

## The Origin of Diversity and Transformation of Understanding of the Verses of the Holy Qur'an

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### خاستگاه گوناگونی و دگرگونی فهم از آیات قرآن کریم

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Seyed Abolghasem Naghibi<sup>1</sup>

#### Abstract:

Sometimes the audience's understanding of God's word in the Holy Qur'an is different, and sometimes a person's understanding of the divine revelations changes over time. The question is, what is the origin of the diversity and transformation of understanding of the verses of the Holy Qur'an? In this article, which has been done by descriptive and analytical methods, some of the various origins and changes in understanding the verses of the Holy Qur'an are the talent of endless research of the Holy Qur'an, human scientific capacity, evolution of human sciences and insights, differences in audience mores, differences in human needs in the face of the Holy Qur'an, considering or not considering the social bases of verses, taking a group of seemingly different verses and interpreting another group in front of it, differences in perspective, destination-oriented view to verses, using reason in understanding verses, interpretation of verses due to different narrations, differences in the principles of authenticity of appearances of the Holy Qur'an, referring to symmetry or not referring to the symmetry in obtaining the appearances of the verses, differences in recitation and differences in the *I'rāb*.

**Keywords:** Holy Qur'an, Understanding, Diversity of Understanding,

Transformation of Understanding, Interpretation of Ta'wīl.

سید ابوالقاسم نقیبی<sup>۱</sup>

#### چکیده:

گاهی فهم مخاطبان از کلام خداوند در قرآن کریم متفاوت است و گاهی نیز فهم یک فرد از آیات الهی در بستر زمان، دچار تغییر و دگرگونی می شود. سؤال این است که خاستگاه گوناگونی و دگرگونی فهم از آیات قرآن کریم چیست؟ در این نوشتار که با روش توصیفی و تحلیلی انجام پذیرفته است، استعداد تحقیق پایان ناپذیر قرآن کریم، ظرفیت علمی انسان، تکامل و تطور تاریخی علوم و بینش های انسانی، تفاوت عرف های مخاطبین، تفاوت نیازهای انسان ها در مواجهه با قرآن کریم، لحاظ یا عدم لحاظ زمینه های اجتماعی آیات، اخذ دسته ای از آیات به ظاهر متهافت و تأویل دسته دیگر مقابل آن، تفاوت در منظر، نگاه مقصد محور به آیات، بکارگیری عقل در فهم آیات، تفسیر آیه به روایات متهافت، تفاوت در مبانی حجیت ظواهر قرآن کریم، رجوع به قرینه یا عدم رجوع به قرینه در اخذ ظواهر آیات، اختلاف قرائت و تفاوت در اعراب، از جمله خاستگاه های گوناگونی و دگرگونی در فهم آیات قرآن کریم به شمار آمده است.

**کلمات کلیدی:** قرآن کریم، فهم، گوناگونی فهم، دگرگونی

فهم، تفسیر تأویل.

<sup>1</sup> Associate Professor, Motahari University, Tehran, Iran.  
da.naghibi@yahoo.com

<sup>1</sup> دانشیار دانشگاه شهید مطهری، تهران، ایران.  
da.naghibi@yahoo.com

## Introduction

One of the questions that arises in the field of understanding the verses of the Holy Qur'an is why people's understanding of the verses of the Holy Qur'an is different, which is the divine word and has the unity of the speaker and coherence in the message? What is the origin and variety of understanding of the verses of the Holy Qur'an? Why have human understandings of some verses of the Holy Qur'an changed over time? What is the source of the change in the perceptions of the verses? The answer to these questions requires knowledge of the Holy Qur'an and the talents of its addressee, i.e. human beings, and knowledge of the requirements of the age of revelation of verses and human historical evolution.

### 1. The Qur'an and the Talent of Exploring and Researching it Endlessly

The Holy Qur'an has an inexhaustible talent for exploration and research, as the Holy Prophet (PBUH) said: "The appearance of the Qur'an is beautiful and its interior is deep. It has a limit and there is another limit above it. Its wonders do not end and its novelties do not become obsolete." (Kulaynī, 1984, v. 2, p. 559).

Imam Ṣādiq (AS) was also asked: "What is the secret that the more the Qur'an is spread and read among the people and the more it is discussed and examined, the more added to its freshness?" 1. Imam (AS) replied: "This is because the Qur'an was not revealed for a specific time and era and for a

specific creed, the Qur'an is for all times and all people." (Sadūq, nd, p. 239) For this reason, it is new at all times and is new to all people." Therefore, one of the various origins of understanding is the endless ability and talent of the Qur'an for contemplation and research, which can be achieved by passing from the appearance to the interior of the Qur'an and from one interior level to another level to achieve a new understanding of the verses.

### 2. The Scientific Capacity of Man and Its Realization

Scientific capacity of man is the greatest capacity that a creature may have, as the Qur'an says: "And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise." (Baqarah: 31-32)<sup>1</sup>

This scientific capacity of man, which is one of the components of the superiority of the human species over other types of beings, has caused God to teach him what man does not know: "Teaches man that which he knew not" ('Alaq: 5).<sup>2</sup>

And make him the addressee of His words in the Holy Qur'an. Each human being enjoys scientific facts according to the actualization of his scientific talent. The Holy Qur'an is a divine knowledge that was revealed to the Holy Prophet (PBUH) (Shah Abadi, 1981): "Lo! We revealed it on the Night of Predestination." (Qadr: 1).<sup>3</sup>

١. «وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ

أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ».

٢. «عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ».

٣. «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ».

So that people can reach the knowledge of God through this divine expression through the Holy Prophet (PBUH) 'This is a clear expression for people' (Kulaynī, 1984, v. 1, p. 403).

And the men, in proportion to the actuality of their scientific talents, receive the realities of the Qur'an, therefor the difference in the realization of the scientific talents of the components and origins of important differences and receiving from the verses of the Holy Qur'an. As the Prophet says in this regard: "May Allah sends His mercy to a servant who listen our words, then distributes to whom had never listen them. Sometimes a person who carries fiqh, but he is not faqih and sometimes a person who carries a fiqh but another person is more faqih than him!"<sup>1</sup> (Ibid).

The Prophet (PBUH) insisted his words should be exactly recorded and communicated to the next classes. In particular, he has emphasized that one hears my word may not have insight and may be only a narrator and transmitter, and one may have insight, but the one for whom it is narrated should have more and deeper insight.

### 3. Historical Evolution of Human Sciences and Insights

Human insights in the context of time are in a state of evolution. History has shown that the following ages had more understanding and insight in understanding the meanings and concepts of the Holy Qur'an, that is, the effect of successive and complete insights in understanding the verses of the Holy Qur'an is quite evident. The

natural evolution of human science and thought has given rise to newer, deeper, broader, and more realistic insights, so that in the present age, more reflection on the verses of the Holy Qur'an has been made possible. Therefore, it can be acknowledged that every age and time requires its own insight and understanding of the verses of the Holy Qur'an. Zarkashī (d. 794 AH), one of the famous Qur'anic scholars in the field of the impact of human sciences in receiving and understanding Qur'anic sciences and knowledge, writes: "Everyone who has more knowledge on science, he benefits more from Qur'anic knowledge and sciences" (Zarkashī, 1415 AH, v. 2, p. 25). As an example, regarding the verses of man's creation prior to the theory of species, there was no doubt among the ancient commentators that the creation of Adam Abu al-Bashar was done at once (Fakhr Rāzī, nd, v. 18, p. 16). (Theory of Ficism), and before him there was no creature called man. But after that, among the new commentators, the theory has been proposed that if the verses of human creation do not imply an evolutionary theory, they are not different from it. (Tabataba'i, 1393 AH, v. 12, p. 154) By examining the view in similar examples, we find that the historical evolution of humane sciences and insights transforms the presuppositions of encountering verses, and as a result, human understandings are different or a single human understanding of a verse is changed. Perhaps the results of a science from the humanities are accepted as principles and thus change the human

١. «نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا ثُمَّ بَلَّغَهَا إِلَى مَنْ لَمْ يَسْمَعْهَا فَرُبَّ حَامِلٍ فِقْهِ غَيْرِ فِقْهِهِ وَرُبَّ حَامِلٍ فِقْهِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ»

understanding of the verse. Hence, the historical evolution of human sciences and insights has various origins and changes in understanding the verses of the Holy Qur'an.

#### 4. Differences in the Mores of the Audience

One of the areas of difference in understanding and receiving the Holy Qur'an is the difference in the mores of the audience. Considering that people have been the addressees of the Holy Qur'an in all periods of history, the mores of the addressees also indicate their own taste of time, place, culture, and customs, so the mores of the addressees are diverse and different, while the addressees' mores are the basis of understanding the divine word, the understandings will be very different and changing. But the Holy Qur'an is the word of God, who owns the environment of all things and knows all secrets. This word is for all times, places and all human beings. Therefore, in order to receive the truth of the divine message and the closeness of understandings, the appearance of His words should be the basis for understanding of the audience, because there is no weakness in the words, meanings and appearances of the Holy Qur'an. As a result, the appearances of his words are valid.

#### 5. The Difference between the Needs of Human Beings in the Face of the Holy Qur'an

The requirements of the time and place of the age of revelation are only the container of the revelation of the divine

message, but the truth of the message that is for guidance is a human and transcendental matter. Therefore, Imam Ṣādiq (AS) said: "It is not different in different ages and for different peoples, but it is new for all ages."<sup>1</sup> (Sheikh Sadūq, nd, v. 1, p. 87) The addressees of the divine message in every age need to submit their needs to the Qur'an then receive the appropriate response from it, and that is the aim of the Qur'an at any time and this is the same novelty of Qur'an. Therefore, Imam Ali (AS) says in Nahj al-Balāghah, sermon 18: "That is the Qur'an, so try to find what it says, for it does not speak itself."<sup>2</sup>

Presenting modern needs to the Qur'an and getting the answer from it is in fact the same as making the Qur'an talk. Differences in modern human needs are one of the origins of differences in perceptions and understandings. Hence, Imam Ṣādiq (AS) said: "The interpretation of the Qur'an is in seven letter (*harf*), either of which was being or will be later."<sup>3</sup> (Majlisī, nd) That is the interpretation of the Qur'an has different levels and in this narration they are seven levels, some of which belong to the past and some will be clarified and unveiled in the future.

#### 6. Considering or Not Considering the Social Context of the Verses

The addressee of the Holy Qur'an sometimes studies the verses of the Qur'an according to the social contexts of its revelation, thus forming his understanding of the verses appropriate to the same contexts. But if he does not take those social contexts into account, his understanding will be different. For

<sup>1</sup>. «لَمْ يَجْعَلْهُ لَزْمَانَ دُونَ زَمَانٍ، وَ لَا لِنَاسٍ دُونَ نَاسٍ، فَهُوَ فِي كُلِّ زَمَانٍ جَدِيدٌ».

<sup>2</sup>. «ذَلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ، وَلَنْ يُنْطِقَ أَبَدًا».

<sup>3</sup>. «تَفْسِيرُ الْقُرْآنِ عَلَى سَبْعَةِ أَحْرَفٍ مِنْهُ مَا كَانَ وَ مِنْهُ مَا لَمْ يَكُنْ بَعْدَ».

example, in understanding this section of verse 34 of Surah An-Nisā': "As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them."<sup>1</sup>

If the beating of women for sexual obedience is considered in the light of the culture of the ruling tribes at the time of the revelation of the verses, it may be considered normal for a woman to be physically punished. On the other hand, if this text is considered without the social context of the verses, it cannot be a guarantee for the implementation of men's sexual rights in the hands of men themselves. Because the relations between men and women in the present age are such that beating a woman does not lead to her sexual obedience. Therefore, the legislation of this ruling is not considered general, but refers to the special social characteristics and conditions, that is, tribal and patriarchal societies, because in those societies, beating was a means of subjugating disobedient women (Ayazi, 1997).

## 7. Taking a Group of Verses and Interpreting the Opposite Group

Some verses of the Holy Qur'an seem to be confused in some matters. For example, in some verses of the Holy Qur'an, it is stated that no event occurs in the world except for the divine order and the event has already been recorded in a book. (Ḥadīd:22; An'ām:59; Al

Imrān:154; Hijr:21; Talāq:3; Qamar:49; Ibrāhīm:4; Al Imrān:26).

Such as: "Naught of disaster befall in the earth or in yourselves but it is in a Book before we bring it into being Lo! that is easy for Allah" (Ḥadīd:22).<sup>2</sup>

"And with Him are the keys of the Invisible. None but He knows them. And He knows what is in the land and the sea. Not a leaf fallen but He knows 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).<sup>3</sup>

While there are verses in the Qur'an which indicate that man is autonomous in action and influential in his destiny and can change it. Such as:

"Lo! Allah changed not the condition of a folk until they (first) change that which is in their hearts" (Ra'd: 11).<sup>4</sup>

"Lo! We have shown him the way, whether he be grateful or disbelieving" (Insān: 3).<sup>5</sup>

"So, everyone who like to believe and everyone who like to disbelieve" (Kahf: 29).<sup>6</sup>

These two groups of verses are known as opposing verses to most scholars of theology. According to them, the appearance of one category should be accepted and the other category should be interpreted. From the second half of the first century, two ways of thinking were found in this regard. The group that advocated freedom and human interpreted and justified the first category of these verses, and they became known as

١. «وَالَّذِينَ تَخَافُونَ تَخَافُونَ نَسُوهُمْ فَعِظُوهُمْ وَاهْجُرُوهُمْ فِي الْمَضَاجِعِ وَأَضْرِبُوهُمْ».

٢. «مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ».

٣. «وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مَبِينٍ».

٤. «إِنَّ اللَّهَ لَا يَغْيِرُ مَا يَقُومُ حَتَّى يَغْيِرُوا مَا بَانَتْسِيهِمْ».

٥. «إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا».

٦. «فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ».

"Qadarī" (i.e. Fatalism); another group that advocated the belief of "destiny" and interpreted the second group of these verses and were called "Jabrī" (i.e. Determinism). Gradually, two great theological sects, namely the Ash'arites and the Mu'tazilite, emerged and raised many other issues besides the issue of Determinism and Fatalism, and two schools were emerged, the Determinism and the Fatalism. They were digested by the Ash'arites and the Mu'tazilite, meaning that they no longer had an independent title. The Ash'arites supported Determinism and the Mu'tazilite supported Fatalism (Motahhari, 2002, v. 1, p. 372).

Another example in the Qur'anic teachings is that man is free to think because he is equipped with the power of reason and will in his creation, that is, he chooses a general view of the world and his individual and social practical way of life. In contemporary legal and social literature, freedom of opinion and expression is considered as one of the basic human rights, that is, man has the right to choose and adhere to any belief, to express and teach, to promote and to act according to it, as long as his action according to his belief, does not deprive others of their rights and freedoms and disturbs public order and morals. The main question is what is the position of the Holy Qur'an in the field of freedom of belief? Islamic scholars do not have the same opinion in this regard, some based on verses that include "denial of reluctance and coercion in religion" (Baqarah:256; Yūnus:99), "freedom and authority of guidance and misguidance in the world" (Kahf:29; Yūnus:10), the Prophet's duty in "communicating truth and not its coercion" (Ghāshiyah:21-22; Yāsīn:17; Qāf:45; Furqān:56-58; Ra'd:40; Mā'idah:99), "condemning

punishment for changing religion" (A'rāf:88; Ghāfir:26), "Identify differences of Human beliefs" (Hūd:118-119; Baqarah:114; Kāfirūn:1-6), "worldly non-punishment of apostates" (Baqarah:217; Al Imrān:85-90), "methods of religious invitation" (Nahl:125) have acknowledged the freedom of belief and expression in the Qur'anic verses (Kadivar, nd, p. 243) and have interpreted the opposite verses, while the traditional commentators by quoting verses containing "monotheism and invitation to monotheism" (Tabataba'i, nd, p. 99), "The legitimacy of the religion of Islam" (Al Imrān:85; Al Imrān:19) and "Verses of Jihad" (Tawbah:5; Tawbah:73; Anfāl:39; Tawbah:29).

deny freedom of belief. Obviously, they have to interpret the first category. That is, they have a different understanding of these verses.

### 8. Differences in the Perspective of Understanding

A study of the existing interpretations of the Holy Qur'an clearly shows that differences in the commentator's perspective lead to differences in understanding. A commentator who looks at the verses of the Qur'an from a mystical perspective shows his understanding and interpretation of some verses differently. Or one who looks at some verses from the point of view of empirical science, his understanding of the verses containing creation and creatures is different. Hence, differences in perception can be considered as different origins of understanding. Tafsir "Kashf al-Asrār Wa 'Iddat al-Abrār" by Abulfaḍl Rashid al-Din Maybudī is an example of understanding verses from a mystical perspective, and the book "Al-Jawāhir fi

Tafsir al-Qur'an al-Karim" by Tanṭāwī Jawharī are among the interpretations in which the verses are understood from the perspective of empirical science.

### 9. Destination-Oriented View to Verses

One of the things that affects the difference in understanding the verses is the destination-oriented view to the verses. Those who look at the divine verses from the destination-oriented view are committed to God's intentions in understanding the verses, for example the Holy Qur'an in the field of sacrifice which is one of the duties of Ḥajj said: "and feed the self-contained needy and the mendicant" (Hajj: 36) <sup>1</sup>(Madanī Kāshānī, 1411 AH, v. 3, p. 309) Therefore, the goal of sacrifice is for the poor to benefit from it. Therefore, if the act of sacrifice in Minā is spent on the way of the poor and needy, the sacrifice is obligatory there, otherwise it is forbidden and must be sacrificed where it can be consumed. While from the point of view of the jurist who looks at the problem-oriented verses, making a sacrifice in Minā is important, whether or not hundreds of thousands of sheep, cows and camels are consumed for that purpose.

### 10. Wisdom and Understanding of Verses

According to Shiite scholars, in addition to being a tool for understanding texts, reason is also considered a source for exploring the Shari'a. The intellect, as a source, discovers the Shari'a ruling through the connection between the ruling of the intellect and the Shari'a and

the extraction of the definite causes of the rulings. If the intellect can accurately understand the real interests and evils of actions and objects, it can deduce the Shari'ah ruling through it. Therefore, if the appearance of a verse contradicts the definite rule of reason, in understanding the verse, the appearance must be interpreted. Interpretation of the appearance of a verse contrary to the definite reason of intellect is not reserved for verses containing a religious ruling. Rather, in verses containing doctrinal teachings, understanding the verses should not contradict the definite rule of reason. For example, the word Throne in the verse "The Beneficent One, Who is established on the Throne" (Tāhā: 5)<sup>2</sup> should be interpreted with Ta'wīl since due to the rational reason God is not a body. In the verses containing the Shari'a ruling, if justice is included in the chain of justice of the rulings, the appearance of the verse that is not compatible with justice must be interpreted with Ta'wīl. Also, those who trust in the intellect of suspicion, that is, praise and analogy, their understanding of some verses can be different from the understanding of those who do not consider the intellect of suspicion to be valid based on: "Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do"<sup>3</sup> (Yūnus: 36).

### 11. Terms of the Cause of Revelation

Some verses of the Holy Qur'an have been revealed following an event or incident or a question. Therefore,

<sup>1</sup>. «فَكُلُوا مِنْهَا وَأَطِعُوا الْقَائِمَ وَالْمُعْتَرَّ».

<sup>2</sup>. «الرحمن على العرش استوى».

<sup>3</sup>. «إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا».

knowledge of the cause of revelation and related events and its meaning is effective in understanding the verses, as quoted by the author of *Al-Itqān*, Ahmad and Sanani have quoted that 'Uthman ibn Maz'oon and Amru ibn Mu'adhikib believed that drinking alcohol is permissible. They have explained to the holy verse: "There shall be no sin) imputed (unto those who believe and do good works for what they may have eaten (in the past)"<sup>1</sup> (*Mā'idah*: 93).

In order to prove their attitude while if they knew the cause of revelation, they did not express such an understanding of the verse. The cause of the revelation of this verse is as follows: Some people said when wine was forbidden: What will be the destiny of those who were killed in the way of God but drank wine? The holy verse was revealed. Therefore, considering the cause of revelation, gives a different understanding of the verses. Therefore, considering or not considering the cause of revelation in understanding the verses is one of the origins of differences in understanding the verses.

## 12. Understanding the Verses from the Perspective of the Narrations Regarding the Verses

Consecutive narrations and Akhbār Āhād are considered as sources in understanding verses. Those who do not consider Akhbār Āhād as an authority cannot use it to understand the verses, but those who consider Akhbār Āhād as valid can understand the true meaning of the holy legislator from the Qur'anic generalities through assigning it to a single news? The research on the issue is that the single news can be specific to

the Qur'anic generalities because the life of the companions and those who believe in the authority of the single news has been based on the fact that they acted on narrations in relation to the generalities of the book and this tradition has continued from our time to the time of the infallibles. And the narration of the Imams (AS) is used that if it is not permissible to act on the single news against the generalities of the Qur'an, they should forbid their companions from it (Khorasani, 1412 AH, p. 275). Therefore, one of the origins of the difference in understanding the verses of the Holy Qur'an, especially the verses of the rulings on the validity of Akhbār Āhād or its invalidity, as well as the permissibility or impermissibility of the general allocation of a book to Akhbār Āhād. in addition, the variety of the narration interpreting the verses from the verses is a verse from the verses, such as the origin of the verses is one of the origins of difference in understanding the verses based on the entries of the narrations.

For example, in the context of understanding the following verse, two narratives have been quoted from Shi'ah: "Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing."<sup>2</sup> (*Baqarah*: 115)

First, it is narrated in a hadith from Imam Bāqir (AS) that God revealed this verse about the Mustahab prayer. Therefore, according to the narration, it is not necessary to turn to the Qiblah in the Mustahab prayer. But in another hadith, it is narrated from Jabir bin Abdullah: The Messenger of God sent

<sup>1</sup>. «لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا»

<sup>2</sup>. «وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ».



us to a place and we were trapped in darkness and we did not find the direction of the Qiblah. We each went to the prayer and put a mark on it. Then in the morning we found the signs contrary to the Qiblah. After returning, we reported the matter to the Prophet then this verse was revealed and in the authentic narrations of Mu'āwiya ibn Ammār, the cause of the revelation of the holy verse has been introduced as the astonished Qiblah. According to this narration, the prayer of one who is astonished in the Qiblah is considered accepted in one direction. However, a jurist who, according to the first narration, considers the verse related to Nāfilah prayers, should give a fatwa on the necessity of praying in four directions, if possible and if there is time for the worshiper astonished in the Qiblah.

### 13. The Audience in the Speeches of the Present People

One of the issues raised by the scholars of principles is whether the Qur'anic sermons, such as: "O you who believe" and "O you who are the people" are specific to those present in the Majlis of the Holy Prophet (PBUH) or whether they include the people "existent" at that time or does it include believers and people in the next centuries? (Khorasani, pp. 266-271) Mohaqiq Qomi believed that the authority of appearances due to a specific suspicion is specific to i.e. Mushāfihīn and has no authority for others, but the for fundamentalists who consider oral

speeches as evidence for all people, emerge of these sermons in terms of generality and application is also a proof for the right of the extinct in the age of revelation, as it is a proof for the present and the existing ones. As a result, they can also understand the appearances of the verses, and their understanding of the book is valuable, so it should be the basis for action<sup>1</sup>. Therefore, one of the origins of the difference of understanding is the difference in the principles related to the authenticity of oral speeches for the believers of the centuries after the revelation of the Holy Qur'an. So if in the following verse:

“O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.”<sup>2</sup> (Jum'ah: 9), is for Mushafihin and Muslims early days, in which case we cannot rely on it and prove the necessity of Friday Prayers on ourselves, but if the said address includes all the believers and we doubt whether the time of presence has an interference or not, we will cling to the verse and say: the verse is absolute and there is no mention of presence and absence in it. The result has been disputed by other fundamentalists (Khorasani, nd, p. 271).

### 14. Referring or Not Referring to the Analogy in Obtaining the Appearances of the Verses

One of the origins of the difference in understanding the verses of the Holy Qur'an is referring or not referring to the

<sup>1</sup> In the knowledge of theology, it has been proved that Islam is the last religion and it is sustainable till doomsday and its document is the holy Qur'an, so, in Mushāfihīn sermons, all people are identical in terms of their

understanding, even though the addressee is special to the present audience.

١. « يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ».

analogy, for example, a person who encounters the verse "O ye who believe! Fulfil your indentures" (Mā'idah: 1)<sup>1</sup>, if he doesn't refer to the analogy that expresses the true meaning of the holy legislator in other verses or narrations, he believes that every contract needs to be fulfilled, but if he investigates and follows it, he will reach the narration of. In this case, his understanding of the holy verse is that every contract needs to be fulfilled except a contract that is ghurar.

### 15. Understanding the Verses of the Holy Qur'an from the Perspective of Akhbārīs

Imamiyyah scholars disagree on the authority of the appearances of the verses of the Holy Qur'an. The fundamentalists know the appearances of the Qur'an, that is, every verse, either is from the texts of the Qur'an, or from its appearances, can be applied to what is understood from it. Although that theme is not included in the text and work of the infallibles (AS) (Khorasani, p. 324; Sheikh Ansari, nd, v. 2, p. 55). Some Akhbārīs do not consider the appearances of the Qur'an as a proof in the field of theoretical rulings, i.e. rulings that should be achieved with opinion and reasoning, unless a text from the Ahl al-Bayt (AS) has been narrated according to that appearance, but in non-theoretical rulings, the appearances of the Qur'an are valid, such as: necessary rules, verses of preaching, warning, reminding, and verses that confirm one of the definite rational arguments about the principles of religion (Fāḍil Tunī, 1412 AH, p. 136; Bahrānī, 1377 AH, v. 1, p. 169; Ḥurr Āmulī, 1403 AH, p. 176). Some of

the Akhbārīs consider the appearance of the verses are contingent upon the approval of Ahl al-Bayt (AS), i.e. the verses of the Qur'an are not clear for us. Some of them consider all the verses of the Qur'an as Mujmal and Mutashābih (Seyyed Jazayeri, 1409 AH, p. 203). According to Kāshif al-Ghattā, many Akhbārīs consider all the verses of the Qur'an as Mujmal and Mutashābih and do not even allow us to interpret words of the Qur'an without narrations (Sheikh Ansari, nd, v. 2, p. 62). Based on the above issue, understanding the verses of the Qur'an minus the expression of the infallible is not accepted. They have cited some arguments including: some narratives dedicated understanding Qur'anic verses to imams for example in a hadith Imam Ṣādiq (AS) says to Abu Ḥanīfah:

"Woe are you, the knowledge of the Qur'an is only in the eyes of the People of the Book, to whom the Qur'an was revealed." (Ḥurr Āmulī, 1412 AH, p. 129) In another narration, Imam Bāqir (AS) said to Qatādah: "The Qur'an is known only by the person to whom it is addressed." (Ḥurr Āmulī, v. 18, p. 30) It is said in response to the above-mentioned argument. The meaning of this news is knowledge of the whole book, both inside and outside of the Qur'an. That is why Imam Ṣādiq (AS) advises Abu Ḥanīfah to know the truth of the Qur'an (Ibid), otherwise these narrations are contradictory to the verses, in which contemplation in the Qur'an is recommended. They are also contrary to the narrations, in which the Imams (AS) taught the quality of reasoning the verses to their companions. Another reason of the Akhbārīs is that according to the

<sup>1</sup>. « يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ».

narration narrated from Imam Ṣādiq (AS): There is both Muḥkam and Mutashābih in the Qur'an, but we both believe and act in its Muḥkamat, but we believe in the Mutashābihat, but we don't act upon them (Majlisī, 1403 AH, v. 23, p. 198).

This is answered that attributing the Mutashābih to appearances have neither customary nor lexical truth, but are invalid and it is correct to say: "Appearances are not from Mutashābih (i.e. similarities)." If it is probable that appearances are from similarities, if in doubt, we act on the first principle, which is the permission to act on appearances. This is the principle of association that the rationales act on the appearances of the word, and the Shari'a speech is based on the method of the rationales. Akhbārīs also cite narrations for the lack of authority of the appearances of the Qur'an, which has forbidden us from interpreting the Qur'an by opinion, and one of the cases of interpreting the Qur'an by opinion is to interpret the Qur'an without referring to the Ahl al-Bayt (AS) and only with our own understanding. In response, it has been said that these narrations forbid us from eisegesis, that is, the personal suspicious intellect such as analogy. Because eisegesis does not include the appearance of books on their lexical and customary meanings. Therefore, if we assume that carrying the word on the appearance is an interpretation, it is not an eisegesis. In addition, the news of the prohibition of eisegesis does not appear in the prohibition of acting on the appearances of the Qur'an after examining other evidences (Sheikh Ansari, v. 2, p. 57).

Assuming that carrying the word on its appearance is one of the cases of

eisegesis, this news is contrary to many narrations that indicate the permission to adhere to the Qur'an (Ibid, p. 59). For example, among the narrations that teach the quality of reasoning to verses, one asks the Imam (AS): I slipped and fell and my toenail was torn off, so I bandaged it, and I performed ablution and want to wipe my feet. What is my duty? Imam (AS), instead of directly stating the Shari'a ruling and saying: says: This is a matter that does not need to be questioned, but this is the similarity of my knowledge of the Book of God, where He said: it means that you have read this verse, now apply this example and obtain the Shari'a ruling. There is no need to ask us. Then the Imam himself stated the ruling and said: therefore, the words of Akhbārīs about the impermissibility of obtaining the appearances of the book and the invalidity of understanding the verses are not valid for the believers who are familiar with the words and language of the Holy Qur'an. However, one of the demands of the difference in understanding the verses can be the principles and opinions related to the authority of the appearances of the Qur'an.

#### 16. Difference in I'rāb

One of the various origins in understanding one of the verses is the difference in the I'rāb of the word. For example, we can refer to the holy verse, "A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to

suffer) because of his child.” (Baqarah: 233)<sup>1</sup>.

There are two possibilities regarding the meaning of the verse based on i.e. the mother and i.e. the father. According to the first possibility is a negative verb, the meaning of the verse is: The mother should not harm her husband by breastfeeding her child with an unjust demand for alimony, or should not neglect her child to keep the father busy. And the father should not harm the mother through the child, deprive her of her obligatory rights, or take her from her mother if she wants to breastfeed her child. As if he does not pay alimony. The beginning of verse confirms the possibility:

“Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity” (Baqarah: 233).<sup>2</sup>

And according to the second possibility that "mother" and "father" are Nā'ib Fā'il, it is said that the meaning of the verse is: The wife should not be harmed by the husband or the husband should not be harmed by the wife because of the child.

### 17. Variety of Recitations

In verse 222 of Surah Baqarah: “They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed.”<sup>3</sup> The word "يظهن" has two ways of recitations, one is by Nāfi' and

Abu Umar and Āsim have recited it from Hafs at a discount and Hamza and Kasā'i have recited it with the intensity of it. If it is recited with relief, it means purity of menstrual blood, and if it is recited with intensity, it means washing or ablution. In the first reading, sex between husband and wife is permissible if wife is free from menstruation, while according to the second reading, ablution is obligatory for sex. Sheikh Tūsī believes that according to the recitation with intensification, two things must be achieved in order to obey the prohibition of "not approaching": cutting off blood and ghusl; therefore, the phrase should be considered as Taqdīr; it means but according to Takhfif, there is no need for Taqdīr and lack of Taqdīr is better. Allameh Tabataba'i has also preferred to read it with a Takhfif; but Sunni jurists have preferred to read intensified.

### CONCLUSION

1- The understanding of the audience of the Holy Qur'an is different in some of its verses, and in some cases, the human understanding of the verses is changed and transformed.

2- The inexhaustible talent for exploring and researching the Holy Qur'an is one of the various origins and transformations of the audience's understanding.

3- Although the scientific capacity of the human race has given man the ability to address the divine word, which is the knowledge of God, but the difference in the actuality of this talent on the part of human beings is one of the

١. «لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ»  
٢. «وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ...»

٣. «وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَظْهَرْنَ.»

factors of differences in understanding the verses of the Holy Qur'an.

4- The evolution of human sciences and insights is one of the various origins and changes in understanding the verses of the Holy Qur'an.

5- Adopting scientific theories as principles in confronting the verses of the Holy Qur'an is one of the factors that differentiate the understandings of the verses of the Holy Qur'an.

6- The difference of principles in the field of the authority of the appearances of the divine book can also be considered as one of the various components and changes in the understanding of the verses.

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