

Comparing the Quran by Quran Interpretation Method in Al- Mizan as well as Al-Tahrir, and Al-Tanvir

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ABSTRACT: Holy Quran as an immortal document of Islam true religion was being investigated by Muslim researchers since it was imparted until now and its interpretation has been allocated a special position. The methods interpreting divine (God) statement have had many ups and downs and each interpreter has dealt with this subject by considering his/her thought and ability. In this study, according to Tabatabaei and Ibn Ashoor as two contemporaneous interpreters, one in the east of Islam world and another in the west, and their manner of taking advantage of this interpretive method and common points, and their segregation along with examples to reveal their mental horizon and to familiarize persons who are thirsty towards Quran learning, Quran by Quran interpretation method will be investigated. Tabatabaei maintains that he had been committed to this method in his all interpretation while Ibn Ashoor not only has not had what a claim but also he has not done a serious effort to use Quran by Quran method.

Keywords: Interpretation, Method, Quran by Quran, Tabatabaei , Ibn Ashoor

INTRODUCTION

Quran interpretation method is a documentary or some documents that interpreter use them in understanding and interpreting verses. In fact, interpretation method is the way of finding concepts, meanings, and Quran's goals. And based on that method, the interpreter introduces his/her statement as the interpretation of divine statement, and verses' goals. Over the past centuries, interpreters have not applied the same method in their interpretations, also their documents and methods had been different in stating meanings and verses' goals. In order to explaining verses, some interpreter's just state narratives to explain them below verses and according them, any comments and arguments in this field was not permitted. And they believed that Quran is interpretable just by narratives. Beside the use of narratives, some others explained words; also some of them used Quran interpretation by help of other verses in their interpretation and paid less attention to narratives. And they believed that Quran is light and they do not need others to their interpretation. Quran interprets only by itself. Criterion of right and wrong narrative is presented on the Quran. In Quran by Quran method, interpreter believes that Quran is an interrelated and interconnected set that in order to interpret and explain a verse of the Quran it is required to consider a collection of verses, and the verses of Quran itself are the same light that God has revealed, and to interpret it we must be seeking its verses. Beginning the interpretation of every verse should be along with other verses of the Quran not to beginning with narratives or others at first. But also understanding the verses should be provided with Quran and as much as the Quran can be illustrative and interpretative of a verse we do not turn to other sources.

Proponents of this method believe that this interpretative method is accentuated by Quran, because Quran is "stating all things", so if it proves everything, certainly it expresses itself well. It is clear that by considering the purpose of imparting Quran, the representative feature of Quran means man's growth, guidance, and felicity. And Quran has expressed everything to guide man.

In his works, Abd Al-Rahman Al-Ak has been influenced by Ibn Taymiyeh, he believes that firstly an interpreter should use Quran itself to interpret, and lack of using this interpretive method is criticized. (Al- ak, 1985)

It is necessary to mention that history of Quran by Quran interpretation method originated from Prophets and Imams' age. And it is obtained by investigating narratives that they used this method to interpret verses. And Ibn Abbas has used this method in some cases. Then, from Imams' age it has not paid attention to it seriously until the eighth century, Ibn Taymiyeh dealt with defending this interpretive method officially and as a theory and introduced it as the best interpretive method that he believes in this case:

"If somebody asked what is the best interpretation method? Answer is this: the best method is that Quran interpret with Quran. A verse that is stated briefly in somewhere is presented in detail elsewhere. Then, if this method was not possible in interpreting a verse, it should be referred to tradition because tradition is interpreter and explainer of Quran."(Ibn Taymiyeh, 1971)

Today, Tabatabaei is among interpreters that the pivot of his method in the interpretation of Almizan has been put in Quran by Quran interpretation method and he has tried to adhere to this interpretation method in all parts of the interpretation of Almizan in practice and viewpoint. Hence, firstly he has referred to Quran in interpreting most verses. Also, Ibn Ashoor, Tunisian interpreter, has used this method in his interpretation, Altahrir, and Altanvir, however, in order to interpreting verses he has begun the lexical and literal explanation of verses in the first step and in many cases he has used Quran by Quran interpretation method. But this is not the extent and accuracy of Tabatabaei and it is put in his interpretive method margin while according to Tabatabaei Quran by Quran interpretation method is the principle of interpretive method. In this study, firstly the explanation of Quran by Quran interpretation method according to Tabatabaei along with its examples will be dealt with, and then Ibn Ashoor's viewpoint besides mentioning examples and comparison with Tabatabaei method will be proposed.

Quran by Quran Interpretation in Almizan

Tabatabaei explains about Quran by Quran interpretation method: "This is the method that it can be named interpretation, Quran itself accepts it because Quran knows itself as "awareness to all things", then, how it cannot explain itself, Quran has introduces itself as mankind's guidance and right and wrong separator, it says:« a guidance for people, and clear verses of guidance and the criterion», then how is it possible that guidance, and clear proof evidence, and Quran (any sacred book), and light be in their all life needs, but in their most essential needs that is understand Quran itself, not to be guidance, not clear proof evidence, and not Quran, and not light? Quran has given glad tidings to all those who struggle in the path of Allah that He guides them in His paths. And He says: « those who struggle in our cause, we will surely guide them to our ways" (ANKABOOT:69», then don't guide them in their effort that is understanding Quran? And what effort and Jihad is greater than trying to understanding Quran and what way better than way of Quran guides mankind to God? (Tabatabaei, 1976)

Also, Ibn Kasir believes that the best method of interpretation is Quran by Quran method, and this is Prophet's method. (Ibn Kaser, 1986)

Tabatabaei himself maintains that he has taken Quran by Quran interpretation method from Allah messenger and Imams' interpretation method and after a long study and searching in interpretive narratives and learning the quality of Quran by Quran interpretation, he has begun to interpret Quran. He writes:" At first, I searched more in the narratives of «Bahar Alanvar» book to do something and to have a compilation in a special subject. Following it, this idea came to my mind that writes an interpretation for Quran(Logmani,2005) It should be mentioned that he wrote an interpretation with the subject of «Al- Bayan Fe Al- Movafeghat ben Al-Hadith va Al- Quran»¹ before collecting Almizan. Presence of this interpretation is another reason that confirm Tabatabaei's claim. Also, he explains that Quran is a general and permanent book. Quran introduces itself as light, clearing and explaining all things. Of course, such a thing should not require others to make clear it. On the other hand, Quran itself authorizes the explanation and interpretation of dear Prophet and dear Prophet authorizes the explanation and interpretation of his Imams. The result is that some verses of the Quran should be interpreted with some other and the position of the Prophet and the Imams to the Quran is the position of innocent teachers in which never do wrong in their teaching and forcibly their interpretation will not be against the interpretations of the verses that really come together.

Tabatabaei believes to interpretation methods and their division that in interpreting Quran we have one of these three ways ahead:

First: Interpretation of the verse alone with the scientific and non-scientific arrangements that we have with ourselves.

Second: Interpretation of the verse by a narrative that was given below the verse by innocent.

Third: Interpretation the verse with the help of reflection and interrogation of verse meaning of the set of related verses and using narrative about the possibility.

¹ -it is noteworthy that this interpretation was published in 6 volumes by the research of Mr. Asghar Eradati for the first time in 2009 from arrangement and publication office of Tabatabaei's works.

The third way is the one that Prophets and Imams were mentioned to it in their teachings (Tabatabaei, 1976) as Prophet said: "Quran's verses confirm each other (Majlesi, 1982 and Nahj Al-fasaheh, 2003) and Imam Ali (peace be upon him) said: "Quran's verses talk about each other and certify each other." (Nahj Al-balagheh, 1991)

Tabatabaei states that this method is except of interpretation to vote because in this method Quran will be interpreted with Quran not interpretive vote. The first way is not trusty and in fact, such an interpretation is the interpretation to vote except where it is in the agreement with the third. The second way is a method that was existed from the beginning of Islam. But it is a limited method against the unlimited need because we have hundreds, and thousands of scientific and non-scientific questions in the following of six thousands and several hundred verses. How can we find answer to these questions and solution of problems and difficulties? Should we refer to narratives? While what the name of the Prophet narration (Nabavi narration) can be called it don't get to two hundred and fifty through Sunnite as Siyoti believes that there are a few true narrative interpretation of Prophet and he has been quoted all those narratives in the last part of his book that they are almost including two hundred thirty five narratives (Syooty, 1993).

Tabatabaei had fairly comprehensive and wide knowledge towards all aspects of Quran and therefore by stating each verse they were discussing it as if all parts of Quran had been considered by him. (Javadi, 2011)

Then, we are trying to explain different kinds of Quran by Quran interpretation in Almizan along with its narratives:

Verse interpretation by considering same verses in literacy

In this kind of interpretation, Tabatabaei has used other verses that reveal similarities in their words to explain the meaning of considered verse, that we will mention some examples below:

A) To interpret and explain the subject of intercession, following verse: «guard yourselves against the day when no soul can avail a thing to another, when neither intercession nor ransom shall be accepted from it, nor will they be helped.» (BAQARH, 48)²

Tabatabaei has tried to collect same verses that intercession has been applied in them and he deals with subject analysis that it will be mentioned briefly he number of used similar verses by Tabatabaei is 17 verses: (ANAAM,94- YUNUS,18 – GHAFIR, 18 – HUARA, 100,101 – SAJDEH, 4 – ANAAM,51 – ZUMAR, 44-BAQARA, 225- YUNUS, 3- ANBIYA,28- ZUKHRUF,86- MARYAM,87 - TA-HA, 110, 109 – SABA, 23- NAJM, 26)

Tabatabaei explains that these verses allocate intercession to God or generalize it, and he proves it for others except of God, but with the condition that God has given him permission, and be satisfied for his intercession and other cases like these conditions. And what is certain, and there is no doubt about it, is that mentioned verses prove intercession. Some knows it unique to God and some others generalize it (Tabatabaei, 1976).

After comprehensive explanation and comparison of intercession subject and hidden knowledge, and etc., he concludes that those verses which reject intercession, if we say that they are observing intercession in resurrection, negates intercession autonomously and they want to say that nobody will be independent in intercession in that day, whether God allows or does not allow and those verses which proves it, at first its authenticity will be proved for God, and it will be proved for others except of God by His permission, then there is intercession for others except of God but by God's permission (Tabatabaei, 1976).

Verse interpretation by considering similar verses in content

By obtaining familiarity with Quran's verses and chapters (suras), Tabatabaei, in his many interpretive viewpoints in Almizan, could present an acceptable interpretation of Quran by putting together verses which are similar in content and meaning, an example of such an interpretation in Almyzan will be expressed. Tabatabaei in interpreting verse: « for on that day the refuge shall be to your lord » (QIYAMAT,12)³, refers to other four verses: (INSHIQAQ , 6 – ALAQ , 8 – NAJM , 42 – QASAS, 88)

And he concludes that settlement in resurrection is just towards glorified God and there is no settlement except of Him and there is no shelter to take refuge and be safe (Tabatabaei, 1976)

Explanation of some applied terms in Quran by other verses

In many cases to discover divine purpose of used terms in Quran, Tabatabaei refers to some verses which are somehow related to that term. Interpreter's intellectual horizon has a direct impact in discovering verses and chapters. Often, comparison and evaluation of Quran by Quran returns to this direction, that in this case, Tabatabaei is ahead of the others.

² - « وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ » (بقرة/ 48)

³ - « إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ » (قيامه/ 12)

In the past, efforts to collect the verses related to a certain topic were established including "Jules Labvm" French Orientalist has begun this work in his book named "explaining Quran's verses" and he has collected Quran's verses in one subject, and yet, because of lack of necessary mastery, he has omitted so many verses. And another book on this subject named "Almdkhl to interpret subjective interpretation for Quran" has been written by Mohammad Bagher Movahed Abtahi that is so helpful and usable in this regard. But the art of Tabatabaei in Almizan is not dealing with discovering divine purpose by considering literal similarity and putting together just literal similar verses but he discovers their relationship based on familiarity and continuous connection with Quran verses, and then necessary conclusion will be offered that we confine ourselves to an example in the following.

Tabatabaei refers to 11 verses in Quran to explain the meaning of the term «Sakineh»:
(BAQARA, 257- MUHAMMAD,11- aLE-IMRAN,68- ARAF, 27- AL-E-IMRAN,175 – BAQARA, 268 – NISA, 119 – YUNUS, 62 – ANAAM, 122 – HADID, 28 – MUJADILEH, 22)

According to mentioned verses, Tabatabaei believes that the word «Sakineh» means divine soul that causes heart peace, reliability, and convenience. By referring to mentioned verses, he explains that Muslim relies upon a stable position in his/her life, but an infidel person, because he/she has no supervisor to care him/her, hence, all his/her goodness and evil is related to himself/herself. He/she has fallen in illusion darkness and different believes, thoughts and fantasies, and evil feelings attack him/her from all sides, and as it is observed in some mentioned verses, any fear, sadness, anxiety, and deception will be put in the infidel side and its opposite traits in the faith side.

By giving light to believer, the exalted God favors a new life beyond a life that infidel is shared in it, and mentioned verses will be used that mentioned life will be favored under the light of divine soul on believers, and therefore, their hearts will be stable and firm. By following it, a new faith, and life will be appeared in their body and a bright light will be emerged on their face (Tabatabaei, 1976).

Interpretation of Succinct Verses by other Verses

There are verses in the Quran which have been sealed and succinct to the point and the explanation of that subject can be obtained by other verses, and in fact it is familiarity and the permanent connection of interpreter with divine word that discover the relationship between verses and chapters. In interpreting succinct verses, Tabatabaei could discover verses' relationship well. And there are multiple cases in Almizan that we mention to one sample of it. Tabatabaei has referred to 6 verses by interpreting the verse « we sent this (the holy koran) down on the night of honor » (GADR, 1)⁴

He states following conclusions after putting together mentioned verses and thinking them:

- A) Purpose of revealing Quran in the night of honor is all Quran.
- B) The conclusion of these verses is that Quran had two revelations, a sudden revelation in a determined night, and gradual revelation during twenty-three year period of prophecy.
- C) Quran completely revealed in Ramadan night and according to verses of Ghadr chapter it is clear that night of honor is a night of Ramadan month, but there are no verses in Quran to determine which night among the nights of Ramadan is Ghadr night and only narrations are used.
- D) Purpose of Ghadr in the night of honor is destiny and measurement. In that night, the exalted God predestinate the events of one year to the night of Ghadr in the next year.
- E) Verses are used to show that Ghadr night is not exclusive to the night of Quran revelation and that year which Quran was revealed but by repeating years, that night will be repeated too.
- F) It should be noted that this does not contradict with the events specified in reserved table but divine will change it (Tabatabaei, 1976)

Meaning preference among multiple meanings according to other verses

In interpreting the verse: « when your lord said to the angels: 'i am placing on the earth a caliph» (BAQARA, 30)⁵ Tabatabaei states that named caliphate is general and is not assigned to Adam, but all his children without allocating to a special person are shared in her office (Tabatabaei, 1976), then by using some verses of Quran, he affirms that caliphate is general, such as: (ARAF, 69 – YUNUS, 14 – NAML, 62)

Answers to some problems with the other verses

Tabatabaei has answered some rational responses to proposed problems about Quran verses by referring to other verses. For example: in interpreting the verse: "and on the ramparts there shall stand men who will know each by their marks. to the companions of paradise they shall call: 'peace be upon you! 'yet they did not enter it on account of their eagerness"(ARAF/46)⁶

⁴ - « إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ » (قدر / 1)

⁵ - « وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً » (بقره / 30)

⁶ - « وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ » (اعراف / 46)

he explains that the heights speak with heaven and hell people and this conversation does not contradict with verses such as « it is the day when no soul can do a thing for another soul. that day, the command belongs to Allah.) «INFITAR », because these verses state that surrounding of God's property on all the creatures appears for people in resurrection and confess to this surrounding, this property is unique not only for resurrection, but God is constantly the owner and by according to these verses: (ANBIYA, 103 – GHAFIR, 51 – ZUKHRUF, 86), it is clear that on that day angels on their mediation and martyrs on their martyrdom and intercessor on their shafa' have their intercession. While the property and the judgment belong to God, others are ruled by His permission, like the world, however, God's judgment was not consistent, apparent, and acceptable, and it has been revealed in future life clearly, nobody doubt about it anymore (Tabatabaei, 1976)

Interpretation of the stories of Quran by compiling the collection of related verses

A main part of Quran verses has been dedicated to the adventures of previous nations and every interpreter has tried to explain the stories of Quran in his/her interpretive way, therefore, their behavior and method towards the stories of Quran are different. In interpreting the stories of Quran, Tabatabaei Tabatabae has applied the method that conforms to his main viewpoint that is Quran by Quran interpretation. He has collected verses related to the story in revelation order and then he interprets them. In fact, interpretation of Quran's stories in Almizan is a kind of subjective interpretation. Tabatabaei referred to Quran to interpret Quran's stories and considers time order and sometimes in explaining Quran's stories in Almizan, he deals with rejecting some problems through Quran reasons. Tabatabaei believes that the purpose of revealing verses related to Quran's stories is guidance and for these reason, it is not mentioned to antecedents, and time and place destinies, and other details. Because Quran is not a story book and accordingly claims of those persons who say that Quran's stories should be included elements and famous arts of writing story will be rejected (Tabatabaei, 1976)

In interpreting Quran's stories, Tabatabaei has referred to tradition books, life and history books, Mosaic Law, and Gospel. And if necessary, he has dealt with comparing verses and traditions and he offers traditions to texts of Quran and Quranic stories. It will be accepted if it is agreed otherwise it will be rejected (Al-Oosi, 2002).

For example, Under the interpretation of verse 61 of Hud chapter, Tabatabaei dedicates a sermon to Prophet Saleh, and by collecting and referring to almost other 24 verses explains the story.

With a bit of investigation in quality of interpreting Quranic stories in Almizan, we realized that Tabatabaei has tried and has collected multiple verses in different verses of Quran and put together and he exhibits logical progression of the story without any comprehensive descriptions and additional explanation. And reader of Almizan interpretation will be familiarized with story and its main content just by Quran's verses.

Tabatabaei's use of style in interpreting verses

Style can be defined as « some signs that discover considered literal meaning whether these are literal signs such as words that with considered literal forms a unity speech with elated components or these signs are present indications that include speech and express special meaning. » (Sadr, 1978).

Hence, to interpret Quran verses, it is necessary that interpreters get help of other verses as separate indications in understanding speech, and they do not negate the style of verses as present indications in understanding speech that consequently verses' meanings will be understood among their style and there is no doubt that verses' style has a great impact on explaining meaning and discovering their purpose. For this reason no interpreter should separate a verse of Quran and without considering previous and next verses interprets it. Because speech connection principle is one of the principles of rational dialog, that is used in all languages to understand text and speech. Also, Quran interpreters has used this indication to understand Quran verses (Rezaei, 2003).

In interpreting verses, Tabatabaei has considered style principle and this is observed in Almizan and he refers to it in some cases. Here, we mention to some cases of using style in Almizan:

A) Using style to explain verses

In stating the meaning of «trouble» in the verse: (among them are some that say: 'give us leave and do not expose us to temptation. 'Surely, they have already succumbed to temptation. gehenna shall encompass the unbelievers. (TAWBEH, 49)⁷,

Tabatabaei explains that the purpose of «trouble» has two meanings:

Firstly, examination

Secondly, to be involved in trouble and public plight; and the verse means: «let me not to go to war and do not afflict me with adversities that I know they are existent in this war». In stating these meanings, Tabatabaei has

⁷ - «وَمِنْهُمْ مَنْ يَقُولُ ائْذِنْ لِي وَ لَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌ بِالْكَافِرِيْنَ»، (سوره توبه / 49)

used verses' style because these verses explain the status of hypocrites, and some actions, and their promises and evils (Tabatabaei, 1976).

B) Discovering meanings and clarifying the purpose of verses

For example, in interpreting the verse: "warn them of that day of anguish, when the matter is determined whilst heedlessly they disbelieve (Maryam, 39)⁸, Tabatabaei says: "It is clear from the appearance of style that the sentence « when the matter » is used to explain the sentence « Day of anguish ». Consequently, it is a mention to this point that regret comes from the period of ending opportunity and this is occurred when it causes to lose person's favorites, wishes, and happiness. Especially that the style of the verse and two previous verses is promising hell for unbelievers and deniers of great resurrection (Tabatabaei, 1976).

C) Recognizing Meccan and Medinan Verses

Tabatabaei has considered the style of verses in recognizing Mecca and Medina verses. When the style shows that the meanings of verses are conformed to the situation of Mecca and Medina, verses will be called Mecca and Medina. He knows Prophet's migration as a diagnosis criterion for Mecca and Medinan (Tabatabaei, 1976). He notifies that in studying Mecca and Medinan, he has meditated in verses and trust in indications and signs. (Tabatabaei, 1976)

For example, «Sa'd chapter » is Mecca because of the testimony of style and content of verses. Because this chapter deals with Prophet who warns us by Quran and invites to unity, sincerity, and obedience to God (Tabatabaei, 1976)

D) Preference of interpreters' votes on each other

Tabatabaei gets help from verses' style in preferring interpreters' votes on each other. Like interpretation of this verse (i am ordered to be the first of those to be submissive (muslims to him). (Zomar, 12)⁹, Tabatabaei has stated three aspects in this verse from Zamakhshari:

1. I am the first person who embraced Islam in my period and among my tribe.
2. I am the first person who embraced Islam among the invited people.
3. I am the first person who have summoned himself to what I have invited others to it that others imitate me in words and deeds, and not to be like kings who order others to do something but they themselves do not execute it.

After mentioning above cases, Tabatabaei writes: « and yet the dear reader knows that among mentioned aspects, the third aspect is more compatible with verses' style, and that is the aspect that we stated before, and of course the other aspects are the appliance of that aspect. » (Tabatabaei, 1976)

E) Accept and reject the narrations

Tabatabaei has gotten help from style in accepting and rejecting narrations, and in accepting narrations he has accepted what that was appropriate with style, and he rejects what that is not appropriate with style. It is like the narration of Imam Sadegh that says: « the (indelible) marking of Allah » in the verse: « the (indelible) marking of Allah. And who marks better than Allah! And for him we are worshipers" (Baghareh: 138)¹⁰ that is Islam. This verse is in the style of verses related to Jews and Christians and talks about their invitation to Islam (Tabatabaei, 1976)

Quran by Quran interpretation in Al-Tahrir and Al-Tanvir

By studying multi-volume of Ibn Ashoor's interpretation, we find that he has not put his base of work on the Quran by Quran interpretation method but in some cases he has used that method, and he believes that, as some verses interpret other verses, some verses are independent of other verses and they don't need other verses to interpret themselves, and in the introduction of his interpretation, there is not a comprehensive explanation in this case except of a few brief sentences unlike the related problems to word, eloquence and rhetoric science that has a special place in his introduction and interpretation (Ibn Ashour, 1997).

Examples of Quran by Quran interpretation in Al-Tahrir and Al-Tanvir includes:

⁸ - «وَ أَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَ هُمْ فِي غَفْلَةٍ وَ هُمْ لَا يُؤْمِنُونَ» (سوره مريم/ 39)

⁹ - «وَ أَمَرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ» (زمر: 12)

¹⁰ - «صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ» (بقره. 138)

The interpretation of verse according to similar verses in literal

Under the verse «guard yourselves against the day when no soul can avail a thing to another, when neither intercession nor ransom shall be accepted from it, nor will they be helped. »(BAQARA, 48)¹¹

Ibn Ashoor has referred to 5 verses to interpret the subject of intercession: (BAQARA,254 – GHAFIR, 18- ANBIYA,2 – GHAFIR,7)

After the subject of intercession was being accepted by Muslims, Ibn Ashoor mentions to disputes, he investigates viewpoint of some Islamic religions whether mentioned intercession in verses will be belonged to people of deadly sins or not.

Explain the meaning of word according to the similar verses in meaning

In many cases, Ibn Ashoor has tried to deal with interpretation and explanation of divine purpose by discovering the relationship between verses and putting them together, that in this case, many examples can be found in his interpretation, for example, under the interpretation of the verse: « do you wonder that a remembrance should come to you from your lord to a man from yourselves in order that he may warn you? Remember, that he has made you the heirs of noah's nation and increased you in broad stature, remember the favors of Allah in order that you prosper!"(Araaf, 69) ¹²to explain the purpose of the sentence «increased you in broad stature», Ibn Ashoor explains that «increased» means plenty of blessings and power in doing affairs and « increased you in broad stature», means that He made you better than other people considering intelligent, body, energy, and power. To explain more about the meaning of sentence, Ibn Ashoor says that the exalted God has said about the Aad tribe: « 'who is stronger than us?' they would say." (FUSSILAT, 15)¹³

And also it is said that: « and do you take to yourselves underground reservoirs, in order to live forever! When you assault, you assault like tyrants. so fear allah, and obey me , fear him who has given you all the things you know. He has given you flocks and sons. gardens and fountains. (SHUARA, 129 - 134)¹⁴ Ibn Ashoor could state well divine purpose by referring to two mentioned verses.

Explanation of some used terms in Quran by other verse

To discover God's purpose of used terms in Quran, Ibn Ashoor has used similar verses, for example, by referring to Quran verse, he explains the difference between concept and meaning of word « لاقى:encounter » and « تلقى: receive » under the verse « then Adam received words from his lord, and his lord relented towards him. he is the receiver of repentance, the merciful (Baghareh, 37) ¹⁵, he says that « تلقى: receive » is a kind of welcome along with honor and happiness as God states: (the angels will receive them), while in the word « لاقى :encounter », it is not implied this honor and happiness, the great God says about infidels:" believers, when you encounter unbelievers on the march) ANFAL(¹⁶

So we find words that Adam received were not words of reproof and rebuke, but they were the words of pardon, forgiveness, and satisfaction (Ibn Ashour, 1997).

11 - «وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ» (بقره/48)

12 - « أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ » (اعراف/ 69)

13 - « وَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً » (فصلت/ 15)

14 - « وَ تَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ فَاتَّقُوا اللَّهَ وَ أَطِيعُوا اللَّهَ وَ اتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ أَمَدَّكُمْ بِأَنْعَامٍ وَ بَنِينَ وَ جَنَّاتٍ وَ عُيُونٍ» (شعراء/129-134)

15 - «فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ» (بقره / 37)

16 - « يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا » (الأنفال/ 15)

Interpretation of succinct verses by similar verses

In interpreting the verse «who break the covenant of Allah after accepting it and sever what Allah has bidden to be joined and corrupt in the land. these are the losers» (Baghareh, 27¹⁷) to interpret the meaning of « covenant of Allah » and God's purpose of stating " covenant " in this verse, Ibn Ashoor has dealt with its etymological explanation that testament is a thing that is ordered to respect and protection of it, then to explain its Quranic meaning refers to following verses: (YA-SEEN,60 - RAD,25 - AL-E-IMRAN, 81 - AL-E-IMRAN, 187 – BAQARA, 40 – MAEDEH, 13,12 – MAEDEH, 70 – MAEDEH, 7 – BAQARA, 80, 85).

After mentioning to above verses and their analysis concludes that here the purpose of « covenant of Allah » is a testament, that in some cases, God has taken of Israel to establish religion and Prophets' conformation and lack of bleeding and faith to the whole religion (Ibn Ashour, 1997).

Answering to some problems with the other verses

In some cases that Ibn Ashoor meets some problems in understanding the purpose of verse, he has tried to remove the confusion or difficulty by putting together the related verses. Clearly, adequate fluency and interpreter's familiarity with the Quran, led him to discover relationships between verses, and understanding of God's purpose and Ibn Ashoor is Ibn Ashur is an interpreter that has appeared in this area well and has increased his own richness of interpretation.

For example, he states about the interpretation of the verse: « the unbelievers among the people of the book and the idolaters would never desist until the clear proof came to them.»(BAYyeneh)¹⁸ achieving to convincing interpretation is so difficult between interpreters' views (Ibn Ashour, 1997).then he proposes some viewpoints of interpreters and finally he proposes his idea by referring to following verses :(HASHR,11-TAWBEH,64 – ANAAM,157- AL-E-IMRAN,183 – BAQARA,89- SAFF,69- BAQARA,109 –ANBIYA,5 - TAHA,133)

Ibn Ashoor concludes that the first verse of Bayene chapter is in fact a form of punishment in predictive sentence fashion, that this application in creating a surprise or objection filed, is considered a good application (Ibn Ashour, 1997).

Interpretation of Quran's stories by collecting similar verses

Ibn Ashoor has considered Quran stories seriously, so in the seventh introduction of his interpretation has proposed it in detail and has stated ten advantages for Quran's stories and he believes that Quran's stories has not revealed with the aim of amusing, and amazing, and the purpose of Quran is higher and better than it. There are many benefits and experiences for nation in Quran's stories and for this reason, in different chapters, one story is proposed by different forms. Because Quran is not book of history that its purpose be explaining history with its all details, Quran's stories are revealed briefly and their similarity is near to advice rather writing story (Ibn Ashour, 1997).

During interpreting Quran in many cases, he has put together related verses to Quran's stories and has explained story. For example, in interpreting the verse: « and to Thamood we sent their brother salih » (Araf/73)¹⁹ to state the story of Thamud tribe, he has referred to some other verses after stating generalities about Thamood tribe which are included: (HUD,68 – HUD,62 – HUD,36 – HUD,61 – SHUARA,155 , 153 – BAYYINAH,1)

Using style in interpreting verses

Ibn Ashoor is among those who has taken attention to style seriously, and he has tried to use it in multiple cases to interpret and explain verses that some of them include:

17 - «الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ» (بقره/27)

18 - «لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (بينه / 1)

19 - «وَأِلَى ثَمُودَ أَخَاهُمْ صَالِحًا»(اعراف / 73)

A) Affirmation or rejection of interpretive verses

In below the interpretation of the verse « and amassed (riches) and hoarded» (Maarej /18)²⁰, he mentions to a narration of Ghatade and he has referred to style to affirm it and says: it is stated from Ghatade that «amassed» means collecting evils and this is a good interpretation because he put an objective for « amassed » that style implies it (Ibn Ashour, 1997).

B) Explaining verses

In interpreting the verse: «does the human think he will be left to roam at will? »(QIYAMAT/ 36)²¹, Ibn Ashoor uses style implication that the purpose of verse is the annihilation of man without refreshing, and the verse is a symbol of reward, because the purpose of task in the world is reward in the future life (Ibn Ashour, 1997).

C) Preference of reading

In interpreting the verse: « but you prefer the present life » (Aula/16)²², Ibn Ashoor explains that most of the readers of Quran have read « you prefer:توثرون » in plural form while «Abou Amro» has read in singular form then according to the style of reading, he has accepted the most and concludes that address in verb «you prefer:توثرون» is referred to polytheists (Ibn Ashour,1997)

D) Determining the antecedent

In interpreting below the verse: « he is not grudging of the unseen» (Takvir, 24)²³, Ibn Ashoor explains style implies that antecedent of (he) is the word "your companion" because polytheists didn't claim that Gabriel is (grudging) towards hidden things, but they had that null claim towards Prophet (refer to Ibn Ashoor, 1997).

E) Leading style to deletion of word

Ibn Ashoor maintains that God has never stated a word in some cases, but style of those verses determines the deleted word like the interpretation of the verses: « those who listen will surely answer. As for the dead, Allah will revive them. to him they shall return»(ANAAM / 36)²⁴, God's purpose is that unbelievers towards Prophet are like dead persons who deny God's speech and this matter has been deleted while style implies it (Ibn Ashour,1997)

F) Recognizing Mecca and Medina chapters

In the initial interpretation of each chapter of Quran, Ibn Ashoor has determined that chapter is Mecca or Medina by using traditions, but in different cases he has tried to express his idea by using style of verses. He writes about the Unity (Ikhlas) chapter whether it is Mecca or Medina, he states that the public believe that it is Mecca but some others say it is Medinan and finally he concludes that Unity chapter is Mecca according to express unity principle.

COMPARISON AND CONCLUSION

In a general comparison according to Tabatabaei, it can be said that the first step to interpret verses is referring to Quran itself and he has clearly stated his faith to Quran by Quran interpretation in the introduction of Almizan and the book named «Quran in Islam». Also he has tried to be faithful towards this interpretation method all over Almizan in action and deed. Hence, in interpreting most of verses he has firstly referred to Quran itself and his explanations in the introduction of Almizan affirms it while Ibn Ashoor has not had such a claim about this method and he has firstly begun the literal and literary explanation of verses to interpret them. Of course, in many cases he has used Quran by Quran interpretation, but this work has not been as broad as Tabatabaei's and it is in his interpretation method margin while according to Tabatabaei Quran by Quran interpretation is accounted as the base of interpretive method. Ibn Ashoor believes that as some verses interpret some others, some verses are independent of other verses and they don't need other verses to interpret themselves and in the introduction of his interpretation, there is not a comprehensive explanation in

20 - «وَجَمَعَ فَأَوْعَى» (معارج/18)

21 - «أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى» (قيامه/ 36)

22 - «بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا» (اعلى / 16)

23 - «وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ» (تكوير / 24)

24 - «إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ» (انعام / 36)

this case except of a few brief sentences (Ibn Ashour, 1997). unlike the related problems to word, eloquence and rhetoric science that has a special place in his introduction and interpretation. For example, Tabatabaei Tabatabaee and Ibn Ashoor have referred to similar verses in interpreting the verse 48 of Baghareh chapter, with this difference that referred verses of Tabatabaei are 16 verses while Ibn Ashoor has referred to 5 verses, on the other hand, Tabatabaei has dealt with the explanation of subject comprehensively while Ibn Ashoor has briefly referred to intercession. And we conclude that Tabatabaei's effort in using Quran by Quran interpretation method, qualitatively and quantitatively, is more richness than Ibn Ashoor's. But about the Quran's stories, Tabatabaei has tried to put together the related verses of a story to explain its logical progression and the reader of interpretation can totally obtain useful information about the story. For example, in interpreting the verse 61 Hud chapter that mentioned before, he could present an appropriate picture to reader by collecting 25 verses.

While Ibn Ashoor has not tried like Tabatabaei to collect and to put together related verses of a story, and he has not mentioned verses in detail but in some cases he has acted limitedly that in mentioned cases this matter is clear. He has not completely stated the story of Thamud tribe in his interpretation and it was explained sparsely as it was stated in A'raaf, Hud, Shoara, and other chapters.

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