

Critical Analysis of Sayed Murtadā Jazā'irī's View on Examples of Ta'wīl of Some Words of the Holy Qur'an

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Received: 2022/10/16

Accepted: 2023/01/09

تحلیل انتقادی دیدگاه سید مرتضی جزایری پیرامون مصادیق تأویل برخی از واژه‌های قرآن کریم

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پذیرش: ۱۴۰۱/۱۰/۱۹

دریافت: ۱۴۰۱/۰۷/۲۴

10.30473/quran.2022.9281

Abstract

Sayed Murtadā Jazā'irī has special and irregular ideas in the interpretation of the words of the Holy Qur'an in the field of the Ta'wīl of some words of the Qur'an based on the extra-conventional view of the language of the Qur'an. He is one of the scholars who believe in the Ta'wīl of the Qur'an and his orientation in the Ta'wīl of the words of the Qur'an is based on anthropology. His interpretative opinions are based on anthropological axis and he considers divine teachings and the Holy Qur'an only for human education and he acknowledges that the Qur'an is a book with cultural and educational content, which thereby ensures the excellence and evolution of man. For this reason, his interpretive approach is based on the explanation of human cultural and educational influences and this is the reason that he presented irregular and thoughtful opinions with the approach of Ta'wīl and as a result, the ability to review and criticize his opinions by Qur'an researchers is necessary. In this research, the foundations of Ta'wīl and its examples are first pointed out and then they are criticized.

Keywords: Murtadā Jazā'irī, Qur'an, Ta'wīl, Symbol, Criticism between the verses of Surah.

چکیده

سید مرتضی جزایری در زمینه‌ی تأویل بعضی از واژه‌های قرآن، با استناد به دیدگاه فاعرفی زبان قرآن، دارای نظریات خاص و شاذ در تفسیر واژه‌های قرآن کریم می‌باشد. وی از جمله دانشمندانی است که قائل به تأویل قرآن است و جهت‌گیری وی در تأویل واژه‌های قرآن، بر مبنای انسان‌شناختی می‌باشد. آراء تفسیری وی بر محور انسان‌شناختی قرار داشته و معارف الهی و قرآن کریم را صرفاً برای تربیت انسان می‌داند و اذعان می‌دارد قرآن کتابی دارای محتوای فرهنگی و تربیتی است که بدین وسیله تعالی و تکامل انسان را تأمین می‌نماید. به همین دلیل رویکرد تفسیری وی استوار بر تبیین جهات و تأثیرات فرهنگی و تربیتی انسان می‌باشد و همین سبب گردیده است که با رویکرد تأویلی، نظرات شاذ و قابل تأملی ارائه نموده و در نتیجه قابلیت بررسی و نقد آراء وی توسط پژوهشگران قرآن لازم آید. در این پژوهش، نخست به مبانی تأویلی و مصادیق‌های آن اشاره گردیده و سپس به نقد آن‌ها پرداخته می‌شود.

کلیدواژه‌ها: مرتضی جزایری، قرآن، تأویل، نماد، نقد.

Introduction

Sayed Murtadā Jazā'irī, a contemporary scholar, has notable opinions in the field of Tafsir and Ta'wīl of the verses of the Qur'an, the examples of which are surprising in the interpretative approach of the verses. Emphasizing the superiority of the purposes of the Qur'an in the direction of anthropology, he considers the concepts of the Qur'an in the direction of human education to be superior to common thoughts and has considered many words of the Qur'an as symbols for the concepts of the Qur'an, and his interpretive translation contains many decryptions of the Ta'wīl of the Qur'an. While emphasizing on the hidden truths of the Holy Qur'an, he considered the verses based on human education and his interpretative approach is in line with the nature of human education. In this regard, the author examines the foundations of his Ta'wīl and makes it possible for those who are interested in the sacred realm of the revealed word to understand some of the examples of the Ta'wīl of the Qur'anic verses by mentioning the evidences as well as a brief review. Sayed Murtadā Jazā'irī (1930-2008), a religious thinker and a descendant of the famous Sayed Ne'matullah Jazā'irī, was born in 1930 AD in Najaf Ashraf. After returning from Najaf with his family, he benefited from the presence of great scholars like Sayed Sadr al-Din Jazā'irī, Allameh Tabātabā'ī, Shari'atmadari, Milani and Boroujerdi. He was also arrested and sent to prison in 1964 AD in connection with the political activities of that time. After his release from prison, he withdrew from all political activities and placed the discussion, study and teaching chair at the top of his affairs. He was one of the first founders of Maktab-e-Islam magazine, along with the great scholars Makarem Shirazi, Mousavi Ardabili, Mohammad Ja'far Sobhani, Ali Davani and Imam Musa Sadr, and played an important role by presenting educational articles. With the recommendation of Allameh Tabātabā'ī to Dr. Mo'in, he was awarded the philosophy chair of the late Sayed Kazem Assar at the University of Tehran, and he was noticed by Dr. Ali Akbar

Siasi, the president of Tehran University, and at the same time, he started teaching at the Ferdowsi University of Mashhad.

After withdrawing from politics for various reasons, his teaching positions in the field of Islamology, jurisprudence, philosophy, translation and interpretation in Tehran, Karaj and Mashhad, his lectures were collected by his students and have not yet been published. In this research, his Ta'wīl approach in some verses of the Qur'an has been investigated.

1. Ta'wīl

Detailed opinions and various and extended definitions have been presented regarding Ta'wīl, but among all the opinions, three items have been particularly highlighted, which are briefly mentioned:

The first point of view is related to previous commentators who consider Ta'wīl to be equivalent to Tafsir and consider all the verses of the Qur'an as having Ta'wīl (Tibyān, vol.238:2). The second opinion holds that Ta'wīl is the opposite of the apparent meaning and is intended in the word, so the whole Qur'an does not have Ta'wīl, but Ta'wīl is related to similar verses (Majma' al-Bayān, vol. 69:1). The third opinion specifies that Ta'wīl is the truth from which everything is derived and is the bearer and sign of that truth. Ta'wīl of Qur'an is the truth or truths that are before God in Umm al-Kitāb (Tabātabā'ī, Vol. 3: 23, 25, 27, 49, 52, 54). Allameh Tabātabā'ī's view is a general view that includes the hidden truths of the Qur'an. In fact, Ta'wīl in this definition refers to the Baṭn of the Qur'an and inferring the truth of the meaning of the word Holy Qur'an, as opposed to Tafsir, which is to clarify the used meanings and discover the intention of God Almighty based on the rules of Arabic literature and the principles of rational conversation (Rajabi, 2006:19). Qur'anic interpretations have an aspect of example in relation to their hidden meanings, in the sense that they are related to the divine teachings that are much higher than the level of normal understandings. So, they are examples that have been used to bring knowledge closer to those understandings

(Qa'emi Nia, 285: 2010). The text gives us the coding rules in this case, or to be more precise, there are clues in the text, according to which we can obtain hypotheses and, by attaching these hypotheses to the main case, perform a new coding (Qa'emi Nia, 2010: 301).

2. The Truth of Ta'wīl

Ta'wīl has a truth beyond words, and wisdom can be considered a part of it, a truth that is never implied by words, but is originated from words. In other words, truth is not in the domain of matter, but is above the realm of sense and words, and it can be said that these truths are manifested in the clothes of words in the field of the unseen. Such truths are present in all the Qur'anic verses, both Muḥkam and Mutashābih, therefore the Ta'wīl of the Qur'an is the truths that are in Umm al-Kitāb in the presence of God and it belongs to the unseen world, and they are expressed in the form of words only for the mind of the listener according to the intention of the speaker (Feqhizadeh, 2012: 41). Allameh Tabātabā'i believes that Ta'wīl is an external reality and an objective truth, but in this objective truth, it is considered a subjective matter, in addition it is the source of all the rules, duties, manners, sermons, teachings and wisdom of the Qur'an. Allameh Tabātabā'i's meaning of external reality is not an external example, but the reality that is the purpose of speech (Feqhizadeh, 2012: 41). Therefore, all aspects that have been stated about Ta'wīl are considered trans-verbal matters and they are considered beyond words in the field of concepts contrary to appearance and concrete examples and facts.

3. The extra-conventional language of Qur'anic and coding

Proponents of this theory believe that the language of the Qur'an, in conveying its divine teachings, has crossed the traditional Arabic language during the Prophet's covenant, and the apparent concepts of the words and phrases of the Qur'an cannot be the meaning of the Almighty God. By referring to the truths beyond the apparent meaning of the Qur'an,

they acknowledge the truths hidden behind the apparent words and interpret the obvious difference between the apparent words and the words that have independent truths. This theory places the divine word in the domain of code and symbolism, and generally esotericists and mystics have interpreted the Qur'an from this point of view. They never consider carrying contrary to appearance as requiring analogy, and by interpreting the words without analogy they have strengthened the Qur'an's hidden truths as one of the other characteristics of the divine word. Jazā'irī writes: An intelligent painter, which is called the pen in the language of revelation, is a force that teaches human perceptions and ethics to humans and in fact keeps its meaning in the tablet of human existence (Jazā'irī, 2010: 2). As it is clear in Jazā'irī's interpretation, "Qalam" i.e. pen, means an intelligent painter who mixes human perceptions with ethics and paints on the board of human existence. Certainly, his approach is that this word and other words that he has discussed in his interpretive translation are cryptic.

4. Muḥkam and Mutashābih with a new attitude

The late Jazā'irī, at the beginning of Muḥkam and Mutashābih discussion and before defining it regarding Muḥkam and Mutashābih verses, divided the concepts of the Qur'anic verses into main and secondary ones, and introduced the main topics as the root, origin and mother of the secondary topics. Muḥkamāt are the same basic principles and Mutashābihāt are analogies, similes, parables, orders and positions in everyday events. They are always placed in the margins of that text, to facilitate the understanding of Muḥkamāt, like the halos around it, which undoubtedly have a fainter presence. In fact, they are shadows and rays of that reality that may be placed in a different position and in a different way at any moment and in any situation, and for this reason, they are called Mutashābihāt. So, without any doubt, the Mutashābihāt of the Qur'an can be some verses that are: 1- allegorical examples, 2- case

instructions, 3- specific social orientations, which in total are this moral and human call. Outside of these three essential parts, what can and should be in it are the main concepts and stating content and foundational truths that form the same Muḥkamāt and principles of this book. There is no other word except these four types of words in the Holy Qur'an. This view makes a collection of the Qur'an appear in such a natural way that it blocks the way of any kind of controversies and separates the Muḥkam and Mutashābih from each other and clarifies the position of its Mutashābih with the expressive application and limit of each one. (Jazā'irī, 2010: 339). He has divided all the concepts of the Qur'an in a clear division into stories, rulings and everyday events, which he considers as Mutashābihāt of the Qur'an, and the other part including the facts of the universe, which he describes as the Muḥkamāt of the Qur'an. He says: This book is based on principles, which are the expression of the truth of existence, as well as sub-stories, which are the stories told in those executive orders mentioned in the text and the reflection of daily events during it, each of which needs to be examined and dealt with separately in order to solve the problems and deal with them. Such considerations require that this section be dealt with according to its purpose. But on the condition that its unity and coherence are not broken and their connection with each other remains preserved and respected. In a simple division, the Qur'an can be studied and analyzed in four parts. These four sections are: stories, rulings, daily events and the facts of the world.

5. Examples of Ta'wīl for some words of the Qur'an

In a large part of his lectures, which were collected by his students, Jazā'irī looked at some words of the Holy Qur'an as terms, metaphors and interpretations. He emphasized that these words should be deciphered so that with foresight, the divine word can be placed in the sublime position of concepts, whose goal is human education. Therefore, in this section, we

will discuss some of these terms presented by him in the Qur'an and then criticize them.

5-1. Samā': the sky

In the section of terms and metaphors in his speech, Jazā'irī believes that in some verses, especially in Muḥkam verses (non-Mutashābih), according to him, Samā' means conscience and the center of spiritual perceptions and occult inspirations. And generally, in many of these positions, the contrast between the concept of sky and the earth is considered in the logic of the Qur'an. He believes that the reasonable are reduced to the form of sensible, so the sky is the field and meaning where meanings are freed from their limited and material constraints and are free from any obstacle (Jazā'irī, 2010: 481). He sees the earth as a wide range of boundaries and dimensions and interprets the sky as a concept free from hardships compared to the earth. And he believes that if the word conscience is placed in front of the word sky, which is actually the sky of our being and our heart, and in a sense, our intended rank, all those verses become clear in terms of concept. Such concepts are received directly through conscience and are of the information of face-to-face science. He referred to the verses of Surah Al-Raḥmān, "And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance." (Ar-Raḥmān: 7-9) It can be well seen that referring to a scale or a measuring instrument, in whatever meaning and concept it may be imagined, cannot have any connection with the imaginary sky above us. And until the common formal view does not impose this thought on the mind that means Libra, he clearly continues: "... you also judge in just and refrain from cruelty." What could be the meaning of heaven in it, with the analogy of the concept of fairness and justice, which is one of the descriptive and conscientious concepts of human beings and where is its place? Is God's intention with the word sky, the same lofty illusion, or the sky of human conscience, where

the understanding and imagination of justice, first established in it and then from its arena, is manifested in the form of judicial actions in human behavior? Therefore, the contents of the verse fully indicate that: First of all, justice is a concept of conscience, and its scale is installed in the sky of our being, and it is based on its rulings that one should not turn away from the path of justice (Jazā'irī, 2001: 483). He says: If we carefully look at the three hundred and several times the word sky is used in this divine book, it will be seen that the language of revelation is not basically related to the tangible sky that we always think of above our heads. Because the subject and the center of the message of this book is human education, and it is easy to understand why it has nothing to do with the sky and string. And it has been repeatedly stated why all the words of the Qur'an must necessarily be about man and attention to his educational paths (Jazā'irī, 2001: 484).

Jazā'irī admits that at the same time, it should not be thought that in the Qur'an, like a scientific and idiomatic book, for example, the word sky is not used everywhere completely synonymous with conscience. That is, it is not always the case that the verses in which this word is used should be understood exclusively with this meaning, or that all the phrases in this book that have this word are only understood with this meaning.

Here, it is important to pay attention to several points: This dialect is an idiom related to the Muḥkamāt of Qur'an, and verses of Mutashābihāt are personal situations or stories of the prophets or the rules of the Qur'an. Such words do not have an idiomatic concept; as in the verses that contain the narration of Abraham's initial doubts about the origin of existence (since it is mentioned in the stories section of the Qur'an), it never has such an idiomatic concept, and there the words moon, star, and sun have their conventional meanings.

It should be noted that in the verses of Muḥkamāt, sentences without this idiomatic meaning may simply have a meaning, but (in most of them) if you pay attention to the verses

before and after, it can be seen that their atmosphere is similar to the guidance of conscience. The meaning is that if we take the word sky as synonymous with the concept of conscience, it doubles the clarity of the verses; although it is possible that the verse has a meaning even without this idiomatic meaning. It should be noted that in the case of conventional understanding, the verses will distance themselves from their educational content and will not find a connection with the human world. In that assumption, basically the reason of the revelation of the verse faces more fundamental questions.

The third point is the fluidity of such concepts in the Qur'an. This means that the meaning of words like sky is not a concept exclusive to conscience and especially fixed, definite and inflexible. Rather, it includes a wide range of concepts, such as the position of application and nonexistence, the world of spirituality, and the source of inspiration, etc. depending on the context of the conversation, each of them can be used to convey the concept. And sometimes, depending on the depth of perception, the meanings go beyond this limit and convey deeper meanings. (Jazā'irī, 2010: 486).

5-2. Seven Heavens

Jazā'irī states about the Seven Heavens that one of the most amazing and complex properties of the book of creation and the writing of creation and the text of existence is that the deeper you look at it, the more depth it will show. For example, if only shadows are observed in the initial look, a deeper look leads the viewer to the main image and then to the underlying structure of the image. Then, with more depth, he guides to the specific purpose and message of that image, and then he directs his attention to the phenomenon of imaging and the cause of this flow, and finally, to the creative character of that image. This is the same feature that is fully present in the field of the Qur'anic meanings and it has been mentioned in the form of the seven layers of the heavens, and it has been mentioned in the text of the Qur'an, with

the interpretation of the seven hidden different layers, in repeated narrations. These verses as well as the traditions both indicate a single concept and it should be noted that even the verse or verses in which the sky is sevenfold and its corresponding earth is mentioned, it is similar to the same feature in the field of meanings as well as the Qur'an and divine verses. And it is a confirmation that the sky and the verses of Muḥkamāt are everywhere the field of meanings. It is meant that the sky of meanings and also the field of the earth of determinations are not limited to its imaginary and abstract forms and its one layer, which is one of the properties of mental images and it is not limited to the abstractions from material images. In fact, their truth (although according to the viewer's capacity) can always be increased proportional to the depth of the observer's point of view (Jazā'irī, 2001: 487). He clarifies that what is meant by the seven heavens are the layers or the belly, which always has this undeniable feature in the field of concepts and designations, which refers to the depth and profundity of meanings as well as the levels of revelation and descent of sensory and material designations.

5-3. Shams or the sun

After presenting the Ta'wīl of the concept of the sky and matching them with the conscience or the position of the heart, Jazā'irī says: The sky of the meanings also has the sun, the moon, and the stars, which may be the moon and even its stars take their light from the enlightening sun that is present in the same sky. In the dark evening of the world (corresponding to their material examples), they make the invisible way of passing through the invisible deserts of meanings recognizable from the wells of sensual desires, which is in the winding path of its followers. It is as if what can be seen in the realm of concrete, familiar and conventional determinations, are seen in the form of the moon, the sun, the stars, as well as the sky and the earth, all shadows of those objective and heavenly truths. Those lofty concepts behave similar to their material shadows, and it is

always through matching the tangible and visible behavior of these pseudo-shadows with those meanings that one can discover the hidden intentions in the verbal references of the texts in this way, and ask help from the similarities between them in cases of doubt (Jazā'irī, 2001: 488). Again, if the sky in this text is assumed to mean the conscience and the unseen, and the center and source of spiritual perceptions and unseen inspirations, and in one word it is called the position of applicability, then the term Shams in that sky will be adjustable with the greatest source of all light and perception and lighting. That is, what is in the field of emotional and heart perceptions, as the power of diagnosis and source of blessing and the cause of the growth and birth of spiritual perceptions, it is also the sun of the sky of human consciences because such a character is the creator of all forces and energies as well as attractions in spiritual and divine movement. If these characteristics are carefully paid attention to, it is shown that a set of these characteristics, more than anything else, conceptually indicates the existence of the chosen ones who played this pivotal role in the field of spiritual life of humans and has called them to pure and noble morals and virtues. Undoubtedly, the most complete of them can be seen in the existence of the same person who is the mediator of the creation of this collection, that is, the Qur'an. It is clear that this character can only be compared to the Absolute Messenger of God, that is, Prophet Muhammad (PBUH). Yes, sun is the human being in this collection who has the most comprehensive and final and supreme standards of morality, virtue and humanity. He has shown his existence to man on earth not only with his words, but with his entire being, including speech and deed as well as thought, from the throne and the height. According to the description of the Qur'an, he is worthy of "And most surely you conform (yourself) to sublime morality" and undoubtedly he is the one who is the sun of the field of education and the pure messenger of truth and the greatest source of light and truth in existence. The sun in the sky is actually

nothing but a distant, faded and invisible shadow and a small and faint ray of his existence. Therefore, there is no doubt that that divine messenger and that collection of infinite attributes is in a position where he behaved like the sun in the structure of existence, and in showing human virtues and moral excellence, he called people to a position that was not possible to achieve before and after him; As the Prophet himself said: "I have been chosen to bring the magnanimity of character and personality to the end" (Majma' al-Bayān, Vol. 10: 333). Such a being by itself is the absolute sun of existence and there is no exaggeration in this (Jazā'irī, 2001: 490).

5-4. Qamar or moon

Jazā'irī introduces Qamar or the moon as a supreme person, leader and imam in his Ta'wīl. He says: The moon also, in this collection and according to this space, behaves like the moon of the sky of the material world. As a result, it is a character that follows the sun of meanings, in the same sky, as if it plays the role of the moon in the dark night of the world, with the reflection of its light. Or it plays the highest and greatest role in transmitting its message due to the impossibility of direct observation and facing the truth of that light or shadowless existence when the blackness of the night has plunged the universe into darkness. Even though he himself is in the same sky and far from reach, by showing off and displaying himself in relation to that absolute light, he puts its brightness within the reach of the perceptions of the heart and the eyes of his fellow humans, i.e. other human beings. It presents its message far more understandable character than itself (Jazā'irī, 2001: 492). He states that such a personality, without any doubt, is automatically the leader and imam of all humans in the observational path of the light of being, which has been shown in the first and most complete manifestation in the beautiful face of the divine messenger. He is the leader and pioneer of people in following the sun of existence, he is on that path and he teaches and shows people the way to follow. It goes without saying that this sublime human

being is superior and ahead of all human beings in understanding and receiving the message of those human properties and virtues. And naturally, he is far from any defect, weakness, and shortcoming, and he is at the peak of purity, innocence, and health, and he has this unique privilege that he is never separated from the sun.

These characteristics could not be imagined in anyone, except the personality of a perfect human being, whose full and perfect example is the holy existence of Amir al-Mu'minin Ali (AS) firstly due to the testimony of the conscience of all believers, secondly, due to the frequent texts that have come from the hands and tongues of even his enemies, and thirdly due to the totality of history. After Imam Ali (AS), his successors i.e. the holy existence of Imam Hassan (AS) and Imam Hossein (AS) and then their children as the Ahl al-Bayt of that Prophet are showing the different corners of the personality of that divine sun, that is, the Messenger of God, and they have been completely unique and irreplaceable and the best factors in this way. Yes, the Qur'an tells about such characters in a completely real way and far from exaggeration with the interpretation of the moon, which is about thirty times in the Qur'an and often next to the word sun, which is full of unsaid hints (Jazā'irī, 2001: 493-494).

5-5. Shahāb-i-Thāqib

Jazā'irī says about the concept of the word Shahāb-i-Thāqib: Shahāb-i-Thāqib is the blinding arrow, which causes astonishment and wonder because of the efficiency and greatness of the light of the stars, which are indeed the innocent Imams (AS). He says in this regard: Shahāb-i-Thāqib or the same piercing arrow and in a sense the blinding arrow also refers to the efficiency as well as the greatness and astonishment of the light of the same stars that were expressed in the expression of the term star. Every now and then, with their repulsive and unbelieving as well as unpredictable descent, with their manifestation and revelation in the bed of destiny, they blind the eyes of the self-seeing devils in the sky of the world. So

that those devils, who are left in longing to be a leader, will realize that there is no way for them to go to the sky of people's souls (that is, the field of educational and moral models) and to find a way to the full field of the truth of the heart and conscience of people is the specialty of the good and pure ones or the same stars. In the beautiful and expressive interpretation of this divine book in verses 5 to 10 of Surah Šāffāt: Surely We have adorned the nearest heaven with an adornment, the stars. And (there is) a safeguard against every rebellious Satan. They cannot listen to the exalted assembly and they are thrown at from every side. Being driven off, and for them is a perpetual chastisement except him who snatches off but once, then there follows him a brightly shining flame. (Šāffāt: 6-10).

These words are expressed in a symbolic and metaphorical language (in a sense, the language of discovery and intuition) which represents the images of purgatory used in it, because in everyday language, it lacks any kind of productive and useful meaning. If we look at it from such a point of view, the verses are understood to be the characters of divine people, who like arrows aim at the characters full of hypocrisy of the claimants of spirituality, and their ugliness and impurity and their evil intentions in pretending to be related to the elders will be revealed. In fact, the heaven of conscience protects the ignorant people from the entrance of deceptive and human-like demons (Jazā'irī, 2001: 496).

5-6. Heart and 'Arsh

As mentioned, the concept of the sky in the logic of the Qur'an is conscience according to Jazā'irī, and this infinite field is the same sky of meanings and conscience of a person that shows the peak of his existence. He says: Now this point can be added that this field, that is, the human conscience, also has a center and a source which is called the heart because if the sky is considered equivalent to the conscience, then its center or its highest point should be the heart. And if this perception is correct, it is completely understandable that in the language

of the Qur'an, it should also be interpreted as the center and the source of nourishment of this sky of the meanings and conscientious perceptions of the heart. By observing this usage, we will get a clear confirmation of that perception, because this balance will show that in the noble language of the Qur'an, the sky is considered equivalent to conscience. To understand the meaning, first of all, you should pay attention to this familiar expression: "The heart is the place of God" and if God is not present in the heart of his servant, the servant cannot find him anywhere else. On the other hand, it can be seen that in the language of the Qur'an, this center, which is exclusively the place of God, is called 'Arsh. Based on the balance that was expressed between the meanings of heaven and conscience, if it is true, 'Arsh and heart should be equal to each other. There are many proofs for this point, and by clarifying it, not only the synonymy of the two interpretations of 'Arsh i.e. the throne and the heart will be demonstrated, but it will also be a proof based on the equality of the two concepts of heaven and conscience. Therefore, in order to receive this balance, it is necessary to pay attention to the fact that the place of God in the heart is completely logical and also conscientious and in a sense evident. Because if God is not in the heart of a person, there is no way for a person to know God, as a result, a relationship between the creature and the creator becomes impossible, while He himself said: "We are nearer to him than (his) jugular vein." In addition to these statements, and more importantly, there is a question of the capacity of the place that can accept the recognition of the Almighty. Because God's place, like His Holy Prophet, must have an infinite capacity and no capacity can be assumed wider, higher, superior and more spacious than the human heart.

As mentioned repeatedly, only human is infinite, and in the absence of such a capacity, basically, he doesn't deserve to be called human as far as it can be said: Being infinite is in the definition of a human. According to all these points, it becomes possible to solve and absorb and receive the truth that the throne of God is

the heart of man and makes it well understandable. Many verses and hadiths fully show this synonymy and the reason and logic of this conceptual equation including:

«الرَّحْمَانُ عَلَى الْعَرْشِ اسْتَوَى وَ قَلْبُ الْمُؤْمِنِ عَرْشُ الرَّحْمَانِ يَا لِمَ يَسْعَى وَلَا أَرْضَى وَيَسْعَى قَلْبُ عَبْدٍ الْمُؤْمِنِ»

What is the meaning of this balance? There can be no dispute about the necessity of matching container and container, and since the essence of oneness is the infinite truth, which must also have this characteristic, i.e. non-finitude, and the only existence qualified by this attribute is located in the infinite place of caliphate and succession of God (or absolute infinity). There is no exaggeration in this interpretation (the concept of the throne is not equal to the concept of heart). Therefore, the throne and the heart have the same meaning, and the human conscience and the sky of meanings are the other words of each other. They can be clearly seen in the interpretations of "He sent it on your heart" (which is mentioned about Gabriel or Rūḥ al-Amīn) or "Verily this is the word of a most honorable Messenger, endued with Power, with rank before the Lord of the Throne." The space in which this heart is present is also referred to as Ṣadr, which is the center of knowledge and spiritual awareness, as in verses such as "Nay, here are Signs self-evident in the hearts of those endowed with knowledge" its clues and evidences can be clearly seen. and always the meanings descend from that throne to this sky and then to the space of the chest. For this reason, whenever there is a talk about the descent of revelation or the descent of the Holy Spirit or in other words, Gabriel, it is always emphasized that the receiver of it is the heart, as in the verses "So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey. The (Prophet's) (mind and) heart in no way falsified that which he saw." is observed. These verses explicitly imply that this reception is only done through the heart, that is, the first time the invisible or unseen determinations (the same as descriptive determinations) are realized in the realm and

place of the heart (Jazā'irī, 2001: 504). The late Jazā'irī has examined and discussed more than 57 words with clarity and an interpretative and terminological view in the discussions of "Preliminaries on the Translation of the Qur'an". In his final part, he states: If perhaps the reader finds the meaning of these words to be at least unprecedented and unfamiliar, the reason for that is the point of view and the basis of the view that has made the holy text of the Qur'an speak. And if in many cases we are faced with a kind of perception that is not consistent with the common meanings in any way that is why in this search, this background and basis are assumed in it and with this view, meanings are discovered and extracted from within the holy text of the Qur'an.

6. Criticism

The approach of Jazā'irī's interpretation is Ta'wīl and in this direction he tries to decipher the words of the Qur'an. The principles that led to this approach are:

- A) His mystical view to the interpretation that arose from the inner intuition of the Ta'wīl of the appearances of the Qur'anic verses.
- B) Extra-conventional nature of the language of the Qur'an and mysticism, which, by referring to the facts beyond the apparent meaning of the Qur'an, acknowledge the truths that are apparent behind the words and interpret the obvious difference between the apparent words and the words that have independent truths.
- C) Human education is the goal of the divine word, the Holy Qur'an. According to Jazā'irī, religion is rejected by thinkers and scholars of society due to some factors such as the mixing of religious beliefs with myths and the absence of many religious instructions, from any kind of cultural content, on the one hand, and the progress made in the field of experimental and sensory sciences, on the other hand. The purpose of the divine word is to pay attention to one and to return to oneself, and the song of its entry into all the topics of interpretation is the knowledge of man and

the educational and cultural orientation of the Holy Qur'an.

- d) Referring to Jazā'irī's new definition regarding Muḥkamāt, which he defined as verses containing basic principles and basic truths about the nature of man and the universe, and on the other hand, he marked Mutashābihāt as verses that include practical stories and examples to reach educational goals. And considering rulings, stories and all daily events in this category has had a great impact on his interpretive approach. Below are cases of non-observance of the famous principles that cause the insufficiency of his interpretative points:

6-1. Not considering the indicative foundations in the Qur'an

The indicative foundations are rational and definite principles that are directly effective in conveying and understanding the meaning and purpose of the divine word. Like the understanding of the Qur'an, the purpose of revelation and acknowledgment of the fluency of the word is considered necessary for meditation in the Holy Qur'an, and if this aspect is neglected, the divine word is considered incomprehensible and enigmatic and prevents people from the principle of using the divine word for guidance. (As'adi, 2011: 13).

6-2. Not considering the intra-textual rules of interpretation

According to its importance, the interpretation of the Qur'an requires the observance of rules that can be used to find God's meaning in the Qur'an verses by using them and demonstrating strong scientific support. One of the important rules of interpretation is to observe the intra-textual rules of interpretation, such as the rule of recognizing the concepts of words and Qur'anic interpretations in the era of revelation. Keeping this principle in mind, the interpreter should study the original meaning of those words and interpretations in order to prevent the audience from misunderstanding the original concept, and should strictly avoid interpreting the Qur'anic verses based on the later meanings of the words. After all, several meanings have

been reported for some words, and the interpreter should discover the intended meaning of the Qur'an as much as possible among these meanings, considering its common use in the era of revelation among the Arab tribes and based on the Qur'anic usages (Feqhizadeh, 2012: 111).

6-3. Not considering extra-textual rules of interpretation

Extra-textual rules are rules that are rooted outside the text of the divine word and affect the understanding of the meanings of the Qur'an. One of the most important extra-textual rules is to know the reason for the revelation, that some verses were revealed related to a specific event. Knowing the reasons for the revelation of the verses can often help to know the correct meaning of the verses even in cases where the words and phrases of the verse have clear meanings. This awareness sometimes reveals the meaning of the verses that were indicated in the position of solving a specific problem in the era of the Holy Prophet (PBUH), and sometimes the general meaning of the verses that can have various examples in the context of time (Feqhizadeh, 2012: 120). Despite his great efforts to pave the path of innovative interpretation, Jazā'irī has not benefited much from this edict, and this has caused not considering extra-textual rules be neglected in his approach in many verses that contain these rules and could have been a suitable way forward for the correct approach in his interpretation.

6-4. Not considering lexical and linguistic sources and historical sources

One of the most important sources of interpretation that the interpreter must consider to provide a correct interpretation is referring to lexical and linguistic sources that most interpreters refer to in sufficient and complete terms. And as long as they understand the meaning of the word from the dictionaries, they refer less to the idiomatic meanings, because appearances are proof, and the preferred preference is not to lead the interpretation to a hidden and complicated valley by citing and

using these lexical, linguistic and historical sources. The Holy Qur'an was revealed in Arabic and its interpretation should be based on the principles and rules of Arabic literature and according to its requirements. However, we should note that the lexical and linguistic sources are Arabic dictionaries, both general and specialized. It is not limited, but the Holy Qur'an itself includes the narrations from the Imams (AS) and the culture of the revelation era, which are sometimes effective in explaining the meaning of the Qur'anic words and the purposes of the verses (Feqhizadeh, 2012: 132). In his interpretative approach, in the parts where he considers the words as idioms and metaphors, Jazā'irī did not refer to lexical and linguistic sources, and this caused the idioms and metaphors to completely prevail in his interpretation and exited from the famous saying of the commentators as not considering the same lexical and linguistic sources.

6-5. Not considering the theological teachings

Theological teachings are another source of interpretation of the Qur'an, based on which the interpretation of the verses is realized and they have a significant impact on the concepts of the Qur'an. The range of theological teachings in the interpretation of the Holy Qur'an is evident in many interpretations in four areas: God, the Qur'an, the Prophet (PBUH) and the understanding of the audience of the Qur'an. And many interpretations have received a great influence from these theological teachings, because in theological foundations, the role of their rejection and obligation can change the field of interpretive discussions. A large part of the differences in interpretation arises from the attitude towards theological teachings, especially in the field of Ahl al-Bayt (AS) traditions, where the verses of the Qur'an are explained in proverbs. In general, Jazā'irī considers theology to be distorted and insufficient. He says: In order to reach the central and fundamental questions of religion and the Qur'an, one cannot rely on the teachings of theological sciences or conventional beliefs, and at least ask them for help as the foundations

of this intellectual structure, and hope that they will solve the obstacles of this path. (Jazā'irī, 2001: 66).

6-6. Extreme rationalism in the field of interpretation

One of the foundations of Jazā'irī's interpretation is the method of rational interpretation, which in this field considers the authenticity of the divine word mainly based on rational Ta'wīl and sees the knowledge of the Qur'an as based on the thought of Ta'wīl. Certainly, in the field of interpretation, the sets of foundations that the general commentators have mentioned so far to explain the concepts of the Qur'an have opened up a wider horizon for interpretation. And if there is an obstacle in all those foundations in any way, there will definitely be a large number of people deprived of religious knowledge. While in the field of interpretation, which is explained based on the intellect of the concepts of the Qur'an, much extremism have been noticed by some commentators, and this problem is caused by the limitation of the scope of interpretation bases. In the field of intellect, it seems that Jazā'irī has placed the lack of precise definition and the scope of the effectiveness of intellect in understanding and interpreting the Qur'an in the aura of ambiguity. Extremism in the field of rationalism and excessive claims causes narrative evidence to be completely out of the field of rationalism and in this regard we cannot recognize true and false. And the scope of this field includes interpretation in an extreme manner and any unsubstantiated claim can simply keeps the interpretation away from the scholarly and reasoned path by attributing to the words of the Qur'an. So it seems that some types of extreme rationalism can be observed in the part of his Qur'anic terms and metaphors in the analysis presented in some of the interpretative ideas of this contemporary commentator.

6-7. Irregular esotericism

Many of Jazā'irī's interpretative views have an esoteric orientation. It is accepted to refer to the inner meaning of some words in the Qur'an,

which refers to the deep layers of divine intentions, by observing certain rules. Otherwise, it will definitely be chaotic. Ta'wīl and Bāṭin, as the deep and underlying layers of the intentions of the divine verses, can be referred to the word of God if it has a semantic relationship with the verses. Otherwise, it will lead to interpretive chaos, and it will be incompatible with the wise choice of words and specific linguistic system for understanding the purposes in the Qur'an (As'adi, 2010: 279). The interpretation of the term and metaphor without relying on sufficient reasoning causes the commentator's opinion to be imposed on the interpretation, which is definitely reprehensible and is not accepted in the field of influence on the audience. It is rejected and reprehensible to go beyond the external meanings, where there is no conflict in deriving the meaning from the words and phrases and according to the emphasis of the commentators, referring to the inner meanings should be done through the guidance of the Infallible Imams (AS). Otherwise, the permission of non-innocent people to enter into esotericism and esoteric interpretation will cause serious damage in the field of interpretation.

Conclusion

The extra-conventional and hermeneutic approach in the field of Qur'an interpretation by thinkers and commentators has a tremendous impact on the understanding of the verses of the

Holy Qur'an. There can be no other precise and subtle justification for interpreting some of the terms that Jazā'irī interpreted, except his mystical taste and his interpretative tendency which is based on anthropology. His interpretive approach has caused famous sayings to go out of use, and his irregular saying with an anthropological approach has replaced those sayings. In the present research, while explaining the specialized concepts in the field of Qur'anic sciences such as Ta'wīl and its truth, explaining the extra-conventional nature of the Qur'an and deciphering terms reflects Jazā'irī's theory regarding Ta'wīl of Muḥkamāt and entering into the expression of examples of Ta'wīl in some words of the Qur'an such as Samā', Samāwāt-i-Sab', Shams, Qamar, Shahāb-i-Thāqib, Qalb and 'Arsh and reviewed them in the form of the following:

- Not considering the indicated principles of Qur'an.
- Not considering the intra-textual rules of interpretation
- Not considering the extra-textual rules of interpretation
- Not considering lexical, linguistic and historical sources
- Not considering the theological teachings
- Extreme rationalism in the field of interpretation
- Irregular esotericism.

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