

# Coercion in the Context of Quran

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Coercion stands for the Arabic term 'Ikrah' which in application means to force or compel some one to do certain thing. The root word 'kurah'(with damma) means to compel oneself and 'Karah' (with fatah) means to force others to do a thing.

According to Imam Raghīb Asphahani and others, literally speaking the word 'Karaha' (with fatah) and 'Kariha' (with jarr) bears same meaning.

In the Quran it has also been used as hateful against liking. In terminology the jurists and interpreters of the Quran have defined it as to compel someone against his will to certain action or omission, by brute force or threat of force.

- In number of places this word is used in the Quran such as, ".....And the magic unto which thou didst force us....." (20:73)
- "..... Force not your slave girls to whoredom.....and if force them, then (unto them) after their compulsion....." (24:33)
- "There is no compulsion in religion....." (2:256)

## Forms of Coercion

- There are two forms of coercion i.e; real or certain coercion and unreal or un-certain coercion. When these in real and immediate threat to life or loss of limb to a person or to his close relatives even by way of detention as defined by a hamfi jurist Allama Fakhar Al-Islam Bazdavi" (400H-481H.) It is complete coercion.

When there is no immediate threat to loss of life or limb to a person it is unreal, uncertain or incomplete coercion.

### **Conditions of Coercion**

- The jurists also observe the conditions of coercion, which in circumstances prove in either case:
  - (i) The status of coercing person
  - (ii) The person being coerced and
  - (iii) The coercive measures and methods.

### **Coercion and sanctity of human life and chastity.**

The life of any person cannot be taken in any state of coercion, otherwise person will be liable for retaliation. Even if someone allows some body to kill him the Shariah rejects such permission.

In Shariah a coerced woman is not liable for punishment in fornication. According to Imam Abu Hanifa a coerced man is liable for punishment for this act. Imam Abu Yusuf and Imam Muhammad differ from him. The majority of jurists of other schools of thought hold diverse opinion in this regard.

### **Apostasy and Coercion**

- The Holy Quran says. “ Whose disbelieveth in Allah after his belief-save him who in forced there to and whose heart is still content with the faith.....” (16:106)
- According to a traditions when Hazrat Amaar bin Yasir (R.A) submitted himself before the prophet Muhammad (S.A.W) saying that the infidels persuaded and compelled him to speak ill of the prophet of Allah whereas his heart abhorred it. The Holy Prophet (S.A.W) allowed him to do the same when the circumstances demanded.

## **Effects of Coercion**

- According to Hanfi jurists a coerced person is liable for his actions such as Nikkah, Talaq and taking liquor and effects will flow from his deeds, despite his intention was 'fasid' or irregular. On the other hand majority of jurists gauge it through real or complete coercion and unreal or incomplete coercion.

## **Permissibility of Coercion**

- In duress, the Holy Quran permits a muslim to take forbidden edible to save his life or if he is forced to utter words of disbelief he will remain innocent. At the same time Shariah appreciates those who remain steadfast, as in case of Hazrat Khubaib bin Al-arat (Razi Allah Anho) and Hazrat Sumiyya Shaheeda (R.A).

## **Destroying another person's property in Coercion.**

- In maliki school of thought it is not permissible to destroy another person's property in coercion what come may. According to Imam Shafi it is question of complete and in complete coercion. In opinion of Imam Abu Hanifa a person can adopt either course in the given circumstances.

## **Touriah in Coercion**

When someone is coerced to utter words of disbelief, he should have firm faith in his heart for Allah and the deepest affection for the Holy Prophet (S.A.W) Touriah (a riddle word) is a term which means that spoken words have the different meaning than the hidden interpretations.

# **Narration of Text of Hadith (tradition) Through its meaning (An analytical study).**

Written by: **Prof. Dr. Ali Asghar Chishti,**  
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One of the prime discussions of Ulmooul-Hadith (knowledge of traditions) is recording and narration of a text of Hadith; In terminology of Ilmul-Hadith recording of Hadith, is called: (Zabt) "ضبط", and narration of Hadith called: (Riwiat) "رواية".

Narration of a text has two kinds. One is narration by word i.e (Riwiat-Bil-lafz) "رواية باللفظ" and the other kind is called narration by meanings i.e. "رواية بالمعنى", (Riwiat-Bil-Ma'ana).

In this article, the author discussed narration of a text of Hadith (tradition) through its meanings in detail and studied it from all aspects. He has highlighted that there are three different opinions of the scholars in the narration of the traditions (A'hadith) through its meanings that is as follows:

- (i) To some scholars narration of tradition through its meanings (Riwiat-Bil-Ma'ana) is totally invalid.
- (ii) Some others hold that it is totally valid.
- (iii) A few scholars allow narration of traditions through its meanings with certain conditions.

The first part of this paper consists of the arguments of those scholars, who does not allow narration of text of Hadith by meaning and to them narrtion through word (Riwiat-Bil-Lafz) is mandatory, whosoever is the narrator of the Hadith (tradition).

The second part of article elaborate the stand of those scholars who are in favour of (Riwiat-Bil-Ma'ana) and to them narration of a text of Hadith is totally valid.

The third part of this article has discussed the view of those jurists and traditionists, who permit the narration of a text of Hadith through its meanings with certain conditions and requirements.

The study of the third portion of this article is more valuable and contributive. The author has got relevant information from basic sources and sum up it in very easy manner. Some of basic conditions are as under:

- (i) Despite the qualification and carefulness, if a narrator forgets some words of a text; he can replace those forgotten words with other appropriate words during the narration of that text.
- (ii) A narrator of Hadith (tradition), who has full command on language and who can use synonyms frequently, can narrate a text by meanings due to his expertise and qualification.
- (iii) A narrator may replace a word with another word, but he has no authority to replace the whole sentence with another full sentence during narration.
- (iv) The narration of Hadith'(tradition)by meanings is not valid in those Ahadith' which fall in category of terms laid down by the Holy Prophet (S.A.W) himself they are called Jawamia'-al-Kalam.
- (v) Narration of Hadith'(tradition) by meaning is invalid in those Ahadith' which comes in category of rituals such as Faith, and Prayers etc.

In the light of discussion stated above, it appears that the third point of view of jurists in narration of tradition through its meanings with certain conditions is more pragmatic and preferable.

## The Introduction and Methodology of Three Compilations Of Imam Tabrani

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- The word 'Ma'jam' (with Fatah) would signify alphabets and 'Mu'jam' (with dammh) would give the meaning of 'doted words' or words with dots.
- The Compilers of traditions of the Holy Prophet (S.A.W) have evolved the title of "Mu'jam", firstly for the book bearing the whereabouts of the narrators (Asmaa-ur-Rijaal) of the traditions of the Holy Prophet (S.A.W), for instance its Imam Bukhari's "At-Tarikh – Al-Kabeer" which lays down forty thousand names of narrators in alphabetic order from the Holy Prophet (S.A.W) to the generation beyond. This book solely describes the details of life style, aptitude and pedigree of those narrators.
- From the fourth to the tenth hijri century, the jurists compiled the traditions of the Holy Prophet (S.A.W) in the chronological and alphabetical order of the names of cities and the name of their teachers (Sheikhs) or narrators from whom they got education and from place where they studied Hadith. In this respect Hammad bin Salma (D.167H) appears to be first pioneer in the field.

- Imam Tabrani (260H-360H) belonged to Tabria in Jordan. He travelled far and wide in quest for knowledge. He obtained his education from more than one thousand teachers.
- Imam Tabrani compiled three books:
  - (i) "Al-Moajjam-al-Kabeer" which describes the names of companions (R.A) of the Holy Prophet (S.A.W) in alphabetic order of their names.
  - (ii) 'Al-Moajjam al-Ausat' which speaks the status of the teachers of traditions. and
  - (iii) 'Al-Moajjam-as-Sagheer' which highlights the names of the teachers (Sheikhs) of the traditions (Hadith). The alphabetic order of the names of the personalities in it makes it a worth reference.

### **(1) "Al-Mo'ajjam-al-Kabeer"**

It is so authentic book that in literary circle the simple connotation of the word "Al-Moajjam" means "Al-Moajjam Al-Kabeer" It comprises twenty five thousands traditions of the Holy Prophet (S.A.W). It deals with the status of most and least narrations form these narrators of the traditions. Imam Tabrani has derived rules (Ahkam) from these narration. It is written in style of "Musnad" of Imam Hamabal. Imam Tabrani starts his moajjam with the names of ten sehaba (Ashra-al-Mubasshra) (Allah be pleased with them) mentioning their names in alphabetic order. Likewise he mentioned other narrators (Sahaba) in chain of their tribes and number of their narrations, that in why he separately compiled the narrations of Hazrat Abu Huraira (R.A).

### **(2) "Al-Moajjam-al-Ausat"**

It is second considerable compilation of Imam Tabrani. It comprises twelve thousand traditions (Ahadith) of the Holy Prophet (S.A.W)

It includes most authentic (Saheeh) authentic (Hassan), less authentic (Da-heef) and even concocted traditions. Sometimes it

appears to be a collection of less reliable traditions. He has mentioned two thousands narrators/teachers (Sheikhs) in it.

**(3) "Al-Moajjam-as-Sagheer"**

This is third compilation of Imam Tabrani. This work comprises fifteen hundred traditions of the Holy Prophet (S.A.W). These narrations bear the chain of more than one thousand teachers (Sheiks) from whom the Imam completed his work. In the same manner the names of narrators are in alphabetic order which facilitates a researcher a lot. Imam Tabrani has not only mentioned the traditions regarding their authenticity, nature but also discussed the text of the narrations.

# **A Research Study of Life and Work of Renowned Seerat Writer Muhammad Bin Yusuf Ashshami As'Salihi.**

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The renowned seerat writer and famous scholar of Hadith (tradition) Muhammad bin Yousaf bin Ali bin Yusuf had title of Shams-ud-din bearing family name Abu Abdullah. He was also considered Imam of Damascus as he was born at a small village "As'Saliha" near Damascus in Syria. Therefor his name bore the suffixes of "As Salihi", "Ad,dismishqi", "Ashshami", "Ash Shafi", "Al Qadri" then "Misri".

This small village of "As Saliha" is situated in a valley, where there are graves of prophets among them the grave of Hazrat Zulkifal (A.S), den of "Ashab-e-Kahaf" (A.S), the worship places of forty "Abdaals" (pious men) and a number of graves of sages still present today. There are also engraved three names of martyred sahaba (R.A) on a stone in the way to this valley.

- It is thought that predecessor of Imam Shami had migrated from the city "Al-Quds" to the small village of "Saliha".
- Imam shami had to go to Egypt for early education, where he settled at a place, "Barqooq" near Cairo. He was very brilliant student. Imam Jalaluddin Suyooti was one of his teachers and Sheikh. He also got education from "Shahab Qastalani". Imam Sakhawi" was the

“Sheikh” of Imam “Qastalani”. Whereas “Imam Sakhawi” had literary rivalry with “Imam Suyooti” and naturally “Imam Qastalani” had tilt for his “Sheikh against “Imam Suyooti”. This state of affairs kept Imam Shami away from the circle of “Imam Qastalani”. But after a while when Imam Qastalani bowed before the excellence of knowledge of “Imam Suyooti”, “Imam Shami” rejoined “Imam Qastalani”. This shows that eve of Ninth Hijri and advent of Tenth Hijri is the time of learning of “Imam Shami”.

- **Sheikh and Teachers:**

Imam Shami got education from “Imam Suyooti”, “Shahabuddin Qastalani”, Sheikh Shaheen bin Abdullah Khalooti Misri, Shujauddin Umar bin Abdullah Khalooti, Sheikh Sharfuddin Almanawi and Sheikh Burhan-ud-din bin yusuf. The last had been the justice of Cairo. In 852H and 871H.

- **Graveyard of Barqooq**

This is a graveyard where grave of father of Sulatn Barqooq situate. There is also a “Mudrassa” and “Khanqah”. It is outside the ‘Nasiria Gate’ where Imam Shami spent his childhood. Now this place is part of cairo vicinity.

- **Daily Affairs**

Imam Shami did not marry. Therefore he used to do house hold matters for himself and for his guests when needed. The waqf madrassa and khanqah was also source of his livelihood.

- **His Expertise**

Imam Shami was declared ‘Imam’ and ‘Hafiz’ of ‘Ahadith’ (traditions) of Holy Prophet (S.A.W), a genuine jurist of Islam and expert in history by the scholars like ‘Sheikh Abu Saalim Al-Ayashi’, Muhammd bin Jaffar Al-Kartani, a

Lebanese scholar 'Adil Novehiz' and 'Umar Raza Kahhala'.

Through his whole life Imam Shami remained a dedicated teacher and a writer. "Subul-ul-Huda-wa-Rashaad Fi Seerat-e-Khair-al-Ibad" is considered to be the best compilation by him.

### • **His Presonality**

Imam Shami had a sober pressonailty. He used to dominate due to his dress and 'ammama (turban), the people attracted to him for his knowledge and soft words. He was a scholar in theory and in practice, as well as a sufi and a saint. He did not run for wordly titles and worldly gains. He was custodian of deprived and orphans.

### • **His Death**

The primary sources of translation of works of Imam Shami reveal that his date of death is 942 H. This was also narrated by Haji Khalifa.

### • **His Trend and School of Thought**

Imam Shami had written a book "Aqood-al-Jamaan" advocating the life and works of Imam Abu Hanifa. Inspite of this his original work speaks of his shafi cult.

Similarly he was among 'Ahl-Sunnah wa-Al-Jumat; He believed that Prophets and pious men would intercede before Allah for their followers on the day of judgement.

He also believed in good or bad transition of life in grave after death. He also discarded views of 'Muatzillah's' and 'Rafizis'

He also concluded that Holy Prophet (S.A.W) experienced bodily exaltation "Mai-Raaj" at Makkah, only once in his lifetime.

# Shah Waliullah Dehlavi

## *(Introduction and Contribution)*

**By:** *Muhammad Zulqernain Akhtar.*  
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Shah Waliullah Dehlavi, born in 1703. A.D at district Muzaffar Nagar, India. His real name was Qutb-ud-din Ahmed, and historical/family name Azeem-ud-din, but he is more commonly known as "Waliullah".

Shah Waliullah got primary and secondary education at his home, because his father Shah Abdur Reheem was a renowned scholar and principal of his own founded Madrassa Raheemya. In 1731 AD, Shah Waliullah travelled to Makkah and Madina for performance of Hajj, and after Hajj he stayed at Hijaz for persuasion of the knowledge of Hadith (traditions) of Holy Prophet (S.A.W).

After obtaining qualification in the field of Hadith at Hijaz, he returned to Dehli where he started sowing the seeds of faith in the hearts of people till his death in 1762 A.D.

The fall of Mughal Empire mostly disintegrated the Muslim polity whereas, anti muslim forces were haunting the Muslim community and was to dominate them. The Muslim were socially and economically at a verge of disaster. The lavish and timid life style of rulers, the orthodox scholars and rigid Sufis were incapable of leadership of the Muslims.

In those circumstances it was Shah Waliullah who became the ideological flag bearer and leader of Muslims of India. He launched two point reformation theory for Muslims i.e:

- (i) Miraculous success lies in practicing the teachings of Qurran
- (ii) Economic disparity is the root cause of all vices among the Muslims.

### **Quran and Shah Waliullah**

Before Shah Waliullah it was thought that Quran was made for jurists and scholars and a common Muslim had nothing to learn and ponder in it. Against all odds, it was he, who translated it into Persian as it was the state language. He wrote down the marvelous book "Al-Foze-al-Kabeer" which enunciates the basic rules of interpretation of words, terms and verses of Holy Quran. His other books like "Fatah-al-Khabeer", "Taveel-al\_Ahadith Fi Roomooz, Qassas-Al-Ambia" and "Muqadama Dar Fan Tarjama-al-Quran" make him the pioneer of interpreters of Quran.

He wrote a prelude to the science of interpretation of Quran. He also made a discourse of traditions of the Holy Prophet (S.A.W) in the context of life of previous messengers of Allah.

According to him the four Sunni schools of thought are in line with the spirit of teachings of Islam. The "Fiqhi" or juristic approach of companions (R.A) could be seen at variance even during the life of Holy Prophet (S.A.W), and it developed further.

According to him some where four Sunni schools of thought integrate each other. Each school adopts rules that are more preferred to one and less preferred to other. The Hanfi, Hanbli, Maliki and Shafi schools of thought derive their rules from same source and each one revives, one way or the other, the rare and continuous practices of Holy Prophet (S.A.W). He also recommends "Ijtihad" by a community or by individual whenever it is needed.

He is the only splendid and versatile Islamic scholar and social scientist of the sub-continent. He had written fifty eight books on every aspect of Islam. His theories and interpretation in affairs of living society are still widely accepted.

Few of his books in the field of 'Hadith' (tradition) are as follows:

- (i) 'Muswwa' (Interpretation of Mu'atta) in two volumes.
- (ii) 'Arbao'on Ahadith Masalsalah-bil-Ashraaf-fi-Ghalib Sanad-ay-ha".
- (iii) "Audarass meen Fi Mubasssharat-al-Nabi-al-Ameen"

On beliefs he wrote many books, some are as follows:

- (i) "Hujat Ullah-al-Baligha"
- (ii) "Al-Budoor-al-Bazigha"
- (iii) "Al-Insaaf-Fi Bayan-e-Sabab-al-Ikhtilaaf"

On Seerat and biography:

- (i) "Suroor-al-Mahzoon".
- (ii) "Izalat-al-Khifa A'n Khilafat al-Khulfaa".
- (iii) "Anfaas Alarafeen" etc.

on Mysticism:

- (i) "Tafheemaat"
- (ii) "Fuyuz-ul-Harmain"
- (iii) "Al-qoale-al-Jameel" etc.

This thesis is helpful for all those who want to get the index of entire work and first hand knowledge of the thoughts of Shah Waliullah. Moreover this article also demands fresh reviews on life and works of this profound personality.

## **Contribution of Scholars in the field of Hadieh, during Fourteenth Century of Hijri in Sub continent**

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According to historian's anylesis, Islam entered in sub continent by the entering of Muhammad-bin-Qasim-al-Thaqafi, after his capturing of Sind in first century during the ummayyad era. When Muhammad-bin-Qasim established his powers and became a full fledge governor of Sind, a lot of Islamic scholars, belonging to diverse fields came to this area. Most of them were traditionists (Muhadith'een). From first century to fourteenth century Hijri, literature in the field of Hadith and Uloomul-Hadith (knowledge of Hadith) was produced by the scholars of sub-continent regularly to meet the need of their time.

In this article the author has discussed the contribution of those scholars, who compiled and edited or translated the books of Hadith and uloomul Hadith, (knowledge of tradition) particularly during the fourteenth century hijri. The famous and more popular of them are as under:

### **① Mualana Abdul Hayyee Lakhnavi**

Mulana Abdul Hayyee Lakhnavi was born in 1264 A.H. at lakhnaw, India. He was belonging to the family of MualanaNizamuddin, founder of Dars-e-Nizami educational system in sub continent. Mualana Abdul Hayee compiled following three books in the field of Hadith'

### ① Al-rafu-wattakmeel-fil-jarh-e-watta'adeel

#### الرفع والتكميل في الجرح والتعديل

In this books the Mualana discussed the principles of confirmation and disqualification of a narrator of 'Hadith'. The book is a valueable addition in this field.

### ② Response to ten questions

#### الأجوبة الفاضلة للأسئلة العشرة الكاملة

In this book the Mualana responded to those. questions, which were put before him by Mulana Muhammad Hussain Batalvi. The questions pertaining to various aspects of literature of Hadith', like authenticity of Hadith'-e-Zae'ef, authenticity of Khabr-e-wahid. etc.

### ③ Zafrul Amani, in terminology of Hadith

In this book the mulana defined the basic terminologies of Hadith and elaborated the kinds of Hadith in easy and simple manner.

## ② Mualana Siddique Hassan Khan Bopali

Mualana Siddique Hassan Khan born in 1238 A.H at Boopal, India. His father Mualana Aulad Hassan Khan was one of the very close students of Shah Abdul Aziz dihlavi. Muhammad Siddique Hassan Khan edited and compiled two hundered and tewenty two books in the field of Islamic Studies. His contribution in the field of Hadith' is as under:

### ① Manhajul Wusool

This book carries terminologies of Hadith (tradition) and uloomul Hadith'(Knowledge of tradition). The author defined the basic terminologies of Hadith' and strived to elaborate it in easy language.

### ② Silsiltul-A'asjad

Mulana Siddique Hassan Khan wrote this books in Persian. The subject of this book is chains of narrators of traditions.He

mentioned the channels of those narrators through whom he received the traditions of six basic sources of Hadith.

③ **Al-Hittah** (المِطَّةُ فِي ذِكْرِ كُتُبِ السِّتَةِ)

This books consists of lives and contribution of those “Muhaddith’een”, whose work in the field of Hadith’ is considered as basic source. He also discussed the main characteristics of the six books of Hadith’ and has highlighted their main features in detail.

④ **Mualana Muhammad Hussain Hazarvi**

Mulana Hazarvi born at Mansehra. He was one of the closest students of Mualana Nazir Hussain, a grand sheikh of Hadith. Mulana Hazarvi wrote two books in the field of literature of ‘Hadith’, which are as under:

① **Tuhfatul Baqi** (تحفة الباقي)

This book is basically commentary on the book of Hafiz Zain-ud-din al-Iraqi.

② **Tas’heeh-un-Nazar.** (تصحیح النظر)

This book was written in Persian. The book is commentary on the book of Hafiz Ibn-e-Hajar.

④ **Sheikh Abdul Rehman Mubarkpuri**

Sheikh Mubarkpuri was a promising student of Sheikh Nazir Hussain dehlavi. The major work of sheikh Mubarakpuri in the field of Hadith’ was his commentary on the book of Imam Tirmizi. Which got tremendous popularity in the ranks of students & scholars of Hadith.

⑤ **Mulana Shabbir Ahmad-al-Usmani**

Mualana Usmani born in 1305 A.H. at Bijnoar, India. His father Mualana Fazlur Rehman Usmani was a great scholar of that time. He got his education from Darul uloom Deoband. The major work of Mualana Usmani in the field of Hadith’ is his popular commentary on the book of Imam Muslim.

## ⑥ Mulana Idrees Kandhlavi

Mulana Idrees born in 1317 A.H. at Boapal, India. He was one of the closest students of Mualana Anwar Shah Kashmeeri. He compiled following books in the field of Hadith.

- i) Minhatul Mugheeth' \_\_\_\_\_ (منحة المغيث)
- ii) Muqaddimatul-Hadith \_\_\_\_\_ (مقدمة الحديث)

## ⑦ Mualana Zafar Ahmad Usmani

Mualana Zafar Ahmad Usmani born in 1310 A.H. at Deobad, India. He got his graduation from Maza-hir-ul-uloom at Saharan pur, India. The major work of Mulana in the field of Hadith' is his book named: "Aa la-o-sunan" (اعلاء السنن). This books is a voluminous work and consists of twenty two volumes.

Besides the above stated scholars the author has mentioned the work of following scholars:

- (i) Mualana Muhammad Hassan Jan.
- (ii) Mulana Abdus Salam Madani.
- (iii) Mualana Muhaamd Anwar Badakhshavi
- (iv) Mualana Muhammad Rafiqe Aasari.
- (v) Prof. Dr. Khalid Alavi.
- (vi) Mualana Abdul Jalil Aasari.
- (vii) Dr. Suhail Hassan.
- (viii) Dr. Abdul Raoof Zafar.
- (ix) Prof. Dr. Ali Asghar Chishti.
- (x) Mulana Khair Muhammad Jalandhri.
- (xi) Mulana Sultan Mahmood.

Last part of the article carries the work of those scholars, who translated the books of Hadith from Arabic to Urdu.

# Impacts of Imaginary Conjunction in the Verses of Holy Qrua'an.

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All the praise be to Allah Almighty who revealed the glorious Quran in Arabic language and took the responsibility of protecting and guarding the text on himself. In this way, he protected not only the glorious Quran but the Arabic language as well.

A number of disciplines emerged during the last fourteenth centuries that deal with the comprehension of the meaning of the glorious Quran. One of the discipline is known as syntax . This concerns the grammar of Arabic language and specially discusses one of its significant aspects which is called diacritics (I'rab)

There are some scholars in Arabic sentences whose structure has two parts and where both the parts have the same diacritical marks. One of these schemes is called "Al-Atf". The two parts of this scheme are called "Matoof" and "Matoof Ilaih" Both of them have the same diacritics.

There are some verses in the glorious Quran that apparently deviate from this grammatical rule. As a result, some scholars have explained this deviation as "Al-Atf Ala-Attwahum" (العطف على التوهم)

This paper emphasizes the three points:

- Firstly, this kind of “Atf” is not some thing view but these are evidences of its usage in the history of Arabic language and these evidences are given in the paper.
- Secondly, the terminology (العطف على التوهم) is not appropriate for the glorious Quran. The alternative terminology suggested in this paper is (العطف على المعنى).
- Thirdly, this kind of structural schemes should be taken as a specificity of the glorious Quran and should not be extended further.