

## Topic-Based Research Method in the Qur'ān Part1: Stages and Steps

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### Abstract

Because of Three major problems we must seek a method in order to studying different topics in the Qur'ān; The First is that we do not know actually, when a question is raised in our mind, whether the Qur'ān has an answer to it or not. The Second is the lack of a method to classify and analyze the verses we have gathered anyway; The third, is that we don't know through which principles and rules we should "read" the verses? How we should analyze and classify the gathered data? How can we get the ideas, set forth there? This article is going to take a step in providing a method for topic-based research in the Qur'ān. Some of the main stages and rules that should be followed in topic-based researching the Qur'ān are: Selecting a topic, Finding the keywords & determining the Title; Preparing Identical papers of the Research; Preparing the list of the main verses; Preparing Rokouaat's list; Reciting the verse Repeatedly; writhing the verse ideas and points; Noting the raised Questions; Considering the Context; Noting the discovered orders & harmonies in the process of research and so on.

**Keywords:** Research Methods, Topic-Based Research, Main Verse, Context.

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## Introduction

Topic-based Research or Study in the Qur'ān, in spite of its great importance and the need for it in understanding the Qur'ān, due to the obstacles often encountered, hasn't taken its original, real (actual) and deserving place among the Moslems.

**The First Major Problem** is that we do not know actually, when a question is raised in our mind, whether the Qur'ān has an answer to it or not. Often, sometimes by others' ideas – our answer – with no Survey – is “No” we pressure that Qur'ān is not supposed to have an answer to such a question. On the contrary, when we find some verses in answering the raised question, we don't know How to get it through them?

In most cases – with no keyword of our question – we read – or skim I should better say – in hope of finding some ideas, related to our question, but often in vain, we get tired and disappointed, since we will face a great deal of verses, each speaks about one aspect of the raised question.

For example, we are going to search about the topic “Freedom in the Qur'ān”. We passionately start to scan the text, but after a while we find that no verse is directly related to the given topic. Or we may find the whole text related to the topic indirectly; In both Cases we didn't get a reasonable answer and are Convinced that we should look for the answer somewhere else, we drop the search! We will find the verses, talking of theological & ethical problem, talking of the sky, land, mountains, seas etcetera, related to the topic. But we will get perplexed soon.

**The Second** main problem is the lack of a method to classify and analyze the verses we have gathered; We don't know where is the start – point? Which verse or (group of verses) should be analyzed at first? How should – the gathered data be classified and analyzed? How can we get the ideas, set forth there? And so on...

A, lack of such a method can be seen in most of topic – based survey conducted by Moslems in Qur'ān.

**The third** main problem is that we don't know through which principles and rules we should “read” the verses? How we should



analyse and classify the gathered data? How can we get the ideas, set forth there?

Usually we refer to exegetical texts or translation of the text and this avoid us from direct observation of the text that leads to indirect conceptualizing. Such a thing fails to lead us to obtain distinct answer and practical guidance as we expect. And at last we miss the interest of consulting the Qur'ān, when facing a problem.

These three problems have caused a new – born problem in Islamic world. The researches that bear the title of “... in Qur'ān”, “... in Islam” , “... from Qur'ān's point of view” or “... from Islam point of view” and so on, are not considered as an academic research – unfortunately sometimes considered funny Even some Islamic Scholars believe that the academic researches would better not bear such a titles. Obviously, such problems close the way to look for the divine guidance of Qur'ān, through which man can have a better life.

This article is going to take a – perhaps the first – step in providing a step by step method for topic–based research in the Qur'ān.<sup>1</sup>

### **Stage 1: primarily steps**

#### **1. Selecting a topic, Finding the keywords & determining the Title**

Determining the Title and finding the Keywords, selecting a topic is the first and the prime stage of any research, moreover, choosing a distinct title for the work is of prime importance. Selecting a poor–defined topic mislead the research and may make the researcher to begin the work with a revised, distinct topic & title from the beginning.

One may say that, since we are surveying God's word and dealing with it, at any rate, makes us to get more familiar with it. That's quits true; However, we should notice that researching unsystematically in the Qur'ān, prevent us to get what we were seeking. Further, we may think that the Qur'ān has no distinct idea about the selected topic. Therefore, it is reasonable to define the subject and identify the title in a quit precise phrase.

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1 . The next part of this article –God willing- will offer a sample of Topic–based Research in the Qur'ān (Orphan in the Quran) based on the method offered in this part.



Getting familiar with subject of the topic as the title is yield by the subject we've chosen, we should be familiar enough with it in other words we should know some aspects of the subject and be able to define it exactly, that is, knowing its subject class. The more we are well-informed of the subject, we can better find Qur'ān idea of the given topic.<sup>1</sup>

**The topics** we select for our research are divided into two parts:

Some the (1) either form the Qur'ān itself or (2) what becomes a problem of ours.<sup>2</sup> Sometimes, when reciting the Qur'ān, some words or phrases get our attention. For example, “*Abrār*” (ابرار), “*Sharh e Sadr*” (شرح صدر) or the Question combination “*Alam Tara*” (الم تر) or the “*Kallā*” (كلا), for such topics, the keywords are the topic themselves and we can easily continue in research process.

In the second case in which some problems raise out of the Quran, we should find the keywords, such a prime & vital stage. In this case we'd better consults the dictionaries, encyclopedias, or knowledgeable people of our topic. They can analyze our topic, shedding the light in dark aspect of the topic helping to find the keywords. When the chosen topic is not selected from the Qur'ān's text it should be translated in Arabic. But we should be cautious to translate it carefully, not just word for word of finding the corresponding word in dictionary. Then, we can refer to book *Al-Mu'jam al Mufahras*<sup>3</sup> or different software to search our keywords in the Qur'ān.

## 2. Preparing identical papers of the Research

After you're found the right Corresponding of the keyword, at first you should prepare some papers identical in size and shape. This is because you won't become tired and perplexed during the research; it is also make you more stimulated and interested in moving for word in

1 . SeeAlso: Jalili, H. Raveshshenasi e tafasiremozoei e Qura'n p.182; Yadollahpoor B. Mabanivaseir e tarikhi e tafsiremozoei e Quran, p.14; Qarzavi y. simayesaberandar Quran p.17

2 . Some scholars know just the second kind authentic, for example see: Sadr S.M.B. Moqaddamaat fi al tafsir al mozoei le al Quran p. 19-21; Hakim S.M.B. Tafsir e sourehHamd, p.94; Sadr S.M.B. Ensan e mas'oulvatarikhsaz. P.8; sadr al dini, Kelidhayefahm e Quran, V.2, P.86

3 . Abd al baghi M.F. Almo'jam al mofahrasLalfaz al Quran al karim, Tehran, Eslami pub. 1372

research, most of the time, the tiredness, the researcher fed during the research is because of such little, not considered, tip.

It is strongly recommended to write on just one side of the papers; Otherwise, when you want to read the ideas you have gotten from the text, in writing step, you will not get tired soon and have not the necessary consisting and cohere and to write the text.

#### 4. Preparing the list of the main verses

Main verses involve the keywords and their derivations. In order to prepare such a list, we refer the Qur'an's index (*Al-Mu'jam Al-Mufahras*). You'd better arrange the verses from the end of the Qur'ānto beginning, so that you start the research from shorter statements to longer and more detailed. It also helps you start approximately from Meccan verses and Suras and go to Madinian verses, so that you save the God's order in stating the ideas.

After arranging the verses in text according to End to Beginning order and then list, write the address of each verse in the Qur'ān in the second paper sheet of the research, entitled" Address of Main verses"; You'd better have a list like this:

| Row Number | Verses Number – Suruh's Name – Smah's Number | The very word of used in the verse |
|------------|--|------------------------------------|
|------------|--|------------------------------------|

#### 5. Preparing Rokouāt's list

Another list which must be prepared is *Rokouāt's* list. The Holy Qur'ān, according to the Holy prophet's teaching has was divided 555 thematic Units.<sup>1</sup> Such a Miraculous division, known as *Rokou'āt* in Qur'ānfrom the ancient time, is so, because the Holy prophet read one of them after Surah "*Hamd*" in the prayers and then bow "*Rokou'*". This division has been marked in Qur'ān's copies by the letter "ع". This letter is the border of a *Rokou'*. In the contemporary age this division has not been considered so important. Therefore, most printed copies of the Qur'ān don't contain this letter or there are misplaced. *Rokou'* is

1 . see the table of these units in: Lessani Fesharaki M.A, Ravesh e tahqiq e mozoeidar Quran p.59; lessaniFesharaki M.A. sourehshenasi p. 228



actually the context for a verse contains the keyword and should be analyzed in the way to find the idea of the given verse.<sup>1</sup>

## **6. Recording the number of Keyword's usage, main verses & context's (*Rokou'āt*) verses**

Most often these numbers reveal a marvellous order. You should write down any system and arrangement you see in these numbers and statistics.

### **Stage 2: study of gathered verses**

#### **1. Writing the whole verse and its address**

The first stop in this stage is writing the whole of the main verse on the top of a paper sheet, and its row number and its address in the Qur'ān (number of verse & Surah).

At the case of the long main verses, we may think that writing the phrase that includes the keyword(s) is enough and other parts of the main verse can be neglected. Yet you should notice that all parts of a verse are correlated and should be studied to find their relations.

#### **2. Reciting the verse Repeatedly**

when you have written the whole verse, it is Recommended to read and recite that Repeatedly. You should always consider the nature of Qur'ān that it is a reading book as its name introduces. We shouldn't imagine that we are doing a research on some parts of a book like other books. The Reading – based nature of the book when not deemed, the research will not lead us to Qur'ān's real answers.

While reciting the verse, you should pronounce each letter and word loudly, distinctly and slowly and a way that at least you can hear yourself. It is also suggested to read with no melody and preferably rhythm, so that we can face the verse in the way it shows off. Reciting the verse provides a speculation in which you can reflect on it. While reading the verse you can hear it repeatedly and Hearing the verses is the way to reflect on them. Therefore, the more the researchers accompany his survey to reciting, the better he proceeds in his research.



1 . for more studying about Rokouaat see: lessaniFesharaki M.A. sourehshenasi p. 88-105

### 3. Writhing the verse ideas

It is time to start to study the main verse. You should write down all ideas and pivotal points you see in the main verse and then write each on in a numbered sentence.

#### Tips:

\* The ideas and points must be listed, each in a sentence. This method helps found later, which idea or points related to which verse or phrase. Also it helps omit the ideas & points we find not correct later. It also can be so helpful in compiling stage of the research, when we are going to construct Qur'ān's opinion of a topic. Actually we, have, are listing a great deal of idea – natured – unit and at the end we just should find the right place to put them.

\* It is suggested to point out the phrase, from which you have written down an idea (directly or indirectly).

\* In this part you would better just concentrate on the main verse, despite what appears to you in depending the main verse understands to other verses. However, reviewing the previous and later verses doesn't harm your way, but we suggest you let your research to go ahead naturally.

\* Sometimes it seems that a part of the main verse has no relation to the topic. You should not leave then and go to next main verse. They are with no doing related to each other; otherwise they didn't come to gather in a verse. You should survey the verse to find the relation. You should write every kind of relation you find. Do not ignore them, due to the idea of irrelevant. However, you'd better always consider the topic in finding the relation.

\* Numbering the perceived ideas is actually a way of identifying them. Each number is identification number of the idea. For example, (1-2) means the second idea of the first main verse. In this way we don't need number the papers of the research.

\* In a topic – based research, the process of writing the ideas and points you perceive never ends; when the paper specialized to a verse is finished, you can simply take another paper go ahead. As an Islamic teaching, we have learned that the ideas and points of a verse are infinite. Two people can perceive many different ideas from a verse.



Therefore, we do not number the papers in order not the research to be out.

\* At the beginning you should try to understand the verse by yourself; when you have problem with some words or phrases, you can refer to dictionaries or ask others. If this consultation was even not helpful, you may refer to translations or exegesis texts but be cautious not to take the ideas from them. They are not God's word; It is suggested to write at first what you understand even when you are uncertain of your understanding. To be clearer you must blend the reference when you use a translation or exegesis. This helps you not confuse what you have understand from Qur'ān and from other words.

\* During the process of writing down the ideas, you should concentrate on all parts of the verse, words, phrases, letters and even the intonations and stresses of words. It's God's word so it is of great important. Each part of the word conveys ideas and points.

\* Sometimes you can find no idea from the verse. Don't worry! You leave it for the next row (and next verse). How you have survey some next verses, you will be back to the left verse, usually can understand the verse better and write some ideas you perceive.

\* During the process of idea – finding, we are not supposed to endeavour hard to get more. Certainly, the more ideas we write, is better obviously, the more he explores and study the text, the more ideas we perceive. Yet, we must proceed with the research to come a reasonable conclusion we read the nonce depending on our need and to a reasonable extend.

\* Usually in this step an important question raises to our mind: “Do I understand the text as it is meant”? Most of the time we stop continuing the research, fearing not to be wrong in understanding the verse. Sourly, moving in a newly discovered path has always put the walker of this path in the position of hesitation. But, mostly this path comes to a new idea or invention.

“*Tadabbur*” (reflection) in Qur'ān's verses is a duty for all Moslems according to the Qur'ān's call for it” (47:24) All people in the world are addressed in the mentioned verse, not just Islamic Scholars. The only





prerequisite for starting a topic – based research is a pure heart; in which nothing devilish lies.

God has called people to read the Qur’ān and he save them from any mistake in the way: “وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا” (69:29) If we made a mistake in understanding the text, nothing particular would happen. By continuing the research, the ideas, we have perceived will be corrected by other verses, or other researchers of the selected topic conducted by others, can remove the mistakes.

The most important thing is your endeavor to understand the Qur’ān; what God has called for. We do not try to impose our idea through Qur’ān’s word. We are to listen to Qur’ān’s word, to benefit from God’s word, and that is the difference between “Tadabbor” and what has been known as “Tafsir bi ray “(Qur’ān’s interpretation upon one’s idea)

The most important thing is that we face the Qur’ānwithn; Intention to understand or construe that in a particular way. This point differentiates what you’re doing and what is known as (*tafsir bi ray*).

However, you’d better add at the beginning of your sentences, in the case of hesitation, some adverbs like “maybe”, “Possibly”, “seemingly” or “phrases like” it “seems that” ... or put a question mark between two Parenthesis at the end of the ideas & points.

It should be noted that, such practices make perfect and are so helpful to reach the pure ideas of Qur’ān. Like a scholar in a particular field of study, through practicing to dealing with the text, we got acquainted well enough with it to manage to understand the text not in a particular way. A scholar in his way to understand his case of study properly, does not always go in a straight path. He will certainly make some mistakes that cause him come to false conclusion. But she owes the mistakes made to find the correct answer or more in straight path. So both correct and doubtful ideas you have perceived are, in your research, of the same value.

Facing the word of God immediately has been so affirmed in Islamic teachings system and is - as Qur’ān and Hadith stress - a must for every Moslem. It is annoying for the Satan to see that a Moslems particularly a young one, tries to understand the text immediately and



with no intervention of other Sources in order to benefit from its mercy and cure his injuries and diseases.

\* While studying the main verse, you start from the key word on ward and survey the phrases of main verse to the end; then you come back and survey phrases locate after then before the keyword.

#### **4. Noting the raised Questions**

While studying the verse, when a question raises to your mind, to which you find immediately, write it down anywhere it raises.

\* Write the raised question immediately and numbered in the list of ideas you perceived through reading the verse. Be cautious not to write them after you are finished with the ideas of the verse. Do not part them to write them on another paper. You should just record and reflect the natural process of your study of the verse; or else, you will lose some minute, while so significant points that are very decisive in forming the ideas you are seeking. Note that you are researching God's word, not man's. So it definitely worth your while and attention.

\* A question raised equals a point gained, so when you could just a question, while studying a verse, do honor to it.

\* You may ask from the connection between each part of a verse, their connection with each other and their connection with the topic of your research. Through questioning you will gain some signification decisive points to your topic. The holy Qur'an itself has emphasized on the question as a way to understand its (actually God's) word.

\* We are not supposed to know the answer to all questions raised in the process of the research. The sole significant is that we shouldn't ignore them. You should exactly write them. Surly During the research we will face the verses involving phrases that answer your questions. Be cautious not to re-direct your research way to a way leading to your question's answers. Yet, when you already have an answer in your mind, note it.

\* During the research, when you finalize the answer to a raised question, addressing the question, write the answer.

#### **5. Considering the Context**

To study the major verse more thoroughly, and receive more points and ideas, we must consider the verses lie before and after the major



verse, known as context. In order to do that, you should survey first their verses after main verse and then verses before it to make some supplementary and explanatory notes of the topic and also record the raised question from them.

You should number these ideas, following the number ideas and points perceived from the main verse.

Important notes:

Studying a verse, taking account of its context, lies on the principal that all verses of the context (*siyāgh*) are co-related and connected; the main verse is the central verse of the context. Therefore, to have a closer sight of the main verse and to confirm, support of developed concepts ideas we have perceived you should study the context, considering the *siaagh* (context).

\* In principle, to a better understanding of an object, we must try to know the environment enveloped it. If not, our understanding is probably incomplete; As an instance, I a person, if we acquire some information about his family, friends, job, life... and everything con learns him, we will know him more accurate and better. Everything we see in the word has a relation to environment around it. Obviously, god's word like his creatures does not violate this rule. So, the *siaagh* can be weighed as environment of the verse.

\* The numinous units (Qur'ānic *Rokou'āt*) can be considered as the context for a verse. Some scholars believe that these units match the occasions the revelation has been sent down; If so, the verses of a unit are connected so much as verses of a Sura & therefor you can consider a thematic unit (*Roku'*) as a Sura. Consequently, the best boundary for the context of a verse is the Roku (thematic unit) involves the verse dividing the long or relatively long Suras in to thematic parts, the prophet has provided us the best context for studying verses.

Yet, when you're not convinced to stop your study of the context according to thematic units, you can go ahead as far as you'd like, even you can study the Surah all as the context of your major verse. End examine its relation with other verses, and its *Roku's* relation with other *Rokuaat* of the Sura, since all verses and thematic units of a Sura are correlated and aim have to the same goal.



\* You don't need to write all verses of the context on the paper like main verse, but you should point to verses & phrases and words from which you have drew the concepts. Sometime, you get some concepts not from a particular verse, phrase or word, but from a group of verses; Here, you should point to the number of that verse or those verses.

\* To study the context of a verses it is not needful to study all verses so close and accurate as the main verse and need just to investigate and question the relation between the verses of context with keyword, major verse and topic of the research and record whatever comes into you mind, including concepts, ideas and questions.

The concepts you perceive from the context, but still appear irrelevant to the topic, must be recorded. But be cautions not to stop at them. Pass them over somehow superficially; otherwise you will lose your way of research.

Most of these irrelevant – like concepts are actually relevant. This relevancy will be emerged more and more, when you study more verses and Rokuaat; Therefore, they must not be ignored. Qur'ān's expression style acts so that it usually set forth some concepts near beside others so that some are prerequisite for others. As an instance, the concept "صلاة", while you research it topic – basely in the Qur'ān, has been set forth, beside the concepts صبر، زكاه ... We must pay a deserving attention to these connections.

You should record all these relations and conjunctions. The Qur'an declare these apparently inconsistent concepts to get our mind acquainted with their syntagmatic relation and then inform us of their relevancy. You should be concerned enough of the themes and problems, set forth throughout the context of your main verse, seeking their relation - even with a question – to the keyword and the topic, but not as much and deep as the main verse. when a topic attracts your attention, while studying a verse, get it down as a topic worthy of a new research, helpful for the research at hand. for exam.

\* while, you are studying the context of a major verse do not endear or to bring out forcefully some concepts, but you should just study it normally, not so far to put yourself in trouble Even when no idea crème to your mind, go forth to study next main verses and their contexts.



\* You would better part your papers and mark from where starts the perceived concepts from the verses before the major verse in the *siyāgh* (context) or those after it, you write “Concepts of previous verses” or “Concepts of next verses”.

\* The reason why you should study the previous verses of the main verse, after the next verses, lies on the base that we here intend to study the verses not just read them. In the case of reading, no matter from there you start, beginning to end or vice versa. An example may clarify what we mean:

When you start to study – not just read – an essay or a book – in a short time – it is reasonable to scan if first and specify key points, in a way: such as highlighting or underlining them – to attract our attention much more. Seeing the marked words or phrases get busy our mind little by little with themselves. So that we get interested to know even more about them. Consequently, we will follow the text to see what has been set forth, then to learn even more, we return back to the materials expressed before to cover what we lack.

While reading the information expressed after the key ideas, we are seeking an explanation, or condition or consequences the key ideas may carve. Since Logically the come after the expressed materials: In this caws we learn more about the ideas set forth.

Finding the keywords in the Qur’ān’s text, we are somehow scanning the whole text to mark key ideas of our topic. Then in order to learn more about them, we follow the text after them (Since logically, the explanation of a point come after it in a text). Then we come back and study the verses before the marked ideas to understand the grand in which the idea has been declared.

Sometimes the key ideas are the beginning of the text; so we do not need to rater to previous materials (though in the stretched texts it may help in spite). Sometimes the key ideas are at the end of the text, them obviously we just should study the previous concepts.

Here, also, sometimes the major verse lies at the beginning or end of the *siyāgh*. It means it is at the beginning or end of a paragraph. In this case you should just study the next or previous part of the main verse.



Studying a *siyāgh* in the way mentioned above will provide us with the way, through which we can come to more concepts and ideas from the verses. If not, and study the *siaagh* from beginning to the end, we may lose some key ideas of the topic. In this case we may consider the location of keyword and main verse in the structure of a *siyāgh* not enough. We don't care what has come before the key word, and what after, & why it is so. Yes, you should note that if you just are going to read the Qur'ān, it doesn't matter from where you start your reading. But in the case of study & research, it is quite decisive.

\* Before getting started to study the *Siyāgh* of a major verse, you are recommended to recite it distinctly & plainly for few times, in a way that you hear yourself, few times. To do so, recite first each verse, located after the major verse, then study it, and others go to near verse, to the end of *siyāgh* then start with the verse located before the major verse and recite it, then study it and then more back ward in a singular way to the beginning of the *siyāgh*. When finished, it is so deserving to recite the whole *siyāgh* from beginning to end.

\* note the number of verses, studied with the major verse at the end of the paper in a diagram; for example, if you studied 2 verses after and 4 verses before the major verse, you write: "6 verses" 2 after and 4 before the major verse. It helps know how many verses we have studied at each row. If you study no verse, but the major verse in a *siyāgh*, note it. It is necessary to know that you have studied no verse in the context of the major verse.

\* You can also prepare a copy of all the *siyāgh*'s you're going to study, each in a paper or a cart to study them more easily and accurately this work brings to you more concentration when you are studying the *siyāgh*, since you do not need more to refer to the original book each time. You already have those parts you need for your study. This papers or carts are somehow the portrait of the *siaaghs*. You'd better underline the major verse so that you can so easily its location in the *siyāgh*, between other verses of the *siyāgh*.



## 6. Noting the discovered orders & harmonies in the process of research, especially

when you are studying the major verses & their *siyāgh*'s, you should record accurately all orders or harmonies you discover between the verses. It will be so helpful later, in the process of the research and provides you with some helpful guidance. You should appreciate them, not consider them unimportant and helpless the orders or harmonies you find may be from every aspect. Do not worry about them. You should just not ignore them. Here we bring, as sample, some aspects of orders or harmonies. But they don't stop here; you may find some other kinds of orders or harmonies.

### A) Last part of a verse

for example: last part of all verses of this *siyāgh* is “ون”, or all major verses of the research, in different Suras, are brought to their last part with some alphabet, or in each *siyāgh* of the research, one verse is brought to its last part with “ون”, the other verses with “ين” and soon.

### B) Verses numbers and number of verses

for example: major verse's numbers in this *siyāgh* and the previous one are identical; major verse's number in this research are even & uneven every other one; the number of verses of all studied *siyāghs* is uneven; the first *siyāgh* contains 9 verses, the second *siyāgh* 7 and the third 5; last verses number of the first *siyāgh* is 23 and for the second *siyāgh* is 46, and soon.

### C) Number of verse's phrases

for example: Generally speaking, the major verse of this research contain 3 phrases; for the first major verse, the first and last phrase are long and the Middle phrase is short, while this is vice versa about the second major verse and soon.

### D) Key word's location in major verse

for example: In a large number of verses, the keyword lies in the first part of the verse; in the first row the keyword is the first word of the major verse, while in the last row, the keyword is the last word of the major verse, and soon.



**E) Major verse's location in *siyāgh*;**

for example: In the first row, the major verse located in the beginning of *siyāgh*, in the fifth row, the major verse lies in the Middle of *siyāgh*, and in the ninth row, it lies at the end of the *siyāgh*.

**F) Location of the *siyāgh* in Sura;**

For example: all of the *siyāgh*'s locate at the last part of the Surah; The first, second and third *siyāgh*s locate at the end of surah and forth, fifth and sixth *siyāgh*s lie at the beginning of Sura and soon.

**G) Location of Suras in the Qur'ān**

for example: this topic has been dealt with in the Suras all located at the end of Qur'ān, this topic is talked of at the Suras located of the beginning and the end of the Qur'ān, this topic is considered just in Suras begin with Moghatta'ah letters, and soon.

**H) Minor and marginal themes of *siaaghs***

for example: in all *siyāgh*s of the main verses of the topic, is dealt with the topic Hereafter (آخرة); this topic is considered in the first *siyāgh*, before the main verse; in the second *siyāgh*, after the main verse and in the third *siyāgh* also before the main verse and so on.

As mentioned above, you are not restricted to the given aspect. Just record every order or harmony you find between parts of the text. They will be surely so helpful in the process of moving in the direction of your research.

**7. Supplementary points****A) Keep in mind the concepts & questions**

You should try to keep in mind the perceived ideas and the raised question during the process of the research, so that you can move easily find the relation between the perceived concepts or even connect them in order to form an idea about the selected topic. You also can write the address of a question at the end of its answer with no difficulty. When you have in mind the question of the answer you already have.

You will lose some subtle relations between the perceived ideas if you forget the concepts and questions you have already acquired, or sometimes you have at hand the answer to a raised question, but you are not aware of it.





### **B) Learn the main verses by heart**

You are suggested to learn the major verses of your research by heart, through of the persistent and continuous reciting during the research. In this way you get more acquainted with the verses and can communicate with them much better. Even learning the *siaaghs* of each main verse by heart can aid you to do better the research.

#### **c) Keep your drafts**

Do not reform your notes and drafts of the research. Keep them all in their original order. Once you are going to present your findings in a form such as article, book, or in a conference of in form of a poem, you should form your notes and draft of your research, not change them.

This can help you know the precise ideas and questions you have found. You'd better even not tear the papers with false notes. You should just explain near them – preferably with a red pen – that they are wrong.

### **8. Reviewing the perceived ideas**

Once you are finished with the study of the main verses and their *siyāghs*, you should review all concepts you have perceived from the verses. This job may be done also by someone else. Here are some tips deserving of attention.

**A) Add new ideas:** sometimes, during the reviewing of concepts a new idea or concept comes to you mind, take it soon at the end of the perceived idea's list.

#### **B) Complement the deformed concepts**

Sometimes, some of concepts you have perceived are of deficiency. You should complement them by adding a supplement; such as a condition, exception, appendix, and soon.

#### **c) Reviewing the writing Marks:**

As we said before, you should put a mark at the end of a sentence in the process of finding concepts, compatible to our certainly of the truth a falseness of it. In this step, you should review these marks too. You may have put a wrong mark at the end of a sentence. Or you may have changed your idea their trash or falseness, concept during the process from certainly point of view and what to modify its mark.



**D) Part true ideas from false ones.**

In this step, you should also divide the concepts; you definitely know to be wrong from the true ones. Just do not omit them from your notes, list or draft. Mark them preferably with a red pen to be outstanding from true ones.

**E) Connect the related ideas:**

You should connect the ideas related somehow to each other in the process of reviewing. For example, one is explanation or supplement for another concept. Here you should note the address of each at the end of other one. As an instance, if the second concept of the third row (2-3) was related to the fifth concept of the 4<sup>th</sup> row (5-4), write the address of each at the end of the other one.

**F) Connecting the answers & questions**

You may find some concepts during the process of research, which are actually the answer to questions raised before. Connect them with than address like the related ideas in the previous point.

**9. Referring to exegetical texts**

This is the last word you should do in finding concepts from the Qur'ān. As we have insisted before, the researcher of the Qur'ān, while studying the verses should not consult the exegesis or translations of them as far as he/she can go on without them. How every when the study of them has come to end, it is recommended to refer to these texts to compare your finding to theirs. This work will help you become confident of your finding, and see what you have found.

**More important tips:**

\* Referring to exegesis & translations should be in the same order as you have moved through the list of your main verses & their *siyāghs*, except for one thing: you move from the end of main verses List to its beginning. It means from beginning of the Qur'ān of its end. Most of the times the exeges interpret the Qur'ān's verses from beginning to its end (recitation order *Tartīb-e-Tilāvat*)

\* Write the ideas you have found in exegesis & translations, in you papers of concepts, following them.

\* Write the exact address of materials you quote from exegesis; so that they are not mixed with your concepts.



At the end, we should make it clear that referring to exegetical texts is not actually a stage in this research method.

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