



## Different Explanations of the Interpretive Differences Around Verse 45 of Surah Hajj, Relying on the Different Interpretations of the Commentators from the Genre of Text

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### **Abstract**

Based on an epistemological view to the diversity and multiplicity of interpretations of the Qur'an, several factors can be considered as the source of interpretive differences. Each of these factors will cover only a wide range of interpretive differences, so we decided to explain the set of factors that could be helpful in a particular case. The reason for choosing verse 45 of Surah Hajj is that there is a difference of opinion and multiplicity of opinions about its interpretation, for which at least three different sources can be explained; disagreement about the I'rāb of some Mufradāt and interpretations of the verse, different semantic possibilities for some of Mufradāt and finally the different interpretations of the commentators from the genre of the text, which has strongly influenced the meaning of the units of the verse. In this article, an attempt is made to explain different interpretive interpretations of verse 45 of Surah Hajj from the perspective of all three sources.

**Keywords:** *Interpretive Differences; Verse 45 of Surah Hajj; Genre; 'Urūsh*

### **1. Introduction**

#### **1.1 Background**

Verse 45 of Surah Hajj is one of the verses, about which different interpretive perceptions and sometimes competing interpretations have been mentioned:

"And We destroyed so many towns since their inhabitants were given to disbelief and aggression; the roofs of the Buildings of the towns were tumbled Down and so many wells were left idle and so many well-built and luxurious Palaces left deserted" (Hajj/45).

One of the justifications that can be expressed for the difference of opinion of the commentators is the strangeness of some words such as "Khāwīyah<sup>1</sup>: ruin", "Urūsh<sup>2</sup>: roofs" and "Mashīd<sup>3</sup>: lofty" or the difference of opinion is about the determination of the I'rāb of compounds, interpretations and the sentences used in the verse such that each of these two factors can be the source of different interpretations and perceptions of the verse. On the other hand, since God announces in the beginning of the verse about the villages that have been deserving of being ruined due to the oppression of their inhabitants, most commentators have understood that all their houses and residential and agricultural structures must have been destroyed completely. The phrase "the roofs of the Buildings of the towns were tumbled Down", which is after the phrase "We destroyed so many towns", has confirmed the meaning of the complete destruction of the villages, so that first the roofs of the houses collapsed and then the walls fell on the roofs (for example, see Ibn Aṭīyyah, 1422 AH, vol. 4, p. 127; Abu al-Futūḥ Rāzī, 1408 AH, vol. 13: p. 339; Ālūsī, 1415 AH, vol. 2: p. 21; Ibn Āshūr, nd, vol. 17: p. 206) But some, such as Zamakhsharī, since faced "left idle" for wells and the adjective "lofty" for the palace, have suggested that the interpretation "the roofs of the Buildings of the towns were tumbled Down" means the villages has no inhabitants and the buildings remain intact (see: Zamakhsharī, 1407 AH, vol. 3: p. 622) because the two descriptions of "idle" and "lofty" bring to mind the image that they were left unused only because of the torment of the owners and their occupants, otherwise they are still eligible, healthy and usable.

Although each of the aforementioned factors can rightly be the source of the commentators' disagreement, but it seems that what caused the commentators to see the two images presented from the beginning and the ending of the verse in conflict with each other, is considered to be the genre of the text that we will explain it.

## 1.2 The Importance and Necessity of the Issue

The interpretive views of Muslims are so wide and varied that it can be boldly claimed that in the shortest verses of the Qur'an, even if they claim to be textual or Muḥkam, they still have interpretive differences of opinion. This fact stems from the ability of the Qur'an to be interpreted and flexible, which has been read in the narratives of the Infallibles (AS) as one of the fixed features of the divine book.

In the past, most of these differences were justified on the basis of different interpretive methods and sources, such as one relying on narration, another on literary rules of language, and some on reasoning in the interpretation of the Qur'an. However, no one had an epistemological or analytical view to interpretive differences, and each commentator offered his or her own views. In contemporary interpretive research studies, which are only a few decades old, epistemological perspectives have focused on interpreting the fundamentals of interpreters to justify and analyze their interpretive differences. Since the Holy Qur'an is a guiding book with an eternal message for all human beings, it is necessary that the meaning of God the Wise be understood and achieved by human beings, and that the differences between the commentators not confuse the people and cause them to lose the truth.

Therefor an accurate explanation of the source of interpretive differences can, in turn, free the audience from the confusion between different and sometimes contradictory interpretive opinions.

خاويه<sup>1</sup>  
عروش<sup>2</sup>  
مشيد<sup>3</sup>

### **1.3 Questions and Hypotheses**

The most important question in the present article is: What is the source of the commentators' disagreement about verse 45 of Surah Hajj?

The first premise of the question is: although the literal strangeness of some words (such as "Khāwīyah", "Urūsh" and "Mashīd") and the I'rāb and the meaning of the interpretation "the roofs of the Buildings of the towns were tumbled down" have caused the commentators to interpret the verse different and sometimes contradictory to each other. But a more important factor is the initial perception of the genre of the text, which has led the commentators to a kind of difference of opinion.

### **1.4 Background of the Discussion**

Studies conducted in research papers show that no independent work has been devoted to analyzing the interpretive perspectives of the commentators under this verse and analyzing the factors that differentiate their interpretive interpretations.

## **2. Preliminary Topics**

Although the concept of "genre" has been explained in several works, due to the frequency of its repetition in the present article, it is necessary to briefly explain the concept of "genre" and its effect on the interpretation of the Qur'an.

### **2-1. The Concept of Genre**

"Genre" is the same idea and image related to the whole meaning of the text. The American thinker Eric Donald Hirsch (born 1928), a later hermeneuticist who strongly advocates the objectivism of interpretation and sees the only valid interpretation of the text as the meaning intended by the author, emphasizes the importance of the "genre" concept and says: The central role of the concept of genre in interpretation can be easily understood when the activity of interpretation is bad or when this process needs to be reconsidered: "Oh? Have you been talking about a book all this time? I thought you were talking about a restaurant." "Or I thought I know what you meant, but I'm not sure now." (Hirsch, 1395 HS: p. 103)

Such mistakes occur when the meaning of the text more or less does not reveal itself according to our expectations (ibid).

Hirsch emphasizes that these experiences prove quite certainly that except the words the speaker chooses, and even more dramatically, except the context in which the speech is expressed, the details of the meaning that the interpreter understands are strongly determined and last by his semantic expectations. These expectations arise from the interpreter's perception that what kind of meaning is being expressed (Ibid., P. 104).

In other words, the interpreter's perception of meaning as a whole is the basis of his understanding of the details of the text and helps to determine his understanding of the details. This fact manifests itself when a misunderstanding occurs suddenly.

Hirsch argues that the interpreter's perception of the kind of meaning he encounters greatly affects his understanding of the details, and that this phenomenon occurs at every level of enlightenment. He attributed this to the main reason for the differences between the commentators of a text (Ibid., P. 108).

Elsewhere, he states: Any understanding of the literal meaning necessarily depends on the genre (ibid., P. 109).

From what has been said, it has become clear that from Hirsch's point of view, the interpretation is broadly dependent on the genre. During the process of interpretation, the interpreter will find a variety of meanings that he or she expected to find (ibid., P. 108).

Hirsch's speech is not general, but it is not unreasonable too; in many cases it is observed that a commentator expresses his interpretive views based on his epistemological presuppositions (Haji Ismaili et al., 1392) or a perception of the general meaning of the text. In the following, this effect will be shown in the form of an objective example.

## 2-2. A look at the Context of the Verse in Question

After God legislates "to sacrifice", which is one of the rituals of Hajj, He commands Muslims to fight against the oppressors, who unjustly expel the believers from their homes. God considers this jihad to be the cause of repelling oppression and preserving mosques and temples. He then consoles the Holy Prophet (PBUH) that if [the Quraysh] deny you, the people of Noah, the people of 'Ād, Thamūd, and the people of Abraham and *Lūṭ* have already denied their prophets. Then God, in this verse, reminds ironically the destruction of those tribes and their villages and the emptiness of their wells and palaces, and explains to the audience: Do they not see the remnants of these tribes traveling and do not learn a lesson?! And that the polytheists of Mecca should not hurry to bring down the torment, because God does not break His promise, and every oppressed people will be given a respite, and after that, God will punish them.

## 3. Numerous Justifications for Different Perceptions of Verse

It is now appropriate to point out three factors that could be the source of the commentators' disagreement about the interpretation of this verse:

### 3.1 The I'rāb of the Units of the Verse

The first factor in the difference in interpretive interpretations is that commentators don't agree on the I'rāb of the units of this verse. The most important units, whose I'rāb can change the interpretation of the verse to some extent, are: "We destroyed them", "their roofs are ruined", "on their roofs" and "empty wells" which are mentioned in the following:

(فَكَأَيِّنْ<sup>4</sup> مِّنْ قَرْيَةٍ<sup>5</sup> أَهْلَكْنَاهَا وَ هِيَ ظَالِمَةٌ<sup>6</sup> فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَ بِنُرٍ مُّعَطَّلَةٍ وَ قَصْرٍ مَّشِيدٍ)

#### 3.1.1 Ahlalnāhā

The sentence "Ahlalnāhā" is Khabar and Maḥallan Marfū'. It means we destroyed so many towns that were oppressors (see. Ṣāfi, 1418 AH, vol. 17: p. 124; Darwīsh, 1415 AH, vol. 6, pp. 444-445; Abu Ḥayyān, 1420 AH, vol. 7, p. 519). Another aspect is that this sentence does not have a place in I'rāb because it is an *Aṭf* of the commentary sentence regarding Ishtighāl; namely is Maf'ūlun Bih for the verb Ahlalnāhā to a Taqdīr: So we destroyed so many villages (Zamakhsharī, 1407 AH, v. 3: P. 162)

<sup>4</sup> Mubtadā and Marfū' and the next phrase is Khabar.

<sup>5</sup> Tamīz for the previous phrase and its dependent.

<sup>6</sup> It is a Ḥālīyah sentence for Qaryah i.e. village.

**Review:** This aspect of the I'rāb does not change the meaning, and the only drawback is that the word "destroyed" itself can be Mubtadā and Marfū', so we do not need to turn to this aspect (Ibn 'Āshūr, nd, vol. 17: 206). This aspect was first mentioned by Zamakhsharī and Abu Ḥayyān considered it weak (Abu Ḥayyān, 1420 AH, vol. 7: p. 520).

### 3.1.2 Fa Hiya Khāwīyah 'Alā 'Urūshahā

For this interpretation, two aspects of I'rāb are conceivable;

It is the second Khabar for the Mubtadā of "Ka Ayyin<sup>7</sup>: so many" and the Aṭf on the sentence "destroyed them" which means "we destroyed them while they were the oppressors and the roof were tumbled down". (Ibn 'Āshūr, nd, vol. 17: p. 206; Darwīsh, 1415 AH, vol. 6: p. 445) Of course, although some have taken this phrase as referring to "Ahlaknāhā", but considering that the Ma'ḥūfun 'Alayh<sup>8</sup> sentence does not have an I'rāb, the mentioned interpretation doesn't have an I'rāb too. (Zamakhsharī, 1407 AH, vol. 3: p. 162).

- Ma'ḥūfun Bih of the present sentence of "and they were oppressors" (Zamakhsharī, 1407 AH, vol. 3: p. 162; Du'ās- Ḥamīdān-Qasim, 1425 AH, vol. 2: p. 315). Based on this aspect, the interpretation of "we destroyed the roofs" will be Maṣḥūb Maḥallan because it is Ma'ḥūf to the present sentence.

According to the author, both aspects are distorted; the first possibility, although correct in terms of composition, namely though the interpretation of "their roofs was destroyed" is a reference to the phrase "Ahlaknāhā", but since it is said in its meaning: We destroyed that village while they were oppressing themselves in such a way that the walls were destroyed on the roofs of the houses, it means that this interpretation is in fact a detail of the same destruction. In other words, the village was destroyed in this way; the roofs of their houses collapsed and the walls of the houses fell on the roofs and its people perished. The fact that this interpretation does not indicate the destruction itself, nor does it immediately indicate the scene after the destruction. This claim is supported by the use of the same interpretation in verse 259 of Surah Al-Baqarah, in which a passer-by passed by a village that had such a situation, and after seeing that scene, the question came to his mind: "How will God revive the people after their death?" This picture shows that it must have been a long time since the destruction of that village, and the bodies of the inhabitants of that village had been disintegrated and scattered in such a way that it was impossible for the dead human beings to accumulate their existential particles and resurrect them. Two aspects testify to the latter claim: first, God killed the man and his donkey for a hundred years (which is enough time to decompose and disintegrate the bodies of humans and animals) and then resurrected him and showed him how the broken bones of the donkey were revived. (Al-Baqarah: 159) Another aspect is the narratives that have been included under this verse which indicate a significant period of time after the death of the people and the passing of that person (Abu al-Futūḥ al-Rāzī, 1408 AH, vol. 4: p. 12).

But the reason for the distortion of the second aspect is that the cruelty of the situation before and at the same time expresses the degeneration of the people. (Tūsī, nd, vol. 7: p. 324) While the interpretation of "their roofs were destroyed" undoubtedly refers to time after the destruction and does not even include the time of torment of the people because it is in the position of drawing scenes that are left in that village due to God's torment. Thus, the possibility that the above interpretation is "present" is rejected, some commentators have made the same drawback and have expressed the explanations about the validity of this statement contrary to appearances (Ālūsī, 1415 AH, vol. 9: p. 158; Maḍharī, 1412 AH, vol. 6: P. 332).

<sup>7</sup> كاین

<sup>8</sup> معطوف علیه

### 3.1.3 Composition of "Alā 'Urūshahā"

Regarding the dependence of this interpretation, some aspects have been raised:

- Most commentators have considered it as belonging to "Khāwīyah" (for example, see: Ālūsī, 1415 AH, vol. 9: p. 158; Darwīsh, 1415 AH, vol. 6: p. 445; Ṣāfi, 1418 AH, vol. 17: p. 124; Du'ās-Ḥamīdān-Qasim, 1425 AH, v. 2: p. 315 Maḍharī, 1412 AH, vol. 6: p. 332) and the appearance of the phrase also confirms this aspect. Based on this aspect, the interpretation of "they were destroyed on their roofs" based on two different meanings for the word "Khāwīyah" can express two interpretations; Khāwīyah means abrogation, in Taqdīr: And walls fell on the ceilings of homes that is, first the roof fell and then the walls fell on it (Bayḍāwī, 1418 AH, vol. 4: p. 74) and others have considered "Khāwīyah" to mean emptiness in Taqdīr: That is, the village is empty of its inhabitants and the building is remained (Zamakhsharī, 1407 AH, vol. 3: p. 162).

- Another possibility is that it is Khabar after Khabar. In this case, the Taqdīr of the word will be as follows: the roofs have been collapsed and the walls are falling on the roofs (Zamakhsharī, 1407 AH, vol. 3: p. 162).

### 3-1-4. The Combination of "Bi'r Mu'aṭṭalah<sup>9</sup>"

There are two aspects to this combination:

- It should be Ma'ṭūf on the "village". Therefore, "well" and "palace" are belonging to the divine destruction (Tūsī, nd, vol. 7: p. 324; Darwīsh, 1415 AH, vol. 6: p. 445). This justification is consistent with the appearance of the Qur'anic phrase. Some have said that the Taqdīr of the word is as follows: As with any of the empty wells, we have avoided drawing from it by the death of the righteous, and like any palace we have cleared of its inhabitants. (Ṣāfi, 1418 AH, vol. 17: p. 124). But this perception is vague because if the village is completely destroyed, what is the justification for their wells and palaces to be completely safe?

- Another aspect is that "and empty well" is a reference to "on their roofs", although this aspect is confirmed in terms of the similarity of the I'rāb, but it has been said to be detrimental to eloquence. (Ibn 'Aṭīyah, 1422 AH, vol. 7: p. 520)

- The other aspect is that "and the empty well" is a turning point on the rhythm, that is, it is for the empty well and lofty palace. (Tūsī, vol. 7: p. 324) Based on this aspect, the discussed combination has been Aṭf on the deleted phrase and the meaning of the word will be as follows: How many oppressive villages have we destroyed in which there are unused water wells and uninhabited palaces.

So far, it has become clear that the commentators' disagreement over the I'rāb i.e. pronunciation of some words, combinations, and sentences has led to differing interpretations. In such a way that every aspect of I'rāb requires a special meaning.

### 3.2 Explanation of the Meaning of Mufradāt and Phrases of the Verse

But another factor that can be the source of some disagreement among commentators is the meaning of some of Mufradāt and phrases in the verse, which we will explain below.

### 3.2.1 The Word "Qaryah"

The lexicographers have given two meanings to the word Qaryah i.e. village;

- Al-Qaryah and al-Qaryah: Al-Miṣr al-Jāmi' (Ibn Sayyidah, 1388 AH, vol. 6: p. 496; Firuzabadi, nd, vol. 4: p. 429) Ibn Ajdābī, the writer of the book *Kifāyat al-Mutiḥafiz* says: A village is any place where its buildings are connected to each other and it is intended for settlement and applies to other cities and locations. Ibn Manẓūr also considers the village as a collection of houses, buildings and agricultural properties that are sometimes referred to as cities (Ibn Manẓūr, 1414 AH, vol. 15: p. 177). Fayyūmī has defined it as "al-ḍī'ah" which is more commonly called agricultural property (Fayyūmī, 1414 AH, vol. 2: p. 501).

- Some lexicographers, considering the Qur'anic uses of the word "village", have taken it to mean the place where people have gathered and the absolute community of the people is also called Qaryah (Rāghib Isfahani, 1412 AH: p. 669). The second meaning refers to the relatively many verses that appear in the Holy Qur'an and cannot be carried over to the first meaning. The late Mustafawī also referred to the word "village" in the same two senses as Rāghib has said and he mentions: "The word "village" in the Holy Qur'an is used both for buildings and structures, as well as for people and communities, and what is included in the word "village" is the gathering. Whether it's about buildings or about people and the relationship between the two is generality and peculiarity in some respect. (Mustafawī, 1368 HS, vol. 9: p. 254) The translators have also translated the "village" as the city (Khosrawī, Barzī), the village (Āyatī, Ilāhī Qumshī'ī, Ansārīyān, Pāyandeh, Sha'rānī), country (Rezayee, Fooladvand, Mu'izzī), town (Rawān Jāwīd) and land (Burūjirdī).

According to each of the two meanings given to the word "village", the interpretive interpretation will be somewhat different: this word has been used 56 times in the Holy Qur'an in some different cases including Ma'rifah and Nakarah, Mufrad and Mathānā and Jam' and in three aspects of I'rāb. In a brief look at some of the verses in which the word village is used, it is observed that in some cases, it is associated with the word "Ahl" and in some cases it is used independently. Also, in some verses, verbs have been used which are of human dignity, but in the verse they have been attributed to the village, and this has caused the lexicographers in these cases to believe that the most famous example is the verse: "And ask about the people of the village that we were in it" (Yūsuf: 82). Sībawayh says: There is briefness in this case and it means the people of the village and they quote from Ibn Jani's quote: In this verse, there are three meanings: expansion, simile and emphasis (Ibn Sayyidah, 1388 AH, vol. 6: p. 496).

The fact is that if we take the word "village" to mean a village and a place where buildings have been assembled for human habitation, we must carry a large number of Qur'anic uses for it. In addition, in some verses, the word "village" allows us to carry all the following phrases of the verse (Yūnus: 98), while the conversation is based on the truth.

In the verse under discussion, even if we take the word "village" as referring to a human gathering, according to the "Ahlaknāhā", it has always belonged to the people in the Holy Qur'an, not their houses (Al-Anbiyā': 9, Ṭā Hā: 134, Ad-Dukhān: 37, Muhammad: 13) And on the other hand, it is more compatible with the description of their cruelty, and "they are the oppressors", and if we take them to mean the complex of buildings, it is more compatible with the two interpretations of unused wells and lofty palaces. The author believes that in this verse, the word "village" has a literary array of ambiguity, that is, the meaning of its human complex is consistent with some interpretations and the meaning of its spatial complex is compatible with some other interpretations of the verse.

### 3.2.2 The Word "Khāwīyah"

In the terms of the scholars and commentators, two meanings have been given to the word "Khāwīyah": emptiness and fall. Ibn Fāris says: Khā, Wāw, Yā has a semantic principle that indicates

emptiness and fall, and the two interpretations of Khut al-Dar and Khut al-Najm, meaning to fall, are from this article (Ibn Fāris, 1404 AH: vol. 2: p. 225). Mustafawī considers the principle of this article to be the fall and fall of something that has been standing before and has taken the meanings of emptiness, coercion and destruction are the requirements of this semantic principle. (Mustafawī, 1368: vol. 3, p. 155) Rāghib considers the original principle of "al-khawā" to be empty. Khuw al-Najm is known from this article (Rāghib Isfahani, 1412 AH: p. 305) Other lexicographers have taken "Al-Khawā" as an empty space between two things (ṣāhib, 1414 AH, vol. 4: p. 435; Ibn Duraid, 1426 AH, vol. 1: p. 232; Zubaydī, 1414 AH, vol. 19: p. 293; Azudī, 1387, vol. 2: p. 434) and the interpretations of "Dār Khāwīyah" and "Arḍ Khāwīyah" means a house and land that has been emptied of its inhabitants. (Zamakhsharī, 1979 AD: p. 178; Ibn Sayyidah, 1388 AH, vol. 5: p. 315; Zubaydī, 1414 AH, vol. 19: p. 394) or the interpretation of the phrase that a person entered a horse means a person who is in an empty space between the horse's hands and feet (Azharī, 1384 AH, Vol. 7: p. 250) Either the interpretation of "Khuwi al-Rajul" means one who lifts his abdomen above the ground during prostration in such a way that there is an empty space between the abdomen and the ground, or one who distances his hands from his side during prostration (Ibn Athīr, 1367 HS, vol. 2: p. 90) or the interpretation of "Khuwat al-Mir'ah" meaning a woman who has given birth and her abdomen has been emptied (Ibn Sayyidah, 1388 AH, vol. 5: p. 315).

### 3.2.3 'Arsh

The first meaning in dictionaries for the word 'Arsh is the king's throne (see: Khalil, 1409 AH, vol. 1: p. 249; Azharī, 1384 AH, vol. 1: p. 263; Ibn Duraid, 1436 AH, vol. 2: p. 728; Ibn Sayyidah, 1388 AH, vol. 1: p. 361; Ṣāhib, 1414 AH, vol. 1: p. 284; Jawharī, 1376, vol. 3: p. 1009; Azudī, 1387, vol. 3: p. 875) Ibn Sayyidah considers this meaning as a metaphor for the real throne and other uses (Ibn Sayyidah, 1388 AH, vol. 1: p. 361). Ibn Fāris considers the principle of this article as indicating the height in what has been built and considers other meanings such as the word "'Arsh" meaning the king's throne as a metaphor for this matter (Ibn Fāris, 1404 AH, vol. 4: p. 264). So the roof is interpreted as 'Arsh al-Bayt because it is higher than the house and its inhabitants. (Mustafawī, 1360, vol. 8: p. 86) Rāghib also considers the 'Arsh to mean everything that has a roof and its plural is 'Urūsh (Rāghib Isfahani, 1412 AH: p. 558). The meanings of "Mecca's Throne" mean the houses and tents of Mecca or the canopies made of wood and so is the palm piece, or absolutely anything that is made of that canopy, like the columns and scaffolding that is made for the grape plant. (Farāhīdī, 1410 AH, vol. 1: p. 249; Shaybānī, nd, vol. 2: p. 252; Zamakhsharī, 1979, p. 414; Ṣāhib, 1414 AH, vol. 1: p. 284; Ibn Duraid, 1426 AH, vol. 2: p. 728) Throne is also interpreted as the Kingdom and Sultanate (Ḥumayrī, nd, vol. 7: p. 4447) in the sense that it raises the status of the owner of the property. Zubaydī considers this meaning to be a metaphor for the Throne (Zubaydī, 1414 AH, vol. 9: p. 137).

Another interpretation of the word "Throne" in the dictionaries is "Throne of Men", which means "consistency of command" and whenever this consistency is dispersed and anxious, it is said: One third of his matter, one third of his throne (Khalil, 1410 AH, vol. 1: p. 249; Ibn Duraid, 1426 AH, vol. 2: p. 728; Ibn Sayyidah, 1388 AH, vol. 1: p. 361; Zamakhsharī, 1979 AD: p. 76; Azharī, 1384 AH, vol. 1: p. 264; Ṣāhib, 1414 AH, vol. 1: p. 284) Zamakhsharī included this interpretation among the virtual uses of the word 'Arsh. (Zamakhsharī, 1979, p. 76.) Also Ibn Fāris considers it to be a metaphor (Ibn Fāris, 1404 AH, vol. 4: p. 264). The interpretation of Rukn al-Shay' has also been said for 'Arsh (Firuzabadi, nd, vol. 2: p. 427) the chief and the thinker of the affairs of a nation and tribe are also called the throne of that people (Zubaydī, 1414 AH, vol. 9: p. 138).



### 3.2.4 The Meaning of the Interpretation of "Khāwīyah 'Alā 'Urūshahā"

According to two different meanings for the word "Khāwīyah" (fall and emptiness) as well as two different meanings for 'Arsh (roof, pillar and throne), the meaning of the phrase "Khāwīyah 'Alā 'Urūshahā<sup>10</sup>" will be different;

- In the sense of this phrase, some commentators have embodied the natural process of destroying houses and have said that the phrase means complete destruction (changing to the soil) in such a way that: first their roofs (thrones) were lowered and then the walls fell on them. This type of breakdown is a complete destruction, because when it is destroyed, its roof is usually destroyed first, and then the walls stand for a while, then it collapses on the ruins of the roof. (Makārim, 1374, vol. 2: p. 296) There are several problems with this interpretive interpretation:
  1. According to this view, there should be nothing left of the village, because in the face of divine torment, all their residential and agricultural structures, whether wooden, brick or stone, must be destroyed, and such severe earthquakes cause their water wells to fall and fill. It will therefore have the aspect that some residential structures have been destroyed and some, such as their wells and stone buildings, have been remained intact.
  2. The natural and gradual form of demolition of houses is quite different from what happens as a result of divine torment. In homes that have been destroyed over the years, this may be the case, i.e. the roofs will start to fall first and the walls will fall on the roof after a while, but in the destruction that is occurred during an earthquake or flood, the roofs will not fall until the walls fall.
  3. If these villages are destroyed completely by divine torment at once, after years and even centuries, what traces and remnants should be left of them that the Holy Qur'an invites the audience to walk in the earth and learn from them?
- But another possibility is that the village buildings are completely intact and only the residents and people have been perished. (For example, Zamakhsharī, 1407 AH, vol. 3: p. 162; Baydāwī, 1418 AH, vol. 4: p. 74) In fact, according to this aspect, the word "'Urūsh" can mean both the pillars and walls of houses and buildings, as well as human beings, whose existence is the consolidation of settlements and cities. (See: Al-Nili, 1427 AH: p. 106).

### 3.2.5 Bi'r Mu'aṭṭalah

Bi'r means well or pit dug in the ground, which also means Mu'aṭṭalah. Deactivation: Nullification (Tūsī, 1209 AH, vol. 7: p. 325) and so Mu'aṭṭalah describes what can be exploited but left unused. Commenting on the wells, the commentators said: "They were well-watered, but they were abandoned without the use due to their owners' punishment." (Abu Ḥayyān, 1420 AH, vol. 7: p. 519) The state of closure for these wells has been achieved after the torment, that is, after the owners and residents around them were perished in divine torment and there was no one to take water from these wells. On the other hand, although taking water from those wells has been stopped immediately after torment, but the description of the Mu'aṭṭalah over a long time shows itself, meaning that it must have been a long time that the effects of abandoning the water unused is appeared so that we can say the wells were empty. In addition, these wells were full of water since the well has been dried up, cannot be used at all, which can be said to be unused, and since the word is to guide the audience's attention to these remnants and as a result of learning from them, these wells existed with the same description at the time of the revelation of the Qur'an, not at that time of torment and close to that time<sup>11</sup>. And what we mean by this point is that the

<sup>10</sup> "their roofs were collapsed".

<sup>11</sup> Ibn 'Ashūr writes: Muslims on their way to Tabūk when they reached the land of the people of Thamūd encountered wells full of water, but the Prophet forbade them from drinking water and only allowed them to drink water from a well that was drunk by the camel of Prophet Ṣālih. (Ibn 'Ashūr, nd, vol. 17: p. 207).

interpretation of "Khāwīyah 'Alā 'Urūshahā" does not mean the complete destruction of the residential and agricultural buildings of those villages.

### 3.2.6 Qaşr Mashīd

In the meaning of the word Qaşr i.e. palace, it is said: A building that is built with stone and as a floor (Ibn 'Āshūr, nd, vol. 17: p. 207) Mashīd has also been defined as high, strong, plastered and decorated with ornament and so on. However, some believe that the main meaning of this word is height, prominence and appearance. (See: Bint al-Shāfi, 1376: p. 346) Based on the appearance of the word and the opinion of the commentators, Qaşr is Atf on Bi'r. The same is true about the palace, given the words we said below, which we consider to be the time of the revelation of the Qur'an. The difference is that the description of Mu'attalah for the wells has been fulfilled after torment, but the description of Mashīd i.e. lofty for Qaşr i.e. palace can exist both before torment and after centuries, and by the way, the lesson of these palaces lie in this description<sup>12</sup>.

One of the most important proofs that can be given about the standing of the palaces of these tribes at the time of the revelation of the Qur'an is the verses of the Qur'an which call for learning from these destructive structures whose inhabitants have been perished:

"Now such were their houses, - - in utter ruin, - - because they practiced wrong- doing. Verily in this is a Sign for people of knowledge." (Naml/52)

"And (We destroyed) 'Ād, and Thamūd it has become clear to you from their dwelling places." ('Ankabūt: 38) In this verse, the word "Min" has been used and this shows that what the Qur'an calls us to learn a lesson is the residential dwellings and structures of these tribes, while they are standing and strong. But if the word "fi" was used, the image would come to mind that there are signs for learning lesson from the houses of these tribes that have been destructed due to divine torment.

From what we have brought in this section, it is clear how the commentators' disagreement about some of the details and interpretations of this verse has changed their perceptions.

### 3.3 Explanation of Interpretive Differences Based on Different Perceptions of the Genre

In the conceptology section, Hirsch has mentioned that the most important factor in the differences between the trained commentators in this matter is that the interpreter's perception of the type of meaning he has encountered greatly affects his understanding of the details (Hirsch, 1395: p. 108).

other words, before the interpreter enters the process of interpretation, based on an initial conjecture, he imagines the meaning as a whole. Then, based on the same presupposition, he interprets all the parts and units of the word. In fact, the effective power of the initial perception is to such an extent that it overshadows the word and even the type of words used in the text, and incidentally, the text largely meets the expectations of the interpreters of the text as well. Needless to say, that initial conjecture is not entirely coincidental and documented externally, but, as we have noted, it has been derived from the notion of meaning as a whole. In fact, this description of the understanding of the genre, which depends

<sup>12</sup> One thing that should be important in the case of instructiveness of an event is that the viewer should pay attention to the aspect of torment, that is, in the first place, the viewer should be able to visualize an image of that scene in the mind, and then that scene should be instructive, because there are many settlements and wells that have been destroyed over time due to natural disasters such as diseases, famine, floods, earthquakes, etc., and the inhabitants and residents of those areas have been perished and therefore have been destroyed over the centuries and they have been transformed into soil, but in no way the human mind, upon seeing them, will realize that these destructions have been caused by divine torment.

on the genre, is another interpretation of the hermeneutic cycle, which in its traditional formulation has been described as the interdependence of the part and the whole; the whole can be understood only through its components and the components can only be understood through the whole (ibid., P. 109).

### 3.3.1 *Zamakhsharī's View of the Text Genre*

Hirsch, on the other hand, believes that the initial understanding of the text genre reinforces any meaning he later understands, and that his understanding of the text remains exactly the same unless the commentator's understanding of the text genre changes, and that change will occur when he is faced with a situation that cannot be interpreted according to his expectations, so he must reconsider his entire understanding of the text. According to the author, the same thing has happened with the verse in question. That is, the commentator, based on his initial understanding of the genre of the text, has begun the process of interpretation and the text has fully complied with his expectations until he is suddenly confronted with two final interpretations of the verse that do not meet his expectations. So he was forced to review all its understanding from the text. Pay attention to Zamakhsharī's words about this verse: Anything lofty that casts a shadow over the roof of a house or a tent or the shade of a grape plant is a throne, and "al-khāwī" means it has fallen from the "Khuwī al-Najm" whenever it falls or means "empty". Whenever "Khuwī al-Manzil" is emptied of its people, and also the emptiness of the pregnant woman's belly, and the interpretation of "'Alā 'Urūshahā" is not free from belonging to Khāwīyah, and in this case the meaning is that they have fallen on the roofs of houses, that is, the roofs of houses have been fallen on the ground, then the walls of the houses have been destroyed and they have been fallen on the roofs, or the roofs have been fallen, or the houses have been emptied from their inhabitants. It is said that despite the fact that the walls and buildings of the village remain standing or that it is Khabar after Khabar: It is said the village was empty, the walls of buildings are intact i.e. the walls are against the collapsed roofs. He went on to say that after Bi'r Mu'attalah was used as the term to mean "unused full-water wells" and the palaces to mean "elevated and lofty buildings" that have been abandoned due to the death of the inhabitants, he said: "In this sense, there is a reason why the interpretation of "'Alā 'Urūshahā" means "Ma'a i.e. with", meaning that the people of the village perished, and despite this, their buildings have been remained intact (Zamakhsharī, 1407 AH, vol. 3: pp. 162-163). Bayḍāwī has followed exactly the same procedure (Bayḍāwī, 1418. Vol. 4: p. 74)

The interpretation of "Khāwīyah 'Alā 'Urūshahā" has been also included in verse 259 of Surah al-Baqarah, in which the commentators have not doubted its meaning at all. Some have taken it to mean complete destruction (Ibn Kathīr, 1419 AH, vol. 1: p. 527; Jalālayn, 1416 AH, vol. 1: 1, P. 46) and some have taken it as meaning that it is empty of inhabitants (Abu Ḥayyān, 1420 AH, vol. 2, p. 633) and some have taken it as meaning that the village is empty and completely destroyed (Bayḍāwī, 1418, vol. 1: p. 156; Ibn Hā'im, 1423 AH, vol. 1. P. 114; Ibn 'Ashūr, nd, vol. 2: p. 509) and also in verse 42 of Surah al-Kahf, most of its commentators have taken it to mean the collapse of the pillars and foundations of the grape bushes (Ṭabarī, 1412 AH, vol. 15, p. 163; Maḍharī, 1412 AH, Vol. 6: p. 36; Zuhayli, 1418 AH, vol. 15: p. 255; Surabadi, 1380, vol. 2: p. 1428) However, what has caused them to be skeptical?

### 3.3.2 *The Role of Genre in Giving Meaning to the Units of Text*

It seems that the precedence of the fate of the tribes deserving of divine punishment, as well as specifying their punishment with the word "Ahlaknāhā" and the association of the word "Khāwīyah" with the letter "'Alā" and the word "'Urūsh" were among the minor factors. The commentator's interpretation of the text genre has been pushed to the point that, in addition to human beings, their residential and agricultural buildings and structures must have been completely destroyed by divine torment, and the commentator has begun to understand the meanings and interpretations of the verse, but if the following verse he has encountered intact wells and palaces built in those villages, which are not justified by his

expectations of the effects of the torment, he has inevitably changed his understanding of the verse and only attributes it to the destruction of the inhabitants and the evacuation of the villagers, and incidentally, in a new conception of the genre where only the inhabitants of the estates are located, the same old interpretations (Ahlāk, Khāwīyah, 'Alā and 'Urūsh, who had a clear indication of the complete destruction of the village, have been understood in a different way according to the new expectations and perceptions, and the result of this new perception has provided a more coherent and relevant interpretation of the verse.

Accordingly, the interpretation of those commentators who first imagined the process of gradual destruction of the buildings and tried to interpret the verses and interpretations of the verse according to that mental imagination during the process of interpretation is also justifiable with the same understanding of the text genre.

### **Conclusion**

In this article, from three different perspectives, the reason for the differences between the commentators about the meaning of verse 45 of Surah Hajj was explained. In fact, the main purpose of this study was to provide an epistemological view of the diversity and multiplicity of interpretive interpretations in a particular case. Regardless of the great influence of the commentators' presuppositions and perceptions, which did not play a significant role in this particular case, three justifications were given for the commentators' different interpretations of the verse in question. According to the first justification, the reason for the difference was the Arabs' determination of some of the Mufradāt, combinations and sentences of the verse, and since the role of words and their I'rāb are necessary for each other, it naturally justifies some interpretive differences. As for the verse in question, it caused minor and negligible differences. But the most influential factor was their differences in the meaning of the Mufradāt and the composition of the verse, requiring multiple meanings, new interpretations and different perceptions. In the verse under discussion, the phrase "Khāwīyah 'Alā 'Urūshahā" both in terms of the details and in the general sense of the phrase, it provided at least two different meanings from the first part of the verse.

But our emphasis was on some hermeneutic theories and approaches, which have a good capacity, to explain the reasons for the formation of interpretive differences, and incidentally we have shown well in this verse how the early interpreters of the text genre reveal the meanings of the text units according to the interpreter's expectations. In other words, because the commentators considered that the genre of the text shows the tribes' annihilation and the complete destruction of their residential structures, the contents and phrases of the verse also made their meanings clear to all with the kind of meaning the interpreter recognized, but when the interpreter encountered a case at the end of the verse that not only did not evoke destruction, but also signaled the permanence, health, and standing of the structures, forcing the commentator to review his own perception of the genre, and according to a recent view, it was the residents and townspeople who belonged to the divine torment, not their residential and agricultural buildings.

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