

Originality and its Place in Quran

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Abstract

Arabic is a language of Islam. The biggest blessing is to be at the Quran's language. This feeling is rewarding on its own. This language is not a language of a nation, and our most important duty is to preserve it. Survival of a civilization depends on the preservation of the language of that civilization. Arabic is our language, religion, and culture and literature. Iranians has never been unfamiliar with that. The status of this language is better understood once we find out the holy book of Quran, Muslims' holy book, was a revelation on Prophet Mohammad in Arabic. God chose this language so that he could inculcate the precise and subtle meanings of revelation through it. Thus, we should pay attention to its subtleness. Knowledge of syntax, meaning and Badi besides understanding the precise meaning of the words in Quran is of high importance. In Sarf we look at the identity of a word and examine its structure. On the other hand, Nahve deals with the place of words in a sentence their meaning-related roles, meanings, articulation, and BADI take the eloquence and articulation aspects of Quran into consideration.

Quran is the most important, best, and the last holy book which God sent to guide human beings and enjoys various orders and rules related to different aspects of human's life. This book is the major reason to prove holy orders. In this paper, the author attempts to interpret a limited number of Quran's verses which indicate law and punishment related order (known as Ayat Alahkam) from a literary perspective. The number of these verses is over 500 and one might say that Mohammad Saeb Kalbi's book (461) is the first one written on this subject. Literary interpretation means interpreting Quran with the help of literary science like Sarf and Nahv, word, eloquences. The literary interpretation of Quran indeed is active in two domains.

1. Knowing the situation of Arabic literature in society during revelation, collecting and organizing Quran.
2. Meticulousness in the literal and meaning of word in a verse and after that meticulousness in commonly-used meaning of a word in Quran and then applying literary science to decipher the meaning of the verses. Indeed, the literary interpretation is a general one and includes literal, eloquence-related, and articulation-bound one. The literary school of interpretation is one of the contemporary interpretation method which roots in the old tradition of interpretation. Some of the literary interpreter in second and third century like, Ibn Qatibeh, Abu Obaideh Kasae, and Farra made their best to illuminate the Sarf and Nahv aspect of the verses in Quran. In the next centuries the literary and eloquence related aspects were paid attention more in the works by Zamakhshari, Sharif Razi, Sharif Morteza, and Sheikh Toosi. In this thesis consist of five chapters, in chapter three Alahkam(law-related rules) and in chapter four punishment Alahkam are interpreted from a literary perspective. In all, verses were chosen from Baqareh, Nesa', and Maede' Sure. In the literary interpretation of the verses Kashaf interpretation was used a lot.

Introduction

God, the owner of the world and creator of human beings is praiseworthy and deserves to be the ruler and king of the world. He is worth being praised excessively since Quran is revelation on Prophet Mohammad's clean heart in eloquent Arabic in a land which was rife with oppression, and darkness to talk

in a language of a nation who claimed eloquence and thought they were unparalleled and were mesmerized facing the language of revelation and took their hat off to eloquence of Quran and consequently confessed to their weakness. Many western literary men like Tolstoy, renowned Russian writer and German poet Guted and many others paid attention to Arabic because of the inherent capabilities and subtleness of this language which enables it to express things precisely and stringly, from one hand. And it is related to countless works of prose and poems which endure with the passage of time, on the other hand. It demonstrated the subtle and precise notions in the framework of words and sentences and in an easy but simultaneously difficult (to make) style.

We as Iranians from the beginning years of the introduction of Islam in Iran , chose Arabic as our language wholeheartedly and have never stopped to develop

And enhance Arabic. SibuyeShirazi, Zamakhshari, kharazmi, AbdolqaherJorjani, Taftazani, Quchani and many other scholars who were all bright columns of Arabic culture and literature for the benefit of Quran tried to elucidate its subtleness and preciseness more and more and now at the present day our outlook on this language is not as a foreign one.

Arabic is a language of our culture and religion and if the our concern about identity bothers us and if we are concerned about our land, if we are stick to our freedom of thought and do not copy others merely and, away from anxiety and bitterness, we should value our cultural heritage and demonstrate this in practice.

Language of Quran is one of the symbols of Iranian culture. It is our responsibility to learn this language attempt to directly use the texts and sayings in Arabic. The value and importance of Arabic is noteworthy in that it is the language through which God spoke to humans. In today's world, Arabic has not received its deserved status, and the main reason is lack of literary man and pundits attempt to show the young generation the right status of it.

Once all the libraries throughout Europe and Asia were filled with Muslim scientists' books in Arabic. But today it is a shame that Arab writers and scholars are proud to write their works in English while Arabic is an eloquent and expressive language and compared with other languages has superiority and this fact is accepted by non-Arab linguists. One of the pros of Arabic is its diversity of interpretations of a word and the other is eloquence originated from the words of God reflected in Quran. This language in addition to its diversity is complex and it might be one of the reasons that today's generation is reluctant to learn it.

One of the sciences which emerged with the advent of Arabic was "the science of conjugation and syntax". Although before Islam, people ignored it, it was followed by some Arabs naturally to some degree. Syntax is a science that deals with the vowel and the vowel on the final letters of a word in a sentence and the relationship of words in a sentence. Since there is not a consensus among scholars of different dialects of Arabic about role of words and the vowel on the final letter, there are numerous schools of syntax. One of the famous schools belongs to Basra and Kufe in where the scholars disagreed on syntax and indeed founded the Arabic syntax.

It is noteworthy that the origin of syntax in Basra was a person named Abu AlasadDe'li who founded syntax on the advice of Imam Ali. The benefit of syntax is it contribution to understanding the right meaning of sentences. Therefore, Arab scholars at the beginning of Islam were not able to differentiate syntax related subjects from eloquence. Yet over time the purpose of these two subjects was so distant that syntax was in the domain of verb, subject, predicate... and eloquence dealt with the meaning of the words and its beauty and elegance.

Quran is the miracle of Prophet Mohammad. It is a book sent to be read and the most important miracle of it is its eloquence and present order in its words and verses. To apprehend Quran's miracle one should seek help from syntax and eloquence. The word used in Quran's verses and their position in sentence, each is aimed at proving a specific meaning in a way that moving or changing the words will change the meaning of a verse and sometimes shift it radically. In other words, once one is reading Quran, he or she should constantly wonder why this word is here as a noun and not a verb, for example and so on and so forth. That is why the order of Quran is in the ideal shape in a way that over centuries in spite of inviting all literary men, skilled lecturers, none could make verse like the verses of Quran.

Arabic compared with other languages benefits from some features showing more attention to meaning and consequently makes the speaker change the place of words regarding the intended meaning and message and this is the most important point of Quran's miracle which means the words and expressions applied in Quran are arranged in a very specific and precise way that any movement changes the meaning. As a result, when dealing with Quran, we should constantly be aware of the meaning of the verses and ask for example why the object precedes the subject in this verse and etc.

To date, Quran has been interpreted in various ways. One of the examples of Quran's interpretations is literary one. In this type of interpretation the verse are interpreted regarding their conjugation and syntax and eloquence. The author of this paper made an effort with the help of God and aid of reputable masters examine a number of Alahkam(law and punishment) verses from a literary perspective. And also the author attempted to depict some parts of subtleness and precision of Quran so that it could be measure to grasp the meaning of Quran better.

At the end, it is noteworthy to state that one of the problems in teaching Arabic in Iran is that Arabic is looked at only from a syntax and grammar point of view and this one-directional approach makes the students face the complexity and teachers as well while the beauty of the words and meanings and the structure in the appearance of the sentences are the issues which should draw the audience attention. To change this outlook, and prompt their aesthetic point of view, the author attempted to explain this fact that Arabic is not summed up in rhetoric and conjugation. The author is hoping that the audience will benefit from this paper.

Originality and its place:

Rhetorical science and its divisions:

In general definition rhetoric science includes three sciences of expression, meaning and exquisite.

Eloquence: from a scholar of meaning perspective eloquence contains lucid and crystal clear words which contribute to understanding effortlessly and because of its beauty is applicable among the writers and poets (Alhashemi, 1373. P.7)

Rhetoric: It is only the description of the sentence and the interlocutor and it is not the description of the words since words cannot convey the intended meaning, on the other hand it has not been heard that rhetoric is the description of the words (ibid, p.33). Rhetoric indeed means using words according to eloquence. (Moeen, 1377. vol.1 p.564). That is concurrence of the words with what the audience longs for along with its rhetoric and it should be said at the right level of audience understanding, so we turn to the first science i.e. expression with this introduction.

Expression: It is the science through which one can express one notion in different ways. The difference among the expressions lies in the elucidation of those notions (Altaftazani, 1383, p.183). The subjects of expression science includes simile, metaphor, metonym (Ahmadnejad, 1374, p.5).

The second science is meaning. Meaning is the science with knowing that one can apply it when addressing the audience in a way that is appropriate to them. We emphasize and explain something when it is necessary because of the audience (Taftazani, 1383, p.2). The subjects dealt with in the science of meaning include, predicate, composition, clause, brevity, verbiage, equality and etc. (Ahmadnejad, 1374, p. 5).

Originality: is the third science which is considered in the group of functions. Exquisite means something that is invented and it is not a copy and it is derived from (Badolshei, and Abdae) that is something completely new (Alhashemi, Bak, 1373, p.375). Original has two different roles. One as a subject (producing something novel) and the second as an object (something novel) (Anis, 1408.vol.1, p.43). The word of origin has been stated in Quran only twice (Abdolbaqi, 1372. P.174).

بدیع السموات والارض واذا قضی امرنا فانما یقول له کن فیکون (Baqare,117)

(101/ Anam) (.....بدیع السموات و الارض)

The discussion of rhetoric such as original has been stated with different titles by authors until 7 century. It was called expression, rhetoric and some time original and Sakaki was the first one who divided rhetoric into two parts: meaning and expression and the issues about origin were considered as part of a praising the words. After Sakaki, BadroldinIbnMalek in his summary considered these issues as the science of “original” (Qorbani, Zarin, 1384 vol.1, p.740). Original is a science through which the speech becomes beautiful and magnificent. Of course this beauty is reached after coherence and related to the intended meaning (Alhashemi, 1373, p.374).

So we conclude that “original” is one of rhetoric science in which beauty and arrangement of the words after eloquence and rhetoric are discussed (Dehkhoda, 1373, p. 3872). Moeen also suggests this definition for “original” and states:” is a knowledge in which the figures of speech and beauty of words in prose and poems are discussed (Moeen, 1377, vol.1, p. 488). If beautifying the speech is not in accord with the intended meaning and one cannot achieve the goal, as Sakaki states it is as if we hung the gems around a pig neck (Taftazani, 1416, p. 329). Then “original” introduces the approach to beautifying the speech and depicting the meaning and teaching that (Altaftazani, 1383, p.265).AbujafarAlandolesi states: different types of “original” in speech is like spice in food or mole on face which make it ugly and stain the intended meaning (Mahjub, 1992, vol.6, p. 542).

We found out that rhetoric (meaning and expression) and its function “originality” are of beautiful sciences because the points and mysteries of Arabic language are identified only through rhetoric science and not by other sciences like syntax and conjugation. So this science is of precise one and can be unearthed just through rhetoric science. Knowing the miracle of Quran is a tool to admit and believe the Prophet Mohammad and a guidance to reach salvation. Therefore, rhetoric illuminates the miracle of Quran and the purpose of this knowledge is one of the best and most valuable knowledge and purposes (Erfan, 1383. Vol.1 p. 38).

The aspects of figure of speech lie either in the word or in the meaning. Therefore, they are divided into literal and spiritual and there are other names for these aspects like, originality, advantage, figure of speech and etc. (Qorbani, Zarin 1384, vol.1 p.741).

Persian literature among rhetoric science and its functions paid more attention to originality, prosody and rhyme and less to meaning and expression. The most important book which has been written about prosody, rhyme and originality in Persian is “Alma’jam fi Ma’abirAsha’rAlA’jam” by Shams QeisRazi

(Ahmadnejad, 1374. Pp.10-11). Hajez considered the rhetoric specific to Arabs and recognizes it as a reason for Arabic development. Rhetoric reached its zenith in Abasi era (Oqabi, 1992, p.256).

The first person who suggested the term “originality” was Moslem Ibn Valid. Then Jahez used it in his works. Of course the Jahez’s allusion to originality is the same as rhetoric interpretation and beautiful speech and the term originality and its derivation in Jahez time was a general concept and included discussion of semantics and expression. Abdolah Ibn Motaz was the first person who titled his book as “originality”. He, in the preface his book, confessed to this fact that naming originality is not his innovation. He just found and collected what was originality in Quran, words, Hadis, and previous poems – which has been named originality by pioneers- to be known that the poets like Bashar, Moslem, and Abunavas were not the inventor of this science but they applied this figure of speech in their works a lot (Farzaneh, 1381, vol.11, p. 583). Some researchers regard Qodame Ibn Jafar nicknamed Kateb Baqdadi was the first one who wrote about originality.

Another author who explained originality and figures of speech in poetry in great details was Abuhelal Askari, the author of the book “*Alsana’tein*”- figures of speech-. This book is an encyclopedia in rhetoric which without separating semantics, expression and rhetoric discusses the issues of originality in details. One might say that Abuhela’s book was the first book that issues involving Arabic rhetoric were presented systematically. After Abuhelal Askari, Ibn Rashiq Qirvani, the author of the book “*Alomde fi Sanae Alshoara*” (the most in figures of speech in poems) like his predecessors states issues related to originality as well.

After him we can mention Abdolqahar Jorjani who was a distinguished and also one of the pioneers figure in both issues related to miracle of Quran and rhetoric. He is the author of “*Asrar Albalaq*” and *Dalael Alejaz*” (the reasons of miracle). Most discussions of his book revolve around two axis “semantics’ and “expression” but some discussions center on rhetoric (Qurbani, zarin, 1384. Vol.1. pp.741-2).

After Jorjani we can mention Fakhr Razi the author of “*Nahayat Alejaz fi Derayate Alejaz*” (the peak of brevity in miracle). Razi along with discussing figures of speech dealt with rhetoric, as well. From other important works related to rhetoric, one can mention “*alme Alsaer fi Adab Alkateb*” and *Alshaer Ziya Aldin Ibn Athir*”, *Tahrir Altahrir Ibn Abi Alasba Mesri*, *Menhaj Albaqa’* and *Serajolodaba Hazem Qartajni*, *Altazar Almotezamen Leasar Albalaqa*, *Oolum Haqayeq Alejaz Yahya Ibn Hamze Nazm Aldor* and *Alaqyan Mohammad Ibn Abdola Tensi* and *Aborhan fi Oolum AlQuran Jalalodin Seyuti*. The discussions in Albrhan and Aletqan are pertinent to “originality” in Quran.

From other works one can mention Seyyed Alikhan Madani Shirazi’s “*Anvar Arabi’ fi Anva Albadi*” (the lights spring in different types originality), indeed Madani Shirazi is the last literary man who wrote one of the originality-bound books in Islamic literature in great details regarding his predecessors ideas.

The issue of Quran’s miracle is intertwined with rhetoric sciences because among different aspects of Quran’s miracle rhetoric and eloquence is the most important aspect of this holy book and the discussions involving rhetoric science play an undeniable role in illuminating and analyzing the wonders of Quran.

Among the aspects of Quran’s miracle the rhetoric aspect has never been disputed and the only controversial subject among different branches of Islam pertinent to rhetoric is whether rhetoric is the only aspect of Quran’s miracle or besides it there are other aspects too? One can consider expressive aspect the most important aspect of Quran’s miracle since Arabs along with their inherent taste and understanding of rhetoric and eloquence grasp the wonder of Quran’s expressions and this is one of the main factors, over time and with the aid of spreading Islam in four corners of the world, leads stubborn individuals to enjoy listening to the verses of Quran.

Among non-Arabs the apprehension of miracle faded away and as a result the topic of miracle moved from the stage of natural taste to the stage of scientific understanding and grasping for those individuals required knowing Arabic words and literature and mastery of expressive frameworks, yet the expressive aspect remained as the most important aspect of Quran's miracle and it might be because of the strong link between expressive miracle and rhetoric science that the successors named semantics and expression as "elm dalelalejz" i.e. science of confirming miracle

Among other aspects of miracle also expressive miracle has a background as old as the revelation of Quran. The reason is that a significant part of its aspect like heavenly and scientific miracle, compared to other parts of Quran is not widespread. Thus, part of Quran will not belong to those aspects of miracle. But the expressive miracle covers all verse in Quran.

Conclusion

No languages like Arabic face challenges when it comes to the changes in vowels of a word on the one hand and punctuations on the other hand because vowels play a crucial role in making words, expressions and ideas understood. Since Quran is greatest and the best Arabic literary book and also made Arabic eternal, we should know and comprehend it well. This is the holiest artistic Arabic book and research into can be the first and foremost purpose of anyone.

Rhetoric science including semantics, expression, and originality has a unique role in answering the doubts about miracle of Quran. This science elucidates Quran's expressive miracle and analyze it as well. The importance of this knowledge is to extent that the first books on miracle of Quran centers on issues pertinent to rhetoric more.

Quran's challenges everyone mostly to make only one verse in terms of rhetoric and eloquence like Quran, yet no one has surmounted this challenge.

There is a general consensus among linguists even the western ones that Quran is unparalleled in terms of rhetoric, eloquence and elegance. There is a private style in this book that differentiates it from others in that it is neither prose nor poem while majority of the words are either prose or poems. It is not poem on the ground that it doesn't have the basic elements of rhyme. Rhyme was considered one of the main elements of poems in old poems. And in addition to rhyme another element of poem is imagination which is not applied in Quran and the words in it are imagination-free. By imagination we mean exaggerated similes used in poems.

The poets often utilized unreal exaggerations in their poem to make it attractive however when we examine Quran there are no unreal exaggerations and despite the subtleness and elegance everything is factual.

The science of rhetoric is of applied science whose purpose is making the words beneficial and without grammatical mistakes, and sometimes is pertinent to the style expressing meaning and harmonious statements and arrangement of the words regarding the situation of expressing it. In conclusion, Quran is without poetic imagination, far-fetched exaggerations, and figurative speech and similes. In fact it is just the expression of fact. Many Arab poets encountering the eloquence of Quran become Muslim wholeheartedly. One of the delicacies of eloquence and rhetoric is avoiding verbiage and being succinct to convey the meaning. This has been applied in Quran to a great degree.

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