



Investigating the Process of Transforming the Word "Qahramānah" from Persian to Islam Hadith Sources

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Abstract

One of the important linguistic aspects in the field of literature and culture is the identification of linguistic roots, lexical changes in multiple languages, and the discovery of the historical evolution of meanings. Essentially, research in the field of linguistics is crucial for increasing human knowledge. The goal of research in word etymology is to find answers in recognizing cultural fluctuations in literature and various human cultures. It is clear that languages influence each other throughout history. Every linguistic change in each historical period reflects a particular cultural approach of that time. In other words, linguistic changes are a reflection of changes in the values and beliefs of a culture and may even lead to the transformation of a culture. The

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present study aims to investigate the word "Qahramānah" using a descriptive and library-based approach, which is especially significant in the realm of women's culture. The author's effort in this investigation is to explain the mutual influence of languages, the etymology of the word "Qahramānah" in Persian, Turkish, and Kurdish, and the transfer of the word from Persian to Arabic, as well as its use in the words of the Prophet Muhammad (PBUH) and Imam Ali (AS). The Results, based on the evidence, indicated that the word "Qahramānah" originates from Middle Persian in Pahlavi, and later found its way into Arabic and religious sources based on the factors mentioned in the article.

Keywords: Imam Ali (AS), Hadith Studies, Etymology, Qahramānah Lexicon.

Introduction

Etymology and linguistics are two fields in which researchers focus on identifying and studying the root and semantic changes of a word. In these areas, they examine the changes in words in oral or written transmission from one language to another. Since the influence of languages on each other is mutual, the Persian language has also had an impact on the linguistic exchange with Arabic. Therefore, any word in the Arabic language that does not have an Arabic root or origin is called "Mu'arrab, Mu'arrabāt or Ta'rīb" and the process of adapting non-Arabic words into Arabic or expressing them in their original form is called "Ta'rīb." One example of "Mu'arrabāt" is the word "Banafsj (Purple)," which has been transferred from the Persian word "Banafsheh" to Arabic. However, many roots of "Mu'arrabāt" words remain unknown to this day.

There are numerous reasons and explanations in various sources as to why and how the Persian language has influenced Arabic. However, in

brief, linguistic similarities, geographical proximity, historical events and political interactions, common religious beliefs, and other factors are important in the transmission of language.

It is important to note that the influence of the Persian language on Arabic is significant. Arabs had a physical presence in Iran for about 400 years, and important texts were written in Arabic and translated into Persian until the Constitutional Revolution. There were even Iranians who played a significant role in the creation and structure of the Arabic language.

It should be mentioned that the periods of the Persian language, in terms of antiquity and alignment with historical periods in Iran, are divided into three periods. The first period is the "Ancient Period," which dates back to the Achaemenid Empire or the Achaemenid dynasty from 550 to 330 BC. This 220-year-old empire was present in the Middle East during ancient times and was founded by Cyrus the Great. The kings of this period were all Persian and traced their lineage to "Hakhamanesh," the leader of the Pasargadae dynasty.

The second period of the Persian language is the "Middle Period," which corresponds to the era of the Sasanian Empire, Pahlavi, and Zoroastrianism. The Sasanian Empire is known as "Iran-Shahr" in Middle Persian. The beginning of this period marks the end of ancient Iran and the last Iranian Empire before the Arab invasion of Iran in the 7th and 8th centuries AD.

The kings of this period were from the Sasanian dynasty, who ruled over Iran from 224 AD to 651 AD for 427 years.

The third period of the Persian language is the "Modern Period,"

which encompasses the time from the introduction of Islam to Iran to the present. The Modern Persian era is divided into three literary periods. The first period of Modern Persian was prominent in the first or second century. The Classic Modern Persian period corresponds to the 3rd to 11th centuries. The Contemporary Modern Persian period spans from the 12th century to the present.

Linguistic changes during the Islamic era can be examined in the primary source of Muslims, the Quran, and in many hadith and narrative sources through the words and expressions of the impeccable Imams (AS). We encounter various forms of "Mu'arrab" words in Arabic sources.

1. Background

Historically, it has been claimed that about 5,000 Arabic words have found their way from Persian into Arabic. In the Arabic dictionary called "al-Kalimāt al-Fārsīyyah fil Ma'ājim al-'Arabīyyah," published in 2002 by Jehīna Naṣr 'Alī, 3,000 Arabic words derived from Persian are explained. This book actually complements the book "Mu'jam al-Mu'arrabāt al-Fārsīyyah: Mundhu Bawākīr al-'Aṣr al-Ḥādir," written by Muhammad al-Tunjī, who passed away in 1933 AD. Before this book, the famous linguist Abū Maṣṣūr Jawālīqī, who died in 539 AH in Baghdad, explained 838 Arabic words in his book "al-Mu'arrab minal Kalām al-A'jamī 'alā Ḥurūf al Mu'jam," also known as "al-Mu'arrab" or "Mā 'Arraba min al-Kalām al-'Ajam" or "al-Mu'arrabāt." Additionally, the dictionary "al-Munjid" explains 321 words, and in the book "Persian Lexicons that Arabized," written by

al-Sayyid Addī Shīr, translated by Hamid Tabibiyān, 1074 Mu‘arrab Persian words are explained.

The word "Qahramānah" is one of the words whose root goes back to the Pahlavi Persian language and later entered the Arabic language. This word has been used in Arabic dictionaries and even in the words of the impeccable Imams (AS) and in hadith sources, including in the statements of Imam Ali (AS) in Nahj al-Balaghah. For example, in Letter 31 of Nahj al-Balaghah, while advising people to avoid consulting and trusting women and emphasizing the necessity of their modesty, he uses this word: "Innal Mar'ata Rayḥānatun wa laysat bi Qahramānatin." Because a woman is delicate like a flower, not a fierce warrior (Şubḥī Şālih, 2016 AD/1395 SH: 405; Abil Ḥadīd, 1997 AD/1418 AH: 16, 72; ‘Abduh, 1996 AD/1375 SH: 3, 571; Āyatī, 1997 AD/1376 SH: 2, 305; Kāshānī, 1987 AD/1366 SH: 3, 126).

What is intended in this article is the etymology and stylistic analysis of the word "Qahramānah" in Persian and its Arabization in the Arabic language, as well as its usage in the statements of Prophet Muhammad (PBUH) and Imam Ali (AS) until the end of their noble lives. There are three fundamental questions here: Firstly, ‘In which of the Arabic, Persian, and Turkish languages does this word have its roots?’ Secondly, ‘How is this word used in the statements of Imam Ali (AS), and has it also been used in the statements of Prophet Muhammad (PBUH)?’ Thirdly, ‘What is the position of this hadith among the sources of narration in Shia and Sunni traditions?’

2. The Word "Qahramānah"

The word "Qahramānah" (with a faṭḥa on the Qāf and Rā’) is the

feminine form of the word "Qahramān, Qahrumān, Qrahamān, Qāhrāmān, Qārahmān or Kahramān" from the word "al-Qahram"- that its main root is Qahara, Yaqharu, Qahran- and has been used in Persian, Arabic, and Turkish languages. This word is singular, and its plural in Persian is "Qahramānhā" or "Qahramānān," and in Arabic, it is "Qahāramah." It carries various meanings such as representative, executor of tasks, guardian, treasurer, trustworthy, brave, hero, invincible hero, employer, strength, power, ruler in the sense of governance, the name of a geographical area, and ultimately a musical piece. Since various forms of this word have been transmitted, we will examine it in each of the mentioned languages.

3. The Word "Qahramānah" in the Arabic Language

The earliest sources of pre-Islamic poetry belong to the narrators who lived in the second century and left behind their collections. The distance between the poets of the pre-Islamic era and the compilation of their poems by the narrators is a mysterious and obscure matter; however, despite its complexity, the examination of this word in the period between the end of the pre-Islamic era and the beginning of the second century AH can be of interest (al-Asad, 1988: 481). The collection of Imru'ul Qais (died in 80 BC, equivalent to 545 AD) and the collection of Zuhair bin Abī Salmā (died in 13 BC) are from the early stages of Arab poets and belong to this period (ibid: 484). In our examination of the mentioned word, we have limited ourselves to these two collections and, based on the research conducted, concluded

44 that both poets did not use this word in their collections.

Other sources of pre-Islamic poetry exist outside of the collections, such as in books on grammar, lexicography, Sirah (biography), history, and other Arabic literary works. In this regard, we will also rely only on the pre-Islamic poems found in the two books of Ya'qūb ibn Sikkīt, titled "Iṣlāḥ al-Mantiq" and "al-Alfāḍ." (ibid: 592) Although Ibn Sikkīt died in 244 AH and included pre-Islamic poems in these two books, the word "Qahramān (hero)" is not mentioned among the poems. Based on these investigations, there is no room left to study this term in the pre-Islamic era. Therefore, we will focus on examining it in the post-Islamic era or in modern Arab times.

The word "Qahramān" was presented in the modern era by Sībawayh, citing Ibn Manẓūr. Sībawayh says: "The word Qahramān or Quhramān (in the language of Laḥyānī) is a Persian word." (ibid.)

Ibn Barrī introduces this word as individuals who are trustworthy and loyal to a land and believes that this word is a Persian loanword (ibid.). In the seventh century AH, Ibn Athīr mentioned the word "Qahramān" under "Qahram" and also considers it a Persian word (Ibn Athīr, (n.d.): 129). In the eighth century AH, Ibn Manẓūr in Lisān al-'Arab understands the word "Qahramān" from the two roots "Qarham" and "Qahram." "Qarham" means a large and old male cow, which some believe that the letter "Mīm" is replaced by "Bā'" (Qarhab), and others believe that "Qahramān" is the reverse of the word "Qarhamān." (Ibn Manẓūr, 1987 AD/1408 AH: 12, 477)

"Qahram" also denotes the role of someone who oversees and governs the actions and behavior of individuals under their authority: "Kataba ilā Qahramānah, Huwa kal Khāzin wal Wakīl al-Ḥāfiẓ lā

taḥta Yadih wal Qā'im bi Umūril Rajul." (ibid.)

Finally, in the thirteenth century AH, Zabīdī in Tāj al-‘Arūs, while not mentioning the original root of the word, discusses the word "Qahramān" in correspondence with Ibn Manẓūr in Lisān al-‘Arab and mentions its Persian origin and inversion (al-Zabīdī, 1993 AD/1414 AH: 17, 599).

The point that is important to consider in the inversion of words is the attention to the principle of the "Changeability of Words" during the period of usage of a word. The word "Qahramān" has also undergone changes throughout its usage. Abū Manṣūr, in the chapter on identifying Arabic words in A‘jamī (foreign) usage, says: "Many A‘jamī words have changed after entering the Arabic language. For example, sometimes they would change some letters to the closest Arabic letter in terms of articulation, and the changes would take various forms, such as changing a letter, adding a letter, removing a letter, changing a vowel, making a vowel stationary, moving a stationary letter, and in some cases, they wouldn't make any changes." Ibn Barrī also believes that the word "Qahramān" originally was "Qurman" and "ha" was added to it (Ibn-Barrī, 1984 AD/1405 AH: 1, 2).

4. The Word "Qahramānah" in the Persian Language

4.1. The History of the Persian Language

The Persian language is one of the branches of the Indo-Iranian languages, which itself is derived from the Indo-European languages and has taken in a wide range from today's world. The history of the development of the Persian language is formed of three periods:

Ancient, middle, and modern. The ancient period, which continues from the early first millennium BC when the Aryans began to enter Iran until 331 BC, the year of the fall of the Achaemenid Empire. These languages include the Avestan language, the Median language, the Scythian language, and the ancient Persian language (Hale, 2004: 742-743).

The middle period generally begins from the fall of the Achaemenid Empire, i.e., 331 BC, and ends in 867 AD, equivalent to 254 AH, the year when Ya'qūb Layth Ṣaffār, made Dari Persian the official language of Iran. The languages of the middle period are divided into two groups:

A) Western Middle Iranian group, including Middle Persian and Pahlavi Ashkani;

B) Eastern Middle Iranian group, including Bactrian, Scythian, Sogdian, and Khwarezmian (Schmitt, 1989a: 56-85).

Modern Persian generally begins from the third century AH and continues to the present day. In this period, all the languages that were prevalent in the middle period, except for Persian, fell out of use (Lazara, 1995: 49-79, 141-148).

The purpose of mentioning these issues was to provide a background for entering into the etymology discussion of the word "Qahramān," which begins with reference to Middle Persian texts.

4.2. Etymology of the Word "Qahramān"

Regarding the root of this word, linguists and scholars have expressed various theories. Purdawood believes that "Qahramān" comes from

"kuhramān," meaning "Thinker," derived from the root "Kar" (to do) and "Mān." For the second part of this word, he gives the example of the word "Demāna" (= house) in some parts of Avesta, which in Middle Persian became "Mān" (= house), and in modern Persian is usually synonymous with "Khaneh" (house), and we always express it as "Khan" and "Mān." (Purdawood, 2001 AD/1380 SH: 73)

Kazazi considers the word "Qahramān" to be derived from "Kahramān," with another form "Kārmān," which is a combination of two words, "Kār" and "Mān." The first part of the combination, "Kār," means action and deed, with its older meaning being battle, combat, and war. The other part, "Mān," means disposition and nature, and for the correctness of his speech, he compares it with "Hūmān," "Bahman," or "Dushman," and intertwines two meanings (hero and victorious in conflicts and deeds, active and efficient in tasks and responsibilities), suggesting that the first meaning is still in use. He further states that "Kārmān" has changed to "Kahurmān," and due to the hesitation between these two words, "Kahur" and "Mān," it has transformed into "Kahramān." (Kazazi, 2009 AD/1388 SH: 117)

However, Mackenzie, a renowned Pahlavi scholar, says that "Qahramān" is derived from "Kār-framān." In his opinion, the latter term means immediate, agent, and entrusted with income and expenditure; that is, someone who takes on a task on behalf of another. An example of this meaning is mentioned in Chapter 30, Verse 28 of the Zadspram excerpts:

48 "Homānāg ast zōr ī āhanjāg, Kē xwarišnān xwarišnān andar ō Kumīg ud xwēšīg kadag āhanjēd, ciyōn *kār- framān* kē abāz, gōšt,

xwariŠnān xrīnēd, be ōxānag frēstēd."

"The strength of iron that takes food and drink to the stomach and its place is like a master, just as a tool (spice) grinds the food and sends it to the house (Zadspram, 2006 AD/1385 SH: 229).¹

Also, "Kār-farmudan" in Zand-i Vohuman Yasn 11, verse 20, and Zand-i Visperad 12, verse 5, and also Dadestan-i Denig, chapter 40, verse 5, means to employ, use, and carry out a task at the command of another. But the text that Mackenzie referred to and from which the meaning of hero and warrior can be inferred is in paragraph 93 of the book "Yadgar Zareeran," where Ki Gushnasp entrusts the command of the army after Zareer's death to Nowzar:

"Ud nūn ...spāhī ērān kār-umtō framāy ī nāmxrāst ī bawēh yat-ō rōz jawed."

"And now you, for me, command the army of Iran to be named, so that it may be remembered forever."

Regarding the phonetic justification of the word, it should be noted that "Kār-farmān" has been transformed into "Qahramān" through haplology and the conversion of "f" to "h" and then has been arabized into "Qahramān." However, the conversion of "f" to "h," although it has counterparts such as the conversion of "Kōf" to "Kūh" and "Kulāf" to "kulāh," are not a common phonetic change in the Persian language (Ghaemmaghami, 2010 AD/1389 SH: 161-162).

4.3. The Word "Qahramān" in the Persian Language

Whenever we want to accurately determine the meaning of a word, we

1. Zadspram Selections is a book in Pahlavi written by Zadspram, one of Sirjan's hirbadans, in the 3rd century of Hijri.

must pay attention to its historical usage and frequency in texts, so that we can express how the exact meaning of the word has been from its inception to the present. The word "Qahramān" in ancient Persian texts was also used to mean a treasurer and someone responsible for all financial matters and revenues and expenses of the country.

An example of this can be seen in the works of Farrokhi Sistani, where it means someone who manages the country's wealth and assets:

"ز حرص برافشاندن مال جودت به زایر دهد هر زمان قهرمانی"

You are so generous with your wealth that your generosity makes you a hero to anyone who comes to you (Farrokhi, 1970 AD/1349 SH: 371).

Unsuri one of the Ghaznavid court also referred to "Qahramān" in this way:

"تو مرچرخ اقبال را آفتابی تو مرگنج هوشنگ را قهرمانی"

In destiny, you are a hopeful sun and in wisdom, you are a Qahramān (Unsuri, 1962 AD/1341 SH: 165).

Naser Khosrow Qubadiyani also used the word "Qahramān" to mean someone who possesses the desired and the country's assets, and someone who entrusts the herd and flock to agents and servants:

"اگر اشتر واسب واسترن باشد کجا قهرمانی بود قهرمان را؟"

If camels, horses, and mules are absent, 'Where will there be a hero for the Qahramān?' (Naser Khosrow, 1978 AD/1357 SH: 10)

Masoud Sa'd Salman also used the word "Qahramān" to mean wealthy and treasurer, alongside words such as treasure, treasury, and the like:

"بگفتم همه، عیب این است و بس که جود است برگنج تو قهرمان
مال تو یک ساعته، گنج تو ناپایدار رو که برآسوده‌ای، ز خازن و قهرمان
برگنج و بر خزینۀ دانش ندیده‌اند چون طبع و خاطر من، گنج و گنجور قهرمان"

I said your entire fault is that your generosity towards your wealth is heroic. You are so generous that your wealth is unstable and will not last more than an hour. You no longer need a treasurer or a Qahramān. Like me, who am the Qahramān of the treasure, there is no one more knowledgeable and rich than me (Masoud Sa'd, 1985 AD/1364 SH: 562, 578, 604).

Rashid Vatvat also placed the word "Qahramān" alongside treasure and treasury:

"برخیل محمدت، دل تو گشته پادشاه برگنج مکرم، کف تو گشته قهرمان
بنان خویش را، در ملک بخشی، تولیت داری بیان خویش را، برگنج دانش، قهرمان کردی
اگر عنایت خسرو بود، چنان گردم که بر خزائن اقبال، قهرمان گردم"

Because of your excessive praise, your heart has become royalty, and because of having a treasury of honor, your hands have become Qahramān. The power to forgive is in your hands, and your expression in the treasury of knowledge has made you a Qahramān. If the king shows favor to me, and then I will become a Qahramān over the treasures of fame and fortune.

They also used the word "Qahramān" to mean a wise and knowledgeable minister, who alongside the king, who was mostly involved in military affairs, managed the affairs of the country. In other words, if we call the king a country's conqueror and warrior, we should call the minister a country's ruler and minister. Rashid Vatvat

praises Atsiz Khwarazmshah for both conquering and ruling the country, using the word "Qahramān" to mean its ancient meaning, which was the purpose of our discussion in this discourse:

"شده فتح را تیغ توسازگار شده عدل را کلک توقهرمان"

Your wars end in victory and your pen is a Qahramān in spreading justice.

In ode number 160, he also states:

"خداوند خوارزمشه، آن که اوست ز چنگ حوادث جهان را امان
نزاده است گردون چنان پادشاه ندیده ست عالم چنوقهرمان
ظفر را شده تیغ او مقتدا خرد را شده کلک او ترجمان
سخا، بی کفش، همچو سر، بی خرد هنر، بی دلش، همچو تن، بی روان"

The Lord of the Khwarazmshahs is the one by whose existence the world is safe from disasters. The world has not seen a kingdom like his, nor such a Qahramān. Victory follows his sword, and his pen reflects his wisdom and intellect. Generosity without his generous hands is like a head without a brain, and art without his existence is like a body without a soul (Vatvat, 1960 AD/1339 SH: 367, 453, 345, 362, 382).

Jamal al-Din Isfahani also praised a minister named Khwaja Jamal al-Din Nezam al-Mulk:

"جمال الدین نظام الملک کاندردولت وملت نه چون او مقتدا باشد، نه چون او قهرمان خیزد"

In the affairs of government and nation, there is no leader and Qahramān like Jamal al-Din Nizam al-Mulk (Jamal al-Din Isfahani,

The use of another meaning of this word in ancient texts means a brave and victorious warrior, which is one of the common meanings of this word in Persian sources, and it is mostly used in the same sense in the Persian language today. Jamal al-Din Isfahani says:

"سخن، مسخرو منقاد طبع من گشته است از آن که تیغ زبان است قهرمان سخن"

Because the sword of the tongue is the hero of speech, speech has become obedient and submissive to me (Jamal al-Din Isfahani, 1941 AD/1320 SH: 298).

Naser Khosrow Qubadiyani also says:

"چه یافتی که بدان بر جهان و جانوران چنین مسلط و سالار و قهرمان شده‌ای"

What treasure have you found that 'Has made you so dominant and powerful and a hero over the world and its creatures?' (Naser Khosrow, 1978 AD/1357 SH: 432)

Khaqani also used the word "Qahramān" to mean a strong and powerful hero:

توقاهر مصر و چاوش را بر قاهره قهرمان ببینم

(In praise of Qizil Arslan, the third king of the Atabegs of Azerbaijan) You are the conqueror of Egypt, and I see your army as the Qahramān of Cairo (Khaqani, 1996 AD/1375 SH: 403).

"هست آسیه به زهد و زلیخا به ملک از آنک تسلیم مصر و قاهره بر قهرمان اوست"

(In praise of Safwat al-Din Banu Shervan Shah) In asceticism, you are like Asiya, and in the land of Egypt, you are like Zuleikha, and all of Egypt and Cairo are submissive to your Qahramānī (Khaqani, 1996 AD/1375 SH: 120).

4. Relationship between Arabic and Persian Language

The relationship between Iranians and Tazis dates back to the Achaemenid period and continue into the Parthian period, reaching its peak during the Sassanian period. However, the focus here is on how Persian vocabulary found its way into the Arabic language, which emerged a few centuries before Islam and became the unified language of all tribes. Therefore, it is necessary to start the discussion in this section with the Sassanian period, which coincided with the pre-Islamic era in Arabia.

The history of the Sassanians, for political reasons and war with Rome, was never separate from the history of the small Aramaic-Arabic tribes that emerged in the regions of Sham; the Nabateans, whose language is almost Arabic and whose script is the mother of the Arabic script, were often in conflict with the Sassanians and sometimes were their subjects. The Palmyrenes also obeyed Rome more, but among them, there are also traces of Iranian clothing and jewelry (Azarnoosh, 2002 AD/1381 SH: 15). However, this civilization lost its power at the end of the third century AD and gave way to the Ghassanid state, which was under the protection of the Romans and a fierce enemy of the Iranians. Against the Ghassanid Arabs, the Sassanians placed Lakhmid tribes near their capital on the edge of the Arabian Desert. These tribes formed a relatively large kingdom in Hira and were able to defend the borders of Iran against the attacks of the Tazis and even the Romans for about three hundred years. Hira gained such credibility that it is said that Numan I built the palace of Khornak for Bahram V to send him there for necessary

education (Taqizadeh, 1980 AD/1359 SH: 2, 19).

This city attracted many Arab poets to the court of generous and culture-loving kings on one hand, and it was also a center of Iranian-Arab assimilation. It is said that schools were established in this city to teach Persian and Arabic languages; it was also here that the Arabs became familiar with Sassanian culture; the 'Addī poet and his family, who were Arabic-Persian translators and Arab agents in the Sassanian court, also resided in this city (Azarnoosh, 1971 AD/1350 SH: 100-101).

It should be noted that the interaction between the two nations was not limited to Hira. The Sassanians had built numerous cities and garrisons throughout the southern borders of Iran, even on the western shores of the Persian Gulf, where Sassanian soldiers lived alongside Arab troops. Cities such as Bahrain and Yemen were important centers of the Sassanians before the advent of Islam. Iranian religions also had an influence in Arabia. Historical accounts indicate that some of the Banī Tamīm were Zoroastrians, and some of the Quraish were Manichaeans (Ibn Qutaybah, 1994 AD/1373 SH: 621; Ibn Rustah, 1986 AD/1365 SH: 263; Ālūsī, (n.d.): 2, 235; Montazeri, 2010 AD/1389 SH: 116).

Considering the extensive cultural exchange between the educated Iranian and Arab communities, it is expected that Iranian elements would be evident in all Arab works, albeit in a subordinate position. However, factors such as the lack of clear documents from the pre-Islamic era, the difficulty of foreign elements in classical Arabic, as well as the oral transmission of poetry over the centuries and the possibility of distortion and appropriation, have prevented us from

having a clear picture of Iranian culture and language in Arab culture. Nevertheless, studies conducted on pre-Islamic poetry indicate that around 105 Persian words have entered the Arabic language (Azarnoosh, 1995 AD/1374 SH: 122-144).

At the early Islam, which naturally should be sought in the Quran, issues related to Iranian culture and Iranians were limited to two specific cases. One of the verses that refer to the ancient myths and legends is the mention of Naḍr ibn Ḥārith, which refers to the ancient Persian myths and legends. Another is the first to seventh verses of Surah al-Rūm, which refers to the wars between Iran and Rome and the victory of the Iranians in the beginning and their defeat in the end. Additionally, several Persian words are mentioned in the Quran, estimated to be between ten to fifteen words (Jafari, 1993 AD/1372 SH).

In the first century of the Islamic calendar, when Iran was conquered by the Arabs, a large number of Iranians were transferred to the Arab world as slaves and servants, creating a large class of mawali who were carriers of Iranian culture among the Arabs. For example, it is said that 'Umar established an administrative system based on the Iranian model, and the presence of a group of Iranian captive commanders in Medina, who likely advised 'Umar, indicates that the caliphate was largely structured in the Sassanian manner (Balādhurī, 1958 AD/1337 SH: 363-377).

It is worth mentioning that the main centers of Iranians in this century were mostly the cities of Basra and Kufa. In Basra, the Iranian element was predominant, and groups of Sassanian cavalry called "Aswaran" resided there. Kufa, which also had an Iranian influence

like Basra, was the heir of the ancient city of Hirah, and its culture was formed from various Iranian, Christian, and Arab elements. Over time, the Iranian element became more prominent and even at times rivaled the Arabs. An example of this is the account that when Imam Ali (AS) entered the market of Kufa, people would inform each other of the caliph's arrival in Persian (Sadeqi, 1996 AD/1375 SH: 54).

In the following centuries, this dynamism and cultural transfer continued. These centuries began with the authoring and translation of numerous books in various sciences and arts. This movement, which had a great impact on the nascent Islamic culture, led to the entry of many cultural elements from other nations, especially Iranians and the Persian language, into Islamic culture and the Arabic language. It should be noted that this transfer was not one-sided; rather, many elements from the Arabic language and culture entered the cultures of other nations, including Iranians.

5. The Word "Qahramānah" in the Turkish Language

Based on research conducted on the history of the Turkish language, the Turkish language group consists of two main types: Istanbul Turkish and Azerbaijani Turkish, with Azerbaijani being the most original among Turkic languages. The main origin of this language is Azerbaijan in the Soviet Union and Baku. Quantitatively, today, the majority of Turkish speakers use this language. Therefore, the main difference in the Turkish language lies between these two types, and other differences are only linguistic variations in regional dialects.

In Azerbaijani culture, it is stated:

"Qahramān" [Qāhrāmān] means hero, champion, victor of a battle; the phrase "Qahramān Jāsīnā" means heroically, bravely; "Qahramān Lāshmāq" means becoming a hero, finding the spirit of heroism; "Qahramān Līq" means heroism, bravery, valor, and "Qahramānah Bākh" is equivalent to the same as "Qahramān Jāsīnā." Additionally, the word "Qahramānī" (Qāhrāmānī)" is a type of Azerbaijani dance music and one of the Azerbaijani dance songs (Behzadi, 2009 AD/1388 SH: 857). Although the famous Turkish vocabulary "Senglaakh" (Istarābādī, 2009 AD/1388 SH) does not mention anything about this, some other dictionaries (Shahmarsī, 2009 AD/1388 SH: 811; Golkarian, (n.d.): 373) have referred to the same meanings.

6. Stylistic Analysis in Expression

The word "Qahramānah" was chosen as the subject of our research because Imam Ali (AS) used it in Nahj al-Balaghah to explain the position of women and how men should treat them. With a stylistic look at the statements of Imam Ali (AS), we should consider the time span in which his words were used. For example, during the years 35 to 40 AH, 'In what context was this word used by Imam Ali (AS)?' Furthermore, 'Did this word have any usage during the time of the Prophet Muhammad (PBUH), and did Imam Ali (AS) himself use it?'

6.1. The Word "Qahramānah" in the Words of Imam Ali (AS)

Before examining this word in the relevant hadiths, two points are noted:

Firstly, although determining the time span of the usage of a word

and its evolutionary trend is important, Imam Ali's statements are classified historically into different sections such as: The period of Imam Ali's (AS) life, historical events at the early Islam, the history of the mission of the Prophet of Islam (PBUH), and the sources left by Imam Ali (AS) and other narrators. However, what is important in the study of Imam Ali's (AS) words here is the research into the statements of Imam Ali (AS) during his illustrious life.

Secondly, since numerous explanations and interpretations of Imam Ali's words have been written, it is necessary to consider a limited scope for the examination of this word to be able to refer to specific sources. Therefore, in this study, an effort has been made to examine the statements of Imam Ali (AS) until the year 40 AH. Even the sources that have mentioned the words of Imam Ali and the time of their narration have been taken into consideration. Based on the research conducted in the sources related to Imam Ali, such as Nahj al-Balaghah, Ghurar al-Hikam, and the exegesis of Nahj al-Balaghah, as well as other Shia and Sunni narrative sources, it is found that this word is only mentioned three times in the statements of Imam Ali (AS). In other reliable sources attributed to Imam Ali, there is no mention of this word.

In one of the narrations in the book Ghurar al-Hikam and Durar al-Kalim (Āmidī, 1987 AD/1366 SH: 6, 318), it is mentioned:

"Wa lā Tamlikul Mar'ata min Amrihā mā Jāwaza Nafsahā fa innal Mar'ata Rayḥānah wa laysat bi Qahramānah wa lā Tu'ad bi Karāmatihā Nafsahā wa lā Taṭma'ahā fī an Tashfa'a li Ghayrihā: A woman is more than just her own self, capable of nurturing; for a

woman is a nurturer, not a warrior. And in her capacity to exceed her own self, she is endowed with the ability to intercede and mediate for others." (Nahj al-Balaghah, letter 31)

Additionally, in the book al-Mufaṣṣal, Jawād ‘Alī (1324-1408 AH) refers to a linguistic point related to the word "Qahramān" as mentioned by Imam Ali (AS) in the context of naming rights among the Arabs under chapter "Ḥuqūq al-Mulūk wa Ḥuqūqu Sādāt al-Qabā’il."

He states:

"Wa qad Ista‘mal ‘Arab al-‘Irāq al-Alfāz al-Fārsīyyah al-Musta‘milah fī Idāratil Ḥukūmatil Sāsānīyyah, li annahā Hīyal Muṣṭalahāt al-Rasmīyyah wal Alqāb allatī Yaḥmiluhā al-Muwazẓafūn wa Tashīru ilā Manāzilihim wa Darajātihi wa minhā Darajatu Qahramān wal Qahramān Kalimatun Fārsīyyah wa qad Dakhalat al-‘Arabīyyatu wa ‘Arrabat. Dhakara ‘Ulamā’ al-Lughatu annahā Ta‘nī al-Musayṭir al-Ḥafīẓ ‘alā man Taḥti Yadayhi wal Qā’imu bi Umūrirrajuḷi wa min Umanā’il Maliki wa Khaṣṣīyatih wa fil Ḥadīth: Kataba ilā Qahramānah wa qad Warada an Ali ibn Abī Ṭālib Qāla li Dihqānin min Ahli ‘Aynil Tamr wa kāna qad Aslama: Amā Jizyatun Ra’saka fa Sana’rifuhā wa amā Arḍaka fa lil Muslimīn. Fain Shi’ta Faraḍnā laka wa in Shi’ta Ja’alnāka Qahramānan lanā." (Jawād ‘Alī, 2018 AD/1397 SH: 5, 289)

What has been mentioned here, quoting Daniel Dennett, is that Imam Ali (AS) used the interpretation of "Qahramān," which means a trusted leader, in reference to one of the newly converted farmers from ‘Ayn al-Tamar.

6.2. The Word "Qahramānah" in the Words of Prophet Muhammad (PBUH)

One of the questions that this article seeks to investigate is 'Whether the word "Qahramānah" was used by Prophet Muhammad (PBUH) during his lifetime?' When we look at the major sources that mention the sayings of Prophet Muhammad (PBUH) in this regard, we come across only a few hadiths that use the word "Qahramān."

Khalīl ibn Shāhīn al-Zāhirī al-Miṣrī (873 AH) has a book called "al-Ishārāt fī 'Ilm al-'Ibārāt" on various types of dreams and interpretations. In this book, which consists of eighty chapters, he seeks to examine this subject in the science of interpretation, by distinguishing between the hidden and the apparent, based on reliable sources and his own observations; a science that has authenticity in the Shari'a and through which the hidden can be distinguished from the apparent. He has quoted many sayings and speeches from various personalities in this book. He mentions a prayer narrated from Prophet Muhammad (PBUH) by a person named Shaykh Abī Bakr al-Ḥalabī, in which the Prophet uses the word "Qahramān." Ibn Shāhīn says:

"Falammā Fara'a Du'ā bi Hādhihil Kalamāt...wa Hīya Hādhihī Allāhumma Sakana Haybatan 'Aẓīmatan Qahramānul Jabarūti bil Laṭīfati al-Nāzilatil Wāridati min Fayaḍānil Malakūt." (Ibn Shāhīn, 1992 AD/1413 AH: 1, 263)

In two other sources, the hadith "al-Mar'atu Rayḥānah wa laysat bi Qahramānah" is mentioned in reference to Prophet Muhammad (PBUH), but it is not referred to earlier sources. One source, the book "Makānatul Mar'ah fil Islām," states: "One of the writers has referred

to the various economic, political, and social problems of women in the contemporary world and, after explaining the physical condition of women, which is that women are naturally more delicate than men, and that certain necessary matters should be taken into account in relation to them, it is considered an injustice to assign heavy tasks to women, and Islam does not recommend such matters or matters that are beyond the capacity of women."

The author in this section refers to a saying from the words of the beloved Prophet of Islam (PBUH), who said: "al-Mar'atu Rayḥānah wa laysat bi Qahramānah, and "Qahramānah" means someone who serves and is respected; and this narration is addressed to men, meaning that women are like delicate flowers that live with you in your homes and it is necessary to act with them carefully and delicately, and heavy tasks should not be imposed on them." (Sha'rāwī, (n.d.): 34-35)

Another source, the book "Dawrul Mar'ah fil Usrah," states: They say that the Prophet (PBUH) said: "al-Mar'atu Rayḥānah wa laysat bi Qahramānah." Therefore, "Qahramānah" does not mean strength and bravery, as translated in Persian. This interpretation is an Arabic interpretation derived from Persian and, in short, means someone who deals with all matters; that is, do not consider women as someone you have authority over in all aspects of their lives and do not think that you have assigned all household and child-rearing tasks to a specific agent named "Woman." No, this is not the case. Real and proper interaction is that the nature of women should be considered. Islam has instructed men to treat women in the family like flowers. Of

course, this has nothing to do with political, social, or educational spheres, but it is about internal family matters. This saying of the Prophet indicates that Islam considers women to be creatures with spiritual and physical delicacy, and attention should be paid to these conditions (Khamenei, 2008 AD/1429 AH: 40).

Conclusion

The investigations carried out in this article indicate that the word "Qahramān" used in the saying of Imam Ali (AS) "al-Mar'atu Rayḥānah wa laysat bi Qahramānah" is a Persian word that has been used in Pahlavi texts such as Zadspram, Dadestan-i Denig, Yadgar-i Zariran, and so on, in the form of "Kār-framān" meaning direct, executor, entrusted with income and expenses, leader, manager, and someone who takes charge of affairs. According to the law of deletion by analogy (haplology) in linguistics and the transformation of the sound "f" to "h" it has become "Kahramān" and then arabized. Of course, various individuals have presented their opinions on this matter, including the Purdawood, Kazazi, and Mackenzie, but Mackenzie's opinion is more accurate.

Also, by examining the frequency of its meaning in modern Persian, which indicates the authenticity of the word in that language, we have concluded that its meanings have been added later. This word was probably introduced to Iraq before the arrival of Islam in Iran, during the Sassanid era, due to political, military, cultural, and historical relations between Iran and the Arabs, and the establishment of important Iranian centers in Iraq. It then spread to the Arabian

Peninsula and was used in the words of Islamic scholars, including a saying of Prophet Muhammad (PBUH) and certainly in the words of Imam Ali (AS), meaning great and heavy tasks, leadership, management, and so on.

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