

Identifying the Correctness of Interpretive Narrations

Fahimeh Kalbasi Esfahani^{1*}

1. Assistant Professor, Department of Qur'an and Hadith Sciences, Payam-e Noor University, Tehran, Iran

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فهیمة کلباسی اصفهانی^۱

۱. استادیار گروه علوم قرآن و حدیث دانشگاه پیام نور، تهران، ایران

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چکیده

Abstract

After the holy Qur'an, hadith is the most important source of knowing the intentions of the verses of the Qur'an, and therefore the recognition of authentic hadiths is very important. From the beginning of Islam, the phenomenon of fabricating hadith by dissidents and hypocrites has a long history and has been used as a weapon. The Holy Prophet (PBUH) and the Imams (AS) and consequently the scholars and scientists of the Islamic religion, by using certain methods, have provided the ground for Muslims to identify the Sanad of the narrations and have thwarted this great conspiracy with special instructions. They used instructions such as the spread of the science of rijāl in order to identify truthful and reliable narrators and reject weak narrators. And in the field of protecting the text of hadiths, they used methods such as presenting hadiths to imams and scholars, comparing manuscripts, allowing the narration of hadiths, listing methods, etc. Therefore, one of the important issues of Islamic sciences in the field of Qur'anic interpretation is the issue of narrative interpretations issued by the Holy Prophet (PBUH) or the Imams (AS). And these interpretations have a lot of confusion and some of them are fake narrations or Isra'iliyyat, and some others are for adaptation rather than interpretation of the verse. Therefore, according to these inconsistencies that exist in the narrative interpretations, the following narrations should be carefully studied based on the guidance of the Infallibles (AS) and their true followers. So by studying the narrative interpretation, we can find some strategies including assimilation, separation and classification of narrations in narrative interpretations. This article is an attempt in this direction that deals with this issue through a descriptive-analytical method.

پس از کلام الله مجید، حدیث مهم‌ترین منبع شناخت مقاصد آیات قرآن است و لذا تشخیص احادیث صحیح بسیار حائز اهمیت است. پدیده جعل حدیث از صدر اسلام توسط معاندین و منافقین، سابقه‌ای دیرینه داشته و به‌عنوان حربه استفاده شده است. پیامبر اکرم (ص) و ائمه اطهار (ع) و به تبع آنان علما و دانشمندان دین اسلام با به‌کارگیری روش‌های معین، زمینه شناسایی اسناد روایات را برای مسلمانان فراهم نموده و با راهنمایی‌های خاص این توطئه عظیم را خنثی نموده‌اند. مانند رواج علم رجال به منظور شناسایی راویان راستگو و مورد اطمینان و طرد راویان ضعیف و در زمینه صیانت متن احادیث، روش‌هایی مانند عرضه حدیث بر امامان و عالمان، مقابله نسخه‌ها، اجازه نقل حدیث، روش فهرستی و... لذا از مسائل مهم علوم اسلامی در حوزه تفسیر قرآن، مسئله تفاسیر روایی یا مأثور است که از پیامبر اکرم (ص) یا ائمه اطهار (ع) صادر شده و این تفاسیر منقول از به هم ریختگی‌های زیادی برخوردار بوده و برخی از آنها روایات جعلی یا اسرائیلیات هستند و برخی دیگر از باب تطبیق بوده، نه آنکه تفسیر آیه باشند؛ لذا با توجه به این ناهمسانی‌هایی که در تفاسیر اثری و منقول وجود دارد، باید روایات ذیل هر آیه با بررسی دقیق و بر اساس رهنمود معصومین (ع) و پیروان حقیقی ایشان، به راهکارهای همسان‌سازی، جداسازی و طبقه‌بندی روایات در تفاسیر اثری پرداخت و این مقاله تلاشی در این راستاست که با روش توصیفی-تحلیلی به این مهم می‌پردازد.

Keywords: Interpretive Narration, Hadith Forgery, Sanad Accuracy, Textual Accuracy, Taṭbīq.

کلمات کلیدی: روایت تفسیری، جعل حدیث، دقت سندی، دقت متنی، تطبیق.

Definition of narrative interpretation

Interpretation in the word means expression, explanation and discovery. In the Arabic language, it is stated: *Fasr* means to express, clarify and discover something, and interpretation means to discover the meaning of a difficult word. (Ibn Manzūr, nd: 2/55) Ibn Fāris writes: It means expressing something and clarifying it (Rāzī, 1420: 2/355). And interpretation in the term of commentators is; explaining the meanings of the verses of the Qur'an and discovering the intentions of the verses. (Tabataba'i, 1393: 1/4) Also, some have defined it as removing ambiguity from the difficult word, which is inadequate and has problems in conveying the desired meaning (Ma'arefat, 2000: 17). Therefore, the narrative interpretation is the expression and elaboration of Qur'anic verses based on the narration of the Prophet and the hadiths narrated from the Imams (from the perspective of the Ahl al-Bayt (AS) school) and the translations and sayings of the companions and followers (from the perspective of the Caliphs) (Jalalian, 1999: 105). But this is not the case; that whatever is quoted in the interpretive books is in fact narrated from these infallibles (AS). Therefore, in the narrations narrated from the Prophet and the Imams (AS), great and sufficient attention should be paid and non-fake narrations should be separated from fake narrations. Therefore, narrations are divided into two general parts.

A: Fake narrations:

Fake narrations refer to those narrations that have not actually been narrated from the infallible Imams (AS); they are called forged narrations. There are many reasons for issuing such

narrations from the companions or followers. Among the most important factors for fabricating hadiths are: 1- Forging hadiths by heretics and fake Muslim 2- Forging hadiths for helping the religion 3- Forging hadiths for persuasion and encouragement 4- Forging hadiths for approaching Caliphs 5- Forging hadiths for political reasons 6- Forging hadith in accordance with the will of the common people (See. Ma'aref, 2000, vol. 2, pp. 28-44) But in narrative interpretations, how can these fake narrations be distinguished and separated from non-fake narrations?

The jurists and commentators have mentioned some solutions in separating the fake hadith from the non-fake one in their books, and the existing solutions are mentioned below.

Ways to discover fake narrations:

1. Sanadī accuracy

The jurists have made great efforts regarding the Sanadī accuracy and the study of the narrators of the hadith; but it has been less discussed among commentators. Perhaps it is because the commentators believe that what is important is to understand the verse, and if the authenticity of a narration is weak but can increase our understanding of the verse, it is accepted. There are many researches about the weakness of the Sanad in jurisprudential books. But in the field of interpretation, the commentators have not paid much attention to the Sanad of narration. Of course, a distinction must be made between the field of jurisprudence and interpretation, because contrary to the field of interpretation, the field of jurisprudence is practical. Therefore, some contemporary Qur'anic scholars believe that although the document of the narration is weak, it does not

matter, but the text of the hadith should be considered, and if the text of the hadith has been able to remove ambiguity from the verse, even if the Sanad is weak, it is acceptable (Ma'refat, 2000: 2/26). Allameh Tabataba'i (RA) believes that the invalidity of the Sanad does not lead to the denial and rejection of the hadith (Tabataba'i, nd: 1/293) because perhaps the forgers of the hadith have made a valid Sanad for it. From his point of view, the only purpose of proposing issues on Sanad is to reach the evidence in order to correct the text of the narration (Tabataba'i, nd: 9/211; 12/115). For example, in the interpretation of the following verse:

This day have I perfected your religion for you and completed My favor unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful. (*Mā'idah/3*)

Allameh says that the holy verse does not tolerate any other issue except the issue of Wilāyat. He quotes two narrations that confirm the issue of Wilāyat and he does not consider the weakness of the Sanad as a cause of distortion of the narration and consider the narration as acceptable and correct. Now that the meaning has been clarified that the verse has been revealed about the issue of Wilāyat, neither the weakness of the Sanad is harmful to the subject, nor a difference of narrations on the date of its revelation is important. But the issue of the weakness of the Sanad (assuming it is certain) does not harm its text if it agrees with the Book of God. He then refers to the issues and possibilities raised below the verse that have interpreted it and mention the

possibilities given other than the issue of Wilāyat and the problems raised for each of them: The only correct meaning that the holy verse can bear is the same meaning (Wilāyat) that the contents of these two narrations and the like indicates it, and because among the narrations, only these two narrations agree with Qur'an, so they are authentic. (Tabataba'i, 1995: 5/314)

2. Text accuracy:

As mentioned, when the text of the narration is found to be correct, the weakness of Sanad does not harm the acceptance of the narration. Therefore, the commentators by carefully studying the text of the narration can discover it is real or fake. Sometimes a narration is mentioned below the interpretation of some Qur'anic verses that contradicts other verses of the Qur'an or intellect, so it is not accepted and due to conflict with the Qur'an or intellect and certain rational and theological rules, such narrations are proven to be fake. The following are the types of solutions for separating fake narrations:

2-1. The text of the narration contrary to the Qur'an (in the fake narration):

One of the ways to separate the fake narration is to refer that narration to the Qur'an. If it is inconsistent with the Qur'an, it will not be accepted. This is an order issued to us by Imams (AS) and the Qur'an has been introduced as an indicator, measure, criterion and model of the authenticity of the narrations. So that in several narrations of the Infallible Imams (AS), it has been commanded that whatever narration comes to us from you, present it to the Qur'an. If it is contrary to the Qur'an, the narration is not from us and it is a fake narration.

Of course, there are many narrations related to this part and we will suffice to mention only two narrations:

قَالَ رَسُولُ اللَّهِ (ص): إِنَّ عَلَى كُلِّ حَقٍّ حَقِيْقَةً وَ
عَلَى كُلِّ صَوَابٍ نُورًا فَمَا وَافَقَ كِتَابَ اللَّهِ فَخُذُوهُ وَ مَا
خَالَفَ كِتَابَ اللَّهِ فَدَعُوهُ

(Kulaynī, 1986: 1/69) Every right has a truth and every good deed has light, so take what is in accordance with the Book of God and leave it in whatever is contrary to the Book of God. Also, another narration from Imam Ṣādiq (AS) says:

إِذَا وَرَدَ عَلَيْكُمْ حَدِيثَانِ مُخْتَلِفَانِ فَأَعْرِضُوهُمَا عَلَى
كِتَابِ اللَّهِ فَمَا وَافَقَ كِتَابَ اللَّهِ فَخُذُوهُ وَ مَا خَالَفَ
كِتَابَ اللَّهِ فَارْذُوهُ

(Ḥurr Āmulī, 1409: 27/118) When two different hadiths come to you, present them to the Book of God, and took what is in accordance with the Book of God, and rejected what is contrary to the Book of God. (Ja'fari, nd: 6/21) Therefore, the Qur'an is a very important indicator in measuring, evaluating and diagnosing the accuracy of narrations. According to this issue and the index issued by the Imams, We point out some examples of interpretive narrations that have been rejected by the commentators:

The first example: Allameh Tabataba'i (RA) while interpreting the verse:

Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. (Baqarah/275)

While rejecting the words of some commentators who have said in the interpretation of the verse: The likeness of usurer to demons is the expression of usurers on the Day of Judgment; he says: The corruption of this interpretation is that it is not compatible with the appearance of the verse. Of

course, according to the statement made here for the verse, the narration cannot be defined on its appearance, but the narration wants to express the unworldly situation of the usurers in front of the Qur'an that expresses the worldly situation of them. He then quotes the words of Ṣāhib al-Manār, rejecting the opinion of those commentators who have interpreted the verse as the Day of Resurrection, and states: Ibn Aṭīyyah has said: The meaning of this phrase is: the likeness of a usurer in the world to someone who has gone out of his normal state due to the complication of fainting, just as he likens the fainting person who has abnormal movements and is like a demon and says: Someone has been possessed by a demon. Then he says: What comes to mind from the verse is the same meaning that Ibn Aṭīyyah said. But most commentators have an opposite theory, and have said: "Resurrection" means rising from the grave on the Day of Resurrection, and God Almighty has made it a sign for usurers on the Day of Resurrection that when they rise from the grave, they are like unconscious people. This matter has been narrated by the narrators from Ibn Abbas and Ibn Mas'ud, but Ṭabarānī has also quoted this part of the hadith from Awf ibn Malik (without conveying the Sanad to the Companions) that the Messenger of God (PBUH) said: Take distance from an unforgivable sin, and it is; betrayal, that whoever betrays in any way, he will be brought with his betrayal on the Day of Judgment. Avoid usury, for the usurer will be gathered on the Day of Resurrection. Then he says: What comes to everyone's mind from the verse is what Ibn Aṭīyyah said, because wherever the word "Resurrection" is mentioned, the famous meaning of

"Rising" comes to mind, which also has two meanings, one to stand and one to accept the undertaking of an action. And in the holy verse there is no evidence to indicate that the intention as to rise from the grave and the narrations that say about the resurrection are not correct. They are not a definite revelation so they can be denied, and some of their Sanad does not reach the Companions, so cannot interpret the verse. The reason why these narrations are not reliable is that no one interpreted the verse other than the meaning that Ibn Aṭṭīyah had said, yes! Some people have interpreted it in such a way that the truth of their words has not been proven even to themselves. Ṣāhib al-Manār then added that the hadith merchants, whose job it are to falsify the narration, rely on the appearance of some verses to confirm their falsified narrations. And then, when faced with problems, they fabricate another narration in order to use it in interpreting the verse. For this reason, in the narrations included in the interpretation of the Qur'an, the correct narration is very rare. (See: Tabataba'i, 1995: 2/636)

2-2. The text of the narration contrary to reason (in the fake narration)

The inconsistency of the narration with the rational axioms and the intellect is enough to leave the narration aside, for example, if one wants to argue with the verses such as:

And thy Lord shall come with angels, rank on rank, (Fajr/22)

And says that God Almighty and the angels have bodies and steps, this is in contradiction with the certain rules of reason that have been proven in theology, so it is not acceptable if there

is a narration with a theme confirming the appearance of the verse. The commentators justify such verses according to such intellectual issues and give up their appearance. Therefore, God is not endowed with the physical attributes, and the appearances of some verses must be interpreted by the Muḥkam verses of the Qur'an (see: Tabataba'i, 1995: 2/154).

2-3. The text of the narration contrary to the certain principles narrated by the Imams (AS) (in the fake narration)

One of the indicators in which one can distinguish the fake narration is the principles that have been repeatedly mentioned in the narrations of the Imams (AS), for example:

عن أبي بصير قال: سمعت أبا عبد الله (ع) يقول:
إن موسى بن عمران (ع) لما سأل ربه النظر إليه وعده
الله أن يقعد في موضع ثم أمر الملائكة أن تمر عليه
موكبا موكبا بالبرق والرعد والرياح والصواعق، فكلما
مر به موكب من الموكب ارتعدت فرائصه فيرفع
رأسه فيسأل: أفيكم ربي؟ فيجاب هو آت وقد سألت
عظيما يا ابن عمران؛

(Ayyashi, 1380: 2/27) It is narrated from Abi Baṣīr that he said: I heard Imam Ṣādiq (AS) said: When Musa ibn Imran asked God to see Him, God ordered him to sit down in a certain place, and then commanded the angels to pass through him in thunder, wind, and lightning. He asked, "Which of you is my Lord?" Each group replied, "Your Lord's throne will follow, but Musa, know that you have asked for a great thing." While rejecting this narration, Ṣāhib Al-Mizān says: This narration is fake, because its contents are not compatible with any of the certain principles adopted from Qur'an and tradition.

2-4. The text of the narration agrees with the popular news (in the fake narration)

One of the criteria for distinguishing fake narrations from other Imāmīyah narrations is agreeing with public news, including Imam Ṣādiq (AS) says:

فَإِنْ لَمْ تَجِدُوهُمَا فِي كِتَابِ اللَّهِ فَاعْرِضُوهُمَا عَلَى
أَخْبَارِ الْعَامَّةِ فَمَا وَاَفَقَ أَخْبَارُهُمْ فَذَرُوهُ وَ مَا خَالَفَ
أَخْبَارَهُمْ فَحَذُّوهُ

(Ḥurr Āmulī, 1409: 27/118) According to this narration, another criterion for distinguishing fake narrations is agreeing with public news. Of course, this is not a general rule, but only applies to two opposing hadiths. (Ma'aref, 1997: 321)

B: Correct narrations:

Those narrations that are really issued from the infallibles are called Non-fake and correct narrations. In narrative commentary books, several different narrations can be seen below one verse. But which narration is the interpretation of the verse? Here, too, it is necessary to separate the narrations and put the general titles and place each narration according to the general title so that with this separation of the narrations, the truth of the narrative interpretation can be achieved. In the following, the ways of separating the correct narrations will be discussed.

Ways of separating the correct narrations:

Correct narrations must also be separated and classified. The commentators have done these things in a scattered manner in their commentary books. According to the collection of narrations that are available below each verse, a general

title should be selected and then according to that, the general title of each narration should be placed proportionally under that general title. Here are eight general titles and other titles may be added. So the ways of separating the narrations are:

1. Taṭbīq

Sometimes the problem of disputing the narrations must be solved through the rule of Jary and Taṭbīq¹, Allameh Tabataba'i has dealt with this issue a lot in Al-Mīzān. Whenever there is a narration in the interpretation of a verse in which the name of a person is taken as an interpretation, Allameh considers it as a rule of Jary and Taṭbīq, not the interpretation of the verse. Allameh Jawādī Āmulī also considers such interpretive narrations as comparative narrations and not interpretive narrations because interpretation in his view means expressing the meanings of the words and sentences of the Qur'an (Jawādī Āmulī, 2005: 1/168).

Therefore, although there are many narrations in the narrative interpretations, many of these narrations are comparative narrations according to Allameh Tabataba'i and Allameh Jawādī Āmulī (RA), not the interpretation of the Qur'an, although these narrations are also correct. Therefore, one of the ways to separate the correct narrations is to separate the comparative narrations below the verse from the interpretation of that verse.

For example, among these comparative narrations, there are many narrations in which he has considered Wilāyat of Ali (AS) as a straight path:

۱. جرى و تطبیق.

عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ: أَوْحَى اللَّهُ إِلَيَّ نَبِيَّهُ (ص): فَاسْتَمْسِكْ بِالَّذِي أَوْحَى إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ. قَالَ: نَزَّكَ عَلَى وَلايَةِ عَلِيٍّ وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

(Kulaynī, 1986: 1/416; (Majlisī, 1404: 30/145; Saffār, 1404: 71) Ṣāhib al-Mīzān narrates these narrations based on Jary and Taṭbīq, i.e. the general adaptation on a clear and obvious example and states that the obvious example of straight path is the love of Imams (Tabataba'i, 1995: 1/66).

Another example: In Tafsīr al-Burhān:

عن أبي عبدالله (عليه السلام) في قوله عز و جل: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ، قال: «من آمن بقيام القائم (عليه السلام) أنه حق»

(Bahrānī, 1416: 1/124) Allameh Tabataba'i considers all these narrations as a clear example in terms of general adaptation. Imam Ṣādiq (AS) said:

و الغيب هو الحجة الغائب و شاهد ذلك قوله تعالى و يقولون لو لا انزل عليه آية فقل انما الغيب لله فانظروا انى معكم من المنتظرين»

And a hadith narrated from Jabir from the Messenger of God (PBUH), which after mentioning the Twelve Imams to Imam Mahdi (AS) says:

قال رسول الله (صلى الله عليه و آله): «طوبى للصابرين في غيبته، طوبى للمقيمين على محبتهم، أولئك من وصفهم الله في كتابه، فقال: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ»

(Bahrānī, 1416: 1/124) Blessed are those who are patient during the absence of Imam Mahdi (AS), blessed are those who stand by his friendship, these are those whom God has described and said in the Qur'an "Those who believe in the unseen" and other

such news are as the expression of the example. (See: Ṭayyib, 1999: 148)

Another example: Allameh Tabataba'i about the following verse:

So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful. (Baqarah/189)

In addition to a narration from the book Kāfī from Imam Ṣādiq (AS) in the interpretation of this verse says: The successors of the prophets are the doors of God. People should go to God through those doors, and if they were not the successors, God Almighty would not have been known, and it is with these successors that God Almighty is known to creatures. (Kulaynī, 1986: 1/192) Allameh states that this narration is an example; he wants to express one of the examples of the doors to God. (Tabataba'i, 1995: 2/85)

Completion of the Taṭbīq discussion: Regarding different interpretive examples

A: Longitudinal discussion (revelation, interpretation, appearance and interior)

In researching that the Qur'an has many aspects, it has been narrated from the Prophet (PBUH) that he said: The Qur'an is humble, that is, it is soft and smooth, and it has different aspects, so understand it in the best way. This news itself, like the Qur'an, has aspects. In all respects, this meaning is what has been said, because the multifaceted nature of the Qur'an may be in terms of the materials of its words and their form, or in terms of I'rāb and their composition, and it may be in terms of the meaning of the words. And it is an instance of it, and this is an indication of the multiplicity of instances or lengths, meaning that every word in the

Qur'an implies a concept, which has instances in terms of longitudinal aspects. These are considered as instances of higher order than lower order i.e. the soul, in relation to the body and the union of the two is the union of the mind and the body, and this means that revelation, interpretation, appearance and interior are in the Qur'an. The Qur'an has several instances in terms of levels, and that the natural instances are the revelation of the Qur'an, and the spiritual instances are its interpretation. This aspect is current in the Qur'an and the same meaning has been willed from the mentioned news. (See: Gonabadi, 1993: 197)

B: Transverse (contradiction of each word with another)

Sometimes different examples are mentioned in the narrations that these examples are transverse in the sense that each instance is contradictory and opposite of the other instance, unlike the longitudinal instance where the longitudinal instances are united in meaning. And it is known as the soul in relation to the body, as in the word "He purifies" in the words of God Almighty: *بَلِ اللّٰهُ يُزَكِّي مَنْ يَّشَاءُ*

But God is the one who purifies whomever He wills. "He purifies" may mean growth and development, or cleans, brings out zakat, gives blessings, depicts the fruit, or is purity or enjoyment of blessings. The Qur'an It has many aspects, it may mean the same thing, and in the news, the interpretation of verses has different meanings that are both contradictory.

Like the interpretation of "Trust" in this verse which says:

Lo! We offered the trust unto the heavens and the earth and the hills, but

they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool. (Aḥzāb/72)

That trust has been interpreted as an absolute obligation, especially prayer, and as the Wilāyat and caliphate of Ali ibn Abi Ṭālib (AS) and to the apparent caliphate and to the martyrdom of Hussein ibn Ali (AS). Undoubtedly, apparent caliphate and succession are contradictory, and both of them are contradictory to martyrdom, and all of them differ in their duties and prayers. At the same time, there is no doubt that all of them were mentioned in the word trust at the time of the revelation to the Prophet Muhammad (PBUH). If this were not the case, then their interpretation would have to be different from what is stated in the word "Trust". There is no barrier in terms of a word or meaning that is contained in a word with many meanings, such as the scope of existence and breadth of the speaker and the listener and their coverage on all possible meanings, and the permission to include multiple potential meanings in one word. And this insertion is general (the same as word commonality in which a word has several meanings and the word is used in more than one meaning, such as milk having several meanings) or generally trope (that is, a word in Multiple meanings can be used as metaphor). Either as the entry of details into the general concept (and this possibility is the same as spiritual sharing), or as in terms of multiple forms in a mirror without a general meaning is validated in one of the three mentioned forms. Because if the word is applied to very correct meanings, whether it is true and trope, or in the form of verbal or spiritual commonality

(the meaning of a word has a general meaning, which has many individuals and instances) to one who has surrounded all of them. It is permissible to consider all those meanings in one word without first considering the general meaning and then considering those meanings. It is not possible for the imperfect to validate multiple meanings in one word, whether finite or infinite, without actually considering the general meaning of which the validity of those details is. Rather, at first the general meaning must be considered practically in which all potential individuals and partial meanings have been taken as a whole (See: Gonabadi, 1993: 198).

2. Differences in the level of understanding of the audience

In each period of time, human beings have different understandings. Some have a high understanding and some have less. Some people have a better understanding at some issues, and some are better in other issues, one is stronger in philosophical issues and the other is better in jurisprudential issues. One is stronger in theological matters, one is stronger in mystical matters, one is stronger in business, and one is stronger in lessons. In any case, humans on Earth do not have equal talents, and each has a better power than the other in one area. On the other hand, the Qur'an is a book that guides all human societies until the end of the world. This book is a guidance for everyone at all times and places according to the two points. The questions that mentioned from Imams are different and the Imams themselves gave appropriate answer according to the understanding of the audience. Regarding the audience's understanding, it is also worth

considering that Imams themselves, especially in the time of Imam Bāqir (AS) and Imam Šādiq (AS), according to the power and understanding of each of their students, made them responsible for answering to the people of the society. Some of them, as jurists, answered the jurisprudential questions of the people, and some, as theologians, were responsible for answering the common theological questions of that time. Therefore, the same distinction between the companions and appointing each of the students regarding the answers to the questions of the clients also suggests that each of the companions had a different talent from the other.

3. Different levels of a truth

Sometimes, under some interpretive narrations, we come across seemingly different narrations, the reason for which is hidden from the interpreter. But one can understand the reason carefully. Of course, some in such cases have sought different and strange justifications and interpretations. For example, Allameh Tabataba'i says regarding the following verse:

Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment). (Baqarah/210)

In the discussion of narration regarding the interpretation of the above verse, three narrations have been mentioned:

1- This holy verse has been interpreted as the Day of Judgment, as Ayyashi has narrated this narration from Imam Bāqir (Ayyashi, 2001: 1/1032).

2- It has also been interpreted as the day of return, which was narrated by Sheikh Ṣadūq from Imam Ṣādiq. (Majlisī, 1404: 53/43)

3- It has also been interpreted as the advent of Imam Mahdi (AS) and Ayyashi has narrated his narration from Imam Bāqir (AS) in two ways. (Ayyashi, 1380: 1/103)

There are many such narrations, which either said: it is related to the Resurrection, or they said: it is related to the return, or they said: it is related to the advent of Imam Mahdi (AS), and this is not except for the sake of unity and the similarity that exists in these three meanings. And since the people have not discussed the truth of the Day of Judgment, and have not tried for this research, and as a result have not understood what the Holy Qur'an has said about this great day so some have disagreed about these narrations. In general, they are presented even though there are hundreds of narrations, and perhaps more than five hundred narrations that have been narrated in different chapters. And some others have interpreted and justified them, even though their appearance is clear, and some of them are explicit in their contents, and others who have gone to the middle way have only quoted them and refrained from discussing them. Allameh concludes that the day of the advent of Mahdi (AS) and the day of return and the day of resurrection are different levels of one truth and this meaning means the union of these three days according to the truth, and their differences in terms of levels of advent has caused that in the interpretation of the Imams (AS) some verses sometimes will be interpreted as the Day of Judgment, and sometimes as the

day of return, and sometimes as the day of the advent of Imam Mahdi (AS). (Tabataba'i, 1995: 2/163)

4. Defining as allegory

Sometimes, under a verse and the interpretation of a word, various sayings are quoted that one should be considered interpretation and the rest should be considered an allegory, including in the book al-Mizān below the verse in the meaning of "السَّابِقُونَ" and various sayings about the meaning of this phrase referred to these verses according to their method, which is the Qur'an to the Qur'an:

A: The verse:

But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour! (Faṭir/32)

B: The verse:

And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things. (Baqarah/148)

C: The verse:

These race for the good things, and they shall win them in the race. (Mu'minūn/61)

Then, in the interpretation of the first Sābiqūn¹, they say: In these verses, Sābiqūn are those who excel in good deeds, and forcibly, when they excel in good deeds, they excel in forgiveness and mercy in return. Therefore, in the verse:

Race one with another for forgiveness from your Lord and a Garden. (Ḥadīd/21)

Instead of commanding to proceed in good deeds, He has commanded: to proceed in forgiveness and paradise, so Sābiqūn in charity are the Sābiqūn for mercy and forgiveness. In the verse under discussion, which says "Al-Sābiqūn al-Sābiqūn" refers to those who proceed in charity, and the latter Sābiqūn are those who proceed in the effect of charity, i.e. forgiveness and mercy. This is the view of Allameh below this verse. He then refers to the statements of other commentators:

1) Sābiqūn means those who overtake every action and belief that God has invited.

2) They mean those who have an indefatigable precedent in faith and obedience, and are not lazy in it.

3) They mean the prophets (AS) who are the pioneers of every religion. (Ruḥ al-Ma'ānī, vol. 27, p. 132)

4) It refers to the believer in the family of Pharaoh and Habib Najjar, whose story is mentioned in Surah Yāsīn, and also Ali (AS), who was superior to others in believing in the Messenger of God, and was the best of them.

5) Sābiqūn are those who became Muslims in Mecca, and emigrated after the emigration of the Messenger of God (PBUH).

6) They mean the ones who overtake in the five daily prayers.

7) Those who prayed in two Qiblah (i.e. they became Muslim before the first year of migration to Islam).

8) Those who overtake in jihad. (Ālūsī, 1415: 27/132)

9) And some others have other words.

He went on to say the first two sayings (one of which is: Those who precede every action and belief that God has invited, and the other said that those who have an indefatigable precedence in faith and obedience) and then he defines them in the same sense as he likes and says: The third and fourth verses should be taken as an allegory and he said: They did not want to say: The first Sābiqūn are only people like the prophets and the believer in the family of Pharaoh and Habib Najjar and Ali ibn Abi Ṭālib (AS).

Another example:

In the debate of some Jews with Amir al-Mu'minin, Ali (AS), they asked some questions regarding the following verses:

Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing. (Baqarah/115)

There remaineth but the Countenance of thy Lord of Might and Glory. (Ar-Rahman/27)

They asked him "Where is the face of God?" Instead of a scientific and theoretical answer, Imam Ali (AS) ordered Ibn Abbas to prepare a fire, when the fire was kindled, he asked the Jew, "Where is the face of this fire?" The Jew stated that fire has no specific face.

Then Imam Ali (AS) said:

«وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ
إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ»

(Majlisī, 1404: 3/328) As it can be seen, Imam uses a tangible allegory by lighting a fire, and interpreted the following verses:

There remaineth but the Countenance of thy Lord of Might and Glory.

And whithersoever ye turn, there is Allah's Countenance.

By doing so, he expressed the concept of denying God's physicality at the level of the audience's understanding.

5. Referring to the aspects of the Qur'an

In the Qur'an, in the interpretation of verses, there are sometimes different narrations that such narrations are attributed by the commentators to various aspects, including the following verse of Surah At-Tawbah:

See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed. (Tawbah/126)

In the interpretation of sedition, it is stated:

"They are tested" or to say: they are tormented. Sedition in the Qur'anic verses has its own meaning everywhere, which is mentioned in the books related to the aspects of the Qur'an. (Ja'fari, nd: 4/600) and in the following verse:

Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers. (Tawbah/49)

Here sedition is the calamity. The word sedition has its own meaning

everywhere and this is related to the knowledge of aspects of the Qur'an. It is also narrated under the verse خُذِ الْعَفْوَ:

In the news, forgiveness is sometimes interpreted as forgiveness in actions, morals and property, and it is from the scope of the Qur'an's aspect (Gonabadi, 1993: 5/510).

6. Narrations suitable for the status of theology and according to the condition of individuals

Sometimes, following the interpretation of a verse of the Qur'an, various narrations have been included which should be considered according to the type of question and the addressee, such as the following verse:

O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed. (Al Imrān/200)

In Tafsīr Al-Burhān, these narrations have been quoted:

١. عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: اصْبِرُوا وَصَابِرُوا وَرَابِطُوا قال: «اصبروا على الفرائض»

٢. عن أبي بصير، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز وجل: «يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا». فقال: «اصبروا على المصائب، وصابروهم على التقية، و رابطوا على ما تقتدون به، وَانْتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ»

And since the verses have aspects in terms of words and in terms of meaning, and the Imams (AS) have interpreted the verses with aspects that are appropriate to the status of the word according to the circumstances of individuals, they have also interpreted this verse in different ways. Or overcome them with patience over

Taqiya, or patience over sedition, in order to overcome them, and all these meanings have been mentioned in the news. as "Be patient" in the news has been interpreted as patience over obligations and patience over calamity, and patience over religion and patience over sins, and it is based on the differences in the circumstances of the questioners and the audience (Gonabadi, 1993: 3/501).

7. Taqiya

Shi'a faced stubborn opposition at their lives, so in order to survive, they had to conceal and use the method of "Taqiya." How many cases that the Imams (AS) due to unfavorable social conditions, did not consider the expression of the real ruling to be in the interest of themselves and the Shi'a community and inevitably expressed another ruling. The practical meanings of the narrations which indicate such rulings cannot express the intention of the Imam (AS). Therefore, if we see differences in interpretations in referring to interpretive narrations, one of its solutions is to carry those narrations that are opposite to other narrations as Taqiya. The following are some examples of interpretive narrations that the commentators and narrators have carried on Taqiya:

Carrying the narrations of the pagan Azar on Taqiya:

In the verse,

(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest. (An'ām/74)

The commentators have differed as to whether the word "Abīh" refers to his father or his uncle or maternal grandfather or he is the head and elder of the family. The source of this difference is also from the difference of

narrations that have been included in this regard, because there are some news that the meaning of "Abīh" is his father. There are others who say that he was not the father of Ibrahim because his father was monotheist and he never associated polytheism and there are other news that the ancestors of the Prophet of Islam were all monotheist (Tabataba'i, 1995: 7/230). Therefore, the narrations that are in conflict with some Shi'a principles and beliefs are carried on Taqiya. The main thing that is argued by the Shi'a and their supporters from the Sunni scholars is the news that has been transmitted through the Shi'a and the Sunnis and indicates that the fathers of the Messenger of God (PBUH) were all monotheist and none of them were polytheists. (Tabataba'i, 1995: 7/290)

Carrying the narrations of the wicked days on Taqiya:

Among the narrations that the commentators have carried on Taqiya are the narrations that refer to the prevalence of the belief in the happiness and wickedness of the days among the Sunnis and the narrations of Shi'a in this regard are regarded Taqiya. It is not unlikely that some days taken as wicked days are as Taqiya, because divination over times and places and circumstances, and considering them sinister is a public characteristic, which is a great superstition among the common people of the nations. And from ancient times until today, these superstitions have been common among different peoples, and even among the Sunnis in the early days of Islam, there have been narrations that attribute them to the Messenger of God (PBUH), while no one dared to reject them (Tabataba'i, 1995: 19/121)

The creation of Eve from the side of Adam as Taqiya:

In the interpretation of the following verse:

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate. (Nisā'/1)

The single soul means Prophet Adam (PBUH). The meaning of the couple is Eve, the mother of the people, and Eve's creation was from the left side of Adam. But the Imāmīyyah news rejects this promise and say that Eve was created from the instinct of Adam, as narrated by Imam Bāqir (AS) in Nahj al-Bayān, he said:

«أنها خلقت من فضل طينة آدم (عليه السلام) عند دخوله الجنة» (بحراني، ١٤١٦: ١٠/٢) و همجنين؛ قال: سألت أبا جعفر (عليه السلام): من أي شيء خلق الله تعالى حواء؟ فقال: «أي شيء يقول هذا الخلق؟ قلت: يقولون: إن الله خلقها من ضلع من أضلاع آدم، فقال: «كذبوا، أكان الله يعجزه أن يخلقها من غير ضلعه؟» فقلت: جعلت فداك- يا بن رسول الله- من أي شيء خلقها؟ فقال: «أخبرني أبي، عن أبيه، قال: قال رسول الله (صلى الله عليه وآله): إن الله تبارك وتعالى قبض قبضة من طين فخلطها بيمينه- و كلتا يديه يمين- فخلق منها آدم، و فضلت فضلة من الطين فخلق منها حواء» (بحراني، ١٤١٦: ١١/٢)

And also; Amr ibn Abi al-Maqqdam quoted his father: I asked Abu Ja'far (AS): What was Eve created from? He said: "What do people say?" He said: They say: God created her from the side of Adam, he said: "You are lying; it is a miracle that God created her from no side"? I said: So what was she created from? He said:

(أخبرني أبي عن أبيه قال: قال رسول الله (صلى الله عليه وآله) و آله و سلم): ان لله تبارك و تعالى قبض قبضة من طين فخلطها بيمينه و كلتا يدي يمين فخلق منها آدم و فضلت فضلة من الطين فخلق منها حوا)

And with these two hadiths, the news of the side can be carried on Taqiya or rejected (Ṭayyib, 1999: 4/4).

8. Geographical time and location of narration

Sometimes it is possible that there is a narration below a verse that is apparently not correct for modern reasons. Such narrations can be interpreted according to the time when this narration was issued from Imam and the geographical location of that time, including in Qomi's commentary below the verse "وَإِنَّهُ هُوَ رَبُّ الشُّعْرَى" quoted the Imam as saying: The meaning of Shi'rā is a star that the Quraysh and a tribe of Arabs worshiped, a star that rises at the end of the night. Ṣāhib Al-Mīzān says in this regard: This star rises at the end of the night. The definition of that star in terms of the time of issuance of this hadith is that it must have been in summer, otherwise this star will be in its place throughout the year and in all twenty-four hours of the day and night. (Tabataba'i, 1995: 19/86) In Tafṣīr Nimūnah, it is also mentioned that this star that appears in our century in winter, but in the era of ancient Egyptian astronomers, the appearance of this star coincides with the beginning of summer. (Makarem Shirazi, 1995: 22/565)

Conclusion

According to what has been said, the following results are obtained:

In the first stage, one should complete a thorough examination of the narrations and separate the fake narrations from the others, and in the second stage, one should classify the narrations and accept each narration in its place. In this article, the correct narrations are placed in eight general categories and titles, although these cases can be increased to more than this. It seems that with this method, narrations' heterogeneity can be removed and matching can be established between them. Of course, this does not mean that such things have not been done so far, but valuable commentators throughout history have each dealt with this issue in some way, and here an attempt has been made to classify such narrations.

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