Reviewing the Point of View of Seyed Heydar Amoli to Limits of Interpreting the Quran and Comparison of it with the Other Scientists

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ABSTRACT

Interpretation and point of view to limits of interpretation have been considered by infallible (PBUH) and Islamic thinkers long ago, in this essay addition to the lexical and term meaning of interpretation of Quran verses from different perspectives to point of view of Seyed Heydar Amoli about limits of Quran interpretation are discussed in detail by invoking to verses and hadiths and rational reasons and also limits of Quran verses from different perspectives to point of views of some commentators and scientists of Quran and different comparisons in this field and comparison those views with the approach of Seyed Heydar Amoli are discussed and are criticized.

1- plot of issue:

Interpretable and limits of interpretation of verses have been interpreted long ago as serious debates, and from clearer aspects, it can be said that interpretable of holly texts and scriptures were raised even before the birth of Christ to those such as Philo (20 BC – 40 AD). “Great Islamic Encyclopedia in an article in the Jewish humanity, 751/1” as in traditionally interpretation field of “Holly Book” have been discussed in perspectives such as “Inward” and “Invisible meanings” and “clear and understandable meanings of religious texts” (Ahmadi 697/2) that are considered as interpretation issues. Soud Neborg (1688-1772 AD) who is Swedish scientist and mystic writes in this field. “There are three interpretations of verses of Holly Book as three skies, Supreme, Middle and lower. The sacred, spiritual and natural meanings. Natural meaning is the apparent meaning (that we call it the literal meaning of text). Spiritual meaning is concept and inner meaning of the text that understanding it is difficult but possible. Sacred meaning is understanding inward of inward that it is impossible for mortal humans, however it is present in the normal meaning.”. (Haman503/2) and but limits of interpretation of Quran has always been associated with some hesitation and doubt, and unreasonable view expressed about it, so we expressed the view of Seyed Haydar Amoli about necessity of the Quran interpretation and expressed and compared this view with some scientists and Islamic sects about Quran sciences and interpretation about limits of verses of Quran and expressed and criticized similarities and differences between these views, but there is a question that what are limits of interpretation according to view of Seyed Haydar Amoli and this view arose from what that this approach was unique to its time that it should be mentioned that short introduction about literal and idiomatic meanings of interpretation should be addressed by different views briefly before addressing to these comparisons and answers of this question.

2- Interpretation of the word:

"التأويل" comes from “أولى” by meaning of referring (Ebne Athir vol1,p80) , Triad singles form of it is “أولى” by meaning of referring and infinitive Tafeil Bob that it is one of the common forms of the transitive Tafeil Bob of making intransitive verb that it will be meant to refer to its source and origin (Ebne Manzor vol11,p33) and someone mentioned that "التأويل" comes from “أولى” by meaning of political and devises by this interpreted meaning about science and puts it in its proper position sense. (Zahabi vol1,p16) Ragheb says: “التأويل ردا الى شيء يقال ” (Ragheb Esfahani Article“1”)”, when someone loses something in Arabic language, it is said in the position of prayer on her/his right:” God returns back your missed thing”. (Agrabol Mavared Article “1”).

3- Interpretation of the term:

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By researching the verses, we understand that word of interpretation is not meant to be interpreted in terms of the signified word, except in one verse (Al-Imran /7) that of interpretation is non-interpretation. The interpretation in customary words of infallibles is against of the discount and sometimes against of the interpretation, cases that is interpreted as against of interpretation is verdict of Ebne Eyniyeh who said that saked question as Imam Bagher (AS) about the verse 24 of Sure Al Imran: "when the angles said: O Mary, God chose you and cleaned you and made you as a more superior woman than other women of the words" i said that choosing has been twice in verse, while choosing was once and Prophet said: O judgment! This verse has interpretation and commentary! i said: interpret it for me, Prophet said: God chose him at first among the seed of the prophets, (Ayashi, vol 1 p 172)in another narration the Prophet stated at first the commentary then interpretation of it. (Keli, vol 2 p 168) some of the narrations of external examples has been interpreted some of the verses like Zarareh narration of Imam Sadegh (AS)that ask some question about this verse (کنوا الشرکین ۳۸۵) , Prophet says that it has interpretation that not come up yet and when our Imam emerges someone who sees him will know the interpretation of verse. (Ayashi, vol 2 p 56). In some narrations, the inward of Quran has been proposed the interpretation of it, Fazil Ebne Yasar asks from Imam Bagher (AS)about appearance and inward and Prophet said: (appearance of the Quran is discounting it) and the inward of the Quran is interpreting) and Prophet said: "Nobody else know this interpretation except us who have knowledge about sciences"(Safar Gomi, p 196). What comes out of the interpretation of the Quran and hadith are that interpretation is provided into three sections, interpretation of the Quran and allegorical interpretation and inward interpretation. But the definition of the interpretation is varied and inconsistent in terms of interpreters, someone said :the meaning of the interpretation is that the signified religious words of real meaning that are deviated is considered as permissible meaning. (Zarkeshi, vol 2 p 286) some other one said: sacred referring of Sobhani knowledge that make clear the statements and falls springs of hidden world to the heart of the mystics.(Alosi, vol 1 p 4) and some other one believed that interpretation means external examples and if it is sought, its interpretation is desired action in outside and if it is news, it sinterpretation is external event that it was reported (Ebne Tayyemiyyeh, vol 10and 17 and 18)the deceased Allameh tabatabai says after mentioning the ten states : (all of eyes are devided into two perspectives: The ancient theory that knew commentary as interpretation except Morteza letters. The hesitant people consider the interpretation as denoting against the appearance and it is special for particular verses. (Tabatabai AH pp 45-59). The deceased Allameh says after reviewing the votes of the Ancients and the hesitant: interpretation is meant as reality in customary of the Quran that a ensuring thing of it is fact and returns its side and is based on it, for example interpretation of the dream is commentary and interpretation of the judgment is that judgment’s criterion and interpretation of the action is applied meaning of the it, and interpretation of the event is that event’s reason (Tabatabai D E F13 p 367)as it can be seen, opinions of commentators which concerning to one of meaning of the interpretation in Quran and narrations and or literally meaning of interpretation is considered maybe is the most comprehensive word of decease Allameh Tabatabai who knew the interpretation of the Quran involved even similar verses.

4. The necessity of the interpretation:

All of the narrations that talk about plurality of layers of hidden meaning or semi-hidden because of: (بَلْ لَا كَذِبْنَا بِمَا لَمْ يَحْيِطْنَا عَلَمَهُ وَلَا يَبْنِي نَفْسَهُ نِعْمَتًا) Yunes/39 (Only people knows its interpretation who has knowledge about science.) Al-Emran/7 from the other prophets (PBUH) and Ahl-Beyt and companions commentators stated the interpretation of the Quran the necessity of the achieving to it as the Prophet (SAW)has been narrated about Ebne Abbas. (God knows him about religion and teach him the interpretation.) (Ahmad Ebne Hanbel, 266/1 and 314). In fact it is the reminder of this order that should not be satisfied by apparent and literal meaning of the verses and otherwise the deprivation from many conductivities of Revelation (in verses of Alakham) and also receiving exact meaning of God would be inevitable! But the great scholars generally take negative stance against of interpretation and close the door of interpretation of Quran, perhaps it is their right too because liar claintants are abundant and someone follow interpretation for giving up themselves from appearance of the religion. However, it must be said that: even though abuse of it was widespread, and the principle of interpretation is undeniable.

5. Limits of interpretation of the term of Seyyed Heydar Amoli:

Seyyed Heydar Amoli does not consider a certain limits for interpretation of verses but he wrote about principles and fundamentals of interpretation: interpretation of the Quran is necessity rationally, and he considers two aspects for necessity of expressing the interpretation of Quran according to the narrative reasons, ranging from the verses and hadith and the words of mystics.

1) Lack of interpretation of verses of Quran causes to consider body and simile, because if these verses do not be interpreted, the considering body and simile will be necessity and causes to unfair things to God that is blasphemy, words such as spirit, ego, money, touching, visual speech, emergence, oblivion,etc. (Amoli, vol 1 p 240).
He says according to verses and hadiths: (because understanding the Quran by apparent meaning follows simile and considering body and unfair things for God. So interpretation of the Quran is necessity because of glorifying God from these adjectives and bow down. (Haman, vol 1 p 294)

2) Lack of interpretation causes to defect in obedience of order of Lord, he considers obedience from order of God necessity for achieving to inwards and secrets of words of God which are related to interpretations of verses, and says as allegory:

Holy book Quran is as a divine judgment that will be issued from creator to creatures, if creatures do not know this order from all aspects so how they can obey to this order or some provisions of it. Maybe what they inferred by what they abandoned and neglected as it are opposite and heterogeneous and creatures have not been obeyed completely to order because of lack of knowledge about that oath and would not be obeyed the order of judgment and in this case it will be held accountable by the Sultan, if the warrant inclusion on the exact secrets and finer points and resulting in lack of ability to inform from all aspects of the order as a reason for his acquittal, Sultan does not accept that reason and says that I sent my minister with my order to you to inform you from all aspects and edicts of this order, why did you ask him to explain the complex and sophisticated problem?

Quran is revealed from Allah and real and holly God for his creatures until they do all the commandments and sophisticates and secrets that are in it so if they do the interpretation of Quran and flinch from doing the other secrets and minutes and functions and what is related to interpretation of the verses, it may be opposite and incompatible what they inferred with what they abandoned and now how is a such person that is present from God and will come to be wrath and anger of God and the people of the Gospel judge by according to what God has revealed therein and people that do not judge according to what God has revealed therein, these people are evil conduct.

And they [=Israel] where [= Torah], we decreed that it is life for a life, and eye for eye, nose for nose, and ear for ear, tooth for tooth and any injury has death† and if anybody forgive it (and neglect retaliation), atonement (sins) is considered for him‡ and anybody do not judge according to what God has revealed is tyrant (M.,45). And other verses that contains this them. The most of the verses of Quran come to reproach those people who do not meditate on the divine verses and do not follow the divine mysteries and release it: Do they not meditate about Quran, or their hearts are locked?! (M. 24).

Accordingly, it is incumbent on each person to inform about all of the secrets of Quran and it is necessity for each person according to order of verses and hadith in addition to inform interpretation of Quran and commentary of it until achieving to the seven inwards so it does not make a dent on duty. A person is not entitled to a permanent punishment. (Haman vol 1 p 246-247).

As mentioned that Seyyed Haydar Amoli said: interpretation of Quran is necessity rationally and he cites about interpretation of words of God and Prophets (PBUH) and saints and elders, and at first in this context, it points out to verse 7 of Surah Al-Imran, then to verses 52 and 53 of Al-Eraf and stated: these verses are the greatest reasons of interpretation of Quran, because verse 7 of Surah Al-Imran shows the necessity of interpretation and also Seyyed Haydar Amoli cites to words of Prophet to prove the necessity of interpretation of Quran that Prophet said: (Quran has inward and outward until seven inward)(Safi commentary, vol 1 p 19) and also that Prophet (PBUH) said: (و ما من آية الا و لها ظهز و بطن و لكل حزف حد، و لكل حد مطلع) that these two news consist about that Quran has apparent that interpretation of it is necessity and need to interpret and it has inward that interpretation of it is necessity and need to interpret, until we achieve to the seven rank by interpretation of the Quran. (For more details look for the Rok Haman, vol 1 p 3). Approaches of Seyyed Haydar Amoli about limits of interpretation have similarities and differences, paid to some of their points of view such as:

6) Assessment of limits of the interpretation of the Quran as points of view of various scholars:

Different opinions are expressed about limits of the interpretation that someone believes the necessity of interpretation and someone believes the apparent of the verses and someone believes the interpretation of some verses, someone pay attention to appearance that they will be paid extensively. Such as these points of view:

a) Some commentators and scholars have this opinion that: attributing these insignificant characteristics to Necessary Being is not permissible† so verses such as (Hand of God is the greatest as other hands)(Al-Fath:10) and other similarities that are related to right characteristics should be remained on their appearance, but the quality of these characteristics is unknown for us.(Sadra, 1352, p 92). Some other one said: following similarities are condemned because of two corrupt intention that verse 7 of Al-Imran mentioned them, the seduction and incorrect interpretation, these groups believes that following similarities is unpleasant job because God hides the secrets of similarities for his creatures until their rank of creature will be appeared, basically if it was based on that secrets of similar discloses, it was not sent as veil.(Neishabouri, 1359, 1/321). It can be deduced as such as these points of view that these groups believe that as overall base of Quran is that: (Do not ask a question about things that if they will be disclose for you, it has bad events for you.) (Al-Maadeh, 101) and also a lot of verses and hadith that forbid suspicion should be considered as a rational principle which is
considered as an order of Wiseman opinion. And entering to what God does not permit us is slander to Go, prohibition of action without science is due to log in to the uncertainty that maybe this entering is ignorant, in fact, it gives us the maximum recommendation (in non of orders) that according to principle of achieving to recommendation, cannot leave a obligatory and do Haram. Of course it can be said that it is for a conditions such as:

a) There is not a clear interpretation. Like interpretation of Mogata letters.
b) Or where we are forced to interpret the strange and unlikely interpretations.

c) Someone believes that there are two distinct areas in sphere of sciences and teachings of the Quran.

The first sphere is called “A general addressing the Quran” that the contacts are the general public and all of the people including faithful, infidel, mystical and popular are able and but should benefit with referring to Quran Educations, of course benefiting human as education of this sphere is not same, this section includes innate and wisdom educations and the most important method of it is contemplation, thinking and explaining. The second sphere is called “Specifically addressing the Quran”, it is specially for someone who follow the sciences- Prophet Muhammad (PBUH) and the Imams Huda (AS) and other ones use only by means of his teachings and interpretations from education in this sphere, in fact, the position of this education, training and piety and reference of understanding and interpretation of it, the holy Prophet (PBUH)is the direct contact of Quran and also successors of him are shared heritage of science of Quran (R.K: Maleki Miyanj, 1377, p 28). According to this point of view of writer, it can be considered the Manahej-Ol-Bayan as a interpretation and commentary of Quran , not only obligation to tradition also not perfect and complete the method of Quran to Quran, according to his opinion the most perfect method of interpretation of Quran is taking adecages of the verses of the Quran, the authentic tradition of the provisions and rational principles. This method of interpretation that is done by efforts and attempts of interpreter in sources of interpretations , is called “Ijtihad interpretation method”(Maleki Miyanj, BI ta, vol 1 , p 151 and Haman, 1377 , p 89).

d) Someone emphasizes about indivisible appearance and inwardness of Quran, and they are known as necessity to each other to reach human to happiness. (R.K Maghrebi, Bi ta p 53 and 54 and Naser Khosro, 1338 S. p 258).

e) Some other one considers similar verses as apparent and does not consider any interpretation for those verses.(R.K Abd-Ol-Aziz Ebne Baz, 1414, p 5).

f) Seyyed Haydar Amoli who is eight century Shi’i Sufi believes that according to that Quran is divine order that has been revealed to Prophets and people to stand up to all the commendations and secrets of it. So if anyone satisfies to someone, interpretation, and relegated to interpret, it is possible that what he has inferred is opposite and inconsistency with what he released and neglected. So it is necessary for everybody to pay commentary and interpretation and interpretation of interpretation, until reaches to seven inwards and prevent to injury the obligatory, it can be claimed that plenty of verses are in the Quran that if these verses did not interpret and do not tell the reality beyond the words and phrases, similarity and considering body and unfair characteristics will be attributed to God. Phrases such as Vajh-Ol-Allah, Yad-Ol-Allah, Rouh-Ol-Allah, ego, hearing, visual, words, speaking, emergence, paced, wrath, outrage, deception, mockery, deceit, oblivion, etc are used in Holy Quran and Hadith and generally these words are used by material tools and attributing them to Almighty God demands mental other than meaning're.(Bangrid, Amoli, 1431, vol 1 p 293-294). That by this study concluded that the point of view of Seyyed Haydar Amoli who most of the scholars such as Ebne Arabi(Ebne Arabi, 1296, chapter5, p 21) and Imam Khomeini (Khomeini, 1374, 59-60, 1366, 181) agreed with him in the sphere of the interpretation of Quran, he proved that interpretation of Quran is necessity by relying on verses and hadiths and rational reasons but it is different from some previous point of views and it is felt that his approaches and someone who believes the interpretation of Quran are closer to obligation, as a condition for entering this interpretation, two criteria will be considered.

a) Infallible said: according to that infallibles are the main expresser of the Quran and so their words are ultimatum to discover the inward meaning of Quran. So if Prophet (PBUH) and Holy Imams (AS) tell the verses of Quran as inward meaning, absolutely it would be meaningless criteria.

b) Conforming interpretation meaning with literal and form of verse, although the appearance of the interpretation is not important, but the principles of the interpretation cannot be beyond the literal characters, that it is different from authority of appearances, because in authority of appearances, conforming the meaning with appearance of literal is criteria, but here, without leaving meaning from ability of literal is important, by believe of Quran author that it is to guide mankind in all ages and generations, languages and cultures, if this getting the meaning remains on these studies that their meanings are clear, there remains no room for thought and contemplation for future generations and interpretation of similarities causes to Quran that is immortal will be their needs and questions by meant of these people with different and various enthusiasms. According to that discovering the secrets of sciences is gradually and these secrets reveal by progress of the civilization and Quran that is immortal and walk as a human should be interpreted until hidden secrets of it will be revealed in during the evenings. But the kind of the interpretation that should be done, it is necessary to be commendable not obscure, the commendable interpretation is interpretation that according to evidence and in terms of necessity is
done and can be said that the common law of interpreters, the principle of necessity interpretation and kind of interpretation is acceptable. Such as interpretation of the verses that telling the meanings of them apparently are not possible, what is the strange about interpretation is that interpretation is by vote that there is no reason to correct, the least improprieties can be seen between movable and appearance meaning that this is interpretation such as obscure interpretation.

The result:

Seyyed Haydar Amoli is who is eight century Shi’i Sufi believes that according to that Quran is divine order that has been revealed to Prophets and people to stand up to all the commendations and secrets of it. So if anyone satisfies to someone, interpretation, and relented to interpret, it is possible that what he has inferred is opposite and inconsistency with what he released and neglected. So it is necessary for everybody to pay commentary and interpretation and interpretation of interpretation, until reaches to seven inwards and prevent to injury the obligatory, it can be claimed that plenty of verses are in the Quran that if these verses did not interpret and do not tell the reality beyond the words and phrases, similarity and considering body and unfair characteristics will be attributed to God. Phrases such as Vajh-ol-Allah, Yad-Ol-Allah, Rouh-Ol-Allah, ego, hearing, visual, words, speaking, emergence, paced, wrath, outrage, deception, mockery, deceit, oblivion, etc are used in Holy Quran and Hadith and generally these words are used by material tools and attributing them to Almighty God demands mental other than meaning're. but some scholars and groups have different approaches about limits of verses of Quran as point of view of Seyyed Hydar Amoli such as:

a) Some of the Mu'tazilites and philosophers and Ismailis gone the indulge path and interpreted all the verses which are related to the monotheism and resurrection and told not clearly.

b) Hanbalians and Wahhabis that gone the wasting path and accepted all the appearance of the words and told that words by apparent meanings' as if the Quran did not have interpretation.

c) It is seen among the Shi’i people that interpreted the verses which are related to monotheism but tell what is related to resurrection and blessings of the heaven or retribution of hell the apparent meaning, it is resulted by according to this study that the point of view of Seyyed Hadar Amoli who proved that interpretation of Quran is necessity by relying on verses and hadiths and rational reasons but it is different from some previous point of views and it is felt that his approaches and someone who believes the interpretation of Quran are closer to obliteration.

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