



## Adaptation of Semantic Types in Sheikh Saduq's Interpretations

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### **Abstract**

Paying attention to the semantic types of interpretive narrations has not been seriously considered by Qur'anic scholars since decades ago. Although the ancients themselves have made admirable efforts and research in compiling interpretive narrations, they did not point out the diversity of narrations. Therefore, in this study, we try to examine the interpretive narrations and their typology from Sheikh Saduq's viewpoint. The findings of the research showed that many of the narrations presented in the study were in the form of question and answer that the companions had problems in understanding and asked questions from the Imams and Ahl al-Bayt. In most of his commentaries, Sheikh Saduq expressed the lexical meaning, simile, and complete instance, and through this method, he tried to introduce and interpret the narrations. Based on typology, these narrations are divided into two main categories; evidence-based narrations (general adaptation to complete honesty, explaining meaning using instance, conceptual meaning, and expression of complete example) and conceptual narrations (words, semantic development, semantic substitution, semantic contrast, and simile). So, the typology of these narrations can pave the way for a better understanding of the verses.

**Keywords:** *Typology; Semantics; Interpretation; Sheikh Saduq*

### **Introduction**

Quranic studies have great importance, so new scientific facilities can be used to understand the high teachings of this scripture. In addition, it can be stated that the audience should be able to use these teachings. Considering the development of science, the use of scientific instruments has been able to perform well in exploring the hidden angles of the Koran. In the meantime, semantics is very important because language has a very long history, but most semantic linguistic theories have emerged in the contemporary period. Therefore, it can be noted that the divine word about the need to use it as an important and significant tool to eliminate ambiguities and also the need for scientific studies of the Qur'an is significant.

Many commentators have explained the semantics of the verses of the Qur'an, which can be called the interpretation of the Qur'an by the Qur'an, narrative interpretation, etc., It has been effective in the method of interpreting the Qur'an and understanding its meaning in various dimensions. In addition to

these cases, it should be stated that these functions include determining the relative and important meaning to prove the systematic knowledge of the Qur'an and discovering and analyzing samples of Quranic verses concerning different chapters with different styles and contexts, and controlling assumptions and tendencies. Therefore, this is not the way for the interpreter to act as he pleases. Rather, semantics, meaning an analytical tool, can be an efficient and dynamic tool in the service of the commentators of the Qur'an. In fact, in semantics, attention is paid to the meaning that is intralinguistic, and semanticist seeks to explore how the human mind works in perceiving meaning through language by studying meaning. Units of study of this type of meaning are word and sentence (Safavi, 2000: 28; 46).

According to what has been mentioned so far, it should be stated that examining the meanings derived from the text of the Qur'an through the use of two approaches of traditional interpretation and modern approach can provide more contexts of the Holy Qur'an in various structural and lexical dimensions. In the meantime, what is considered in this research is to deal with semantics in the interpretations of Sheikh Saduq, so that in this way, different semantic factors in different dimensions can be examined. Through this method, to reach the understanding of the society, using the valid documents that exist in this field, the result of the study can be cited. According to the author, using instruments that include a different range of audiences to argue about the interpretations and semantics of the Qur'an by Sheikh Saduq is very important. Because in this way, one can find complete knowledge of the purpose of the Qur'an. An attempt is made to discover the unknown contents of Saduq's interpretation through scientific semantic views. Therefore, the purpose of this paper is to study and explain the meaning using Sheikh Saduq to analyze the esoteric meaning, complete instance, lexical meaning, semantic substitute, and... Hence, the research question arises as to what are the characteristics of semantics in Sheikh Saduq's interpretation?

### **Semantics and Its Adaptation to Qur`anic Verses**

Comparative semantics is an emerging knowledge; So, many of its main topics among Muslims have a very long history. Since Islamic revelation is based on the Book and the issue of the relationship between word and meaning and the role of divine will and human determination for designating the relationship between word and meaning is also discussed, semantics among Muslim thinkers is pursued very seriously and has reached stages of perfection.

Explaining and interpreting the semantics of the Qur'an and receiving its meanings and concepts, as well as using the sciences contained in it, requires Semantics. Lexicologists, commentators, and literary scholars have always tried to study the essence of the meanings of words, the real and virtual meanings of words, and so on. Among those in the book "Al-Ayn" written by Khalil Ibn Ahmad al-Farahidi (born 175 AH), "Tahzib Al-Lughah" by Azhari (born 370 AH), "Moj'am Magha`ees al-Lughah" Ibn Faris (born 395 AH), "Lisan al-Arab" by Ibn Manzoor (born 711 AH) and so on. Books such as "Ma'ani al-Qur`an" by Farra '(born 207 AH) and "Mofradat" by Raghīb Isfahani (born 502 AH) are dedicated to expressing the lexical meanings of the Quran.

The oldest attempt was in "Gharib Al-Qur`an " by Ibn Abbas, which contains the answers of Ibn Abbas in response to issues that were posed to Nafi ibn Al-Azraq (born 65 AH). It is concerning the meaning of the words found in the Qur'an which were strange and later arranged in the order of the chapters of the Qur'an. Some writings have also been created in search of the meanings or words of the Qur'an with the help of in-text themes and with the title Polysemy and Homonymy (Wujuh & Naza'ir). The oldest work that has been recorded in this regard so far is written by Muqātil ibn Sulaymān Balkhi (born 150 AH) entitled "Al-Wajuh wa al-Naza'ir Fi al-Quran al-Karim" in which Common words with different meanings, such as light, guidance, duration, etc. have been obtained. (Siyuti, 1420 AH, vol. 2, type 39) .

We can also refer to the "Haqa'iq al-Ta'wil fi Mutashabih al-Tanzil" by famously known as al-Sharif al-Radhi (born 406 AH) who interpreted Mutashabih (allegorical) under Muhkam(decisive) verses.

The two books of Ikrimah (105 AH) and Ali ibn Abi Talha (143 AH) which they wrote before, have not been found yet (Kermani, 1356 AH, p. 122).

### **Semantic Types of Evidence-Based (Instance) Narrations**

Abu Ja'far Muhammad ibn Ali ibn Husayn ibn Babawayh, known as Sheikh Saduq (died 381 AH), is one of the most prolific hadith scholars and jurists in the Shiite School. He took the first big step towards writing independent books on the jurisprudence of hadith by writing the book *Ma'ani al-Akhbar*. With a special initiative, he collected hadiths that contained information about complex hadiths or their key and incomprehensible words and presented them in the form of hundreds of chapters .

This book is one of the main sources for hadith scholars in recognizing the meanings of narrations. In this book, Saduq has used Arab philologists such as Abu Obaid in describing difficult words. Saduq has also written an independent book called *Gharib Hadith al-Nabi wa Amir al-Mu'minin*, which has not reached us. As the name of the book suggests, he has explained and interpreted the difficult words of the hadiths of these two great infallible.

Saduq, in his great comprehensive narration, *Man Lā Yaḥḍuruh al-Faqīh*, has occasionally explained the hadiths and interpreted some difficult words. He has also tried to resolve the hadith conflict. It is worth mentioning that Saduq has presented many of his hadith books as subjective, which is the best way to understand the hadith accurately. Some have also praised Sheikh Saduq as a critic of hadith.

### **The First Type: General Adaptation to the Case**

The specific number of the companions of "Twelfth Imam" (AS) has been mentioned in many narrations, including in the following interpretive narration, verse 148 of Surah Al-Baqarah states:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Wherever you are, Allah will bring you all together Surely Allah has power over all things.

Sheikh Saduq relates this verse to the issue of the gathering of the Companions of the al-Qa'im (AS) in the End Time. In this relatively long narration that has been narrated by Abdul Azim Hassani from Imam Javad (AS), Imam Javad (AS) considers the birth of al-Qa'im (AS) to be hidden from the people and declares it is forbidden to mention His name. He introduces the "Twelfth Imam" as the Prophet's (s) namesake and mentions his companions as the companions of the Messenger of God (PBUH) in the Battle of Badr, 313 people, when He appears, travel around him from the farthest corners of the world. Future; Imam Javad (AS) states this word based on verse 1 of Surah Al-Baqarah.

In another narration, he also quotes Imam Ali ibn al-Husayn (AS) who said: "The lost are a group who will disappear from their beds and will be in Mecca in the morning. In the continuation of this, Imam documents this statement in verse 148 of Surah Al-Baqarah and mentions the verse in the honor of the Companions of al-Qa'im (AS)".

### **The Second Type: Explaining the Meaning Using an Instance**

In a narration, Imam Reza (AS) has stated the end of God's time to Iblis to seduce human beings on the day of the advent of Hazrat Mahdi (AS) and considers it as an instance of " the Day of the Time Appointed." The narration in the book *Kamāl al-dīn wa tamām al-ni'ma* is as follows: Husayn ibn Khalid says that Imam Reza (AS) said: He who does not have piety has no religion and he who does not have dissimulation does not have faith. The most cherished of you in the sight of your Lord is the one who practices taqiyya the most. They said: O son of the Messenger of God! How long? He said: Till the Day of the time appointed when it will be an exit of our al-Qaim of the Ahl al-Bayt (AS). According to the

narration, the known day is the day of the exit of al-Qaim (AS), and on that day the rule of the world will reach the righteous, and the promise of God, who says:

وَأَقْدَ كَتَبْنَا فِي الرَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ\* (105) الانبياء

We have written in the Psalms following the Reminder: " My honorable servants shall inherit the earth. And human society will taste the sweetness of justice and righteous government. And according to the holy verse the oppressed of the world will be the heirs of the earth with the advent of authority:

وَأُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ(5)القصص

And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in faith) and make them heirs.

### The Third Type: Ulterior Meaning

The late Sheikh Saduq, in some cases, after mentioning hadiths, tried to explain a meaning for them. For example, Sheikh Saduq after mentioning the eighth hadith writes about *من كنت مولا*. Our reason for proving that the Holy Prophet referred to Imam Ali and that obedience is obligatory for all people and that he considered Imam Ali as his caliph is true news and they are of two types:

Hadiths that all Muslims agree on. But the opponents do not agree with us in explaining its meaning. That is to say, they have left out the apparent meaning, interpreted in the opposite sense of appearance, and 2. Hadiths that the opponents disagree with us in quotes .

The news of the first category is as follows: It is stated that the Holy Prophet gathered the believers on Saturday, the 18th of Dhu'l-Hijjah, in the 10th year of AH, on the way where the pilgrims from Medina, Syria, Egypt, and Iraq were separated, next to a famous pool called Ghadir.

He said, "Oh Allah, bear witness. 'Oh people, Allah is my Lord and I am the Lord (leader) of the believers. I am worthier of believers than themselves. Of whomsoever I had been Master (Mawla), Ali here is to be his Master (Mawla). Oh Allah, be a supporter of whoever supports him (Ali) and an enemy of whoever opposes him (Ali)".

In examining the words of the Prophet, it should be stated that there are three meanings for the word "Mawla" in the dictionary, It is derived from the root *و ل ي* and *w-l-y*, meaning "to be close to", "to be friends with", or "to have power over", Mawla can have reciprocal meanings, depending on whether it is used in the active or passive voice: "master" or "slave/freedman", "patron" or "client", "uncle" or "nephew", or simply a friend. Certainly, the holy Prophet's aim by saying, "Of whomsoever, I had been Master (Mawla), Ali here is to be his Master (Mawla)", was not all of the above meanings, because the Prophet did not have the authority to sell Muslims and they did not have the authority to free them from slavery, nor did the people release the Prophet ".

Therefore, this issue is a factor that indicates the meaning of the guardianship of Imam Ali (As). Nor, on the other hand, can it be imagined that any of these meanings of the Prophet, including the above, were intended. Because it is not permissible to announce in such a serious situation and at an important time that whoever I am is his cousin, Ali is also his cousin. Because it was known to all Muslims that Prophet's father was Abdullah and Amir al-Mu'minin is Abdullah's nephew, and its repetition was useless for such a crowd.

A well-known text of these narrations, quoting Imam Sadigh (AS), is addressed to Zarih Moharebi, during which he asks Imam about the meaning of the divine verdict in the verse of *ليقضوا تفقهم*, and Imam replies as follows " « تَمَّ لِيَقْضُوا تَفَقَهُمْ لِقَا الْإِمَامِ وَ لِيُؤْفُوا نُدُورَهُمْ تِلْكَ الْمَنَاسِكِ » : That they may fulfill their vows to meet Imam, and that they may protect their vows of those rites". It is stated below that hadith;

'Abdullah Ibn Sinan', after hearing this hadith from the other companions of Imam, went to Imam, and asked Him once again. Imam said to him " «أخذ الشارب و قص الاضفار و ما اشبه ذلك» :Taking the mustache, cutting the braids, and the like". Then 'Abdullah Ibn Sinan' points out the difference between this answer and Imam's answer to Zarih Moharebi, and Imam replies :

«صدق ذريح و صدقت ان للقران ظاهرا و باطنا و من يحتمل و ما يحتمل ذريح».

" Zarih has spoken the truth, and you have spoken the truth, that the Qur'an has an outward and inward aspect, but who can endure what Zarih endures?" This narration indicates both the outward and inward aspects of the قضاء تغت in the verse (Saduq, 1413, vol. 2, p. 485).

### The Fourth Type: Expression of a Complete Instance

Perhaps the most important benefit of understanding hadiths is the exaltation of the degree of faith; The one that represents the original essence and intrinsic value of man. With a correct and deep understanding of many narrations, man realizes their meaning and finds the power of confirmation, and by attaining the truth of the hadiths and practicing them, he increases his knowledge and faith. In his document, Sheikh Saduq quotes from Imam Sadigh (AS) and he quotes from his noble father, Imam Baqir (AS):

«يا بُنَيَّ، اَعْرِفْ مَنَازِلَ الشَّيْعَةِ عَلَى قَدْرِ رَوَايَتِهِمْ وَ مَعْرِفَتِهِمْ، فَإِنَّ الْمَعْرِفَةَ هِيَ الدَّرَايَةُ لِلرَّوَايَةِ وَ بِالرَّوَايَاتِ لِلرَّوَايَاتِ يَعْلُو الْمُؤْمِنُ إِلَى أَقْصَى دَرَجَاتِ الْإِيمَانِ. إِنِّي نَظَرْتُ فِي كِتَابِ لَعْلِي عَلَيْهِ السَّلَامُ فَوَجَدْتُ فِي الْكِتَابِ أَنَّ قِيَمَةَ كُلِّ امْرِئٍ وَ قَدْرَهُ مَعْرِفَتُهُ. إِنَّ اللَّهَ - تَبَارَكَ وَ تَعَالَى - يُحَاسِبُ النَّاسَ عَلَى قَدْرِ مَا آتَاهُمْ مِنَ الْعُقُولِ فِي دَارِ الدُّنْيَا»

"My son, Know the ranks of Shi`a according to the number of their narrations and their understanding thereof. Indeed, this understanding is his cognizance of the narration and through cognizance of the narrations, the believer rises to the highest level of faith. Indeed, I glanced upon the Book of Ali (AS) and I found therein: Indeed, every man's worth and importance is his ma'rifah (understanding). Allah, the Blessed and High, judges man according to the level of intellect accorded to him in this world". It is worth mentioning that according to the narration of «أنتم أفقه الناس إذا عرفتكم معاني كلامنا»، i.e. You are the most knowledgeable of people if you know the meaning of our words; It should be noted that according to the narration mentioned, such a believer is also the most intelligent of people and the connection between understanding and conscious faith is clear.

In a hadith of Imam Reza (AS) who quotes from his father Ali (AS), he stated that: We were walking with the Prophet in the streets of Medina. An old man with a tall beard and a distance between his shoulders was long. He greeted the Prophet and then turned to me and said, "Peace be upon you, the fourth caliph." God bless you. Is not that so, O Messenger of God? The Prophet said: Yes, it is so, he went back. I said: "O Prophet, what did this old man say?" The Prophet said: God said in his book: " I am appointing someone as my deputy on earth." And the meaning of the caliph is Prophet Adam (AS) who is the first caliph. And he said: "O David! Surely, we have made you a ruler in the land; so judge between men with justice."

And he is the second caliph, and God narrates the recommendation of Moses to Aaron:

«وَأَدَّانُ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى : Act for me amongst my people: Do right", It was after Moses that Aaron was among the people as caliph and the third caliph. Allah the almighty said : وَأَدَّانُ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى : And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage. It was from God and His Messenger sent to the people on the day of Eid al-Adha for the great pilgrims and you are minister and succeder, "You are unto as Aaron was to Moses, except that there will be no prophet after me, and you are the fourth caliph. As the sheik greeted you, don't you know

him?- I said no. The Prophet said, "He was my brother Khader." In this narration, Ali is introduced as the supreme announcer, which is considered as an example of its completion (Saduq, 1361: 1:23).

It is also narrated from Ali ibn Abi Talib (AS) that the Prophet (PBUH) recited the verse:

" « لا يستوى اصحاب النار و اصحاب الجنة » The companions of fire and the companions of Paradise are not equal." And He said: The companions of Paradise is the one who obeys me and after me surrenders to Ali ibn Abi Talib and confesses to the guardianship, and from the fire is the one who denies the guardianship and violates the covenant and fights against him after my death. In this narration, the clear and complete examples of the companions, paradise, and fire are prescribed and this guardianship is considered as Ali(AS). (Saduq, 1373: 1: 571).

In a long hadith, Ali (AS) is reported to have said in response to someone for whom some verses are similar, but regarding the words of God the Almighty *فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ* :

They shall enter the garden, in which they shall be given sustenance without measure. While countless sustenance will be given to them. (Saduq, No date: 268). Sheikh Saduq says: "We believe that the path is true and that it is the bridge of the hell, and that upon it is the path of all creations." If it is said that detailed belief in these is necessary, it becomes very difficult. Many ask if everyone crosses the path or just some? Some people "enter Paradise without reckoning", we might say they do not cross the path, while we have proved that they also cross.

Then the late Saduq argues for the noble verse " « وَ إِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا » ,and continues « الصراط في وجه آخر اسم حجج الله » ;And the path in another way is the name of the infallible, as Amir al-Muminin(AS) said: "I am the Path of God" or Imam Baqir (AS) said: "The family of Muhammad (PBUH) is the path", Whoever knows and obeys these in the world, God will allow them to cross the path that is the bridge of Hell on the Day of Judgment. The Prophet (PBUH) said to Ali ibn Abi Talib(AS); "O Ali, on the Day of Resurrection, I and you and Gabriel will sit on the path, then it is not permissible for him who has an innocence of your "Wilayah" to follow the path ".

Sheikh Saduq in another chapter, which is the chapter of « الاعتقاد في العقبات التي على طريق المحشر » writes: There will be obstacles in the Resurrection day, Each obstacle is the name of duty, tradition, command or prohibition; When it reaches the obstacle whose name is the duty, as the duty of prayer; hold him; If he has done a good deed or mercy that he has prepared the background of that mercy, he survives from it to another obstacle, when he passes the obstacle of prayer, he goes to the obstacle of Fasting, Zakat, Hajj, and Jihad; He is still pushed from one obstacle to another and locked up at each obstacle, so he is asked about what he has neglected from the name of the obstacle. They ask about Zakat when he arrives at the obstacle of Zakat. If he passes all obstacles, he will lead to a life without death and happiness without cruelty.

And he dwells next to God with his prophets, infallible, saints, martyrs, and the righteous ones among his servants. "And if he was imprisoned on an obstacle, then he was asked for a right that he neglected, but the good deed that he offered did not save him, and he did not realize it from God the glorious." If he stops in an obstacle, and he was asked for prayer and could not answer it and he has not done anything that will save him, His foot slips from the obstacle, and he falls into Hell, we seek refuge in God from it ".

## Semantic Typology of Conceptual Narratives

### Type 1: Lexical Meaning

This category includes a range of narrations of the two parties (Shi'a & Sunni) under the verse of *تقضى*. Traditions of the Sunnah generally fall into this category. But the narrations of the Ahl al-Bayt

(AS) school, in addition to this category, also include the second category. The narrations of the first category, in line with the lexical and apparent meaning of the verse, refer to the two lexical aspects of the past. Some have interpreted *تفت* to mean the filthy and disruption of the pilgrims in Ihram, and some have interpreted the removal of the filthy in Ihram as part of the final rites of Hajj. Of course, the text of these narrations needs to be re-examined.

In a narration of Imam Baqir (AS), quoting from Musnad of Sheikh Saduq *تفت*, has been interpreted as abstinence and restraint from the pleasant smell, which confirms the meaning of the first and third words «ان التفت حفوف الرجل من الطيب فاذا قضى نسكه حل له الطيب» (Saduq, 1413, vol. 2, p. 485). In a narration from Sheikh Saduq, quoting Imam Reza (AS), the second lexical aspect has been confirmed and *تفت* has been interpreted as the final rites of Hajj): «التفت تقليم الظفار و طرح الوسخ و طرح الحرام عنه» (Saduq, 1413, vol. 2, p. 485).

In other sources of Sheikh Saduq, it is reported from Imam Sadigh (AS) that *تفت*: means shaving the head and removing dirt from the skin of the human body. The problem that can be seen in this text is that on the one hand, it has interpreted *تفت* as *حلق*, which is one of the rituals of Hajj and, it is the removal of pilgrims' dirt, which is the second lexical meaning, and on the other hand, it has considered the impurities themselves as to its meaning; «و ما في جلد الانسان» It is not clear whether the narration is in the position of expressing the meaning of *تفت* or *قضاء تفت*? According to the interpretation of *تفت* to dirt, apparently in the first part, it means *قضاء تفت* and in the second part, it means *تفت* itself. But interpreting *تفت* to specific worship rituals, the second part of the narration has a serious ambiguity.

In summarizing this group of narrations, according to the lexical review of the past, it should be said that although the narrations regarding the interpretation of *تفت* to dirt are in harmony with the well-known lexical meaning, the narrations regarding the interpretation of *تفت* to some Hajj rituals (that are more numerous) need justification. In this regard, it seems that the language of these narrations is not a literal interpretation of the verse, and in fact, it refers to the meaning of the *قضاء تفت*, not *تفت* itself.

On the other hand, Sheikh Saduq tries to explain some difficult and concise words of the Qur'an and narrations. So, he has tried to interpret some difficult words of the Qur'an and hadiths. Then, when he does not understand the meaning of the word from the narrations or verses, he refers to authoritative books such as Gharib Al-Qur'an, Abu Obaid Qasim Ibn Sallam, and Gharib Al-Hadith, and completes his discussion.

Among the lexical meanings, we can refer to cases such as the letters of the Adhan and the Iqama, the meaning of the outward and inward zakat, the meaning of what was narrated that the jurist does not repeat a prayer, the meaning of the words of the truthful, a lie breaks the fast of the fasting person, the meaning of submission in prayer, the meaning of saying of truth is not forbidden from breastfeeding except in which is prohibited, the meaning of the share of money bequeathed to the man, the meaning of the means, the motives, the desires, the widows and the married women, the meaning of the one who succeeds and the wise, the meaning of worship, the meaning of the burden, the meaning of the prohibition of exchange in marriage, the meaning of saluting the mosque, the meaning of prayer, the meaning of the Zabar, the meaning of preparation, the meaning of the places of cursing, and so on.

Regarding the word "باقيه" in the book Ma'ani al-Akhbar by Sheikh Saduq,

"و جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ" and he made it a word enduring among his seed, that haply they might return, so that all his children may turn to the one God." It has been narrated from Imam Sadigh (AS) that he considers the "باقيه كلمه" as Imamate, which God established in the generation of Imam Hussein (AS) until the Day of Resurrection (Ma'ani al-Akhbar, 131 and 132). Or it is stated in connection with the unseen instance "الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ: Those who believe in the unseen in a narration from the book Ma'ani al-Akhbar, Imam Sadigh (AS) introduces the belief in the unseen as a confession to the uprising of al-Qaim (AS), the right to know it" (Ma'ani al-Akhbar, 174).

## Type 2: A Semantic Substitute

It is stated in a narration ( :فَإِذَا نُقِرَ فِي النَّاقُورِ; For when the trumpet is sounded) There is a narration in this regard as follows: Mufaddal Ibn Umar says: I asked Imam Sadiq (AS) about Jabir's commentary, He said: "Do not recite it to the fools to waste it, haven't you read it in the Holy Qur'an فَإِذَا نُقِرَ فِي النَّاقُورِ " ? " He is a hidden Imam from Us, and when God the Almighty wants to reveal Him, He will affect his heart and he will appear." Imam Sadigh's aim about Imam is the existence of the twelfth Imam who appears after a long absence by divine command and executes the divine commands. Therefore, the narration explicitly seeks to express the interpretation or esoteric instance of the holy verse and considers it related to the emergence of Imam Mahdi (AS). (Kamal al-Din, 2, p. 349)

In explaining the meaning of Qadr by citing the verse إِلَّا أَمْرًا تَهُدُّنَا إِنَّمَا لِمَنِ الْعَبْرِينَ :he mentioned as writing and the news, because قَدَرْنَا in this verse means كَتَبْنَا وَاخْبَرْنَا, and then he cited to the poem from Ajjaj, the poet و علم بان ذا الجلال قد قدر في الصحف الاولى التي كان سطر :and states that Qadr means writing. (Kamal al-Din, 6, p. 384)

Also, to explain the word Al-Khaliq, which is one of the names of God, in the verse

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ He has stated that the word "Khaliq" means the destiny of the object, and to explain this meaning more appropriately, he has referred to it as «انى اذا خلقت فريت» meaning that I take it when I measure, not because someone who measures and does not take.

This alludes to the fact that I do what I say and I do whatever I build, and I have determination in his actions.

## Type 3: Semantic Contrast

Sheikh Saduq ,The appointment of The Caliph is before the appearance of the creatures, by quoting the verse إِنْ يَجْعَلْ فِي الْأَرْضِ خَلِيفَةً (Al-Baqarah: 30), which is known as the verse of the " caliphate "; The abstraction of the mentioned title uses the special importance of the divine caliphate and interprets the verse .

By interpreting this verse, From the way of reasoning and confrontation of Sheikh Saduq, the main point arises about his view of the Qur'an is that he believed in the soundness of the Qur'an from distortion; because other than this assumption, the basis of any argument against the Qur'an will be unsteady. Sheikh Saduq; by extracting this point from the meaningful layers of the verse explains it as follows:

The word "caliph" (which is singular) refers to the fact that the caliph is one, and thus invalidates the claim of those who thought that the existence of several caliphs was allowed at the same time. God is content with a single caliph. If wisdom were to appoint several caliphs, God would not be content to appoint one caliph. Our claim and the claim of such people go hand in hand; But the Qur'an prefers what we say, and if two claims are in conflict and one is preferred to the Qur'an, it is the first and preferred.

## Type 4: Semantic Development

This group of verses seeks to adapt the meaning of the verse to other cases by extending the adjective in a verse in which a unique action or person has been revealed, except for the case which referred in the verse, and states that in any similar case where there is an adjective it can match the meaning of the verse. This shows that the Qur'an has a property that is dynamic at any time and place and never gets old.

Imam Sadiq (AS) quotes a sermon from Amir al-mumenin (AS) in which he says :



«أنا جنبُ الله الذي يقول: (أن تقول نفس يا حسرتي على ما فرطت في جنب الله)».

and Saduq writes about the meaning of جنب; جنب in the Arabic word means obedience, for example, it is said (هذا صغير في جنب الله): This is small in the side of God. So, the meaning of Amir al-mumenin's words when said «أنا جنب الله»: is as follows: I am the one whose guardianship is obedience to God and (جنب) in the above verse will also mean obedience.

Imam Reza quotes that the Messenger of God (PBUH) said: God Almighty has 99 names;

«إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ». Whoever calls on God by these names, his prayer will be answered, and whoever counts them will enter Paradise. In the explanation of this saying of the Prophet (PBUH), Saduq writes: The purpose of counting the divine names is to surround it and to know its meanings: not to count it. And then he names 99 names of Allah in detail and explains each of them to be included in the noble hadith.

He also narrates from Imam Sadigh (AS) in the issues related to "Imamate" and "Absence" in the book, Kamal al-Din :

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا

They said that the verses refer to infallible Imams and what is meant by this specific verse is Imam Mahdi (AS) .

So, it can be argued that whenever He rises, anyone who did not believe before the advent of the Mahdi, it will not be useful for him to believe, even if his fathers already believed. Also, to confirm this narration that the meaning of the verses mentioned in the verse is Imam, Sheikh Saduq states وَ جَعَلْنَا ابْنَ ( Vol. 1, pp. 18 and 5). مَرْيَمَ وَ أُمَّهُ ءَايَةً وَ ءَاوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَ مَعِينٍ )

### Type 5: Conceptual simile

In another narration, due to the long absence of the Imam al-Mahdi (AS), according to verses 15 and 16 of Surah Takwir, his absence is likened to the rising of a star, because in these verses, stars are mentioned that disappear and return :

فَلَا أُفْسِمُ بِالْخُنُوسِ (15) الْجَوَارِ الْكُنُوسِ (١٦)

But nay! I swear by the stars (15) that run their course( and )hide( 1٦ )

It is mentioned in the book Kamal al-Din: Um Hani says: I met Imam Baqir (AS) and asked him about the interpretation of this verse : فَلَا أُفْسِمُ بِالْخُنُوسِ\*الْجَوَارِ الْكُنُوسِ :

He is the Imam who disappears in his time in the year 260 after the expiration of those who know him. Then he appears like a luminous meteor on a night, and if you see him, your eyes will be bright (Kamal al-Din, vol. 2, 594) .

Imam Baqir (AS) introduced the esoteric and interpretive instance of this noble verse as Imam al-Mahdi (AS) who, after a long absence, like a shining star, removes the darkness of oppression. Another narration similar to this theme has been narrated in Kamal al-Din that Imam Baqir (AS) introduces the interpretation of these noble verses as a child in the End Time and عتره مهدي which will be an occultation for him in which groups will be misled and groups will be guided. (Kamal al-Din, vol1,602).

Perhaps the most important verse that introduces the concept of the "Throne" in verse 5 of Surah Ta-Ha as follows :الرَّحْمَانُ عَلَى الْعَرْشِ اسْتَوَى The Beneficent God is firm in power. "Throne" عَرْش in narrative texts also has a meaning close to "knowledge". For example, in Saduq's "Ma'ani al-Akhbar", which is one of the most important sources of Shiite narration, in which narrations

from the Holy Prophet and the infallible in the meaning of terms from the Qur'an, theology, jurisprudential concepts, etc. have been collected and included, The concept of كُرْسِيّ is mentioned in a hadith as follows: "He narrated from Hafiz Ibn Ghias who said: I asked Imam Sadiq (AS) about the words of God Almighty, who said:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

That is, Imam (AS) said: The meaning of كُرْسِيّ is God's knowledge. In other words كُرْسِيّ is a level of God's knowledge.

«اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ».

Verse 255 of Surah Al-Baqarah is one of the most beautiful verses of the Word of God from both semantic and aesthetic aspects. One of the important features of this verse is in the usage of the word and the meaning of «كرسى», and this word is used only in one verse of the Holy Qur'an.

Sheikh Saduq has also narrated from Hanan in the book "Tawhid Saduq" that he said: "I asked Imam Sadiq (AS) about عرش و كرسى, and he answered: The Throne has many different attributes. Each reason mentioned in the Qur'an has a different attribute. In the phrase «رب العرش العظيم», means a grand kingdom and in the phrase «الرحمن على العرش استوى» which says that the Most Gracious is established Himself on the Throne, and this Throne is the knowledge of giving quality to things, and where عرش and كرسى are mentioned separately, They have a separate meaning. Because عرش and كرسى are two chapters of the greatest unseen doors and both of them are unseen.

It is clearly stated in the Qur'an that Satan is one of the jinn:

وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ

Satan tempts the believer with the unbeliever by his temptation. He never dominates human beings except those who want to make Satan their guardian.

Allah the Almighty refers to the lack of apparent domination of Satan except with temptation in Sura Saba Verse 21:

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَ رَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ

And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it And your Lord is the Preserver of all things )

The devil also expresses his domination in such a way that I invited him and you accepted:

Surah Ibrahim(22)

وَ قَالَ الشَّيْطَانُ لَمَّا فُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقَّ وَ وَعَدْتِكُمْ فَأَخْلَفْتُكُمْ وَ مَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَ لَوْلَمْؤَا أَنْفُسِكُمْ مَا أَنَا بِمُصْرِحِكُمْ وَ مَا أَنْتُمْ بِمُصْرِحِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And the Shaitan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you And I had no authority over you, except that I called you and you obeyed me Therefore do not blame me but blame yourselves I cannot be your aider( now )nor can you be my aiders Surely I disbelieved in your associating me with Allah before Surely it is unjust that shall have the painful punishment( 22 )

Some argue that the devil cannot appear in human form, but others argue that there is no reason for this to be impossible. Especially in the narrations about this, points are made that the devil sometimes appears in various forms, including in human form. For example, the Qur'an states in Sura Anfal:(48)

وَ إِذْ رَزَيْنَ لَهُمُ الشَّيْطَانَ اَعْمَالَهُمْ وَ قَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ اِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَاَتِ الْفِئْتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَ قَالَ اِنِّي  
بَرِيءٌ مِّنْكُمْ اِنِّي اَرَى مَا لَا تَرَوْنَ اِنِّي اَخَافُ اللّٰهَ وَ اللّٰهُ شَدِيْدُ الْعِقَابِ (48)

And when the Shaitan made their works fair-seeming to them and said: No one can overcome you this day, and surely, I am your protector but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see (Angels), surely I fear Allah And Allah is severe in requiting (evil).

From the appearance of this verse, it is clear that Satan can be depicted as a human being. In another narration, we read that when Quraysh had decided to move to Badr Battle, they were afraid of the attack of the Bani Kenaneh tribe, because they were already enemies. At this time, Iblis in the face of "Suraqah Ibn Malik", who was one of the prominent figures of the Bani Kenaneh tribe came to them and assured them that I agree with you. No one will overcome you, but when he saw the descent of the angels, he retreated and fled (Sheikh Saduq, Amali, 15th Majlis, Hadith 10).

Sheikh Mufid states in his commentary on Saduq's beliefs ;

«العقبات عبارة عن الاعمال الواجبة و المسائله عنها و الموافقة عليها» Obstacles are obligatory actions, accountability for them, and approval of them. العقبات means the deeds themselves, the agreement on the deeds. «و ليس المراد به جبال في الأرض تُقطع» This does not mean that there are mountains along the way and that it must be crossed, «و إنما هي الاعمال شُبِّهت بالعقبات», Rather, all the obstacles in the path are similes. All we are saying in this phrase is «شُبِّهت بالعقبات». Did the late Saduq in العقبات really think about the apparent meaning of it? It was narrated in some narrations; A thousand years of ascent, a thousand years of descent, and a thousand years of walking. While Sheikh Mufid says that it means deeds ;

«إنما هي الاعمال، اعمال شَبَّهت بالعقبات و جعل الوصف لما يلحق الانسان في تخلصه من تقصيره في طاعة الله كالعقبة التي نجدهه صعوداً»

Acts that are obeyed for obedience to God are like obstacles that man strives to ascend. It is like العقبة in the holy verse «فَلَا اَفْتَحَمَ الْعَقْبَةَ»

«فسمى سبحانه الاعمال التي كلفه العبد عقبات تشببها بالعقبات و الجبال لما يلحق الانسان في أدائها من المشاق كما يلحقه في صعود العقبات و قطعها»

So, just as in deeds, man must have hardships, is ascending aqabat.

He continues; and Amir al-mumenin (AS) said:

«وَ قَالَ اَمِيْرُ الْمُؤْمِنِيْنَ صَلَوَاتُ اللّٰهِ عَلَيْهِ اِنَّ اَمَامَكُمْ عَقْبَةً كُنُوداً وَ مَنَازِلَ مَهُولَةً لَا بُدَّ مِنَ الْمَمَرِّ بِهَا وَ الْوُقُوفِ عَلَيْهَا فَاِمَّا بِرَحْمَةِ اللّٰهِ نَجَوْتُمْ وَ اِمَّا بِهَلَكَةِ لَيْسَ بَعْدَهَا اُنْجَبَارٌ اَرَادَ

The fact that Amir al-mumenin (AS) said «إن امامكم عقبة» He means by the word "عقبة" Man gets rid of the obstacles that are upon him, and it is not, as Al-Hashwiyah thought, that there are mountains in the Hereafter." The word "Hashwi" means appearances; Those who take verses and narrations have said that in the Hereafter God will build mountains and there will be عقبة that

«يحتاج الانسان إلى قطعها ماشياً و راكباً و ذلك لا معنى له»

"A person needs to cut it, walking and riding, and that has no meaning." What does it mean for God to build a mountain on the Day of Resurrection «فيما توجبه الحكمة من الجزاء» ?

He wants to punish people, his punishment is that he wants to ask if you prayed or not? And to answer whether I have prayed, whether I have prayed correctly or not, it is so difficult that it seems as if he wants to climb a mountain «و لا وجه لخلق عقبات». It does not make sense for God to create a retribution on the Day of Judgment,

«تسمّى بالصلاة و الزكاة و الصيام و الحج و غيرها من الفرائض يلزم الانسان أن يصعدها فإن كان مقصراً في طاعة الله حال ذلك بينه و بين صعودها»

He wants to say; That it is included in the narrations; If he can not «إن حُبس» in any obstacle, or «هوى إلى جهنم», this is used as a metaphor, not to fall from a height.

## Conclusion

Scholars of the Islamic period have made great efforts to be able to apply new scientific contributions to the verses and hadiths through semantics. From this perspective, it is necessary to pay much attention to the semantic discussion of the interpretations of these commentators in the Islamic period. Because neglecting this heritage of the history of science can be widely distorted and cause the context of the emergence of new sciences to disappear and contradictory illusions and different interpretations in contrast to the systematic patterns of the ancestor. What is studied in this article was the semantic patterns in Sheikh Sadoq's interpretation, which was an attempt to compare the semantic patterns with his analysis and interpretation, which included instance and conceptual narrations in the form of different types. What is important is that Sheikh Saduq has turned to the perfect instance in the example narrations and to the words and similarities in the conceptual narrations, which was able to form significant semantic patterns by establishing the relation of analogy and conceptual combination. As Sheikh Saduq is one of the most authoritative commentators in Shiite sources, paying attention to the semantic types of his commentary can put a new scientific perspective on the study of verses and hadiths of other scholars and introduce him as one of the most pious commentators.

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