Discovering the Dimensions and Components of Interpretive Narrations Related to Sūrat Al-Isrᾱ of the Holy Qur'an

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Discovering the Dimensions and Components of Interpretive Narrations Related to the Sūrat Al-Isrā of the Holy Qur'an

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Abstract- Recognition of the elements of the interpretive narrations by using scientific methods will open the way to a comprehensive understanding of the words of the Fourteen Infallibles (S.A.). This way in which accessing, analyzing and discussing the most important subjects focused by the Holy Prophet (S) and the other infallibles (A.S.) prepares the ground for starting a discussion and hypothesizing. This research tries to answer the question, what dimensions and components the interpretive narrations of the Sūrat al-Isrā of the Holy Qur'an have and how they are distributed in the phrases. Allocating about half of the narrations to the recognition of the true guides indicates that the necessity of giving insight and awareness with regard to the station of the prophets, especially the Prophet of Islam (S), the Imamate and Ahl al-bayt (A.S.) was focused by the Infallibles.

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I. Proposition

One of the most important ways of attaining the exact meaning of the divine words (the Holy Qur'an) is referring to the narrations by the Immaculate Ones (Ma'sumeen) (A.S.). Due to connection with the source of revelation, this method is the most deeply rooted way of interpretation of the Holy Qur'n. Todays, in the narration-based researches, the analysisof the words of the Immaculate Ones (Ma's umeen) (A.S.) by using the scientific rules is one of the newest methods of the interpretation of the text (the Holy Qur'an) used by the researchers. The content-analysis method is a technic for extracting the data from the text which results in obtaining the structure of the elements and components of the text of the narrations. The accountability, the capability being categorized into main and sub-topics, recognizing the topics focused by the Immaculate Ones (Ma'sumeen) (A.S.) and entering into the realm of the analysis indicate the importance of this type of Qur'anic researches. In this way, the cultural and social conditions of the society of the time of the Immaculate Ones (Ma'sumeen) (A.S.) may be discovered and as a system of independent concepts, analyzed.(Janipoor & Shokranee, 35, 1392)

In this article, the writer tries to investigate the interpretive narrations of the Sūrat al-Isrā of the Holy Qur'an with the mentioned method and answer the question, what dimensions and components the interpretive narrations have and how they are distributed in the phrases of this chapter. In other words, what the main and mostly repeated elements focused by the Infallibles are in the narrations narrated on the Sūrat al-Isrā.

In order to accomplish this research, by using the book Maqasid al-Sowar (The Intentions of the Chapter) this chapter has been divided into 12 phrases. In order to collect the interpretative narrations on the Sūrat al-Isrā, the following Shiite exegesis books have been referred: The Qumi's, Farāt Kūfi, Ayyāshi, al-Safi, al-Borhān, Noor al-Thaqalayn, Kanz al-Daqāyeq and Bahr al-Ghrāyib.

After collecting the narrations and categorizing them under the topics of the phrases, the similar narrations and those from the companions and the following generations which were not narrated from the Infallibles were discarded. Finally, 544 interpretive narrations with 2013 topics were adopted and analyzed. Their messages were collected. Then, during analyzing the messages, they were coded and categorized according to similarities, differences. Using inductive method and analysis unit for the concepts of the Infallibles' narrations, by discovering the relations between the categories, the main theme was provided and was analyzed by quantitative and qualitative analysis.

II. The Interpretive Narrations

The interpretive narrations are the group of narrations narrated from the Infallibles and through which some dimensions of the meaning of the Qur'an is understood. (Azizi Kiya, Gholām Ali, 1385, P.241, an introduction to the method of interpreting the Qur'an from the view point of the Household of the Holy Prophet (P.B.W.H), Ma'rifat periodical, n.60, Qum, The Imam Khomeini Research and Teaching Institute

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®).These narrations are the sources of understanding the Holy Qur'an and play a worthy role in interpreting and explaining the Divine words.

Undoubtedly, the existing narrations related to the Qur'anic verses discuss their different dimensions. Many narrations explain the basics of the belief and the fundamentals of the religion. Some of them deal with the different aspects of man. Some other talk about the existence and the others focus on the ethics.

a) The Dementias and the Components of the Theology

i. *The dimensions and the components of the theology*

Theology in general means the knowledge of the existence of God, affirming the essence of the origin and the knowledge of the Names and attributes of that essence. Focusing on the interpretive narrations related to the Sūrat al-Isrā indicates that the dimensions and the components of the theology presented in this chapter include 108 topics including:

a. *Positive Attributes*

The best way of knowing God is knowledge the Divine Attributes. According to the interpretive narrations related to the Sūra al-Isrā, Just as the Divine essence whether simple or comprehensive includes positive attributes, these positive attributes have real unity with the Divine essence. In other words, the attributes such as All-Knowing, All-Hearing, All-Seeing and The Powerful are the very essence of God. (Huwazi, 1415 A.H., v.3, p.133). It should be noted that attributing the Positive attributes to God is very different from those in human being. For Example, calling God with The All-Seeing is different from calling man, seeing (Huwazi, 1415 A.H., v.3, p.134). The meaning of "He is a seer for whom no sound of any creature existing between the Earth and the heaven, from the great ones to the small ones, in the deserts or the seas is hidden" indicates this. It clearly shows that God's hearing is limitless and includes the tiniest things of the contingent world to the largest of them. Likewise, God's seeing is limitless. It includes, even, the movement of an ant in a dark night and the effect of the tiniest mustard seed in a dark night (Huwazi, 1415 A.H., v.3, 135)

The most outstanding Divine positive attribute in the interpretive narrations related to the Sūrat al-Isrā isThe One (*Ahad*), The Everlasting Refuge (*Ṣamad*) (Bahrāni, 1416A.H., v.3,p.584), The Redresser(*Faryād Ras*) (Huwaizi,1415 A.H. ,v.3, p.186),The Bounteous (*Sāhib Fazl*), The Willful (*Daryāye Irāde*), The mnipotent (*Jabbār*), The Great (*Daryāye Azamat*) (Qomi Mashhadi,A.S. v.7, p.300), The All-Merciful (*Rahmān*), The Compassionate (*Rahim*),The Holy King (*Malik*), Author (*Bāre*), The Creator (*Khāliq*), The Shaper (*Muṣavver*), The self-subsisting (*Qayyum*), The All-Knowing (*Ālim*), TheAware (*Khabir*), The All-Hearing (*Sami'*), The All-Seeing (*Baṣir*),The All-Wise (*Ḥakim*), The Mighty (*Aziz*), The Creator (*Badi'*), The Originator (*Munshe'*), The Originator (*Badi'*), The Sublime (*Rafi'*), The Majestic (*Jalil*), The Generous(*Karim*), The All-Provider (*Rāziq*), The Giver of Life (*Mohyi*), The Creator of Death (*Mumit*), The Heir (*Vārith*), The Revivifier (*Bā'ith*) (Huwaizi, 1415 A.H., vo.3, p.323).

b. *Negative Attributes*

Contrary to the Positive Attributes, there are attributes which indicate the deficiency. It is obvious that attributing these attributes to God contradicts His Necessary Existence. As relating the negative attributes to God is negating His deficiency, it is a kind of affirming perfection to Him. The negative attributes of God, ccording to the interpretive narrations related to the Sūrat al-Isrā, include the absence of partner (*Adam Vojood Sharik*) (Bahrāni, 1416 A.H., v.3, p.239) absence of child (*Adam Vojood Farzan*) (Qomi Mashhadi, 1368 A.S., vo.7, p.542), not being born (*Adam Zade Shodan*) (Huwaizi,415 A.H. vo.3,p.238), absence of forgetting (*Faramooshi*), absence of engaging in false deeds(*Dochar Shodan bi Lahv*), making mistake (*Iashtibah*) and play (*La'b*) (Qomi Mashhadi, 1368 A.S., vo.7, p. 540) and absence of shade (*Adam Vojood Sayeh*) (denying the corporeality of God) (Qomi Mashhadi, 1368 A.S., vo.7, p. 540). It should be noted that in the interpretational narrations, the cause and effect relation has been used to affirm the absence of some negative attributes in God. For example, considering partner with God causes deficiency and weakness in the Divine essence and likewise it will be the effect of deficiency and weakness in God which causes differences and defect in managing the affairs (Huwayzi, 1415 A.H., vo.3, p. 239).

c. *Attributes of Essence*

The attributes of essence are a kind of positive attributes of God which are abstracted from Divine essence without any limitations. According to the interpretive narrations related to the Sūrat al-Isrā some attributes of essence include Unity of God (*Tawhid*) (Huwayzi, 1415 A.H., vo.3, p. 238), Eternity (*Azali*) (Qomi Mashhadi,1368 A.S., vo.7, p.540), Life (*Hayat*) (Huwaizi, 1415 A.H., vo.3, p.232), Might (*Qudrat*) (Qomi Mashhadi, 1368 A.S.,vo.7, p.540).

d. *Attributes of Action*

Sometimes it is possible that the Divine attributes depend on the other aspects which are abstracted from a kind of relation between God, the Almighty and His creatures. These attributes are called the attributes of action. According to the interpretive narrations related to the Sūrat al- Isrā some attributes of action include being Creator (*Khaleqiyat*) (Qomi

Mashhadi, 1368 A.S.,vo.7, p.533), being All-Provider (*Razzaqiyat*) (Qomi Mashhadi, 1368 A.S.,vo.7, p.540), being Forgiver (*Ghaferiyat*) (Qomi Mashhadi, 1368 A.S.,vo.7, p.540) and Decree and Destin (*Qaza va Qadar*) (Bahrāni, 1416 A.H., vo.3, p.516).

The investigation of the interpretive narrations related to the Sūrat al-Isrā indicates that the narrations denoting theology are not equally distributed in the phrases; rather, the most indications of this aspect are in the first phrases with 52 topics and fewer indications are in the 5th and 8th phrases. The figure 1 shows the distribution of the dimensions and the components of theology in the narrations related to the Sūrat al-Isrā in the 12 phrases of this chapter.

b) The Dimensions and the Components the Knowledge of a True Guide

What is meant by the knowledge of a true guide is knowing the Holy Prophet (s), the Imams (A.S.) and the Prophet's household (A.S.). The investigation of the narrations related to the Sūrat al-Isrā indicates that the dimensions and components of the knowledge of the true guide in the narrations related to this chapter includes 1142 topics including:

i. *Knowing the Prophet of Islam*

Islam is the most perfect religion and the Prophet of Islam is the seal of the prophets. The expressions "He is the seal of the prophets and master of them" (Bahrāni, 1416 A.H., vo.3, p.473) and "With Muhammad the prophethood ended(Bahrāni, 1416 A.H., vo.3, p. 575) are clearly declaring that with the demise of the Prophet (S) the file of prophethood was closed. It should be noted that being the seal (of the prophets) has close relation with God's covenant with the prophets and according to the interpretive narrations related to this chapter, the prophet of Islam was the first one who replied (positively) to God's covenant for His Lordship (Huwaizi, 1415, vo.3,p.175).

The superiority of the Holy Prophet (P.B.W.H.) over the other prophets is one of the important components of the dimension of the knowledge of the true guide in the interpretive narrations related to the Sūrat al-Isrā (Huwaizi, 1415, vo.3,p.175). This topic beside the principle that the "Holy Prophet is the seal of the prophets" justifies that the posterior religion and its followers have been more developed than the prior religion and its followers. The requirements of inclusiveness, perfection and eternality of the religion of Islam, appointing the successor by the Prophet (S) as the interpretive narrations related to the Sūrat al-Isrā insist that the successosrhip of the Holy Prophet (S) is a divinely position (Qomi Mashhadi, 1368

A.S., vo.7, p.337) and that the Umayyad were incapable for the successor ship of the Holy Prophet has explicitly been explained.

With respect to the dimension of the knowledge of the true guide in this chapter, the everlasting miracle of the Holy prophet is worthy of discussion from three different points of view. First, his insistence on playing the role of guiding to firmest of the ways (Qomi Mashhadi, 1368 A.S., vo.7, p.364); second, the stations the Holy Quran as the "Divine Rope" between man and God (Qomi Mashhadi, 1368 A.S., vo.7, p.364); third, the principle that the Hoy Qur'an is a *Shifa* Granter to its own people (Bahrāni, 1416 A.H., vo.3, p.58) so that if one's shifa is not granted by the Holy Qur'an, it will not be granted by God (Huwaizi, 1415 A.H., vo.3, p.213).

It is noteworthy that in the interpretive narrations related to Sūrat al-Isrā, not only the role the Holy Qur'an has in man's life is explained but the way it must be recited has also been focused.

This group of narrations may be categorized into two roups. The first includes the narrations which deal with requirements of reciting the Holy Qur'an, such the necessity of reciting *Bismillah* in a loud voice while reciting the Holy Qur'an (Qomi Mahshadi, 1368 A.S., vo.7, p424). The second group of narrations deals with the prohibited cases which should be observed while reciting the Holy Qur'an, such as reciting it with the melody of singing a song, elegy recitation or Bible recitation by the priests(Huwaizi, 1415 A.H., vo.3, p.169). Likewise, reciting the Holy Qur'an with melody that is used by the sinful or lewd people (Huwaizi, 1415 A.H., vo.3, p.169) as well as reciting the Holy Qur'an in some places or by some people should be avoided (Huwaizi, 1415 A.H., vo.3, p.172).

As long as the Holy Qur'an has dissed the *Mi'rāj* event in a general form and only some parts of it has been explained, in the interpretive narrations more details have been presented. The nightly journey of the Prophet to Masjid al-Aqsa (Bahrāni, 1416 A.H., vo.3, p.496) then to the seven skies (Qomi Mashhadi, 1368 A.S. vo.7,p.300), the Prophet's prayers in Medina (Bahrāni, 1416 A.H., vo.3, p.473), bayt al- Lahm (Bahrāni, 1416 A.H., vo.3, p.473), Toor-e- Sina (Bahrāni, 1416 A.H., vo.3, p.473) and Bayt al-Muqqas Mosque (Bahrāni, 1416 A.H., vo.3, p.473), visiting the preceding prophets (Bahrāni, 1416 A.H., vo.3, p.473), and description of the caravan which had returned from Bayt al-Muqqas are the topics discussed in the interpretive narration related to the *Mi'raj* verse.

ii. *Knowledge of the prophets*

The Arch-prophets, besides the mission of delivering propagation, they possessed a religion from God so they were called The Possessor of

Determination (*Olu al-'Azm*) (Huwayzi, 1415 A.H., vo.3, p.175). Keeping the apostleship itself, completion of the proof, loss of some parts the heavenly books, deviation occurred in the religions, necessities of the time and the completion of human being were the causes for renewing the apostleship. Studying the social deeds of the prophets shows that their resistance against the tyrants of the time to put the divine command into practice has been absolutely necessary. The tyrant such as Pharaoh were aware that the miracles of the prophets of their own time were from heaven (Bahrāni, 1416 A.H., vo.3, p.598); however, they avoid submission to the command of the Lord. Calling Pharaoh "The Rebel" in the interpretive narrations illustrates his rebel against Muses clearly. (Huwayzi,1415 A.H.,vo.3,p.231).That is why accompanying Pharaoh and his progeny is considered a great chastisement for the enemies the household of the Prophet (P.B.W.H.) (Bahrāni, 1416A.H., v.3, p.507).

It shouldn't be neglected that knowing the prophets of God, their attributions and their spiritual stations is absolutely necessary for man's development and exaltation. In the interpretive narrations related to this Sūra some prophets have been described with expressions such as "The Friend of Allah" (Huwayzi 1415 A.H., vo.3, p.205) and "The Thankful Servant" (Ayyāshi, 1380 A.H., vo.2, p.280) each of which, considering the prophetsas the examples, is important.

2-3. Knowledge of the Imam and Ahl al-bayt (A.S.) Knowing the Imams and the Household is one of the most important dimensions of the knowledge of the true guide in the interpretive narrations related to Sūrat al-Isrā
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The religion of Islam as a perfect religion will fulfill man's need up to the end of the world only if there is away in the course of the religion to provide the necessary affairs of the society. This way is no more than the route of Imamate. In other words, Imam is the follower of the Prophet's goals. Imam is the one who, with the Divine knowledge(Ayyāshi, 1380 A.H., vo.2, p.280) explains the religious truths in all dimensions, possesses disposition of infallibility (Qomi Mashhadi, 1368 A.S., vo.7, p.364) so that he may not affected by the carnal Satanic desires and the his followers are not worried about the sins and mistakes he might make.

Although, due to enjoying the attribution of divinely knowledge and infallibility, Imam is the true successor of the prophet and just like an apostle, possesses the signs of prophetic knowledge (Ibid, p.388), as he cannot receive revelation for a new religion, he is different from a prophet. Therefore, Imam is not an apostle or a prophet (Bahrāni, 1416 A.H., vo.3, p.576).

Besides being infallible, being the scientific and religious source is another position and dignity of the Imam which has been discussed in the interpretive narrations related to Sūrat al-Isrā. The expression "Surely Ali is your heir and the inheritor of the knowledge after you." (Qomi Mashhadi, 1368 A.S., v.7, p.338) indicates that he source the Imam's knowledge is the as the prophet's knowledge and is beyond acquired knowledge. Furthermore, the Imams are the means of divine emanation and their illuminated existence has been created prior to any creatures but the Holy Prophet (P.B.W.H) (Bahrāni, 1416 A.H., vo.3, p.576).

Wilayat is another dignity of Imam, which God has bestowed to the Imam (Huwayzi, 1415 A.H.,vo.3, p.98) and on the Ghadir Day, it has been explicitly announced by the Holy Prophet (Bahrāni, 1416 A.H., vo.3, p.548).

Wilayat and its role in guiding the man is so important that, on the Ghadir Day, Satan, man's decisive enemy, yelled out (Ibid) and swore to lead people away from Ali's (A.S.) Wilayat (Huwayzi, 1415 A.H., vo.3, p.102).

Undoubtedly, belief in Ali's *Wilayat* and the Imams after him is so important for their friends and followers that hostility toward Imam Ali's followers is just like the hostility toward the Holy Prophet (S) and Imam Ali (A.S.), and having friendship with Imam Ali's followers is just like having friendship with the Holy Prophet (S) and Imam Ali (A.S.) (Bahrāni, 1416 A.H., vo.3, p 571).

It is interesting that in the narrations related to this Sūra, not only the Wilayt itself but the characters of a *Wali* have also been focused. The first man to believe in the Holy Prophet (S), (Bahrāni, 1416 A.H., vo.3, p 562), flag bearer of the Holy Prophet in his wars against the infidels (*Ghazavāt*) (Bahrāni, 1416 A.H., vo.3, p 562), never being infidel in his lifetime (Bahrāni, 1416 A.H., vo.3, p.565), toppling the idols (Bahrāni, 1416 A.H., vo.3, p.578) and guiding people to the truth (Huwayzi, 1415 A.H., vo.3, p.2130) are some of the characters of the friend of God, Imam Ali (A.S.).

Along with the issue of *Wilayat*, the station of Ahl al-Bayt (A.S.) has also been focused. That Ahl al-Bayt (A.S.) are superior to the angels and that they are the ultimate purpose of the contingent world (Huwayzi, 1415 A.H., vo.3, p.188) are some of their characteristics. It should be noted that their characteristics are not limited to the mentioned virtues, rather they are so numerous that postponing them is considered blindness (Qomi Mashhadi, 1368 A.S., vo.7, p.463).

It is noteworthy that the jurisprudence-based narrations related to the aspect of the knowledge of the true guide in Sūrat al-Isrā includes two basic

topics the first of which is worshipping (*'Ibadat*) (Ibid, p.405; Bahrāni, 1416 A.H. vo.3, pp 532, 534) and the second is explaining the causes of establishing the religious rules (*Ahkam*) (Qomi Mashhadi, 1368 A.S., vo.7, p.400).

It is concluded from the investigation of the interpretive narrations related to the Sūrat al-Isrā that the narrations related to the aspect of the Knowledge of the true guide are not distributed equally in the phrases of the Sūra, rather, most of them have been related to the first phrase with 580 narrations and the fewer to the fourth and the sixth phrases. Figure 2 indicates the distribution of the interpretive narrations related to the aspect of the knowledge of the true guide in the 12 phrases of Sūrat al-Isrā.

c) The dimensions and the components of Eschatology

The belief in the life in the Hereafter, the events of the end of Time and the Next World indicates a kind of cause and effect relation between the deeds in this world and the felicity and wretchedness in the other world and guarantees man's feeling of responsibility and controls one's behaviors. Pondering on the interpretive narrations related to the Sūrat al-Isrā, one finds that the dimensions and components of the End of Time (*Ākhir al-Zaman*) and the Hereafter include 261 topics in the narrations, including:

i. The events of the End of Time (Ākhir al-Zaman)

According to the interpretive narrations related to Sūrat al-Isrā important events will occur the most important of which are removing oppression {religious} innovations and establishing Islamic rules by putting the teachings of Qur'an and Sunnah into practice during the reappearance of the Savior of the Human Being (Ayyāshi, 1380 A.H., vo.2 p.282). The investigation of the interpretive narrations related to Sūrat al-Isrā ' indicated that the occurrence of serious changes is the outstanding specifications of this period of time.

The main components of the Mahdvi government are governing justice and fairness on the Earth after being filled with injustice and oppression (Qomi Mashhadi, 1368 A.S., vo.7, p.338), destruction of false governments (Bahrāni, 1416 A.H., vo.3, p.576), practicing divinely lawful things and prohibition of unlawful things (Qomi Mashhadi, 1368 A.S., vo.7, p.333), guiding people to the right way after they were misled (Bahrāni, 1416 A.H., vo.3, p.576), practicing divinely lawful things and prohibition of unlawful things (Qomi Mashhadi, 1368 A.S., vo.7, p.338), the prevalence of glorification of God (*Tasbih*), proclaim of God greatness (*Takbir*) and praising God on the Earth(Bahrāni, 1416 A.H., vo.3, pp.488, 507), degradation of the words of the infidel (Bahrāni, 1416 A.H.,vo.3,p.488), the appearance of the hidden things and revealing the secrets (Bahrāni, 1416 A.H., vo.3, pp.488, 507), removing the doubts about Being (Ayyāshi, 1380 A.H., vo.2 p.282). It should be noted that all the changes will occur by Allah's help and the assistance of the angles (Bahrāni, 1416 A.H., vo.3, pp.488).

It is noteworthy that the indications of reappearance (of Imam Zaman A.T.F) have been mentioned in the interpretive narrations related to Sūrat al-Isrā to develop hope. For example, it has been mentioned in the interpretive narrations related to this Sūrah that during the reappearance (of Imam Zaman A.T.F) the friends of Allah (S.W.T) will inherit the Earth (Bahrāni, 1416 A.H., vo.3, pp.488) and God will take revenge on His enemies by Imam Zaman A.T.F (Qomi Mashhadi, 1368 A.S., vo.7, p.333).

The Investigation of the indications of reappearance (of Imam Zaman A.T.F) in the interpretive narrations related to Sūrat al-Isrā shows that most of the indications are related to the social and religious events such as: decrease in knowledge, appearance of ignorance, increase in the number of Qur'an reciters, decreasing the number of those who put the Qur'an teachings into practice, increase in the number of the misleading jurists and poets, establishment of the mosques near the graves, using the copies of the Holy Qur'an as decorations, applying paintings on the walls of the mosques, spreading corruption and oppression, manifestation of unlawful things, prohibition of good deeds, prevalence of sex relations between the same sexes, infidels commanding the others, wickedness of the friends, debauchery of the vote owners (Qomi Mashhadi, 1368 A.S., vo.7, p.338). However, the indications related to the natural happening such as the occurrence of lunar eclipse in the west, east and the Arab peninsula, destruction of cities such as Basrah and Impostor's movement shouldn't be ignored (Qomi Mashhadi, 1368 A.S., vo.7, p.333).

The most important question that may be raised is the issue of the Return to the world (*Raj'a*) after death and before Resurrection which will happen during Imam Zaman's (A.T.F) reappearance time before his martyrdom and Resurrection. According to the interpretive narrations related to Sūrat al-Isrā , the Return will be limited only the to the people who are absolutely believers or hopeless infidels (Bahrāni, 1416 A.H., vo.3, pp.506). Imam Husein (A.S.) will be the first individual to return (Ibid). He will live for forty years on the Earth. He will return with his 72 companions (Bahrāni, 1416 A.H., vo.3, p.502). (Ayyāshi, 1380 A.H., vo.2 p.282).

The reappearance of Jesus Christ and his participation in the just government, saying prayer behind the last Imam (A.T.F) (Qomi Mashhadi, 1368 A.S., vo.7, p.338) is another important issue of the Return. Imam Ali's (A.S.) pivotal role in taking vengeance for Imam Husein's (A.S.) blood (Bahrāni, 1416 A.H., vo.3, pp.507) and the role of the Imams (A.S.) after returning in managing the government (Bahrāni, 1416 A.H., vo.3, pp.507) are the other dimensions of the Return. The in fidels are intended to return for bearing torment. The vicious individuals and families such as Umayyad, Muaviyah, Al-e-Thaqif and Yazid, the son of Muaviyah (Bahrāni, 1416 A.H., vo.3, pp.507), those who stood against Imam Ali (A.S.) in the Siffeen Battle (Bahrāni, 1416 A.H., vo.3, pp.507) will return to the world to bear Allah's chastisement and die a humble death.

ii. *The conditions of the Last World*

The Last World is the manifestation of the truth and the world of witnessing and calculation of deeds. Due to the fact that the Last World is the place for the appearance of people's potentials which are acted in the world, they are asked about the way they have passed their life, exhausted their body, obtained wealth, spent wealth and the love of the Holy Prophet's household (Bahrāni, 1416 A.H., vo.3, pp.533)

The interpretive narrations related to Sūrat al-Isrā illustrates the chocking events in the Last World and explicitly incarnates the afterlife-forms of man's deeds in this world. The infidels arrive in the Resurrection scene on the forehead (Qomi Mashhadi, 1368 A.S., vo.7, p.522). Those who recite the Holy Qur'an but do not put its teachings into practice enter with blind eyes (Huwaizi, 1415 A.H., vo.3, p.197). There will be a fiery ring around the infidels' necks (Qomi Mashhadi, 1368 A.S., vo.7, p.228).

The expression "On the Resurrection day, each group will be called around their leader in the world" (Bahrāni, 1416 A.H., vo.3, pp.555) shows that the one whom one follows in this world has a great role in one's station in the Last World because anybody is called around his leader (Bahrāni, 1416 A.H., vo.3, pp.554) and it is by the followers that any leader is known (Bahrāni, 1416 A.H., vo.3, pp.555).

Another important point is that the dwellers of the Paradise enjoy the spiritual pleasures beside their families and friends. According to The interpretive narrations related to Sūrat al-Isrā, one of the Paradise dwellers' request will be their joining to their friends and families in the Paradise (Huwaizi, 1415 A.H., vo.3, p.148). This gathering indicates their group relations in the Paradise.

The intercession (*Shafa'at*) on the Resurrection day is another challenging topic of the conditions of the Resurrection Day. It is clear that with regard to the issue of intercession, besides the efficient cause, the recipient cause is also required. In other words, intercession is the incarnation of man's love to God and His friends. Attaining such a love in this world causes one's bad deeds to be forgiven. The Holy Prophet (S) who possesses the station of Mahmood "Chosen"(Bahrāni, 1416 A.H., vo.3, pp.555) and the Imams (A.S.) will intercede for the Shiites (Huwaizi, 1415 A.H., vo.3, pp.208-210).

It is concluded from the investigation of the interpretive narrations related to the Sūrat al-Isrā that the narrations related to the End of Time and Last world are not equally distributed in the phrases of the Sūrah; rather, most of them have been related to the tenth phrase with 126 topics and the fewer to the fifth and the tenth phrases. Figure 3 indicates the distribution of the interpretive narrations related to the the End of Time and Last world in the 12 phrases of Sūrat al-Isrā.

d) *Ethical Dimensions and Components*

What is meant by ethics in general is man's stable spiritual features which cause actions compatible with these features and are taken by the man easily and without thinking (Ibn Muskawayh, Bita, p.115). Ethics is man's guide to attain good features and ethical virtuesand keep away rom indecency and vices (Fahim Niya, 1389, p. 41). Pondering on the interpretive narrations related to Sūrat al-Isrā we find that the ethical dimensions and components of these narrations include 328 topics including:

i. *Ethical Virtues*

The most pivotal ethical virtue, according to the interpretive narrations related to Sūrat al-Isrā is accepting responsibility in relation to man himself and specially to his parents. In fact, acquiring this virtue as an internal necessity moves man to perfection and attaining God's pleasure.

Accepting responsibility is a kind of obligation to act with individual response in different occasions, which in its ultimate perfection will be reflected in the social behaviors of the individual. his ethical irtue includes different dimensions. The cognitive aspect of accepting responsibility is related to man's awareness, knowledge and perception of responsibility which will yield man's intellectual skills in accepting responsibility. One's awareness of responsibility will be indicated by the prohibition of ears from listening to unlawful (Haram) sounds (Bahrāni, 1416 A.H., vo.3, pp.532), eyes from watching the things forbidden by God (Bahrāni, 1416 A.H., vo.3, pp.532)legs from stepping in a wrong way (Bahrāni, 1416 A.H., vo.3, p.534) and the heart (Bahrāni, 1416 A.H., vo.3,

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pp.532) deals with the cognitive dimension of accepting responsibility.

Despite the fact that in the interpretive narrations in Sūrat al-Isrā, some ethical virtues such as keeping promise (Faiz Kashani, 1415 A.S, v.3, p.191) have been mentioned, "respecting parents" and its explanations and examples have especially been focused. For example, in the interpretive narrations of this Sūrah the limits of disrespecting parents are telling Oh! "Uff!" to them (Bahrāni, 1416 A.H., vo.3, pp.517.). This expression is considered unlawful (Haram) even if it is expressed shortly (Ayyāshi, 1380 A.H., vo.2, p.285). It should be noted that being polite to the parents is not limited to speech such as avoiding calling father with his first name (Qomi Mashhadi, 1368 A.S., vo.7, p.382); rather, it includes behavioral deeds as well. According to the interpretive narrations related to Sūrat al-Isrā, not walking ahead of father (Qomi Mashhadi, 1368 A.S., vo.7, p.382), not sitting before one's father sits (Qomi Mashhadi, 1368 A.S., vo.7, p.382), not talking to parents harshly (Qomi Mashhadi, 1368 A.S., vo.7, p.382) are examples of respecting parents. Respecting parents in behavioral interactions is so important that even gazing at parents fae is considered impoliteness (Bahrāni, 1416 A.H., vo.3, pp.517.).

Undoubtedly, respecting father and mother as two devoted individuals who carry the responsibility of bringing their children up on their shoulders is undeniable; however, according to the interpretive narrations in Sūrat al-Isrā, mother takes priority for being respected over father (Qomi Mashhadi, 1368 A.S., vo.7, p.385). This priority has close relation with the fact that mothers carry children, nourish them from their heart, satisfy them while they themselves are hungry, quench them while they themselves are thirsty, clothe them while they themselves are bare, protect them against sunlight, suffer sleeplessness for the sake of their children and protect them against cold and hot weather (Qomi Mashhadi, 1368 A.S., vo.7, p.384). Only by God's favor one may duly thank one's mother.

ii. Ethical Vices

In the interpretive narrations related to Sūrat al-Isrā, purifying man from the ethical vices has been focused to the same degree as the ethical virtues have been focused on. The topics focused on include cleaning uncleanness away from the heart (Huwaizi,1415 A.H., vo.3, p.190), avoiding squan-dering (Ayyāshi, 380 A.H., vo.2, p.288), scurrility , immodesty and remissness in presence of others (Bahrāni, 1416 A.H., vo.3, -pp.547.), treachery, robbery, drinking alcohol, adultery (Qomi Mashhadi, 1368 A.S., vo.7, pp.401 and7), backbiting a believer (Huwaizi, 1415 A.H., vo.3, p.18). These are some ethical vices

which are necessary to avoid and if one commits them, one will be shipwrecked (Qomi Mashhadi, 1368 A.S., vo.7, pp.401) and a companion of Satan (Huwaizi, 1415 A.H., vo.3, p.18) and losing the Paradise (Bahrāni, 1416 A.H., vo.3, pp.547.).

The investigation of the interpretive narrations related to Sūrat al-Isrā indicates that the topics of the narrations related to the dimensions of ethics have not been equally distributed in the phrases; rather, The most topics are in the tenth phrase with 138 topics and the least in the first and the twelfth phrases. The figure (4) indicates the distribution of the ethical dimensions and the components in the interpretive narrations related the Sūrat al-Isrā in the twelve phrases.

e) Anthropology

What is meant by anthropology in general is the knowledge of studying a dimension or some dimensions of man or a group of people (Rajabi, 1387, p.16). With studying the interpretive narrations related to Sūrat al-Isrā one finds that the dimensions and components of anthropology have been discussed under 53 topics including:

i. Man's Dignity

Man's dignity in the system of existence and its exceptional value in comparison to the world's phenomena is one of the important topics in anthropology. In the interpretive narrations related to Sūrat al-Isrā man has been placed above all other creatures in comparison to the other creatures. In other words, Imam Sajjad (A.S.) referring to (God: We have placed the sons of Adam superior to the creatures (Bahrāni, 1416 A.H., vo.3, pp.550.) states that the sons of Adam enjoy essential dignity. This feature includes all the sons of Adam regardless of being a Muslim, believer and so on. Undoubtedly, if man enjoys belief and fulfills good deeds, he will possess essential dignity and acquired dignity as well. The victory of wisdom over lust, knowledge of God, glorifying God by the Infallible Imams and the obtaining clean provision by a believer man (Huwaizi, 1415 A.H., vo.3, p.187) affects attaining this dignity (Huwaizi, 1415 A.H., vo.3, p.188).

ii. Existential dimensions of man

Man has two dimensions, material (Qomi Mashhadi, 1368 A.S., vo.7, pp.503) and celestial (Ayyāshi, 1380 A.H., vo.2, p.283). The nature of man is the composition of wisdom and lust (Huwaizi, 1415 A.H., vo.3, p.188). The Commander of the Faithful (A.S.) states "Verily Allah, the Honored, the Glorified, has placed in angels wisdom without lust, in animals, lust without wisdom and in the sons Adam both of them, then one whose wisdom overcomes his lust is better than the angles, and one whose lust overcomes his

wisdom is worse than animals" (Huwaizi, 14 15 A.H., vo.3, p.188). This statement indicates that the real nature of man is higher than that of the angles, and man, by placing his wisdom over his lost may attain a station higher than that of the angles. It should be noted that according to the interpretive narrations, there is a relation between the dimensions of wisdom and the knowledge with the essence of the Truth (Huwaizi, 1415 A.H., vo.3, p.239).

The most important aspect of anthropology in the interpretive narrations related to Sūrat al-Isrā is focusing on the celestial aspect of man. Man possesses a nature with which good and evil accompany (faiz Kāshāni, 1415 A.H., vo.3, p.182). Self-knowledge is one of the functions of the celestial aspect. In the interpretive narrations related to Sūrat al-Isrā the impatience of man (Ayyāshi, 1380 A.H., vo.2, p.283), his weakness in recognition of the factors of man's destruction and rescue (Qomi Mashhadi, 1368 A.S., vo.7, pp.365) have been indicated. The most important example of man's celestial aspect is his inclination towards absolute perfection. The phrase "Allah the one to whom all creatures return when they are in need and in difficulties and disappointed with any other creatures" indicates that man's real perfection is in his seeking refuge in Allah and losing hope from other than Him(Huwaizi, 1415 A.H., vo.3, p.186). Likewise, the phrase "I seek Allah's help in all my affairs" explicitly emphasizes the necessity of relying on Allah in all the affairs (Huwaizi, 1415 A.H., vo.3, p.186).

The investigation of the interpretive narrations related to Sūrat al-Isrā indicates that the narrations related to anthropology dimensions are not equally distributed in all the phrases of the Sūrah; rather, most of the narrations related to the anthropology dimensions belong to ninth phrase with 26, third phrase with 13 and seventh phrase with 11 topics. Figure 5 indicates the findings on the distribution of the interpretive narrations related to the anthropology dimension in the 12 phrases of Sūrat al-Isrā'.

f) The Dimensions and Components of Ontology

Ontology means the knowledge which describes and explains the world as a whole. With studying the interpretive narrations related to Sūrat al-Isrā one finds that the dimensions and components of ontology have been discusses under 121 topics including:

i. *The system governing the universe*

According to the interpretive narrations related to Sūrat al-Isrā, the world was created by God (Bahrāni, 1416 A.H., vo.3, p.126.) and is preserved by His will(Qomi Mashhadi, 1368 A.S.,

vo.7, p. 541). Imam Sadiq's statement "When we see that the creatures are regulated, the ships are sailing, the plan is unite, the (order of) nights, days, the sun and the noon, we approve the correctness of the affairs and that the management and the harmony of the affairs prove that the director is one" (Qomi Mashhadi, 1368 A.S., vo.7, p. 541) indicates that the universe is just like a single body the components of which are related together and a make a harmonious system which proves that the One God manages the universe.

The rotation of the moon and the sun in their own orbits and creating nights and days and years and limits of time (Huwaizi, 1415 A.H., vo.3, p.143), the arrangement of the sun, the moon, the stars and the planets in the sphere (Qomi Mashhadi, 1368 A.S., vo.7, pp.365), the rotation of the sphere (Bahrāni, 1416 A.H., vo.3, p.557), the differences of days and nights (Bahrāni, 1416 A.H., vo.3, p.557) the light of the moon and the sun (Qomi Mashhadi, 1368 A.S., vo.7, pp.14-16), The sun eclipse and the moon eclipse are the other manifestations a governing system over the world.

ii. *The intelligence of the creatures*

In the world of the creations, any creature enjoys intelligence to the extent of its own capability. Love, eagerness, grief which are subdivisions of intelligence exist in all creatures even the animals and the solid things. The cry of a swallow with Adam (A) (Huwaizi, 1415 A.H., p.172), the relation between the swallow's circling around Jerusalem and its destruction (Huwaizi, 1415 A.H., vo.3, p.172) and swallow's impatience on the land (Huwaizi, 1415 A.H., vo.3, p.172) are the examples of intelligence of the animals; likewise, the cry of the earth when a respectful man's blood is shed on it, making Ghusl (major ablution) of unlawful sex relation and sleeping before the sunrise on it (Qomi Mashhadi, 1368 A.S., vo.7, p. 401) are the examples of the solid things' intelligence. As long as all creatures of the world are the effects and imperfect, all of them glorify the divine essence and confess His purity of any imperfections (Huwaizi, 1415 A.H., vo.3, p.168). Glorifications by the animals (Bahrāni, 1416 A.H., vo.3, p.537), walls (Huwaizi, 1415 A.H., vo.3, p.168), dry wood and trees (faiz Kashani, 1415 A.H., vo.3, p.195) all are the evidences of glorification (of God) by creatures.

iii. *The unseen phenomena*

What is meant by phenomena is the God's creatures and by unseen world in cosmology is the part of existence which is out of the perception and is not perceived by the common senses. Reading the interpretive narrations related to Sūrat al-Isrā it is found that God's angels are the directors of the existence and believing in their

existence is the belief in comprehensive intelligence in the whole cosmos. The divine angels and their features in the interpretive narrations related to Sūrat al-Isrᾱ are introduced with expressions like possessors of wisdom without lust (Huwaizi, 1415 A.H., vo.3, p.188), possessors of wings (Bahrᾱni, 1416 A.H., vo.3, p.480), the humble (Bahrᾱni, 1416 A.H., vo.3, p.474), glorifiers of God (Bahrᾱni, 1416 A.H., p.188; Bahrᾱni, 1416 A.H., vo.3, p.558), possessors of different sounds (Bahrᾱni, 1416 A.H., vo.3, p.475), ample in number and the ones who are ready during nights and days (Bahrᾱni, 1416 A.H., vo.3, p.558). It should be noted that all the angles are not the same; rather, some of them have strange visages (Bahrᾱni, 1416 A.H., vo.3, p.474) and the whole world is in their control (Bahrᾱni, 1416 A.H., vo.3, P. 473), some of them are teachers (Bahrᾱni, 1416 A.H., vo.3, pp.473-475) and some of them serve as witnesses (Qomi Mashhadi, 1368 A.S., vo.7, p. 519).

Satan, another phenomenon of the cosmos plays the role of a temper. This question may raise that Satan as a phenomenon of the cosmos why focuses on the Shiites. The answer is that according to the interpretive narrations related to Sūrat al-Isrᾱ, Satan approaches the Shiites for three reasons. First, to turn them into the object of God's anger (Bahrᾱni, 1416 A.H., vo.3, p.548), second, keeping them away from Wilayh of the Commander of the Faithful (Bahrᾱni, 1416 A.H., vo.3, p.548), third, inviting them to corruption and decay (Huwaizi, 1415 A.H., vo.3, p.102)

The interpretive narrations related to Sūrat al-Isrᾱ , besides explaining the Satan's aims, illustrates its ambush, too. The terms such as "narrow and dark", "deadly", "scene of affliction and difficulties" indicate the reality beyond the ornaments of the deeds led by Satan.

Another point which must be considered is obeying Stan. What is meant by obeying Satan is following Satan willfully and submitting to Satan which is expressed in ones words and deeds (Qutbi & etall.). It is clear that such obedience contradicts the obedience of God and the Infallible Imams (A.S.). The followers of Satan in this world will be Satan's followers in the Resurrection, too(Qutbi & etall. pp. 208- 210).

The investigation of the interpretive narrations related to Sūrat al-Isrᾱ indicates that the topics of the narrations related to ontology are not distributed equally in the phrases of the Sūrah; rather, the most narrations related to this aspect are successively related to the 29th phrase with 29 topics, the 9th phrase with 27 topics and 7th phrase with 23 topics. The figure 6 indicate the distribution of the interpretive narrations related to the ontology dimension in the 12 phrases of Sūrat al-Isrᾱ.

g) *All the dimensions and components of the narrations related to Sūrat al-Isr'*

The quantitative findings of this research indicate that the main topics of the interpretive narrations related to Sūrat al-Isrᾱ include theology 6 percent, knowledge of the true guide 58 percent, ethics 15 percent, anthropology 2 percent, ontology 6 percent and eschatology 13 percent.

III. CONCLUSION

1. The investigation of the interpretive narrations related to Sūrat al-Isrᾱ indicates that the most fundamental dimension focused by the Infallibles (A.S.) is the knowledge of the true guide. Allocating more than half of the interpretive narrations to this dimension shows that the Infallibles (S.A.) mostly aimed at increasing the people's awareness and knowledge on the station of the prophets especially the Holy Prophet (P.W.H.) and the station of Imamate and Ahl al-Bait (S.A.). Some reasons why the Infallibles (S.A.) paid more attention to this dimension were the Abbsids and Umayyads insistence on keeping the people away from the Imams (S.A.) and creating deviating sects.

2. Studying the interpretive narrations related to the knowledge of the true guide indicates that half of the narrations related to the knowledge of the true guide are about the prophets (A) and the other half about the Holy Prophet's Household (S.A.). The frequency of the topics related to the prophets is 49.8 percent and the topics related to Imams (A) and the Household of the Holy Prophet (A) are 50.2 percent. The fair distribution of the narrations indicates that the Infallibles (A) have paid attention to Imamate beside the prophethood in these narrations.

3. In the Narrations related the dimensions of ethics the frequency of ethical vices is 61.9 percent and ethical virtues 38.09 percent. This percentage indicates that according to the narrations related the Sūrat al-Isrᾱ, purifying the soul from ethical pollutions is prior to adorning the soul with the ethical virtues.

4. With regard to variety and frequency of the topics in the interpretive narrations related to the Sūrat al-Isrᾱ, the tenth phrase of Sūrat al-Isrᾱ including the verses 72-93 are most comprehensive of all the 12 phrases. This phrase includes all dimensions and components of the theology, eschatology, ethics, anthropology, ontology and the knowledge of the true guide.

5. In the interpretive narrations related to the Sūrat al-Isrᾱ, the first phrase includes the highest

frequency of the topics of theology and the knowledge of the true guide. *Mi'raj* of the Holy Prophet (P.B.W.H.) which is an interrelation between God and the Holy Prophet has been paid an especial attention to by the Infallibles (A) in the first phrase.

6. The dimensions and components of eschatology, ontology and ethics have mostly been repeated in the interpretive narrations related to the verses of the tenth phrase including the verses 72-93.

7. The dimensions and components of anthropology have the most frequency in the narrations related to the ninth phrase including the verses 53-71.

8. Most of the interpretive narrations related to the Sūrat al-Isar are dedicated to the topics of the knowledge of the true guide 58 percent, ethics 15 percent and eschatology 13 percent . They all together include 86 percent of the narrations. These percentages indicate that besides the necessity of awareness in relation to the knowledge of the true guide and eschatology, ethics is also one of the main issues which is important for the Infallibles (A.S.).

9. The investigation of the interpretive narrations related to the Sūrat al-Isar indicates that the fourteen percent of the Dimensions and components are the topics of theology 6 percent, anthropology 2 percent and cosmology 6 percent ,so the least attention has been paid to the anthropology.

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	umber
1st	52	4th	1	7th	1	10th	7
2nd	2	5th	0	8th	0	11th	1
3rd	3	6th	7	9th	5	12th	29
Total				108			

Figure 1: The distribution of the dimensions and the components of theology in the narrations related to the Sūrat al-Isrā in the 12 phrases of this chapter.

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1st	580	4th	10	7th	15	10th	288
2nd	38	5th	35	8th	51	11th	14
3rd	29	6th	4	9th	45	12th	33
Total				1142			

Figure 2: The distribution of the dimensions and components of the knowledge of the true guide of the interpretive Narrations related to the Sūrat al-Isrā in the 12 phrases

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1st	27	4th	1	7th	7	10th	126
2nd	46	5th	0	8th	4	11th	12
3rd	18	6th	5	9th	15	12th	0
Total				261			

Figure 3: The distribution of the interpretive narrations related to the End of Time and Last world in the 12 phrases of Sūrat al-Isrā'.

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1st	0	4th	41	7th	29	10th	138
2nd	6	5th	1	8th	9	11th	4
3rd	2	6th	35	9th	85	12th	0
Total				323			

Figure 4: The distribution of the ethical dimensions and components in the interpretive narrations related to the Sūrat al_Isrā' in the 12 phrases

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1st	0	4th	0	7th	11	10th	2
2nd	0	5th	0	8th	0	11th	0
3rd	13	6th	1	9th	26	12th	0
Total	53						

Figure 5: The distribution of the interpretive narrations related to the anthropology dimension in the 12 phrases of Sūrat al-Isrā'.

Phrase	Number	Phrase	Number	Phrase	Number	Phrase	Number
1st	0	4th	0	7th	23	10th	29
2nd	0	5th	0	8th	7	11th	13
3rd	19	6th	3	9th	27	12th	0
Total	121						

Figure 6: The distribution of the interpretive narrations related to the anthology dimensions and components in the 12 phrases of Sūrat al-Isrā.
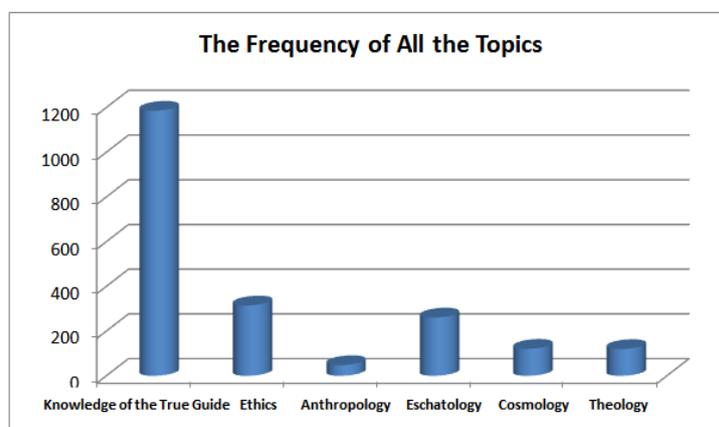

The Frequency of All the Topics
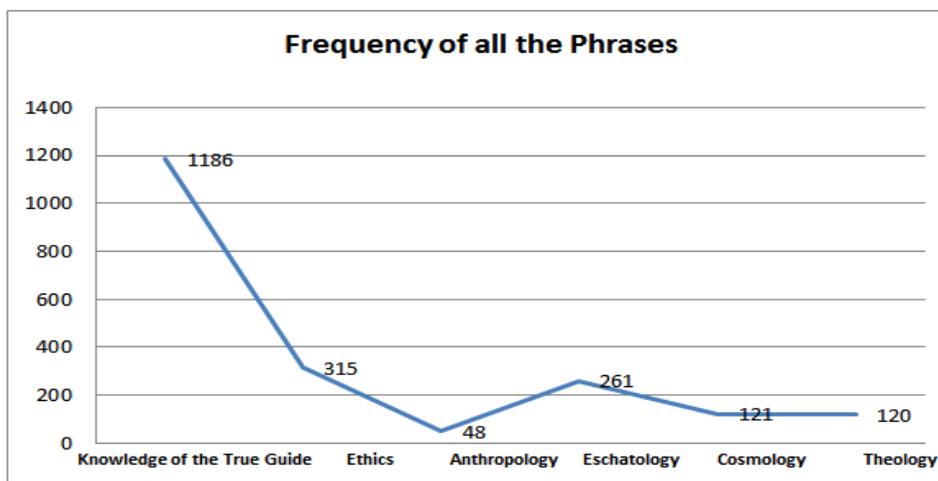
Figure 7

Frequency of all the Phrases

Figure 8

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