

Criticizing the theory of Suras thematic unity

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Abstract: In holy Quran, unity and coherence are a new admitted in the contemporary interpretation, that, districting them from old tradition of holy Quran. In this way, apprehension of commentator is not only the vocabulary interpretation of holy Quran, but also, he try to shows that between signs and Suras of Quran, there are coherence and concrete in containing and constitution. Unified and cohesion of content in Quran is novel approach in interpretation that distinguishes that from ancient Quran. In spite of the fact, the variety and plurality of subjects, in many Suras of Quran, in the primary sight, we cannot deny them. Of course, the believers of this unity and coherence believes that, in another part of this outward variety, there are some hidden unity purpose. And between all signs of one Sura and subjects, there are inevitable relationships with original purpose in Sura. They know that, those specifications are the higher miracles of God wisdom. Although, in the opinion by partials in above theory, they accomplished to extensive searching for proving the unity of Suras in Quran, but the decreases and deficiency in presentation reasons are impediment from accepting this theory. In this document, we consider to reasons and examples of that theory. More than decreases in the reasons of this theory incompatibility with open variety of subjects in most of the Suras, absence of confidence standard, the risk of interpretation and difficulty to reach to the original subjects in each Suras, absence of points in Quran and pure words, there are many difference in the subjects that presentation by partials of this theory. There are some reasons that are denial the subjects about unity of theory.

Key words: *Unity of subjects; Partiality of Suras; Conceptual relationship and coherence of signs; Variety of subjects*

1. Introduction

Various sights about the relationship between signs and Suras in Quran: before of comparative study about reasons of agree and disagree from theory of unity in subjects, this is necessary to remember that in the opinion of Quran's researchers, there are five words about the relationship between signs of Suras. These words are:

Only, between signs and unity which are reduce in one level. Explanation about artificial relation between signs that they do not have relation will be deviated understanding in Quran. According to this theory, for reach to the unity in Quran, we must be in searching to the relation between signs that reduced in one level. And this reduce is for one special necessity.

Every Sura consists of separately subject. Quran is not as regular season like a book which has relation by each other. The history of Quran's reducing shows that, step by step and duration in 23 years, by occasions and according to the specially necessity, the signs reduced.

Languages are division to writing and speaking. Language of Quran is writing language. Design relation by Quran's researchers and commentators which with alliance to the writing text are explanation, they are incorrect. Every kind of trying

for discovery the relation and proportion by signs, without consider to the nowadays, are unprofitable. (Quran's language, writing or speaking)

Quran was reduced during 23 years, according to the occasions and scattered events. And repeat to the variety orders. Relation's claim in this collection is inconclusive (Tarjomeh al anghan). Mohammad Farid Vajdy has written in his interpretation's introduction: The difference of Quran's method with human writing style is the divine style of Quran and signs in miracle of Quran. Compilation of Quran is according to the season letter, is the meaning of decline the signs, within the limits of human's writing style (Al vahdat mozuiyeh al Quran: 2011).

Each one of Suras in Quran has "unity in subject" and division of signs in each Sura and interpretation the signs in separately is the most injury for Quran (Quran e nategh 1977). This theory about the method of Quran is that signs like as the pearls which relating with one line to each other (Libyan fi tafsir al Quran). In fact, the fifth word is the one of that named by: The theory of unity in subjects of sutras in Quran.

2. The important discussion from unity in subject

The method of Quran is one of the best miracles of the holy books. Consider to this subject, is important for understanding about divining facts.

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Basically, reach to the divine education is more than everything that relating to the knowing about Quran's method. By researching in this field and tries to answer to the questions in this field of Quran's method, appearing the theory of unity in subject of Suras in contemporary time. Making void or proving about this theory, are very important roles for interpretation. Because, agree or disagree researchers in this theory, propounded the worry about falling in abyss of interpretation. Disagree researchers says that fear in falling in risk of interpretation is the reason for calamity in interpretation. Although, agree researchers says that, presence in the area of interpretation before discovery the original purpose, is very prejudicial.

2.1. Makin clear the theory of unity in subject

In fact Theory of unity in subject is the positive answer to those questions:

Can we find arrangement and order between all of the signs in all of the Suras? In spite of outward interruption and non-connecting conceptual related to all of the signs.

Is the accepting unity in subject, the necessity in miracles of Quran? It means that, can we repeat unity purpose in speaker's purpose?

Does the wisely words meaning by unity in subject?

With supposition accepting the necessity of unity in word and unity in purpose, can we proving to each Suras? Is the unity word and are there follow one unity purpose?

Agreement and disagreement researchers of theory of unity in subject

Some groups believe that, trying to reach the unity in purpose are non-basically and useless pains. And with presentation some reasons, connecting and interruption in subject are special in Quran and they are from manifestation of miracles (Al vahdat Al mozuat Al Quran, 2011). They say that, they are trying to comparing Quran with human's compilations are in conclusive. Some groups also says that, unity in subject not only is concreting between Suras, but also, this is necessity for wisdom and miracles of Quran. (Almadkhal Al Quran Al Karim 2011).

But theory of unity in subject has been searched the connecting throughout Suras in all of the signs in Quran. This theory comes from half-century, also, it make some discussion about study in Quran. Somebody who, deploymentally, follow the unity in subject are : Mohammad mahmud Hejazy (tafsir alvazeh vahdat almozuiyeh), Abdollah Dorraz (Alnaba alazim), shehane (goals of Sura destination in holly Quran), Sobhi Saleh (Discourse i holly Quran), Kamal aldin Taei (mojeze albayan), Mostafa Mosle (Discourse in interpretation subject), Abdol ali bazargan (nazm al Quran), Saeid havvi (Alasas fi tafsir), Mohammad hadi mare fat (altamhid fi olum al Quran), Abdol hadi faghiih zadeh (searching in Quran's order), Abbas homamy (beautiful face of Quran), Seyed mohammad ali ayazi (continuous face

of Quran), Mohammad khomegar (Geometrical structure of Quran).

2.2. The reason of agreement researchers about theory of unity in subject and their evaluation

Some body by more than 10 reasons presentation for proving to unity in subject of Suras in Quran. Those reasons are divided to two groups of: intellectual and traditional.

Firs reason: Attaching of the signs arranging

This is meaning that, in Quran, signs arranging and good order of words in all of the Suras, are the same that done by messenger and order by God. Attaching by signs is the first reason that agreements of theory of unity in subject emphasis it (Alborhan fi olume Al Quran 1419). Somebody who talks about unity in subject are defenders of this opinion. In this reasoning, something that is to the attention for defenders is, inheriting between attachment and unity of subject by signs. So, having doubt in these factors is inefficient by unity in subject.

Evaluating and Study for first reason

A disagreement of unity in subject says that: From agreements of this theory, there are no reasons, although, for proving attaching and unity in subject we need some basically reasons.

What that definite and avidness is wisdom in acts. Attachments opposite of reducing arrangements have been be accomplished by God's wisdom. There are some explanation that is agreeable by reality of Quran's method, and this method independent us from theory of unity in subject (Connected face of Quran 1996).

On the spot of some signs and putting them in another Suras is only for quib of them by the parts of Suras. Accepting this idea with method of Quran and variety in signs are agreeable. The theory that never ever with presence variety does not conforming in many Suras.

Some of Quran's researchers says that: There are no basically spot between signs and they deny some spot when they hear about it. They believes that ordinary of signs in all of the Suras, in Quran, without any spotting, are conforming to reduce.

Second reason: Limit of some signs in some Suras

Defenders of unity in subject, knows that, only secret of dividing Quran to Suras is unity in purpose, in each Suras. They are consider to the wisdom acts for constructor and composition of quality and quantity for each Suras, knows the reason of unity purpose in Suras. Each Suras has comprehensiveness unity and has a role for union in signs. The first duty of interpretation is reach to the unity of Suras (Olum e qurani 1415).

Evaluation and Study of second reason:

Emphasis to necessity between unities in subject with Quran's division to distinct Suras, are incorrect by some reasons:

More than what the defenders of unity in subject says, there are some probability for Suras division (History of Quran 2001). In division of Quran, by Sura is explaining only by unity in purpose. So, everything that says about wisdom of division, it must be says about division Quran to Suras.

Third reason: Necessity of wisdom

Each one of Suras is like as unity in words. In conclusion, they follow one unity in purpose. Defenders of unity in subject, for this reason, knows that the being this especially in the miracles and Quran. Deny of unity in purpose in each Suras is equal of deny the divine of Quran. More than it, deny the unity in purpose and connecting are meaning to deny the miracles of Quran (Dorasat ejaz Al Quran).

Evaluation and Study of third reason

According to the defenders, theory of unity in subject, there are on wisdom word that is firm by specially purpose and unity in subject. With supposition accepting this necessity, proving this claim that each Sura of Quran has unity word, is very difficult and impossible. We accept that wisdom necessity is that unity word in the follow of presentation the unity purpose, without need to accepting the theory of unity in subject.

In spite of conceptual proportion in Quran, difference between subjects, in many Suras, In spite of the fact, in the method of Quran regarded to human's compilations, emphasis and insists on conformity with human's method, have not concept. The difference that all of representation, even defenders of unity in subject says, (Mafatih alghayb 1427) in all words from defenders, there are openly difference, in Quran method in conception. Confession to the difference in compilation of Quran in one side and emphasis to comparing for each Suras in another side are incompatible. Because just as that in outward structure, this difference of Quran's method is undeniable, plurality of subjects and purpose are unavailing factor.

Fourth reason: Necessity of eloquence

Fourth reason by defenders of unity in subject is necessity of eloquence. Somebody, according to this reason written that: One of the discussion are, is connecting one of the necessity for holly Quran? Can we know that Quran is a divine miracle? If we proving that breaking off by the subjects for divine's book are prejudicial, so, the question about connecting in Quran is a necessary factor (Connectable face of Quran, 1996). Defenders of connecting between Suras believes that : Eloquence

in lowest limit , proving to be true just by reasoning eloquence of Quran and Quran's necessity in unity in subject in this method Rae: All of the Suras in Quran are position is unity word. All of the Suras in Quran are not only eloquence word, but also the eloquence of Suras is in highest level.

Evaluating and Study about fourth reason

Thinking about vocabulary meaning in eloquence, is the cause of increase doubt in this reasoning. Study about this definition shows that, never ever necessity like that is not in the vocabulary meaning. Eloquence in vocabulary is meaning to be connecting and in terminology meaning are the conforming words with now condition eloquence. So eloquence has two conditions: 1. conforming to new condition 2. Eloquence in words and the highest level in eloquence is miracle. (Islamic thought culture). So we can say that eloquence words are according to the speaker's words. And it's depended to variety in subject In Quran all of Suras have variety subject in believes, ethical and etc ... Each Suras are in depended discourse but they are not like a book. We cannot distinct Suras in variety subject (Language of Quran, writing or speaking). After saying about meaning in vocabulary and terminology, the words of "occasions" remember to: two part of outward and UN outward. In explaining in UN outward: UN outward relating sometime is come with conjunction and sometimes come without conjunction (Alanghan). So, for reaching to acceptable occasion in words, unity in subject is not necessity (Alanghan). While, this changing of words with unity in subject are not agreeable, even some of literary men knows that the eloquence of condition, one of the basically term (Mosue kashaf Alestelahat Alfonun Alolum). It means that, this is not necessary between unity in subject and eloquence in words. If we knows UN avoiding the necessary for unity in subject and eloquence words, with this suggestion, we cannot proving the unity of subject in Suras. Accepted this theory need to proving. While, Suras have unity in words, and eloquence is for unity in words. Distance between first reduce sign until the last one is one year. Each part of Suras is depended to one special event. The one of reminder of Quran is being variety subjects. (Maaref AL Quran).

Fifth reason: Silence of polytheists

With firs step and reduce the first signs to messenger. The opposition of polytheists was be started. And for destroy it, they done every acts and try to accusation to Quran and messenger. Without doubt, if signs of Quran were unintelligible, we cannot find unity purpose from Quran. Language of history is empty from any declaration by polytheists.

Evaluating and study in fifth reason

Attractiveness and beauty of words in the aspect of Arabs reduce time, was very important more than everything in the limit of method, musical, purpose and containing of words and also coherence of them, mere to attention very less. Genius and art of famous speakers of Arabs more than any things was appearing in ray of sensation, tunes of words. Masterpieces of literary between Arabs such as moalaghat sab and Ghasidat al kaab EbN hazir who until reduce Quran, suspended in wall of kaba. And that was from important motto of Arabs. Also was their honor .More than any things, from aspects of poems and melody of them, they become to encourage. But special items of concept and purpose from aspect of ignorant Arabs they are not important for them and arts in ignorance age were not counting. Nobody does not know about greatness and attractiveness of literary in ignorance age in coherence and unity in purpose. Silence of polytheists into lack of coherence and unity of words of every Suras, has some reasoning. It was or cause of don't attending to this point or basically something like this from aspect of literary men on that age was not a defect. Speaking like this, in reduce time age, is one of the best and beautiful aspect of words. And this industry that named exigency industry (al anghan) become very famous. At those times, more than other theories were very attending for Arabs. Speakers, in words from a subject change speaking to another subject, without any connecting and relating. They don't beforehand these acts. They speak about some subject that has not any relating to before subject of speaking. The points that defenders by theory of unity in subject accept them are, that, what that was clearly in many of Suras ostentation, is existence variety and different subject in theory.

They are with this clear command, with witness by some reason, existence of one unity in subject is necessary in other side of variety subjects. By this basic idea, they suggested discovery the original subject. And also they believe that without using this item, there are no possibilities to achieve to the original subject. Without any doubt, doing some acts like this is possible just for commanders and during some long process, discovery basically subject of Suras.

With this suggestion that we accepting, every Suras has one unity subject and one of the correct sign of this claim is silence of polytheists. We must be answer to this question that how and what are the polytheists discover basically subject of long Suras? While the process of discovery in subject of Suras is basically very difficult and hard, it is need to knowledge and specially domination. Until that, some defenders of this theory believe that putting one unity of subject for some Suras is impossible. They say this Cause by extending of subjects of Suras and also gradual reduce and longtime of Suras (Al mizan). There are many differences in appointment some subject for little and short Suras (Ahsan al hadis).

Diversity of opinions about presentation subject from one side and difference of ways to achieve basically subject of Quran in another side, is very questionable, also, weakness and slackness of reasons is in addition to ambiguity in this theory. With all of them, how is possible that silence of polytheists become a cause of their confession to existence in unity subject around all of Suras. while , we can say that , if polytheists believes that something like it , and find one unity subject in Quran , once again by their rebellion , without heart believes to this point, with supporting oneself of Quran's appearance, they hidden their heart believes, and do not protest about this. Also know that sign of Suras has not unity subject and they announcement them label of Quran's weakness and negation of divine. Just as, with existence of heart believe to divining Quran, they calls it to, legend, magic, and etc. . . . if that defenders of this theory insist of their claim , and silence of polytheists in their idea is one sight of unity in subject by Quran, once again, goals of defenders of unity in subject was not complete. They do not bind us to accepting theory of unity in subject by Quran's Suras. Because we are believes that, silence of polytheists is for existence of unity in subject into most of the parts of Suras in Quran. They are like a unity in reducing and they are suitable by Suras special events. so, is polytheists do not protest and with motive for violation of Quran , do not speak about Quran's weakness , in this field , it is cause of that , with unity in purpose in the one unity reduce , the protest like that is very useless and un acceptable for them.

basically, this is not meaning that polytheist protest about Suras which are reduce in long time and step by step and also, they do not know lake of unity in subject in all around the Suras are for weakness. While, the protest like that to unity in reduce was an acceptable protest. Basically, something that named by unity in subject and coherence in meaning of Suras in Quran, is, produce by Quran's researchers in previous half century. Before that, there was not like that believes by inside of Quran's researchers. And in last century also, there was no interpretation by unity in subject. So, conceptual of Quran and also Quran's Suras with goals of human guidance and in the long time be reduced. In the one collection of signs that are, on the basis of, especially events, there are some connectivity and grafting completely. While changed in events that reduced. And so with goodness and wisdom by God, the Suras become end. Variety subjects and purpose try to accept or deny to another subject All of the Suras and signs, in one basically unity in subject and purpose and foundational purpose, human guidance, are in one level and path and method. Also claim of unity in purpose in the all of the Suras in Quran is not to proving.

Before that we remember that, there are no reason to one Sura in Quran is a unity word, and we cannot know that it to necessity by unity in purpose and unity in subject. While, unity in word is

collection of speaking, they are in one level with specially speakers. Suras of Quran are the collection of Suras that every part of that is reduced in one specially events. And unity in word and also unity in purpose and the necessity of both of them must be searching in unity in reduce. Not in the all of signs in one Sura. for example: according to the some ideas trying and searching in interpretation of Quran by alame tabtabaei in al mizan and also the ways that he representing for discovery and achieve to a subject and purpose in Suras of Quran , we can set he in the middle of somebody who they believes in unity of subject by Suras in Quran . But in the field of action and select a subject for all of the Suras in Quran, it is not for this acting. Or in the other words, the facts and inside sight of almizan is in the path and in the ending that reach to the God.

3. Reason of unity in subject by Quran:

In addition to the reason for proving the theory of unity in subject, there are some proving by signs and narratives such as: ketab (al e emran 58), Aziz (Fozzelat 41), Ghol fasl (Tarogh 13), Hakim (Al emran 58) , Nore Mobin (nesaa 174), Basirat (Ghasas 43), Zekr (Yasin 69) . There are witness for be necessary to internal good order and signs relating and finally unity in subject for Suras. Seyuti believes that: Quran is a philosopher. Because signs of Quran are in the good order and beautiful meaning, also, there are no ways for alternating (Alanghan 1/187).

3.1. Reason of unity in subject by traditions and evaluating:

The parts of traditions also for proving the theory of unity in subject and so favor, even the one of researchers of Quran, one part of his book proving the Quran's connectivity. He prepare one season by named (The formula for discovery relating between signs for interpretation). (Quran Neigh 1997).

First tradition

Imam Sadegh in discourse of Suras interpreters says: To what that words are start with it, and to what that words are end with it, they do not have attention. Agreements in unity in subject , attention to the first one and last one of Suras , they knows them one of the best way to achieve the basically subject , so Imam's statement was the point of unity in subject .

Evaluating and study the proving by first tradition

Thinking about this statement makes some opposition with disagreements, statements is their wants, when "words " become a complete Suras. But proving this theory is opposite by Quran, because "words " are a part of Suras.

Second tradition

Imam Bagher said: in people thinking there are nothing that is far of Quran's interpretation. The first part of first sign is about a subject and middle of Sura is about another subject and at last is about another subject

Evaluating and study about second tradition

This statement is UN relating with unity in subject. That statement talks about coherence and unity in parts of one Sura. So according to this statement, the theory of unity in subject is incorrect

Third tradition

According to the some proving in history, some companions take of some parts of Suras and discussion about them, until that dispute between them. Prophet said: Be cool, old ancient with discussion were perdition. Quran dose not reduce that somebody perdition another one. (Aldor Almanshur 1420).

Evaluating and study about third tradition

Alienation with this statement is evident defenders of this theory. What that Mohammad profit prohibits is composition the understanding of holly book and makes some signs for achieve an especially subject. This idea is not comparing with theory of unity in subject.

Fourth tradition

Esmail ebne Aljabar said: Imam Sadegh in a long speech, about Quran said the last one study about interpretation is aware about relating between signs, and said its necessary for interpreter that knows what is the relating by past or next part of own.

Evaluating and study about fourth tradition

Imam Sadegh statement according to the relating between signs and unity in subject, is in opposite. The method and style of Quran said about variety of subject and this factor is so open.

Fifth tradition

In fifth tradition on the signs that is about statement of Imam Sadegh. maybe most of the signs is un clear for us and this is for that each of them are a unique time , and now , they are in lose way.

Sixth tradition

Imam Sadegh said about another cause of not achieving to fact of Quran: Somebody, inadmissible, reasoning to the first part of signs but them missing cause of meaning on signs. Usually Quran with

similarities has some difficulties. But translators do not pay attention to them. And translation with this factor is like interpretation a letter with secrets without attention to codes and keys.

Evaluating and study about fifth and sixth tradition

In two traditions, from signs understanding and relating between first and last part of signs, there are many attention to pair them to each other from proving. Defenders of unity in subject we consider to speech by one of the defenders: Thus, something that is bright, study is not attachment relating. It must that we do not have study from messenger to proving this theory (Connecting face of Quran 1996).

4. Conclusion

Theory of unity in subject in Suras, by attention to fainting of reasons and based cannot accept about all of the Suras in Quran.

What that is finally and UN avoiding, is that Quran with collection of pure signs and with destination for guidance human. There are not any difference in meaning of Quran, this can be proving without unity in subject.

Disagreements of unity in subject said: this theory is only for Suras which reduce in once and for special events. So they are just talking about some events that those sign in reduce in that time.

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