



Investigating the Hyper Textual Factors of Omission in the Quran and It's Effect on the Interpretive Opinions of Commentator

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Abstract

The method of brevity or linguistic economics is one of the most frequent literary aspects in the verses of the Quran; According to which part of speech is deleted without harming the meaning; Of course, omission has various aspects, and recognizing the deleted part of speech requires reflection on the context and style of speech. This feature, along with its widespread use in the Quran, has raised the question of what factors have led the commentators of the Quran to speak in various ways to justify the omission of verses. Studies indicate that the factors influencing the idea of exclusion in the view of commentators should be sought inside or outside the text of the Quran. This study, however, intends to explain some of the extra-textual factors affecting the view of the commentators of the Quran, in accepting or denying the omission in the verses and determining the deleted part of the word by presenting examples of the Quran in three theological, historical and jurisprudential fields.

Keywords: *Quran; Omission; Brevity; Appreciation; Extra-Textual Factors*

Introduction

Statement of the Problem

The brevity of omission should be considered as a deep-rooted issue in world literature to the extent that it is used in almost all languages and dialects. The Quran, which is itself a reflection of eloquent and eloquent Arabic speech has made the most of this linguistic feature. the method of omission in the verses of the Quran is such that a part of the word, including verb, noun and letter, is omitted without interfering with the meaning and this has caused the commentators to pay special attention to this issue in the process of interpreting the Quran. Now the question is whether the factors influencing this idea in his view arise from features within the text of the Quran or are related to features outside the text of the Quran? What are the extra-textual factors affecting deletion from the commentators' point of view?

In this study, some extra-textual factors affecting the omission along with the interpretive opinions of the commentators of the Quran taken from the existence of omission and determining the deleted part of the word have been examined. It should be noted that in addition to the existence of literary and syntactic factors within the text, the existence of extra-textual factors, including theological, historical and jurisprudential perspectives, is influential in his interpretive thought and the deleted part of the word is derived from it, which sometimes leads to disagreement. The commentators have been presenting different interpretations of the verses of the Quran.

In recent years, Najafi (2001) has categorized and analyzed the omissions of the Quran based on its syntactic role in his doctoral dissertation; Abbaszadea (2011) in an article entitled the study of the omission of the letter Jarea in the Quran, Maaref (2012) examined the rhetorical aspects of the removal of the verb and Imami (2016) examined the reduction and increase of words and sentences in the Quran, and the effect It has been interpreted.

However, in this research, examples of the effect of extra-textual factors on the thought of the commentators of the Quran in determining the deleted part of the verse have been studied; As he sometimes explicitly points to the factor affecting the elimination. This study, by examining and analyzing the context of the verses, has tried to prove how the interpreter thinks in determining the deleted part of the verses.

Lexical and Idiomatic Study of the Words Deletion, Appreciation, Brevity

Deletion

Elimination in the word means cutting something from the end or side (Azhari, 1421: 270). Some have interpreted it to mean cutting something off; Like cutting a sheep's tail. It also means to throw, throw, overthrow and reap (Farahidi, 1409: 201). Deletion in the term means that the word is removed from the sentence and the word; Without interrupting the meaning of the sentence; Whether that word is a letter, or a noun and a verb, or a phrase and a sentence (Siouti, 1392: 3, 22).

The method of omission is from the literary aspects in the verses of the Quran; According to which a part of the word is deleted without interfering with the meaning; Whether the word is a letter; Or noun and verb or phrase and sentence (Siouti, 1392: 3, 22). Jorjani says: It is the removal of Babi whose path is precise and its origin is gentle and its effect is strange and similar to magic; Because not mentioning the word where it is punishable is more eloquent than mentioning it (Jorjani, 1989: 206).

Types of deletions include:

The omission of implication means the omission of some letters of a word, such as: the letter "با" in «برؤسكم», which according to some literati, "with" is the first letter of the word "some".

The omission of suffice is that the word requires two related and related things, but the speaker suffices to mention one; Such as «بيدك الخير و الشر» (Al-Imran, 26) to the fate of «بيدك الخير».

Elimination of retention is one of the most subtle types of brevity; That is, to remove something from the first phrase that exists in the second phrase; Such as «فِيهِ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأَخْرِي كَافِرَهُ» (Al-Imran, 13), In the destiny of «فِيهِ مُؤْمِنَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأَخْرِي كَافِرَهُ تَقَاتِلُ فِي سَبِيلِ الطَّاغُوتِ».

Deletion of ejaculation is deletion that is not from any of the previous cases. This deletion is the deletion of a word or more than one "word". Deleting a word may be name such as: Addition, Addition to, beginner, news, attribute, adjective, subject, object, interjection, present, etc. It may be a verb or a letter and sometimes it may be more than one word and sentence (Siouti, 1392: 3, 34).

In literary books and Quranic sciences, various causes and benefits have been mentioned for elimination, including: avoiding nonsense, forbidding, greatness, flattery in order to be common, honorable deletion, deleted humiliation, public intention, observance of distance, etc. (Siouti, 1392: 3, 24).

Appreciation

Measuring, measuring that thing on him. Comparing something to something means quantifying it and also means thinking and organizing in organizing work (Azhari, 1421: 9, 37). Destiny in the term means to consider a word or sentence that has been omitted from the word. In other words, after it has become certain that a phrase has been omitted from the word, Taqdir states what that omitted word was (Emami, 2016: 10). However, recognizing the omitted part of the sentence has a great effect on the understanding of the word and is a prerequisite for interpreting the Quran. Since the Quran was issued by God Almighty; Proper attention to the deleted part of the word is necessary in order to better understand the verses of the Quran and their wisdom. Different criteria in determining the deleted part of speech and sometimes the existence of mental presuppositions in achieving it, have led to the formation of different interpretive opinions. Elimination takes place under certain circumstances, and adhering to the deleted part of the word requires principles and rules; For example, the existence of a counterpart that indicates omitted, deleted is not the main part of the sentence or emphasis, etc. (Homo, 28).

Elimination is one of the topics that has been addressed from the distant past and Quranic scholars have spoken about it in books of Quranic sciences, rhetoric and interpretation. However, most of the literary aspect of the omissions of the Quran and their syntactic position has been considered. It is noteworthy that sometimes considering the deleted in a verse influences the commentator's thought and on the contrary, sometimes the existence of the interpreter's mental presupposition causes the deleted to be considered in the verse.

For example, the verse «هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْعَمَامِ وَالْمَلَائِكَةِ وَفُضِيَ الْأَمْرُ وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ» (al-Baqara, 210) most commentators, the term «يَأْتِيَهُمُ أَمْرٌ رَبِّكَ» omitted to consider; Because it is not possible to understand the verse, unless something is taken into account. That is, reason implies elimination.

Fakhr-e Razi believes in God's purification from coming and going and any defect; As Ibrahim said following the movement of the sun. «أنا لا أحب الاقطين» He says that in this verse, the addition is deleted. Appreciation for the horror of the orders that are to take place; And the complete attribution of that matter is to God (Fakhr Razi, 1420: 5, 359). In this verse, Zamakhshari also considers the possibility of deleting «مَأْتِي بِهِ» possible and considers the phrase «أَنْ يَأْتِيَهُمُ اللَّهُ بِبِأَسِهِ أَوْ بِنِقْمَتِهِ» as appreciation (Zamakhshari, 1407: 1, 253).

Allamea Tabatabaee says: God is not endowed with the attribute of objects; And it is not characterized by attributes that require defects and needs; And these verses are interpreted on the basis of strong verses such as «لَيْسَ كَمِثْلِهِ شَيْءٌ»; And what is meant is that God surrounds people to drive matter and justice. Also, in order to deprive everything of its independence, it characterizes it (Tabatabai, 1374: 2, 153).

Ejaz (Brevity)

Ejaz is the source of the verb «وَجَزَّ وَجَزَّ» derived from the root «أوجز» on the meaning of brevity (Ibn Manzur, Bita: 5, 427). Ejaz in the term of expression of meaning, with a phrase less than the normal value or expression of meaning, without using the word redundant (Siouti, 1392: 3, 17). According to the

classification of many rhetorical books, omission falls into the category of brevity. Abbreviation in the word means brevity and in the term the word is few despite the many meanings.

Ejaz is one of the important rhetorical techniques in conveying meaning and message and one of the important conditions for eloquence and rhetoric. In its importance, it can be said that many rhetorical scholars have considered brevity as an important principle for Shiva's speech. And some, such as Ibn Muqaffa, have considered brevity as rhetoric (Jahez, 1926: 91).

The meaning of the omission is to refrain from mentioning a part, for example, because of a specific rhetorical purpose, despite the verbal or spiritual context (Ibn Athir, 2003, 2, 26). A breach that disrupts the meaning and causes ambiguity and confusion is called breach or rejection breach; And it has also been interpreted as "fault". But the brevity that is not detrimental to the meaning has a rhetorical value and is called acceptable brevity. This type of brevity is of two types: palace breach and removal breach.

Brief Brevity

The Brief brevity is that many meanings are included in a few words. In other words, the word is less than the meaning; Without being included in the omission sentence (Siouti, 1392: 3, 18). The reason for this brevity is that it implies eloquence. The Brief brevity is also called «ايجاز البلاغه» For example, the verse «ولكم في القصص حياه يا أولى الاباب لعلمكم تتقون» (Al-Baqarah, 179) (And, You who are wise, you are in retribution for life, may you turn to piety). There is a great deal of semantic breadth in the phrase «و لكم في القصص حياه». Abbreviation with all its features and benefits is ambiguous and some consider it more ambiguous than omission brevity. However, this shortcoming also exists to some extent (Jorjani, 1233, 44). Ibn-Athir considers the brevity of omission as stronger in implying meaning than the brevity of the brief (Ibn Athir, 1371, 233). The brevity of the brief is beyond the scope of this research and will not be addressed.

Omission Brevity

Deletion is a broad and pervasive chapter in Arabic; And it can be clearly found in all Arabic topics. Deletion is not bringing a part of the word in the sentence structure, so that the intention is expressed more beautifully and attractively than before. The omission stems from the spirit and nature of the Arabic language. In the Quran, too, omission is one of the topics that is abundantly found everywhere in this divine book. On every page of the Quran when topics such as the Arabs, rhetoric and literary industries, and interpretation and meanings are discussed; There is talk of deletion.

Remove the Original

The originality of non-destiny or the originality of non-existence is one of the verbal principles; And its use is where a possibility is given, a word or a sentence in a word, in destiny, but there is no reason for this possibility. In such cases, the principle is that the legislator expresses his meaning in the form of words; And if the word is not understood more than the apparent meaning, it is due to the implementation of the originality of lack of destiny (Sobhani, 1387: 28) - (Meshkini, 1371: 57). This principle is the same as in customary conversations; And if in a conversation there is no reason for destiny in the word, the same appearance of the words will suffice.

Despite the considerable breadth of omission, in syntactic, rhetorical, and literary texts, and above all in the Quran, and in the spiritual and verbal benefits that follows, it should not be overlooked that

omission is contrary to principle. The principle is that each word, in order to express its desired meaning, is present in the word and the superstructure of speech and expresses its meaning (Najafi, 2001: 46).

However, short-speaking and deleting a part of speech has literary and rhetorical features; and adds to the beauty and mentality of the word, but the principle is that the appearance of the word signifies meaning; And for this reason, as much as possible, nothing should be taken lightly. For example, in the verse «...أنا ربكم الأعلى...» (Al-Nazaat, 24) (I am your exalted Lord) It is possible that the word "عبد" is in destiny and the verse should be in the form of «أنا عبد ربكم الأعلى».

However, since there is no justifiable reason for this destiny, this possibility is ignored and the existence of omission is ruled out for this verse. For this reason, in many literary texts, when there is no strong verbal or spiritual reason for omission, it is the preferred aspect of meaning in which there is no need to consider omission and appreciation in the word, or it has less omission and appreciation. Ibn Hisham in the verse «...واللائى لم يحضن...» (At-Talaq, 4) (Women who are not used to it) in which there are two possibilities; The first aspect of destiny «واللائى لم يحضن كذالك» and in the second aspect of destiny «واللائى لم يحضن فعدتهن ثلاثة اشهر». He preferred the first aspect to the second aspect due to having less destiny. (Ibn Hussham, Bitā: 18).

Investigating the Effect of Extra-Textual Factors on Omission Style

Extracurricular factors refer to extra-textual factors that cause deletion in the phrase, or in other words, when the origin of the deletion does not arise from within the text and the extra-textual factor determines the deletion and the type of deletion, this factor is called extra-textual.

- Investigating the Effect of Verbal Thought

Theological thought should be considered as one of the most important extra-textual factors influencing the understanding of the Quran, which has caused differences among commentators in interpreting the verses of the Quran; Despite the fact that all Islamic commentators and theologians have accepted the Quran as the most important source and source of understanding of Sharia; The question is why in the interpretation and inference of the verses of the Quran they do not have the same theory and sometimes they have expressed different opinions?

In the meantime, one of the reasons for these differences should be considered their intellectual and doctrinal background. Since every commentator has tried to interpret the Quran with regard to his own doctrinal backgrounds, this has led to the consideration of omission and the type of deletion appropriate to that view, and it is necessary to examine some of these cases.

1.1 - «وَأَلْفَدَّتْ هَمَّتْ بِهِ وَ هَمَّ بِهَا لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ» (Yusef, 24).

And indeed [the woman] sang it, and [Joseph] would have sung it if he had not seen the proof of his Lord. We did so to avert evil from him, for he was one of Our sincere servants.

The idea of infallibility is one of the most important mental presuppositions in explaining the character of the prophets and it means the same divine grace that prevents man from committing sin and abandoning obedience while he is able to do so. Ibn Abi al-Hadid believes that infallibility is a kindness that has prevented the oblige from committing an ugly act (Ibn Abi al-Hadid, Bitā: 7, 8).

This verse is a description of a scene from the story of Yusuf (AS) and one of the verses in which the commentators have spoken differently. The apparent contradiction of the verse with the issue of the

infallibility of the prophets has caused the commentators to dispute in this regard. And it is known from the reflection in this verse that in the phrase «وَهُمْ بِهَا لَوْ لَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ»، the word «لو لا» is one of the words of the condition which definitely needs the answer of the condition, while the answer The condition not mentioned in this sentence On the part of the scholars of the Quran, they agree that the answer «لو لا» does not precede it, unless in the context of the sentence there is a phrase that indicates the answer as a condition, which in this verse is as follows, is not.

Therefore, some commentators of the Quran have considered this verse as a reason for Yusuf's desire and determination to sin and as a reason for the infallibility of the prophets. He considered the phrase «وَهُمْ بِهَا» as a complete sentence and thus considered the action of Yusuf and Zuleykha in the same direction, with the difference that Yusuf saw the proof of his Lord and through it he refrained from this action. These commentators delete the answer of «لو لا» in the verse and consider it as a complete phrase before it.

He quotes this view, including Fakhr-e-Razi, and believes that in the verse the phrase «هُمَّ بِهَا» is changed to the word «هَمَّتْ بِهِ» and the sentence «لو لا» is omitted, and in the phrase «وَلَقَدْ هَمَّتْ بِهِ وَهُمْ بِهَا لَوْ لَا» the phrase «لَفَعْل» is in destiny. In this verse, Fakhr-e Razi states based on a narration that the phrase «هُمَّ بِهَا» has no syntactic connection with the phrase «لَوْ لَا» (Fakhr Razi, 1420: 18, 116-117). He also believes that Yusuf is free from wrong-doing because the prophets repent to God if they make a mistake, and if we accept that Yusuf committed such a mistake, it is impossible for him not to repent and seek forgiveness (Homo, 114).

From this point of view, Fakhr-e Razi is inferred that he considers error to be normal for the prophets and believes that Zulaikha and Yusuf both had the same intention and went to the brink of sin together. Yusuf saw the proof of the Lord and gave up, but no such observation was made for Zuleykha. Meanwhile, Ibn Taymiyya in his commentary on the «برهان ربّه» states that sin was provided for Yusuf, but sincerity (not infallibility) prevented him from committing sin (Ibn Taymiyyah, Bitā: 2, 14). Siouti has also narrated from Ibn Abbas that Yusuf, like Zulaikha, intended to sin and if he did not see the proof of God, he would have committed a sin (Siouti, 1392: 4, 14).

Contrary to this view, a group of commentators on the Quran continue to adhere to the theological view of the infallibility of the prophets and reject the theory based on the slip of Joseph. As Tabarsi believes that the answer of «لو لا» is deleted in the verse and it cannot be said that the phrase «وَهُمْ بِهَا» is the answer of «لو لا» Because the answer of «لو لا» does not precede it. For this view, he has witnessed the verse «وَلَوْ لَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَؤُفٌ رَّحِيمٌ» the fateful answer of «لو لا» is the phrase «لَهَلَكْتُمْ» That is, if it were not for God's grace and mercy, you would have perished.

In the case of Yusuf (AS), on the other hand, strong rational reasons that cannot be possessed by any possibility and virtual indicate that the issuance of an ugly act and also the determination and decision on it is not permissible and contradicts his position of infallibility and prophet hood. (Tabarsi, Bitā: 12, 194).

Allameh Tabatabai writes in this regard that this destiny is not compatible with the position of prophet hood and infallibility of the prophets; Joseph has divine infallibility and his infallibility prevents him from making any mistakes. He believes that in this verse, the phrase «لَقَدْ هَمَّتْ بِهِ» and «وَهُمْ بِهَا» are two sentences of oath and documentary oath, and the punishment of «لو لا» is omitted, and the phrase «أَقْسَمَ لَقَدْ هَمَّتْ بِهِ وَ أَقْسَمَ لَوْ لَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ لَهُمْ بِهَا» is in destiny (Tabatabai, 1374: 11, 180).

Accordingly, there are two types of sentences in this verse; One is absolute and the other is conditional. Accordingly, there are two types of sentences in this verse; One is absolute and the other is conditional. That the phrase «هَمَّتْ بِهِ» is absolute and indicates the realization of determination and will, and the phrase «هُمَّ بِهَا» has not been fulfilled due to the answer to the condition.

However, some commentators have also expressed other views in this regard. Because when the lover is on the verge of failure, he takes revenge on the beloved (from slandering the tongue to beating and killing) and Zulaikha also wanted to enter this way and take revenge on the rebellious beloved (Al-Manar, 1414: 12, 278).

Therefore, if the word «هَمْ» in the area of Zulaikha means to make a decision, of course, in the case of Yusuf, it will have the same meaning as the unity of context. The author of the commentary of Ruh al-Bayyan also interprets the verse in a different way and tries to prove the infallibility of Yusuf and states that «هَمْ» in «هَمْ بِهَا» does not mean decision and will; Rather, it means the danger to the heart, which is beyond the power of man and does not conflict with the infallibility of Yusuf (Haqi Brusi, Bitā: 4, 237). However, it must be admitted that this justification is in conflict with the appearance of the verse, because «هَمْ» is mentioned together for Zuleykha and Yusuf, and if it means determination for Zuleykha, it certainly means the same for Yusuf.

- «وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَ مَا أَنْزَلَ عَلَىٰ - I-2- الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ وَ مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ الْمَلَائِكَةُ لَا يَرَوْنَ السُّجُودَ فَسَطَّ عَلَىٰ ذَا النُّجُودِ وَ اتَّبَعُوا لِحُكْمِهِمْ فَذُوقُوا عَذَابَ اللَّهِ الَّذِي كُنتُمْ تُوعَدُونَ» (Baqarah, 102)

They followed what the devils called in Solomon's reign. And Solomon did not disbelieve, but those devils who disbelieved taught the people magic. And what was sent down to them in Babylon by the two angels, Harut and Marut, even though they did not teach anyone except that they said: We are a trial, so do not disbelieve. And they learned from those two things by which to separate between a man and his wife. However, without God's command, they could not harm anyone with it ...

It is worth mentioning that the world of creation is the world of causes and effects. Of course, some causes are material and some are immaterial. God's wise will is that every phenomenon and event be issued from its specific cause, and at the same time, the system of causes and effects all lead to God and receive power and strength from Him. He is the one who creates the cause and gives it strength and power and prepares it to create its own special effect. In fact, the real effective is the same in all world systems, and the world systems, which are manifested in the form of causes and effects, all seek help from him and lead to him (Sobhani, 1393: 241).

The same is true under the influence of magic. God Almighty has entrusted such a will and power to individuals with His power, and human beings can do wonderful things by using this will and strengthening it. Some, like the saints of God, use that power and in the right way, and others, by abusing it, to do evil deeds; So, in fact, the principle of the existence of this force in the human body is from God and by His command, but how to use it is left to man himself and he is responsible for how to use it. This verse recounts one of the common customs of the Jews of magic and condemns it.

The question now is what role the will of God and divine justice have played and to what extent it is involved in the face of magic and its impact on human life. The commentators of the Quran, in the face of this verse, have generally accepted the phenomenon of magic in the realm of God's permission and will by accepting it; Therefore, Sheikh Tusi in his interpretation of «بِإِذْنِ اللَّهِ» has pointed to two possibilities; First, in the «بِإِذْنِ اللَّهِ» the phrase «بِتَخِيلِهِ اللَّهِ» is in destiny (Tusi, 1419: 1, 380). Secondly, the meaning of «بِإِذْنِ اللَّهِ» is to be in the realm of God's knowledge, in which the phrase «بِعِلْمِ اللَّهِ» is in its destiny (Tusi, 1419: 1, 380).

Tusi's view of magic and the extent of human freedom in it. It indicates that Tusi's view is that the sign of God does not interfere in the dawn and is only aware of it. He reached such a view by acknowledging «بِعِلْمِ اللَّهِ» and removing it from «بِإِذْنِ اللَّهِ», while the verse states that no magic is effective without God's permission, and if the meaning of this phrase refers to the limits of God's knowledge, it is necessary.

By the permission of God, it was not in the verse instead. But Tabarsi believes that the meaning of the verse is that no other harm would be noticed unless God knew; So, this means threat. He quotes Hassan as saying: «اذن الله» means God's evacuation (salvation).

He says: Whoever belongs to the will of God, he will turn away from him and magic will not harm him, and whoever he wants, he will evacuate between him and magic, and as a result, he will suffer the harm of magic (Tabarsi, *Bita* : 1, 292) And Alusi in the interpretation of *Ruh al-Ma'ani* is of the opinion that the *jaar* and the *majrur* of present are of the object and in this phrase «ما يضرّون أحدا بالسحر إلا و» «إلا مقرونا بإذن الله» or «الله عالم به» is in destiny (Alusi, 1415 : 1, 343) Meanwhile, Allameh Tabatabai writes about this: In this world, there are extraordinary verbs that are not documented by any of the natural and ordinary causes and at the same time cannot be denied in any way. But it has its own causes and causes that have been placed in this world by God and by His will (Tabatabai, 1390: 11, 127).

One of the later commentators, Javadi Amoli, believes in lack of destiny and considers God's permission to be based on magic. He writes: Everything that happens in the world does not happen without God's permission. Permission means the removal and prohibition of any action that wants to take place in any corner, it is by God's permission, but God Almighty has a formative permission, a legislative prohibition.

If a person wants to eat haram, he is permissible by all means, so if he is stopped by any means that he is in distress, then it is permissible by all means and it is forbidden by law (Javadi Amoli, 2006: 5, 676).

«قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ» - 3-1 They said: Ask your Lord to make it clear to us what it is like. "Because [how] this female cow has become suspicious of us, and [but with your further explanations] we will surely be guided, God willing."

This verse was revealed during God's command to the people of Moses, based on the slaughter of the calf and the frequent questions about it. The verse shows that they still did not suffice with the previous questions and each time made their work more difficult by making excuses and narrowed the circle of existence of such a cow.

Therefore, the children of Israel considered their guidance to depend on the divine will. But what is discussed in this verse among the commentators of the Quran is the issue of predestination and authority, as some of them asked and considered the divine providence as the absolute determinant of human destiny, and some have taken absolute authority and some have taken the middle way. It is worth mentioning that in the phrase «إِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ» the answer to the condition is omitted and the meaning of the sentence indicates it and the phrase «إِنَّا لَمُهْتَدُونَ إِن شَاءَ اللَّهُ اهْتَدِينَا» is in destiny.

In this phrase, Andalusian believes: When the answer to a deleted condition and the verb of the condition in the past or negative word is omitted, the condition implicitly indicates the answer and comes later from it. In this verse, a condition is placed between the name «إِنَّ» and the news, and this shows the emphasis on God's providence in guidance. Also in this phrase, the news of «إِنَّ» is mentioned in the form of a noun, which indicates the proof of this guidance for them (Andalusia, 1420: 1, 411).

Fakhr-e-Razi Hekmat states that this omission is important and emphasizes the divine providence and indicates the dependence of all matters on the divine will and writes: In the verses of the Quran, both misguidance and guidance are documented by God's providence and thus human actions, Finds the form of an intermediate; That is, the action of man, while documented to man; It is also documented in the nature of God and the two are along each other. (Fakhr Razi, 1420: 3, 549).

From the point of view of pride, since God is the creator of everything; Therefore, disbelief and faith of human beings are also from him. Citing the verse «وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ» he states that the doer in the unknown verb «أَشْرَبُوا» is someone other than the children of Israel. No one can do this except God, and as a result, the misguidance of the children of Israel is attributed to God (Fakhr Razi, 606: 3, 604).

He also does not believe in the guidance and misguidance of God out of obligation and he believes that this guidance and misguidance is created by God. Therefore, God is able to guide all human beings; But since compulsory guidance is useless, God wills the exclusion of one thing for the lack of another; Because otherwise, sending prophets from God is an exaggeration and useless.

However, the Mu'tazilites and some Imams have considered the interpretations offered by Fakhr-e Razi to be a coercive view and mean the denial of human free will. As a result, in response to this approach, they absolutely deny the will of an ugly deed from God. Tabarsi believes that God's will belongs only to goodness and faith and things like that. She referred to the verse «هو الذي ينزل على عبده آيات» «بينات ليخرجكم من الظلمات إلى النور» (Hadid, 9) Rejects the words of Fakhr Razi and states that the purpose of revealing the Quran is the faith of human beings in the book and their guidance, and if he is going to disbelieve in human beings after sending the book and messenger, it is far from God's wisdom (Tabarsi, 1993: 9, 350). Andalusia quotes from a Matrudi: The people of Moses knew God and their monotheism was like the Mu'tazilites. Because they said: If God wills, we will be guided and they considered their guidance dependent on divine providence (Andalusia, 1420: 1, 410).

While the present condition indicates the etiquette of the people of Moses, and the suspension of their guidance to the providence of God indicates their return and remorse for leaving work. Therefore, since God is the Creator of the universe and His will is all-encompassing to His creatures; Therefore, his will is to determine the scope of authority over his creatures and in cases such as guidance and misguidance, to place his will in the direction of human choice and authority; Because there will be no value in coercion in guidance.

2- Investigating the Effect of Historical Narration on Deletion

Since some verses of the Quran are related to past events, especially about the developments of the time of revelation and before, the need to know history to understand the verses is undeniable. Revealed verses were also narrated by word of mouth. Here are some of the effects of historical narration on the omission and determination of the deleted phrase by the commentators of the Quran: Verse: «و إذ واعدنا موسى أربعين ليلة ثم اتخذتم العجل من بعده و أنتم ظالمون» (Al-Baqarah, 51). And when we spent forty nights with Moses; Then, in his absence, you took the calf while you were wicked. This verse refers to Moses' forty nights with God and the Jewish calf worship after the delay in Moses' return, and the commentators of the Quran have spoken about the meaning of the phrase «من بعده» in this verse, so the reason must be sought outside the text of the Quran. Of course, the reason for the omission in the phrase «من بعده» goes back to the style of telling Quranic stories.

In telling this story, first in a part, the whole story is briefly mentioned and then the full description of the story is given. And this has led to the brevity of the verse. Zamakhshari calls «من بعده» «من بعد مضيه إلى الطور» (Zamakhshari, 1407: 1, 139) and Tabarsi writes: «من بعده» means that you consider this polytheism after the absence of Moses (AS) You committed from your community. It is possible that the meaning of «من بعده», after receiving the promise of the Torah or after rescuing yourself from the sea and destroying the enemy and seeing clear signs of God's power (Tabarsi, 1372, 1, 232).

In this regard, Andalusia added: In the phrase «من بعده», «من» refers to the beginning of the end and the pronoun «ه» in appearance to Moses; But transgression is not possible in essence, and on this basis there is no other way but to consider elimination. It is possible to delete the infinitive that indicates «واعدنا» and the phrase «من بعد مَوَاعِدَتِهِ» is in destiny, Therefore, it is another possibility that the deleted is taken from the verb other than the infinitive, in which case the phrase «من بعد ذهابه إلى الطور» is in destiny. There is no conflict between these two modes of omission in the verse (Andalusian, 1420: 1, 324).

However, Ibn Ashur states that this omission is of the type of suffix after suffix, which is common in the Arabic language, and if the omission is not considered, the concept is taken after the death of Moses (Ibn Ash'ur, 1420: 1, 483). Allameh Tabatabai also knows the meaning of the verse after Musa went to the mountain (Tabatabai, 1390: 1, 188).

Therefore, the origin of omission in the phrase «من بعده» is the historical narration of the event of Moses going to the mountain and the calf worship of the Jews in the Quran, and in order to fit the structure of the verse with the story of the event, there is no choice but to consider omission in the verse. Now, if the pronoun «هو» returns to Moses, the sentence has become meaningless, so it must be deleted in order to be consistent with the meaning of the verse. Perhaps, according to the story quoted from this fact, the meaning of «من بعده» after the death of Moses, there was no need to delete, and without omission, the meaning of the complete verse.

In the same verse, based on the historical narration, the commentators have omitted the second object of «إلهها» for the verb «اتخذتم». The reason for this omission is that taking something as a god is the highest kind of adoption. And the omission of the object «إلهها» is done for the sake of magnification and shows that the adoption of the Children of Israel was the worst kind of choice. In this regard, Fakhr-e-Razi has argued that taking a calf if it is not considered as a deity is not considered as oppression of oneself, and this indicates the existence of a deleted part in the verse, which is indicated by the preface of the verse (Fakhr-e-Razi, 1420: 3, 515).

Alusi also explains in this excerpt that what follows from the story of the calf-worship is that the children of Israel all worshiped the calf except Aaron and twelve of his friends, and therefore there is no need to specify the second object of «إلهها» for «عجل»; Because the context of the story indicates it (Alusi, 1415: 1, 259) Ibn Ashour in the phrase «ثم اتخذتم العجل» has considered the sentence «عبدتموه إلهها» in destiny, but if «اتخذ» is considered a transitive of two objects, «إلهها» Or «معبودا» recognize in destiny; Of course, he considered the first opinion based on the omission of the sentence to be more correct (Ibn Ashur, 1420: 1, 483).

Al-Baqarah, 100) «أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ» -2-

And was it not that whenever a covenant was made, a party of them cast it away? But most of them do not believe.

In this verse, God attributes the excuses of the Jews to their character of breaking the covenant, and it appears from the verse that this character has existed in their historical history. Therefore, the implication of the word on the existence of the deleted phrase before the verse has led the commentators to adapt the phrase before the verse to the historical quotations by trying to explain the action of the Jews in violation of the covenant by expressing the deleted phrase. He believes that in this verse, Hamzah Istifham and «واو» of Atefeh «أوكلما عاهدوا» indicate the deleted phrase and it «كلموا و البيئات و كلفوا بالآيات و البيئات و كلما» (أفكلما جاءكم رسول» and the sentence «نبدوه» is a comparison with the deleted phrase (Zamakhshari, 1407: 1, 171; Ibn Ashour, 1420: 1, 607; Alusi, 1415: 1, 334).

In this regard, Ibn Abbas says: The meaning of the covenant that was taken from him to believe in the uneducated prophet of the end times and the word «كلما» is a word that repeats the need; That is, they repeatedly broke the treaty.

Atta says: It meant the pacts that were made between the Prophet of Islam and the Jews and they violated them, like the pact that was made with the Jews of Bani Qurayzah and Nadir that the enemies of the Prophet did not help and they broke the pact on the day of the ditch and helped the Quraysh (Tabarsi , 1372: 1, 328).

And the authors of the exemplary commentary believe that God made a covenant with them on the mountain to obey the commandments of the Torah, and they were also promised a covenant to believe in the promised prophet (the Prophet of Islam whose coming was announced in the Torah). They did not act (Makarem Shirazi, 1371: 1, 366). In the commentary of Ahl al-Bayt, Imam Baqir (AS) is also quoted: The group who are the addressees of this verse, made a pact at any time and emphasized that they are obedient to the Prophet and be obedient and patient in this way; A group of them broke the treaty and opposed (Barazesh, 1396: 1, 574).

«وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ» 2-3

Paradise unless he is a Jew or a Tarsa." These are their [illusory] desires. Say, "If you are telling the truth, give your reason."

According to this verse, a group of Jews and Christians claimed that no one would enter Paradise except them. God considers their claim to be absurd and useless, and in response to their excuse, says that this claim is nothing but a wish. From the appearance of the verse it is understood that Jews and Christians believed that heaven was exclusive to both peoples; However, the commentators have mentioned destiny and omission based on historical quotations in other verses of the Quran and narrations in the verse. As Tusi and Tabarsi believe, the phrase «وَقَالَتْ الْيَهُودُ لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ يَهُودِيًّا» and «وَقَالَتْ» Because it is clear that the Jews do not testify for the Christian paradise and the Christians do not testify for the Jewish paradise (Tusi, 1419: 1, 409) - (Tabarsi, Bita: 1, 356). But Alusi is of the opinion that «من» is in the role of the subject of «يدخل» and the exception of Mofraq, and in the phrase «لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ», before «إلا», "one" is in destiny (Alusi, 1415: 1, 56).

And Ibn Ashour believes that brevity is of the type of omission except me and the sum of two words in one verb and «أو» indicates omission with the least phrase (Ibn Ashour, 1420: 1, 655).

In the meantime, Tayyib's view is worth pondering; He writes: In this verse, a subtle ijaz is used; Because the phrase «وَقَالَتْ الْيَهُودُ لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ يَهُودِيًّا وَقَالَتْ النَّصَارَى لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ نَصْرَانِيًّا» is in destiny. So, he has gathered both tribes and interpreted them as Qalwa. The second sentence is briefly stated in terms of its clarity to the word «أو نصاري» and the reason for this meaning is that each of these two tribes is considered equal as invalid; As he says in the next two verses: «وَقَالَتْ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَيَّ» (Tayeb Isfahani, 1369: 2, 151).

It is worth noting that this acquaintance with the thinking of Jews and Christians in historical narrations has led commentators on the Quran to accept omission in this verse. But the context of the verses is about the Jewish people and the Muslims, and there is no mention of Christians in this verse. Accordingly, it is possible that the Jews also claimed that Christians would enter Paradise. Of course, the reason for this omission and brevity is the inflection of two phrases with one verb. The next verse, however, refers in another way to the monopoly of Jews and Christians «وَقَالَتْ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَيَّ شَيْءٌ وَ قَالَتْ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَيَّ شَيْءٌ وَ هُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ بِحُكْمٍ يُبَيِّنُهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ» (al-Baqara, 113) and The commentators of the Quran have considered the phrase «على شيء» to have been omitted; Because this phrase is very general and vague, and in understanding the verse and interpreting it, it is necessary to pay attention to what the Jews and Christians are not talking about, and the same historical narrations that have been reported about the monopoly of Jews and Christians in religion have made them use the phrase "They consider «على شيء» as belonging to the deleted adjective for Jews and Christians, and to evaluate the sentence «شئ يعتد به في الدين» after «على شيء» (Alusi, 1415: 1, 359). Even Ibn Ash'ur believes that the phrase "Lisu Ali Amr believes in" is in destiny (Ibn Ash'ur, 1420: 1, 651).

3- Examining the Effect of Jurisprudential Thought on Elimination

Jurisprudence in general terms means a deep understanding of religious propositions; But in its specific meaning, it refers to the deep inference of practical religious rulings. The Quran is one of the two sources and, of course, the main ones in the jurisprudential inference of religious issues. However, the commentators of the Quran sometimes influence their inference from other sources, including reason, narration and consensus, on their understanding of the Quran, and in order to reach their intended thought from the verse, they consider an omission that is an example of It is as follows in the Quran:

3-1- «أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ» (al-Baqara, 184) [fasting] A few days [have been ordained for you]. And whoever of you is ill or on a journey, then fasts for a number of other days; It is poverty. And whoever does good of his own free will, it is better for him, and if you only knew, fasting is better for you.

This verse is about the rulings related to the fast of a sick person and a traveler, and the commentators of the two parties have spoken differently in interpreting it. Thus, the Sunnis have deduced from it that fasting is permissible for the sick and the traveler, and they believe that the appearance of the verse indicates the breaking of the fast for a person for whom fasting harms and increases the disease, and if there is no fear of harm, fasting is still obligatory. (Jasas, 1405: 1, 215). As Ibn Arabi has considered the sentence «فأفطر» before «فعدة من أيام أخر» in Taqdir, in comparison with the destiny of «فحلق» before «فقدية» in the verse «فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهٖ أَدَىٰ مِنْ رَأْسِهٖ فَفِدْيَةٌ» He believes that the patient has two states, first, that he cannot bear fasting and that breaking the fast is obligatory on him; Second, he has the ability to fast, albeit with difficulty; Iftar fasting is recommended for him and in this case he does not fast except the ignorant (Ibn Arabi, 1408: 1, 78).

But Fakhr al-Razi writes that it exists in the deleted verse, and considering it, it can be argued that a person who was ill or a traveler and fasted should make up for it on other days; That is, if he has fasted while traveling, it is obligatory on him to have fasted, but if he has fasted while traveling, it is not obligatory for him to make up. Some also say: It is mustahab for the traveler to break his fast, whether the journey is accompanied by hardship or without hardship (Fakhr Razi, 1420: 5, 243).

In the meantime, Qurtubi is of the opinion that there is omission in the word, and the sentence «من يكن منكم مريضا او مسافرا فافطر فليقض» is in appreciation; Thus, if one of you was fasting or traveling during Ramadan and he broke his fast, then fasting becomes obligatory on him on other days. He states that breaking the fast is optional for the sick person and the traveler, and cites evidence from his narrations that fasting and non-fasting people traveled with the Prophet and did not criticize each other (Qurtubi, 1364: 2, 276).

However, one of the commentators of Tabarsi Imamiyya believes that the verse indicates that the fast of a traveler and a sick person is not correct and they should eat it, because God has made it obligatory for them to make up the fast once they travel and get sick. Some have thought that the phrase «فأفطر» is praised in the verse; That is, if he has fasted, he must make up the missed fasts; But this destiny is contrary to the appearance of the verse. He also cites narrations as evidence for his claim (Tabarsi, 1372: 2, 493).

Allameh Tabatabai also believes that the appearance of the sentence is departure, not leave; That is, it appears from the verse that the sick and the traveler should not fast in Ramadan, and there are two forms of destiny in the verse; The first is that receiving destiny is contrary to appearances, except by relying on a symmetry that is certain, the reader realizes that the omission is omitted with that analogy, and the second is that the premise of fasting on the traveler and the patient can still not be deduced. (2, 9).

Therefore, the Imami commentators believe that if the disease reaches the level of hardship and inability of a person to fast or harm, and the traveler who is traveling and also the person who is fasting

beyond his means, it is obligatory not to fast during Ramadan and the ruling on breaking the fast is obligatory. Fasting is a departure for these people. However, the Sunni commentators consider these situations as a reason for allowing Iftar to be fasted, and in fact, Iftar is a kind of leave for the obligee; That is, the people mentioned in the verse are allowed to break or break the fast of Ramadan. Of course, some people have argued in this regard under the noble verse: «أن تصوموا خير لكم» which, considering the beginning and the following verse, it becomes clear that this verse is related to the principle of fasting, not fasting in travel; Because if this part is restricted to travel, there is no way it can be restricted to the disease, in which case the meaning is as follows: "It is better for the patient and the traveler to fast, if you know," Or lead to his death, not only fasting is better for him but also forbidden.

The tone and context of the verse is used that Iftar requires a kind of forgiveness and gratitude from God Almighty to the servants during the journey, and it is natural that the rejection of the benevolent person's benevolence is considered impolite and displeasing to him, and what is displeasing to Molly is an agent. It is not possible to bring something that is not obligatory to it for the purpose of worship and for the purpose of entering heresy and haram.

Conclusion

The brevity of omission as an all-encompassing style is in the Arabic language and consequently in the verses of the Quran. It is the Quran. Therefore, the researcher in the interpretations of the Qur'an has encountered many cases of deleted phrases mentioned by the commentators and seeks to find the reasons and reasons for their efforts to appreciate and omit in the verses. The origin of omission, that is, what underlies the idea of omission, is generally divided into two categories of in-text and out-of-text factors in each text and specifically in the verses of the Quran. In this study, three categories of extra-textual factors affecting the commentator's mind were pointed out: theological, historical, and jurisprudential perspectives. Considering omission in the phrase has led to its mental purpose.

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