

DOI: 10.53555/ks.v12i4.2970

The Effect Of Non-Verbal Conjugations In Directing The Meaning Of The Qur'an

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Abstract

The research focused on identifying some non-verbal conjugations (the reasons for the revelation - the pillars of the Qur'anic text - the social environment and its circumstances - the effects) and revealing them in order to reach the correct guidance of the Quranic meaning. With these conjugations, an integrated contract is organized to reach the correct meaning and the true intent of the legislator's statement. The Wise in the composition of his Mighty and Miraculous Book.

key words: conjugations, directing meaning, social environment, non-verbal, archaeological conjugations.

The first topic

Definition of conjugations linguistically and terminologically:

A- The concept of conjugation linguistically

Al-Khalil bin Ahmad Al-Farahidi (d. 170 AH) defined "conjugation" linguistically as "you have linked something, you have linked it to something, that is, you have strengthened it to something. Conjugation is your companion who compares you, and a man's companion is his wife."¹

Al-Zuhri (d. 370 AH) believes that its meaning is the combination of two things, and he says: ((I have joined two far-off people together and I have joined them together: if I had brought them together a century ago))²

Ibn Faris (d. 395 AH) said: ((The qāf, the ra', and the nūn are two correct origins: one of them indicates the addition of something to something, and the other indicates something intended with force and intensity))³

conjugation is the plural of (conjugations) because the word conjugation is four-letter, feminine, the third of which is a period, so its plural was to break down the multiplicity: conjugations, such as a sheet of paper whose plural is sahaif⁴

Ibn Manzur (d. 711 AH) defined the context: ((on the form of a verb, meaning an object, from the conjunction))⁵.

Thus, it can be said that the meaning closest to the research chosen by the researcher is (tightening something with another) because it is relevant to the research and is the closest and most likely.

B- Participation in linguistic meaning:

When tracing the word "conjugation" we find that it indicates several linguistic meanings, including:

The process of joining and combining, such as the Hajj and Umrah combined, is known as (the conjugation)⁶. Similarly (conjugation): the wool tuft is gathered in order to descend.⁷ Similarly, it is stated that a man and his wife are united by the terms of their marriage contract. It also comes with the meaning of overthrowing something and weakening it, that is, either the meaning of it is strengthened or weaker, like their saying: The man is overcome by his estate, and he is, conjugation and he is the one who has camels and sheep and has no helper over them. It was also reported from Lisan al-Arab that the conjugation is the companion and the relative, as in the conjugation of a man: his wife, to compare him to her⁸. It is said: Compare one thing with another and conjugation: that is, it is associate with it and be its companion⁹.

The century: the people of every time, and it is taken from the conjunction, as it is the amount in which the people of that time are connected in their ages and conditions¹⁰.

¹Al-Ain, Al-Khalil bin Ahmed Al-Farahidi, Chapter on Al-Qaf, Article (Q, R, F), 5/143.

² Tahdheeb al-Lughah, Al-Azhari, 9/90, chapter (Qaf and Raa).

³ Dictionary of Language Standards, Ibn Faris, article (conjugation), 5/76.

⁴ See: Ahdāḥ al-Masālik, by Ibn Hisham (4/321), and see: Aqrab al-Mawarid, by Al-Khoury, Article (conjugation), (2/993).

⁵ Dictionary of Lisan al-Arab, by Ibn Manzur, 2/3203.

⁶ See: Taj Al-Arous, Article conjugation : 9/308.

⁷ See: Al-Jumhara, Article conjugation: 2/407.

⁸ See: Lisan al-Arab, Article conjugation : 13/339; The Crown of the Bride, by Al-Zubairi, Article conjugation: 9/308.

⁹ See: Al-Muhkam and Al-Muhit, by Ibn Sayyida, Article (conjugation), 6/223; See Lisan al-Arab, article (conjugation), 13/336.

¹⁰ See: Tahdheeb al-Lughah, by Al-Azhari, article (conjugation), 9/87.

Likewise, the companion: your companion who compares with you, so we say so-and-so is the companion of so-and-so: if he does not separate from him¹¹, as stated in the hadith: ((There is not one of you except that his companion has been appointed over him))¹² meaning: his companions from among the angels and devils¹³.

Likewise, it can be said that (conjugation) is shared in meaning with the beginning of something: such as: conjugation of the desert: its first, and conjugation of the sun: its first when the sun rises and its highest, and it was said: its first ray¹⁴.

conjugation of the people: their master and defender; Because he is the first of them in the forefront¹⁵. Likewise, it can be said that the substance (conjugation) means protruding strongly and strongly; As Ibn Faris¹⁶ said about it, one of the linguists mentioned a more comprehensive and comprehensive phrase, which is: the discerning end of everything.

Among them: the horn for the bull and other things, and the plural is horns. And the horn of the mountain above it, and its horn is the blade: its ways¹⁷.

C- The concept of conjugation, terminologically:

The concept of conjugation as a term was not known, clear, or detailed as a comprehensive definition, according to the researcher's knowledge of the ancient scholars, despite its use. But Al-Abadi mentioned???? Researchers came to the term, perhaps through the path of¹⁸, believing that the first person to use this term was Ibn Fourak* (d. 406 AH), when he defined conjugation. He said: It is the connotation that compares the speech¹⁹ and the context is also defined idiomatically (it is something that indicates what is required²⁰).

Likewise, it can be said that when searching for a definition of conjugation, it is not necessary to limit the definition according to the ancients in a contemporary way. Because the term has changed its meaning among scholars at the present time, or the meanings have changed according to the influence of each scholar who knows what, such as the sciences of interpretation, language, principles, or jurisprudence, and this necessitates us to separate this concept from each scholar of these sciences, and we will discuss, for example, but not limited to, the view of the scholars of interpretation. And fundamentalists to the concept of conjugation, and is there a common meaning among scholars in this matter? This is what will be discussed at the end of this section.

1- The concept of conjugation according to interpretation scholars:

When reviewing the interpretations, we did not find any commentators who were able to control and mention the context in terminology, despite their use of it. But its definition was mentioned by Al-Shay Al-Tusi (d. 460 AH) in Al-Tibyan, when he said that the context is: (the significance that compares speech²¹, and here Sheikh Al-Tusi defined it as.

He is Abu Bakran Muhammad ibn al-Hasan ibn Fourak al-Isbahani, a grammarian and preacher who studied for a while in Iraq, then headed to Iran until the people of Nishapur corresponded with him, so he went to them, and they built a house or a school for him, and his works were approximately one hundred works. Then he traveled to several cities in Iran and after that he returned to He was from his homeland, Nisaburn, and poison was poisoned before he reached it. He died on the road, and his scene now is in Al-Hira. He was an Ash'ari. See: Al-Dhahabi, *Siyar A`lam al-Nubala'*, 17/215.

In the sense of significance, according to Al-Thanawi (d. 1158), he defined it as follows: (It is the matter that indicates a thing without using it²²).

Likewise, conjugation is a logical approach that is used in all cultures with the intention of understanding the speaker. Because of the Holy Qur'an's exceptional eloquence and its many applications, it is crucial to understand the conjugation of its various types and types as well as their respective roles in comprehending the objectives and content of the verses. For conjugations, when we forget and neglect them, the interpretation will be incomplete, or we will find something to be

¹¹ See: Al-Jumhara, by Ibn Duraid, article (conjugation), 2/408.

¹² Narrated by Muslim in his Sahih, Book on the Description of the Resurrection, Paradise and Hell, chapter on Satan's incitement and sending his concubines to tempt people, and that with every human being is a companion, (Sahih Muslim with Sharh al-Nawawi), 17/157.

¹³ See: Lisan al-Arab, article (conjugation), 13/336.

¹⁴ See: Al-Sahhah, by Al-Jawhari, Article (conjugation), 6/2180; See Lisan al-Arab, article (conjugation), 13/332.

¹⁵ See: Al-Jumhara, Article (conjugation), 2/407; And Lisan al-Arab, article (conjugation), 13/333.

¹⁶ See: Dictionary of Language Standards, article (conjugation), 5/76.

¹⁷ See: Al-Sahhah: Article (conjugation), 6/2181, and Lisan Al-Arab, Article (conjugation), 13/335; And the Dictionary and the Ocean, by Al-Fayrouz abadi, subject (conjugation), 4/258.co

¹⁸ See: Ihsan Naim Kadhim Al-Abadi, The effect of grammatical conjugations in directing meaning in Tafsir Al-Tibyan by Sheikh Al-Tusi (d. 460 AH), 5, 6.

¹⁹ Ibn Fourk, Muhammad bin Al-Hasan Al-Ansari, Tafsir Ibn Fourk, 1/87.

²⁰ Research in the Methodology of Interpreting the Holy Qur'an, Mahmoud Rahbi, translated by: Hussein Safi, Hadara Center for the Development of Islamic Thought, 1st edition, Beirut, 2007, p. 96.

²¹ Tafsir al-Bayan fi Tafsir al-Qur'an, Sheikh al-Tusi Abi Jaafar Muhammad ibn al-Hasan, ed.: Al-Bayt (peace be upon him) Foundation for the Revival of Arab Heritage, Beirut, 1st edition, D.S., 7/365.

²² Exploration of the Terminology of Arts and Sciences, Muhammad bin Ali bin Al-Qadi Al-Thanawi, edited by: Ali Dahrouj, Lebanon Library, 1996, volume, 2/1315.

considered or certain, or without wisdom. Thus, oversight, error, and every flaw in the interpretive effort of any interpreter is largely related to negligence and neglect in the issue of paying attention to the conjugation and its importance²³.

It can therefore be concluded that the term "conjugation" first appeared among commentators in the fourth century AH, and this is its conjugation, as reported by Sheikh al-Tusi (d. 460 AH) in one of the texts that he cited from al-Rummani (d. 384 AH) to understand the words of the Almighty: {And to make lawful to you part of that which was forbidden to you, and I have brought to you a sign. From your Lord, so fear God and obey me²⁴, when it was mentioned that some of the Children of Israel imposed on themselves some of what God had made lawful for them, as Al-Rummani said: (The interpretation of the verse is according to what they said, but it does not prevent some from being placed in the context of all if there is conjugation indicating Accordingly, it is also permissible to put all in the place of some with conjugation²⁵.

Al-Tabari (d. 310 AH) mentioned it in his interpretation of Jami' al-Bayan on the authority of some of the grammarians of Kufa when interpreting the Almighty's saying: {And indeed we, or any of you, are upon guidance or in clear error²⁶. By saying: (Some Kufa grammarians said:

The meaning of (or) in the sense of the waw in this position in the meaning, except that the customary opinion is otherwise, it is not (as for the position of the waw, but it is in the delegated command, as K says: If you want, take a dirham or two²⁷.

This confirms the existence of the concept and the term "conjugation" that appeared and was mentioned clearly in this era of time. Thus, the commentators used it after that, as the term also appeared after that in the interpretation of Al-Bahr Al-Muhit. It is worth noting that it was mentioned and was mentioned quite a bit, perhaps due to the maturity and circulation of the term, especially among linguists, as Abu Hayyan Al-Andalusi (d. 745 AH) mentioned that there are two conditions that must meet for the emergence of the term. The conjugations when K said (If two conditions come together, the second is a condition in the first, later in the wording and earlier in occurrence, unless a conjugation indicates the order²⁸.

He also mentioned it in another place when explaining the meaning of the word (eternity), when he said: (The apparent meaning of these and other uses indicates that eternity is a long stay, and does not indicate a stay that has no end except with a connotation²⁹ and in this way he made the connotation one of the determinants of explaining the text. And clarify it.

Thus, we can conclude that the conjugation, according to interpreters, is (everything that helps to clear up the meaning and reach and reveal the exact meaning of the text).

Thus, the context is a helpful factor in arriving at the correct meaning of the verse or text.

2- The concept of conjugation according to fundamentalists:

When researching and reviewing the scholars' use of the term conjugation, it became clear that they used it without mentioning clear limits to the definition.

Such as the saying of Sheikh Muhammad al-Baghdadi, known as Sheikh al-Mufid (d. 413 AH): (The reports that lead to knowledge of what we have mentioned are three reports: a frequent report, one report with conjugation attesting to its truthfulness, and a mural report in the chain of transmission that the people of truth act on³⁰.

A group of scholars of jurisprudence mentioned the difficulty of defining the term conjugation, such as: The sheikh of the sect, al-Tusi (d. 460 AH), also mentioned: "If a single narration comes from our companions who believe in the imamate, and it is narrated on the authority of the Prophet (may God's prayers and peace be upon him and his family) or on the authority of one of the imams (peace be upon them) and he is among those whose narration cannot be challenged, then it will be He was correct in transmitting it, and there was no conjugation indicating the validity of what was contained in the news, because there was conjugation indicating the validity of that. The consideration was based on the conjugation, and that was necessary for knowledge, and we mention the conjugation that it is permissible to act upon³¹.

Likewise, Al-Juwayni (d. 478 AH) said: "If the scholar of sciences sought to define the conjugation and describe it in what distinguishes it from other things, he would not find a way to do so, as if it were separated from the expressions, and refused to anyone who tried to control them with them"³².

²³Considers Research on the Methodology of Interpreting the Holy Qur'an, Mahmoud Rajabi, Hadara Center for the Development of Islamic Thought, Beirut, 1st edition, 2007, p. 97.

²⁴ Surah Al Imran: Verse 50.

²⁵ Tafsir al-Tibyan, Sheikh al-Tusi: 2/470.

²⁶ Surah Sheba: Verse 24.

²⁷ Interpretation of Jami' al-Bayan fi Interpretation of the Qur'an: Abu Jaafar bin Muhammad Jarir, edited by: Ahmed Muhammad Shaker, Al-Resala Foundation, Beirut, Lebanon, 1st edition, 1420 AH - 2000 AD, 20/304.

²⁸ Tafsir Al-Bahr Al-Muhit: Abu Hayyan Al-Andalusi, Atheer Al-Din Muhammed bin Yusuf bin Ali bin Yusa, edited by: Adel Ahmed Abdel Mawjoud and Sheikh Muhammad Moawad, Dar Al-Kutub Al-Ilmiyyah for Publishing and Distribution, Kuwait, 1st edition, 1402/1982, 7/233.

²⁹ Same source: 1/252.

³⁰ The Remembrance of the Fundamentals of Jurisprudence: Sheikh Muhammad al-Hassoun Abi Abdullah Muhammad bin Muhammad al-Nu'man al-Akbari al-Baghdadi, Sheikh al-Mufid (d. 413 AH), edited by: Sheikh Mahdi Najaf, Dar al-Mufid for Printing, Publishing and Distribution, 2nd edition, 1414 AH-1993 AD, p. 29.

³¹ Iddat al-Usul, Muhammad ibn al-Hasan al-Tusi (d. 460 AH), edited by: Muhammad Reda al-Ansari, Satara Press, Qom, Iran, 1st edition, 1417 AH, 1/126.

³² Al-Burhan fi Usul al-Fiqh, Abu al-Ma'ali Abd al-Malik bin Yusuf al-Juwayni (d. 478 AH), Muhammad Ali Baydoun Publications, Dar al-Kutub al-Ilmiyyah, Beirut-Lebanon, 1st edition, 1399 AH, 1/373.

Likewise, Al-Zarkashi (d. 794 AH) mentioned that scholars of jurisprudence did not establish criteria for conjugation and its extensions, quoting Al-Mazari³³, for reasons including: (It is not possible to refer to it with a phrase that defines it³⁴ and thus. He defined it: (It is what does not remain with it the possibility of doubt of the soul, such as its restlessness to the frequent news or close to it³⁵).

After that, Sheikh al-Tusi explained the categories of conjugation that show the validity of the content of the news that requires knowledge, and they are four: that it be consistent with the conjugation of reason and what it requires... among them is that the news be consistent with the text of the book, whether its specificity or generality, or its conjugation, or its content... that it indicates conjugation. Knowledge necessitates that the news has changed and indicates the permissibility of specifying the generality of it, leaving out the conjugation of the discourse, so it is necessary to refer to it, including: that it be in agreement with what the right sect has agreed upon³⁶

From the above, we find that the fundamentalists, when they used the context, wanted to clarify the meaning or the interpretation of the possible meanings on which the reports depend, and to accept them or reject them.

Likewise, when looking at the previous texts in which scholars used the word conjugation, this is an attempt to understand and extract its meaning by linking their words about it to each other, but we find upon observation that it was intended to define some of its sections and fit with the topics they were considering.

Conjugations were defined by Al-Murtada Ahmad bin Yahya (d. 840 AH) as: (that which deviates the word from its apparent meaning or is limited to some of what it was assigned to it³⁷).

With this definition, he made it specific to the general by saying (according to some of what was specified for it). The martyr master Muhammad Baqir al-Sadr (Quds) (d. 140 AH) said its definition: (speech presented by the speaker for the sake of interpreting other speech³⁸).

What is noticeable from this definition is that the martyr al-Sadr (Quds) directed the work of the context to the speaker to clarify and reveal the words of the other party.

He divided it (Quds) into two types: a continuous context and a separate context³⁹.

The second topic

Non-verbal conjugations:

After explaining the importance of verbal conjugations in explaining the Qur'anic text, we will search here for non-verbal conjugations that have a relationship to the Qur'anic text, which is expressed as everything that surrounds the text.

Among these conjugations is the current conjugations, which is expressed as (the Libyan conjugations), which is defined as: (signs, symbols, movements, precedents, and suffixes, which are not subject to limitation or conjecture, and are only perceived by the observer⁴⁰).

Then Sayyid Muhammad Baqir al-Hakim (d. 1424 AH) stated, "The researcher in the sciences of the Qur'an must research current or specific conjugations (internal or external) that affects the understanding of the conjugation and knowledge of its content. Thus, the interpreter must have knowledge and understanding of the details of the sciences of the Qur'an." ...And the Holy Qur'an, as is known, was revealed in a special and gradual way... Therefore, the Qur'an cannot be fully known unless you know those characteristics and conjugations surrounding it, some of which influence others⁴¹.

Likewise, the current conjugations is considered to be all the circumstances that scholars have called the basis. It is the intellectual, cultural, terminological, and religious atmosphere. It is called Libyan because it is not written, but can be extracted by relying on the foundations of the era of the revelation of the text, as it is considered one of the most important and dangerous conjugations because the interpreter must pay attention to it and not read it. The text is far from it or neglects the atmosphere and circumstances in which the text was revealed⁴².

He also expressed it as: (Everything that contributes to determining the serious meaning of the speech other than words, as they are in contrast to the continuous and separate verbal tone⁴³).

³³ Abdullah bin Ali bin Omar Al-Tamimi Al-Mazari, born (453 AH), jurist, hadith scholar, writer, memorizer, and fundamentalist theologian (d. 536 AH). See: Deaths of Notables (2/26) and Gold Nuggets (4/114).

³⁴ Al-Bahr Al-Muhit fi Usul Al-Fiqh: Badr Al-Din Muhammad bin Bahaa Din Abdullah Al-Zarkashi (d. 794 AH), edited by: Abdul Qadir Abdullah Al-Anan, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 2nd edition, 1413 AH - 1992 AD, 4/266.

³⁵ Same source: 3/325.

³⁶ See: Iddah al-Usul by al-Tusi, 1/367-371.

³⁷ Al-Bahr Al-Zakhar Al-Jami' Al-Madhahib The Scholars of the Provinces, Ahmed bin Yahya Al-Murtada (d. 840 AH), Dar Al-Hikma Al-Yamaniyya, Sana'a, 1/2000.

³⁸ Lessons in the Sciences of Principles, Muhammad Baqir al-Sadr (d. 1400 AH), ed.: Investigation Committee of the International Conference of the Martyr Imam (Jerusalem), Qom, 1421 AH, Second Episode, 445.

³⁹ Same source, first episode: 109.

⁴⁰ Al-Mustasfa, Muhammad bin Muhammad al-Ghazali al-Tusi (d. 505 AH), edited by: Muhammad Abdul Salam Abdul Shafi, Dar al-Kutub al-Ilmiyyah, 1st edition, 1413 AH-1992 AD, 185.

⁴¹ Interpretation of Surat Al-Hamd, Muhammad Baqir Al-Hakim (1424 AH), Academy of Islamic Thought, Qom, Iran, 1st edition, 1420 AH, 59.

⁴² See: Conflicting conjugations, Mr. Kamal Al-Haidari, 51-55; Official website.

⁴³ The Fundamentalist Dictionary, Muhammad Dafour Ali, Arab History Foundation for Printing, Publishing and Distribution, Beirut, 1st edition, 1432 AH-2011 AD, 2/380.

Among the most prominent non-verbal conjugations, or what is called (current), are:

1- conjugation

Reasons for going down:

The reasons for the revelation have gained great importance among scholars, and many narrations have been reported from the Imams of Ahl al-Bayt (peace be upon him) confirming this importance in order to understand the Qur'anic text, as Al-Fayd al-Kashani (d. 1091 AH) reported in his *Tafsir al-Safi* on the authority of al-Nu'mani's *Tafsir* on the authority of Ismail bin Jabir who said: (I heard Abu Abdullah Jaafar bin Muhammad Al-Sadiq (peace be upon him) says: ... Know, may God have mercy on you, that whoever does not know from the Book of God Almighty the abrogated from the abrogated, the specific from the general, the decisive from the ambiguous, the concessions from the divine commands, the Meccan from the civil, and the reasons for revelation, does not know the Qur'an, nor is he one of the His family, and whenever he claims to know these sections, he claims without conjugation, then he is a liar, a doubter, deceived by lying against God and His Messenger, and his abode is Hell, and wretched is the destination⁴⁴.

Marifa considered (d. 1427 AH) that the reasons for revelation are a necessity and one of the conditions that must be met by the interpreter of the Holy Qur'an⁴⁵.

The knowledge of the reasons for the revelation is: ((an honorable knowledge, and at the same time dangerous, Jesus' revelation is at the heart of its contents, and the guided interpreter and the jurist guides the deducer to where the path is straight⁴⁶.

Thus, the Sheikh believes that knowing the reasons for the revelation has great merit in revealing what is unclear about the meanings and rulings of the Qur'anic texts and achieving an accurate understanding, as he said: (Perhaps there were peripheral conjugations and indications that should not be overlooked, including knowing the reasons for the revelation, and explaining the incidents that compare to the revelation of the verse. And the occasion that called for its revelation)⁴⁷.

Thus, the reasons for the revelation are part of the conjugation of the verses and have a major impact on the clarity, understanding and interpretation of the verses.

2- The conjugation of the pillars of the Qur'anic text:

What is meant by the pillars of the Qur'anic text is the creator of the text, which is the speaker (God Almighty), the addressee, and the subject of the text, which is what is called (the atmospheres of speech)⁴⁸.

Thus, the interpreter must keep a fundamental matter in mind when interpreting, unless he finds something that contradicts the action or attribute of God Almighty, for this meaning is not what is intended, and this is one of the laws and constants that must not be overlooked, as well as knowledge of culture and customs and knowledge of whom it was revealed to, taking into consideration that the Qur'an It does not represent one group over another or the shortness of the discourse, as God Almighty said: (This is an explanation for the people and a guidance and an admonition for the righteous)⁴⁹.

If the interpreter finds two verses that appear to be in conflict, he must find an interpretation with conjugation or a narration that supports his interpretation to prove that there is no contradiction, because it is words coming from the Lord of the universe, its Creator, and its Director, according to the Almighty's saying: {Do they not contemplate the Qur'an? Had it been from other than God, they would have found in it much discrepancy}⁵⁰.

The second pillar is knowing to whom it was revealed? What is their culture and customs, because it is one of the most important pieces of conjugation, but this does not mean that the Qur'an was revealed only to one group and not another, but rather it is a speech to all people.

But the time and characteristics of those to whom the Noble Qur'an was revealed must be taken into account, and this is what Mr. Muhammad Baqir al-Sadr (may God have mercy on him) mentioned. When he talked about the purified Sunnah, which I consider to be one of the most important pieces of conjugation that He adopted it in his interpretation of the Qur'anic texts, as he mentioned the importance of this context that is subject to the listener (the addressee) and his place and time.

He (Qadh) said: (Even if we were sometimes certain of the authenticity of the text, and that it came from the Prophet Muhammad (PBUH) or the Imam, we would only understand it as we live it now, and we would not be able to comprehend its atmosphere and conditions, and settle in its environment that could have shed light on it⁵¹.

⁴⁴ *Tafsir al-Safi*, Muhammad bin Shah Murtada al-Fayd al-Kashani (d. 1091 AH), introduction and correction: Hussein al-Alami, Al-Sadr Library, Tehran, 2nd edition, 1415 AH, 1/38, 39; See: Mustadrak Safina al-Bahar, Ali Al-Namazi Al-Shahrudi, Jamiat Al-Mudarreen, Qom, Iran, 1419 AH, 8/200.

⁴⁵ See: *Al-Tafsir and Al-Masroun fi Tawbat Al-Ghair*, Muhammad Hadi Ma'rifa (d. 1427 AH), Al-Radawiyah for Islamic Sciences, Mashhad Al-Maqdisa, 1st edition, 1418 AH, 1/70.

⁴⁶ *Introduction to the Sciences of the Qur'an*, Muhammad Hadi Maarifa (d. 1427 AH), Center for the Administration of the Seminary in Holy Qom, Iran, 3rd edition, 1410 AH, 1/241.

⁴⁷ *Interpretation and commentators on the repentance of youth*, Muhammad Hadi Ma'rifat, 2/350; See 1/448, 449.

⁴⁸ See *Research on the Methodology of Interpreting the Qur'an*, Mahmoud Rajabi, 147.

⁴⁹ Surah Al Imran, verse 138.

⁵⁰ Surat An-Nisa, verse 82.

⁵¹ *Our Economy*, Muhammad Baqir al-Sadr, ed.: Islamic Information Library, Khorasan Branch, Bostan Foundation, Qom-Iran, 2nd edition, 1425 AH, 396.

In this way, he may understand what is not intended; Because accurate and correct understanding occurs when one knows the situations and circumstances of the listener, his place and time⁵².

Thus, the third pillar is the Qur'anic text, or what it is called (the subject), and it is for all people {And it is only a reminder to the worlds}⁵³ And even if it was revealed to a specific group in a specific place, it is an eternal religion and it is a speech to all human beings, but it was launched in a specific period and for a specific group. To be a beacon and a starting point for spreading the religion and sublime Islamic teachings, as was narrated on the authority of Abu Abdullah (peace be upon him) (The Qur'an was revealed to you. Care and listen, O neighbor)⁵⁴. As such, it is a speech to all people at any time and place.

3- The social environment and its circumstances

It means everything related to society at the time of the revelation of the Qur'an, such as social conditions, such as customs, traditions, culture, and politics, and what is meant by it can be explained (as Ahmed Badawi defined it in the Dictionary of Social Terms as: that environment that constitutes the systems, rules, laws, regulations, customs, traditions, values, standards, customs, or social relations, language, and religion. And economic conditions.

Political systems, education, media, arts, health conditions, and environmental factors are interconnected with each other and influence and are affected by humans⁵⁵.

Thus, Mustafawi mentioned, in explaining the importance of the environment and social conditions, very important words because of their influence on interpretation, as he said: (We do not deny that the Holy Qur'an takes into account the reality of the environment in which it was revealed and the peculiarities of the language in which it was revealed. This is what calls for an understanding of the characteristics of the era of revelation, which greatly helps in understanding the purposes of the verse. Qur'anic verses⁵⁶.

Thus, the social environment and its circumstances are one of the necessities of taking care of it as conjugation for interpreting Quranic verses in the Book of God Almighty.

This was confirmed by Mr. Muhammad Baqir al-Sadr (Jerusalem), when he said: (Even if we were sometimes certain of the authenticity of the text, and that it came from the Prophet or the Imam, we would not understand it except as we live it now, and we would not be able to comprehend its atmosphere and conditions, and internalize its environment that could have been imposed on it. a light)⁵⁷.

However, this does not mean that the Qur'an's discourse is fixed to a specific time period or a particular social environment. It is an eternal religion for all times and groups, and its impact does not end because it is a living miraculous text whose content cannot be neglected or exaggerated.

* Mental conjugations

In many of His verses, God Almighty urged us to use the mind in contemplating the verses of the Holy Qur'an, as He Almighty said: {Indeed, We have sent it down as an Arabic Qur'an, that you may understand}⁵⁸.

On the authority of Abdullah bin Sinan, on the authority of Abu Abdullah (peace be upon him), he said: (God's proof is against His servants, the Prophet, and the argument is between His servants and God is mind)⁵⁹.

On the authority of Hisham ibn al-Hakam, he said: (Abu al-Hasan Musa ibn Jaafar (peace be upon him) said to me: O Hisham, God has two arguments against people: an apparent argument and a hidden argument. As for the apparent one, it is the messengers, prophets, and imams (peace be upon them), and as for the hidden one, it is the intellects)⁶⁰.

With this reason, it is considered one of: (reliable sources and external conjugation for understanding Qur'anic verses)⁶¹.

Among the rational conjugations that the Qur'an and the Sunnah urged and called for to use are the axioms, which Mughniyah (d. 1400 AH) expressed: (The axioms are shared in the knowledge of the learned and the ignorant, because man perceives them innately, and does not need conjugation to know them. Rather, they are a guide to others.)⁶².

⁵² Ibid., 396.

⁵³ Surat Al-Qalam, verse 52.

⁵⁴ Al-Kafi, Muhammad bin Yaqoub bin Ishaq Al-Kulayni Al-Razi (d. 328 AH), authenticated and commented on by Ali Akbar Al-Ghafari, Dar Al-Kutub Al-Islamiyyah Al-Murtaza Akhundi, Tehran, 3rd edition, 1388 AH, 2/631.

⁵⁵ Dictionary of Social Science Terms, Ahmed Zaki Badawi, Library of Lebanon, 1982, 126.

⁵⁶ General Principles for Studying and Interpreting the Holy Qur'an, Muhammad Mostafawi, Review and Evaluation: Hadara Center Team, Hadara Center for the Development of Islamic Thought, Beirut, 2012, 225.

⁵⁷ Our Economy, Muhammad Baqir al-Sadr, edited by: Islamic Information Office - Khorasan Branch, Bostan Foundation - Qom, 1425 AH, 396.

⁵⁸ Surah Yusuf, verse: 2.

⁵⁹ Usul Al-Kafi, Thiqaq Al-Islam Abu Jaafar Muhammad bin Yaqoub Al-Kulayni (Quds) (d. 328 AH), Al-Alami Publications Foundation, Beirut - Lebanon, 1st edition, 1426 AH - 2005 AD, 18/paragraph 22.

⁶⁰ Same source, 14/paragraph 12.

⁶¹ The Logic of Interpreting the Qur'an, Principles and Rules of Interpretation, Muhammad Ali Al-Rida'i Al-Isfahani, definition by Muhammad Al-Azrafi and Hashim Abu Khamis, Al-Mustafa International Center for Translation and Publishing, 2nd edition, 1436 AH, 64.

⁶² Al-Tafsir Al-Kashif, Muhammad Jawad Mughniyeh, (d. 1400 AH), Dar Al-Kitab Al-Islami, Holy Qom, 1st edition, 1424 AH, 5/448.

Therefore, it is a proof and clarification of something else, and this is what is confirmed by the Qur'an and Sunnah. This was confirmed by Al-Tabatabai (d. 1402 AH): (The Qur'an and Sunnah are the ones that call for expansion in the use of correct rational methods, which are the intuitive premises or those that rely on axioms) ⁶³.

Perhaps sometimes some of the rational conjugation and laws in religious knowledge and social sciences are self-conjugation and thus constitute basic conjugation that indicates a definite and definitive indication to clarify the meaning, such as denying corporeality from God Almighty due to His saying {There is nothing like Him} ⁶⁴.

Non-verbal conjugation includes experimental sciences such as medicine, astrology, sociology, and archaeology, which are conjugation that commentators have used ⁶⁵.

In Islam there are well-known principles and rules derived from the Qur'an and Sunnah and the conjugation of reason and consensus. These rules and principles are based on new issues in experimental sciences under the name (the necessity of preserving order in Islamic society) ⁶⁶.

However, when referring to rational conjugation, which is considered non-verbal conjugation, the interpreter must not twist the verse into scientific theories or add to them, so as not to fall into interpretation based on opinion and whims.

The archaeological conjugations

Archeology

Archeology is a new science, approximately a century and a half old, concerned with the remains of ancient civilizations.

The greatest achievement of this science of all is its discovery of the cuneiform writings in Iraq, Syria, Iran, and Egypt for the period before the Torah (67). What is most important in these writings is the topics that were mentioned in them, such as the story of the flood of Noah (peace be upon him), and the oldest Sumerian and Babylonian texts for them date back to the sixth century. ten BC, Such as the Code of Hammurabi, which is the oldest detailed civil legislative code, as it included approximately three hundred articles, and such as the names of cities that shed light on the names of cities and places mentioned in the Jewish and Islamic religious heritage, but their exact location was not agreed upon, and their occurrence in the cuneiform heritage is a helpful factor in determining their location.

Early pioneers of archaeologists

The first pioneers in this science were European Christians and Jews, and they wrote the results of their excavations in their national languages, English, German, English, and other languages. Their discoveries and writings sparked a group of researchers in the history of religions, theology, and the holy books, whether Jewish or Christian theologians, or secularists, to study these discoveries in the light of the books of the Bible. Some of them aimed to obtain support for the Bible, while others aimed to obtain numbers that would weaken confidence in the Bible. This resulted in a wide intellectual movement, and in light of that (the science of the effects of the Bible) was established, and many internationally known associations and institutions were founded to advance it.

Muslim students of archeology in Iraq, Syria and Egypt were taught by Western archaeologists and were influenced by the secular trend in particular. Hence, the direction in which this science moved in Islamic countries was a direction of separatism from the Islamic heritage.

The cuneiform heritage and its impact on Quranic interpretation:

Some Muslim archeology specialists tried to benefit from some of the issues presented by the discovered cuneiform heritage in perpetuating his negative point of view towards religion, so he began his interpretation of the emergence of this heritage in isolation from the movement of prophecies that preceded it, accompanied it, and preceded it. In light of this and others, the position of religious scholars became In general, this science has a negative attitude.

The study of the cuneiform heritage

Mr. Sami Al-Badri mentioned in his book, The Archeology of the Holy Qur'an, that they made an attempt to read the discovered heritage in the light of the Islamic heritage written during the first five Hijri centuries, the Qur'an and the heritage of prophecy, according to the narration of Ahl al-Bayt, a comparative reading, trying to establish the archeology of the Qur'an in contrast to the so-called archeology of the Bible, relying on Trying on the most important sources considered by specialists. Such as:

- The Assyrian Dictionary, published by the University of Chicago (twenty volumes), which is a dictionary of Akkadian and Assyrian words extracted from cuneiform texts.

- A Sumerian dictionary in German written by the German monk Daimel (seven volumes).

Sumerian dictionary material in German and English, written by Land Bürger (thirteen volumes)

-Published by the University of Pennsylvania.

⁶³ Al-Mizan fi Interpretation of the Qur'an, Muhammad Hussein Tabataba'i (d. 1402 AH), Al-Alami Publications Foundation, Beirut - Lebanon, 2nd edition, 1390 AH, 5/258.

⁶⁴ Surat Al-Shura, verse: 11.

⁶⁵ See: The Logic of Interpreting the Qur'an, Principles and Rules of Interpretation, Muhammad Ali Rezai Al-Isfahani, Arabization by Muhammad Al-Azrafi and Hashem Abu Khomein, Al-Mustafa International Center for Translation and Publishing, 2nd edition, 1436 AH, 65.

⁶⁶ See: Tribal jurisprudence in the balance of social jurisprudence (criticism and analysis), Prof. Dr. Nidal Hanash Shabar, Journal of Kurdish Studies, Volume 11, Issue 2, April 2023, 55

- Books in cuneiform script with a literal reading covering the Code of Hammurabi and other ancient Iraqi codes, the Epic of Gilgamesh, the story of the flood, and others, with French, German, English, and Arabic translations.
- An extract from forty volumes of the magazine (Sumer) issued by the Iraqi Directorate of Antiquities (1946 - 1986), A complete cycle of the Biblical Archeology magazine published in London (1872-1920), a complete cycle of the Iraq magazine specializing in Iraqi antiquities published in London (1932-1988), and excerpts from Syrian, Jordanian and other archaeological magazines.
- Arabic and Persian books on archaeology, ancient history, and ancient civilizations in Iraq, Egypt, Syria, and Iran.
- Twenty atlas books with various maps in Arabic, Hebrew, Greek and Latin.

Multiple lords

The gods that were worshiped by the Sumerians, Babylonians, and their ancestors, and then spread from them to the Syrians, Egyptians, Greeks, Romans, and the people of Mecca, are the father (Anu), his sons, his daughters, and his grandchildren, that is, God, his angels, his prophets, and the jinn, as they made God a father (may He be exalted above that) and the rest are sons. This is exactly what the Qur'an says about the Christians, the Jews, and the ancient peoples. God Almighty said, "And the Jews said, 'Uzair is the son of God,' and the Christians said, 'The Messiah is the son of God.' That is the speech of theirs with their mouths, imitating the speech of God." Those who disbelieved before, Allah will kill them. How will they be denied? And God Almighty says (they match), meaning they resemble. That is, Christians and Jews say that Uzair is the son of God and the Messiah is the son of God. They repeat the words of the polytheists who said that the previous prophets and angels are the sons of God, and the statement of the angels' sonship to God is also the statement of the Arab polytheists. God Almighty said: ((Have you considered Al-Lat and Al-Uzza* and Manat the other third? * You have the male and he has the female it is an unjust division.))⁶⁷.

Hammurabi and his law

Mr. Sami Al-Badri mentioned about Hammurabi and his law that they discovered that the word (Hammurabi) means (the friend of the Lord), and he is Abraham, peace be upon him, and that the Babylonian king who bears the name Hammurabi, who. The law was written on the Great Stone. His era was two or three hundred years after the era of Abraham, Khalil al-Rahman, and in the same region. Therefore, the rulings in the Code of Hammurabi are remnants of the Code of Abraham that have been distorted. Some Assyrian scholars said: The name Hammurabi is composed of two words: the first: (Hamu), and that it is the name of a Western Semitic god of the solar gods, as indicated by his name, which means heat. The second: (Rabi), which means great or great, and it is permissible to read it (rafi) in the meaning of many⁶⁸.

Another said that it is (Amurabi) and that (Amu) means (beloved) and that (Omar) (Hmu) means (uncle) (idol) (which is what he stated in his book).

There are those who interpret it as being from (Hamu) meaning the head of the family and (Rabi) meaning the elder, meaning the great head of the family. There is another opinion in its interpretation that it comes from (Hamu) meaning guard, protector and (Rab) meaning gods or god and the meaning is protector of the gods.]⁶⁹.

As for our opinion, we say:

Mr. Sami believes: The name Hammurabi is written in cuneiform symbols as follows:

(Ha-Am-Mo-Ra-Bi)

The phrase consists of two syllables, the first (Ha-Am-Mo) (Hamu) and the second (Ra-Bi) (Rabi) and there is no dispute about that.

When you review the word (Khamu) in the Assyrian dictionary of Babylonian and Akkadian words, you will find that it is mentioned that the word is ancient Babylonian, meaning, "lord, chief," and it also means "the head and master of the family." It is also mentioned that it was also mentioned in the form of "mother," and the word "Hamma" means in the Arabic language (Especially the man from his family and friends) which is a Babylonian word and is not mentioned in the Chicago Dictionary, but it contains the word (Hamu). Meaning to trust...to rely on, a close friend, and it also contains the word (hamo) meaning trust.

And in his saying, "Amu" in Hammurabi does not count as one of the meanings of the first, the main, the second, what is the word, the intimate friend, the friend.

As for the word (raab), it comes with a large meaning, the Lord who is worshipped, and this word (rabam) my Babylonian artist has a in the nominative case and a noun (noting that the noon of nunation among the Babylonians is a meem) (rabam) or in the accusative case (rabam) or in the genitive case (rabam) and in a noun. (Hammurabi) came in the genitive case because it is a genitive to it. Therefore, it came in the sense of the worshiped Lord, because if it had come as an adjective, it would have been in the nominative case.

In light of this, the meaning of (Hammurabi) is (the Lord's trust) (the Lord's friend). There is no doubt that this title was mentioned by the Qur'an to Abraham (peace be upon him), as in his saying (And God took Abraham as a friend) (An-Nisa': 125). We do not mean that.

Hammurabi, the king who ordered the writing of the obelisk, was Abraham, since there is no doubt that the time of Abraham (peace be upon him) preceded the time of this king by no less than three centuries. Yes, we benefit from it as

⁶⁷ Surah Al-Najm, verses 19-22

⁶⁸ See: The History of Ancient Civilizations, Taha Baqir, Al-Warraq Publishing House Limited - Baghdad, 2nd edition 2012 AD / 429.

⁶⁹ See: Their History from Their Language, Abdul Haqq Fadel, Al-Hurriya Printing House - Baghdad, 1977 AD / 18.

conjugation to be added to others that the rulings included in the obelisk of King Hammurabi and the spirit of its introduction and conclusion were derived. From the law of Abraham (peace be upon him) and his scriptures.

Noah's ark landing place

We discovered that the word (Ararat) mentioned in the Hebrew Torah is a name for the mountain of Noah's Ark. The ark settled on the mountains of Ararat on the seventeenth day of the seventh month of the flood. Genesis, paragraph 4, chapter 8), and in the Aramaic and Syriac Torah (Qardu) they are two names for the city of Babylon, and this matches what was mentioned in the Ahl al-Bayt narration, that Noah's ark had settled in this region. His Eminence stated: (One of the funniest things we discovered on this subject is the hadith of Imam Al-Sadiq (peace be upon him) that Al-Judi is the Furat (of Kufa). The scholar Al-Majlisi (rah) commented on this that it is a Qur'an and the correct one is (near Kufa). However, we found in (the Assyrian Dictionary) which Published by the University of Chicago that (Jadu) is the name of the ancient Euphrates and it is the same name as the narration of al-Mufaddal on the authority of al-Sadiq (peace be upon him).⁷⁰

Here, the researcher wishes to state that by referring to the archaeological conjugation and the recent discoveries that archaeologists have made of remains and fossils, it confirms that today we need a new interpretive reading based on these discoveries that the Qur'an told us about, and which the commentators could not prove except by referring to these traces (the archaeological conjugation), and these are signs. It is clear about the power of God Almighty to His servants, which is one of the non-verbal conjugation, but it is tangible and visible to man.

⁷⁰ See: The Archeology of the Holy Qur'an, Mr. Sami Al-Badri, Islamic Lecture Series, 2000 AD, publications of the Tur Foundation, years 7-14, and see: Najaf, the anchorage of Noah's Ark (peace be upon him), Mr. Sami Al-Badri, Najaf Heritage Magazine 1430 AH/2009 AD, 10 -20