

«مقاله پژوهشی»

تأویل در اندیشه قرآنی سید مرتضی، چیستی، مبانی و نمونه‌ها

محسن نورائی^{۱*}، سید حسن موسوی^۲

چکیده

واژه «تأویل» یکی از واژگان کلیدی است که در ادبیات قرآنی اهمیت به سزایی داشته و جایگاه ویژه‌ای در حوزه‌های معرفت دینی پیدا کرده است. به منظور مطالعه و فهم صحیح قرآن کریم، مطالعه و تحقیق در مورد این واژه امری ضروری است. گستره دانش سید مرتضی علم الهدی و ارزشمندی آثار وی سبب شده تا پژوهشگران بسیاری دیدگاه‌ها و آثار بر جای مانده از او را موضوع پژوهش‌های علمی خویش قرار دهند. این نوشتار نیز با هدف بررسی تأویل در اندیشه قرآنی سیدمرتضی و با روش توصیفی - تحلیلی سامان یافته است. رهیافت پژوهش این که سیدمرتضی، تأویل را در حوزه تفسیر معرفی کرده است و مراد از تأویل در نزد وی معنایی عام است که تفسیر را هم در برمی‌گیرد. وی هم در مورد آیات متشابه و هم در مورد آیات محکم از لفظ تأویل استفاده کرده است. از نظر او میان اعتبار تأویل (اثبات وجوه قابل محتمل) و درستی تأویل تفاوت وجود دارد. تفسیر او منطبق بر قواعد علمی و عقلی است و از قرآن درک عالمانه دارد. اعتقاد به وحی‌انیت الفاظ قرآن، اعتقاد به فهم‌پذیری قرآن، حقیقت‌انگاری در الفاظ و تعبیر قرآن و کشف معانی معقول و قابل انتساب به خداوند در آیات متشابه، از جمله مبانی سیدمرتضی است. مطالعه اندیشه قرآنی وی، افزون بر آشنایی با تلاش‌های تفسیری و بهره‌مندی از تجارب و مهارت‌های فنی او در تفسیر قرآن، می‌تواند ضمن کمک به معرفی روشی جامع برای تفسیر آیات متشابه و مشکل، مفسر را در تفسیر این‌گونه آیات یاری نموده و الگوی جامعی به او بدهد.

واژه‌های کلیدی

تأویل، تفسیر قرآن، سیدمرتضی، أمالی، نفائس التأویل.

۱. دانشیار، گروه علوم قرآن و حدیث، دانشکده الهیات و معارف اسلامی، دانشگاه مازندران، بابلسر، ایران.
۲. دانشجوی دکتری رشته علوم قرآن و حدیث، دانشکده الهیات و معارف اسلامی، دانشگاه مازندران، بابلسر، ایران.

نویسنده مسئول:

محسن نورائی

رایانامه: m.nouraei@umz.ac.ir

تاریخ دریافت: ۱۴۰۲/۰۶/۱۷

تاریخ پذیرش: ۱۴۰۲/۰۷/۰۷

استناد به این مقاله:

نورائی، محسن و موسوی، سید حسن (۱۴۰۳).
تأویل در اندیشه قرآنی سید مرتضی، چیستی،
مبانی و نمونه‌ها. فصلنامه قرآن و روشنگری
دینی، ۱۵(۱)، ۳۸-۱۷.

(DOI:10.30473/quran.2023.68515.1228)



ORIGINAL ARTICLE

Evaluating the Critique of the Quran Verses Interpretation (Ta'wīl) in the Exegesis (Tafsīr) of Sayyid Murtaḍā

Mohsen Nouraei^{1*}, Seyyed Hasan Mousavi²

1. Associate Professor, Department of Quran and Hadith Sciences - Faculty of Theology and Islamic Studies - University of Mazandaran, Babolsar, Iran.
2. Ph.D. candidate, Quran and Hadith Sciences, Faculty of Islamic Theology and Teachings, University of Mazandaran, Babolsar, Iran.

Correspondence
Mohsen Nouraei
Email: m.nouraei@umz.ac.ir

Received: 08 Sep 2023
Accepted: 29 Sep 2023

How to cite

Nouraei, M. & Mousavi, S.H. (2024). Evaluating the Critique of the Quran Verses Interpretation (Ta'wīl) in the Exegesis (Tafsīr) of Sayyid Murtaḍā. *Quran and Religious Enlightenment*, 5(1), 17-38.
(DOI:[10.30473/quran.2023.68515.1228](https://doi.org/10.30473/quran.2023.68515.1228))

ABSTRACT

"Interpretation (Ta'wīl)" is one of the key topics in Quranic literature that has had significant importance and a special place in the fields of religious knowledge. To study and understand the Holy Quran correctly, research and investigation on this subject are necessary. The extent of Sayyid Murtaḍā's knowledge and the value of his works have led many researchers to consider his perspectives and works as subjects of their own scientific research. The present study aims, using a descriptive-analytical method, to examine interpretation in the Quranic thought of Sayyid Murtaḍā through. The research approach shows that Sayyid Murtaḍā introduced interpretation in the field of exegesis; it has general ('Ām) meaning which encompass exegesis. Therefore, when explaining the clear (Muḥkam) verses and also explaining the unclear (Mutashābih) verses, he used the term interpretation (Ta'wīl). According to him, there is a difference between the credibility of interpretation (proof of possible aspects) and the correctness of interpretation. His exegesis is in line with scientific and rational principles and he has a scholarly understanding of the Quran. His beliefs include belief in the divine nature of the Quranic words, belief in the comprehensibility of the Quran, affirmation of the truths in the words and expressions of the Quran, and the discovery of reasonable meanings attributable to God in the unclear (Mutashābih) verses, among others. The result of this research is beneficial for understanding the Quranic views of Sayyid Murtaḍā and benefiting from his experiences and skills in Quran exegesis; also, it addresses the need for a comprehensive approach to interpreting unclear and difficult verses.

KEYWORDS

Quran Interpretation, Sayyid Murtaḍā, Unclear (Mutashābih), Jabrīyya, Mu'tazilite.



1. Introduction

"Interpretation" is one of the most commonly used terms in various branches of Islamic sciences such as exegesis and Quranic sciences. The prevalence of this term is largely attributed to the Holy Quran. This interpretation has been used in various verses of the Quran; although initially this term was synonymous with exegesis, gradually Muslim scholars expressed various opinions about the nature and truth of interpretation. Among the diversity and variety of perspectives on interpretation, there are deviant and incorrect thoughts. Some misguided sects within the Islamic community have resorted to misinterpretation of Quranic verses to reinforce and support their beliefs. It is surprising that concepts such as predestination (Jabr), delegation (Tafwīd), negation of resurrection, denial of Sharī'ah commandments, and even permissibility have been derived from interpretation of the Quranic verses.

Sayyid Murtaḍā in his various works, relying on valid principles, while expressing the correct interpretation of the verses, has made efforts to criticize and evaluate the views of different sects such as the Jabrīyya, Mushabbiha, and Mu'tazilites in the realm of interpretation of verses.

The main questions that arise are as follows:

- 1) What is Sayyid Murtaḍā's view on the nature of interpretation?
- 2) What are the main criteria Sayyid Murtaḍā uses in explaining the interpretation of verses?
- 3) By relying on which foundations, does Sayyid Murtaḍā address criticisms against various sects in the field of interpretation?

2. Background and Research Necessity

In order to study and understand the Holy Quran correctly, especially the interpretation of unclear verses, research and investigation on this subject

are necessary. Muslim scholars, apart from what is included in the comprehensive exegeses, have independently authored works on interpreting unclear verses, such as: Ibn Qutaybah's *Ta'wīl Mushkil al-Quran* (d. 276 AH), Qāḍī 'Abdul Jabbār Mu'tazili's *Tanzīh al-Quran* 'an al-Maṭā'in (d. 415 AH), Muḥammad ibn Abī Bakr ibn 'Abd al-Qādir Rāzī's *Masa'il al-Rāzī* (d. 666 AH), Ḥaqā'iq al-Ta'wīl fī Mutashābih al-Tanzīl by Sayyid Raḍī (d. 406 AH), and *Mutashābihāt al-Quran al-Mukhtalifah* by Ibn Shahar Āshūb (d. 588 AH).

One of the scholars who extensively delved into the discussion on commentary unclear Quranic verses is Ali ibn al-Ḥusayn al-Murtaḍā 'Alam al-Hudā (355 - 456 AH). Although he did not write an independent exegesis, his interpretive views and efforts in interpreting unclear verses are prominently evident in his various works. The breadth of his knowledge and the value of his works have led many researchers to consider his perspectives and works as subjects of their own scientific research, and more than one hundred and fifty theses and dissertations on his works have been written in religious and academic centers in Iran and abroad.

The word interpretation is used in his interpretive works. The background of the research was searched and no independent research with this title was found about Ta'wīl in the Quranic thought of Murtaḍā, except for an article entitled "Typology of Interpretation and Explanation of Hadiths in Sayyid Murtaḍā's *Amālī* book" which is about the hadiths of the *Amālī* book. Of course, dissertations have been compiled on the method, opinions and interpretive topics of Sayyid Murtaḍā.

3. Biographical Sketch of Sayyid Murtaḍā ‘Alamul Hudā (355-436 AH)

"Abul Qāsim Ali ibn Ḥusayn ibn Mūsā," known as "Sayyid Murtaḍā," "Sharīf Murtaḍā," "'Alamul Hudā," "Dhul Thamānīn," "Dhul Majdayn," was born in the month of Rajab in the year 355 AH in the city of Baghdad. His father, known as "Ṭāhir Awḥad Dhul Manāqib," and his mother was a noble and knowledgeable lady that Shaykh Mufīd wrote the book "Aḥkām al-Nisā'" for her. Sayyid Murtaḍā lived in Baghdad and was highly respected by the Abbasid caliphs and the rulers of the Buyids; his lineage traces back to Imam Mūsā ibn Ja‘far through five intermediaries (Davani, 1363 SH: 3, 267-268).

He was one of the influential social figures of the Shi‘a community during the Buyid period and one of the renowned scholars and philosophers in the fields of theology, literature, poetry, rhetoric, jurisprudence, hadith, and exegesis. After the passing of his teacher, Shaykh Mufīd (d. 413 AH), he took over the leadership of the Shi‘a community and made efforts in various areas to strengthen the principles of Shi‘a thought. He is considered one of the prominent figures in Islamic history and an international Islamic personality. This wise scholar, after a fruitful life and the accomplishment of great and valuable deeds, passed away at the age of 80 on the 25th of Rabī‘ al-Awwal in the year 436 AH in Baghdad (Qumī, 1385 SH: 476).

The central issue in the thought of Sayyid Murtaḍā is his adherence to the school of rationalism, which has influenced his theological and jurisprudential thoughts in various aspects and brought his ideas closer to those of his teacher, Shaykh Mufīd. Sharīf Murtaḍā was a rationalist thinker and among the great scholars of the rationalist school of Baghdad (Farmaniyan and Sadeghi Kashani, 1394 SH: 54 and 61).

Some consider him the founder of the later Baghdadi School of theology and believe that Sayyid Murtaḍā's theological school was the first school to present a coherent and detailed system of Imami beliefs (Ataei Nazari, 1397 SH: 26).

During Sayyid Murtaḍā's lifetime, Mu'tazilite thought had a significant influence in Baghdad, where he resided, and he was influenced by these conditions (ibid. 75). However, he opposed the Mu'tazilites on certain intellectual foundations as a Shia thinker. He critiqued the ideas of Qāḍī ‘Abdul Jabbār, a Mu'tazilite, in his book "al-Shāfi" and contributed extensively to various sciences such as theology, jurisprudence, principles, exegesis, philosophy, and literary sciences, including topics like the Imamate, the impeccability of prophets, the status between the two statuses, divine will, and many others. He was a prolific writer and a leading figure in his era (Ṭūsī, 1417 AH: 288; Najāshī, 1407 AH: 270).

4. Interpretation Semantics

4.1 Interpretation in Terminology

To shed light on the meaning of interpretation and its evolution, this term is examined in linguistic dictionaries chronologically. In "Tahdhīb al-Lughah," we read: "Awl" means return, and it is narrated from Aṣma‘ī that "Āla al-Qaṭrān Yu’awwalu Awwalan" means the Qaṭrān was closed; and "Āla al-Sharāb" is said when the wine has reached the desired thickness, such that it has the highest degree of intoxication and "Āla Yu’awwaluhu Īyālatan" means he governs and disciplines him." (Azharī, 1421 AH: 15, 314)

Ibn Fāris mentions: "Awl" has two principles: 1) The beginning of a matter, where the word "Awwal," meaning the beginning, is from this principle; 2) The conclusion of a

matter, interpreting word meaning the outcome and conclusion of speech, is from this perspective, as in the verse "Hal Yanzurūna illā Ta'wīlahū Yawma Ya'tī Ta'wīlahū" (al-A'rāf/53), used in the same sense, i.e., they find the end of the book of God when they are awakened. He writes: "Awwal al-Ḥukm ilā Ahlihī; meaning, the commandment is referred to them." (Ibn Fāris, 1390 AH: 57-59)

In "Ṣiḥāḥ," it is stated: "Āla" means return, and "al-Ta'wīlu Tafsīru mā Yu'awwalu ilayhi al-Shay'u;" interpretation is explaining the outcome and conclusion of a matter." (Jawharī, 1404 AH: 4, 1627)

Ibn Athīr, after mentioning the meaning of return for "Awl," writes: The purpose of interpretation is to turn the apparent meaning of a word from its original meaning, to a meaning supported by evidence, and if that evidence does not exist, one should not deviate from the literal meaning of the word (Ibn Athīr, 1367 AH: 80).

Ibn Manzūr, in "Lisān al-'Arab," while discussing what Azharī, Ibn Fāris, Jawharī, and Ibn Athīr have mentioned, writes: Abul 'Abbās Aḥmad ibn Yaḥyā was asked about interpretation, he said: The words interpretation, meaning, and explanation are the same. It is also narrated from Layth that he said: Interpretation is a verbal explanation with various meanings, and its expression is not possible except through other words. Ibn Manzūr adds: "Awwalal Kalām wa Ta'awwalahū" means "Dabbara wa Fassarahū: Meditate and explaining it." He interprets the verse "Wa lammā Ya'tihim Ta'wīluhū" (Yūnus/39) as "Lam Yakun ma'ahum 'Ilmu Ta'wīlih: the knowledge of its interpretation is not with them." He adds: "Some have meant the verse as: "Lammā Ya'tihim mā Yu'awwalu ilayhi Amruhum fil Takdhībi bihī minal 'Uqūbah: Their final punishment has not yet arrived." The evidence for this meaning is the continuation of the same verse which says:

"Kadhālika Kadhdhaballadhīna min Qablihim fanzur Kayfa Kāna 'Āqibatu al-Zālimīn" (Yūnus/39)." Ibn Manzūr cites from Abū 'Ubaydah who said: "Interpretation is the place of return and destination." (Ibn Manzūr, 1414 AH: 11, 32-34)

In the "Tāj al-'Arūs," it is stated: "Awwalahu ilayhi Ta'wīlan: it is explained." Zabīdī writes: "The apparent meaning of the author's speech (meaning Fīrūzābādī in "al-Qāmūs al-Muḥīṭ") is that interpretation and explanation are the same." (Fīrūzābādī, 1429 AH: 1035)

Some others have said: "Exegesis is a detailed explanation of the stories that are stated in general in the Quran, and also an approximation of understanding the meaning of unfamiliar (Gharīb) Quranic words, and also an explanation of matters for which verses of the Quran have been revealed.

"Ta'wīl" is expressing the meaning of similar words, which does not have strict evidence, so we do not have certainty in its interpretation." (Zabīdī, 1414 AH: 14, 32)

Rāghib has said: "Interpretation is to return something to the utmost intended, whether it is a saying or a deed." (Rāghib Iṣfahānī, 1382 SH: 99) In "Jam' al-Jawāmi'," it is stated: "Interpretation is the act of inflicting the apparent meaning of a word on the probable and plausible meaning, which is of three types: if it is based on evidence, it is "Correct"; if it is based on something presumed to be evidence, it is "Invalid"; and if there is no evidence or semblance of evidence at all, it is a "Game and play, and not interpretation."

As some researchers have reminded us, paying attention to the words of linguists guides us to several important points:

The first point: The word "Awl" does not come with a meaning other than "Return (Rujū')" or "Source (Marja')," although for its derivatives such as "Awwala" (a verbal noun

derived from the Taf'īl) and "Ta'wīl" (the gerund of Taf'īl), another meaning has been mentioned.

Second point: "Awl" and "Ta'wīl" have sometimes been used as verbal nouns and sometimes as non-verbal nouns. For example, at times they have been used in the sense of return and referral, and at times in the sense of source and outcome. Among these, the use of the word "Ta'wīl" in the non-verbal sense is more common than its verbal sense.

Third point: In dictionaries, four meanings have been presented for "Ta'wīl" in the following order:

1) Referral and outcome; 2) To govern; 3) Explanation and planning; 4) Shifting from the apparent meaning of a word to a non-apparent meaning.

Among these, the first meaning has been expressed as a non-verbal meaning, and the second, third, and fourth meanings have been expressed as verbal meanings. In the ancient scholars' statements, more than anything, the first meaning is mentioned, followed by the second and third meanings. It is observed that the fourth meaning is not found in older lexicons such as "Tahdhīb al-Lughah," "Maqāyīs al-Lughah," and "Şihāḥ al-Lughah"; instead, it is seen for the first time in the book "Nihāyah" by Ibn Athīr. This meaning is a terminology formulated by theologian and Uşūlīs.

Supporting this view is the fact that Zabīdī in "Tāj al-'Arūs" attributed this meaning to Ibn Kamāl, Sabkī, and Ibn Jawzī (Zabīdī, 1414 A : 14, 32), none of whom were linguists but rather jurists, theologian, or Uşūlī. It is also noted that no evidence or example from the predecessors has been mentioned for the fourth meaning, while in lexicons, evidence and examples are provided for other meanings of "Ta'wīl." Among the four meanings mentioned, the ones

that can be useful in interpreting speech are the first, third, and fourth meanings. The second meaning does not relate to interpreting speech (Shaker, 1381 SH: 23-28).

Fourth point: It is possible to attribute the first, second, and third meanings to a single principle, in such a way that the second and third meanings can be understood in line with the first meaning. It means that the sole principle in the meaning of "Ta'wīl" is indeed a referral, either in terms of precedence and beginning or in terms of ultimate outcome and completion, or in terms of reality and intention. Accordingly, the term "Awwal" is applied to the initial number because it serves as the reference for other numbers (Muşţafawī, 1385 SH: 1990-191).

The use of the term "Ta'wīl" in disciplining and governing also involves a return to the utmost and the truth of the matter; as those who are usually disciplined are those who have exceeded their limits, and through discipline, they are returned to their original state. Regarding the third meaning (Tafsīr), it should be noted: Firstly, in dictionaries alongside the word "Exegesis," the word "Tadbīr" is also mentioned, indicating that exegesis in this context means foresight because "Tadbīr" comes from the root "Dabar," which means the sequel and the rearward of something. Secondly, in explaining this meaning of "Ta'wīl," some linguists have quoted the phrase "al-Ta'wīl Tafsīru mā Ya'ūlu ilayhi al-Amr." Therefore, not every explanation is called "Ta'wīl," but rather they have called the explanation and expression of the outcome and conclusion of a matter "Ta'wīl." (Shaker, 1381 SH: 28-29)

Interpretation, in the fourth sense that is a terminology that belongs to Uşūlīs and theologians, can also be interpreted in the first sense. It is stated that interpreting the speaker's word means referring the meaning of the word to

what the speaker intended and desired, whether the apparent meaning of the word implies the speaker's intention or not. So in reality, "Interpretation" encompasses what the Uṣūlīs and theologians have said, and in fact, their term is a kind of general naming for a specific matter.

Last point: "Interpretation" in the fourth sense has been so frequently used among the Uṣūlīs, theologians, and interpreters that when the term "Interpretation" is heard, the meaning mentioned above comes to mind. For example, when it is said "Interpretative Currents," it refers to the currents that have interpreted the Quran contrary to its apparent meaning. Even those who consider this interpretation artificial and unrelated to its conventional meaning use it without even realizing it (ibid. 29).

4.2 Interpretation in the Quran

The word "Interpretation" occurs seventeen times in fifteen verses and seven chapters of the Holy Quran. In Āli 'Imrān/7, al-A'rāf/53, Yūnus/36, it is used regarding the Quran, sparking discussions and debates among interpreters about "Interpreting the Quran." Āli 'Imrān/7 plays a pivotal role in this regard. The term "Interpretation" is used in verses 6, 21, 26, 37, 44, 45, 100, and 111 of surah Yūsus regarding dreams and interpreters generally understand it as interpreting dreams. Verses 78 and 82 of surah al-Kahf are about interpreting the actions of Khidr, which Moses couldn't bear and Khidr reminded him of their interpretation. Verse 59 of surah al-Nisā' is about interpreting disputes back to God and the Messenger, and verse 35 of surah al-Isrā' is about interpreting fulfilling promises and measuring in transactions. The word "Interpretation" in the Quran can be summarized in three cases:

A) Interpretation of statements (verses in Āli 'Imrān, al-A'rāf, and Yūnus regarding the Quran);

B) Interpretation of deeds (verses in al-Nisā', al-Isrā', and al-Kahf);

C) Interpretation of dreams (verses in Yūsus) (Shaker, 1381 SH: 34; Asadi and Tayyib Hosseini, 1390 SH: 154).

5. Theoretical Foundations of Research

While Sayyid Murtaḍā may not have an independent interpretation, his interpretive views and endeavors in interpreting unclear (Mutashābih) verses are prominently visible in his various works, especially in the book of Amālī. He extensively delves into the discussion surrounding the exegesis of unclear Quranic verses and holds valuable perspectives on clear (Muḥkam) and unclear (Mutashābih) verses. He considers unclear verses open to interpretation, advocates for an initial intention in the Quran and deems that intention as the most accurate meaning, distinguishing between the validity of interpretation (establishing potential grounds) and the correctness of interpretation. Based on the discussions on the semantics of interpretation and reviewing the interpretive discussions in Amālī, it can be accurately understood that Sayyid Murtaḍā's understanding of interpretation is a general (‘Ām) concept that also includes exegesis. This is because he has used the term interpretation for both unclear and clear verses (cf. Sayyid Murtaḍā, 1431 AH, under the interpretation of verses).

Sayyid Murtaḍā's exegesis adheres to scientific and rational principles, accepting a scholarly and profound understanding of the Quran rather than a superficial and hurried one. His understanding does not oppose exact sciences; hence, he decisively stands against Akhbārīs. He perceives verses as a cohesive set and transcends from sequential exegesis to thematic one. The fundamental principles of Sayyid Murtaḍā's exegesis include:

- 1) Belief in the divine nature of Quranic words;
- 2) Belief in the comprehensibility of the Quran;
- 3) Realism in Quranic words and expressions;
- 4) The discovery of rational and attributable meanings to God in unclear verses (Feqhi Zadeh, 07/10/1399).

Sayyid Murtaḍā introduces interpretation in the realm of exegesis and presents a theory very close to neoclassical hermeneutics, aiming to discover the author's intent. He leverages various criteria and standards in exegesis, relies on linguistic conventions, and mainly aligns with those seeking to unveil the author's intent in exegesis. Although he is not mentioned in recent hermeneutical studies, he is the first to create such a thought process. He strives to attribute meanings that are compatible with rational and certain reasons to the Quran (ibid.).

The theological approach is the most important interpretive approach of Sayyid Murtaḍā, and his method involves intellectual exegesis, using reasoning to validate intellect and inherent good and bad qualities in verses exegesis, interpreting the Quran through the Quran, employing context and reasoning in exegesis, referencing and arguing based on Quranic recitations to achieve correct understanding and interpretation, and referring to Arabic poetic evidence are also prominent features of Sayyid Murtaḍā's exegetical method. This method serves to comprehend the correct interpretation of Quranic verses, explore possible aspects within them, respond to doubts, and critique the arguments of opponents and distorters utilizing the verses cited (for further information see: Mousavi, 1431 AH: 1, 64-118; Abbas, 2004 AD).

6. Examples of Unclear Verses Interpretations in the Sayyid Murtaḍā Exegesis

As previously mentioned, Sayyid Murtaḍā considers unclear verses open to interpretation. One of the fundamental objectives of Sayyid Murtaḍā in the exegesis of the Qur'an ambiguous verses, which have been clarified with rational arguments and are mostly supported by theological evidence, is to provide guidance on the Jabrīyya, Mushabbiha, Mu'tazila, and Muḥidāh.

He, through reasoning and evidence, contends with those who criticize the interpretation of the verses, offers interpretations based on rational arguments, and presents them in a clear and comprehensive way to resolve and solve their objections. These interpretations include issues such as creating the servants deeds, attributing badness to God, denying human authority, God vision, anthropomorphism, the impeccability of prophets and Imams, and so on. Sayyid Murtaḍā, while defending the correctness of the Imami Shia beliefs in fundamental (Uṣūl) and non-fundamental (Furū'), provides a complete response to the objections raised by opponents and clarifies the Imami Shia doctrine. Below, some examples of unclear verses that Sayyid Murtaḍā has interpreted are provided.

6.1 Critique of Jabrīyya Interpretations

Sample One: In the verse "Sa'aṣrifu 'an Āyātī Alladhīna Yatakabbarūna fil Arḍi bighayril Ḥaqqi wa in Yaraw Kulla Āyatin lā Yu'minū bihā wa in Yaraw Sabīlarrushdi lā Yattakhidhūhu Sabīlan wa in Yaraw Sabīlal Ghayyi Yattakhidhūhu Sabīlan Dhālika bi Annahum Kadhdhabū bi Āyātinā wa Kānū 'anhā Ghāfilīn (al-A'rāf/146): I will turn away from My signs those who are arrogant upon the earth

without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them."

Jabrīyya considers appearance of the verse against of divine justice; according to them, based on the statement "Sa'aşrifu 'an Āyātī: I will turn away from My signs," it is understood that the reason for the deviation of those who question and challenge the truth is their own choice, as they have the option to accept or reject the signs presented to them. By rejecting the signs and being heedless of them, they ultimately bring destruction upon themselves through their own decisions and actions (Sayyid Murtaḍā, 1431 AH: 304).

Sayyid Murtaḍā has presented 9 different responses in the interpretation of the verse and the answer to the Jabrīyya doubt and tried to prove God's justice by referring to the appearance of the verse. He believes that the death and destruction of the infidels have all been done on the merits and no injustice has been done to them (ibid. 304-309).

For example, in the first aspect, he cites the verse "Dhālika bi Annahum Kadhdhabū bi Āyātīnā wa Kānū 'anhā Ghāfilīn" as evidence, explaining that they denied the signs and deliberately ignored them, which led to their destruction (ibid. 304). He considers this aspect to be consistent with the appearance of the verse and does not consider the interpretation of the verse to be correct other than this (ibid.). He also pointed out the reason for the revelation of the verse in the ninth aspect and interpreted the phrase "Sa'aşrifu 'an Āyātī" to mean the torment and destruction of Pharaoh and says: "God made Pharaoh deserving of destruction

and punishment because of the denial of God's evidence and his verses." (ibid. 309)

Sample Two: The verse "Fa'ayna Tadhhabūna in huwa illā Dhikrun lil 'Ālamīn liman Shā'a minkum an Yastaqīm q wa mā Tashā'ūna illā an Yashā'allāhu Rabbul 'Ālamīn: So where are you going? It is only a reminder for the worlds; for whoever wills among you to take a right course. And you do not will except that Allah wills – Lord of the worlds." (al-Takwīr/26-29); Sayyid Murtaḍā argues that the interpretation of the phrase "wa mā Tashā'ūna illā an Yashā'allāhu: And you do not will except that Allah wills" supports the concept of divine destiny, attributing human choice to divine will and highlighting the importance of surrendering to the predetermined path set by God (ibid. 1, 507).

By appealing to the authority of the Quranic appearance, Sayyid Murtaḍā provides two sound reasons to this doubt:

1) The appearance of the verse does not convey this (false belief) because this verse does not have an independent word, and if it goes back to its opposite, which is the subject of steadfastness (in faith), it will find a complete and independent meaning;

2) Even if the appearance of the verse indicates that meaning (deprivation of human free will), we should reject it by citing solid evidence." (ibid. 507)

He believes that since servants do actions that are bad and do not belong to God's will, this issue shows the authority of man in doing his actions (ibid.).

Sample Three: The verse "Unzur Kayfa Darabū lakal Amthāla faḍallū falā Yastaṭī'ūna Sabīlā (al-Isrā'/48 and al-Furqān/9): See how they strike for you comparisons; but they have strayed, so they cannot find a way," "Qāla Innaka lan Tastaṭī'a ma'īya Şabrā (al-Kahf/67): [The other] said: "Verily thou wilt not be able to

have patience with me," and vers "... Mā Kānū Yastaṭī'ūna al-Sam'a wa mā Kānū Yubṣirūn (Hūd/20): They could neither hear nor see."

Jabrīyya by referring to the above verses and similar verses consider the appearance of these verses to be contradictory with the meaning of the ability of servants, and they consider humans to be obliged to do the sever duty. In the sense of ability, they consider the ability to perform the action together with the action itself (ibid. 2, 142). According to Sayyid Murtaḍā, ability (Istiṭā'at) means "The ability to perform an action in such a way that this power and ability does not have to be with the action itself, but before the action is performed." (Sayyid Murtaḍā, 1405 AH: 1, 144). Citing rational reasons, he considers this suspicion to be completely ignorant and argues as follows: If an unbeliever, who does not have the power to do his own deed, is required to believe by God, then it is said that bad deeds are also permissible to God and belong to God (Sayyid Murtaḍā, 1431 AH: 2, 142).

Sayyid Murtaḍā, relying on the authority of reason and the categorization of intellectual goodness and badness, interprets the verse of the Quran and discusses the implications of obedience in each verse, which is different from the Jabrīyya interpretation of the verse, and by itself, it removes the doubt (ibid, 2, 142-144). In the context of the verse "Faḍallū falā Yastaṭī'ūna Sabīlā," he expounds, "Infidels cannot bring to fruition what they used as examples for you, which is beyond their capacity and power" (ibid, 2, 143). In general, he has defined the subject of "Denial of Ability" in the discussed verses as the hardship and compulsion of the infidels or the hardship of Moses and the weight of the task on them (ibid. 2, 143-145). According to these verses, Jabrīyya believe that abandoning faith on the part of an unbeliever is regarding his

preoccupation with disbelief, and because God created and willed this deed, then the disbelief of the disbelievers is also considering the goodness aspect because badness is not from God (ibid. 2, 142).

Sayyid Murtaḍā, using the method of arguing with Jabrīyya, says: "If this is the way you imagine, then lying and other bad human deeds must also be on the face of goodness, because God has willed everything!" (ibid.)

In another place, he criticizes Jabrīyya and their belief in the meaning of ability, and says: "What is implied by the existence of the ability before the action is that if the ability was accompanied by the action, the unbeliever would not be able to gain faith, and in this case, it is abominable for God to command the unbeliever to believe on the one hand, and on the other hand, he punish because of the inability to achieve it... and with their definition, in their religion (Jabrīyya), there is no difference between a disbeliever and a person who is unable to perform obedience, because both of them are not able to perform it!" (Sayyid Murtaḍā, 1405 AH: 1, 145).

Sample Four: The verse (Hūd/ 118-119) states: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ except those on whom your Lord has mercy. And for that He created them. The word of your Lord is fulfilled: I will fill Hell with jinn and people altogether."

Citing the style of the Arabic word and its authenticity in the interpretation of the verse meaning, Jabrīyya believes that "Dhālika" is related to "Difference" and therefore, the disagreement of the servants in faith and guidance and the fact that they do not gather on a single religion is the will of God and this is contrary with God's justice that the discretion of

the servants has no effect on their destiny (Sayyid Murtaḍā, 1431 AH: 1, 94).

Sayyid Murtaḍā reinterprets the pronoun reference of "Dhālika" in the verse as "Mercy," based on reason and evidence from linguistic analysis, arguing the appropriateness of translating it as "Mercy" rather than "Difference." (ibid)

In answering and removing the apparent conflict of this verse with the rules of Arabic grammar, he says: "The reason argument for this statement is that because we know that the Almighty God does not like differences and distance from the religion, He has forbidden it and promised punishment for it. How it is correct to say: He himself willed it and pushed the people to the other side despite their desire? The verbal evidence is also based on the fact that the word indicating mercy is closer to the reference noun "Dhālika" compared to the word indicating difference, and in the Arabic language it is better to return words such as pronouns and reference nouns to the closest possible reference; and it is better; therefore, the restoration of mercy is more deserving of a dispute than a dispute." (ibid. 1, 95)

He further discusses the concept of divine will in this context, asserting that the intent behind the phrase "Wa law Shā'a Rabbuka..." (And if your Lord had willed) is a will accompanied by imposition and inevitability, not a will accompanied by choice. God wanted us to know from this statement of His power and of the fact that He is not dominated by it and does not succumb to the disobedience of His servants, for God could have compelled His servants to obey and made them necessarily carry out what He wanted from them (ibid. 1, 94), but He did not do so and did not force them into obedience.

Sample Five: In Surah Hūd, verse 34, it is stated: "And my advice will not benefit you - although I wished to advise you - if Allah should

intend to put you in error. He is your Lord, and to Him you will be returned." According to Jabrīyya, the interpretation of the phrase "In Kānallāhu Yurīdu an Yughwīyakum" (if Allah should intend to put you in error) presents God is known by the people who want to go astray, that he has put Noah's advice under his shadow, and this is God's will on the bad deed (ibid. 2, 211).

Sayyid Murtaḍā, by quoting the verse from al-Mirqash al-Asghar, emphasizes the theme that those who receive goodness are praised by people, while those who are misguided, even without fault, are condemned by people. He also reflects on the verse (Maryam, 59): "Then there succeeded a generation which neglected prayer and followed their desires; so they will meet destruction," highlighting the notion of being tested and guided by the consequences of one's actions based on divine decree (ibid.). He also refers to the revelation cause of the verse that he quoted from Ja'far ibn Ḥarb, and considers the verse to be the answer of Prophet Noah to his unbelieving people, who says: "If you believe that God has forced you to go astray and you have no choice in it, then my other advice will not be useful for your return." (ibid.)

Sample Six: In Surah al-A'raf, verse 89, it is stated: "We have fabricated a lie against Allah if we return to your religion after Allah has saved us from it. It is not for us to return to it except that Allah, our Lord, should will."

Jabrīyya, referring appearance of the verse believe that Prophet Shu'ayb, has premised attributing of disbelief will and bad deeds to God (ibid. 1, 385). Sayyid Murtaḍā presents seven arguments to refute the misconception of Jabrīyya in relation to the actions of Prophet Shu'ayb (ibid. 1, 385-387). He separates bad deed and disbelief divine will from God, and quotes a saying of Sayyid Murtaḍā in the first argument, emphasizing that Jabrīyya had a

wrong impression of the appearance of the verse. He says: "al-Millah" that God has mentioned only means abrogated worships and Shar'as that Shu'ayb's people still adhere to, and it is not related to the principles of belief, monotheism, and God's attributes (ibid. 1, 385).

Sayyid Murtaḍā explains that when considering the statement "We shall soon invent a lie about Allah (if we violate His Covenant), and we shall invent a lie and attribute it to Him," people asked: "Has a part of the divine command pertaining to Prophet Shu'ayb been altered by these obligations (or divine decrees)?" (ibid.)

He affirms the rejection of this assumption in all arguments, concluding: "By attributing these obligations to the divine command and the rejection of rejection to Him, and attributing the divine commands and religious decrees to the faithful, no room is left for any interpretation" (ibid.).

But some people have objected to this interpretation, citing the apparent verse in the phrase "Qad Iftaraynā 'alallāhi Kidhban in 'Udnā fī Millatikum ba'da idh Nallānallāhu minhā," they say: "How is it permissible for the Almighty to make them Will he worship those (abrogated) worships?" (ibid.)

Sayyid Murtaḍā does not oppose the return to that sharī'a in all ways and says: "Their not returning to the abrogation of that religion, and if God wants to order them to do it and make them follow abrogating worships and sharī'a and the like, there is no problem with this exegesis (ibid.).

In the fourth aspect, he believes that "Fīhā" does not belong to "Millah" but to "Qaryah" which is mentioned in the previous verses, and the meaning of the verse is that: "Shu'ayb will not return to the city of his people unless God wills him to enter that city victoriously (ibid. 1, 386).

Sample Seven: "Rabbanā lā Tuzigh Qulūbanā ba'da idh hadaytanā wa Hab lanā min ladunka Raḥmatan innaka Antal Wahhāb (Āli 'Imrān/8): Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

Jabrīyya refers to the meaning of the word "al-Zaygh" and its negative effect on the human heart, and they consider it to mean a kind of oppression of God to his servants (ibid. 2, 25). Sayyid Murtaḍā has given 4 aspect of interpretation in invalidating this Jabrīyya belief (ibid. 2, 25-26). For example, in the second form, the meaning and intention of the verse is completely different from the Jabrīyya image, on the basis of prayer and fixing the hearts of the believers for their guidance towards faith, who ask God for help on the path of faith and perseverance in it (ibid. 2, 25).

Sample Eight: "Yā Ayyuhalladhīna Āmanū Istajībū lillāhi wa lil Rasūli idhā Da'ākum lima Yuḥyīkum wa I'lamū annallāha Yaḥūlu baynal Mar'i wa Qalbihī wa annahū Ilayhi Tuḥsharūn (al-Anfāl/24): O! You who have believed, respond to Allah and to the Messenger when they call you to that which gives you life; and know that Allah intervenes between a man and his heart and that to Him you will be gathered."

These samples highlight the importance of seeking guidance from God and the Messenger, asking for steadfastness in faith, and being aware of the divine influence on one's heart and actions, as mentioned in the Quran.

By referring to the apparent verse in the phrase "Annallāha Yaḥūlu baynal Mar'i wa Qalbihī", Jabrīyya attribute the non-accessibility of the unbeliever to the grace of faith and his persistence in disbelief to God, and consider him to be the cause of his disbelief (ibid. 1, 496). Sayyid Murtaḍā presents five points in response to the doubt and the importance of understanding

the meaning of divine intention in the second argument, highlighting the significance of discernment and the power of intellect to differentiate between right and wrong within oneself, emphasizing the need to seek guidance from divine wisdom and avoiding sinful acts (ibid.). In the fifth point of discussing doubt and the battle against misconceptions, he refutes the doubts raised and clarifies the misconceptions by emphasizing: "The inner conflict between oneself and reaching the desired intention, the struggle between him and his conscience, and the battle between good and evil within reach, should be resolved by seeking guidance from the essence of intention and avoiding misconceptions" (ibid. 1, 497) and by presenting an interpretation differ from the verse appearance and confronting Jabrīyya, he rejects their doubts and says: "God does not say that He makes an obstacle between man and attaining the blessing of faith, but between him and the disobedience and the sins." (ibid. 1, 499)

Sayyid Murtaḍā has given a complete explanation of the unpopular and perverse beliefs of the Jabrīyya. In rejecting the opinions of this group, he says: "We (Shi‘a) believe that He is a just and generous God and the Merciful and beneficent, the one to whom the good deeds of his servants are attributed and their evil deeds are negated from him, because he commands rights and forbids wrong... All the servants’ good and bad things, return to them; because these actions are of their own accord and God has only commanded and prohibited." (Sayyid Murtaḍā, 1405 AH: 2, 191)

6.2 Critique of Mushabbiha Interpretations

Sample One: The verse "Lā Tudrikuhul Abṣār wa Huwa Yudrikul Abṣār wa Huwal Laṭīful Khabīr (al-An‘ām/103): Eyes cannot grasp Him, but He grasps all vision, and He is Subtle, Aware."

Sayyid Murtaḍā, in his response to Mushabbiha doubt about the visibility of God by eyes, cites: "Our companions cited to this verse for denial of God vision and know it as praise for God." (Sayyid Murtaḍā, 1431 AH: 1, 49) It means that seeing God at some times (such as the Day of Judgment, which is a Ḥashwīyya belief), requires God reprimand. Since the opponents believe that denial of being seen is not basically praise, Shi‘a has answered them that negation of being seen with this claim that God able to see, are both praises (ibid.).

Sample Two: The verse "Wa lammā Jā‘a Mūsā li Mīqātinā wa Kallamahū Rabbuhū Qāla Rabbi Arinī Anḏur ilayka Qāla lan Tarānī walākin Anḏur ilal Jabali fain Istaqarra Makānahū fasawfa Tarānī falammā Tajallā Rabbuhū liljabali Ja‘alahū Dakkan wa Kharra Mūsā Ṣa‘iqan falammā Afāqa Qāla Subḥānaka Tubtu ilayka wa Ana Awwalul Mu‘minīn (al-A‘rāf/143): And when Moses came at the appointed time to Our meeting place, and his Lord spoke to him, he said, "My Lord, show me Yourself, so that I may look at You." God replied, "You will not see Me, but look at the mountain; if it remains firm in its place, then you will see Me." When his Lord revealed His glory to the mountain, He made it crumble to dust, and Moses fell unconscious. When he recovered, he said: Glory be to You! I turn to You in repentance, and I am the first to believe." Mushabbiha claimed for seeing God to verse "Qāla Rabbi Arinī Anḏur ilayk" and the impossibility of settling the mountain (ibid. 2, 185).

Sayyid Murtaḍā rejects the divine vision doubt and states: "In seeking evidence in divine vision, there is no conclusive evidence to support their claims. Therefore, when interpreting divine vision, one should provide reasoning based on sound deduction and avoid impositions, and one

should not impose interpretations on the teachings of revelation." (ibid.)

He also, attributed the request of God vision to a group of the Moses people who asked him to help them in this field, and obviously, such a request can be attributed to the ignorant people of Moses not from the Prophet of God, who is far from every sin and error (ibid.).

According to the verse, referring to the "Manifestation of the Lord on the mountain and its destruction", Mujassima believe that this requires the veiling of the Lord, in which the Lord was initially hidden and then manifested, accordingly, the attribute of the body is given to him (ibid.). Sayyid Murtaḍā has defined "Manifestation (Tajallī)" in the Arabic language as knowing and declaring and expressing God's knowledge in a complete way. Then, he considered the verse as a proof against on denial of God vision through the eyes of his head and his incarnation, which many monotheist scholars (Shi'a and Mu'tazila) believed in and argued to this verse (Sayyid Murtaḍā, 1431 AH: 2, p. 189).

Sample Three: "Wujūhun Yawma'idhin Nāziratun ilā Rabbihā Nāzīrah (al-Qīyāmah/22-23): Yes, on that day, faces will be radiant and joyful, looking towards their Lord."

Sayyid Murtaḍā explores the origins of the misconception related to the word "Naẓar" and clarifies that none of the linguists have derived the word from the root "N Ḍ R" and assigned it to the meaning of vision (ibid. 1, 61-62). In denying the vision of the Almighty God with the eyes, he has cited a beautiful interpretation of Ṣāhib ibn 'Ubbād, one of the late Mu'tazila; since he used the word "Ilā" as singular "Ālā" which means God's blessing and His reward, and he believes that "Ilā Rabbihā" has lost its nunation (Tanwī) in this sense; because Muḍāf has occurred and it means "Blessing of the Lord (Ni'mati Rabbihā)" and he considers the

meaning of the verse to be "Waiting for the Lord's blessing in the Resurrection" and says: "By stating this meaning, there is no need to change the appearance meaning of the verse and the doubt will be removed by itself." (ibid. 1, 63) According to Sayyid Murtaḍā, he was able to end the conflict of God vision without any deviation from apparent meaning of the verse. Sayyid Murtaḍā, defending this interpretation, considered his own exegesis to be similar to it and considered the servants' vision to be the reward of God (ibid. 1, 62).

Sample Four: "Thumma Qasat Qulūbukum min ba'di Dhālika fahīya kal Ḥijāratī aw Ashaddu Qaswah... (al-Baqarah/74): Then your hearts became hardened after that, being like stones or even harder."

Mushabbihā argues that the conjunction "Or (aw)" in the phrase "aw Ashaddu Qaswah" means doubt and attributed to God (ibid. 2, 50). Sayyid Murtaḍā, referring to the Arabic dictionary, gives 5 different meanings for the meaning of this phrase that reject possibility of doubt meaning; for example, in the first meaning, he has expressed the meaning of "Ibāḥah" or in the fourth form, he has known the meaning of "Bal (rather)" better (ibid. 2, 50-55).

Sample Five: "Wa mā kāna li Basharin an Yukallimuhullāhu illā Waḥyan aw min Warā'i Ḥijābin aw Yursila Rasūlan fa Yūḥīya bi Idhnihi mā Yashā'u innahū 'Alīyyun Ḥakīmūn (al-Shūrā/51): And it is not for a human that Allah should speak to him except by revelation or from behind a veil or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise."

Mushabbihā, referring to the verse apparentness, realized the apparent meaning of Ḥijāb (veil) and believe that God is hidden behind the veil (ibid. 2, 177).

Sayyid Murtaḍā, citing the authenticity of verse apparentness, believes that "Ḥijāb" does not belong to God, rather means that the word be understandable to the revelation audience, a kind of veil has been occurred on the place of God's speech and His revelation. Of course, he also states second meaning for "Ḥijāb" and referring to the Arabic lexicon, means it as being far away and hidden from something that indicates its existence and the addressee is guided towards it (Sayyid Murtaḍā, 1431 AH: 2, 177-178).

6.3 Critique of Mujassima Interpretations

Sample One: "Qāla yā Iblīsu mā Mana'aka an Tasjuda lima Khalaqtu bi Yadayya Astakbarta am Kunta mina 'Ālamīn (Ṣād/75): He said, O Iblīs! What prevented you from prostrating to what I created with My hands? Did you become arrogant, or were you among the exalted?"

Based on the apparent meaning of the verse, Mujassima believe in having God hand, limbs and organs and had apparent conception from the verse "Khalaqtu bi Yadayya." (ibid. 1, 532)

Sayyid Murtaḍā has interpreted the meaning of the word "Yad (hand)" in three ways, other than the hand and the material part of the body, and means it as the power, grace and dominance of God, and by referring to the Arabic dictionary, he has deduced these meanings (ibid.).

Sample Two: "Wa lā Tad'u ma'allāhi Ilāhan Ākhara lā Ilāha illā Huwa Kullu Shay'in Hāliku illā Wajhuhū lahu Ḥukmu wa Ilayhi Turja'un (al-Qaṣaṣ/88): Do not call with Allah another deity. There is no deity except Him. Everything will be destroyed except His countenance. To Him belongs the command, and to Him you will be returned;" and "Innamā Nuṭ'imukum li Wajhillāh lā Nurīdu Minkum Jaz'an wa lā Shukūrā (al-Insān/9): We feed you only for the countenance of Allah. We do not want from you any reward or gratitude;" and "Wa Yabqā Wajhu Rabbika Dhuljalāli wal Ikrām (al-Raḥmān/27):

The instinct of your Lord will remain, possessing majesty and honor."

Mujassima, drawing upon the verses above and others where the word "Wajh" is mentioned, discusses the concept of countenance and its significance in relation to God's essence and attributes (ibid. 1, 554). Sayyid Murtaḍā elaborates on the profundity of seeking knowledge and offering an interpretive perspective, explaining the significance of the word "Wajh" beyond its superficial meaning, highlighting the multifaceted aspects of seeking insight and spiritual enlightenment. By emphasizing the importance of reflecting on the divine word, he underscores the necessity of engaging with the depths of divine knowledge for spiritual growth, enrichment, and understanding of divine will and various aspects of guidance (ibid. 1, 554-555).

Sample Three: "Wa Qālatil Yahūdu Yadullāhi Maghlūlatun Ghullat Aydīhim wa Lu'inū bimā Qālū bal Yadāhu Mabsūṭatāni Yunfiqū Kayfa Yashā'u (al-Mā'idah/64): And the Jews say, the hand of Allah is chained. Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills."

Mujassima according to the mentioned verse, believe that God has hand and body (ibid. 2, 5).

Referring to the cause of revelation about the belief of some Jews that they attributed poverty, deficiency, and need to God, Sayyid Murtaḍā considers these words to be used by them and believes that the word "Yad" means God's grace, and mercy that is used literally (ibid.).

6.4 Critique of the Mulḥidah Interpretations

Sample: "Wa ilallāhi Turja'ul Umūr (al-Baqarah/210): And to Allah belong the matters [of all]."

Mulḥidah believe that the affairs of the world are derived from His knowledge, decreed by His

will, and the outcome of His intentions is manifested, and the return of all affairs is to Him, in the Hereafter as well (ibid. 1, 362).

Sayyid Murtaḍā presents a critique of the concept of material interpretations, arguing against the skepticism raised by 5 aspects. In the first meaning, while referring to some of the false beliefs of people who are either idolaters or man-worshippers and sun-worshippers, etc., and they attribute benefits and harms to their fabricated idols and the partners they set up for God, and refer to them. He explains, "... In this chaotic world where everything is lost, there is no provider, no benefactor, and no protector, and to attribute everything to His will and dismiss the conjectures of materialists." He states that in matters of creation, God is the ultimate owner, because even before the creation, God was the owner of things and after the destruction of the world and its creatures, everything will be returned to him again, and "Return (Rujūʿ)" here has been carried over to its real and apparent meaning and is a kind of allusion that means every things return to God." (Sayyid Murtaḍā, 1431 AH: 1, 362-363).

6.5 Critique of the Mu'tazilites Interpretations

Sample One: "Wa Laqad Hammat bihī wa Hamma bihā law lā an Raʿā Burhāna Rabbihī Kadhālika li Naṣrifaʿanhu al-Sūʿa wal Faḥshāʿa innahū min ʿIbādinal Mukhlaṣī (Yūsuf/24): And in reality [the woman] desired him, and [Joseph also] would have desired her if he had not seen the proof of his Lord. This is how [we did it] so that we could avert evil and immorality from him, as he was among our sincere servants.

Citing the verse and the phrase "Wa Hamma bihā," Mu'tazilites believe that Yūsuf could sin, and even some believe that if the Lord's proof, which is like the sad face of Yaʿqūb, etc., was not revealed to him, he would definitely be the

perpetrator of the ugly act of adultery (ibid. 1, 452).

Sayyid Murtaḍā, while explaining the aspects of interpretation, prove impeccability of Joseph (ibid. 1, 452).

Sayyid Murtaḍā has mentioned the interpretations of this verse and believed that Yūsuf did not intend on prostitution. He says: "When it is proved based on rational reasons that prophets couldn't do sin, and against of this truth must be carried on metaphor (Majāz) and Tawassuʿ, and if it derives from the Qur'an or the narrations, it must be rejected. For example, whatever its appearance is against the divine attributes based on intellectual reasons, or permits the embodiment and anthropomorphic to God, should not be considered." (ibid.)

By referring to the context of the verses before and after this verse, he also defends the impeccability of Yūsuf, and based on the reason, means "Hamma" to hit and purifies him from the obscene act of adultery (ibid. 1, 452-456).

Sample Two: "Qāla Rabbi al-Sijnu Aḥabbu ilayya mimmā Yadʿūnanī ilayhi wa illā Taṣrifu ʿannī Kaydahunna Aḥabbu ilayhinna wa Akun minal Jāhilīn (Yūsuf/33): [Yūsuf] said, my Lord, prison is dearer to me than what they invite me, and if you do not turn away their tricks from me, I will turn to them and become one of the ignorant."

Mu'tazila, referring to the phrase "wa illā Taṣrifu ʿannī Kaydahunna" in reference to Yusuf's impeccability, have considered the non-commitment of sin on his part to be conditional on the prevention and relinquishment of the tricks of the Egyptian women (Sayyid Murtaḍā, 1431 AH: 1, 462). Sayyid Murtaḍā, in defending the impeccability of Yusuf and answering the doubt of the Mu'tazila, has explained the meaning of "Aḥabbu ilayya" and rejected

the apparent meaning of this verse (ibid. 1, 462-464).

For example, in the first aspect, he considers it to mean "Will" and remaining Joseph in prison as a kind of God obedience. He says: "If a tyrant forces a believer to do certain things or placed in some bad situations, the act of that believer is desire; even though the act of that tyrant is bad (ibid. 1, 462). He goes on to say: "There is no reason for the permission of sin and commitment of badness according to the verse interpretations and there is no blame on Joseph as to why he remained in prison." (Sayyid Murtaḍā, 1431 AH: 1, 463)

Sample Three: "La'in Basaṭta ilayya Yadaka li Taqtulanī mā Ana bi Bāsiṭin Yaḍīya ilayka li Aqtulaka innī Akhāfullāha Rabbal 'Ālamīna innī Urīdu an Tabū'a bi Ithmī wa Ithmika fatakūna min Aṣḥābinnāri wa Dhālika Jazā'uzzālimīn (al-Mā'idah/28-29): If you extend your hand to kill me, I will not extend mine to kill you, for I fear the Lord of the worlds. I want you to bear my sin and your sin [to God] and therefore be among the companions of the Fire; and that is the recompense of wrongdoers."

Mu'tazila refer to the dialogue between Prophet Adam's son, Cain, and his brother Abel, where Cain expressed his ugly intent to kill Abel and know it as a bad deed (ibid. 2, 43). According to Sayyid Murtaḍā, the text illustrates how Cain's envy and wicked intent were the underlying reasons for his transgression, highlighting the consequences of succumbing to such vile impulses and the importance of restraining from such wrongdoing (ibid).

Sample Four: "Fa'in Kunta fī Shakkin mim mā Anzalnā ilayka Fas'alilladhīna Yaqra'ūnal Kitāba min Qablīka laqad Jā'akal Ḥaqqu min Rabbīka falā Takūnanna minal Mumtarīn (Yūnus/94): And if you are in doubt about what We have revealed to you, ask those

who read the heaven book before you. Surely, the truth has come to you from your Lord, so never be among the doubters."

The Mu'tazila considered the Prophet's doubt in the Qur'an revelation and revelation to him, as well as other reprehensible verses, which appear to be blame and promise to the Prophet, as a sign of a defect and a burden on him, and they have disturbed his impeccability (ibid. 2, 318).

Sayyid Murtaḍā believes in such cases that the appearance and address of these verses reproaching the Holy Prophet, but the meaning of those verses is other than him (ibid).

He emphasizes the importance of not hastily accepting reproachful allegations and approaching such matters with rational evidence, emphasizing that denying Prophet's purity and attributing him with wrongdoing without logical reasoning is baseless and reveals a lack of understanding (ibid. 2, 330).

Sample Five: "Thumma Awrathnal Kitāba Alladhīna Iṣṭafaynā min 'Ibādīnā famin hum Zālimun li Nafsihī wa min hum Muqtaṣid wa min hum Sābiqun bil Khayrāti bi Idhnillāhi Dhālika Huwal Faḍlul Kabīr (al-Fāṭir/32): Then We gave this Book as inheritance to those of Our servants whom We chose. Some of them oppress their own selves, some are moderate, and some are foremost in good deeds by the command of Allah and this is indeed a great achievement."

By applying the verse and its address to the prophets and imams, the Mu'tazila believe that the verse has divided them into the three mentioned groups, and considering the appearance of the phrase "Ḍālimun li Nafsih," which is one of the groups of Prophets and Imams, it is permissible for them to do minor sins; because they consider cruelty to oneself as a minor sin (ibid. 2, 303).

Referring to the Abū ‘Alī Jubā’ī, a person who means the mentioned phrase as a minor sin, Sayyid Murtaḍā he has rejected his opinion and considers oppression beyond that a minor sin, the subject of which does not correspond to this meaning. He believes that Prophets do not permitted to do sin and a bad deed and refers to the book *Tanzīh al-Anbīyā’* (ibid.). Sayyid Murtaḍā belonged this verse to other servants of God and only applies the phrase "Iṣṭafaynā" to prophets and Imams, and by referring to "Awraṭhnā" he believes that the knowledge of the divine book (Qur'an) and its commandments are only with the Holy Prophet and Imams from his generation and is not belonged to the previous prophets (Sayyid Murtaḍā, 1431 AH: 2, 306).

Conclusion

From the discussions presented, the following conclusions can be drawn:

In light of linguistic discussions, the word "Awl" has not been used in any other sense than "Return (Rujū‘)" or "Reference (Marja‘)" so far, even though different meanings have been mentioned for its derivatives such as "Awwala" (a derived form from the Tafīl) and interpretation (infinitive of Tafīl). Sometimes, "Awl" and "Ta’wīl" have been used in the sense of infinitive and sometimes in a non-infinitive sense. Using the term "Ta’wīl" in a non-infinitive sense is more common than its infinitive sense. In linguistic sources, a total of four meanings have been presented for "Ta’wīl" in the following order: A) Reference and outcome; B) Conducting policy; C) Exegesis and planning; D) Transferring from the apparent meaning of the word to a non-apparent meaning. Among these, the first meaning is expressed in a non-infinitive sense, while the second, third, and fourth meanings are

expressed in an infinitive sense. In ancient discourse, primarily the first meaning and then the second and third meanings have been mentioned, while the fourth meaning is not found in older dictionaries. This meaning is a term coined by theologians and Uṣūlīs who have formulated it.

Although Sayyid Murtaḍā does not have an independent exegesis, his exegetical opinions and efforts in interpreting unclear (Mutashābih) verses are prominently evident in his various works, especially in the book of *Amālī*, where he extensively engages in the discussion of interpreting unclear (Mutashābih) Quranic verses and presents valuable perspectives. He considers unclear verses open to interpretation. He believes in an initial intention for the Quran and considers that intention as the most accurate meaning, distinguishing between the credibility of interpretation (establishing possible aspects) and the correctness of interpretation. The concept of interpretation, within the view of Sayyid Murtaḍā, encompasses a general meaning that includes exegesis since he has used the term interpretation for both unclear and clear verses. Like other ancient scholars, he introduces interpretation in the field of exegesis, utilizing various guidelines and criteria for exegesis and relying mainly on the customary practices of linguists, aligning his exegesis with scientific and rational principles.

The theological approach is the crucial exegetical approach of Sayyid Murtaḍā, focusing on rational exegesis and argumentation based on the authority of reason, inherent goodness and badness in interpreting verses, interpreting the Quran with the Quran, utilizing context and arguing from it in exegesis, referencing and citing Quranic recitations to achieve proper understanding and

interpretation, and referring and arguing from Arabic poetry are five prominent features of Sayyid Murtaḍā's exegetical method. These features are employed to understand the correct interpretation of Quranic verses and the possible aspects within them, to respond to doubts, and to critique the arguments of opponents and distorters under the verses used. Belief in the divine nature of the words of the Quran, belief in the comprehensibility of the Quran, realism in the words and interpretations of the Quran, discovering rational meanings attributed to God in unclear verses, and the authority of reason are among the foundations of Sayyid Murtaḍā's interpretation of Quranic verses.

According to him, only the impeccable Imams can comprehend the entirety and inner layers of the Quran, but understanding the Quran is not exclusive to them. One of Sayyid Murtaḍā's fundamental objectives in explaining the unclear Quranic verses, which have been determined based on rational proofs and more relied on intellectual reasoning, is to provide answers to Jabrīyya, Mushabbihā, Mulḥidah, and Mu'tazila's doubts. He, who is an adept in rational proofs and firm in knowledge, will engage in discussion with the opponents, providing arguments based on reason and other established evidence, and presenting his arguments in a clear and convincing manner, refuting their doubts and objections. Some of the methods employed include: Making servants deeds, attributing bad acts to God, deprivation of human will, God vision and God's anthropomorphize and embodiment, negation of prophets and Imam's impeccability and so on. Reference is made to examples of ambiguous verses that Sayyid Murtaḍā has interpreted and answered the objections of opponents concerning them. He defends the correct Imami Shi'a doctrine in principals

(Uṣūl) and subsidiaries (Furū'), presenting the Shi'a perspective from the perspective of the knowledgeable scholars and providing a complete explanation of the Imami Shi'a doctrine.

Endnotes

1. Some sources that have provided a general or detailed account of Sayyid Murtaḍā's biography and have discussed his lineage, name, and biography include: Najāshī, 1407 AH, pp. 192-193; Ṭūsī, 1417 AH, pp. 97-100; Qumī, 1385 SH, vol. 1: pp. 471-480; Ibn Athīr, 1414 AH, vol. 8: pp. 40-41; Ibn Ḥazm Andulusī, 1940 AD, pp. 56-57; Ibn Khallikān, n.d., vol. 1: pp. 336-338; Ḥurr 'Āmilī, n.d., pp. 486-487; Khaṭīb Baghdādī, n.d., vol. 11: pp. 402-403; Ibn 'Imād, 1406 AH, vol. 3: pp. 256-258; Ibn Ḥajar 'Asqalānī, 1390 AH, vol. 4, pp. 223-224; Dhahabī, 1417 AH, vol. 11: p. 131.
2. According to Sayyid Murtaḍā, Jabrīyya believe that God has created good and bad deeds. They attribute disbelief and oppression to God (Sayyid Murtaḍā, 1405 AH: 2, 285). He also compares Shi'a and Jabrīyya says: "The people of the right consider the servants deed to belong to them and not to the Almighty God; but Jabrīyya forcefully attribute both good and evil, sin and obedience to God" (ibid. 3, 189-190). Sayyid Murtaḍā has addressed the following 20 verses of the Qur'an to dispel the Jabrīyya's doubts that are all centered on attributing the servants' bad actions to God and depriving man of his freedom.
3. Some of the Shi'a Ghulāts (Exaggerators) and Sunni Hashwiyya believed in anthropomorphism and embodiment of God and considered him to be the owner of limbs, organs, and physical and spiritual dimensions, and they consider descent and ascension,

stability, and transfer as permissible for God. By fabricating some narratives to prove their religion and citing unclear verses of the Qur'an, this sect has compared God's face and beard and pretended to shake hands with the Prophet or his servants. The permission to see God was also presented by the same group (cf. Shahrestani, 1404 AH: 1, 100-107). Sayyid Murtaḍā defines Mushbbiha as follows: "Mushbbiha believe in length and width for God." (Sayyid Murtaḍā, 1405 AH: 2, 285).

4. Sects such as Mulḥidah and Dahrīyyah have more doubts about divine deeds and their wisdom, and they have tried to show that God lacks planning in the creation affairs and the world.

5. Cf. Darzi Ramandi, Hadi, 1391 SH.

Sources

- Holy Quran. Translated by Muhammad Mahdi Fooladwand.
- Ibn Athīr, 'Izzuddīn Abulḥasan al-Shaybānī. (1414). *Al-Kāmil fī al-Tārīkh*. Beirut: Dar Ihya al-Turath al-Arabi.
- Ibn Athīr, Mubārak ibn Muḥammad Jazarī. (1367). *Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar*. Qom: Ismailiyam. 4th Edition.
- Ibn Ḥajar 'Asqalānī, Aḥmad ibn 'Alī. (1390). *Lisān al-Mīzān*. Beirut: Mu'assisat al-A'lami lil-Matbu'at.
- Ibn Ḥazm al-Andulusī, 'Alī ibn Sa'īd. (1940). *Jamharat Ansāb al-'Arab*. N.p.
- Ibn Khallikān, Aḥmad ibn Muḥammad. (n.d.). *Wafayāt al-A'yān wa Anbā' Abnā' al-Zamān*. Research: Iḥsān 'Abbās. Beirut: Dar Sadir.
- Azharī, Muḥammad ibn Aḥmad. (1421). *Tahdhīb al-Lughah*. Beirut: Dar Ihya al-Turath al-Arabi. 1st Edition.
- Ibn 'Imād, 'Abd al-Ḥasan ibn Aḥmad. (1406). *Shadharāt al-Dhahab fī Akhbār min Dhahab*. Beirut: Dar Ibn Kathir.
- Ibn Fāris, Aḥmad. (1390). *Tartīb Maqāyīs al-Lughah*. Arrangement and revision: Alī 'Askarī, Sa'īdriḍā and Masjidī, Ḥaydar. Qom: Research institute of the seminary and university. 2nd Edition.
- Ibn Manzūr, Muḥammad ibn Mukarram. (1414). *Lisān al-'Arab*. Beirut: Dar Sader. 3rd Edition.
- Asadī, Alireza. (1391). *Shi'a Theologians: Sayyid Murtaḍā*. Qom: Islamic Science and Culture Research Institute.
- Asadī, Mohammad; Tayyeb Huseini, Sayyid Mahmood. (1390). *Research in Muhkam and Mutashabih*. Qom: The research institute of the seminary and university in cooperation with the study and compilation of university humanities books (Samt).
- Tehrani, Shaykh Agha Buzurg. (1403). *Al-Dharī'ah ilā Taṣnīf al-Shī'ah*. Beirut: Dar al-Adwa.
- Jawharī, Ismā'īl ibn Ḥimād. (1404). *Al-Ṣiḥāḥ*. Beirut: Dar al-Ilm lil-Malayin. 3rd Edition.
- Ḥurr al-'Āmilī, Muhammad ibn Ḥasan. (n.d.). *Amal al-Āmil*. Baghdad: Maktabat al-Andulus.
- Khaṭīb Baghdādī, Abū Bakr Aḥmad ibn 'Alī. (n.d.). *Tārīkh Baghdād aw Madīnat al-Salam*. Beirut: Dar al-Fikr.
- Darzī Rāmandī, Hādī. (1391). *Investigation of the Exegetical Views of Sayyid Murtaḍā 'Alam al-Hudā and Its Influence on Tebyān Shaykh Ṭūsī*. Master's Thesis, Tarbiat Modares University.
- Dawani, Ali. (1363). *Islam Scholars*. Tehran: Amir Kabir.
- Dhahabī, Shams al-Dīn Muḥammad ibn Aḥmad. (1417). *Sīyar A'lām al-Nubalā'*. Beirut: Dar al-Fikr.
- Rāghib Iṣfahānī, Husayn ibn Muḥammad. (1382). *Mufaradāt Alfāz al-Qur'ān al-Karīm*. Qom: Zawel Qurba. 3rd Edition.
- Zabīdī, Muḥammad Murtaḍā. (1414). *Tāj al-'Arūs min Jawāhir al-Qāmūs*. Beirut: Dar al-Fikr. 2nd Edition.
- Sayyid Murtaḍā, Abulqāsim 'Alī ibn al-Ḥusayn. (1431). *Amālī (Ghurar al-Fawā'id wa Durar al-Qalā'd)*. Edited by Abulfaḍl Ibrāhīm. Qom: Dhawel Qurba Publications.

- (1396). *Amālī*. Translation and Editing by Hossein Saberi. Mashhad: Islamic Research Foundation. 1st Edition.
- (1380). *Tanzīh al-Anbīyā' wa al-A'imma*. Edited by Fāris Ḥasūn Karīm. Qom: Boostan Ketab.
-(1411). *Al-Dhakhīrah fī al-Kalām*. Qom: al-Nashr al-Islami.
-(1376). *Al-Dharī'ah ilā Uṣūl al-Sharī'ah*. Edited by Abulqasim Gorgi. Tehran: Tehran University Publication.
- (1405). *Rasā'il*. Qom: Dar al-Quran.
-(1410). *Al-Shāfi fil Imāmah fī Ibṭāl Ḥujaj al-'Āmmah*. Tehran: al-Sadiq Institute.
- (1384). *Al-Mawḍiḥ 'an Jihat I'jāz al-Qur'an (al-Ṣarfah)*. Edited by Muhammadreza al-Ansari al-Qummi. Mashhad: Majma' al-Buhuth al-Islamiyyah.
- Shaker, Muhammad Kazem. (1381). *Methods of Interpreting the Quran: Semantics and Methodology of Interpretation in the Narratives, Esoteric, and Fundamental Domains*. Qom: Boostan Ketab.
- Shariati Niyasar, Hamed, Majid Ma'aref, and Mohammadreza Shahroudi. (1393). *Reason and Revelation in the View of Sayyid Murtaḍā and Investigating the Relationship in His Works*. Journal of Quranic and Hadith Research. University of Tehran, No. 1, Spring and Summer, pp. 73-97.
- Shukrani, Reza. (1374). *Introduction on Sayyid Murtaḍā's Exegetical Discussions*, Keyhan Andisheh. Keyhan Institution, No. 59, pp. 51-60.
- Shahristānī, Muhammad ibn 'Abdul Karīm. (1404). *Al-Milal wa al-Niḥal*. Edited by Muhammad Sayyid Kīlānī. Beirut: Dar al-Ma'arif.
- 'Abbās, Ḥāmid Kāzim. (2004). *Al-Dalālah al-Qur'āniyyah 'ind al-Sharīf al-Murtaḍā*. Baghdad: Ministry of Culture and Media, Dar al-Shu'un al-Thaqafiyyah al-Amah.
- Attai Nazari, Hamid. (1397). *A Look at the Roles and Schools of Imami Theology in the Middle Ages*. Ayeneh Pajouhesh Bimonthly. Institute of Islamic Sciences and Culture (Affiliated with Office of Islamic Propaganda of the Qom Seminary), No. 3 (Issue 171), pp. 3-56.
- Zamiri, Muhammad Reza. (1384). *Shi'a Uṣūlīs*. Qom: Boostan Ketab.
- Tūsī, Abū Ja'far Muhammad ibn Ḥasan. (1417). *Al-Fihrist (Index of Shia Books and Their Uṣūls, Authors' Names and the Owners of Uṣūls)*. Najaf: Nashr al-Fiqaha.
- Fath Abadi, Reza. (1395). *A Comparative Study of Sayyid Murtaḍā's Exegetical Thoughts in Amālī with the Tafsir of Kashshāf, Mafātīh al-Ghayb, and al-Mīzān in the Realm of Monotheism*. Master's Thesis. University of Quranic Sciences and Teachings.
- Farmanian, Mahdi and Mostafa Sadeghi Kashani. (1394). *A Look at the History of Imami Thought: From the Beginning to the Emergence of the Safavids*. Qom: Institute of Islamic Sciences and Culture.
- Feqhizadeh, Abdul Hadi. "Foundations and Interpretive Methods of Sayyid Murtaḍā," from the series of scientific sessions of the International Congress of Sayyid Murtaḍā 'Alam al-Huda. Available at: <http://hadith.net/post/70693>. (07/10/1399).
- Fīrūzābādī, Muhammad ibn Ya'qūb. (1429). *Al-Qāmūs Al-Muḥīṭ*. Beirut: Dar al-Kutub al-Arabi.
- Qasempour, Mohsen. (1389). *I'jāz of Quran: History and Analysis*. Tehran: Hasti Nama in collaboration with Kashan University Publications.
- Ghorbani Zarrin, Baqer. (1391). *The Literary-Theological Foundations of Sayyid Murtaḍā in the Interpretation of the Quran*, Sahifa Mobin Journal. Islamic Azad University Cultural Deputy, Quran and Etrat Research Institute, Volume 18, Number 51, pp. 25-43.
- Qummī, 'Abbās. (1385). *Al-Fawā'id al-Raḍawīyyah*. Edited by Naser Baqeri Bidhendi. Qom: Boostan Ketab.
- Gorji, Abulqasim. (1385). *History of Jurisprudence and Jurists*. Tehran: SAMT (Organization for Study and Compilation of Human Sciences Books in Universities).

Muṣṭafawī, Ḥasan. (1385). Investigation into the Words of the Quran. Tehran: The publishing center of Allamah Muṣṭafawī 's works. 1st Edition.

Mūsawī, Muḥtabā Aḥmad. (1431). Nafā'is al-Ta'wīl. Beirut: Shirkat al-A'lami lil-Matbu'at.

Najāshī, Abul 'Abbās Aḥmad ibn 'Alī. (1407). Al-Rijāl (The Directory of Shia Writers). Qom: al-Nashr al-Islami Institute.