The Description of Quran in The Mirror of Nahj Al Blaghe

Ebrahim Falleh and Zakaria Rostami

A R T I C L E  I N F O
Article history:
Received 25 March 2014
Received in revised form 20 April 2014
Accepted 15 May 2014
Available online 4 June 2014
Keywords:
Quran, Nahj al-Balaghe, description, describe

A B S T R A C T
We know Quran as the most reliable Lord's speech, the noblest divine and the main source of divine insight and also the best book in training and of course the unique lasting miracle for human that changed and absorbed the hearts, friends and enemies confess its miracle. In this paper we try to show the Quran description from Imam ALI in Nahj al-Balaghetat is load and inspiring. In this study at first we explain the concepts of description and its kinds and then we begin to describe Nahj al-Balaghe with some examples, and finally we will conclude that the best description of Quran is from Imam Ail in a valuable book named Nahj al-Balaghe.

I N T R O D U C T I O N

The "description" and "describe", are the main subjects in eloquent books. Arab linguists and researchers compiled a lot of books about that. But the first descriptive book after Quran is Nahj al-Balaghe from Imam Ali. From clear-sighted persons point of view, Nahj al-Balagheis in a lower level that Quran and the Prophet but in a higher level than human. Till now no one could bring and say such wonderful words like Nahj al-Balaghe. All's description of Quran after the prophet Mohammad is very attractive and eloquent and also has its own beauty. Imam Ali has described Quran and the Words of God in such a way that no one could be able to do that before. One of the main reasons that theNahj al-Balagheis superiority to other books has come from Ali insights. Its rhymes and harmonious cadences and its meanings have an especial method. The other superiority of Nahj al-Balaghe that, the Nahj al-Balaghefollow Quran in every aspect. And now it’s the question that how the Quran is described in Nahj al-Balaghe? This paper tried to answer this question.

1- The morphology of "description";
Vasf is from Solasi-e-Mojarad "Vasf, Yasef Vasfan and Safan" that means to say something's adjective, findings and state something and to decorate and to arrange something.(Malooif, 1037). Mr. Farahidi said: That means describe something and decorating that. (Farahidi, V3: 1957). There should be a good adjective into the something that we are describing. We describe the Adjective like this: a state that contains beauty and decoration. Like black and white or clever and fool. (Mostafa, Ibrahim and others, 2006:1037)

Description in everyday use (idiom):
Ragheb said: Vasf or description means: mentioning or describing something by itspleasing and admirable adjectives. (RaghebIsfahani, 2009: 700). Another description of Vasf is from Ghodam-Ebn-Jafar: vasf is stating real conditions of elements and things in a way that they are. Describing something without any exaggeration, no more no less. As the Vasf is used more for compound things than extended ones then it's better to highlight the compound meanings, in a way the thing we are describing will be imagined in the mind of a listener. (Ebn-e-Rashigh, 1988, V1, 2010) the Vasf is sometimes moral and sometimes immoral as the God says in His words"Never tell a word by lying". (Nahl, 116). this verse is emphasizing in immoralVasf (descriptions), and is a notification that what is being said is nothing but lie. (Safat, 180)."Is a warning about what people thinks about God, in Quran it is stipulated that"And He is the superior"(Room, 27). About the word VasfMostafaSadeghRafei said: Vasf is human nature and logic, because the soul naturally needs creatures that are dispersing around it (Rafei,1974, V3:107. If a poet decide to say poems or if a writer decide to write something he first draw and explain what he saw around him or her, and this is description or Vasf. Vasf can be direct and be written from poet or writer and it maybe indirect and be presented by hero’s words or actions.

© 2014 AENSI Publisher All rights reserved.
Quantitatively, the Vasf is sometimes short and limited and a stage is just described from one dimension, sometimes it is not more than one verse and sometimes it's complete and will be described from different dimensions. These images are sometimes called as complex images. An image is sometimes inductive and is accompanied with an especial sentiment and is always productive and meaningful, and sometimes without any especial reason, just for describing (Vasf). (Vaezi, 1991:13&17)

Kinds of Vasf:
Technically, it divides into 2 kinds:

Methodical Vasf:
This is a way that literary men use to show their temperament. The poets use this method to state characteristics of a thing (object). This kind of description (Vasf) varies according to the different poets and periods. (Alhavi, 1987: 64&65)

Subjective Vasf:
This kind of Vasf like other poem methods is independent. This method is created after methodical Vasf, at first involved all motives of poems, but gradually became a single and independent kind. Every goal in poems has placed in an especial matter, naturally to describe they created a new method, too. (Alhavi, 1987: 65)

The subject of Vasf in perspective of ways to describe nouns:

Narrative Vasf:
In this Vasf, poet or writer transfer the image as he is looking around. In this kind the relationship between object appearance and poet's emotion is somehow cut, this kind of Vasf is correct and precise.

Moral Vasf:
In this Vasf, the poet or writer are saying something from their inner and nature, his innate melts in nature, in this way, the nature became a man that bear pain and deprivation and feels like the poet. In this kind of Vasf, the poet gives new soul to the nature, and reveals their hidden and unknown side. Sometimes, an outer image of a nature will be described several times to ensure that the true characters are completely transferred. (Fakhori, 1995:768&769)

Discussion:

Quran description (Vasf) in Nahj al-Balaghe:
The God provide the conditions for human's guidance by inviting him to thought and wisdom. Teaches him monotheism and resurrection by giving him brief notions of science secrets and universe creation. The God create beautiful cause He is beauty, too(Noori, 2004:174), the human inherent from God's goodness. Then by describing the nature's beauty the God wants to persuade the human to think and also instigating his inner taste. In this way the human have reason to acclaim his creator. For example, He describes the paradise like this:.In this noel verse the expansion of heaven is as much as earths and skies(hadid,21).

We can see another kind of Quran's beauties in Imam Ali's speech.Quran has equipped Ali to powerful facilities for a better image making and stage-managing. In this way Ali could make clear intangible concepts for listeners and watchers. In His (Ali) speech piety, salvation and guidance is like water that these human could complete themselves by that. Never will be destroyed the roots growing in piety, and the cultivation of tribes that drank the piety water, never feel thirstiness (Nahj al-Balaghe,16).

Imam Ali was the best person to introduce this heavenly book, and he is the best orator distinguish between truth and falsehood. He had to describe silent Quran to keep Quran away from distortion and always keep safe that God's speeches and this orator could be no one but the Imam of justice, Imam Ali.

The Ali's speech that is the king of words and statements is the best symbol that is something to do with dispersion Quran's words through earth and heaven.

There are three main factors in Ali's speech about Quran:
1. To conform Ali's words toQuran contents and explain the cause of some contexts by Quran and appearance of Quran verses in that saint ship.
2. To witness Ali about especial verses of Quran and to take hold of Quran in some especial circumstances.
3. To describe, encouragement and statement of Quran by Ali. Although the first two cases aren’t describe in this paper. The object of this paper is the third case: Quran description by Ali.

Quran, the symbol of beauty:
Imam Ali has used words in a professional and skillful way to describe Quran. As the Quran is the manifestation of God, those words are accompanied with His especial truth. Ali said:Quran has a beautiful
appearance and a deep-unknown nature, its surprising stories never end, and its hidden secrets never finish and the darkness never passes off without Quran. (Nahj al-Balaghe, 18).

Imam Ali described the appearance of Quran very good, beautiful and chick. The whole of it (Nahj al-Balaghe) is full of metaphors, comparison and irony. Quran is a huge phenomenon of words and phrases, its words that is a way to reach Him (Hazrat-e-doost), is the highest level of beauty; you can find no unsuitable word or phrase in it.

Quran, the symbol of God guidance:

The Quran’s guidance is a sign of its creator’s guidance, it means as the identical, tangible and visible guidance of God that often is appearing in especial conditions can help to all the needies that show their request by everything. The scientific guidance of Quran will be appear in anytime in a special appearance and can answer any question of professional. Imam Ali has said about the guidance of Quran: “It is the Quran that with which you can find the right way, talk to it and hear by that”. Some parts of Quran will talk about the other parts and some parts give evidence to other parts. Its verses introduce the Quran, and never depart who accompanied with that (Nahj-Ol-Balaghe, 132). In another verse, Ali introduces Quran as a book for guiding. All the matters related to prosperity are in it. "God send us a book to guide us, He pointed out clearly to badness and goodness, then keep to the right and good way, to guide, and keep away from wickedness and badness to be placed in the right way (Nahj-Ol-Balaghe, 167). So, nowadays human societies that are mostly in sin just can be saved y God and His Quran. But as the materialism and dark world show anything in a misrepresented way, sometimes show us sins in a moral cover, decorate it and force us to accept it as moral and goodness. This dark world always tried to show us the witchcraft magician as a miracle and Bani Israel calf as goddess. The Quran should be described by Imam Ali to be Influential. And he says also “This Quran is an adviser that never deceive you, and is a guarid that never lead you astray, and is a teller that never lies, whoever that accompanied by Quran, it would decrease and increase, increase the human guidance and decrease his perversion (Nahj al-Balaghe, 176).

Quran and cure the disease:

Imam Ali is the only introducer of Quran that his merit to describe the Quran is superb. That Imam was an orator Quran and the best way to know things is to hear that things from the thing itself. We can say when Ali is describing Quran in Nahj al-Balaghe; it seems that Quran is describing itself. The human maybe mental or physical diseases and Quran is a cure for these diseases. Ali says: “Request your cureness from Quran, request help in needs and troubles, that you can find in Quran the cure for the biggest and most dangerous diseases concoction”: (Nahj al-Balaghe, 176). in this verse he said us that the worst diseases are mental and spiritual ones like concoction. As the unbelievers try to cover truth the Quran is the best cure, and we should wish that God introduce us a man Like Ali at least every one century to describe and simplification the Quran. The Georg Gondagh says: unfortunately this destiny is mean, so mean that never give us a man like Ali every one century. (Gordagh, 1972: 80). So the human in these days haven’t other choices to keep in Quran. (Nahj al-Balaghe, 198)

Quran, the spring of hearts:

There are a lot of events in Nahj al-Balaghethat Imam Ali called Quran the spring of the hearts. The spring alive and recreate the lifeless nature, the Quran can also recreate and alive a dead and dark heart. When the hearts get tired they need wise phrases, and it is the Quran that act like a spring rain fall and clear any weariness and vexation and rescue the human from fear and panic, and Imam Sajad says: “If all the people in the earth die, or be destroyed by concision, and if all leave their real life: (Kolini, 2:602). I never be frightened because the Quran-the guidance- is with me, fear is the effect of aberration and the man of Quran never fear, he is always stepping in his right steps and ways”

There is no solitude by Quran, because it is the spring section of hearts. When Imam Ali says: (Nahj al-Balaghe, 110) “Learn the Quran that is the best speech and think about it that is the spring of hearts”.

The spring of hearts is as Imam said:

"In Quran you can find the spring of hearts and springs of knowledge, for hearts there is no polish but Quran. Especially in a society that the wisdom is passed out and the cruel are alive". (Nahj al-Balaghe, 176).

The other descriptions in Imam Ali speech:

Imam Ali did his best that even a small aspect of Quran miracles and greatness be neglected. In Imam Speech, Quran is described by the use of manifestations of nature, and it won’t be exaggeration if we say that Nahj al-Balagheis the best description and incarnation of Quran. Some of the moderns said: the best and the most expressive description is that the reports and sayings became observed. It means, the description should be so strong that the objective be observable, because the description (Vasf) in dictionary means to find out and explore. (AframAlbastani, 2008: 128) the Imam’s description is skillful and truthfully, here we show some examples of Quran and Nahj-al-Balaghe. The most description of nature in Quran is in Nahj al-Balaghe verses 198.
The Imam said: "In these verses the Quran is a symbol of lights that never goes off and a sea that its depth is unknown, and a way that its walker never astray, and a flame that its light never be dark" and then continued: (Nahj al-Balaghe, 198) "In these verses the Quran is a source of believe, springs of knowledge and a current stream that all of them are symbols of nature and it’s beauty. And kept on "In this verse Imam by verity effects has described Quran to beautiful mountain and a solid string and a high shelter and a safe place that indicates the power of Imam Imagination. In Nahj al-Balaghehe word "Quran" is repeated for 96 times. The Nahj al-Balagheis the best way to describe Quran.(Nahj al-Balaghe, 198)

Conclusion:
Nahj al-Balagheis a book that it seems the Holy God decorates its words by Quran gems; Imam Ali in Nahj al-Balaghehas described the Quran.Because he is the first guided and the first guidance too, he is able to reveal the beauty of Quran by using magnificent words and phrases.Imam called the Quran the symbol of beauty and guidance, and believes that it is a cure for diseases and is a spring and recreation for dead hearts and in Nahj al-Balaghehe believes the Quran is a high shelter and a safe place that is one of the most beautiful descriptions (Vasf). In Nahj al-Balaghehe listening changed into a real imagination. He did his best to mention all aspects of Quran in Nahj al-Balaghe, all miracles.The description of Imam Ali in Nahj al-Balagheplays an important role in expanding Quran phrases and statements through heaven and earth.

REFERENCES
Farahidi, Khilelbn Ahmad, 2004. a research by: Mehdi Makhzoomi and Ibrahim Samerae, Ghom, Osveh publications.
Holy Quran
Jordagh, George, 1930. Souto Al edalate Alensaniyah, Tehran, Farahani publications.
Koleini, Yaghoob, (…), Osool Al Kafi, Islamic cultural office.
Malouf, Louis , (…), Al monjad, Beirut, Daro Almashregh publications.
Mostafa, Ibrahim et al., 2006. Al Moajamo Alvasit, Tehran, Maktabo Al Mortazavi publications.
Nahj al-Balaghe
Ragheb Islahani, Abo Alghasem, 2009. the description of Ibrahim Shamsaldin, Beirut