

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

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حکمت ادبی و هدایتی واژه های حاکی از وقت صبح از ماده «صبح» در قرآن کریم

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Abstract

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

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

چکیده

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

Introduction

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

2. Background:

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

1. The root "The Image of Morning in the Mirror of the Qur'an" written by Gholamreza Rahmdel Sharafshadehi, Religious Thought Quarterly, No. 18,

Spring 2006, pp. 135-148. Author with a literary approach has explained the morning time in some verses of the Holy Qur'an. But the meaning of words is not stated based on dictionaries and literary issues are not stated based on commentary books.

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

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

3. Discussion and review

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

3. 1. Definition of terms

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

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

In Persian language, Ḥikmat also means knowledge, science, wisdom, right action, right speech, firm speech, right word, reasonable word, the truth of everything and definite evidence that is useful for belief and not for suspicion and persuasion. And the meaning of Ḥikmat is everything; the reason, the cause, the direction of that thing, in other words, its purpose is the benefit and expediency that results from the

action, without motivating the subject to perform the action. (Dehkhoda, the word of Ḥikmat)

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

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

The meaning of literary interpretation is that: the commentator pays attention to the expression of morphological elements, syntax, rhetorical points, terminology, the meaning of difficult or strange words of the Qur'an and the examination of different readings of the Holy Qur'an. In fact, literary interpretation should be introduced as an interpretation based on the literary sciences and culture of the revelation era, which was mainly

manifested in the poetry, prose and history of that era. It is clear that limiting the circle of literary sciences in interpretation, and the degree of influence of each of these sciences, will have an obvious role in the type of literary interpretation. (Ṭayyib Hosseini, 2013, vol. 8)

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

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

D) Şubḥ: the words "Şubḥ, Şabāḥ, Aşbāḥ, and ..." from the word "Şubḥ" has a common main meaning and it is one of the colors; which is originally called red. And "Şubḥ" is called morning because of its red color. And "Şabāḥ" is also the light of day. Then other meanings are branched from this

root. (Ahmed ibn Fāris ibn Zakarīyā, 1404 AH, vol. 3, p. 328) in another point of view: the main meaning of this root is to reveal in material or spiritual darkness and achieve external or internal illumination. One of the examples of which is the appearance of day due to the passing of night. "Şabāḥ" is an infinitive and "Şubḥ" is an infinitive noun placed for the time of "Şabāḥ". And from the subject "Aşbāḥ", it is used for transformation of the will, so it is necessary to mention the state to which it transforms; in this case it is an imperfect verb. But when the verb is perfect, it means proof, that is, to enter in the morning and to be in it. (Mustafawi, 1402 AH, vol. 6, pp. 179-181)

If the word "Aşbaḥ" is used in the perfect form, it definitely implies time, and if it is used in the imperfect form, it is not out of two cases; either there is a presumption regarding the attribution of Musnadun Ilayh to Musnad in a particular time, which is the same as the initial state of the verb. And here the verb should be taken in its original meaning, or there isn't a presumption regarding the above-mentioned attribution in a particular time, in which case the verb will mean "Şār". Also, in the Holy Qur'an, wherever the subject noun "Aşbaḥ" is used in the form of "Muşbihīn", that noun indicates time and its structure is in the perfect form. The meanings of some words derived from the root "Ş B Ḥ" are:

- "Şubḥ" (as an infinitive noun):

1) The beginning of the day and its meaning is the same as Şabāḥ

according to some. (Farāhīdī, 1410 AH, vol. 3, p. 126)

2) Fajr. (Jawharī, 1402 AH, vol. 1, p. 379) If we consider Fajr as the beginning of the day, both mentioned meanings become the same.

- "Şabāh" (as an infinitive):

1) It is like "Şubḥ" in the meaning of the beginning of the day. (Farāhīdī, 1410 AH, Vol. 3, p. 126)

2) It is when the horizon turns red with the edge of the sun. (Isfihānī, 1412 AH, p. 473) means it is near sunrise.

- "Aşbaḥa" (past participle from the chapter on "If'āl"):

1) became (Qarashī, 1412 AH, vol. 4, p. 105) (if the verb is imperfect).

2) The morning arrived. (Ibn Manzūr, 1414 AH, vol. 2, p. 502) (If the verb is perfect); That is, If'āl can bring the meaning of entering the morning time for the Thulāthī Mujarrad Verb şabaḥ. (Haydarinia, 2015, vol. 27, p. 143)

- "Işbāh": Some consider it to be the infinitive of "Aşbaḥa" (Humayrī, 1420 AH, Vol. 6, p. 3666) which means morning. (Sāhib ibn 'Abbād, 1414 AH, v. 2, p. 468)

- "Muşbiḥ" (subject noun): one who enters in the morning. (Ibn Manzūr, 1414 AH, vol. 2, p. 502) Some people understand the meaning of "Muşbiḥīn" in the Holy Qur'an as the time after dawn and before sunrise. (Farāhīdī, 1410 AH, vol. 3, p. 126)

- "Şabbaḥa" (past verb from the Bāb "Taf'īl"): coming in the morning. (Jazarī, nd, vol. 3, p. 6) (It is a perfect verb), that is, the Thulāthī Mazīd of Taf'īl that means entering the morning

time to Thulāthī Mujarrad verb "Şabaḥa".

3. 2. Compounds of the root "Şubḥ" in the Holy Qur'an

With the investigations carried out in the words derived from the root "Şubḥ" in the Holy Qur'an, a list of these words was obtained, which include: the infinitive noun "Şubḥ", the infinitive "Şabāh", the infinitive "Işbāh", the subject noun "Muşbiḥīn", the perfect verbs "Şabbaḥa, Tuşabbihūn", imperfect verbs "Aşbaḥat, Aşbaḥū" which can have the concept of "Entering the morning" by analogy. But the imperfect verbs "Aşbaḥa", "Aşbaḥū", "Aşbaḥtum", "Yuşabbihū, Tuşabbihū", "Yuşabbihū, Tuşabbihū, Tuşabbihūna, Liyuşabbihūna" cannot definitely have the concept of "Entering the morning" due to lack of cognates.

There are 45 words from the root "Şubḥ" in the Holy Qur'an; its nominal combinations are: the infinitive noun "Şubḥ" 5 times, the infinitive "Şabāh" once, the infinitive noun "Işbāh" once and the subject noun "Muşbiḥīn" 5 times and the its verb combination are: past tense verbs from the verbs "Aşbaḥa" with different conjugations 21 times, present tense verbs from the verbs "Yuşbiḥu" with different conjugations 7 times and past participles from the verb Taf'īl "Şabbaḥa" once.

By examining the verses with the root "Şubḥ", it can be seen that some of the concepts of morning time and others have the concept of becoming and

being. In the following, the list of these verses and the literary wisdom of the words including the morning time will be discussed.

3. 3. Wisdom of verses with the word "Ṣubḥ"

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

A) Surah Muddaththir, verse 33-34:

"And the night when it withdraweth. And the dawn when it shineth forth."

In this verse:

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

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

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

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

the morning and falsehood disappears like the darkness of the night. (Sadeqi Tehrani, 1419 AH, p. 576)

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

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

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

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

There are several types of metaphors. In the science of expression, in the definition of metaphor, they have said: using a word in its non-real meaning, along with the interest of similarity between the real and virtual meaning, and an analogy that prevents the will of the real meaning. Each metaphor has several parts: Musta'ārun Minh (the

same *Mushabbahun Bih* in the simile), *Musta'ārun Lah* (*Mushabbah*), *Musta'ār* (a borrowed word) and also *Jāmi'* (*Wajh Shabah*). Metaphors are of two types, depending on whether *Mushabbah* or *Mushabbahun Bih* is omitted: a) Declarative or explicit metaphors. (b) Metaphor with irony or allusion. (Center for Qur'anic Studies, 2003, Vol. 3, p. 108) Another division for metaphor is its comprehensive validity and its two sides, and from this point of view, there are five types of metaphor. One type of which is the perceptible metaphor for the perceptible with the comprehensive sensory. (Qur'an Culture and Education Center, 2003, vol. 3, p. 113) With this explanation, the types of metaphors in this verse are:

1) *Isti'ārah Taṣrīḥīyah* (that is, expressing "*Mushabbahun Bih*" with the word and removing "*Mushabbah*" from the word): *Zamakhsharī* says in *Tafsir Kashshāf*: If you ask, what is the meaning of morning breathing? I say: When the morning comes, it brings a breath and a breeze, so this breeze is permitted and it is called the morning breath. (*Zamakhsharī*, 1407 AH, vol. 4, p. 711) He likened the day and morning brightness to the breeze of fresh air that revives the heart and borrowed the word breathing for the arrival of the day after darkness. (*Sabuni*, 1421 AH, vol. 3, p. 501) So possibly in addition to metaphor, it is an allusion to light. (*Ṣāfi*, 1418 AH, vol. 30, p. 256) So in summary: in this explicit metaphor, the exit of light is likened to the exit of the soul. Or if the morning starts and there

is a breeze with it, it is like breathing. (*Ibn 'Āshūr*, 1420 AH, vol. 30, p. 137)

2) *Isti'ārah Maknīyyah* (that is, expressing only the word "*Mushabbah*" in the word and removing "*Mushabbahun Bih*" and referring to the accessories "*Mushabbahun Bih*"): it means that after the morning has split the darkness of the night and dawned, is compared to someone who takes a deep breath after the hard work he has done and finds a moment of leisure to rest, the light of the horizon is also a breath of the morning. (*Tabataba'i*, 1995, v. 20, p. 357) In other words, the morning has been likened to a living being that breathes. So he removed the word "*Mushabbahun Bih*" and added something to it, which is breathing. (*Darvish*, 1415 AH, vol. 10, p. 399)

And it is correct that the metaphor here be *Isti'ārah Maknīyyah* and *Isti'ārah Takhyīlīyah*, because with *Takhyīl*, the morning is likened to someone who comes on foot from a long way and a breath is intended for it, which is the same as the blowing of the breeze. (*Safi*, 1418 AH, vol. 30, p. 256) In short, in *Isti'ārah Maknīyyah*, the morning is compared to a person who has a soul, and the breeze is compared to souls. (*Ibn 'Āshūr*, 1420 AH, vol. 30, p. 137)

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

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

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

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

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

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

2) "Al" in "Al-Ṣubḥ" is a substitute for genitive case. Therefore, "The morning is promised to them"; that is: the dawn of tonight, or the morning of the arrival

of the angels in the land of Lot's people, was the appointed time for the punishment to descend on that people.

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

4) The phrase "Is the morning near?" has an interrogative meaning: "Don't you see that the morning is near?" So hurry up and get ready to leave this city, before the morning comes and the accident happens. (Khatīb, 1424 AH, vol. 6, p. 1182) The interrogative meaning is that a phrase is in the form of a negation, but the proof is included in the negation, and this combination comes to emphasize the incident. (Abu Zohra, nd, Vol. 7, p. 3736)

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

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

Noun combinations: There are the infinitive "Ṣabāḥ" once, the infinitive noun "Iṣbāḥ" once, and the subject noun "Muṣbiḥīn" five times in the Holy

Qur'an. Their verses and literary wisdom are:

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

In this verse:

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

2) It has *Majāz Mursal*: *Majāz* is to use a word in a non-literal sense. A trope, in which the connection between the real and figurative meaning is other than similarity, is referred to as *Majāz Mursal*. (Kharqani, 2018, vol. 1, p. 66) According to some: there is *Majāz Mursal* in the phrase "Evil will be the morning for those who were warned". We often hear that most of the cases of

war and looting happen in the morning, but in *Majāz Mursal*, they take the time of occurrence as *Muṭlaq*, while we want what happened at that time, as it is said: Arab days that it is because of its events. (Safi, 1418 AH, vol. 23, p. 97) So the phrase "But when it descends into the open space before them, evil will be the morning for those who were warned" means "when the punishment comes around them, the time of evil will come to them" because *Şabāḥ* is called the time of those who have been warned because most of the time the word "*Şabāḥ*" is used in absolute time and as metaphor. (Sultan Ali Shah, 1993, Vol. 12, p. 261)

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

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

1) "*Iṣbāḥ*" and "*Şubḥ*" both have the same meaning and the rhythm of the infinitive in this verse does not have an infinitive meaning. Therefore, the translation of the first sentence of the

verse is: "God is the breaker of the morning" which means He breaks the darkness of the night with the dawn of the morning. (Jawādī Āmulī, 1391, vol. 26, p. 387)

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

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

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

2) In the science of meanings, it has the literary art of Itnāb. That is, for the benefit of increasing meanings, the

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

3) The phrase "That the last remnants of those (sinners) should be cut off by the morning" is Badal of "And We made known this decree to him" to explain it, and clarifying its ambiguity in a way of Tahwīl and Ta'zīm. (Maidani, 1982, vol. 5, p. 339)

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

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

1) The word "Muṣbiḥīn" in syntax has the role of "Ḥāl" for the pronoun "Hum" the object of the verb "Akhadhat". (Adine Vand Lorestani, 1998, vol. 3, p. 567) Therefore, it

shows that the cry of doom and destruction of the people of Thamūd was when they entered in the morning.

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

E) Surah Ṣāffāt, verse 137: "Verily, ye pass by their (sites), by day", and verse 138: "And by night: will ye not understand?!" In this verse:

The meaning of "Crossing in the morning and evening" is to pass through the ruins of that land. (Tabataba'ī, 1995, vol. 17, p. 247) Because: the word "Muṣbiḥīn" in syntax has the role of "Ḥāl" for the subject of the word "Tamurrūna" (Adinevand Lorestani, 1998, vol. 5, p. 463) and the phrase "Bil-Layl" is inflected with "Muṣbiḥīn" and the second Ḥāl is for the subject "Tamurrūna". (Adinevand Lorestani, 1998, vol. 5, p. 464) Therefore, these verses show that it was possible and visible for the Mecca trade caravans to pass by the ruins of the people of Lot during the morning and evening.

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

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

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

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

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

A) Surah Rūm, verse 17 and 18: "So (give) glory to Allah, when ye reach eventide and when ye rise in the

morning. Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline." In these verses:

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

2) In two verses, four times are stated for "Tasbīḥ" of the Lord: the beginning of the night "When ye reach eventide", the dawn of the morning "When ye rise in the morning", in the evenings "In the late afternoon", and during the decline of noon "When the day begins to decline". Of course, if "Late afternoon" and "When the day begins to decline" refer to "When ye reach eventide" and it returns to the subject of Tasbīḥ. Therefore, the mention of these four times in the above verses may be an allusion to the duration and perpetuity of glorification. (Makarem Shirazi, 1992, vol. 16, p. 383) or some have considered Tasbīḥ in these times to be one of the five prayers, which includes glorification, sanctification and praise of God. "When ye reach eventide" refers to the Maghrib and 'Ishā' prayers, and "When ye rise in the morning" is an allusion to the Morning Prayer, and "And in the late afternoon" refers to the 'Aṣr prayer, and "When the day begins to decline" refers to the midday prayer. (Thaqafi Tehrani, 1398 AH, vol. 4, p. 249) It should be noted that in the above statements, the phrase "And praise be to Allah in the heavens and on earth" is considered as a protest

sentence. Therefore, in order to express goodness, the Tasbīḥ should be followed by Taḥmīd, and therefore it will not be exclusive to Tasbīḥ at night and Taḥmīd in the day. (Thaqafi Tehrani, 1398 AH, vol. 4, p. 249) Another point in these verses is that: God ordered to say: "Glory be to Allah" which is an allusion to prayer because prayer consists of saying "Glory be to the Most High Lord and Praise be to Him". (Ibn 'Āshūr, 1420 AH, vol. 21, p. 28)

3) In two verses, from the point of view of science of Badī', the literary art of confrontation and contrast is also used, which plays an important role in the epistemological fields of the Qur'an. Confrontation in the word means putting two things in front of each other. And in the term, it means that two or more meanings are mentioned, and then the meanings that agree or disagree with them are given in order. Some people have included confrontation in Ṭabāq, but many rhetoricians have made two differences between confrontation and Ṭabāq, which are: a) Ṭabāq consists of two opposites and confrontation is formed with at least four opposites. b) Ṭabāq is only between opposites, but confrontation takes place between opposites and other forms of confrontation. (Kharghani, 2018, vol. 2, p. 153)

Here, in each of these verses, the technique of Muṭābiqah or Ṭabāq is used. Because in the first verse, "Masā'" is the opposite of "Ṣabāḥ" and in the second verse, "'Ishā'" is the

opposite of "Zuhr". However, in the two verses, the technique of confrontation is used, because in the confrontation of non-opposites, "Masā'" agrees with "Ashī'", and "entering at the time of morning" agrees with "entering at the time of noon", and in opposing the opposites going out of order, it can be said: "Masā'" is placed in front of "Izhār" (entering at the time of noon) and "Ashī'" is in front of "Iṣbāḥ" (entering at the time of morning). It is because "Ashī'" is the name of the beginning of the night, and "Iṣbāḥ" is the name of the beginning of the day. (Ibn Abī Asba' Misrī, 1989, pp. 163-164)

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

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

2) According to some scholars of syntax: the letter "La" is the answer to the predicate oath, and "Qad" is the letter of investigation, and the sentence "Laqad Ṣabbaḥahum" is the answer to

the oath, which has no place of I'rāb. ('Alwān, 1427 AH, vol. 4, p. 2352) It is also a sentence that is emphasized because of Lām. (Ibn 'Āshūr, 1420 AH, vol. 27, p. 196)

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

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

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

"But the earthquake took them unawares, and they lay prostrate in their homes before the morning!" it is possible to abstract "Aṣbaḥa" from time and take it to mean "Sāra", or it can be left to its original meaning and used it for a certain time. Of course, in the second case, the form of the verb is either in the perfect form, where the Manṣūb noun is placed as Ḥāl, or in the imperfect form, where the Manṣūb noun will be the news. (Ansari, No. 10, 2010, p. 34)

Therefore, some verbs in the verb conjunctions forms of the root "morning" are imperfect, which can carry the meaning of morning time by analogy with the words of the text, or they are used as verbs under certain conditions. These verses and their literary wisdom are:

A) Verses about the righteous people and Shu‘ayb (AS):

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

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

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

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

A3) Surah Al-A‘rāf, verse 91 (about the people of Shu‘ayb (AS)):

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

A4) Surah Hūd verse 67 (about the people of Shu‘ayb (AS)):

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

A5) Surah Al-‘Ankabūt, verse 37 (about the people of Shu‘ayb (AS)):

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

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

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

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

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

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

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

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

3. 7. Verses with an imperfect verb from the root "Şubḥ" without the concept of time

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

1) The word "Aşbaḥa" in verses 30 and 31 of Surah Mā'idah, verses 42 and 45 of Surah Kahf, verses 10, 18 and 82 of Surah Qaşaş, verse 30 of Surah Mulk, for example in verse 30 of Surah Mā'idah, some have used the word "Aşbaḥa" that this murder happened at night. But it is not true, because the Arab habit is that whenever someone does an action that is harmful to him,

he interprets it like this. (Makarem Shirazi, 1992, vol. 4, p. 351) Also, there is no analogy in the word that shows that the imperfect verb "Aşbaḥa" means morning.

2) The word "Aşbaḥū" in verses 53 and 102 of Surah Mā'idah, verse 157 of Surah Shu'arā, verse 25 of Surah Aḥqāf, verse 14 of Surah Şaff.

3) The word "Aşbaḥtum" in verse 103 of Surah Al-Imrān, verse 23 of Surah Fuşşilat,

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

5) The word "Yuşbiḥū, Tuşbiḥū, Li Yuşbiḥunna" in verse 52 Surah Mā'idah, verse 6 of Surah Ḥujurāt, verse 40 of Surah Mu'minūn

4 - Conclusion

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

1 and 2) Science of Lughah and Şarf: from the subject "Şubḥ", the words of the infinitive noun "Şubḥ", the infinitive "Şabāḥ, İşbāḥ", the subject noun "Muşbiḥīn", the perfect verbs "Şabaḥa, Tuşbiḥūn", the imperfect verbs "Aşbaḥat, Aşbaḥū" which by analogy means morning time.

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

4) Science of Ma'ānī: a) Swearing at the dawn of the morning (Muddaththir: 34), morning breath (Takwīr: 18), morning time (Ādīyāt: 3) and what is omitted in the case of oaths (Qamar: 38), expresses the emphasis and importance of the oath. And the answer is b) The phrase "Is the morning near?" In (Hūd: 81) there is a rhetorical question, so Lot was asked not to delay his departure. c) The letter "Fa" in "Fa Aṣbahū" in verses and surahs (A'rāf: 78 and 91), (Hūd: 67 and 94), (A'rāf: 91), (Ānkabūt: 37), (Qalam: 20) is a separation and connection of a sign of order and tracking time in the morning after the torment of screaming or shaking. d) The phrase "that the last remnants of those (sinners) should be cut off by the morning" is an Itnāb for "this decree" in (Ḥijr: 66) to explain and elaborate it.

5) The science of Bayān: a) "Ṣubḥ" in (Muddaththir: 34) is simile or metaphor for turning away the night. b) "Ṣubḥ" in (Ṣāffāt: 177) is a trope for the possibility of torment at all times. c) Breathing of "Ṣubḥ" in (Takwīr: 18) is a metaphor for gradual light or morning breeze, and "Ṣabāḥ" in (Ṣāffāt: 177) is a metaphor for a surprise attack on the

oppressor people. And Iṣbāḥ in (An'ām: 96) is a metaphor for dawn column. d) The expression "Ṣubḥan" in (Ādīyāt: 3) is an allusion to surprise the enemy, and the expression "And when ye rise in the morning" together with the other three times is an allusion to the duration and permanence of rosary or referring to daily prayers.

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

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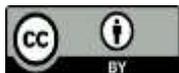
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