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LINGUISTIC AND METALINGUISTIC ELEMENTS OF THE TERM FORGIVENESS (AFW) IN RESOLVING FAMILY CONFLICTS IN THE HOLY QURAN

Elementos lingüísticos y metalingüísticos del término Perdón (Afw) en la resolución de conflictos familiares en el Sagrado Corán

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ABSTRACT

Islam is a religion of forgiveness, tolerance, and kindness, where God is merciful. Forgiveness and ignoring others' sin attract God's forgiveness and pave the way for receiving His forgiveness and mercy. One of the most important results of the present study is to present a new way of understanding the ambiguities of the Qur'an, and that is to create a scene of the verse in a real way and to understand its ambiguities. This solution can help us to solve some of the historical and semantic ambiguities of the verses that none of the Qur'anic scholars have mentioned so far.

Keywords: Quran, family conflicts, forgiveness, linguistic and metalinguistic elements

RESUMEN

Islam es una religión de perdón, tolerancia y bondad, donde Dios es el misericordioso. El perdón y el ignorar el pecado de los demás atraen el perdón de Dios y allanan el camino para recibir su perdón y misericordia. Uno de los resultados más importantes del presente estudio es presentar una nueva forma de entender las ambigüedades del Corán, y es crear una escena del verso de una manera real para comprender sus ambigüedades. Esta solución puede ayudarnos a resolver algunas de las más históricas y semánticas de los versículos que ninguno de los eruditos coránicos ha mencionado hasta ahora.

Palabras clave: Corán, conflictos familiares, perdón, elementos lingüísticos y metalingüísticos

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INTRODUCTION

The lack of morality or its deficiency has been one of the most important human problems throughout history, followed by economic problems, cultural stagnation, atheism, irreligion, and lack of social development. The growth of human morality will be the solution to these problems in all social institutions.

The smallest and most basic unit of human society is the family. God began the creation of man with the community of Adam and Eve as a family. The importance, value, and sanctity of this institution have been considered in all religions; so that, the family is called a divine blessing in the book of Khatam ul Rasool (PBUH): And God created for you pairs of your own kind, and from those pairs created for you sons and daughters and sons-in-law and grandchildren, and provided for you from the pure blessings.

Elsewhere it is referred to as a strong covenant: And how will you take their dowry when each of you has attained his due, and those women have taken their dowry at the conclusion of marriage and covenant.

The Holy Qur'an also describes the family as a place to forget daily hardships and a cause of peace: And again, one of the verses (grace) is to create for you a pair of your own kind that you will rest with him/her and get along with him/her, and he will establish compassion and kindness between you. In this, too, there are obvious proofs (from the knowledge and wisdom of truth) for the thinking people.

The importance of this social institution is to the extent that God assigns its mercy and kindness to it. (Ibid.) God has considered the family as an institution for the upbringing of men and women, and in the meantime, parents are responsible for raising a righteous child and warns people against the fire: O you who believe, protect yourselves and your families from the fire of Hell, such a fire is made by (hard-hearted) people. Achieving all these goals in the family system will be in the shadow of creating good morals for family members. Morality plays a key role in human excellence, as the founder of Islam started his mission, "to develop moral virtues." Without a doubt, my mission was to complete morality (Badawī: 1975, pp. 21-29).

By referring to the studies and researches and sites for dissertations registration, there is no study on the selected topic, and there are books about the narrative and literary texts of Quran content based on situational context such as:

1. "Introduction to the Aesthetics of Death," Touraj Zinivand, Quarterly Journal of Islamic and Literary Texts and Studies, No. 1, Spring 2016. In this article, the author has analyzed the aesthetics of death on verses in a descriptive and rhetorical manner based on interpretive sources.
2. "Comparative study of extralinguistic situational context from the perspective of Firth Hayms and Lewis with the current context," Marzieh Rostamian, Interdisciplinary Research in the Qur'an, No. 4, 2011. In these articles, any pattern of situational and peripheral context and its analysis of the concept of forgiveness in the Qur'an had not been noted.

Numerous studies have been written on family conflict, including

1. "The Role of Religious Attitude in Reducing Marital Conflicts," Khodabakhsh Ahmadi and Bita Afsardir, First National Congress of Family Psychology, 2014. This field study was done on 350 couples, where concluded that people with a more religious orientation, less marital conflict and have higher marital adjustment and satisfaction, but what moral character has reduced conflict in religious families has not been explained in this article.

2. "Principles of Family Management in Islam," Dr. Azam Parcham, Maryam Fatehizadeh, and Najmeh Barbaz Esfahani. Islamic Social Research, spring 2014, Volume 20, Number 1. This study examines family management strategies and problem-solving, including family conflict, but it has not specifically focused on the topic of forgiveness and its solution.

3. "The function of Forgiveness in strengthening and calming the family from the perspective of the Qur'an" by Dr. Azam Parcham and Seyedeh Fatemeh Fattahi, Journal of Islamic Insight and Education, Summer 2016, No. 37, which examines the life of Hazrat Yaqub (A.S) and Hazrat Yusuf (A.S) with their brothers. This study focuses on the story and does not examine the principle of Forgiveness and its stages. Although these authors have made the necessary efforts in their field of work, none of the above-mentioned researches have focused on the linguistic and metalinguistic role of the "Forgiveness" term based on verse 14 of Surah Taghabun and its solution to resolve family conflicts. So, the subject and method of this study are not repetitive and can be turned into a scientific study.

METHODOLOGY

The process of resolving conflict to achieve constructive results, not destructive results achieved by direct and indirect management methods, is called conflict management, and one of its important goals is to achieve conflict resolution or to prepare for it, i.e., conditions that eliminate the root causes of conflict (Dowaidar: 2020, pp. 482-511). Factors such as personal differences, environmental pressures, lack of information, etc., are the cause of conflict. According to research, people's reactions to interpersonal conflicts consist of five categories: by force, adaptation, avoidance, compromise, and mutual trust, which is the most effective solution to resolving conflict based on mutual trust. Among the available solutions, the Qur'an suggests three stages of Forgiveness, Forgive and Forgiving.

Today, due to the existence of satellites, the Internet, and other means of mass communication, human beings are constantly in conflict with religiosity and irreligion. In the family environment, the conflict between parents and children over religious issues has increased, and families have difficulty in carrying out divine commands, as sometimes children prevent parents from carrying out religious orders and vice versa. These conflicts spread to other aspects of life and sometimes result in the collapse of the family system. The importance of creating and maintaining a religious family from a religious point of view has forced us to study the solution of the Holy Quran to resolve these conflicts, and the discovery of this solution requires a method that can be used to better understand the meaning of divine verses.

According to the author, the use of linguistic and metalinguistic contexts is a method to remove the ambiguities of the Qur'an and helps to extract different semantic contexts of verses. The present study tries to explain and analyze the role of linguistic and metalinguistic elements in understanding and interpreting the verses of Forgiveness in the Holy Quran.

In this study, additional objectives such as how to deal with family conflicts from the perspective of the Holy Qur'an and critique the opinions of commentators based on linguistic and metalinguistic elements in the desired verse (Taghabun/14) are examined.

On the other hand, this study seeks to explain the principles of this solution in a way that can be used for similar cases by examining the mentioned sample. "Extracting the moral points of the mentioned verse is another purpose of this article"; the points that resolve family conflicts and make the family a safe environment full of vitality, freshness, and dynamism. In fact, the added value of this research is to interpret methodical revelation of the Qur'an's strategies for resolving social conflicts. It is obvious that the discussion scope is the verses of the Qur'an and Qur'an research.

RESULTS

Cause of Revelation of Verse 14 of Taghabun

Commentators on the cause of revelation of the holy verse say that this verse was revealed about "Awf bin Malik Al-Ashjai" who had a wife, children, and a lot of wealth. He wanted to emigrate from Mecca to Medina. His wife and children were crying and said, we can not wait without you, then this verse was revealed that they are your enemies, and beware of them.

Apparently, the verse is general conveying and addressing those who adhere to women and children and otherworldly pleasures, and this interest and attachment has hindered their progress and caused their cruelty because the love of God does not come together with the love of the world, and it is commanded that you should beware of these and do not adhere them and don't give up the Holy Prophet (PBUH) as their wish, but prioritize the pleasure of God and the Messenger of God and migrate to Medina with him (Lady Mojtahed: 2020, pp. 349-364).

In a narration, Imam Baqir (AS) said: when some men wanted to emigrate, his son and his wife would embrace him and say: I swear by God that you will not emigrate because if you go, we will become homeless after you. Then, the holy verse was revealed and warned them not to accept such offers and obedience of children and women in this regard, but others did not pay attention and went and told their families, "By God,

if you do not emigrate with us, and come to us in Medina later in (Dar al-Hijra), we will not pay attention to you at all, but they were instructed to forget the past whenever their family joined them, and the in the noble verse express the same. (Al-Hawizi: 2017, pp. 349-364)

The Difference Between " Forgiveness, Forgive and Forgiving."

What is the difference between Forgiveness, Forgive and Forgiving "according to their lexical meaning makes it clear that it expresses the hierarchy of forgiveness of sin "Forgiveness" means to renounce punishment and " Forgive " is in higher ranking and means abandoning any blame, and " Forgiving " means covering up the sin and forgetting it.

It also states:

"Va En Taafu" means forgiveness of guilt and their expectations.

"Va Tasfahu" means to avoid their reprimands.

"Va Taghferu" and ignore their faults and forgive their sins (Solgi et al.: 2018, pp. 121-143).

Interpretation of verse 14 at Taghabun

Since one of the important means of testing and obstacles to emigration is the extreme interest in property, spouses, and children, the Holy Qur'an warns Muslims first:

O you who believe! Some of your spouses and children are your enemies. Beware of them.

Of course, the signs of these enmities are not few. Sometimes you want to do something positive such as emigrating, and they will hinder you from getting the great blessing. Sometimes they wait for you to die to get your wealth. Of course, all children and spouses are not the same, so in verse with the expressed discrimination, it means that only some of them are like this. Beware of them.

Obviously, this enmity is sometimes in the guise of friendship and is done as a service and sometimes really with bad intentions and with the intention of enmity or with the intention of self-interest.

The important thing is that when a person is on the horns of a dilemma that leads to God and to a woman and a child and these two dilemmas may be separated, and he should not hesitate in making a decision that prioritizes the satisfaction of the right over everything. Because in it is the salvation of this world and eternity.

Since this order may be an excuse for violence, revenge, and extremism on the part of fathers and wives, the following verse is modified:

If you forgive and ignore sins, God will forgive you and merciful because God is Forgiving and Merciful.

So if they regret their actions and apologize or join you after emigrating, do not reject them away; forgive them as you expect God to do to you.

Examining the Linguistic Elements of Verse 14 at Taghabun Surah

O you who have faith! Indeed, you have enemies among your spouses and children, so beware of them. then Allah is indeed all-forgiving, all-merciful

As mentioned, linguistic words are related to the inside of the language, i.e., words, sentences, or phrases before and after the word, and consider elements such as morphological and derivational dimensions of the word or its syntactic and rhetorical aspects or alternative words and the effect of words and examines the expressions in the meaning of that text. In this section, the present article examines the concept of forgiveness in a meaningful way and also presents the uses of this word before Islam and in the Holy Quran to determine the meaning of the words in the verse under discussion.

Review the Synonymous of Forgiveness

"Forgiveness, Forgive, and Forgiving " are three words that are used frequently in the Holy Quran. Each of these three words refers to "forgiveness," but the meaning of each is different. Synonymy is one of the most important issues in contemporary semantics. The theory of semantic pattern component analysis considers

the range of meaning of a word to consist of smaller components called semantic components and expresses the similarities and differences between related words by analyzing the components.

Among the words of the same meaning, only one of them in a certain linguistic word and also a specific situational context can express the meaning appropriate to that context to the whole, and it is not possible to replace that word with other words of the same meaning; What alternative, in spite of differences in one or more semantic components, causes a slight deviation in the semantic meaning of the word, which is in contradiction with the rhetoric of the Qur'an (Rastgoo & Fereshteh: 2017, pp. 11-34). Therefore, the forgiveness words in the Qur'an each have their own meaning on the meaning of forgiveness; As Allameh Tabatabai refers to this matter.

In the interpretation of verse 14 at Taghabun Surah, Forgiveness means deciding and to have ignored sin. But, Forgive means "leaving blame" and is more eloquent than Forgiveness. They have also considered the meaning of Ghofran as protection from pollution and interpret God's Ghofran towards the servant as protection of the servant from torment by God (Tabatabai: 2004, pp. 37-52). The lexical study of the three words and also the explanation of its linguistic and non-linguistic words in the continuation of the discussion reveals the semantic difference of these three concepts.

Examining the concept of Forgiveness, Forgive and Forgiving in the Holy Quran and before

Studying the meanings of Qur'anic words and concepts requires identifying two semantic levels of words before the revelation of the Qur'an and in the Qur'an. Before Islam, according to the pre-Islamic Arab thought, words had a meaning that these meanings have changed over time and in the Qur'an, based on Qur'anic culture and thought, special meanings have been considered for them that these new meanings can be achieved in the Qur'an. The easiest, most common, and of course the most unreliable way to find the meaning of a word is to equate the word with your own language;

For example, although the word infidel is associated with unbelief, its Quranic meaning is not impiety, and impiety has been equated with it only because of insufficient accuracy in expressing the exact meaning. To find the correct meanings of these three words, the best way is to examine the uses of these words in the Qur'an and pre-Islamic Arabic. According to Izutsu, the best way to reach the meaning of a word is to try to describe the category of its meanings by the circumstances of its use. Environmental features or contexts are necessary for a word to be able to accurately describe and describe a particular event (Izutsu: 1981, pp.71-89).

Based on the constructivist semantics of words expressed in the Qur'an, based on Leo Weissgerber's theory and ethnic linguistics, Izutsu has methodized the various meanings of the words of the Qur'an, the temporal study of which is one of his brilliant findings. Izutsu has tried to understand the words of the Qur'an in two books, "God and Man in the Qur'an" and "The Semantic Structure of Moral-Religious Concepts in the Qur'an." In this way, language is not only a means of communication but also a mirror for the emergence of a world in which a nation lives and in which the whole culture of that nation is evident. One of the examples he gives is the example of the weed (WEE), which in dictionaries has translated the term "wild plant that you inadvertently go anywhere"; If a botanist does not interpret it like this and from his point of view, there is no useless and unwanted plant (Izutsu: 1984, pp.4-15).

From the Qur'anic point of view, the words in the Qur'an are carefully, wisely, and purposefully selected and each word in its place induces a special meaning, and the meaning of each word can be determined in relation to other words and in a semantic system. That was deleted, or moving words will lead to changing the meaning and creating damage in the text (Matieh & Nikzad Hosseini: 2018, pp. 93-112). The first level in the semantics of any text is to know its various meanings. Some linguists believe that the meaning of a word can be determined by the environment in which it occurs in a linguistic context;

In other words, the meaning of a word in the context in which it occurred can be fully described (Copeland: 1983, pp. 197-204); Because each word, despite its variable and fixed elements, by being in a particular sentence or within a text, due to its relationships with other concepts, new words are obtained (relative

meaning) to reach the final meaning. That word, it is also necessary to consider new evidence. In the following, the lexical meaning of the words "Hazar," "Forgiveness," "Forgive," and "Forgiving" in Arabic and in the use of the Qur'an (according to its linguistic context) is examined.

The word "Hazar" means to avoid, fear, and avoid something or avoidance, avoidance, and restraint (Zakizadeh & Taebi: 2020, pp. 53-74). "Ghafar" also means forgiving and fading the sin, and Forgiving means covering up an imperfect condition. "Forgiveness" also means moderation and abandonment. The main meaning of Forgiveness is to obey something to get it, but it has also been used in the sense of forgiving and erasing the work, mediating in charity, and observing moderation and moderation.

Pre-Islamic Arabs used the term Forgiveness in sensory meanings such as emptiness, obsolescence, and covering. In fact, examining the evolution of the meanings of this word shows that Forgiveness initially meant the sensory meaning of emptiness; but over time, it has been used in the sense of leaving or disappearing. According to Ahmad ibn Faris, Forgiveness is polysemous but derived from a single root. His argument is that the various meanings of this word are all related in some way, and all these meanings are left around the axis. The word Forgiveness has also been used among Arab poets in various meanings, including emptiness, obsolescence, overcrowding, and obesity (Johari: 2020, pp. 243-259).

In the Holy Qur'an, Forgiveness is sometimes used in the same sensory sense; and sometimes it has synonyms such as forgiveness, the middle ground in giving and giving up mistakes. For example, verse 95 of Surah A'raf has used Forgiveness in the sense of being massed: And in verse 99 of Surah An-Nisa', he has used Forgiveness in the sense of forgiveness:

God forgives the oppressed who have an excuse to emigrate.

The following are some examples of Forgiveness in the Qur'an according to the evidence in the verses:

Examining the meaning of Forgiveness in the Qur'an according to the atmosphere around the verses Forgiveness in Rulings

Baqare Sura, Verse 187:

On the nights of Ramadan, it was lawful for you to have intercourse with your wives, for they are the garment of your chastity, and you are the garment of their chastity. Your sin was forgiven.

The atmosphere of a revelation: At the beginning of Islam, marital intercourse was forbidden in the holy month of Ramadan, but Muslims secretly performed this act, and it is understood that this is forbidden: Then God abrogates this ruling with the phrase ".

This verse is civil and in the position of reprimand and abrogation of the previous sentence and education.

Forgiveness for Useless Question

Sura Maeda, verse 101:

O you who believe, never ask about things that, if revealed, will make u sad and disappointed, and if you leave the question at the time of the revelation of the verses, it will be revealed to you (whatever is expedient). God forgive your useless questions, and God is Forgiving and Forbearing.

The atmosphere of a revelation: The verses are about the rules of Hajj in Jahiliat and after Islam. Muslims ask questions about the Shari'a that will be very difficult for them, such as the story of the Cow of Bani Israel.

This is a noble civil verse and in the position of reprimand, education, and facilitation of religiosity.

Praying to the Prophet in the form of Forgiveness

Sura of Tobah, verse 43:

God forgive you, the Prophet; why did you allow the liars before they were revealed to you from the truthful? (It would have been better for you not to take leave in jihad than to try the one who truly believes, rather than the one who lies)

The social context of the verse: In the midst of the glory and power of Islam before the Tabuk war, the hypocrites apologized for participating in the war under various pretexts. The Prophet accepted even though he knew they were hypocrites.

The verse is civil and in the position of introducing the real face of the hypocrites and confirming the work of the Prophet of Islam (PBUH).

Forgiveness for the perpetrators of the war

Sura Al-Imran, verse 152:

And Allah hath fulfilled His promise unto you, when ye shall destroy the disbelievers by the command of Allah, until ye are weak in war, and cause disobedience, you were shown to you, but you were striving for some in this world and some for the Hereafter, so He prevented you from progressing to test you, and God forgive your fault, for God is with the believers in mercy.

Social situation: This verse is related to the battle of Uhud and is a reprimand. Some Muslim warriors sought booty and abandoned their strongholds, forgetting their duties; therefore, there was chaos in Lashkar-e-Islam, and the life of the Prophet was in danger.

A noble civil verse and in stating the reason for the defeat of the Islam Army and stating the mistake of Muslims and God's forgiveness.

Absolute Forgiveness of God

Surah Nisa verse 43:

O you who believe, never come to prayer while you are drunk so that you know what you are saying (and what you are doing) and not while you are in junub (come to the mosque) unless you are a passerby until you take a bath and if you are sick or traveling or making up for it. If you have lost a need or have intercourse with women and you have not found water for purification and bathing, then perform tayammum on clean soil, then wipe your face and hands, for God is Forgiving and Forgiving.

The honorable civil verse and in the position of teaching the rules and the meaning of "Forgiveness" is divine forgiveness and mercy.

Forgiveness of the polytheism sin

Sura Al-Baqara, verse 52:

Then, We forgave you after such an ugly deed, and you may be thankful.

The context of the verses: The verses before and after are related to the ingratitude of the Bani Israel and the divine grace towards them.

The verse is civil and in the position of expressing the divine grace and rebuke of the children of Israel, and the meaning of "Forgiveness" is to lay the groundwork for gratitude.

Many other topics such as dowry Forgiveness by the wife, Forgiveness for qisas, encouragement for Forgiveness, Forgiveness for sinful warriors, an increase of property and children, ignoring many betrayals of the scholars of the Book and ... are also within the scope of the word Forgiveness, which according to the context and context of the verses, have the meaning of increase or forgiveness and...

Another word in the verse is "Forgiving" which means to cover and is one of the results of Forgiveness; because everything must be taken first, then hidden; That is, God first takes man's sin and then covers it (Tabatabai: 2004, pp. 37-52). "Forgive" also means forgoing sin. The meaning of "Forgive" also mentions leaving the blame of the sinner for the sin he has committed.

Verse 14 of Taghabun Surah is about people who intended to emigrate, and their families and relatives prevented them from migrating. God commands the believers to forgive them; That is, even though they disobeyed God and disobeyed God's commands and prevented their husbands from migrating, the husbands should satisfy them as much as possible, and God forgives you for this. It also commands you to forgive their sins and not to blame them, and then says: Cover their mistakes. It is worth mentioning that in the meaning of

"Forgive," in addition to dying from one's sin and ignoring one's mistake, the meaning of showing one's face is also implicit; So, the meaning of "Safhato Anho" is that in addition to forgiving him, be honest and kind (Meghdadi & Javadpour: 2017, pp. 205-219) and this is more consistent with the context of the verse and the meanings of Forgiveness, Forgive and Forgiving.

Before examining the context and non-linguistic context of the verse and completing its linguistic context, it is necessary to determine the position of the verse in the context of the surah; this article is listed in the table below:

The Texture of the Sura

The texture of the surah is based on the theory of "purposefulness of the surahs of the Qur'an." According to this theory, each surah has the main purpose, and its content can be divided into chapters and sub-purposes. Each group of verses is classified under one chapter in terms of their internal fit and close relationship with each other. These chapters share a basic point called the main purpose of the surah. The natural requirement for believing in the purposefulness of the suras is to believe in the logical connection of the verses with each other; in such a way that in a tree diagram, all the verses can be connected to a main title and subject through axes and sub-titles.

Serious attention to the purpose of the surah and emphasizing that the purpose of each surah should be considered as the basis for understanding the verses began with writing two valuable commentaries, "Al-Mizan Fi Tafsir Al-Quran" and "Fi Zalal Al-Quran" and then took effective steps to explain the theory of purposefulness of Quranic suras. The structural attitude towards the Holy Quran has changed a lot since the time of Allama Tabatabai (RA), and the vast majority of contemporary Quranic scholars, including Ayatollah Maaref, have tried to strengthen its foundations by accepting the theory of purposefulness of the surah.

In this method, the purpose of the surah is considered as the main element of the connection of the components, and different branches or paragraphs of the surah, such as tree branches, are connected to this element or the main base. The structure of the topics of the plan in Taghabun Surah and the position of the verse discussed in this surah based on the mentioned theory is as follows in (Figure 1):

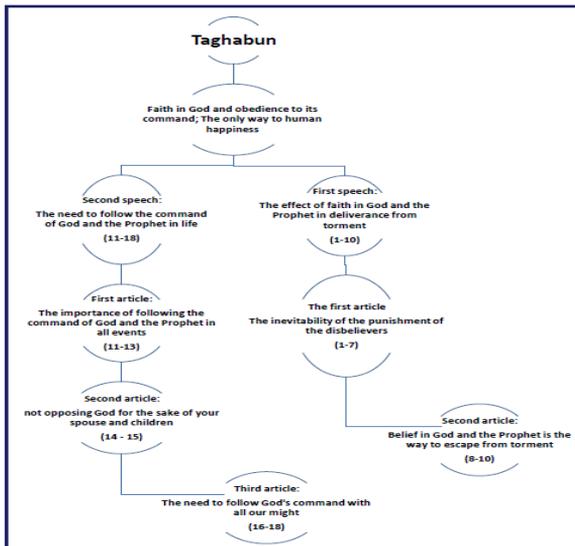


Figure 1. The structure of the topics of the plan in Taghabun Surah and the position of the verse discussed in this surah based

As it is seen, the speech of Surah is following the order of God and achieving happiness, and the verse is in the same direction, that is, leading the family to happiness and good fortune, in the path of obedience to divine commands. At the same time, all the topics of the surah are about eternal happiness and well-being, and it is possible only by preferring the divine command over other commandments. Now, if a servant was harassed for divine pleasure, they will ignore it for the sake of God.

Examining the Non-Linguistic Context of Verse 14 at Taghabun

As mentioned, linguistic elements mean anything that has some kind of verbal or spiritual connection with the word and is attached to the word and moves the components of speech towards the concepts of the intention and purpose of the speaker. Such as words, verses, and sentences before and after the verse or phrase in question.

But the meaning of translanguing elements is an analogy that is related to the words and phrases and is not from the category of words; Such as conditions and situation of utterance, traits, and characteristics of the speaker, moods and characteristics of the audience, rational arguments, scientific facts and external events related to the meanings of the word and in general the conditions and relations in which the speech is presented (Situational context of Quranic verses). Non-linguistic context includes activist (characters), audience staging, the socio-cultural and doctrinal context of speech spaces (which is the space of revelation of the verse), as well as the relations of activists and their intentions and goals in creating speech.

In the following, each of the above cases about verse 14 of Surah Taghabun will be examined in order to reveal the solution of the Holy Quran to resolve the conflict in the family.

Activities (Characters)

Each of the characters and actors who take actions and play a role in the final solution of the story is called activist. Any spoken or written event occurs when people act as activities. Each activists, as soon as enters the event, performs an action in relation to other activities. These activities in the Qur'an include God, prophets, various ethnic groups, and so on. The activities of Surah Taghabun are:

1. God
2. Early Believers of Islam: New Muslim men and women who endured hardship and torture; People like Labiba, Yasir, Bilal, Khabab bin Art and others who were constantly tortured or socially sanctioned by infidels.
3. Couples: Couples of believers, whether male or female, who did not convert to Islam.
4. Children: Children of believers, whether boys or girls, who did not believe.

Scenery

Every text, whether spoken or written, is placed in a spoken or written event at the beginning of production and use, and the spatial and temporal components and the scene of its performance and realization are an integral part of the event. The relationship of these components with the meaning is so close that there is no understanding of the meaning without understanding the place, time, and scene, and the occurrence of the same event in another place and time (context) changes the meaning and leads to another understanding. Even if the words are the same. The context of the scene and time and place in verse 14 of Taghabun is as follows:

Verse 14 of Surah Taghabun is one of the verses of Makkah and the revelation time is the beginning of Islam. The revelation place is the Arabian Peninsula was located in one of the bad tropical regions, and famine and drought were one of the most common conditions of the people. The extreme heat in that area deprives people of the possibility of daily work and effort, and people often work productively at night and even count time-based on night and moon, not day and sun. Most believers had no food or wealth to buy food, and so the

person who emigrated suffered from both hunger and poverty. However, five factors led to the emigration order for the believers. These factors include:

1. Torture and persecution of the polytheists: The infidels of Mecca did not dare to insult and attack the Prophet because of Abu Talib's defense, but his followers such as Yasir, Khabab bin Art and others were subjected to the most severe types of torture.

2. Some Muslims went to Abyssinia and returned to Mecca and returned to Abyssinia.

3. The story of the Shi'a.

4. The death of Abu Talib and Khadijah in the tenth year of the Hijrah was the main supporter of the Holy Prophet (PBUH).

5. The Prophet's journey to Taif (Balalaie et al.: 2018, pp. 2019-2042).

Therefore, the scene is such that the believers have been persecuted in every way; the supporters of the Prophet (Khadijah and Abu Talib) have died, and some Muslims have migrated to Abyssinia and are in good condition. These conditions require that the command to emigrate be strictly followed so that the believers can maintain their faith and hardships do not deprive them of their faith.

The Social, Cultural and Doctrinal Context of the Revelation of the Verse

The meaning of social context is the social conditions at the revelation time of the verse. In pre-Islamic Saudi Arabia, gods (male or female) were considered the guardians of various tribes, and the spirit of these gods was believed to be associated with sacred trees, stones, springs, and wells. What is now called the Kaaba before Islam was an important scene in Saudi Arabia in the city of Mecca, which included idols of 360 gods protecting various tribes. The Arabs believed that "Allah" had three daughters, who in turn were God. The names of these three were Lot, Manat, and Uzzi (Hamidi & Mahdavian: 2020, pp. 41-58).

They were so captivated by irrational beliefs that they buried their offspring alive for fear of starvation and famine. The Arabs of Jahiliyyah had many superstitious beliefs, some of which are quoted by Dowaidar in the book *Al-Mustatraf* and Ibn Abi al-Hadid in the commentary on *Nahj al-Balaghah*. Many Arabs tied a branch of a "rhythm" flower (a plant or flower called a peacock with lentil-like seeds) when they wanted to travel, and when they returned, they went and saw the knot was untied; they believed that if the knot was untied, their wives betrayed them in their absence, and if the knot was not untied, they were sure that their wives had not betrayed (Wheeler: 2014, pp. 45-64).

Also, whenever there was a drought, they cut down trees such as sale- and Ashar, whose wood had a lot of fire, and tied a part of it to the cow's tail, set it on fire, and took the cow to the top of the mountain, believing that by doing so, they would draw God's attention for raining (Dowaidar: 2020, pp. 482-511). The vital values of the Arabs were nothing but force, sword and spear, blarney and speech, war and bloodshed and revenge, valuing Moral honor and human descent absence, and drinking alcohol and superstition were very common among them (Ahmadi et al.: 2021, pp. 230-243).

In such a society, verses containing the command to emigrate are revealed to the believers, counting those who prevent them from emigrating as their enemies and also instructing them to stay away from these people, and this space explains why God called wives and children as the enemy.

Activities Relationships

The relationship of the activities with each other in this verse is as follows:

1. The relationship of believers with God, which is referred to by the phrase "O you who believe!"

2. The relationship of believers with their wives: If they mean believing men, their wives are women who have been weak and obedient to their husbands in the Arab society, and if they mean women believers, their wives are infidel men who have complete control over them and by force. And coercion prevented their wives from performing acts of worship.

3. The relationship of believers with their children is divided into four types: the believing man, infidel daughter or son; believing woman; infidel daughter or son.

4. God's relationship with infidel marriages and children, which is recommended to stay away from them and forgive them.

In fact, on the one hand, God calls marriages and children enemies and considers them as enemies, and on the other hand, commands them to stay away from them and then asks the believers to ignore their sins and forgive them while not being deceived.

Another issue that should be considered in relation to activities is oral literature.

Brown and Levinson are two linguists who have dealt with the subject of oral literature and based on the degree of possibility of harm to the audience and how to use tensions, in the speaker's expression is "explicit strategy of speech."

They have made classifications in the set of strategies of this literature. This strategy is usually used in a context where the power index is more pronounced, and the speaker has considerable dominance over the audience, and also the speaker intends to maximize his utterances; As a result, he uses his actions directly and reduces the indirectness of his audience as much as possible (Meghdadi & Javadpour: 2017, pp. 205-219).

In verse, God calls spouse and children enemies' explicitly, and this address is the worst address of a human being by God. Because in the Holy Quran, groups are considered enemies that do not have a good position and are:

Satan

The evil is your enemy, be aware of it.

Jew, polytheist

Jewish and polytheists are the most hostile to Muslims.

Hypocrites

When you see those hypocrites, you will be amazed at their appearance and their physical existence (deceptively beautiful), and if they speak (they are very eloquent and fat-tongued), you will listen to their words, but (in actual truth) they are like a dry wood lean on the wall (and have no intellect, faith or knowledge, and because they are inwardly wrong and aware) they think that every sound they hear is to their own detriment. They are the enemies of the truth. Beware of them. May God kills them, where are they returned?

Children and Couples

O you who believe, some of your wives and children are your enemies, so beware of them, and if you forgive and forgive, surely God is Forgiving, Merciful.

God explicitly considers children and marriages as enemies. This explicit enable the believers to carry out the divine command, which is migration, and not to waver in preventing their spouse and children. A decree that may cause economic and emotional hardship to wives and children, but God has, in any case, ordered the emigration, and anyone who prevents them from performing this divine duty is considered an enemy. On the other hand, in the continuation of the verse, he commands forgiveness, Forgives, and Forgiving in order to show God's flexibility in carrying out the divine command.

Activist Goals of Speech

In any spoken text, the intentions of each actor in expressing the content are different from each other, and this causes the meaning of the text to change completely.

God's purposes in stating the verse:

A: Forcing believers to emigrate and encouraging them to maintain their faith through emigration.

- B: Recognizing the enmity of the family in preventing them from migrating believers.
- C: Resolving conflict, enmity, and hostility through Forgiveness, Forgive and Forgiving.
- D: Creating a spirit of hope in the hearts of believers through divine Forgiveness and Forgiving.

The perspective of Each activity and Priorities

The point of view reflects the point of view of each activist and the dimension from which they look at the story. Determining the perspective also has an effect on explaining the meaning of the verse. The perspective of the activist in verse under discussion is as follows:

1. God: In the sight of God, the faith of believers must be maintained in all situations, even at the cost of their own lives and the lives of others. God also sees the future and knows that the believers will be satisfied with this movie, and later the family disputes and conflicts will be resolved.
2. Family: Each member of the family with a mental history of love and affection for each other is not willing to separate from the other. Separation of parents who have endured many hardships to raise their children is not easy, and they are not willing to leave their children alone in the unfavorable conditions described above. Separation from parents is also undesirable for children who are fully dependent on them.
3. Infidels: Emigration causes the infidels to stop persecuting the believers and Islam and Muslims to grow safely and endanger their trade and interests.
4. The Prophet: The Prophet is at the helm of the ship of salvation and guidance in a turbulent sea, on which a few new Muslims who have just believed are riding, and at any moment they may renounce the new religion with the help of infidels and become infidels and pagans again; On the other hand, there is no other reasonable way to liberate Muslims. It is also possible that if a parent wants to emigrate, other family members may emigrate with him or her and become Muslims, in addition to the fact that other family members may be satisfied that their beloved spouse or child emigrates and survives.
5. Believers who have migrated: Believers who have already migrated face relative security. They have both kept their faith and are sending a message for others to come.

DISCUSSION

Reconstruct the Scene of Time and New Results

This part of the method has been invented by the author for the first time, and he tries to execute the scene of the revelation of the verse and the subject of forgiveness like a movie in order to determine the degree of correspondence of the content with the real world.

In some verses, when the scene is reconstructed in the form of a film or theater, it is clear that the meaning of the verse is far from the existing translations and interpretations; Like the homicide order of Bani Israel after the story of the Samaritan calf; According to which the Bani Israel had to kill each other in order to be forgiven, and the commentators translate this command to kill each other in the dark; If this interpretation is far from the mind when the scene is reconstructed. How can a Jew who, according to the Qur'an, is not even willing to wish for death put himself in a place where he is sure he will be killed and die?

In the presence of his wife and child, the author reconstructed the scene and concluded that the immigrants were in the most difficult conditions, and on the other hand, had a very strong faith that they were able to leave their families and loved ones and emigrate. For this reason, they have enjoyed a very high position with God, and several verses of the Qur'an have praised them.

The example of the emigrants in such an action was Prophet Ibrahim (AS), who, by the command of God, left his wife and child in the same desert of Mecca without any facilities and left.

Hagar was an Egyptian maid who was given to and served Sarah, Abraham's first wife. Over the years, Sarah did not have any children for Prophet Ibrahim (AS). As a result, he gave Hagar to Abraham so that he would have a son and his offspring would not be cut off. Hagar gave birth to Ishmael. It was then that Sarah

became jealous of her former servant Hagar and asked Abraham to take them somewhere else. God commanded Abraham to take Hagar and Ishmael to Mecca: " Take them to the first Sanctuary (Bayt) appointed for mankind, to Mecca" (Sadeqi et al.: 2020, pp. 82-107).

This was very difficult for Abraham because he had to move his loved ones from Palestine, which was a pleasant and lush place, to the dry and scorched valley of Mecca, next to the Kaaba. Abraham took Hagar and Ishmael to Mecca and prepared to be returned. On his return, Hagar, weeping, and mourning, asked Abraham why he left them without baggage in this waterless and grassless desert. He replied that my Lord had commanded me to do so. Hajar said: I am sure; God will never leave us alone. Abraham also prayed for them that God would make Mecca a safe city and keep them and their children from worshiping idols (Brentjes: 2007, pp. 474-485).

This story was popular among the new Muslims, and they believed in this story and, with God's help, abandoned their spouses and children and emigrated.

CONCLUSION

The results of this research are considered in two main and secondary sections: The Main Results of the Research: Knowledge and use of linguistic and metalinguistic elements are very important in explaining the verses of the Qur'an, and it is necessary to rely on them in interpretation; because it is the preferred analogy or barrier to receiving meanings and is very helpful in achieving an accurate understanding of the verses, including the verses related to forgiveness. To understand the verses correctly, the physical context and its components, the social context and its components, including cultural, political, and belief, mental context, and its components, including religious beliefs, norms, actions, and goals, are necessary. The pattern of metalinguistic elements, consisting of physical, social, and mental elements, is one of the practical aspects of the text that helps to understand the heart of the Qur'an; Because limiting the precise understanding of the Qur'an in the laboratory of grammar and rhetoric and differences in reading leads to an incomplete and ambiguous understanding of it, while the components of the metalinguistic context clarify a greater percentage of the meaning. Secondary Research Results: Forgiveness promotes peace, mental health, and life satisfaction. The Holy Qur'an places the greatest emphasis on eternity and the social consequences of forgiveness. The Qur'an considers extreme forgiveness as a sign of one's ignorance and leaves the way open for individuals to take revenge and not to forgive, and also expresses the ultimate reward of forgiveness, creating the greatest desire for forgiveness for individuals. By reconstructing the verse, it became clear that the Muslims in the early days of Islam were in dire straits, and with their strong faith and Abrahamic culture, which allowed them to leave their wives and children in the wilderness by divine command and leave them to God. Examining the translation and interpretation of the verse and the use of linguistic and metalinguistic elements, it became clear that the address of the verse is to both men and women, and the matter of the verse is related to both of them. It also became clear that due to the extreme severity of the believers, those who prevented them from migrating are considered enemies, and it is necessary to stay away from them, in addition to the fact that the basic version of the verse, which is available to all times and places and all families, is God's command to forgive them and to ignore their mistakes. Even if the family quarrels with each other to the point of enmity, the Qur'an still offers the solution of forgiveness so that both God's forgiveness includes them and the family achieves happiness. Another conclusion that can be deduced from the verse is God's command to the believers to forgive their spouses and children and to forgive and ignore the enmities and mistakes of others. Islam is a religion of forgiveness, tolerance, and kindness, and God is merciful. Forgiveness and ignoring the mistakes of others attract God's forgiveness and pave the way for receiving God's forgiveness and mercy.

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