful life and this is the same loss that is always with man. Everything that a person has is in danger of being lost, and no one knows whether he will have what he has now or not in the next moment. This is the secret of human existence in time; this is an existential concern for humans, one of the existentialist concerns that every human being understands and cannot escape from. He knows that he is in a moment, that he has passed a moment behind and lives with the expiration of its time, and he understands that this moment is also subject to the same expiration of time and this course is repeated. This concern is with him and he cannot get rid of it as long as he is in this-worldliness and temporal situation.

Temporality is a human limitation and a worldly condition of man, which was raised with a secret in the holy book of the Qur'an, and an oath, was taken on it, a secret that can only be shown with a concept like "Loss" that speaks to the whole human being. Loss is for all moments and living in the moment surrenders

the present to the slope of nothingness. He says to himself that the pleasure of this moment is the same as the last moment because it is the only one that remains and it is not in that moment or the other moment. Who can keep this moment to themselves? A moment surrounded by two borders; the margin of the past and the margin of the future; the margin and side that was and is not now and the margin and side that is not and probably will be. It is even better to say a concern about the loss of the present moment in an imminent future. Who has kept the past and will keep the present, and who will see the future? These questions are existential, vital and necessary. It is associated with an existence that has experienced this fluctuation many times in this passage of time. But this is not only a lived experience; it is an existential experience that only existence can understand, and in the light of this existential understanding, it is freed from time, reaches eternity, and finds authenticity.

Man _ (possibility of) Faith

In addition to the understanding of loss in the passage of time, man also reaches another understanding, the understanding of the possibilities before him, which is associated with the original human characteristic of free will. It is true that man has been descended by the developmental order of God and is limited in the temporal world, but he has been empowered by the same creation, which puts possibilities in front of him that are drawn in the two extremes of gratitude and disbelief in religious vocabulary. God refers to this matter in the holy verse: "We showed him the Way: whether he be grateful or ungrateful (rests on his will)." (Insān: 3) This guidance is God's legislative guidance (Tabataba'i, 7: 346-347) which requires free will. This legislative guidance is associated with God's

developmental order on man's descent and establishment in time, and it is intrinsic and existential like it. Free will can be considered as the distinguishing characteristic of man. Some commentators have considered the themes of this surah to include the origin and end of man's discretion (Sabzewari, 7: 376) and in this way they have pointed to man's free will in understanding this surah.

Humans free will and freedom are considered one of the foundations even for existentialists who are famous for denying the nature of man (Macquarrie: 64-66) (Jamalpour: 73), even closer to the heart of their existential philosophy than any concept (Macquarrie: 178). Man takes advantage of this possibility of choosing, and even his limitation in time does not deprive him of this possibility, but with his fluidity and transformation, he makes this possibility possible for man. By putting the next moment in front of man, time provides him with the possibility to choose in every moment. The future moment is a possible moment in time that can be achieved. Man understands this possibility of existence in the future and achieves his understanding of possibility. The future presents not one possibility but many possibilities in front of us and this is where the decision emerges. We have to make a decision, but this decision deprives us of other possibilities, so we keep postponing them. The decision is a person's confrontation with himself, so we are afraid of big decisions and postpone them (ibid, 184).

The biggest decision in life is related to the principle of life and living itself, which draws the path of life, and of course, a path that, contrary to the existentialist view, has an end other than death. Existentialists consider man to be finite in this world and consider death as the last possibility (Macquarrie: 199). In fact, they do not deal with the origin and destination of man and

do not reach the understanding of his eternal destination. Despite acknowledging that the concept of time is restored in eternity, Heidegger leaves it to theology and avoids it in his philosophy (Heidegger, 41). But in the religious concept, eternity and eternal destination have a special place and man has a destination beyond death, a destination that is formed in eternity. Life is human capital, and its business is in the hands of man himself, and its result is determined in the afterlife (Tabataba'i, 356: 20).

The afterlife is the religious interpretation of the eternal life of man. Man understands eternity, but this eternity belongs to God, and man is not guided to understand it except by His guidance. Eternity is among the attributes and characteristics of God, as stated in the Qur'an: "He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things." (Ḥadīd: 3) God's infinity is both at the beginning and at the end, and if it is possible to consider before and after in this way, it should be said that He was before all beings and will be after the destruction of all beings (Ṭabṛasī, 346: 9; Tabataba'i, 19: 145-146).

Man has a desire for survival and immortality, and this love is an instinctive love (Tabataba'i, 359: 20; Makarem Shirazi, 314: 27). Man has this understanding of himself and the possibility of his future, and although he is limited in the state of this world, he wants unlimited state. He is limited to birth and death, which is the result of his worldliness and temporality, but at the same time, he is aware of the possibility of becoming eternal and passing away. It is in becoming that he chooses about his life, and this is a decision about his eternal destination, which includes salvation and non-salvation. The eternal salvation of man is a choice that is related to the two concepts of time and loss. In the context of time, man came to understand loss, but in the same context, he also comes to understand the

possibilities ahead of him, the possibilities that are possible through choice and his biggest choice and decision in his lived experience is the decision about destiny. Fate, contrary to the general idea that is deterministic, is achieved by human free will. Man chooses his eternal destiny and this is provided by faith. Faith is the most important possibility for man. It is true that man is in loss, but faith provides man's escape from this loss resulting from time and gives him eternal and true happiness and salvation. Therefore, God says in the holy verse: "Verily Man is in loss. Except those who believe and do good deed, and enjoin on each other truth, and enjoin on each other patience." (Al-'Aṣr: 2-3) After God mentions absolute loss for man, in the form of exception, He considers the only way to save from it is faith and righteous deeds. According to Allameh Tabataba'i, the main root of faith is "Security; to be safe" (Ibn Manzūr, 21: 13; Tabataba'i, 1: 45), and he called the excepted people "Safe from loss" or those who are safe from loss (Tabataba'i, 356: 20), which is a good expression of freedom from the foretold loss and the achievement to salvation and eternal happiness.

It is in this faith that man finds authenticity and understands eternity. In fact, there is a fundamental question facing human existence, and that is how to understand the authentic self. The issue of authenticity is an existential issue for man, and it is in the face and presence of man that he finds appointment in his authenticity. If we are going to explain this "Moment" with two streams of divine and non-divine existentialism, it is better to go to their two representatives: Kierkegaard and Heidegger. According to Kierkegaard, this moment is the moment of self-knowledge that is achieved by being in the presence of God (Macquarrie: 221). But according to Heidegger, this moment of presence is the moment of presence against death. We are

placed on the border with death and this gives us a unity that provides us with originality, originality in finding ourselves and of course the unity of our existence (Ibid). In both, time is mixed with eternity. Kierkegaard's eternity is beyond time, and Heidegger's eternity is within time. Let's go back to the field of faith, which is the moment of encountering God. At this moment eternity meets time. Faith does not get rid of time and its conflicts, but this conflict is existential and necessary; the believer's life finds a dimension of eternity with faith (Macquarrie: 221). The basis of this compilation is time and eternity, becoming and becoming; the person is constantly engaged with this compilation. With eternity, you can combine the past, present, and future moments (Macquarrie, 221), and of course, it is only man who gave the possibility to unite his past, present, and future (Macquarrie: 151).

Conclusion

By reflecting on "Time", this research addressed the concepts that are included in the meaning of Surah Al-'Aṣr. In this realm, the relationship between time-human, human-loss, and human-faith was investigated. Considering the polygonal relationships of these concepts with each other and the order of each one on the other, this study made an existential reflection about the condition of man in this world and the possibility of his future in eternity. By being placed in this world, man enjoys the status of this-worldliness, which becomes temporal as a result, and is understood in Qur'anic terms by the descent of man into this world. This situation puts a person in a limitation that has no result except loss. This loss is the result of understanding time, but this understanding is also accompanied by understanding the possibilities that time presents to him. One of these possibilities is to choose salvation, which is related to eternity. Eternity is provided by an

existential understanding of time. A person reaches eternity with the moment of being in front of God and death, which is the end of time of this-worldly situation, and this understanding, is accompanied by an existentialist choice. Eternity has a destination beyond time, and man

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can make this choice with the help of man's guidance, and he has the possibility of faith, that is, to choose salvation. Faith is freedom from loss and choosing it is the biggest choice that a person makes and faces.

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

رویکرد منظورشناسی در ترجمه قرآن: پژوهش تطبیقی در جملات امری زبان‌های عربی و انگلیسی

میثم اقدسی خبیسی^۱، آذر باقری مسعودزاده^۲، ندا فاتحی راد^{۳*}

چکیده

پژوهش تطبیقی حاضر تلاش دارد ترجمه درخواست‌های خداوند و پیامبر را در قرآن کریم با تمرکز بر رویکرد منظورشناسی مورد بررسی قرار دهد. به‌طور ویژه، این تحقیق تکنیک‌های کاربردی در ترجمه آیات قرآن را براساس مدل باخ و هارنیش (۱۹۷۹) نشان داد. همچنین این پژوهش تفاوت‌های بین ترجمه‌ها را تحلیل و صحت ترجمه‌ها را در ارائه جملات امری بررسی کرده است. بدین‌منظور، تعدادی سوره حاوی بیشترین جملات امری به‌عنوان متن منبع (ST) و دو ترجمه انگلیسی قرآن کریم توسط علی (۱۹۸۹) و آربری (۱۹۹۵) به‌عنوان متن مقصد (TT) انتخاب شدند. براساس آمار، در اکثر آیات منتخب، سه تکنیک "استغاثه"، "پرسش" و "الزمت" با فراوانی ۹ و تکنیک "منع" با فراوانی ۶ استفاده شده است. تفاوت‌های شناسایی شده بین دو ترجمه عبارتند از: یافتن معادل‌های مناسب، انتخاب فعل صحیح، یافتن معنی درست، حفظ محتوی امری، انتخاب کلمه مشترک در متن مقصد و غیره. افزون بر این، نتایج حاکی از نادرستی‌های واژگانی و کاربردی، یافتن ضمیر صحیح، انتقال نیروی گفتاری واژه‌های مبدأ به متن مقصد و تأکید بر یک مضمون با شکل نحوی متفاوت بود. اما، اکثر آیات عوامل دقیق را به‌عنوان ترتیب کلمات، انتقال محتوی جملات امری براساس تفسیر اول، افزودن کلماتی برای مشخص کردن مفهوم، انتقال کارکرد مورد نظر از طریق اعمال علامت تعجب و حفظ مفهوم خاص فرهنگ ارائه کرده‌اند. شایان ذکر است که در اکثر موارد مترجمان توانسته‌اند با موفقیت معانی کلمات عربی را به انگلیسی منتقل کنند.

واژه‌های کلیدی

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۱ دانشجوی دکتری زبان و ادبیات انگلیسی، دانشگاه آزاد اسلامی واحد کرمان، کرمان، ایران.
۲ دکترای زبان و ادبیات انگلیسی، دانشگاه آزاد اسلامی واحد کرمان، کرمان، ایران.
۳ استادیار گروه زبان و ادبیات انگلیسی، دانشگاه آزاد اسلامی واحد کرمان، کرمان، ایران.

نویسنده مسئول:

ندا فاتحی راد

رایانامه: nedafatehi@yahoo.com

استناد به این مقاله:

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ORIGINAL ARTICLE

Pragmatic Approach Towards Translation of the Qur'an: A Comparative Study on Imperatives between Arabic and English

Maysam Aqdasi Khabisi¹, Azar Bagheri Masoudzade², Neda Fatehi Rad^{3*}

1 PhD Candidate of TEFL, Department of English Language, Kerman Branch, Islamic Azad University, Kerman, Iran.

2 PhD in TEFL, Department of English Language, Kerman Branch, Farhangian University, Kerman, Iran.

3 Assistant Professor, Department of English Language, Kerman Branch, Islamic Azad University, Kerman, Iran.

Correspondence

Neda Fatehi Rad

Email: nedafatehi@yahoo.com

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ABSTRACT

This comparative study sought to explore the translation of requests between God and the Prophet in the Holy Qur'an with a focus on a pragmatic approach. More specifically, the study highlighted the applied techniques in the translations of Qur'anic verses based on Bach and Harnish's (1979) model. It further analyzed the differences between the translations and examined the translations' accuracy in rendering imperatives' pragmatics. Accordingly, some Surah with the most imperative examples were selected as source text, and two English translations of the Holy Qur'an by Ali (1989) and Arberry (1955) were selected as target text. Based on the data, three types of techniques as "requestives", "questions", and "requirements" were employed in the most of verses with 9 cases, and "prohibition" was found in 6 cases. The identified differences between the two translations are listed as finding the right equivalents, choosing the correct verb, finding meaning faithfully, preserving the imperative function, selecting the common words in TL, etc. The results also indicated some inaccuracies as lexical and pragmatics, finding right pronoun, transferring the illocutionary force of the source words into the TT, and emphasizing the same theme with different syntactic form. However, most verses provided accurate factors such as word order, transferring the imperative function based on the first interpretation, adding some words to clarify the context, conveying the intended function through applying the exclamation mark, and keeping culture-specific notion. It is worth mentioning that in most cases, the translators could successfully convey the meaning of Arabic words to English ones.

KEYWORDS

Translation, Translation of Islamic Text, The Holy Qur'an, Pragmatics, Speech Acts.

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Introduction

Pragmatics is a linguistics field that is related to a speaker's implied meanings and a listener's inferences based on clues, such as the situational context, the persons' mental status, and the background (Mey, 2001). Also, Yule (1996) defined pragmatics as "meaning as communicated by a speaker (writer) and interpreted by a listener (reader)" (p. 3). Based on the definition agreed upon by most exegetes, Qur'an commentary (*tafsīr*) refers to discovering the intention of Allah behind His word expressed in the Qur'anic text. In other words, the objective of commentary is to reveal the meaning of the Qur'an at two levels: the first one involves the "semantic meaning" understood by literally translating the words and expressions and by the means of Arabic dictionaries and linguistic elements, and the second one includes "pragmatic meaning" which refers to the implicit and hidden concepts intended by Allah, but not directly stated. In modern linguistics, the science which deals with this aspect of meaning, i.e., the one intended by the speaker, but not stated explicitly and can be discovered by linguistic signs and contextual elements is pragmatic (Kaplan, 1989).

Speech act theory is one of the major subjects of pragmatic that was proposed by Austin (1962), and then it was carried on by Searle (1969). Based on speech act theory, a person says something that not only provides information but denotes an action, too. There are various kinds of speech acts, like apologies, complaints, and invitations. The comprehension of speech acts is based on the speaker and the listener in which the speaker pursues an aim and intention to attain, and the listener should recognize that intention based on the cultural, personal, and interpersonal dimensions of the speech. Both contexts are facilitated by the

situations around the speech, which are called speech functions (Hiania, 2015). The Holy Qur'an is the word of God that is in commanding, prohibition as well as threat forms, and the forms applied in the Holy Qur'an are regarded as speech acts applied by God to send His messages. The Holy Qur'an in its language and style is rhetorical; thus, its translation could be more challenging and difficult. Notwithstanding, the Holy Qur'an translation into English has been essential due to the high number of English Muslims besides the greater academic interest in Islam in the Iranian context (Kidwai, 1987). This study was an attempt to explore the pragmatic translation of the dialogues between God and His prophet in the Holy Qur'an from Arabic into the English language.

Since the Holy Qur'an is known as an important human guideline, it should be understandable by all readers. The methods of comprehending the Holy Qur'an have been improving in various scientific views and approaches (Permana & Citraresmana, 2017). Pragmatics is one of these methods which explores the relationship between linguistic form and their users. Pragmatics with its view and approach proposed a specific method to recognize the Holy Qur'an's messages. It should be noted that translation of the Holy Qur'an is a demanding task, let alone, the comparison of two languages that cultures and language forms are far various. In any religious community, based on its rules, native speakers could understand the holy doctrines' meanings much easier since they are completely familiar with such settings. Also based on Abdul-Raof (2006), translation of the Holy Qur'an is not an easy task since it is not an ordinary text; it is loaded with "pragmatic-linguistic and cross-cultural limitations" (p.116). These stand as limitations in the way of the translators, making

their task a difficult one. Translating two languages in different aspects can never render an exact translation equivalence. Meaning between languages may overlap but it is unlikely to be the same. Differences in the languages and the cultures as well as the pragmatics of the languages, cause variations in translation which are always present.

More importantly, in the new era of translation, little attention is given to Islamic translation texts with a focus on pragmatic concepts. Also, imperative speech acts have not been investigated in Surahs of the Holy Qur'an. Since imperatives are seen as the most direct method of expressing orders after performative verbs, they are frequently associated with directive speech acts in the majority of languages. Nevertheless, a more thorough investigation is required because this usual conceptualization does not account for all of the speakers' goals (intentions). By using the imperative sentence-type, Vanderveken (2009) observed that numerous illocutionary acts may be identified, but it is important to take into account the power and distance of each participant as well as the speaker's "sincerity." To emphasize a point, imperatives can be preceded by the subject. Accordingly, the present study attempted to explore the English translations of the Holy Qur'an to analyze imperatives' pragmatic function. The requests (imperatives) in Arabic were described and then, they were compared to their English translations to find any distinction in the same speech act in both languages. To do this, the following questions have been formed:

1. What translation techniques of Bach and Harnish's (1979) model have been used by the translators in rendering imperatives' pragmatic functions in the Holy Qur'an?

2. What are the differences between the two translations in terms of the pragmatic function of imperatives?

3. To what extent are the English translations of the selected surahs (verses) accurate?

Literature Review

In a more recent study, Mohammadi (2022) analyzed Qur'anic temporal discourse along with two Persian translations. The findings indicated that rendering of the Qur'anic temporal discourse markers (TDMs) was approached differently by the translators. The translation of TDMs was tackled creatively and innovatively by appealing to temporal, contrastive, elaborative, inferential discourse markers (DMs) and their combinations. The results also showed that creativity, flexibility, and novelty in structural, semantic, and pragmatic approach to discourse construction in translation. In another recent study, Al-Eryani (2020) evaluated the role of pragmatics in English-Arabic translation and the related pragmatic problems and difficulties encountered by translators. 20 Yemeni translators participated in this study. The study concluded that pragmatics has a significant role in English-Arabic translation. The results of the first part of the questionnaire showed that a percentage of 86.7% was the responses supporting the role of pragmatics in translation. Findings also showed that there is a real need of understanding pragmatics for successful translation, where a percentage of 83.3% was the responses to the five items on the existence of the pragmatic problems and difficulties encounter translators. In the same year, Al-Shaikhli et al., (2020) explained how pragmatics can facilitate an understanding of speech communications and convey the intended meaning. Furthermore, the study

demonstrated how encapsulated (implicit) meaning in many phenomena of pragmatics may fundamentally influence the nature and the quality of translation between Arabic, and English languages. The study indicated the pertinence of pragmatics theories for translators' work by providing authentic examples of translation between Arabic and English languages. It argued how a pragmatically oriented process can perform the balance in human communication to avoid breakdowns of communication.

In the Iranian context, Sotudenia and Habibolahi (2019) carried out a study on a comparison between the newly developed elements of pragmatics and some of the medieval Qur'anic commentaries. In this regard, three much-discussed elements of presupposition, entailment and conventional implicature have been selected and then some old Qur'anic exegetes in which these three elements have been indirectly used are introduced. The study showed that Muslim commentators of the medieval era were aware of these techniques and extensively used them in their works. In a similar context, Aruna (2018) conducted a study on pragmatic equivalence in a translation. The researcher tried to focus on the importance of pragmatic equivalence in Translation. Translating Tamil texts into English was the corpus. The researcher concluded that no translation can be faithful but to some extent, pragmatic equivalence can be achieved. In his view, contextual meaning cannot be acquired through literal meaning, and this field is always a challenge to translators since languages are closely connected with culture and social setup.

Iyiola (2017) investigated the contributions of Bach and Harnish's theory to the literature of pragmatics to locate the strengths and

weaknesses of the theory. The study displayed that Bach and Harnish's theory does not only provide insights on different strategies for communicating messages in discourse but also explicates the dynamics of decoding meanings via speaker-hearer shared knowledge; the theory shows that communication cannot take place unless at least two agents are actively involved. However, the study concluded that their theory places too much emphasis on the speaker's intention, literal and non-literalness of utterances at the expense of other forces in communication. In the same year, Alwazna (2017) focused on the pragmatic aspect of translation and the interpretation-based inference and its implications for translation. The researcher argued that even though the translator is required to reproduce a TT that can stand as a faithful rendering of the source text (ST), the translator, however, needs to make his/her translated text relevant to the target reader. This, in many instances, may demand following certain procedures of explications in the TT to equip the target reader with the relevant contextual information needed to draw the appropriate inferences from the utterance concerned, and therefore make the right interpretation. Such exegesis needs to be added to the target text as what is inferable for the ST user may not be inferable for the TT receiver owing to cognitive and cultural differences.

Ashaer (2013) focused on the semantic and pragmatic analysis of English translations of the Qur'an. The study was a contrastive and descriptive analysis of three translations of the surah "Yusuf". It worked on the two levels of semantics and pragmatics for failure that cause loss in meaning carried out by the translators on the two levels. The problem with translating the Qur'an is it is the word of Allah and a book that rejects any human interference. Any translation

should maintain both the meaning and the form of its verses. This is to convey the actual purpose of the verse and to keep the rhetoric and eloquence of the Qur'an. A translator needs to have excellent knowledge of the Arabic language, which is present in the language of the Qur'an, to capture the true meaning of a word and the actual use of speech acts and then translate the verse with its correct and intended effect and meaning to the target readers. Additionally, Al-Azab and Al-Misned (2012) considered a linguistic approach and analyzed the pragmatic losses of Qur'an translation. They highlighted the eloquence and rhetoric of the Qur'an in using certain words, structures, formulae, and articles. They noted that the word of Allah cannot be imitated. Every word and sound is intended, thus pragmatic loss is a must in translation. This loss has been represented in genre, texture, culture-specifics, linguistic prevalence, word order, ellipsis, gender and tense.

Theoretical Framework

This study employed the related theory proposed by Bach and Harnish in 1979. The approach to speech act is intention-inference-based. They contend that for speakers to perform illocutionary acts, it is intended that listeners have an understanding of the acts via mutual contextual beliefs. They claim that the act of conversation or interactional talk has to involve an inferential process. They also stated that mutual contextual beliefs between a speaker and his hearer facilitate an inferential process, as the inference made or is expected to be made by the hearer does not depend on what the speaker says but on the contextual knowledge shared commonly by the speaker and hearer in discourse. To infer what a speaker says, the hearer depends also on the presumption of literatures. The hearer should

know when the linguistic communication of the speaker is within or without the bounds of literalness, and if the speaker is speaking in a non-literal dimension, the hearer should not only acknowledge it but should also be able to understand what such speech by the speaker means; he should have a mastery of the acts in the speaker's non-literal language. They presented the formula as: "the speaker (S), hearer (H), linguistic expression (E), the proposition expressed in the speech act (P), and the future action (A)" (Cited in Saeed, 2009, p. 255). Four major techniques are presented by Bach and Harnish (1979) as follows;

Requestives The speaker demands an action from the listener or addressee (something). Ask, beg, implore, insist, invite, petition, plead, pray, solicit, summon, tell, and urge are examples of requestives. This formula is used to determine each directive in this section: in uttering (E), (S) requests (H) to (A) if (S) expresses: The desire that H does A and the intention that H does A because (at last partly) of speaker's desire.

1. Questions

It denotes that the speaker is making a proposition to the listener or addressee. Ask, enquire, interrogate, question, and quiz are all examples of questions. This formula is used to determine each directive in this section: in uttering (E), (S) questions (H) as to whether or not (p) if (S) expresses: the desire that (H) tell (S) whether or not (p), and the intention that (H) tell (S) whether or not (P) because of (H)'s desire.

2. Requirements

It indicates that the speaker is requesting an action from the listener or addressee. Beg, charge, command, demand, dictate, instruct,

order, prescribe, and require are examples of requiring performatives. This formula is used to determine each directive in this section: in uttering (E), (S) requires (H) to (A) if (S) expresses: the belief that his utterance, in virtue of his authority over (H), constitutes sufficient reason for (H) to (A), and the intention that (H) do (A) because of (S)'s utterance.

3. Prohibitions

The speaker forbids the addressee/hearer from performing a certain action. Enjoin, ban, prohibit, proscribe, and restrict are all examples of prohibitions. And this formula is used to determine each directive in this section: in uttering (E), (S) prohibits (H) in doing (A) if (S) expresses: The desire that (H) do not (A) and the intention that (H) do not (A) because (at last partly) of speaker's desire.

Method

Corpus of the study is composed of the Holy Qur'an as source text (ST), and two English translations as target texts (TTs). Some Surahs with the most imperative examples were chosen as the source texts. They were Al-Baqarah, Al-Ahzāb, Al-Dukhān, Yā Sīn, and Tā Hā. Moreover, two English translations of the Holy Qur'an by Ali (1989) and Arberry (1955) were selected as the TTs of the study for analyzing and interpreting data based on the proposed model (Bach & Harnish, 1979). The rationale behind selecting these translations for conducting this study was that they are the most well-known English translations among the other ones.

Data were collected from the Arabic book (The Holy Qur'an) along with the two English translations. The framework of the study was based on Bach and Harnish's (1979) theory which presented Requestives, Questions,

Requirements, and Prohibitions. After deciding on the corpus of the study, the researchers started to gather data. In the first stage, the researchers focused on the Surahs with the imperative function. He selected Al-Baqarah, Al-Ahzāb, Al-Dukhān, Yā Sīn, and Tā Hā carefully to identify directive speech acts. In the second step, he read the Surahs line by line carefully to extract and underline directive speech acts. After that, the English translations were read and examined in the same manner. That is to say, the researchers looked for directive speech acts in each verse of the translation texts by looking for specific words, phrases, and sentences. In the third place, the verses containing directed speech acts were underlined for comparison with their equivalences, and identifying the related techniques based on the mentioned model which were used by the translators. The researchers also created a code to make it easy to discover. The codes used to categorize directive speech acts were: Requestive is denoted by R1, Questions by Q, Requirements by R2, and Prohibition by P. Then, the researchers categorized imperatives speech act. They redetected the imperatives speech act in each verse of the mentioned Surah. Eventually, the researchers wrote all the related items of the Surahs and their English translations. That is to say, they made the collected data ready for the next stage of the study i.e., data analysis. It is important to say that the validity of data was checked by the two experienced professors as raters in the research.

The collected data were classified according to the theory of Bach & Harnish (1979). That is to say, the techniques of their model were considered to analyze translating verses based on the research objectives. In other words, the translated texts were examined to assess the

sentences which have been presented based on the mentioned techniques. Hence, the data were collected and analyzed qualitatively. For the sake of clarity, the analysis of the sentences was discussed in detail. This section of the study constitutes part of the qualitative debate. It should be noted that at this level, the collected data were analyzed based on the mentioned model and they would be ready for discussion. Then, descriptive statistics including frequency and percentage for each technique were measured by SPSS software through the related table and figure. The analysis supported with SPSS software contributed to the results and findings.

Results and Discussion

This part focuses on the Arabic-to-English translation of the Holy Qur'an's imperatives. The direct verb of command, the language of command, the nominal verb of command, and the verb of command nominal substitute are the four different kinds of imperatives that can be used in Arabic. The following sections present the analysis of imperatives' pragmatic functions in the Holy Qur'an. Three examples are studied under each function regarding their translations by Arberry (1955) and Ali (1989).

1. Requestives

Example 1:

قال تعالى " : إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ " (البقره/٢٨٢)

Persian Translation:

چون به قرض و نسیه تا زمانی معین با یکدیگر معامله کنید باید آن را بنویسید و باید نویسنده درستکاری میان شما بنویسد.

English Translations:

A. "When you contact a debt one upon another for a stated term, write it down and let a

writer write it down between you justly" (Arberry, 1955)

B. "When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties" (Ali, 1989)

Through this verse, God is urging Muslims in an advising and urging way. The verse addresses a very significant matter with regard to individuals' daily activities which is debt. Via this verse, He urges Muslims to perform a specific act that is writing. The written note lasts, he has not applied any other sentence, such as assigning a witness as writing is permanent and could not be altered. Through this example, God (S) is inviting believers (H) to do writing (A) for their loans and debts (E).

The English translations as the TT preserve the same level of indirectness with regard to the ST regarding the word order. The word "فاکتبوه" is translated as "write down" in both translations. It could be understood that in English translations "فاکتبوه" translated into three words, "you write it down", namely a verb, a subject, and an object, but in Arabic language as a compacted language "فاکتبوه" includes a verb "فاکتب" (write down), a subject (و) the plural "you", and an object (ه) "it". Another part of this verse "و لیکتب" emphasizes the same theme but applies various syntactic form that functions as an instrument to give advice and it is not obligatory, which is the L- of command using the performative verb "و لیکتب" is translated in English as "let" which is not an obligation.

The word "بَدَّيْنٍ" is translated in the first translation as "debt" but in the second translation "future obligations" in which they have different meanings in English, but both of

them could convey the intended meaning of the ST. Also, the word "بِالْعَدْلِ" is translated as "justly" in the first translation but "faithfully" in the second one. Regarding the ST, the first translation could convey the meaning more clearly. Totally, both translations are successful to convey the intended meaning of the ST regarding the pragmatic function of imperative.

Example 2:

قال تعالى " : وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ " (البقرة / ٢٣)

Persian translation:

و اگر شما را شکّی است در قرآنی که بر بنده خود (محمد صلی الله علیه و آله و سلم) فرستادیم، پس بیاورید یک سوره مانند آن، و گواهان خود را بخوانید به جز خدا، اگر راست می‌گویید.

English Translations:

- A. "And if you are in doubt concerning that We have sent down on Our servant, then bring a Sura like it" (Arberry, 1955).
- B. "And if ye are in doubt as to what We have revealed from time to time to Our servant Then produce a Sura like thereunto " (Ali, 1989).

The disclosure of the Holy Qur'an in the Arabic language shows a challenge and also a miracle. Through this example, God (S) is inviting the unbelievers (H) regarding the essence of their talent as their mother tongue was Arabic language in which they know its rhetoric and eloquence. He (S) orders them (H) to create (A) just one Sura like the Holy Qur'an. Obviously, the illocutionary act behind this imperative cannot be done by unbelievers but to call into question their ability and indicate their inability. Therefore, the imperative in this regard functions as a challenge (E) to the unbelievers (H).

The present verse could hold two explanations that serve a similar function of incapacitation. The first one is the pronoun "ه" in the word " مثله " can refer to the word (سوره). The second one proposes that the same pronoun "ه" is the reference to the word "عبدنا" or Muhammad (PBUH), our messenger. God challenges unbelievers to convey an illiterate person like Muhammad (PBUH) talking very eloquent words like the Qur'anic words.

The English translations were successful to transfer the imperative function that is inability based on the first interpretation. However, the translators failed in translating the second challenge as they translated the word " مثله " as " like it". English language could not propose one pronoun as a reference to a person and an object, simultaneously. However, the linguistic system of Arabic could present such particles that aid in creating the text vaguer, holding more than one semantic supposition, at the same time, having a similar pragmatic function. Regarding the verb selection, as the translation of " فَأْتُوا " the first translator used "bring" in which it means something already exists and the imperative is to bring it from somewhere and the second translator (Ali) used "produce". But based on the meaning of " بسورة فأتوا", God (S) orders unbelievers (H) to produce novel thing (A). Therefore, the translator should apply a word (E) that connotes producing a new thing (A) not bringing. As a result, the second translator is successful to convey the intended meaning of the ST.

Example 3:

قال تعالى: "وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاٰكِعِينَ" (البقرة/٤٣)

Persian translation:

و نماز به پا دارید و زکات بدهید و با خدا پرستان حق را پرستش کنید.

English Translations:

- A. "And perform the prayer, and pay the alms, and bow with those that bow" (Arberry, 1955).
- B. "And be steadfast in prayer: Give Zakat, and bow down your heads with those who bow down (in worship)" (Ali, 1989)

This verse contains two Islam's pillars; prayer (صلاة) and giving Zakat (alms). A believer (H) must follow God's orders (S) and perform the assigned Islamic rules (E). But what is the reason God says "واركعوا مع" though its meaning implied in doing prayers? To answer this question, in this especial verse, God (S) is ordering the Jews (H) to pray (A) and to pay the alms (Zakat) (A). God emphasizes bowing down (واركعوا) (A) for an aim. The Jewish prayer is bowing heads that varies from the prayer in Islam in which believers must bow down. Therefore, the first translator fails to translate "واركعوا" truly in English and he translates it as "bow"; however, the second translator translated it as "bow down" in which conveys the intended meaning of the ST. In addition, the first translator failed to stress the performance of the act in a specific setting which is worship, so it did not serve the intended meaning. Ali applied the word "down" to focus on the type of bowing as Muslims do in praying. Moreover, he mentioned "in worship" to stress the performance of the act in a specific setting that is worship. The verb "اقیموا" connotes steadiness and continuation. The second translator used the meaning faithfully, by translating this verb as "be steadfast in prayer", but the first translator

applied "perform" in which this verb connotes performing an action but it does not have any steadiness and continuation implications.

Example 4:

قال تعالى: " ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ" (الدخان/٤٩)

Persian Translation:

(و به استهزاء وی گویند: عذاب دوزخ را) بچش که تو بسیار (نزد خود) توانمند و گرامی هستی.

English Translations:

- A. "Taste! Surely, thou art the mighty, the noble" (Arberry, 1955).
- B. "Taste thou (this)! Truly are mighty, full of honor!" (Ali, 1989).

This verse contains another pragmatic imperative function which is disdain. The speaker (God) orders the hearer (unbeliever) figuratively to do the action (A) as the goal is to disdain him (E). The verse contains a situation in which God (S) is addressing one special unbeliever whose name is "Abu Jahl". Al-Qurtubi (2005) notes that Abu Jahl depicted himself as the mightiest and the most honourable person in the world, and this holy verse is a response to his claims. God sarcastically addresses him applying the same features with the same expressions Abu Jahl used for himself in his life. God (S) orders him (H) to taste torture (E), to taste the loss of dignity (E) and the loss of mighty (E). It implies that it is time to recompense for all the arrogance he was proud of.

The English translations were successful to convey the intended function by applying the exclamation mark that shows the command is applied for different functions rather than its main function.

2. Questions

Example 1:

قال تعالى: "اتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ" (البقره/۴۴)

Persian translation:

چگونه شما مردم را به نیکوکاری دستور می‌دهید و خود را فراموش می‌کنید و حال آنکه کتاب خدا را می‌خوانید، چرا اندیشه نمی‌کنید؟

English Translations:

- A. Will you bid others to piety, and forget yourselves while you recite the Book? Do you not understand? (Arberry, 1955).
- B. Do ye enjoin right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand? (Ali, 1989).

In the present verse, God (S) is asking Jews of Medina (H) in an imperative manner how they bid (E) others to piety and forget (E) themselves, while they recite (A) the Book? This verse was descended about the Jews of Medina who said to their relatives and Muslim relatives: Be steadfast in your religion and do not give up on it, but they are not steadfast in your religion themselves and they encouraged people to do things that they have not been committed to.

The translators could successfully transfer the same illocutionary act of such imperative in which God (S) asks the Jews of Medina (H) regarding bidding (E) others to piety and forget (E) themselves. They used "piety" as the equivalent for "بالبر", which is an appropriate equivalent in this context and could transfer the intended meaning of the source word. Also, they applied "forget" as the translation of "تتسبون" in which they could successfully convey the meaning of source word into the

TL. Furthermore, they translated the word "تعقلون" as "understand" in which they could again transfer the meaning of source word successfully into TL.

Example 2:

قال تعالى: "الَّذِينَ يَرَوْنَ كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ" (يس/۳۱)

Persian Translation:

آیا ندیدند چه بسیار طوایفی را پیش از اینها هلاک کردیم که دیگر ابدًا به (دیار) اینان باز نگردند؟

English Translations:

- A. What, have they not seen how many generations We have destroyed before them, and that it is not unto them that they return? (Arberry, 1955).
- B. See they not how many Generations before them We destroyed? Not to them Will they return? (Ali, 1989).

In the present verse, God (S) is criticizing those who do not research history (H) and do not learn (H) from the fate of the past people (E) who could not return. Divine traditions are fixed in history and destinies are similar to each other and seeing one scene can be a model for other scenes. This verse implies that reciting history is the cause of threatening the criminals and comforting the followers of the right path. In addition, it implies that the result of mocking the prophets is annihilation. The translators applied "destroy" as the equivalent of "أَهْلَكْنَا" in which they could transfer the illocutionary force of the source word that connotes complete ruin. In addition, they used "generations" as the equivalent of the noun "الْقُرُونِ" in which they could be successful to convey the intended meaning of the ST. Furthermore, the translators translated "يَرْجِعُونَ" as "return" in which this

English verb could transfer the intended meaning of the source word.

Example 3:

قال تعالى: "أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ" (يس/٦٠)

Persian Translation:

(خطاب آید) ای آدم زادگان، آیا به شما سفارش نمودم که شیطان را نپرستید؟

English Translations:

- A. Made I not covenant with you, Children of Adam, that you should not serve Satan (Arberry, 1955).
 B. "Did I not enjoin on you, O ye children Of Adam, that ye Should not worship Satan (Ali, 1989).

In this holy verse, God (S) addresses Children of Adam (human beings) (H) and asks them to remind them not to follow (E) and obey (E) Satan. In this verse, "أَلَمْ أَعْهَدْ إِلَيْكُمْ" is used as an imperative in the form of question. Such covenants, recommendations and orders have been made with man in various ways and given to him: First, by the prophets, second, by reason since rational reasons and proofs make people understand with eloquent language that none but God should be worshiped and obeyed, and third, by nature because man is a monotheist by nature and believes that healthy nature, obedience, and worship are exclusive to God's pure essence. The first translator used "covenant" as the equivalent of the word "أَعْهَدْ" in which it means "agreement" in English language, and it could not transfer the illocutionary force of this imperative function, but the second translator applied "enjoin" that means "to direct or impose by authoritative

order" in which convey the intended meaning of the ST fully. In addition, the first translator rendered "تَعْبُدُوا" as "serve", but the second one translated this verb as "worship". Therefore, the second translator is more successful to convey the intended meaning of this verb. The noun "الشَّيْطَانَ" is translated as "Satan" by both translators that is an appropriate equivalent for conveying the meaning of the source word. Totally, the second translator was more successful to transfer the same force of the imperative in the form of question.

3. Requirements

Example 1:

قال تعالى " وَوَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا" (البقرة/٣٥)

Persian translation:

و گفتیم: ای آدم تو با جفت خود در بهشت جای گزین و در آنجا از هر نعمت که بخواهید فراوان برخوردار شوید.

English Translations:

- A. And We said: " Adam, dwell thou, and thy wife, in the Garden, and eat there of easefully where you desire" (Arberry, 1955).
 B. " And We said" " O Adam! Dwell thou and thy wife in the Garden and eat of the bountiful things therein" (Ali, 1989).

In this example, God (S) is talking to the father of humanity " Adam " (H), and He demands him to live (P) with his wife " Eve " and to eat (P) everything that they desire. The verse includes two imperative verbs, namely "dwell" "اسْكُنْ" and " eat "كَلَا" in which they are applied in a novel function other than their fundamental performative imperative one that is called permission, which God (S) permits them (H) to live (P) wherever in the Garden they want and to eat (P) freely. The English translations could preserve the same level of

indirectness in which God as the highest rank is ordering "Adam" the human. But the second translator did not mention any equivalent for the word "شِئْنًا", which connotes the meanings of free will and desire, and fails to mention "live wherever you want or eat whatever you want". But the first translator used "where you desire" as its equivalent to transfer the meaning of this word successfully and succeeds in keeping the imperative function that is permission. The hearer (H) is free to dwell anywhere and to eat everything.

It should be noted that God (S) applies the word "اسكن" and does not use any other word for a purpose. Al-Qurtubī (2005 as cited in Dar Issā, 2015) points out that the selection of "اسكن" could not be random. It shows a type of warning of leaving as this expression could not indicate possession since the dwelling is for a specified period of time. The hearer (H) does not possess the dwelling nor lives there permanently, which shows an indication of leaving the Garden and represents the high linguistic system of the Holy Qur'an. Both of the translators applied the word "dwell" as the equivalent of the Arabic word "اسكن" which means "to remain for a time", as a result, they could transfer the intended meaning of the source word.

Example 2:

قال تعالى: "وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ" (البقرة / ١٨٧)

Persian Translation:

و بخورید و بیاشامید تا خط سفیدی روز از سیاهی شب در سپیده دم پدیدار گردد.

English Translations:

A. "And eat and drink, until the white thread shows clearly to you from the black thread at the dawn" (Arberry, 1955).

B. "And eat and drink, until the white thread of dawn appears to you distinct from its black thread" (Ali, 1989).

In this verse, God is talking to believers through direct imperatives verbs of "eat" and "drink". This order doesn't hold any sort of compulsion, on the contrary, it connotes a kind of permission as they think wrongly that they could not eat or drink during night. These words are expressed in a specific setting that is Ramadan month. Here God (S) permits (IF) believers (H) to eat (P) and drink (P) till rising the white thread of dawn, and after that the permission is finished. The English translations were successful to transfer the same illocutionary act of such imperative, which gives the reason for the hearer's (H) profits. Even though fasting is a culture-specific notion that is related to the Islamic rules and instructions, the TL considers the exact meaning and renders it into English plainly since eating (P) and drinking (P) are considered global notions and habits. Another cultural-specific notion, which is associated with fasting is dawn. The translators applied "dawn" as the equivalent for the word "الْفَجْر" which could transfer the intended meaning of this word.

Example 3:

قال تعالى: "كُونُوا قِرَدَةً خَاسِيِينَ" (البقرة / ٦٥)

Persian Translation:

بوزینه شوید و راندگانی (دور از قرب حق)

English Translations:

- A. "Be you apes, miserably slinking" (Arberry, 1955).
 B. "Be, ye apes, Despised and rejected" (Ali, 1989).

In the present verse, God (S) is talking to the sons of Israel (H) with a sort of annoyance (P) and rejection (P), and He commends them to be apes (A). As-Sābūnī suggests that the

word "كونوا" in this verse is applied not for its fundamental, actual function, rather it is applied to indicate the meaning of contempt and indignity from one side and to indicate the Divine capability in transforming these persons into real apes. The subjection idea has been best depicted when the hearers (H) observe themselves transformed inadvertently into apes without being able to avoid that alteration. The translators translate the verb "كونوا" as "be" in which they successfully could transfer the same illocutionary act of such imperative. Such punishment comes as a result of disbelief. The word "خاسئين" presents a sign with the tough detestation and annoyance to those persons. This word denotes the meaning of repudiation and hatred. The first translator presented "miserably slinking" as the equivalent for the Arabic word, which could transfer to some extent the similar effect of the source word. In addition, he adds "miserably" as the extra word to clarify the intended meaning of "خاسئين". The second translator applied "Despised and rejected" in which he could transfer the intended meaning of the source word more appropriately than the first translator.

Example 4:

قال تعالى: وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا (طه / ١٣٢)

Persian Translation:

تو اهل بيت خود را به نماز و طاعت خدا امر کن و خود نیز بر نماز و ذکر حق صبور باش.

English Translations:

- A. "And bid thy family to pray, and be thou patient in it" (Arberry, 1955).
 B. "Enjoin prayer on thy people, and be constant therein" (Ali, 1989).

One of the main functions of imperatives is an obligation in which the speaker (S) orders the hearer (H) to do the assigned act (A), and

this obligation is said commonly from a power position (here God). On the other side, the hearer (here people) is of a lower rank and has fear and obedience to the dominant power (God). In this verse, God (S) is addressing his prophet (H) to "bid his family (E) to pray (P) in particular and his people in general" (Al-Hindawi, 2013, p.123). Therefore, this command is a direct Divine order for all believers to pray to God. This prayer must be constant, loyal, and dedicated with patience to God. The word "وامر" is rendered as "enjoin" and "bid" by the two translators. Based on Longman Dictionary (2018), both of these verbs contain the meaning of commanding a person to do an act. However, the noun "اهلك" is rendered by the second translator as "thy people". But the first translator translates it as "thy family" in which part of the meaning is ignored in the TL, and the target reader may think that praying is assigned to Prophet Muhammad (PBUH) and his family. This verse includes another imperative obligation "اصطبر" and "و". God (S) applies the direct syntactic verb form. It is translated by the first translator as "Patient" and the second translator translated it as "constant". These two terms imply firmness, steady effort in which could transfer the intended meaning of "اصطبر و" especially as the action is praying God. Praying God should be firm, steady, and continuous. Therefore, it seems that the obligation function is successfully translated into the TL.

4. Prohibitions

It is regarded as the request to stop performing an activity in the form of compulsion from the higher rank to the lower one (Ba-Taher, 2008).

Example 1:

قال تعالى: "وَلَا تَكْفُرُوا الشَّهَادَةَ" (البقرة/283)

Persian Translation:

و کتمان شهادت ننمایید.

English Translations:

A. "And do not conceal the testimony" (Arberry, 1955).

B. "Conceal not evidence" (Ali, 1989).

Both the positive imperative and negative imperative hold the same characteristic that is the request in terms of superiority, however, they vary in the request type. The former is regarded as a request to perform an activity whereas the latter is considered as a request for not performing an activity. Al-Saaidī, Al-Shaibānī, and Al-Husseini (2013) contends that negative imperative (prohibition) is regarded as a negative order that means teaching the hearer (H) not to perform the certain action. Therefore, it is named "Negation" though in English language these two types are classified under the same category; that is imperatives. However, in Arabic, they are categorized in two different classifications as each possesses its pragmatic functions that emerge in a given text. Both translators could successfully transfer the same illocutionary act of such negative imperative in which God (S) prohibits (P) the believers (H) from "concealing" (A), and he uses "conceal" as the translation of "ولا تكتموا". Moreover, the first translator applies "testimony" as the equivalent of the Arabic word "الشهادة" that is the common word in English language and could transfer and fulfil the same illocutionary act of the Arabic word. But the second translator used "evidence" as the equivalent of the Arabic word "الشهادة" that could not fully transfer the intended meaning of the source word. Therefore, the first translator could be more successful in the same illocutionary act of such negative imperative.

Example 2:

قال تعالى: "لَا تُفْسِدُوا فِي الْأَرْضِ" (البقره/ ١١)

Persian Translation:

که فساد در زمین نکنید.

English Translations:

A. "Do not corruption in the land" (Arberry, 1955).

B. "Make not mischief on the earth" (Ali, 1989).

In the present verse, God (S) commends the hypocrites (H) not to perform corruption (A) on the earth. Most of the commentators believe that the addressees of this verse are hypocrites (Munafiqin). The term hypocrite refers to a person whose inward reality differs from his outward appearance, one who is two-faced or a double-dealer. Hypocrites do not use logic or rational reasoning to achieve their personal goals or profits; instead, they unjustly oppose the majority. As long as conditions permit, they will obstruct the majority, but because of their fear of the majority or their love of profit, they pretend to be friends with the majority, united with them. Hypocrites are not exclusive to Islam or any other religion and can even be found in political parties. Sometimes one political party jeopardizes the aims of another party, while the second party cannot challenge the first. When this happens, the political party in danger might gather groups that share their beliefs and create a counterfeit political party. Although the hypocrites are not seeking advice, it is better to preach to them and forbid them from wrongdoing. It can be referred to the commentary on surah Al-Munāfiqūn;

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

When the hypocrites come to you, they say: "We bear witness that thou are indeed the Messenger of Allah." Yea, Allah knows that

you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars.”

The first translator applied "do not corruption" as the translation of "لا تفسدوا", which could transfer the same illocutionary act of such negative imperative, and in English language, this expression could transfer the intended meaning of this expression. But the second translator used "mischief" in which in English means "playful misbehavior, especially on the part of children". Therefore, he could not use the proper equivalent to transfer the same illocutionary act of such negative imperative. Furthermore, the first translator used "land" as the translation of expression "فى الارض" and the second translator applies "earth" in which both of them could convey the meaning of the source word.

Example 3:

قال تعالى: "يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُّوا مَا بَقِيَ مِنَ الرِّبَا" (البقره/٣٧٨)

Persian Translation:

ای کسانی که ایمان آورده‌اید، از خدا بترسید و زیادى ربا را رها کنید.

English Translations:

- A. "Believers, fear you God; and give up the usury that is outstanding" (Arberry, 1955).
- B. O ye who believe! fear God and give up what remains of your demand for usury (Ali, 1989).

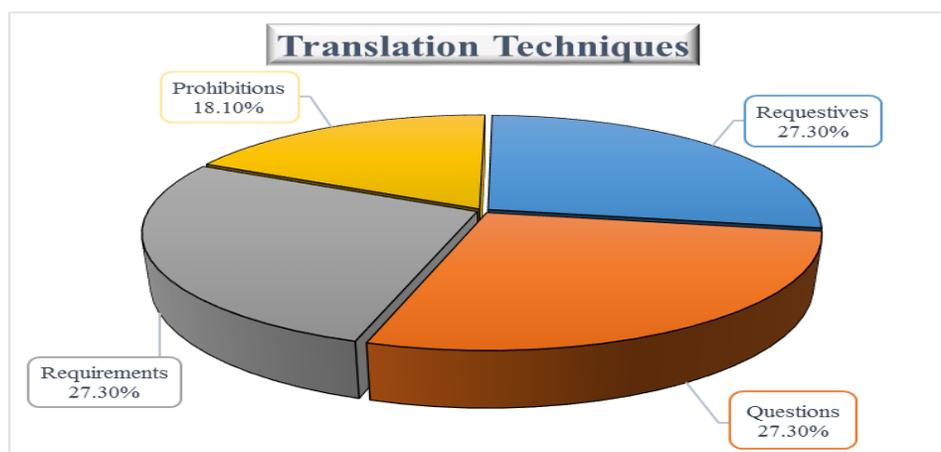
In the present verse, God (S) orders the believers (H) to leave (P) what remains of usury (E). Usury was a habit of the pre-Islamic era that was also done by early Muslims. In this verse, God prohibits the Muslims to take the remainders of usury from the moment of descending this verse to Prophet Muhammad (PBUH). The first translator used "outstanding" and the second translator applied "remains" as the equivalent of "ما بقى" in which both of them could successfully transfer the same illocutionary act of such negative imperative. In addition, both translators used "give up" as the translation of "وذروا", which could convey the same effects of the Arabic verb and transfer the prohibition sense of this verse.

Descriptive Analysis of Both Translations

This part details the results of the frequency and percentage of each technique in the first and second translations, and results are presented in table 1.

Table 1. Descriptive Analysis of the Techniques in Both Translations

N	Translation Techniques	Frequency	Percentage
1	Requestives	9	27.30
2	Questions	9	27.30
3	Requirements	9	27.30
4	Prohibitions	6	18.10
#	Total	33	100%

Figure 1. Analysis of Translation Techniques in Both Translations

All individuals depend on each other for their survival, for their existence, and for the development of their own. The need for communication and information exchange among countries and people is more and more growing. The professional translators and interpreters will be the connectors serving that need. As Newmark (2003, p. 55) claimed, there will be "no global communication without translation". The translation is not easy work to do as it is not merely the substitution of words in one language by another language, but the transfer of meaning and sense that the author wants to illustrate most naturally. Thus, it needs the training of prospective translators be done carefully to produce efficient translators. Newmark's translation methods gain much attention from the academic and translation fields. With a review of his translation theory, it can be stated that his text typology and translation theory can be considered as the most influential part of the researches' studies. Newmark (1988) presented different forms of translation as word by word, literal, free, semantic, communicative, etc. It should be noted that the researchers focused on free translation among them to criticize the translation of the Qur'anic verse. In Newmark's

(1988) view, free translation reproduces the matter without the manner, or the content without the form of the original. "It is usually a paraphrase much longer than the original, a so-called intralingua translation, often prolix and pretentious, and not translation at all" (p.46). The questions guiding the research are presented in this part:

1. What translation techniques of Bach and Harnish's (1979) model have been used by the translators in rendering imperatives' pragmatic functions in the Holy Qur'an?

As data displayed, all the Bach and Harnish's (1979) techniques found in the English translations of imperatives. Based on the careful analysis, three types of the techniques were shown in the most of verses equivalents with the same cases. The techniques are "requestives", "questions", and "requirements" which are found in the same cases with a frequency of 9 and a percentage of 27.30%. However, the "prohibition" technique found in 6 cases with a percentage of 18.10%, received the last rank in the table (F1, F2, F3=9 > F4=6). According to the careful analysis, both translators applied the three techniques of translation as "requestive", "question", and "

requirement" in most of the verses to highlight the imperatives' pragmatic functions in the target language. In applying the "requestive" technique, the speaker demands an action from the listener or addressee. Based on Fitriyani (2010), the request does not assume the speaker's control over the person addressed. Using this technique in the translations, focuses on what the speaker wants the addressee to do or refrain from doing something. It is the way of ordering something from the hearer, not like a command, but rather less demanding and more polite. Employing the "question" technique revealed that the speaker in the verses is making a proposition to the listener or addressee. It is a kind of directive speech act since it is attempted by the speaker to get the hearer can answer the question. In Quirk's (2002) words, the main thing in question is used to show the lack of inquiries about the unknown information and at a certain point, the asker usually asks the listener to inform this information verbally. Applying the "requirements" technique in the translations indicated that the speaker is requesting an action from the listener or addressee. It has a function to make somebody do something, especially because it is necessary based on the rules. In the end, the least applied technique which was used by the translators is "prohibition", that the speaker prohibits the hearer/addressee from doing an act. This technique was used in the translations to forbid something/ someone by authority based on the speaker's anxiety until the listener does something.

2. What are the differences between the two translations in terms of pragmatic function of imperatives?

To tackle the different issues that the translators encounter in translating the Holy Qur'an from Arabic into English, they tried to apply various techniques to make the similar pragmatic

impact as intended in the ST. Qualitative analysis indicated some differences between the two translations, the first one was Arberry's (1995) translation, and the second one was Ali's (1989) translation. Regarding "Requestives", the first difference refers to the same Arabic words with various English equivalents as: "بَدَيْنَ" with the equivalents of "debt" and "future obligations" which have completely different meanings in English, or the word "بِالْعَدْلِ" is translated as "justly" and "faithfully". Analyzing the above examples indicated that the first translation could convey the meaning more clearly than the second one. The second difference refers to the verb selection, as the translations of "فَاتُوا" were "bring" and "produce", so the second translator conveyed the intended meaning of the ST correctly. Also, in translating "وَارْكَعُوا" the first translation failed to translate correctly, and in translation of "أَقِيمُوا", the second translator used the meaning faithfully. Considering "questions", the first translation could not transfer the illocutionary force of the imperative function, however, the second translator was able to convey the intended meaning of the ST fully. For instance, "أَعْهَدُ" translated as "agreement" and "enjoin" that the second one is acceptable. Also, translation of "تَعْبُدُوا" as "serve" and "worship" express that the second translator was more successful to convey the intended meaning of this verb. Thus, the second translator was more successful to transfer the same force of the imperatives in the form of question.

Focusing on "Requirements", the second translation omitted some target words. In translating "سَيُنْتَمَا", the first translator provided the right equivalent to transfer the meaning successfully and preserved the imperative function that is permission, but the second one

did not do that. In another example, the word "خاسئين" presented as "miserably slinking" and "despised and rejected" by the second one. Therefore, the first translator could transfer the intended meaning of the source word more appropriately than the first one. Analyzing the last technique "Prohibitions", revealed the illocutionary act of imperatives as the translation of "الشهادة" rendered "testimony" and "evidence" as the equivalents. The first translation selected the common word in TL and could transfer and fulfill the same illocutionary act of the Arabic word. But the second translator could not fully transfer the intended meaning of the source word. Thus, the first one could be more successful to the same illocutionary act of such negative imperative. Besides, the first translation of "لا تفسدوا" as "do not corruption", transferred the same illocutionary act of negative imperative, but the second translation used "mischief", which lacks the proper equivalent to transfer the same illocutionary act of negative imperative.

3. To what extent are the English translations of the selected surahs (verses) accurate?

The structures and forms of imperatives can be very complicated in English language. They could be performed both directly or indirectly. Moreover, in both forms, they could transfer a similar illocutionary force in the ST. The context is an essential factor to convey the exact function of the imperatives in the TT. By exploring the English translations, it was found that English as the TL could somehow successfully observe and convey the same functions of the ST, disregarding other grammatical and lexical aspects. Qualitative analysis of the translations revealed some problems include lexical and pragmatics, which

arose in the translation of imperatives of the selected Surah (verses) from Arabic into English. First of all, Arabic and English languages have two various linguistic systems, and the translator should alter the parts of speech of the target words in order to transfer the intended meaning of the source text. In some verses, English translation could not propose one pronoun as a reference to a person and an object simultaneously, so the translators could not fully transfer the illocutionary force of the source word into the TT. Moreover, in some verses of Qur'an, the translators emphasized on the same theme with applying a various syntactic form that functions as an instrument to give advice and it is not obligatory. Also, translation of some verses indicated that the translators failed to stress the performance of the act in a specific setting.

Qualitative analysis of the selected verses revealed that the English translations as the TTs preserve the same level of indirectness with regard to the ST in terms of word order. Besides, both translations served the similar function of incapacitation. However, both translators were successful to transfer the imperative function, and they tried to preserve the same degree of illocutionary force by adding some words to clarify the context and the meaning of the ST. Furthermore, the English translations were successful to convey the intended function through applying the exclamation mark which shows the command is applied for different functions rather than its main function. It should be noted that, the translators were mostly successful to transfer the same illocutionary act of the Arabic words especially in negative imperatives, but in several cases they could not. More importantly, in spite of some culture-specific notion which is related to the Islamic rules and instructions, the

TL considered the exact meaning and rendered it into English. Totally, both translations were successful to convey the intended meaning of the source text in to the target language regarding the pragmatic function of imperatives. In fact, in most cases, the translators could successfully convey the meaning of Arabic words in to the English ones.

The outcomes of the present research are in line with a study done by Al-Eryani (2020) which focused on a real need of understanding pragmatics for successful translation. The results are also in line with Al-Shaikhli et al., (2020) who worked on pragmatics and showed that pragmatics can facilitate an understanding of the speech communications and convey the intended meaning. Moreover, findings of this study are in partial accordance with Aruna (2018) who conducted a study on pragmatic equivalence and reported no translation can be faithful but to some extent, pragmatic equivalence can be achieved.

On the contrary the results of this study are not supported the findings of Ashaer (2013) focused on the semantic and pragmatic analysis of English translations of Qur'an. It worked on the two levels of semantics and pragmatics for failure that cause loss in meaning carried out by the translators. The problem with translating the Holy Qur'an is in the word of "Allah" and a book that rejects any human interference. The translator had to maintain both the meaning and the form of its verses. In another study by Al-Azab and Al-Misned (2012), pragmatic losses of Qur'an translation were analyzed. They highlighted the eloquence and rhetoric of the Qur'an in using certain words, structures, formulae, and articles. They noted that the word of "Allah" cannot be imitated. Every word and sound are intended, thus pragmatic loss is a must in translation. This loss has been

represented in genre, texture, culture-specifics, linguistic prevalence, ellipsis, gender and tense.

Conclusion and Implications

In any religious community, based on its rules, native speakers could understand of the holy meanings much easier since they are completely familiar with such settings. One of the most fascinating subjects in translation is pragmatic which is highly complex. It comes under semantic study and carries much importance while translating the mood and feel expressed in the ST. It is also concerned with the study of meaning conveyed by the participants in a communicative situation. Pragmatic equivalence is concerned with the way utterances which are used in communicative situations and the way they are interpreted in the context. The interpretation of the meaning along with its context can be achieved by understanding pragmatic equivalence in translation. The use of appropriate strategy to translate such items determines the quality of the translation. In the quantitative section, the results revealed that most of the related techniques (three out of four) proposed by Bach and Harnish were employed by the translators with the same frequency and percentage. The qualitative analysis of data highlighted the differences between the two translations as finding the right equivalents for Arabic words, choosing the correct verb, finding meaning faithfully, transferring the illocutionary force of the imperative function, deleting some target words, preserving the imperative function, transferring the same illocutionary act of negative imperatives, and selecting the common word in TL. Moreover, in the qualitative section, the accuracy and inaccuracy of the translations were examined and the results indicated some inaccuracies as lexical and pragmatics, finding right pronoun as a reference, transferring the illocutionary force of the source words into the

TT, and emphasizing the same theme with different syntactic form. However, most verses provided the accurate elements as word order, transferring the imperative function based on the first interpretation, adding some words to clarify the context, conveying the intended function through applying the exclamation mark, and keeping culture-specific notion. It is worth mentioning that in most cases, the translators could successfully convey the meaning of Arabic words into English ones.

It is worth noting that the selected verses were full of imperatives' pragmatic functions. Understanding and concentrating on pragmatic equivalence will help translators to reflect the original beauty and mood in the target text. Recognizing the most appropriate and correct equivalences for these terms is one of the noticeable tasks of the translator. It can be said that the translated Qur'anic verses may not create the same response and effect as evoked by the original text in the audience and the translated version leads to vagueness. In a nutshell, this study tried to provide a new perspective of looking at the issue of translation strategies for translating Qur'anic texts to enhance translation awareness of assessing a translated version to identify whether the translator's choice of a certain strategy fulfils his/her objective. Also, it tries to improve the translator's awareness of the importance of consistency in the translation of such texts. The researchers mainly tried to focus on the pragmatic function which indicated a real need of understanding concepts for successful translation. All in all, the present study concluded that pragmatics has a remarkable role in the translation process of Arabic-English texts. The researchers hope the present work can help future research in the field of Islamic translation as translating surahs and verses.

This research may have pedagogical implications for foreign language teachers, students, translators, textbook writers and syllabus designers. The findings of the study offer some pedagogical implications that can be helpful for translation students, trainee translators, and translation teachers. The primary implication of the study is that translation without considering the illocutionary effects and function of the speech acts, cannot be useful in transferring the message to the target readers. It is suggested that translation students and trainee translators improve their knowledge of translation strategies implementation and have mastery over them since they should know a variety of strategies to transfer the illocutionary effects and function of the speech acts and communicate with the target audiences. Moreover, they should pay attention not only to denotative meanings, but connotative meanings of the words to figure out the implied meaning of the intended illocutionary effects and function of the speech acts. Translation teachers who are in charge of teaching students should assign them translation tasks which cover various types of illocutionary effects and functions of the speech acts and instruct them how to have a proper implementation of translation strategies. In addition, translation teachers should learn new instructional methods regarding translation strategies and apply them in their classes. This causes translation teachers not only to keep themselves updated on new methods and strategies but also to help their learners to be familiar with the recent methods and strategies to improve their translation skills and abilities.

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

بررسی اصول گفتگوی حضرت عیسی (ع) و حواریون در قرآن براساس نظریه پل گرایس

علی اسودی^۱، اکرم السادات محمودی^{۲*}

چکیده

زبان‌شناسی شناختی رویکردی در مطالعه زبان است که به بررسی رابطه میان زبان و ذهن او و تجارب اجتماعی و فیزیکی او می‌پردازد. زبان‌شناسی شناختی یکی از دانش‌های میان‌رشته‌ای است که هدف آن تأمل و دقت در ساز و کار رابطه ساختار و عناصر سازنده یک متن برای درک بهتر چگونگی روند تکمیل معنی و معنای نهفته در آن است. هربرت پل گرایس یکی از فیلسوفان تحلیلی زبان‌شناختی است که متناسب با این دیدگاه و درباره مکالمات و کنش‌های زبانی و معنای غیرمستقیم و ضمنی آن‌ها در زبان روزمره مطالعات دقیق و گسترده‌ای انجام داده، که به عنوان اصول همکاری گرایس معروف شده است. مکالمه و گفت‌وگوی یکی از عناصر سازنده هر متن روایی است که در ایجاد انتقال معنی نقش محوری دارد. گرایس مکالمه را رفتاری هدفمند و عقلانی و آن را نوعی تعامل مبتنی بر همکاری می‌داند که منطق خاص خود را دارد. مطابق نظریه وی هر گفتگوی موفق مبتنی بر رعایت ۴ اصل همکاری (کمیت، کیفیت، ارتباط و شیوه) می‌باشد و هرگونه عدول و خروج از یکی یا چند اصل از اصول چهارگانه چنانچه مبنی بر قرینه و غرض مشخصی باشد منجر به استلزام ارتباطی می‌گردد و اگر این غایت فراهم نگردد، خروج از این اصول، گفت‌وگو به شکست منتهی می‌شود. از این‌رو در این پژوهش برخی مکالمه‌های حضرت عیسی (ع) و حواریون در قرآن کریم براساس نظریه قواعد گرایس به روش توصیفی تحلیلی بررسی شده تا به این پرسش پاسخ داده شود که نحوه کاربرد و تخطی از اصول تعاون به چه صورت است و این تخطی‌ها چه تاثیری در بیان معنا و هدف گوینده دارد؟ نتایج حاصل از پژوهش نشان می‌دهد مکالمه‌های حضرت عیسی و حواریون در قرآن کریم از قاعده ۴ اصل همکاری تخطی صورت گرفته سه اصل بیش از همه مشهود است که کمیت سه بار در مکالمه‌های حضرت عیسی (ع) و حواریون در قرآن کریم و دو اصل دیگر اصل ارتباط و روش سهمی هماهنگ در گفت‌وگوی حواریون و حضرت عیسی دارند.

واژه‌های کلیدی

زبان‌شناسی شناختی، اصول تعاون، معنای ثانوی، حواریون، حضرت عیسی (ع)، پل گرایس.

۱ دانشیار رشته ادبیات عرب دانشگاه خوارزمی کرج، البرز، ایران.
۲ دانشجوی کارشناسی ارشد زبان و ادبیات عرب دانشگاه خوارزمی کرج، البرز، ایران.

نویسنده مسئول:

فریدون محمدی‌فام

رایانامه: aks.mahmoudi@gmail.com

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ORIGINAL ARTICLE

Investigating Principles of Conversation between Jesus (PBUH) and Apostles in the Qur'an, Based on Paul Grice's Theory

Ali Asvadi¹, Akram al-Sadat Mahmoudi^{2*}

1 Associate Professor of Arabic Language and Literature, Kharazmi University, Karaj, Iran.

2 MA Student, Arabic Language and Literature, Kharazmi University, Karaj, Iran.

Correspondence

Akram al-Sadat Mahmoudi

Email: aks.mahmoudi@gmail.com

ABSTRACT

Cognitive linguistics is an approach in the study of language that examines the relationship between his language and mind and his social and physical experiences. Cognitive Linguistics is one of the interdisciplinary sciences whose purpose is reflection and precision in the mechanism of the relationship between the structure and the constituent elements of a text in order to better understand the process of completing the meaning and the concept hidden in it. Herbert Paul Grice is one of the linguistic analytical philosophers that according to this point of view, has conducted detailed and extensive studies on conversations and linguistic actions and their indirect and implicit meaning in everyday language, which has become known as Grice's cooperative principle. Conversation is one of the constructive elements of every narrative text that plays a central role in transferring the meaning. Grice sees conversation as a purposeful and rational behavior and it is a type of cooperation-based interaction that has its own logic. According to his theory, every successful dialogue is based on observing the 4 principles of cooperation (quantity, quality, communication and method) and if any deviation from one or more of the four principles is based on a certain relationship and purpose, it leads to the necessity of communication and if this goal is not provided departing from these principles will lead to the failure of dialogue. Therefore, in this research, some of the conversations between Jesus and the apostles in the Holy Qur'an have been analyzed, based on the theory of Grice's rules in a descriptive and analytical method in order to answer the question of how the cooperative principle is used and violated and what effect these violations have on the meaning and purpose of speaker. The results show that the dialogues of Jesus and the apostles in the Holy Qur'an violate the 4th principle of cooperation. The 3rd principle is most evident that the words of Jesus and the apostles have the quantity of 3 times in the Holy Qur'an and 2 other principles namely the principle of communication and the principle of method have a harmonious participation in the dialogue of the apostles and Jesus.

KEYWORDS

Cognitive Linguistics, Cooperative Principle, Secondary Meaning, Apostles, Jesus, Paul Grice

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Introduction

Applicationology of language is one of the main branches of linguistics which considers discourse coherence to be the result of the interaction between users and the context of the text, hence its subject is the study of the ability to use the language and make sentences related to the context to show how "Speech acquires meaning in situations". (Levinson, 1983: 5)

In fact, the applicationology of syntax studies and examines the sentences, and the applicationologist seeks to explain the external appearance in the context of application and situation that is used in it (Sane'i pour, 2010: 62). One of the concepts that are studied in applicationology is verbal actions, which focuses on the epistemology and applicationology of language and has been proposed by theorists such as Lakoff, Austin, Searle, Grice, etc. (Levinson, 1983: 27) This approach tries to establish a link between the abstract theories of language and its practical realities. In the meantime, since Grice's theory "basically justifies and explains the communicative role of sentences, including indirect linguistic actions", from this point of view, it has made a great contribution to the emergence and development of discourse analysis. (Agha Golzadeh, 2006: 33) So that it has been said in linguistics, applicationology has been seriously discussed with the works of Grice (Qa'emi Nia, 2010: 537). On the one hand, considering that a large part of the literary and artistic burden of narrative texts is based on verbal interactions, the detailed study and analysis of the processes of the language communication system in dialogues, is very effective in our deeper understanding of how the text works and understanding its precise semantic angles, and using the applicationology ideas of language is a useful tool to achieve this purpose.

Qur'an is a book that, in addition to having educational, moral, social, religious, etc. values, due to the stories and narrations of the past prophets and peoples, it is a literary narrative text, and the artistic language of its narrative parts according to the context, that is, "What contemporary Arab thinkers equate it to context" (Sane'i pour, 2010: 52) has the ability to be investigated from different aspects of application. Therefore, in this research, in order to examine the role of indirect language actions of characters in the construction of the meaning of one of the Qur'anic narratives, the fictional conversations between Jesus (PBUH) and the apostles in the Qur'an, which is the focus of the conversation, is analyzed based on the theory of Grice in a confirmatory and analytical way. In order to find out how and to what extent and for what purposes the cooperative principle of Grice was applied in the conversations of this narrative. And what effect these violations have on the formation of the meaning and characterization of this narrative. In other words, the approach of the present research is narrative-cognitive linguistics, that is, it focuses on discovering and analyzing the underlying layers of verbal communication and dialogues between the characters of the narrative of the apostles and Jesus (PBUH) based on the cooperative principle with the aim of revealing the verbal subtleties of the characters during the conversation and its effect on the process of forming the overall meaning of this narrative and how the mental image of the characters is formed in the overall context of the work and the mind of the audience.

Problem statement: the concern that the article is problem-oriented and the relevance of the verses is the most important part of this article.

1. Research background

It is worth mentioning that so far many research have been carried out with this approach in various scientific fields such as linguistics, sociology, political science, psychology, and literature, including "Analysis of the words of schizophrenic patients from the perspective of the cooperative principle" (Salmani and Mahmoudi Bakhtiari, 2008: 28-34) "The role of Grice's cooperative principle in achieving balance in translation (Saifi and Mahmoudzadeh, 2009: 45-57) "Reflection of feminism through the function of Grice's cooperative principle in the play "Leader of Women" (Dadkhah Tehrani and Mahmoudi Bakhtiai, 2010: 23-28) "The role of violating Grice's principles in creating a new generation of Qur'anic jokes" (Khairabadi, 2012: 39-53) "Examination of Grice's principles in the story of "Siyâvash" in the Shahnameh" (Keshwardost, 2012: 133-154). But one of the few researches that are directly related to the subject of the researches which are directly related to the subject of this research is the article "Linguistic investigation of the appropriateness of verses based on the cooperative principle of Grice" (Saeidi, 2011: 173-191), the author of which only mentions a few examples of scattered narrative and non-narrative verses from the entire Qur'an, to explain the theory of Grice. All these examples can be found in almost every narrative text, and therefore the result he gets is not very coherent and comprehensive and does not reflect the special features of the conversation of the Qur'anic text. In other words, as far as the author has searched, so far, the narrative conversations of the Qur'anic stories have not been thoroughly examined with this approach.

2. Grice's principle

Based on the applicationology approach in the course of linguistic applications and the transfer of meaning and conversations between people, meaning making is not only a simple process of pairing sentences, but language phrases are a motivation to express complex mental processes. Because in a conversation or text, the full meaning of a phrase or part of speech is not present and ready in the words (Roshan and Ardbili, 2012: 160-161), and "the relationship between form and role in natural language sentences is not necessarily a one-to-one relationship, and language sentences have different roles in different situations. (Safavi, 2012: 38) Therefore, it should be said that in the verbal act, "A chain of grammatically well-constructed sentences does not necessarily create a successful communication act.... understanding the meaning of a statement depends on knowing more than its example, you must know its "Load" too. (Mc Carrick, 2006: 256-257) Because the range of meaning of each word is determined according to its meaning in the language, i.e. its intra-linguistic and referential meaning, but its real and extra-linguistic meaning depends on a set of contextual factors (Lines, 2011: 420-21) and it is the same thing that applicationology is interested in discovering and explaining it. In fact, this approach deals with the relationship between linguistic forms and their practical use in spoken or written text to achieve the goals and desires of humans through dialogue (Yowl, 2008: 13).

Herbert Paul Grice is one of the analytical philosophers of language who, according to this view, has conducted detailed and extensive studies about conversations and linguistic actions and their indirect and implied meanings in everyday language, which became known as Grice's "Cooperative Principle". Grice considered

conversation as a purposeful and rational behavior and considers it as a type of interaction based on cooperation, which has its own logic and is based on principles that are universal. That is, because it is common in all languages, they are used in examining the meanings of conversations and in all languages. (Marmaridou, 2000: 25; Mc Carrick, 2006: 239; Lines, 2011: 417; Herman, 1995: 1740)

Since in a conversation or dialogue, two characters namely the speaker and the listener are involved, and the speaker's verbal expression is meaningful only in connection with the presence of the listener, the conversation is based on participation and cooperation (Herman. 1995: 165)

According to Grice, "in linguistic interactions between humans, there is a series of common presuppositions for the development of the conversation process, which apparently originates from a series of rational considerations and are considered as instructions for the effective use of language in conversations with the aim of greater cooperation between the participants (parties) conversation). (Agha Golzadeh, 2006: 35)

Grice calls these common goals "The cooperative principle", a principle that tells the parties of the conversation: the participants in the conversation should contribute their linguistic contributions sufficiently, according to the purpose and direction of the conversation, in order to communicate with and also help each other effectively (Agha Golzadeh, 2006: 36. Mc Carrick, 2006: 239. Qaiminia, 2010: 314 and Alam, 2015: 211)

2-1 The four rules of the cooperative principle:

The cooperative principle has four more detailed rules, which are known as Grice's

"conversation rules", and each of them has one or more sub-rules, which are as follows:

1. The rule of quantity: in the conversation, you must a) share the conversation appropriately b) do not give less or more information than necessary.

2. The rule of quality: in your turn to speak, your contribution should be honest and (a) don't say what you know to be false and untrue b) speak with reason and don't say what you don't have enough evidence for.

3. The rule of relation: The parties to the conversation should speak appropriate words to the topic and avoid discussing unnecessary topics.

4. The rule of manner: speak clearly, concisely, and regularly, which means a) avoid ambiguity, b) do not use incomprehensible words, c) avoid slang and generalization d) speak with proper rhythm (Lines 2011: 401, Qaiminia, 2010: 315-316, Agha Golzadeh, 2006: 36, Grice 1975: 45-46)

2-2 Violation of the four principles of cooperation (flouting Maxim):

According to Grice, it should be kept in mind that the four principles of verbal participation are not always observed exactly in all conversations. And most of the times, one of the parties to the conversation violates one or more examples of the four rules of quantity, quality, relation and manner, in such a way that sometimes he violates one or a number of these principles silently and sometimes he violates a principle deliberately. He sometimes completely ignores and sets aside a principle, and sometimes by emphasizing too much on one principle, he puts it in conflict with other principles. (Mc Carrick, 2006: 239; Grice, 1975: 41-42)

But it should be noted that any apparent violation of any of the four principles of quantity, quality, manner and relation is a purposeful sign that forces the audience to

search for a meaning beyond the apparent meaning of words and sentences. "In such a case, the audience, considering the conditions and factors governing the context of the speech are directed to the message intended by the theologian" (Agha Golzadeh, 2006: 38) Grice calls this message, which is outside of the framework of the literal meaning of the sentences and mostly obtained through the extra-textual context of the word, an implicit or implied message.

According to him, the implied meaning is either contractual or conversational, the implied or contractual meaning is related to the level of words, but the implicit meaning of a conversation is obtained as a result of violating the rules of conversation. (Grice, 1975: 225) What Grice thinks is the implied meaning of conversation, because it is contrary to the understanding of the implied meaning of the contract that you get from the words themselves. And the implied meaning of a conversation is understood by the external context of the speech and the agreements that are the same between the speaker and the audience in all languages.

Also, it should be noted that although the violation of the rules of cooperation (collaboration) during the conversation are conscious deviations from the rules of the conversation, the communication function of the conversation is not disturbed. Because even though the violation of the rules of cooperation on the part of the speaker seems uncooperative, it is actually based on this cooperation that according to the context of the speech, the speaker is aware of the ability of the audience to infer the implied meaning, which was intended by him and has conveyed it by violating the rules of cooperation.

As a result, in cases where the understanding of this implied meaning depends on the

audience's effort, such as irony and metaphor, in which the principle of quality is not observed, as Grice believed that metaphor is achieved by violating one of the four principles of speech. If one of the universal principles of speech is violated, the listener will conclude that the speaker's intention is different from what he says" (Eko, 2004: 42-43)

The ambiguity in the words, changing the topic of discussion and raising an issue are among the other examples that indicate the violation of the rules of conversation. Of course, each of them has a specific purpose and theme according to the context of the conversation such as observing politeness, mocking and taunting, avoiding answering, etc., that will be explained in a practical way.

3. Examining the rules of conversation in the dialogue between Jesus and the apostles in the Qur'an

Before starting the discussion, it is necessary to pay attention to several points: In this research, the story of the mission of Jesus and his followers in the Qur'an was considered only as a narrative text, because "the Qur'an is the greatest literary work in the Arabic language and this book, like other literary books, is read in a literary way" (Mahdavi-Rad et al., 2011: 76). Since "Dialogue means conversation, speaking and exchanging ideas with each other. (Mir-Sadeghi, 2007: 468) And the cooperative principle of Grice only examines the conversation between two characters, for this reason, in this research, only the conversations that were between two people in a coherent manner are the basis of the investigation because the internal monologues and one-sided statements without answers have been overlooked. Also, for the coherence of the discussion, first this narrative is divided into several parts based on the main actions, and

then the conversations in each of them have been examined in terms of how to apply the rules of conversation.

3-1 The requirement of relation made in the conversations between the apostles and Jesus (PBUH):

Before examining the rules mentioned in the story of the mission of Jesus and the presence of the apostles next to him, it is necessary to mention some materials that are interesting and can lead us to a suitable and desired result in a comparative study.

3-1-1 Conceptology of Ḥawārīyyūn:

3-1-1-1 The word Ḥawārīyyūn from a lexical point of view: the first step to know Ḥawārīyyūn i.e. apostles, we should refer to some dictionaries, which define the word Ḥawārīyyūn as follows:

Ḥawārīyyūn [Ḥarīyū] (Ikh) Jihwārī, (translated by Adel ibn Ali), Companions of Christ) Abu al-Faraj ibn Al-Jawzī in al-Madhash has given the names of the disciples of Jesus as follows: 1-Simeon al-Safa 2- Simon the Zealot 3- James the Great 4- James the Less 5- Philippos 6- Marcus. 7- Saint John 8- Luke. 9- Saint Thomas 10- Saint Andrew 11- Bartholomew 12- Saint Matthew

Some of these twelve names do not match with the names given by Christians. The apostles acknowledged the prophecy of that Prophet and the monotheism of His Holiness, and after the removal of Jesus, they scattered throughout the world and spread his religion. They say that Judas, who was counted as one of the apostles, was a traitor and betrayed Jesus to his enemies, and was rejected from among the apostles and deserved eternal damnation, and Mathias took his place. Some consider Paul and Barnabas as apostles. The Western call the Apostles Apoter. This word is taken from Greek Apostolo, which means messengers

[plural of messenger] and on this occasion some Christians call them Apostles (Dehkhoda, 1993 1: 220) in another dictionary the name of Twelve Companions of Jesus are mentioned (Amid, 1994, 1: 340)

3-1-1-2 The word Ḥawārīyyūn in Qur'anic terminology: In the Holy Qur'an, the word Ḥawārīyyūn is defined as follows: the plural of Ḥawārī and Ḥawārī is a person who is assigned to a person from among all people, they say: its root is Ḥūr, which means very much whiteness and it is like that the person's Ḥawārī has a sign like a horse with a white forehead and people know him as his friend and helper, but it is not used in the Holy Qur'an except for the attributes of the companions of Jesus (PBUH). (Rāghib Isfihānī, 1995)

The name of the Ḥawārīyyūn is explained in this way: "Ḥawārīyyūn" is taken from the plural of "Ḥawārī" which means white bran flour, and on the occasion of the same meaning, the chosen friend who is pure in his love is also called "Ḥawārī". Imam Reza (AS) says about naming them as "Ḥawārīyyūn" because they had cleansed themselves and the people from sin by their preaching and guidance. (Hosseini Dashti, 2002)

3-1-2 The faces of Ḥawārīyyūn in the Qur'an:

Each of these topics that the Qur'an repeatedly discusses is a living example and a clear proof of this matter. One of those examples is the subject of (the apostles) of Christ which has been discussed in this verse and other verses. Now we gather here all the verses that have been mentioned about them, all these verses do not pursue anything else except one goal, which is their purity and firm faith. The Qur'an introduces the apostles of Jesus as follows:

They were the companions of God when the Messiah invited the Israelites to his ritual and

counted his miracles for them and announced that I am the confirmer of the Torah and at the same time making some forbidden things as halal. At this time, he felt that the majority of Israelites were thinking of disbelief, denial, and rejection of his mission, so in order to separate his companions from others, he raised his voice and said: O people of faith, be God's companions, just as Jesus, the son of Mary. The apostles said: We are the companions of God. A group of Israelites believed and another group disbelieved. We helped the believers against the enemies and finally they won.

The apostles of Jesus were his special friends and disciples who believed in him heartily and spread his religion to the world after the absence of Christ. They are twelve people and their names are as follows: 1-Saint Peter 2- Saint Andrew 3- Saint Jacob 4- Saint John the Beloved 5- Philippos 6- Bartholomew 7- Luke 8- Saint Matthew 9- Simon the Zealot 10- Lebbaeus 11- James the Less 12- Judas Iscariot.

The Qur'an has clearly judged the apostles of Jesus Christ; the Qur'an's judgment about them is completely equal and praises all of them for having a spirit of sacrifice in the path of Christ. Even in the discussed verse to motivate Muslims to sacrifice in the path of Islam and become the helpers of God, narrates the process of the apostles and says: They answered the request of Christ for help like this: (We are the followers of God; we are the helpers of God). So you, Muslims, be God's friends like them and know that you will be victorious over the enemy just as they were victorious. (Şaff: 14) (Mousavi Hamedani; 1993, 3: 698) (Makarem Shirazi, 1998: 34)

When Jesus felt their disbelief and denial of prophecy, he said: Who are my companions to guide people to God? The apostles said: We are the companions of God. We believe in Him and bear witness that we submit to him.) (Al-Imrān:

52) The apostles are inspired. One of the meanings of revelation in the Qur'an is inspiration to the heart. Undoubtedly, divine inspiration has conditions and restrictions, and it belongs to those whose soul is cleansed from the dirt of sins and find special merit for such a gift.

If the mother of Moses is inspired (breastfeed your baby and if you are afraid of Pharaoh's officials, throw him into the sea and do not fear the end of the work, because we will bring him back to you and make him one of the messengers) it is for Moses' mother was worthy of such honor.

According to the Qur'an, the apostles of Jesus had such merit, and God inspired them to believe in him and his prophet. They also believed in him and testified that they submitted to God's commands. As He says:

"And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims.'" (Mā'idah: 111)

Heavenly food comes from the sky for the apostles. Even though the apostles of Jesus Christ had a firm belief in him, in order to gain more assurance and raise the level of their certainty and faith, they requested him to ask God to send down food from the sky for them. This desire for a miracle does not mean that they doubted the prophecy of Christ, but - as it was said - this was a request to gain more certainty and attain the highest levels of faith; because no matter how much a person believes in something, he wants to touch and observe it closely.

Although Ibrāhīm Khalīl ar-Raḥmān had a firm belief in the resurrection of humans that one day God will resurrect everyone, he asked God to show him how to resurrect the dead so that he could see it closely. When he was called to account by God and was addressed that, don't you believe in My power, he replied: Sure! (...)

But I want to assure my heart...). I have firm faith that You bring the dead back to life, but in order to increase my faith and complete the level of certainty, I want to see it tangibly. (Baqarah: 260)

By the way, the same explanation is also reflected in the request of the apostles; because they turned to Christ after asking for the heavenly food and said:

"We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle." (Mā'idah: 113)

Jesus accepted their request and asked God to send down some food from the sky for them and to make that day a feast and a day of joy for the whole of Israelite and to be a sign from God on the truth of Christ's mission. God accepted the prayer of Christ, and to confirm their faith, He sent down a food from the sky on them.

These verses clarify the position of the apostles of Jesus in the Muslims' Qur'an, which we all believe in.

Knowing and understanding more about the apostles from the point of view of the Qur'an, now it is the turn of the way of conversations and checking the violation of the rules in this area:

The topic of the discourse of Jesus and the apostles:

1- Measuring the faith of the apostles, verse 52 of Surah Al-Imrān

2- Testimony of the apostles, verses 53 of Al-Imrān and 111 of Mā'idah

3- The apostles' request for heavenly food from Jesus (PBUH) for the assurance of their heart, verse 113 of Mā'idah

4- Answering the apostles' request by Jesus (PBUH)

And in the continuation of the discussion and analysis of the mentioned verses based on

the theory of Grice, we mention the reason for it in Surah Al-Imrān in verse 52 and 53:

"When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims. Our Lord! We believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

And in surah Mā'idah verse 111: "And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'"

Jesus (PBUH) tests the apostles for their faith while feeling some of the apostles have weakened in their faith and asks them for help, and because of the belief problems that plagued the Israelite again and they were separated from the truth of God's religion, he sees God's religion as needing help, and he asks them for help, and here is when the apostles call themselves the companions of God or the helpers of God's religion, and they call themselves the followers of Jesus (PBUH). In verse 52 of Surah Al-Imrān, the metaphor of allegory is used in the word "Aḥassa".

In such a way that a non-sensual thing is considered as a sensory thing, it means the same disbelief that he observed in the behavior of the Israelite and is also suspected of the apostles. The point here is that disbelief is not a tangible thing that anyone can see, but here the Prophet of God uses it as a tool to test his companions. And here 3 principles of Grice have been violated: 1) it is a violation of the rule of quantity that happened between Jesus and the apostles because of the conditions governing the Israelite, there was too much discourse between the prophets and the righteous friends, and this is because of the test

of their companions in helping God's religion. And in verse 53 of Surah Al-Imrān, this violation of the rule of quantity happens on the part of the apostles because of their steadfastness in helping God's religion. And the next rule that is violated here is 2) the rule of quality, which speaks of Jesus' lack of trust in the apostles because of the disbelief that the Prophet felt and doubted about the quality of the apostles' words and help to the religion of God, and there is a need to prove the truth and validity of the apostles' claims, and the third rule that is violated in the conversations of these verses is 3) the rule of manner that mentions every conversation should be far from ambiguity, and should have no sarcasm or any kind of generalization, as it was observed that there is a metaphor in the word "Aḥassa" and it was used by Jesus (PBUH) and he had a purpose in mind for using this metaphor.

(Darwish; 1420 AH, 1: 448-450) (Mousavi Hamedani; 1993, 3: 689) (Zamakhsharī; 1408 AH; 1: 366) and in the following verses, this violation of the rule occurs with regard to the request of heavenly food by the disciples, and this verse confirms this story:

"Behold! The disciples, said: "O Jesus the son of Mary! Can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith." (Mā'idah: 112). In this verse, the discourse and conversation of the apostles is violated in terms of the rule of quantity, because with the knowledge that certain companions had of the truthfulness of Jesus, they asked him for a miracle again. And here is a rhetorical question, and again, despite the power of Jesus, they ask him whether you can ask for heavenly food from your Lord and here there is also a violation of the rule of quality and relation. Violation of quality is how the apostles request a clear and specific issue from their messenger,

and this request makes Jesus (PBUH) surprised, and their generality causes Jesus to observe piety on behalf of (PBUH) (Darwish, 1420: 448-450) (Taleghani, 1983, 2: 225)

Because with the ambiguities they had in their words and the generalization they did, it caused Jesus to doubt in their true faith, and this violation of the rule of relation and quality is considered in these verses.

"They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle. Jesus the son of Mary said: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)." (Mā'idah: 113-114)

And in the last verse that Prophet Jesus (PBUH) asks God for heavenly food, and this request is actually a completion of the proof for the apostles and the fact that it provides the assurance of the heart of the apostles, and this new miracle will be nothing but the completion of the proof for the Israelite, especially the apostles. As you will see in the appearance of this verse:

"Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples." (Mā'idah: 115)

And this matter is clear in verbal clues like the repetition of the word torment. (Zamakhsharī, 1407 A.H. p. 79) (Allameh Tabātabā'ī, 1993, 3: 318-319) (Ṭabrisī, 1990, 4: 87-88) (Kāshānī, 1300, 2: 212)

Conclusion

The narration of Jesus and the apostles, which has been stated in the Qur'an in verses 52 and 53 of Surah Al-Imrān and verses 111 to 115 of Surah Mā'idah, uses the elements of the conversation between the apostles, Jesus and God Almighty, here the following results have been obtained, which are as follows:

1. In this narrative, examples of violations of the principles of quantity, quality, relation, and manner can be seen on both sides of the conversation, and it shows the degree of violation of the cooperative principle of Grice by each of the characters in this narrative. As it is clear, the apostles had the highest degrees of violation including the principles of quantity, quality, relation and manner which are the four rules of Grice's cooperative principle.

2. The motivation for violating the four principles in the conversation has been different from both sides, and what has been observed in the violation of the rules is that the rule of quantity is assigned the first rank, followed by quality, and the third place is the violation of the rule of manner, and then relation. It is evident in the conversation of the apostles with Jesus (PBUH) that it is proof of the companionship and help of God's religion.

3. One of the reasons for the miracles of the Qur'an is the violations of the principles of Grice done in the Qur'anic conversations, which are purposeful and coordinated with the beginning and the end of the Surah and the order of the verses and the results given in the Qur'an. And this matter is brought up when we are engaged in discussion and research in Qur'anic conversations.

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

بررسی رابطه هرمنوتیک با روش فهم قرآن در دو حیطه عام و خاص

حسین محمدی فام^۱، سیدمجید نبوی^{۲*}، زهرا زمانلو^۳، مرتضی پهلوانی^۴

چکیده

امروزه هرمنوتیک و بحث‌های مرتبط با آن در حوزه قرآن بیشتر از گذشته مطرح می‌شود. این نگارش درصدد بررسی رابطه هرمنوتیک با قرآن یا روش فهم قرآن در دو حیطه عام و خاص است و اینکه فهم عام و خاص از قرآن چیست و چه ملاک‌ها و ضوابطی برای فهم خاص از قرآن وجود دارد؟ جمع‌آوری مطالب در این پژوهش به صورت کتابخانه‌ای بوده و روش تحقیق در این پژوهش توصیفی تحلیلی می‌باشد. پس از بررسی‌ها مشخص شد که اینکه در هرمنوتیک فلسفی هر فهم صحیح دانسته می‌شود دارای اشکال است. همچنین قرآن دارای مراتبی در فهم است که در درون مقاله به انواع آن اشاره شد. علاوه بر این فهم خاص از قرآن دارای آداب ظاهری و باطنی است. وضو داشتن و پاک بودن دهان و غیره از آداب ظاهری است و از آداب باطنی می‌توان به کلام خدا دانستن قرآن، تدبر در آن و غیره اشاره کرد. همچنین ضوابط و ملاک‌هایی برای فهم خاص قرآن وجود دارد که می‌توان آن را هرمنوتیک قرآن دانست.

واژه‌های کلیدی

هرمنوتیک، فهم قرآن، فهم عام، فهم خاص.

۱ دکترای مذاهب اسلامی، جهاد دانشگاهی تهران، تهران، ایران.
۲ دکترای قرآن و حدیث، دانشگاه اراک، ایران.
۳ دانشجوی دکتری قرآن و حدیث، دانشگاه اصول‌الدین، تهران، ایران.
۴ استادیار گروه معارف اسلامی دانشگاه دریانوردی و علوم دریایی چابهار، ایران.

نویسنده مسئول:

حسین محمدی فام

رایانامه: hosseinfam110@gmail.com

استناد به این مقاله:

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Quran and Religious Enlightenment

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ORIGINAL ARTICLE

Investigating the Connection between Hermeneutics and the Method of Understanding the Qur'an in two General and Specific Areas

Hossein Mohammadi-Fam¹, Seyed Majid Nabavi^{2*}, Zahra Zamanlou³, Morteza Pahlavani⁴

1 PhD in Islamic Schools, Tehran Jihad University, Tehran, Iran.

2 PhD in Qur'an and Hadith Sciences, Arak University, Iran.

3 PhD Candidate in Qur'an and Hadith Sciences, Usul al-Din Faculty, Tehran, Iran.

4 Assistant Professor, Department of Islamic Studies, Chabahar University of Maritime and Marine Sciences, Iran.

Correspondence

Hossein Mohammadi-Fam

Email: hosseinfam110@gmail.com

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ABSTRACT

Today, hermeneutics and its related debates in the field of the Qur'an are discussed more than past. This research tries to investigate the relationship between hermeneutics and the Qur'an or the method of understanding the Qur'an in two general and special areas, and the questions: What is the general and special understanding of the Qur'an and what are the criteria for a specific understanding of the Qur'an? Gathering materials in this research is in the form of a library and the method in this research is descriptive and analytical. After the investigations, it became clear that this is not true to consider every understanding correct in philosophical hermeneutics. Also, the Qur'an has levels of understanding, the types of which were mentioned in the article; moreover, special understanding of the Qur'an has outward and inward manners. Performing ablution and keeping the mouth clean, etc., are outward manners, and the word of God, knowing the Qur'an, thinking about it, etc. are inward manners. Also, there are rules and criteria for a special understanding of the Qur'an, which can be considered the hermeneutics of the Qur'an.

KEYWORDS

Hermeneutics, Understanding the Qur'an, General Understanding, Specific Understanding

Introduction

The knowledge of hermeneutics has a Western origin and like many other new theological topics has entered the world of Islam and today it has a special place in theological topics.

Muslim scholars have shown various reactions to hermeneutics and have written many books and articles on this topic. Some scientists analyzed and criticized hermeneutics, while others accepted many of the principles of hermeneutics and explained and promoted them.

Some Western scholars have come to the conclusion based on hermeneutics that there is no correct and final interpretation of any text by any person.

This trend of hermeneutics, which is intended by Gadamer (Introduction to hermeneutics, Ahmad Va'ezi, p. 312), was welcomed by some Islamic intellectuals and they believed that we do not have a definitive reading of the Qur'an and religion and all interpretations of the Qur'an and various readings of religion are doubtful and always the text of the Qur'an is subject to new interpretations, which are all equal. (Philosophical Theology, Mohammad Mohammad Reza'i, 286)

Against this approach, another approach emerged in the Islamic world that rejected hermeneutics from the root and with its various minimal and maximal tendencies, and didn't consider a common point between hermeneutics, which is the knowledge or method of understanding the text, and interpretation, which is responsible for explaining the understanding of the Qur'an.

The third approach, which can be referred to as the committed and fair approach, accepts what is consistent with Islamic teachings and discards what is against it.

This article is not trying to express the points of commonality and difference of hermeneutics with Tafsīr and Ta'wīl, but it is trying to obtain the method of understanding the holy text of the

Qur'an by expressing the common features. In other words, this article seeks to discover the method of understanding the Qur'anic text (Qur'anic hermeneutics). It seems that the Qur'an has two principles of understanding. One is the general understanding and the other is the specific understanding, and in this article, an attempt is made to explain the specific method of understanding the Qur'an in both cases and to express the commonalities and differences of this method of understanding the Qur'an with what is discussed in Western hermeneutics with today's hermeneutic literature.

1- Definition of hermeneutics

The Greek word hermeneutics has been used since the time of Plato, but its Latin equivalent (Hermeneutic) became popular from the 17th century onwards. Some believe that in ancient Greece, this word had a semantic connection with "Hermes", the prophet of the gods and as Hermes was the messenger and interpreter of the message of the gods, the interpreter does the work of Hermes, and the word hermeneutics is derived from Hermes. (Hermeneutics, Ja'far Sobhani, p. 7) The word hermeneutics in its current form in the Greek language means "To interpret" and in its divine form it means "Interpretation". In the Latin language, hermeneutics has been defined in the same field of meaning, and it includes topics such as the nature of the text, the purpose of understanding the text, and how understanding is affected by presuppositions and beliefs, etc. (Introduction to hermeneutics, Ahmad Va'ezi, pp. 23-24)

But what is more important is the idiomatic definition of hermeneutics, which is very important in this research, because the first step to finding commonalities and differences between Tafsīr and Ta'wīl is the clear and exact meaning of hermeneutics.

It should be said that hermeneutics, like many terms or titles of science, has been greatly developed and every thinker has presented his definition of it, some of the most important of which are:

A- Johan Martin Chladenius (1710-1759): Hermeneutics is the "Art of Interpretation" and it is possible to achieve complete understanding of spoken and written expressions through it.

B- Friedrich August Wolf: The purpose of hermeneutics is to understand the specific spoken and written thoughts of the author or speaker, exactly according to what he thought.

C- Friedrich Daniel Ernst Schleiermacher (1768-1384): Hermeneutics is the "Art of Understanding".

D- Wilhelm Dilthey (1833-1911): Hermeneutics is the knowledge of "Methodology - Humanities".

E- Bubner (contemporary): Hermeneutics is the "Doctrine of Understanding".

In addition to the above definitions, the definitions of philosophical hermeneutics according to Martin Heidegger and Hans Gadamer are also among the most important definitions of hermeneutics, which will be mentioned below. In short, it should be said that the goal of philosophical hermeneutics is to describe the nature of understanding. Philosophical hermeneutics considers the absolute "Understanding" and tries to analyze the event of understanding and explain the existential conditions of its achievement.

It can be said that the common meaning that can be extracted from the sum of these definitions is that hermeneutics is a science whose main subject is "Understanding" and mostly deals with "Understanding the Texts". Of course, the proper and error-free understanding method, as well as the understanding process, is one of the important topics of hermeneutics.

2- The realm of hermeneutics

In general, hermeneutics should be divided into methodological hermeneutics and philosophical hermeneutics. (Hermeneutics, Ja'far Sobhani, p. 9) Of course, some have also divided it into general and special hermeneutics (Introduction to hermeneutics, Ahmad Va'ezi, p. 33).

2-1- Methodological hermeneutics

In this type of hermeneutics, which Richard Palmer interprets as general hermeneutics, a kind of methodology is proposed. Here, hermeneutics is trying to provide a method of understanding and interpretation, and of course, this is not for specific sciences and covers several branches of interpretative sciences. This trend started in the 18th century and its flag bearer is the German scientist Friedrich Schleiermacher (ibid.). He considered hermeneutics as "A method to prevent the risk of misunderstanding".

After him, Wilhelm Dilthey believed that just as there is a special method to understand the natural sciences (such as experiments, etc.), we must also have a special methodology to understand humanities, which we call hermeneutics (Hermeneutics, Ja'far Sobhani, p. 8).

Dilthey considered the task and mission of hermeneutics to be the organization and revision of principles and rules that can understand and discover their inner life and their intentions from the behavior, speech, or writing of people (An introduction to hermeneutics, Ahmad Va'ezi, p. 34)

In contemporary times, Paul Ricœur is one of the most prominent representatives of this type of hermeneutics. He considers hermeneutics as a science that deals with the way of understanding and the mechanism of interpreting texts. (Hermeneutics, Ja'far Sobhani, p. 8)

It should be noted that this hermeneutic trend is based on the fact that general rules and

principles govern the understanding of any text, and a hermeneutic scientist must revise and adjust these rules and principles and find out the author's intentions with their help (Introduction to Hermeneutics, Ahmad Va'ezi, p. 33).

2-2- Philosophical hermeneutics

Ayatollah Sobhani believes that since the era of two Western philosophers named "Martin Heidegger" and "Gadamer", hermeneutics has left the field of methodology and has been placed in the realm of philosophical issues (Hermeneutics, Ja'far Sobhani, p. 9). Philosophical hermeneutics deals with the philosophical reflection on the phenomenon of understanding, and in addition to not presenting the method and stating the principles and rules governing the interpretation of the text; it also criticizes the methodology (Introduction to Hermeneutics, Ahmad Va'ezi, p. 34).

In philosophical hermeneutics, the discussion changed direction from methodology to the truth of understanding, and it went to the point that texts do not have a special message at all, and whatever the interpreter interprets from the text is the criterion, and there is no final interpretation of the text.

Martin Heidegger is the first person who transferred hermeneutics from the level of methodology and epistemology to "Ontology of Understanding" and instead of presenting a method for understanding the text; he investigated the nature and truth of understanding.

He believed that it is not possible to go to a text and interpret it without a presupposition or prior understanding. In any case, before receiving the message of the text, the interpreter goes to the text with his presuppositions and his prior understanding of the issues, and therefore he cannot interpret the text without his prior understanding or presuppositions.

In other words, according to Heidegger,

every interpretation is rooted in what the interpreter has seen in advance, and the act of interpretation, which is "To make a text understandable and imaginable", is made up of the interpreter's pre-knowledge, before the interpretation. (Introduction to Hermeneutics, Ahmad Va'ezi, p. 167)

After Heidegger, Hans-Georg Gadamer expanded the teachings of other hermeneutics and was very influential in promoting philosophical hermeneutics. Gadamer surpassed Heidegger in the ontology of understanding, in addition to accepting and emphasizing that "No understanding is free from judgment (ibid., p. 249)", he insisted on the point that the horizon of the interpreter and the horizon of the author of the text have a temporal and historical distance. But for interpreting a text, there is no other choice but to combine the meaning horizon of the interpreter and the author.

At the end of this section, for a better understanding of hermeneutics, important propositions of hermeneutics are mentioned:

- Hermeneutics is nothing but the method of understanding and correctly interpreting a text.
- Hermeneutics is the knowledge of the rules that prevent misunderstanding of a text
- No interpretation is possible without a presupposition.
- The historical distance between the author and the commentator is effective in the interpretation of the commentator.
- Interpretation is the result of combining the semantic horizon of the interpreter and the semantic horizon of the author.
- There is no end to understanding.
- Everyone understands the text differently from others.
- No understanding and interpretation is superior to another understanding and interpretation.
- There is no criterion for choosing a superior

understanding over other understandings.

After the discussion about hermeneutics, the understanding of the Qur'an and its levels and its relationship with hermeneutics will be investigated.

3- Understanding the Qur'an and its levels

The Qur'an is a divine text with words and expressions that are understandable for humans. Just as every text - both sacred and ordinary - is subject to human understanding, the Qur'an, like other texts, is subject to human understanding and interpretation.

To better clarify what understanding the Qur'an is, we divide the discussion into some sub-branches:

3-1- Comprehensibility of the Qur'an

The first thing about any text is that it is comprehensible. If the text is ambiguous and dumb, the hermeneutic discussions are not true about it at all, and understanding and the method of understanding, interpretation, and comparison between interpretations, etc., are not true about it. The Qur'an presents itself clearly and in this way, it specifies its comprehensibility:

- In plain Arabic speech. (Shu'arā/195); Now hath come unto you light from Allah and plain Scripture (Mā'idah/15) It is also stated in the traditions of the Ahl al-Bayt (AS) that the one who thinks that the Qur'an is unclear will perish and destroy others: Imam Bāqir (AS) said: "Whoever claims that the Book of God is ambiguous, then he will be perished and perish other people." (Al-Mahāsīn, Ahmad ibn Muhammad ibn Khalid Barqī, vol. 1, p. 270)

3-2- General audience of Qur'an

The Qur'an considers itself special for all human beings and has not limited its understanding to a specific group. Therefore, in some addresses of the Qur'an, the phrase "O

people..." is mentioned¹. Since the Qur'an is addressed to the people, as a result, the Qur'an is understandable to the general public, if it is not the case, the opposite is correct and it contradicts the wisdom of God the Wise:

Of course, people have different levels, and therefore the understanding of the Qur'an also has levels, which we will discuss in detail in the following discussions.

3-3- The command to meditate on the Qur'an and understand it

In various verses, God has emphasized thinking and understanding the Qur'an.

(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect. (Şād/29) and (Anbiyā'/10, An'ām/98, Baqarah/221)

This order of understanding is associated with various expressions and the difference in these interpretations can be a sign of different types of understanding of the Qur'an. The emphasis of the Qur'an is sometimes accompanied by the order of understanding, sometimes with the order of thinking, sometimes with the order of consideration and reminder, etc., of which the following verses are some examples:

3-4- Intellectual understanding and heart understanding in the Qur'an

Sometimes a person thinks about a problem through his intellect, takes a concept from it and gives an opinion about it. Sometimes the heart, the conscience and the soul understand a problem. Regarding the first part of the Qur'an, He uses the interpretation of "Don't you think?" Regarding the second part, He uses words such as the heart, "Will they then not meditate on the

1. O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil). (Baqarah/21)

This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil) (Āl 'Imrān/138)

Qur'an, or are there locks on the hearts?" (Muhammad/24) For example, in verse 7 of 'A'rāf, the Qur'an considers deep understanding, which in Arabic is interpreted as fiqh and tafaqquh, to be related to the heart and soul, and He says: "Having hearts wherewith they understand not" ('A'rāf, 7). Therefore, in addition to rational understanding, there is heart understanding, and deep understanding is related to the heart, and this intellectual and heart understanding is two levels different from understanding the text of the Qur'an, which we will discuss further.

3-5- Easy and difficult understand of the Qur'an:

Qur'an is God's book and it has differences with human books. Among these differences is the ease and difficulty in understanding the Qur'an. The Qur'an is easy and simple at a level of understanding where the purpose of understanding is to remember God: "And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition? " if the purpose of studying the Qur'an is to remember God and find remembrance, understanding the Qur'an is very simple and easy.

But in another level of understanding the verses, it is difficult and special for those well-grounded in knowledge. In other words, when the goal is to acquire knowledge and learn the Qur'an and its teachings, understanding the Qur'an faces special difficulties. Verse 7 of Surah Āl 'Imrān clearly mentions the difficulty in understanding the similar verses and introduced its understanding to the exclusiveness of those well-grounded in knowledge.

So, if we differentiate between "Being guided and reminded by the Qur'an" and "Learning and gaining knowledge from the Qur'an", we should also pay attention to the

ease and difficulty of understanding the verses in these two positions.

Ayatollah Ma'refat also believes in the ease and difficulty in understanding the Qur'an and says: "The Qur'an has its own special way of expressing meanings, which is neither as simple as the way of common speech nor as complicated as the expressions of scholars, but rather has chosen a middle ground between these two ways (An easy and difficult method). It is easy to interpret and convey the meanings in such a way that everyone - familiar and unfamiliar - understands it and it is pleasant to the uneducated and knowledgeable. At the same time, it is also difficult regarding high principles and far-reaching goals, and this is because, with a beautiful appearance and a deep interior, it has collected the perfection of the exterior and the interior. (Tafsīr wa Mufasssīrān, Mohammad Hadi Ma'refat, Vol. 1, pp. 97 and 98)

3-6- Levels of understanding the Qur'an:

It seems that the Qur'an, which is a deep sea of noble and profound contents and knowledge, on the other hand, is not human speech, but rather all its content and words are issued from the Holy Essence of God, and it also has a very wide and diverse audience with different levels, it should have different levels of understanding, our reasons are briefly:

A) Deep content

It is very clear that detailed and deep texts have a multi-layered character of understanding, that is, when a text has depth, the readers and interpreters of the text understand the text according to their knowledge and effort. There is no exception for understanding the Qur'an, but because of its infinite depth, it has assigned itself infinite levels of understanding, and it must be said that this is one of the miracles of the Qur'an. The Messenger of God (PBUH) described this characteristic of the Qur'an and

said: "... its appearance is beautiful and its interior is deep" (Tafsir al-Ayyashi, Muhammad bin Mas'ud Ayyashi, vol. 1, p. 3)

Therefore, according to the different semantic layers of the text, there are also different conceptual layers, and according to the inexhaustibility of the deep meanings of the Qur'an, the understanding of the Qur'an can also be considered inexhaustible.

Of course, this inexhaustibility of understanding is very different from what Gadamer believed. What is discussed in Gadamer's philosophical hermeneutics is the inexhaustibility of understanding, which means that one can have multiple understandings from a text (even if not deep) as many readers have, and all of them are somehow correct. Because there is no criterion, then any interpretation of any text is correct and there is no reason to prefer someone's understanding and interpretation over another. That is, in the multi-layered meaning of the verse, for example, in its inner layers, it is not the case that whatever you understand is correct, it is necessary to mention that the deeper the Qur'an becomes, the more difficult it is to access the correct understanding and the more precise its criteria. Many narrations show that the understanding of the deep layers of the verses is only available to a special few such as the Saints and Infallible Imams (AS).

B) The extent and variety of audience levels

The Qur'an considers itself to be the source of guidance for all people, and people have different intellectual and knowledge levels. Therefore, if the Qur'an does not have levels of meaning and, as a result, levels of understanding, it cannot meet the needs of all its audience. The Qur'an is in such a way that both a new Muslim who is unfamiliar with the religion and a person who has studied religion

for many years can benefit from it in their way and satisfy their needs with it.

C) Diversity in expression

Qur'an has spoken to mankind in various ways. Sometimes the word is completely literary and sometimes completely scientific. Sometimes he tells stories to people as a storyteller, and sometimes he raises intellectual and philosophical issues with a rational expression. In other words, the language of the Qur'an, in addition to being the language of nature, has spoken in various verses with literary, scientific, allegorical, intellectual language, etc. With the number of these different types, different understandings can be attributed to the Qur'an. That is, the scientific understanding of the Qur'an that makes scientific interpretations of the Qur'an and leads to the formation of a scientific interpretation of the Qur'an is one type of understanding of the Qur'an, and the literary understanding of the Qur'an that leads to the formation of a literary interpretation of the Qur'an is another type of understanding. Some make mystical interpretations of the Qur'an, and some rational interpretations and each of these can be correct - of course, provided that they are measured against the existing standards and criteria.

The various understandings that are raised in Western hermeneutics are the result of the lack of criteria for correct and incorrect reading of an interpretation, but in the case of the Qur'an, there are criteria for recognizing the correct understanding of the interpretation at all levels and types of understanding. The important issue is eisegesis and its prohibition is to prevent wrong interpretations of various verses and at various levels.

D) The Qur'an as a miracle

Just as the Qur'an is a miracle and a divine revelation in its eloquence, it is also a miracle in its content and expression of knowledge and

truths, as well as in the way it is spoken, the way it is taught, and the style of expression. Therefore, the Qur'an must also have miracles in making people understand the contents. That is, this text provides concepts to its readers in a different way from other texts (and miraculously). For example, the fact that different types of people with different intellectual levels and different scientific tastes, each of them with a special tendency, go to the Qur'an and all of them come back with hands full of knowledge in different horizontal and vertical layers of understanding of the Qur'an shows the miracle of the Qur'an in inducing the contents. Or the fact that despite the existence of strict rules and criteria, it is possible to have different correct interpretations of a particular verse of the Qur'an shows the miracle of the Qur'an in understanding the content. Also, the fact that today, after 1400 years, many commentaries have been written for the Qur'an and new materials are discovered from it, shows the miracle of the Qur'an in understanding. This miracle makes us believe in a "Special type of understanding" that we will discuss in the following topics of this article.

E) Qur'an is the manifestation of God

Imam Ṣādiq (AS) said in a hadith: "Indeed, God has manifested Himself in His words to His servants, but they do not see." ('Awālī al-La'ālī, Ibn Abī Jumhūr, v. 4, p. 116)

The Qur'an is the manifestation of God and the method of teaching and the type of induction of its contents are also different from human books. Understanding it requires observing the outward and inward rituals of the Qur'an, such as performing ablution, practising piety, etc. The Qur'an has also mentioned some of the essentials of understanding: "...and be careful of (your duty) to Allah, Allah teaches you..." (Baqarah/282) Therefore, the method of understanding the Qur'an is inherently different

from the method of understanding human books. And the Qur'an has a special hermeneutic (method of understanding).

F) Many narrative reasons

The levels of understanding the Qur'an and even the typology of the understanding of the Qur'an are abundantly seen in the traditions of the Holy Prophet (PBUH) and the Infallible Imams (AS). A few examples are mentioned:

In a narration, Imam Ṣādiq (AS) considered the Qur'an to have four parts: phrases for the common people, hints for the special people, facetime for the saints, and facts for the prophets (Miṣbāḥ al-Shari'ah / translated by Mustafawi, p. 460)

In another narration, Imam Bāqir (AS) considered the Qur'an to have an interior and an exterior, and its interior also has an interior (Al-Maḥāsin, Ahmad ibn Muhammad ibn Khalid al-Barqi, vol. 2, p. 300). In the narration related to Dhariḥ Muḥāribī, it is also mentioned that the Qur'an has an interior. (Al-Kāfi; Sheikh Kulaynī, vol. 4; p. 549)"

In another narration, God's book is divided into three parts, one part is understood by the scientist and the ignorant, and the other part is understood only by people who have a pure mind and are among the people whom God has opened their hearts to understand Islam. The other part is understood only by those who believe in God and are well-grounded in knowledge. (Nūr al-Thaqalayn, 'Arūsī Ḥuwayzī 'Abd 'Alī Ibn Jum'ah, vol. 1, p. 313)

4- Expressing the levels and types of understanding the Qur'an

The complete expression of the levels of understanding of the Qur'an should be done by the Infallible Imams (AS) who stand at the pinnacle of knowledge of God's book and have full knowledge of all the levels of the Qur'an. What we are presenting today is a part of the

levels and types of understanding of the Qur'an, which of course has been obtained from the traditions of the infallible Imams (AS). Some of these levels and types of understanding the Qur'an are:

4-1- Understanding the appearances of the Qur'an

The Qur'an is a source of guidance and has a simple meaning in the field of appearance. By studying this divine book, the person who refers to the Qur'an acquires concepts whose source is the appearances of the Qur'an. Scholars have discussed a lot about the authenticity of the Qur'an's appearances and have proved with much evidence that the appearance of the Qur'an is understandable.

In this regard, it should be said that the Akhbārīyūn believed that the understanding of the Qur'an should be based on the hadiths and that no one except the innocent has the right to infer from the Qur'an, while the 'Uṣūlīyūn consider the presentation of the Qur'an's appearances based on the verses of meditation and the traditions to be valid. (Collection of the works of Shahid Motahari, vol. 20, p. 41)

The appearances of the Qur'an are proof, and there are many rational and narrative proofs for it, and nowadays the authenticity of the appearances cannot be denied.

4-2- Understanding the subtleties, facetiae and hints of the appearance of the Qur'an

The Qur'an has subtleties, allusions, and facetiae that the general public does not understand, and it is specific to special people, and the general public can understand this indirectly by referring to special people, scholars and possessors of knowledge, especially the infallible Imams. In this regard, the Messenger of God (PBUH) addressed the people in the *Ghadīr Khumm* sermon: "Swear by God, no one will explain to you the hidden

corners of the meanings of the Qur'an, and no one will explain its interpretation to you except this one whose hand I have held (Imam Ali (AS))." (Al-Ihtijāj 'Alā Ahl al-Lijā, Sheikh Ṭabrasī, v. 1, p. 60):

4-3- Understanding the heart and interpreting the verses of the Qur'an

The Qur'an has some hidden parts that can be understood and interpreted. The interior of the Qur'an is also referred to as "Ta'wīl". The Messenger of God (PBUH) said in a narration: "There is no verse in the Qur'an except that it has an appearance and an inside, and there is no letter except that it has an interpretation" (Kitāb Salīm ibn Qays al-Hilālī, vol. 2, p. 771). Of course, understanding the inside and its interpretation is regulated and there is a difference between interpretation and some hermeneutic viewpoints that do not set criteria for choosing different understandings of the same text, for choosing the right and wrong understanding of the Qur'anic verses.

The first level of Ta'wīl: a truth outside the verse

The highest level of Ta'wīl is a truth outside of the verse to which the exterior and interior of the verse return. This truth is only in God's knowledge and only the Infallibles (the Fourteen Innocents (AS)) have access to it, and this is the same definition given by Allameh Tabataba'i (RA). (Hassanzadeh, Saleh; Ja'fari, Abdullah, The truth of Ta'wīl in the Qur'an From the point of view of Allameh Tabataba'i (RA), Thought of Allameh Tabataba'i, 2014; 1(1): 33-50) This truth is beyond words, meanings and concepts, and it cannot be extracted from the verse except with its special knowledge, which is in God's presence and has only been given to those who are pure in knowledge. From the words of Allameh Tabataba'i (RA), it appears that this supreme truth may be an external existence and

reality for the verse, but it is certainly not an external concept of the verse. (ibid)

The second level of Ta'wīl: the inner meaning of the verse

In the second level, the interpretation of the verse is the inner meaning of the verse, and many narrations that have mentioned the meaning of inner meaning of the verse, refer to this level of interpretation. (For example, see: Al-Maḥāsīn, Ahmad ibn Muhammad ibn Khalid al-Barqī, vol. 2, p. 300) At this level, the meaning that is mentioned in the name of Ta'wīl for a verse is a meaning that cannot be obtained from the words of the verse and is beyond the word and appearance of the verse. Therefore, it has meaning, but it is hidden, and because of this reason, it is called Baṭn. Therefore, no one can present it except God and the well-grounded in the knowledge that has been given the knowledge of interpretation.

The third level of Ta'wīl: presenting the hidden examples of the verse

In this case, the hidden examples of the verse are called Ta'wīl of the verse. This order of interpretation is the sharing of Ta'wīl with Taṭbīq. These examples are of two categories:

1- Examples that cannot be understood from the appearance of the verse and are in the field of the inner meaning of the verse. That is they are examples of the concepts and inner meanings of the verses, and since they are in the field of Ta'wīl, the name of Ta'wīl has been given to them in the language of narrations. It seems that if in some narrations, Jary¹ of the Qur'an has been interpreted as Bāṭīn, the reason is the existence of these examples, which on the one hand, are subject to the law of Jary and Taṭbīq, and on the other hand, their being an example is an internal matter, so they are in the field of Ta'wīl. (For

example, see: Ḥuwayzī, 1415 AH, vol. 5, p. 606)

2- Some examples that we have given the name of hidden examples are examples that are in the field of the appearance of the Qur'an, but they are far from the human mind and are presented to us by well-grounded knowledge. Narratives that introduce such examples, on the one hand, because they introduce the example, are comparative, and on the other hand, they are interpretive, because these presented examples are hidden, and they cannot be discovered and introduced except by the well-grounded in knowledge. According to many narrations, the explanation of the inner and hidden examples of the verses is only in the ability of the innocents (AS). (For example, see Baḥrānī, 1415 A.H., vol. 3, p. 848)

The fourth level of Ta'wīl: the hidden accessories of the verses

We know that the implication of the word on the meaning has types that are discussed in the science of logic, and the obligatory implication is one of them. In this type of implication, the word implies the necessity of the meaning. These appliances are divided into clear and hidden. Sometimes the meaning of the verse is raised and sometimes the meaning of the verse may be obvious, and it may be hidden and non-obvious.

Of course, it should include the necessary statement of meaning as part of Tafsir, and we have also included the narrations that state the necessity of meaning among the narrations of the field of interpretation; but those accessories that are hidden and in other words non-visible, which are called Ta'wīl.

The fifth level of Ta'wīl: the general and broad meaning of the verse

Presenting a general and broad meaning of the verse, which is obtained after doing a series of works on the words and expressions of the

verse, is the third level of Ta'wīl. It should be said that the definition of Ayatollah Ma'refat (RA) refers to this level. In this level, which is a lower level of Ta'wīl, scholars, commentators, and Islamic jurists can provide interpretation for the verses of the Qur'an by observing certain criteria.

4-4- Complete understanding of the Qur'an

It was mentioned before that the peak of philosophical hermeneutics is to consider the "Absence of final interpretation and final understanding of the text" regarding the nature of understanding.

This statement is in no way true about the Qur'an, on the contrary, according to Imami Shi'a, the text of the Qur'an has a complete understanding - long and short - which is the sole responsibility of the Messenger of God (PBUH) and the Infallible Imams (AS). That is, the infallible Imam has access to all the verses of the Qur'an and all the outer and inner layers of meaning, and the complete understanding of the entire Qur'an is at his disposal, and therefore the highest criterion and rule for other understandings of the Qur'an is the absence of contradictions with this source of complete understanding.

In Western hermeneutics, this keyword has been proven for many and it is assumed that "The text is silent" and it is the interpreter who makes it clear. Although there has been talk about the correctness of this theory, the truth is that this sentence should be used with some changes in the wording of the Qur'an. The text of the Qur'an is not silent in the area of its appearances and it speaks for people, and people's understanding of it is accompanied by criteria and rules - which are mentioned in the books of Qur'anic sciences - but in the area of inner meaning or deep complete understanding, it is really silent and only an exegete can make it

clear - in this particular area, who is the infallible Imam. So Amir al-Mu'minin Ali (AS) said clearly: This is the Qur'an, make it speak, but it will never speak for you, but I will inform you about it. (Tafsir al-Qomi, Ali ibn Ibrahim Qomi, vol. 1, p. 3) That is, no matter what you ask the Qur'an to speak for you, it is not possible and it will never be clear to you - eternal negation - but I will inform you of its understanding.

4-5- Special understanding of the Qur'an

What has been proposed so far in the article has already been proposed and proven by many professors, but it seems that the current topic is less discussed and proven scientifically.

It seems that in addition to the various levels of understanding of the Qur'an that have been stated, the Qur'an also has a special (or private) understanding that emerges in the face of different people who have different concerns about the Qur'an. To put it more clearly, sometimes the Qur'an has general messages - both in generalities and in details - which people receive when they face the text of the Qur'an and according to the existing rules and regulations - which are often respected by commentators. But sometimes someone has a specific question or has a certain concern that he wants to get a clear answer by referring to the Qur'an.

Qur'an is a platform for the client to understand his answer from the divine verses and return with full hands. In the following, for a better explanation of the discussion, the public and private guidance of the Qur'an is mentioned:

Although the phrase "The paths to God are as many as the people of the earth" (Al-Wāfī, Fayḍ Kāshānī, vol. 4, p. 59) must be examined and documented, this fact is not hidden from us that people have different talents, strengths and weaknesses, interests, egos, etc. in the path of divine guidance. And it is not possible to give one guide for all people. Although the general way and the straight path are the same and it is

also obvious, and it is clear from the appearance of the Qur'an that "Allah is my Lord and your Lord, so worship Him, this is the straight path" (Āl 'Imrān/51) but according to the circumstances of individuals, in addition to the general view, we should also have a special and individual look.

The Ahl al-Bayt (AS) used to give guidance to each person according to his circumstances and therefore ordered someone to recite the Qur'an, another to serve his parents, another to acquire knowledge, etc. Prophets and Ahl al-Bayt (AS) spoke at the level of the audience's intellect (Kulaynī, 1407; Vol. 8; p. 268).

When the Prophets and Ahl al-Bayt (AS) spoke according to the intellect of the people and had something to say to every person at any level, surely the Holy Qur'an also has something to say to everyone (general and special) and people receive topics and materials from the Qur'an based on their understanding and reason.

5- A special way to understand the Qur'an and its rules

The Qur'an and the Ahl al-Bayt (AS) have proposed tools and solutions to reach a special understanding and their version of private guidance from the Qur'an, which, if we refer to the Qur'an according to it, a person will be given a special understanding and a special guidance. Some of them are:

5-1- Observing the outward etiquette of reciting the Qur'an

For the recitation of the Qur'an, there are formal etiquettes that can bring a person closer to the understanding of the Qur'an. Religion's instructions for reciting the Qur'an are directly related to obtaining guidance, light and understanding from the Qur'an. Of course, these etiquettes may not be considered effective only for receiving specific understanding, but for receiving general understanding or getting rewards from recitation, etc., it is better to

observe the outward etiquettes of recitation. In summary, some of them are:

Having ablution (Wāqī'ah/56 and Wasā'il al-Shi'a, Sheikh Ḥurr Āmulī, vol. 6, p. 196): brushing (ibid., p. 22), reciting in the form of tartīl and reading slowly (Muzammil/4) continuing in recitation¹ (Muzammil/20) reading the Qur'an in a good way (Al-Kāfī, Sheikh Kulaynī, vol. 2, p. 615)

It seems that these instructions are due to the connection between words and meanings in the Qur'an, and the way of recitation is directly related to receiving messages from the Qur'an. That is, reciting the Qur'an in tartīl and with a beautiful yet sad tone makes our understanding of the verses better and deeper and provides the conditions for the revelation of some meanings and concepts in our thoughts and souls.

5-2- Observing the inner rituals of Qur'an recitation

For a specific understanding of the Qur'an, it is necessary to observe esoteric rituals. Some of them are:

Having faith: the Qur'an has considered itself a source of mercy for the believers and a source of harm for the oppressors (Isra'-82). As a result, faith leads to a better and more understanding of the Qur'an.

Belief in God and the Qur'an and their accessories are among the most important conditions for understanding the Qur'an. The Qur'an presents itself as healing and mercy only to those who believe.

Having piety: Qur'an considers itself a source of guidance for the pious. (Baqarah-2) Piety becomes a source of special guidance and understanding of the Qur'an.

1. O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil). (Baqarah/21)
This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil) (Āl 'Imrān/138)

It should be noted that what we are trying to express now are special methods of understanding the Qur'an. And if we understand hermeneutics as the methodology of interpreting or understanding the text, we are doing a hermeneutic act!

Anṣāt and submission in front of the Qur'an: The Holy Qur'an says that one of the factors of mercy for the believers is Anṣāt and listening when the Qur'an is recited (A'raaf-204). Anṣāt means silence for listening: (Qāmūs Qur'an, Seyyed Ali Akbar Qarashī, vol. 7, p. 70)

In other words, one should go to the Qur'an with a spirit of submission and acceptance and without preconceived notions. One of the conditions of commentators is to go to the Qur'an without preconceptions and not to impose their opinions on the Qur'an (Interpretive methods and trends, Hossein Alavi Mehr, p. 182). Therefore, Anṣāt and submission and going towards the Qur'an without preconceived notions are other conditions for understanding the Qur'an.

Therefore, observing esoteric rituals leads to a special understanding of the Qur'an.

5-3- The Qur'an is the word of God and people are its audience

One of the most important ways to get a special understanding of the Qur'an is to know the word of God. If a person, while studying the Qur'an, understands the text from God and sees God speaking to him, it will cause him to have a better, more accurate and special understanding of the Qur'an.

5-4- Consideration in the verses

The Qur'an considers its revelation to be for thinking and says:

"(It is) a Book We have revealed to you abounding in good that they may ponder over its verses and that those endowed with understanding may be mindful." (Ṣād/29)

It is also mentioned in some narrations:

"There is no good in reciting without contemplation." (Biḥār al-Anwār, Allameh Majlisī, v. 5, p. 75):

According to the verse in question, the reason for the revelation of the verses is contemplation in them. Contemplation often refers to reasoning and thinking in the verses, but the Qur'an considers contemplation to be related to the heart and says: "Do they not then reflect on the Quran? Nay, on the hearts there are locks?" Examining the relationship between mind and heart with contemplation and extracting the correct meaning and method of deliberation requires a separate article. It was only necessary to mention that contemplation should be done with heart and soul.

Paying attention to the verses and thinking about them is another way to understand the Qur'an.

5-5- Attention to the 'Idl of the Qur'an

Another method of special understanding of the Qur'an is to pay attention to the 'Idl of the Qur'an. The Qur'an considers the Messenger of God (PBUH) as the 'Idl and teacher of the Qur'an and says: "and purifying them and teaching them the Book and the wisdom" (Āl 'Imrān/164) to achieve a special understanding of the Qur'an, it is necessary to refer to the 'Idl of the Qur'an and the understanding presented by the Ahl al-Bayt (AS) is an error-free understanding due to their infallibility, and it is necessary to use them.

6- Rules and criteria for special understanding of the Qur'an

In the end, we are looking for an answer to this question: does our special or private understanding of the Qur'an have rules, indicators, and standards, or is whatever everyone understands the same true? And if there are rules, what are those rules?

That whatever everyone understands is true is the same as the content of the philosophical

hermeneutic elders, which removes the Qur'an from being a source of knowledge, and it certainly cannot be accepted that whatever everyone understands and presents from the Qur'an is correct, rather, it should be said that if everyone's understanding is based on criteria, it can be cited for itself, but to induce that understanding to others, it must provide evidence.

Some of the criteria that can be provided for a specific understanding of the Qur'an are as follows:

1- Lack of conflict with the understanding of other verses of the Qur'an

The understanding presented by each person should not conflict other verses. Amir al-Mu'minin Ali (AS) says in Nahj al-Balāghah: "When the verses of the Qur'an acknowledge each other, then, understandings of the Qur'an should not conflict with the appearance of the Qur'an and correct understandings" (Nahj al-Balāghah, Sobhi Saleh (ed.), p. 61)"

2- Lack of conflict with the explanations provided by the infallible Imams (AS)

Ahl al-Bayt (AS) has infallibility and they have been granted complete and flawless understanding. Amir al-Mu'minin Ali (AS) says in this regard: "I have been given the understanding of the book, the knowledge of discourse, and the science of the Qur'an (Bisharat Al-Mustafa for the Shi'a Al-Murtida, Ṭabarī Āmulī, vol. 2, p. 4) So the complete and correct understanding of the Qur'an is with the Infallible (AS). And the understanding of the Qur'an should not be in contradiction with the words of Ahl al-Bayt (AS).

3- Lack of conflict with reason

In addition to the Qur'an and hadiths, the reason is also God's proof so that a non-rational understanding of the verses of the Qur'an cannot be accepted and considered correct.

Conclusion

Qur'an has different methods and different levels to understand. The complete and correct understanding of the Qur'an verses belongs to the infallible Imams (AS) and others can understand some things from the Qur'an with certain conditions. This understanding is either in the field of the appearances of the verses, the subtleties and hints, or the contents of the Qur'an. In addition to these, everyone can benefit from the Qur'an according to the special instructions given by Ahl al-Bayt (AS). This type of Qur'anic understanding can be defined as special understanding against general understanding and consider as one of the miracles of the Qur'an.

All different methods and levels of understanding the Qur'an have specific standards and criteria. Therefore, if we consider hermeneutics in the sense of the correct understanding of the text, the Qur'an has a clear and specific hermeneutic, but if we consider hermeneutics in its philosophical sense and according to the opinions of Heidegger and Gadamer and their fellow thinkers, then it should be said that there is no relationship between the Qur'an and hermeneutics. By continuing to recite the Qur'an, one can gain a new understanding and learn something new every day.

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نشریه علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

کاربست مؤلفه‌های شفاف‌سازی و غنازدایی نظریه‌ی برمن در ترجمه‌ی ناصر مکارم شیرازی و حسین انصاریان (بررسی مورد پژوهانه: سوره‌ی مبارکه‌ی النبأ)

زهرا جلیلی^۱، مصطفی جوانرودی^{۲*}

چکیده

ترجمه‌ی قرآن کریم به عنوان کتابی آسمانی، از اهمیت بالایی برخوردار است و از میان دو رویکرد کلی ترجمه، یعنی ترجمه‌ی مقصدگرا و مبدأگرا که هر کدام ویژگی‌های خاص خود دارد؛ ترجمه مبدأگرا بهترین نوع ترجمه برای آن است تا مفاهیم حیات‌بخش آن، با کمترین تغییر به زبان مقصد انتقال یابد. آنتوان برمن از نظریه‌پردازان مبدأگرای علم ترجمه، بر حفظ اصالت متن مبدأ تکیه دارد و ناهماهنگی‌های بین ترجمه و متن اصلی را تحریف متن می‌خواند. وی نظریه‌ای به نام گرایش‌های ریخت‌شکنانه دارد که در آن به سیزده عامل انحراف ترجمه از متن اصلی اشاره می‌کند که بنابر سخن وی پرهیز از این عوامل، موجب مصون ماندن متن ترجمه از تحریف است. در این جستار از میان سیزده عامل تحریف متن، سه مؤلفه‌ی شفاف‌سازی، غنازدایی کمی و غنازدایی کیفی، در ترجمه‌ی ناصر مکارم شیرازی و حسین انصاریان در سوره‌ی مبارکه‌ی النبأ مورد مطالعه قرار گرفته است. در این مقاله سعی بر آن است تا با بهره‌گیری از روش توصیفی-تحلیلی به بررسی و تحلیل متون آن بر پایه‌ی مقابله‌ی متن مقصد با متن مبدأ پرداخته و به این پرسش‌ها پاسخ دهد: آیا سه عامل شفاف‌سازی، غنازدایی کمی و کیفی نظریه‌ی برمن، در ترجمه‌ی مکارم و انصاریان وجود دارد؟ اگر وجود دارد تا چه حد است؟ و نقش کدامیک بیشتر است؟ یافته‌های پژوهش حاکی از آن است که از میان سه مؤلفه‌ی بررسی شده، بیشترین تعداد از آن مؤلفه‌ی شفاف‌سازی است که میل به توضیح را در نزد دو مترجم نشان می‌دهد. قسمتی از توضیحات ذکر شده در ترجمه، ضروری به نظر نمی‌رسد و موجب تداخل معانی تفسیری با ترجمه شده است. برخی تصویرسازی‌ها و تمثیل‌های بی‌بديل آیات در متن مبدأ نیز، به خوبی در متن مقصد، معادل‌سازی نشده و لذا ترجمه بنابر نظریه‌ی برمن، در جاهایی دچار تحریف شفاف‌سازی و غنازدایی گشته است.

واژه‌های کلیدی

قرآن کریم، نظریه برمن، سوره النبأ، شفاف‌سازی، غنازدایی.

۱ استادیار گروه زبان و ادبیات عربی، دانشگاه پیام‌نور، تهران، ایران.
۲ استادیار گروه زبان و ادبیات عربی، دانشگاه پیام‌نور، تهران، ایران.

نویسنده مسئول:

مصطفی جوانرودی

رایانامه: mjavanrud@pnu.ac.ir

استاد به این مقاله:

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ORIGINAL ARTICLE

Applying the Clarification and Impoverishment Components of Berman's Theory in the Qur'anic Translations of Nasser Makarem Shirazi and Hossein Ansarian (Case Study: Surah an-Naba')

Zahra Jalili¹, Mostafa Javanroudi^{2*}

1 Assistant Professor, Department of Arabic Language and Literature, Payame Noor University, Tehran, Iran.

2 Assistant Professor, Department of Arabic Language and Literature, Payame Noor University, Tehran, Iran.

Correspondence

Mostafa Javanroudi

Email: mjavanrudy@pnu.ac.ir

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ABSTRACT

The translation of the Holy Qur'an as a heavenly book is of great importance, and among the two general approaches of translation, i.e. target-oriented and source-oriented translation, each of which has its own characteristics. Source-oriented translation is the best type of translation for its life-giving concepts to be transferred to the target language with minimal changes. Antoine Berman, one of the source-oriented theorists of translation science, relies on the preserving the originality of the source text and calls the inconsistencies between the translation and the original text as distortion of the text. He has a theory called "Deconstructive trends" in which he mentions thirteen factors of deviation of the translation from the original text, according to his words, avoiding these factors will ensure that the translated text remains immune from distortion. In this essay, among the thirteen factors of text distortion, three components of clarification, quantitative impoverishment and qualitative impoverishment, in the translation of Nasser Makarem Shirazi and Hossein Ansarian in Surah Naba', have been studied. In this article, an attempt is made to examine and analyze its texts by using the descriptive-analytical method based on comparing the target text with the source text and answer these questions: Are the three factors of clarification, quantitative and qualitative impoverishment of Berman's theory in the translation of Makarem and Ansarian? If there is, to what extent are they? And which role is more? The findings of the research indicate that among the three investigated components, the largest number is the clarification component, which shows the desire to explain in the eyes of the two translators. A part of the explanations mentioned in the translation does not seem necessary and has caused the interpretative meanings to interfere with the translation. Some unique illustrations and similes of the verses in the source text have not been equated well in the target text, and therefore, according to Berman's theory, the translation has been distorted and impoverished in some places.

KEYWORDS

Holy Qur'an, Berman's Theory, Surah al-Naba', Clarification, Impoverishment

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1. Introduction

In order to fully benefit from the divine words of the Qur'an, one must first learn its language because no translation, however accurate and complete, can return the subtleties of the language, let alone that book is the Holy Qur'an, which is at the highest level of eloquence and rhetoric. Next time, you should refer to the translated Qur'an. A translation that is as comprehensive and faithful to the original text as possible. In general, there are two basic approaches regarding translation: source-oriented and target-oriented translation, each of which has its own characteristics. Since the Qur'an is the word of God and its linguistic subtleties are highly sensitive, the source-oriented translations are the best types of translations in this field to provide the most accurate translation by observing its standards.

In the 20th century, two prominent theorists named Ladmiraal and Berman were found in the field of translation that had different opinions about translation. Ladmiraal believed that the meaning of the original text should be conveyed at any cost. But Berman relied on preserving the originality of the source text and believed that the beautiful meaning is derived from a beautiful form, and therefore the meaning can be conveyed only by faithfulness to the text. (Mahdipour, 2010: 58) Berman calls the inconsistencies between the translation and the original text as distortion of the text and has a theory called deconstructive trends in this field and in it he points out thirteen factors of deviation of the translation from the original text. The spirit of this theory is strongly opposed to localization, and in it, any change in the translated text, including changes in punctuation and paragraphing, is considered a distortion and is referred to as a system of text distortion. (Ibid: 58)

In this theory, there are the components of Rationalization, Clarification, Expansion, Ennoblement, The effacement of the superimposition of languages, quantitative impoverishment, qualitative impoverishment, The destruction of rhythms, The destruction of underlying networks of signification, The destruction of expressions and idioms, The destruction of vernacular network or their exoticisation, and The destruction of linguistic patternings. In this article, an attempt is made to study the three components of clarification, quantitative impoverishment and qualitative impoverishment, in the translation of Nasser Makarem Shirazi and Hossein Ansarian in Surah AN-Naba'.

2. Research Questions

The present article tries to analyze the translation of Makarem and Ansarian from the perspective of Berman's source-oriented theory and provide an answer to the following questions:

To what extent are there the clarification and quantitative and qualitative impoverishment components of Berman's theory in Makarem and Translation of Ansarian?

What are the semantic changes resulting from the use of the clarification and impoverishment components of Berman's theory in these two translations?

3. Research Method

The research method in this speech is descriptive-analytical and the analysis of its texts is based on comparing the target text with the source text. Based on this, the target text was compared word by word and line by line with the source text, and its examples were extracted based on the components of

clarification and quantitative and qualitative impoverishment.

4. Research Background

In the field of Berman's theory and the analysis of texts based on it, researches have been carried out, some of which may be mentioned as follows:

The thesis "Re-translation: Examining Berman's theory about the duality of localization and alienation and the issue of the passage of time in translation" was defended by the student: Sa'eedah Rouhani Soldeh at the master's level of the Faculty of Literature and Humanities, Shahid Bahonar University of Kerman, in 2014. The author states that this thesis was made to prove the invalidity of Berman's theory about Persian translations of classical works. The theoretical framework used in this research is a combined and selective framework. In this way, by applying Berman's theory and taking help from the duality of localization and alienation of Venuti, she concludes that this theory is not practical for Persian translations. It is also inferred that Iranian translators prefer to bring the target text closer to the target language and not to the source language.

The thesis "Literality in Literary Translation by Antoine Berman, An Analytical Critical Study of the Distortional Tendencies in Translating the Novel of Fawdy Al-Hawas by Ahlam Mosteghanemi into French" which was defended by Orida Barmaki in 2013 at the University of Constantine, Algeria. In this research, the author has mentioned 10 cases of distortions in the French translation of this novel based on Berman's theory and mentioned some examples for each one.

An article "Criticism and analysis of Shahidi's translation of Nahj al-Balāghah

based on Antoine Berman's theory of deconstructive trends" written by Shahram Delshad and colleagues, published in the Quarterly Journal of Qur'an and Hadith Translation Studies, year 1994, number 4. In this article, the authors have investigated Shahidi's translation of Nahj al-Balāghah based on four factors of text distortion in Berman's theory, i.e. rationalization, clarification, Expansion and Ennoblement. They have shown that Shahidi's translation is a source-oriented translation and according to Berman's theory, the text is less distorted. They pointed out that the translator also paid attention to the literary part of the Imam's words and his translation was bound to the source.

An article "Investigating the effectiveness of Berman's clarification component in the evaluation of Qur'an translation: a case study of Reza'i Isfahani's translation" written by Shahryar Niazi and colleagues, published in Language and Translation Studies, 2018, No. 4. In this article, the authors have studied the efficiency of Berman's clarification model about the translation of the Qur'an by Reza'i Isfahani in surahs of Anfāl, Tawbah, Aḥzāb, Ḥujurāt and Taḥrīm. Finally they concluded that the said translation is a source translation and the author avoided clarification as much as he could and in some cases, the absence of Deuteronomy in the target language (Persian) and Arabic terms and derivations is an inevitable clarification.

An article "Deconstructive trends in Daryush Shahin's translation of the thirty-first letter of Nahj al-Balāghah based on Antoine Berman's theory" was written by Mohammad Rahimi Khoigani, published in the Quarterly Journal of Qur'an and Hadith Translation Studies, year 2017, number 10. In this article,

the author has examined the letter of Imam Ali (AS) to Imam Hassan (AS) and has shown the reason for the deconstructions in it. The author has concluded that in Shahin's translation, things such as rationalization, clarification, expansion, quantitative and qualitative impoverishment, destruction of rhythms, and the like, have significantly changed the meanings of the original text.

An article "Criticism and review of expansion and explanation in the translation of *Ṣaḥīfah Sajjādīyah* based on the theory of Antoine Berman (case study: Translation of Ansarian)" written by Mohammad Farhadi and colleagues, published in the Quarterly Journal of Translation Research in Arabic Language and Literature, year 1996, number 17. The authors of the article analyzed the deviations in the aforementioned translation based on the two components of expansion and explanation in Berman's theory. The results obtained from the research indicate that the expansions in five general categories are words of respect, agreement, synonyms of Arabic and Persian, synonyms of non-Arabic and Persian, and other expansions. And the explanations in three categories are inter-textual with the Qur'an, mention of omitted additions, and other explanations, and the result of this expansion has caused a disturbance in the brevity and music of the text.

An article "Evaluation of Saffarzadeh's translation techniques based on the distortion factors of Antoine Berman's text, a case study: Surah Nisā'" written by Fereshte Afzali and colleagues, published in the Qur'an Linguistic Research Quarterly, year 1999, number 1. In this article, the authors of the article have investigated this translation based on some components of Berman's deconstructive pattern. The result of this research shows that

in Saffarzadeh's translation, out of the six components of rationalization, clarification, expansions, ennoblement, quantitative and qualitative impoverishment in Berman's theory, the most frequency is in the rationalization, clarification, and expansions. And in the three components of quantitative and qualitative impoverishment and clarification, it has the least deviation from the original text. And the translator has tried to put a target translation of each word in the source translation, and in many places, he has translated the phrases word for word.

An article "A comment on the emergence of translation theories and an examination of the system of text distortion, according to Antoine Berman" written by Fatemeh Mahdipour was published in the book "Month of Literature", year 2009, number 41. In this article, the author refers to a history of translation and then has explained the deconstructive theory of Berman with concrete examples and has concluded that this theory has no practical effect on translation. And at the end of the article, it is stated that translation theories are necessary for classifying problems and providing solutions, but they are not sufficient, and basically theories that do not have a practical effect on translation do not seem very useful.

According to the studies done, there has not been a research that has compared and analyzed the translations of Makarem and Ansarian from the Holy Qur'an based on Antoine Berman's text distortion theory, and therefore, this research is considered completely new.

5. Berman and the theory of the distortion system of the text or the deconstructive pattern

Antoine Berman (1942-1991) is a French philosopher and linguist, and he has a theory in the field of translation called the text distortion system. This theory enumerates some factors that avoiding them will make the translator more faithful to the source text. He considers the smallest change in punctuation and paragraphing to be a distortion of the original text. Therefore, his theory is a perfectionist theory and is not very useful in translation. (Mahdipour, 2009: 58)

Berman considers a translation as bad and undesirable, which ignores the identity of the original text under the pretext of putting the concept and meaning of the source text. He considers the French translation to be ethnocentric because it ignores the source text. He believes that respecting the foreignness of the text and its strangeness is necessary and obligatory. (Rahimi, 2017: 53)

Berman has a comprehensive view to translation and is far from an extreme view to the source text, and he does not believe that the translation is completely bound to the original text. Because naturally, translation is a literary and technical practice in which the personality of the translator is reflected. What is noteworthy is that the translator accepts that the owner of the text is another person and he is obliged to observe the principles of loyalty about him. (Delshad et al., 2014: 100)

6. Components of Berman's deconstructive theory:

Antoine Berman's deconstructive theory for text translation offers the following components:

"Rationalization, clarification, expansions, ennoblement, the effacement of the

superimposition of languages, quantitative impoverishment, qualitative impoverishment, destruction of text rhythms, destruction of underlying networks of signification, destruction of linguistic patternings, destruction of vernacular network or their exoticisation, and destruction of expressions and idioms". Since in this research, we are applying clarification, qualitative and quantitative impoverishment components in the translation of Surah Naba', before entering into the analysis of the translation, a brief description of these components will be provided:

6.1. Clarification

Clarification is somehow related to the rationalization component with the difference that rationalization is at the level of syntactic structure, but clarification is at the level of semantic structure. Berman himself admits that the act of translation is intertwined with clarification. And in fact Berman's opposition to clarification is about words that have several meanings in the original text, but are reduced to one meaning in the target text when clarified. (Mahdipour, 2010: 59) In clarification, the translator reveals an idea that is not there at all or that the author does not want to be. (Rahimi, 2017: 54)

6. 2. Qualitative impoverishment

In qualitative impoverishment or qualitative weakening, the source words, phrases and terms are replaced with the target words and terms, which are not equivalent to them in terms of form and meaning (and the meanings of the source words, phrases and terms are more) and causes the loss of an important part of its meaning and form. (Berman, 2010: 82) and this distortion is unavoidable in many cases of translation. In this regard, Mahdipour gives an example of the word *sāqī*, which in

mystical literature means old man and God, but its equivalent in other literature, such as in France, only means a court butler. (Mahdipour, 2009: 61)

6. 3. Quantitative impoverishment

In this distortion, the number of words in the target text is reduced. In Berman's opinion, sometimes there are several words for the same meaning, and using one word in translation leads to a slight weakening like the word *face*, which also means appearance. Now, if the translator puts the word "Face" instead of other words in the original text, regardless of the author's intention, the text has been distorted or weakened. (Ibid: 62)

7. Applying the component of clarification in the translation of Surah Naba'

In the previous lines, it was mentioned that the act of translation is mixed with clarification, and clarification is the same as rationalization. And the only difference between the two is that rationalization is at the level of syntactic structure, but clarification is at the level of semantic structure, which can be of two types: The necessary and unavoidable type and the unnecessary type that the translator should stay away from. In this part of the speech, some cases of clarifying Surah Naba' in the two translations of Makarem and Ansarian are examined.

"They quarrel about the great news." (An-Naba'/2)

Translation of Makarem: From the great and important news (resurrection)!

Translation of Ansarian: Of that big news (the great resurrection).

There is a clarification component in both translations. In other words, the two words "Resurrection" and "Great resurrection" have caused more explanation for the target text,

and according to Berman, it is one of the components of the distortion of the source text.

"Concerning which they have disputes." (An-Naba'/3)

Translation of Makarem: The same news in which they constantly disagree!

Translation of Ansarian: They always disagree with each other about it (whether it will happen or not?)

The mentioned verse in Translation of Makarem is stated without any change in the original text, but in Translation of Ansarian, a clarification component is seen in the phrases "With each other" and "Whether it happens or not". It seems that Translation of Makarem, although it does not have any additional explanation than the source text, is an eloquent translation.

"And We have built above you seven strong (heavens)." (An-Naba'/12)

Translation of Makarem: And above you we built seven solid (heavens).

Translation of Ansarian: And above you we have established seven firm heavens.

Both translations have a clarification tendency. The word "Heaven" does not exist in the source text and it is included in the target text for further explanation. Considering that in the commentary of Kashshāf Zamakhsharī (Vol. 4: 686) the phrase "Seven firm heavens" has been mentioned under the verse, it seems that both translators were forced to mention the word "Heaven" and as can be seen with the addition of this word, the translation has become more accurate.

"And luxuriant gardens." (An-Naba'/16)

Translation of Makarem: And gardens full of trees!

Translation of Ansarian: And We will bring forth gardens of tangled and dense trees.

As you can see, Translation of Makarem is equivalent to the source text and has no changes to it, and has been able to convey the original meaning without ambiguity, but in Translation of Ansarian, the target text is explained with the verb "Bring forth" and therefore has been distorted and clarified.

"Requital corresponding" (An-Naba'/26)

Translation of Makarem: This is a suitable and appropriate punishment (for their actions).

Translation of Ansarian: It is a suitable reward (for their actions).

In Translation of Makarem, three additional words can be seen in the original text. The words are: "This", "Appropriate" and "Their actions". In Translation of Ansarian, the word "Actions" is more than the original text. Therefore, in both translations, the distortion of clarification is observed. It seems that the phrases "Punishment is appropriate" or "Reward is appropriate" prevent the translation from distorting the clarification.

"Taste! We shall not increase you except in punishment!" (An-Naba'/30)

Translation of Makarem: So taste that we will not add anything but torment to you!

Translation of the Ansarian: (We will say to them on the Day of Resurrection) so taste that We will never add anything but punishment to you.

In Translation of Ansarian, there is a phrase in parentheses to further explain the target text, and this explanation is not visible in Translation of Makarem, and it is a clear translation.

"Gardens and vineyards" (An-Naba'/32)

Translation of Makarem: lush gardens, and all kinds of grapes.

Translation of Ansarian: gardens (green) and all kinds of grapes.

In both translations, there is a tendency to clarify. The description of "Green" and "Types" in Translation of Makarem and the description of "Green" and "Types" in Translation of Ansarian are more than the words of the original text. It seems that the translation of "Gardens and vineyards" is better in terms of the equivalence of the source text with the target.

"And a full cup" (An-Naba'/34)

Translation of Makarem: And full and consecutive cups (of pure wine)

Translation of Ansarian: And overflowing cups (of pure wine)

There are cases of clarification in both translations. The word "Consecutive" in Translation of Makarem and the words "Of pure wine" in both translations are among the clarifications that have come to further explain the overflowing heavenly cups.

"Lord of the heavens and the earth, and (all) that is between them, the Beneficent; with Whom none can converse." (An-Naba'/37)

Translation of Makarem: The Lord of the heavens and the earth and what is between them, the Lord of the Merciful! And (on that day) no one has the right to speak (or intercede) without his permission.

Translation of Ansarian: The same Lord of the heavens and the earth and what is between them, the merciful one who does not allow anyone to argue with him.

Clarification can be seen in these two translations. The word "The same" which appears at the beginning of the two translations is one of its sentences, and the two phrases in parentheses, namely "On that day" and "Or intercede", is the explanation given in Translation of Makarem and is one of the clarifications for further explanation of the verse. And of course, it is not very necessary,

and this point is well seen in Translation of Ansarian, which lacks it. The equivalent of the word ar-Raḥmān in Translation of Ansarian is not a suitable translation for this description, perhaps using the adverb "Very" or the description "Raḥmān" itself is a better equivalent.

"The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious, and He will say what is right." (An-Naba'/38)

Translation of Makarem: The day when the "Spirit" and the "Angels" will stand in a row and none of them will speak, except by the permission of God the Most Merciful, and (when they speak) they will speak the truth.

Translation of Ansarian: The day when the soul and the angels stand in a row and do not speak except for the one whom (God) the Most Merciful allows and speaks the truth.

The translation of these two verses is also accompanied by clarification. In Translation of Makarem, the phrase "When they speak" and in Translation of Ansarian, the phrase "Speaks the truth" is added for clarification, and of course, the translation is accurate without them.

"Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (metre) dust!" (An-Naba'/40)

Translation of Makarem: And we warned you of imminent punishment! This punishment will be on the day when man sees what he has already sent with his own hands, and the disbeliever says: "I wish I were dust (and would not be caught in punishment)!"

Translation of Ansarian: We warned you of a near punishment, a day when Adam will

look at what he has sent (of good and evil) and the disbeliever will say: I wish I were dust (and I would not have been created as a burdened being) to see such a difficult day!")

Clarification can be seen in the translation of this verse. In Translation of Makarem, the two phrases "Will be on the day" and "And I would not be caught in punishment" are among the clarifications. And in Translation of Ansarian, the two phrases "Of good and evil" and "I would not have been created as a burdened being) to see such a difficult day" are among the cases of clarification. Of course, even without it, the translation is smooth.

8. Qualitative impoverishment in the translation of Surah Naba'

The semantic equality of the source text and the target text has always been the goal of the translators of the Holy Qur'an, but it has not been fully realized due to some reasons, one of which is the presentation of the clear meaning of the verses of the Qur'an. According to Rahimi, literary texts are multi-dimensional and multi-signal, and the translator sometimes has no choice but to choose one meaning from among multiple meanings. (Rahimi, 2017: 69) Now, some cases of qualitative impoverishment of Surah Naba' in two translations of Makarem and Ansarian are examined.

"Have We not made the earth as a cradle" (An-Naba'/6)

Translation of Makarem: Have we not made the earth a resting place (for you)?

Translation of Ansarian: Did we not make the earth a bed of peace?

The translation of the word "Mihādā" in these two translations is associated with semantic weakening. In fact, in the word "Mihādā", there are spiritual and symbolic meanings that are not in the two words "Place

of peace" and "Bed of peace". And of course, these two expressions are among the meanings of "Mihādā", but they are not the only ones. It seems that the equivalent of "Cradle" is better for the word "Mihādā" because it also means the place and bed of peace.

"And We made your sleep a rest." (An-Naba'/9)

Translation of Makarem: We have made your sleep a source of peace.

Translation of Ansarian: We made your sleep a source of rest and relaxation.

The translation of "Subātā" in this verse is associated with qualitative impoverishment. Because the word "Subātā" means "Cease of movement while the soul is in the body" (Azharī, 1421 AH, Vol. 12: 268) and this verse means: "Make your sleep a means of stopping your work." (Rāghib, 1994, Vol. 2: 174) Therefore, the word "Subātā" has the meanings of "Sleep", "Peace", "Comfort", "Relaxation" and "Work break", and the translation of Makarem and Ansarian has only referred to a semantic aspect of the word. Therefore, it seems that the translation "We made sleep a means of interrupting your work" is better.

"And made the night as a clothing." (An-Naba'/10)

Translation of Makarem: And made the night a cover (for you).

Translation of Ansarian: And cover you with the night.

The word "Clothing" in this verse has a symbolic meaning that the word "Covering" lacks. Therefore, the equivalent of the word "Clothing" namely "Covering" is associated with qualitative impoverishment. Because the meaning of the word, as Azharī says, is: "At night, you find rest and peace, and the night embraces you." (Azharī, 1421 AH, Vol. 12: 307) Therefore, the translation of "Covering"

for the word "Clothing" is only a part of the meaning of the word, and using the word "Clothing" instead of "Covering" can better convey the meaning of the verse.

"And We made a shining lamp." (An-Naba'/13)

Translation of Makarem: We created a bright and warming lamp.

Translation of Ansarian: We created a bright and warming lamp.

In this verse, the word "Sirājan wahhājā" has symbolic and meta-textual meanings, and the translation of "A bright light" is associated with qualitative weakening and cannot fully convey the meaning.

The phrase "Wahaj al-Shams" means: the sun shines brightly. Therefore, its exaggeration adjective, i.e. the word "Wahhāj", has a great emphasis on radiance and heat, and although it appears in two translations, the meaning of intensity and exaggeration has not been considered. It seems that adding an adverb like "Very" can provide a better translation of the word "Wahhāj".

"And sent down heavy rains from the clouds." (An-Naba'/14)

Translation of Makarem: We sent down abundant water from rain-producing clouds.

Translation of Ansarian: And We sent down water from dense and rain-producing clouds.

In this verse, the translation of the word "Thajjājā" is accompanied by a qualitative weakening because when the word "Thajjāj" is used to describe rain, it means "a very strong rain (which) starts as soon as the flood starts". (Bandar Rigi, 1987: 51) and it also means "Ṣabbāb" which means: "Very pouring". (Ibn Fāris, Vol. 1: 367) This word is found in Majma Al-Baḥrayn Ṭurayhī (Vol. 2: 282) meaning: "Mutadāfiqan" and "Sayyālā" means: "Flowing with increase and haste" and in

Atabaki's comprehensive dictionary (2001, vol. 2: 909) it means: "Heavy rain and flowing water". Therefore, "Thajjāj" means: "Very fast and very pouring and flowing raining" and in both of the aforementioned translations, one of the meanings of "Thajjāj" is mentioned and therefore the translation of the word is associated with qualitative and semantic weakening.

"And luxuriant gardens (An-Naba'/16)

Translation of Makarem: And gardens full of trees.

Translation of Ansarian: And We will bring forth gardens of tangled and dense trees.

The word "Alfāf" is a description of Paradise, in which gardens are connected by many trees. (Rāghib, 1994, vol. 4: 144) According to the meaning of the word "Alfāf", it can be said that Ansarian's translation is beyond the expression of the meaning and he translated it completely, but this did not happen in Makarem's translation. Therefore, the word "Alfāf" in Makarem's translation is associated with qualitative weakening. It seems that a translation with many and complicated trees is more desirable.

"Indeed, the Day of Decision is an appointed time." (An-Naba'/17)

Translation of Makarem: Yes, the day of separation is everyone's appointment.

Translation of Ansarian: Undoubtedly, the Day of Judgment is a promise.

The word "Faṣl" in this verse has symbolic and symbolic connotations, and this word is associated with qualitative and semantic weakening in the two translations studied. Because the meaning of "Faṣl" in Al-Ayn of Farāhīdī (V. 7:126) means: "Distance" and "Arbitration between right and wrong". And in Mufradāt of Rāghib (V. 3:63) it means: "The day when truth is clarified from falsehood and

it is decided by judging between people", while in both translations, a feature of the Day of Judgment is mentioned. It seems that the translation "The day of separation and judgment between right and wrong" is a better translation. Although Yawm al-Faṣl is a Qur'anic term and the term is untranslatable.

"Living therein for ages" (An-Naba'/23)

Translation of Makarem: They stay in it for a long time.

Translation of Ansarian: Stay in it for a long time.

The word "Aḥqāf" in these two translations is not accurately equated and its translation is accompanied by qualitative impoverishment. Because Aḥqāf means periods, its singular is the word Ḥuqub which means period, which is 80 years, and each year is 360 days, and each day is 1000 worldly years. (Ibn Manẓūr, 1414, v. 1: 326; Azharī, v. 4:47) Therefore, Aḥqāf means periods in which each period is equal to a very, very long period of time, and this very, very long period of time is not found in the translation. Perhaps the translation "Very, very long" is a better translation for the word Aḥqāf.

9. A component of quantitative impoverishment in the translation of Surah Naba'

It was mentioned in the previous lines that the translated text is longer than the original text for various reasons such as the explanation and interpretation of the translator. But sometimes the translated and target text becomes shorter than the original text due to the most important reasons being brevity. According to Berman's deconstructive theory, the text is distorted and it is called quantitative impoverishment or quantitative weakening. Now, few cases of quantitative impoverishment of Surah Naba' in

two translations of Makarem and Ansarian are examined.

"Made the night as a clothing" (An-Naba'/10)

Translation of Makarem: And made the night a cover (for you).

Translation of Ansarian: And made the night as a covering.

This verse has been slightly distorted in both translations because the word "We put" has not been translated. It seems that it is better to include the phrase "We put" in the translation.

"And We made the day for a livelihood." (An-Naba'/11)

Translation of Makarem: And the day is a means for life and livelihood.

Translation of Ansarian: And We appointed the day as a means of sustenance.

Translation of Makarem has a deconstructive trend and in fact has suffered a quantitative impoverishment. The word "Put" has not been translated and it seems that bringing it will make the translation more fluent. This change is not visible in translation of Ansarian.

"Indeed, they did not hope for a Reckoning." (An-Naba'/27)

Translation of Makarem: Because they had no hope for a reckoning.

Translation of Ansarian: They were the ones who had no hope for (the day).

Both translations have suffered a quantitative impoverishment because the equivalent of the emphatic word "Inna" is not found in the translation. Of course, in Makarem's translation, the phrase "Because" conveys some of the meaning of "Inna", but it is not complete. Therefore, the translation of this verse in both texts is slightly weakened or impoverished. It seems that bringing the

equivalent of an emphatic word "Inna" at the beginning of the surah (i.e. the word "Indeed" or "Rightly") avoids the distortion of quantitative impoverishment.

"That Day will be the sure Reality: Therefore, whoso will, let him take a (straight) return to his Lord!" (An-Naba'/39)

Translation of Makarem: That day is the truth; whoever wants to choose a path to his Lord!

Translation of Ansarian: That (day) is the day of truth, so whoever wants to choose the way back to his Lord.

In Translation of Makarem, the letter "Fā' 'Aṭf" has not been translated and the verse has a quantitative impoverishment. In Translation of Ansarian, its equivalent is the word "So" in the translation.

"Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (metre) dust!" (An-Naba'/40)

Translation of Makarem: And we warned you of imminent punishment! This punishment will be on the day when a person sees what has already been sent with his own hands, and the disbeliever says: "I wish I were dust (and would not be caught in punishment)!"

Translation of Ansarian: We warned you of a near punishment, a day when Adam will look at what he has sent (of good and evil) and the disbeliever will say: I wish I were dust (and I would not have been created as a burdened being) to see such a difficult day.)

Both translations, based on Berman's theory, have a deconstructive trend, of a quantitative impoverishment type, because the stressed letter "Inna" at the beginning of the verse is not translated.

10. Conclusion

By examining the clarification and impoverishment components of Berman's theory in Makarem's and Ansarian's translations of Surah Naba', the following results are obtained:

Among the three examined components "clarification, qualitative impoverishment and quantitative impoverishment", the highest number of translation distortions is for the clarification component, which shows the desire to explain and clarify from the eyes of two translators. This desire is partly natural because translation is mixed with explanation. However, some of the explanations given in the translation do not seem necessary and the interpretation is included in the translation. And according to Berman's theory, two translations have been distorted by clarification.

Some unique illustrations and allegories of the verses of Surah Naba' in the source text have not been equated well and perfectly in the target text, and according to Berman's theory, the translation has suffered qualitative impoverishment in some places. Of course, this is also natural to some extent, because allegory and metaphor cannot be translated, and in translating it, you have to limit yourself to the fewest words.

Quantitative impoverishment has had the least effect in the two mentioned translations, which shows the unwillingness to abbreviate and change the source text in the two translators. Since the source text is a sacred text, both translators are extremely careful in using equivalent words. The source text has been translated, and that is why the tendency towards a clarification component can be seen in both texts.

Basically, Berman's text distortion theory is not a practical and suitable theory for measuring the translation of the Qur'an because it does not completely match the Qur'anic translations. And only some of its components (such as rationalization, clarification, expansions, and impoverishment), in a limited way, are aligned and consistent with the source-oriented translation indicators. Many cases that are considered distortions in this theory (such as clarification) are inherent in translation and cannot be avoided. In other words, Berman's theory is a perfectionist theory that cannot be fully adapted and implemented.

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

تعارض ضوابط جرم‌انگاری قانون مبارزه با مواد مخدر با آموزه‌های قرآنی

ریحانه زارع ده‌آبادی^{۱*}، حمید روستائی صدرآبادی^۲

چکیده

قانون‌گذار در قانون مبارزه با مواد مخدر مصوب ۱۳۹۶، با تعیین نمودن مجازات‌های سنگینی چون اعدام، کیفر را به‌عنوان سیاست جنایی حاکم بر جرایم مواد مخدر قرار داده است. نص قانون مبارزه با مواد مخدر، «افساد فی الارض» و «کمیت‌گرایی» را به‌عنوان ضوابط جرم‌انگاری مفروض دانسته است. در همین راستا، سوالی که مطرح می‌شود این است که: براساس چه مبنایی ضابطه «افساد فی الارض» و «کمیت‌گرایی» در قانون مبارزه با مواد مخدر مقرر شده است؟ با تدبر در آیات و روایات می‌توان دریافت که حتی اگر جرایم مواد مخدر، مصداق افساد فی الارض دانسته شود، برای احراز نمودن جرم افساد، معیارهای کیفی چون گستردگی عمل ارتكابی، ورود خسارت عمده به افراد و جامعه و استمرار در انجام آن، از ارکان اساسی معرفی می‌شود. در حالی که قانون‌گذار با مبنا قرار دادن کمیت مواد مخدر مکشوفه، درصدد تفسیر و رفع ابهام از معیارهای کیفی مذکور می‌باشد. در این نگارش با استفاده از روش توصیفی-تحلیلی و با تکیه بر منابع معتبر اسلامی، این نتیجه حاصل شده است که برای احراز جرم افساد، ملاک‌های کیفی و میزان تأثیری که آن فساد بر روی افراد و جامعه می‌گذارد، مورد توجه می‌باشد و رویکرد کمیت‌گرایی مبنای شرعی و قرآنی ندارد و با فلسفه جرم‌انگاری مستقل افساد فی الارض که همان از بین بردن ریشه فساد و تباهی در جامعه و حفظ نظام اجتماعی است، منافات دارد.

واژه‌های کلیدی

افساد فی الارض، کمیت‌گرایی، قانون مبارزه با مواد مخدر، آموزه‌های قرآنی.

۱ دکتری فقه و حقوق جزا، دانشکده الهیات، دانشگاه میبد، میبد، ایران.
۲ استادیار گروه فقه و مبانی حقوق اسلامی، دانشکده الهیات، دانشگاه میبد، میبد، ایران.

نویسنده مسئول:

حمید روستائی صدرآبادی

riyaneh@mebod.ac.ir

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Quran and Religious Enlightenment

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ORIGINAL ARTICLE

Conflict between the Criminalization Rules of the Anti-Narcotics Law and Qur'anic Teachings

Reihaneh Zare Dehabadi^{1*}, Hamid Roostaei Sadrabadi²

1 Assistant Professor, Department of Islamic Jurisprudence and Legal Fundamentals, Faculty of Theology, Meybod University, Meybod, Iran.

2 PhD in Jurisprudence and Criminal Law, Faculty of Theology, Meybod University, Meybod, Iran.

Correspondence

Hamid Roostaei Sadrabadi
Email: rostaiei@meybod.ac.ir

ABSTRACT

In the Anti-Narcotics Law approved in 2016, the legislator has made punishment as the governing criminal policy for drug crimes by determining heavy punishments such as death. The text of the anti-narcotics law has considered "Corruption on earth" and "Quantitativeism" as the criteria for criminalization. In this regard, the question that arises is: On what basis are the rules of "Corruption on earth" and "Quantitativeism" prescribed in the anti-narcotics law? By considering the verses and traditions, we can understand that even if drug crimes are considered as an example of corruption on earth, in order to establish the crime of corruption, qualitative criteria such as the extent of the committed act, major damage to individuals and society, and the continuation of it, are introduced as its essential elements while the lawmaker is trying to interpret and clear the ambiguity of the mentioned qualitative criteria by placing the quantity of discovered drugs as the basis. In this writing, by using the descriptive-analytical method and relying on reliable Islamic sources, it has been concluded that in order to determine the crime of corruption, qualitative criteria and the extent of the impact that corruption has on individuals and society are considered, and the approach of Quantitativeism has no Shar'i and Qur'anic basis and it contradicts the philosophy of independent criminalization of corruption on earth, which is to eliminate the root of corruption and destruction in society and maintain the social order.

KEYWORDS

Corruption on Earth, Quantitativeism, Anti-Narcotics Law, Qur'anic Teachings.

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Introduction

The jurisprudential rule of "Maintaining the Islamic System" is one of the rules governing public order in society. In the Anti-Narcotics Law, the lawmaker prescribes the death penalty for some of the perpetrators of drug crimes, regarding "Corruption on earth" in order to maintain the social system. In other words, some of the perpetrators of drug crimes have been recognized as corruptor on earth in jurisprudence texts and the death penalty has been prescribed for them. Execution is the most severe punishment against criminals under the chapter of Ḥudūd. Since there are difficult results based on Ḥudūd, while counting the number of Ḥudūd crimes, the conditions of their proof have also been taken into consideration by the holy legislator. Despite the difference of opinion regarding the independent criminalization of "Corruption on earth", the legislator in Article 286 of the Penal Law approved in 2012, in order to prevent disruption in society and maintain the social order, considers the independent criminalization of "Corruption on earth" and has explained the material and spiritual element of the crime of "Corruption on earth" in the aforementioned legal article. In order to criminalize corruption on earth, the legislator in Article 286 of the Penal Code pays attention to the scope of the committed act and its effect on the individual and the society. In fact, by setting the criteria of the extent of the committed act and the wide scope of that act in order to consider the person corruptor, the legislator shows that in the criminalization of corruption on earth, the effect of that act on the social system is considered.

Now, the basic question is that by referring to Qur'anic verses and traditions related to the subject: Firstly, what criteria should be met in order to be recognized as a corruptor? Secondly, is the sentence to death based on the amount of drugs found in the anti-narcotics law compatible with Qur'anic teachings?

In this research, an attempt is made to examine the Qur'anic documentation of the criminalization of corruption on earth and the conditions for obtaining it, and then, the correctness or incorrectness of the title of corruption on the perpetrators of drug crimes is discussed. At the end, in a comparative way, the quantitative criterion of the legislator in drug crimes is examined with Qur'anic teachings.

1- Research background

In relation to the anti-narcotics and anti-corruption law, which is one of the topics related to the issue, a separate research has been conducted, the most important of which are mentioned below:

1. Bagheri, Ebrahim, "Topicology of Moharebeh and Corruption on the Earth in Islamic Jurisprudence and Law", Pasokh Magazine, fall and winter 2018.

In this article, the author has only examined the views and the relationship between the two crimes of war and corruption; while the current research, in addition to the concept of corruption on earth, has examined the criteria for identifying the corruptor and, in addition, has criticized the criminalization criteria of the Anti-Narcotics Law with a comparative approach and based on Qur'anic verses.

2. Akbari, Abbas Ali, "Examination and criticism of the criminal policy governing drug crimes in Iran with an emphasis on the 2018 amendment", Criminal Law Research Journal, Fall and Winter 2013.

This researcher has also made the criticism of the criminal policy based on repression and punishment as the focus of his discussion, and he notes that such an approach has not been favored by criminal policies. However, the current research, citing the Qur'anic verses, has raised the challenges in the criminalization rules of the Anti-Narcotics Law.

2- Execution in the anti-narcotics law

Despite the amendments made in the anti-narcotics law in 2016, the death penalty is still visible in this law. In the aforementioned law, due to the fact that the perpetrator is corruptor on earth, in some cases, the lawmaker has considered the death penalty for the perpetrator. The articles of the anti-narcotics law that are related to the discussion are:

Article 8- If anyone tries to import any narcotics into the country including heroin, morphine, cocaine and other chemical derivatives of morphine and cocaine or lysergic acid diethylamide (LSD), methylenedioxymethamphetamine (MDMA or Oxtacey), gamma Hydroxybutyric acid (GHB), flunitrazepam, amphetamine, methamphetamine (glass) or other narcotic drugs or non-pharmaceutical industrial psychotropic substances, whose list is approved by the Islamic Council, or if he attempts to manufacture, produce, distribute, send, buy or sell, or expose for sale, or keep, hide, or transport such drugs according to the proportion and according to the amount of the material, he will be punished as follows.

1) Up to five centigrams, from five hundred thousand Rials to one million Rials fine and twenty to fifty lashes.

6) More than thirty grams, execution and confiscation of property resulting from the same crime.

Article 45 - The perpetrators of the crimes that are punishable by death or life imprisonment in this law, if one of the following conditions are met, they are corruptors of earth and sentenced to the death penalty and confiscation of property caused by narcotics or psychotropic substances. Otherwise according to the case "Subject to execution", they are condemned to imprisonment of the first degree up to thirty years and a monetary penalty of the first degree to twice the minimum amount and "Those subject to life

imprisonment" are condemned to imprisonment and a monetary penalty of the second degree and in both cases they are punished by the confiscation of property resulting from drug and psychoactive crimes:

A- Cases where the perpetrator of the crime or at least one of the partners has used a weapon during the commission of the crime or carried a firearm or a hunting weapon with the intention of confronting the officers.

Weapons in this clause are cold weapons and ammunition subject to the Law on Punishment of Arms and Ammunition Trafficking and Possessors of Illegal Weapons and Ammunition approved on 6/7/2010.

B- If the perpetrator has the role of leader (subject of Article 130 of the Islamic Penal Code approved 2/1/2012) or has a financial supporter or an investor, or has used children and adolescents under eighteen years or lunatics to commit a crime.

C- Cases where the perpetrator has a record of a definite sentence of death or life imprisonment or imprisonment for more than fifteen years due to committing the crimes under this law.

T- All the crimes under Article (4) of this law provided that it is more than fifty kilograms and the drugs under Article (8) of this law provided that it is more than two kilograms and regarding other crimes under Article (8) if it is more than three kilograms. The implementation of this clause towards the perpetrators, defendants and criminals before this article becomes effective depends on having one of the conditions of clauses (a), (b) or (c).

By examining the text of the anti-narcotics law, we find that the lawmaker orders the death penalty for corruption. Since conditions are necessary to establish corruption on earth, the legislator has set the quantity of narcotic drugs as a criterion for the realization of corruption on earth in paragraph D of Article 45, and based on

the amount of narcotics discovered, the perpetrator is sentenced to death penalty.

3- What is *Ifsād fi al-Ard*?

"*Ifsād*" comes from the rhythm *If'āl* and the transitive infinitive of "*Afsada*" and from the root "*Fisād*". "*Fisād*" is an infinitive from the root "*Fasada*". From the lexical point of view, "*Fisād*" means sedition and chaos, ruin, destruction, wickedness (*Farāhīdī*, 1414, 7: 231), aggressive taking of wealth.¹ (*Firouzabadi*, 1420, 277)

Rāghib Isfihānī writes about "*Fisād*" as follows: "*Fisād* is an exit from moderation it does not matter whether this exit from moderation is a little or a lot, and "*Ṣalāḥ*" is the opposite of *Fisād*, and the word "*Fisād*" is used in the soul and spirit and unbalanced bodies and things." (*Rāghib Isfihānī*, 1943, 37)

By considering the verses of the Holy Qur'an, we can see that the definition provided by *Rāghib Isfihānī* is a comprehensive definition and includes all examples of "*Fisād*". Because in spite of the fact that *Fisād* in the verse (Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.) (*Rūm*: 41) means "Famine" and in the verse "As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil)." (*Qaṣaṣ*: 83) means "Taking another's property by aggression" and in the verse "If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him)." (*Anbīyā'*: 22) it means "Invalidity and decay", but the root of all of them is a departure or exit from moderation.

"*Ifsād*" is higher than "*Fisād*" in terms of severity and ranking, and the meaning of "*Ifsād*"

is any type of action that disrupts the blessings of a society, such as public peace, and makes the society deviate from its normal path. In fact, the prevalence of "*Ifsād*" is more compared to "*Fisād*" and in a sense; it is the thing that disrupts the process of the society towards interests. But "*Fisād*" is at a lower level and does not cause much disruption in the process of society, but rather has a personal aspect and a person only destroys himself with his thoughts and behaviors. Therefore, it is something that happens inside a person (*Habibzadeh*, 2017: 174). The act of using drugs by a person is corruption, and if he promotes using drugs among others and destroys a society by smuggling drugs and distributing them widely among people, his action becomes corrupt and also criminal. Most of the punishments and heavy *Ḥudūd* are for the times when the corrupt behavior is corrupting.

4- Perpetrators of drug crimes, examples of corruption on earth

In the Islamic Penal Code approved in 2012, the crime of corruption on earth is criminalized independently. Since the perpetrator of drug crimes is not proven to be corruptor, the death penalty will not be determined for him. Now the question that is raised is, on what basis are the perpetrators of drug crimes considered corruptor?

By examining the verses related to examples of corruption, it can be found that verse 205 of Surah Al-Baqarah can be a document for determining examples of corruption and, in the discussed issue, a document for the legislator. According to the holy verse, "And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief." The destroyers of the generation are examples of corruptor on earth (*Qarā'atī*, 1383, 1: 320).

The commentators have expressed different opinions regarding the meaning of the phrase

1. A'rāf: 56, Baqarah: 85 and 11, and Shu'arā: 152 and 220

"And to destroy the crops and the cattle." According to Allameh Tabataba'i's opinion, because the continuity of society's life depends on nutrition and production, the enemy seeks to destroy the infrastructure of these two vital pillars (Tabataba'i, 1994, 2: 92). Some commentators have interpreted "Ḥarḥ" as agriculture and "Nasl" as animal husbandry (Ālūsī, 1415, 1: 491; Tabari, 1419, 2: 185; Ibn Qutaybah, nd: 74). Accordingly, destroying the infrastructure of agriculture and animal husbandry of other communities shows the corruption of the Jews. Based on a narration from Imam Ṣādiq (AS), it is considered that cultural corruption is intended in the verse (Faiz Kashani, 1415, 1: 240; Ālūsī, 1415, 1: 491).

According to the above-mentioned content, it is clear that the commentators have expressed various interpretations for the words "Ḥarḥ" and "Nasl". In general, it can be said that drug crimes have a subject departure from the verse. Therefore, the examples of corruption on earth should be identified, and if there is any doubt whether a person is an example of corruptor on earth or not; the principle is that he is not corruptor. In drug crimes, it is not possible to determine the death penalty for everyone; because some of the perpetrators operate in an organized manner and cause the destruction of many people, and some of the perpetrators buy and consume drugs because they are addicted to drugs without infecting other people. It may be argued that since the commission of drug crimes destroys the economy and the human race, therefore, drug crimes have no departure from the Verse. In response, it can be stated that not all the perpetrators of drug crimes can be considered corruptor, but in order to be considered corruptor, some conditions must be met, which we will discuss below.

5- Criteria for verifying corruption on earth

In order to state the criteria for determining corruption on earth, following the verses of the Holy Qur'an and hadiths, we are guided to the following points:

5-1- Qur'anic proofs

Among the basic conditions for the realization of corruption on earth, which can be observed by meditating on the verses of the Holy Qur'an, are:

5-1-1- Trying to spread corruption

Allah says in verse 32 of Surah Mā'idah: "For that cause, We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! Many of them became prodigals in the earth." He considers murder to be legitimate in two cases: 1. to carry out retribution 2. Corruption (Fazel Lankarani, 1422: 639; Mu'min, 1415: 400) According to the opinion of some jurists, only the title of corruption on earth is sufficient to justify the verdict of murder and they have documented this verse for murder of the corruptor on earth. And they argue that if there were other restrictions intended by the holy legislator, he would have stated them. Therefore, except for the condition of trying to corrupt, which is mentioned in the next verse, there is no need to meet other conditions and restrictions for killing a corruptor person.

This argument can be criticized because, according to the opinion of famous jurists, it is permissible to assign and restrict the Qur'an through single news, which is surrounded by definite evidence, because this has been the way of Muslims since the beginning of Islam. As an example in the discussion of self-retribution, we have received several narrations from the infallible imams (AS) that are bound by the

Qur'anic application for example, in a hadith, Imam Ṣādiq (AS) says: "A father is not retaliated for the murder of his son" (Ḥurr Āmulī, 1409, 29: 77-78). As a result, in the topic of retribution, generalities are mentioned in the verse, but in order to obtain details, conditions and restrictions we should refer to hadiths. Therefore, it is not possible to apply the concept of corruption in the Qur'an without paying attention to other verses and traditions.

To clarify the concept and conditions of corruption on earth, it is necessary to examine the phrase used in the verses. There are two possibilities regarding the meaning of "On earth" in verses 32 and 33 of Surah Mā'idah: "The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom."

1- The earth is the place where corruption and sin are committed, and any sin committed on earth is called corruption on earth, even if it is a small sin and it is done away from the eyes of others and it only affects the same place where it was committed. 2. "On earth" means the extent of the action and the creation of corruption in a region of the earth (Tabataba'i, 1994, 2: 96-97).

God with the phrase "Do not act corruptly" in the holy verse: "And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth." (Baqarah: 60)

He has forbidden the Israelite from creating corruption on earth. Regarding the meaning of the phrase "Do not act corruptly" we can understand that the phrase "Do not act corruptly" has

different meanings such as "Do not seek", "Don't overwhelm", "The most corrupt", "Do not hit the ground" (Ṭabası, 1992, 5: 285) that this prohibition of corruption in the verse means that the corruptor on earth is trying to spread corruption on earth from one point to another in a rebellious and aggressive manner.

In Article 286 of the Penal Code, the lawmaker has stated the criterion of "Extent of corruption" for recognizing a person as corruptor, which is rooted in the holy verse and other verses that consider the extent of corruption to be the cause of corruption on earth. However, in the anti-narcotics law, the legislator did not pay attention to the quality of the criterion of "Extensive action" and considered the quantity of narcotics as a criterion for the realization of corruption on earth. In fact, it can be said that the legislator in Article 45 of the Anti-Narcotics Law considers more than two kilograms for some drugs and more than three kilograms for some other drugs as a sign of widespread corruption. In other words, the legislator interprets the criterion of "Extent of corruption" stated in Article 286 of the Penal Code in the anti-narcotics law with the quantity of narcotics. Of course, such an interpretation is flawed, because the "Extensiveness" of the action is a qualitative criterion and it is not possible to determine the extensiveness with the quantity of exposed materials. From a rational point of view, it cannot be said that two kilograms of narcotics does not indicate the extent of the act, but two kilos and 10 grams of narcotics indicates the extent of the act. Maybe even two kilograms of drugs can infect thousands of people in the society, and its spread causes people to become addicted and it results to various crimes.

5-1-2- Continuity on corruption

Verse 33 of Surah Mā'idah: "The only reward of those, who make war upon Allah and His messenger and strive after corruption in the land,

will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom."

It is among the reasons of those who believe that "Corruption on earth" has been criminalized independently. They believe that the Ḥudūd mentioned in the verse are punishments for warring and corruptors, and they consider the attempt to corrupt the earth as the main reason for the punishments mentioned in the verse, even if it is without the title of warring (Mu'min, 2012, 55-56)

Regarding citing the above-mentioned verse for the independent criminalization of corruption on earth, there is a difference of opinion, and most of them are of the opinion that the verse is intended to express the corruption of war, not absolute corruption (Golpayegani, 1412, 3: 316), even if we accept that the verse refers to the crime of "Corruption on earth" independently. The main issue is what is the condition for the realization of "Corruption on earth" according to the holy verse? "They try" is a present tense and the present verb indicates the insistence and continuation of the action. Therefore, if someone commits corruption once, he will not be included in the holy verse, but such work should be his job, and this concept is taken from the word "They try", because it is in the present form, so it implies continuity (Bagheri, 2018: 26).

In the holy verse: "The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is

for corruption in the land, and Allah loveth not corrupters." (Mā'idah: 64)

Almighty God has described the corruption of Israelite with the phrase "and they do corruption on earth." According to the opinion of most commentators, the phrase "They try" refers to the hard and continuous effort of the Israelites (Faiz Kashani, 1415, 2: 50; Ālūsī, 1415, 3: 394; Ṭabṛasī, 1992, 3: 341).

According to the explanations given, it is clear that those whose job is distributing, buying and selling narcotics and as a result of such activity, they ruin the lives of other people, they are considered corruptors on earth. In order to consider a person corruptor, the holy verse pays attention to the quality of the act committed and the continuation of the spread of corruption in the society, and does not refer to the quantity, while the legislator in the Anti-Narcotics Law considers the quantity of discovered drugs as the criterion for being corruptor on earth. Therefore, those who continuously distribute narcotics among the people of the society and by distributing narcotics facilitate the access of the users to narcotics and create the grounds for the person's tendency to use narcotics and eventually become addicted, are a clear example of the corruptor on earth because they gradually cause the destruction of society's members and the loss of the society's youth. However, by setting the quantity of drugs as a criterion, the legislator causes such people to carry less than the quorum set in the anti-narcotics law due to their knowledge of the laws, so that in case of arrest, a light punishment will be determined for them. And the corruption punishment is not determined for them, and after their release, they resume their jobs, while the real corruptors are the same people who cause the destruction of the society.

5-1-3-Major damage to the physical integrity of people

In Article 286 of the Islamic Penal Code, major damage to the physical integrity of people and the spread of toxic and microbial substances are mentioned as the conditions for corruption on earth. One of the verses related to this condition is verse 205 of Surah Baqarah. God says in the holy verse: "And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief."

Imam Kāzīm (AS) says: The meaning of generation is children, and the meaning of plowing is agriculture and cultivation (Majlisī, 1403, 9: 189).

In the holy verse, Almighty God describes corruption, which has been one of the ugly habits of the hypocrites. In fact, the hypocrites commit two types of corruption: one is the internal corruption that they caused due to their hypocrisy, and the other is the external corruption that was done by killing generations and destroying crops, and if the destruction of the generation takes place, the future generation will find deviation. In other words, hypocrites are affected by corruption both internally and externally. According to the appearance of the phrase, it is understood that the verse "They destroy generation and agriculture and Allah does not love corruption" refers to the previous sentence (corruption on earth) and it means that by destroying the generation and agriculture, corruption takes place (Tabataba'i, 1994, 2: 143). If the enemies first used war, now they use psychological pressure to infiltrate families and destroy the basic and important foundations of society from within. The prevalence of drug use is considered one of the most destructive social harms that threatens the society and firstly shakes the foundations of families and then affects a system, and as a result, such a problem is considered a serious obstacle to

the development of the country and destroys the prosperity of various fields. According to this verse, those who, by means of spreading drugs, propaganda and cultural invasion, provide the basis for the destruction of mankind and destroy the family system, are the corruptors on the earth (Qarā'atī, 2004, 1: 320).

According to the above-mentioned content, it can be said that the legislator in the anti-narcotics law declares a person who has more than two kilograms of narcotics as a corruptor on earth because it causes the destruction of the generation and society. The question that is raised is: On what basis does the legislator consider more than two kilograms of drugs to cause the destruction of a generation? Does that mean that one kilo and nine hundred grams of drugs will not destroy a generation, but two kilos and five grams of drugs will destroy a generation? According to the discussions that took place in the comprehensive system of opinions of the Guardian Council, jurists believe that we cannot determine the quorum and the determination of the quorum should be done by experts. According to experts, two kilograms of glass can potentially contaminate around five or six thousand people in society. Therefore, the lawmaker has considered more than two kilograms as the standard for considering a person as corruptor on earth. The problem is that a person may have two kilos and five grams of drugs and have prepared it for his own personal use and his addicted family without polluting the society. At the same time, it is possible for a person to buy one kilo and nine hundred grams of narcotic drugs and distribute them all among the members of the society and infect about five to six thousand people and repeat this work regularly and such an activity is his source of income, so it is not possible to determine this amount of drug as a criterion. It is important to pay attention to the quality of the perpetrator's action, to what extent the committed

action has caused the destruction of the society. The holy verse has not mentioned a number, for example, if a person causes the destruction of a thousand people, he is an example of a corruptor on earth. To determine whether an action causes the destruction of the generation or not, it is completely flawed to consider the numerical quorum, because whatever quorum is used as a criterion, this problem is still present and it is not logical that five grams of difference in the discovered drug determines the destruction of the generation and to be known as a corruptor on earth and to be executed. Therefore, it is necessary to pay attention to the quality of corrupting the society.

One of the consequences of the legislator's turning to a quantitative criterion in drug crimes is that many people who are considered corruptor on earth are not punished for their corruption. A person who distributes 1 kilo and 900 grams of drugs among the people of the society, if we take into account the qualitative criteria, the extent of the act committed by such a person is clear, because he causes contamination of several thousand people. But if we take into account the quantitative criterion, such a person is not considered an example of a corruptor on earth, and only imprisonment is imposed on him. And after a period of imprisonment, the punishments of conditional release or partial release are applied to him, and when he is out of prison, he may still commit drug sales, which will have his parole revoked if he is arrested. Despite the fact that such a person causes the pollution of thousands of people, but because the quorum mentioned in the anti-narcotics law has not been discovered from him, he is not considered corruptor on earth.

5-1-4- Repeating the committed act and not giving up sedition

In some verses of the Qur'an, the word "Sedition" is used. One of the verses that refer to "Sedition"

is verse 193 of Surah Al-Baqarah, in which God says: "And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers."

"Sedition" in the term is complex events that do not have a clear nature and have a deceptive and esoteric appearance full of corruption, which leads human societies to disorder, ruin and corruption in property and diseases (Makarem Shirazi, 2001: 238). The meaning of sedition in the verse is beyond war and armed battle, because firstly; the word "Sedition" in the verse is in the form of Nakarah, which means general in the context of negation. Secondly; in the verses of the Qur'an, sedition is more severe than murder. Therefore, it can be said that it includes both bloody battle and suspicion and conspiracy. In other words, sedition is sometimes formed through the deprivation of freedom, imposing pressure on Muslims and creating a suffocating atmosphere, and sometimes an atmosphere of illusion and widespread corruption is created. As a result, it can be said that because committing drug crimes create a polluted environment and spread corruption, is considered a form of sedition. Now, if the sedition of the sedition seekers leads to the deprivation of people's security and peace, God has ordered to deal decisively with them. Allameh Ja'fari writes in this regard: "Sometimes sedition reaches a stage of corruption that overshadows any degeneration and misfortunes. At this stage, not only human principles and laws are shaken and values are disintegrated and goals and means are destroyed, but human life is immersed in a danger that has no limit. This type of sedition must be resolved by any means, even if it was by killing" (Ja'fari, 1989, 3: 96).

According to this verse, if advice could not stop the seditious actions of the seditionists, he should stand against their seditious actions so that

they do not harm public security and comfort. Therefore, it can be said that in order to deal with drug offenders, who are in some way seditionists, the steps must be followed. In fact, it can be concluded that according to the mentioned verse, repeating and getting used to sedition causes the perpetrator to be executed. In other words, the perpetrator of sedition, which is one of the examples of drug offenders, is not executed in the first place, but in case of persistence and repetition of the committed act, the fire of sedition should be extinguished by imposing a heavy punishment such as death. If sedition reaches a level that affects normal life and human life, it is necessary to deal with it decisively. At this stage of sedition, the Holy Qur'an has issued an order to fight seditionists and says: "And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers." (Baqarah: 191).

The mentioned verses regarding sedition, in order to kill the sedition seekers, pay attention to the quality of action, and in none of the mentioned verses, the quantity is mentioned, but they only emphasize the fact that if the sedition seekers' actions lead to the deprivation of security and comfort and to endanger human life, it is necessary to fight with sedition seekers. Therefore, we understand that in order to execute drug offenders, who are actually seditionists, the quality of their actions should be taken into consideration, not the quantity. Therefore, if the actions of the perpetrators of drug crimes cause destruction and chaos in human society, the society should be cleansed of such people, perhaps even one kilogram of drugs can cause the destruction of human society. Limiting ourselves to the quantity and using it as a criterion make us

distance ourselves from the philosophy of imposing the death penalty on corruptors on earth, which is to cleanse the society from the roots of corruption and corruptor.

5-2- Traditions

According to a number of jurists, by examining the hadiths, the rules for ascertaining corruption on earth are obtained. In this article, after stating a sample of hadiths, an attempt will be made to present the rules for determining corruption on earth.

5-2-1- Punishment for arsonists

In an authentic narration from Sakūnī narrated from Imam Ṣādiq (AS): Imam Ali (AS) said about a man who set fire to someone's house and the house and things inside the house were burned as a result, he said that the arsonist should pay for the damage to the house and what was inside it and then be killed (Ṣadūq, 1404, 4: 162; Ṭūsī, 1986, 10: 231).

According to the opinion of some jurists, being a "Corruptor on earth" is the reason for the murder of an arsonist (Najafī, 1404, 43: 125). Since in the mentioned narration, humans were not burned, then carrying the narration about revenge is contrary to appearance. When a person sets other people's houses on fire, he must compensate for the damage. But in the narration, in addition to compensating for the damage, he was sentenced to be killed. From the phrase "In a people's house" in the narrative, it can be understood that the operations committed were extensive and beyond enmity and arson, which is a clear example of corruption on earth. In other words, the extent of the committed act makes the title of "Corruptor on earth" true for a person.

5-2-2- Levels of corruption

ʿUbaydullāh ibn Ishāq has narrated from Imam Reza (AS) that: I asked Imam about the obligatory nature of each of the punishments mentioned in the verse: "The punishment of those

who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (Mā'idah: 33)

Imam replied: If someone fights with God and the Prophet and tries to spread corruption on earth and kills people, he will be killed, and if he kills someone and steals money, he will be killed and he will be crucified. And if he steals money but does not commit murder, his opponent's hands and feet will be cut off, and if he tries to spread corruption and prostitution but does not commit murder or theft, he will not be killed but exiled (Kulaynī, 1984, 7: 246-247).

According to the mentioned narrative, it can be seen that corruption has levels and according to the severity of the committed act and the amount of corruption that has been created, the perpetrator is punished. Therefore, according to this narrative, the prevalence and extent of corruption on earth is known as a material element and a condition for the realization of corruption.

5-2-3- Punishment for the murder of Ahl al-Dhimmah

According to some narrations, if a Muslim is used to killing Ahl al-Dhimmah i.e. people of covenant, he will be killed (Kulaynī, 1984, 7: 310; Ṭūsī, 1986, 10: 190). Famous jurists believe that if a Muslim repeatedly commits the murder of Ahl al-Dhimmah, he will be killed, and the reason for killing such a person is that the perpetrator is corruptor on earth (Mar'ashī Najafī, 1415, 265).

Abu Salih Halabi says in this regard: If a Muslim kills a Dhimmī man or woman, he must pay his ransom. However, if he has acquired a habit of killing Dhimmī people, his neck will be hanged due to corruption on earth (Halabi, 1403,

384). According to the mentioned narration in the context of the murder of Ahl al-Dhimmah, it can be seen that habituation, continuation and attempt to corrupt the society makes the title of "Corruptor on earth" true for a person.

6- How to meet the conditions of corruption on earth

According to a sample of the verses and narrations that were stated, it can be seen that the criteria for the realization of corruption on earth are qualitative. The extent, continuity and occurrence of major damage to the physical integrity mentioned in the verses do not indicate the quantity, while the legislator has interpreted the mentioned limitations in the Anti-Narcotics Law with the quantity that such an interpretation is not compatible with the verses and narrations and maintaining the social system. In order to clarify the concept and apply the limitations of extent, continuity, major damage in drug crimes, it should be determined how and by whom the mentioned criteria should be determined? According to Imam Khomeini, there is nothing wrong with recognizing the subjects of rulings and applying titles to examples. The holy legislator is similar to others in inducing verdicts and does not have a special term or special language. Therefore, the verses and news that contain rulings, their understanding and the recognition of issues and examples are left to the public custom (Khomeini, 1999: 219-220). The authority in the field of concepts is with custom. After accepting this matter that custom is the authority for verifying the subject in the world outside of the mind, it should be clarified in the next order: Who has the authority for such verification? In customary matters, it is accepted to refer to an expert (Haji Dehabadi, 2014: 107). In the context of the subject under discussion, verification of corruption, which is an external matter, is done by referring the matter to an expert. However, if the judge has doubts, he must

continue his investigation to ensure certainty, and if the expert's opinion is not informative, it is not mandatory for the judge to follow it. In the aforementioned restrictions, there is a concept of ambiguity in order to verify the corruption, and the clarification of the meaning of such restrictions requires the review and opinion of experts and knowledgeable people in that field. As it was stated, in the field of concepts, authority is with custom, and the expert clarifies the issues by referring to custom and his knowledge in the specialized field. In the Anti-Narcotics Law, clearing the ambiguity of the concept of restrictions necessary for the realization of corruption on earth is left to custom and expert opinion. The opinion of the expert must be in harmony with custom, reason and Shar'. Experts believe that two kilograms of industrial drugs infects five to six thousand people, and based on these statistics, they believe that if someone has more than two kilograms of drugs, he is considered corruptor.

In fact, in this way, they solve the ambiguity of wide restrictions and the introduction of major damage. Which custom, common sense and law says that one kilo and nine hundred grams of narcotics does not cause corruption, but if the quantity reaches two kilos and one gram of drugs, the extent and major damage and as a result corruption on earth has been realized. Eliminating the ambiguity of the Hudūd of corruption on earth by setting an amount for narcotics is not compatible with customs, neither with reason, nor with Shar'. In none of the verses and narrations, the quantity is mentioned to determine the corruption, because if any quantity is used as a criterion, it becomes a problem that a difference of five grams cannot determine whether a person is corruptor. As a result, in order to clear the ambiguity of the concepts, the expert should distance himself from the quantity and pay attention to the quality of the committed act, its

continuity and the damage that act causes in the society. A person may be a major drug trafficker for years and not take part in enforcement operations, and the transportation and distribution of drugs is carried out by his people. Such a person is a clear example of a corruptor on earth, because both the extent of corruption in the society, the continuity of the act and the major damage to the physical integrity of people are evident while it may never be possible to discover more than two kilograms of drugs from him, to execute him for the crime of corruption on earth. On the other hand, a person who bought two kilos and five grams of drugs and hid them at home for daily use was arrested by the officers and sentenced to death due to reaching the quorum.

7- Contradiction of Quantitativeism with the philosophy of independent criminalization of corruption on earth (maintaining the social system)

One of the controversial issues that exist is the debate on the criminalization of "Corruption on earth" independently. The jurists have not dedicated a special chapter to "Corruption on earth" in legal texts. In any case, despite the existence of differences of opinion about the independence of "Corruption on earth", the document of those who consider "Corruption on earth" as an independent crime is 2 verses from the Qur'an:

1. Verse 32 of Surah Al-Mā'idah: "On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land."

Their way of reasoning is that God considers killing a human being the same as killing all of humanity, but He has excluded two cases of killing due to revenge and corruption on earth. Therefore, anyone who kills a willful murderer and a corruptor on earth will not be retaliated (Ardabili, nd: 666; Fazel Lankarani, 1422: 639; Mu'min, 1415: 400).

2. Verse 33 of Surah Al-Mā'idah: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter."

The addition of the word "Punishment" to the sentence indicates that the punishment is the reason for such a punishment. Spreading drugs in society and infecting people even if it is not accompanied by weapons is an attempt to corrupting the earth. Therefore, converting "Attempting corruption on earth" as "Moharebeh" indicates that if the attempted corruption is realized and there is no Moharebeh and war, the mentioned punishments will be applied (Mu'min, 2012: 55-56).

On the other hand, those who do not consider "Corruption on earth" as an independent crime have caused many problems to the arguments of those who consider it as an independent crime. Many articles have been written in this field and there is no room to express it here, despite all the differences of opinion, the legislator considered the crime of "Corruption on earth" as an independent crime in the penal law approved in 2012. In this section, despite many objections to the independent criminalization of "Corruption on earth", we ignore all objections and agree with the legislator and accept the criminalization of corruption on earth independently.

In general, criminalization is a process in which the lawmaker, according to the basic

norms and values of the society, has declared the current act prohibited and has established a guarantee of criminal execution for them (Najafi Abrandabadi, 1993: 156). Jurisprudential teachings have had special functions in order to ensure the social and psychological security of the Islamic society, and punishments have been established in order to protect religion, reason, generation, life and property (Ghazali, 1417, 1: 174). The obligation to maintain the system is one of the independent jurisprudential rules and it is documented by many evidences that the purpose of maintaining the system in jurisprudence is to preserve the society as a whole. Rule of *Tasbīb* is one of the most important rules in order to maintain the social system. So if there is a cause that disrupts the system, in order to maintain the system, the cause of the loss must be eliminated. A person, who commits corruption in the society in various ways, including widespread drug crimes, infects thousands of people and has negative effects on the foundations of the family and finally on the social system, the title of corruptor on earth applies to him. Therefore, in order to maintain the system and prevent disruptions in the social system, the punishment of corruptor on earth, which is execution, is applied to them. Corruption on earth is one of the most prominent crimes against citizens and the government. In order to protect the health and safety of the individual and the society, the legislator has made corruption on earth an independent crime. Since the commission of drug crimes threatens the health of the people of the society and is a serious obstacle to the development of the country and the maintenance of the system, if it is confirmed that there are serious damages to the people of the society and the government, they are classified as corruption on earth. The criterion of quantityism in the anti-narcotics law is not compatible with the philosophy of independent criminalization of corruption on earth. With the explanation that: if a

person distributes one kilogram of drugs among the members of the society and after serving a prison term, distributes one kilogram of drugs again and infects thousands of other people, the legislator doesn't consider him as corruptor on earth doesn't prescribe the punishment of the corruptor on earth for him. Simply because in every time he was arrested, he did not meet the quorum set in the Anti-Narcotics Law for the sentence of death penalty. This is despite the fact that such a person is, in fact, corruptor on earth, and the committed actions have the conditions of expansion and continuity, and they endanger the health of the people of the society and are a serious threat against the government and the system. Therefore, what should be taken into consideration is identifying the necessary criteria to determine a person as corruptor on earth, according to the verses and traditions related to corruption.

Conclusion

The majority of jurists do not believe in the criminalization of "Corruption on earth" independently. However, in Article 286 of the Islamic Penal Code approved in 2012, the legislator has considered "Corruption on earth" as an independent crime and has determined conditions for the crime of corruption on earth, which include: Committing crimes against the physical integrity of people on a large scale, major damage to the physical integrity of people, the spread of corruption in the society to a large extent. In the anti-narcotics law, the legislator considers the criteria of "Corruption on earth" and "Quantityism" to determine the death penalty for drug offenders. As mentioned, one of the criteria stated in Article 286 of the Islamic Penal Code is "The extent, major damage and spread of corruption". In the Anti-Narcotics Law, the legislator interprets the conditions mentioned in Article 286 of the Penal Code in terms of the

quantity of drugs discovered. This is despite the fact that the extent of the action, the major damage and the spread of corruption are qualitative criteria and cannot be measured, so it is not possible to interpret qualitative criteria with quantitative criteria and thus remove their ambiguity. By examining the verses and traditions related to corruption on earth, we also find out that the criteria for establishing the crime of corruption on earth are the wideness and extensiveness of the committed act and the continuity and habit of doing it, and in fact, paying attention to the effect of the committed act on the society. In other words, according to the verses and traditions, qualitative criteria and the amount of influence that corruption has on individuals and society are important, not numerical criteria. What is important is that the root of corruption in the society is destroyed by applying punishments such as death penalty for corruptors on earth, while by putting quantity criteria in drug crimes, many corruptors are not only not eliminated, but they act more and more organized day by day. Because by setting the quantity criteria, a person who has ten grams less than the prescribed amount of drugs will not be sentenced to death, maybe after enduring a period of imprisonment, alternative punishments will be applied to him and again it causes contamination of people and society. In fact, such a person has committed a crime against the physical integrity of people on a large scale and spread corruption on earth, but simply because the prescribed quorum has not been discovered from him, he is not considered corruptor on earth. Therefore, quantityism in the anti-narcotics law is not compatible with the preservation of the social system, because the preservation of the social system requires the legislator to pay attention to the impact of the committed act on individuals and society.

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نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

حکمت و آموزه های ادبی «سوگند به وقت شب» از ماده «لیل» در قرآن کریم

مهدی نظام آبادی^۱، علی اصغر تجری^{۲*}، هادی واسعی^۳

چکیده

الفاظ قرآن حکیمانه است و با علوم ادبی، حقایقی از آن کشف می‌شود. پرسش این تحقیق آن است که: «حکمت و آموزه‌های ادبی سوگند به وقت شب از ماده «لیل» در قرآن کریم چیست؟» با روش توصیفی و تحلیلی، بخشی از این آموزه‌های برگرفته از علوم ادبی عبارتند از: ۱) سوگند به تمام، آغاز، وسط یا پایان شب و شب‌های دهگانه؛ بیانگر اهمیت مُقسم. ۲) فعل «یغشی» و «یسر» بیانگر حدوث تدریجی شب. ۳) حذف مفعول «یغشی» گویای تعمیم و مفعول «یغشاهای» زمین و امور دیگر. ۴) «ال» جنس یا عهد در «اللَّیْل» (فجر: ۴) بیانگر جنس شب یا شب معین. ۵) عطف «اللَّیْل» به «لَّیَالٍ عَشْرٍ» بیان عام بر خاص و عطف به «الْفَجْرِ» بیان امری متضاد. ۶) ایجاز به حذف «ی» آخر «یسر» (فجر: ۴) بیانگر رسایی سخن؛ ایجاز به حذف عائد در (انشقاق: ۱۷) بیانگر عمومیت. ۷) نکره آوردن «لَّیَالٍ» بیانگر عظمت و تعیین شب‌های مخصوص. ۸) نسبت «عشی»، «سجی»، «یسر» به «اللَّیْل» مجاز عقلی از نسبت فعل یا علت به زمان. ۹) «سجی»، «وسق»، «عسعس»، «یسر» استعاره از اموراتی مربوط به شب. ۱۰) «عسعس» کنایه از پایان شب. ۱۱) تقابل شب با روز یا شب با صبح؛ بیانگر تفاوت آثار طبیعی یا دو چهره حق و باطل.

واژه‌های کلیدی

حکمت؛ ادبی، سوگند، وقت، شب، لیل، قرآن کریم.

۱ دانشجوی دکتری، دانشکده علوم انسانی، دانشگاه آزاد اسلامی واحد قم، قم، ایران.
۲ استادیار، گروه علوم قرآن و حدیث، دانشکده علوم انسانی، دانشگاه آزاد اسلامی واحد قم، قم، ایران.
۳ استادیار، گروه حکمت و کلام اسلامی، دانشکده علوم انسانی، دانشگاه آزاد اسلامی واحد قم، قم، ایران.

نویسنده مسئول:

علی اصغر تجری

رایانامه: a.tajari@hotmail.com

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ORIGINAL ARTICLE

Wisdom and Literary Teachings of Swearing at Night from the Root "Layl" in the Holy Qur'an

Mehdi Nezamabadi¹, Ali Asghar Tajari^{2*}, Hadi Vaseei³

1 PhD Candidate, Faculty of Humanities, Qom Branch, Islamic Azad University, Qom, Iran.

2 Assistant Professor, Department of Qur'an and Hadith Sciences, Faculty of Humanities, Qom Branch, Islamic Azad University, Qom, Iran.

3 Assistant Professor, Department of Islamic Wisdom and Philosophy, Faculty of Humanities, Qom Branch, Islamic Azad University, Qom, Iran.

Correspondence

Ali Asghar Tajari

Email: tajari@hotmail.com

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ABSTRACT

The words of the Qur'an are wise and truths which can be discovered from it with literary sciences. The question of this research is: "What is the wisdom and literary teachings of swearing at night from the root "Layl" in the Holy Qur'an?" With a descriptive and analytical method, some of these teachings taken from literary sciences are: 1) Swearing to the whole, beginning, middle or end of the night and ten nights; expressing the importance of swearing. 2) The verbs "Yaghshī" and "Yasr" express the gradual occurrence of night. 3) Removing the object of "Yaghshī" means generalization and the object of "Yaghshāhā" means land and other things. 4) "Al" gender or promise in "Al-Layl"(Fajr: 4) indicates the gender of the night or a certain night. 5) The inflection of "Al-Layl" to "Layāl-in-'Ashr" is a general expression over specific expression, and the inflection to "al-Fajr" is to express an opposite issue. 6) Brevity to the removal of the "y" at the end of "Yasr"(Fajr: 4) expresses the eloquence of the speech; the brevity to remove 'Ā'id in (Inshiqāq: 17) expresses the generality. 7) Indefinite form of "Layāl" expresses the greatness and designation of special nights. 8) The attribution of "Ghashī", "Sajī", "Yasr" to "Al-Layl" is rational metonymy from the attribution of verb or cause to time. 9) "Sajī", "Wasaq", "'As'as", "Yasr" are metaphors for things related to the night. 10) "'As'as" is an allusion to the end of the night. 11) Contrast of night with day or night with morning expresses the difference between natural phenomena or the two faces of right and wrong.

KEYWORDS

Wisdom, Literary, Oath, Time, Night, Layl, Holy Qur'an.

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 that the arrangement of the words used in the Holy Qur'an is also wise. Based on this, using the words of the times that have been sworn to in the verses is definitely based on wisdom. Night plays an important role in human's daily life, social affairs, religious affairs, etc. Therefore, words and secrets related to night are mentioned in the Holy Qur'an and in some verses it is sworn. With the development and growth of literary sciences, Qur'anic truths have gained more clarity and transparency. The approach of this attention to sciences and facts can provide the reasons for discovering wisdom or the purpose of swearing at night time from the perspective of teachings taken from literary sciences. In short, the main question of this research is: "What are the literary wisdom and teachings of swearing at night from the article "Layl" in the Holy Qur'an?" And the purpose of the article is to obtain the benefits and teachings derived from its literary sciences.

Independent sources have been published about Qur'anic oaths. Some of them are: 1) The book "Oaths of the Qur'an" written by Abul Qasim Razaaghi, 1982, Tawhid Publications. 2) The book "The Weighty Oaths of the Qur'an" written by Naser Makarem Shirazi, 2007, published by Al-Imam Ali Ibn Abi Talib (AS) School. 3) Master's thesis "Research on Oaths in the Holy Qur'an" written by Mina Kamayi, Faculty of Humanities, Tarbiyat Modarres University, 1998. 4) Master's thesis "Oaths in the Holy Qur'an (parts one to twenty-ninth)" written by Sardar Nasiri, Islamic Azad University of Abadan, 2009. 5) Master's thesis "Review and analysis of oaths in the 30th part of the Qur'an" written by Yadullah Barzi, Islamic Azad University of Abadan, 2009. 6) Master's thesis

"Oaths in the Holy Qur'an Written by Leila Qalandari, Faculty of Humanities, Imam Khomeini International University, 2012. 7) The article "God's oaths to time in the Holy Qur'an" written by Sayyib Tozabi and..., 2012, Journal of Qur'anic Studies. 8) The article "Wisdom of Qur'anic Oaths" written by Hassan Kharaqani, specialized magazine of Razavi University of Islamic Sciences, number one.

By examining the above sources, it is clear that some of them have paid attention to the general dimensions of Qur'anic oaths and others have paid attention to the specific aspects of oaths, but they have not comprehensively addressed the dimension of wisdom and teachings derived from the literary sciences of night time.

The author's research method in this article is descriptive-analytical, because at the beginning of each topic, the definition and characteristics of that topic are presented, which is its description, and then the corresponding literary interpretation is expressed around the Qur'anic verse. The method of collecting information is also in the form of documents that are used from written sources.

2. Discussion and review

In order to clarify the scope of the article, firstly, the concepts of the terms or keywords are defined and explained, and then the composition of the oath to "Layl" in the Holy Qur'an is explained. In the following, according to the theoretical foundations of the research, the wisdom and teachings derived from the literary sciences of each of these Oaths are analyzed in the verses of the Holy Qur'an.

2.1. Definition of terms

According to the title of the article, the definition of the words used in it should be stated in order to determine the scope of its work. Here, the words and terms: wisdom, literary, oath, time and Layl, are defined and analyzed using reliable sources,

based on these definitions, wisdom and teachings of the verses taken from the literary sciences should be analyzed. It should be noted that according to the phrase "Night time from the article "Layl"" in the title of the article, some Qur'anic oaths are related to words such as: Shafaq, Fajr, and Şubḥ, which can indicate a part of the night time from another point of view is beyond the scope of this article.

A) Hikmat: The word "Hikmat" (meaning wisdom) from the root "Ḥ K M" means prohibition. Based on this analogy, "Hikmat" forbids ignorance. (Abul Hussain, 1404 AH, 2: 91) Hikmat is definitive knowledge and certain intellectual truths. (Mustafawi, 1430 AH, 2: 309) In the holy Qur'an, Hikmat is generally used to express divine decrees, understanding and reason, warning verses, useful knowledge and in accordance with reality and truth, knowledge and rulings expressed in the Sunnah of the Prophet (PBUH). (Kothari, 2014, 2: 128-131) In the Persian language, Hikmat means knowledge, science, wisdom, mysticism, right action, right speech, steadfast speech, reasonable speech, the truth of everything, definite evidence that is useful for belief and not useful for suspicion, persuasion and.... The meaning of the wisdom of everything is the reason, the cause and 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, 2021: the word "Hikmat")

Hikmat is defined in words and terms in different ways in philosophy, mysticism, ethics, the Holy Qur'an and hadiths. What we mean by "Hikmat" in this article is its literal meaning: cause, direction, purpose or benefit, and the term literary wisdom means the same purpose, goal or literary benefit.

B) Literary: The word "Literary" is related to "Literature" and "Literature" means culture, knowledge, art, respect, ritual, makeup, way and

custom, science of literature, etc. (Dehkhoda, 2021, the word "Literature") From one point of view, Literary Sciences include ten sciences, which are: 1) vocabulary, 2) morphology, 3) syntax, 4) meanings, 5) expression, 6) innovation, 7) prose, 8) rhyme, 9) line rules, 10) reading rules. (Dehkhoda, 2021, the word "Literature") Literary sciences have been called at least six sciences: vocabulary, morphology, syntax, meanings, expression, and innovation, and at most they have been sixteen sciences.

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 era of revelation, which was mainly manifested in the poetry, prose, and history of that era. (Tayeb Hosseini, 2012: vol. 8)

The literary wisdom discussed in this article is the expression of goals, doctrines and teachings related to the topics of literary sciences or literature, which will play an important role in understanding the verses. Usually, the investigation of such issues in the Holy Qur'an is done in interpretations with a literary orientation. To explain this purpose, the phrase "Wisdom and Literary Teachings" was mentioned in the title of the article.

C) Swearing or oath: Swearing or oath has several pillars, which are: a) "Words of oath" means letters and words by means of which a news sentence is transformed into a composition sentence (oath). b) "Muqsim" means the one who swears. c) "Muqsim bih" means what they swear by. d) "Muqsim Lah or Muqsim 'Alayh or the answer of the oath" means the work or matter for which an oath is taken. e) "The addressee of the oath" means the person or persons for whom the oath is recited. (Khakbaz, 2014: 25-31)

In the Holy Qur'an, when swearing at different times, a) the words "Wāw" and "Lā Uksimu" are used. b) The oath is from God. c) "Muqṣam bih" is great and useful. d) In most of the oaths, the answer to the oath is explicitly mentioned and it can be identified by the letters (Inna, Mā nafy, Lām Maftūḥah, Inna Mukhaffafah, Lā Nāfiyah, Qad, Bal) which are placed at the beginning of the answer to the oath but in some cases, it is difficult to recognize the problem and the Qur'an interpreter must try and find it carefully.

The oaths of the Qur'an generally pursue two goals: first, the importance of the matter for which the oath is taken, and the second is the importance of the matter itself, which is the subject of the oath, because the oath is always taken on important subjects, that is why these oaths motivate people and create this motivation in them to think about these important issues of the world of creation, and to open a way to higher goals for them.

D) Waqt: The word "Waqt" i.e. time whose plural is "Uqāt" means: 1) a quantity of time (Farāhīdī, 1410 AH, 5: 199) 2) known time. (Abul Hussain, 1404 AH, 6: 131) 3) The amount of time that is determined for a work. (Fayyūmī, nd, 2: 667) 4) The end of the specified time for the work (Isfahani, 1412 AH: 879) and in general it can be said: the word "Waqt" comes from the root "W Q T" meaning time limited to anything; limited to work or incident or flow or anything else. (Mustafawi, 1402 AH: 168) So the words indicating night time are compounds that refer to a limited time for doing work, incident or flow at night and its amount is specific and measurable.

E) Layl: In the meaning of the word "Layl", it is said: what is opposite to "Nahār" is called "Layl". Just as "Nahār" is a continuous time from sunrise to sunset, and this time is due to the expansion of sunlight. In contrast, "Layl" is when it gets dark and the light is covered. (Mustafawi, 1402 AH, 10: 275) Therefore, the meanings that have been said for "Layl" are: 1) It is the

opposite of "Nahār" (day). (Farāhīdī, 1410 AH, 8: 363) 2) It is darkness and blackness. (Farāhīdī, 1410 AH, 8, 363) 3) Its range is from sunset to dawn or to sunrise (Wasiti, 1414 AH, 15: 677) which is called night. In general, we can say: night, according to Shari'a is from sunset to dawn, and according to custom, it is from sunset to sunrise.

There are 92 words with different combinations in the Holy Qur'an from the root "L Y L". By researching the word "Layl" in the Holy Qur'an and the Qur'anic oath, a list of these verses was obtained at this time, whose "Muqṣim bih" are: By the Night as it conceals; By the Night as it conceals it; And by the Night when it is still; And by the Night when it passeth away; And the Night as it dissipates.

2.2. Theoretical foundations

In this article, according to the opinion of linguists in the definition of terms and the opinion of writers and commentators in the expression of Qur'anic teachings taken from literary sciences, it is possible to examine: what wisdom and teachings about Qur'anic oaths at night time can be obtained from the article "Layl" from literary sciences.

2.3. Wisdom and literary teachings of swearing at "By the Night as it conceals, By the Night as it conceals"

The article "Gh Sh Y" refers to covering something with something else. (Abul Hussain, 1404 AH, 4: 425) In other words, this article means covering until it is overcome and penetrated by it, and one of its examples is the domination of night darkness. (Mustafawi, 1430 AH, 7: 274) There are 29 words with different combinations in the Holy Qur'an from the article "Gh Sh Y" or "Gh Sh W" of which two are the word "Layl" along with the word "Yaghshā, Yaghshāhā" has been added and sworn to. These verses and their wisdom are:

A) "And by the night when it covers" (Layl: 1)
 "And by the day when it appears" (Layl: 2)

B) "By the Day as it shows up (the Sun's glory)" (Shams: 3) "By the Night as it conceals it" (Shams: 4)

There are two opinions about the time of swearing in these verses:

1) A special part of "Night" means the first part of the night. (Makarem Shirazi, 2007: 302) or it can refer to the sunset (Sharif, 2001: 88). At sunset, the sun goes out. (Zuḥaylī, 1411 AH, 30: 261) the sun disappears and half of the earth becomes dark, and the sun appears in the other half of it. (Zuḥaylī, 1411 AH, 30: 258)

2) It does not mean the beginning and completion of "Layl"; rather, it is when the night completely covers the earth and earthly objects. The night is not so dark at the beginning and at the end, but it is dark in the middle. (Jawadi Amuli, 20/12/2018: Tafsīr of Surah Shams, Session 1)

The literary wisdom and teachings of these verses are:

1) In (Layl: 1 and 2) the present verbs "Yaghshī" and "Tajallī" (Tatajallī) according to the lexical article and the present participle convey the gradual occurrence. (Taleghani, 1983, 4: 123) Therefore, "As it conceals" that is, what was clear from existence to the light of day is gradually covered. (Baqā'i, 1427 AH, 8: 446)

2) Sometimes the word "Idhā" is not for the future, for example in these verses it is used for the present, because covering is comparable to the night. (Davarpanah, 1987, 1: 246)

3) In (Layl: 1), the non-clarifying the object leads to application and generalization. Therefore, the night covers what the day reveals. (Taleqani, 1983, 4: 123) In other words: removing the object is because the listener knows about it or wants to obscure it. So the meaning of the verse is that the night covers everything in darkness. (Nuḥās, 1421 AH, 5: 149) More clearly: the omitted

object of "Yaghshī" is probably the day, as it says in (A'rāf: 54): "He throws the veil of night over the day" or the omitted object of the sun or the earth and whatever is in it, as He says in (Shams: 4): "And the night when it draws a veil over it." (Tha'ālabī, 1418 AH, 5: 598)

The pronoun of "Yaghshāhā" in (Shams: 4) is an object and refers to the earth or other things. When the referent of the pronoun is something clear and bright, there is no need to mention it, the night is dark and makes things dark, including: the earth, the distance between the earth and its top, earthly objects and beings, the actions of other persons and beings, what is in the earth itself, on the ground and in the space. (Jawādī Āmulī, 17/12/2018, Tafsīr of Surah Shams, session 1)

4) Attributing "Ghashy" to "Layl" (i.e. attributing the cover to the night) is allowed by reason, which is different from attributing the verb to time or attributing it to its cause. In fact, the covering is the rotation of the earth and its circulation towards the emergence of the sun, which is a daily cycle, and it has been said: the feminine pronoun "Hā" in "Yaghshāhā" returns to the earth as stated. (Ibn Ashur, 1420 AH, 30: 324-325)

5) The object in "Yaghshāhā" is the word "Shams", which means "It covers the sun and catches its light when it falls (apparently)." (Ibn Adel, 1419 AH, 20: 359) or it is the object of "Earth", which means: it covers the world with darkness and the horizons become dark, so the allusion is to things that have not been mentioned. (Ibn Adel, 1419 AH, 20: 359) and (Khatib Sherbini, 1425 AH, 4: 622)

6) Between (Shams: 3) and (Shams: 4) there is a confrontation and saĵ' murassa'. (Zuḥaylī, 1411 AH, 30: 258) in the midst of the opposite alternation of night and day, the exchange faces of light and darkness, movement and stillness, warmth and coldness, covering and revealing the

far and near horizons, from within its mysterious elements and interactions, life emerges and some things happen. (Taleghani, 1983, 4: 123) In this way, on the issue of the system of "Light" and "Darkness", and their effect on human life has been given attention, because they are two permanent great blessings and two important signs of the Lord. (Makarem Shirazi, 1992, 27: 71)

7) Unlike before and after it (which is in the past tense), the phrase "Yaghshāhā" is used in the present tense to respect the intervals. If it were past tense, the composition would be "When it covered", which would make the verbal fit between the intervals and sections different. (Samin, 1414 AH, 6: 530) and (Khatib Sherbini, 1425 AH, 4: 622) this difference in the interpretation of (Shams: 3) and (Shams: 4) may indicate that events such as the appearance of day and night are not specific to a specific time. It includes the past and the future, so some of them are in the form of past verbs, and some are in the form of present tense, in order to clarify the generality of these events in the context of time. (Makarem Shirazi, 1992, 27: 42)

2.4. Wisdom and literary teachings of swearing at "By the Night when it is still"

The word "Sajā" is from the root "S J W" and this article refers to calming down and learning. (Abul Hussain, 1404 AH, 3: 137) In other words, the main meaning of this article is the flow of something until it becomes stable and lasts in a state. Among the examples of this article is the flow of the day towards the night until it becomes dark and black and becomes calm and steady. (Mustafawi, 1402 AH, 5: 61) The verb "Sajā" appears in the Qur'an along with the word "Layl" and there are interpretations in its meaning and that is the time when the night 1) becomes dark and dwells in its darkness. (Farāhīdī, 1410 AH, 6: 162) 2) It was calmed down. (Sahib ibn Ebad, 1414 AH, 7: 147) or he calmed down and continued. (Jawhārī, 1410 AH, 6: 2372) 3) It

became very dark and calmed down. (Abul Hussain, 1404 AH, 3: 137) 4) When it calms down and covers everything with its darkness. (Hemayri, 1420 AH, 5: 2985) or it calms down and its darkness becomes all-encompassing. (Ṭurayhī, 1416 AH: 213) 5) To cover with its darkness. (Fayyūmī, nd, 2: 267)

From the root "S J W", only the word "Sajā" is mentioned in the Holy Qur'an together with the word "Layl" and it is sworn to: "By the Glorious Morning Light" (Al- Ḍuḥā: 1) "Swear by the day when the sun rise (and cover all places)" "And by the Night when it is still" (Ḍuḥā: 2) "And by the night when it rests", the wisdom and literary teachings of this verse are:

1) In (Ḍuḥā: 2) there is an intellectual permission and stillness is attributed to the night. In the intellectual permission, the work and activity or what it means is attributed to something other than the true subject, it becomes special with interest, but it is accompanied by a presumption that prevents the true attribution. (Darvish, 1415 AH, 10: 512) Therefore, "Sajā" refers to the stillness and establishment of darkness, or the stillness of people in that darkness, so this attribution is figurative. (Nizām al-A'raj, 1416 AH, 6: 514) and it is attributed to night for exaggeration. And the meaning of staying the people of night in it is stopping in what they search for during the day, and it is often limited to a state that is contrary to the state of the day, such as: staying in business and sleeping to relieve fatigue. (Qūnawī, 142 AH, 20: 314)

2) There is a metaphor in (Ḍuḥā: 2) because the meaning of "Sajā" means to be still while the night does not rest, but the movements of people remain in it, so when the real stillness prevails in the night, God may applied the attribute of stillness on it. (Sharif Al-Radhi, 1406 AH: 367)

3) There are two aspects in the meaning of "By the Glorious Morning Light": swear by a) the beginning of the day. b) All day. And there are

two aspects in the meaning of "And by the Night when it is still": swear by a) whenever the night calms down and its darkness stagnates. b) The calmness of the people and the sounds in that night. (Ṭabrasī, 1996, 6: 656)

The application of "Al-Ḍuḥā" and the restriction of "Al-Layl" to the container of "Idhā Sajā" represent two completely opposite situations in the day and night because: "Al-Ḍuḥā" is the time when the sun has risen and its radiation has completely covered the surface and it has moved everything from its place, but "And by the Night when it is still" is when the curtain of darkness covers everything, and it takes it in silence. The contrast between these two conveys the originality of light and its stimulation, and the temporary nature of darkness and stillness of the night. (Taleghani, 1983, 4: 137)

2.5. Wisdom and literary teachings of swearing at "The Night and its Homing"

The word "Wasaq" is from the root "W S Q" which means to take something. (Abul Hussain, 1404 AH, 6: 109) The word "Wasaq" is an infinitive and means to collect and take away, then it is applied to what is collected and taken away. (Mustafawi, 1402 AH, 13: 106) Other meanings have been said for the word "Wasaq", which are: 1) To collect or join something to something or a part to another part (Farāhīdī, 1410 AH, 5: 191) 2) Collecting separate things. (Isfahani, 1412 AH: 871)

There are two different words in the Holy Qur'an from the root "W S Q" and one of them is the past tense verb "Wasaq" sworn to along with the word "Layl": "The Night and its Homing" (Inshiqāq: 17) And swear by the night and what it collects." The wisdom and literary teachings of this verse include:

1) There are four interpretations for the phrase "Wa mā wasaq": 1) The thing is collected. 2) The thing hides and covers. 3) The thing is driven, because the darkness of the night drives

everything to its shelter. 4) The thing he does in it. (Mawardi, nd, 6: 237)

2) In the verse "Wa mā wasaq" it is allowed to be omitted because: the word "Mā" is connected and the pronoun it refers to is not present in the word [as the object of]. An example of "Mā Wasaq" may be all living and non-living creatures that the darkness of the night gathers under its black curtain. (Hashemi Rafsanjani, 2007, 20: 218)

3) There is a metaphor in this verse. The meaning of "Wasaq" here means joining and gathering. It is as if he brings the domestic animals to their homes and brings the wild animals to their shelter and brings the birds to their nests. It is as if he gathered what was scattered during the day and it has been said that "Wasaq" means to drive. It is as if the night drives all the animals to their nests and takes them to their hiding place. (Sharif al-Raḍī, 1406 AH: 361) and it was also said: "Wa mā wasaq" means: "And what appears from the stars" because they appear at night and are hidden during the day. (Ṭabrasī, nd, 26: 396) Also, "Wa mā wasaq" means: swearing by what he does at night or swearing by the night what he does and collects, so the night must collect his skirt so that everyone can relax and feel comfortable (Jawādī Āmulī, 22/10/2018: Tafṣīr of Surah Inshiqāq, session 4)

2.6. Wisdom and literary teachings of swearing at "And by the Night as it retreateth"

The word "Adbar" comes from the root "D B R". This article refers to the end and the back of something. (Abul Hussain, 1404 AH, 2: 324) The word "Adbar" is the past tense from the root "D B R". The word "Adbara" means to turn back and the meaning of turning back of night is the arrival of dawn. (Hashemi Rafsanjani, 2007, 19: 401-402)

There are 44 words with different combinations in the Holy Qur'an from the article

"D B R". In the meantime, the word "Adbar" has been sworn to along with the word "Layl": "And by the Night as it retreateth" (Muddaththir: 33) "And by the Dawn as it shineth forth." (Muddaththir: 34)

The wisdom and literary teachings of this verse are:

1) They say that "Dabar" means following and "Adbar" here means "Dubur" or it means to turn back and turn away. Therefore, "And by the Night as it retreateth" means swearing by the night when it comes at the end of the day, or swearing by the night when it turns its back and the morning rises behind it. (Kashani, nd, 10: 72)

2) The phrase has a simile, as if the darkness of the night has fallen on the face of the morning like a black veil, and at dawn, it removes the veil. (Makarem Shirazi, 1992, 26: 192)

3) There is the art of confrontation between (Muddaththir: 33) and (Muddaththir: 34). (Sabuni, 1421 AH, 3: 456) It has been said regarding it: the truth becomes clear like the morning and the falsehood disappears like the darkness of the night. (Sadeghi Tehrani, 1419 AH: 576)

4) There is a literary art of Saj' murassa' between the verses "Nay, verily: By the Moon", "And by the Night as it retreateth", "And by the Dawn as it shineth forth", "This is but one of the mighty (portents)". (Sabuni, 1421 AH: 6) in Saj' murassa' two spaces are equal in terms of weight and rhyme, and each word in the first one is opposite to its counterpart in the second one in terms of weight and analogy. (Suyūṭī, 1421 AH, 2: 205) These three parts are compatible with the light of guidance (Qur'an), removal of darkness (polytheism), worshiping (idols) and dawning of white morning (monotheism). (Makarem Shirazi, 1421 AH, 19: 181) Also, verses 33 and 34 of surah Muddaththir are implied or hinted at representing the situation of two groups of people during the revelation of the Qur'an, which was

expressed as the penetration of light into darkness. (Ibn Ashur, 1420 AH, 29: 299)

5) In the last words of (Muddaththir: 33) and (Muddaththir: 34) there is an incomplete pun with a difference of letters in the middle, which brings a special literary beauty.

2.7. Wisdom and literary teachings of swearing at "And the Night as it dissipates"

The word "As'as" from the article "A S" has two main meanings close to each other. One means being close to something and seeking it, and the second meaning is lightness in something. So, in the first main meaning, when they say: "As'as al-Layl", it means when the night came. However, the opinion of those who consider "As'as al-Layl" to mean the turning of night is outside of these two principles and its meaning is inverted from "Sa'Sa'" (which means the departure of something). (Abul Hussain, 1404 AH, 4: 42) Other meanings that have been stated for the word "As'as al-Layl" are: 1) The night comes and its darkness becomes close to the earth. (Farāhīdī, 1410 AH, 3: 949) 2) when night turns or turns his back, which is related to the beginning and end of the night. (Because its origin is from "As'asah" and "Isās" which means the darkness that is on both sides of the night). (Isfahani, 1412 AH: 566) Therefore, some lexicographers consider this verb having two opposite meanings (in the sense of Aqbal and Adbar). (Jazari, nd, 3: 236) Among the views of the linguists, it can be said: the main meaning of this article is to move and act secretly in order to reach the desired and remove the darkness for him. Among its examples is the night that moves towards light. The word "As'asah" refers to the repetition and continuity of the meaning due to the validity of repeating the letters and being double in it. As a result, this word implies continuous movement towards revelation, and one of the essentials of this meaning is turning

back and the thinness of darkness at night. (Mustafawi, 1402 AH, 8: 128)

From the article "A S 'A S" only the word "As'as" appears in the Holy Qur'an along with the word "Layl" and it has been sworn: "And the Night as it dissipates" (Takwīr: 17) "And the Dawn as it breathes away the darkness" (Takwīr: 18)

The wisdom and literary teachings of these verses are:

1) "As'asah" and "Asās" are the thinning of darkness that occurs at the beginning and end of the night, and "As'as al-Layl" has been interpreted as the coming and going of the night, so that in both cases, the darkness is thin. It is better to interpret the mentioned verse as the departure of the night, according to the analogy of "And the Dawn as it breathes away the darkness." (Qarashi Bonabi, 1992, 4: 350)

2) There is a metaphor of Maknīyyah in the phrase "And the Night as it dissipates, and the Dawn as it breathes away the darkness". The night is likened to a person who comes and goes, then "Mushabbah" is removed and something from its accessories is taken, and that word is "As'as" which means he came and went, just like the morning that has been likened to a living being that breathes, then the "Mushabbah" has been removed and something has come from its accessories, and that is breathing, which means the exit of the breath from within, or they say: the night is likened to a sad and grieving person who is imprisoned and has no movement. So when he breathes, he gets comfort and here the morning is revealed, so it is as if he is saved from sadness. (Darwish, 1415 AH, 10: 399)

3) (Takwīr: 17) is irony is for the end of the night, when it gradually comes to an end. (Mughniyah, 1425 AH: 794)

4) (Takwīr: 17) and (Takwīr: 18) are contrasted from a literary point of view, so the first verse refers to the darkness of ignorance and

the second verse refers to the emergence of Islam. (Shanqiti, 1427 AH, 9: 42)

5) In the topic of modern science intervals, there are different types for speech syllables, which are: parallel, balanced, inlaid, similar and convergent. In the case of similar, there is agreement for all the words about: weight, saj', balance, composition and number, such as the verses "And the Night as it dissipates. And the Dawn as it breathes away the darkness" (Ma'refat, 1410 AH, 5: 278)

2.8. Wisdom and literary teachings of swearing at "And by the Night when it passeth away"

The article "S R W" means to reveal something from another thing. (Abul Hussain, 1404 AH, 3: 154) and the article "S R Y" means to move and go without pretending and being obvious, but secretly; whether material or spiritual. (Mustafawi, 1402 AH, 5: 115) The meaning of the word "Suray" (derived from the verb Saray, Yasrī) is: 1) Night walk. (Farāhīdī, 1410 AH, 7: 291) 2) To move at the end of the night. (Humayri, 1420 AH, 5: 3064) 3) The time of going through the night by walking. (Fayyūmī, nd, 2: 275)

There are 10 different words in the Holy Qur'an from the article "S R Y" or "S R W" and one of them is the present tense of "Yasr" along with the word "Layl" and it has been sworn to: "And by the Night when it passeth away" (Fajr: 4)

The wisdom and literary teachings of this verse include:

1) "Yasr" means passing. (Hashemi Rafsanjani, 2007, 20: 319) and "Idhā Yasr" means coming and turning, that is, I swear by the night that it comes after the day and turns, and they say "Yasrī" means "Yasrī Fih", that is, the night in which they are travelling during their journeys. (Kashani, nd, 10, 233) In other words: "Yasrī" means "He walks in darkness", that is, when a large part of it has been passed, it is like

walking in the dark, and the night ends in its darkness. (Ibn Ashur, 1420 AH, 30: 279)

2) The letter "Al" in "Al-Layl" is for gender, or some have taken it for a promise. (Hashemi Rafsanjani, 2007, 20: 319) Therefore, they differed in the meaning of this verse on two aspects: a) The gender of "Layālī" has been considered because it has added "Sayr" to "Night" and "Layl" because "Layl" and night follow the path of the sun in the constellation and its transfer from one horizon to another horizon. b) The meaning of "Layl" is a certain night among the nights. (Such as: Night of Qadr or night of Fiṭr or the night of 'Īd al-'Aḏḩā) and more say: the meaning of that night is "The Night of Muzdalifah" and the night of "Mash'ar al-Ḩarām" (the night of Eid al-Adha) when people gather to obey God Almighty. On that night, the pilgrims walk from 'Arafah to Muzdalifah, and then perform the Morning Prayer there, and in the morning they move to Mina. (Ṭabrasī, nd, 27: 66-67)

3) The word "Al-Layl" has been inflected with the phrase "Layāl-e-'Ashr" which is a general inflection on a particular one, or it has been inflected with the word "Al-Fajr", which is combined with an opposite command and is sworn to because it is one of the manifestations of God's power and one of the wonders of His wisdom. (Ibn Ashur, 1420 AH, 30: 279)

4) "Yasr" in (Fajr: 4) is allowed to remove the letter "Y" in "Yasrī". The meaning of brevity is to speak little with a lot of meaning, provided that it is appropriate to the talent and in harmony with the mood of the audience. Brevity is of two types, one is the brevity of a short phrase, which means many meanings are intended with a short phrase, without removing anything from the speech, and the other is the brevity of omission namely the omission of a part of the word due to the presence of analogy, so as to reduce the volume of the word; but the concept is complete. (Mohammadi,

2004: 193-194) The most important motivations for omission are: brevity, ease of memorization, closeness in understanding, narrowness of position, concealment for the audience. (Mohammadi, 2004: 193-194)

Here, "Yā'" in "And by the Night when it passeth away" means: "Yasrī" has been removed for brevity, to reduce the flow of words and show the speaker's eloquence. (Kamali Dezfuli, 1992: 241) This point also helps the beauty of words and understanding of the audience.

5) In the attribution of "Sary" to "Layl" or the attribution of walk to the night, some consider it a real attribution and some consider it an intellectual trope. (Savi, 1427 AH, 4: 365) This trope is due to the comparison with objects. (Hashemi Rafsanjani, 2007, 20: 319) Therefore, in the meaning of the phrase "Idhā Yasr" in the verse, they said two things: a) swear by the night when it comes, which means the end of the day. (Savi, 1427 AH, 4: 365 (Here, he has changed the word "Idh" to "Idhā" and from the past to the future. (Sultan Ali Shah, 1992, 14: 524) b) Swearing by the night at the time of turning away from it means approaching the day. (Savi, 1427 AH, 4: 365) such as: "And by the Night as it retreateth" (Sultan Ali Shah, 1992: 14: 524) another point: in the attribution of "Sary" to "Layl" is allowed in the attribution of something to time, and it seems that it is trope of Mursal or metaphor, which is the opinion of most commentators. (Siddiq Hasan Khan, 1420 AH, 7: 445)

6) From a point of view, there is a metaphor in (Fajr: 4). The meaning of walking at night is its rotation and the movement of the stars until the end of the night, and the day replaces it. (Sharif al-Raḏī, 1406 AH, 365) and (Sharaf al-Din, 1420 AH, 11: 251)

7) "Yasr" was originally "Yasrī" with "Yā'" and this "Yā'" was removed due to the harmony between the verses, and it is indicated by the Kasrah. (Mughniyah, 1399, 8: 99) In other words

since "Yasrī" is placed at the end of the verse, its last letter has been removed to match the end of the preceding and following verses. (Hashemi Rafsanjani, 2007, 20: 319) Here, the removal of "Yā" is to discount and respect the distance. (Zarkashī, 1410 AH, 3: 283)

2.9. The wisdom and literary teachings of swearing at "By the Ten Nights"

The word "Layl" is a singular word with a plural meaning, and its counting unit is the word "Laylah" and it is closed as the plural "Lyāl" to which the letter "Yā" is added non-comparatively. (Jawharī, 1410 AH, 5: 1815) [That is, it becomes Layālī] Therefore, "Layl" and "Laylah" both have the same meaning and the word "Layl" is singular and has a plural meaning, and "Laylah" is for the singular; but in the Qur'an, both are used for the absolute. (Qarashī, 1991, 6: 222) Therefore, the word "Layāl" is used for a number of nights.

The word "Layāl" has been mentioned 4 times in the Holy Qur'an, one of which has been sworn to: "And by the ten Nights" (Fajr: 2)

the wisdom and literary teachings of this verse are:

1) Mentioning "Layāl" in nakarah form to glorify it. (Qarashī Bonabi, 1995, 12: 213) He wanted to point out its greatness, not to make it public. (Tabataba'i, 1994, 20: 467)

2) Mentioning "Layāl al-Ashr" in nakarah form is to be determined, because: "Nakarah" here is used to express the greatness and meaning of a covenant. Therefore, it refers to special nights. (Makarem Shirazi, 1991, 26: 443) Some have said that it means the ten nights of the first month of Dhu al-Hijjah, which witness the largest gatherings of Muslims in the world in the land of Mecca, and where Eid al-Adha is celebrated. Some consider it to be the last ten nights of Ramadan in which Laylat al-Qadr is. A group also considers it as the first ten days and nights of

the first month of Muharram, which includes Ashura. (Khorram Del, 2005, 1: 1294)

Some people say that mentioning "Layāl al-Ashr" in nakarah form, in addition to expressing the greatness; it expresses the indefiniteness and unlimited nature of such nights. (Khorram Del, 2005, 1: 1294) but it should be said: bringing "Layāl" in nakarah form and defining "Al-Shaf' wa al-Watr" indicates that these nights are ten certain nights and there are ten nights in every year, and the Ma'refah form of "Al-Shaf' wa al-Watr" allows them to be known and that Shaf' wa al-Watr are part of the ten nights. In interpreting "Al-Shaf' wa al-Watr" eighteen forms are stated, most of them are not suitable for the interpretation of the verse due to the reference to the verse "Layāl-e-Ashr" (Ibn Ashur, 1420 AH, 30: 278). If "Al" in "Al-Shaf'" and "Al-Watr" is for a promise, it refers to a specific even and odd, and in accordance with the past oaths of this verse, the meaning of "Shaf'" is the day of "Tarwīyah" (the eighth day of the month of Dhu al-Hijjah when the pilgrims prepare to move to Arafat). And "Watr" means the day of "Arafah" that the pilgrims of God's house are in Arafat, or Shaf' means the day of Eid al-Adha (10th of Dhu al-Hijjah) and the meaning of Watr is the day of Arafah that is perfectly compatible with the ten nights of the beginning of Dhu al-Hijjah and the most important parts of the rituals of Hajj is performed in them (this matter is also mentioned in the narrations of the innocent Imams). (Makarem Shirazi, 1992, 26: 444-445)

But regarding the fact that among the first verses of Surah Fajr, why did He mentions only "Wa Layāl-e-Ashr" in Nakarah form and brought the rest as Ma'refah and made an oath to them, while these ten nights were known and according to the saying of the public, they are the ten first nights of Dhu al-Hijjah, so should it come with a covenant "Al"?

It should be said: because these ten nights have a special virtue among other types of ten nights, so He did not associate it with the gender "Al" so that it is distinguished and did not bring it with a covenant "Al" so that it is more indicative of greatness and luxury by being Nakarah. (Zeinuddin Razi, 2001: 598)

3) The verses "Wa Layāl Ashr, wa al-Shaf, wa al-Watr, wa al-Layl Idhā Yasr" have a non-committal Saj'-e-Raṣīn (Zuhaylī, 1411 AH, 30: 222) which gives the audience a listening pleasure.

3. Conclusion

In some verses of the Holy Qur'an, an oath is taken at night. One of the aspects of the wisdom of Qur'anic oaths is to draw people's attention to discover the facts of the phenomena under oath. The approach of paying attention to literary sciences has been able to discover some of the wisdom and literary doctrines of swearing at night time. The summary of wisdom and literary teachings of swearing at night time from the article "Layl" in the verses of the Holy Qur'an based on literary sciences and techniques are:

A) Lexicology: the word "Layl" means night according to Shari'a; it is from sunset to dawn, and according to custom, it is from sunset to sunrise. The word "Layl" is singular and means plural, and it is also plural as "Layāl". In the Holy Qur'an, the word "Layl" is used for swearing in various combinations, which include: By the Night as it conceals; By the Night as it conceals it; And by the Night when it is still; And by the Night when it passeth away; And the Night as it dissipates. In these expressions, the whole, the beginning, the middle or the end of the night, as well as a number of special nights of the year are sworn.

B) Morphology:

1) The present verbs of "Yaghshī" and "Yasr" according to the lexical item and the present form indicate the gradual occurrence.

C) Syntax:

1) In (Layl: 1), the word "Idhā" may not be for the future and is used for the present, because covering is synonymous with the night.

2) The omission of the object in "By the Night as it conceals" (Layl: 1) conveys the application and generalization either because the listener knows about it or because He wants to make it unclear to him. So the meaning of the verse is that the night covers everything in darkness.

The pronoun of "Yaghshāhā" in (Shams:4), which is the object, refers to the earth or other things, because when the referent of the pronoun is something transparent and clear, there is no need to mention it.

3) If the letter "Al" in "Al-Layl" (Fajr: 4) is for gender, the gender of "Layālī" is considered and if it is mentioned for covenant, the meaning of "Layl" is one night among the nights. (Like: Night of Qadr or the night of Fiṭr or the night of Eid al-Adha)

4) If the word "Al-Layl" is inflected with "Layāl-e-Ashr", it is a general inflection on a particular one, and if it is inflected with "Al-Fajr", it is combined with an opposite object.

D) Semantics:

1) "Yasr" in (Fajr: 4) is allowed to remove the letter "Y" in "Yasrī", therefore it shows the speaker's eloquence and helps the beauty of speech and the understanding of the audience.

2) The phrase "Wa Mā Wasaq" in (Inshiqāq: 17) is allowed to delete 'Ā'id. An example of "Mā Wasaq" may be all living and non-living creatures that the darkness of the night gathers.

3) Mentioning "Layāl" (Fajr: 2) in a nakarah form is for glorification. Taking into account that the nakarah form here is to express greatness and

it has the meaning of a covenant and refers to special nights.

4) Oath by time: covering the night (Layl: 1) and (Shams: 4), resting the night (Ḍuḥā: 1), what the night collects (Inshiqāq: 17), turning back the night (Muddaththir: 33), the night comes to end (Takwīr: 17), the night will move (Fajr: 4) and the ten nights (Fajr: 2) express the emphasis and importance of the oath and its answer.

E) Rhetoric:

1) Attributing "Ghashī" to "Al-Layl" (covering the night) in (Layl: 1) and (Shams: 4) is an intellectual trope, which is different from attributing the verb to time or attributing it to its cause. The covering is actually the rotation of the earth and its rotation towards the emergence of the sun

2) Attributing "Sajā" to "Al-Layl" in (Ḍuḥā: 2) is an intellectual trope. What is meant by "Sajā" is the stillness and establishment of darkness, or the stopping of people in what they are searching for during the day.

3) Attributing "Yasr" to "Al-Layl" in (Fajr: 4) is intellectual trope. The attribution of walking to the night is due to analogy with objects

4) "Sajā" in (Ḍuḥā: 2) is a metaphor for settling down while the night does not rest but the movements of people settle down in it.

5) "Wasaq" in (Inshiqāq: 17) is a metaphor for gathering or driving animals to their shelter or the appearance of stars at night.

6) "'As'as" in (Takwīr: 17) is a Maknīyyah Metaphor for the coming and going, that is, the night is likened to a person who comes and goes.

7) "Yasr" in (Fajr: 4) is a metaphor for the circuit of the night until reaching the end of the night.

8) (Takwīr: 17) is an allusion to the end of the night when it gradually comes to an end.

F) Badī':

1) From confronting (Shams: 3) with (Shams: 4) and the contrast between them, the opposite

alternation of night and day, the faces of light and darkness, movement and stillness, warmth and coldness, the veiling and revealing of far and near horizons appear.

2) The application of "Al-Ḍuḥā" in (Ḍuḥā: 1) and the restriction of "Al-Layl" to the container of "Idhā Sajā" in (Ḍuḥā: 2) shows two opposite situations in day and night. Because: "Al-Ḍuḥā" is the time when the sun has risen and its rays have covered everyone, but "Al-Layl Idhā Sajā" is when the curtain of darkness covers everyone. The contrast between these two, the originality of light and its stimulation, and the temporary nature of darkness refers to the darkness and stillness of the night.

3) From the conflict between (Muddaththir: 34) and (Muddaththir: 33) and the Saj' between them, morning and evening refer to the confrontation of truth and falsehood or guidance and polytheism.

4) The contrast of (Takwīr: 17) with (Takwīr: 18), night and morning, refers to the removal of the darkness of ignorance and the emergence of Islam.

5) "Yaghshāhā" in (Shams: 4) without what comes before and after it (which is in the past tense) to respect the intervals (unlike the verses before and after it), is mentioned in the present tense. This difference in interpretation may indicate that include events such as the emergence of day and night and past and future.

6) (Takwīr: 17) has speech syllables similar to (Takwīr: 18).

7) "Yasr" in (Fajr: 4) was originally "Yasī" with "Yā'" and this "Yā'" was removed due to the harmony between the end of the previous and the following verses, and it is to reduce and observe the distance.

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