



A study of the Qur'anic Mutashābihat of the Surah Yūnus

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Abstract

One of the Mutashābihat¹ between the stories of the prophets (PBUH) is the reasons for the departure of Prophet Yūnus² (AS) from his people in the Holy Qur'an, among which there are two main views: First, it is due to misdiagnosis and violation of divine rights; and secondly, he considers it completely acceptable and in line with his divine missions. In this article, we have tried to explain the Mutashābihat (i.e. similarities) about Prophet Yūnus in a descriptive and analytical way, as well as in a critical approach. To do this, we first examined the Muḥkamat³ of the prophets in the Qur'an, and then the specific Muḥkamat of Prophet Yūnus. The Muḥkamat discussed in the context of the verses in question were also analyzed. As a result, it has been proven that, contrary to what most people think of Prophet Yūnus as a sin or abandonment of the better act in the outrageous departure of his people and his affliction as a result, his anger and his optimistic view was praiseworthy, and what happened to him at sea has been a divine affliction and a ground for his promotion. But his confession to oppression was an acknowledgment of the inherent poverty toward God and a reference to his previous worships and that he wished he had performed such acts of worship in his past life. God's command to the Last Prophet not to be like Prophet Yūnus is to show the superiority of the Last Prophet's position over other great prophets, and it is never a sarcasm to Prophet Yūnus.

Keywords: *Prophet Yūnus; Infallibility; Glorification; Tribulation; Punishment; Muḥkamat; Mutashābihat*

1. Introduction

The story of the departure of Prophet Yūnus (PBUH) has been the subject of much speculation, and the influence of Isra'iliyyat on it has added to the ambiguity and questions on it. While - as we will prove later - the divine prophets all have the status of infallibility. To prove this claim, the general Muḥkamat of the character of the prophets in the Qur'an must first be examined. The Muḥkamat of the

¹ "Mutashābih" is a verse which might have a variety of possible apparent meanings.

² Prophet Jonah

³ "Muḥkam" refers to verses of the Qur'an whose meanings are so clear that no other meaning can be assigned to them

Qur'an are verses that do not mislead the audience and the people because they are very clear. In contrast, Mutashābihat are verses that make the audience doubtful in understanding its meaning. Of course, the similarity of meaning in the Qur'an is due to the ignorance and lack of sufficient scientific knowledge of the audience, otherwise this book is a very decisive and solid word in its place, because He said: "This [Qur'an] is a Book which its Words of Revelation are Decisive." (Hūd: 1)

It should be noted that the study of Mutashābih verses of the Qur'an has been one of the long-standing studies of scholars of the Qur'anic sciences and the interpretation of the Islamic world. One of the Qur'anic Mutashābihat are the verses that are about the life of the prophets of God; including the verse about Prophet Yūnus (PBUH) and the verse that says:

"And remember Zunnun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness," There is no god but Thou: glory to Thee: I was indeed wrong!"(Anbiyā': 87)

Similar concepts in this verse are the wrath of Yūnus and his suspicion that God was not strict, which led to his captivity in the darkness of the fish's belly. The sign is that he is saddened by this act and has confessed to the oppression. The use of a similar word for these concepts is derived from the Qur'an, which states that those who have a disease in their hearts, in terms of the Qur'an that have multiple meanings, adopt their desired meaning (*Āl Imrān*: 7). A study of the history of hadith and even the history of interpretation shows that the examples of these people are those such as Ka'b al-Aḥbār and Wahab ibn Manbah who penetrated among the Muslims and transferred the Jewish beliefs to Islamic principles. Unfortunately, after the death of the Prophet, some of the ignorant companions referred to the People of the Book, for which various factors have been mentioned. Mohammad Hadi Ma'refat introduces the three factors of Muslim cultural weakness in relation to Jewish knowledge, conciseness of Qur'anic stories and the abundance of narration of stories by Jews as important factors in turning Muslims towards the People of the Book (Ma'refat, *Commentary and Commentators*, vol. 2, p. 46). For example, in discussed Mutashābihat, some people think that the wrathful departure of Prophet Yūnus (PBUH) was out of lust, and that what happened to him was due to divine punishment (Ali ibn Ibrahim Qumī, *Tafsīr Qumī*, vol. 2, P. 75; Ṭabarī, Muhammad ibn Jarīr al- Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'an*, vol. 17, p. 61; Suyūfī, *al-Durr al-Manthūr*, vol. 4, p. 333 Ibn Aṭīyyah, *Al-Muḥarrar al-Wajīz*, vol. 4, p. 96). On the other hand, according to the news, Ma'mūn's question will be clarified in the assembly that invited Imam Reza and his question about the meaning of the infallibility of the prophets and its connection with the act of Prophet Yūnus (PBUH) and his prayers in the belly of the fish and the attribute of oppression to himself meant the imperfection of his previous worships. (Ḥuwayzī, *Nūr al-Thaqalayn*, vol. 3, p. 450) As we have seen, the opinions of the scholars, like Rāghib under the word "oppression", which means deficiency, confirm our claim. This view, as has been said, stems from the Isra'iliyyats, which entered into the Qur'anic concepts after the Prophet, especially those related to the prophets of Israelites.

After people like Ka'b al-Aḥbār, ignorant Muslims - intentionally or unintentionally - attributed some of this news to the infallible Imams, who, in opposition to them, the infallible Imams have said that you should conform our words to the Qur'an, and if they disagreed with it, don't pay attention to that word. (*Tafsīr al-'Ayyāshī*, vol. 2, p. 115; Hāshim Bahrānī, *al-Burhān*, vol. 2, p. 861). Therefore, the best way to understand the Mutashābihat is to present them to the Qur'anic Muḥkamāt, and if there are any narrations that contradict the Qur'an, they should be left unattended.

In any case, Fakhr Rāzī, quoting similar narrations, considers the possibility of the departure of Yūnus after his prophecy (Fakhr Rāzī, *Tafsīr al-Kabīr*, vol. 22, p. 178). He added that some commentators referred to this verse, saying that it was possible the sins be issued by the divine prophets, and that there were two possibilities for Prophet Yūnus's anger, both of which were examples of sin. One view is that the wrath of Yūnus is from God, and the other view is that the wrath is from the king of his time, if we know the wrath from God, then a great sin has occurred (ibid.). He then thought that Yūnus did not think

that God would take him seriously when he left, and that this was a sin. But elsewhere, he did not consider his departure a sin and has defined it as a haste and intolerance. (Ibid., Vol. 26, p. 356) Ibn 'Āshūr believes that Yūnus's anger at the non-fulfillment of the torment was definite and that his departure was without God's permission, and that Yūnus thought he had done the right thing. (Ibn 'Āshūr, al-Taḥrīr wa al-Tanwīr, vol. 17, pp. 83 and 95) The author of the Tafsīr Nimūneh called the departure of Prophet Yūnus, the abandonment of the better act, and that patience was more suitable for him than to escape from them. (Makarem Shirazi, Tafsīr Nimūneh, v. 19, p. 155; v. 13, p. 485).

Then, after examining the contents of the phrase in question, by explaining the scientific bases related to the encounter with the similarities between the manners of the great prophets, both promises have been examined and the final result is presented.

2. Examining the Vocabulary (Mufradāt)

"Maghāḍib⁴" is rooted in "Ghaḍab⁵" and means anger and in Islamic culture, it is opposed to mercy. Ibn al-Fāris says in this regard:

"الغين و الضاد و الباء أصلٌ صحيح يدلُّ على شدَّة و قُوَّة"

(Ibn Fāris, Maqāyis al-Lughah, vol. 4, p. 428)

Raghib writes under this root:

"الغَضَبُ: ثوران دم القلب إرادة الانتقام"

(Rāghib Isfahani, the Words of the Qur'an, p. 608). Mustafawī believes that "anger: the excitement and boiling of the blood of the heart for revenge" (Mustafawī, translation and research of the contents of the words of the Qur'an, vol. 2, p. 702)

{Zan⁶} i.e. Suspicion means the starting point that is the ground for the emergence of knowledge and certainty. Therefore, suspicion means both guess and certainty, because both types are levels of knowledge, and the beginning of both is suspicion (Al-Ayn, vol. 8, p. 152; Lisān al-Arab, vol. 13, p. 272). In fact, suspicion means the beginning of the movement of the mind in attaining the science. Now, sometimes he succeeds in attaining the level of knowledge and certainty, and sometimes he remains in the level of doubt and suspicion. For this reason, suspicion is also referred to as a well in which it is not known whether there is water or not. Another view is that suspicion is used where suspicion and doubt are used as uncertain knowledge that has been repeatedly condemned by the Qur'an. (Mustafawī, Translation and Research of Qur'anic Words, Vol. 2, p. 535)

{Naqdir 'Alayh⁷} is from "Qadr" meaning to take tightly. Ibn Fāris says:

"و قوله تعالى: وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ؛ فمعناه قُدِرَ. و قياسه أنه أُعْطِيَ ذلك بقدر يسير."

(Ibn Fāris, Maqāyis al-Lughah, v. 5, p. 62) Raghib also writes:

"... A man with limited Budget..." (Aṭ-Talāq: 7), i.e. a poor man. (Rāghib Isfahani, Mufradāt Alfāz al-Qur'an, p. 659). In the general conclusion, Mustafawī writes: "I put him in that dilemma and narrowness, as if it were a measure for him, contrary to the concept described in the phrase - without compute" (Mustafawī, Translation and Research of Qur'anic Words, Vol. 3, p. 143)

⁴ مغاضب

⁵ غضب

⁶ ظن

⁷ نقدر عليه

{Abq⁸}, from the root "abq" means to flee from the owner and master. Rāghib says:

"يقال: أَبَقَ العبدُ يَأْبِقُ إِبَاقًا، و أَبَقَ يَأْبِقُ: إذا هرب"

(Rāghib Isfahani, Mufradāt Alfāz al-Qur'an, P. 59)

Ibn Fāris also added the severity to it, saying:

"الهمزة و الباء و القاف يدلُّ على إِبَاق العبد، و التشدُّدُ في الأمر."

(Ibn Fāris, Mu'jam Maqāyis al-Lughah, vol. 1, p. 39) In al-Taḥqīq, we also read as follows:

Abq is used when fleeing and - Abd Ābiq is a fleeing servant and its plural form is Abāq⁹: He hid himself, which is likened to escaping." (Mustafawī, translation and research of the contents of the words of the Qur'an, vol. 1, p. 144)

{Zālim} i.e. oppressor is rooted from Zūlm i.e. oppression and means the lack of light. Rāghib Isfahani has chosen the same meaning and says:

"Al- Zūmah: Lack of light" (Rāghib Isfahani, Mufradāt Alfāz al-Qur'an, p. 537) Ibn Fāris also considered it to mean the lack of light, while adding the second meaning to it and defines it as underemployment and putting everything in somewhere other than its true place and says:

"الظاء و اللام و الميم أصلان صحيحان، أحدهما خلافُ الضياء و النور، و الآخر وَضْعُ الشَّيْءِ غيرَ موضعه تعدياً"

(Ibn Fāris, Mu'jam Maqāyis al-Lughah, v. 3, P. 468) Mustafawī, in expressing the meaning of oppression, in addition to expressing its general meaning (lack of light), considers the shortcoming as one of its meanings. Therefore, the meaning of oppression, in addition to its general meaning, can also include underemployment and non-fulfillment of the right. (Mustafawī, Translation and Research of Mufradāt Alfāz al-Qur'an, Vol. 2, p. 528)

3. The General Muḥkamat of the Prophets

The general Muḥkamat are those Muḥkamat that have been obtained from the verses of the Qur'an about the divine prophets and draw a correct picture of the divine prophets. These Muḥkamat are:

3-1. To Be Sincere

The sincerity of the prophets has given them the characteristic of sincerity and made them sincere servants of God. Satan has also sworn before God and confessed that: "Iblis said:" By Your honor! I will mislead all of men, except the sincere worshippers of you among them." (Ṣād: 82-83)

Therefore, the devil has no way to penetrate the divine prophets who are sincere, and this shows the infallibility of those nobles. Even if it is not a sign of the sincerity of the prophets in the Qur'an, we still consider them sincere according to the above verse; because the one chosen by God must be intellectually characterized by the highest qualities in order to be chosen, and it is not possible that the Prophet was not sincere and that others - who are not chosen - were sincere and safe from the temptations of Satan.

⁸ أَبَقَ
⁹ أَبَاقَ

3-2. The Protection of the Prophets by God Against the Devils

The Qur'an states that as soon as the prophets acted for any action, the devil began to sabotage, and God immediately invalidated the devil's action and established his verses (Hajj: 52). So this is another sign that the devil is not entering the realm of the prophets. Based on the sum of this verse and the verse of the sincere, it can be concluded that God protects the prophets through their sincerity from the devils in such a way that they will never be able to influence the prophets.

3-3. the divinity of the acts of the prophets and the fact that the devil has no way in them

According to the verses of the Qur'an, the deeds of the prophets are all the revelation of God; as He said: "... And We revealed to them to do good Deeds..." (Anbiyā': 73). On the other hand, the Qur'an has repeatedly emphasized that the devils have no way to the higher heavens and the channel of revelation, and their way of influence is blocked by the pursuit of meteorites (Şāffāt: 6-10; Jinn: 8-9; Hijr: 16-18; Mulk: 5). Therefore, this is another confirmation of the infallibility of the prophets who will never be deceived by the devils.

3-4. Superiority and Priority

They have a special advantage over ordinary people; therefore, He said: "and each one of them We Favored by priority above the people of The world." (An'ām / 86). This superiority is the same infallibility that is in none other than the infallibles, and this is what has made them superior; because they are never tempted by evil.

3-5. Being Chosen and Particularly Guided by God

The prophets are chosen by God, so He said: "Allah chooses Divine Emissaries both From among Angels and men. Surely Allah is the Seeing Hearer." (Hajj: 75) and He also said: "Verily, Allah did choose `Adam and Nūḥ and the descendants of Ibrahim and the descendants of Imran over all the people [of their Times]" (*Āl Imrān*: 33) No doubt the prophets have a special feature through which they have been chosen by God. Otherwise, their selection will be without reason. This characteristic is the same as "being pure" and "being sincere," which is at the root of "Istafā"¹⁰.

"Among them We chose some, and We guided them to The Straight Path" (An'ām: 87); "Allah chooses Divine Emissaries both From among Angels and men. Surely Allah is the Seeing Hearer." (Hajj: 75)

These verses and many other verses show that these people are chosen and selected from among the people, who themselves have a special reason and logic, which is briefly discussed in other verses; "Allah knows best on whom to place His Mission." (An'ām: 124)

"And Ismail and Yassa, and Yūnus and Lūṭ, and each one of them We Favored by priority above the people of The world [of their own time]; and of their ancestors and their Progeny and their brothers among them We chose some, and We guided them to The Straight Path." (Al-An'ām: 86-87); He also called on others to obey them and said: "Those were the ones whom Allah Guided; so you too [O, Messenger] Follow their guidance." (An'ām: 90). These evidences indicate the ultimate perfection of their guidance, and it is obviously impossible for the devil to influence these divine guided.

3-6. Having Special Mercy

They benefit a special divine mercy. Therefore, He said: "And My Grace embraces all things, so I shall Ordain it exclusively for those who are pious and pay alms and Believe in Our Signs." (A'rāf: 156) This means the approval and enjoyment of a special mercy from God Almighty in important and decisive

¹⁰ اصطفى

times. In another verse, He said: "And I will enter them into Our mercy" (Al-Anbiyā': 86). It is this special mercy that paves the way for their enjoyment of the special divine guidance that was expressed earlier. This is one of the clear reasons for the infallibility of the divine prophets and the importance of the issue of divine guardianship.

3-7. Enjoying the Position of Patience

Some Sunni commentators, such as Fakhr Rāzī and Ibn 'Āshūr (Ibn 'Āshūr, al-Taḥrīr and al-Tanwīr, vol. 11, p. 182; Ṭabarsī, Majma' al-Bayān, vol. 7, p. 96; Ṭabarsī, Jawāmi' al-Jāmi', vol. 3, p. 26) A small number of Shiite commentators have defined his action on leaving his people as impatience; while the Qur'an, considers the Yūnus (PBUH), like other prophets, as righteous and patient Prophet. "And [remind them O, Messenger] of Ismail, Idris and Zulkifl who all were Steadfastly patient along the Path of Religion; And We bestowed Our Grace upon all of them, since they were indeed of The righteous ones." (Anbiyā': 85-87) Yes, the necessity for guiding the infidels and enemies that hardly accept the claim of prophets - or they do not accept them at all – is that the prophets should be characterized by the attribute of patience.

4. The special Muḥkamat of Yūnus' Character

The special Muḥkamat, however, are the Muḥkamat that are specifically mentioned in the Qur'an regarding each prophet; like the verse that God gives to the Holy Prophet of Islam regarding divine education and care:

"For indeed you are Under Our Supervision." (At-Ṭūr: 48) Or in the case of Moses, He said, "And I have trained and cultivated you For Myself." (Tā Hā: 41) in the case of Prophet Yūnus, He also described him as a prayer and said: "Had it not been that he (repented and) glorified Allah, He would certainly have remained inside the Fish till the Day of Resurrection." (Ṣāffāt: 143-144)

We should pay attention that the use of the subject and not the verb, indicates the penetration and consolidation of the attribute of rosary in his soul; on the other hand, the true truth of the rosary appears only in the sincere people; as it has been stated: Glory to Allah! (He is free) from the things they ascribe (to Him)! Not (so do) the Servants of Allah, the chosen ones. (Ṣāffāt: 159-160). The result is that his prayer shows that he is sincere. Confirming the word of the Qur'an that said:

"Indeed We chose them and trained Them for reminding the people about The very subject of the Hereafter." (Ṣād: 46). We have already said that the devil has no way of penetrating the sincere (Ṣād: pp. 82-83; Hījr / 39-40), so it is necessary to accept the infallibility of Yūnus so to know him a prayer.

So far it has been proven that the prophets are infallible; that is, they are safe from the influence of the devils and will never fall into sin or guilt. Its opposite belief also supports our claim; this means that if the prophets are not infallible and there is a possibility of the devil's influence in them, man cannot trust them and accept any word of their words; because in that case, any of their actions and promises can be divine or evil. The other point is that it is unlikely that the wise Creator order man to follow a human being who can make a mistake, and then accuse man of his sins.

5. The Muḥkamat of Context

In this section, while acknowledging the infallibility of Prophet Yūnus - as one of the prophets - each of the Mutashābihat of the verse in question is discussed and the Muḥkamat of context are examined and various sayings about it are analyzed.

5-1. Wrath of Yūnus

According to the holy Qur'an, the departure of Prophet Yūnus was accompanied by excessive anger, because it has mentioned with the subject of "Maqāḍīb" on the weight of "Mafā'il" and is one of the meanings of the etymology of Mufā'ilah¹¹ and means reproduction and exaggeration in the meaning. For example, "jahd¹²" and "jāhid¹³" both mean "tried", but "jahd" is thulāthī mujarrad¹⁴ and "jāhid" is thulāthī mazīd that comes from the etymology of Mufā'ilah and indicates the multiplicity of meanings. So Maqāḍīb means being too angry. Similarly, we read about the Qur'an's command about the quality of dealing with infidels and the enemies of Islam and the Qur'an; "O, you who believe! Fight those of the disbelievers who are near to you and let them find sternness in you; and know that Allah is The Supporter of the pious." (al-Tawbah: 123) it seems, all rages are not bad and in fact what occurred for Prophet Yūnus was a natural reaction, but a good reaction; while they have said that his departure was hasty and ugly and his anger was also due to his lust. The first reason for rejecting the haste of his action is his position of patience, which is mentioned in verse 85 of Surah Anbiyā' and in verse 87 it is also attributed to Yūnus. So anger can't be caused by excitement over revenge; as - before - the promise of Rāghib mentioned under the word "anger". Therefore, the words of those who have considered the departure of Prophet Yūnus due to emotional anger and haste or those who have considered it as the abandonment of a better action and have considered his patience as better than leaving the place is rejected. (Jawādī Āmulī, The Prophet's Life in the Holy Qur'an, vol. 7, p. 301; Makarem, Tafsīr Nimūneh, vol. 13, p. 482).

Another point is that Prophet Yūnus was not obliged to stay, nor was he obliged to leave the place. Rather, after receiving the divine message that the torment of his people would be fulfilled, he left there, since it is not conceivable that the divine prophet would act contrary to the manners of the wise in such circumstances and remain among his people; while those people are waiting for the seemingly inevitable torment. In the Qur'an, there are several verses that indicate the departure of the prophets from a land awaiting torment (Hūd: 36-37; ibid: 81; ibid: 94; Dhāriyāt: 35).

Allameh Tabataba'i, in confirmation of our claim and with another view, considers the appearance of Prophet Yūnus's departure from among his people in a state of rage as an allegory, because attributing the appearances of these attributes to the prophets is against the Qur'anic Muḥkamat and he rejects any attribute of the prophets that strongly oppose the Muḥkamat of Qur'an, and he does not consider such attributes valid; even if it is a narrative. (Tabataba'i, Tafsīr al-Mīzān, vol. 11, p. 247). For this reason, it is said that his departure is like the departure of a person who is in a huff with his master, not that such a thing really happened (Tabataba'i, Tafsīr al-Mīzān, vol. 14, p. 444).

But what was the truth of his wrath? Most thinkers, such as Ibn 'Āshūr, have attributed his anger to the actions of his people, and have linked his departure to this. (Ibn 'Āshūr, al-Taḥrīr wa al-Tanwīr, vol. 17, p. 95; Jami' al-Bayān fī Tafsīr al-Qur'an, vol. 17, p. 61) But it is not correct to consider the cause of anger as something like his lust, as Ibn 'Āshūr claims. He says his anger was somewhat sensual, although it was beneficial to people's religion (ibid.). He then considers the following events to be the discipline and punishment of this divine prophet. Unlike him, the author of Majma' does not consider the above-mentioned incidents to be due to the punishment of Prophet Yūnus (Ṭabarsī, Majma' al-Bayān, vol. 7, p. 96).

The Prophet's wrath was not limited to Yūnus, and other prophets also became angry at the disbelievers' insistence on disbelief. For example, we can mention Noah's wrath and curse against the unbelievers. He pointed out: "And Nūḥ prayed: "O, my Creator and Nurturer! Please do not let any of the disbelievers on the earth." (Nūḥ: 26)

11 مفاعلة

12 جَدَّ

13 جَافَدَ

14 ثلاثي مجرد

We can also mention the wrath of Moses when he returned from Miqāt and his behavior in dealing with Aaron (Ṭā Hā: 86). The reaction of Noah, Moses, and Jonah (Yūnus) was, of course, quite natural; for the prophets, the guidance of human beings took precedence over any other matter, and the prophets were the most greedy creatures to guide human beings; as we have for the Prophet of Islam: "He is full of concern for your guidance" (At-Tawbah: 128).

So Yūnus's wrath was neither from the people nor from God; rather, it was because of the disbelief of his people (Ṭabarsī, *Jawāmi' al-Jāmi'*, vol. 3, p. 26), because the prophets are always angry with disbelief and polytheism. Obviously, this wrath is not an evil wrath, but a wrath for the religion of God, and it is praiseworthy.

It may be said that his wrath was reprehensible, and therefore he was punished by God; the answer is that the Prophet's affliction with swallowing by fish was not due to torment and punishment, but due to divine testing in order to improve his rank. Clearly, it is illogical to consider experiments and sufferings as divine wrath; because divine experiments - especially for those divine Prophets - are divine traditions. In this regard the Qur'an says: "We will surely test you [all] with something of fear and hunger and Loss of wealth and lives and fruits. [O, Messenger] so give glad tidings to the patients!" (Al-Baqarah: 155) on the other hand, Prophet Yūnus – as mentioned before- was attributed to the trait of patience. And this verse calls them proud in the divine trials and gives them the good news of the reward of patience. Yūnus's reward is the same as the promotion he found, and he was proud to be in charge of guiding people again. Therefore, the sayings and even the narrations about his non-divine wrath are contrary to the general and special Muḥkamat and the context of the verses, so they are weak and insignificant.

5-2. Suspicion of Impunity

The meaning of the word "he thought he would not be punished" is taken to mean that Yūnus was aware of his sin; but he thought that because he was a prophet of God, God would not punish him. While this is not the case, but every servant is commissioned to be optimistic about his Lord and not to be pessimistic; as stated in the Qur'an:

"And the hypocrite men and women, and the polytheist men and women who thought evil of Allah will be punished: They will be encompassed in evil and Also Allah's Wrath will fall upon them. Allah has cursed them and has prepared for them the Hell which indeed is the worst place and destination." (Fath: 6). According to Jawādī Āmulī, Prophet Yūnus, when fleeing, also hoped the unseen mercy of God, and he hoped that God would not put him in trouble. And if he knew he would be punished, he never abandoned his people at all (Jawādī Āmulī, vol. 7, p. 303). Therefore, first of all, suspicion does not mean guess, but it means the certainty of that Prophet. In other words, he was, in his opinion, optimistic about God while what happened was contrary to what he thought. (Translation and research of the contents of Qur'anic words with the lexical and literary interpretation of the Qur'an, vol. 2, p. 535; Ṭabarsī, *Majma' al-Bayān*, vol. 7, p. 96; Ibn Aṭīyyah, *al-Muḥarrar al-Wajīz*, v. 4, p. 96; Ṭabarī, *Muhammad ibn Jarīr Ṭabarī, al-Bayān fī Tafsīr al-Qur'an*, vol. 17, p. 61; Suyūfī, *al-Durr al-Manthūr*, vol. 4, p. 332;) because prophets have no doubt about God and they are full of certainty. Secondly, the phrase in question is in the position of the Prophet's optimism towards God that He will not punish him with the people. So its meaning is twofold: Yūnus, who was very angry with the disbelief of his people, distanced himself from them when he received the promise of God's punishment, and at the same time was sure that God would not punish him with the unbelievers. This behavior has never shaken Yūnus' character.

5-3. The Cause of Yūnus' Grief

Opponents have pointed to Yūnus' grief in the verse that he was saved by God where it is stated: "And We saved him from distress." (Anbiyā': 88) then they have concluded that his grief was due to his sin. Fakhr Rāzī mentions two possibilities due to the grief of Yūnus: grief over imprisonment in the belly

of a fish and grief over sin (Fakhr Rāzī, *Tafsīr Kabīr*, vol. 22, p. 182). There is another possibility from some, such as Ibn 'Āshūr, that his grief was due to the unbelievers' treatment to him when they did not believe in God (Ibn 'Āshūr, *al-Taḥrīr wa al-Tanwīr*, vol. 17, p. 97), as Jawādī Āmulī says, "When Yūnus entered the belly of the fish, based on his intuitive knowledge and the special knowledge of monotheism, he called on God as the Almighty over all beings Prophet Yūnus had the perfection of nearness to God, and because a little thin veil for special properties and saints is considered a burden of sorrow, because it prevents the continuation of the divine spark, so he called and prayed and said: "There is no god but God" (Jawādī Āmulī, *Thematic Interpretation of the Holy Qur'an*, vol. 7, pp. 303-304), but the possibility of our preference according to what we have enumerated so far are three possibilities: first, that his grief is due to the unbelief of his people, which is in line with the meaning we have given of the word *Maqāḍib*; second, it is that the grief of Yūnus is due to a defect in the heavenly ranks and understanding his inner poverty. The closer a servant is to his master, the more he feels poverty and it is natural for him to be sad about it. The third possibility, however, is sadness, which is due to fear of the end of the test; because he understood that he was on the path of God's test. This possibility is also consistent with the later context, which has mentioned the monotheism and said: "Indeed I did wrong to myself." (*Anbiyā'*: 87)

Because in *Mufradāt*, we quoted Ibn Fāris, who said that oppression means underemployment and the situation of putting everything other than its position. Obviously, if Yūnus has seen himself in the presence of the one God, in the level of existential poverty and having shortcoming, and is worried about the end of God's test, and therefore has asked God Himself to help him in this test. It is possible that all three possibilities exist in him at the same time and his sorrow includes all three cases. This interpretation is consistent with general and specific *Muḥkamāt* and the context of the verses.

5-4. Oppression

Some believe that Yūnus's confession that he is one of the oppressors is a sign of sin or abandonment of the better deed. But the truth is that acknowledging oppression for one who has God's special approval and guidance means eliminating the shortcomings in the way of attaining the status of nearness to God; thus, the meaning of Yūnus's grief - as it is used in the verses and hadiths - was his grief and loss of life and his inexperience in worship, such as worship in the belly of a fish. (Ḥuwayzī, *Nūr al-Thaqalayn*, vol. 3, p. 450) Another point is that the realm of this great prophet, not only was not tainted with sin, but also was not tainted with the abandonment of the better deed and the like, but as a servant with defects and shortcomings, he appeared before the Absolute Perfection and the considered the experiments of the sea and after that as the grace of his Lord and used the opportunity and asked God Almighty for the perfection and purity of his soul and spirit. Divine saints, always are looking for opportunities so that they can always reach inner purity, as much as they can, to irrigate their souls by praying to God. Like the words in the supplications of the Infallible Imams, for example, they said to God: It is I who offended, it is I who sinned... Thus, the meaning of oppression is that the divine guardians, as a defect in the heavenly realms, consider it their duty to ask God to upgrade their position. Because the position of the path to God is infinite, and because of their perpetual understanding of the poverty of their existence, they are constantly reproached and constantly mention the God, and they consider the former authorities to be the same defects and shortcomings compared to God's exalted positions.

Our claim is confirmed by the end of verse 88 of surah *Anbiyā'*: "and we save the believers in such a way." This is a divine confirmation on the faith of the Prophet, which shows the penetration of faith in his soul. This is another reason that shows that the first sin or abandonment of the better deed cannot be attributed to him in the previous statements, and then God can consider him as a believer. How can it be considered that a prophet who has full faith and is called a "true" believer in the Qur'an, disobeys and violates God's commands, and then the Qur'an praises his faith and considers him one of God's chosen servants? (*Anbiyā'*: 86 and 88)

5-5. Don't Be Like Yūnus!

In the Holy Qur'an, the Prophet is commanded not to be like Jonah and to be patient with the command of his Lord;

So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish, when he cried out in agony. (Qalam: 48)

At first glance, it may seem that this verse indicates that Jonah made a mistake and sin, but considering the general and specific Muḥkamat of the divine prophets and Jonah, it can be said that the meaning of this verse is that God wanted to explain the great position of the Prophet of Islam, because He placed the Prophet as the end of the prophecy of the noble lineage of prophecy, which means that there is no more command and teaching and prophecy ends in him. The Prophet (PBUH) was commanded that you should not act like Yūnus, but act better than Yūnus because of the vastness of your existence and high status. Of course, Yūnus did the best he could. "We made some prophets to excel others." (Isrā': 55) Because he acted according to the teachings of God and was not beyond his ability and no one was expected to do more than what was given to him;

"Allah puts no burden on any person beyond what He has given him." (Aṭ-Talāq: 7)

In fact, God has willed that the position and dignity of the Prophet of Islam be well explained by pointing to the history and actions of the prophets before him, and that the greatness of his existence and the grace he has over other prophets be revealed. This grace and supremacy is the reason for the same covenant that all the prophets in the World of Dhar made about the faith in the Last Prophet and helping him and confessed to it;

Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." (*Āl 'Imrān*: 81)

Therefore, the main purpose of the verse in question is not based on the sarcasm to Prophet Yūnus; however, its appearance is like this.

Conclusion

In contrast, the view that called Yūnus the sinner according to the verses of the Qur'an and considered the swallowing by fish as the result of his punishment, and the statement of "You are the Absolute Pure; indeed I did wrong to myself", also considers the confession of Yūnus to his mistake; this article, after analyzing the verses and by examining the Muḥkamat, proved another view in which Yūnus is far from any error, and his being swallowed by fish and his confession is due to some reasons other than his being wrong. In order to prove this claim, we first examined the general Muḥkamat regarding the character of the divine prophets and proved that the prophets had the status of infallibility, and this has led them to be chosen by God as a Prophet. In the next step, we examined the specific Muḥkamat of Yūnus's character, and concluded that he was a true glorifier of God, and that it was derived from sincerity and resulted in infallibility.

The explicitness of the verses on him as a glorifier, sincere, and non-seduction of the sincere by the devils eliminates the possibility of Satan's influence in Yūnus. In order to consolidate the claim and understand the story, in the next step, we also examined the context of the verses in question and proved

that Yūnus's anger was due to the disbelief of his people and the greed of the prophets to guide the people, which is praiseworthy. The meaning of the word "He thought We will not punish him" also means that he left his people when he was sure that God would not torment him with those disbelievers. Therefore, he never made a mistake and was not assigned a task; neither to stay nor to go. But the fact that he got into the belly of the fish was due to his trial on how he communicates with his Lord in hardships. Undoubtedly, this trial was an introduction to the promotion of that Prophet. To explain the cause of Yūnus's grief, however, we mentioned three possibilities; the first is that his grief is due to the unbelief of his people, which is in line with the meaning of Maqāḍib.

The second possibility is that Yūnus's grief was due to a defect in his heavenly rank and an understanding of his existential poverty. Third, there is the grief caused by the fear of the end of the divine test, which is consistent with the context of the phrase, "Indeed I did wrong to myself." In the end, his confession to oppression means his confession to man's innate poverty before God; because the saints of God have always felt imperfect at the heavenly ranks, they ask God to elevate their position, because the path to God is infinite, and they are always repenting and approaching God through this path because of their constant understanding of their existential poverty. All the divine prophets are the mirrors of the divine names and attributes, but the intensity of this appearance and reflection in the divine prophets is different. That is why the tasks of each are different from the others. Some have been missioned to preach in their families and some have been on a global mission; "We have not sent thee but as a (Messenger) to all mankind, giving them glad tidings, and warning them (against sin), but most men know not." (Saba': 28), so it is natural that the Prophet of Islam should be ordered: you should not be like other prophets [for example, Jonah], because you are not really like him so your deed should be different from his deed. In fact, the nature of these differences is revealed here.

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