

Criticism of the Body of the Interpretive Narrations in Light of the Critical Criteria of Allama Tabatabai: Applied Models of Interpretation of Al-Mizan

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Abstract

This research aims to expose the critical approach that Al- Tabatabai adopts for the interpretive narratives that he included in his interpretation. In the course of the stages of interpretation, many interpretive narratives must be looked at with scrutiny for many reasons such as its contradiction with Qur'an and Sunnah, some of which do not authorize reason, and others are refuted by science. Perhaps the interpretation of the Qur'an is the most common field in which these narrations have occurred and punctuated, by the entry of some Israeli narratives, especially in the stories of the prophets and bygone nations that the Noble Qur'an mentioned in a little summary. As the existence of the Israeli narrations is something that no Muslim scholars deny, but rather they mentioned that they represent the fourth source of interpretation. Since the Qur'an text is a text on which the process of issuing legal rulings depends as well as being the ideal social approach, it became necessary for the objector to interpret some texts to be familiar with the critical procedure and methods of investigating what is proven from the interpretation narrations, in order to present what contradicts these interpretations. Although al-Tabatabai's interpretation (al-Mizan) is not a fictional interpretation, his interest in the inclusion of exegetical narratives in his research made his interpretation a suitable application environment for this study.

Introduction

Criticism is a phenomenon worth studying, especially in interpretational products, as it is hardly devoid of most interpretational blogs by virtue of the incoming and the accumulated one¹. Although the term criticism is related to the evaluation of literary products, but by measuring the peer over its counterpart it can be practiced on the interpretational text. Whereas some of the interpretative texts are narrations that were quoted from the Prophet Muhammad (May God's prayers and peace be upon him) and his family, or his companions and followers, it is necessary to study its content to understand the significance of the Quranic text.

Critical action is one of the phenomena whose appearance coincided with the first steps of the interpretation of the Noble Qur'an, which were at the hands of the Noble Prophet Mohammed (May God's prayers and peace be upon him), as he corrected his companions and followers what they had confused about in understanding the Qur'an text. Moreover the companions and followers used to correct each other in the interpretation, and the more they moved away from the time of revelation, the greater the need to criticize some Qur'anic concepts. Perhaps this is due to the large number of

interpretive products on the one hand, and the emergence of doctrines and interpretive trends, which in some way caused the interpretation to be directed to what it supports.

The critical theories that Al-Tabatabai criticized in the exegetical narratives that he mentioned in his interpretation are three theories: criticism in light of the Qur'anic criterion, criticism in light of the narrative standard, while the third topic was a statement of criticism of the interpretive narratives in the light of the mental standard.

The First Topic

Criticism of the Narrations in Light of the Quranic Evidence

There is no doubt that the Noble Qur'an is the primary source and standard for the right to differentiate between right and wrong. The seeker of truth and accuracy in accepting interpretive narratives and others should present them to Quranic logic. Hence, presenting the hadith to the Qur'an is the first and most firm of principles. Whether some people accept hadiths or reject them, it is a rational principle. It is not possible to accept an explanation of a text that is not in harmony with it, otherwise that explanation will be a criticism or contradiction of that text. Therefore, any hadith that contradicts what is in the Qur'an must be rejected.² Thus, the final ruling and the main criterion in criticizing hadiths is the Noble Qur'an. Tabatabai says, confirming this fact: "It has also been proven through the public in prophetic hadiths, and through the private in frequent narrations from the Prophet (may God's prayers and peace be upon him) that it is necessary to present the hadith to the Holy Qur'an. If it consents to it is taken, and if it goes against it, it is rejected".³

It must be mentioned here that the investigators' treatment of the narrations in light of the Qur'an standard is to obtain non-contravention, not absolute consent. The second is not a condition for accepting the narration, if non-violation is achieved.⁴ However, Al-Tabatabai went further, seeing that approval of the Qur'an is also necessary, in addition to non-violation.⁵ This is evident in his adoption of the saying of the centrality of the Qur'an and its judgment on the Sunnah, and the necessity of interpreting the Qur'an with the Qur'an in many places of its interpretation, but he did not neglect the role of the narrations and its interpretation.

The Noble Sunnah has great importance, as it is the clarification for what was mentioned in the Holy Qur'an, and were it not for the narrative texts that came to us from the Prophet (may God's prayers and peace be upon him and his family) and the people of his household (PBUH) and from the companions, many Qur'an texts would have remained vague and unclear in significance. Therefore, the issue of presenting narratives to the Qur'an text is not considered a diminution of the role of the narration, but rather it is to investigate the correctness and accuracy of the transmission. So, narrations, especially the exegetical ones, are considered an evidence document to arrive at the required meanings of the Qur'an text. This explains the critical style that characterized many of the expository products. Rather, it is an inevitable procedure, in order for the interpreter to build a specific understanding of a specific verse in light of the narrative evidence, this requires him to verify the authenticity of the narration's origin in terms of the chain of narration. Allama Tabatabai says: "What matters to the researcher of non-jurisprudential narratives is that they agree to the Qur'an".⁶ Therefore, we find that he applied this principle in many of the provisions of the interpretation that contained narrations that do not agree with the explicit Qur'an or its contents. And

among the narrations, Omar's narration, about the death of Abdullah bin Saloul, he said: "When Abdullah bin Saloul died, his son Abdullah bin Abdullah came to the Messenger of God, may God bless him and grant him peace, and asked him to give him his shirt to shroud his father in, and the messenger agreed. Then he asked him to pray for him, so the Messenger of God, may God bless him and grant him peace, stood up to pray for him, but Omar took the garment of the Messenger of God, may God bless him and grant him peace, and said, O Messenger of God, how do you pray on him when your Lord forbade you from that? The Messenger of God, may God's prayers and peace be upon him, said, "God has asked me to ask forgiveness for them or not to ask forgiveness for them. If you ask forgiveness for them seventy times, and I will add it to seventy times. Omar said that he was a hypocrite, so God sent down and do not pray for one of them who died at all, and do not stand on his grave."⁷

Allama Tabataba'i cited this narration from multiple sources, attributing it to some Shiite narrators⁸ as well as to others. Then, he explicitly rejected this account. Because it contradicts the expressions of the Qur'an in many places, as well as being contradictory in itself, as he says: "These accounts completely contradict what was stated in the Holy Quran"⁹ Then he detailed the saying about the reasons that led him to reject it, in advance of the Quranic standard on which he based his position on it, as he sees that in the words of the Most High Allah: "Whether they asked for their forgiveness or did not forgive them, God will not forgive them, for God does not guide the bad people."¹⁰ "It was clear that the verse meant to show no forgiveness for the hypocrites without giving them a choice, and that the number was brought to it because of the exaggeration of the multitude, not because of the specificity of the seventy, so that forgiveness is sought with the excess of the seventy."¹¹

The clear appearance that Allama Tabatabai referred to made him reject the theory that the Prophet (may God's prayers and peace be upon him and his family) did not heed the words of God and especially that the prophet knows the connotations behind God's words. That's why Tabatabaia refused this Hadith and says: "Many are ignorant of this significance in this verse and say that the verse prompted the choice. Then he reminds him of the meaning of the verse, and insists on his ignorance until God forbids him from praying and other things with another verse that He revealed to him"¹². Then he works to explain what drives this narration from clear Qur'an texts, including what the Almighty said in the Holy Qur'an: "And do not pray for one of them who has died forever, and do not stand on his grave. They have disbelieved by God and His Messenger and died and they are adulterous."¹³ And also God says in his Holly Qur'an: "The Prophet and those who believed would not ask forgiveness for the polytheists, even if they were the ones closest to them. After you realize that they are in Hell."¹⁴ Al-Tabtabaei believes that these verses and similar verses confirm that the reason for the prohibition is the disbelief of these people, and their immortality in Hellfire. He rejects the idea of asking forgiveness for them and praying for them, then decides the critical result that he reached after presenting the narration to the Qur'an standard, and other criteria¹⁵ related to the Qur'anic context and the time of revelation by saying. "Al-Tabtabaei says that these narrations should not be presented because they contradict the Book of God."¹⁶ Al-Tabataba'i's neglect of the origin of the novel means that it depends on the content of the novel and the extent of its harmony with the Qur'an more than its original.

And in his interpretation of the Almighty saying: “He frowned and turned when a blind man came.”¹⁷The reason for the revelation of this verse, Aisha said: “This verse was revealed because of Ibn Maktoum, the blind. He came to the Messenger of God, may God’s prayers and peace be upon him, and said to him, O Messenger of God, guide me. The Messenger was busy with another man of the great polytheists.”¹⁸

Al-Tabaabi expressed his rejection and exclusion of this narration, as it does not fit the morals of the Messenger (may God’s prayers and peace be upon him and his family). And he also said: “It is not apparent that what is meant by this verse is the Prophet may God’s prayers and peace be upon him and his family”. Rather, pure news was not disclosed by the informant, and this saying was also rejected because frowning is not one of the characteristics of the Prophet (peace and blessings of God be upon him and his family) even with enemies. He also rejected this interpretation because it showed that the Messenger cares about the rich and exposes the poor, and this does not resemble the morals of the Messenger.¹⁹To move after that to what contradicts the fact that the reproach is directed at the Prophet (may God’s prayers and peace be upon him and his family) from the Qur’an texts, such as what Almighty says about his Prophet: “And you have great morals”²⁰Which clearly indicates the veneration of the Prophet’s creation, and this description in Surah (Noon) which comes before the chapter that is interpreted according to the agreement of the narrations of the arrangement, it is unreasonable for God to glorify the creation of his Messenger then returns to blame him for behavior that insults his morals. It is caring for the rich and distracting from the poor, which is definitely wrong behavior.²¹God also describes his Prophet that he is so modest by saying: “And warn your closest clan, and be humble to those who follow you and believe in you”²²And it is from the Qur’an revealed in the early days of the Islamic call, and this is evident through the Prophet’s command to inform his clan of what he is carrying from the message of heaven, and God has commanded him to be humble to the believers. “So how can it be imagined that he frowns and turns away from the believers when God has commanded him to respect them and be humble to them.”²³In light of the Qur’anic evidence presented as a main criterion in the criticism of exegetical narratives, al-Tabataba’i completely denies that the discourse in the verse is directed at the Prophet (may God’s prayers and peace be upon him and his family). Because that does not fit with what the Holy Quran stated. Al-Tabataba’i believes that what is meant by the speech is a man from the Umayyads who was with the Prophet when Ibn Maktoum entered. When he saw him, he disgusted him and turned away from him and frowned in the face.²⁴

It is worth noting that al-Tabataba’i was not alone in this interpretation of this narration, as this was also the opinion of Ibn Katheer (T.H.), who said: “This interpretation is very strange and I doubt its origin”²⁵Ibn Arabi (T. H) indicated in what was quoted from him by al-Qurtubi (T. 671 AH) that there is a contradiction in this narration among the commentators when he said: “Our scholars have said that he is al-Walid ibn al-Mughairah, and others have said that he is Umayya ibn Khalaf and al-Abbas. All this is false and ignorance of the commentators who did not verify the Quranic verse. That is because Umayya bin Khalaf and Al-Walid were in Makkah and Ibn Umm Maktoum was in Medina, and they did not attend with the Prophet and they died infidels. One of them before the migration, and the other in Badr battle.”²⁶ In light of the above, one should not rely on the narratives of a lot of strange and suspicious. In addition, this verse proves the Prophet’s behavior that is not appropriate for him and is unknown to him.

The Second Topic

The Criticism of the Hadith in Light of the Decisive Sunnah

The decisive (frequent) Sunnah is one of the most important criteria that must be taken into account in evaluating the body of the narrations narrated from the Prophet (may God's prayers and peace be upon him and his family). As this criterion shares with its predecessor (the Qur'anic criterion) a feature that is a common denominator, which is that the Holy Qur'an and the Sunnah are both decisive indications. Whatever narrations presented to the Holy Qur'an are presented at the same level on the frequent Sunnah.²⁷ And the frequency requirement here is the basis for considering this criterion. Frequent narratives are a group accused of lying, usually in news about these narrations.²⁸ There are things that indicate the confirmation of the definite Sunnah as a critical criterion for other narrations that must be referred to briefly:

First: The verses mentioned in the Noble Qur'an affirm the necessity of adhering to what the Prophet (may God's prayers and peace be upon him and his family and peace be upon him) provided in terms of saying, deed or report. The Qur'an stated this in many verses, including the Almighty's saying: "And what the Messenger has come to you, take it, and what it forbids you from it, then stop and beware of God, for God will punish you most severely."²⁹ This ruling clearly indicates the necessity of taking what the Prophet (may God's prayers and peace be upon him and his family) gave us and leaving what he forbade us, which confirms the authenticity of the noble Sunnah without doubt.³⁰ This is also evidenced by the verse: O you who believe! Obey Allah and obey the Messenger and the rulers and if you differ in anything you must return to Allah and His Messenger, if you believe in Allah and the Day of Resurrection this will be so good for you and better interpretation."³¹ It is an explicit matter to refer to the Sunnah after the Book of God Almighty when there is a difference of opinion. In the Sunnah, a detailed explanation of everything contained in the Holy Qur'an, in which there is also an explanation of its ambiguities and an explanation of what is confused by people to understand it. Ibn al-Qayyim al-Jawziyyah (751 AH) says: when God the Almighty said: "If you disagree about something." The context of the condition pervades all religious matters in which the believers disputed, even if the Book of God and the Sunnah of His Messenger do not have an explanation of what they disputed. Since it is not convincing that God commanded to respond in conflict to those who do not have the conflict separation. People are unanimously agreed that the response to God Almighty is a response to His book, and a response to the Messenger (may God's prayers and peace be upon him and his family) is a response to himself in his life and to his year after his death.³²

Second: The repeated narrations that have been reported that confirm the necessity of returning to the established Sunnah and rejecting what contradicts it. Zarara bin Ayn told us on the authority of al-Baqir (peace be upon him) that he said: "Everyone who transgresses the Sunnah is returned to the Sunnah."³³ Perhaps one of the clearest proofs of the judgment of the definite Sunnah as a second critical criterion after the Qur'an standard is what was reported by Ayoub Ibn al-Hur, that he said: I heard Abu Abdullah Al-Sadiq (peace be upon him) saying: "Everything is attributed to the Qur'an and the Sunnah ..."³⁴

It seems that the recipient should be instructed by the necessity of observing this criterion, which is a prophetic guidance, as it was narrated on the authority of the Prophet (may God's prayers and peace be upon him and his family) that he said: "Various hadiths will come to you from me. Whatever came to you in accordance with the Book of God and my Sunnah is from me, and what came to you

is contrary to the Book of God and my Sunnah, it is not from me.”³⁵ And in this an allusion to the narratives that society uses of narrations that lie to each other, which makes their issuance from the Prophet (may God’s prayers and peace be upon him and his family) collectively an unacceptable matter. Third: The rejection of what contradicts the Qur’an and the Sunnah of narrations is a clear violation, and considering it false, is considered one of the things that Muslims have unanimously agreed upon. Sheikh Al Mufid (may God bless him) says, confirming this: “The ummah has been unanimously agreed that everything that violates the Qur’an and Sunnah is invalid.”³⁶

In light of the above, the importance of the noble Sunnah becomes evident as one of the important constants of criticism of the text of the hadith, in addition to being the second source of legislation after the Holy Qur’an.

The fixed Sunnah represented an important criterion for Sayyid Tabatabai, along with the Noble Qur’an, as he believed that the authenticity of the definitive Sunnah represented by the news of the Noble Prophet and the people of his family (peace be upon them) in religious thought goes back to the authenticity of the Holy book. And that the Qur’an itself explicitly gave the authenticity of the noble Sunnah, which is connected to the sources of infallibility, and all other news, so its position on it is clear: “As for the commentators among the Companions and Taabi’een, we find their words sometimes devoid of contradiction, and at other times the words are contradictory and contradictory to the Qur’an and the Sunnah. There is what is necessary to accept, which is the book and the definitive Sunnah, and there is what is necessary for rejection, which is contrary to the book and the Sunnah.”³⁷ Sayyid al-Tabatabai rejected many narrations as a result of their contravention of the Sunnah and the Holy Qur’an. In his interpretation of the Almighty’s saying: “And no calamity has befallen you because of you, and God pardons many.”³⁸ A number of narrations were mentioned, including what Sayyid Tabatabai referred to in its content, and it is one of the many narrations that Al-Suyuti mentioned in his interpretation on the authority of Imam Ali (PBUH) that he said: ((Do not I tell you the best verse in the Book of God that the Messenger of God (may God’s prayers and peace be upon him and his family) told us about it)? “And no calamity has befallen you because of you, and God pardons many.” I will explain it to you, O Ali, what happened to you in terms of disease, punishment, or affliction in this world, because of you, and God is more honorable than repeating the punishment on you in the Hereafter, and what God pardoned for him in this world, God is more honorable than returning after his pardon.³⁹ Then Al-Tabataba’i explained what he understood from the narration and similar ones that the interpretation of this verse is specific to the believers, as God forgives all their sins and they will not be punished on the Day of Resurrection. Because the verse says that God does not punish believer’s twice.⁴⁰ The content of the aforementioned narration was subject to criticism according to Sayyid al-Tabatabai, the most important of which is that it contradicts established narrations that were reported frequently, as he said explaining this aspect: “From the point of view of opposing the narration to what was mentioned in numerous news, perhaps reaching the level of moral frequency, that among the believers is someone who is tortured in his grave or in the hereafter.”⁴¹

It seems that the source of the problem for him, in addition to the context of the verses, is that these narratives contradict their content. However, he did not mention one of the frequent narratives that he spoke about, and he only referred to it. Perhaps that was because of his inclination to Quranic evidence. This was indicated by Ibn Ashur (d.1393 AH) in his interpretation of the verse by saying:

“What is meant here is an amnesty for reprimand in this world, and it has nothing to do with the reward of the Hereafter, for it contains other evidence from the Qur’an and Sunnah.”⁴²

Moreover, Sayyid al-Tabatabai did not direct the narration to a direction that would not reject it in general, as if it was related to another resource, as al-Tabarasi (T.H.) did in his interpretation of the verse in question when he mentioned the same narration and then commented on it by saying: “And the people of the investigation said: That the verse may be interpreted in particular. This is because there are innocent people who suffer misfortunes such as children, the madmen, and a lot of people who are not guilty. Even the prophets of God who are reluctant to sin may suffer calamities. Therefore, the interpreter denied that calamities accompany the sinners.”⁴³

The Third Topic:

Hadith Criticism in Light of the Mental Criterion

The mental criterion is considered one of the most important criteria that the investigators relied on in criticizing the body of narrations. Reason, in addition to being a critical criterion, it represents the tool that connects to other standards of what has been mentioned and what will be mentioned later. Sayyid Al-Murtada (T.H.) says after speaking about the necessity of using reason in accepting and rejecting narrations: “That is why it is necessary to criticize the hadith by presenting it to the minds, and if he agrees to it, then he is presented with valid evidence, such as the Qur’an. If he agrees to it, the news will be real and the informant is true.”⁴⁴ Reason is the subject matter of assignment, with it one will be rewarded, and with it one is punished, and legislation is only directed to those with intellect. Dr. Ehsan Al Amin says: “Moreover, if the news is contrary to reason, or sense and witness, it will be rejected completely. The news must be in conformity with the evidences of reason and its requirements, and in no way can the Shari’a bring something that contradicts the mind, and what comes contrary to reason is not from the Sharia.”⁴⁵ And Ibn Al-Jawzi says: “What is better to say by the one who says: If you see a hadith that contradicts what is reasonable or contradicts the narrated, or contradicts the principles, then know that it is fabricated.”⁴⁶ There are matters on which the minds have reconciled and become self-evident and fixed mental imperatives. If the hadith contradicts them, there is no escape from rejecting it, as if it was reported that the three are spouses, or that the four are half of the five, and so on which cannot be believed in any way.⁴⁷ News that violates the provisions of the minds may be rejected. Al-Khatib Al-Baghdadi (T.H.) explicitly referred to this by saying: “If we receive reliable news, but it contradicts reason, then it must be invalidated, because the Sharia is only contained with the prescriptions of minds, and what contradicts the mind is rejected completely.”⁴⁸

And it must be pointed out here that the judgment of the mind intended here is the final judgment, not what is useful to the conjecture and the lack of knowledge of determinism, and that is what is outside the perception of the human mind from complex concepts of metaphysical dimensions. Mr. Tabatabai indicated how to deal with narrations that carry some metaphysical concepts by saying: “It is our human nature that we do not simply listen to the news transmitted to us in the clubhouse. Rather, we present each one of them to the mind that can be weighed with it. If he agrees and is true, we accept it, and if he disagrees, we reject it. And if nothing of his matter became apparent, and his right was not distinguished from his falsehood, and his truthfulness from a lie, we stopped it without acceptance or rejection.”⁴⁹

Mental reasoning occupied a wide area in the field of criticism of interpretive narratives by Sayyid Tabatabai, as he was present in many resources.⁵⁰

Among them is what has been reported of mental reasoning in rejecting what Al-Suyuti mentioned when he said: “When God created Adam and his offspring), the angels said, Our Lord, you created them, they eat, drink, marry, and ride, so make the world for them and for us the hereafter. And God said, I do not make whoever I created with my hand and breathed into him from my soul, as if I said to him, Be, and it shall be.”⁵¹ Sayyid Tabatabai believes that the body of the narration is not accepted by reason, since these pleasures mentioned in the novel are what man needs, and they are not considered by the angels at all. It is unlikely that the angels had asked God Almighty to grant them the hereafter in contrast to the pleasures He gave to my sons Adam, so he said critically: “This narration is not correct, because eating, drinking, marriage and the like in man are material completions that man enjoy. As for the angels, they do not care about material matters, so it is impossible for them to ask God about these pleasures because they are not originally deprived of these pleasures in order to seek them from God.”⁵²

In his interpretation of what was mentioned in the Noble Qur’an telling the story of Dhul-Qarnayn, he referred to the many narratives that were mentioned about this story. Where he said that the interpretation of the story is weak and illogical due to the great difference between its texts at times, and to the impossibility of accepting it if good taste and reason are taken into account and he said: “The narrations narrated by the Shiites and the Sunnis on the authority of the Prophet (may God’s prayers and peace be upon him and his family), as well as the sayings transmitted from the Companions, where the Sunnis deal with them in the treatment of the hadiths suspended in the story of Dhul Qarnayn. This story contains oddities and wonders that good taste is disapproved of and rejected by reason.”⁵³ Then he spoke about the weaknesses that he referred to in detail, in relation to the events of the story and what is related to the person of the two horns, his moral characteristics, and the nations and places mentioned in the context of the story.⁵⁴

The Fourth Topic

Criticism of Narrations in Light of the Historical Criterion

Historical events (decisive evidence) are among the important criteria in demonstrating the authenticity of the narrator and distinguishing him from what is not true, and this is one of the matters agreed upon by scholars among investigators and biographers.⁵⁵ In light of this, the narratives that contradict definitive historical incidents are subject to criticism, and they cannot be accepted with that violation, but are rejected based on this criterion.⁵⁶ There are historical facts known and agreed upon among the people that cannot be denied, and Dr. (Hussein Hajj Hassan) referred to this by saying: “One should not tell about a matter that occurred with a great scene, and then one narrator is alone with his narration.”⁵⁷

His opinion does not differ much from the opinions of others, which is widespread among the people and has been confirmed by many of them. Dr. (Hussein Sami Sher) made definitive history within the methodological rules for criticizing the body of the hadith, indicating that most of the narrations are based on historical foundations. Therefore, the intervention of history in distinguishing between its validity and its nullity is one of the necessities of fictional criticism, as the correct evidence from historical facts is an important evidence for the truthfulness of the news and its lack of

truth.⁵⁸The author of the hadith may not pay attention to what contradicts his narration of historical facts, except that the recipient, especially after the abundance of narrations received and what he touches of contradictions between some of them, noticing the Prophet (may God's prayers and peace be upon him and his family) alluded to the necessity of investigating the accuracy of what was transmitted. Because falsehood will abound over him, in addition to dividing the nation into doctrines, and multiple schools of thought, making the ground clear for people who support their ideological doctrines, and another for dropping opponents, all of this and other reasons makes the recipient cautious in reading the narrative text with a reading that combines the content of narrations with the relevant historical facts. The historical incident took place at a time we did not witness, and the story was told at a time we did not witness either, and if one of them opposes the other, the weaker must be dropped. Among the most important historical issues that are among the important tools of the interpreter are the reasons and the time of descent, and the conditions of the respondents, which are determined by the established historical facts. This tool was present with Allama Tabatabai, in the interpretation once and in criticism another, in his interpretation of the Almighty saying: "Say O People of the Book! You have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increased in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith."⁵⁹ And what follows from the verses that describe the spread of enmity and hatred among the Jews, as a result of their distancing from God and not delegating to him, as it will not be possible for them to establish the Torah and the Gospel, and what was revealed to them from their Lord, then the Tabatabai rely on historical facts to prove what he went to about A statement of the Quranic significance by saying: "The flow of history has validated what the Book told about the dispersion of doctrines among them, and the encounter of enmity and hatred between them."⁶⁰ In the context of his critique of some narratives in light of the historical standard, he responded to what was narrated in Al-Durr Al-Manthoor regarding the incident of Isra. "Ibn Ishaq and Ibn Jarir reported on the authority of Aisha, who said: "I never lost the body of the Messenger of God (may God's prayers and peace be upon him and his family) but God raised it with his spirit."⁶¹ Al-Tabatabai rejected this narration ((It suffices to drop the narration is that the night journey was long before the migration and that he (may God's prayers and peace be upon him and his family) lived with Aisha in Medina after the migration at a time, and this is not disputed by two)⁶² and it seems that the origin of this narration are those who say The Isra and Mi'raj was spiritual. The time of revelation or what is termed (the Meccan and Medinan) - describing the temporal scale is more likely in knowledge of the Meccan and Medinan - is one of the historical Qur'anic investigations, so relying on it in criticizing the novel is a milestone of the historical standard. We can see this in God saying: "And we will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."⁶³

As it was mentioned in al-Durr al-Manthoor on the authority of Imam Ali (peace be upon him) that he said: "In us, by God, are the people of Badr this verse was revealed."⁶⁴

However, after presenting this narration, Sayyid al-Tabatabai indicates the existence of an anachronism that calls for its rejection by saying: “The occurrence of the sentence “And we will have removed whatever is within their breasts of resentment” in the context of these verses, which is Makiya who refuses to descend on the day of Badr or in the people of Badr, and the sentence also occurred in his saying The Almighty: “And we took away what was in their chests of brothers, brothers on the secret of opposing them.”⁶⁵ And it is also in the context of the People of Paradise, and it is Meccan.⁶⁶ In the same context, he rejected what was stated in al-Durr al-Manthur ((Ibn Mardawiya reported on the authority of Abu Hurairah) We said: Oh Messenger of God, what do we say if he enters into prayer? Then God Almighty sent down: (Takbeer)⁶⁷, so the Messenger of God (may God’s prayers and peace be upon him and his family) instructed us to open the prayer with Takbeer.)⁶⁸. Sayyid al-Tabatabai criticizing this report saying: “there is something in this narration. Abu Huraira is the one who believed much after the emigration, and the surah was revealed at the beginning of the mission, so where was Abu Hurairah or the Companions at that time?”⁶⁹

The Fifth Topic

Criticism of Narratives in Light of the Standard of Scientific Laws

There is no doubt that what is meant by knowledge here is definitive science, and this title does not include scientific theories that have not acquired the definitive character, and which change from time to time,⁷⁰ and authenticity has not been confirmed at all. The evidence for that is the impossibility of contradicting what is reported by the Prophet (may God’s prayers and peace be upon him and his family) that contradicts cosmic truths and mental intuitions, as God describes his prophet saying: “and what he speaks out of whimsy”⁷¹ As well as his infallibility. Many critics have employed this criterion in distinguishing true narrations from false ones. Among them is Sayyid Tabatabai, who believes that it is possible to benefit from the proven scientific facts and apply them in the field of criticism of narrations, excluding from that the unproven assumptions as long as they are not recognized by scientific evidence.⁷² We find this in his interpretation a lot, including his criticism of the news that talk about the two angels Harut and Marut mentioned in the Almighty saying: “And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, “We are a trial, so do not disbelieve [by practicing magic].” And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.”⁷³ He rejected a narration that tells the story of the two angels, which included mentioning Venus as a prostitute woman who had been cast as a planet after she seduced the two angels in order to obtain the secret with which they ascended to the sky and descended to the earth, and in the novel many details.⁷⁴ Despite the multiplicity of narratives that are similar in content and in various ways, they are rejected by him by virtue of their contravention of the cosmic facts that modern science has proven, so he rejected them, describing it as one of the Israeli stories that permeated the semantics of the Qur’anic stories a lot when he said: “How can you attribute to Venus that she is an adulterous woman - and she is a laughing stock - and she is a pure heavenly constellation at the forefront and

made by God Almighty swearing on her in one of the verses of the Holy Quran: “And by the planets that move swiftly and hide themselves.”⁷⁵ However, today astronomy has revealed its identity, its element, its quantity, its quality, and all its affairs ... and from here it appears to the meditating researcher that these hadiths, like the others mentioned in the plagues and stumbling blocks of the prophets, are not free from the Jews' intrusion into them and reveal their subtle leakage and their deep influence among the owners of the first hadith, they played In their narrations, with all that they wanted from the misfortune and confusion, and other people helped them in that.⁷⁶

It seems that most of the narratives that have been proven contrary to scientific and cosmic facts are those that talked about the stories of the prophets and the conditions of bygone nations. Perhaps the reason for this is that the authors of the narrations were not aware, and even just thought that it was possible to reach what modern science had reached, and they did not expect that One day, the scientific truth will stop in the face of the slanders that they have invaded in the hadith and exegetical codes, in order to achieve malicious goals, most of which are represented by the deficiency of the prophets. Or keeping people from contemplating in the Book of God the Glorious, relying on what the storyteller's report of fictional events that intersect with science. And that is also what was mentioned in Surat Hood (peace be upon him) regarding the story of the destruction of the people of Lot (peace be upon him). Gabriel (peace be upon him) uprooted the city of Lot (peace be upon him) and then raised it until the people of the lower heaven heard the barking of dogs and the screaming of roosters, then turned them over and rained down on them and those around the city with stones from the shale. Tabataba'i criticize the story : “This is a perception based on a perceived belief that inhabited celestial bodies can bring the inhabitants of the earth and its animals closer to them and remain alive. It has been proven through actual observation and experience these days when this is written that planes and balloons flying in the air reach where the air pressure decreases and it is impossible for people to live in it.”⁷⁷

This is a clear reliance on the scientific constant in the criticism of novels, regardless of their sources.

Conclusion

After this brief review of Sayyid Tabatabai's approach in dealing with the critic's eye with the interpretive narratives, it became clear that the well-known approach of Sayyid al-Tabatabai in his interpretation, which he declared and adopted, which is the interpretation of the Qur'an with the Qur'an, does not mean that it neglected the narrative aspect. The evidence for this is the presence of narrative research among the folds of his book *Al-Mizan*, his commentary on it, criticism of it, and drawing on it even if that is different from others. Regarding his method of criticism, the researcher has listed a number of prominent criteria in the light of which Sayyid Tabatabai shows the good from the bad from the narrations. The researcher found that he was very objective in criticism, as he did not consider the hadith sources through which the news was transmitted. So what is important for him is the extent of the content's violation and approval of the mentioned criteria. It is worth noting that he was very keen on rejecting the weak narrations in light of the Qur'an evidence. For he depends on the first place on the Quran in his interpretation.

Notes

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- (2) Methodology of criticism in interpretation, Ihssan Al-Amin, ed. 1, Dar Al-Hadi, Beirut, 2007: p.
- (3) The Qur'an in Islam, Muhammad Husayn al-Tabatabai, 1st Edition, Fifth Anniversary Media Center, Tehran, 1426 AH: pg. 58.
- (4) See: The Prophetic hadith between the narration and the know-how, Jaafar Al-Subhani, ed. 1, Imam Al-Sadiq Foundation (PBUH), Qom, 1419 AH: p.55.
- (5) Seen: Al Mizan: 20/70.
- (6) Al-Mizan fi Tafsir al-Qur'an, Muhammad Husayn al-Tabatabai, Qom, 1412 AH: 9/212.
- (7) Sahih Al-Bukhari, Muhammad bin Ismail Al-Bukhari Al-Jaafi, d. Ta, Dar Ibn Kathir, 1414 AH: Hadith No. (4393) / Book of the interpretation of the Qur'an.
- (8) See: Al Mizan: 9/378.
- (9) Al Mizan: 9/378.
- (10) Al-Munafiqun: 6.
- (11) Al-Mizan: 9/379.
- (12) Al-Mizan: 9/379.
- (13) At-Tawbah: 84
- (14) At-Tawbah: 113
- (15) See: Al-Mizan: 9/379.
- (16) Al-Mizan: 9/380
- (17) Abs: 1-2.
- (18) Sunan al-Tirmidhi, Muhammad bin Isa bin Surah al-Tirmidhi, d. T, Dar al-Kutub al-'Ilmiyya: 5 / 403. Hadith number (3331).
- (19) Al Mizan: 20/223.
- (20) Pen: 4
- (21) See: Al-Mizan: 20/223.
- (22) Al-Shuaraa: 214-215.
- (23) Al-Mizan: 20/224.
- (24) See: Al-Mizan 20/224.
- (25) Interpretation of Ibn Kathir, Ismail bin Omar bin Kathir al-Qurashi al-Dimashqi, Dar Taibah, 1422 AH: 8/120.
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- (27) (The Methodological Rules for Criticism of the Body of Hadith, Hussein Sami Abd Al-Saheb, Master Thesis, College of Islamic Studies, University of Kufa, 1427 AH - 2006 AD: P.104.
- (28) The Fundamentals of Hadith and its Provisions in the Science of Know-How, Sheikh Jaafar Al-Subhani, 1st Edition, House of Jawad Al-Imams, Beirut, Lebanon: 2012 AD: pg.25
- (29) Al-Hashr 7
- (30) See: Introduction to Usul al-Fiqh, Ibn al-Qassar al-Maliki, ed. 1, Dar al-Muallamah for Publishing and Distribution, Riyadh, 1999 AD: p. 183.
- (31) Al-Nisa ' 59.
- (32) Notification of the signatories on the authority of the Lord of the Worlds, Ibn al-Qayyim al-Jawziyyah, Muhammad bin Abi Bakr bin Ayyub bin Saad, T: Muhammad Abd al-Salam Ibrahim, 1st Edition, Dar al-Kutub al-'Ilmiyya, Beirut, 1991 AD: 1/39.
- (33) Al-Kafi, Abu Ja'far Muhammad Bin Ya'qub Bin Ishaq Al-Kulayni, 3rd Edition, Dar Al-Kutub Al-Islamiyyah, Tehran, 1388 AH: 1/71.
- (34) The same source: 1/69.
- (35) Sunan Al-Daraqutni, Abu Al-Hasan Ali bin Omar bin Ahmed bin Mahdi bin Masoud, T: Shuaib Al-Arna'oot, 1st Edition, Al-Risala Foundation, Beirut, 2004 AD: 5 / 370-371.
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- (37) Al-Mizan: 1/293.
- (38) Al-Shura 30
- (39) Al-Durr al-Manthur al-Tafsir in al-Tafseer with al-Maqthur, by al-Suyuti: 13 / 162-163

- (40) Al-Mizan: 18/70.
- (41) The same source: 18/71.
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- (44) Messages of Al-Sharif Al-Murtada, Al-Murtada: 1/410
- (45) Methodology of criticism in interpretation, Ihssan Al-Amin: pp. 405-406.
- (46) Training the narrator in explaining Tawqib al-Nawawi, Jalal al-Din al-Suyuti, Dar al-Fikr, Beirut, 1993: p. 180.
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- (50) Al-Mizan: 1/241.
- (51) See: Al-Mizan: 13/369, 2/439, 15/102, 4/382. And 11/252.
- (52) Jami 'al-Hadiths, Al-Suyuti: 18/37.
- (53) Al-Mizan: 13/162.
- (54) The same source: 13/365.
- (55) See: The same source: 13 / 365-370.
- (56) See: The Prophetic Hadith between the narration and the know-how, Al-Subhani, p. 65.
- (57) See: Al-Sahih from the biography of the Great Messenger (PBUH), Jaafar Murtada Al-Amili, 1/265.
- (58) Criticism of Hadith in the Science of Know-How and the Science of Novel, Hussein Hajj Hassan, 1st Edition, Saint Joseph University, Beirut, Lebanon, 1975 AD, p. 347.
- (59) See the methodological rules for critiquing the body of hadith, Hussain Sher Ali, p. 147.
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- (61) Al-Mizan: 6/66.
- (62) Al-Durr al-Manthoor by al-Suyuti: 5/227.
- (63) Al-Mizan: 13/24.
- (64) Al-A'raf 43
- (65) Al-Durr al-Manthoor, by al-Suyuti: 3/457.
- (66) Al-Hajar 47.
- (67) Al-Mizan: 8/139.
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- (69) Al-Durr al-Manthoor, by al-Suyuti: 8/325.
- (70) Al-Mizan: 20/83.
- (71) See: Mabani Naqd Al-Hadith, Qasim Al-Baidani: 156-158.
- (72) The Star 3
- (73) See: Al-Mizan: 17/373.
- (74) Al-Baqarah 102
- (75) See al-Mizan: 1/236.
- (76) Accumulation 16
- (77) Al-Mizan: 1/236.
- (78) Al-Mizan: 10/350.