



The Semantic Transcendence of the Word “Dāl” in the Verse 7 of Surah Duḥā and Its Effect on the Interpretation of the Verse

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Abstract

The attribution of the word “dāl” to the Messenger of God in the verse 7 of Surah Al-Duḥā (وَجَدَكَ ضَالًّا فَهْدَى) caused some commentators to present their interpretations contrary to the dignity of the Prophet in terms of the literal meaning of the word. Another group rejected this interpretation, interfering with the appearance of the verse to solve the problem. They tried to adapt the meaning of the verse with the accepted principles regarding the infallibility of the prophets through considering the permissibility, omission or concealment in the verse. Paying attention to the existence of semantic changes in the Qur'anic verses and introducing a special type of semantic changes in the Qur'anic words called semantic transcendence, the present paper seeks to show that understanding and interpreting such verses may be achieved by a useful method without changing the appearance of the verse. So the semantic transcendent approach and the methodical process of achieving the further meaning will clarify that the word “dāl” in the verse means a kind of semantic change called transcendence and indicates to a real meaning but beyond its literal meaning. Achieving this transcendent meaning, which is done by following the continuous and discontinuous evidences, will make it clear that the appearance of this verse not only does not contradict the dignity and infallibility of the Prophet, but also expresses a transcendent meaning compatible with the meanings transcendent and according to Qur'anic allusions and truths.

Keywords: *Semantic Changes; Transcendence of Meaning; Dāl, Duḥā: 7*

Introduction

The high knowledge and content of the Qur'an was revealed as the last and most eternal Holy Book in the form of Arabic words and phrases, and thus from the very beginning the path of benefiting from divine verses was tied to try for identifying and understanding the meanings of Arabic words and its revelation; therefore, discovering and explaining the meanings of the words of the Holy Qur'an from the past to the present has always been one of the most important axes of Qur'anic research.

One of these researches is the answer to the question whether the Qur'an has used Arabic words in the same lexical meaning that is used in the custom of the language of the people of the time of revelation and is seen in their works and sayings or whether the words of the Qur'an can have meanings different from lexical meanings?

The revelation of the words of the Qur'an and its eternal guidance on the one hand and the emergence of various philosophical, mystical, scientific, etc. tendencies in the interpretation and efforts of commentators to reconcile the views arising from these tendencies with divine verses on the other hand caused many Qur'anic scholars accept the semantic changes of the words of the Qur'an in order to answer this question, and they believe that the words of the Qur'an cannot be limited in the lexical meanings of the age of revelation. However, in explaining the nature of semantic changes of the words of the Qur'an, different theories influenced by semantic issues were presented in traditional sciences and modern linguistics. As opposed to the famous opinion of the commentators of the word of revelation, who emphasized on being satisfied with the meanings of the age of revelation of words, some theories such as semantic inclusion, semantic multiplicity, expandability and evolution of meaning, the essence or the spirit of meaning, interpretation, inside, etc. were presented in Qur'anic verses. The theories presented are influenced by the existing categories on the semantic transformation of words in conventional and human texts. In fact, linguists introduce many types of semantic changes in words, but in a general view, we can say that the transformation of meaning in the field of semantics in conventional and human texts occurs for reasons such as expansion of meaning (generalization of meaning), monopoly and specialization of the concept (assignment of meaning), promotion of meaning (honoring meaning), degradation of meaning (collapse of meaning) or literary reasons such as trope and metaphor. In Qur'anic researches, the semantic changes of the words of the Qur'an are usually adapted to these types, such as: words such as piety, hypocrisy, and infidelity, which have been considered as semantic generalizations in the Qur'anic space, so that in addition to the emotional and material meaning, it also implies the spiritual and religious meaning or some words such as Shari'ah, Rasūl, Ṣalāt, Ṣiyām, etc. have been considered as examples of semantic allocation that have lost their general ignorant meaning and have been used in the specific Qur'anic meaning. In fact, their meanings have been reduced (See. Khalil Odeh, 1405: 22) or a word such as loan in the following verse has been considered as a case of semantic promotion:

« مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا » (الحديد: 57) : 11

Who is it that will lend Allah a good loan, that He may multiply it for him and [that] there may be a noble reward for him?

In fact this word means cutting. (Ibn Fāris, 1404: vol. 5, p. 71; Zamakhsharī, 1979: p. 502) But in the verses of the Qur'an, along with the word "Allah" means to lend to God, and it has entered a special semantic field and has found a more positive meaning. On the other hand, some believe that the word "Nuzul: descent" in the following verse has been semantically degraded:

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا « (كهف: 18) : 102

Do the faithless suppose that they have taken My servants for guardians in My stead? Indeed We have prepared hell for the hospitality of the faithless.

(Khakpour and Blourdi, No. 21: 57)

Because in the original sense, "Nuzul" means food, wine and other necessities that are prepared for the traveler and guest before his arrival (Farāhīdī, 1409: vol. 7, p. 367; Tabataba'i, 2012: vol. 4: 139) but in this verse the Qur'an has used it for the people of Hell. Many cases of semantic changes in the Qur'anic words are also interpreted in the form of trope and metaphors.

Another point about the semantic changes of words in conventional and human texts is that different types of semantic changes occur over time and for different literary, religious, psychological,

social and cultural reasons, and to be more precise, the source of possession and classification in the semantic field of vocabularies should in fact be influenced by the appearance and the adjustment of different human sciences in words and meanings of words as it can be said that semantic acquisitions in words is either from the field of literary sciences such as semantic change of metaphor, trope or from the intellectual sciences such as logic, sociology regarding the appropriate terms of time and place, such as the transformation of promotion and reduction of meaning; or that the change of meaning of the word has been achieved in terms of adjustment of specialized sciences in different fields on concepts and words, such as semantic change of generalization and semantic allocation in the field of religious sciences, which is obtained by applying jurisprudence, interpretation, Qur'anic sciences to words and vocabularies. Therefore, transformation of meaning in the words of the Holy Qur'an and religious texts are usually examined based on logical terms (truth and trope/ corresponding, implied and obligatory), literary (primary, secondary, virtual, ironic), principled (rational meaning or discovery of religious meaning and truth) and Interpretive (lexical meaning, the meaning of the age of revelation, spirit of meaning and abstract meaning). However, before researching the words of the Qur'an, one should ask whether the Qur'an is a human text? And in fact, is the field of semantics of the Qur'an the same as semantics in the conventional human sciences? In fact, before examining the semantic changes in the Qur'anic words, it should be noted that the texts are divided into revelatory, ascending and conventional in a general view. (See: Mansouri, 2018, p. 19)

The text of the Qur'an is of the type of revealed texts, so in the study of Qur'anic words it is not possible to suffice only the achievements of linguists in conventional texts, but it should be noted that the adjustment of the semantic field of conventional texts to the Qur'an recounts only one semantic layer of the Qur'an. In fact, the lexical meaning and customary understanding in the field of semantics of the Qur'an is the introduction and basis for navigating the more transcendent meaning. It should be noted that the choice of words in the divine word has been based on retelling all levels of the Qur'an, therefore, in many positions divine verses have expressed a meaning higher than the common lexical concepts in the age of revelation and in accordance with the levels of subtle references and Qur'anic truths. Therefore, stopping at the literal meaning and suffice to the conventional understanding in the semantics of the words of the Qur'an can lead to deprivation of a large part of the knowledge and subtleties in the verse and sometimes degrade the semantic and conceptual interpretation contrary to the higher knowledge that the verse seeks to express. Especially in a group of verses which, regarding the literal meaning of their words, have caused the attributes of incarnation or similitude to be attributed to God or a concept contrary to the infallibility of the divine prophets has been implied. Therefore, in examining the semantics of Qur'anic words, along with the types of semantic changes presented in conventional and human texts, it is worth paying attention to a special semantic change in the Qur'an that reflects the semantic levels beyond the divine words and appropriate to the transcendent and distinctive structure of the Qur'an as an eternal divine word. Accordingly, the present article intends to point out the application of this approach in better understanding and interpretation of verses by considering the approach of the semantic transcendence and excellence in Qur'anic words and introducing this type of semantic change. So by studying the word "*Dāl*" in the Verse 7 of Surah *Ḍuḥā* as a word that has found semantic transcendence, deals with the effect of this change in the meaning of the verse. The seventh verse of Surah *Ḍuḥā* is one of the verses that in terms of the literal meaning of the word "*Dāl*" in the sense of "misguided from the truth" will lead to attributing a ridiculous meaning to the Prophet of God, so a group of commentators who saw these interpretations in conflict with the issue of infallibility of prophets tried to provide an interpretation according to the Messenger of God by interfering and occupying the appearance of the verse and adopting different methods such as metaphor, deleting, adding, etc., while paying attention to the fact that the word *Dāl* in this verse has a semantic change of transcendence type, will be a suitable solution to maintain the main structure of the verse on the one hand and achieve a correct understanding and in accordance with the dignity of the Messenger of God, the high knowledge of the Qur'an and the Ahl al-Bayt.

1-What Is Semantic Transcendence or Excellence

The word transcendence in the word is a source of Tafā'ul derived from the article "'Alā, Ya'lū, 'Uluwwan" (Ibn Manzūr, 1414: vol. 5, p. 83) meaning to be high and exalted dignity and status. (Rāghib, 1412: p. 582 Ibn Fāris, 1404: vol. 4, p. 112) In the word farābarī i.e. transcendence, the prefix farā means high and excellent in front of furū (see: Mo'in 1997: vol. 2, p. 2493; Amid, 1984: p. 904) and barī means to take. In the present article, the meaning of excellence or transcendence of the meaning of the words of the Qur'an is the growth of meaning which leads the word out of its literal and customary meaning to indicate the meaning commensurate with the metamaterial and spiritual dimension and Qur'anic truths and subtleties, so when we talk about the excellence and transcendence of the meaning of the word in verses, we mean that the Qur'anic word, which had a certain meaning in the Arabic word of the age of revelation, is no longer used in that meaning in the context of the Qur'anic verse, but has evolved in a way that reflects a transcendent truth of Qur'anic knowledge in a higher dimension than tangible and lexical use. We called this Qur'anic meaning as the transcendent meaning and the common meaning of the word in the language of the age of revelation as the non-transcendent meaning. Thus, although the Qur'anic words have been chosen from the usual human letters and words, but with the divine forgery, the meaning of these words have been changed in such a way that they have the ability to recite meanings in a sublime, lasting and suitable dimension for every age and generation. That's why contrary to human words, the words of the Qur'an are always alive, dynamic and life-giving.

It is noteworthy that the way to these transcendent meanings in the verses is methodical and it is achieved by following three things: a- The meaning of the age of revelation and lexicon b- Referring to the verses and the context of the divine word such as examining the relations of words in the verse, Symmetry of confrontation, contradiction, etc. C- Access to related narrations and hadiths, for example, the word "life" against "death" in the Arabic word refers to a person who has the signs of material life. (See: Ibn Manzūr, 1414: v. 4, p. 211, Ibn Fāris, 1404, v. 4, p. 122; Firuzabadi, 1424: v. 4, p. 350) But in several verses such as the following verse, a meaning beyond the usual meaning has been used about someone who has responded to the call of God and His Messenger:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ﴾ (انفال:8)

O you who have faith! Answer Allah and the Apostle when he summons you to that which will give you life.

From the Qur'an's point of view, due to this resurrected response, he finds a life beyond what the Qur'an considers to be a real existence. It is clear that this person has already enjoyed life in its conventional and literal sense, but this meaning of life has not been considered in the verse as far as a person is considered dead before this answer, as He says in another verse:

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾ (انعام:36)

Only those who listen will respond [to you]. As for the dead, Allah will resurrect them, then they will be brought back to Him

Therefore, according to the theory of transcendence of meaning, the word life has two meanings: A non-transcendent meaning which is the same literal meaning and refers to a living physical person. And the transcendent meaning that has been used in some verses and refers to a person who has been resurrected in the dimension of faith. By referring to the narrations, we realize that resurrection in the dimension of faith is a kind of heavenly life. (See: Qomi, 1404: Vol. 1, p. 271.) This transcendent meaning of life is directly related to the levels of the Qur'an and is commensurate with the layers of its transcendent knowledge. Therefore, in the narrations the divine life is interpreted as the divine guardianship in a true order, as Imam Bāqir (AS), in the explanation of verse 24 of surah Anfāl says: It means the Wilāyat i.e. the guardianship of Ali ibn Abi Ṭālib (AS) that if you follow him and have his guardianship, your formation will be stronger, and the administration of justice will be more lasting

among you. (Baḥrānī, 1107: vol. 2, p. 664; Ḥuwayzī, 1415: vol. 2, p. 141) Thus, according to the theory of transcendence of meaning, two transcendent and non-transcendent meanings, with two different states, are common in one word and only knowing the lexical and non-transcendent meaning of the word cannot guide us to the transcendent meaning. In fact, without explaining the verses themselves, there was no known connection and interest in the custom between the transcendent and non-transcendent meaning, so the transcendent meaning cannot be a virtual or obligatory meaning of the word, but achieving a transcendent meaning can be achieved only by referring the revealed text to the ascending word and examining the evidences and relations of coexistence and substitution of the word in the ascending and descending word. This transcendent meaning recounts the transcendent levels and layers of the teachings of the divine texts. Thus, the revealed and ascending text, i.e. the Qur'an and narrations, provide a methodical way to achieve the transcendence of meaning, and paying attention to the context that is narrated in religious texts for achieving a higher meaning will accompany the excellence of thinking in the religious field. On the other hand, neglecting it deprives us from a large part of the enlightened teachings of the Qur'an and limits its sublime knowledge and unlimited revelatory levels to superficial meanings and, of course, is contrary to the principle of contemplation in divine verses. By clarifying the concept of transcendence and excellence of meaning in verses and the method of achieving the higher meanings, we examine the verse under discussion and interpret the verse based on the transcendence of the word "*Dāl*".

2. The Transcendence of the Word "*Dāl*" in the Seventh Verse of *Ḍuḥā*

In order to achieve the transcendent meaning of the word, as mentioned, it is necessary to first know the lexical and conventional meanings of the word, then examine the continuous evidences in the verse and finally identify the semantic transcendence of the word by following the use of the word in related verses and hadiths.

2-1. Identifying the lexical meaning of the word

The word "*Dāl*" is the noun of the subject from the root *Dalala*. This word in Thulāthī Mujarrad is (*Dalla, Yaḍillu, Yaḍallu*) (Farāhīdī, 1409: vol. 7, p. 8) and in Thulāthī Mazīd for bāb If'āl is (*Aḍalla, Yuḍillu, Iḍlāl*) and for bāb Taf'īl is (*Ḍallala, Yuḍallilu, Taḍlīl*) (See. Jawharī, 1407: v. 5, p. 1748.) The word "*Dāl*" is basically *Dālīl* on the weight of Fā'il i.e. the name of the subject derived from the Thulāthī Mujarrad of this article. Numerous meanings have been mentioned in dictionaries for the use of this article in Thulāthī Mujarrad (*Dalla, Yaḍillu*); including:

- Destruction and demolition (Jawharī, 1407: vol. 5, p. 1748)
- Hiding and disappearing: (See: Ibn Manẓūr, 1414: vol. 11, p. 390; Jawharī, 1407: vol. 5, p. 1748; Sa'idi and Hassan Yusuf: vol. 2, p. 749)
- Losing a home: (See. Zamakhsharī 2007: v. 106; Jawharī, 1407: vol. 5, p. 1748) or losing the way (see: Zamakhsharī, 1979, p. 378)
- *Dalla*: Misguided, deviated from the straight path and the truth. (See: Zamakhsharī, 2008, p. 106; Rāghib, 1996: p. 510; Abu Hilāl Askarī, 1400, p. 209; Qarashī, 1412: vol. 4, p. 192, Farāhīdī, 1409: vol. 7, p. 8) Of course, Zamakhsharī in *Asās al-Balāghah* states that the meaning of misguidance in religion is the virtual meaning for this word and not the real meaning to which the word has been attributed (see: Zamakhsharī, 1979, p. 378)

Therefore, the use of this material in Thulāthī Mujarrad implies several meanings. However, some lexicographers who believe in the basis of the same semantic essence or the same principle in different uses of a word tried to return the mentioned meanings to the original unit; however, they also disagreed on the principle or essence of the meaning, as Ibn Fāris believes that the principle of the article of *Dallala* means the loss of an object and placing it in an unjust position. (Ibn Fāris, 1404: vol. 3, p. 356)

Rāghib has considered the principle meaning of this word as deviation from the right and deviation the straight path; he says that some have considered destruction, loss of way, falsehood and disgrace as the meanings of *Dilāl*, these are the necessary first meaning which is the same as deviation. (Rāghib, 1996: p. 509) While Fayyūmī considers the semantic principle of this word as unseen (hiding) (Fayyūmī, 1414: vol. 2, p. 363) But Allameh Mustāfawī believes that the principle in the meaning of *Dilāl* is lack of access to the material or spiritual desire. (Mustāfawī, 1989: vol. 7, p. 38) Thus it became clear that the word *Dilāl* is used in different meanings. Although some tried to include a semantic principle for the word, but their ijtihad views in justifying that principle are not the same and are mentioned as some possibilities.

2-1-1. Differences of opinions of commentators in the literal meaning of the word "*Ḍāl*"

The existence of different lexical meanings for the article of *Dalala* and also the difference of opinion of the commentators about the infallibility of the prophets, has led to the difference of opinions of the commentators in analyzing the meaning of the word *Ḍāl* and interpreting the verse based on it, such as:

■ A group of commentators without capturing the appearance of the verse believe that the word *Ḍāl* is used in the literal sense of lost, that is, someone who has lost his home and way, but in the interpretation of the verse, they are divided into two groups:

-Some believe that the verse refers to the loss of the Prophet in childhood and his return to ‘Abd al-Muṭallib to the guidance and care of God. (See: Abū Ḥayyān, 1420: vol. 10, p. 497; Ṭabarānī, 2008: vol. 6, p. 517, Tha’labī, 1422: vol. 10, p. 226) (Tha’labī, 1422: vol. 10, p. 226)

-Or the verse refers to the loss of the Prophet during his migration from Mecca to Medina and God's grace to him at that time. (See: Tūsī, nd: vol. 10, p. 369) Sayyid Morteza Alam al-Hudā says in a critique of this view: "If Surah al-Ḍuhā was not a Meccan Surah that was revealed before the Hijra, this aspect would have been considered close." (Alam al-Hudā, 1431: vol. 3, p. 466)

■ A few other groups have considered *Ḍāl* to mean misguided from the straight path, as it has been quoted from Sadi in the interpretation of this verse: "The Prophet (PBUH) was on the the way of the nation and the people for forty days, after which God guided him." (Ṭabarī, 1412: vol. 30, p. 149; Tha’labī, 1422: vol. 10, p. 226, Fakhr Rāzī, 1420: vol. 31, p. 197) Of course, many scholars have not considered this word permissible, as Ṭabarānī says in its refutation: God does not choose someone who disbelieves for the mission of Risālat." (Ṭabarānī, 2008: Vol. 6, p. 517) Abul Futūḥ Rāzī also refers to the words of Sadi and says: And this should not be allowed in any way. (Abu al-Futūḥ al-Rāzī, 1408: vol. 20, p. 313) But Fakhr al-Rāzī, referring to this word, says that unlike the Mu’tazilite, from our point of view, it is rationally permissible for God to allow the infidel to believe in God and to make him a prophet, but because of our verse ((مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ نَجْمٍ 53)) this has not happened about the Prophet (PBUH). (See: Fakhr Rāzī, 1420: vol. 31, p. 197)

■ On the contrary, many commentators believe that due to the infallibility of the Prophet, the word *Ḍāl* cannot be interpreted in the literal sense of misguided from truth and following the false, but this group, by capturing the appearance of the verse, have presented different interpretations in explaining the meaning of this word so that according to the context of the verse, it is appropriate to attribute the word *Ḍāl* to the Messenger of God, including:

- Some people believe that *Ḍāl* here means ignorant and unaware, and it means that the Prophet was not aware of the Shari'a and the revelatory sciences of the Book and Wisdom before prophecy. (See: Samarqandī, 1416: vol. 3, p. 592; Ṭabarānī, 2008: vol. 6, p. 517; Tūsī, nd: vol. 10, p. 369; Ṭabarsī, 1994: vol. 10, p. 766) namely they take *Dilāl* to mean ignorance, which from the beginning is with

every human being who does not know anything (see: Maturidi, 1424: vol. 10, p. 561) and they interpret the verse as follows; He found you unaware of the knowledge of the Shari'a "before the revelation". (Ṭabarsī, 1412: vol. 4, p. 505) Therefore, the aspect of the word *Ḍāl* is taken as *Jahila* i.e. ignorance and the belonging of *Ḍāl*, that is, prophecy or the science of Shari'a is deleted in the verse.

-Others have interpreted *Ḍāl* as astonishment and bewilderment, and consider belonging of *Ḍāl* to be the acquisition of livelihood, which is in destiny (Isfahani, 2009: vol. 2, p. 261; Alam al-Hudā, 1431: vol. 3, p. 466). Namely He found you bewildered in the way of acquisition of livelihood.

-Others have taken *Ḍāl* to mean astonishment, but have considered the belonging of this astonishment, which is deleted, to be the lead of the people, so they have said that it means that the Prophet was astonished and confused in leading his people to the light, and God took him out of this astonishment with the revelation of the Qur'an. (Maturidi, nd: vol. 6, p. 294; Qashīrī, 2000: vol. 3, p. 741)

- But the other group believes that in the verse the genitive case has been removed, as the author of *Baḥr al-Muḥīṭ* believes that it means that He found your people misled and guided them through you. Like the verse "and ask the village" in which the genitive case has also been removed and the meaning of the verse is "and ask the people of the village" (Abū Ḥayyān, 1420: vol. 10, p. 497)

2-1-2. Critique of the opinions of commentators

According to the mentioned views, it became clear that the commentators have taken two general approaches in the meaning of the word *Ḍāl*:

- Regarding the lexical meaning for the word *Ḍāl* without interfering with the verse, based on this approach, a group chose the lexical meaning of misguided from the truth and some chose the literal meaning of lost for the word *Ḍāl*.

- Changing the appearance of the verse, as they changed the literal meaning of the word *Ḍāl* and occupied and considered it equivalent to meanings such as astonishment, negligence and ignorance, in addition to the fact that the belonging of *Ḍāl* in these meanings is also deleted in the verse.

In examining these approaches in the first stage, regardless of any kind of presupposition or prejudice, it should be said that as a literary principle, whenever it is possible to define a word regarding its appearance without considering *Idmār* (Taqḍīr), deleting and trope, this situation is preferable to the literary analysis which leads to Taqḍīr and deleting in the verse and in fact changes the word. (See. Abū Ḥayyān, 1420: vol. 1, p. 61). Therefore, among the interpretive opinions, it should be said that the first approach is prevailed over the second approach, but in the first approach also considering the lexical meanings of misguided from the straight path is not compatible with the position of the Prophet for the word *Ḍāl* without changing the verse and it is rejected with doctrinal certainties, but the second case, namely considering the literal meaning of lost, although is superior on the possibilities that lead to the misinterpretation of the verse contrary to Prophet's honor or changing and assuming different possible taqḍīrs in the verse; but it still has other drawbacks that have made commentators not prefer this possibility to other opinions, including:

-As mentioned, due to the Meccan nature of the surah, attributing the verse to the Prophet who was lost during the migration, is unlikely that no reason confirms it, and another point is that the verb *Wajada* can mean finding the lost when it suffices to one object. While in the holy verse, "Wajada" takes two objects, so according to the science of syntax, it is from the verbs of *Qalbi* and means to have certainty and inner perception. (See: Suyūṭī, 1996: vol. 1, p. 136) Therefore, the verb *Wajada* can show that the word *Ḍāl* does not have a literal meaning of lost.

- The other is that the interpretation of the verse based on the meaning "lost" will limit the verse to a superficial meaning, because considering the incident of getting lost and being found then is not commensurate with the blessings mentioned the previous and next verses that have been attributed to each other. Therefore, the context of the verses requires that the guidance means a great matter, as some commentators have pointed out and believed that in addition to the fact that there are no reliable narrations about the Prophet who was lost in childhood, this incident is not important that should be reminded along with other blessings. (See: Darwazeh, Muhammad 'Izzat, 1421: Vol. 1, p. 557)

Thus, all the opinions that have been presented based on the literal meaning or changing the verse are associated with problems to the extent that the commentators from the beginning to the contemporaries disagree in choosing and preferring these opinions on each other. It is clear from this that suffice with the literal and customary meaning of the word *Dāl* will not lead to a correct understanding and proper interpretation of the verse, so it can be said that in the verse the literal and customary meaning of the word *Dāl* is not intended and this possibility is strong that the word *Dāl* in this verse is one of the words that has found semantic transcendence. The possibility of semantic transcendence in the word *Dāl*, since on the one hand it does not need to interfere with the appearance of the verse and on the other hand will not lead to the degradation of the verse in the superficial sense, is preferable to other possibilities regarding Taqdīr and omission in the appearance of the verse and can be a suitable solution in interpreting the verse. Therefore, in order to confirm this possibility and access to the transcendent meaning of the word *Dāl*, we will examine the continuous evidences in the verse as well as the related verses and narrations.

2-2. The transcendent meaning of the word *Dāl* according to the continuous context and evidences in the verse

Examining the appearance of the verse, the following points are obtained:

First: In this holy verse, the verb "Wajadaka" (i.e. found you) is one of the two-object verbs; its subject goes back to God in the context of the previous verses, and ka i.e. you are the first object, which goes back to the Holy Prophet; and the word *Dāl* is the second object. In the science of syntax, it is said that Wajada, when it is one of the two-object verbs, indicates the receipt of certainty, and its two objects were originally Mubtadā and Khabar (see: Suyūṭī, 1996: vol. 1, p. 136), i.e. Wajada enters the nominal sentence and makes the Mubtadā and Khabar as its two objects, so there is a Isnādī relationship between the two objects, since in rhetoric science it is said that the nominal sentence implies fixity (Hashemi, 2006: vol. 1, p. 62), so it can be said that the holy verse, which has been stated in the context of the predicative sentence, indicates the true and divine receipt of fixed truth Isnād in the soul of the Messenger of God, i.e. the phrase "you are misguided"; with this explanation, the meaning of the word *Dāl* cannot be misguided or lost in the literal meanings because these meanings cannot tell a fixed truth in the soul of the Messenger of God.

Second: The word *Dāl* in this verse is used singular and unknown; however, in all other uses of this word in the verses, it is mentioned everywhere in a plural and more familiar way, even where the context of the verse is singular and refers to a person; as He said from the language of Ibrahim: *وَاعْفُرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ (الشعراء: 26)* He did not say that my father was astray, but he said that my father was one of the misguided, that is, one of the misguided group. Therefore, the singularity of the word *Dāl* in this verse, according to rhetoric science, refers to a unique, unknown and great feature in the Prophet. Therefore, in Surah al-Duḥā, He did not say the misguided, that is, in the plural and definite form, because it had a different meaning from the known group of misguided. Therefore, examining the state of the word *Dāl* in the verse and its difference with other verses also confirms the semantic difference of this word.

Thirdly, in the continuation of the verse, the verb "Hadaya" (i.e. guide), the subject of which goes back to God, is transitive, but its object has not been mentioned, so the word "Hadaya" cannot be explicitly meant the guidance of the Messenger of God, and in parallel, the word "*Ḍāl*" to be meant the lack of guidance of the Prophet, as a group of many commentators, in the face of this possibility, have considered the object of the verb Hadaya as his people.

Thus, the collection of continuous evidences and the study of the context of the verse confirms the fact that the meaning of the word *Ḍāl* has been changed in the verse and this clarifies that the phrase "found you misguided", according to the rhetorical points, refers to knowledge and divine perception of a fixed and great truth in the soul of the Messenger of God. And this is contrary to the lexical and customary meanings provided by the word *Ḍāl*, so it becomes clear that the meaning of the word *Ḍāl* in the verse has been changed, which indicates a truth beyond and higher than the concrete lexical use of this word. Therefore, to get acquainted with the higher meaning of the word, we will examine its use in related verses and hadiths.

2-3. The transcendent meaning of the word *Ḍāl* with reference to discontinuous evidences (related verses and narrations)

In examining discontinuous evidences, we first follow the use of the word *Ḍāl* in other verses, then we deal with related narrations; examining the verses, the following points become clear:

- The word *Ḍāl* has been used only once in the singular form and eleven times as a plural form (*Ḍāllīn* and *Ḍāllūn*) in the divine verses, that is, the word *Ḍāl* has been used in Surah *al-Ḍuḥā* in a completely different appearance from other verses. Therefore, as mentioned from a rhetorical point of view, this difference shows a different meaning of this word in the verse compared to other verses.

-On the other hand, except for Surah *al-Ḍuḥā*, where the word *Ḍāl* is attributed to the Prophet (PBUH) and the twentieth verse of Surah *al-Shu'arā*, where the word *Ḍāllīn* is attributed to Prophet Moses (AS), in other verses this word has been used in a plural form (*Ḍāllīn* and *Ḍāllūn*) to describe infidels. (*Āl-Imrān* (3): 90), as liars (*Mu'minūn* (23): 106, *Waqī'a* (56): 51) as unguided tribes (*Ṣāffāt* (37): 69); therefore, in this group of verses, there are physical evidences such as the association of the word *Ḍāl* with words such as infidels (*Āl-Imrān* (3): 90), liars (*Mu'minūn*: 106, *Waqī'a*: 51) and also the confrontation of this word with the words "those who are blessed" (*Al-Fātiḥah* 1: 7), the close ones and the companions of the Righteous (*Waqī'a* (56): 92) clearly show that the word *Ḍāl* is used in the literal sense of misguidance and refers to a group of people who have deviated from the path of truth. In this group of verses, the commentators use this word in a literal sense that is misguided and deviated from the truth. However, in Surah *al-Ḍuḥā*, unlike this group of verses, there is no clear apparent symmetry such as the coexistence of this word with misguided relatives or the analogy of confrontation in the verse, so the meaning of the word *Ḍāl* in Surah *al-Ḍuḥā* cannot be similar to the meaning of this word in this group of verses.

- In the twentieth verse of Surah *al-Shu'arā*, he said: *قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ*. This is the answer of Moses (PBUH) to Pharaoh's protest against the murder of one of the Copts, the word *Ḍāl* has been used in a plural and known form from Moses' own language as a response and protest against the enemy; the known form of the word *Ḍāllīn* in this verse clearly refers to a group and ethnic group that are known as misguided, so some commentators to remove the sanctity of the position of Prophet Moses from misguidance believe that this word of Prophet Moses was from the Torah (See: Fayḍ Kashani, 1418: vol. 2, p. 880; Lāhijī, 1996: vol. 3, p. 363) namely Musa (PBUH) means the other meaning of this word that is to lose the way when leaving Egypt, but the Pharaohs considered the meaning of misguided from this word. On the other hand, the phrase "and I am one of the misguided" reflects the state of Prophet Moses in the past tense, that is, the time of the occurrence of the verb (Safī, 1418: v. 19, p. 62; Darwīsh,

1415: v. 7, p. 63.) So most of commentators define this word as ignorant or unaware at the time of its occurrence (see: Maqātil Ibn Sulaymān, 1423: vol. 3, p. 260; Farrā, 1980: vol. 2, p. 279; San'ani, 1411: vol. 2, p. 62; Ṭabarī, 1412: vol. 19, p. 42; Ṭabarānī, 2008: vol. 4, p. 489; Zamakhsharī, 1407: vol. 3, p. 305; Tabataba'i, 2012: vol. 15, p. 261) Therefore, from the point of view of the commentators, the word *Ḍāllīn* in this verse, contrary to other uses, can no longer refer to the group of misguided people, but it was either from the Torah or it refers to the ignorance and negligence of Prophet Moses at that moment. With this explanation, this word cannot indicate a stable state in the soul of Prophet Moses, while in Surah *al-Ḍuḥā* the word *Ḍāl*, in a single and unknown form, on behalf of God has been attributed to the Prophet in the form of a predicative sentence, which expresses a special and lasting description for the Messenger of God and God's grace, blessing and mercy on him in that regard.

Thus, the study of the use of the word *Ḍāl* in similar verses makes it clear that the semantically changed *Ḍāl* in this verse is not similar to the use of *Ḍāl* in other verses, but in the final stage, referring to the narrations of the infallible Imams as translators of the Qur'an and the closest words to the text of the divine revelation clearly shows the semantic transcendence of the word *Ḍāl* in this verse, because the narrations have defined the word *Ḍāl* in the seventh verse of Surah *al-Ḍuḥā*, as the anonymity and ignorance of the true status of the Messenger of God among his people not as misguided and lost. Such as:

-Amir Mu'minin, in a detailed narration, referring to the use of various kinds of misguidance in the Qur'an, referring to the seventh verse of the Qur'an, explains: That is, He found you among a people who did not know your prophecy, so he guided them through you (Majlisī, 1403: v. 5, pp. 209 and 90, p. 13) In this narration, the Prophet being *Ḍāl* means that the people are unknown and do not know the prophecy of the Messenger of God, and the meaning of the verb *Hadaya* is the guidance of people by the existence of the Prophet.

-In another narration, Zurarah narrates from one of the two Imams Bāqir and Imam Ṣādiq (AS) in explaining this verse that he said: That is, He guided the people who did not know you to you so that they would know you (Qomi, 1404: v. 2, P. 427; Ibn Qaryaghdi, 1429: vol. 2, p. 390; Bahrānī, 1415: vol. 5, p. 684; Majlisī, 1404: vol. 25, p. 338; Ibid, 1403: vol. 16, p. 142; Qomi Mashhadi, 1989: vol. 14, p. 321; Arūsī Ḥuwayzī, 1415: vol. 5, p. 596). Therefore, it becomes clear that what is meant by *Ḍāl* is the high position of the Prophet and the truth of his prophetic existence and guidance.

-It is also narrated from Imam Reza (AS) in the interpretation of this verse that he said: "That is, you were lost and unknown to the people, they did not know your grace, so He guided the people to know you." (Ṭabarsī, 1403: vol. 2, p. 429; Safī, 1415: vol. 5, p. 341 and also Ibn Babawayh, 2000: vol. 1, p. 200)

Thus, various narrations confirm what was obtained from the study of other evidences, in the sense that the word *Ḍāl* in this verse not only does not have a negative meaning, but also refers to the ignorance, greatness and high position of the Messenger of God.

3. Summarizing and Interpreting the Verse based on the Transcendent Meaning of the Word Ḍāl

With the help of continuous and discontinuous evidences, it became clear that the word *Ḍāl* in the seventh verse of Surah *Ḍuḥā* expresses a truth beyond and higher than the concrete lexical use of this word, meaning that this word has gone beyond the literal meanings of misguided, lost, hidden, absent, and it refers to the secrecy and absence of the dignity of the Messenger of God among his people, which hid him from the understanding of others. Considering this transcendent meaning of the word *Ḍāl* will lead to the interpretation of the transcendent semantic layers of the verse, which are in line with the teachings of divine verses and the narrations of the infallible Imams, including:

1-By attributing the transcendent meaning of anonymity to the Prophet in the verse, it is realized that the Messenger of God, in addition to the apparent, social, moral and in fact human dimension, has a transcendent, higher and in other words divine dimension that make him unknown among his people. Therefore, it becomes clear that knowing the physical and personal aspects of the Prophet does not mean knowing his divine aspect, in which case the people of the time of revelation were more deserving of this knowledge because the Prophet lived in his community for many years before prophecy, socializing with people, trading among them and was known for his good qualities such as trust and honesty; therefore, knowledge and faith in the divine prophets and saints can only be obtained by knowing their divine dimension, and this knowledge has nothing to do with knowing and recognizing their various humane aspects. This perception is confirmed in several ways by verses and hadiths; as He says in Surah al-Furqān on behalf of the disbelievers about the Messenger of God:

وَ قَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَ يَمْشِي فِي الْأَسْوَاقِ لَوْ لَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا (فرقان(25):7)

And they say, "What sort of apostle is this who eats food and walks in the marketplaces? Why has not an angel been sent down to him so as to be a warner along with him?"

This verse clearly proves that the lack of knowledge, denial and disbelief of the divine and heavenly dimension of the Messenger of God caused the infidels to ask why the angel, that is, the being who has the divine dimension, does not accompany the Messenger of God. As Allameh Tabataba'i also says below this verse: Istifhām in this verse is questioning due to being surprised because they did not consider the connection with the unseen to be possible for human beings who have a material existence, so they say how this claimant of a mission may be a messenger even though he eats and travels in the market, while the messenger is nothing but angels pure from such material qualities. Assuming that we accept his mission, but at least one angel must come with him so that he can be adviser, and his warning and the propagation of the mission from the unseen can be done by the angel (See. Tabataba'i, 15, p. 184).

2- In the phrase "Wajadaka *Dāllan*", the verb Wajada i.e. found you, as mentioned, is one of the two-object verbs that indicate knowing and receiving certainty. Therefore, the verse refers to the fact that the divine dimension of the Messenger of God is hidden from the view and knowledge of people; and his anonymity and loneliness among the people was well known and obvious to God, and it was because of this divine dimension that he was made the guide and preacher of the Ummah towards God, so that through this divine dimension he could be the mediator between the people and the Creator and the guide. As he said immediately after "found you misguided", "so guided you" in other words, by considering the transcendent meaning of the word *Dāl* and paying attention to the coexistence of this word with the verb Wajadaka i.e. he found you, the divine and unknown dimension of the Messenger of God among his people is understood, although this has made the Prophet unknown among them, but on the other hand, this divine dimension causes the distinction and separation of the Prophet from the people and his identification and fame in the supreme kingdom and his priority as the guide of the people in the sight of God Almighty.

3- Considering that the object of the verb Hadaya, i.e. the one who is guided, is not mentioned in the verse, as it was mentioned, the commentators have considered two possibilities in explaining the verse. Some, who have defined *Dāl* to be misguidance or ignorance, consider that the object of the verb Hadaya is the Prophet (PBUH). While another group that does not consider this meaning worthy of the position of the Prophet, consider the object to be the people of the Prophet; however, considering the transcendent meaning of the word *Dāl*, both possibilities are considerable without insulting the position of the Prophet, in the sense that according to the first possibility, it is said that He guided the Prophet, who was unknown among his people to be in the position of prophethood, that is, to be known as an indicator, criterion and guide of the people, and based on the second possibility that the narrations mentioned in the explanation of the transcendent meaning of the word *Dāl*, He guided the hearts of the people to be known by this characteristic and believe in him so that in this case this blessing is the same as the answered prayer of his

ancestor Ibrahim, when he settled his son Ishmael in Mecca and made this request about him and his descendants:

« فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ » (ابراهيم(14))

Therefore, it was by divine guidance that the hearts of the people turned to the Prophet, who lived unknown among them.

Conclusions

Thus, according to what has been said about the transcendent meaning of the word *Dāl*, it becomes clear that the seventh verse of Surah al-Ḍuḥā not only does not imply a concept contrary to the status of infallibility and greatness of the dignity of the Messenger of God, but is one of the verses that refer to a higher rank of the Prophet and it recounts the special blessings and grace of God to him in this regard. This transcendent meaning is in harmony with the general context of the previous and next verses, which refer to the blessings and graces of God to the Messenger of God and is confirmed by other verses and the knowledge of Ahl Bayt (AS).

Thus, it can be said that paying attention to the transcendent conceptualization of the Qur'an and recognizing the deep and divine concepts that the Qur'an seeks to induce, In addition to paving the way for the scientific excellence and guidance of the individual, it is an efficient method in Quranic research and better understanding of the verses, as well as familiarity with the teachings of the Ahl al-Bayt as true interpreters of the Qur'an. As according to this feature of the Qur'an, verses can be analyzed in many cases without considering, deleting, referring, allowing, guaranteeing and in fact without referring and changing the verses in another way. Thus, with this method, the error of some literary analyses and misinterpretations or superficial interpretations based on it is revealed, a new solution is obtained in the interpretation of this type of verses.

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