

Criticism and Evaluation of Allamah Tabataba'i's View on Distinguishing Perceptual Levels Based on Verses 11-13 of Surah An-Nahl

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Abstract

Based on the perspective of Allameh Tabataba'i, "Tafakkur," "Ta'aqqul," and "Tazakkur" are three stages of human thought and learning that appear in various contexts throughout the Holy Quran. In verses 11 to 13 of Surah An-Nahl, these three concepts are mentioned following a discussion of different topics. Allamah Tabataba'i, in his interpretation of these verses, has proposed a theory that warrants evaluation and verification. He suggests that "Tafakkur" pertains to simple premises, "Reasoning" relates to scientific issues, and "Tazakkur" involves general and philosophical premises. This article aims to assess this view by examining Quranic applications and analyzing the lexical meanings of these three terms. The present study employs a descriptive-analytical method, and the findings indicate that "Tafakkur" is not limited to simple premises; it encompasses contemplation on a wide range of natural phenomena, cosmic issues, social matters, and even the nature of revelation. Furthermore, the use of "Reasoning" in the Quran is not restricted to scientific principles—it also applies to a deep understanding of moral, historical issues, and critiques of ignorance and blind imitation. The concept of "Tazakkur" and its derivatives in the Quran are broad and include recalling blessings, fulfilling covenants, engaging in acts of worship, contemplating resurrection, and reflecting on historical narratives. Consequently, Allamah Tabataba'i's interpretation concerning the distinction among these three terms is open to criticism.

Keywords: Surah An-Nahl, Tafsir Al-Mizan, Allamah Tabataba'i, Levels of perception, Tafakkur, Ta'aqqul, Tazakkur.

1. Statement of the Problem

The Holy Quran, as the divine word and primary source of knowledge in the Islamic outlook, contains profound references to human perceptual processes. This guidance has repeatedly urged its readers to think, reflect, and remember in order to transcend the phenomena of the world and grasp the truth of divine monotheism and lordship. Among the significant terms are "Tafakkur," "Ta'aqqul," and "Tazakkur," which reveal the various dimensions of cognitive

processes through their specific functions and implications. A precise understanding of the distinctions, similarities, and internal relationships among these concepts allows for a deeper appreciation of the semantic and practical subtleties of Quranic terminology, leading to a more accurate interpretation of its verses.

In his commentary on verses 11 to 13 of Surah An-Nahl, Allamah Tabataba'i presents three types of arguments for demonstrating "monotheism" in the Quran. He believes that God Almighty has used three different expressions “(qawmin yatafakkarūn),” “(qawmin ya'qilūn),” and “(qawmin yadhakkurūn)” depending on the audience's level of understanding. From Allamah's perspective, these expressions indicate subtle distinctions between the cognitive abilities of three groups of people. He interprets “Tafakkur,” as relating to the understanding of simple premises, “Ta'aqqul” to the understanding of scientific premises, and “Tazakkur” to the understanding of general and philosophical premises. This theory, which arises from the diversity of the verses and the variations in the audience, merits careful consideration and evaluation, especially regarding the contexts in which each of the three terms is applied.

This article aims to analyze and evaluate Allamah's distinction among three categories: “Tafakkur,” “Ta'aqqul,” and “Tazakkur,” as discussed in the verses of Surah An-Nahl. This article is not to fully endorse or completely reject Allamah's theory but to assess the validity and applicability of his approach concerning Quranic contexts and the original lexical meanings of these terms.

To achieve this, we will first explain Allamah's perspective in verses 11 to 13 of Surah An-Nahl. Following this, we will examine the usage of “Tafakkur,” “Ta'aqqul,” and “Tazakkur” throughout the Quran, utilizing key Arabic lexical sources to determine the accuracy and generalizability of Allamah's views. Ultimately, by comparing Allamah's approach with the findings from our contextual and lexical analysis of the Quran, we will determine whether this tripartite distinction is a substantive and universally applicable classification or merely a subjective interpretation by Allamah without broader relevance.

In recent decades, numerous studies have been conducted to elucidate the meanings of Quranic verses and address challenges in understanding this divine text. Vafā'i and Vahīdniyā (2016) examined each of these terms in their study titled “*The Terminology of Tadabbur, Tafakkur, Tafaqquh, Ta'aqqul, Tadhakkur, and Tafsīr in Verses and Narrations*,” articulating the hierarchical relationships among them. In this regard, the tone of the Quran's addresses concerning

tadabbur is examined across numerous Quranic verses, with the aim of both clarifying the meaning of *tadabbur* in the Quran and distinguishing it from the other aforementioned concepts.

Javānbakht, Pahlavān, Tāremī-Rād, and Hosseinī (2018), in their article titled "An Analysis of the Impact of *Tafakkur* (Reflection) and *Ta'qqul* (Reasoning) on Deepening Religious Faith from the Perspective of the Quran," aiming to examine the influence of rational thought on religious faith and the nature of this relationship, investigated the proper conditions for correct thinking from the Quranic viewpoint, as well as the relationship between rational reasoning and the deepening of religious faith, and analyzed the relevant verses. The findings of this study indicate that in the Holy Quran, there exists a close relationship among thought, reflection (*tafakkur*), and faith. Furthermore, reflection (*tafakkur*) and reasoning (*ta'qqul*) concerning religious and doctrinal foundations—such as monotheism (*tawhīd*), resurrection (*ma'ād*), prophethood (*nubuwwah*), the purposefulness of creation, [religious] rulings, and ethics—are expressed in the Quran through specific stylistic patterns.

However, it appears that no independent research has specifically focused on the topic addressed in this study. Our research will employ a descriptive-analytical method, drawing on the verses of the Holy Quran, the interpretation of Al-Mizan, and ancient Arabic lexical sources.

2. Allamah Tabataba'i's Interpretation of Verses 11 to 13 of Surah An-Nahl

Allamah Tabataba'i's perspective on interpreting verses 11 to 13 of Surah An-Nahl is based on distinguishing three levels of perception. These verses offer evidence of God's Lordship and Oneness, attributing each argument to a specific audience with a different level of understanding.

In the eleventh verse of Surah An-Nahl, Allah speaks of how plants and trees grow through water:

"(Yunbitu lakum bihi al-zar'a wa al-zaytūna wa al-nakhīla wa al-a'nāba wa min kulli al-thamarāt; inna fī dhālika la-āyatan li-qawmin yatafakkarūn)"

Here, the growth of various plants is presented as a sign of God's power and Lordship, serving as a foundation for those who contemplate.

The twelfth verse addresses God's plan in subduing the sun, moon, stars, and the cycles of day and night:

"(Wa sakhkhara lakum al-layla wa al-nahāra wa al-shamsa wa al-qamara wa al-nujūmu musakhkharātun bi-amrihi; inna fī dhālika la-āyātīn li-qawmin

ya'qilūn)." This verse highlights the subjugation of celestial bodies for humanity, showcasing another aspect of God's divine plan. Notably, this verse uses the term "Aayat" (signs) instead of "Ayah," indicating a multiplicity of arguments and areas of admonition.

In the thirteenth verse, the focus shifts to the diversity of colors in earthly creations:

"(Wa mā dhara'a lakum fī al-arḍi mukhtalifan alwānuhu; inna fī dhālika la-āyatan li-qawmin yadhdhakkarūn)."

The differences in colors among earthly creations serve as a sign for those who are mindful. Similar to the eleventh verse, "Ayah" is used in this verse.

3. Distinction Between Levels of Perception

In his interpretation of these verses, Allamah Tabataba'i explains that there are three types of arguments supporting the unity of God in His Lordship. He believes that each type addresses a specific group of people and corresponds to a particular level of perception. He distinguishes between three types of arguments based on the complexity of the premises and the tools required to understand them. He states:

"There are three types of arguments. The first is attributed to thoughtful individuals, the second to knowledgeable individuals, and the third also to knowledgeable individuals. The reason for this classification is that the first argument consists of simple premises, which only require thought to use and draw conclusions from. For example, the general and extensive planning involved in the growth of crops, olives, palm trees, grapes, and other fruits serves as a basis for arguing the oneness of God in terms of Lordship. The second argument consists of scientific premises that can only be understood by those knowledgeable in the sciences—specifically, individuals who comprehend the conditions of celestial and terrestrial objects and understand the effects of their movements and transitions. This includes phenomena like the alternation of night and day, the properties of the sun, moon, and stars, each of which serves as an independent proof of God's unity in Lordship." The third argument consists of general and philosophical premises that can benefit those who are mindful of the fundamental laws of existence. These include the necessity for a changing world to have matter, the concept that all matter ultimately returns to a singular and universal state, and the idea that the real differences in the world must culminate in something beyond a

single, uniform entity. The variations in the colors of created beings on Earth, including plants and fruits, serve as indicators of the oneness of God in His Lordship. (Tabatabaee, 1970, 12: 316 "With Abbreviation").

Allamah Tabatabai organizes these ideas into various levels of reasoning and understanding for the audience of the Quran. He finds each of the "Tafakkur," "Ta'aqqul," and "Tazakkur" appropriate to the depth and type of prerequisites necessary for grasping divine proof. This approach aims to uncover deeper meanings in the use of Quranic terminology and how they relate to the different levels of human perception. This will be further explored and evaluated in the continuation of this article.

4- Analysis of the Terms "Tafakkur," "Ta'aqqul," and "Tazakkur" in the Quranic Context

This section will analyze the meanings and uses of the terms "Tafakkur," "Ta'aqqul," and "Tazakkur" within the Quran. The analysis will be conducted at two levels: first, by examining all the verses of the Holy Quran where derivatives of the aforementioned terms are found, and second, by consulting the original Arabic sources of these words to uncover their semantic implications. After these two stages, a solid foundation will be provided for evaluating Allamah Tabataba'i's perspective.

4-1- Meaning and Scope of Usage of "Tafakkur" in the Quran

"Tafakkur" is one of the most frequently used terms in the Holy Quran. In many instances, God Almighty calls upon humanity to think and reflect on the truths of existence. To gain a comprehensive understanding of this term, we will first review the relevant verses where it is applied.

The root "fkr" and its derivatives (such as: *yatafakkarūn*, *tatafakkarūn*, *fakkara*)) appear 18 times in the Holy Quran, consistently in the form of verbs. Examining the thematic scope of "Tafakkur" in the Quran is crucial for evaluating Allamah Tabataba'i's interpretation. Below, we will outline the topics addressed by this term within the Quran.

4-1-1- The Importance of Understanding Islamic Rulings

God Almighty urges people to contemplate certain religious rulings found in the Quran. For instance, verse 219 of Al-Baqarah discusses the relationship between

the benefits and harms of alcohol and gambling, as well as the appropriate way to spend resources. At the end of this verse, the audience is called to reflect on these issues. This suggests that reflection should not be confined to abstract concepts; it plays a crucial role in comprehending the philosophy behind religious rulings and how to apply them in real life.

4-1-2- Learning from Parables and Stories

Using parables to convey truths is a common method in the Arabic language, prevalent in both pre-Islamic and Islamic periods. Abu Ubaid Qasim ibn Sallam, in the introduction to his Book *Al-Amthaal*, identifies three advantages of using parables in speech: a) brevity, b) precise expression of meaning, and c) the beauty of simile (Ibn Sallam, 1979: 34). Parables are crucial for clarifying deeper meanings (Hakim al-Tirmidhi, 1986: 14). Occasionally, God Almighty communicates lessons through parables, inviting people to reflect on them. For example, in verse 266 of Surah Al-Baqarah, those who mix their spending with both favors and harms are likened to a garden owned by an elderly family member, which is destroyed by a fierce tornado, resulting in significant loss. After presenting this parable, God emphasizes its role as a source of reflection for thoughtful individuals.

4-1-3- Reflection on the Verses of the Universe (Natural and Cosmic)

A significant portion of the Quran invites humanity to reflect on the creation of the heavens and the earth (Al-Rum/8 and Aal-Imran/191), the mountains, the rivers, and the differences between night and day (Ar-Ra'd/3). Furthermore, the verses discuss rainfall and the growth of plants (An-Nahl/11 and 69). These are remarkable phenomena, and truly understanding them requires moving beyond mere observation to reflect on the depth of God's plan.

4-1-4-Reflection on the Verses of the Soul (The Creation of Man and His Relationships)

The Quran also invites reflection on the creation of man (Al-Rum/8) and the philosophy behind the creation of a spouse (co-reflection) (Al-Rum/21). This highlights that reflection is not limited to the cosmos but extends into the realm of human existence and relationships.

4-1-5- Reflection on the Wisdom of Revelation and Prophecy

Several verses, such as Al-ANaam/50, Al-A'raf/184, and An-Nahl/68-69, encourage people to contemplate divine revelation, the greatness of the Holy Quran, and the significant role of the Prophet (PBUH) in guiding humanity. God Almighty calls upon people to reflect within the context of these verses. Notably, the connection between the phrases "*(a-wa lam yatafakkarū)*" and "*(a-wa lam yanẓurū)*" in verse 184 of Surah Al-A'raf indicates a semantic relationship between the two ideas.

4-1-6- Reflection on the Conquest of Creatures for Humanity

Verse 13 of Surah Al-Jathiyah refers to the subjugation of all creatures in the heavens and the earth for humanity and considers this subjugation a foundation for reflective thought.

4-1-7- Attention to Empirical Phenomena

In verse 42 of Surah Al-Zumar, God Almighty invites humans to reflect on the taking of souls at the time of death and sleep, underscoring the dimensions of divine existence and power within the realms of life and death.

An examination of the various topics reveals that God Almighty, in the Holy Quran, does not restrict "Tafakkur" to mere "simple preliminaries." Instead, this cognitive process is often connected to contemplating complex phenomena and extracting profound implications from them. It frequently necessitates an analysis of the causes and intricate relationships of phenomena within the system of existence.

After exploring the thematic areas of how "Tafakkur" is applied in the Quran, it is also fitting to examine the meaning of this term from the perspective of Arab linguists.

4-2. The Concept of "Thought" in Arabic

According to Ibn Duraid, "*(fīkr)*" is something that enters the human mind and heart. Like Khalil ibn Ahmad Farahidi, he considers the application of this root in the context of action to be similar. (Ibn Duraid, 1987, 5: 358). Ibn Faris defines the root of "*(fīkr)*" as a "continuous exploration of the heart with the aim of learning" (Ibn Faris, 1978, 4: 446). Raghīb Isfahani views "*(fīkr)*" as a force that directs knowledge towards the known, asserting that "Tafakkur" is the application

of reason. He emphasizes that "Tafakkur" is unique to humans and pertains only to matters that can be conceived in the heart. Using the hadith "*(Tafakkarū fī ālā'i Allāhi wa lā tatafakkarū fī Allāh)*," Raghīb clarifies the scope and boundaries of "Tafakkur". (Raghīb Isfahani, 2008: 643)

Moreover, Turaihi, citing other sources, distinguishes between "Tafakkur" and "Tadabbur". He defines "Tadabbur" as the disposition of the heart to consider the consequences of actions, while he sees "Tafakkur" as the disposition of the heart to examine the causes of actions (Turaihi, 1955, 3: 299).

4-3: The Semantic and Practical Outcomes of "Tafakkur"

An analysis of Quranic verses and the insights of linguists indicates that "Tafakkur" is a mental process involving both the heart and mind, as well as the use of perceptual faculties to acquire new knowledge by examining reasons and relationships. This process is applied not only to simple matters but also to complex cosmic phenomena, discussions of revelation and prophecy, and social affairs. Given that "Tafakkur" involves the exercise of reason to explore causes and extract facts, its argumentative aspect and the presence of cause-and-effect relationships are evident. Thus, the scope of "Tafakkur" extends beyond mere "simple premises."

4-4: The Meaning and Scope of "Ta'aqqul" in the Quran

"Ta'aqqul" is another crucial term in the Quran. God Almighty employs this word in various places in His sacred text to encourage deep thinking and understanding of issues. To analyze the precise meaning of this term, we will first examine its usage in the verses of the Holy Quran. The root of "Ta'aqqul" and its derivatives appear in 49 verses of the Quran, predominantly as a verb. An examination of these verses reveals the extensive scope of "Ta'aqqul," encompassing a wide range of understanding and comprehension. In the following section, we will discuss the semantic frequency of this term in the Quran.

4-4-1: Learning from the History and Stories of Our Predecessors

The Quranic verse, "*(A-fa-lam yasirū fī al-arḍi fa-takūna lahum qulūbun ya'qilūna bihā)*" (Al-Hajj: 46), along with the phrase "*(A-fa-lā ya'qilūn)*" (Yasin: 62, As-Saffat: 138), highlights the importance of using reason to learn from historical events and the fates of previous nations. This type of reasoning involves analyzing events, extracting their positive and negative consequences, and applying these insights to our lives.

4-4-2: Understanding Divine Power in the Establishment of Resurrection and Restoration of Human Strength

In verse 73 of Surah Al-Baqarah, after mentioning God's power to raise the dead, humanity is urged to reason, with the phrase, "*(la'allakum ta'qilūn)*" Similarly, verse 68 of Surah Yaseen prompts reflection on aging and the loss of physical strength as an opportunity for "Ta'aqqul". These instances encourage us to comprehend God's absolute power in creation and the establishment of the Resurrection. Verses 31-32 of Surah An'am, 169 of Al-A'raf, 109 of Yusuf, and 60 of Al-Qasas criticize those who deny the Resurrection by preferring the transient nature of worldly life over the eternal life of the Hereafter, thereby calling for introspection.

4-4-3: Reflecting on the Punishments of Previous Nations

In several Quranic verses, God invites us to contemplate the history of past nations and learn from the repercussions of their actions. For instance, verses 33 to 35 of Surah Al-Ankabut and verses 133 to 138 of Surah Al-Saffat reflect on the grim fate of the people of Lot, serving as a reminder of the consequences of their behavior.

4-4-4- Understanding Universal (Natural and Cosmic) Verses and the Wisdom of Creation:

The Holy Quran presents natural phenomena as not only subjects for "Tafakkur" but also as opportunities for "Ta'aqqul". It emphasizes various elements of creation, including the heavens and the earth, the distinction between night and day (Al-Mu'minun/80), the movement of ships, occurrences of thunder and lightning, and the falling of rain (Al-Baqarah/164; Al-Rum/24). Additionally, it addresses the cycle of life and death (Al-Jathiyah/5; Ghafir/67). In verse 12 of Surah An-Nahl—one of the three pivotal verses examined in this study—the domination of night and day, along with the sun, moon, and stars, is highlighted as a sign for the "Ta'aqqul". These aspects often necessitate a deep analysis of complex relationships and an understanding of the hidden wisdom in creation and the role of universal phenomena.

4-4-5- Recognizing the Greatness of the Quran:

Verse 10 of Surah Anbiya refers to the Quran's greatness as the source of "Ta'aqqul."

4-4-6- Refraining from Worshipping Idols

In the Holy Quran, worshipping idols and false gods is depicted as a sign of foolishness. For instance, in verses 66 and 67 of Surah Anbiya, Prophet Abraham (PBUH) is described as having worshipped featureless idols, highlighting the folly of such actions.

4-4-7- Moral Issues

Several verses in the Quran reveal the moral and behavioral dimensions of humans and their relationship with reason. For example, in verse 44 of Surah Al-Baqarah, God questions those who instruct others to do good while failing to adhere to those principles themselves. He rebukes them with the question: "*(a-fa-lā ta'qilūn)*" (Zamakhshari, 1986, 1:133). This passage illustrates that reason can clearly discern the goodness of moral actions and the ugliness of behavioral contradictions. Additionally, in verse 76 of the same Surah, God addresses the behavior of the People of the Book and criticizes their hypocrisy. Furthermore, in verses 11 to 14 of Surah Al-Hashr, He describes the hypocrites as having troubled hearts, attributing this condition to a lack of "Ta'aqqul". In verse 51 of Surah Hud, the words of Prophet Hud (AS) are presented, emphasizing the importance of free and honest guidance and urging people to "Ta'aqqul".

The frequent and diverse references to "Ta'aqqul" in the Quran, along with the range of topics covered, indicate that this term extends beyond mere scientific understanding. It refers to a comprehensive ability to discern, learn lessons, and control one's soul against misguidance. This power enables individuals to move from grasping visible matters to comprehending invisible truths and from specific details to broader generalities.

4-5- The concept of "Ta'aqqul" in the Arabic language

Khalil ibn Ahmad Farahidi describes "Aql" as the opposite of ignorance. He defines "reasonable" as something a person comprehends in their heart or understands through their mind. Interestingly, he also likens "Iqaal" to the bridle of a camel, highlighting its controlling and restraining nature (Farahidi, 1988, 1: 160-161).

Ibn Fares further elaborates on this by defining the root of "Aql" as "habs," which means to hold back or restrain. He views "Ta'aqqul" as a power that prevents its owner from engaging in inappropriate speech and behavior (Ibn Fares, 1983, 4: 69-70).

Raghib Isfahani presents two meanings of "Aql": 1) the capacity to accept knowledge and 2) the knowledge that a person acquires through that capacity. He

also interprets "Aql" as something that forbids and prevents. Citing a hadith from Imam Ali (AS), he categorizes "Aql" into two types: "satisfied" and "heard." He traces the original meaning of this term back to "holding" (distance) and "holding on" (holding back) (Raghib Isfahani, 1991: 577-578).

Ibn Manzur equates "Aql" with the terms "hijr" and "nuha," which oppose "foolishness." He emphasizes its deterrent function and interprets reason as firmness and steadfastness in action. Additionally, Ibn Manzur equates "Aql" with "heart," implying that the heart acts as an intellect. He describes "Aql" as the quality that prevents its owner from falling into destruction (Ibn Manzur, n.d, 11: 458-459).

Finally, Fakhr al-Din al-Turaihi views "Aaqel" as the ability to restrain oneself from desires. Based on various narrations, he classifies the "Aql" into two types: pleasing (satisfied with the soul) and audible (Turaihi, 1955, 5: 426).

4-6- The Semantic and Practical Outcomes of "Ta'aqqul"

The analysis of Quranic verses and opinions from linguists reveals that "Ta'aqqul" is a perceptual power that extends beyond simply understanding scientific premises and complex arguments. It plays a crucial role in distinguishing truth from falsehood, drawing important lessons, restraining the soul from deviation, and facilitating sound decision-making. Linguists emphasize the role of "Aql" in guiding individuals away from ignorance and preventing both intellectual and practical errors. This underscores that "Ta'aqqul" serves as a protective force that leads individuals toward correct understanding and positive actions. Thus, the significance of "Ta'aqqul" transcends mere comprehension of scientific concepts; it represents a comprehensive cognitive and behavioral capability that encompasses various aspects of human life and actions.

4-7- The Nature and Scope of the Use of "Remember" in the Quran

The term "Tazakkur," derived from the root "Dhikr," is the third key concept discussed in this study. According to the verses of the Holy Quran, "Tazakkur," along with "Tafakkur" and "Ta'aqqul," is considered one of the most important cognitive processes in humans. To evaluate Allamah Tabataba'i's approach to explaining this concept, it is essential to have a clear understanding of the meaning and practical implications of this term as presented in the Quran and in dictionaries.

First, we will examine the Quranic uses of the word "remember." The root "Dhikr" and its derivatives (such as: *udhkurū*, *yadhkurūna*, *tadhkirah*, *dhikrā*)) appear 292 times across 71 surahs of the Holy Quran. A review of these verses reveals that the concept of "Tazakkur" encompasses a much broader scope than

the "general philosophical introductions" proposed by Allamah Tabataba'i. In the sections that follow, we will clarify the semantic and practical dimensions of this term using the verses of the Quran.

4-7-1- Remembrance of Divine Blessings: A significant theme in the verses of the Holy Quran calls upon humans to remember the blessings that God has bestowed upon them (Al-Baqarah/40, 47, 122, and 231; Al-Imran/103; Al-Ma'idah/7; Al-A'raf/69, 74; Al-Anfal/26; Ibrahim/6, and others). These blessings include: superiority over the people of a certain era; the possession of the divine book and wisdom; the creation of hearts and brotherhood by God; security; prophets and divine messengers; unique blessings; the succession of a people; the benefits of creation, strength, and general blessings; an increase in numbers; and God's shelter, help, and pure provisions.

4-7-2- Remembrance of God and Supplication to Him: One of the most important uses of the root "Dhikr" in the Quran refers to the heartfelt and verbal remembrance of God, invoking His name, and establishing prayer and various forms of worship. Verses such as "*(fa-udhkurūnī adhkurkum)*" (Al-Baqarah/152), "*(wa udhkurū isma Allāhi 'alayhi)*" (Al-Ma'idah/4), "*(wa udhkur rabbaka fī nafsika taḍarru'an wa khīfatan wa dūna al-jahri min al-qawli bi-al-ghuduwwi wa al-āṣāl)*" (Al-A'raf/205), "*(wa udhkur rabbaka idhā nasīt)*" (Al-Kahf/24), "*(wa udhkur isma rabbik)*" (Al-Muzzammil/8; Al-Insan/25), "*(udhkurū Allāha dhikran kathīrā)*" (Al-Ahzab/41), and "*(wa udhkurū Allāha kathīrā)*" (Al-Jumu'ah/10) highlight this aspect of "Dhikr".

4-7-3- Memorizing the Quran and Divine Books as "Dhikr" and "Tazkira": God refers to the Holy Quran as "Dhikr" (remembrance) in several verses (e.g., Al-Anbiya/10, Al-Anbiya/50, Al-Furqan/29) and as "tazkirah" (reminder) in others (e.g., Muddaththir/49, 54, Abas/12). This terminology indicates that the Quran serves as a means to remember fundamental truths, divine covenants, and to awaken human hearts.

4-7-4- Remembrance of the Resurrection (the Day of Judgment): The Holy Quran frequently urges individuals to reflect on the Day of Judgment and to acknowledge their accountability for their actions. This reminder aims to help people move away from ignorance and heedlessness in preparation for that Day. The Quran emphasizes the truth of the resurrection, and this remembrance serves as a deterrent, guiding individuals to control their thoughts, words, and behaviors. The term "Dhikr" is sometimes also used in reference to the Day of Resurrection (e.g., Muddaththir/55, 56).

4-7-5- Learning from the Stories and Histories of the Prophets and Previous Nations: The Quran mentions the stories of prophets, righteous individuals, and earlier nations as "Dhikr" or "tazkirah" in various verses. This serves as a lesson for future generations, prompting them to learn from these accounts (e.g., Maryam/16, 41, 51, 54, 56, Saad/17, 41, 45, 48; Ahqaf/21, Furqan/37).

4-7-6 - Honor, Status, and Greatness: In the Holy Quran, the term "Dhikr" is sometimes associated with honor and greatness, as seen in the verse: "*(wa innahu la-dhikrun laka wa li-qawmik)*" (Zukhruf/44). The extensive use and thematic variety of "Dhikr" and "tazakkur" in the Quran indicate that the concept extends beyond merely recalling "general philosophical preliminaries." It covers both obvious and more profound matters.

4-8 - The Concept of "Remembrance" in Arabic: Khalil ibn Ahmad Farahidi defined "Dhikr" as meaning "to note something or someone," "to have something on the tongue," "honor," and "a book in which religious teachings are detailed." He also listed prayer, supplication (niyayesh), and praise as examples of Dhikr (Farahidi, 1988, 5: 346). Ibn Duraid viewed "Dhikr" as the opposite of "forgetfulness" (Ibn Duraid, 1987 AD, 2: 694). Raghb Isfahani offered two definitions of "Dhikr": 1. A state in the soul that enables a person to preserve acquired knowledge. This is akin to "memorization," but while "memorization" refers to the retention of knowledge, "Dhikr" relates to its retrieval. 2. The presence of something in the heart or on the tongue. He categorized "Dhikr" into two types: cardiac and verbal. Each type can be further divided into two categories: "from forgetfulness" (after forgetting) and "not from forgetfulness, but from continuous remembrance" (continuous remembrance) (Raghb Isfahani, 1991, 328). Ibn Faris described "Dhikr" as "the opposite of forgetfulness" and regarded verbal remembrance as embodying respect and nobility (Ibn Faris, 1983, 2: 358-359).

4-9 - The Semantic and Practical Implications of "Remembrance":

The analysis of Quranic verses and the insights of linguists reveal that "Tazakkur" and "Dhikr" is a process involving the restoration or recall of knowledge and awareness—whether after a period of forgetting or intrinsically. This process involves focusing the heart or tongue on specific objects or individuals and taking heed from them. Essentially, it represents a transition from negligence or forgetfulness to awareness.

In the context of the Quran, "Tazakkur" encompasses a broad spectrum of topics, ranging from material blessings to divine truths, revelation, and resurrection.

Notably, some linguists emphasize the act of "Tazakkur" and associate "Dhikr" with overcoming "forgetfulness." This indicates that "Tazakkur" primarily involves recovering and recalling previously existing knowledge that has been neglected, rather than discovering new information from complex premises.

This conceptual analysis suggests that, contrary to what Allamah Tabataba'i asserts, "Tazakkur" does not have a direct connection to "general philosophical premises."

5 - Critical Examination of Allamah Tabataba'i's Approach

In this section, we will analyze Allamah Tabataba'i's perspective on interpreting verses 11, 12, and 13 of Surah An-Nahl. He distinguishes between three perceptual categories: "Tafakkur," "Ta'qqul," and "Tazakkur." A thorough examination of the meaning and usage of these three terms in the Quran and original lexical sources is essential to evaluate his approach critically. The goal is to determine how well Allamah's threefold classification aligns with the Quranic evidence and lexical implications discussed in the previous section.

5.1 - Criticism of Restricting "Tafakkur" to Simple Premises

Allamah Tabataba'i restricts "Tafakkur" to understanding "simple premises." However, a comprehensive analysis of Quranic and lexical applications challenges this limitation. As previously mentioned, the Holy Quran encourages deep contemplation on a wide range of topics, including complex matters such as existence, the creation of the heavens and the earth, and the existential system of humanity. These require a level of contemplation that goes beyond simple premises and superficial connections.

Furthermore, the application of "Tafakkur" to abstract and transcendental issues, such as the understanding of the soul, the wisdom behind death and sleep, and the significance of revelation and the Quran, highlights the broad epistemological scope of "Tafakkur." Lexical definitions of "Tafakkur" do not confine it to simple premises; rather, they indicate a profound and dynamic mental process aimed at acquiring knowledge. Therefore, limiting "Tafakkur" to simple premises is inconsistent with both the literal meaning of the term and its extensive usage in the Quran.

5-2. Criticism of the Exclusivity of "Ta'qqul" to Scientific Premises for Special Purposes

Allamah Tabataba'i argues that "Ta'qqul" is specific to contexts in which issues are based on "scientific premises." He asserts that its understanding is possible

only for those who have contemplated the conditions of celestial bodies and terrestrial phenomena and comprehend the effects of their movement and displacement. However, the studies conducted in this article demonstrate that "Ta'auqul" has a much broader semantic scope and is not confined to issues grounded in scientific premises. As previously mentioned, the concepts of "'Aql" and its derivatives in the Holy Quran, as well as the usage of Arabic words, serve a variety of functions.

5-3. Criticism of the Restriction of "Tazakkur" to General Philosophical Premises

Allamah Tabataba'i posits that the term "tazakkur" is applicable only in contexts where general philosophical premises are present. He believes its understanding is limited to those familiar with fundamental principles governing existence, such as the necessity of the cyclical nature of life for matter, the uniformity of general matter, and the idea that real differences return to something beyond singular matter. However, this restriction contradicts the broader semantic range of "Dhikr" within the Arabic lexicon and its frequent occurrences in the Quran.

5-4 - Conclusion of the Critical Analysis

The conclusion of this critical analysis reveals that Allamah Tabatabaei's classification of the perceptual levels of "Tafakkur," "Ta'auqul," and "Tazakkur" based on the distinctions between the three types of "simple," "scientific," and "philosophical" preambles attempts to demonstrate the differences in the semantic levels of the topics raised in the Quran. However, this classification is inconsistent with the semantic range and diverse functions of these terms in the Holy Quran and Arabic lexical sources. Each of the terms mentioned encompasses a broader semantic and functional scope than what Allamah's definitions suggest, and they should not be confined to specific levels of reasoning or audiences.

Conclusion

This study aimed to critically evaluate the semantic and functional distinctions among the three Quranic concepts of "Tafakkur," "Ta'auqul," and "Tazakkur" as interpreted by Allamah Tabatabaei in his exegesis of verses 11 to 13 of Surah An-Nahl. In his interpretation of these verses, Allamah Tabatabaei categorized the application of these concepts into "simple introductions," "specialized scientific introductions," and "general philosophical introductions," assigning a distinct

perceptual circle to each of the three categories. The findings of this study, based on the analysis of the Quranic applications of the aforementioned concepts and their meanings in the Arabic lexicon, indicate that Allamah's classification does not align with the semantic and functional scope of these terms.

"Tafakkur" is a mental process that engages both the heart and mind, utilizing perception to gain new knowledge by examining reasons and relationships. This process applies not only to simple matters but also to complex cosmic phenomena, topics of revelation and prophecy, and social issues. Since "Tafakkur" involves the use of reason to investigate causes and extract facts, it inherently includes an argumentative aspect and the recognition of cause-and-effect relationships.

The extensive and varied references to "Ta'aqul" in the Quran, as well as the wide range of topics it covers, suggest that this term transcends mere scientific understanding. It embodies a comprehensive ability to comprehend, discern, learn lessons, and even restrain oneself from errant paths. This capability allows individuals to move from visible matters to invisible truths and from specific details to overarching concepts. Reasoning, therefore, is not confined to a particular field of science.

Conversely, "Tazakkur" refers to the process of recovering or recalling knowledge or awareness, whether after a period of forgetfulness or as a permanent retention. It involves the attention of the heart or tongue towards objects or people and is about taking heed from experiences. This process signifies a transition from neglect to awareness or from forgetfulness to remembrance.

In Quranic contexts, "Tazakkur" encompasses a wide array of topics, ranging from material blessings to divine truths, revelation, and resurrection. The emphasis placed by some lexicographers on "conjunction" and the pairing of "Dhikr" with "nisyan" illustrates that "Tazakkur" refers to recovering and recalling knowledge that existed previously but has been overlooked, rather than discovering new insights from complex premises.

This analysis indicates that, contrary to Allama Tabataba'i's assertion, "Tazakkur" does not have a direct connection to "general philosophical introductions." Consequently, the findings of this study demonstrate that the distinctions drawn by Allama Tabataba'i do not align with the functions and broader meanings of "Tafakkur," "Ta'aqul," and "Tazakkur" throughout the verses of the Quran and in the Arabic language.

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