

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

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The Role of “Syaq” context in Interpretation of Verses of Decrees of holy Quran .

As we know, holy Quran is the first source of jurisprudence decrees and this is a certain and unquestionable matter from the time of holy 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, activists, they referred to holy Quran and if they didn't find its decree in holy Quran, they referred to other sources.

Of course, there was this difference of opinion from the beginning that whether holy Quran is the independent source and its external appearance without paying attention to narrations is reason or the apparent meaning of Holy Quran without description and expression of Holy prophet's Household (peace be upon them), is not reason.

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

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religions. One of the ways to achieve the proper understanding of God's speech and interpretation of Holy quran, is "syaq".

"syaq" 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 "syaq" 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 Holy 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 «الله خلقكم و ماتعلمون» (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 "syaq" 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

مالكم لا تنطقون فراغ عليهم ضرباً باليمين فاقبلوا اليه يزفون

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

اتعبدون ما تحتون و الله خلقكم وما تعملون الصافات ٩٢-٩٦)

According to "suaq" 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 "syaq" in interpretation of Holy quran is necessary and if someone for interpretation of a verse doesn't pay

attention to previous and next speech and verses, he will make speech and belief mistakes.

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

1. Paying attention to "syaq" context, for understanding the proper meaning of speaker- holly legislator is essential.
2. If it is paid attention to "syaq" 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 "syaq", removes the doubt of opposition and contradiction among verses of Holly quran.

Kinds of "Syaq"

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

"syaq" of words: In holly Quran, there are many cases of "syaq" 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

(مالك يوم الدين فاتحه/٤)

, due to "syaq" of the words "المالك" and "اليوم" has been intepreted "الجزا" and "قيامت" , while if it is mentioned alone, or comes with other words, it will have another meaning like the verse of

« هو الذى ارسل رسوله بالهدى و دىن الحقّ لى يظهره على الدين كله... (التوبه/٣٣) »

"syaq" 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

which is called “syaq” of sentences. Islamic thinkers and commentators have used this kind of “syaq” in many cases.

As an example, seyed (Al-Razi (The foremost scholarship of shiet school) , in rejecting someone’s theory who has said , God in the verse of

(توتى الملك من تشاء آل عمران/٢٤)

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 "الملك" 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 البقره-٢٨٢ «الدين» are about one page and some , like the verse of الرحمن-٦٤ "مدهامتان" 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.

Paying attention to parenthetical sentences which have come in verses is necessary. Sometimes between a group of verses which are about a single subject, a parenthetical sentence is posed. Although this 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 parenthetical sentence. In this condition, the issue of "syaq" is difficult. Two example of these cases are the verses of "الاکمال" (مائده-۳) and "التطهير".

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

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

"الیوم یمس 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 "دین" 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.

Allameh Tabatabaee says about this phrase, this phrase of the verse is an independent sentence which has been descended another 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 الاكمال) of religion (الدين) has been descended in Hajjat-al- veda (اليوم اكملت لكم دينكم) 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 “syaq” of the verse, clarifies.

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

Subject relation, the basic condition of “syaq” context:

The basic condition, for “syaq” 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, “syaq” 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 “syaq” relation and connectedness.

It appears that the original nature of the verses of Holly Quran is “syaq” 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.

One of these example is the verse of polygamy . The phrase has come in the third verse of the surah of نساء « فانكحوا ما طاب لكم من النساء متنى و ثلاث و رابع»

Paying attention and inattention to "syaq" 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 فانكحوا ما طاب لكم النساء ٣ whith the beginning of the verse and also previous verses , says, 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 "syaq" 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, « و ان خفتم الا تقسطوا فى التيامى فانكحوا ما طاب لكم من النساء متنى و ثلاث و رابع...»

And also it's previos verse relates to orphans: « و اتوا التيامى اموالهم و لا تتبدلوا الخبيث بالطيب و لا تأكلوا 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 احد 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

people, in this condition, took possession the properties and wealth of these widows and their girls or exchanged their own bad properties 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 a 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 “syaq” 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 in 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 undoable, if the context is ignored will arise maney mistakes and alteration in the meaning of Holly quran so, any interpreters should be aware of syaghl. context.

Refrences:

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- 3-Rashid Reza,AL-Menal,Vol.6,p.168

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