

The Study of the Status of Interpretive Narrations of the Followers in Exegesis of the Holy Quran

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Abstract

The study of the narrative interpretation and explanation of the Quran shows that these traditions are diverse in nature . A large quantity of narratives in interpretation of the Holy Quran is related to the followers of the Companions of the Holy Prophet (PBUH) of companions of the Prophet Muhammad (PBUH) .Investigating those narratives we see a kind of variation in His interpretations of the verses of the Holy Quran . Some narratives investigate the lexicology of the Holy Quran denotatively. They have also mentioned the reasons for the fall of the verses, the news of the nations and past events, the definition of short verses, and the interpretation of general verses. The variation of interpretative typology of the Holy Quran is of great attraction which implicitly shows the high scientific position of the interpreter and in turn leads to better comprehension of the depth and real concepts of the words of Allah by the audiences.

Keywords: Typology, Interpretative narratives, The followers of the Companions of the Holy Prophet (PBUH) s of the Companions of the Holy Prophet (PBUH) , Masor (مائور) Interpretation

1 . Introduction

One notable debate in this regard is the status of the followers in the exegesis of the Holy Quran which necessitates the review of the interpretative narrations to reach the desired goals . With the explanation of the knowledge we have obtained from them , and the clarity of the various aspects in the narrated interpretations ,

we can see the diversity in the tone and manner of their expressions in the Holy Quran .

The followers of the Companions of the Holy Prophet (PBUH) of the Companions of the Holy Prophet (PBUH) have paid to illustrating the aims of divine books with various expressions that illustrating of them are the bases of interpretation of holy Quran and leads to better understanding of these narrations. The meaning of Quranic words that often have expressed with referent to Arabic poems has great volume in narratives of the followers of the Companions of the Holy Prophet (PBUH). Expressing the space of revelation are very effective in understand the real meaning of the verses and has great bulk in narratives of the followers of the Companions of the Holy Prophet (PBUH). Explaining the denotative meaning of the verses is the great part of narratives of the followers of the Companions of the Holy Prophet (PBUH). In describing some of the verses of Quran, they have paid to expressing the past news and events, explaining the brief verse, particularizing of general verse, determining of absolute verse and or stating the referent. Generally from 1120 narratives of the followers of the Companions of the Holy Prophet (PBUH), 723 verses that are accounted for about two-thirds of the studied verses have allocated to the three species: expressing the meaning of words, space of revelation and interpreting the denotative meaning.

1.1 The statement of the Problem

Very many Sunni interpretations have stated some narratives from the companions of the companions of the Prophet Muhammad (PBUH) with different varieties in tone and typology . The present paper has tried to show those narratives quantitatively and qualitatively. The researcher answered the question whether

interpretative narratives of the followers of the Companions of the Holy Prophet (PBUH) possess variety in typology, depth and semantic comprehensibility or not. With regard to the importance of the typology of the Quranic interpretations on the one hand and the multiplicity of the narratives of the interpreters on the other hand, the researcher investigated the interpretative narratives of the contemporary followers of the Companions of the Holy Prophet (PBUH) of Imam Sadegh during the years 100-150 quoted by some scholars like : Zahak (105 M) , Sodi (128 M) , Muhammad Ibn-E Saeb Kalabi (146 M) , and Moghatel (150 M) . The researcher has tried, hopefully, to enumerate the characteristics

We showed the characteristics and typology of the narratives of The followers of the Companions of the Holy Prophet (PBUH) with giving examples and its importance in deeper comprehension of concept and opening the space of understanding the meaning.

It was also showed the characteristics and various genres of the narrations of the followers plays a major role in the expansion of the fields of knowledge and create space for the exploration of new ideas .

It is noted that investigating and stating about the narratives of The followers of the Companions of the Holy Prophet (PBUH) is in the field of typology and researching and documental discussions of these narratives is not

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narrated interpretations like “Tabari’s interpretation, Aldor Almanthor Seiuti, Majmael Albayan Tabarasi, Samarghandi’s interpretation, Ebne Abi Hatam Razi’s interpretation” have studied the Quran in general. These narratives were related to verses that narrated from the followers of the Companions of the Holy Prophet (PBUH) in explaining of them.

Among the numbers, 530 narrated narratives are from Sadi, 453 narrated narratives are from Zahhak, 85 narrated narratives are from Azmaghatel, 52 narrated narratives are from Kalbi. Studying these narratives shows that they have different natures which interpreted as interpretative types. This paper investigates the most important of these types with stating some examples.

1.2 Verbal narratives

The aim behind the narrative is that the interpreter explains the verse by illustrating the lexical meaning. Some of the narratives of The followers of the Companions of the Holy Prophet (PBUH) have defines a word in Quranic verses, for example Tabari in Jame Albayan in the following «... بِحَيِّ مُصَدَّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَ سَيِّدًا وَ حَصُورًا» for the word of «سَيِّدًا» [آل عمران:39]verse has quoted different meanings from The followers of the Companions of the Holy Prophet (PBUH) such as: clement (quoted from Ghetatde and Saied Ebn Jabir), the righteous (quoted from Saied Ebn Jabir), being dear for god (quoted from Mojahed and Raghashi), pious clement (quoted from Ebn Abbas, Zahak and Safian), honorable (quoted from Ebn Zeid), jurist scholar (quoted from Saied Ebn Mosayeb) and wrath on him who does not conquest (quoting Acrame).

An important point here is that the followers and the Companions of the Prophet Muhammad (PBUH) especially Ebn Abbas have paid considerable attention to the poems of pre-Islamic (paganism) in stating the meaning of words, as we can see in

the interpretation of Aldor Almathnavi Seiuti that Ebn Abbas in reply the question of Naffe Ben Alarzagh translated to and referenced to the poem of Hessian:

« و إذا معشر تجافوا عن القصد أملنا عليهم ريبا »

And whenever the people (folk) dismissed from the middle and deviated way, very groups attacked on them.

1. 3 Narratives of expressing the space of revelation

We can see narratives that refer to the field and terms of the revelation of one or some verses. Narratives of the space of revelation include narratives of the reasons of revelation and narratives of expressing the associated events with revelation of verse. Now consider an example.

The following verse, "... " [Repentance: 102]; narrative of Zahhak and Mqatl is quoted: "This verse was revealed about the Abvlbabh and his Following the war, in the battle of Ditch whom recoiled from subordinate of Prophet (PBUH) of God and attended in the war and while the messenger of God returned, they tied themselves to pillars of Mosque and swore not to allow anyone to open them except the messenger of GOD. The Prophet sword not to open them until God would allow such a thing. When they heard this news, said: we did not release our self until God would release us. Then this verse revealed and after it, the prophet sent someone to release them. They wanted to give their properties for charity and forgiveness to the prophet, he rejected them so God said in the verse: ". The theme of this narrative from Ibn Abbas, Mujahid, Ibn Zaid, Qtadh Vasyd is also quoted.

Many of the narratives are devoted to interpretation the reasons of the revelation of the verses that sometime there are different quotations in narrating the reasons of revelation of one verse. Plurality of narratives and difference in quotations in

narratives of the followers of the Companions of the Holy Prophet (PBUH) shows that all what quoted about the causes of revelation, does not have the analytical aspect and some of them are as comparing. In Tabari Tafsir under the verse :

«إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ». Ale-Emran .59 , there is a narration which describes the cause of the revelation of the said verse which was due to the debate of some great Nasaras in Najran with the Holy Prophet (PBUH) about the divinity of the Jesus Christ .

1.4 Narratives of expressing the past events in details

The narratives of expressing the hidden news were the other types of interpretative narrative. Narratives of the hidden news are the narratives in describing the verses of Quran that have expressed the stories and events which are occulted for others, people have asked for its details whereas they are brief and compressed in Quran and in historical books have not come their details and if these news and description have not exist, finds out and access to what happened in the past or in the future to occur, would not be possible.

One reason for naming these groups of narratives to the narrative of hidden news is that exalted God called these news "aNba' ghayb" whenever he expressed the news of past tribes (peoples) for prophet in glorious Quran. This verse is an example of the hidden News:

«قَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَا لَهُمْ أَجَادِيثَ وَمَزَقْنَا لَهُمْ كُلَّ مُمَرِّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

" [Saba: 19], narrated from the Qtadh and Vzhak in describing this verse that " " rivers in Yemen was flooded to Saba River that was between two mountain., "People from Saba built a dam there, created garden, and lived there until due to

their sins and refactoring, God sent rat to them and it have bored their dam, and God drown people with their garden and created others garden instead of it.

In This narrative, the adventuress of people of Saba has stated with illustrating and training aspects that how often affected from Jewish lore and is at the conclusion of the story while the aim of Quran in stating the stories of past peoples and prophets is not expressing the details and just points to the notes that are lessons to mankind.

1. 5 Narratives of denotative interpretation

Other type of narratives is at the position of interpretation of denotative meaning that only have paid to interpreted the denotative meaning of the verses that involved the words and phrases that used in the Quran.

For example, Zhak in the interpretation of the verse

« قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَ بَرَكَاتٍ عَلَيْكَ وَ عَلٰى اٰمَمٍ مِّمَّنْ مَعَكَ وَ اٰمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِّنَّا عَذَابٌ اَلِيمٌ » (HUD / 48) " وَ عَلٰى اٰمَمٍ مِّمَّنْ مَعَكَ, says:

That means those not born and Allah made obligatory blessings on them. " وَ » "means the goods of life of the world, "" This punishment of God for those » adversity that they had been demonstrated in the knowledge of God. "Quotations have the purpose of blessing, the multitude of those who were in the ark with Noah, with reproduction, and the purposes of the people who suffered are the Hood and Loot and Shoaib peoples.

Or in the Tabari's interpretation of the following verse

« قَالَ رَبِّ اجْعَلْ لِيْ ءَايَةً قَالَ ءَايَتُكَ اِلَّا تُكَلِّمُ النَّاسَ ثَلَاثَةَ اَيَّامٍ اِلَّا رَمَزًا ...»

"[Al Omran: 41];, meaning the" password "in the verse quoted from Mujahid" moving lips and pointing with the lips, "and quoted from Ibn Abbas, Zhak, Ibn

Ishaq, Ibn Zaid, Qtadh, , Hasan and Ibn Ksyrvmqatl and other quotations " "has expressed points and signs.

Other type of interpretative narratives of the followers of the Companions of the Holy Prophet (PBUH) is brief explanation of some verses.

In Tabari's interpretation in the following verse: "; in narrative of Ibn Abbas, he has explained the " Ss "to" Dbr ". In this brief narrative, the brief of the verse that created by the word "assass" has disappeared, and the purpose of it stated as the night is back. Tabari quoted the theme of this narrative from Qtadh, Ibn Zayd and also Zhak.

1 . 6. Narratives that peculated to the general Verses

Narratives that peculated to the general Verses are narrative that allocated the generals of Quran.

For example, in the following verse in the interpretation of Aldor of Almansor '...

«إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَ مَا أَهْلَ بِهِ لِغَيْرِ ِ اللهُ ...»

"[al-Baqarah: 173]; a narrative has been narrated: the prohibition of eating of carrion to fish and locusts, and prohibition of eating of blood to the spleen and liver has allocated. These types of narratives are very effective in understanding the aim of the verse and the real intention of God, because what reveals the real and correct purpose is the special reasons that came after general.

1 . 7 Tying narratives of absolute verses

Other Kind of interpretive narratives of the followers of the Companions of the Holy Prophet (PBUH) is tying narrative of absolute verses. Absolute is a words that implies to nature, without any bond. These kinds of narratives are also in interpretive narratives of The followers of the Companions of the Holy Prophet

(PBUH) that tied the generalities in the verse of «وَلِتُكْمِلُوا الْعِدَّةَ» of Quran. For example Zhak's purpose

[al-Baqarah: 185], is number of the fast of sick and passenger, not the number of each day of broken fast. "As an example

«إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا» Nesa , 31 . Zahak is mentioned as saying the explanation of the word Kabaer as a kind of sin for which The Almighty Allah has promised fire as punishment .

1 . 8 Narratives of expressing the referent

There are narratives that determine referent of referents for verses, in fact sometimes the word is general and understanding the aim concept of the verse that referent to the certain person is not possible from the denotative meaning of words, but narratives that comes for interpreting of the them, have mentioned the verdict of verse for certain people.

In the interpretation of Tabari in the following verse of "" [Life: 168];, the narrative is narrated that Abdullah ibn Abi in this verse is introduced as the referent of verse . Tabari also quoted this issue from Ibn Jryj, and Rabih Jaber bin Abdullah. Or the following verse ""[Yusuf: 101]; narrative of Zahhak has come that mentioned the referent of true righteous as Abraham and Ismael and Ishagh and Jaghob in this verse.

2 . Conclusion

The meaning of Quranic words that often expressed with referent to Arabic poet has great volume in narratives of the followers of the Companions of the Holy Prophet (PBUH). Expressing the space of revelation that are very effective in understand the real meaning of the verses has great bulk in narratives of the

followers of the Companions of the Holy Prophet (PBUH). Explaining the denotative meaning of the verses is the great part of narratives of the followers of the Companions of the Holy Prophet (PBUH). In describing some of the verses of Quran, they have paid to expressing the past news and events, explaining the brief verse, particularizing of general verse, determining of absolute verse and or stating the referent. Generally, from 1120 narratives of the followers of the Companions of the Holy Prophet (PBUH), 723 verses that are accounted for about two-thirds of the studied verses have allocated to the three species: expressing the meaning of words, space of revelation and interpreting the denotative meaning.

The narrations of the followers show their role in the exegesis and understanding of the Holy Verses of the Quran . The exegesis of the denotation of the verses has devoted major narrations of the followers which are mainly derived from the meaning of the word .

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