

Examining the opinions of commentators in Quranic documents, comprehensiveness of Quran (Case study: verse 88 of Surah Isra’)

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Abstract

The comprehensiveness of the Qur’an is one of the fundamental issues of Qur’anic interpretation and science, which is very effective in understanding the meaning and purpose of God’s word. Researchers have referenced verses from the Qur’an to explain the domain of Qur’anic knowledge. This article examines the commentators’ views on the comprehensiveness of the Qur’an by referring to verse “Say: If men and jinn banded together to produce the like of this Koran, they would never produce its like, not though they backed one another” (Isra’, 88) - which is one of the verses documenting comprehensiveness -in a descriptive-analytical method. The present article tries to answer to this question of which interpretations of the verse have been considered as comprehensive documents and what kind of comprehensiveness has been considered. Studies show that despite the long-standing teachings of the Ahl al-Bayt school on the comprehensiveness of the Qur’an, the comprehensive use of this verse has been done more by contemporary commentators who have had a scientific-ijtihad approach to the Qur’an.

Keywords:

Ordering Interpretation, Thematic Interpretation ,The Realm of Quranic Knowledge, Miracle, Challenge

Critique of the views of Islamic interpretations and the Old Testament in the story of Prophet Yunus (AS)

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Abstract

The stories of the prophets in the Qur'an and the Testaments have been criticized by intellectual currents. The present article intends to provide another reading of the story of Prophet Yunus (AS) by analyzing the discourse space of commentaries and the Bible. The Qur'an and the Old Testament have much in common in storytelling; Such as: the divine prophet to guide the people, disbelief of his people and the descent of torment, repentance of the people and acceptance, boarding a ship and ... There are also differences: the time of growing the pumpkin, eating the pumpkin by the worm, the storm of the sea, being quick to get angry, etc. In the Testaments, the fullness of the ship, suffering for the people, cursing, and the duration of imprisonment are the purity of that Prophet in the Qur'an. Investigations show that he probably went to the sea in anger before the torment was removed from the people of Yunus (AS). Or he was informed that the torment had been removed and he did not return; And committed the “first leave”; but God tested him in a miraculous scene and made him one of the righteous.

Keywords:

The Holy Quran, Yunus (AS), Old Testament, Dhul Nun, “The One of the Fish”

Application of Allameh Tabatabai’s views in the critique of Abu Muslim Isfahani’s interpretive articles in Majma ‘al-Bayan

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Abstract

Tabrasi has used the views of Sunni and Shiite commentators in his commentary. Among these commentators, we can mention Abu Muslim Isfahani, who has the most quotations in his commentary. The present study examines and critiques his interpretive method with regard to interpretive rules and criteria with emphasis on Allameh’s opinion and is analyzed using a descriptive-analytical method. The findings of the research show that Abu Muslim, as a prominent commentator, has used various interpretive methods in interpreting verses and despite his attention in applying interpretive rules and regulations, in some cases he has neglected them. For example: not paying attention to the context of the verses, not paying attention to the tone and melody of the words, adopting a meaning that is unlikely, and slipping in using the source of reason in the ijthad of the verses. Despite all these descriptions, his method not only did not cause serious damage to Majma ‘al-Bayan, but also confirms and witnesses Tabrasi’s interpretive opinions in his interpretation.

Keywords:

Majma ‘al-Bayan, Abu Muslim Isfahani, method of commentary, context, tone of speech

Critique of interpretive views on allegory theory in the verse of the Covenant

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Abstract

Verse 172 of Surah al-ʿAʿrāf (The Heights) indicates the covenant that God made with the children of Adam in a special homeland, which witnessed the oneness of the truth in the realm of human beings and acknowledged the Lordship of God and His worship so that the way would be closed to any excuse. The present article, by examining the allegorical theory in this verse and stating the reasons for this theory, has reached the conclusion that carrying the verse contradicts the statement of reality with the appearance of at least five verses of the noble verse; but its allegory, with the perception that the verse is related to human nature, will be much stronger than other views. The apparent meaning of the verse is not in such a way that it is not permissible to deviate from it, but if there is a contrary reason or analogy, one should give up the appearance of the text and adhere to the provisions of that reason and analogy. If we put other verses of the Qurʿan next to the verse of the Covenant and the verse of nature and study all of them together according to the method of interpreting the Qurʿan to the Qurʿan, the correctness of the mentioned possibility will become more obvious. The total meaning of these verses is that the creation of man is such that with a little reflection on the system of his creation and existence, he acknowledges the existence of God, provided that he is safe from the seduction of the power of fear and temptation of the ego. The meaning of the verse of the covenant along with the verse of nature indicates that this covenant is a gradual thing and is realized throughout human history and from generation to generation. The Qurʿanic narrations about the methods and protests of the prophets also show that the remembrance of the signs of divine knowledge and power in the creation of man and the world, and the awakening of their intellect and wisdom have been done in various ways.

Keywords:

Allegorical interpretation, symbolic language, present language, covenant verse

Critique of the words of Jamal al-Din al-Qasimi in quoting Shiite views in the interpretation of the benefits of interpretation

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Abstract

One of the completely new interpretations is the interpretation of Mahasin al-ta'vil by Jamal al-Din al-Qasimi. This commentary has been compiled according to the political, religious, social and scientific situation of the era of Jamal al-Din and in order to return the Muslim Ummah to the Qur'an, Sunnah and righteous predecessors. The commentator's approach in most positions of interpretation is the traditional Salafi approach, although in some cases his views contradict the Salafi views. A prominent feature of Qasimi's commentary is the numerous quotations from thinkers of different Islamic sects, especially the Salafis, and this is the reason why it was written according to the merits of interpretation. The study of Tafsir shows that on the one hand, the approach of the commentator in explaining and interpreting the verses is the approach of Salafism and it has many quotations from Ibn Taymiyyah and Ibn Qayyim. And in some subjects, there are quotations from Imami Shiites. With regard to this issue, the present study, with a descriptive-analytical and critical approach, has extracted and analyzed the cases transferred from the Imami Shiites in the interpretation of the merits of interpretation. The results show that by interpreting verses in the field of literature, beliefs, philosophy and Quranic sciences, he has quoted the opinions of great people such as Sayyed Morteza, Allamah Al-Hilli, Sheikh Tusi and Tabrasi and has accepted and accepted the views of Sayyed Morteza to confirm his words.

Keywords:

Jamal al-Din al-Qasimi, Mahasin al-ta'vil, Shi'ism

Analyzing the concept of similarity in the interpretation of “the truths of interpretation in the analogy of revelation” and applying the method of interpreting the Qur’an to the Qur’an in it

Keyvan Ehsani

Abstract

Sayyid Razi, a fourth-century scholar and author of “ the truths of interpretation in the analogy of revelation” is one of the most important Shiite commentaries. In his commentary, he has explained the similarities of the Qur’an from his point of view, but his definition of similarities has a wide range of semantics and examples; to the extent that ambiguous, concise verses, as well as verses that are subject to question or form, all have been considered similar and have been answered. The present article, in a library style and with a descriptive analytical method, after a brief introduction of the recent book and its author, has analyzed the meaning of the interpreter from the analogy. The present study shows that Sayyed Razi, under the title of referring the similarities of the Qur’an to its courts, various uses of the interpretation of the Qur’an to the Qur’an, such as carrying a summary on the revealer, quoting other verses of the Qur’an in explaining the meanings and words of the Qur’an, removing ambiguity from the verse By other verses, he has provided the interpretation of verses based on context, etc.

Keywords:

Sayyid Razi, The Truths of Interpretation, The Method of Interpretation of the Qur’an, ambiguous verses

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