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The Discourse Analysis of the Al-Taṭhīr Verse in Shia and Sunni Interpretations

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Abstract

The Al-Taṭhīr verse[1] is one of the most controversial verses of the Qur'an between Sunni and Shiite commentators. The Shia, based on the text of the verse as well as the narrations of Asbāb al-Nuzūl revelations, argue that this verse is about Prophet Muhammad (PBUH) and his family. While many Sunnis have cited the context of verse and argued that the wives of Prophet Muhammad (PBUH) are also his "Ahl al-Bayṫ". Because of the theological arguments and different readings of the verse, the necessity of a new look at the interpretation of this verse is undeniable. Therefore, in this study, an analytical-comparative approach was used based on the interpretive views of Sunni and Shiite commentators to consider the topic of "Taṭhīr Verse" from the viewpoint of discourse analysis and it was concluded that the signification of this verse is independent. Although, according to some commentators, the context and the discipline may be a prerequisite for understanding the word, however, when the word is changed literally and spiritually, it suggests that there is no context and discipline. The literal analysis of the "Taṭhīr Verse" indicates that before and after this verse all pronouns have been brought in proportion to the target audience i.e. women, but with the onset of the word "Innam*ā*" (i.e. rather, verily) the verse changes, indicating that the address of this verse is not the same as the address of the previous verse and the next verse. In the literal sense, all the previous verses and the next verses express threatening and reproach, but this verse, along with all the commentators, praise the Ahl al-Bayt (AS).

Keywords: *Verse al-Taṭhīr; Coherence; Discourse Analysis; Interpretation*

1. Introduction

The theory of surah's continuity seeks to prove the harmony and continuity of the constituent verses of surah. As such, the verses, in a coherent and harmonious structure, seek to express the central theme of surah, though it may itself be divided into phases that each follows an independent subject. But the proponents of surah's continuity theory are trying to relate those issues and understand their relation to the surah's axis. On the other hand, in the heart of a group of verses, a verse or a part of the verse may

[1] Verse of Purification

contain a discourse that is seemingly unrelated to the other verses and ultimately unrelated to the entire surah's discourse. An example of the two types of problematic issues mentioned in the surah al-Aḥzāb can be found here. In short, the surah of Aḥzāb firstly includes a variety of topics that may bring the narrator into doubt, referring to the dispersion of the verses of surah Aḥzāb, and the relevance of issues such as Battle of Aḥzāb, issues related to the Prophet's wives, asking about the resurrection, etc., and considering the surah as dispersed and having unrelated issues. On the other hand at the top end of verse 33 of surah Aḥzāb:

"إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا"

"Verily, Allah's Will is to remove away impurity from you, the people of the Messenger's Household and to purify you with a thorough purification" (Aḥzāb/33)

That has talked about the purification of Ahl al-Bayt and there have been various interpretations and some disputes between the Shia and the Sunnis over the determination of the Ahl al-Bayt.

Finding the right answer to these doubts prompted us to methodize our Qur'anic studies from a new viewpoint in the field of modern linguistics. One of these issues is discourse and discourse analysis, which are among the important topics of modern criticism. Since commentators seek to express the general content of the surah and somehow pursue the meaning-discovery process by expressing the consistency of the Qur'an, we are approaching discourse analysis.

Various studies have addressed the issue of the al-Taṭhīr verse as one of the problematic verses, and some attempts have been made to eliminate the scattered skepticism of the surah Aḥzāb. But no independent research has been found from the perspective of applying discourse analysis. Therefore, the present study seeks to analyze the application of discourse analysis in proving the theory of surah's continuity in the problematic issues of the surah Aḥzāb by citing the interpretive opinions of Sayyid Qutb and Allameh Tabataba'i in interpreting surah Aḥzāb and answer the question: what role does discourse analysis play in responding to the doubt of dispersion of discourses of surah Aḥzāb and the verse of purification? This research has focused on the interpretive views of Allameh Tabataba'i and Sayyid Qutb that these two interpreters belong to two religious systems in terms of religious orientation and despite their religious differences, both consider the proportion and consistency of the verses of the Qur'an. In the way that Allameh considers the Qur'an as a simple truth with a single soul, and Sayyid Qutb in his commentary, in addition to describing the content of the verses, tries to explain the relevance of the verses of a surah.

2. Conceptology

2-1. Discourse Analysis

Discourse and discourse analysis are concepts that have different definitions. Kubley regards discourse analysis as a qualitative method of research that "can be used as a powerful tool for understanding content and structure." (Kubley, 1387, Vol. 3, 600) In this respect, it is important to analyze language application and language usage as an action. "The purpose of this method of analysis is to organize, systematize and optimize the use of elements such as vocabulary and terminology analysis, considering the consistency of text, context, and the study of intertextual relationships." (Shokrani, Motia and Sadiqzadegan, 1389, 99) Discourse is a process in which a meaning is produced by the enunciator and on the other hand it is understood and received by enunciate and such utterance analysis is done, which is influenced by linguistic and meta-level factors.

2-2. Discourse Analysis Components

The discourse analysis of a text can include elements that help the analyst to analyze the text. "By using these components in the analysis, the analyst will be able to dig into the text and reach the bottom layers and the actual message." (Yarmohammadi, 1383, 143) These components may arise from questions about the formation of the discourse or the intended purposes of the discourse. The components mentioned in the article "Investigating the Method of Discourse Analysis and its Application in Narrative Texts" (Shokrani, Motia and Sadeghzadegan, 1390, 109) of course the amount of these components may decrease or increase according to the analyst. Some of these components are:

- Vocabulary analysis: The reason for choosing a word against hypothetical vocabulary - type of vocabulary expression and...
- Analysis of sentences and propositions: Analysis of sentences in terms of precedence and latency – passive or active - implicit implications (implication, default, hint, associative) - conceptual implications - literary industries - syntactic, rhetorical, and so on.
- Structural and Semantic Examination of Text Continuity: Contains Elements such as Beginning and Ending Relationships - Relational Factors (Incremental, Causal, Temporal, Negative, Conditional, Explanatory, Assigned, Scoring) - Reference (Specific Names, Narrative Phrases, Pronouns) Vocabulary Factors (Repetition of the same word, Meaningful vocabulary, etc.) - Determining the scope of the context ...
- Determining the internal structure of the text and its macro meaning: The reason for choosing different topics in the verses – Reason of emphasize - Delete and....
- Attention to the out-of-context relationships: Considering intertextual relationships and the texture of situation.

In the following, we want to find out which of these components in the analysis of the discourse of the surah Aḥzāb helped to solve the problematic issues of this surah in order to extract them from the commentary of Sayyid Qutb and Allameh.

3. Al-Taṭhīr Verse (the verse of purification)

The verse of purification is the end part of the verse 33 of surah Aḥzāb. It is in the middle of verses 28 to 35. Of course, this part of verse is carelessly recited as a verse, since it is part of the verse. This verse is the third category of Sayyid Qutb and Allameh from the surah Aḥzāb and in the middle of verses 28 to 35.

يا أَيُّهَا النَّبِيُّ قُلْ لِأَزْواجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَياةَ الدُّنْيا وَ زِينَتَها فَتَعالَيْنَ أُمَتِّعْكُنَّ وَ أُسَرِّحْكُنَّ سَراحاً جَمِيلاً (28) وَ إِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَ رَسُولَهُ وَ الدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِناتِ مِنْكُنَّ أَجْراً عَظِيماً (29) يا نِساءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفاحِشَةٍ مُبَيِّنَةٍ يُضاعَفْ لَهَا الْعَذابُ ضِعْفَيْنِ وَ كانَ ذلِكَ عَلَى اللَّهِ يَسِيراً (30) وَ مَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَ رَسُولِهِ وَ تَعْمَلْ صالِحاً نُؤْتِها أَجْرَها مَرَّتَيْنِ وَ أَعْتَدْنا لَها رِزْقاً كَرِيماً (31) يا نِساءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّساءِ إِنِ اتَّقَيْتُنَّ فَلا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَ قُلْنَ قَوْلاً مَعْرُوفاً (32) وَ قَرْنَ فِي بُيُوتِكُنَّ وَ لا تَبَرَّجْنَ تَبَرُّجَ الْجاهِلِيَّةِ الْأُولى وَ أَقِمْنَ الصَّلاةَ وَ آتِينَ الزَّكاةَ وَ أَطِعْنَ اللَّهَ وَ رَسُولَهُ إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً (33) وَ اذْكُرْنَ ما يُتْلى فِي بُيُوتِكُنَّ مِنْ آياتِ اللَّهِ وَ الْحِكْمَةِ إِنَّ اللَّهَ كانَ لَطِيفاً خَبِيراً (34) إِنَّ الْمُسْلِمِينَ وَ الْمُسْلِماتِ وَ الْمُؤْمِنِينَ وَ الْمُؤْمِناتِ وَ الْقانِتِينَ وَ الْقانِتاتِ وَ الصَّادِقِينَ وَ الصَّادِقاتِ وَ الصَّابِرِينَ وَ الصَّابِراتِ وَ الْخاشِعِينَ وَ الْخاشِعاتِ وَ الْمُتَصَدِّقِينَ وَ الْمُتَصَدِّقاتِ وَ الصَّائِمِينَ وَ الصَّائِماتِ وَ الْحافِظِينَ فُرُوجَهُمْ وَ الْحافِظاتِ وَ الذَّاكِرِينَ اللَّهَ كَثِيراً وَ الذَّاكِراتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَ أَجْراً عَظِيماً (35)

"O Prophet! Say to thy Consorts:" If it be that ye desire the life of this World, and its glitter, - - then come! I will provide for your enjoyment and set you free in a handsome manner. But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward. O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah. But any of you that is devout in the service of Allah and His Messenger, and works righteousness, - - to her shall We grant her reward twice: and We have prepared for her a generous Sustenance. O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular prayer, and give Zakat; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless. And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah is All-Subtle, All-Aware. For Muslim men and women, - - for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance, - - for them has Allah prepared forgiveness and great reward." (Aḥzāb/28-35)

This part of the surah is addressed to the wives of the Prophet (PBUH) and the verses include instructions to the wives of the Prophet (PBUH). It is clear that, based on the theory of surah's continuity, the querying of the verses is overly dependent on the text itself, and the interpreter refers to the utmost reliance on the text to discover the meaning of God from the verses. This is the same meaning of thinking in the Qur'an to understand the Qur'an. The basis of those who believe in the theory of surah's continuity is the issue of "seizing the arrangement of verses" in a surah. (Ayazi, 1387, 15-18) The scholars of the second view seek to find the wisdom of the arrangement of verses and believe that this arrangement has a coherence and consistency that helps in understanding the message of surah and ultimately in understanding the message of the Quran. Sayyid Qutb also seems to believe that the arrangement of the verses is seized. (Sayyid Qutb, 1387, Volume 1, 42)

3-1. Al-Taṭhīr Verse in Tafsir Fi Zilal al-Qur'an

Sayyid Qutb considers the instructions given in verses 28 to 34 to the Prophet's wives, such as the free will between choosing the life in this world and the life in the hereafter, prohibiting coquetry in from to men and so on as an introduction to purify them. "God certainly wants to remove evil from you, the Ahl al-Bayt of the Prophet (PBUH) and purify you completely. Let us look at the means of purifying the uncleanness and the means of producing the purity, about which God talks to the Prophet's wives and calls them to them. Those who are Ahl al-Bayt and are the wives of the Prophet (PBUH) and the purest women who have ever been existed. "(Sayyid Qutb, 1387, Vol. 5, 193) Sayyid Qutb says the wisdom, intent and purpose of emotional, moral and spiritual guidance of this part of the verses, which are addressed to the Ahl al-Bayt, is attributed to the removal of evil from them, in other words, from the perspective of Sayyid Qutb, the end of verse 33 is causally related to the preceding verses as well as to the following verses. The verse 34 refers to the location of the Prophet's wives' houses, which is relevant to the revelation place:

"وَ اذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَتِ اللَّهِ وَ الْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا"

"And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah is All-Subtle, All-Aware" (Aḥzāb/34)

According to Sayyid Qutb, the wives of Prophet (PBUH) have been mentioned in this verse because of the privilege they received for being in the house of the Prophet (PBUH). Then using the syntactic implication of the term "Bayt", because it does not refer to any other word, denotes bow, reverence and dedication. According to this part of the verse, Sayyid Qutb considers God to be responsible for removing the evil from Ahl al-Bayt and considers it as direct and immediate heavenly care and respect for Ahl al-Bayt (Sayyid Qutb, 1387, Vol. 5, 199).

3-1-1. Checking

Some points are essential to be mentioned about Sayyid Qutb's comments. Sayyid Qutb does not argue about the different promises in determining the instance of Ahl al-Bait, referring to it as the Prophet's wives, and does not refer to the verbal differences in this verse. He does not use intertextual relations in analyzing the discourse of the verse, nor does he pay attention to the pronouns of the passage in the verse and does not mention it. The next point is that Sayyid Qutb does not refer to the issue of purification of Ahl al-Bayt in this verse, and although he regards the removal of evil as an affection and a mercy from God on Ahl al-Bayt, elsewhere he says: "Purification means to purify and to be clean. Removing the evil and the filth, the filth is done by some means which the people take and oblige themselves to do, and to put them into the realities of practical life." (Sayyid Qutb, 1387, Vol. 5, 199) In fact, he does not deal with the distinction between legislative will and genetic will, and regards the attainment of this purification in the shadow of performing the duties God has set in these verses. As a result, it should be said that Sayyid Qutb considers the discourse of this part of verses with regard to the continuity of the verses toward the Prophet's wives and considers the final passage of verse 33 to be the same as that of the Prophet's wives.

3-2. Al-Taṭhīr Verse in Tafsir al-Mizan

Allameh mentions some discussions to clear up the discourse of the end part of verse 33: determining the Ahl al-Bayt, determining the genetic will or legislative will, analysis of the words evil and purity and the issue of infallibility of Ahl al-Bayt.

At the beginning of the discussion, Allameh regards this passage of verse as having two monopolies. He states the syntactic implications of these two monopolies as: "One is the monopoly of God's will in removing evil and purifying the Ahl al-Bayt, the second is monopolizing this infallibility and avoiding the evil in the Ahl al-Bayt." (Tabataba'i, 1374, Vol. 16, 462) In the following, Allameh deals with the definition of Ahl al-Bayt and deals with the intertextual relations and the quoting the different sayings. Allameh, according to the reference to the pronoun "عنكم: from you, the men" in the verse, states that the addressee of the verse must be women and others, because if only the wives of the Prophet (PBUH) were meant, the pronoun "عنكن: from you, the women" should be used, as stated in the preceding and following verses. Allameh then quotes other narrations about Ahl al-Bayt, such as Ahl Bayt Allah al-Haram, the people of the mosque of the Prophet, all those who are respected in the tradition of his family, and so on.

He then goes on to refer to the instance of Ahl al-Bayt mentioned by Allameh in the sense of abomination and purification. Here, too, he rejects certain meanings of purification and abomination by using logical abilities and arousing emotions in a logical way. Including that he says that some consider purification as intensified and perfect piety, and has defined the verse that we have obliged you in your tasks, but we have promised you twice reward, this is not for our benefit, but that's for to remove the filth from you and purify you. In this sense both the specific and the public are addressed. At first, He addressed his spouses specifically, and finally He addressed the public with the word "عنكم". Allameh

does not consider this meaning correct because, in the end, the others have been addressed. (Tabataba'i, 1374, vol. 16, 464) Another assumption is that everyone is addressed, whether the wives or others. He also holds this view to be false. (ibid) Allameh states through rational ability that because He does not double the burden for other people, it is wrong to say: If we gave you, the wives of the Messenger of God, more difficult tasks, it is because we wanted to purify the Muslims and you all from all filth. Allameh states that if the purpose of removing uncleanness and evil is by the absolute will of God, not by justifying extreme duties or assignments, then the meaning of the verse contradicts the conditional dignity of the Prophet's wives on the condition of piety in verse 32:

"يَنِسَاءَ النَّبِيِ لَسْتنُ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتنُ"

"O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just." (Aḥzāb/32) (Tabataba'i, 1374, v. 16, 465)

Allameh goes on to refer to the intertextual relations in order to determine the true case of Ahl al-Bayt, referring to the numerous narratives that this verse is special for Ahl al-Bayt (Prophet Muhammad (PBUH), Imam Ali (AS), Fatimah (AS), Imam Hassan (AS) and Imam Hussein (AS)). (Tabataba'i, 1374, v. 16, 466) Here Allameh deals with the forms of incompatibility of the narratives with the Quran and asks the question "Is the verse in question related to those verses and their conclusion?" According to the narratives, Allameh states that the verse in question was revealed alone in a separate event and does not follow the verses related to the Prophet's wives. "The verse in question is not one of the revelations related to the wives of the Prophet (PBUH) and is not related to it, either now that they were followed by the command of the Prophet (PBUH), or after the death of the Messenger of God, the companions wrote there when compiling the Qur'anic verses. " (Tabataba'i, 1374, Vol. 16, 466) In his affirmation, he states that if we remove this passage from verse 33 and place verse 34 thereafter, the verses have perfect continuity and coherence.

In the following section of the al-Taṭhīr verse, Allameh deals with the word "Rijs" and considers it as a sensual perception and an effect of wisdom derived from the heart's interest and dependence on a false or ugly belief. Then, with the syntactic implication of the existence of "ال", he regards "Rijs" as all kinds of evils, and considers such elimination and purification in accordance with divine infallibility, and considers this holy verse as one of the arguments of infallibility of Ahl al-Bayt. So in this verse the will of God means the developmental will. (Tabataba'i, 1374, Vol. 16, 468)

3-2-1. Checking

In this section it is necessary to remind some points. In this argument, Allameh, for the sake of narratives, has abandoned the context of the verses, and in analyzing the discourse of the verse, has preferred intertextual relations. But whether the position of this verse was determined by the Prophet (PBUH) or the Companions is still a matter of debate. In the case of the Prophet (PBUH), it can be carried out in accordance with the command of God that at the same time of the revelation, the place of verse had been determined, but if we accept the ijtihad of the companions in this case, then an exception is stated for the seizing of verses' arrangement, and it can be said that an exception can also create a problem in the transposition of the verses of the Qur'an and bring the distort of displacement to the mind. However, this issue is beyond an exception, and he expresses a similar view regarding verse 3 of surah al- Mā'idah (verse *Ikmāl ad-Dīn i.e. completion of religion*). (Tabataba'i, 1374, Vol. 16, 466)

As a result, Allameh, due to the intertextual relations, as well as the use of logical ability in rejecting other matters, as well as the syntactic and lexical implications of the verses and using the the discourse of the preceding verse (a condition of piety expressed in verse 32 which contradicts the divine

will) expresses that this part of verse 33 is independent and has nothing to do with the verses before and after.

3-3- Summing Up the Opinions of Two Commentators on the Verse of Purification (Al-Taṭhīr)

In the end, what comes out of the words of Allameh and Sayyid Qutb are two completely opposite points of view that Sayyid Qutb considered the end of verse 33 to coincide with other verses in the third part of the surah Aḥzāb because of the coordination of the verses (unity of context), but Allameh, by expressing the arguments and mentioning the intertextual evidences, considers the verse to be independent and separate from the dominant discourse of this passage in addressing the Prophet's wives.

In completion of the opinions of Sayyid Qutb and Allameh on the far end of verse 33 of the surah Aḥzāb, we also refer to the opinion of Fakhr Rāzī and Ṭabarsī. Fakhr Rāzī is one of the pioneers of the continuity and proportionality of the verses, which, of course, have a more linear and detailed view, referring to the relation of a verse to the verse before and after. Fakhr Rāzī in Mafatih al-Ghayb considered this part of verse in relation to the preceding verse, and considered the rendering of the pronouns of verse to be a gathering of men and women of the Prophet's Ahl al-Bayt (PBUH) and among the various opinions he states the preferred opinion in determining the instance of Ahl al-Bayt. So Fakhr Rāzī knows this part of the verse in relation to earlier verses and uses the intertextual relations to determine the instance of the Ahl al-Bayt. (Fakhr Rāzī, 1420, vol. 25, 168)

Ṭabarsī, who looks at the proportion of verses, has quoted some narratives under the verses 33 of the surah Aḥzāb and has used intertextual relations to determine the subject of the Ahl al-Bayt and considers this verse to be specific to Ahl al-Bayt (the five infallibles), considering the purification and elimination of uncleanness as the infallibility of the Ahl al-Bayt and states: "In the affirmation of the affirmation, the infallibility of the worshipers exists in this verse. Except Ahl al-Bayt, whose infallibility was mentioned, no one’s infallibility is certain, so it was proved that this verse is special for them due to the invalidity of belonging the verse except for them. " (Ṭabarsī, nd, vol. 20, 113) In expressing the pronoun of this verse and addressing the issue of the wives of the Prophet (PBUH), he states in the verses before and after: "When it is said that the beginning of the verse and thereafter are about the Prophet's wives, then his answer is that one who has the mysticism and recognition to the habit of Arab literates, will not deny that they change the pronoun in their words and the Qur'an is of this program and category, and so are their Arabic words and their poems "(Ṭabarsī, nd, vol. 20, 114). Ṭabarsī knows and interprets this verse with regard to intertextual relations and referring to the use of intentionality in the Arabic word linked to verse 33.

Finally, it should be said that the discourse analysis of the al-Taṭhīr verse in proving the continuity of the surah in the views of the Shiite and Sunni commentators produces different results, and each group using the same continuity expresses his opinion which is inconsistent with the opinion of the opposite group.

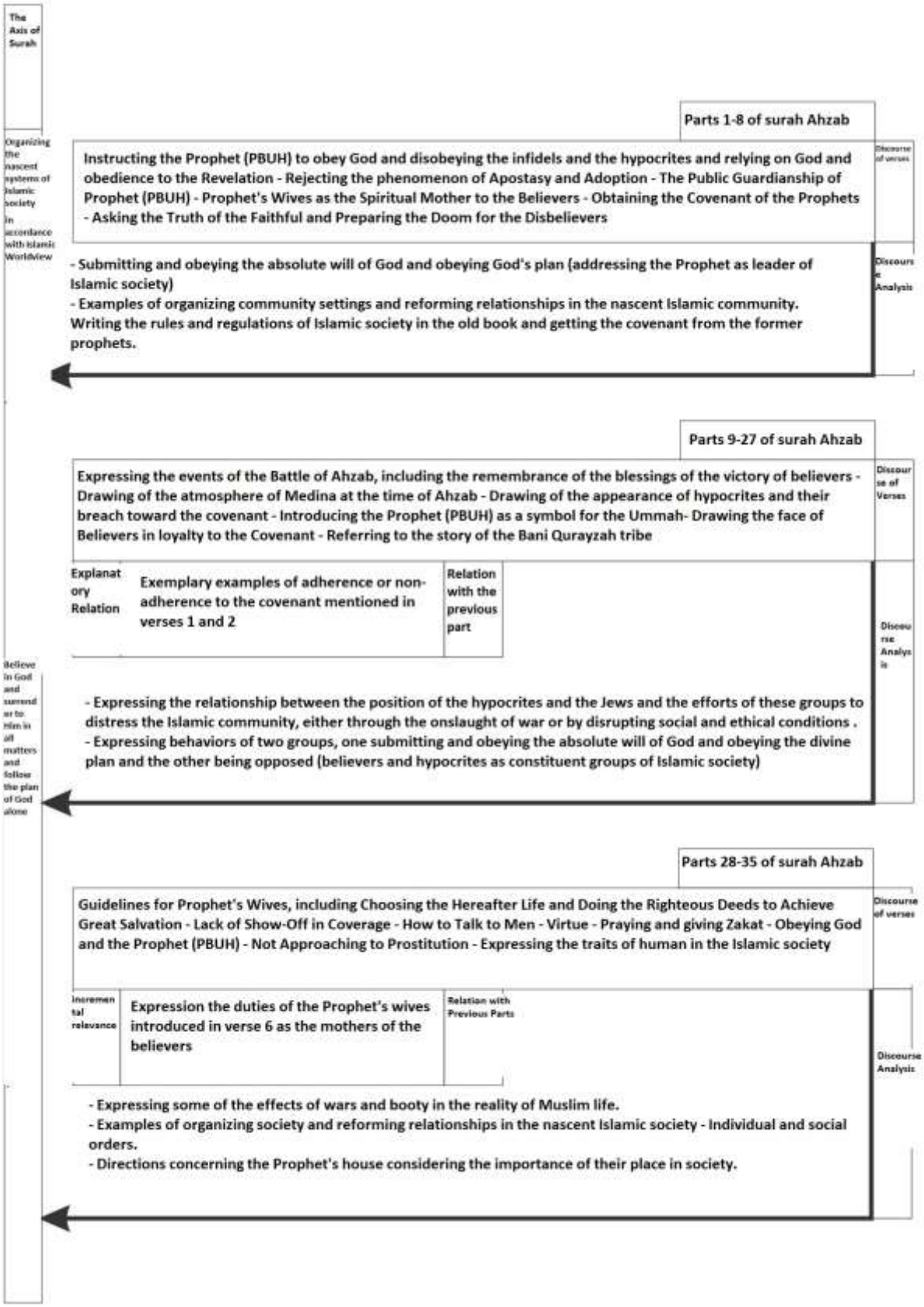
Since one of the first steps in expressing the continuity of a text is its arrangement, the structural analysis of Allameh Tabatabai's and Sayyid Qutb's views on the various aspects of the surah is mentioned. Allameh has divided this surah into 7 parts and Sayyid Qutb has divided it into 6 parts. The following is an overview of this arrangement and the overall discourse of each part. The general discourse that Allameh and Sayyid Qutb have put forward in the formulation of the verses are closely related, and in this section we will not mention the details of their differences. It should be acknowledged, however, that Allameh is more careful in expressing the discourse of the verses, and this precision causes the expression of considerable discourses' details in the verses. But it has been avoided at this time, and it has been attempted to give an overview to the common and mainstream discourses of the various parts of surah Aḥzāb.

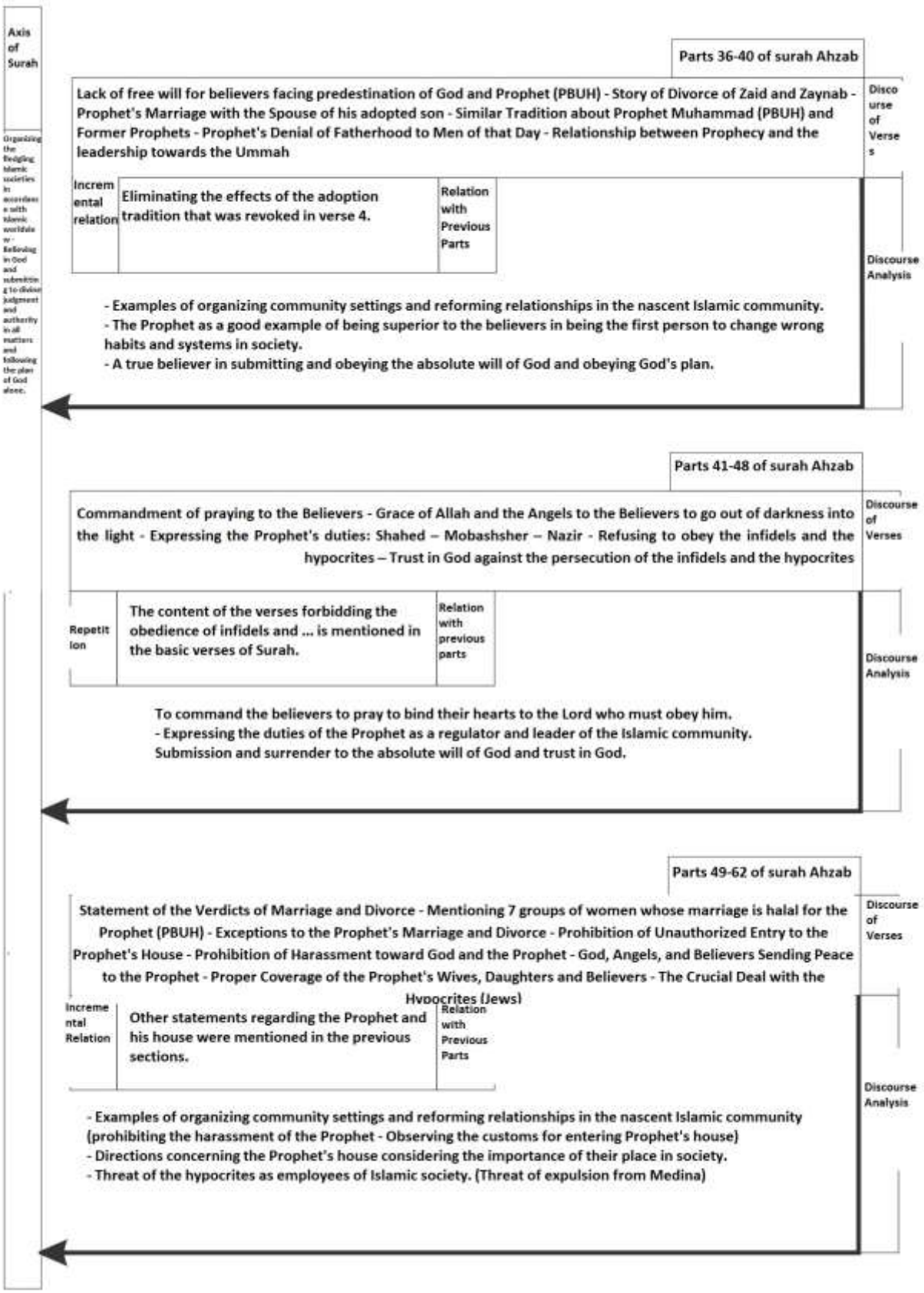
part 1-8 of surah Ahzab	Instructing the Prophet (PBUH) to obey God and disobeying the infidels and the hypocrites and relying on God and obedience to the Revelation - Rejecting the phenomenon of Apostasy and Adoption - The public guardianship of Prophet (PBUH) - Prophet's Wives as spiritual Mothers to the Believers - Obtaining the Covenant of the Prophets - Asking the Truth of the Faithful and Preparing the Doom for the Disbelievers
parts 9-27 of surah Ahzab	Expressing the events of the Battle of Ahzab, including remembrance of the blessings of the victory of the faithful - Drawing of the atmosphere of Medina at the time of Ahzab - Drawing of the appearance of hypocrites, their breach toward the covenant - Introducing the Prophet (pbuh) as a symbol for the Ummah - Drawing the Face of the Believers in loyalty to the Covenant - Referring to the story of Bani Qurayzah Tribe
parts 28-35 of surah Ahzab	Guidelines for Prophet's Wives, including Choosing the Hereafter Life and Doing the Righteous Deeds to Achieve Great Salvation - Lack of Show-Off in Coverage - How to Talk to Men - Virtue - Praying and giving Zakat - Obeying God and the Prophet (PBUH) - Not Approaching to Prostitution - Expressing the traits of human in the Islamic society
parts 36-40 of surah Ahzab	Lack of free will for believers Facing predestination of God and Prophet (PBUH) - Story of Divorce of Zaid and Zaynab - Prophet's Marriage with the Spouse of his adopted son - Similar Tradition about Prophet Muhammad (PBUH) and Former Prophets - Prophet's Denial of Fatherhood to Men of that Day - Relationship between Prophecy and leadership towards the Ummah
parts 41-48 of surah Ahzab	Commandment of praying to the Believers - Grace of Allah and the Angels toward the Believers to go out of darkness into the light - Expressing the Prophet's duties: Shahed - Mobashsher- Nazir - Refusing to obey the infidels and the hypocrites - Trust in God against the persecution of the infidels and the hypocrites
parts 49-62 of surah Ahzab	Statement of the Verdicts of Marriage and Divorce - Mentioning 7 groups of women whose marrige is halal for the Prophet (PBUH) - Exceptions to the Prophet's Marriage and Divorce - Prohibition of Unauthorized Entry into the Prophet's House - Prohibition of Harassment of God and the Prophet - God, Angels, and Believers sending Peace to the Prophet - Proper Coverage of the Prophet's Wives and Daughters and Believers - The Crucial Deal with the Hypocrites (Jews)
parts 63-73 of surah Ahzab	Questioning the date of the Resurrection - Drawing a scene from the resurrection scenes - Prohibition of persecution toward the Prophet - Advising the believers in the promise and correction of action and obedience to God and the Prophet - Refusal of heaven and earth and the mountain to accept the Covenant of God - Man and acceptance of Divine Covenant - Expressing the destination of the hypocrites, the polytheists and the believers

Chart 1- Discourse Analysis of verses in the arrangement of the surah Aḥzāb in the opinions of Allameh Tabataba'i

After the discourse of verses has been clarified, in both interpretations, the components of discourse analysis have come to the aid of the commentators and thereby expressed their analysis of the verses so that this statement is in line with the surah's continuity. It should be noted that Allameh did not explicitly refer to the surah axis and its relation to the parts, so in analyzing the general discourse of parts and its relation to the surah axis, we were not able to find any comprehensive issue in Allameh's expression. In contrast, Sayyid Qutb has made every effort to analyze the discourses of various parts of surah Aḥzāb with the surah axis, and has used the components of discourse analysis. Therefore, the interpretation of Sayyid Qutb has been used to eliminate the doubt on the dispersion of the various issues of the surah Aḥzāb.

Providing the overall structure is the first step in the search for continuity. "Macro-meaning can only be analyzed by the issue of coherence at the level of a general text" (Shokrani, Motia and Sadeghzadegan, 1390, 109). According to Sayyid Qutb, God in the surah Aḥzāb, is to reject or accept some systems and organizations of Islamic society, all of these events are related to one great principle, the principle of believing in God and submitting to Him. (Sayyid Qutb, 1387, vol. 5, 130) So according to Sayyid Qutb, the axis of surah is to organize the fledgling Islamic societies in accordance with Islamic worldview and belief in God and to submit to His will and power in all matters and to follow the single divine plan. The second step in the search for the continuity of surah is to categorize the verses into sections and sub-sections. Sayyid Qutb divides surah Aḥzāb into several parts.


The Axis of Surah
Organizing the nascent systems of Islamic society in accordance with Islamic Worldview
Believe in God and surrender to Him in all matters and follow the plan of God alone
Parts 1-8 of surah Ahzab
Instructing the Prophet (PBUH) to obey God and disobeying the infidels and the hypocrites and relying on God and obedience to the Revelation - Rejecting the phenomenon of Apostasy and Adoption - The Public Guardianship of Prophet (PBUH) - Prophet's Wives as the Spiritual Mother to the Believers - Obtaining the Covenant of the Prophets - Asking the Truth of the Faithful and Preparing the Doom for the Disbelievers
Discourse of verses
- Submitting and obeying the absolute will of God and obeying God's plan (addressing the Prophet as leader of Islamic society)
- Examples of organizing community settings and reforming relationships in the nascent Islamic community. Writing the rules and regulations of Islamic society in the old book and getting the covenant from the former prophets.
Discourse Analysis
Parts 9-27 of surah Ahzab
Expressing the events of the Battle of Ahzab, including the remembrance of the blessings of the victory of believers - Drawing of the atmosphere of Medina at the time of Ahzab - Drawing of the appearance of hypocrites and their breach toward the covenant - Introducing the Prophet (PBUH) as a symbol for the Ummah- Drawing the face of Believers in loyalty to the Covenant - Referring to the story of the Bani Qurayzah tribe
Discourse of Verses
Explanatory Relation
Exemplary examples of adherence or non-adherence to the covenant mentioned in verses 1 and 2
Relation with the previous part
- Expressing the relationship between the position of the hypocrites and the Jews and the efforts of these groups to distress the Islamic community, either through the onslaught of war or by disrupting social and ethical conditions .
- Expressing behaviors of two groups, one submitting and obeying the absolute will of God and obeying the divine plan and the other being opposed (believers and hypocrites as constituent groups of Islamic society)
Discourse Analysis
Parts 28-35 of surah Ahzab
Guidelines for Prophet's Wives, including Choosing the Hereafter Life and Doing the Righteous Deeds to Achieve Great Salvation - Lack of Show-Off in Coverage - How to Talk to Men - Virtue - Praying and giving Zakat - Obeying God and the Prophet (PBUH) - Not Approaching to Prostitution - Expressing the traits of human in the Islamic society
Discourse of verses
Incremental relevance
Expression the duties of the Prophet's wives introduced in verse 6 as the mothers of the believers
Relation with Previous Parts
- Expressing some of the effects of wars and booty in the reality of Muslim life.
- Examples of organizing society and reforming relationships in the nascent Islamic society - Individual and social orders.
- Directions concerning the Prophet's house considering the importance of their place in society.
Discourse Analysis


Axis of Surah
Organizing the fledgling Islamic societies in accordance with Islamic worldview - Believing in God and submitting to divine judgment and authority in all matters and following the plan of God alone.
Parts 36-40 of surah Ahzab
Lack of free will for believers facing predestination of God and Prophet (PBUH) - Story of Divorce of Zaid and Zaynab - Prophet's Marriage with the Spouse of his adopted son - Similar Tradition about Prophet Muhammad (PBUH) and Former Prophets - Prophet's Denial of Fatherhood to Men of that Day - Relationship between Prophecy and the leadership towards the Ummah
Discourse of Verses
Incremental relation
Eliminating the effects of the adoption tradition that was revoked in verse 4.
Relation with Previous Parts
Discourse Analysis
- Examples of organizing community settings and reforming relationships in the nascent Islamic community.
- The Prophet as a good example of being superior to the believers in being the first person to change wrong habits and systems in society.
- A true believer in submitting and obeying the absolute will of God and obeying God's plan.
Parts 41-48 of surah Ahzab
Commandment of praying to the Believers - Grace of Allah and the Angels to the Believers to go out of darkness into the light - Expressing the Prophet's duties: Shahed – Mobashsher – Nazir - Refusing to obey the infidels and the hypocrites – Trust in God against the persecution of the infidels and the hypocrites
Discourse of Verses
Repetition
The content of the verses forbidding the obedience of infidels and ... is mentioned in the basic verses of Surah.
Relation with previous parts
Discourse Analysis
To command the believers to pray to bind their hearts to the Lord who must obey him.
- Expressing the duties of the Prophet as a regulator and leader of the Islamic community.
Submission and surrender to the absolute will of God and trust in God.
Parts 49-62 of surah Ahzab
Statement of the Verdicts of Marriage and Divorce - Mentioning 7 groups of women whose marriage is halal for the Prophet (PBUH) - Exceptions to the Prophet's Marriage and Divorce - Prohibition of Unauthorized Entry to the Prophet's House - Prohibition of Harassment toward God and the Prophet - God, Angels, and Believers Sending Peace to the Prophet - Proper Coverage of the Prophet's Wives, Daughters and Believers - The Crucial Deal with the Hypocrites (Jews)
Discourse of Verses
Incremental Relation
Other statements regarding the Prophet and his house were mentioned in the previous sections.
Relation with Previous Parts
Discourse Analysis
- Examples of organizing community settings and reforming relationships in the nascent Islamic community (prohibiting the harassment of the Prophet - Observing the customs for entering Prophet's house)
- Directions concerning the Prophet's house considering the importance of their place in society.
- Threat of the hypocrites as employees of Islamic society. (Threat of expulsion from Medina)

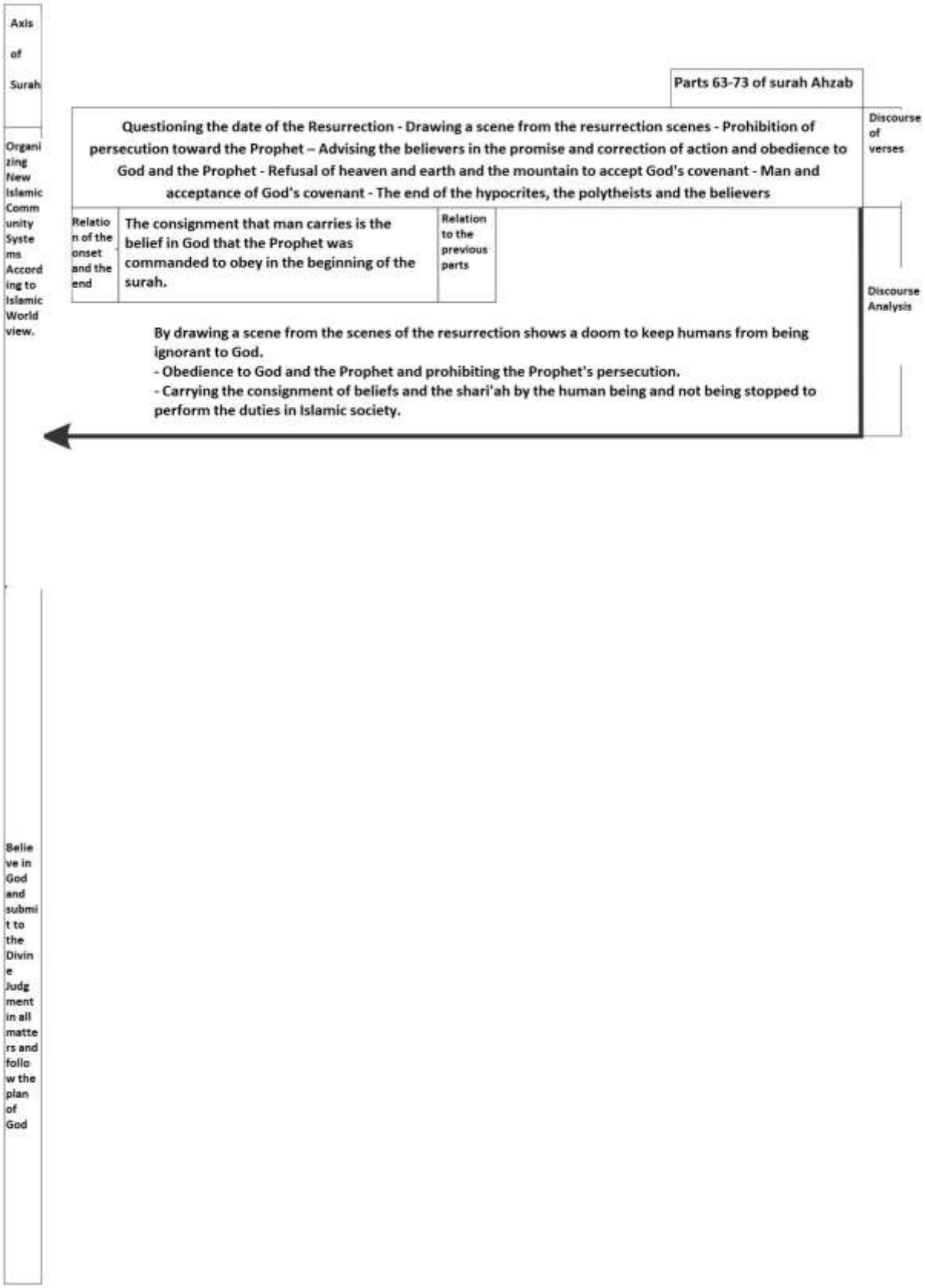

Axis of Surah
Parts 63-73 of surah Ahzab
Questioning the date of the Resurrection - Drawing a scene from the resurrection scenes - Prohibition of persecution toward the Prophet – Advising the believers in the promise and correction of action and obedience to God and the Prophet - Refusal of heaven and earth and the mountain to accept God's covenant - Man and acceptance of God's covenant - The end of the hypocrites, the polytheists and the believers
Discourse of verses
Organizing New Islamic Community Systems According to Islamic World view.
Relation of the onset and the end
The consignment that man carries is the belief in God that the Prophet was commanded to obey in the beginning of the surah.
Relation to the previous parts
Discourse Analysis
By drawing a scene from the scenes of the resurrection shows a doom to keep humans from being ignorant to God.
- Obedience to God and the Prophet and prohibiting the Prophet's persecution.
- Carrying the consignment of beliefs and the shari'ah by the human being and not being stopped to perform the duties in Islamic society.
Believe in God and submit to the Divine Judgment in all matters and follow the plan of God

Chart 2- the Discourse Analysis of Different parts of surah Aḥzāb in Sayyed Qutb's Opinions

According to what has come in diagrams, we saw that Sayyid Qutb was able to link the different parts of the surah Aḥzāb to the axis of surah as well as to the preceding and the following parts and prove the continuity of the surah by discourse analysis of the verses.

Sayyid Qutb links the end of the surah to its beginning and considers the song of the end of the surah to be the acceptance of the great responsibility that is to submit to God and to strive to follow the guidelines and laws of the Islamic society. Thus, by discourse analysis of the relation between the onsets to the end, Sayyid Qutb considers the surah Aḥzāb to be a harmonious surah. "This surah ends with this song and thereby the end of the surah is harmonized with its theme and approach, the wonderful harmony that alone is the source of this book." (Sayed Qutb, 1387, Vol. 5, 236)

Conclusion

This article attempted to investigate the application of discourse analysis in proving the continuity of surah in the problematic issues of surah Aḥzāb. This was followed in two parts of Al-Taṭhīr Verse and the verbal discussions around it, as well as the dissemination of issues related to the surah Aḥzāb.

In the discussion of the verse al-Taṭhīr, both commentators discuss the continuity of the verses, but in the view of Allameh, narratives and evidences from the previous verses and the infallibility mentioned in the verse, it appears that the end of the verse does not have a frontal and lateral connection, and with regard to the division of descending context and the codification context in this special case, considers this part to be independent and considers it to be in the dignity of Ahl al-Bayt. Sayyid Qutb also recited the verse in conjunction with the verses before and after, and without mentioning the differences of opinions in this regard, he considers the case of the Prophet (PBUH) as the wives of the Prophet. So the continuity of surah for these two commentators has led to two different views

Following are the different discourses that have come up in some parts of surah Aḥzāb. Because of the fact that Sayyid Qutb is more concerned with showing different topics of the surah to the axis of surah, his views were used.

Sayyid Qutb, by discourse analysis of the various parts of the surah Aḥzāb, considers them as discourses that either lead man to surrender to God and obey the unified opinion, or seek to organize the Islamic community, which is possible if he accepts the divine belief. Like this Sayyid Qutb links different parts of the surah Aḥzāb to the axis of surah, and on the other hand uses some elements such as explanatory relevance, incremental relevance, repetition, and the relation between the beginning and ending.

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