

## Eluding and Explanatory Descriptions in Quran

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**Abstract:** This paper examines eluding and explanatory descriptions of Quran. It elaborates on these two descriptive types by offering examples from Quran verses. Eluding and explanatory descriptions are two styles used in many Quran verses. These two styles encourage further interoperations and deeper thinking into the real meanings hidden in the proposed concepts.

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### Introduction

Holy God uses various descriptive approaches to express his divine concepts to make them understandable and very inviting. These approaches help in uncovering the hidden meanings and encouraging readers to explore and contemplate further into discovering new meanings. One construct used frequently in holey Quran is descriptive approach. This article examines two styles of the descriptive approach, namely, eluding description and explanatory description. Some experts do not believe in the division of these two descriptions and assume them as one. We will also cover this view in this paper.

### Eluding Description

The word احتراز (*Ehtraz*) means eluding and is taken from word حرز (*Haraz*) meaning to elude. For example, فلان من احترزت means I eluded or avoided that person.

Eluding restriction or قيد احترازی (*Gheyd Ehterazi*) means to exclude something from a given definition (Taftazani, v. 1, p. 166). This is a form that mandates a restriction to take attention away from the opposite and force a focus on a given meaning. This form is used to elude from other restrictions and their characteristic.

For example, we say لذاته الوجود واجب in order to elude from the opposite meanings of الوجود واجب لغيره (Mohammadi, 1999, v. 1, p. 226). Eluding free of restrictions limits the scope of the subject (Khorasani, no date, v. 1, p. 323).

This paper studied the inclusion of eluding restrictions in descriptive composition, which refers to statements that elude a convention in a descriptive way. The eluding principle of description gives this

opportunity to include some sort of exclusivity in order to force the acceptance of a given proposition. Eluding description and/or restriction avoids reliance on anything other than itself and takes itself as the only one that fits the rule. This tendency limits the range of meaning that may be deduced from a given concept.

We present several examples from Quran verses for clarification.

- Baghareh / 168.

*O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitân (Satan). Verily, He is to you an open enemy.*

The word حلال (Halal/Lawful) in this verse means the opposite of حرام (Haram/Unlawful), therefore, it is permissible (Ibn Manzoor, 1414 AH, root حل).

The word طيباً means what is good and pertinent (Ibn Manzoor, 1414 AH, root طيب)

Ragheb Isfahani defined طيب in this verse as a pertinent and permissible place.

The example taken from this verse for our study is the descriptive phrase طيباً حلالاً. Holy God states in this verse *O mankind! Eat of that which is lawful and good on the earth*. This statement is later restricted to limit the range meanings that can be deduced from it. By stating *Eat of that which is lawful and good*, holy God determines the permissible virtuous and sacrosanct edibles. Meantime, God advises to avoid all forms of permissible edibles that may have lost their virtue in cause of something that happened to them, like a piece of bread smeared with blood which was a permissible edible but lost its virtue in cause of blood.

- Ali ‘Imran/38

- *At that time Zakariyâ (Zachariya) invoked his Lord, asking: O My Lord! Grant me from you, a good offspring. You are indeed the All-Hearer of invocation.*

The word ذريته (Zorrieh) basically means little offspring and sometime used for old and young offspring, alike (Ragheb Isfahani, under word ذرو). In this verse, the holiness prophet Zachariya asks holy God to give him a child, but not a child merely for procreation, but a sacred and immaculate offspring (a deserving child for a prophet). In this part of verse, Zachariya eludes from other children who are not sacred and immaculate and asks only for a sacred child.

- Saf/10:

*O You who believe! Shall I Guide you to a commerce that will save you from a painful torment.*

Our example in this verse is the descriptive phrase أليوم عذاب من تنجيكم. Here, holy God asks if his believers would like to be advised to a business. He puts a restriction on the business to separate it from others and asks if his believers if they would like to be advised of a business that saves them from painful torments. This statement clarifies the point that there are many other business as well. But only the one that God advises us is savior, and not others.

### Explanatory Description

Explanatory description is another type of description that is used frequently in holy Quran.

Explanation or توضيح is taken from word وضح meaning clarification. For example, الامر اوضحت means I explained and it became clear (Al-Farahidi, v. 3, p. 226).

Explanatory restriction or توضيحي قيد explains and clarifies an unclear point (Taftazani, v. 1, p. 166) or explains or describes a subject (Mohammadi, v. 1, p. 226). It is used to explain a subject that is not clear to everyone. When explanatory restriction is expressed in form of a descriptive composite, it forms an explanatory description.

There are similarities between eluding description and explanatory description. An explanatory description explains only the characteristics of its noun substantive and does not attempt to elude from others. Eluding description is used to elude everything else. Eluding description still provides some kind of explanation. Eluding description can be a part of explanatory description, but we cannot say explanatory description is also eluding description. Explanatory description

explains its noun substantive in order to remove anything that is not clear.

We give some examples from Quran to clarify this point:

- Al- Anam/1:

*Praise be Allah, who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.*

The composite description الأَرْضِ وَالسَّمَاوَاتِ خَلَقَ الَّذِي in this verse describes Holy God and praises God as the creator of heaven and earth. This phrase is an explanatory description and is intended to clarify special properties of God. There is no eluding description in this descriptive composite because eluding another God is beyond logic.

- Al-Hajj/35:

*To those whose hearts when Allah is mentioned, are filled with fear, who Show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what we have bestowed upon them.*

The phrase قُلُوبُهُمْ وَجَلَّتْ اللَّهُ ذِكْرًا إِذَا الذِّكْرُ in this verse is a descriptive statement and describes محبتيين and their characteristics. One characteristic of these believers is that they are filled with fear and their hearts shudder every time they think of God. They are also patient, attentive to their prayer, and give charity to the needy. The explanation provided in this verse points to certain characteristics of humble people.

- Al-Room/21:

*And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and Mercy between your (hearts): Verily In that are Signs for those who reflect.*

In this example, the phrase إِلَيْهَا لِنَسْئَلُهَا states that God has created mates from your kind. It gives a description of mates by way of an explanatory description and underlines the fact they will be the source of tranquility.

### Conclusion

- Holy God has used various expressional approaches to clarity points made in his holy book, Quran.
- Descriptive composite is one of these approaches.

- Eluding description and explanatory description are two descriptive types used frequently in holy Quran.
- There are differences between eluding description and explanatory description. This article used several examples from holy Quran to differentiate between them.

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