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فهذه بحوث المؤتمر العالمي الأول الذي نظمته قسم دراسات القرآن والسنة بكلية معارف الوعي والعلوم الإنسانية بالجامعة الإسلامية العالمية - ماليزيا، في الفترة ٢١-٢٢ جمادى الآخرة ١٤٢٧هـ الموافق ١٧-١٨ يوليو ٢٠٠٦م، وعددها ثلاثة وستون (٦٣) بحثاً، منها تسعة وأربعون (٤٩) بحثاً باللغة العربية، وأربعة عشر (١٤) بحثاً باللغة الإنجليزية.

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Conference Papers

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Al-Ghazali's Philosophical Approach to the Verses of the Qur'an

Sis. Alwani Ghazali*

Introduction

Ta'wīl and *tafsīr* had been the tools to understand the content of the Qur'an. The difference between them is the ways they are used. Although some may perceive the former as synonymous to the latter, this paper highlights the word *ta'wīl* to mean "returning something to its desirable aim, by knowledge or by action"² or technical "inflection of a term from a preponderant probability (*al-iltihām al-maryūh*) to a less dominant probability (*al-iltihām al-maryūh*) there is evidence that connects it."³ This was the process addressed by al-Ghazzālī in some places to approach the Qur'an. This paper presents two main topics; i.e. first, concept and significance of *ta'wīl* perceived by al-Ghazzālī and second, the scholar's features and of *ta'wīl*.

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² Al-Aṣṭahānī, *Mu'jam Mufradāt Alfīz al-Qur'ān*, Dār al-Fikr, Bayrūt n.d.

³ Ibn Taymīyyah mentioned this definition of *ta'wīl* when he explained this as used in different meanings. He mentioned that this is the definition by majority of contemporary people who speak on *fiqh* (jurisprudence) principles. He did not use the terms *al-'ulamā' fī al-fiqh wa usūlūh*. b

and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary." And he mentioned the rest of the Hadith. In his book *At-Tanwir fi Mawlid As-Siraj* Al-Munir, Al-Hafiz Abu Al-Khattab Umar bin Dihyah mentioned the Hadith of the Isra' narrated from Anas, and spoke well about it, then he said: "The reports of the Hadith of the Isra' reach the level of Mutawatir. They were narrated from Umar bin Al-Khattab, Ali, Ibn Mas'ud, Abu Dharr, Malik bin Sa'sa'ah, Abu Hurayrah, Abu Sa'id, Ibn Abbas, Shaddad bin Aws, Ubayy bin Ka'b, Abdur-Rahman bin Qarat, Abu Habbah Al-Ansari, Abu Layla Al-Ansari, Abdullah bin Amir, Jabir, Hudhayfah, Buraydah, Abu Ayyub, Abu Umamah, Samurah bin Jundub, Abu Al-Hamra', Suhayb Ar-Rumi, Umm Hani', and 'A'ishah and Asma', the daughters of Abu Bakr As-Siddiq, may Allah be pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the Musnad collections. Even though some reports do not fulfill the conditions of Sahih, nevertheless the Muslims agreed unanimously on the fact that the Isra' happened in a physical form rather than in the dream.

The Role of Context in the Interpretation of the Jurisprudential Verses of the Qur'an

Dr. Abbas Ali Soltani*

The Role of "Syag" context in Interpretation of Verses of Decrees of holly Quran .

As we know, holly Quran is the first source of jurisprudence decrees and the this is a certain and unquestionable matter from the time of holly prophet (peace be upon him and his family) and companions and Innocent Imams and Followers and the owners of Islamic religions. Whenever there was a question about a decree, activist, they referred to holly Quran and if they didn't find it's decree in holly Quran, they referred to other sources.

Ofcourse , there was this didderence of opinion from the beginning that whether holly quran is the independent source and it's external appearance without paying attention to narrations is reason or the apparent meaning of Holly quran without description and expression of Holly prophet's Household(peace be upon them), is not reason.

Posing Legislation and legal discussions in Holly quran with special characteristics has made it distinguished from all Legal and Legislation books. Even the quality of expressing Holly quran about Legal decrees, is not Like other Holly books and previous

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فصل اول
در بیان کیفیت تفسیر

"syag" means reasons that has joined to desired words and phrases which is divided into two kinds: can be verbal like the words before and after, that with desired phrase, forms a correlative speech and can also be in condition and state symmetry like situations and conditions in which speech has been stated.

Muslim commentators and thinkers have paid much attention to "syag" context and have considered it as the most important symmetry for understanding the proper and real meaning of speech. But in some cases of verses of Holly quran, this important thing has been ignored.

One example in belief verses: some of the commentators for proving the creation of deeds have used the verse of ﴿اللَّهُ خَلَقَكُمْ مِمَّا تَعْمَلُونَ﴾ (الصافات/ ٩٦)

And have told that this verse clearly says that God is our creator and the creator of our deeds, so our deeds our God's creator too and we have no option in our deeds and we are obliged. While if by the help of "syag" context we pay attention to preceding part of the verse, we will see that this verse is about Abraham's talk.

At first, that prophet tells the idols,...2

مَالِكُمْ لَا تَنْتَقُونَ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ

, and then talks to people and says,... 3

اتَّبِعُونِ مَا تَحْكُمُونَ وَرَبُّكُمْ يَعْلَمُونَ الصافات ٩٢-٩٤

According to "suag" context and examining previous verses and state symmetries, we realize that this verse means that all of you and those stones and woods which you consider as "idols" are God's creatures. If you sculpture the stones, if you sculpture the woods, all of these, are God's creatures in essence and so if God without man's will is the creator of his deeds, then, man should not be blamed!

So paying attention to "syag" in interpretation of Holly quran is necessary and if someone for interpretation of a verse doesn't pay

The benefits of paying attention to "syag" in interpretation of Holly quran:

1. Paying attention to "syag" context, for understanding the proper meaning of speaker- holly legislator is essential.
2. If it is paid attention to "syag" context, the doubt of scattered ness and disconnectedness among verses will be removed.
3. The beauties and miracles of Holly quran appear by means of the special adherence and collection- looking of verses.
4. Recognition of verses meanings is carried out by awareness of surroundings and quality of examining the subject.
5. Paying attention to verses "syag", removes the doubt of opposition and contradiction among verses of Holly quran.

Kinds of "Syag"

Sometimes, coming words in a sentence successively creates "syag" which is called "syag" of words and sometimes the sequence of the sentence which are stated in a meeting, creates the "syag" of sentences. And about Holly quran, the sequence of the versers which point to a subject and a decree forms the "syag" of verses.

"syag" of words: In holly Quran, there are many cases of "syag" of words which have given the words a special appearance and consequently have determined and confined their meaning. As an example, the word **الدين** in the verse of

(مَالِكٌ يَوْمَ الدِّينِ فَاقْهًا/ ٤)

, due to "syag" of the words "**المالك**" and "**اليوم**" has been interpreted "**الجر**" and "**القيمت**", while if it is mentioned alone, or comes with other words, it will have another meaning like the verse of

« هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ... (الزور/ ٣٣) »

"syag" of sentences: sometimes one sentence in a verse of Holly quran is symmetry for another sentence in the same verse and becomes effective in determining the meaning of another sentence

As an example, seyed (Al-Razi (The foremost scholarship of shi'et school), in rejecting someone's theory who has said, God in the verse of
(توئی الملک من تشاء آل عمران/ ۳۶)

Means dominion and wealth of heaven, says, this interpretation is not correct because the "syaq" of this verse and the next verse indicates that the interpretation of "الملک" in these two verses is the dominion of the world not the dominion of afterlife because the states which have been mentioned in these two verses relate to world satiates not afterlife states(...2).

"syaq" of verses:

The verses of Holly quran differ very much in Length, some, like the verse of «الین» ۲۸۲ are about one page and some, like the verse of "الرحمن-۶۶" are just one word. The "syaq" of these short verses is as "syaq" of words but the "syaq" of long verses, is as the "syaq" of sentences.

"syaq" of sentences is valid when two basic conditions exist in it:
1. issuing relation or connectedness in descent 2 subject valuation.

The conditions of paying attention to "syaq" context:

"syaq" is notable when a sentence be connected to a collection of verses which separation in it leads to disorder in the meaning of speech or that group of verses be descended in one time, while a group of the verses of decrus, certainly, has been descended gradually and there has been a time interval between the descent of a part of them. So, a single collection in this condition can not be received. For this reason, if some verses related to some different decrees, are placed beside each other, the "syaq" of verses can not develop or limit the demotion of each one.

parenthetical sentence contradicted to the "syaq" of previous and next verses and makes difficult the understanding of a collection of verses, such method firstly, is customary and common among intelligentsia and elocutionists and secondly, has no contradiction to the "syaq" of verses because parenthetical sentence is independent among a collection of the speech of sentence itself and has a special meaning.

The difficulty further accurse when in a sentence, there be some independent phrases or a sentence which has no compatibility with the "syaq" of previous and next verses and is not received as parent helical sentence. In this condition, the issue of "syaq" is difficult. Two example of these cases are the verses of "الاکمال" (مائدة-۵) and "الطہر".

Examining "syaq" context in the verse of "الاکمال"

God in Holly Quran in surah of "المائدة" Al- maedeh, speaks about the prohibition of using corpse, blood, pork and so on. But suddenly the discussion changes and says, ...

"الیوم نؤیس الذین کفروا من دینکم ... الیوم اکملت لکم دینکم"

Has the expression of these prohibited things caused that pagans be disappointed of Muslims religion? hasn't other decrees existed before and after these decrees which makes pagans disappointed? And finally, what is that fate-maker decrees which by it's coming Islam enemies become disappointed?

Some commentators like "Rashid Reza" have told that, the completion of religion which has been mentioned in this verse can't relate to this verse and the meaning of "نؤیس" should be beliefs, decrees and manners.³

Shiite commentators have consensus and are unanimous that this phrase "الیوم اکملت لکم دینکم" relates to Imamate and doesn't relate to slight decrees like the unlawfulness of corpse and blood.

time and is in the middle of this verse. 4

Anyhow, whether we say this sentence is parenthetical and it means the finishing and completion of subsidiary decrees of religion or we say that it is an independent sentence whose descent time differs from the descent time of top and below of the verse, namely, to say the prohibition of above-mentioned cases (blood,...) has been in the time of the capture of mecca in 8 A.H. and the verse of completion (حجة لكم دينكم) has been descended in Hajjat-al-veda (الاولاد) in 10 A.H., it is certain that the phrase of «اليوم اكملت لكم دينكم» has a meaning separate from the beginning and the end of the verse and is not in proportion with top and below of the verse, so paying attention to the "syag" of the verse, clarifies.

The irrelevance of this phrase the verse with the previous and next phrases.

Subject relation, the basic condition of "syag" context:

The basic condition, for "syag" is this that the sentences should have conceptual and subject relation with each other and all be issued about one subject and for inculcating one point. In other words, "syag" context is used when being issuing of incompatible and irrelevance sentences by a wise and sage speaker is not rational.

Of course, this issue depends on this principal that we accept that principal in the verses of Holly quran is "syag" relation and connectedness.

It appears that the original nature of the verses of Holly Quran is "syag" relation and connectedness meaning that we accept that the present arrangement of verses is the same arrangement of the descent of verses, unless, it's opposite be proved which is not fixed except in few cases and also in few cases which placing one verse or one phrase is contrary to this principal, because this placing has been based on Holly prophets (peace be upon him) command, surely, it has been because of one occasion or wisely reason.

مشى و ثلاث و رباع

Paying attention and inattention to "syag" context has caused that muslim jurists and lawyers deduce two different legal and jurisprudence theories from this verse.

First theory: this theory- which is the most famous one- without paying attention to the relation of this phrase ٢ النساء ٣, says, the which the beginning of the verse and also previous verses, the absolute permission of polygamy up to few wives is understood from this phrase for a Muslim man and this permission is not limited and bound to a special time - situation and condition.

Second theory: this theory- which is the opinion of few commentators according to top and below of the verse and "syag" context and the accession of verses descending, says: for deduction of the jurisprudence and legal decreases of polygamy, we should pay attention to the beginning and the end of related verse. The beginning of the above-mentioned verse says, فلكم في النيام فلكم... «و ان خفتم الا تقسطوا في النيام فلكم...» ما طاب لكم من النساء مشى و ثلاث و رباع...

«و اتوا النيام اموالهم: And also it's previous verse relates to orphans: ولا تقبلوا الخبيث بالطيب و لا تاكلوا اموالهم الى اموالكم...»

Examining the accession of the descent of these verses indicates: these first verses of the surah of "النساء", have been descended after the war of Ohod and Muslims defeat. In this war a great number of Muslim combatants who were combating along with Holly prophet (peace be upon him) were martyred. After returning Holly prophet from this war to medina and burying martyrs, Holly prophet and Muslims faced the families of these martyrs, namely, their wives, daughter and sons because they felt responsibility. the guardianship of properties and agricultural fields and wealth of these martyrs families and also their emotional, mental and spiritual guardianship and protraction caused that these Muslims face difficulty about the quality of behaving with the remaining members of the families of these martyrs and from the other hand, some of the opportunist

with their good properties and under the pretext of visiting them, they got married with their girls and didn't pay their dowry. In previous verse of the above mentioned verse the God on high, has prevented the Muslims from eating orphans properties and taking possession their properties and also exchanging them and has commanded the Muslims to deliver orphans properties. And in the above mentioned verse God speaks about the Muslims spiritual, mental and emotional duty toward the remaining.

Members of the families of the martyrs and says, "... meaning if you are worried about the non-observances of justice about orphan's, you can marry two, three or four of their wives.

Paying attention to "syag" context, in this verse indicate that the permission and allowableness of polygamy has been declared in the condition that Islamic community has faced special crisis and necessity that in this critical special condition, in order to protect guardian less and bereaved wives and girls and the easiness of associating and visiting them, Muslim man, with the observance of justice, can have up to four wives. So, the permission of polygamy is not limited to special time and place condition and is not absolute.

Conclusion : there is an important manner for interpretation of verses of Holly quran, especially in Jurisprudential verses. In this way, paying attention to their context is considered as a symmetry for exact understanding undocable, if the context is ignored will arise many mistakes and alteration in the meaning of Holly quran so, any interpreters should be aware of syaghl. context.

Refrences:

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- 2-AL-Seyyed AL-Razi, Mohammad, AL Haghayegh-al-Taaril fi Motshbeh, AL- Tanzi p.85)
- 3-Rashid Reza, AL-Menal, Vol.6, p.168