



Linguistic Perspective of Shaykh Tusi Regarding Such a Phenomenon as Dialectical Differences in the Words of the Holy Text with an Emphasis on Al-Tebyan Exegesis

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Abstract

Shaykh Tusi (death at 1068) is considered as one of the prominent Shiite interpreters. He wrote “Tafsir Al-Tebyan Fi Tafsir Al-Quran” in the fifth hegira century in literary-linguistic genre. The recognition of the language of the holy text and application of the various Arabic linguistic knowledge forms are the essence and substructure of Shaykh Tusi’s hermeneutics to the extent that he realizes it necessary to have perfect familiarity with the language of the holy text and semantic properties for achieving an intellectual interpretation of the holy Quran’s ĀYĀT. In the light of paying attention to the Arabic linguistics, he has paid attention and pointed to a linguistic phenomenon called the differences in reading the holy text’s lexicons and diversity of the Arabic dialects in the Holy Quran and has investigated and analyzed numerous examples of this phenomenon which is prevalent in Arabic language and is reflected in the holy text. In Al-Tebyan Interpretation, he has made efforts to explain and elaborate the different readings of the words in the holy text by the various readers and the diversity of the Quranic words’ articulation using intellectual reasoning and linguistic references and he has also added his own linguistic perspectives in some of the cases. The author of the present academic research article intended to criticize and investigate Shaykh Tusi’s linguistic viewpoints regarding the reasons for the existence of words’ articulation differences and diversity of their articulation within the realm of the holy text thereby to introduce and reveal his method in analyzing and finding the linguistic reasons for the aforesaid phenomenon.

Keywords: *Arabic Language; Diverse Arabic Dialects; Arab Tribes; Al-Tebyan Interpretation; Linguistics*

Introduction

Such a phenomenon as dialectical differences is known in Arabic under the title of “Ikhtilāf Al-Lahajāt”, as well. It is enumerated amongst the most important discussions in Arabic linguistics.

Muslim scholars have paid attentions to the phenomenon of dialectical differences in Arabic language and have taken it into account since the writing of the old Arabic dictionaries, grammar books as well as Arabic literary and linguistic works.

It was with the initiation of hermeneutics that most of the Muslim interpreters paid attention and pointed to the Holy Quran's lexical singularities in line with the investigation of the readings of the words in its text by the various readers. Seeking to actualize his own interpretative mindset which is based on the properties of language and its application in finding a solution to the interpretation of the holy text, Shaykh Tusi, as well, paid a greater deal of attention to and started criticizing and investigating the important phenomenon of differences in Arabic dialects in two different occasions.

In the section related to the lexical elaboration of the honorable text and in the part related to the analysis and criticizing of the common or rare readings by the readers, he has dealt with the interpretational reflection of the reading of the holy text's words and the differences in the Arabic dialects in it as proposed by the antecedent or contemporary Muslim lexicographers and interpreters.

Moreover, the numerous aspects of the dialectic differences in the holy text's words have been investigated and cited, even in some cases, his own linguistic perspectives have been added in this regard.

It is worth mentioning that Shaykh Tusi has endeavored to offer intellectual reasons and linguistic references in his approach to the area of numerous readings of the holy text's words and the dialectical differences that essentially intersect.

The following section briefly outlined the common meaning of the dialectical difference, reasons of its emergence, background of its reflection in the ancient works related to Arabic linguistics till the time of Shaykh Tusi; moreover, the unique works related to this issue were also introduced. Then, shaykh Tusi's approach to the Arabic dialectical differences in the reading of the holy text's words have been criticized and investigated.

Common Meaning of Dialect/Accent

Accent is amongst the influential topics in the expansion of lingual realm both in lexical and semantic levels. It is enumerated by the Muslim linguists as a single language including a set of lingual properties belonging to a given environment such as "Loqah Tamim", "Loqah Hazil" and "Loqah Tayyie'e" (Abbas Ma'an, 2001, p.35; Zamen, 1990, p.57; and, Ya'aqoub, 2006, 7/593) and all of the individuals in this environment share [the enjoyment of] these properties and are accustomed to them (Abd Al-Tawwab, 1999, p.72 and Zamen, p.57).

In Arabic language, the terms "Lisan" [language] and "Lahn" [tone] are also used for accent (Tunaji, 2003, 2/379 and Zamen, p.57).

By the Arabic accents, the very dialects are intended that have been prevalent before the advent of Islam in such a way that every tribe had its own specific dialect during ignorance times and the accents and dialects of the tribes differed in phonological and syntactic terms [influence or no influence by the thing that is called causative letters in syntactic knowledge].

Alongside these dialects, there was a common language between all of the tribes and it had come about due to the Arabs' contacts with one another in the market, their disputes and literary associations and other things of the like.

This language is the very Arabic language applied in the books [and writing] and it is a combination of various accents.

Part of it returns to Adnan Dialect in the north of peninsula which has also been prevalent and another part belongs to Qahtan Dialect in the south of the peninsula (Tunji, 2/379 and Ya'aghoub, 7/892-893).

The existence of an affluent lexical wealth in Quraysh Accent, religious influence of Quraysh tribe that stemmed from its concentration in Mecca and periphery thereof as well as their business influence that was due to the holding of the most well-known markets like Okaz Mall, all made Quraysh have an accent different from those of the others which was eventually transformed into a pervasive and common dialect (see also Tunji, 2/380 and Zamen, p.121).

An Arab speaker used to talk with other members of his or her tribe in the accent specific thereto and the recited poems or sermons were spoken in the common language in the assemblies consisted of various members of different tribes.

The holy Quran was descended in this language (Quraysh Language) and this corroborated the position of the common language and played a role in the expansion, enrichment, research and learning and this effect was due to the existence of the Arabic dialects.

It has to be pointed out that the Arabic dialects have been frequently reflected in the holy Quran, especially from such tribes as Hazil, Tamim, Hemyar, Jorhom, Mozhaj, Kheth'am, Qais, Ilan, Bilhareth Ibn Ka'ab, Kendeh, Lakhm, Jozam, Al-Aws, Al-Khazraj and Tayi'e. Some believe that there are fifty dialects in the holy Quran.

Based on a consensus between the linguists, Quraysh's accent is the dominant dialect in the holy Quran and it is quoted from the great prophet, His Highness Muhammad Mustafa (may Allah bestow him and his sacred progeny the best of His regards) that his highness has ordered a three-member group from Quraysh Tribe to record in Quraysh's accent any case of disagreement about the Holy Quran with Zaid Ibn Thabit for the reason that the holy Quran has been revealed in Quraysh's accent (Ya'aghoub, 7/593-594).

During the second hegira century, Khalil Ibn Ahmad Farahidi highlighted the dialectical differences in his dictionary "Al-Eyn" under the explanation of the Arabic words and their meanings (see also Khalil Ibn Ahmad, no date, 1/66, 70 and 281; 4/189 and 141; 8/182 and 283).

In the course of the Arabic linguistic terms, Sibavayh devoted chapters of his famous grammar book "Al-Kitab" to the investigation and reflection of examples of the Arabic dialects' differences (see also Sibavayh, no date, 1/57; 2/413; 3/529; 4/107-108).

In his literary encyclopedia "Al-Bayan wa Al-Tab'ain", Jahez (death at 869) discussed about the dialect and its differences in Arabic language in the course of Arabic linguistic discussions and dealt with the investigation and introduction of its samples within some chapters (see also Jahez, 1998, 1/69, 74, 91, 145 and 163).

In a book called "Al-Sahabi Fi Al-Fiqh Al-Loqah Al-Arabiyyah wa Masa'eloha wa Sunan Al-Arab" which is probably the first specialized book in the area of Arabic linguistic discussions, Ibn Fares (died in 1005) dedicated a chapter named "Bab Al-Qawl Fi Ekhtelaf Loqat Al-Arab" to the investigation of the differences in Arabic dialects and introduced the most distinct examples of it by presenting evidence.

Differences in the diacritical states, differences in the diacritics of the words, differences in maleness or femaleness, differences in the regressive assimilation, differences in the verbs' conjugations, differences in the semantics of the words, differences in the liaison and merging and differences in deflection or more accentuated pronouncing of the sounds are amongst the most outstanding and most

common aspects of dialectical differences taken into consideration in Arabic language by Ibn Fares that have been recorded in his book (Ibn Fars, pp.50-54).

In his other work termed the dictionary of “Mojmal Al-Loqah”, Ibn Fars reflected the dialectical differences in Arabic language (see also Ibn Fars, 1985, 1/43; 2/288 and 308; and, 3/616).

The differences in the Arabic dialects have also been cited and reflected in the dictionary called “Jamharah Al-Loqah” by Ibn Doraid death at 933) (see also Ibn Doraid, 1987, 1/369, 370, 385 and 417; 2/654, 858 and 1035 and 3/1274 and 1276).

In a book called “Al-Khasa’es”, Ibn Jenni (death at 1002) took the phenomenon of dialectical differences in Arabic into account and devoted chapters of the book to the investigation and expression of the prominent examples of dialectical differences amongst the Arab tribes (see also Ibn Jenni, 1/370-374 and 2/10-12).

In a chapter of the book “Al-Khasa’es” which is called “Bab Ekhtelaf Al-Loqat Wa Kolloha Hojjah”, he realized all the examples of the Arabic language’s dialectical differences as being authentic and stemming from analogy and through presenting examples of the common dialectical differences between the Arab tribes, he introduced and gave linguistic references for them.

Ibn Jenni added that there may be two justified analogical aspects for an example of the Arabic dialectical differences and the audience does not have the right to reject one of them; all the things that the listener can do is choosing one of the dialects but no such a thing as the negation of one of the two dialects can be done (see also, Ibid, 2/10).

In order to prove the validity of all the Arabic dialects, he referred and brought testimony to a popular hadith from the great prophet His Highness Muhammad (may Allah bestow him and his sacred progeny the best of His regards).

His Highness, the great prophet (May Allah bestow him and his sacred progeny the best of His regards) ordered that “*Nazzal Al-Quran Bi Sab’a Loqāt Kollaha Kāfen Shāf*”¹ (Ibid).

In regard of the possibility of a frequent application of one of the dialects and less frequent use of the other in Arabic, Ibn Jenni suggested that the audience can use the most common and the strongest Arabic dialect (Ibid).

The Reasons of Dialectical Differences’ Emergence

Amongst the most important reasons for the emergence of different accents, sufficiency has been made to the following four factors:

➤ Geographical Factor:

When speakers of a single language live in a vast geographical environment that [the status of] nature differs in it in every point and the foothills separate a part from the other, the separation of a set of people from another set is followed, which leads to the emergence of a dialect in the course of time that differs from the dialect inclined towards the same language. In addition, the individuals who reside in an

¹ His Highness the great prophet (may Allah bestow him and his sacred progeny the best of His regards) ordered that “the holy Quran has been descended in seven dialects with each of them being alone correct and authentic”.

agricultural environment speak in an accent that is different from the dialect of the individuals living in deserts or moors.

➤ **Social Factor:**

The human community influences the emergence of dialects with its different classes. For instance, the elite class chooses a dialect differing from that used by the middle class or [vulnerable] class of the society.

The dialectical differences are also seen amongst the work classes in such a manner that the business, industrial and agricultural and other dialects have come about; thus, every specific group and every member of the workers has his or her own unique general and public accent.

➤ **Languages' Contact and Mixing Following Wars, Migration and Neighborhood:**

The contact and communication between the languages is amongst the most important means of the emergence of the accents. In various accents, there are numerous evidence pieces validating such a factor as the language contact. In different Arabic dialects that were spread in the Islamic lands following Islamic conquests as well as in the slang Arabic dialects existing for the time being, there are signs of the inter-language contacts and communications.

➤ **Individual Factor:**

Individual differences in [pronunciation and] the method of expression leads to the evolution of dialect or emergence of different dialects in the course of time.

Also, the factor like children's mistakes can be added to this one. Some of the children experience tongue slips when expressing words hence they tend to use the assimilated form of the words.

It is highly evident that if this set of children lives apart from the children who do not make mistakes, their language mistakes would be turned into habits in the course of time and this causes the emergence of new dialects (Zamen, p.58).

Besides to the reflection of a number of common examples of the dialectical differences in the old dictionaries and Arabic literary and linguistic works, some of the prominent Muslim scholars and lexicologists have authored independent works related to a single topic under the title of "Kitab Al-Loqat" that records and introduces the principles of the dialects from the various Arabian tribes. Unfortunately, we do not have access to any of these works.

The followings are the authors of the aforesaid works:

Kitab Al-Loqat written by Yunes Ibn Habib (death at 798); Kitab Al-Loqat written by Abu Amru Al-Shaybani (death at 821); Kitab Al-Loqat written by Al-Fara'a (death at 822); Kitab Al-Loqat written by Abu Obaydeh Mo'ammara Ibn Al-Mothanna (death at 825); Kitab Al-Loqat written by Abu Zaid (death at 830); Kitab Al-Loqat written by Asma'ei (death at 831); Kitab Al-Loqat written by Ibn Doraid (death at 933); Kitab Al-Loqat written by Abu Nasr Al-Farabi (death at 950); Kitab Al-Loqat written by Amru Ibn Ja'afar Al-Ra'afarani (death at 951) and Kitab Al-Loqat written by Ibn Khalaviyeh (death at 980) (Ibid, p.47).

Shaykh Tusi's Approach to the Phenomena of Dialectical Differences

As it was mentioned before, Shaykh Tusi has paid attention to and made efforts regarding the phenomenon of Arabic dialectical differences on two different interpretational occasions; he has pointed in a methodical manner to the aspects of the Arabic dialectical differences in the section on the elucidation of the words in the holy text.

He has also investigated and criticized the differences in the readings of some of the honorable text's words by the readers in the section on the analysis and elucidation of the readings.

He has investigated the phenomenon of the Arabic dialects' diversity in two ways. In some of the cases and in order to justify the diverse dialectical examples for the words of the holy text and proving their accuracy, he has ascribed examples of the dialects to the origins of them and Arab tribes.

As a specimen, in the elaboration of the reading of ĀYA 2 of the honorable SŪRAH AL-MOJĀDELAH (Al-Lazin Yozāherūna Minkom Min Nesā'ehem Mā Honna Ummahātekom En Ummahātohom Ellā Al-Lā'ei Waladatahom²), it is recorded by him that Al-Mofzal, citing Āsem, has read "Mā Honna Ummahātohom"³ in diacritics based on Bani Tamim dialect with [ɔ] sound, while other readers have read it with [a] sound based on Hijaz accent, which is [the prevalent] the dialect of the holy Quran like ĀYA 31 of the honorable SŪRAH Yusuf (Mā Hāzā Basharan⁴) (Zaidi, 2004, p.187 and Tusi, 9/540).

In some other cases, based on the notions by the prominent lexicologists and interpreters, the origins of the dialects and the tribes spoken with them have been determined; and, they have been attributed to them.

His lexical justifications are laid on the foundation of what is called the sounds' interrelationships like the similarity of the vowels and consonants' bases and their closeness and other cases of the like which have also been pinpointed by the antecedent and contemporary linguists (see also Zaidi, p.187).

The followings are some examples of the dialectical differences manifested in the words of the holy text and monitored and criticized in Shaykh Tusi's Tafsir Al-Tebyan: dialectical differences in combining the letters of the words; dialectical differences in the words' diacritics; dialectical differences in the diacritics of the words' letters; dialectical differences in the maleness and femaleness; dialectical differences in regressive assimilations; dialectical differences in the spatial turning; dialectical differences in the verbs and quasi-verbs' conjugation; dialectical differences in lengthening or shortening of the letters and sounds; dialectical differences in the meanings of the words; dialectical differences in the non-articulation or articulation of Hamza; dialectic differences in the articulation and merging and dialectic differences in deflection or heaviness strongness.

Examples of the linguistic dialectical differences observed and analyzed by Shaykh Tusi within the realm of Tafsir Al-Tebyan have been introduced and investigated below:

1) Dialectical Differences in Combining Letters of the Words and their Diacritics:

A) Shaykh Tusi pointed to the dialectical differences in the two words of "Rejz" and "Yafsoqūn" in the interpretation of the honorable SŪRAH AL-BAQARAH under the ĀYA 59 (*Fa*

² "Those of you who avoid intercourse with your wives [by resembling them to your close relatives]; they are never their mothers for they are those who have given birth to them".

³ They are not their mothers.

⁴ "This is not a human being"

Baddala Al-Lazin Zalamū Qawlan Qayr Al-Lazi Qila Lahom Fa Anzalnā Alā Al-Lazin Zalamū Rejzan Min Al-Samā'a Bemā Kanū Yafsoqūn⁵).

He realized the dialectical differences in the word “Al-Rejz” as stemming from the combining of letters and records that this word is used in Hijaz’s dialect to mean chastisement, but the other accents use the word “Al-Rejs” to refer to the same meaning.

Citing a prophetic hadith that orders “*Ennahū (Al-Ta'oun) Rejson Ozzaba Behi Ba'aza Al-Umam⁶*”, he validated the application of the term “Al-Rejs” and pointed out in quoting Abu Obaydeh that the words “Al-Rejz” and “Al-Rejs” are two words for one meaning like the words “Al-Rad’e and Al-Sad’e” and “Al-Bozāq and Al-Bosāq”, all of which differ from one another in the composition of one of the letters in a word’s structure (see also Tusi, 1/268).

The dialectical difference in the word “Yafsoqūn”, as well, has been clarified by Shaykh Tusi. The differential aspect in the reading of the word “Yafsoqūn” lies in the diacritics of the “e’e” position of the verb [Al-fe’el]. Reading of the term “Yafsoqūn” by giving the letter “S” an /e/ sound has been prevalent amongst most of the readers, but its reading by giving the letter “s” an /a/ sound has been prevalent only in one Arabic dialect.

Shaykh Tusi reminded that the dialect chosen by the majority of the readers is the most well-known Arabic dialect (ibid).

B) In the interpretation of ĀYA 8 of the honorable SŪRAH Āl-e-Imran (*Rabbanā Lā Tozeq Qolūbanā Ba'ada Ez Hadaytanā Wa Hab Lanā Min Ladonka Rahmah⁷*), simultaneous differences in two dialectical examples of a single word in the aforesaid ĀYA have been reflected in Shaykh Tusi’s Tafsir Al-Tebyan.

In the section on the explanation of the ĀYA’s words, he offered five different accents for the word “Ladon” with two examples of the dialectical diversity having been occurred simultaneously in one of the accents.

The differences in diacritics in both the “Fa’a” position of “Al-Fe’el” and in the “E’e” position of “Al-Fe’el” as well as the exertion of ellipsis in the “Lām” position of “Al-Fe’el” constitute the aspects of the dialectical differences in the term “Ladon” (see also, Ibid, 2/402).

The term “Ladon” has been used with the four readings of /a/ sound on “l” and /o/ sound on “d”, /o/ sound on “l” and on “d”, /a/ sound on “l” and quiescence of “d”, /a/ sound on “l” and quiescence of “d” and /e/ sound on “n” and the different reading of “lad” by the elimination of “n”, /a/ sound on “l” and quiescence of “d” (Ibid).

C) Amongst the examples of the Arabic dialectical differences by the variegation of the diacritics of a word’s letters, the term “Al-Za’am” in the holy text can be pointed out.

Shaykh Tusi introduced three different readings of the letter “z” with /a, ɔ and e/ sounds in the word “Al-Za’am” as well as its reading with /a/ sound on the letter “z” in Hijaz’s accent and with /ɔ/ sound on “z” in Ibn Tamim’s accent and with /e/ sound of “z” in the accent of some members of Bani Qays Tribe under the interpretation of ĀYA 136 of honorable SŪRAH AL-AN’ĀM (*Fa Qālū Hāza Li*

⁵ The sinners changed the words other than what they had been told; thus, a chastisement was sent down to the sinners due to this disobedience”.

⁶ Plague is the chastisement by which some nations have been put into sufferings.

⁷ “O’ God, do not divert our hearts after guiding us and grant us a mercy from your divine court”

*Allah Bi Za'amehem Wa Hāza Li Shorakā'enā*⁸) and reminded that none of the readers has read the term "Al-Za'am" with the /e/ sound underneath the letter "z" (see also, Ibid, 4/284).

D) In the light of interpreting ĀYA 160 from the honorable SŪRAH AL-ISRĀ'A (*Wa Qor'ānan Farragnāho Li Taqra'ohū Alā Al-Nās Alā Mokthen Wa Nazzalnāho Tanzilā*⁹) and ĀYA 95 of the honorable SŪRAH AL-ANBIĀ'A (*wa Harāmon Alā Qaryaten Ahlaknāhā Ennahom Lā Yarje'oun*¹⁰), two examples of Arabic dialectical differences have been expressed for the words "Mokth" and "Harām".

The term "Mokth" has five diverse articulations in the diacritic of one of its letters and the term "Harām" is differently spoken in the combination of its letters by some tribes. In criticizing the readings of the word "Mokth", Shaykh Tusi preferred it with /o/ sound on the letter "m" and realized it as being prevalent amongst the readers (see also, Ibid, 6/531 and 7/278).

It is worth mentioning and noting that Shaykh Tusi did not realize the match between all the words in their diacritics and quiescence over the singularities overshadowed by this aspect of the dialectical difference.

As an example, he pointed to the dialectical divergence aspects in the word "Al-Dark" in the honorable ĀYA 145 of SŪRAH AL-NISĀ'A (*Enna Al-Monāfeqin Fi Al-Dark Al-Asfal Min Al-Nār Wa Lan Tajeda Lahom Nasirā*¹¹) and investigated the dialectical differences in the foresaid word between two different tribes and notified that not every triad like "Jamal and Jabal" features diversity in the diacritics and quiescence and analogy is only allowed for the word "Al-Dark" when it is obtained from Arabic like the words "Al-Nahr and Al-Sham'e" (Zaidi, p.189; Tusi, 3/368).

2) Dialectical Differences in the Words' Maleness or Femaleness:

The dialectical differences in maleness and femaleness is another example of the words' variegation aspect dealt with by Shaykh Tusi in Tafsir Al-Tebyan. As it is understood from the title of this example of the words' differences, some Arab tribes use a word as a male and another tribe uses it as a female.

This phenomenon has been monitored and investigated by Shaykh Tusi in the interpretation of ĀYA 70 of the honorable SŪRAH AL-BAQARAH (*Qālū Od'o Lanā Rabbaka Yobayyen Lanā Mā Hiya Enna Al-Baqara Tashābaha Alaynā*¹²). He found the word "Al-Baqar" as an example of the aforesaid lexical phenomenon and explored the different applications of it by Hijaz and Najd Tribes. He has written that the members of Hijaz and Najd Tribes use "Al-Baqarah" and singularities like "Al-Nakhl" both in male and female form but the people of Hijaz use them in female forms and the members of Najd Tribe most often apply the male form of the word "Al-Baqarah" (Zaidi, p.189; Tusi, 1/298).

3) Dialectical Difference in the Regressive Assimilation of Words:

Such a linguistic phenomenon as regressive assimilation is enumerated amongst the general phenomena in the languages, especially Arabic, and it is one of the reasons given rise to the dialectical differences in Arabic and it has become prevalent amongst Arab tribes, as well.

⁸ They said: "this belongs to the God, as they thought, and this belongs to our partners".

⁹ "And, read the Quran the ĀYĀT of which we have separated from one another with hesitation; and we have descended it gradually"

¹⁰ "And, it was forbidden for the village we have destroyed; they will never return"

¹¹ "Hypocrites are in the lowest abysses of hell and you will never find an assistor for them".

¹² They Said: "ask your God to clarify what sort of cow it has to be? Because cows are all similar for us".

The subsequent Muslim linguists have stated in defining regressive assimilation that it is “incorporation of a letter into another in an involuntary manner in a word with the other letters being left unchanged” (Abbas Ma’an, p.29).

This group of the linguists has found the occurrence of the regressive assimilation in the words as being involuntary and, due to the same reason, they have inserted such an adverb as “involuntarily” in their definitions (Ibid).

Muslim linguists have divided the regressive assimilation phenomenon into two types: the first one is the conjugational regressive assimilation that includes “permanent regressive assimilation in the Arabic structure such as the regressive assimilation in the /t/ sounds (Efta’el) that is consequently called analogical regressive assimilation”.

The second one is the lexical regressive assimilation that occurs in hearing and based on no axiom and comparison in the language hence it is termed “hearing assimilation” (Ibid, pp.29-30).

Muslim scholars have authored books about this phenomenon. The book “Al-Ebdāl Wa Al-Mo’aqebah” by Zojaji (death at 854), the book “Al-Ebdal” by Ibn Sakit (death at 858) and the book “Al-Ebdal” by Abu Tayyeb Loqavi (death at 962) are amongst the works authored about regressive assimilation in Arabic language (Ibid, p.30).

A) In the light of the interpretation of ĀYA 11 of the honorable SŪRAH AL-SĀFĀT (*Ennā Khalaqnāhom Min Tinen Lāzeb*¹³), Shaykh Tusi pointed to the dialectical differences between the tribes in the application of the term “Lāzeb” and recorded that the term “Lāzem” has been subjected to regressive assimilation due to the closeness of the pronunciation bases of letters “m” and “b” and the letter “b” has been changed and transformed.

He added that Arabs say “Tinon Lāzeb and Tinon Lāzem”. He brought testimony to a verse by Nabeqeh Zabiyanī who has used the term “Lazeb” in his poem and validated the application of this example of dialectical difference (Zaidi, p.191 and Tusi, 8/486).

It is said in a verse by Nabeqeh that “Lā Yahsabūn Al-Khair Al-Sharr Ba’adahū; Lā Yahsabūna Al-Sharr Zarrabahū Lāzeb”. Shaykh Tusi added that some members of Bani Aqil Tribe transform the letter “z” to the letter “t” and use the term “Lāzeb” in the form “Lāteb” (Tusi, 8/486).

B) Also, under the lexical elaboration of ĀYA 51 of the honorable SŪRAH YĀSIN (*Wa Nofekha Fi Al-Sūr Fa Ezā Hom Min Al-Ajdāth Elā Rabbehem Yanselūn*¹⁴), he pointed to the common dialectical differences in the word “Al-Ajdāth” in the accent of two different regions in the peninsula and explained that the term “Jadath” was used without any regressive assimilations by the people from Najd elevations to Tahameh Land and also behind the suburbs of the respected Mecca but the letter “th” is transformed to the letter “f” when the word is pronounced by the people of Hijaz and its northern regions and this is by the cause of such a regressive assimilation that people of Hijaz say “Jadaf” instead of “Jadath”.

Shaykh Tusi called “Loqat Ahl-e-Āliyah” the dialect of the people from Najd Elevations to beyond the respected Mecca and called “Loqat Ahl-e-Sāfeleh” the dialect of the residents of Hijaz and its northern regions (Ibid, p.466).

¹³ “We have created them from a sticky mud”.

¹⁴ “The Sūr [the large horn] was blown; and, they exited the tombs towards their God all of a sudden”.

4) Dialectical Differences in the Words' Spatial Turning:

The lexical phenomenon of spatial turning is another example of the dialectical difference that has occurred and become prevalent in the contemporary Arabic accents.

As viewed by the linguists, the spatial turning includes "precedence or subsequence of a number of a word's letters in respect to the others with keeping the other letters unchanged" (Abbas Ma'an, p.134).

The antecedent and contemporary linguists have discrepancies in giving a name to this phenomenon in such a way that some of them call it "turning" and some others call it "regressive assimilation" whereas most of the linguists call the foresaid phenomenon "spatial turning" (Ibid).

In order to distinguish this phenomenon from the other linguistic phenomena laid on the foundation of turning and regressive assimilation, Master Moshtaq Abbas Ma'an preferred the expression "spatial turning" (Ibid).

The phenomenon "spatial turning" is amongst the grounds of the language development in the area of lexicography and inflection areas (Ibid).

Shaykh Tusi has mentioned examples of dialectical differences that have come about by the cause of the phenomenon of spatial turning.

A) In explaining the words of the ĀYA 19 of the honorable SŪRAH BAQARAH (*Aw Kasayyeben Min Al-Samā'a Fihe Zolomat Wa Ra'adon wa Barqon Yaj'alūna Asābe'ahom Fi Āzānehem Min Al-Sawā'eq Hazara Al-Mawt*¹⁵), he pointed to the different accents of Quraysh and Bani Tamim Tribes and some people from Tabi'eh Tribe in pluralizing the term "Al-Sā'eqeh" and added that Quraysh Tribe and other eloquent orators pluralize and use "Al-Sā'eqeh" in the form of "Al-Sawā'eq" and apply its verb form's derivatives in Tholathi Mazid conjugation style like "Al-Qawm Yos'eqūn"; however, Bani Tamim Tribe and some members of Rabi'eh Tribe employ spatial turning in the two ending letters of the word and pluralize it in the form of "Al-Sawā'eq" and conjugate its verb derivatives in Tholathi Mojarrad conjugation style like "Al-Qawm Yas'aqūn" (Zaidi, pp.192-193 and Tusi, 1/93).

B) Dealing with the dialectical differences in the word "Al-Malā'ekah" meanwhile interpreting the ĀYA 30 of SŪRAH AL-BAQARAH (*Wa Ezā Qāla Rabboka Li Al-Malā'ekatehi Enni Jā'elon Fi Al-Arz Khalifeh*¹⁶) revealed another example of spatial turning to Shaykh Tusi.

He has explained that the word "Al-Malā'ekah" is the plural form of the term "Malak" and it is most often used without any Hamza. The term "Malak" has originally been "Mala'ak" and the Hamza (ء) has been omitted and the letter "l" has been voiced. He added that some say the term "Ma'alak" is the singular of the word "Al-Malā'ekah" with its letters having undergone turning like in the words "Jabz and Jazb and Sha'amal" and "Sham'al" (Zaidi, p.193 and Tusi, 1/130).

5) Dialectical Differences in the Verbs and Quasi-Verbs' Conjugations:

Dialectical differences in the conjugations of the verbs and quasi-verbs are amongst the other examples of Arabic dialectical differences commonly made by various Arab tribes and found out by Shaykh Tusi.

¹⁵ "Or, like a rain that pours down from the sky on a dark night along with thunder and lightning; fearful of death, they put their fingers in their ears".

¹⁶ "And, when, your God told His angels that I am placing a representative on earth".

The differences in the use of the verbs in Tholathi Mojarrad and Tholathi Mazid conjugation styles are amongst the dominant aspects of dialectical differences caused by the variegation in articulation of the verbs (see also 2/505; 3/36, 48, 414 and 515; 4/181 and 384; 7/536 and 551 and 8/399).

A) Shaykh Tusi has introduced and reflected the differences in the verbs' conjugations or verbs' derivations in Tholathi Mojarrad and Tholathi Mazid conjugation styles under the interpretation of part of the ĀYA 102 of the honorable SŪRAH BAQARAH (*Wa Mā Yo'alleman Min Ahaden Hattā Yaqūlā Ennamā Nahno Fetnaton Falā Takfor*¹⁷).

In the interpretation of the words in the abovementioned honorable ĀYA, he pointed to the application of two verbal conjugations of the word "Al-Fetneh" in two different conjugation styles of "Fetneh Fetna'a" and Aftana Yoftenao Eftān" and attributed its use in Tholathi Mojarrad conjugation style to Quraysh (see also, Ibid, 1/376).

B) Shaykh brings testimony to the dominant application of the verb "Yafteno" in Tholathi Mojarrad conjugation style in the ĀYA 40 of the honorable SŪRAH TĀHĀ (*Wa Fatannāka Fotūnan Fa Labethto Senina Fi Ahle Madyan Thomma Je'eta Alā Qadren Ya Musa*¹⁸) and ĀYA 34 of the honorable SŪRAH SĀD (*Wa Laqad Fatanna Solaymān*¹⁹) and, in order to show the validity of the usage of the verb "Yoftan" in both Tholathi Mjarrad and Tholathi Mazid conjugation styles, he pointed and brought testimony to a verse by A'ashi Hamdan, a poet from Omavi Period (Ibid): "La'en Fatannatani Fa Hiya Bi Al-Ams Aftanat Sa'eidan Fa Amsā Qad Qalā Kollo Moslem".

C) In the light of the interpretation of ĀYA 76 of the honorable SŪRAH Āl-e-Imran (*Bala Man Awfā Bi Ahdehi Wa Ettaqā Fa Enna Allah Yohebb Al-Mottaqin*²⁰), he ascribed the different application of the verb "Awfā" to the two Hijaz and Najd tribes and added that "Wafī and Awfā" are two different articulations of a single word and that the use of this word in Tholathi Mazin conjugation style has been prevalent amongst Hijaz tribesmen and its application in Tholathi Mojarrad is prevalent in Najd Clan.

People of Hijaz say "Awfīto Ahdi" and people of Najd say "Waffayto Ahdi" (see also, Ibid, 2/505).

D) Amongst the examples of dialectical differences in the Arabic verbs' conjugation, the term "Nakera" used in the texture of part of the ĀYA 70 of the honorable SŪRAH HŪD can be pointed out.

Meanwhile lexical analysis of the words in the ĀYA (*Fa Lammā Ra'ay Aydiahom Lā Taseho Elayhe Nakerahom*²¹), Shaykh Tusi paid attention and pointed to the dialectical differences between Arab Tribes in the use of the term "Nakera" Quoting some of the experts, he stated identical implications for both the verb conjugations, "Nakertahū" and "Ankartahū", and, quoting some others, he described that the application of the verb "Nakera" in Tholathi Mojarrad conjugation style serves exaggeration purposes.

He ascribed the use of the word "Nakera" in Tholathi Mojarrad Conjugational Style to the Hijaz and Hazil tribes and attributed its usage in Tholathi Mazid Conjugational Style to Tamim Tribe.

He cited a verse by A'ashi, an ignorance time's poet, wherein the verb "Nakera" has been inserted in both Tholathi Mazid and Tholathi Mojarrad Conjugational Styles (see also, Ibid, 6/28): "Wa Ankaratni Wa Mā Kāna Al-lazi Nakaratho Min Al-Hawādeth Ellā Al-Shayb Wa Al-Sal'ā".

¹⁷ "They did not teach anything to anyone unless they said 'we are means of test, do not become a Kaffir'".

¹⁸ "We tested you many times; you stayed with the people of Madyan for years; then, you came here on the predetermined time, O Musa"

¹⁹ "And, we tested Solaymān".

²⁰ "Yes, he who keeps his promise and exercises piety, the God loves the virtuous men".

²¹ "They denounced it when they found out that they cannot reach it".

E) In the light of the interpretation of ĀYA 103 of the honorable SŪRAH AL-BAQARAH (*Wa Law Annahom Amenū Wa Ettaqū Al-Mathūbah Min End Allah Khairon Law Kanū Ya'alamūn*²²), shaykh Tusi recorded the differences between Arab Tribes in the superlative nouns' inflections; he also pointed out that the Arabs have reached a consensus over the ellipsis of "a" from the superlative phrase "Hazā Khairon Mink wa Sharron Mink" except Bani Āmer Tribe that does not omit "a" in such combinations.

They say "Mā Orido Khairan Akhir Min Zā"; some of them also say "Hazā Asharron Min Zā". Shaykh realized the correct form of reading the word "Khair" in the abovementioned ĀYA as being in the elimination of "a", although its application would be contradictory to the analogy of the inflectional form "Af'al" (Zaidi, p.194 and Tusi, 1/386).

F) Under the investigation of the words in the ĀYA 45 of the honorable SŪRAH AL-TŪR (*Fazarhom Hattā Yolaqqū Yawmahom Al-Lazi Fihe Yos'aqūn*²³), Shaykh Tusi paid attention to and pointed to the Arabic dialectical differences in the inflections of the objective noun.

In criticizing the reading of the word "Yos'aqūn", he described the adjectives "Sā'eq" and "Masouq" as being qualified for causing dialectical differences depending on the use of verb in either active or passive forms.

He has elucidated the issue as follows: "Sa'aqa Folan Fa Howa Mas'ouq Wa Sa'aqa Folan Fa Howa Sā'eq" (Zaidi, p.194; and, Tusi, 9/417).

G) Under the criticism of the reading of ĀYA 143 in SŪRAH AL-BAQARAH (*Wa Mā Kāna Allah Li Yozi'a Imānakom Enna Allah Bi Al-Nās La Ra'ūf Al-Rahim*²⁴), Shaykh Tusi pointed to the dialectical differences in the word "Ra'ūf" and attributed reading of "Ra'ūf" in a voice rhyming with "Fa'ūl" to the people of Hijaz and ascribed its reading in a voice rhyming with "Fa'ol" to the people from the other tribes.

He mentioned a verse by Ka'ab Ibn Malek Ansari, a poet from both ignorance times and Islamic era, who has used the word "Ra'ūf" in the past participle form rhyming with "Fa'ūl" (Zaidi, p.194 and Tusi, 2/11-12): "*Noti'o Nabiyonā Li Noti'o Rabbā; Howa Al-Rahmān Kāna Benā Ra'ūfā*".

6) Dialectical Differences in Phonological-Lexical Phenomena (Lengthening and Shortening of Sounds):

The lexical-phonological phenomenon of vowel lengthening and shortening is amongst the other examples of dialectical differences in Arabic language and the author of Al-Tebyan has paid a great deal of attention to it.

In linguistic terms, vowel lengthening includes preservation of "a" in the word and vowel shortening means elimination of "a" from the place it occurs (Zaidi, p.195).

A) Under the interpretation of ĀYA 31 of SŪRAH AL-BAQARAH (*Wa Allama Ādam Al-Asmā'a Kollahā Thomma Arazahom Alā Al-Male'akehi Fa Qāl Anbe'ūni Bi Asmā'a Hāolā'a En Kontom Sādeqin*²⁵), Shaykh Tusi pointed to the dialectical differences caused by the pronoun "Hā'olā'a" in the

²² "If they came to believe and exercised piety, the reward that is with the God would be better for them, should they know".

²³ "Leave them on their own so that they face their day of death"

²⁴ "The God is not the one who wastes your faith; the God is kind and very forgiving to the people".

²⁵ "The God taught the meanings of all the words to His Highness Adam (PBUH); then, He presented the angels with them and ordered that inform me of their names if you are right".

abovementioned ĀYA and attributed the reading of the word “Hā’olā’a” in vowel lengthening form (preservation of “a” and “w” and the second “a”) to Quraysh Tribe and their neighbors and ascribed its reading in the elimination state (ellipsis of the second “a” in the word) to Tamim and Bakr Tribes as well as to most of the people from Bani Asad Tribe.

He added that some tribes omit the “a” between the “h” and “o” in the word “Hā’olā’a” and keep the second “a” (see also, Tusi, 1/141).

B) In the light of the interpretation of ĀYA 20 of the honorable SŪRAH AL-ANKABŪT (*Qol Sirū Fi Al-Arz Fa Onzerū Kaiḡa Bada’a Al-Khalq Thomma Allah Yonshe’o Al-Nash’ah Al-Akherah; Enna Allah Alā Kollē Shay’en Qadir*²⁶), Shaykh Tusi pointed to the shortening of “a” in the word “Al-Nash’at” and introduced it along with the lengthening of “a” in the same word as well as in “Ka’abah” and “Kābeh” as examples of linguistic differences resulting in dialectical differences (Zaidi, p.195 and Tusi, 8/194).

7) Dialectical Differences in the Words’ Implications:

Another example of the dialectical difference pointed out by the author of Tafsir Al-Tebyan is the lexical phenomenon of semantic differences in a set of words used by various Arab tribes.

A) Under the interpretation of ĀYA 90 of SŪRAH BAQARAH (*En Yonazzelo Allah Min Fazlehi Alā Man Yashā’a Min Ebādehi Fa Bā’ū Bi Qazaben Alā Qazaben Wa Li Al-Kāferin Azābon Mohin*²⁷) and citing Mo’arraj Al-Sadusio (born in 811), Shaykh Tusi presented a Basri syntactic style in the form of different implications of the word “Bā’ū” as used by Jorhom Tribe (Zaidi, p.195 and Tusi, 1/350).

B) In the interpretation of ĀYA 125 of SŪRAH AL-SĀFĀT (*Atad’un Be’alā Wa Tazarūna Ahsan Al-Khāleqin*²⁸), Shaykh Tusi reflected the differences in the implications of the word “Al-Ba’al” amongst the tribes in the peninsula environment.

Quoting Zahhak and Hasan Basri and Abd Al-Rahman Ibn Zaid, he stated that the word “Al-Ba’al” in this ĀYA is the name of an idol that was worshiped and also, citing Akrameh, Mujahid, Qatadeh and Al-Soday, he recorded that the word “Al-Ba’al” means owner and master in the land of Yemen.

Quoting the abovementioned persons, he expressed that the people of Yemen say “Man Ba’alo Hāzā Al-Thawb? Ayyo Min Rabbohū?” as well as “Howa Ba’alo Al-Dābbah; Ayyo Rabbohā? Kamā Yaqūlūna Rabb Al-Dār wa Rabb Al-Fars” (Zaidi, p.196 and Tusi, 8/524-525)

8) Dialectical Differences in the Articulation and Silencing of Hamza:

The phonological and linguistic phenomenon of articulation and silenced pronunciation of Hamza is amongst the other examples of Arabic dialectical differences; this has become very prevalent amongst many of the old Arab tribes to the extent that the articulation or non-articulation of Hamza has led to the creation of a different dialect used by some tribes (Zaidi, p.196).

²⁶ “Tell them to travel across the earth and see how has the God commenced creation? Then, the God will create the other world (in the same way); the God is able to do anything”.

²⁷ “The God reveals his ĀYĀT and signs to whoever He wants out of His mercifulness; thus, they were afflicted with a wrath following another and there is a humiliating punishment for the Kaffirs”.

²⁸ “Do you call on the idol of Ba’al and leave the best of the Creators?”

A) Under the criticizing of the reading of ĀYA 211 of SŪRAH AL-BAQARAH (Sal Bani Israel Kam Ātaynāhom Min ĀYATEN BAYYENAH), he paid attention to the dialectical differences between Arab tribes in reading the word “Sal”.

He ascribed the omitting of Hamza in reading the word “Sal” to the people of Hijaz and attributed the application of Hamza in the word “Sal” to some people from Bani Tamim Tribe (As'al is the form of word in which Hamza (ء) is pronounced. He preferred and realized better the cases of Hamza's non-heaviness strongness or elimination if it is done in consistency with the honorable book's writing style; he added that some Arab tribes read the word “Sal” by articulating “a” and eliminating “Hamza” (Asal by the omission of Hamza) (Zaidi, p.196 and Tusi, 2/190).

B) In the light of investigating the reading of ĀYA 81 of SŪRAH BAQARA (*Balā Man Kasaba Sayye'ah Wa Ahātat Behi Khati'atohū Fa Olā'eka Ashāb Al-Nār Hom Fihā Khaledūn*²⁹), Shaykh Tusi pointed to the threefold common accent use by Arab Tribes in reading the word “Sayye'ah”.

In elaborating the threefold reading, he asserted that the orators using the word “Sayye'ah” with heaviness strongness of Hamza have applied Hamza after the dual “y” letters and those omitting the Hamza in the aforementioned word in consistency with the accent of Quraysh accent have pronounced the word “Sayye'ah” in the form of “Sayeh”; additionally, those expressing a lenient pronunciation of the word “Sayye'ah” have expressed it as if they simultaneously pronounce and do not pronounce the Hamza (Zaidi, p.196 and Tusi, 2/190).

Shaykh Tusi has pointed to another lexical phenomenon created by the people of Hijaz in phonological reaction to Hamza in the words. As it was offered in the above examples, the people of Hijaz tend to removal or less accentuated pronunciation of Hamza when reading the words that have Hamza in their structures but it has been noted by Shaykh Tusi that they sometimes change or substitute Hamza to and with another appropriate letter (Zaidi, p.196 and Tusi, 1/212).

Under the interpretation of ĀYA 48 of SŪRAH AL-BAQARAH (*Wa Ettaqū Yawman Lā Tojzi Nafson An Nafsen Shay'an*³⁰), he pointed to the different and assimilated reading of the word “Tajzi” by the people of Hijaz and Bani Tamim Tribe's reading of the word by the articulation of Hamza in the aforesaid word.

He has recorded that people of Hijaz use the aforesaid word as a derivative of “Jazat” and via turning Hamza to “y” so that it can be consistent with the preceding /e/ sound while Bani Tamim Tribe applies the term “Tajzi” by articulating “Hamza” (Tajzi'e) and as a derivative of “Ajza'ah” (Zaidi, pp.196-197 and Tusi, 1/212).

9) Dialectical Differences in the Phonological Phenomena of Articulation and Merging:

Some Arab tribes explicitly assert two similar or near sounds in a single letter and some others merge two similar sounds in one letter; this lexical phenomenon has been noted by the contemporary linguists. The foresaid phonological phenomenon plays a role in the emergence of the Arabic dialects and it has been noticed by Shaykh Tusi.

A) Dialectical differences between Arab tribes in the two lexical phenomena of assertion and merging of similar sounds have been reflected by Shaykh Tusi under the interpretation of ĀYA 54 of

²⁹ “Yes, those who acquire sins and have them spread their effects all over their bodies, they are the fellows of fire and they will remain in it forever”.

³⁰ “And be afraid of the day on which nobody can shoulder the chastisement of another”.

SŪRAH MĀ'IDAH (*Yā Ayyoha Al-Lazina Amanū Man Yartad Minkom An Dinehi Fa Sawfa Ya'ati Allah Bi Qawmen Yohebbohom wa Yohebbūnahū*³¹).

In criticizing the reading of the word “Yartad” by some of the readers, Shaykh Tusi has expressed that the readers who explicitly assert the similar letters therein follow the accent of Hijaz’s people and the readers who assimilate the similar letters in the aforesaid word follow Bani Tamim’s accent.

He has criticized and investigated the reasoning by each of the followers of the aforementioned tribes and pointed to the other examples of this phenomenon in different readings of the honorable ĀYA 115 of SŪRAH NISĀ'A (*Wa Man Yoshageq Al-Rasūl Min Ba'ade Mā Tabayyana Lahū Al-Hodā Wa Yattabe'ah Qaira Sabil Al-Mo'menin Nowallehi Mā Tavalla Wa Noslehi Jahannama Wa Sā'at Masirā*³²) and ĀYA 13 of SŪRAH AL-ANFĀL (*Zāleka Bi Annahom Shaqqū Allah wa Rasūlahū Wa Man Yoshageq Allah Wa Rasūlahū Fa Enna Allah Shadid Al-Eqāb*³³) (see also Tusi, 3/555).

10) Dialectical Differences in the Phenomenon of Sounds' Deflection:

“Deflection” is another Arabic discourse phenomenon towards which the majority of the residents of Najd Land and Bani Tamim, Asad and Qais Tribes are inclined.

Muslim linguists consider deflection as a secondary articulation phenomenon deployed against another primary articulation phenomenon which is used for fluid expressing of the Arabic words (Abbas Ma'an, p.52).

Deflection occurs in the causative letters and, particularly, in short and long letters and sounds and it is specifically carried out on “a”, “y”, /a/ and /e/. Deflection occurs in two ways: the first is deflection of “a” towards “y” which occurs for every “a” stemming originally from “y” in such a way that it can be transformed into “y” like “Had-y” and “Sa'a-y”; many readers, including Hamzeh (773) and Kasa'ei (805) have read [the ĀYĀT in the holy text] in this way; the second is the transformation of /a/ to /e/ with Hamzeh and Kasa'ei having read the ĀYĀT's words in this way, especially in the reading of the letter “n” in the honorable ĀYA “A'arez Wa Nā'a Bi Jānbehi” (Ibid, pp.52-53).

In Tafsir Al-Bayan, Shaykh Tusi paid attention and pointed to this example of the dialectical differences and expressed that the aforesaid tribes tend to articulate the letters in the beginning and ending positions of the words with /e/ sound while part of the Arabian land, like Hijaz, is inclined towards giving the ending letters an /a/ sound and it has been, contrary to deflection, called heaviness strongness.

In Tafsir Al-Bayan, Shaykh Tusi, meanwhile applying the term “heaviness strongness”, applied the phrase “Tabē'e Al-Fat-h”, as well (Zaidi, p.199 and Tusi, 7/158).

A) In elaborating the reading of ĀYA 1 of SŪRAH TĀHĀ (TĀHĀ), Shaykh Tusi pointed to the dialectical differences between the tribes in reading the word “TĀHĀ” and added that the readers who strongly accentuate the term “TĀHĀ” follow the language of the prophet (may Allah bestow him and his sacred progeny the best of His regards) which is the very accent common in Hijaz. He preferred the deflection in the word “TĀHĀ” (see Tusi, 7/158).

³¹ “O, you who have found faith; those of you who turn your backs on your religion; the God will send you to the tribe you like and they like you”.

³² “Those who oppose the prophet (may Allah bestow him and His sacred progeny the best of His regards) after the clarification of the right and follow a path other than that taken by the believers, we will take them to the path they have stepped in and make them enter the hell; what a horrible position”.

³³ “That is because they exercised enmity with the God and His prophet (may Allah bestow him and his sacred progeny the best of His regards); and those who exercise enmity with the God and His prophet, the God's chastisement will be severe”.

B) Under the interpretation of ĀYA 80 of SŪRAH AL-AN'ĀM (*Wa Hājjahū Qawmahū Qāl Atohajjūni Fi Allah Wa Qad Hadān*³⁴), shaykh Tusi pointed to the deflection and heaviness strongness in the term “Hadān” by the various readers and introduced it as an example of dialectical difference amongst Arab tribes.

In exerting deflection in the word “Hadān”, he preferred “Hadāni” and expressed the permissibility of comparing the words the “a” of which are indeed “y” as in “Hodā”.

He has recorded that the “a” in the word “hadān” is indeed “y” that appears in the present tense of its verb “Yahdy”. He also accepted and authorized the deflection of the words like “Qazā” and “Do’ā” due to the regressive assimilation of “a” for “y” in the passive form like “Qazy” and “Da’y” (Zaidi, p.200 and Tusi, 4/187-188).

C) Reference to the Occurrence of Different Deflections in the Word “Na’ay” Meanwhile Interpreting ĀYA 83 of SŪRAH ISRĀ’A:

“*Wa Ezā An’amnā Alā Al-Insān A’araz Wa Na’ay Bi Jānebehi Wa Ezā Massahū Al-Sharr Kāna Ya’ūsā*³⁵” is another example of Arabic dialectical differences noticed by Shaykh Tusi.

He asserted that the term “Na’ay” is subjected in both its “n” and “Hamza” when read by some readers.

In explaining the reason for the deflection of “n” in the word “Na’ay”, he reasoned that some diacritics of the letter “n” undergo deflection when in the adjacency of “Hamza” which is considered as one of the glottal letters like the deflection in the first letters (initial position of the word) of the words Raqif, Sha’eir and Ba’eir, all of which are in the vicinity of the glottal letters “Gh” and “A” (Zaidi, p.200 and Tusi, 6/514).

Conclusion

In the light of actualizing his own hermeneutical perspective and method which is based on the recognition of the language of the text and awareness of its various properties, Shaykh Tusi accepted the existence of such a linguistic phenomenon as the differences in the readings and diversity in the Arabic dialects due to the multiplicity of Arab tribes and validated the possibility of the aforesaid phenomenon’s emergence between the Arabic speaking people.

He reviewed most of the lexical examples that have been read and recorded by the readers with a diversity of articulation and reading and criticized and investigated them in Tafsir Al-Tebyan in the beginning of the analysis and interpretation of the holy text’s words; he also presented examples of reading differences and intellectual linguistic references for each of them.

Besides offering the perspectives of the proficient readers and prominent Muslim narrators regarding the preferring one of the different readings and dialects of the Quranic words, he added his own linguistic perspectives.

The basics of Shaykh Tusi’s linguistic perspectives are laid on the foundation of consistency with the rule-based and common framework in Arabic language and he has paid attention in his linguistic

³⁴ “And, his (Ibrahim’s) tribe contested him and he said “Are you contesting with me about the God while He has guided me”.

³⁵ “When we endow blessings to the human beings, they turn away their faces [from the right] and distance away haughtily and they become frustrated when harmed by evil and wrongdoers”.

investigations to the necessity of the match between the various examples of the diverse readings and dialects with the original usage of the words in the language of Arabian tribes.

He realized the application of various Arabic dialects permissible in case it is found prevalent amongst a mass of people or amongst one or two Arab tribes.

Adherence to intellectuality and fundamental linguistic knowledge distinguishes Shaykh Tusi from other antecedent and contemporary interpreters and this tendency towards intellectuality and reference to the scientific basics is an Iranian scientific tradition in the course of history.

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