Content Analysis of Sūrah AL- Dukhān Interpretive Hadiths

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تحليل محتوى الروايات التفسيرية لسورة الدخان

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Abstract:

Interpretive hadiths have a prominent role in achieving the verses sense and its teachings. The present study aimed to analyse the content of the Sūrah AL- Dukhān interpretive hadiths and the amount of reference to each of the basis of this Sūrah. To this aim, a documentary, descriptive and analytical method was used with a primary purpose. Data are analysed in quantitative and qualitative the inductive and deductive types. The research community is textual and includes a collection of Sūrah AL-Dukhān interpretive hadiths in the interpretation of the Ahl al-Bayt (AS), which has been done purposefully in line with the aims and questions of the research. The results indicated that the primary basis of the Sūrah AL- Dukhān interpretive hadiths includes the foundation of theology with 38%, guideology with 41% and the axis of the hereafterology with 21% frequency. The theological basis includes divine actions with 65%, sacred words with 24% and holy names and attributes with 11% frequency. The cause of guideology

ملخّص:

تلعب الروايات التفسيرية دورا بارزا في تحقيق نموذج الآيات والتعاليم المستمدة منها. والغرض من هذه الدراسة تحليل محتوى الروايات التفسيرية لسورة الدخان وقدر الإشارة إلى كل محور من محاور هذه السورة. تم إجراء هذه الدراسة من حيث الغرض الأساسي مع الدراسة الوثائقية باستخدام المنهج الوصفي التحليلي. وطريقة تحليل البيانات كمية ونوعية واستقرائية واستنتاجية.

مجتمع الدراسة نصي ويتضمن مجموعة من الروايات التفسيرية لسورة الدخان في تفسير أهل البيت (ع) التي أجريت بشكل هادف بما يتماشى مع أغراض الدراسة وأسئلتها. تشير النتائج إلى أن الموضوعات الرئيسية للروايات التفسيرية لسورة الدخان تشمل محور معرفة الله بتردد ٣٨٪ ، ومحور معرفة الدليل بتردد ٤١٪ ، ومحور معرفة الآخرة بتردد ٢١٪.

وقد يشمل محور معرفة الله الأفعال الإلهية بتردد ٦٥٪، والكلمة الإلهية بتردد ٢٤٪ ، والأسماء والصفات الإلهية بتردد ١١٪، ومحور معرفة الدليل الذي يشمل الإمامة بتردد ٥٦٪، والأنبياء بتردد ٢٩٪، وأهل البيت (ع) بتردد ١٥٪، ومحور معرفة الآخرة يشمل أحوال الآخرة بتردد ٨٢٪، والآخرة بتردد ١٧٪، ونهاية العالم بتردد ١٪.

والنتيجة هي أعلى تردد يتعلق بمحور معرفة الدليل بمجموع ٤٣٪ من مجموع الروايات التفسيرية لسورة الدخان والباقي موزع على نحو ٥٧٪ بين المحورين الآخرين..

has Imāmat with 56%, Prophets with 29% and Ahl al-Bayt with 15% frequency. The base of the hereafterology includes the hereafter world state with 82%, the hereafter with 17% and the apocalypse with 1% frequency. The result showed that the highest frequency is related to the guideology basis, with 43% of the total Sūrah AL- Dukhān interpretive hadiths. The rest is about 57% distributed among the other two bases.

Key words: Holy Quran, Interpretive Hadiths, Sūrah AL-Dukhān, Narrative Interpretations, Content Analysis.

الكلمات المفتاحية : القرآن الكريم ، الروايات التفسيرية ، سورة الدخان ، التفسيرات السردية ، تحليل المحتوى. .

Introduction

The Holy Quran has the highest knowledge that guarantees eternal happiness and outlines the religious teachings to guide human beings. The prophet is responsible for explaining the details, characteristics, and its limits, according to verse 44 of Sūrah al -Naḥl, (بِالْبَيِّناتِ وَ الزُّبُرِ وَ أَنْزَلْنا إِلَيْکَ) "With the clear signs, and the Psalms (الذِّكْرَ لِتُبَيِّنَ لِلنَّاس ما نُزِّلَ إِلَيْهِمْ وَ لَعَلَّهُمْ يَتَفَكَّرُونَ) and We have sent down to thee the remembrance that thou mayest make clear to mankind what was sent down to them; and so haply they will reflect." The Prophet (PBUH) contemporaries received his statements in the explanation and interpretation or removal of succinct (Mujmal) or conditioned (Muqayyad) and allocation (Takhṣīṣ) of verses. Then the companions documented their words and interpretations of the Prophet's (PBUH) words (Dhahabī, n.d.: 37).

After the Holy Prophet (PBUH) mission era, based on the principle of the coexistence of the Qur'ān and Sunnah, which is mentioned in the hadith of Thaqalayn (Kulainī, 1407 AH: 293), this critical task is the responsibility of the Imāms (AS). There is no doubt that authentic interpretive narrations are considered interpretations of the Holy Quran verses by its direct and honest audience. The superiority of the meanings and the consistency of the interpretive narration content caused this valuable heritage to be considered as one of the primary sources of the Holy Quran interpretation. Interpretive narrations contain the most profound ontology knowledge, from God to man and from the world to the resurrection. Connection to the source of revelation in the Imāms' interpretive narrations caused the narrative interpretation to be one of the interpretive methods to achieve the inner layers of the verses and new horizons in belief dimensions such as theology, guideology, hereafterology etc. These internalised concepts are not directly a behavioural task but are present in the cognitive and emotional underpinnings and play a decisive role in shaping human behaviour, consciously or unconsciously (Quṭbī et al., 1393: 437). Sūrah AL- Dukhān has explained the senses and aims of verses in interpretive narrations. This surah is the forty-fourth surah in the current Muṣḥaf, and in the order of revelation, it is the sixty-fourth surah revealed to the Prophet (Ma'rifat, 1378: 91). The total number of verses of this sūrah is fifty-nine and is Meccan Surah (Ṭabarsī, 1372: 9); it also is the fifth surah of Ḥawāmīm (Center for Quranic Culture and Knowledge, 1382:664). The naming of this surah is regarding the existence of the word "al- AL-Dukhān" in the tenth verse of this surah, which refers to one of the signs of God in confirming the Prophet's position (Ibn 'Āshūr, 1420: 306). The most critical issues raised in Sūrah AL- Dukhān are the fundamental beliefs, emphasising monotheism, prophecy, and resurrection issues. Understanding Imāms' views through analysing their words using scientific and precise methods can help a comprehensive understanding of this valuable treasure. The method of "Content Analysis" is one of the methods considered by thinkers in the religious sciences, which has significant capabilities in hadith texts to understand better the hadiths (Jānīpūr; Shukrānī, 1392: 27). Nowadays, in hadith research, the method

of "Content Analysis" has been considered one of the modern methods by researchers. Content analysis is the objectification, quantification, and measurability of messages through personal symbols(Berelson,1952,18). In this method, a set of documents can be extracted, counted and classified (Maʿrūfī; Yūsifzādih, 1388: 15). Content analysis as a method is to identify and highlight the basis or main lines of a text or written texts, etc. (Sārūkhānī, 1382: 281). The technique of content analysis has a prominent role in the humanities, especially theology, which is faced with the detailed development of knowledge. content and inferential analysis based on research questions and objectives and in a targeted manner. The unit of analysis, the theme, which is the meaningful units in the interpretive narratives of Surah Dukhan, was studied and coded sentence by sentence, and based on the content related to its epistemological dimensions, similarities, and differences, it was classified and finally, by establishing communication between the classes, the main theme provided The method of content analysis in this research is a combination of inductive and comparative type. In the processing stage, the results were discussed and interpreted. It should be noted that in this research, three analytical methods have been used to analyze the content of the explanatory narrations of Surah Dakhan. The first method is conceptualization. Then, at the intermediate level, the concepts were categorized and the main categories were deduced, and then the basic categories were determined in the axes of theology, guideology, and hereafter, and a link was established between the concepts and categories. Each of these analytical methods is connected and in the conceptualization stage, it was done with the qualitative content analysis method.

So far, research has been done on the analysis of the content of the interpretive narration in some chapters of the Holy Quran; including ʿUmrānīpūr (1391) in his dissertation entitled "Analysis of the content of interpretive narrations of Sūrah al-Mū'minūn; Qadim (1391) in "Analysis of the content of interpretive narrations of Sūrah al-'Isrā'"; Ḥassanī in "Analysis of the content of interpretive narrations of Sūrah al-Raḥmān" and Bashar Dūst (1384) in "Analytical study of interpretive narrations of Imām Muḥammad Bāqir (AS) from the perspective of Tafsīr al-Mīzān and

al-Ṣāfī (the first ten parts of the Holy Quran)" have analysed interpretive narrations. Also, scattered research has been done on Sūrah AL- Dukhān, including Ḥaqjū (1397) in his dissertation on "Literary Stylistics of Sūrah AL- Dukhān" and 'Uweysī and Mū'addab (1394) in a comparative interpretation of the first verses of Sūrah AL- Dukhān based on the issue of the Quran revelation have made attempts for literary stylistics and comparative interpretation of the verses of Sūrah AL- Dukhān. But there is no independent research to analyse the interpretive narrations of Sūrah AL- Dukhān by content analysis method. Therefore, the present study aimed to answer the question of 'how to analyse the content of the interpretive narrations of Sūrah AL- Dukhān by analysing the content of the interpretive narrations of Sūrah AL- Dukhān?' The reason for choosing Sūrah AL- Dukhān is the Meccan nature of this Surah and its epistemological layers and cognitive and faith features, which have been selected to achieve the main ideas of the text and highlight the main lines of interpretive narrations.

1. Research Method

The present study has a fundamental aim because it is a kind of basic research that seeks to discover the existing facts and realities and adds knowledge to the existing ones in the Quran's interpretive narrations. This aim was used the descriptive-analytical method because the purpose of this research is to describe in detail the epistemological dimensions in the faith dimension that exist in the interpretive narrations of Sūrah AL- Dukhān and to answer the research questions. The research analysis is a quantitative and qualitative content analysis because it has been used systematically to explain the apparent content of the messages in the themes of Sūrah AL- Dukhān's interpretive narrations. The analysis unit, the theme which is the meaningful units in the interpretive narrations of Sūrah AL- Dukhān, was studied and coded sentence by sentence and was classified based on the content related to the epistemological dimensions, similarities and differences. Finally, the central theme was provided in creating the communication between the classes. The content analysis method in the present research is mixed quantitatively and qualitatively

and is of inductive and deductive types. In the analysing section, the results were discussed and interpreted. In this research, three analytical methods have been used to analyse the content of the interpretive narrations of Sūrah AL- Dukhān. The first method is conceptualisation. Then, we categorised concepts and inferences of the main issues, determined the primary subjects in the pillars of theology, guideology, and hereafterology, and established a connection between the ideas and categories. These analytical methods are interconnected, and qualitative content analysis was done at the conceptualisation level.

2. Theology

Theology generally refers to human knowledge of God's existence, proving the essence of origin and recognising the names and attributes of God to the extent of limited human ability ('Imrānīpūr and Quṭbī, 1397: 157). The God attributes are divided into affirmative and negative in one division. Affirmative attributes have positive meanings such as "Knowledge" and "Power", and negative attributes refer to non-existent purposes such as "Ignorance" and "Disability." (Subḥānī, 1412: 1/82-83) affirmative attributes are divided into "Real" and "Additional." Real attributes are true things like the attribute "Alive" and "Science." Additional attributes are credit matters which the intellect understands from the relation between two things, such as the adjective "scholarly" and "Ability." (Ṣadr al-Dīn Shīrāzī, 1981: 6/118). Evaluating the Sūrah AL- Dukhān interpretive narrations indicated that the interpretive narrations of this sūrah observe the affirmative attributes of God. "Giving Sustenance " is one of the affirmative attributes of God that is mentioned in the Sūrah AL- Dukhān interpretive narrations. According to these narrations, giving "Sustenance" is done only by God's will, and no one can push it forward or backwards. God is the only Sustainer of the universe and has no partner in giving sustenance for the creatures which He has willed their sustenance. In the interpretive narrations of Sūrah AL- Dukhān is referred to as the division of sustenance by God on the night of Nime Sha'bān: "Yaqūlūn al-Arzāq Tuqassimu Laylata (يَقُولُونَ الْأَرْزَاقُ تُقَسَّمُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ) al-Niṣf min al-Sha'bān (Barāzish, 1396: 14/150). The sustenance is

divided among the servants on a specific night. The affirmative attribute of God is giving sustenance, and the divine essence depends on the receiving sustenance by creatures(Bedashti,1379,55).

God's qualities of action are one of the most prominent dimensions of the theology pillar in the Sūrah AL- Dukhān interpretive narrations. Among God's qualities of action, fate (Qaḍā') and fortuity (Qadar) were paid attention to in these narrations.

Qadar means the measurement of things, and Qaḍā' implies the certainty of their occurrence. Based on the Qaḍā', the actual effector in the world is God, and human existence, actions, behaviours, and events are by divine Qaḍa' and based on the law of causality, they are definite and unchangeable. Divine Qadar determines human characteristics and his abilities. Divine Qaḍā' and Qadar are not in conflict with human freedom and will, but humans act with the will according to the divine destiny. Imām Bāqīr (AS) interprets verse 4 of Sūrah al- AL- Dukhān and says: (يُقَدِّرُ اللَّهُ كُلَّ أَمْرٍ مِنَ الْحَقِّ وَ مِنَ الْبَاطِلِ وَ مَا يَكُونُ فِى تِلْكَ السَّنَةْ وَ لَهُ فِيهِ الْبَدَاءُ وَ الْمَشِيئَةْ يُقَدِّمُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ مِنَ الْأَجَالِ وَ الْأَرْزَاقِ وَ الْبَلَايَا وَ الْأَعْرَاضِ وَ الْأَمْرَاضِ وَ يَزِيدُ فِيهَا مَا يَشَاءُ وَ يَنْقُصُ مَا يَشَاءُ)

"God determines all matters, including right and wrong, and all the events of a year, and can change and transform deaths, fasts, calamities, illnesses, and diseases, and push forward and postpone whatever He wills and increase or decrease as much as He wants (Barāzish, 1396, 14: 162). [Then God communicates those destinies to the Prophet (PBUH)] and he shares them with the Imām Alī and other Imāms until achieving the Imām Zamān (AS).

The divine word is another quality of action that has been considered in the Sūrah AL- Dukhān interpretive narrations. The word of God is new and not old; because the old is inherently unique to God, and the imagine any kind of eternal old except God is contrary to the inherent monotheism of God. The quality of the divine word is different from that of the material human being, and it does not have the properties of matter and imperfection to be perfected in this way "Laysa Kamithlihī Shay' "(al-Shūrā/11). The application of God's word to the Holy Qur'an shows that the Qur'an text is wordy. According to the interpretive narrations of Sūrah

AL- Dukhān in the commentary of Ahl al-Bayt (AS), God spoke to Gabriel on the night of Qadr. Gabriel heard the divine word and memorised it without any exceptions and brought it to the writers of the world heavens, and they wrote it and gradually revealed it to the Prophet (PBUH) during twenty-three years (Barāzish, 1396, 14: 150). This interpretive narration refers to the exclusive feature of the Qur'an text that only God is the creator of the whole Qur'an, and no one but God has a role in its emergence. It also indicates that the process of transmitting the Holy Quran has been a revelatory revelation. The interpretation of "Kallama" in the phrase "Kallama Allāh Ta'ālā Jabra'īl fī Laylatan Wāḥidah" shows the direct will of God in revealing the text of the Holy Qur'an. It is also inferred that no other actor has played a role other than God in the emergence process of the Quran text. Gabriel was only the messenger and had no involvement in the divine word as the angel of revelation.(Rad,1397,49)

Being wordy of the text in the form of a vowel is confirmed by the combination of the words "Sami'ahū" and "Jabra'īl" in "Fasami'ahū Jabra'īl." This interpretive narration of Sūrah AL- Dukhān in the interpretation of Ahl al-Bayt rejects the possibility of proposing ideas such as religious experience in analysing the Qur'anic revelation nature and emphasises the wordy of the revelation process. The phrase "Anzala 'alā Muḥammad bi al-Nujūm fī Thalāth wa 'īshrīn Sanah" indicates that the Qur'an revelation (the divine word) to the Prophet has happened in a specific period. Its gradual revelation has been over twenty-three years. Another issue related to the divine word (Holy Quran) is the suras' properties. It is impossible to know the suras' and verses' properties without hadiths. The only authentic way is Imam's hadiths. However, in several narrations about surahs' properties mixed with forgery, the dominant approach that has been emphasised in the authentic narrations is the principle of healing and the properties of the Qur'an surahs. The recovery of the human body and soul, the acquisition of divine rewards, God's forgiveness, the human body and soul's security, being away from anxiety, earning material benefits, the popularity among the people, the easy audit on the Day of Resurrection and the giving record of deeds to the right hand are some truths which have been stated in interpretive narrations

about the properties and virtues of Sūrah AL- Dukhān by Imams (AS) (Barāzish, 1396, 14: 146-148). evaluating the interpretive narrations of Sūrah AL- Dukhān indicated that out of a total of 174 thematic narrations related to the theological dimension, the most reference was made to the divine Qaḍā and Qadar with 109 thematic narrations. Figure (1) shows the frequency distribution of the theological themes of the interpretive narrations of Sūrah AL-Dukhān.

Figure (1) Frequency distribution of theology based on interpretive narrations of Sūrah AL Dukhān
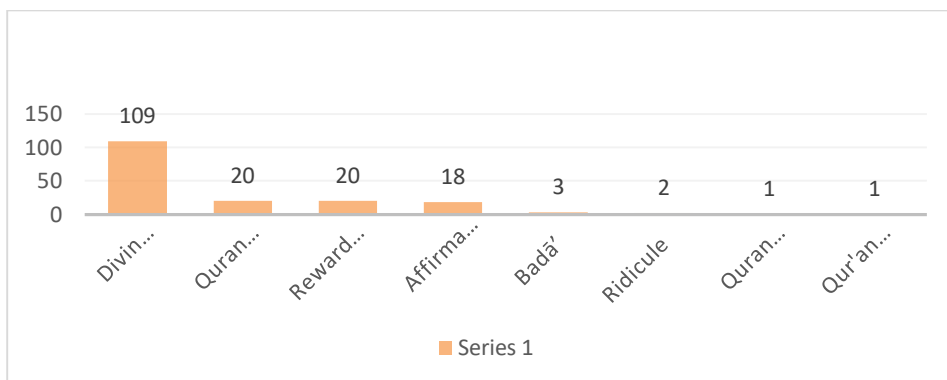
3. Guideology

"Imāmate" is one of the critical issues in the interpretive narrations of Sūrah   AL- AL-Dukhān. According to the interpretive narrations, Imāmate is a divine and heavenly issue. Regarding the Imam word "Kamā 'Anna al-Amra lā budda min Tanzīlihī min al-Samā' Yaḥkumu bihī 'Ahlu al-'Arḍi Kazalika lā Budda min Tanzīlihī min al-Samā'i Yaḥkumu bihī 'Ahlu al-'Arḍi Kazalika lā Budda min wāl" (Barāzish, 1396, 14: 166) God determines Imam who has divine legitimacy. Considering above mentioned narration, the command "'Amr" should be revealed from heaven to the people of the earth order based on it. Therefore the ruler should be appointed by God. Hence, the issue of Imamate is not a governmental, political and social issue, and it should not be degard to worldly and popular dignities. According to Imām Ṣādiq (AS) hadith: "wa lā Yastakhlifu Rasūl Allāh 'Illā man Yaḥkumu bi Ḥukmihī wa 'Illā man

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Yakūnu mithlahū 'Illā al-Nubuwwah" (Barāzish, 1396, 14: 166), Prophet successor should be approved [by God], and Prophet does not determine his successor unless he rules according to Prophet command and is like him in everything except the position of prophethood.

There is no doubt that the caliph and his successor must have certain conditions and attributes to be competent for the position of prophethood and Imamate. According to Imām Bāqir (AS), (لَعَمْرى مَا فِى الْأَرْضِ وَ لَا فِى السَّمَاءِ وَلِيٌّ لِلَّهِ عَزَّ ذِكْرُهُ إِلَّا وَ هُوَ مُؤَيَّدٌ وَ مَنْ أُيِّدَ لَمْ يُخْطِ)"La'amrī mā fī al-'Arzḍi wa lā fī al-Samā' walīyyu Lillāhi 'Azza dhikruhū 'Illā wa huwa Mū'ayyidu wa man 'Ayyada lam Yukhṭi (Barāzish, 1396, 14: 166), in addition to the necessity of appointing Imam by God, there is another condition in Imamate, which is "Impeccability". Imām Bāqir (AS) swears by himself: "No one on earth or in heaven can be the Valī unless he is approved [by God], and whoever is approved by God will never make a mistake." It indicates that Imam status is not only considered as a religious ruler with minimal attributes such as justice and righteousness, but the Imam as the guardian of religion must have an important feature of "Impeccability." The attribute of "Impeccability" causes the Imam to have a scientific and religious authority, and his words and deeds are as valid as the words and deeds of the Prophet and his obedience is obligatory. The noteworthy point is that the ummah should not be left without a divine Imam, which is emphasised in the commentary narration (أَبَى اللَّهُ عَزَّوَجَلَّ بَعْدَ مُحَمَّدٍ (ص) أَنْ يَتْرُكَ الْعِبَادَ وَ لَا حُجَّه عَلَيْهِم)"Abay Allāh 'Azza wa Jalla Ba'da Muḥammad 'an Yatruka al-'Ibāda wa lā Hujjata 'Alayhim" (Barāzish, 1396, 14: 166) that God will never leave His servants without Imam after the Prophet Muḥammad (PBUH). There is no doubt that the Imam (AS) is the divine Ḥujjat on earth and the mediator of divine grace among the creatures of the universe. Hence, the world is never empty of absolute Valī and divine Ḥujjat. Imām Sādiq (AS) hadith "Fakadhālika Lam Yamut Muḥammad 'Illā wa lahū Ba'īth" (Barāzish, 1396, 14: 162) confirms this claim. The fact that the Prophet did not die unless he had a warning representative indicates that Imām Sādiq emphasises that the earth cannot be empty of the Prophet's successor and the divine Hujjat. The conformity of "Baqīyyah Allāh" in the interpretive narration of Sūrah AL- AL- Dukhān

to Imam Zamān (AS) is another sign indicating the earth would not be empty of divine Hujjat; according to Imam Alī (AS): "Hum Baqīyyah Allāh Ya'nī al-Mahdī 'Atā 'Inda Inqiḍā'i Hādhihī al-Naẓirah Fayamla'u al-Arḍa Qisṭan wa 'Adlan Kamā Muli'at Ẓulman wa Jawrā (Barāzish, 1396, 14: 154).

In other words, the advent of Imam Mahdi (AS) at the time of deadline expiration and filling the earth with fairness and justice, as it is filled with oppression, reveals the fact; However, during the absence, there is no possibility of God's Ḥujjat evident presence among the people. But when finish the absence, the God Ḥujjat will appear and fill the earth with fairness and justice.

Evaluating the interpretive narrations of Sūrah AL- Dukhān indicates that the issue of Imamate has sometimes been considered by the Imams (AS) beyond the appearance of the Qur'an words. For example, Imam Kaẓim (AS) refers to the truth behind the words of verse 2 of Sūrah AL- Dukhān "wa al-Kitāb al-Mubīn" by modifying the appearance and achieving the inner meaning of the layers of the word and considering no disagreement between the apparent meaning of the verse and its inner meaning, it goes beyond the customary meanings of the verse and considers the meaning of "Kitāb Mubīn" to be Imam Alī (AS). He says: "wa 'Ammā al-Kitāb al-Mubīn Fahuwa'Amīr al-Mū'minīn Alī" (Barāzish, 1396, 14: 148). Another example is the words of Imam Kāẓim (AS); he believes "al-Layl" in verse 3 of Sūrah AL- Dukhān "Innā 'Anzalnāhu fī Laylatin Mubārakah" is Hazrat Fāṭimah (AS) and says: (وَ أَمَّا اللَّيْلَهْ فَفَاطِمَهُ) "wa Ammā al-Laylah fa Fāṭimatu" (Barāzish, 1396, 14:152). In the interpretive narrations of Sūrah AL- Dukhān, special attention has been paid to some Imams, including Imam Ḥussayn (AS). Imam Jawād (AS) says: "Man Zāra al- Ḥussayn Laylata Thalāth wa 'Ishrīn Min Shahri Rmaḍān wa Hiya al-Laylata al-Latī Yurjā 'An Takūna Laylata al-Qadr wa Fīhā Yufraqu Kullu 'Amrin Ḥakīm Ṣāfaḥahū Rūhu 'Arba'atin wa 'Ishrīna 'Alfa Malakin wa Nabīyyin Kulluhum Yasta'dhinu Allāh fī Zīyarati al-Ḥussayn fī Tilka al-Laylati" (Barāzish, 1396, 14: 156). The souls of twenty-four thousand angels will meet with the pilgrim of Imam Ḥussayn (AS) on the night of Qadr (the twenty-third night of Ramaḍān). It is also mentioned in the interpretive

narrations of this surah that Yaḥyā (AS) was beheaded like Imam Ḥussayn (AS), and the sky and the earth were looked at them; "Dhubiḥa Yaḥyā Kamā Dhubiḥa al- Ḥussayn wa Lam Tabki al-Samā'u wa al-Arḍu 'Illā 'Alayhimā" (Barāzish, 1396, 14: 180).

Evaluating the interpretive narrations of Sūrah AL- Dukhān indicates that among 184 narrations in the guideology, the issue of Imamate and the most reference to Imam Ḥussayn (AS) with 40 themes has been narrated. Figure (2) shows the frequency distribution of the guideology of the interpretive narrations of Sūrah AL-Dukhān.

Figure (2) Frequency chart of the guideology axis in the interpretive narrations of Surah AL-Dukhān.
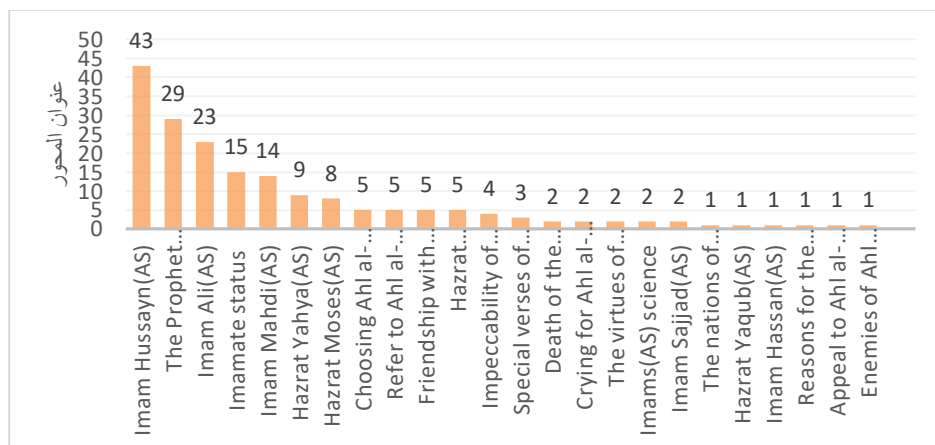
4.   Hearafterology

Belief in the world after death is one of the most fundamental pillars of the faith dimension of Islam and responds to the innate tendency of man in the desire for survival. Belief in life after death with proper satisfaction of survival motivation and change of human knowledge of death has an influential role in the psychological well-being of the individual and society (Bahrīmi Iḥsān and Ibrāhīmī, 1391: 57). The importance of believing in the hereafter becomes more apparent when we understand that this belief by giving awareness of the immaterial truth and man's non-monopoly in worldly life, causes giving meaning to earthly human life

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(Naṣīrī and Sāmānī, 1389: 16) and guarantee his continuous and purposeful movement towards eternal happiness. Belief in the Hereafter is a factor that encourages doing good deeds and also a factor that prevents man from being infected with sin. Since beliefs influence human performance, faith in the Hereafter also affects the adjustment and leadership of human instincts, the development of moral virtues, and human relationships with others (Quṭbī et al., 1393: 445). Such a belief plays a kind of causality relationship between the world activities and hereafter happiness and misery. It is strong support for the responsibility-accepting and control of human behaviour. In other words, belief in the resurrection changes man's view of the world, placing the world as a means for man to achieve the highest human goals and achieve eternal life. Belief in the world of the hereafter expands man's vision of the universe and connects him from the narrowness of the world to the vastness of the universe, and makes his endeavour higher than wanting to be satisfied with worldly and material belongings and consent to it. In the Holy Quran, the word hereafter is repeated in various forms. Four times in the literary meaning, 139 times in the meaning of "life after death", and of these, 88 times in the form of "al-Ākhirah", 22 times "bil Ākhirah ", three times "Lal Ākhirah " and 26 times "al-Ākhar" which is the adjective of "al-Yawm." At first, it seems that the word "Ākhirat" is equivalent to the word "Yawm al-Ḥisāb" (resurrection). But according to, the literary root and its applications in the Qur'an and Hadith indicate that the meaning of the word "Ākhirat" (Hereafter) is opposite to the "world" and includes all places and hatting after death, such as purgatory, resurrection, Ḥisāb (auditing), Mīzān (measuring), Ṣirāṭ (path), paradise and hell (Muḥammadī Riy Shahrī, 1384: 2/ 249-250). The analysis of the interpretive narrations of Sūrah AL- Dukhān indicates that paradise has been the most basic theme and issue that was noticed by Imams (AS). Paradise "Jannat" means coverage (Ibn Fāris, 1404: 1/421). The benefactors' position in the resurrection is named "Paradise" (Jannat) because it has many trees and shadows or because their blessings are covered (Rāghib Isfahānī, 1412: 118). In the Holy Qur'an, Jannat meaning paradise is mentioned 115 times and by other names such as "Firdaws", "Dār al-Salām", and "Dār al-

Muqāma" (Muḥammadī Riy Shahrī, 1432: 20). Mentioning the Paradise blessings is one of the components related to Paradise, which has been mentioned in the interpretive narrations of Sūrah AL- Dukhān. Having spouses is one of the blessings of paradise people (Barāzish, 1396: 14/198). The components of believing in the hereafter are not limited to mentioning the paradise blessings in the interpretive narrations of Sūrah AL- Dukhān but also expressing the attributes and behaviours effective in entering paradise, including being among the Shias and friends of Imam Alī (AS) (Barāzish, 1396: 14/200). The interpretive narrations of Sūrah AL- Dukhān, in addition to paradise and its people's situation, mentioned hell people's situation. "Zaqqūm" is the name of a tree in hell with a terrible taste and painful aroma (Fakhr Rāzī, 1420: 26/336). One of the questions about Zaqqūm is 'how can one imagine a tree would be in hell but not be burned by fire?'. According to some commentators, considering that God has absolute power, it is not unlikely that He created Zaqqūm from fire or other matter that fire does not burn (Ṭabarsī, 1372: 8/696). These interpretive narrations emphasised that they will fall if a drop of it falls on the huge mountains. Imām Alī says: (إِنَّ أَهْلَ النَّار لَمَّا غَلَى عَلَى الزَّقُّومُ وَ الضَّريعُ فِى بُطُونِهِمْ كَغَلْى الْحَمِيم، سَأَلُوا الشَّرَابَ فَأُتُوا بِشَرَابٍ غَسَّاقٍ وَ صَدِيدٍ يَتَجَرَّعُهُ وَ لَا يَكَادُ يُسِيغُهُ الْآيَه وَ حَمِيمٍ يَغْلى فِى جَهَنَّمَ مُنْذُ خُلِقَتْ كَالْمُهْلِ يَشْوى الْوُجُوه)''Inna ʾAhl al-Nār Lammā ʿAlā al-Zaqqūm wa al-Ḍarīʿ fī Buṭūnihim Kaghalyi al-Ḥamīm, Saʾalū al-Sharāb Faʾutū bisharābin Ghassāqin wa Ṣadīdin Yatajarraʿuhū wa Lā Yakādu Yusighuhū al-Ayah wa Ḥamīmin Yaghlī fī Jahannama Mundhu Khuliqat Kalmuhli Yashwī al-Wujūh" (Barāzish, 1396: 14/192). Zaqqūm is a stinking bitter dry thorn that boils in the bellies of the infernal people like boiling water, and when infernal people ask for a drink, they get nothing but stinking pus. Evaluating the interpretive narrations of Sūrah AL- Dukhān showed that out of 93 themes related to the hereafterology, the most reference was to paradise with 25 themes. Figure (3) shows the frequency distribution of the hereafterology basis of the Sūrah AL- Dukhān interpretive narrations.

Figure (3) basis of the hereafterology in the interpretive narrations of Sūrah AL- Dukhān
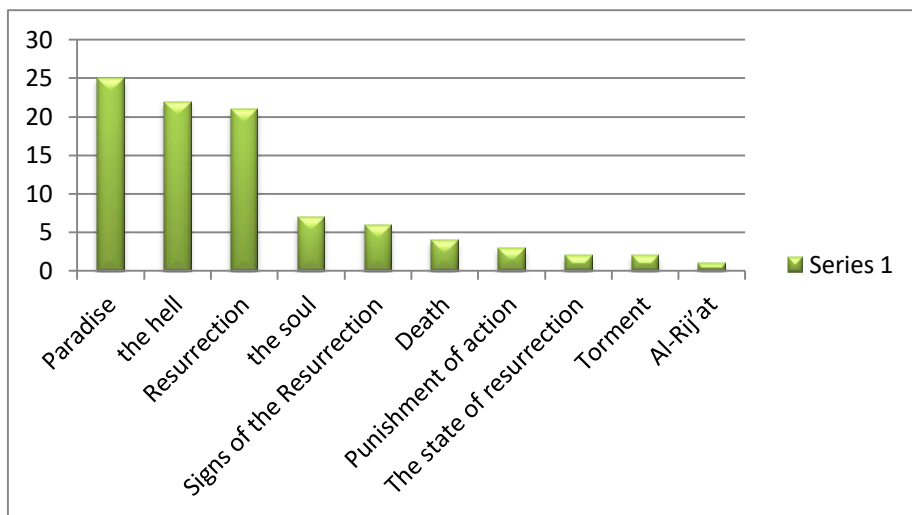
In Figure (4), the frequency percentage of the main pillars of the interpretive narrations of Sūrah AL- Dukhān is reflected.

Figure (4): The frequency percentage of the main pillars in the interpretive narrations of Sūrah AL- Dukhān
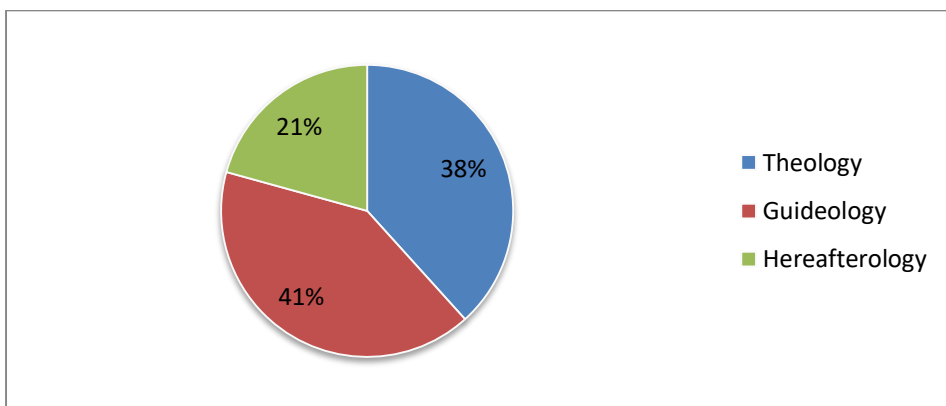
Conclusion

According to the content analysis of Sūrah AL- Dukhān interpretive narrations:

1. The caliph and his successor must have special conditions and attributes, including impeccability, to achieve the position of prophethood and Imamate.

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2. The Qur'an is the divine word, and the process of transmitting the Holy Qur'an has been a revelatory revelation only God has created the whole Qur'an, and no one but God has played a role in its emergence. As the angel of revelation, Gabriel had only the part of messenger and had no involvement in the divine word. Regarding the being wordy of the Qur'an text, the possibility of proposing the idea of religious experience in analysing the nature of Qur'anic revelation is rejected.

3. Giving "Sustenance" is done only by the will of God, and no one can push it forward or backward. God is the only Sustainer of the universe and has no partner in giving sustenance to the creatures; no one can stop him from providing sustenance to a creature who has willed for his sustenance.

4. God is an authentic influencer in the world, and human existence, actions and behaviours, and even events happen to him are by divine Qaḍā'.

5. God must approve the successor of the Prophet (PBUH)God, and he will not appoint anyone as his successor unless he rules according to his command and is like him in everything except the position of prophethood. Therefore, the issue of Imamate should not be considered a governmental, political and social issue, and we should not view it at the level of worldly and popular affairs.

6. Based on the results, the main pillars of Sūrah AL- Dukhān include the axis of theology with 38% frequency and guideology with 41% and the hereafterology with 21%. The highest frequency is related to the guideology, and the lowest is associated with the hereafterology.

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