

Interpretation of the Holy Quran of the view of Sadrolmotalihin Shirazi

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ABSTRACT

The holy Quran as the holy book raised the method of “interpretation” and referring to the origin and inner affairs and considered its following as allowable. The best function of “interpretation” is that it considers the principles and symbols of Quran accepting the test of new concepts. This is expressing the complete religion and its everlasting miracle, the holy Quran with new message for the new readers with different thoughts. This is not possible by interpretation. Molasadra and his school very well could show the best effect and scientific value of interpretation. The present study attempted to mention the view of Sadra about Quran interpretation.

KEYWORDS: Interpretation; Sadrolmotehelin; Quran; Inner; Outer; Interpretation; Principles; Quran symbols

INTRODUCTION

The term “interpretation” is common in religious civilization namely Islamic tradition. Interpretation literally means returning to the root and foundation. Various definitions are presented of interpretation. Molasadra in interpretation, the appearance of the affairs and in interpretation, the inner side is considered.

The Holy Quran as the holy book raised interpretation and returning to the origin and inner of affairs and considered it as acceptable, before Islam advent, some people as Philo of Alexandria in Jewish tradition and “Origenes” and “Agostin” in Christianity and Zendik sects (Zandith) of Majus in Avesta interpretation considered the importance of interpretation function. In Islamic tradition, Ibn Arabi and Molasadra are the major theorists of interpretative thinking. In this thinking, “interpretation” or inner and spiritual interpretation are considered as method by which the affairs inner side is recognized by its outer side and we can achieve the reality of anything. The Quran immortality key is in this point. The main symbols or principles of the holy Quran shows the Quran spirit, the Quran reality is Quran soul as the manifestation of God on the heart of the prophet and on humanity world and the world, the reality that with the attitude was considered in materialistic form in the form of terms.

The best function of “Interpretation” is that considers the principles and symbols of the Quran accepting the test of new concepts. This is showing the feature of complete religion and its miracle, Quran that has new message for the readers with different thought and this is only possible by interpretation.

The three thousands interpretations of Quran showed the testability of Quran attitude and it is open to the future. The interpretations are not similar to the Quran attitude and are not separated from each other.

This Quran attitude consisting the Quran principles is exceeding the time and place and invitation of Quran to “thinking” in this attitude is universal attitude that is out of the scope of time and place and Quran during the centuries with its power talked with the followers and talks still, the speech that is with the new message for the new audiences.

The best position of “interpretation” in Molasadra thinking

Indeed, interpretation is one of the most important dimensions of Sadra thought, Molasadra and his school as well and in the best condition could show the best effect and scientific value of interpretation. To understand this dimension of Molasadra thinking, his philosophy foundation is investigated. The first step here is that we know how is Molasadra view to “reality”. To know what is the last reality requires a complete attempt. The reality concept for human is close and far, it is close to human being and human being is away from it, it is apparent and not apparent.

“Reality” is not consistent with reality and others considered consistency as eliminated and considered human being as the basis of reality and the third group considered reality that is in useful action.

The interpretation of people of reality is the main subject of the variety of human being views. According to Molasadra, Reality is unified but this unit is with the multiplicity of human being views to the reality and its variety

and he combined various thought traditions including philosophical, verbal and mystical and created transcendental philosophy of their combination.

In Sadra thinking, reality is not recognized well unless where the people found it, thus recognizing the divine essence as the final reality is not possible for human being. As God is superior of what we say about Him (ان الله (احتجب عن العقول كما احتجب عن الابصار... (Molasadra, Osul Kafi, Vol.3, p.62).

To Molasadra, recognizing essence of "reality" and "Haghighhe Al-Haghayegh" is imagined by three aspects. One is perceiving God by observing the mystic that is via discovery and intuition. The second type by holy aspects and third recognizing God via rational reasoning (ibid p. 61). By investigating the three ways, the lack of ability of a person in reality essence is revealed.

Molasadra stated that knowledge of God and real essence is above the perception of any person. The wisdom and human knowledge is unable to understand the divine essence, although this meaning is not negation of reality, any person as the benefit of divine light illumination is aware of the reality and his obligation is dependent upon his knowledge of reality (ibid, p.71).

This value requires more interpretation and as legitimacy of various understanding and accepting various levels of world depends upon the fact that "divine essence" and absolute reality" are of which recognition.

The view of Molasadra about the people with reality is not combined with the acceptance of single-section or legitimacy of one logic. The function of "interpretation" and scientific value is here that it has meaning. Interpretation is transferring the meanings from one level or world to another level or world based on consistency and longitudinal meaning consistency of a word. In other words, we are faced with various coordinate systems and any logic has its special coordination in each of them and these coordination are related to each other, in such assumption, interpretation means achieve the coordinate of a phenomenon in other systems based on its coordinate in criterion and basis system and in this image, any world of three worlds of sense, imagination and intellect are similar to the coordinate system. Interpretation process is explained based on this similitude. What is the interpretation meaning of a term is recreation of the ratios and the roles that term in a global system or knowledge has them and create them. The recreation of this role in similar knowledge systems by the principles as avoiding the acquired knowledge to presentation science, validity relation of acquired knowledge with the external world, the creativity of imagination and mind of human being, intensification motion of the mind in important process, limitations of theoretical intellect in understanding the unknown world and metaphysical realities are justified. For example, the tangible in knowledge system or tangible world can use it is the role the imagination ghalam does in the imagination world or it is the role the wisdom plays in the world system, it can be said that one of the interpretative meanings of ghalam is intellect or the first intellect.

Interpretation of Quran from the view of Sadra

In methodology of Quran, Sadra in some writing raised three theories and others four theories and only one of them accepts by the method of Rasekhan one of them, the method he uses in the interpretation of Quran and tradition. The four views are including:

1- Superficial view, 2- Inner-based view, 3- Discriminatory view, 4- Moderating view or Rasekhan method

1-Superficial view: According to Sadrolmotelahin, this approach belongs to the most of the jurists and Hanbalis and Keramie. According to this theory in religious texts understanding, like Quran, the criterion should be the initial concepts and appearance of the terms and verbal combinations, If the concepts are superficial or intellect rules and inconsistent philosophy. Sadra in explaining this approach stated that according to them, what the philosophers consider it immaterial has no external existence and can refer to the merely mental imaginations (The Holy Quran interpretation, Vol.4, p. 150 and Quran similarities, p. 76, 98).

What was said about the interpretation of Ayatolkorsi, according to this approach, Korsi is the big object covering the sky and earth. Sometimes this view is introduced as opposite view of Quran interpretation, the view that is based on interpretation and understands Quran and doesn't interpret it. Indeed, if in the understanding of the Quran verses, we only dedicate ourselves to the explanation of the meanings and superficial meaning of the terms and combinations, it is interpretation and if it exceeds its superficial meaning, we applied the concepts far from superficial meanings and we referred to interpretation field.

The evaluation of the first view

One of the reasons led to the stamen of the problem of verses interpretation, the various views and sometimes inconsistent are among the superficial meaning of the verses. The division of the verses from some reasons supports it from the Quran.

2- Intellectual view

This view is interpreting the words and Quranic terms in similar verses and changing the initial meanings and concepts to the concepts and meanings consistent with the intellect findings and theoretical rules and their thought

basics. For example in the verses of God, such interpretation can eliminate the divine position from any incompleteness, possibility and contingency. According to Sadra, followers of this theory are inner Motfalsese (the false philosophers and not real philosophers as divine philosophers) are Motazele and interpret most of the verses based on the intellect findings. This approach is explained as the knowledge system is based on pure intellect searches (without using revelation data and mystical intuition without listening the divine philosophy), and it means that meaningful criterion of a term or a proposition is its consistency with intellect structure. The final intellect is the value of significance and accepting a text.

Sadrolmotehelin despite considering the value to wisdom and intellect wisdom don't accept such absolute view of intellect capability. He believed that the entire world as the divine evolutionary book and both Quran that is the book based on the divine infinite knowledge has intellect complexity and never by emphasis on the knowledge arising from sense or pure wisdom, can we achieve it. However, one of two wings of flying to the infinite worlds is intellect and we should use the intuitive and mystical findings and listening the revelation.

Sadra said about interpretation: True taste is based on nature and as the similarities of Quran only show the affairs any ordinary person (it is not based on simple knowledge system can find its depth, it can be said that meaning of verses is not similarity and Tamsil that any intellectual person using the logic and deduction without visiting the God way and secrets discovery can understand it (Moteshabeh of Quran, p. 82, p.102).

3-Discriminatory approach (gathering Anthropomorphism and Divine Transcendence)

According to Sadra, this approach attempts to make a combination of two previous approaches to avoid the weaknesses of two previous approaches. In the verses of God attribute and study origin, rationalism and inner-based are accepted and in the verses of afterlife and after death and resurrection, superficial nature is considered. The criterion for interpretation of origin study is rational knowledge system and to interpret the resurrection verses, knowledge system is sensory and Arzi. This approach is accepted by Qafal, Zamakhshari, Rzi and Bayzavi and some Motazele and Emamie theorists. This approach despite two previous approaches ignored group unity in determining the holy verses and considered multiplicity but according to Sadra, this multiplicity doesn't have internal consistency and can not be a good method to understand and interpret the holy verses not the world verses (Interpretation of the Holy Quran, Vol. 9, p.158).

Criticism of this approach

First, intellect interpretation in origin study requires applying this method in resurrection. In other words, the separation between the origin and resurrection is in methodology of verses understanding and has no considerable reason. We can not say similarity in origin study requires special method except what is used in resurrection and Sadra stated that he can not accept the methodology separation between them (Moteshabeh Al-Quran, p. 81, Quran interpretation, Vol. 4, p.158).

Second, considering all the terms and prediction of afterlife on imagination has no intellect justification. In other words, using the philosophy on virtual meaning needs evidences and without such evidences, it is deception.

Third, opening for interpretation and changing the superficial meanings of the verses in theoretical meaning requires a deviation in verses interpretation and causes relativity without rule.

Fourth, besides the capability of human rationality structure is not as by consolidation can consider his findings the final criterion of the reality and interpretation and doesn't accept the result of what is consistent with the rules and according to Sadra, both world and human being and Quran have special complexity and neither custom law knowledge structure and ordinary structure and nor theoretical intellect knowledge structure can not have knowledge about them and can not consider themselves as the final criterion of understanding. To understand the world, Quran and human understanding need listening the revelation message besides internal preparation and inner purification to receive the mystical intuition (Moteshabehat Al-Quran, p. 82, Quran interpretation, Vol.4, p. 159).

4- Sadrolmoteahelin view or Rasekhan method

Sadra stated that Qazali applied this method before (Moteshabehat Al-Quran, p. 77, p.99, Quran interpretation, p. 150, Vol. 4, p.154).

This view is called Rasekhan method by Sadra and is special for those viewing with their own views to the divine light and their method is not dogmatism based on inner-based Divine transcendence and not superficial and parties-based superficial and not unbalanced and heterogeneous mixture of them.

This system is the most comprehensive consistency system and attempts to use the outer side of the verses and also can discover about the inner and secret meaning of the Moteshabehat, view of Sadra is based on some principles (or assumptions):

The world has various levels and each of the levels is the world with the special rules and creatures and the generality of the levels are intellect world, imagination world and sense world (Osul Al-maref, p.182) and the various worlds besides creating similar verses in Quran prepares the understanding of the verses.

2-Various levels of the world (intellect world, immaterial and nature) are consistent and means the immaterial world is the immaterial reflection of the existing rules in intellect world and the nature is the natural and physical reflection of the creatures and ratios and all reflect the divine knowledge. Thus, any intellect reality has immaterial forms. As any immaterial reality has a natural and sensory manifestation (Osul Al-Maref, p. 187, Quran interpretation, Vol. 4, p.166, Moteshabehat Al-Quran, p. 95, p.111).

3- Quran is the complete manifestation of the divine knowledge shows the world reality in three mentioned worlds. Thus, Quran like the world has some interrelated layers or some inner layers showing the three world levels (Quran interpretation, Vol. 4, p. 152). Thus, we can consider the meaning multiplicity about the terms and Quranic views as the result of mentioned correspondence. For example, the term “Nur” in the verse *الله نور السموات و الارض* and has different meaning in the world. It has meaning in immaterial world consistent with the immaterial world and in intellect world consistent with the intellect world has meaning and it has meaning cover the main system of all world covering the three worlds (the extended existence or Feiz Moghadas according to mysticism), these meanings don't cross each other to consider applying the term in meaning and the relationship between these meanings to each other is longitudinal.

4- All the mentioned layers about the world and Quran are also about the human being, we are faced with three worlds inside the existence structure of human being, sensory, natural, imagination, immaterial and intellect world. These worlds are in reality the worlds corresponding with the world and Quran, despite the objective and Quran world as actual worlds, the human worlds were at first potential and gradually are actualized due to the gradual and substantial changes. Thus, people cover some degrees of worlds between pure force and pure actuality. The most complete one is the reality of the perfect person covering the objective and meaning worlds of Quran. Indeed, Rasekhan achieve Quran interpretation and are based on the perfect human and it is obvious besides the sense, imagination and intellect findings, to reach human perfection, using revelation data and intuition are necessary for purification of the heart.

The result that is achieved from this principle is as:

1- Any person based on his state and suitable in the world in his self can achieve special meaning level of the meaning of Quran verses. The person his knowledge is based on the sense, experience and findings of natural sciences. In the study of verses, achieve the sensory, natural meanings and concepts of the world, the person his mental structure is made by math sciences and imagination and immaterial phenomena, understands this level of meaning level of Quran and the person that is attached to the intellect and philosophical methods, in studying the Quran can having understanding of this area and intellect world and if we consider the comprehensive human, his inner world has all the mentioned worlds, it can be said that all its meaning levels are found. Without the fact that some of the layers have any curtain to other layers (in this level of understanding, the most comprehensible system is formed), this is an important point that both Sadra and Feiz insist on it (Quran interpretation, Vol.4, p. 53, p. 151, 161, 169 and introduction of philosophical theses, p. 187, Moteshabehat Al-Quran, p. 87, 114).

Second, the second result based on this principle: The Quran that is revealed for human guiding uses special linguistic structure responding the rank variety of the readers. Thus, the terms, ratios and meanings are used that readers with the sensory structure obtain their special benefit for guiding and the readers with immaterial and intellect and super intellect structure provides the mutual relation between the mind and text in each aspect and the next level and layer.

Sadra said, *القران غذا الخلق كلهم على اختلاف اقسامهم و افهامهم و لكن اعتنا وهم على قدر منازلهم و درجاتهم و فى كل غذا مخ و نخاله و* (تبن) Moteshabehat Al-Quran, p.114). Quran is the saving of all the people with all the differences in them and their understanding but each of them based on their position and level benefits it and there are some losses and benefits in any food.

Mr. Ashtiani in explaining Sadra view said: The difference of the appearance of the book and tradition in the beliefs and the reason of the Moteshabehat in Quran and the reader to the various people to guide people and achieving their perfection considers various issues (Ashtiani, introduction of philosophical theses, p.188).

Feize Kashani expressed this view of his master in is capable in writing this (Feiz Kashani, Osul Al-Maaref, p.192).

Third, the philosophy of Moteshabehat in Quran is arising from two points.

First, the world levels and reality levels are different and graded and this leads to similarity as a verse showing the afterlife reality (with special rule structure in the afterlife) beside the verse showing the worldly reality creates a kind of inconsistency that is considered similarity and the audiences understanding is different. Thus, the verse its understanding requires special knowledge level of inconsistency, creates similar concept. It can be guessed that Mohkamats verses, are verses with special meaning layers not dedicating to the special level and world and universal rules and realities are all the mentioned worlds like the term light and this term considers the consistency of the various forms of light in the mentioned worlds with all the difference. It is the affair that is not dedicated to any

mentioned world. It can be said that Mohkammat verses show such meanings of the world. The special considerations of these meanings in special worlds, concepts and meanings of similar verses and interpretation of the similar verses means their consistency on the special world that can be true comparative (As the Rasekhan interpretation in knowledge is considered).

Molasadra considered various levels of human being and the world with multiple levels of Quran and considered the rules of each of them as true for the other one (Molasadra, philosophical thesis, corrected Seyed Jalal Al-Din Ashtiani, p.162).

Quran interpretation with various forms depends upon the existence superiority of a person and its unity with the world levels and Quran. Each level of world and any level of Quran that are fulfilled in the interpreting person can achieve the interpretation of the same level and Quran inner side

(تمام ظهور هذه الامور في الآخرة و ان كان العارقون بشاهدونها في مرآة الدنيا) see Molasadra, Quran, Vol.6, p. 161-3, Al-Araf, 53).

CONCLUSION

Sadrolmoteahelin considered Quran the book of the world and compared genesis (world) book and formulation book (Quran) and soul book (human being). He considered some degrees for human, Quran and the world and believed that each of the three books had appearance and inner aspect and its appearance is in the world and its inner side is in afterlife. Sadra believed that there is coordination between three books of "Takvin", "Tadvin" and "Nafs" as discovery of each of the levels and worlds and Quran inner side depend the discovery of existence degrees of the human being.

Molasadra considered the various levels of human being and the world coordinated with the multiple levels of Quran and considered the rules of each one as true about another one. Quran interpretation with various forms depends upon the existence improvement of person and its unity with the world levels and Quran inner aspects.

Any level of the world and any inner side of Quran fulfilling in the interpreting person achieves the interpretation of the same level and Quran inner side.

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