

A Semantic Study of the Word “Furqan” in the Holy Quran: A Reply to Doubts Using Paradigmatic and Syntagmatic Axes*

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Abstract

Semantics is the bridge by which meaning can be studied and texts can be understood and, finally, the intentions and implications of divine revelations can be discovered. The present study makes use of a methodical approach to deal with two essential issues: firstly, the semantic analysis of “*furqan*” will be carried out in the context of the holy Quran’s verses by way of a semantic study based on the linguistic context and investigation of the paradigmatic and syntagmatic relationships. Secondly, semantics will be deployed in reply to the skepticisms regarding the conceptualization of the word *furqan* in the Holy Quran as stated in the book *Letters for the Prophet Muhammad: A Research on the Roots of the Quran*. In line with investigations, it can be said that *furqan* was syntagmatically used with some words like piety and guidance and it was interchangeably used with words such as scale, Quran and the book. As a final definition of *furqan*, we suggest that it is not of a lexical character and that it is by exercising the divine teachings that one might gain a “light” by means of which one can distinguish the right from the wrong and easily overcome the calamities and conspiracies of the time. Accordingly, the claim by the author of the book *Letters for the Prophet Muhammad* to the effect that the term “*furqan*” refers to a book other than the present Quran is rejected.

Keywords: holy Quran, furqan, semantics, roots of Quran, Ghazaei.

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1. Statement of the Problem

What is pivotal to Quranic research is a full-fledged elaboration of the meanings of Quranic verses. Surely, this cannot be done without a comprehension of the precise meanings of Quranic words. This is perfectly manifested in the practice of religious scholars in such a way it is said that it is by the recognition of the correct, exact meanings of Quranic words that one can reach what is intended by the author of the holy Quran. Considering the original, central standpoint of the holy Quran, the issue comes in various formats like interpretations and translations. It has also been pointed out by the real interpreters of the holy Quran; i.e. the immaculate Shiite Imams.

In the present era, such efforts have been persistently made by researchers who adopt such approaches in order to reach the real intention and signification of verses. One method of understanding the text, deployed for less than a century now, is the semantic style.

Semantic is the method wherein the meaning is studied to attain an understanding of the text. It is a branch of linguistics, which might be explained as a study of pivotal words and terms in a text (Izutsu 2003, 4). It is clear that semantics seeks to investigate relationships between words and meanings in such a way that the selection of key words in the holy Quran illuminates certain semantic layers of other words.

There have been many attempts to cast doubts over, and weaken, the solid foundation of Islam. In this regard, semantics can be employed to attain an optimum perception of the words in the holy Quran. The knowledge thus acquired might be used in reply to such doubts because in semantics a concept, a phrase or a word is investigated in terms of its context, in the sense that all requirements such as definition and the words' types and factors are discovered in the immediate text. Put another way, descriptive semantics holds that the meaning of a word can be determined based on the environment

wherein it has occurred within a linguistic context; to wit, descriptive semantics implies grammatical and semantic relationships of a lexical unit with the other units of the chains of discourse and the text as a whole (Safavi 2009, 212).

In recent years, there has been increasing hostility against the holy Quran and a flood of doubts and skepticisms about the Quran flows on the internet and, in the meanwhile, various electronic and printed books present all sorts of doubts about this eternal book. A case in point is a book titled *Letters for the Prophet Muhammad*. It is a research by Amin Qaz'ei on the roots of the holy Quran. As suggested by its title, the book is about the source of the holy Quran. The author believes that there is no doubt that Islam's jurisprudential rulings are influenced by Judaism.

Generally, the most prominent contribution of the author is that there are uncertainties and challenges in the Quran, which indicate the way the holy Quran has been influenced by the other scriptures. He reckons that, “My argument is not only needless of gaining acceptance of Islamic resources, namely hadith and tradition biography of the prophets, over the prophecy mission of Muhammad- peace be upon him- at Mecca, but rejection of its generality is not necessary as well»:

“Holy Quran is in fact a collection of letters sent to a Jewish-Christian sect (Ebonite's) to the great and, along with these letters, different parts of the religious books were translated so that the prophet can make speeches or preaching based on them and this reading from the letters is what the writer of them calls Quran. Therefore, when there is made talks about the holy Quran, the book and so forth in the text, these same letters are not intended rather the attachments that were sent by a religious sect to their own religious missioner are intended” (Ghazaei 2016, 14-15).

Ghazaei believes that interpreters and translators have interpreted the preliminary titles of the Surahs, i.e. “the wise book,” “the evident Quran,” “the Arabic Quran” and “the glorious Quran,” “remembrance” and so forth, as inclusive of the entire texts of them but these titles refer to something outside the text in the majority of the cases.

As for *furqan*, he also believes that *furqan* points to a book other than the current holy Quran. To prove his claim, Ghazaei substantiates on some of the verses in the holy Quran like verse 185 of Surah al-Baqarah. He writes: “it is clearly evident that the holy Quran, definite proofs and *furqan* are different from one another and they have been separated using the connector “and” whereas the translator has disregarded it. In fact, it has to be read this way that the holy month of Ramadan is the month during which the “*Qur’an hudan li al-nas*” [meaning the Quran that guides the people] and “*bayyināt min al-huda*” [meaning the proofs of guidance”] and “*furqan*” have been descended (Ghazaei 2016, 52).

Ghazaei claims that the word *furqan* is mistakenly interpreted as distinguisher of the right from wrong as it is used in the Surah al-Furqan in the beginning of the verse; that is because it is clear from the verse that *furqan* is the book descended to the great prophet his highness Muhammad. In the end, Ghazaei substantiates his theory on the verse 48 of Surah ANBIĀ’A and claims that *furqan* is the book that was seminally revealed to His Highness Moses and, then, the writer sent it to His Highness the Great Prophet Muhammad. So, the holy Quran is not the very *furqan* and there are differences between them (Ghazaei 2016, 53).

The present study deploys a descriptive-analytical method to express the foundations of semantic knowledge to extract the lexical meaning and semantic domain or extents of the concept of the word

“*furqan*” so as to deal, based on the paradigmatic and syntagmatic relationships, with the question as to the real intention of the author in using the word *furqan* considering the descriptive semantics. Finally, we offer adequate answers to the doubts regarding the conceptualization of *furqan* in the holy Quran.

2. Background

Skepticisms and doubts about Islam and the Quran began since the revelation of the holy book. The first skepticisms were on the part of Meccan pagans, and the first replies were by the Quran itself. After the revelation of the holy book and death of the holy Prophet, there were increasing doubts and skepticisms about the Quran increased, and it has continued up to now. As traditional proofs suggest, the family of the Prophet was mostly criticized by new-founded doubts. In addition to Shiite Imams, Islamic scholars also concerned themselves with replies to doubts raised against Islam. As a result, several works were written in the form of monographs and essays.

The previous literatures on the foregoing matter are divided into two groups: first, the literature on the holy Quran and its major doubts. It is important to remember that there has been no single research, work, or dissertation into the matter.

Second, the literature on taking account of skepticisms about the Quran. As mentioned earlier, many works have been written throughout history regarding the issue, and it has been said that one of the major incentives to establish Islamic theology or *kalām* was to take account of such skepticism among people (Sobhani 2000, 9). However, it is beyond the scope of the present study to mention and deal with all available accounts of such skepticisms in these works. Two good examples of this are *Shubahat wa-rudud hawl al-Qur'an* by

Mohammad-Hadi Ma'refat and *A Study of the Foundations of the Book, Critique of the Quran* (by Soha) by Rezaei Isfahani.

3. Method

In semantic studies, research begins with words because each word represents an image of thought. In repetition of words (by a writer), every single word represents a different aspect of the speaker's point of view, showing what points have been important for the reporter. In a semantic study of Quranic words, the vocabulary sources are the holy Quran, and books of Arabic lexicography. Among all the words in the pre-Islamic period (*Jahiliyya*), the holy Quran only chose some special ones. In other words, only words with fundamental connotative meanings were used in the holy Quran. Considering this point, the initial step is to investigate the original meaning of the word, which is what is preserved when the word is used in a different text. It seems that there is no way to do so except by undertaking field studies through linguistics. A case in point is the work of the well-known linguist Toshihiko Izutsu such as his *God and man in the Koran* and *Ethico-Religious Concepts in Quran*. Hence, it is necessary to understand the theoretical framework governing semantic research as the turning point of semantic works, for semantic changes of a word throughout various Quranic structures and methods will be studied. If the researcher can discover further dimensions of the word, then the resulting analysis will be more robust.

In the second step, in the process of semantic study, it is necessary to consider the syntagmatic sequence of a series of words semantically interconnected. In fact, the words used before and after a word are syntagmatically related. Syntagm is a bond between various words in a chain of discourse. For example, in the sentence "I went to my friend's house," "I," "house," "friend" and "went" are four

components of a discourse chain, in the sense that they are parts of a real chain (Fakouhi 2008, 186). It is worth mentioning that a researcher who can skillfully carry out an analysis of the words that go together can also easily figure out paradigmatic analyses.

In the final stage, the researcher turns to an analysis or identification of the substitute for the intended word. That is, the key words will be used interchangeably, without any significant alteration in the meaning of the text. In other words, the paradigmatic relationship refers to the linkage of the parts that are not necessarily physically present in a chain of discourse. Rather, they are perceived in a subjective chain and exist beyond words and sentences (Fakouhi 2008, 187).

The present paper aims to study the Quranic word “*Furqan*” using paradigmatic and syntagmatic axes in order to offer a new description of its meaning. It is important to remember that collocations are terms that go together with the preceding term and play a pivotal role in understanding its meaning and concept. On the other hand, substitutes are terms that have the same context with the word “*Furqan*.” In the same vein, the present argument will continue to be elaborated from two aspects. First of all, the meaning of the word “*Furqan*” is studied and then the textual context of Quranic verses is examined to understand its meaning.

4. Terminology of Furqan

The term *furqan* is etymologically derived from the root “*faraqa*” meaning differentiation and discrimination of two things to the extent they are rendered separable (Farahidi 1988, 2:47). It also refers to the separation of two words or two persons from one another (Fayumi 1993, 2:470).

The root “*faraqa*” means separation and isolation, and at the same time, it is also close in meaning to “*falaq*” meaning cleavage. So, “*faraqa*” basically means separation and “*falaqa*” basically means splitting. This same purport has also been used in the holy Quran by the praised God (Quran 44:4) (Raghib al-Isfahani 1991, 632).

Notwithstanding, it should be noted that the word “*furqan*” is more articulate than “*faraqa*” (Hosseini Zabidi 1993, 13:391). Originally, *furqan* is an infinitive term meaning “to differentiate”; then it was used with the meaning of “*fariq*” (agent noun or participial adjective), in the way that everything that distinguishes right and wrong is called “*furqan*.” Even morning is referred to as *furqan*, because it tears apart darkness (Ibn Faris 1983, 4:494).

5. The Semantic Domain of Furqan in Quranic Applications

The understanding of meanings of God’s words is rendered feasible by discerning semantic relationships of the words.

This is seen as the major, first step in the Quranic research. It is worth noting that much research has been carried out vis-à-vis Quranic words and the discovery of their semantic layers.

A) The term *furqan* is used in different forms in seven verses of the holy Quran. As to the first semantic aspect of this word, it might be said to mean “guidance and light in the heart of the human beings that helps them discriminate the right from the wrong” as pointed out in the Quran (8:29).

Of course, in this verse, it has been syntagmatically used along with words such as piety as well as deliverance and purification from the sins.

It is worth point out that the possession of *furqan* [the ability to distinguish right from wrong] is conditioned by piety because it is by means of *furqan* that God provides a person

with a solution and a path to victory and truthfulness. And it is in this way that human beings can gain respect in this and the other world (Tabarsi 1994, 4:825).

B) “*Furqan* is amongst God’s gifts. It features a comprehensive meaning and is not specific to the holy scriptures. Rather, it is absolute and is exemplified in miracles, intellectual proofs, sensory experiences and full-fledged historical evidence, as well” as it is used in the verse (Quran 2:53) (Javadi Amoli 2011, 4:427).

It should be noted that one of the words syntagmatically used with *furqan* is “guidance” because *furqan* is the light gifted by God and guidance is an integral part thereof because *furqan* enables the separation of truthful persons from liars (Fayd Kashani 1994, 1:132).

It is even speculated about *furqan* and its difference from the Torah that the former is a thing that exists outside the Torah (Razi 1999, 3:512).

In an elucidation of Quranic evidence of *furqan* it might also be pointed out that the syntagmatic use of “guidance” along with “*furqan*” is indicative of the idea that there is a close relationship between the two notions. Indeed, the holy Quran can be interchangeably used with *furqan* as well, because it is clearly stated in the Quran (1:185).

In Quranic verses, the word “*nas*” (literally: people) often refers to the lower social class with the lowest level of intellect as stated in the Quran (29:43) and (30:30).

In this way, it becomes clear that “*nas*” has a meaning that encompasses both scholars and laypeople. However, there are elites amongst the general public with more developed knowledge and practice, who are capable of taking advantage of the lights of divine guidance and trusting in their distinction between the right and the

wrong. Indeed, the holy Quran is evidence and proof of guidance to these individuals. It also works as a separator of the right from the wrong because it leads this class to the right, clarifies right to them and makes it clear for them how they should make a difference between the right and the wrong as in the Quran (5:16).

In this light, it becomes clear why there is a contrast between “guidance” and “evident proof of the guidance” since there is a contrast between the general public and the elites. The holy Quran is guidance to some individuals and evidence of guidance to some others (Tabataba’i 1996, 2:23).

Put in a nutshell, the holy Quran can be an example of *furqan* (separator of the right from the wrong) because there are verses in the holy Quran in which a faculty of discriminating right from wrong is attributed to human beings. On the other hand, the ultimate goal of the revelation of the holy Quran is the guidance of masses of people.

Although this heavenly book actually guides the pious and it is only this group that truly benefits from it, the idea is that the Quran, with evidence and proofs of guidance as well as the discrimination of right from wrong, is a general guide to all the human beings and a specific guide to the elites because it provides them with criteria for appraisal of the right and the wrong (Javadi Amoli 2011, 9:319).

C) *Furqan* consists of “absolutely divine teachings,” both the primary and secondary, even those that have been expressed in divine books or by God’s messengers. It has been even stated that *furqan* can also be of the same type as the heavenly books because it is a scale distinguishing the right from the wrong. Of course, this aspect might somewhat overlap with the previous one (Zamakhshari 1986, 1:336).

It is worth mentioning that “scale” (or measure) can be paradigmatically substituted for *furqan* in the Quran (25:1). This

occurrence of the term *furqan* semantically matches scale because, in the Quran (57:25), “book” and “scale” are mentioned in lieu of “the book” and “*furqan*.” Another proof for this idea is the Quran (2:213). So, like *furqan*, *mizan* [scale] includes the religion that righteously and justly rules among the people and, in the meantime, encompasses teachings regarding everything, duties of servitude towards God included (Tabataba’i 1996, 3:10).

6. Examination of the Word “Furqan” in Syntagmatic Axis

An inherent characteristics of the word *furqan* is separation, which is preserved in any Quranic verse and application of the word. After the examination of the meaning of this word in the style of the verses, it is necessary to examine the other words that are syntagmatically collocated with this concept. This is because collocations of *furqan* are words that illuminate an aspect of its spiritual dimensions by going together with it. It is by the collocation of the word “benevolence” at the side of each of the words “piety” and “guidance” that one aspect of it would come to light.

6.1. Piety

To syntagmatically examine piety (*waqy*) and *furqan*, it is necessary to determine the literary meaning of piety. The latter word is an infinitive from the root “*wiqaya*” denotatively meaning avoidance, intensive and extraordinary protection and care (Ibn Manzur 1993, 15:402). Piety often means self-abstinence or the restraint of the self (Motahhari 2008, 15-18).

The word “piety” is used along with *furqan* in some verses, possibly because it is the rationale of the holy Quran to establish a connection between thoughts and motivations. Indeed, it is sometimes the case that the reason is explicitly stated. That is, God speaks of the

fruitfulness of being virtuous, noting the pleasant blessings of piety as ordered in the Quran (8:29). That is because the holy Quran, unlike ordinary scholarly books, is the light, linking knowledge to the situation in which the enforcement of a thought is guaranteed. It is also stated in Quranic verses (e.g. 2:129). A slight reflection on these verses makes it clear that there is a sort of annunciation and admonition in the holy Quran, wherever a use has been made of such words as promotion of good and prevention of vice as well as piety. The Quran seeks to express the pedagogical status of the Prophet within the Islamic society, in the sense that he had the obligation to teach divine matters, individual responsibilities and social rights to the Islamic society (Hosseini Hamadani 1983, 1:354). It is through practicing these instructions that human beings can enjoy divine blessings. In this way, the pious would enjoy such a blessing as *furqan* because the public guidance is for all, which is canonically provided by God for everyone. However, theoretical and practical *furqan* is available to righteous, virtuous persons—theoretical *furqan* is the very ability to distinguish the right from the wrong, which is manifested by acting in light of the guidance provided by the sacred canon. It fortifies a strong inclination towards the right (actual *furqan*) inside human beings. Indeed, the two have mutual effects on one another. Prophet Jacob (a) was blessed with practical *furqan* and theoretical *furqan* in his ability to smell the odor of his son, Joseph, from a far distance (Quran 12:94) (Javadi Amoli 2011, 13:76).

6.2. Guidance

Hidaya (literally: guidance) is from the root “*huda, hadaya,*” which literally means being still, tranquil, and with no noise and movement or residence (Farahidi 1988, 4:79).

In the Quran (25:1), *furqan* means a person or thing that distinguishes the right from the wrong and sets the ground for the guidance of the humankind. It can be inferred from Quranic verses that truths and secrets of creation are revealed by *furqan* and that the main intention of the world of humanity is to train the humankind and to declare its ideological and theoretical enterprises in a final stage. On the other hand, the holy Quran can be a *furqan* (i.e., separator of the right from the wrong) because *furqan* means separation, in the sense of revealing the truth in an indubitable manner. Quranic verses express well-founded truths, into which no doubts might find a way (Tabataba'i 1996, 15:173). In addition, the blessedness of God's essence is introduced through the revelation of *furqan*; that is, the holy Quran that separates the right from the wrong. This shows that the biggest blessing and gift is human beings' possession of a means of recognition, by which right is discriminated from wrong (Makarem Shirazi 1996, 15:7).

One might draw on the Quran (2:53, 21:48) to conclude that *furqan* was sent down for the entire world. Indeed, everybody has the ability to access this divine gift through a compliance with religious rulings. Moreover, *furqan* is an evident proof for the guidance of people, or a means of guidance for individuals, but it is exclusive to the pious when it is syntagmatically collocated with light and remembrance. That is to say, only the pious can maximally benefit from *furqan* and that the pious are the guided and felicitous (Quran 2:2-5). Such a gift as “*furqan* or recognition” is important to the extent that the Quran mentions it as a huge blessing to the virtuous. The recognition of the right from the wrong is not possible without piety because prejudices, and biases and sins put a thick veil on the visage of the right, blinding the human perception and sight (Makarem Shirazi 1996, 15:9).

7. Words Substituted for *Furqan*

The substitutes for *furqan* are semantically similar to the word *furqan*, in that they point to a layer of that meaning and are used in a paradigm similar to that in which *furqan* is used. They share attributes as well as collocations. A grasp of the meaning of one enables an approximation to that of the other. However, “*mizan*” [scale], “*Quran*” and “*kitab*” [book] can be viewed as surrogates of *furqan*:

7.1. Scale

The Arabic word “*mizan*” is derived from the root word “*wazn*” meaning assessment and measurement (Qurashi 1991, 7:386). The scale is the religion; that is, the word “*religion*” is used as synonymous to scale, in that it is an assessment or measurement of beliefs and deeds. As a consequence, assessments, calculations and punishments are made in terms of the religion on the day of resurrection. Therefore, the scale includes religion with its primary and secondary rulings. This aspect is confirmed by another Quranic verse (57:35) (Tabataba’i 1996, 18:38). Thus, the Quran and *furqan* bear semantic similarities with the scale. Each of these words is envisioned as a dimension of the other word’s signification. To put the point differently, the Quran contains an extremely sublime truth and it was revealed for our felicity. The Quran is a scale for recognizing the right from the wrong (Quran 42:17) (Qara’ati 2010, 10:387).

Furthermore, *furqan* and *mizan* are both scales for recognizing the right from the wrong. In other words, *mizan* refers to the religion, because it is the scale by which an individual’s beliefs and deeds are assessed, where this assessment *per se* enables the social and individual felicity of the humankind as commanded by God (Quran 57:25). The sentence “so that mankind may maintain justice” is the ultimate goal of the revelation of *mizan*, because it is a scale by which

justice is discriminated from oppression and perfection is discriminated from imperfection (Razi 1999, 29:470). This means that “we have sent down the scale so as to lead people to justice in their transactions, lest they suffer from any harms. Moreover, we did so to prevent any disorder from taking place, and to preserve the balance and proportion among things. This is because the persistence of the human life depends on society, which in turn depends on transactions or exchanges made among the members of the society. And it is clear that the persistence of these transactions and exchanges of commodities that have to be weighed depends on the preservation of their interrelationships, which this is done by a scale (Tabataba’i 1996, 19:172).

7.2. Quran

The word “Quran” literally means attaching words and letters to one another in a harmonic manner. This word (like *kufran* and *rujhan* [meaning ingratitude and preference, respectively] is an infinitive (Quran 75:17-18). It is a common name for a book revealed to Prophet Muhammad (s). Some individuals hold that the holy Quran was named so because it contains a collection of all other scriptures or even the entire knowledge (Raghib al-Isfahani 1991, 668).

Like *furqan*, “Quran” is the guide to all human beings. On the other hand, “Quran” as a “*hudan li al-nas*” [guide of the people] was introduced similarly to *furqan* (Quran 2:2) because the Quran is an actual guide to the pious, as they can only benefit from this book.

Quran is the separator between the right and the wrong because it contains divine teachings and practical rulings (Alusi 1994, 2:93) and it possesses the criteria for assessing the right from the wrong. In this regard, it should be noted that “guidance” would be reflective of a special guidance if it is used in contrast to “*furqan*” for it is a decisive,

comprehensive explication of partnership and it denotes general guidance distinguishing the right from the wrong if it is used in an unconditional way. In this verse, guidance is mentioned twice: once in an unqualified manner, without being contrasted to anything else (i.e., *furqan*), which indicates the general guidance, and once again in contrast to *furqan* that is a special kind of guidance (Javadi Amoli 2011, 9:372). It can thus be said that all Quranic verses are *furqan* [separator of the right from the wrong] while they are the Quran [guide].

7.3. The Book

“Kitab” [the book] is originally an infinitive, and hence the contents of a book are also called Kitab. Moreover, “kitab” is originally a name for treatises or the materials presented in them (Raghib al-Isfahani 1991, 1:699).

As in the Quran (2:53) “And when We gave Moses the Book and the Criterion so that you might be guided,” the book and *furqan* are other gifts sent down by God for the guidance of the Israelities. The book here refers to the Torah, just as the book in the Quran (2:2) refers to the Quran. In the verse (2:53), *furqan* has to do with guidance, because the title “*ihida*” [literally: being guided] in the end of the verse as a wisdom behind such a gift is suggestive of the idea that *furqan* should be followed by guidance, no matter what it is. In any case, *furqan* should be a means of guidance (Javadi Amoli 2011, 4:429) in that *furqan* is what separates the right from the wrong. The scriptures are called *furqan* because they discriminate the right from the wrong. Moreover, the “book” in this verse might refer to the truths granted to Moses other than the Torah (Qara’ati 2010, 1:116).

Conclusion

Skepticisms have been put forward in the book, *Letters for the Prophet Muhammad*, by Amin Ghazaei to the effect that the holy Quran is a series of letters and attachments sent by Ebionites to the Prophet. The book goes on to claim that these skepticisms are related to linguistic regularities. The book concludes that the term “*furqan*” in the holy Quran refers to those attachments, whereas the use of descriptive semantics in Quranic verses suggests otherwise:

1) The holy Quran has many characteristics that need to be examined as ideal foundations of exegesis as a field, because divine teachings are exclusive to God and the emergence of the holy Quran from a hidden book to an evident Arabic book has been briefly explored. The divine revelation was divided in the present research into two parts: the first is the very abstract degree and truth, which is called *furqan*. In this paper, we sought to draw on semantic methods for attaining such an important goal. The divine revelation is manifested in the form of words and presented to human beings in the form of the holy Quran.

2) The difference between the holy Quran and *furqan* can be observed with a slight reflection on Quranic words in the following hadith: “I asked Aba ‘Abd Allah (a) about *furqan* and Quran: Do they refer to two different things or to one thing? He said: ‘The Quran is a book in its entirety and *furqan* is the robust evidence that has to be necessarily exercised” (Kulayni 1986, 2:630).

3) A person can reach the degree of *furqan* by becoming close to God. It is in this way that one can benefit from that existential dimension and reach the degree of the

Quran if one exercises abundant interest in the words and concepts of the holy Quran, in which case one can become an interpreter of the holy Quran. Of course, it should be noted that an elevation to the degree of furqan can be definitely rendered feasible only through Quranic pathways since it is impossible to interpret furqan without first reaching the degree of furqan. One who reaches the degree of the Quran can also become a separator of the right from the wrong.

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