



Analysis of the Philosophy of the Expressive Style of "Tasrif" of Meaning in the Holy Quran

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Abstract

The Holy Quran has expressed its meaning in various ways and has used various methods and techniques in the "Tasrif" of meaning, one of the modes of the Holy Qur'an being Tasrif. Tasrif expression is a meaning in different ways and in different ways. The Almighty God in the Holy Qur'an guides one in a sense in various ways. Understanding the varieties of these expressions has a great impact on a better and clearer understanding of the Holy Quran. The attitude of studying the meaning in the Holy Quran and examining its various objective layers is one of the most important issues in the Qur'an. It is therefore important that the present study uses a descriptive-analytical method to examine the philosophy of the meaning of God the Exalted in the Holy Qur'an with a Tasrif style. The results and findings of the present study show that the Almighty God in the Holy Quran has rendered meaning with various tasrif modes; there are about ten verses in the Holy Quran which directly refer to this expressive modality; Species are expressed; the first is the tasrif in the outside world and the second is the tasrif in the verses of the Holy Quran. For this reason God Almighty has used these two types of definitions to induce meanings. This kind of presentation and payment of meaning has a significant and significant impact on early comprehension, clearer understanding, exhaustion, certainty of truth, exemplification, admonition, the miracle of the Qur'an, the return of individuals to righteousness, divine reverence, thanksgiving, and the completion of authority. A person attentive at every level of speech and language will certainly understand the truth of divine truths.

Keywords: *Holy Quran; Expression of Meaning; Method of Expression of Meaning; Better Understanding; Tasrif Style*

Introduction

The Holy Qur'an has been placed at the disposal of us humans by God through the Holy Prophet (PBUH), there is nothing but truth in it. It is stated in the Qur'anic verse: "With the truth did We send it

down, and with the truth did it descend, and We did not send you except as a bearer of good news and as a warner (Asra/105)". For this reason, taking advantage of it will only be guidance and advice for a person. It is stated in the Qur'anic verse: "This is an explanation for mankind, and a guidance and advice for the God wary (The Family of Imran/138)". This divine book has been revealed from God without deficiency, it will remain undistorted forever and will not undergo any change. It is stated in the Qur'anic verse: "Indeed We have sent down the Reminder, and indeed We will preserve it (El-Hijr/9)". In this book, God Almighty has brought everything that was needed to guide a person. It is stated in the Qur'anic verse: "We have sent down the Book to you as a clarification of all things and as a guidance and mercy and good news for the Muslims (The Bee/ 89)". Reflecting on the language of the text of this divine book and how to understand its propositions can be considered as one of the long-standing preoccupations of Quranic scholars. In the new era, Quranic scholars and researchers have addressed this issue in order to find better ways to teach this word of truth. Therefore, one of the prerequisites for understanding this divine book is paying attention to its language. The language of the text is also the result of the application of semantic techniques and methods in a text; In other words, the theologian considers a meaning and brings it to the arena of expression in an audience process, and this time the audience receives that meaning in an understanding process. These topics, which have recently been manifested under the general title of semiotics and semantics, aim to create many changes in other sciences. Topics related to meaning cover a wide range, one of which is such a design and expression of a meaning in the text. That is, how the meanings are expressed in the texts and they create the signification process. Based on this, it is necessary to regularly study the methods of "tasrif" of the Holy Quran by Quranic scientists and researchers and evaluate them in scientific circles. Therefore, one of the important topics in the field of Qur'anic studies is the "tasrif" of the Holy Qur'an and the achievement of a framework of semantic studies to explain the semantic structure of the Qur'an. One of these methods of "tasrif" in the Holy Qur'an, which the Qur'an itself has expressed explicitly, is the method of tasrif, which is considered a special method in expressing and presenting meaning. It is stated in the Qur'anic verse: "Certainly We have paraphrased] the principles of guidance [in this Qur'an so that they may take admonition, but it increases them only in aversion (Asra/41)". The use of this linguistic style in expressing the meanings of the Holy Quran causes the appearance of various types of intertextual relationships in the verses of the Holy Quran. The same thing leads to the formation of a method in understanding and interpreting the Holy Qur'an, which is known as interpreting the Qur'an to the Qur'an.

Many sublime teachings of the Holy Quran are presented to the audience through various literary techniques. Among these techniques is the technique of meaning-making and tasrif discourse, which is considered a special style in inducing meaning. Therefore, one of the important topics in the field of Quranic studies among scientists is the "tasrif" of the Holy Quran and the achievement of a modern semantic framework from the text of the Holy Quran to explain the content-meaning structure. On the other hand, the intra-textual or intertextual relationships of the Holy Quran have caused this matter to be taken into consideration and the researchers to investigate the narrative style and meaning of the text of the Holy Quran.

In order to get acquainted with the tasrif style, we will explain an example from the Holy Quran below:

One of the most important concepts of belief among Muslims is the concept of the martyrs being alive, which God Almighty explained in two verses of the Holy Qur'an. Almighty God says in a verse:

"وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يَرْزُقُونَ"

says: "Do not suppose those who were slain in the way of Allah to be dead; rather they are living and provided for near their Lord"(Al-Imran/169).

For this reason, the respectful word "لَا تَحْسَبَنَّ" is used in the meaning of prohibition. In another verse, it is stated:

"وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ"

says: "And do not call those who were slain in Allah's way" dead." Rather they are living, but you are not aware." (Al-Baqarah/154) here, like the previous verse, it refers to the concept of those who were killed in the way of God being alive. In the analysis of the reason for the difference between these two verses, it is possible to change the audience in the two verses; At the beginning of the second verse, the word "لَا تَقُولُوا" is used for prohibition, which shows that the general audience of believers are those who doubt this issue in the age of revelation or after. Almighty God has used the word "لَا تَقُولُوا" in addressing the public, and in addressing his prophet, he has expressed the utmost respect in the word "لَا تَحْسَبَنَّ" in the meaning of thinking. Therefore, in this method of expression, the Almighty creates meaning according to the audience, which leaves significant effects on the message.

Research History

Few and brief researches have been written about the tasrif style in the Holy Quran:

- "A Comparative Study of the "Tasrif" Verses in the Holy Quran in Al-Mizan and Majma Al-Bayan Commentaries", Germany: International Journal of Multicultural and Multireligious Understanding, Vol. 7, No. 2, March 2020. In this article, only the interpretative analysis of the verses related to the tasrif style from the point of view of great scholars and commentators, Allameh Seyyed Muhammad Hossein Tabatabai and Allameh Aminul Islam Tabarsi has been discussed.
- The semantics of verses and its relationship with repetition in the Qur'an, focusing on verse 89 of Isra and verse 113 of Taha (Mahmoudi Sahibi and Majdafqihi, 1397, pp. 22-7). In this article, the interpretive analysis of two verses, verse 89 of Isra and verse 113 of Taha, and its relationship with the topic of repetition in the Qur'an has been investigated.
- Some interpreted the topics in the surahs of the Qur'an, that is, the changes or the changes in the topics in the surahs, which are different from the goals and framework of the present research (Rajb, 1381).
- Some have briefly dealt with the issue of tasrif, to the extent of defining tasrif and mentioning a few cases from Surah Mubarak Yunus (Ekhlasi, 1397, pp. 71-93).
- In an article, the tasrif of the text and its example are mentioned in a general way (Zare Zardini, 1398, pp. 9-11).

The above researches are all the researches that have been conducted on the tasrif style, but the present study, with a descriptive-analytical method, for the first time deals with the discussion of the philosophy of "tasrif" with the tasrif style centered on the verses and "tasrif"s, which has not been done so far.

Definition of "Tasrif" Style

"tasrif" means "to return or change" (Qureshi, 1371, Qamus Quran, vol. 4, p. 123). Some have said that it is to replace or replace something from one situation to another (Ragheb Isfahani, 1412, al-Mufrdaat al-Qurib al-Qur'an, p. 482). Both lexical definitions are consistent with the present study.

In the definition of the term "tasrif", it is said:

This is to give a variety of examples in different ways for people to think about (Tabarsi, 1372, majma Al-Biyan in the "tasrif" of the Qur'an, Vol. 15, p. 8).

Some have said: "Tasrif is a different expression of the Qur'an from a fact, For example, the Holy Quran deals with the issue of punishing criminals, Sometimes in telling the story of former nations And

sometimes to the audience And sometimes in the shape of their sketches on the resurrection scene And sometimes expresses it in other ways ”(Makarem Shirazi, 1374, Tafsir nemoneh, Vol. 13, p. 311).

But in a comprehensive and accepted definition it can be said, "tasrif means to return, to bring in many times and to express it in various ways" (Tabatabai, 1417, Al-mizan fi al-Tafsir al-Quran, V. 13, p. 28). This latter definition is a proper and comprehensive definition of definition. Therefore, the present study will focus on the type of discourse or semantics with different expressions of transmission.

Typology of "Tasrif" style in the Holy Quran

According to the foregoing, "tasrif" is one of the expression modes of the Holy Quran. Some Islamic scholars attribute it to the expressive miracles of the Holy Qur'an (Baglani, 1421; A'jaz al-Qur'an, p. 167).

Mohammed Abu Zohreh says:

"There are different ways of writers, poets and lecturers, but each has expertise in only one way and appears weak in the other. And if they want to bring up a subject or concept in two or more ways that have the same meaning and not repeat, they cannot, and the subsequent species will certainly not have the eloquence of the first. But the Holy Quran, which is a miracle beyond human power, rhetoric and eloquence in all kinds of speech on a subject, so miracle and variety of speech in a sense, is itself a miracle. And the verses of "refinement" in the Qur'an bear witness to this"(Abu Zohreh, 1379, The Great Miracle of Research in Qur'anic Science, p. 188).

The style of "tasrif" in the Holy Quran consists of two types:

1.D-A. Type One: "Tasrif" at the Level of Etym

"tasrif" at the level of the word means the change of a word into the various forms from which the word arises. In the Arabic language, for example, a word "ضرب" can be defined in various words:

"ضرب، ضرباً، ضربوا، ضربت، ضربتاً، يضرب، تضرب، يضربوا، تضربوا، يضربون تضربون، ضربنا، يضربان، تضربان، أضرب، نضرب..."

.And the meaning of all this is in common beatings. In this kind of "tasrif" the word change is taken into account.

2.D-B. Type Two: "Tasrif" at the Level of Meaning

Sometimes a subject is expressed in different ways in different places of the Holy Quran. For example, the subject of the Paradise of the Hereafter is "tasrif" in various verses:

Sometimes with clear expression that He deserves the good verb of heaven, Sometimes by bringing up emotional stories that each present has a result and a good verb is a paradise, Sometimes by describing the historical narrative that there were people in different ages who followed their prophets and we would take them to Paradise, Sometimes with a sentence that starts with the verb, And sometimes with a sentence that goes by the name, And more.

The Philosophy of Presenting Meaning with "Tasrif" Style in the Holy Quran

We humans believe that God is wise (Al-Baqarah/209) and the Holy Qur'an is also wise according to its "tasrif" (Yasin/2). The description of God as "Wise" is not only found in dozens of verses of the Holy Quran; But it can also be proven with rational reasons; Because "wise" is said to a person who performs his actions in the best way, in the closest way and avoids any wrong, unbalanced and contrary actions; In fact, "wisdom" refers mostly to practical aspects, while "science" refers to theoretical aspects. Therefore, all the reasons that are given for God's "knowledge" also prove that he is "wise."

Here, one should pay attention to this point: God's description of being wise is very different from the description of man as this quality; A wise person is one whose actions are in harmony with the laws of the universe; But when we say that God is wise, the meaning is that He created and established laws that are an example of the best system. In more precise terms, God creates laws, and we follow the law.

Describing the Qur'an as wise can refer to different angles of this divine book. In various verses, God mentions the Qur'an with the adjective "wise"; For example: "And Al-Quran al-Hakim" (Yasin/verse 2), "Al-Kitab al-Hakim" (Yusuf/1).

The Qur'an is wise because its verses are so strong and orderly that it removes all falsehoods and superstitions. He does not speak except the truth and does not invite except to the path of truth. It is a word that was revealed by the All-Wise; He is wise because of the absence of contradictions between his verses. Protecting it from any changes and distortions.

So without a doubt, the entire Holy Quran is far from exaggeration and each of its words and meanings will follow specific goals. Below, focusing on the views of commentators and scholars of Qur'anic sciences, we will point out some cases of the wisdom of using the "tasrif" style in the Holy Qur'an:

E-A. Understanding the Meaning

The most important and basic wisdom of the Holy Quran's use of tasrif style can be considered as understanding the meaning that the intellectual requirements of people dictate that the same meaning be expressed in different situations; Because some believe with one expression and others believe with another "tasrif" (Tabarsi, 1360, vol. 6, p. 417). It can be learned that one should not use only one method to achieve high educational goals, but use different methods and different means, that people have different tastes and talents, and to penetrate each of them, one should use a different way. entered and this is one of the techniques of rhetoric (Makaram Shirazi, 1374, vol. 12, p. 131). Not all people have the same IQ, people have different intelligence. One person understands with direct "tasrif", but another understands the concept with indirect "tasrif". In verse 65 of Surah Mubarakah An'am, the Almighty indicates that We have brought the verses in different ways so that people can understand. The Holy Quran: "Look, how We paraphrase the signs variously so that they may understand"(An'am/65).¹

E-B. Clearer Understanding

Some scholars of the Qur'an have pointed to a clearer understanding of the meaning under the previous verse. A clearer understanding of the meaning is an order higher than the ordinary understanding of the meaning. Almighty God gives different expressions and expressions to make things understandable for people (Mustafawi, 1380, vol. 13, p. 196). Different expressions and different repetitions of speech are aimed at clarifying the topic of discussion. Man by nature seeks variety, whether it is in nature or the divine book, and this is the secret of some repetitions and variety of statements in the Qur'an (Qaraati, 1383, vol. 7, p. 66). This method of the Holy Quran is like solving a mathematical problem in different ways. In fact, there are verses that convey the message in different ways, which can help the audience to better understand the discussion. Therefore, one of the methods of clearer understanding is to express a single meaning in different ways in different places so that concept is diluted in the mind.

E-C. Refreshment

The use of a uniform teaching method, such as the teaching method of mere lectures, in which students will be completely passive listeners. Not using different expression methods in the class will not have diversity for the student, and they may not want to listen to the teacher's words and may not pay attention to the class.

¹. {...انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ} (انعام/ 65).

Another point of view expressed in the wisdom of "tasrif" style is that monotony is tiring, the invitation message should be varied. Some Quranic scholars have pointed out that there is no fatigue in understanding the meaning. (Previous, vol. 7, p. 116). In fact, by using this type of meaning transfer, God Almighty wanted to create a variety of understanding for the audience so that learning the concepts would not be boring and difficult for the audience. Diversity of expression is considered one of the important points in human education and training issues. If a professor, teacher and trainer uses different expressions in an educational class, the students of that class will not get bored, they will even be more encouraged and greedy about other topics and will ask the professor or teacher to continue reading! In the Holy Qur'an, the wise God has used different ways to explain the meaning, sometimes with stories, sometimes with arguments, sometimes with parables, sometimes with synonyms, etc.

E-D. Certainty of the Truth

Certainty is a strong and firm belief that is in accordance with the truth and does not have any possibility of deterioration or the possibility of contradiction. The word "truth" means science, but not any science, but knowledge of something that is consistent with the outside and reality, and "certainty" is a science where there is no ambiguity or doubt.

Sometimes it can be said that the wisdom of God, may He be glorified, is in using the "tasrif" style so that people can think about it and be sure of its correctness (Tabarsi, 1360, vol. 14, p. 141). Abdul Karim Khatib writes: In the Holy Quran, there are many cases where things are presented to the human mind, and the Holy Quran presents them in various ways so that the truth of the matter is revealed to man (Khatib, without date, Vol. 4, p. 255). That's why sometimes you have to use different methods to prove the truth. Almighty God expresses this wisdom in verse 105 of Surah An'am with the phrase of explanation for the people; It means explaining the truth to those who want to know. The Holy Quran says: "Thus do We paraphrase the signs variously, lest they should say, 'You have received instruction,' and so that We may make it clear for a people who have knowledge"(An'am/ 105).²

E-E. Learning

One of the most important and fruitful methods of education, which has been the focus of most of the verses in the Holy Quran and has been widely used, is the "teaching" method. The Holy Qur'an has used the words "instruction" and "validity" seven times and has encouraged people of insight to pay attention to it: "So take lesson, O you who have insight" (Hashr/2).³

Almighty God has given every example in the Holy Qur'an repeatedly under all kinds of titles so that we humans may learn from them and accept the truth. Among the types of parables: miracles, stories, warning and avoiding some of them, the commands and instructions he gave, the stories he forbade, the stories of the past, heaven, hell, and the resurrection, etc., but with all this Even ungrateful people avoid taking lessons and positive results from them and they turn to ungratefulness and blasphemy of blessings (Najafi Khomeini, 2018, vol. 10, p. 168). The style of tasrif and changing the style of speech is one of the types of rhetoric and one of the characteristics of the Qur'anic style and one of the miraculous techniques (Naqrat, 1423 AH, p. 40). In verse 41 of Surah Al-Israa, Almighty God always mentions the wisdom of the "tasrif" style, which indicates the advice and learning of people. The Holy Quran says: "Certainly We have paraphrased] the principles of guidance [in this Qur'an so that they may take admonition, but it increases them only in aversion"(Al-Israa/ 41).⁴

² (وَ كَذَلِكَ نُصَرِّفُ الْآيَاتِ وَ لِيُقُولُوا دَرَسْتُمْ وَ لِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ) (انعام/ 105).

³ (فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ) (حشر/ 2).

⁴ (وَ لَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَ مَا يَزِيدُهُمْ إِلَّا نُفُورًا) (اسراء/ 41).

E-F. A Miracle of Expression

Some commentators also believe that the variety and transformations of the Quran's expressions are among the miracles of the Quran (Qaraati, 1383, vol. 7, p. 116). One of the miracles of the Qur'an is that it speaks to us about everything, it gives us parables in every case, for this reason, the Qur'an is a true guide and legislation and a correct program, whose author is the Knower of the Unseen and no Nothing in the heavens and the earth covers him (Madrasi, 1377, vol. 6, p. 303). Some scholars of Quranic sciences, including Baghalani, consider it one of the miraculous techniques of the Holy Quran (Baghlani, 1421 AH, p. 167). Mohammad Abu Zahra says: "The methods of writers, poets and speakers are different, but each of them has expertise and mastery in only one method, and they appear weak in other methods, and if they want, they can divide the same subject and concept into two. Or they can propose several ways that convey the same meaning and not be repeated, they cannot, and the following ways of speech will definitely not have the eloquence and eloquence of the first one, but the Holy Quran, which is a miracle beyond human ability, is eloquent and eloquent. It performs miracles in all types of speech on a subject, therefore "tasrif" and variety of speech in one concept is a miracle in itself, which is beyond the power of human beings, and the verses of "tasrif" in the Qur'an and the number of verses in it are proof of that. It is based on this issue" (Abu Zohra, 1379, p. 188). The verses regarding the existence of falsehood and the art of "tasrif" in the Holy Qur'an also express this fact (Al-Israa/41; Al-An'am/46, 65, 105, etc.). Therefore, it can be said that Almighty God has wanted to show this power of expression to those who understand, so that they may be guided.

E-G. Understanding the Truth

The servant's return from disobedience to God and the enlightened rules of Islam and following these rules with a state of regret for the sin he committed with the intention of not repeating that sin again. Repentance is the inner revolution, to remove the veils and return to mercy and light. In the verses of the Holy Qur'an, repentance is also attributed to God and one of the names of God is "Tawab" which means "The Most Returning Mercy, The Most Repentant". In this case, repentance means the return of Almighty God from His wrath to mercy.

Verbal and written signs and signs were expressed in different words and motifs, the creational verses of the universe and soul were expressed in different times and places and in different forms so that a person can return to the truth by this means (Gonabadi, 1372, vol. 13, p. 235). In verse 27 of Surah Mubarakah Al-Ahqaf, after saying that we have made our verses different (that is, using the method of "tasrif" of Karim), he states that maybe people will return to the truth with this method. In this way, God the Most High says: "We explained Our verses in different ways (to them), maybe they will open." In this verse, it is clearly stated that one of the goals of "tasrif" is to return to truth. The wise Quran says: "Certainly We destroyed towns that were around you, and We have paraphrased the signs so that they may come back" (Ahqaf/27).⁵

E-H. Piety

One of the important and repeated topics of the Holy Quran, which has been discussed in different places with different expressions, is the topic of God's fear or God's piety (Al-Imran/102; Al-Ma'idah/27; Al-Araf/26 and others). This importance has been repeatedly stated in a large number of verses, which shows its importance. Considering the importance of this duty and its appearance in the verses of Tasrif, it can be said that the next wisdom in using the style of Tasrif in the Holy Qur'an is for people to avoid taboos and abandon obligations (Hosseini Shah Abdulazimi, 1363, vol. 8, p. 333). Some others also said: They should seek piety from polytheism, disbelief, misguidance, evil traits, evil deeds, and abandoning obligations (Tayib, 1378, vol. 9, p. 107). In verse 113 of Surah Mubarakah Taha, in the continuation of the discussion of "tasrif" of verses, God Almighty clearly refers to other wisdom of

⁵. (وَ لَقَدْ أَهَلْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَ صَوَّرْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ) (اعراف/27).

"tasrif" by saying the phrase "Thus We have sent it down as an Arabic Qur'an and We have paraphrased the threats in it so that they may be God wary or it may evoke remembrance for them"⁶ The Most High has considered piety and fear of God to be one of the wisdoms of using this style and says that maybe humans will take the path of piety.

E-I. Thanksgiving

Another wisdom of using the Holy Qur'an as a method of tasrif is to thank the servants; Because this matter has been pointed out in different verses with different statements ((Al-Nahl/114; Ankabut/17; Luqman/14 and other cases) and even in the verses of Tasrif, this matter has been emphasized "Thus do We paraphrase the signs variously for a people who give thanks" (Al-Araf/58) That they know that everything is in the hand of his power and that the hand of nature does not work in them, and that everything is by way of grace and reward, and they keep and give thanks for God's blessings (ibid., vol. 5, p. 348). The truth has been clarified in verse 58 of Surah Al-A'raf after stating that we brought different verses: "The good land its vegetation comes out by the permission of its Lord, and as for that which is bad, it does not come out except sparsely. Thus do We paraphrase the signs variously for a people who give thanks".⁷ In this verse, it is directly indicated that we used this style of expression so that people would be grateful for God's blessings and not ungrateful. don't do.

E-J. Completion of Reasons – Hujjat

Another wisdom can be seen as the completion of the evidence of the Most High in stating the reasons and providing the basis for the task; Almighty God has left no excuses (Tabarsi, 1360, vol. 6, p. 417). We brought various examples from the shocking history of the past, we read the painful events of their lives and the bitter and sweet memories of history in the ears of the people, and we turned the issues upside down so that the hearts that are ready to accept the truth will accept the truth. As for others, when the evidence is exhausted, there is no room for ambiguity (Makaram Shirazi, 1374, vol. 12, p. 471). Almighty God wants to complete the proof against people so that people do not have any proof against God, and he expresses this issue in different ways and styles (Khatib, Bit, Vol. 8, p. 491). This is why the Almighty God has tied the hands of people who do not believe in the Holy Qur'an in different ways, and they will have no excuse on the Day of Judgment. In one of the verses of Tasrif, Almighty God mentions the argumentative nature of humans: "Certainly We have made this Qur'an interspersed with every kind of parable for mankind. But man is the most disputatious of creatures" (Al-Kahf/54)⁸; Remembering this attribute of man under this verse shows that Almighty God wants to complete the proof by using the tasrif style.

The Conclusion of the Research

The Holy Qur'an, the eternal miracle of the Prophet of Islam (PBUH), has used several styles in explaining the meaning; One of these styles is tasrif. We have stated that the tasrif style means different objections. After the interpretative analysis of the verses of tasrif style, we found that there are two types of tasrif style: the tasrif style in nature and the tasrif style in the verses of the Holy Quran. This research is to explain the philosophy and reason of using this expression style.

In the examination of the verses and the views of the commentators, some of the philosophy and reasons for using the Holy Quran were stated: among others:

A. Understanding the meaning: The first and most important philosophy of the expressive style of

⁶ (وَ كَذَلِكَ أَنْزَلْنَا قُرْآنًا عَرَبِيًّا وَ صَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا) (طه/113).
⁷ (وَ الْبَلَدِ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَ الَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ) (اعراف / 58).
⁸ (وَ لَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَ كَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا) (كهف/ 54).

tasrif is the ordinary understanding of the meaning. It means that people can understand the intended meaning without any difficulty. Because the talent of different people and undoubtedly the way of understanding the meaning will be different among them.

- B. Clearer understanding: philosophy and another benefit of the expressive style of "tasrif" can be a clearer understanding of the intended meaning. A clearer understanding is a higher degree than the basic understanding of meaning. In order for people to fully understand that meaning, sometimes one meaning is expressed several times in different places to reach a thought mite.
- C. Relieving fatigue: One of the important principles in education is the use of different methods; If one method is used in education, it will be tiring and the concept will not be properly inculcated. In this way, Almighty God has used different styles to avoid fatigue.
- D. Certainty of the truth: A person has a complex soul that does not easily believe in something, therefore, to be certain of the truth, he must observe various reasons. The tasrif style can make a person certain that the teachings of Islam and the Qur'an are the truth.
- E. Learning a lesson: At times, some people take the path of unbelief and do not believe in divine teachings, sometimes the use of tasrif in the outside world makes them take advice. For example, the destruction of different tribes and nations can be a lesson for people to believe and avoid disbelief.
- F. The miracle of expression of the Holy Quran: Another philosophy of God's use of tasrif style can be the expression of the miracle of the expression of the Holy Quran, which was revealed by the Almighty God, not by human beings. The expressive style of "tasrif" indicates that this safe tablet was revealed by someone who was familiar with its teachings, not that an individual Amy.
- G. Returning to truth and truth: At times, some people return to God after seeing the miracles of the Qur'an, destruction, miracles, and the like, and ask for God's forgiveness and attention for all the sins they have committed. Therefore, people's repentance is another goal of "tasrif".
- H. Divine fear or piety: in the sequence of the previous goals of tasrif, it is piety; It means that the previous goals were for ordinary people, but the faithful people are at a higher level, which is piety and piety.
- I. Gratitude: Another purpose of Tasrif is gratitude; It means that people can properly use the blessings that God Almighty has given them after they have learned about the truth and avoided ugly deeds. If they use that blessing correctly, they will be grateful for that blessing.
- J. Completion of the proof: another philosophy is the expression of the completion of the proof for the servants; That the Almighty God has left no room for excuses and expressed the pure teachings of the Holy Quran with the best gratitude and in line with that, he used various miracles and disasters for the faith and example of people so that there is no room for ambiguity.

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