



An Approach to the Semantics of “Burhān” in the Quran by Emphasizing the Syntagmatic and Paradigmatic Relationships



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Abstract

Conceptual relationships and links in linguistics are the tools and methods by which the hidden meaning of the text is better understood. Given that some Qur’anic words have found semantic notions over time, or have become obscured by theological and non-theological perspectives, the semantic approach and the attention to the conceptual relations have been effective in the exact definition of the concepts under study and by providing systematic solutions to explore new layers of meaning and provides the ground for recognizing the meaning of vocabulary without theological or non-theological presuppositions. The word “Burhān” is one of the most important Quranic concepts that have been variously defined in dictionaries and interpretations and the issues raised in the Quranic reading of this term make it necessary to research and study it. Therefore, the present study aims to find out the meaning and concept of “Burhān” in the Quran by a descriptive-analytical method and concludes that there is no consensus on the word’s being Arabic, and in the semantic apparatus of the Quran, “Burhān” has central and relative meanings. Also, by examining the alternatives of this word, including “Āyah,” (sign) “Bayyinah,” (manifest proof), and “Sultān” (authority), the main purpose of using the term “Burhān” and distinguishing it from other similar terms has been clarified. Ultimately, by considering the co-occurrences of this word in the Quran, it has been determined that the category of miracles referred to as “Burhān” are those that are clear and perceptible, serving as evidence that goes beyond convincing opponents and establishing certainty in hearts. Furthermore, upon examining the discourse space in the verses under scrutiny, it has become evident that the verb structure within the speech in verses where “Burhān” is used in its primary meaning indicates a kind of inadequacy and weakness in presenting evidence by the speakers. The addressees in these verses are those who claim partnership with God or assert exclusive rights to paradise. On the other hand, the verb structure in the speech in verses where “Burhān” is used in a relative sense indicates the introduction of evidence by God to the addressees of the verses.

Keywords: Burhān, Miracle, Semantics, Syntagmatic Relationships, Paradigmatic Relationships.

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1. Introduction

Semantics is the scientific study of meaning (Safavī 2008, 27) and is divided into philosophical, logical, and linguistic semantics (Qa'imīnīya 2007, 78-79). In linguistic semantics, various methods have been used to study meaning. Semantic Fields (*ma' nā-shināsī-ye ḥawze' ī*) is one of these approaches that employs both a Diachronic Semantic approach and a Synchronic Semantic approach. In the Synchronic Semantic approach, the element of time is not involved in semantics and is not examined in terms of meaning over time, rather the whole text is assumed and studied at a given time (Izutsu 1982, 39-43). In the Synchronic Semantic approach, two Syntagmatic and Paradigmatic ratios are relevant for delineating the main meaning of the word in the same context as well as the main purpose of the speaker.

Because Syntagmatic relationships justify the link of elements in chains and sentences. These relationships are based on the proximity and combination of linguistic words and units. Paradigmatic relationships are also based on the association of words (Safavī 2008, 212).

One of the consequences of semantic science can be deduced from the theory of the Quran on a particular subject, based on the influential words in that semantic field. The word "*Burhān*" (برهان) with its derivatives has been used eight times in the Holy Quran. The "original or vocabulary meaning" which forms actually the semantic core of the word and is the starting point of semantics, is different from the "relative meaning" which is in context and regarding the position in the context of the Quran. The association of this word with various words has given it a relative meaning, on the other hand, since the words "argumentation," "justification" and "reasoning" are in one semantic field, if the original meaning of "argumentation" is considered "justification and reasoning," the semantic differences between "justification" and "reasoning" are neglected by "argumentation."



Also, with regard to the point that in the Quran the argumentation (*Burhān*) is sometimes equivalent to the meaning of “miracle” pointing to the miracles of the divine prophets, if we take the relative meaning as “miracle,” the word comes with the words “*Āyah*” (آیه) “*Bayyinah*” (بیینه), “*Sultān*” (سلطان) and these words along with “*Burhān*” are placed in the semantic field meaning “miracle.” However, since the word “miracle” has not been used in the Holy Quran, the necessity of a new approach to the word “*Burhān*” based on the analysis of these alternatives and the differences they have with one another, continues to be felt. On the other hand, these words have come together in some verses of the Holy Quran, which can make us aware of the truth of the word “*Burhān*” in the Holy Quran. One of the consequences of semantic science is to deduce the theory of the Quran on a particular subject, based on the existing effective words in the semantic field, so the author aims to explain the reason why certain miracles are called “*Burhān*” and why this word is used. As a result, the present article seeks to answer the question of what is the meaning of the word “*Burhān*” based on semantic science by analyzing its substitutes and correlatives in the Holy Quran and what effect the associations of the word “*Burhān*” have on its semantic sublimation (*ta`ālī-ye ma`nā`ī*) in this semantic domain?

2. Research Background

Much of the research on “*Burhān*” relates to Mahdī `Abbās-zādih’s article entitled “*Tahlīl-i mantiqī-ma`nāshinākhtī-ye burhān*” [Logical-semantic analysis of *Burhān*] (1393Sh/2014) in the journal of “*Dhihn*” (Mind) in which the author considers “*Burhān*” as an Arabic word and finally, has separated the main meaning from the relative meaning regarding three perspectives: logic, semantics, and philosophy. In studying the miracle model, we can also refer to the article, “*Ta`ammulī dar bāb-i kārāmadī-ye burhān mu`jizih dar ilāhiyāt-i masīhī*” [A Reflection on Stability of the



Reason of Miracle in Christian Theology with a View to Its Usage in Islamic Tradition] (1394Sh/2016) Written by Zohreh Sadat Naji, Akram Khalili Nooshabadi, Amir Abbas Alizamani. However, a comprehensive study that delves into the Quranic model of miracles denoted as “*burhān*” using semantic principles remains lacking.

This study aims to bridge this gap by employing a combination of linguistic approaches to elucidate the semantic nuances of the term “*burhān*” as it appears in the Quranic verses. Our innovative approach entails examining the word’s syntagmatic and paradigmatic relationships within the Quranic context, providing a multifaceted understanding of its semantic significance.

This study sets itself apart from prior research by delving into the Quranic Perspective. Specifically, we concentrate on the term “*burhān*” within the Quranic framework, offering a distinct outlook on its semantic implications in the context of Islamic revelation. Through Syntagmatic and Paradigmatic Analysis, we explore the word’s syntagmatic relationships, or its usage within sentences, and its paradigmatic relationships, or its contrastive usage with other terms, to gain a comprehensive understanding of its semantic nuances.

3. The lexicology of “*Burhān*”

When analyzing the Syntagmatic and Paradigmatic relations, it should be noted that each word has a particular conceptual meaning that, if we remove it from the context, retains that meaning for itself. These concepts are the same meanings that are referred to in the dictionaries as the “original meaning”-not the usual meaning- and hence they are also called the “literal meaning” or “essential meaning.”

In contrast, “relative meaning” is the meaning that arises in the context and due to the state and position of the word in the context (Raka‘ī and Nuṣratī 2017, 113).



The following will examine these dimensions:

3.1 The lexical root and meaning of the word “Burhān”

Most of the lexicologists have mentioned the Arabic root for this word. Some argue, however, that “*Burhān*” is an incorrect Persian vocabulary and that its origin in Farsi means “terminator.” Hence the meaning of “*Burhān*” is that by which the conflict is terminated and the authority ends with it (Askarī 1992, 49).

Concerning the lexical root and the main meaning of the word “*Burhān*,” there is one main view and two minor views. The main and conventional view is that *Burhān* is an abstract quatrain of “*barhana yubarhinu*,” (بَرْهَنْ) and it is a word for justification and reason (Rāghib Isfahanī 1995, 1:263). However, the notion that “*Burhān*” is a third infinitive of the abstract from “*baraha yabrihu*,” (بَرَّهَ يَبْرِهْ) meaning ‘becoming white’ (ibid). In the second sense, “*burhān*” is used to refer to a statement that is clear and explicit, without any ambiguity or hidden meaning in it (Muṣṭafavī 2020, 1:284). The idea that “*burhān*” is in the rhythm “*Fu ‘lān*” is rooted from “*al-burhah*” meaning “cut” explains why it is interpreted as “decisive proof” (Ālūsī 1995, 10:285). However, the two sub-perspectives can also be related to the original meaning in some way.

Of the 8 verses in which the word “*burhān*” is present, 6 are: “*Sūras al-Anbiyā’* / 24; *al-Baqarah* / 111; *al-Mu’minūn* / 117; *al-Naml* / 64; *al-Qaṣaṣ* / 75”, they have been used in their original meaning, justification and reasoning as a subject which can be used verbally or in writing.

3.2. Relative meaning of “Burhān”

The relative meaning of “*Burhān*” is the meaning that exists purely within the semantic apparatus of the Quran. On this basis, it can be said that “*Burhān*” is a set of real or external things (other than standard reasoning). Naturally, the similarity of these things with that of conventional reasoning is that they are

both clear and manifest, able to reveal divine truths (‘Abbāsẓādih 2013, 112). Three verses: “*Sūras al-Nisā*’/174; *Yūsuf* / 24; *al-Qaṣaṣ* / 32” are used in the semantic system of the Quran as the relative sense.

3.3. “Burhān” in its formal logic and its idiomatic meaning

Burhān i.e. Argumentation in formal logic is equivalent to the Greek (Epodexis) and the Latin (Demonstratio). Both of them, like its English equivalent (Demonstration), mean “show” and “prove.” Although the words “Reasoning” or “Argumentation” have sometimes been used in English as equivalent to *burhān*, it seems that the former is the more original one and the latter two are respectively more specific equivalents for “justification” or “reasoning”, which are *burhān* in formal logic (Abbaszadeh 2013, 103).

In formal logic, *burhān* is one of the types of ‘analogy’ and analogy is one of the types of ‘proof’ or ‘reasoning.’ Reasoning is the inference of unknown propositions through known propositions and thus a kind of mental and intellectual activity. The analogy is the most important and valid part of the reasoning and the argumentation is the most important and valid part of the analogy because it consists of certain propositions or premises.

Avicenna uses the description of “*Wājib al-Qabūl*” for *burhān* and considers it to be a deduction consisting of propositions whose acceptance is necessary (Avicenna 1996, 50). Suhrawardī employs the adjective “*yaqīnī*” (certain) with the argument that it is possible for some premises to not be inherently necessary or obligatory (Suhrawardī 1996, 547).

According to Ṣadr al-Muti’alīhīn, argumentation holds the greatest epistemic value as it enables individuals to attain the status of a ‘real scholar.’ Other forms of comparison, however, fall short of achieving such perfection and ultimately transform individuals into polemicists, lecturers, or purveyors of fallacies and poetry, albeit in a positive sense (Ṣadr al-



Muti'allihīn 2009: 226). Therefore, *burhān*, which is certain knowledge, is a true, constant, and permanent science that is not mixed with doubt, imagination, and misrepresentation and is not affected by individual affirmation or public confession.

4. Investigating the alternatives of “*Burhān*” in the primary meaning of the Quran

Given that the word *burhān* is used in the Quran in two primary and relative meanings, it is necessary to examine the alternatives of this term in these two semantic domains in order to clarify its precise meaning.

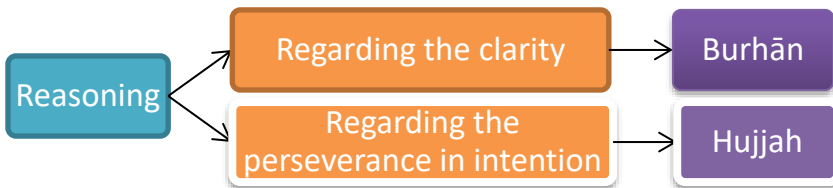
4.1. *Burhān* in the original sense

Lexicons mention “*ḥujjat*” (proof) and “*istidlāl*” (reasoning) as the primary meaning of *burhān*. However, these terms have differences between them. Therefore, we delve into the definitions of “*dalīl*” (evidence) and “*ḥujjat*” (proof).

“*dalīl*” is what makes “*istidlāl*” possible. “*dalīl*” (evidence) includes *burhān* and is a statement that a scholar presents to provide evidence on a subject, while *burhān* is a statement that gives testimony to the correctness of something. Every noun has evidence for its meaning, but not every noun is considered proof. Also, guiding towards a path is considered evidence, but it is not considered proof (‘Askarī 1992, pp. 47-49).

Some scholars enumerate various types of evidence: “intellect” (‘*aql*), “the Book” [i.e. the Quran] (*kitāb*), “tradition” (*sunnat*), “consensus” (*ijmā’*), and “convention” (‘*urf*). “Intellectual evidence” itself has two types: 1. It leads to knowledge through differentiation, and 2. It demonstrates evidence of a thing itself or some of its attributes. The second type of intellectual evidence is called “*ḥujjah*.” Some believe that “*ḥujjah*” is derived from the root ‘*ḥajja -yahijju*,’ (حَجَّ - حَجَّ) which means steadfastness in intention. Others consider “*ḥujjah*” to be steadfast in order to return a subsidiary to a principle (ibid, 46).

Lexicon’s definitions of “*hujjah*” cannot substantially differentiate it from *burhān*. Whether Ibn Manzūr considers *hujjah* as the equivalent of *al-burhān* and says that *hujjah* is something by which the hostile is repelled (Ibn Manzūr 1993, 2: 227), or Azharī states that *hujjah* is a speech that results in victory at the time of enmity (Azharī 2000, 3: 250). Rāghib believes that *hujjah* is a clear indication, based on a straight path with a direct intention and purpose, and something that dictates the correctness of one of the two violations. Allah the Almighty says: “...so that the people may have no argument against you, neither those of them who are wrongdoers...”³ (Quran 2:150), which states that presenting objections and arguments by oppressors against believers exempts them from being considered as “*hujjah*” (proof) and “*dalīl*” (evidence), indicating that their words and arguments are not essentially considered as *hujjah* (Rāghib 1995, 1:450). The difference between *burhān* and *hujjah* should be traced back to their fundamental essence. “*Hajj*” primarily means intention, while *burhān* primarily means clarity and expression. Therefore, *burhān* is called evidence due to its clarity, and *hujjah* is called proof due to its indication of the intended meaning (Qarashī 1998, 1:190). Consequently, “*dalīl*” is more general than *burhān* and *hujjah*. Therefore, the primary and precise meaning of the word *burhān* is a statement that, due to its clarity, testifies to the correctness of its intended purpose. It can be concluded:



Finally, the original meaning of the word *burhān* is a word that attests to its purpose of being clear.

3 . ﴿... لِمَّا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا...﴾ (البقرة/ ١٥٠)



4.2. *Burhān* in the relative sense

As stated, the relative meaning of the word *burhān* in the Quran is a set of real or external affairs and objects (other than standard reasoning). Naturally, the similarity of these things with that of conventional reasoning is that they are both explicit and manifest, able to reveal divine truths (‘Abbāsẓādih 2013, 112).

It should be noted that this definition includes all the miracles and regarding that the miracles are mentioned in the Holy Quran as “*Āyah*,” (sign) “*Bayyinah*,” (manifest proof), “*Sulṭān*” (authority), and “*Burhān*,” no semantic and conceptual distinction has been made between the definitions given for “*Burhān*,” with “*Āyah*,” “*Bayyinah*,” and “*Sulṭān*.” Because these three expressions are not related to a specific set of real or external matters (outside of proof and conventional evidence), they can manifest and reveal divine truths. The relative meaning of verse 174 of *Sūrat al-Nisā’* is solely related to the Quran itself; therefore, the Quran can indeed be a kind of proof and conventional evidence.

4.2-1-Examining the substitutes of *Burhān* in the relative sense

By studying the verses of the Quran, one can conclude that the words “*Āyah*,” “*Bayyinah*,” “*Sulṭān*,” and “*Burhān*,” are different from each other. Hence, the word “miracle” cannot be used instead of all of them.

● In some of the verses of the Holy Quran, the words “*Āyah/Āyāt*” (i.e. sign/signs) are accompanied with “*Bayyinah/Bayyināt*” (i.e. clear/manifest proof/proofs). Including:

“We have certainly sent down manifest signs to you, and no one defies them except transgressors.” (Quran 2:99)

“In it are manifest signs [and] Abraham's Station, and whoever enters it shall be secure.....” (Quran 3:97)

“*Rather* it is [present as] manifest signs in the breasts of those who have been given knowledge, and none contests Our signs except wrongdoers” (Quran 29:49)

" Certainly We have left of it a manifest sign for a people who apply reason." (Quran 29:35)

"When Moses brought them Our manifest signs, they said, "This is nothing but concocted magic. We never heard of such a thing among our forefathers." (Quran 28:36).

• In some verses, the word “*Āyāt*” (i.e. signs) is synonymous with “*Sulṭān*” (i.e. authority). Including:

“Certainly We sent Moses with Our signs and a manifest authority.” (Quran 11:96)

“Certainly We sent Moses with Our signs and a manifest authority.” (Quran 40:23)

“Then We sent Moses and Aaron, his brother, with Our signs and a manifest authority” (Quran 23:45)

“Those who dispute the signs of Allah without any authority that may have come to them [that is] greatly outrageous to Allah and to those who have faith. That is how Allah seals the heart of every arrogant tyrant” (Quran 40:35)

“He said, "We will strengthen your arm by means of your brother, and invest both of you with such authority that they will not touch you. With the help of Our signs, you two, and those who follow the two of you, shall be the victors” (Quran 28:35)

• In some verses, the word “*Bayyināt*” is accompanied with “*Sulṭān*.” Including:

﴿لَمْ يَأْتِكُمْ نَبُؤًا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمٌ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ. قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَوِّرَكُمْ إِلَىٰ أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ. قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (ابراهيم/ ۹-۱۱)



“Has there not come to you the account of those who were before you the people of Noah, "Ād and Thamūd, and those who were after them, whom no one knows [well] except Allah? Their apostles brought them manifest proofs, but they did not respond to them, and said, "We disbelieve in what you have been sent with. Indeed we have grave doubts concerning that to which you invite us."(9) Their apostles said, "Is there any doubt about Allah, the originator of the heavens and the earth?! He calls you to forgive you a part of your sins, and grants you respite until a specified time." They said, "You are nothing but humans like us who desire to bar us from what our fathers used to worship. So bring us a manifest authority (10) Their apostles said to them, "Indeed we are just human beings like yourselves; but Allah favours whomever of His servants that He wishes. We may not bring you an authority except by Allah's leave, and in Allah let all the faithful put their trust (11).” (Quran 14: 9-11)

● In some verses, the word “*Burhān*” is accompanied with “*Sulṭān*” and “*Āyah*.” Including:

﴿وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ. يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ. وَ لَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زُلْتُمْ فِي شَكِّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ. الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَنَاهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ﴾ (غافر/ ٣٢-٣٥)

“O my people! Indeed I fear for you a day of mutual distress calls, (32) a day when you will turn back [to flee], not having anyone to protect you from Allah, and whomever Allah leads astray has no guide. (33) Certainly Joseph brought you manifest proofs earlier, but you continued to remain in doubt concerning what he had brought you. When he died, you said, "Allah will never send any apostle after him." That is how Allah leads astray those who are profligate, skeptical. (34) Those who dispute the signs of Allah without any authority that may have come to them [that is] greatly outrageous to Allah and to those who have faith. That is how Allah seals the heart of every arrogant tyrant." (35).” (Quran 40:32 -35).



Regarding the material presented, the difference between these four words is clearly noticeable. For example, in verse 96 of the *Sūrah Hūd* it is said that Moses (a) was sent to Pharaoh with “*Āyāt*” (signs) and “*Sulṭān Mubīn*” (Clear Authority). This means that the two “miracles” are different and it cannot be said that Moses (a) was sent to Pharaoh with miracles and miracle. Also, verses 9-11 of *Sūrah Ibrāhīm*, says that the prophets were sent with “*Bayyinah*” towards their people who rejected the “*Bayyinah*” and said that you had to bring us a “*Sulṭān Mubīn*” which the prophets said that they cannot bring “*Sulṭān Mubīn*” without the permission of Almighty God.

5. Analyzing the purport of *Burhān* from the exegetes’ viewpoint

About the meaning of *Burhān* (proof) in verse: “She certainly made for him; and he would have made for her [too] had he not beheld the proof of his Lord. So it was, that We might turn away from him all evil and indecency. He was indeed one of Our dedicated servants” (Quran 12:24), exegetes have expressed various opinions about the concept of purity. Some believe that it is a divine blessing that prevents guilt and bestows innocence, while others attribute it to the polite behavior of the prophets and the morality of the chosen in chastity. Some also suggest that purity is a result of prophethood, which forbids the practice of prostitution, or wisdom, which prevents people from committing ugly acts (Tūsī, n.d, 6:124; Ṭabarī 1992, 12:109-113; Ṭabrasī 1993, 5: 344), or the representation (*tamaththul*) of Prophet Jacob (a) serving as a form of proof for Prophet Joseph (a) by preventing him from committing adultery or witnessing the behavior of the Potiphar’s wife when she approached the idol, who was there, she threw a shirt over his face to prevent him from seeing her sin (Fayḍ Kāshānī 1995, 3:14), or a type of observation that provides certain evidence against the ugliness and evil of adultery and serves as a reminder of the consequences of such actions, leading to the emergence of moral values and recalling the undesirable outcomes of wrongdoing (Ālūsī 1995, 6:405; Bayḍāwī 1997, 3:160). To some exegetes,



“*Burhān*” is a cause that delivers certainty and dominates the hearts, like a miracle, it is not a normal science, because it does not accumulate with ignorance and misunderstanding, and thus it is a kind of discovery and it is evident that the human soul will never find a desire to sin by following it (Ṭabāṭabā’ī 1995, 11: 128-129). It is also the spirit of faith, piety, and nurturing of the soul (Makārim Shīrāzī 1995, 9: 370).

In verse 32 of *Sūrat al-Qaṣaṣ*: “Insert thy hand into thy bosom, and it will come forth white without evil; and press to thee thy arm, that thou be not afraid So these shall be two proofs from thy Lord to Pharaoh and his Council for surely they are an ungodly people” (Quran 28:32), the meaning of *Burhān* is the obvious reason from God to prove that Prophethood of Moses (a) and that he was sent to Pharaoh and his nobles (Tūsī, n.d, 8:149); sign and authority (Fayḍ Kāshānī 1998, 4:89); a clear and decisive authority (Ālūsī 1995, 10: 285), and a clear and decisive reason for the authority and rightness of the Prophet Moses, (Ibn Kathīr 1999, 6 :211-212).

The meaning of *Burhān* in verse 174 of *Sūrat al-Nisā’*, “O men, a proof has now come to you from your Lord; We have sent down to you a manifest light” (Quran 4:174) is the Prophet Muhammad (s), (Ṭabarī 1992, 6:27), the Prophet and divine miracles (Bayḍāwī 1997, 2: 112; Fayḍ Kāshānī 1995, 1:525), the Prophet himself, the Qur’an itself (Ṭabāṭabā’ī 1995, 5: 152) and the Prophet himself, the religion of Islam (Ālūsī 1995, 3: 216).

6. Evaluating Companions of “*Burhān*”

After explaining the original meaning of the word “*Burhān*” with the help of Paradigmatic ratios, as well as obtaining its relative meaning in the semantic apparatus of the Quran, we now want to examine the companions of this word in the 8-verse collection, in which the word “*Burhān*” has been used to unravel some of the hidden facts of the Quran.



6.1. Companionship of “*Burhān*” with “*Ra’ā*”

In verse 24 of *Sūrah Yūsuf*, the term “*Burhān*” is accompanied by the verb “*Ra’ā*” meaning “to see,” suggesting a form of observation that appears to be a type of inner perception or witnessing of the established truth by the heart. If the intention was to refer to intellectual proofs and reasoning, verbs like “*Sami’a*” meaning “to hear” would have been used. Just as in everyday conversations, the expression “seeing evidence” is used.

As it has been said, “analogy” is the most valid part of the argumentation because it consists of two or more propositions, namely prepositions, which, if true, necessarily result is obtained. Some Islamic philosophers explain that certain propositions are two types; first, trivial or essential propositions, and second, non-trivial or affirmative or theoretical propositions which can be based on a self-evident proposition in a correct deductive reasoning (Suhrawardī 1996, 2: 42).

As a result of observations or sensations, which is one of the obvious propositions and is one of the certainty propositions, these are the things that are perceived by the senses as distinct and evident, or they come to sense perception. Like the proposition that the sun is shining.

So, in this verse, *burhān* refers to the cause of certainty that dominates the hearts, as a miracle, and it is not a normal science, since it does not accumulate with ignorance and misery, and thus it is a kind of discovery and certainty. That is to say, the human soul, by following it, never finds a desire for sin (Ṭabāṭabā’ī 1995, 11:128-129).

6.2. Companionship of “*Burhān*” with “*Ilā*”

In verse 32 of *Sūrat al-Qaṣaṣ*, The word “*Burhān*” is accompanied by the word “*Ilā*” (i.e.towards), which, due to the context of the verse, does not mean intellectual reasoning. Rather, it is those two reasons (Bright Hand and conversion of Cane to snake) to guide Pharaoh and his people. It is precisely this verse that we are looking for, and we have described all the things we have achieved so far, and the semantics of *Burhān* is to learn from this verse.



Therefore, it is important to note that the term "Burhān" should not be attributed to the prophets' reasoning in a literal or original sense, nor should it be used to refer to subjective or intellectual justifications or reasoning in verbal or written form. Instead, it should be understood in a logical or relative virtual sense within the semantic framework of the Qur'an as a set of tangible and observable external objects.

We call these miraculous events a Burhān, which is bestowed upon the messenger directly by the Almighty, without any request from the prophet or the people. These miracles are used to defy the non-believers and are based on self-evident propositions that align with our senses, convince our minds, capture our hearts, and conquer our rivals. The transformation of Prophet Moses' Cane into a dragon and the Bright Hand are prime examples of these divine miracles.

6.3. Companionship of "*Burhān*" with "*Jā'a*"

In the verse: "O men, a proof has now come to you from your Lord; We have sent down to you a manifest light" (Quran 4:174), In this verse, the word "*Burhān*" is paired with the verb "*Jā'a*," which signifies "to come." At first glance, one might assume that the argument is centered around action or movement, qualities typically associated with humans, since "to come" precedes the argument. However, this does not necessarily imply a mental or intellectual authority, which would be better represented by verbs such as "bring." Therefore, some may deduce from this argument that the intended meaning of "*Burhān*" is the Prophet himself.

According to Allamah Ṭabātabā'ī, the term "*Burhān*" in the Quran may also refer to the Prophet. This suggests that the sentence in question could be placed under verses that represent the truth of the Messenger of Allah in his mission. To support this interpretation, he cites several proofs. Firstly, the Quran has been revealed on behalf of Allah, so it cannot be said that it has come to the Prophet. Secondly, the holy verse in question serves

as the conclusion of other verses. Thirdly, the following sentence, “وَاعْتَصِمُوا بِهِ” in the next verse, further supports this interpretation. This is explained in the interpretation of the verse in *Surah Āl-i ‘Imrān*. “And whoever takes recourse in Allah is certainly guided to a straight path” (Quran 3:101); This verse means adherence to the Book and obeying the Prophet. “As for those who have faith in Allah, and hold fast to Him” (Quran 4:175). This verse expresses the award of those who have followed their Lord’s argumentation and the light of Him (Ṭabāṭabā’ī 1995, 5: 248).

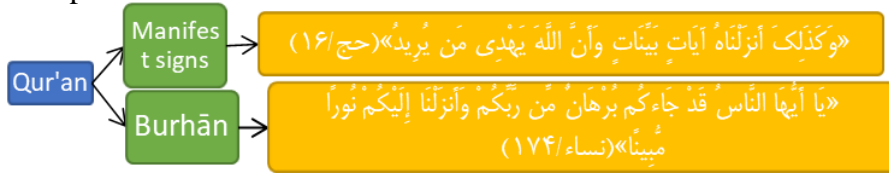
Semantics can prove that in the Quran the word “*Jā’a*” (i.e.came) has been used in many cases, the most important and most frequent of which are (A messenger came on you: Baqarah/87, Baqarah/101), (A Book came: Baqarah/89), (A science came on you: Baqarah/120) and (An advice came on you: Baqarah/275) and...

As previously mentioned, the term “*Jā’a*” is used in various verses of the Quran to refer to the Book. Therefore, this usage can also be considered one of the names of the Quran in this verse. Additionally, in verse 32 of *Sūrah al-Qaṣaṣ*, the term “two *Burhāns*” (referring to the miracles of the Cane and the Bright Hand of Prophet Moses) is mentioned alongside “*min Rabbik*” (on behalf of your Lord). As “*Burhān*” is accompanied by “*min Rabbikum*” in this verse, it can be inferred that it refers to the Quran (the miracle of the Prophet). It is important to note that while “*Burhān*” can be replaced by a tangible external matter (such as a miracle) in the other six verses, the Prophet cannot be substituted. Furthermore, if we were to classify divine miracles and assign individual names to each one, excluding the Quran from this category would imply that it is not a “*Burhān*” (an argument). However, the Quran is a perfect example of *Burhān*, as it meets all the necessary conditions.

The meaning of light in the verse, “and We have sent down to you a manifest light” (Quran 4:174) can be nothing but the Quran because it says about it: «وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا». The name “*Mubīn*” is derived from “*Bān*,”



which means “became obvious.” “*Al-Bayān*,” on the other hand, refers to the act of discovering or explaining something. Some theologians have categorized Bayān into two types: the first being the delivery of news, and the second being the inquiry about news (Rāghib 1995, 1: 330). Therefore, it can be concluded that the word “*Burhān*” in this verse cannot refer to the Prophet himself.



Thus, the Holy Quran stands as a book of pure argumentation, possessing all the features mentioned earlier. In the realm of semantic science, it serves as the relative meaning of this verse. The Quran recognizes only three miracles as “*Burhān*,” namely, the Quran itself, the Cane, and the Bright Hand. These three are unique in their special features, unlike other miracles such as the resurrection of the dead or healing of the sick by Prophet Jesus. The Quran’s accuracy in other verses has earned it the title of “the verse” and “the manifest verses.”

The “Cane” and “Bright Hand” miracles are also included among these “Signs.” However, they have never been referred to as “*Sulṭān*,” “*Sulṭān Mubīn*,” or “*Bayyinah*.” No other prophet has been bestowed with as many miracles as Prophet Moses (a). The Quran states that nine miracles were presented to the Pharaoh and his people, after which they perished in the Nile. Later, he demonstrated numerous miracles to the Israelites. These nine miracles are known as “Signs” by God: “Among the nine Signs (thou wilt take) to Pharaoh and his people: indeed they are a transgressing lot” (Quran 27:12). Also, in verses 130 and 133 of *Sūrat al-A’rāf*, seven of these miracles are introduced: “Certainly We afflicted Pharaoh’s clan with droughts and loss of produce, so that they may take admonition” (Quran 7:130); “So We sent against them a flood and locusts, lice, frogs and blood, as distinct signs. But they acted arrogantly, and they were a guilty lot” (Quran 7:133).

In the above-mentioned verse, the signs are ages of (famine and infirmity) -shortness of crops (little fruits) -Storm (flood that drowns the earth) -Cicada (grasshopper) -Lice (small flies) -Frogs -Blood. According to most exegetes, the other two miracles are the “Cane and Bright Hand”(Ṭabāṭabāṭī 1995, 13: 303; Qureshi 1998, 6: 157; Makārim Shīrāzī 2003 Shirazi, 2:674; Riyadhi, ۱۹۹۳, 8: 349; Ṭabrasī 1998, 3: 498 and Ṭabrasī 1998, 14: 222). Hence:



Of course, none of the exegetes made the slightest indication as to why two of the nine miracles have been called “Cane and Bright Hand.” But the writer believes that because in verse 32 of *Sūrah al-Qaṣaṣ*, He says go to the Pharaohs with these two miracles, and also in verse 35 of the same *Sūrah* states that you are not dominated by our verses, it can be concluded that these two argumentations are also part of the nine signs.

The difference in the naming is also due to the particular characteristics of these three miracles. That is, it can be said that the Miracle of *Burhān* is called the “Sign” that has been introduced because of its special characteristics and being placed under certain conditions with this name. So, we call those miracles “Burhān” that have the following characteristics:

- Given by the Almighty Lord (without the request of a prophet, or people) to the messenger himself.
- Used in defiance of the denier audience.



• It must be clear from the observations (self-evident certainty propositions) that is sensory perceived.

- Obediently make sure.
- Dominate the hearts.
- Overcome the competitors.

6.4. Companionship of “Burhān” with “Hātū”

In four of these eight verses, the word “Burhān” is accompanied with the verb “Hātū” meaning “to bring” or “to present.” Thus, the Almighty God wants His audience to present a valid argumentation to substantiate their claim, and the mere “Burhān” to prove the validity of the claim, or a particular view, is not sufficient.

1. “Those are their [false] hopes! Say," Produce your evidence, should you be truthful” (Quran 2:111)

2. “Have they taken gods besides Him? Say," Produce your evidence! This is a precept of those who are with me, and a precept of those [who went] before me." Rather most of them do not know the truth, and so they are disregarding” (Quran 21:24)

3. “Is He who originates the creation, then He will bring it back, and who provides for you from the sky and the earth...? What! Is there a god besides Allah? Say," Produce your evidence, should you be truthful.” (Quran 27:64)

4. “We shall draw from every nation a witness and say," Produce your evidence." Then they will know that all reality belongs to Allah and what they used to fabricate will forsake them” (Quran 28:75)

While the verses in the Qur'an utilize conventional methods of justification and reasoning, their argumentation need not be limited to rational application alone. However, it is essential that the reasoning presented is both truthful and credible, supporting the speaker's claims in a clear and substantiated manner. Invalid or futile arguments should not be employed.

6.5. Companionship of “*Burhān*” with “*Ṣādiqīn*”

In verses “*Baqarah/111*” and “*Naml/64*”, the term “*Burhān*” is joined with “*Ṣādiqīn*”, indicating the “truth of speech.” This pairing leads us to infer that any argument put forth must substantiate the speaker’s assertion. In other words, the reasoning presented must be sound and valid. The purpose of this claim is not to validate communication. No evidence was requested from the One God or any other deity to support this claim. Instead, the challenge is to provide proof of the existence of any god apart from the One God. Therefore, it can be inferred that the prophets’ evidence is intended to establish pure worship of God and not to substantiate their claim of *Risālat* (Divine mission).

7. Difference between “*Lā Burhān*” and “*Lā Sulṭān*”

In the four verses where “*Burhān*” is linked with “*Hātū*,” the tone of the verse implies that God is informing them that their beliefs lack sufficient evidence. This topic is addressed in verse 117 of Surat Mu’minin. Conversely, in the three verses of the Holy Qur’an, God informs the idolaters that their actions lack justification. As “*Burhān*” and “*Sulṭān*” are both related to the concept of miracles, it is essential to differentiate between the two words to avoid any confusion or overlap in meaning.

1. “Whoever invokes besides Allah another god of which he has no proof, his reckoning will indeed rest with his Lord. Indeed, the faithless will not be felicitous” (Quran 23:117)

2. “We shall cast terror into the hearts of the faithless because of their ascribing to Allah partners, for which He has not sent down any authority, and their refuge shall be the Fire, and evil is the [final] abode of the wrongdoers” (Quran 3:151)



3. “Say,” My Lord has only forbidden indecencies, the outward among them and the inward ones, and sin and undue aggression, and that you should ascribe to Allah partners for which He has not sent down any authority, and that you should attribute to Allah what you do not know” (Quran 7:33)

4. “They worship besides Allah that for which He has not sent down any authority, and of which they have no knowledge. And the wrongdoers shall have no helper” (Quran 22:71)

Certain scholars have interpreted the concept of "the Sultān not to be revealed" as the rationale for abstaining from employing the Sultān as a tool of argumentation. Thus, in all cases, they have referred to it as the "Book" or the "Revelation." Their assertion is that God has not revealed a book for the purpose of narrating or promoting idolatry. (Maqātil ibn Suleiman 2012, 1:306; and Sayyid ibn Quṭb 1992, 4, 1990).

The phrase "*ma lam yunazzil bihi sultān*" implies that God has not sent any authority to the idolaters for their idol worship and polytheism. It means that no revelation has been sent down, no clear message has been communicated, no book has been revealed, and no miracles have been presented to them. As a result, the idolaters do not have any evidence or proof based on knowledge for their beliefs, nor can they provide any. This statement points to the absence of any evidence to support their beliefs, rather than the absence of the object itself. As Ayatollah Jawadi Āmulī mentions in his commentary, this expression refers to the absence of the subject matter (revelation and authority) rather than the absence of the object itself (Jawādī Āmulī 2012, 16: 37-43).

According to this view, the interpretation of «ما لَمْ يُنَزَّلْ بِهِ سُلْطَانًا»: “...He has not sent down any authority...” (Quran 3:151) is equivalent to the phrase «لا بُرْهَانَ لَهُ»: “which he has no proof” (Quran 23:117) in the verse: «وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ...». Of course, when considering it to



mean the lack of evidence for the essence of God, it refers to the lack of proof rather than the absence of revelation.

The absence of a Sultān is not the same as the absence of a Burhān. Without a Sultān, there is nothing to offer, but without a Burhān, there is something to offer but it is defeated by the Burhān of Prophets. Generally, the Sultān can be considered as any kind of authorization and evidence that could be seen as a form of polytheism for their idolaters. This could be in the form of Allah's permission for polytheism, which is a mere narrative reason, or it could be in the form of heavenly evidence that proves the truthfulness of polytheism.

In the verses mentioned, "Sultān" holds no value, while "Burhān" has something to offer. The witches attempted to prove their power by turning their sticks into snakes, but were unsuccessful against the divine power of God. This argumentation is well-reasoned and may seem impressive to some, but ultimately, sorcerers have always failed in their attempts to deceive and fight against prophets. From this analysis, it can be concluded that "Sultān" in these verses refers to an angel, book, revelation, prophet, or anything other than proof and reason. Despite the polytheists' attempts to argue with the prophets, they hold no authority.

Conclusion

Based on the Paradigmatic ratios, the word "Burhān" holds a substitution ratio and its primary meaning is evidence that supports clarity. By comparing the ratios between this word and other words in the Qur'an, it can be concluded that "Burhān" is synonymous with "miracle." Interestingly, the Qur'an does not use the word "miracle" and instead uses "Āyah," "Bayyinah," "Sultān," and "Burhān" to represent the semantic domain of a miracle. Examining the Paradigmatic ratio of these terms, it can be noted that there are only three miracles presented as "Burhān": The



Qur'an, the Bright Hand, and the miracle of the Cane. Finally, based on the relative proportions of various words with "Burhān," it can be concluded that the word represents an act given by Almighty God to the Prophet without any personal request, which clearly demonstrates an observation of evident certainty propositions and assures supremacy and dominance over the hearts of those who witness it.



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