

## Criticism of Isnad and Content of Traditions regarding the reference of the pronoun of the Verb "ja'alā" in Quran 7:190

**Mehdi Azarifard**

Ph.D Student. of Qur'ān and Hadith Sciences, kashan University, kashan, Iran  
m.azarifard@gmail.com

**Hamidreza Fahimitabar**

Associate Professor, Department of Qur'an and Hadith Sciences, kashan University, kashan, Ira, (corresponding author); h\_fahimitabar@yahoo.com

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### Introduction

There are verses in the Qur'an in which pronouns appear instead of nouns. In some cases, the difference in the interpretation views of the commentators can be caused by the difference in the recognition of this apparent name. Sometimes, the determination of the name of appearance depends on the traditions that the commentator relied on. For example, some commentators, citing some hadiths, have considered the pronoun in the verb "ja'ala" in **Quran 7:190** (Surah Al-A'raf) "falammā ātāhumā ṣāliḥan ja'alā lahū shurakā'a fimā ātāhumā fata'ālā allahu 'ammā yushrikūn" (Then when He gave them a healthy [child], they ascribed partners to Him in what He had given them. Exalted is Allah above [having] any partners that they ascribe [to Him]!) to replace the two nouns Adam (as) and Hawa. The content of these hadiths conflicts with the issue of the infallibility of the prophets, so evaluating the correctness and inaccuracy of the Isnad and content of these hadiths can be a evaluation to measure their credibility.

### Materials and methods

The present research tries to use the descriptive-analytical method and library approach while examining the commentator's point of view that the pronoun in the verb Ja'ala in Quran 7:190 replaces the two nouns of Adam's appearance and Hawa have known, to do Isnad and content criticism of their traditional Isnads. In this way, firstly, the transmitters of the chain of traditions are examined from the point of view of eminent scholars, and the Isnad status of the traditions is evaluated using the knowledge of the hadith

terminology, finally, the content of the traditions is criticized with conventional criteria.

### **Results and findings**

Studies show that the active pronoun in the verb "Ja'ala" in verse 190 of Surah Al-A'raf has been presented by commentators. Some commentators, such as Zamakhshari and Beidawi, believe that the substitute for the pronoun Ja'ala in this verse is Quraysh. Some like Ṭabrisi, FaizKashani, Ḥuwaizī, Baḥrānī and Ibn Kathīr believe that the substitute for the pronoun Ja'ala is the type of human (both male and female). According to Ṭabarī, Suyūṭī, Qummī and 'Ayyāshī, the pronouns in this verse are Adam (as) and Hawa. They (the third group of commentators) have cited traditions under the verse with the theme that because Adam (as) and Hawa did not have a child or when they had a child, their child died, the devil tempted them both that if you name your child Call him 'Abd al-Ḥārith, he will live; So they accepted Satan's offer and thus made partners of God.

Ṭabarī has tried not to reject the traditions according to which the pronoun Ja'ala is meant in the verse of Adam (as) and Hawa; rather, interprets them as shirk in naming. Suyūṭī also mentions the hadiths below the verse without presenting any point of view, but he prioritized the mention of the hadiths according to which the pronoun Ja'ala is meant in the verse of Adam (as) and Hawa over other traditions. Of the 33 traditions given by Suyūṭī, only the last 4 traditions refer to the fact that the pronoun Ja'ala has replaced names other than Adam (as) and Hawa. Therefore, from the arrangement and prioritization of the traditions indicating the polytheism of obedience in the naming of the child by Adam (as) and Hawa, it is possible to use the influence of religious and theological orientation as well as the intellectual effort and the extent of his use of reason and Suyūṭī's interpretative view regarding the pronoun Ja'ala can be used. He placed him in the group of commentators who considered the pronoun in the verb Ja'ala to be a substitute for the two nouns Adam (as) and Hawa. In their commentary, Qumi and Ayashi have limited themselves to mention the traditions according to which the pronoun Ja'ala is meant in the verse of Adam (as) and Hawa. The adherence of these two commentators of the Imamiyyah to the tradition has been to such an extent that the issue of the infallibility of the prophets, which is one of the theological foundations of the Imamiyyah, has not caused them to ignore the traditions that are against the religion, or at least to narrate the traditions that are in favor of the religion at the same time. So two we considered the commentator to be one of the commentators who have considered the pronoun Ja'ala as a substitute for Adam (as) and Hawa. Criticism of the traditional Isnads of Ṭabarī, Suyūṭī, Qumi, and Ayashi shows that this group of traditions faces serious criticisms in terms of Isnads and content.

## **Conclusion**

Commentators have provided different interpretations of the pronoun in the verb "Ja'ala" in Quran 7:190 (Surah A'raf). Among these, the point of view according to which the verb pronoun Ja'ala has replaced the names of Adam (as) and Hawa has been formed based on traditional Isnads. In this research, while examining the views of the commentators who have considered the active pronoun in the verb Ja'ala as a substitute for Adam (as) and Hawa, we have criticized their traditional Isnad and we have come to the conclusion that this category of traditions is weak in terms of Isnad and terms of content, it is not up to standard. The Qur'an, the fixed Sunnah, the intellect, and the way of the jurist's conflict. Although this research does not seek to determine the apparent noun that has been replaced by a subject pronoun in the verb Ja'ala, according to the available evidence, including the plural of pronouns at the end of this verse and its subsequent verses, and also paying attention to the fact that shirk in the verse It means idolatry, not the love of a child, and this matter is not compatible with the position of Adam (as) and Hawa, the active pronoun in the verb Ja'ala is not used for the two names Adam (as) and Hawa; Rather, it refers to two types of people (male and female).

**Keywords:** Criticism of Isnad and Content, hadiths, Q 7:190, pronoun ja'ala, Adam (as) and Eve.