

## Disruption of Contextual Coherence and Challenges in Understanding Qur'anic Verses in the Narrative Exegesis of the Ahl al-Bayt (as) School

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### Abstract

The Qur'an, as the principal source of guidance and knowledge in Islam, possesses a context-oriented structure in which accurate comprehension requires attention to the semantic continuity of its verses. One phenomenon worthy of examination in this regard is "contextual rupture," an occurrence that disrupts textual coherence and creates challenges in the processes of understanding and interpretation. This study, with a focus on the narrative exegesis of the Ahl al-Bayt (peace be upon them), analyzes the effects of contextual rupture on the flow of Qur'anic discourse and its implications for the elucidation of Qur'anic teachings. Employing content analysis and examining selected verses, the research seeks to clarify the concept of contextual rupture, explore the exegetical approaches of the Ahl al-Bayt in addressing this phenomenon, and highlight their interpretive strategies. The findings indicate that the narrative approach of the Ahl al-Bayt plays a significant role in resolving ambiguities arising from contextual rupture and contributes to enhancing the depth of Qur'anic interpretation. The results of this study hold scientific and practical importance for scholars of Qur'anic exegesis and studies, particularly within the framework of the Ahl al-Bayt tradition.

**Keywords:** Contextual Disruption; Qur'anic Verses; Exegesis of the Ahl al-Bayt (as); Contextual Flow; Content Analysis.

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## Introduction

In an era where individuals delve into the most minute details and interpretations of the Qur'an, understanding its structural nuances and differences is of paramount importance. The Qur'an, a vast text revealed for the guidance of humanity, addresses a multitude of topics. Within this divine book, the phenomenon of contextual disruption holds significant weight. This phenomenon, which may initially seem illogical and even obscure, exerts considerable influence on the contextual flow of the Qur'anic text and directly impacts its understanding and interpretation.

This research aims to analyze the phenomenon of contextual disruption in Qur'anic verses and its relationship to the contextual flow of the text, as well as to examine the effects of this phenomenon on the comprehension and interpretation of the Qur'an. Here, we endeavor to explain the fundamental concepts, review previous research, and provide a detailed analysis to elucidate the connection between contextual disruption and a deeper understanding of the Qur'an. Before delving into the explanation of contextual disruption and its effects on the verses under examination, it is necessary to briefly discuss context and the analysis of the contextual flow of verses.

## Problem Statement

In the field of Qur'anic exegesis, the phenomenon of contextual disruption is a complex and contentious issue. Contextual disruption refers to the occurrence of verses in the Qur'an that, at first glance, may not appear to be connected to each other. This phenomenon poses challenges in the interpretation of the Qur'an and understanding its content. Therefore, this article examines and analyzes this phenomenon from a scientific and practical perspective.

This research analyzes the phenomenon of contextual disruption in Qur'anic verses and its impact on the understanding and interpretation of Qur'anic content. Specifically, this study endeavors to carefully examine the contextual structure of verses where contextual disruption is likely to occur, and to precisely investigate the effects of this disruption on the understanding and interpretation of those verses.

This research is entirely novel and no previous studies have been found on contextual disruption. Therefore, this study can contribute to the expansion of perspectives and methods of Qur'anic interpretation and help to provide a deeper explanation of the structures and meanings of the verses. Furthermore, a better understanding of the phenomenon of contextual disruption can help to clarify Qur'anic concepts and improve the understanding and interpretation of its content.



For this research, a descriptive-analytical approach has been employed. In this method, verses where contextual disruption is likely to occur are identified and analyzed, and then the effects of this disruption on the understanding and interpretation of those verses are carefully evaluated.

Through a detailed and in-depth analysis of the phenomenon of contextual disruption in Qur'anic verses, we have concluded that the effect of this phenomenon contributes to the expansion of methods of Qur'anic interpretation and improves the understanding and interpretation of its content, and can lead to innovation in the field of Qur'anic studies.

### **Definition and Elucidation of the Phenomenon of *Siyāq***

#### **The Lexical Definition of the Term *Siyāq***

The term was originally *Sawāq* but later transformed into *Siyāq*. The word *Siyāq* is the verbal noun (*maṣḍar*) derived from the verb *sāqa – yasūqu* (Ibn Manẓūr, 1415 AH, vol. 10, p. 166; Ṭurayḥī, 1375, vol. 5, p. 187). Lexicographers have provided multiple meanings for it, including: 'driving,' 'style and method,' 'follower,' 'continuous sequence,' 'hidden matters,' 'a metaphor for intensity,' and 'woman's dowry' (*ibid.*)."

Originally, *Siyāq* referred to the act of driving or leading livestock (Juhairy, 1407 AH, Vol. 4, p. 1499; Qazwini al-Razi, 1399 AH, Vol. 3, p. 117). In Arabic, a person who follows a caravan and drives it forward is called a "*sa'iq*." Similarly, the person who leads a caravan and guides it is called a "*qa'id*" (Ibn Manẓūr, 1415 AH, Vol. 10, p. 168). In the movement of a camel caravan, the "*qa'id*" is primarily concerned with the path ahead, while the *sa'iq* maintains the order and organized movement of the camels (*ibid.*, p. 166).

In Arabic, a marketplace is called a "*suq*" because goods are brought from all directions to be sold there (*ibid.*). The dowry of women was referred to as *Siyāq* because, in ancient times, Arabs would give camels and other livestock as dowry to the bride's family (*ibid.*).

#### **Technical Definition of *Siyāq***

*Siyāq* in technical terms carries two primary meanings:

1. Linguistic Context: This is also known as "verbal context" and refers to the style of speech, the manner of sentence construction, the specific order of words, or the overall flow of discourse (Kulaini, 1365, Vol. 1, p. 130).
2. Linguistic and Situational Context: In this sense, *Siyāq* encompasses any linguistic or situational evidence associated with words and phrases. In other words, *Siyāq* is a characteristic of words or phrases that arises from their association with other words and sentences. For example, the phrase *اذهب الى البحر* when accompanied



by the phrase *واستمع من علمه بإهتمام* implies "go to the scholar," but when said alone, it means "go towards the sea" (Motahhari, 1364, p. 51).

## "2. Contextual Analysis

To understand the significance of context, let us consider the following two examples from the verses under examination:

1. In the verse *فَوَيْلٌ لِلْمُصَلِّينَ* failure to consider the context and the preceding and succeeding verses leads one to conclude that the worshippers are being threatened by God and condemned for performing this duty. However, the actual intended meaning refers to those worshippers who are indifferent to the plight of orphans and the poor, neglect their prayers, and are hypocritical and showy, withholding help from the needy (Razavi, 1395, p. 51).
2. In the verse "*وَاللَّهُ خَلَقَكُمْ وَمَاتَعَمَلُونَ*" which is, in fact, an argument of Abraham against idolaters who worshiped their handmade idols, disregarding the context would lead to the conclusion that God is the creator of human actions, and humans have no role in their destiny, essentially being like puppets manipulated by God's will (ibid.).

Before delving into the issue of contextual breakdown, it is essential to note that sometimes the context may suggest something that conflicts with other evidence. In such cases, the other evidence takes precedence over the context, as the authority of contextual implication is based on the authority of apparent meanings, and context loses its authority when it contradicts explicit textual evidence. For example, the verse of purification, which comes after the verses about the Prophet's wives, can be contextually linked to them. However, based on the narrations of the Ahl al-Bayt, this verse refers to the infallible Imams and cannot be interpreted based on the context (ibid., p. 52).

Similarly, in the verses, the tone, style of expression, and the characteristics of the pronouns and vocabulary used clearly indicate that the verse *إِنَّمَا يُرِيدُ* *اللَّهُ لِيُدْهَبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا* is unrelated to the preceding verses and is entirely independent of them. This is because the preceding and succeeding verses, which pertain to the Prophet's wives, use feminine pronouns, while verse 33 addresses the masculine gender with the phrase "*عَنْكُمْ*" Moreover, the preceding verses have a tone of rebuke, whereas the aforementioned verse has a tone of praise and commendation."





expression. Therefore, contextual disruption lexically means a sudden change or interruption in the style or flow of expression (Tabatabaei, 1360, Vol. 10, p. 128; Ma'arif, 1411 AH, p. 24; Javadi Amoli, 1397, p. 36).

**Technical Definition:** Technically, contextual disruption in the Qur'an refers to an abrupt shift in the subject matter, tone, or style of verses within a sura or even between consecutive verses. This shift might involve a transition from one topic to another (verses 261-283 baghareh), a change from an admonitory tone to a warning tone (the initial verses of Surah Maryam), or a change in the addressee (Surah Al-Imran).

### Causes of Contextual Disruption in Qur'anic Texts

The most compelling argument for contextual disruption in the Qur'an is found in the words of Imam Mohammad Baqir (peace be upon him), as narrated by Jaber ibn Yazid Ja'fi, a prominent companion of the Imams. Jaber narrated:

عن جابر قال سألت أبا جعفر (عليه السلام) عن شيء في تفسير القرآن فأجابني، ثم سألته ثانية فأجابني بجواب آخر - فقلت: جعلت فداك - كنت أجبت في هذه المسألة بجواب غير هذا قبل اليوم - فقال لي (عليه السلام): يا جابر إن للقرآن بطناً، و للبطن ظهراً، يا جابر و ليس شيء أبعد من عقول الرجال من تفسير القرآن، إن الآية لتكون أولها في شيء و آخرها في شيء - و هو كلام متصل يتصرف على وجوه.

"I asked Abu Ja'far (peace be upon him) about something in the interpretation of the Qur'an, and he answered me. Then I asked him again, and he gave me a different answer. I said, 'May I be your sacrifice, you had given a different answer to this question before.' He (peace be upon him) said to me, 'O Jaber, indeed the Qur'an has an inner meaning, and for that inner meaning, there is another inner meaning and an outer appearance. And for that appearance, there is another appearance. O Jaber, nothing is farther from the minds of people than the interpretation of the Qur'an. Indeed, the beginning of a verse may be about one thing, and the end of the same verse may be about another thing. And yet, it is a connected discourse that can be interpreted in various ways.'"

The connected discourse here refers to the context or the flow of the text. Therefore, using the term "contextual disruption" is not a recent innovation attributed to certain interpreters; rather, it was used centuries ago by the Infallible Imams (peace be upon them) under the term "connected discourse," referring to the interconnected chain of verses.

Imam Sajjad (peace be upon him) also stated in this regard:

وَاللَّهُمَّ إِنَّكَ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُجْمَلًا، وَآلِهِمَّهُ عِلْمٌ عَجَائِبُهُ مَكْمَلًا، وَرَتَّبْنَا عِلْمَهُ مَفْسَرًا، وَفَضَّلْنَا عَلَى مَنْ جَهَلَ عِلْمَهُ، وَقَوَّبْنَا عَلَيْهِ لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ حَمْلَهُ؛



"O Allah, You revealed it to Your Prophet Mohammad (peace be upon him and his family) in a concise manner, and You inspired him with complete knowledge of its wonders. You inherited us with its interpretation, and You favored us over those who were ignorant of its knowledge, and You strengthened us with it to elevate us above those who could not bear its burden." (Sahifa al-Sajjadiyya, Supplication 42, No. 5)

Based on these statements, it is clear that the mere juxtaposition of verses does not guarantee a unified context. Rather, narrations are the governing factor in determining the context, and they serve as the most reliable evidence in interpretation. Only those who have a complete understanding of the Qur'an's mysteries and subtleties, like the Household of Prophethood (peace be upon them), are qualified to interpret it. Anyone else claiming such knowledge and understanding is either ignorant or malicious (Razavi, 1395, p. 51). Therefore, whenever we read or hear something from the Infallible Imams or their scholars, we should not reject it, for they are the experts in the revelation and interpretation of the Qur'an. As the possessors of this great book and the interpreters of divine revelation, they know best how to answer questions and provide beneficial guidance. There is nothing wrong with the beginning of a verse being about one topic, the middle about another, and the end about a third.

### **The Impact of Contextual Rupture on Qur'anic Interpretation**

To fully comprehend the significant role that the concept of "contextual rupture" plays in understanding Qur'anic verses, let us examine a few examples:

١. فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ؛

"For a period of years, the matter is with Allah, before and after, and on that day the believers will rejoice" (30:4).

Based on the contextual flow and the consensus of both Shia and Sunni exegetes, the initial verses of Surah Rum discuss two influential wars between the Roman and Persian empires during the early Islamic period. The Qur'an predicts that after an initial Roman defeat, they would ultimately triumph over their long-standing rivals. The verse in question asserts that on the day of this Roman victory, the believers will rejoice in God's support.

The Qur'an states that on the day the Romans achieve victory, the believers will rejoice in God's support: 'And on that day the believers will rejoice in the victory of Allah' (30:4) «وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ» (Qomi, 1363, Vol. 2, p. 153).

This interpretation is based on the context of the verses and the consensus of both Shia and Sunni exegetes. However, in a narration



attributed to Imam Sadiq, a different interpretation is provided. When asked why his mother, Fatimah al-Zahra, was given the title "al-Mansurah" (the victorious one), the Imam cited this verse. He explained that the day of the believers' rejoicing is the Day of Judgment, and their joy will be due to the intercession of Fatimah al-Zahra on their behalf. Thus, this verse, when viewed through the lens of contextual rupture, takes on a new meaning "Al-Majlisi, 1403 AH, Volume 43, page 98".

While both interpretations share the common theme of joy and victory, the former focuses on a historical event (the Roman victory), while the latter emphasizes a future eschatological event (the Day of Judgment) and the role of a specific individual (Fatimah al-Zahra) "Razavi, 1395, p. 54".

This exclusive focus on specific verses, without considering the surrounding verses, which is justified on the basis of 'breaking the context', is frequently found in the interpretive traditions attributed to the Infallible Imams. The foundational principles of such interpretations can only be grasped by entering the safe haven of divine authorities and seeking refuge in those sacred beings who are the door of repentance for believers and the absolution of their sins.

٢. وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ؛

And [remember] when We said, 'Enter this city and eat from it abundantly wherever you wish, and enter the gate prostrating, and say, "Pardon, we will amend," We will forgive your sins and increase the reward of the doers of good.' But those who wronged changed the word that was said to them, so We sent down upon those who wronged a punishment from the sky for what they were corrupting (2:58-59).

And recall when We said, 'Enter this city, which is the city of the Prophet's knowledge, and eat from its bounties abundantly and with pleasure. Enter the gate prostrating and say, "Our Lord, forgive our sins," so that We may forgive your sins and increase the reward of the doers of good.' However, the wrongdoers changed the word that was said to them, so We sent down upon the wrongdoers a punishment from the sky for their corruption.

It's worth noting that the Infallible Imams have offered an alternative interpretation of this verse, suggesting that the day of the believers' rejoicing, as mentioned in the Qur'an, refers to the day of the uprising of the Mahdi from the progeny of Mohammad and the establishment of his righteous government (Razavi, 1395, p. 524).



۳. وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأَنْتُمْ بِمَا كُنْتُمْ تَعْمَلُونَ؛

"And We have enjoined upon man to be dutiful to his parents. But if they endeavor to make you associate with Me that of which you have no knowledge, then obey them not. Unto Me is your return, then I shall inform you about what you used to do (29:8)."

According to the apparent meaning of this verse, based on its context, it enjoins individuals to be kind to their parents. However, based on the concept of "breaking the context" and the hadiths cited by Bahrani (1100 AH, Vol. 3, p. 241), the intended meaning is extended to encompass kindness towards the two leaders of the community: the Prophet Mohammad and Imam Ali. This kindness is manifested through extolling their virtues and educating people about the significance of their leadership.

۴. سَنَفْرَعُ لَكُمْ أَيَّ الثَّقَلَانِ؛

"And We shall bring you all to account, O you two groups! (55:31)."

According to the apparent meaning and context, this verse refers to the two groups of jinn and humans, who will be held accountable by God on the Day of Judgment. However, based on the concept of "breaking the context", the term "thakalan" (two groups) is interpreted to refer to the Qur'an and the Ahl al-Bayt (the Prophet's household), specifically the Qur'an. In this interpretation, the verse implies that on the Day of Judgment, God will scrutinize humanity's treatment of these two sacred entities and hold them accountable for any wrongdoing."

### Theoretical models in Qur'anic verses and contextual breakdowns

To better understand this, we will briefly refer to several narrations from the Infallible Imams (peace be upon them) regarding this matter.

- قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه و آله) يَقُولُ أَنَا وَ عَلِيٌّ (عليه السلام) أَبَوَا هَذِهِ الْأُمَّةِ وَ لِحَقُّنَا عَلَيْهِمْ أَعْظَمُ مِنْ حَقِّ أَبِي وَ لِوَالِدَتِهِمْ فَإِنَّهَا تُنْقِذُهُمْ إِنْ أَطَاعُونَا مِنَ النَّارِ إِلَى دَارِ الْقَرَارِ وَ نُلْحِقُهُمْ مِنَ الْعُبُودِيَّةِ بِخِيَارِ الْأَحْرَارِ؛

Ali ibn Abi Talib (peace be upon him) said: I heard the Messenger of Allah (peace be upon him and his family) say, "Ali and I are the fathers of this nation, and our right over them is greater than the right of their biological fathers. For indeed, if they obey us, we will save them from the Fire and lead them to the abode of peace (Paradise), and we will elevate them from servitude to the noble status of free people." (Barazesh, 2014, Vol. 11, p. 326).



- الحسن (عليه السلام): مُحَمَّدٌ (صلى الله عليه) وَعَلِيٌّ (عليه السلام) أَبَوَاهُ هَذِهِ الْأُمَّةُ، فَطُوبَى لِمَنْ كَانَ بِحَقِّهِمَا عَارِفًا، وَ لَهُمَا فِي كُلِّ أَحْوَالِهِ مُطِيعًا، يَجْعَلُهُ اللَّهُ مِنْ أَفْضَلِ سَكَّانِ جَنَّاتِهِ وَيُسَعِدُهُ بِكَرَامَاتِهِ وَ رِضْوَانِهِ؛

Imam al-Hasan (peace be upon him) said: 'Mohammad (peace be upon him) and Ali (peace be upon him) are the fathers of this nation. Blessed is he who recognizes their rights and obeys them in all circumstances. May Allah place such individuals in the best gardens of Paradise and grant them His blessings and pleasure. (Bahrani, 1100 AH, Vol. 5, p. 326).

- الصادق (عليه السلام): سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ قَالَ الثَّقَلَانِ نَحْنُ وَالْقُرْآنُ؛

Imam al-Sadiq (peace be upon him) said: 'We will settle your accounts, O you two weighty things.' He said, 'The two weighty things are us and the Qur'an.' (Birazish, 1394, Vol. 15, p. 414; Majlesi, 1403 AH, Vol. 24, p. 324).

- الباقر (عليه السلام): عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّوَجَلَّ سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ قَالَ كِتَابُ اللَّهِ وَ نَحْنُ (عليه السلام)

Imam al-Baqir (peace be upon him) said: 'Zurarah reported: I asked Abu Ja'far (peace be upon him) about Allah's saying, "We will settle your accounts, O you two weighty things." He said, "The Book of Allah and we." (Birazish, 1394, Vol. 15, p. 414; Majlesi, 1403 AH, Vol. 24, p. 324; Astarabadi, 1409 AH, p. 616).

- على بن إبراهيم: سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ قَالَ نَحْنُ وَ كِتَابُ اللَّهِ وَالِدَلِيلُ عَلَى ذَلِكَ قَوْلُ رَسُولِ اللَّهِ (صلى الله عليه و آله) إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِزَّتِي أَهْلَ بَيْتِي (عليه السلام) على بن إبراهيم سَنَفْرُغُ لَكُمْ أَيُّهُمَا الثَّقَلَانِ،

Ali ibn Ibrahim said: 'We will settle your accounts, O you two weighty things.' He said, 'We and the Book of Allah.' And the evidence for this is the statement of the Messenger of Allah (peace be upon him and his family): "Indeed, I am leaving among you two precious things: the Book of Allah and my family, my household. (Birazish, 1394, Vol. 15, p. 414; Qummi, 1363 SH, Vol. 2, p. 345)



## **The Impact of the Phenomenon of Contextual Discontinuity on the Interpretation of the Qur'an**

The phenomenon of contextual discontinuity (*Shikast-e Siyāq*) in the Qur'an, as one of the rhetorical and literary features of this divine book, has profound effects on the interpretation and understanding of Qur'anic verses. This phenomenon not only enhances the literary beauty of the Qur'an but also helps interpreters to understand and interpret the multiple and diverse messages contained in the verses of the Qur'an more accurately and comprehensively. Below, we discuss some of the important effects of the phenomenon of contextual discontinuity in the interpretation of the Qur'an:

### **1. Enhancing Attention and Focus of the Audience**

Contextual discontinuity, due to the sudden change in the subject, tone, or style of the verses, causes the audience's attention to be drawn to the verses and to focus more on the Qur'anic messages. This feature is especially important in verses that contain warning or good tidings messages. (Tabatabai, 1981, Vol. 3, p. 243)

### **2. Providing a More Comprehensive Explanation and Interpretation of the Verses**

Interpreters, by paying attention to the changes in the context, can understand the hidden and implicit meanings of the verses. The change in context can indicate important points that are effective in the interpretation of the verses. (Ma'rifat, 1411 AH, Vol. 2, p. 326)

### **3. Revealing the Relationship Between Different Verses**

Contextual discontinuity can help interpreters to better understand the relationship between different verses. Sometimes, the verses seem unrelated on the surface, but by carefully examining the changes in the context, the semantic and conceptual connection between them can be found. This feature is especially useful in long surahs that cover multiple topics. (Tabari, 1975, Vol. 3, p. 34)

### **4. Facilitating the Understanding of Divine Purposes**

Changes in the context can help to better explain the divine purposes of the revelation of the verses. By paying attention to the context of the verses, interpreters can understand why God has referred to a topic in a particular verse and then addressed another topic. This helps to better understand the wisdom and divine purposes of the revelation of the Qur'an. (Javadi Amoli, 1996, Vol. 3, p. 76)

### **5. Strengthening Interpretive Arguments**

Interpreters can use the changes in the context to strengthen their interpretive arguments. The context of the verses can provide strong



evidence to support or refute a particular interpretation, thereby making the foundations of interpretation more solid. (Suyuti, 1404 AH, Vol. 2, p. 56)

Therefore, this phenomenon can help to attract the audience's attention, provide a more comprehensive explanation of the verses, reveal the relationships between the verses, facilitate the understanding of divine purposes, and strengthen interpretive arguments. Interpreters, by paying attention to this feature, can achieve a deeper understanding of the meanings and messages of the Qur'an and provide more comprehensive and accurate interpretations. (Tabatabai, 1981, Vol. 3, p. 42; Ma'rifat, 1411 AH, p. 47; Tabari, 1975, p. 129; Javadi Amoli, 1397, p. 51; Suyuti, 1404 AH, p. 33)

### **Results and Implications of Investigating the Effects of Contextual Discontinuity (*Shikast-e Siyāq*) on Understanding Qur'anic Verses**

Investigating the effects of *Shikast-e Siyāq* in the Qur'an can lead to various results and implications in the fields of interpretation, linguistics, and education. These studies help interpreters and researchers to achieve a deeper and more accurate understanding of the Qur'an, as well as create new methods for teaching and interpreting Qur'anic verses. Here are some of the most important results and implications of these studies:

#### **1. Strengthening the Comprehensive and Coherent Understanding of Qur'anic Verses**

*Shikast-e Siyāq* can lead to a more comprehensive and coherent understanding of Qur'anic verses. By understanding the sudden changes in context, interpreters can achieve a more accurate and harmonious interpretation of the verses, which leads to a better understanding of the divine messages. (Tabatabai, 1981, Vol. 8, p. 42)

#### **2. Revealing Hidden Relationships Between Verses**

One of the important consequences of studying *Shikast-e Siyāq* is the revelation of hidden and conceptual relationships between different verses. This helps interpreters to find more accurate connections between different Qur'anic topics and provide a more comprehensive and coherent interpretation. (Suyuti, 1404 AH, Vol. 1, p. 221)

#### **3. Improving Qur'anic Educational and Teaching Methods**

Studying *Shikast-e Siyāq* can lead to the improvement of Qur'anic educational and teaching methods. By recognizing the changes in context more accurately, Qur'anic teachers and educators can adjust their teaching methods in a way that is more attractive and effective. (Javadi Amoli, 1397, p. 151)

#### **4. Developing Interdisciplinary Research**

Investigating the effects of *Shikast-e Siyāq* can strengthen interdisciplinary research. This phenomenon can create the basis for joint



research between scholars and researchers in various fields such as linguistics, literature, psychology, and educational sciences. (Ma'rifat, 1411 AH, Vol. 2, p. 162)

### **5. Increasing the Accuracy and Validity of Jurisprudential Deductions**

By having a better and more accurate understanding of the context of the verses, interpreters and jurists can provide more accurate and correct jurisprudential deductions. Studying *Shikast-e Siyāq* can contribute to the accuracy and validity of jurisprudential deductions, because changes in the context can provide important information about the main purpose of the verse and its application in jurisprudential issues. (Khoei, 1390, Vol. 1, p. 29)

### **6. Creating a Deeper and More Accurate Understanding of Spiritual and Moral Concepts:**

Studying the changes in the context in the Qur'an can help to a deeper and more accurate understanding of spiritual and moral concepts. Sudden changes in tone and subject can contribute to greater emphasis on some ethical and spiritual concepts and make the understanding of these concepts easier for the Qur'anic audience. (Motahhari, 1364, Vol. 1, p. 216)

### **7. Strengthening the Rhetorical and Literary Power of the Qur'an**

Investigating the effects of *Shikast-e Siyāq* can contribute to strengthening the rhetorical and literary power of the Qur'an. This rhetorical feature allows the Qur'an to convey its messages in an attractive and effective way and encourages the audience to think and reflect. (Tabari, 1975, Vol. 3, p. 420)

Therefore, studying the effects of *Shikast-e Siyāq* in the Qur'an leads to numerous results and implications in various fields of interpretation, linguistics, education, and jurisprudence. These studies help interpreters and researchers to achieve a deeper and more comprehensive understanding of the Qur'an and create new methods for interpreting and teaching Qur'anic verses. According to authoritative and scientific sources, these studies can help to increase the accuracy and validity of Qur'anic deductions and strengthen interdisciplinary communication in Qur'anic research. (Tabatabai, 1981, Vol. 5, p. 123; Suyuti, 1404 AH, p. 215; Javadi Amoli, 1397, p. 269; Ma'rifat, 1411, Vol. 1, p. 264; Khoei, Abolqasem, 1390, p. 68; Motahhari, 1364, p. 153; Tabari, 1975, Vol. 5, p. 41)

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## Conclusion

Contextual discontinuity (*Shikast-e Siyāq*) in the Qur'an is one of the aesthetic and rhetorical features of this divine book, which allows it to convey multiple and diverse messages to different audiences in an effective and impactful way. These changes in context can help strengthen the spiritual and instructive impact of the verses and indicate the diversity and complexity of Qur'anic messages.

The phenomenon of *Shikast-e Siyāq* in the Qur'an, as one of its rhetorical and literary features, plays a very important role in deepening and enriching the interpretation of this heavenly book. Examining the effects of this phenomenon on understanding the verses of the Qur'an shows that sudden changes in subject, tone, and audience can lead to a more comprehensive and accurate interpretation of Qur'anic concepts. Analyzing *Shikast-e Siyāq* not only helps to discover hidden relationships between verses and a better understanding of divine messages but also leads to the strengthening of jurisprudential deductions and the improvement of Qur'anic educational methods.

This research shows that interpreters, by recognizing the changes in context more accurately, will be able to achieve a more harmonious and coherent interpretation and convey the multiple and diverse messages of the Qur'an to the audience in an attractive and impactful way. On the other hand, these analyses can lay the groundwork for interdisciplinary research in the fields of linguistics, literature, psychology, and educational sciences, which ultimately contributes to the development and deepening of Qur'anic knowledge.

Therefore, examining and analyzing the phenomenon of *Shikast-e Siyāq* in the Qur'an, as a powerful interpretive tool, can lead to a better and more comprehensive understanding of Qur'anic verses and pave the way for new scientific and educational research in the field of interpretation and understanding of the Qur'an.

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