

Dr. Abdulrahman OBEID
Islamic Science University of Malaysia
Associate Professor at Faculty of
Quranic & Sunnah Studies.

M.D.Kamruzzaman
Islamic Science University of Malaysia
PhD Student at Faculty of
Quranic & Sunnah Studies.

THE CONNOTATIONS OF THE QURANIC LANGUAGE: THE INCIDENT OF CALUMNY IN SURAT “AL-NUR” AS A MODEL

QUR’ON TILINING MA’NOLARI: NUR SURASIDAGI TUHMAT HODISASI MISOLIDA

ЗНАЧЕНИЯ ЯЗЫКА КОРАНА: НА ПРИМЕРЕ СЛУЧАЯ КЛЕВЕТЫ В СУРЕ «НУР»

Abstract. Annotation. Starting from the first verse, the Holy Qur’an described the fabrication that the hypocrites came with as fade, then asked the believers to call it clear fabrication for a simple reason, which is the absence of witnesses to the incident of adultery and the accused’s denial of this false accusation. The word *ifk* means slander, fade and obvious lies. Hadith of *al-Ifk* is not an invention of the Orientalists nor the Christian theologians in the East, but rather it is one of the fabrications of the hypocrites that were recorded in the Holy Qur’an, as was Quran recorded before vanities of Quraish and their arguments about authenticity of Qur’an and veracity of the prophecy. However, the orientalists presented the issue of fornication as an Islamic incident, as if the believers themselves began to raise the indictment of obscenity, and they certainly did not prove the innocence of Saida Ayesha from the accusation of immorality that the hypocrites fabricated. Biography is an important evidence of the chastity of Saida Ayesha, as the biography of the Prophet himself, may peace be upon him, was a proof of his prophethood.

Keywords: *Ifk*. Calumny. *Al-Nur*. Quranic Language. Connotations

Annotatsiya. Qur’oni karimning “Nur” surasida birinchi oyatlardan boshlab, munofiqlar keltirgan uydirmani so’ngan deb ta’riflab, keyin mo’minlardan zino voqeasiga guvohlarning yo’qligi

va ayblanuvchining aybi isbotlanmaganligi sababli bu yolg’on ayblovni rad etishlarini va oddiy yo’l bilan uni ochiq-oydin uydirma deyishlarini ta’kidladi. *Ifk* so’zi tuhmat, so’nish va ochiq yolg’on ma’nolarini bildiradi. “*Al-Ifk*” hadisi sharqshunoslar yoki Sharqdagi nasroniy ilohiyot olimlarining ixtirosi emas, balki Qur’oni karimda yozilgani kabi munofiqlarning uydirmalaridan biri bo’lib, Quraysh va Quraysh qabilalarining botilliklaridan oldin ham qayd etilgan. Bu esa Qur’onning sahifligi va bashoratning to’g’riligi haqidagi argumentlariga misoldir. Biroq sharqshunoslar zino masalasini islomiy hodisa sifatida ko’rsatishdi, go’yo mo’minlarning o’zlari fahsh ayblovini ko’tara boshlaganlar va ular, albatta, munofiqlar to’qib chiqargan axloqsizlik ayblovidan Hazrat Oyishaning begunohligini isbotlay olmadilar. Hazrat Oyisha (r.a.) ning tarjimai holi uning iffatli ekanligiga muhim dalilidir, xuddi Payg’ambar (s.a.v.)ning tarjimai holi uning payg’ambar ekanligiga dalil bo’lgani kabi.

Kalit so’zlar: *ifk*, tuhmat, “Nur” surasi, Qur’on tili, hikmat

Аннотация. В первых аятах суры «ан-Нур» Священного Корана описывается выдумка, которую принесли лицемеры, называя ее исчезающей, а затем просит верующих назвать ее чистой выдумкой по простой причине: отсутствие свидетелей случая прелюбодеяния и не доказанная вина обвиняемого. Слово «ифк» означает клевету и явную ложь. Хадис «аль-Ифк» не является выдумкой востоковедов или христианских теологов Востока. Это, скорее, одна из лживых выдумок лицемеров, записанная в Коране. Коран был записан задолго до того, как курайшиты стали выдвигать тщеславные аргументы о его подлинности и истинности пророчества. Однако востоковеды представили вопрос о блуде как исламский казус, как будто верующие сами начали выдвигать обвинение в непристойности, и уж точно не доказали невиновность Саиды Айши от обвинения в безнравственности, которое сфабриковали лицемеры. Биография является важным свидетельством целомудрия Саиды Айши, как и биография самого Пророка (с.а.в.) была доказательством его пророчества.

Ключевые слова: *ифк*, клевета, сура «ан-Нур», коранический язык, мудрости

Introduction

The phenomenon of hypocrisy took shape in Medina after Abdullah bin Abi bin Salul failed to nominate himself as king of Yathrib, so he gathered around him a group of hypocrites like him who lost their privileges and they conspired

Chapter I

against the Messenger and the believers, took advantage of every opportunity to degrade the stature of the Prophet, his family, and his close companions. When the Prophet married Zainab, the ex-wife of his adopted son, they spread rumors and false accusations and fabricated a sinful love story between the Prophet and Zainab, And before that, on their way back from the battle of Bani al-Mustaliq, the chief of the hypocrites said that the lofty of Mecca will expel the servile! meaning that he is the noble and the strengthened who will deport the Prophet [1: 4/1859].

Holy Quran explained the incident of Ifk: Indeed, those who came with Ifk are a group among you. Do not think it is bad for you; rather it is good for you Muslims. For every sinner among them involved in Ifk will be punished according to his contribution to the sedition, and he who led them and had the greater portion will have a great punishment. Why you believers, when you heard this lie you haven't good intention towards each other? "This is an obvious fabricated story"? Why did they provide four witnesses about the indecency? And when they do not bring the witnesses, then they clearly liars. A great punishment would be sent to those involved in the incident unless Allah favored you in this life and Hereafter. When you received this falsehood and spread it with you tongues believing that is not a significant matter but indeed it is a tremendous sin. And why, when you heard that statement, did you not say, "this is a great slander and we shouldn't be part of it"? Allah warns from returning to such reaction, if you should be true believers. And Allah makes verses clear to you to understand. Allah is Knowing and the Wise. Indeed, those who like such immorality to be spread among believers will have a painful punishment Here and Hereafter. Allah knows but you do not. [Al-Nur: 11-20].

This slander took people a surprise but Qur'anic description of this sedition (Ifk-Falsehood) Refers to an explicit reality for Ayesha was known for her good manners [2: 23/341] and this is the method of the Holy Qur'an in citing the biography on the truth or falsity of a saying related to the Prophet or his wives. Even Ibn al-Atheer considered the incident of slander as one of the virtues of Ayesha Because Muslims recite the verses of falsification until the Day of Resurrection, and they will be rewarded by God for their recitation [3: 7/186].

When the hypocrites degraded the honor of the Prophet by talking about his wife Ayesha and that she had committed adultery with Safwan bin al-Mu'attal, Prophet didn't find better way to stop them rather than an exculpation of chastity and innocence from revelation itself but revelation was paused for forty days which increased the suffering and pain of the Prophet from the gossip of hypocrites and their sarcastic comments especially since there were no witnesses attesting to Ayesha's innocence or witnesses testifying that she is guilty!

William Muir used the biography of Saida Ayesha to prove her innocence, and this is an approved historical approach and has its legitimacy. Biography is an important evidence of the chastity of Saida Ayesha, as the biography of the Prophet himself, may peace be upon him, was a proof of his prophethood. When Gabriel came with revelation to the Prophet and he was fearful and unrest, His wife Saida Khadija took the initiative to reassure him and after she covered Him with a blanket she said:

«قَالَ الرَّهْرِيُّ: وَأَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَجَعَ مِنْ غَارِ جِرَاءِ، انْتَهَى إِلَى خَدِيجَةَ، فَقَالَ: زَمَلُونِي زَمَلُونِي فَرَمِلَ، ثُمَّ قَالَ: يَا خَدِيجَةُ وَاللَّهِ لَقَدْ أَشْفَقْتُ عَلَى نَفْسِي فَقَالَتْ لَهُ خَدِيجَةُ: أَبَشِرْ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصْدُقُ الْحَدِيثَ، وَتَصِلُ الرَّحْمَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ» [1: 3/76]

Which means: Don't despair, by God, God will never disgrace you. Indeed, you speak the truth, uphold the ties of kinship, welcome the guest, and assist in the calamities those who are in need. Before the mission, the Prophet was known as the honest and trustworthy among the pagans themselves and Monarchists of Quraysh deposited their valuables and jewels with the Prophet trusting his honesty.

Some of the Companions rushed to defend Saida Ayesha as soon as they heard the rumors, as they recognized her chastity from her honorable biography:

«وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لَزَوْجَتِهِ أُمِّ أَيُّوبَ أَلَا تَرَيْنِ مَا يَقَالُ أَيُّ مِنْ الْإِفْكِ فَقَالَتْ لَهُ لَوْ كُنْتُ بَدَلُ صَفْوَانَ أَكُنْتُ تَهْمُ بِسُوءِ لِحْرَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا قَالَتْ وَلَوْ كُنْتُ أَنَا بَدَلُ عَائِشَةَ مَا خُنْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَائِشَةُ خَيْرُ مَنْي وَصَفْوَانُ خَيْرُ مَنْكَ» [5: 2/625]

Abu Ayyub al-Ansari, who, and his wife, knew Saida Ayesha just her migration to Medina, directly questioned the hypocrites' account of the

story of the slander and said to his wife, "If you were in Ayesha's place, would you have committed adultery?" She said: No, and Ayesha is better than me and Safwan is better than you!!

Ironically, this orientalist did not pay attention to the verses concerned with Aisha's innocence and adopted common sense to conclude that Ayesha didn't commit infidelity. While Shiite scholars who claim to understand the obscurity of the Holy Quran continued their malicious campaigns against Ayesha because of her support for Talha and al-Zubayr against Imam Ali in the famous Battle of the Camel.

Chapter II

Starting from the first verse, the Holy Qur'an described the fabrication that the hypocrites came with as false, then asked the believers to call it clear fabrication for a simple reason, which is the absence of witnesses to the incident of adultery and the accused's denial of this false accusation. The word ifk means slander, false and obvious lies: "الإفك أبلغ ما يكون من الكذب والافتراء، وقيل هو البهتان لا تشعر به حتى يفجأك، وأصله الأفك وهو القلب لأنه قول مأفوك عن وجهه" [6:3/221]

The educational significance of this term is a complex one, because it does not only mean rejecting the fabricated accusation of the hypocrites, but rather encourages the listener to take a strict stance towards them, because they are not only transmitters of false news, but rather because they promote a despicable charge that offends the reputation of the Prophet of Islam himself and his family.

As for the expression (You receive it with your tongues), it is an educational instruction to the Muslim community to stop transmitting speech that is not supported by evidence and to think deeply in the phenomenon of derogating from people's honor and resorting instead to the law. The existence of people who pick up words and then spread them in society without indifference and without respect for privacy and the status of the other is evidence that this society is primitive and rural. A cohesive and developed society does not have time for this nonsense, but paying attention to more important concerns:

"تلقونه: يأخذ بعضكم من بعض، وبمعنى لقفه، ومن إلقائه بعضهم على بعض. وتألقونه من الولق واللق وهو الكذب، وفي قراءة ابن مسعود تتفقونه أي تصادفونه وتظفرون به" [6:3/223]

As for the expression (the believing men and women think of themselves well), the psychological and educational instructions in it indicate a divine selection of vocabulary, as if those who talk about Saida Aisha and Safwan bin Al-Moattal are indeed talking about themselves! Would a sane person accept to offend himself and insult his wife? There is no doubt that the Qur'anic concept of a community of faith is very different from the materialistic concept that looks at individuals as mere non-sequential numbers in a society that resembles an ocean, and the loss of a number of it or its destruction does not mean anything, as life will continue and other numbers will move in their random paths without care!

But in the faithful community, the numbers are sequential, and the absence of one number negatively affects the composition of all other numbers. In other words, if one person in the Muslim community was destroyed psychologically and mentally, that is causing an imbalance in the entire community! and if this targeted person is the leader himself, a good model for the whole society, then the transmission of lies through a network of professionals in the art of media and manufacturing of illusions will create a major crack in the moral structures of the entire society.

Veneration of Prophet's wives is an integral part of our faith and whoever questions the purity of the Prophet's wives is expelled from the nation of believers and discommunicated from the Islamic society regardless of his belief in Allah and prophecy to the extent that Ibn Abbas said there is no repentance for those who detract from the chastity of the wives of the Prophet [7:6/95]. This guidance to deal with caution with the issue of Prophet's wives' chastity was mentioned in the Qur'an:

(يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ) (Al-Nur: 17)

This verse urges the Companions and the believers to avoid talking about the purity of the Prophet's wives, as their purity is an issue above all doubts. The word (مكطع) doesn't carry the meanings of instructions or admonishment [8:213] but prohibition and forbidding because undermining the chastity of the believing women results faith depravity. Sheikh Saeed Hawwa chose the meaning of prohibition:

”يَعِظُكُمُ اللَّهُ فِي أَنْ تَعُوذُوا لِمِثْلِهِ أَيْ لِمِثْلِ هَذَا الْحَدِيثِ مِنَ الْقَذْفِ أَوْ اسْتِمَاعِ حَدِيثِهِ أَبَدًا أَيْ مَا دُمْتُمْ أَحْيَاءَ مَكْلَفِينَ، أَيْ يَنْهَاكُمُ اللَّهُ مَتَوَعِدًا أَنْ يَقَعَ مِنْكُمْ مَا يَشْبَهُ هَذَا أَبَدًا أَيْ فِيمَا يَسْتَقْبِلُ إِنْ كُنْتُمْ مُؤْمِنِينَ بِاللَّهِ وَشَرَعَهُ [9:7/3715]“

Hadith of al-Ifk is not an invention of the Orientalists nor the Christian theologians in the East, but rather it is one of the fabrications of the hypocrites that were recorded in the Holy Qur'an, as was Quran recorded before vanities of Quraish and their arguments about authenticity of Qur'an and veracity of the prophecy. However, the orientalists presented the issue of fornication as an Islamic incident, as if the believers themselves began to raise the indictment of obscenity, and they certainly did not prove the innocence of Saida Ayesha from the accusation of immorality that the hypocrites fabricated.

Findings

Qur'anic description of the sedition (Ifk-Falsehood) Refers to an explicit reality for Ayesha was known for her good manners and this is the method of the Holy Qur'an in citing the biography on the truth or falsity of a saying related to the Prophet or his wives.

Biography is an important evidence of the chastity of Saida Ayesha, as the biography of the Prophet himself, may peace be upon him, was a proof of his prophethood.

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