

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

Abbas Eghbaly^{1*}

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

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

هم سنجی سویه‌های آگاهی (آنس، انبا، علم و ادری) در قرآن مجید

عباس اقبالی^۱

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

دریافت: ۱۴۰۱/۰۳/۰۷؛ پذیرش: ۱۴۰۱/۰۳/۱۶

چکیده

Abstract

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

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

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

کلمات کلیدی: واژگان قرآنی، علم، ادریک، نبأ، نبی، غیب.

Introduction

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

What is the difference in using words that mean knowledge?

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

Assumptions

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

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

Background and necessity of discussion

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

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

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

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

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

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

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

Theoretical foundations of research

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

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

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

1. Discussion's data

1-1. 'Ilm

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

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

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

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

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

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

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

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

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

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

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

1-2. Naba‘

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1-3. Ānas

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

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

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

1-4. Adrī

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised. (Anbiyā'/109)

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

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

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

Conclusion

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

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

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

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

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

References

- The Holy Qur'an.
- Bakhtiari, Shahla and Hadih Taqavi(2013). "Semantics of the word "science" in the Mu'allaqāt Sab' and the Holy Qur'an from the perspective of semantic relations". Researches of Science and Religion, Research Institute of Humanities and Cultural Studies. Year 5. Number 1. Spring and Summer. pp. 1-20.
- Fazeli, Ali Reza, Seyyed Mustafa Mousavi Azam and Mohammad Ali Abbasi(2019). "Word and Existence: The Semantics of the Prophet through Ibn Arabi's Mystical Existentialism". Philosophical Quarterly of Cognition. No. 83.
- Ibn Manzūr, Muhammad bin Mukarram (1414). Lisn al-Arab. research: Mirdamadi. Beirut: Dar al-Fikr.
- Iqbali, Abbas(2022). "Reviewing the interpretation of verses from the Holy Qur'an based on the phenomenon of syntactic substitution". Scientific Quarterly of Tafsir Studies 1400. Issue No. 45. University of Qom.

Qasimpour, Mohsen and Abbas Iqbali and Marzieh Salehi (2010). "Study of Synonymous Symbols and Their Analysis in Tafsir Majma' al-Bayān". Qur'an and Hadith Research Journal. No. 7.

Qomi, Ali bin Ibrahim (1414). Tafsir al-Qami. vol. 2. p. 423. Musavi al-Jaziari research. Qom: Dar al-Kitab.

Rāzī, Fakhriddin Muhammad (1990) Mafātih al-Ghayb. Beirut: Dar al-Kutub al-Ilmiyyah.

Ṣadūq, Muhammad ibn Ali ibn Babawayh (nd). The Reasons of Shari'a. Najaf: Al-Maktaba al-Haydariya.

Tabataba'i, Seyyed Muhammad Hossein (1417). Al-Mizan fi Tafsir al-Qur'an. Qom: Islamic Publication Office.

Zamakhsharī, Mahmud(1407). Al-Kashshaf an Haqā'iq Qawāmiḍ al-Qur'an. Beirut: Dar al-Kitab al-Arabi.

_____, Iqna and Islam Web site.

COPYRIGHTS



© 2022 by the authors. Licensee PNU, Tehran, Iran. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY4.0) (<http://creativecommons.org/licenses/by/4.0>)

