Introducing Shaykh Tusi's Hermeneutic Perspective in Interpreting the Revelation Words and Predicates with an Emphasis on "Al-Tebyan Fi Tafsir Al-Quran"

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Abstract

Shaykh Tusi (1068) is considered as a prominent Shīte interpreter who authored "Al-Tebyan Fi Tafsir Al-Quran" in literary-linguistic genre in fifth hegira century. The recognition of the language of the holy script and its various properties constitute Shaykh Tus's hermeneutic body. By systematic advancement of two various methods in the entirety of Al-Tebyan Exegesis, Shaykh Tusi has made efforts to develop his interpretation perspectives and lay them on the foundation of intellectuality and its indicative tool, Arabic language and linguistics. The author intended in this academic research article to introduce and investigate Shaykh Tusi's hermeneutic methods that have been so far left unknown.

Keywords: *Islamic Hermeneutics;Arabic linguistics;Al-Tebyan interpretation;Semantics;Quranic words; Revelation predicates*

Introduction

The history of Holy Quran studies and holy script's hermeneutics is comprised of two stages: *the first one* is a preliminary stage and *the second* is a modern and contemporary stage that incorporates a period of time from the early 13th hegira century (19th century) till now (see also the article R. Wielandt, 2002, "encyclopedia of the holy Quran", v.2, p.182).

During the first stage and especially in the time span from the late second hegira century to the end of the third hegira century, there are single-purpose series of treatises written by Muslim lexicologists and linguists that have been devoted to the expressing of the meanings of the closely synonymous words and highly frequent words in the holy text, morphemic, succinct syntactic and morphological discussions, dialects and various readings of words, diacritics of the words and expressing of the numerous meanings of Arabic letters.

Most of these treatises have been authored under such titles as "Ma'ani Al-Quran" [holy Quran's meanings], "Qarib Al-Quran" [oddities of the holy Quran], "Majaz Al-Quran" [metaphors of the holy Quran], "Ta'avil Moshkel Al-Quran" [interpretation of holy Quran's difficulties] and "E'erab Al-Quran" [holy Quran's diacritics].

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Yunes Ibn Habib (798), Abu Ja'afar Ro'asi (803), Ali Ibn Hamzeh Kasa'ei (805), Ghotrob Basri (821), Farra'a (822), Akhfash Awsat (830) and Abu Ishaq Zajjaj (923) were amongst the holy Quran's researchers who had written their single-subject treatises under the title of "Ma'ani Al-Quran" [Holy Quran's meanings] and the works by these same scholars have been intended wherever the expression "Ahl Al-Ma'ani" [fellows of meanings] has been stated in the ancient interpretations (Ghorbani Zarrin, 2016, p.53).

Aban Ibn Taghlab (758), Mo'arrej Sadusi (811), Al-Asma i (831), Ibn Qotaibeh (889) and Abu Al-Abbas Tha'alab (904) have offered their treatises under the title of "Qarib Al-Quran" [oddities of the holy Quran]; and, Abu Obaydeh Ma'amar Ibn Mothanna (825) has authored his Quranic treatise under the title of "Majaz Al-Quran" and Ibn Qotaybeh wrote his second book in this set of the treatises under the title of "Ta'avil Moshkel Al-Quran".

It is worth mentioning that Abu Obaydeh's intention of choosing the word "Majaz" [metaphor] in his treatise title, "Majaz Al-Quran", has been using certain methods for expressing his research materials and he did not at all mean the common meaning of the word "Majaz [metaphor]" as used in the eloquence domain of Arabic language. The term "Majaz" [metaphor] in his treatise means "interpretation and explanation", "denotations", "morphological weight" and "diacritic aspect" of the words (Ibid, p.54).

Most of such single-subject treatises have been introduced above and they have been used as important sources for the interpretation of the subsequent comprehensive interpretations.

Islamic Hermeneutics was completed in the middle period of the third hegira century. Comprehensiveness of the subjects of renderings and instruments required for renderings is amongst the prominent characteristics of this set of interpretations. "Jame'e Al-Bayan An Ta'avil Al-Quran", by Muhammad Ibn Jarir Tabari (922) is one of the authentic comprehensive interpretations authored relying on the literary issues in the third hegira century.

During the fourth hegira century, other exegeses were written and made prevalent in various verbal-intellectual, jurisprudential and theosophical or intuitive genres by the Muslim, mostly, Iranian interpreters and continued till the fourth hegira century.

The outstanding property of this set of then newly emerging interpretations was transcending beyond the narrative or prosaic interpretation with each of them having certain attributes distinguishing it from all the others.

Codification of various sciences like lexicology and syntax and morphology, establishment of the comprehensive and rich library of *Beyt Al-Hekma* in Baghdad, Abbasids' center of caliphate, followed by the translation of the philosophical books and notions of the adjacent and distant civilized nations such as the works by Greek, Indian and ancient Iranian philosophers, emergence of the modern schools of thought like E'etezal Stream, appearance of the jurisprudential and verbal discrepancies and prevalence of the sectarian and religious bigotries are all amongst the factors and reasons that influenced the growth and expansion of hermeneutics in this era (see also Abbasi, 2016, p.19).

A Short Glance at the Emergence of Comprehensive Classical Literary Exegeses till Shaykh Tusi's Era

Exegesis consisted of lingual and literary discussions of the holy Quran like words, diacritics and eloquence is called "literary Exegesis".

Many of the scholars and holy Quran's researchers have realized the domination over the literary Arabic sciences like words, inflections and syntax, morphemic and eloquence knowledge (meanings and theory of expression) as the prerequisites to an interpreter's work (see also Ghorbani Zarrin, p.49).

The emergence and prevalence of this set of interpretations was opposed by some; the reasoning of the opponents of substantiation on poetry for interpreting the meanings of the holy Quran's words was that the holy Quran is a proof for everything and that nothing can be a proof thereto.

A number of the Muslim scholars like Abdullah Ibn Al-Atiyeh (993) and Ibn Al-Anbari (940) who were experts in founding the correct hermeneutic methods and principles defended the application of substantiation on poetry for perceiving the meanings of the holy script and realized it necessary and effective in achieving the correct meanings.

Ibn Al-Anbari recounted substantiation on the classical Arabic literary texts as the tradition of the immediate and subsequent assistors of the great Islam's prophet (may Allah bestow him and his sacred progeny the best of His regards) and, meanwhile rebuking the opponents, referred them to Abdullah Ibn Abbas (687), the founder of this interpretation method.

Ibn Abbas used to bring testimony to and substantiate on the ancient Arabic poems for interpreting the Quranic words and he has been repeatedly quoted in the following words: "in order to understand the meanings of the strange words in the holy Quran, he referred to Arabic poetry because poetry is the Encyclopedia of Arabs" (Ibid, pp.49-50).

After the exegesis "Jame'e Al-Bayan An Ta'avil Al-Quran", Abu Ali Al-Farsi (987)'s literary interpretations are noteworthy, the original version of which has not been handed over to us, Shaykh Tusi has mentioned his interpretational perspectives in his own book of interpretation, the interpretation book of "Al-Borhan Fi Tafsir Al-Quran" by Ali Ibn Ibrahim Hawfi (1039) that, according to a report by Haji Khalifeh, has interpretive materials regarding the diacritics and strange words in the holy Quran and the interpretation book of "Al-Amali" or "Qorar Al-Fawa'ed wa Dorar Al-Qala'ed" by Sayyed Mortaza Alam Al-Hoda (1044) which is amongst the important lexical, syntactic, eloquence and discourse interpretations from the fifth hegira century (Ibid, p.57).

During the fourth hegira century, emphasis on thorough familiarity with the Arabic linguistic knowledge and the necessity of its application in decoding the holy text was strengthened by the Muslim scholars.

A group of Muslim and mostly Iranian scholars engaged in the codification of eloquence sciences for proving the miraculous nature of the Holy Quran and proposed important eloquence-related discussions in their books of Holy Quran's miracle.

Abd Al-Qaher Jorjani (1078 or 1081) realized ignorant or misled the interpreters who were not acquainted with eloquence sciences and considered the metaphorical and allegorical meanings as real (Ibid, p.56); he emphasized that a person not knowing the position and value of poetry and falling short of paying attention thereto in his interpretations has indeed blocked the door of holy Quran's understanding and investigation to himself (Sayyedi, 2012, p.48).

Al-Tebyan Fi Tafsir Al-Quran has been written by Shaykh Tusi (for his biography, please refer to the Encyclopedia of Islam, 2000, v.10, pp.745-746) in the first stage of the history of Islamic hermeneutics and it is enumerated amongst the comprehensive and outstanding interpretations of the holy Quran in literary-linguistic genre.

His motivation has been writing a comprehensive interpretation encompassing all the sciences and instruments required for the interpretation of the holy text and rendered robust relying on Arabic linguistic knowledge and ancient Arabic literature.

Shaykh Tusi has reacted to the hermeneutic principles and methods used by his precedent and contemporary interpreters.

In the preface of his interpretation, he has criticized the subject domain's limitations of the single-subject interpretational treatises and realized them as ineffective; he did not consider the application of such treatises that have been exclusively or most often written in such areas as words, inflection, morphemic, syntax and discourse topics in approaching the holy script as sufficient and enough.

He also has expressed in regard of the principles and methods applied in authoring the comprehensive interpretations that none of the interpretations by his precedents and contemporaries is effective and useful in terms of the enjoyment of the semantic techniques; he realized the product of their hermeneutics for decoding the holy Quran's words and application of semantic methods as being either very long such as in Tabari Interpretation or imperfect and little such as the other interpretations (Tusi, 2009, 1/1).

Shaykh Tusi's hermeneutics was intermixed and engaged with the philosophy of language and he realized language as a means of expressing and revealing thoughts.

In the light of joining the *E'etezal* Stream, which is considered as an enlightenment and free-thinking school, he realized the familiarity with the Arabic language and linguistics as being necessary and required for approaching an intellectual interpretation of the holy Quran's text (see also, Tusi, 1/1).

His interpretational perspective is expressive of the truth that the revelation words have been declared by the God's messenger, His Highness Muhammad (may Allah bestow him and his sacred progeny the best of his regards), in the Arabic geography and in the Arabic language's ground and the interpreter would be never capable of discerning the revelation imaginations and rationales latent in the text and re-perceiving and re-experiencing of the thoughts dominating the text as far as he has not reached a perfect and sufficient recognition of the text's language and its eloquence properties because the thing formed of the imaginations and rationales in the ego and plate of mind is asserted and issued by the words; so, the recognition of language and its characteristics plays an essential role in the discovery of the internal and mental meanings.

It is worth mentioning that the perspective holding the necessity of paying attention to the language and its properties in the interpretation and explication of the texts, literary or religious, has been of a great importance during the history of Islamic Civilization, particularly in the fourth hegira century.

The Iranian scientists like Hakim Abu Nasr Farabi (950) and Abd Al-Qaher Jorjani have offered and analyzed detailed perspectives regarding the phenomenology of the intellectual bond between meaning and words that has been introduced within the framework of the theory of structure.

In the light of his own hermeneutic perspective, Shaykh Tusi sought discovering and decoding the intellectual proportion latent in the bond between the words of the holy text with one another.

Dedicating two different analytical positions he has offered and supported in the view of various Arabic linguistics, he tried delivering an intellectual rendering of the imaginations (text's words) and affirmations (revelation discourse) and revealing rational meanings within the realm of the readers' perception.

Shaykh Tusi's Approach to the Interpretation of the Revelation Words and Predicates and its Instrument

In Al-Tebyan Interpretation, Shaykh Tusi has used two different and systematic methods for interpreting and analyzing the words in the holy text with the application of both of these methods enabling the actualization of the words' decoding process and the honorable ĀYĀT's rendering.

The first method was based on the investigation of the words' lexicographical meanings outside the context of the honorable ĀYĀT; in other words, Shaykh Tusi has dealt in this section through his semantic approaches with the rendering and decoding of the imaginations.

The second method, which was occasionally advanced parallel to the first one included the investigation of the implications of the holy text's words and discovery of their meanings according to the structure of the ĀYĀT and the indications of the text.

In other words, Shaykh Tusi has made efforts in this sort of interpretive approach in line with the interpretation of the subjective revelation forms manifested within the format of strange and unfamiliar confirmations.

It is worth mentioning that both of these interpretive methods have been applied in the breadth of Tafsir Al-Tebyan in the light of his good familiarity with the logics which had spread its heavy shadow over the Islamic scientific associations and centers, especially Iraq, the center of Islamic caliphate, during the early hegira centuries.

The First Method

The first method, which has been viewed as a lexical struggle, stemmed from Shaykh Tusi's interpretation discretion; a sort of discretion that realized the recognition of the text's language and its properties as being necessary for interpretation of the honorable text.

Shaykh Tusi has made efforts within the format of his linguistic struggle to review and criticize the lexical notions by his various antecedent and contemporary Holy Quran's researchers including Ahl Al-Bayt (may Allah hail on them) and, in order to clarify the meanings in the area of the readers' perception, he showed the history of the application of the holy text's words in the classical literary texts by bringing testimony to the various and numerous evidence that predominantly fell within the framework of the classical Arabic literary texts.

The method that he and the other of his antecedent and contemporary interpreters and lexicologists have used, is currently known as "*intertextuality*" and it was prevalently used in the classical hermeneutical traditions as well as in the writing traditions of the classical Arabic dictionaries.

However, Shaykh Tusi has been more increasingly and more deeply concentrated than the other of his precedent and contemporary interpreters on the application of the aforementioned method in the area of hermeneutics.

The context of lexical analysis in Al-Tebyan Exegesis is composed of various dimensions and Shaykh Tusi has dealt with the lexical investigation of the words in the honorable text from the various perspectives that are currently posited within the domain of linguistics.

He has most often followed and fostered his lexical struggle within the format of a systematic style as well as within the framework of semantics, morphology or morphemic and phonetics.

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Before entering the other areas in need of analysis, he has expressed the denotative meanings or, in other words, "inherent implications" of the words often continuously and within the format of a systematic style.

Depending on the type of the word, he has investigated and revealed the semantic properties of each of the three kinds of words (noun, verb and letter) used in the context of the honorable ĀYĀT.

In his processing and analyzing the holy text's words, it seems as if Shaykh has realized it necessary to investigate the implications of the word sets that are interrelated in terms of implication and morphemic for understanding the words' meanings.

It is noteworthy that shaykh Tusi has followed a linguistic discretion in Al-Tebyan Interpretation and preempted the other of his antecedent and contemporary interpreters in processing and completing it which is currently being put forth by some contemporary theoreticians in the realm of modern linguistics under the title of the theory of lexical fields and semantic fields. This set of contemporary linguists realized it necessary to analyze the implications of a set of words related to a term in the process of the text understanding (Hamideh, 1997, p.105; Aref, 2013, pp.382-383).

After elucidating the meanings of words and introducing their synonyms, reference to the existence of derivations in the other inflections including subject nouns, object nouns, simple adjectives and adjectival phrases, reference to such a phenomenon as words' differences and mentioning of their examples, reference to the words' uses in singular, dual and plural forms, exclusive use of some words in singular form by Arabs, mentioning of the words without singular forms, pointing to the nouns that are written differently when used for female things, mentioning of the diminutive forms of some words, expressing of some singularities that are used identically for males and females and without a sign indicating the femaleness, mentioning of the discrepancies about the exclusiveness or otherwise of some of the words, analysis of the fine and precise meanings of some letters, investigation of the words' being Arabic or not and Arabization of a number of Persian words, mentioning of such a phenomenon as assimilation in singularities, reference to the opposites, investigation of the lexical denotations featuring close meanings in the area of implications, reference to the synonyms and expressing the existence of differences in the area of some words' implications are all amongst the dominant and prominent subjects that have been considered and scrutinized in the semantic investigation of the holy text's words within the domain of Tafsir Al-Tebyan by Shaykh Tusi (see also Tusi, 2/277; 1/322; 6/266; 11/677; 1/390; 11 and 18/594; 3/418 and 347; 11/24, 116, 223, 341, 431 and 447; 5/324; 2/91-92, 215 and 298; 2/406-407; 5/171; 11/678; 3/384; 7/321 and 368; 2/25 and 154; 1/147 and 148; 2/65 and 7/415).

The followings are examples of the above linguistic subjects criticized and investigated by Shaykh Tusi in his approach to the interpretation of the holy text:

> **Different Semantic Application of the Words Rhyming with "Fa'alān" and "Faīl" in the Holy Text**

In the light of the semantic analysis of the Arabic adjectives "Al-Rahmān" and "Al-Rahīm" in the context of the first ĀYA in SŪRAH Al-FĀTIHA, shaykh Tusi compared the construction of a subject noun rhyming with "Fā'el" from Tholathi Mojarrad verbs (the verbs the roots of which is composed of three letters) with their "'e" position of the verb being articulated with an /e/ sound; he explained that the application of the subject nouns rhyming with "Fa'alān" and "Fa'īl" from these verbs (verbs whose "'e'" position is articulated with /e/ sound" aims at the construction of an adjectival phrase indicating the abundancy of a trait in a person).

He realized the construction of numerous subject forms rhyming with the aforesaid metres, including "Qazbān" [angry], "Sakrān" [drunken], "Nadmān" [regretful], "Alīm" [knowledgeable], "Nadim" [servant], "Rahmān" [merciful] and "Rahīm" [compassionate] as being reflective of an exaggerated meaning (see also, Ibid, 1/315).

He reminded that the metres "Fa'alān" and "Fa'īl" do not imply identical meanings rather the former indicates the abundance of a thing in the meaning such as in the comparison of "Rahmān" and "Rahīm" with "Nadmān" and "Nadīm" in which "Rahmān" and "Nadmān" are reflective of abundance in something as compared to "Rahīm" and "Nadīm" (Ibid).

Considering this semantic approach, he realized the adjective form "Al-Rahīm" in the aforesaid ĀYA as not being a repetition of the word "Al-Rahmān" and believed in the abundance of a characteristics in the latter (Ibid).

> **Showcasing the Words Applied in the ĀYĀT's Context in Plural Form and Having no Singular Form in Arabic**

Under the analysis of the words in the holy text, Shaykh Tusi pointed to some Arabic words for which there is no singular form.

The following is example of the holy text's words for which there is no singular form in Arabic as investigated by Shaykh Tusi:

- In the course of the investigation of the second ĀYA in SŪRAH AL-FĀTEHA, he introduced the word "Al-ĀLAMĪN" as the plural form of the word "ĀLAM" [world] and added that the latter is amongst the Arabic words having no singular form.

He also introduced and realized the words "Al-Raht" [individual] and "Al-Jaish" [army] also as lacking singular forms (see also, Ibid, 1/322).

> **Pointing to the Arabic Words the Feminine Forms of which Differ from their Masculine Form**

Under the elaboration of the words in ĀYA 67 of SŪRAH AL-BAQARAH, Shaykh Tusi pointed to the differences existent in the feminine form of a number of Arabic words.

He introduced the word "Al-Baqarah" [cow] which has been used in the ĀYA's context as a feminine noun and pointed to "Al-Thawr" [ox] which is used to imply the masculine form of the same image (see also, Ibid, 2/309).

He has also added the words "Nāqeh" [female camel], "Jamal" [male camel], "Emra'ah" [woman] and "Rajol" [man] the feminine forms of which differ from their masculine forms to this set of the words [Ibid].

> **Mentioning the Words Used Identically and without Female-Making Sign for Masculine and Feminine Forms**

In the light of analyzing the word "Al-Talāq" [divorce] in the context of ĀYA 227 of SŪRAH AL-BAQARAH, Shaykh Tusi pointed to its subject noun "Tāleq" which is used in Arabic without female-making sign and pointed out, citing Zajjaj, that a number of Arabic words are identically used for feminine and masculine forms without any sign of femininity such as "Ba'īron Zāmer" [thin camel],

"Nāqaton Zāmer" [thin camel] and "Ba'īrpn Sā'el" [coughing camel] and "Nāqaton Sā'el" [coughing camel] (see also, Ibid, 3/347).

He added that Sibuyeh and his followers, as well, have pointed to such linguistic occurrences in Arabic and described the masculine forms as the adjectives of the feminine words such as "Emra'aton Mezkāron", "Rajolon Mezkaron", "Raholon Me'enathon", "Emra'aton Me'enathon" and "Emra'aton Tāleq" with respectively the following meanings "male-bearing woman", "male-bearing man", "female-bearing woman", "female-bearing man" and "divorced woman" (Ibid).

> **Pointing to the words that have been originally heard in Arabic within the diminutive formats:**

Under the analysis of the word "Mosayter" used in ĀYA 22 of SŪRAH AL-QĀSHIAH", Shaykh Tusi, citing Abu Obaydeh, recorded that only two words of "Mosayter" [guard] and "Mobayter" [veterinarian] have been used in diminutive forms in Arabic (see also, Ibid, 11/594).

In the light of interpreting the words in SŪRAH AL-TŪR in which the term "Mosaytar" has been used in ĀYA 37, he added three other words and increased the number of the words with originally diminutive forms to five (see also, Ibid, 11/18).

In a linguistic approach, he added the words "Al-Mobayqar", "Al-Mohayman" [guard] and "Al-Komayt" [red horse with black tail] to the aforementioned diminutive forms (Ibid).

> **Mentioning the Arabized Persian Words in the holy Quran**

In the light of interpreting the word "Sejjīl" used in SŪRAH AL-FĪL, Shaykh Tusi, citing Ibn Abbas, narrated that this word is an Arabized form of two Persian words "Sang" [stone] and "Gel" [mud] (see also, Ibid, 11/678).

In terms of the style of presenting the linguistic materials and perspectives of the holy Quran's researchers and some interpreters within the domain of Al-Tebyan Interpretation, Shaykh Tusi sometimes offered semantic information of the words along with the names of their lexicographers and lexicologists and sometimes dealt with the analysis and rendering of the holy text's words without referring to their names and works; in the latter case, he used such phrases as "some say", "a group says", "they say", "there are individuals who say" and "it is stated" (see also, Ibid, 1/305, 312-315, 317-318 and 354-356; 2/95, 97, 143, 172, 230 and 290-291 and 5/170-171).

In terms of the method of positing the various lexical notions and their assessment and comparison as well as in regard of preferring one of the notions to the others, Shaykh Tusi has offered and criticized, in Tafsir Al-Tebyan, diverse lexical perspectives presented by Muslim linguists and holy Quran's scholars about the words of the holy text and their linguistic properties.

In the light of ĀYĀT's interpretation, he has expanded the linguistic subjects that have drawn the attentions of some of the prominent language researchers and, in case of the diversity of ideas about a lexical issue, he has offered and compared all the relevant perspectives and chosen the correct lexical thought.

He occasionally has just demonstrated the various ideas and did not prefer or reject any of the posited perspectives (see also, Ibid, 1/312-315; 2/142-144 and 288-292).

It is worth mentioning that Shaykh Tusi has made efforts in his entire interpretational approach, particularly in the disputes over the lexical topics of the honorable text, in line with searching for and offering the intellect and wisdom-based interpretational perspectives.

Due to the same reason, in case there was a multiplicity of the linguistic perspectives about a lexical issue, he firstly introduced and expanded the extant perspectives and eventually chose and preferred the perspectives that have been laid on the foundation of a robust linguistic sources or directly heard from Arabs (see also, Ibid, 1/317; 2/171-173). In some of the other cases, he rejected the perspectives of some of the linguists based on certain reasoning (see also, Ibid, 1/312 and 2/291) and, meanwhile presenting lexical discussions, he has also added his own viewpoints (for example, see also Ibid, 1/313 and 2/288-289).

▪ **Second Method**

The second method was based on the interpretation of the words and rendering of their semantic relationships with a set of subjective revelation imaginations that have been interwoven within the format of an affirmative statement or predicate.

In this interpretation domain and by considering the thing that is termed the theory of context in the modern linguistic knowledge, he has dealt with the subjective affirmations and revelation forms.

In this kind of his relatively complete and expressive interpretational approach, he realized the recognition of the influential and existent elements as being necessary in the creation of a lingual communicative event on the grounds of words and fostered and applied his own interpretation discretion accordingly.

It seems that he has correctly thought that the revelation forms and rationales descended to the perception faculty of the grate prophet, His Highness Muhammad (May Allah bestow him and his sacred progeny the best of His regards), have been transferred by the means of the language's communicative phenomenon to the addressees' intellect and memories.

Thus, he has endeavored to recognize the literary and eloquence characteristics that have influenced the formation of the context and style of the revelation discourse as well as the discourse and communication formats and verbal habits of the Arab ethnicity thereby to subject them toward rendering so as to find his way into an increasingly more perfect intellectual image of the meaning to eventually reveal it and make it retrieved in the area of the audience's perception.

Based on the precise and comprehensive research by the author in the breadth of Tafsir Al-Tebyan, it was made clear that Shaykh Tusi has dealt with the rendering of the vague and strange revelation rationales as well as the words in two different but interrelated domains.

Part of the affirmations and predicates he has attempted to decode through the application of linguistic techniques fell in the intellectual-discourse rendering domain which has been categorized in the classical hermeneutical traditions under the title of "Similar Signs"; another part fell in the "purely literary and eloquence-based" rendering category.

It is worth mentioning that the intellectuality-based rendering and adoption of a literary approach to the ĀYĀT that feature various degrees of complexity with no logical and intellectual semantic relationships in their contexts, dates back to the classical Islamic hermeneutic traditions and some of the literary men and holy Quran's researchers, especially Imamiyyeh interpreters as well as interpreters who have been the followers of E'etezal intellectual school have dealt in their treaties and interpretations with

the decoding of some examples of the complex and vague ĀYĀT (for example, see also Resaleh Al-Zayyeneh Fi Kalemāt Al-Eslāmiyyeh Wa Al-Arabiyyeh written by Abu Hatam Razi (934); Tafsir Haqā'eq Al-Ta'avil Fi Motashābeh Al-Tanzil written by Muhammad Ibn Hasan Razi (1015); Al-Tafsir Fi Amāli Al-Mortaza written by Ali Ibn Hussein Mortaza (1044); interpretations by Abu Ali Joba'ei and Abu Moslem Isfahani and Ali Ibn Isā Romāni); however, their efforts in dealing with this important issue did not include the entire ĀYĀT and their related interpretational materials (see also, Ibid, 1/267-268).

In this regard, as the author considered, Shaykh Tusi is more preferred because he has fostered and institutionalized the language recognition-based interpretation discretion and style and application of semantic properties in rendering the holy text for the entire text of the holy Quran; so, he has outperformed all the other of his contemporaries in dedicating a separate rendering ground to the revelation imaginations and affirmations and taking advantage of his intellectual genius and talent in the approach thereto.

Next, various examples are offered of Shaykh Tusi's interpretation method and discretion in an approach to various subjective revelation forms that have been manifested within the format of affirmations in a relative manner whose perceptions in the mind seem to be difficult.

It is noteworthy that Shaykh Tusi's approach to this area of the rendering subjects encompasses novel and intact manifestations of his semantic perspectives that as clarified in the present study, have not been so far recognized and introduced.

> ## Similarity and Match Styles in the Discourse

Shaykh Tusi explained and elaborated the use of the "similarity or match" discourse style in discourse, literary or ethereal, in semantic terms.

In the light of the investigation of the aspects of eloquence and motivation for their application in the holy text, he pointed to the similarity styles and introduced them as aspects of eloquence and explained that the application of the contrastive words causes variation in the combined sentences and expressions and such a semantic contrast adds to the clarity of the words' implications (see also, Ibid, 4/276 and 4/100).

- In the light of interpreting ĀYA 9 of SŪRAH AL-BAQARAH "*Yokhāde'ūn Allah Wa Al-Lazīna Āmanū Wa Mā Yakhda'ūna Ellā Anfosahom Wa Mā Yash'orūn*", Shaykh Tusi dealt with the rendering of the word "Yakhda'ūn" and its semantic relationship with the ĀYA's context and stated that "Mazīd reading of the expression "Mā Yakhda'ūn" in the form of the verb "Yokhāda'ūn" (his rendering approach to the style) is based on "similarity and match" style (Ibid, 1/394).

In order to prove the validity of this rendering perspective, he substantiated on the examples of AYYĀT in the holy Quran and a verse from the ancient Arabic poem wherein use has been made of the verbal similarity and match style.

ĀYA 126 of SŪRAH Al-NAHL "*Wa En Āqabtom Fa Āqebū Bi Mithle Mā Ūqebtom Behi*" and ĀYA 40 of SŪRAH AL-SHOWRĀ "*Wa Jazā'a Sayye'ah Sayye'aton Mithlohā*" are considered as two Quranic examples pointed out by Shaykh Tusi; the verse by Amro Ibn Kolthūm, an Arab poet from the ignorance times, is the literary example of this interpretational subject (Ibid, 1/395).

The poet composed that "Alā Lā Yajhalanna Ahadon Alaynā Fa Najhalo Fawqa Jahl Al-Jahelīnā".

> ➤ **Mentioning an imagination by another word for pointing to the punishment and presenting an opposite term1:**

- Under the interpretation of the ĀYA 15 of SŪRAH AL-BAQARAH "Allah Yastahze'o Behem Wa Yamoddohom Fi Toqiyanehem Ya'amahūn", Shaykh Tusi contemplated over the attribution of "Estehzā'a" to the quintessence of the Eminent and Sublime God and explained, in a wise and discourse-based approach, that such an action as "mocking" is not possible and permissible by the eminent and sublime God considering its implications; thus, he interpreted the term "Al-Estehzā'a" as "Jazā'a" (punishment) and realized and introduced his rendering as an example of semantic techniques.

In explaining this perspective that he has offered towards the semantic techniques in an approach to the rendering of the holy text, he added that "the nature and signified [presented for reacting to a behavior and action deserving punishment] are sometimes given a name in proportion to the punishment in the same way that a punishment is given a punishment name it deserves" (Ibid, 1/410).

It can be inferred from his explanations that the phrase "Allah Yastahze'o Behem" is a reaction to the previous ĀYA "*wa Ezā Laqū Al-Lazīna Amanū Qalū Amannā Wa Ezā Khalaw Elā Shayātinehem Qālū Ennā Ma'akom Ennamā Nahno Mostahze'ūn*" and, contrarily, "Nahno Mostahze'ūn" has been presented with such a meaning that the "God mocks [punishes] them" (Ibid, 1/411).

> ➤ **Application of the Arabs' Discourse Formats in rendering the Revelation Affirmations**

- Another discourse-related and dubious example is ĀYA 26 of SŪRAH AL-BAQARAH; in interpreting the ĀYA "*Enna Allah Lā Yastah'ī An Yazreba Mathalan Mā Ba'ūzatan Fa Mā Fawqahā Fa Amma Al-Lazina Amanū Fa Ya'alamūna Annahū Al-Haqq Min Rabbehem Wa Amma Al-Lazīna Kafarū Fa Yaqūlūna Māzā Arād Allah Bi Hazā Mathalan Yozello Behi Kathiran wa Yahdi Behi Kathiran Wa Mā Yozella Behī Ellā Al-Faseqīn*", Shaykh Tusi analyzed the dubious attribution of the subjective revelation forms to the Eminent and Sublime God. In order to remove the doubt existent in the ĀYA's appearance, he offered *two different renderings* of the ĀYA depending on the quality of reading it:

- **The First Interpretation:** Citing Forrā'a, he stated that if the phrase "*Māzā Arād Allah Bi Hazā Mathalan Yozello Behi Kathiran wa Yahdi Behi Kathiran*" is considered as a statement and question asked by the Kaffirs, it would be as if they have stated that "*Māzā Arād Allah Bi Hazā Mathalan Yozello Behi Kathiran wa Yahdi Behi Kathiran*" and the Eminent and Sublime God has ordered that "Wa Mā Yozella Behi Ellā Al-Faseqīn"; the dubious aspect in attributing such an image as "Al-Ezlāl" to the quintessence of the eminent and sublime God will be negated because the great and magnificent God has elucidated the term "Al-Ezlāl" in response to them and, undoubtedly, he only misleads the lewd servants and the predicate "Yozello Behi Kathran" only embraces the Kaffirs (see also, Ibid, 2/35).

It is worth mentioning that Farrā'a's approach to this aspect of interpretation is laid on the foundation of syntax which is considered as one of the influential pillars in the semantic process and it has been also represented by Shaykh Tusi.

He accepted Farrā'a's interpretation and realized it as a suitable and authentic rendering and asserted that the verbal doubt existent in the descended predicate is dismissed via accepting this aspect of interpretation (Ibid).

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[1] Tasmiyah Al-Shay'e Qairahū Alā Sabīl Al-Mojazat wa Al-Moqābeleh

- **Second Rendering:** In regard of the second form of the ĀYA's reading in which the expression "*Māzā Arād Allah Bi Hazā Mathalan Yozello Behi Kathiran wa Yahdi Behi Kathiran*" is not envisioned as being asked by the Kaffirs, Shaykh Tusi offered *four semantic perspectives* for interpreting the imagination of "Al-Ezlāl" that has been used in the context of the descended affirmation and, applying each of the *four perspectives*, he succeeded in negating the attribution of such an imagination as "Al-Ezlāl" to the great and magnificent God.

The followings are four of the interpretation forms related to the semantic domain:

1) Shaykh Tusi interpreted the implication of the term "Al-Ezlāl" as "the intensification of the test and examination" and it is in such an imagination that deviance or "Al-Ezlāl" would be the outcome of a hard test and examination.
   In explaining the validity of his rendering, he substantiated on a semantic perspective in Arabic and explicated that "imagination" or "the subject intended in the mind" is sometimes given a name that is amongst the outcomes of the intended subject (see also, Ibid, 2/31-33). Based on the semantic theory he has offered, the intended subject of the imagination attributed to His Highness the Righteous One in the context of the ĀYA is performing hard test but it has been expressed through the term "Al-Ezlāl" that can be amongst the hard outcomes of a test.
   Acceptance of such a rendering removes the doubt existent in the ĀYA and its meaning would be "the great and magnificent God intensifies the tests and examinations through giving examples following which a large group of people are misled and another large group is guided".
   Shaykh Tusi emphasized that attribution of such an imagination as "Ezlāl" to the quintessence of the Eminent and Sublime God is not permissible and true so he repeated and reconstructed the conditions for the possibility of changing the word's implication in the lingual style through offering examples of the verbal expressions and common states amongst Arab ethnicity. He pointed to one of the examples of the verbal phrases common amongst Arabs and stated that [the discourse style of the abovementioned ĀYA is like the following interpretation amongst Arabs] "Kamā Anna Al-Rajol Yaqūl Li Sahebehi: Mā Yaf'al Folān? Fa Yaqūl: Howa Zā Yaskhī Qawman Wa Yabkhal Qawman Akherīn"[2]. Shaykh Tusi added that the interpretation of this statement is as stated in the following words: "that person asks endowments and gifts from a tribe and extremely insists on his expectations from them, therefore, they begin treating him jealously and sparingly; he asks endowments and gifts from a tribe and treats them leniently and kindly in his expectations, therefore, they start bestowing things to him" (see also, Ibid, 2/33).
   It is seen that the friend expresses the request for endowments by a third person through a name that is amongst the outcomes of his request to the two tribes in the answer to an individual's question (he treats a tribe generously and treats another meagerly).
   It can be stated in brief that instead of saying that he wants to request and demand something from this or that tribe, the friend does not use the term "demand" but utilizes words "Yaskhā wa Yabkhal" [treating generously and meagerly] that are amongst the outcomes of his request.
   Shaykh Tusi expressed three other verbal position and states that are common in the Arabs' language environment and are semantically very important.
   Paying attention to the style and position of these discourse styles, like in the previous expressional interpretation, removes the doubt caused in such an imagination as "Al-Ezlāl" and its attribution to His Highness the Eminent and Sublime God, from the context of the revelation predicate.

A) In the light of paying attention to the first implication form of the term "Al-Ezlāl" and its application in the context of the ĀYA, he has expressed that examples of such [lexical events] can be found in the Arabic language and speeches. Pointing to another example of the verbal formats commonly applied by Arabs, Shaykh Tusi added that "it is like when a person requests a precious and valuable thing from another who is reluctant in giving it to him; it is following his withdrawal of granting the

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[2] [Change in the implication of such an imagination as "Al-Ezlāl" in the ĀYA's style is like] a person telling his friend that "what is that person doing?" And, his friend says: "he is treating a tribe benevolently and another meagerly".

requested thing to the requester that the people would say the following statement behind his back: it is seen that he (the requested person) treated him meagerly".

By saying so, people do not want to point to the requester's fault and only intend to point to the fault of the person withdrawing from granting the requested thing to the requesting person; however, when the stinginess of the requested person is revealed at the time of the requester's making of a request, it is permissible in Arabic to say "he treated him meagerly" (Ennahū Bakhalaka" (see also, Ibid, 2/31-32).

This verbal pattern which is commonly practiced by Arabs is generally strange and vague and it is inferred that the Arabs inversely describe one another in such situations.

B) Shaykh Tusi presented another verbal pattern that can be made clear in the following words: "Arabs used to throw a coin into fire to see if it is really silver or not; and when it melted, they used to say 'you have wasted your silver'". In such [verbal state and position] they did not intend to say that a man wasted the silver rather they intended to say that the silver's non-originality was revealed when a man tested it (see also, Ibid, 2/32).

C) Another interpretation which is close to the previous style is that when Arabs say "that person hid his camel" they do not to say that he wanted to hide his camel rather [their intention is that] he has gone to extreme in hiding part of his camel and they only want to express that the camel has been hidden from him and not from another person (Ibid).

2) In the light of the second interpretation form, Shaykh Tusi translated and interpreted such an imagination as "Al-Ezlāl" in the context of the ĀYA and its attribution to his highness the Sublime and Eminent God as subjecting of a person to punishment and removal of the prohibition of the wrath and coercion and withdrawal of the graces that the God bestows as a gift to the servants for their faith. In this different form of rendering the term "Al-Ezlāl", he substantiated on the common verbal methods amongst Arabs and offered and supported his hermeneutic perspective accordingly (Ibid).

3) In the light of referring to one of the verbal methods commonly exercised by Arabs, he has registered that this rendering of such an imagination as "Al-Ezlāl" is like [the discourse style of] a speaker who tells another "you have wasted your sword" when he has fallen short of repairing his sword.

[It has to be noted that] The speaker does not intend to say that the person has intended to waste his sword or cause its wastage or does not want to repair it but he has left his word away and fallen short of sharpening and tempering it.

4) The fourth interpretation form of such an imagination as "Al-Ezlāl" by Shaykh Tusi implied "perishing and destroying".

He proved the validity of this rendering through bringing testimony to ĀYA 10 of SŪRAH AL-SOJDEH "*Wa Qālū A'Ezā Zalalnā Fi Al-Arz*" and added that "Zalalnā Ay Halakanā" (see also, Ibid, 2/33).

➢ Imagery

Another doubtful example pertains to ĀYA 30 of SŪRAH FĀTER "*Li Yovaffihom Ojūrahom Wa Yazīdahom Min Fazlehi Ennahū Qafūron Shakūr*".

As it is observed in the ĀYA, the adjectival imagination "Shakūr" has been attributed to the great and magnificent God and it has been focused like the previous revelation statements by the interpreters in their renderings and interpretations.

In a semantic examination of the ĀYA, Shaykh Tusi offered *two renderings* that could remove and resolve the doubt.

-   **The First Rendering:** Shaykh Tusi interpreted the imagination "Shakūr" in the revelation affirmation as "Mohsen" and mentioned that the great and magnificent God treats righteous servants kindly in the position of a grateful person [thanking them for their faith in Him].

Therefore, the adjectival imagination "Shakūr" means "Mohsen" and the attribution of benevolence to the quintessence of the eminent and sublime God is indicative of a God's characteristic which is reasonable and understandable.

- **The Second Rendering:** Shaykh Tusi presented his second rendering of such an imagination as "Shakūr" in the ĀYA's context and style through quoting Joba'ei.
  He added that the term "Shakūr" is an imagery used in the ĀYA's context and implied "Mojzi" (rewarder) who provides his servants with gifts and rewards for their obedience to the eminent and sublime God (see also, Ibid, 8/428 and 2/228).

➢ **Rendering based on Verbal-Intellectual Approach**

Another doubt in the style of the revelation words pertains to ĀYA 175 of SŪRAH AL-BAQARAH "*Olā'eka Al-Lazin Ashtaraw Al-Zalālah Bi Al-Hodā Wa Al-Azāb Bi Al-Maqferah Fa Mā Asbarahom Alā Al-Nār*". In the light of the ĀYA's interpretation, Shaykh Tusi rejected the attribution of wonder and amazement in the surprising expression "*Fa Mā Asbarahom Alā Al-Nār*" to the quintessence of the God and reasoned based on intellectual and verbal rendering that it is not permissible for the great and magnificent God to become amazed because He is well aware of everything and nothing is hidden from him.

He added that a person may become amazed about something that has been unclear to him or her. Therefore, the ĀYA's intention is only informing us about the fact that Kaffirs are the persons who cause such amazement and this amazement is indeed created in the other persons about them (see also, Ibid, 3/159). Using a verbal approach, he removed the doubt from the ĀYA's style.

➢ **Allegory**

The other dubious example pertains to ĀYA 30 of SŪRAH QĀF "*Yawma Naqūlo Li Jahannam Hal Emtala'at Wa Taqūlo Hal Min Mazīd*".

The attribution of "speaking" to the hell in the style of the revelation predicate has become a disputed subject amongst the interpreters. Using a literary approach, Shaykh Tusi realized the attribution of such an imagination as "speaking" to the hell as just an allegory in the words and rendered that the hell has become a speaker due to its huge capacity and magnifience and if it is asked "have you become full?", it would answer "is there anymore?" or it would say "I have not become full" and/or "there is still room".

He pointed and brought testimony to a literary sample similar to the allegorical style used in the revelation affirmation and explicitly preferred his rendering to the other interpretational perspectives (see also, Ibid, 10604); the poet has composed the following verse: "Emtala'a Al-Hawz Wa Qāla Qatnī Mahlan Rowaydā Qad Mala'at Batni". In analyzing the aforesaid verse, Shaykh Tusi explained that "Hawz" [pond] has not said anything and it has only informed of its having become full; if the pond could talk, it should have said: "I have had enough; please stop; slowly, my stomach has become full" and the discourse style used in the ĀYA is the same" (Ibid).

Conclusion

Shaykh Tusi's hermeneutic core is comprised of such an element as recognition of language and use of the linguistic properties. In order to decode the revelation rationales, he has transformed the Arabic

linguistics into an instrument and rendered the revelation words and predicated by the dedication of *two different interpretational domains*.

In the first interpretational domain, which is considered as a lexical struggle, he interpreted the dictionary denotations of the imaginations (words) and lexical sets that are related thereto in terms of implication and derivation.

In the second interpretational domain, he has rendered the revelation predicates or affirmations featuring complexity and difficulty in meaning.

In this advanced interpretational domain, he has made use of the perceptions of the eloquence properties, recognition of verbal habits and communication formats of Arab ethnicities in the rendering process and has endeavored to achieve an increasingly complete intellectual image of the meaning and revealed it in the area of the addressees' perceptions.

He has employed the hermeneutic discretion in the interpretation of the revelation words and predicates have been presently proposed by some of the contemporary western theorists in the linguistics domain under such titles as *lexical fields and semantic fields*; the application of his hermeneutic perspective can shed light on the complex and strange meanings of the revelation rationales.

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