



Investigating the Quranic Proposition “وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا”, Regarding to Syntagmatic Relations and Thematic Content Analysis

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Abstract

One of the Divine ubiquitous and eternal traditions has been to invite people to Faith through sending messengers. This invitation to Allah was usually accompanied by presenting a verse or a collection of verses which indicate the connection of the Messenger with the unseen world. The Qur'anic verses prove that the reaction of people to the prophets' invitation, has been done in three levels: disregard for the invitation, minimum acceptance, or maximum denial of the invitation. The Qur'anic proposition «وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا» points to the definite unbelief of a group of people in all verses presented by the prophets. This research aims to discover the origin of this proposition and the reason of the denial, which is undergone through the exploratory method of thematic content analysis and the use of syntagmatic relations in the discourse analysis. Findings show that this proposition is used in two positions of the Qur'an and in a single context. It is in syntagmatic relation to the theme of “denial” and the denialist people are its main origin. Content analysis of the theme of “denial” shows that human beings went to the position of denying religion because of committing “oppressive behaviors” and “continuous fisq (evils/sins)” and thus the denial of religion has made them “soul-losing” and consequently “unbelief”.

Keywords: *The Holy Qur'an; Faith; Denial; Loss; Thematic Content Analysis; Discourse Analysis*

Introduction

Defining man as a creature who is existentially and instinctively inclined to religion and belief, the holy Qur'an also speaks of a group of humans for whom there is no hope of believing. The disappointment to such people's believing is so great that the warning is completely ineffective on them. The Qur'an states:

«وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ» (يس: 10)

“The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.” (Yāsīn: 10)

This situation has been common for humans in the past, is current today and would be in the future. The Qur’an also states:

«وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ» (يوسف: 106)

“And most of them believe not in Allah without associating (other as partners) with Him!” (Yusuf: 106)

This verse points that the majority of people do not believe as well as the minimum who believe integrated it with polytheism (Ṭabāṭabāeī, 1417 AH, v. 11, p. 276). Why the majority of human beings, despite their natural desire, have refused to accept religion? That is an important question that if is answered it may draw a pattern of religious invitation and pathology of the situation of different ethnic groups.

In this regard, one of the propositions of the Qur'an is the sentence «...وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا...» (if they saw every one of the Signs, they will not believe in them) ('An'ām: 25 and 'A'rāf: 146). This part of the verse has a clear indication that some people ignore any signs of God and do not believe in them (Javadi Amoli, 2006, p. 334).

The present paper is to analyze the origin of this verse and the reasons for their unbelief as well as discover other conceptual layers. It aims to answer these issues through the method of thematic content analysis and applying the syntagmatic relations of concepts in the method of discourse analysis.

According to a search among many of the studies that have been conducted on faith, no research, whether paper or thesis, has addressed the issue of faith from this angle. Most of the research has been organized with a positive approach and has focused on conceptual, typological, indexical, faith-based ratings and comparative studies such as examining towards faith and knowledge, faith and rationality, faith and migration and so on. Those studies that have negative approach, have largely focused on the conceptual contradictions of faith such as disbelief. Some of these studies have examined the issue of sealing (*tab'*) and ending (*khatm*) the heart as one of the barriers to belief; The dissertation “Sealing the Heart from the Perspective of the Qur'an and Hadiths”, while explaining the concept of the seal of the heart to the lack of understanding of the facts, also examines its factors and effects. The unbelief was mentioned there as one of the results of sealing the heart, which is removable through faith and good deeds (Hamidi, 2010). The article “An Inquiry into the Concept of the End and Seal of the Heart from the Perspective of the Qur'an”, is another study that considers the use of the seal and the end of the heart for those who have been deprived of their original nature due to the multiplicity of sins. Then their sense of discernment was spoiled and they did not believe. (Naeem Amini, 2009). Researches organized by content analysis method can include "content analysis of Ghadīr's three sermons with a thematic stratigraphy approach" (Janipoor, Mohammad and Fatahizadeh, Fathiyeh and Hosseinizadeh, Seyede Zeinab, 2018) and "Explanation of Content Coherence of Surah Luqmān with a "Qualitative Content Analysis Method" (Sarfi, Zahra, 2019).

1. Fundamental Concepts of Research

The most important concepts are explained that following the discussion depends on their understanding. It is important to note that interpretative views will play an important role in this explanation.

1-1. Faith

What is important in this research is the concept of faith in the phrase «وَأِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا», not the absolute meaning of faith. In to references to the literal and idiomatic meaning of the word “faith”, thus, it is necessary to investigate its Qur’anic application. The word faith is from *If’āl* and the matter of “أمن”. Al-Ain considered the word “أمن” as opposed to “خوف”, which would be the meaning of the security as its obligation (Farāhīdī, 1409 AH, v. 8, p. 388). Mu’jam Maqāyis al-Lughah has turned the word safety to two close meanings; one is the meaning of “trust” as opposed to betrayal that means the rest of the heart and the other is “affirmation.” (Ibn Fāris, 1404 AH, v. 1, p. 133)

Lisān al-Arab has confirmed the meaning of “أمن” in Al Ain and has defined faith as “affirmation” as opposed to “denial” (Ibn Manzūr, 1414 AH, v. 13, p. 21.) Among the commentators, Sheikh Ṭabarī has specifically and technologically analyzed the Qur’anic Mufradāt. “Majma’ al-Bayān fi Tafsir al-Qur’an” acknowledges the faith and refers to believers as “the honest” and quotes Azharī that scholars agree on the unanimous belief and affirmation.

Faith in the so-called Shari’ah of Islam means to affirm whatever needed to be approved, such as the Almighty God, the Prophet, the Angels, the Holy Books, the Bi’tah, the Resurrection, etc. (Ṭabrisī, 1993, v. 1, p. 121). the practical obligation is also hidden in the sense of affirmation (ibid, v. 8, p. 707). and therefore faith is both the verbal affirmation and signature of an issue and its attachment to it, and thus the meaning of affirmation will go beyond mere science (Ṭabāṭabāeī, 1417 AH, v. 18, p. 259). Accuracy in the use of faith in the Holy Qur’an indicates that this concept is sometimes used in contradiction with disbelief, where Allah says:

«اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ» (بقره: 257)

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Tāghut (evil) ones: from light they will lead them forth into the depths of darkness. They will be companions of the Fire, to dwell therein (forever)”. (Baqarah: 257)

And sometimes it is used in opposition to deny, such as this verse:

«إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ» (نحل: 105)

“It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!”. (Nahl: 105)

Sometimes faith is general without equipping to all of its elements and sometimes it is in details related to all facts of faith (Ṭabāṭabāeī, 1417 AH, v. 5, p. 111). For instance, this verse:

«يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ الْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَ الْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَ مَنْ يَكْفُرْ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رَسُولِهِ وَ الْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا» (نساء: 136)

“O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His

Books, His Messenger, and the Day of Judgment, hath gone far, far astray.” (Baqarah: 136) Looking at the applications of faith in the phrase «وَأِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا», one may realize that it has been used here as the opposite concept of “denial/refusal” (*takdhīb*).

2. Thematic Content Analysis Method

Content analysis Method is one of the interdisciplinary research methods in the field of humanities. The scope of this approach encompasses a wide range of communications, including speech, listening and writing. Content analysis method deals with meaningful communication analysis and therefore does not include folk communication in which the concepts are clear and obvious (Bardin, 1996, pp. 30 and 33). Under the content analysis method, different types of techniques have been defined, among which the 'thematic content analysis' is the most applicable ones. By focusing on the text and its constituents including words, sentences, paragraphs, etc., this technique systematically attempts to explain and access the ideas, theories and messages contained within a text. In thematic analysis, it seeks to find meaningful cores of text that are interrelated and their presence and abundance indicate the meanings about the purpose of the research (Ibid, p. 120). In thematic content analysis as a type of content analysis method, the researcher relies more than anything else on the themes and content of the message and text. In this method, instead of using pre-designed scales and questionnaires, the researcher tries to assess the contents of the text (Neuendorf, 2016, pp. 192 and 193). In the present study, the content analysis table has been plotted using thematic content analysis and based on verses unit. In the following, the basic concepts of the main themes and sub-themes are extracted from the key words of each verse. The main theme consists of a key theme that encompasses the main purpose of the verse, and the sub-themes include general topics that actually constitute the main theme. In the next step, by bringing the verses to the table of content analysis, the orientations and focus points of these sentences will be summarized. After extracting the aforementioned cases, the content analysis process will evaluate the frequency of the main and sub-topics and identify the most important ones, and the main messages will be obtained as research findings (Janipoor and Shokrani, 2013, p. 33). Although this study adheres to the method of content analysis in "systematizing" data and "quantitative analysis" of them, in some cases, it gets closed to the method of "discourse analysis" as one of the methods of qualitative text analysis, which plays a complementary role to the content analysis method. In discourse analysis, a part of the study is done through the compatibility and syntagmatic relation of words to each other, the findings of which lead to thematic analysis of content and thus the construction of central words (Neuendorf, 2016, pp. 15 and 16). The process of the present research is as follows:

- Examining the context of the proposition «وَإِنْ يَرَوْا كَلِمَةَ آيَةٍ لَا يُؤْمِنُوا بِهَا»;
- Collecting the most central word associated with the proposition «وَإِنْ يَرَوْا كَلِمَةَ آيَةٍ لَا يُؤْمِنُوا بِهَا»;
- Drawing a table of content analysis based on the verses containing the syntagmatic words;
- Extraction of the general orientation of the verses through examining the context of the verses before and after;
- Extraction of main and secondary concepts and themes;
- Measuring the quantity of key concepts and drawing diagrams;
- Finding syntagmatic words based on their highest frequency and continuity of measuring their quantity;
- Analyzing the findings resulted from the thematic content analysis table;
- Providing autonomous theory or theories in the form of final conclusions.

3. The Content Study of the Proposition «وَإِنْ يَرَوْا كَلِمَةَ آيَةٍ لَا يُؤْمِنُوا بِهَا»

The phrase "وَإِنْ يَرَوْا كَلِمَةَ آيَةٍ لَا يُؤْمِنُوا بِهَا" is one of the Qur'anic propositions which is used in two places of the Holy Qur'an. The context of the verse is explained separately in both positions:

- First position, verse 25 of Surah al-'An'ām, which says,

«وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آدَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ» (أنعام: 25)

“Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, so they understand it not, and deafness in their ears; if they saw every one of the Signs, they will not believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: ‘These are nothing but tales of the ancients’.”

Examining the verses before and after this verse reveals that the point of discussion in this verse is those who have denied the divine verses. In all three verses before this verse, namely verses 22¹, 23², and 24³, the focus is on those who are mentioned as an absent plural and with the pronoun “هم”. The verse 21 indicates that the descriptions of this verse are the same reference of pronouns that are mentioned in the next four verses in a row. According to this verse, which says:

«وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ»

“Who doth more wrong than he who inventeth a lie against Allah or rejecteth His Signs? But verily the wrong-doers never prosper,”

Pronouns in next verses refer to “wrong-doers” (الظَّالِمُونَ), but those whose oppression is denial of divine verses. The verses after this verse are another confirmation of this claim. Following the same verse in verse 27 of Surah al-'An'ām, God Almighty, describes the status of the individuals while entering the Hell:

«وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نَكَذَّبَ بِآيَاتِ رَبِّنَا وَ نَكُونَ مِنَ الْمُؤْمِنِينَ»

“If thou couldst but see when they shall be made to stand by the Fire! They will say: ‘Would that we were but sent back! Then would we not reject the Signs of our Lord, but would be amongst those who believe!’”

The verse clearly states that the main evil act that caused them to enter the Fire was denying the divine verses.

- The second position, verse 146 of Surah 'A'rāf that says,

«سَاءَصْرَفَ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَ كَانُوا عَنْهَا غَافِلِينَ»

“Those who behave arrogantly on the earth in defiance of right - them will I turn away from My Signs: Even if they see all the Signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected Our Signs, and failed to take warning from them.”

It is possible to determine the reference of the pronoun in the proposition «إِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا» in this verse itself. The Almighty God, after stating the characteristics of the arrogant, such as not believing in the verses, not adopting the path of growth and adopting the path of misguidance, mentions

1. «وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ» (22)

“One day shall We gather them all together: We shall say to those who ascribed partners (to Us): ‘Where are the partners whom ye (invented and) talked about?’”

2. «ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ» (23)

“There will then be (left) no subterfuge for them but to say: ‘By Allah our Lord, we were not those who joined gods with Allah’.”

3. «انظُرْ كَيْفَ كَذَّبُوا عَلَى أَنْفُسِهِمْ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ» (24)

“Behold! how they lie against themselves! But the (lie) which they invented will leave them in the lurch.”

the phrase «ذَالِكْ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا» as an excuse in order to emphasize that these evils are the effects of their denial (Ṭabāṭabāeī, 1417 AH, v. 8, p. 247).

Considering the above contextual studies, it becomes clear that the sentence «وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا وَوَأَنْ يَرَوْا كَلَّ آيَةٍ لَا وَوَأَنْ يَرَوْا كَلَّ آيَةٍ لَا» refers to the deniers of the divine revelations in both contexts. Accordingly, the concept of unbelief is more contextually compatible with the concept of denial than anything else. Thematic analysis of “denial” could develop a conceptual network around the issue of unbelief and lead to the discovery of other layers of the connection between the denial of verses and the unbelief. Due to the fact that the statement discussed in this study is mentioned only in the two Surahs of 'An'ām and 'A'rāf, so the scope of thematic analysis is limited to these two Surahs. Surah 'An'ām contains 12 and Surah 'A'rāf contains 14 verses with the theme of denial and its derivatives. These 26 verses were analyzed, which is part of the table of contents analysis, presented as follows:

Table (1): Theme analysis of denial

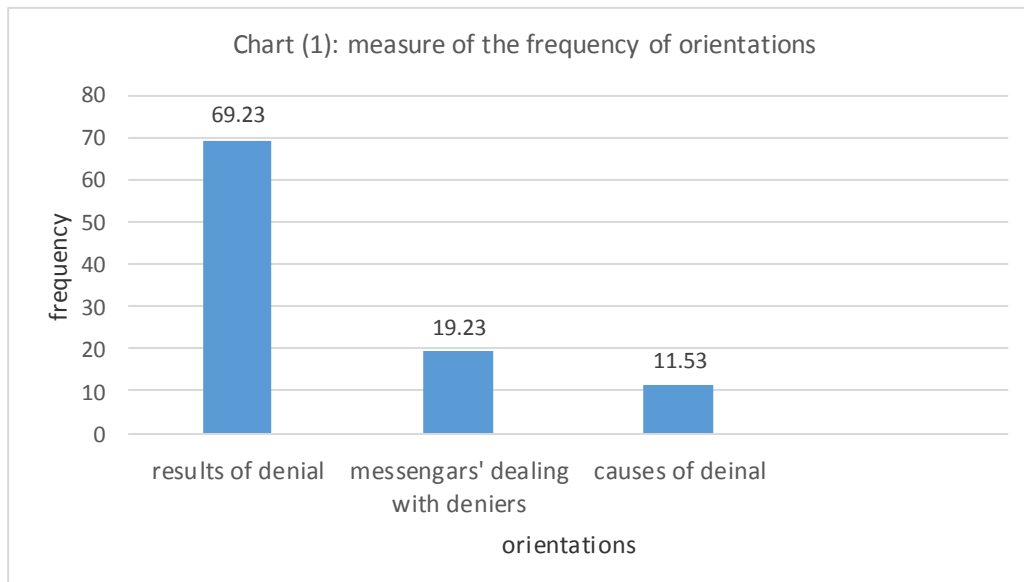
«وَ مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ» (أنعام: 21)					
Approach	Coding	Sub-themes	Main theme	Related Keywords	Row
Effects of denial	A1	Denial of divine verses is oppression.	denial of verses, the most oppressor	ظلم، افتراء، تكذيب، آيات، لايفلح	A
	A2	The wrong-doers never shall prosper.			
«قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِإِذْنِ اللَّهِ وَاللَّهُ عَزِيزٌ ذُو الْعَرْشِ عَالِمُ الْغُيُوبِ إِذَا جَاءَتْهُمْ السَّاعَةُ بَعُثَهُمُ الْغَائِبِينَ قَالُوا يَا نَحْنُ نَحْنُ الْغَائِبُونَ قَالُوا يَا نَحْنُ نَحْنُ الْغَائِبُونَ قَالُوا يَا نَحْنُ نَحْنُ الْغَائِبُونَ» (أنعام: 31)					
Approach	Coding	Sub-themes	Main theme	Related Keywords	B
Causes of denial	B1	The deniers will shout out of regret in the Day of Resurrection	The deniers will get in loss.	خسران، تكذيب، لقاء الله، حسرت	B
	B2	The account of the deniers is heavy			
«وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ» (أنعام: 49)					
Approach	Coding	Sub-themes	Main theme	Related Keywords	C
Causes of the denial	C1	The deniers were <i>fasiq</i> .	The torment will cover the deniers of the verses	تكذيب، آيات، عذاب، فسق	C
	C2	<i>Fisq</i> of the deniers were frequent.			
«الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا لَمْ يَكْفُرُوا فِيهَا الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا هُمُ الْخَاسِرِينَ» (أعراف: 92)					

Approach	Coding	Sub-themes	Main theme	Related Keywords	D
Effects of denial	D1	The Prophet Shoaib was denied by his people.	Loss, deniers	تكذيب، شعيب، خُسران	
	D2				
«تِلْكَ الْقُرَى نَقِصُ عَلَيْكَ مِنْ أَنْبَاءِهَا وَأَلْفَ جَاعَتُهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَتَبْنَا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ» (أعراف: 101)					
Approach	Coding	Sub-themes	Main theme	Related Keywords	E
Causes of denial	E1	Sending a messenger with evidence has been a Divine tradition among people.	Unbelief of deniers	رسولان، بيّنات، ايمان ناپذیری، تكذيب، طبع قلب	
	E2	The denial of the tribes prevented them from believing in the Apostles.			
	E3	The seal of the heart has been the cause of denial.			
«وَأَلْفَ كُتَيْبٍ رُسُلٍ مِنْ قَبْلِكَ فَصَبِرُوا عَلَى مَا كُتِبُوا وَأَوْحُوا حَتَّى آتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَ أَلْفَ جَائِكَ مِنْ نَبِيِّ الْمُرْسَلِينَ» (أعراف: 34)					
Approach	Coding	Sub-themes	Main theme	Related Keywords	F
The ways in which the Apostles confronted the deniers	F1	Divine victory is achieved through patience.	The patience of the Divine Messengers against the deniers	تكذيب، رسولان، صبر، نصرت	
	F2	The denial of the Apostles has a historical background.			

4. Data Analysis

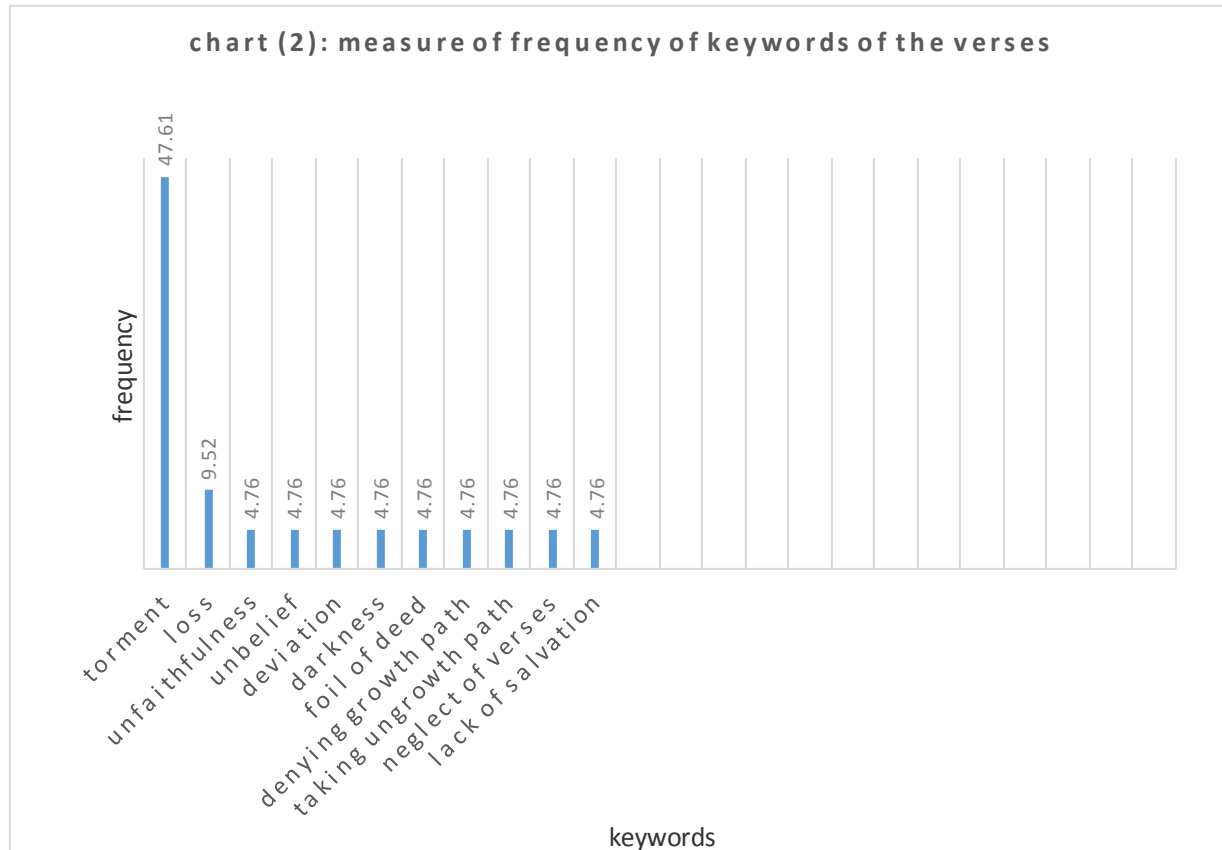
After gathering the verses containing the content of denial in the two surahs of 'An'ām and 'A'rāf and analyzing their content, now it is time to present the findings and conclusions obtained from these data. One of the important issues in content analysis method is the use of statistical and quantitative information in obtaining qualitative analyses and findings. Quantitative analysis means counting the frequency of text elements, including keywords and their themes (Bardin, 1996, p. 131). Amongst the features of content analysis is the basis and reliance of qualitative analytical findings and reports on statistical information and quantitative analysis (Neuendorf, 2016, p. 77). In other words, quantitative analysis is the researcher's tool for methodical researches in qualitative analyses and reaching the desired

results and findings (Krippendorf, 1994, p. 47). Accordingly, at first the chart obtained from the content analysis table is drawn, which contains a measure of the frequency of orientations.



According to this chart, the verses related to unbelief are divided into three general categories: “results of denial”, “the messengers’ dealing with the deniers” and “the causes of denial”. Considering that the category of “results of denial” has the most frequent amount among the others, it turns out that what is important under the issue of denial in the first place is recognizing its consequences. It may be said that even though man is disregarding of religion and does not want to accept it, he must not deny religion. The costs and consequences of denying religion to the individual and to human society are far greater and more than just not being religious. It is a costly mistake if some people try to deny religion in any way in order to justify their unbelief and heal their inner conscience, making their worldly life very difficult. Paying attention to the “consequences of denial” of human beings warns them about this category and is a strong deterrent.

The consequences of denial are stated in the table of contents analysis. Examining the frequency of the keywords of the content analysis table explains the ranking system of these consequences and their most effective ones. Based on this, a chart of frequency of keywords is drawn and then, based on the most frequent keywords, analytical reports are presented regarding the relationships between high frequency and denial keywords.



According to chart (2), it turns out that the keywords “torment”, “loss”, “unfaithfulness”, “unbelief”, “deviation”, “darkness”, “denying growth path”, “foil of deed”, “taking ungrowth path”, “neglect of verses” and “lack of salvation” are among the most important consequences of denial. This diagram clearly shows that the consequence of “torment” has been mentioned more than any other consequences of denial. Of course, “torment” may include both worldly and otherworldly consequences of denial. Among the worldly consequences of denial are “loss” and “unfaithfulness” more than any others. However, analyzing the connection between some of these outcomes will provide new insights.

4-1. Analysis of the Relation between “Loss” and “Unfaithfulness”

Study of the Qur’anic verses on the three concepts of “loss”, “unfaithfulness”, and “denial”, especially the verse 12 of Surah 'An'ām:

«قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَ تَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ»

“Say: ‘To whom belongeth all that is in the heavens and on earth?’ Say: ‘To Allah’. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.”

and the verse 20 of Surah 'An'ām:

«الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ»

“Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.”

and the verse 74 of Surah Yunus:

«ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كُنُوا بِهَا كَانُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ»

“Then after him We sent (many) messengers to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.”

In the first stage, gives the following two general conclusions:

- The unfaithfulness of human beings because of loss;
- The unfaithfulness of human beings because of denial.

Hence, it proves that loss and denial are both common in the creation of unfaithfulness.

4-2. The Relation between Loss and Denial in Human

Before discussing the main issue and analyzing the relation between loss and denial, it's necessary to investigate the Qur'anic concept of loss (*khusrān*):

4-2-1. Self-Loss in Human

The verbal noun of loss is derived from "خ س ر". Farāhīdī and Ibn Fāris have cited only one semantic root for this word and referred to it as "defect". In this respect, loss and all of its derivatives, in any case, indicate defects (Farāhīdī, 1409 AH, v. 4, p. 195, and Ibn Fāris, 1404 AH, v. 2, p. 182). Rāghib has mentioned the same issue except that he has defined it as the defect in the principal property namely the deficiency of capital. In his view, the applications of this term involves both human action, i.e. his foreign and objective assets and possessions, such as property, status, etc., as well as man's own existential capital such as righteousness, reason, faith, etc. (Rāghib Iṣfahānī, 1412 AH, p. 282). In the distinction between loss and its synonym concept "وضيعة", which means "ذهابُ رأسِ المال" (loss of the main property) namely reducing capital, while the loss is "ذهابُ رأسِ المالِ كُلِّهِ" (loss of the main property totally) that means reducing all capital (Askarī, 1400 AH, p. 302). Therefore, the purpose of Loss of Self in this study is to undermine or weaken the sensual function of the human being, upon which the capability of human's faithfulness depends, and since human nature and human innate desires are the main premises for the acceptance of faith, so the loss of self implies the failure of such capital in man.

4-2-2. Relation between Loss and Denial

To discover the relation between these two concepts it is possible through examining their syntagmatic relation which is one of the features of the discourse analysis method. The findings of this method lead to thematic analysis of the content and thus finalizing the conceptual network of the research. In order to reach the desired result, the keyword loss and some of its derivatives are centrally analyzed along with themes related to unfaithfulness.

Table (2): Content Analysis of Loss and Denial

«وَيَوْمَ يُحْشَرُ هُمْ كَانٌ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ» (يونس: 45)				Row
Coding	Sub-themes	Main theme	Related Keywords	M
M1	The dead will be resurrected.	The unfaithfulness of deniers.	خسران، كذبوا، ما كانوا مهتدين	
M2	The shortness of life in the world on the Day of Resurrection is revealed to the dead.			
M3	The dead know each other on the day of Resurrection.			
M4	Denying God's visit in the Hereafter causes loss and harm.			
«الَّذِينَ كَذَّبُوا شُعْبًا كَانٌ لَمْ يَنْعَمُوا فِيهَا الَّذِينَ كَذَّبُوا شُعْبًا كَانُوا هُمُ الْخَاسِرِينَ» (أعراف: 92)				N
Coding	Sub-themes	Main theme	Related Keywords	N
N1	Divine prophets were denied by their relatives.	The people of denial are the same losers.	كذبوا، خاسرين	
N2	The rejection of divine prophets results in the swift retribution of God.			
«قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ» (أنعام: 31)				O
Coding	Sub-themes	Main theme	Related Keywords	O
O1	The rejecters of God's visit will regret on the Resurrection.	The people of denial are the same losers.	خسر، كذبوا	
O2	The Resurrection is sudden.			
«أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ» (هود: 21)				P
Coding	Sub-themes	Main theme	Related Keywords	P
P1	Accusing the truth is a way to confront the rejection.	The losers have been the slanderers and ⁴ liars.	خسروا، يفترون	
P2	Deeds of defamation and rejection have no fruit for them.			
P3	Abuses and violations against the right causes the heart to be sealed.			

As the same lies that have been suffered «ما كانوا يفترون» Some commentators refer to ⁴ from in the world. (Tabātabāeī, 1417 AH, v. 10, p. 192 and Faḍl Allah, 1419 AH: v. 12, p. 47). Regardless of these «أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ» interpretations, the reference pronoun in the phrase has been mentioned in three earlier verses and has considered the liars as those who have harmed themselves:

«وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَّبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ» (هود: 18)

“Who doth more wrong than those who forge a lie against Allah. They will be brought before their Lord, and the witnesses will say, “These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!”

In this respect, the connection between loss and denial is well documented as to the truth and even the appearance of the verses.

The findings obtained from Table (2) of thematic content analysis are as follows:

Summarizing the main themes of the verses in the rows M, N, O and P clearly show that the main cause of human loss that weakens one's ability to believe is the "denial" factor. Findings in the tables (1) and (2) and regard to some of the main themes (row N) and sub-themes (Code M4) prove that the rejecters are not believers because their denial has led them to self-harm. Also, according to the results of the sub-themes of Table 2, the confrontation of God to the rejecters is more through threatening and mentioning the bad fate of their past which will reach them in the future. Such a response from God can indicate the hopeless state of rejecters in believing and as a result, it would be the cause of denial in self-loss in human beings. Accordingly, the relation between three concepts of "denial", "loss", and "unfaithfulness" are drawn as follows:



4-3. Measurement of Raito Denial with Oppression and *Fisq*

In some verses, including:

«كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ» (يونس: 33)

“Thus is the Word of thy Lord proved true against those who rebel: Verily they will not believe.” (Yunus: 33)

«وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ وَ مَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ» (يونس: 13)

“Generations before you We destroyed when they did wrong: their apostles came to them with Clear-Signs, but they would not believe! thus do We requite those who sin!” (Yunus: 13)

the two concepts of “oppression” and “*fiṣq*” are mentioned as two factors of unfaithfulness.

At first glance, it seems that the two themes undermine the discovery principle of this study, which was based on the causal relationship between rejection and loss and unfaithfulness, but the persistence of some verses consisting of the specific keywords of *Ifisq* and *ḍulm* (oppression), illuminates deeper layers of debate. By analyzing the thematic content of these two keywords, the thinking discipline of the Qur'an as a coherent set becomes more apparent and clarifies the validity of the claim in verse 82 of Surat al-Nisā’:

«أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ وَ لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا»

"Do they not consider the Quran (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy."

Based on the results of the content analysis of the two keywords above, it turns out that the complementary example is the atonement and oppression that have been introduced in the verses as the obstacles of faithfulness, are the same as “denial”, or at least “denial” is the result of *fiṣq* and oppression. According to the sub-matter (C2) in the content analysis table, the Almighty God, in verse 49 of the Surah Al-'An'ām, has described them with falsehood in describing the rejecters and the result of their behavior:

«وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ.»

“But those who reject Our Signs, them shall punishment touch, for that they ceased not from transgressing.”

Some commentators have referred to the debauchery in this verses as referring to denial of verses (Makarem Shirazi, 1995, v. 5, p. 245). It also stated the relationship between debauchery and denial more explicitly in verse 20 of the surah Al-Sajdah:

«وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ»

“As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: ‘Taste ye the Chastisement of the Fire, the which ye were wont to reject as false.’”

Allameh Tabāṭabāeī in Tafsir Al-Mizan, under this verse and referring to the last verse namely «أَنْ الْمَرَادُ بِالذِّينِ فَسَقُوا هُمْ مَنكَرُو الْمَعَادِ» (Tabāṭabāeī, 1417 AH, v. 16, p. 264).

He also refers to the keyword «ظلموا» (row H) in verse 13 of Surah Yūnus, four next verses, and in a single context, namely in the 17th verse of Surah Yūnus, referring to the tyrants:

«فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ»

“Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.”

This verse shows that supreme oppression is accusing God to lie or denying divine revelations; the proportion is that the greatness of oppression depends to the greatness of the object and since the object of oppression is the almighty God, so the denial is also considered to be the greatest injustice (Faḍl Allah, 1419 AH, v. 11, p. 287). Verse 9 of Surah Al-'A'rāf is another verse that emphasizes and confirms this meaning by communicating one of the main keywords of content analysis table namely the "loss":

«وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ»

“Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated Our Signs.”

Derived from the appearance of this verse, Self-loss is due to oppression to God's verses. What exactly is meant by the oppression to the verses, it can be argued from the findings of the two tables of content analysis, that the obvious reference to the oppression to the verses is "denial of the verses". This claim is based on two preliminary arguments: firstly, the cause of human unbelief is the damage to the human soul, and the main cause of the damage is denial. Secondly, the greatest injustice which impedes human faith is introduced the denial; according to these two introductions, naturally the cruelty that causes the loss of self must have been the denial and rejection of truths, even though some commentators have endorsed it (Fayḍ Kāshānī, 1415 AH, v. 2, p. 181, and Arūsī Ḥuwayzī, 1415, v. 2, p. 6). Thus, the authoritative principle of this study is not only undermined by the act of decadence and oppression in human unbelief but is reinforced by an explanation of deeper layers of meaningful communication of concepts and themes and clarifies the efficiency of a tactful look at the Qur'an collection more than ever. Therefore, denial is the greatest example of oppression and *fiṣq*, or at least their cause; Also, the sub-theme (C2) confirms that people denied the religion because they had continuous *fiṣq* in themselves.

Conclusion

The unfaithfulness of human beings has been a pervasive problem throughout history. Man's unfaithfulness is different from his disregard to divine messengers and revelations. It indicates a kind of profound inner-transformation in man, due to which one should despair of believing of such a human being. Since man is innately capable of believing and inclined to accept religion, his unbelief indicates an additional matter and as a result weakness of such a capacity in him. The most important factor that has

led human beings to such a level of rejecting the divine revelations and messengers is the “self-loss” in man. In addition, what causes man to lose is “denial”. Accordingly, taking the position of denial by a person who is exposed to religion and religious invitation is not in man’s interest at all and leads him to further decline. Even if man disregards the religious invitation, he must not put himself in a position of rejection and denial of religion. This leads to another principle, according which man basically has no valid argument for denying religion and cannot have it. Whatever he thinks that is an enough reason to deny religion, according to the Qur’an which says,

«وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ.» (يونس: 36)

“But most of them follow nothing but conjecture: truly conjecture can be of no avail against Truth. Verily Allah is well aware of all that they do.” (Yunus: 36)

It is rooted in suspicion that is never sufficient for the truth. If man does not want to be in the position of denial, he must stay away from its factors. Findings of the research point that man’s standing in the position of denying religion and divine revelations is the result of committing cruel behaviors and continuous *fisq*. Also, the question “what is the origin and mechanism of “oppression” and *fisq* in leading human beings to the position of denial”, is a different issue requiring another research which is suggested for next writings.

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