

Comparing Allameh Tabatabai's Interpretive Methods and Tendencies in Al-Mizan with Ayatollah Taleghani in the Light of the Quran

Abstract

This study aims to compare the interpretive methods and tendencies of Allameh Tabatabai in Al-Mizan with Ayatollah Taleghani in the light of the Quran. The research method is descriptive-analytical, and library resources are utilized. According to studies, the discussion of the technique of the Qur'an to the Qur'an in Al-Mizan's interpretation is clearer than the characteristics of this interpretation, which has used the narrative and comparison approaches more in light of the Qur'an. What is obvious in both views' interpretive tendencies is that they both have a social inclination, with the Partovi interpretation of the Qur'an's political themes being more colorful. The Qur'an discusses Ayatollah Taleghani, pointing out the similarities and distinctions in their methods and interpretive tendencies.

Keywords: *Tafsir Allameh Tabatabai, Tafsir Al-Mizan, Tafsir Ayatollah Taleghani, Book in the light of the Quran*

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Introduction

The two interpretations of Al-Mizan and Partovi Quran are extremely noteworthy commentaries that contain significant Quranic and scientific content. The Taliban would benefit much from being acquainted with these two important texts. Tafsir Al-Mizan is one of Allameh Tabatabai's best works, and it is rightfully unique in its sort and a source of pride and pride for Shiites. The commentary is exclusive to the individual after Sheikh Tusi's commentary and the commentary of the Tabarsi Assembly Statement, the largest and most thorough Shiite commentary, in terms of the strength of scientific substance and the attractiveness of the approach. The socialism of interpretation, which stems from the author's ideas and social tendencies, is one of Al-most Mizan's striking features. One of the most evident challenges in the interpretation of Al-Mizan is paying attention to and critiquing the opponents' doubts and faults. Although Allameh has focused on theological issues of the Ash'arites, Mu'tazilites, Marja'is, and other Islamic religious groups, his major focus has been on materialists' and Orientalists' problems and addressing them. Another important component of this interpretation is the interpreter's endeavor to adapt religion to contemporary advances and scientific, philosophical, and theological discussions.

After examining all interpretative approaches from the standpoint of inference, Allameh Tabatabai feels that they all have one major flaw: they impose the outcomes of scientific or philosophical discourse from the outside. The meaning of the verses, in which case the interpretation has been altered to adaptation, and adaptation has been dubbed interpretation. Many of the Quran facts have been allowed and several passages. The in-depth study of important issues such as the Qur'an's miracles, the stories of the prophets, the soul and spirit, the answer to prayer, monotheism, repentance, sustenance, blessing, jihad, and fear, which have been carefully studied on the occasion of the relevant verse, is one of the

commentary's major advantages. The interpretation of the Qur'an to the Qur'an is done in the Al-Mizan manner. While this approach has existed previously, some believe that its applications have been limited. On the other hand, Al-Mizan believes that this strategy should be used in every verse.

Mr. Taleghani's understanding of the Qur'an's beam is unique. His Qur'anic writings are titled Taleghani Qur'anic study. He was hesitant to name his works' critics (Taleghani, 1983). As a result, he announces a form of discontinuity, believing that if man continues inside the framework of previous commentators, he would be unable to produce new inventions and fall into a kind of sequence that repeats the past. This interpretation of the Qur'an spawned a way of thought that welcomed non-theological thinkers and educated people. With Taleghani's break in the interpretation technique, Mehdi Bazargan, Ezatullah Sahabi, Ali Shariati, and others entered the field of Qur'anic studies. Using the history of Islam's beginnings and avoiding Israelites and weak hadiths in his interpretation of Surah Al-Imran to explain the verses related to the battles of Badr and Uhud, Taleghani makes extensive use of the history of Islam's beginnings and examines and analyzes the environment of verse revelation. Even though society flourished during the time of the Qur'an's revelation and the slow downfall of Islamic society began, knowing the Qur'an without the theological schools that formed afterward is considered: The Qur'an's revelation rekindled trust in hearts, dispelling the darkness of illusions, anxieties, and resentments, as well as the ties that had tied the minds, thoughts, and hands of ignorance for generations.

One of the biggest impediments to comprehending the Qur'an's guiding goals, according to Taleghani, is the application of mystical, philosophical, jurisprudential, and scientific methodologies in its interpretation. According to him, the goal of such interpretations is not to grasp the Qur'an's true meanings but rather to prove the methodologies themselves.

The application of non-Qur'anic approaches resulted in real knowledge of the Qur'an in the early days of Islam. Taleghani translated the Qur'an using the Qur'an's wording and even the rhythm of the sentences. Since ancient times, people have been interpreting the Qur'an to the Qur'an. However, the importance of words in the Qur'an verses was given less consideration. Taleghani felt the Qur'an included no synonyms. Every word has its meaning, whether a noun, a verb, or a letter. No word may be swapped with another since the verse's meaning would be altered. The percentage of verses has always been studied. Still, Taleghani placed greater emphasis on the proportion of Surahs (the order in which they are arranged next to one other), the proportion of verses, and even the proportion of Qur'an words and letters. He has derived new meanings and notions from the Qur'an based on this belief. The Partovi interpretation of the Qur'an analyzes the verses in a way that has been revealed, and it serves as a guide for those who want social action, have active beliefs and ideas and would be pleased if they read this interpretation. This remark, as well as Ayatollah Taleghani himself, inspired religious intellectuals in the 1930s and 1950s. They entered the war after reading this commentary, and he drove people to join the social revolution since no one had ever compared these two volumes, the book *Al-Mizan* and the Partovi of the Qur'an. It is both practical and beneficial. Accordingly, this study aims to compare the methods and interpretive tendencies of Allameh Tabatabai in *Al-Mizan* with Ayatollah Taleghani in the light of the Qur'an.

Theoretical Foundations

Methods and Tendencies of Allameh Tabatabai in the Interpretation of Al-Mizan

1. The Method of Interpretation of Allama Tabatabai (Quran to Quran)

Among the many techniques of interpreting the Qur'an, the method of understanding the Qur'an by the verses of the Holy Qur'an, known as Qur'an to Qur'an interpretation, is the center of Allameh Tabatabai's method of interpretation in *Al-Mizan*. To prevent such errors, he believes we must use the Qur'an with caution. He inspired the fact that the Ahl al-Bayt (PBUH) addressed queries about some verses with other verses that had a clearer interpretation and that they interpreted the Qur'an with the Qur'an, as the phrase goes. Allameh attempted to resolve difficulties in the Holy Quran verses by referring to other passages, and this strategy was the most prominent element of his interpretation. (Al-Awsi, 1981: 176).

Is there no other way to understand the Qur'an than the verses themselves? That is something he never says. This strategy aims to comprehend the verses' meanings and relationships as clearly and rationally as possible. Use the Qur'an itself to clarify unclear verses rather than attempting to impose anything on the Qur'an. When intellectuals familiar with the language and rational principles of communication combine

them, they discover that one is looking at the other and interpreting it. We should not switch to another approach as long as we have such passages (117: 1971 Motahari). An interpreter verse is not always necessary when the meaning of a poem is obvious, firm, and straightforward. On the contrary, its meaning can be confusing at times, in which case we resort to powerful verses, and if we can't find one, it might be proof that we need to locate it. The way of interpreting the Qur'an to the Qur'an does not imply that we must explain each verse by another verse.

The term "rational evidence" or "lip evidence" refers to evidence that anybody can comprehend at any moment. We must apply these concepts to religious writings and strive to find the evidence that supports the word, even if it is rational evidence. However, they must be obvious enough to be relied upon without the need for further reasons. Such pieces of evidence are logical and can aid comprehension of the text. If this is not the case, it turns out that the stanza itself is incapable of communicating further information (Mesbah Yazdi, 103: 2004).

The verses are not in a position to clarify the norms of prayer, and the Qur'an has pointed to another source for those specifics, saying: "[We sent them] with manifest proofs and scriptures. We have sent down the reminder to you so that you may clarify for the people that which has been sent down to them, so that they may reflect". The Prophet's responsibility is to clarify the decisions in detail to the people. As a result, according to Shiite and Sunni narrations, the Holy Prophet remarked, "Pray as though you were the first believers"; (Majlisi, 1411, vol. 82, p. 279). Pray as I pray. Everyone accepts this hadith, and it is based on it that one should learn how to pray from the Prophet. (Vol. 216: 8, Tabatabai, 1985). This divergence persists in our day for several reasons. It is mentioned at times, but they are careful and do not convey their genuine intentions at other times. Some argue that the Qur'an should be used in all situations and that the narrations are invalid. Additional proof is that some of the narrations are false and originate in Israel. However, one partial cause cannot show the existence of another partial cause. If it is discovered that a narration lacks a legal document or is a counterfeit, it is invalid; nonetheless, this does not suggest that we should discard narrations entirely.

When the late Allameh Tabatabai argues that we should turn to the Qur'an itself, ignoring the narrations and pieces of evidence, what does he mean? Is it feasible that they have a specific goal in mind? When it is said in Quran that "(8:3) who establish Prayer and spend out of what We have provided them", and "give the zakat," what does it mean, and how much should we pay? Has a guy who makes a billion dollars a day paid zakat and this requirement would be removed from him if he pays one dollar a year? Can a Muslim claim that the phrase

"give the zakat" mentions zakat and does not specify a specific amount if he has vast wealth and spends one dollar per year? The fact is that this verse's explanation must be found elsewhere (ibid: 124). These points were brought up in our narratives. When the pure Imams (AS) were questioned about these matters, the Infallibles replied that the Qur'an states the principle of prayer and zakat and explains it to the Prophet. Other matters that the Qur'an has mentioned in principle but is unable to explain in detail are listed below. In such instances, it is impossible to say that the Qur'an should be utilized to interpret this passage elsewhere. Understanding a verse is comprehending what the text is attempting to say. If we employ narrations to understand the Qur'an, we are using them to explain and extend its teachings and laws.

2. Allameh's Interpretive Tendency

We can see that Allameh Tabatabai has dealt with various social difficulties in his interpretation of Al-Mizan by looking at his social beliefs. By examining issues such as the issue of Islamic government and political issues of the Islamic society (Tabatabai, 1374, vol. 9: 152) in the interpretation of Al-Mizan, identification of the Islamic society, explanation of social duties and responsibilities such as the verse: "Certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice; and We sent down iron, in which there is great might and uses for mankind, and so that Allah may know those who help Him and His apostles [with faith] in the Unseen. Indeed, Allah is all-strong, all-mighty".

One of the important issues in the social tendency in the interpretation of Al-Mizan is that Allameh Tabatabai has tried to explain these issues such as relationship in Islamic society (Tabatabai, 1985, vol. 4: 144), enjoining the good and forbidding the evil (Ibid., Vol. 3: 577), cooperation and social cooperation in charitable affairs and caring for the poor (Ibid., Vol. 5) : 266), attention to education, training and the importance of science in Islam and also attention to natural and human sciences in the interpretation of the Qur'an, the interaction between religion and technology and science and reason (Kalantari, 1998: 11), to make the teachings of Islam effective as an intellectual and social school, social justice (Tabatabai, 1985, vol. 1: 279), the issue of human freedom and the need to fight oppression and tyranny, the interpretation of divine traditions in the life and death of societies and civilizations (Ibid., 1985, vol. 4: 187 et seq., Vol. 19: 658), Islamic Jihad (ibid., Vol. 9: 151) and the need to fight the enemies of Islam such as colonialism and Zionism (Ibid., Vol. 4: 168).

The following are some of the theoretical grounds of Al-Mizan's social interpretation: Man is a social being with an internal and natural genesis; in other words, man has an inbuilt need for social life, which motivates him to engage with others.

Man, in this perspective, is a cultured animal (Al-Maraghi, 1962, vol. 2: 121). When alluding to the civil character of human beings, Allameh Tabatabai states in Surah Al-Baqarah verse 213 that man, this sociable and cooperative creature by nature, was an ummah in the first community he founded (Tabatabai, 1417., vol. 2: 111).

"The ummah and human societies are as restricted as humans with a clear and definite existence," says Allameh of the ummah's term and deadline (Tabatabai, 1985, vol. 8: 107). Beyond the individual's life, which is unique to each individual, every nation has a social life, and every nation's social life has the quantity of survival and life that God Almighty has prescribed for it. It also has a share of happiness, cruelty, duty, growth, anti-growth, reward, and punishment that God Almighty has assigned. This truth is one of the things about which the divine providence is concerned, as Tabeq al-Nalal al-Nalal has decreed such destinies in the case of every human being (Ibid., Vol. 10: 106).

"Man never desires and pursues only his satisfaction and perfection in life, which is not attainable unless in the shadow of the total supply of all means of existence," says Allameh Tabatabai, citing social necessity as the cause for man's orientation to social life. Man, on the other hand, recognizes that he will never be able to get and prepare all of these requirements on his own to insuring his desired pleasure because it is apparent that the education of all of life's demands is beyond the capabilities of one person, no matter how powerful. As a result, it is obliged to work with others of the same type to satisfy its wants and acquire necessary items in bulk (ibid). From an Islamic perspective, Allameh Tabatabai speaks on identity and an independent personality for society: "The Holy Qur'an considers existence, life, the book, and even awareness, knowledge, action, obedience, and sin for society, in addition to what is for people." He states, for example, of a specific book for each nation, "The whole ummah summons its books," and "Every nation is summoned to its Book" (Jathiya, 28).

Regarding the understanding and consciousness of each ummah, he says: "That is how to every people We have made their conduct seem decorous." (An'am, 108). He has said about the deeds of some Ummahs: "There is an upright group among them" (Maeda, 66). Regarding the obedience of the ummah, He has said: "Among the People of the Book is an upright nation; they recite Allah's signs in the watches of the night and prostrate" (Al-Imran, 113).

While expressing the person's and society's influence, Allameh talks about the impact of individual activities on collective life and vice versa: "Just as individual behaviors impact collective life, the interplay of the community of consciousness affects the attitudes and actions of individuals in society." That is why Islam has placed the community and the guardians of the

Islamic administration, as well as the guardians of all religious ceremonies and their boundaries, at the center of its most essential rules and regulations, such as Hajj, Jihad, prayer, charity, and religious devotion in general. Furthermore, the public's need to call to the good, enjoin virtue, and ban all evil has made it mandatory (Ibid: 154). The Al-Mizan Interpretation is one of the most well-known current social interpretations, featuring the following characteristics:

One of the features of socially oriented interpretation is rationalism. While referring to the social trend in interpretation, Dr. Zahabi lists various benefits and regards its forms as the vast freedom of reason in interpretation, which conveys some religious truths acceptably or metaphorically and progresses toward the Mu'tazilite approach (Zahabi, 1424.). Vol. 2: 447–401). Allameh Tabatabai has a remarkable ability to think rationally. As a result, each verse under consideration was read. If there were a reason or confirmation between the rational or rational principles, it would be utilized as an argument or resort in the case of rational teachings rather than the norms of worship. The words of the Qur'an, according to Allameh Tabatabai, inspire introspection, contemplation, and effort in the understanding of God and divine verses through thinking, recollection, opinion, reasonable reasoning, and consecutive spiritual narrations have the same meaning. It makes no sense to have a prologue that leads to outcomes, yet the result is prohibited. As a result, the summons to recall and reflection is for understanding, cognition, obtaining the truth, and nothing else. (Tabatabai, Vol. 8: 153, 1985).

Scientism is one of the features of socially oriented modern interpretations. As a result, because Allameh Tabatabai was well-versed in the principles of argument and the circumstances of its preliminaries, they never prized scientific speculation. They avoided mentioning any unproven hypothesis while interpreting the verses of the Holy Qur'an. As a result, because Allameh Tabatabai was well-versed in the principles of argument and the circumstances of its preliminaries, they never prized scientific speculation. They avoided mentioning any unproven hypothesis while interpreting the verses of the Holy Qur'an. They did not consider the advancement of science and industry as proof of the hypothesis' validity, and they were always concerned about the risk of turning that hypothesis into another hypothesis, claiming that the proof that the Qur'an is the Holy Qur'an could not be interpreted or applied to a variable that is a transient scientific hypothesis. (Ibid., 1985: 22).

The major goal of commentators who interpret the Qur'an from a social viewpoint is to return to the book's teachings and place it in the context of people's lives. Social commentators want to provide a religious system that encourages social mobility, construction, and accountability. (Ayazi, Vol. 34: 76-74, 2005). While being conscious of society's issues and demands,

Allameh Tabatabai attempts to propose remedies from the Holy Qur'an. He describes the status of seminaries with such a sociological understanding: "When I first arrived in Qom, I looked into the seminary's educational status, but I couldn't discover a connection between the demands of Islamic society and what was available." As an Islamic community, we needed to know the Qur'an correctly and exploit the richness of this great holy book's sciences. Yet, there was not a single official course on Qur'an interpretation in the seminaries. Allameh Tabatabai does not see Islamic and jurisprudential issues just from individual norms. He attempts to propose answers based on the verses of the Holy Quran while comprehending the demands and challenges that plague society. He has attempted to adapt the Quranic verses to modern living and the situations and needs of the people.

One of Allameh Tabatabai's aims, like that of any other social commentator, is to restore the Qur'an's teachings to the context of people's lives. He thinks that the Qur'an is a book of guidance and life and that interpretation should aim to bring the Qur'an closer to reality and provide objectivity to its guiding and correcting notions in many aspects. As a result, Allameh Tabatabai's attention is on the Qur'an's link to the concrete realities of human life.

Methods and Tendencies of Ayatollah Taleghani in the Light of the Quran

Partovi's interpretation of the Qur'an was written in Iran at a given point in time, and it includes services and innovations, as well as the conquering of numerous chapters in the sphere of religious literature in modern Iran. Many sections of this commentary are either derived from the lessons that he instilled in the youth or instilled in them, in his own words, their eyes. At the same time, indoctrination and repetition, clear and brilliant points shone for him, and it seemed to him that he compiled them in prison, far from many other sources and books. Ayatollah Taleghani's thoughts on Qur'an passages are one of the prison's most notable works. Due to a lack of diverse and abundant sources, he has become increasingly reliant on the words of the Qur'an and the content of the verses.

The designation of beam interpretation is one of its inventions. Before drafting the Partovi commentary, it was normal to adopt high-profile titles for the Holy Qur'an commentary. Ayatollah Taleghani has given this topic a modest name, which he mentions in the commentary's beginning (Taleghani, 1350, Vol. 1:20). Narrative usage may be observed in the Partovi interpretation of the Qur'an, including jurisprudential explanations and accounts, among other things. Ayatollah Taleghani believes in reading the Qur'an verse by verse and contemplating it. But this in no way implies that he overlooked the hadiths' treasure trove of recommendations and keys.

In terms of the author's ups and downs, as well as his political and social existence, the process of constructing a new

interpretation of the Qur'an is fascinating. After graduating from Qom, Ayatollah Taleghani moved to Tehran in 1318. The political and intellectual climate of the period, as well as the young's inclination toward atheistic schools, prompted Ayatollah Taleghani to devote his whole life to spreading the Qur'an's message to the youth and intellectuals.

He interpreted the Qur'an's words, believing that they contained a specific meaning that no other language could express. So much so that he paid close attention to the melody and words of the Qur'an, believing that if a word's movement, intensity, or melody is changed, it loses its meaning. The Qur'an itself, as well as its structure and phrasing, serve as interpretative elements. He even felt that the end verse of Surah Al-Baqarah and the first verse of Surah Al-Imran are connected in Surah Al-Baqarah and Surah Al-Imran (Shirkhani, 1992: 89).

One of the methods of interpreting Partovi of the Qur'an is its comparative nature. Comparative interpretation means that the commentator, who gives the interpretation of a verse or several similar verses, compares it with the opinions of others and takes into account their opinions, or the interpretations and interpretations that he offers from a Qur'anic subject, he should compare it in the same subject with what is mentioned in other divine books such as the Torah and the Bible, or with the opinions of scholars who have opinions and opinions. The fundamental advantage of comparative interpretation is that it helps the reader improve their mindset and removes any exclusivism. And it can be mentioned that this way develops the interested reader's mind and prepares him for greater action to receive the deep material, reducing stiffness and petrification (which certain people suffer from) and preventing dry and superfluous biases to a considerable extent. Furthermore, such an approach increases the priority of the Holy Qur'an in all subjects and offers the foundation for reconciliation amongst Islamic religions in numerous sectors. This interpretation involves paying attention to scientific, natural, and technological sciences while avoiding succumbing to them while reading the verses. Ayatollah Taleghani has offered the finest and most correct explanation according to the range of its forms while paying regard to the sciences of the day and mentioning others and the notion of "direction" in different locations. However, in terms of philosophical interpretation of verses, his approach is similar to that of Sadr al-Muta'allehin Mulla Sadra Shirazi. In many situations, the spirit guiding his interpretation is the same as that of Sadra's interpretation manifestations. The radiant interpretation of the Qur'an is similar to how Sadra analyzes the contents of the Qur'an in a philosophical and mystical sense, believing in the sum of the philosophy of illumination and perceptual reasoning.

Tendencies to interpret the Qur'an are generated by the Qur'an commentators' beliefs, ideas, orientations, processing style, scientific knowledge, and tastes. Ayatollah Taleghani is no exception, and he focused more on the political and social components of the commentary due to the conditions in which he composed it. His approach inspired a flurry of classes and writing based on his unique manner, which might be perceived as emphasizing social messages. We may comprehend the reception of this remark and its efficacy based on the number of editions, which has reached more than thirty times. Taleghani worked tirelessly to resurrect the Qur'an and restore its lessons to the context of Muslim life, and he spared no effort to promote the Qur'an's culture and a fresh perspective on it (Jafari, 1997: 63).

The Similarities and Differences between the Methods and Tendencies of Interpretation in Al-Mizan and the Light of the Qur'an

1. Similarities and Differences between the Interpretive Methods of the Two Commentators

Examining the interpretative approaches of the two Al-Mizan interpretations and the brightness of the Qur'an, it becomes obvious that Tafsir Al-Mizan is similar in terms of sequential interpretation. In such a way that it has been the Qur'an and the compilation of the Qur'an, verse by verse and chapter by chapter, from Surah Al-Fatihah to Surah An-Nas. Sequential interpretation is the term for this type of interpretation. However, it should be noted that Allameh has also done a thematic interpretation. Allameh has compiled the poems on a subject, summarized them, and finished them in several cases. For example, he compiles all of the passages on fear and then deduces what fear means in the Qur'an. Allameh has also compiled and analyzed passages from many surahs in the subject of Quranic tales, such as Moses' (PBUH) narrative (Ostadi, 2001: 230)

The first volume of Surah Hamad to verse 144 of Surah Al-Baqarah, the second volume of Surah Al-Baqarah, the third volume of Surah Al-Imran, and the fourth volume of the thirtieth book from the beginning to the conclusion of Surah Al-Tariq were all interpreted by Ayatollah Taleghani. The fifth book is the final portion of the thirty-first section, and the first 22 verses of Surah An-Nisa' have been explained in the sixth volume. This interpretation can be considered sequential in some ways, albeit the sequence has not been completely observed (Sharifi, 2010: 113).

The way the Quran to the Quran is an essential element of Al-Mizan interpretation in terms of the interpretative approach of sources. He has attempted to interpret additional passages utilizing Qur'anic verses in his interpretation. In his commentary, he also paid attention to interpretative narrations, philosophical arguments, and social concerns of theological and mystical disputes, but this never distracted him from the

Qur'an's interpretation. The approach to interpreting the Qur'an starts with the Qur'an as the foundation for comprehending the meaning of the verses. They must be returned to the courts to comprehend the parallels from this perspective. The Prophetic family's discourse and technique lead us to the conclusion that the best way to grasp the Qur'an in the first stage is to turn to the Qur'an itself (Taban, 2007: 76). Suppose we claim that Tafsir Al-Mizan is a rational or narrative interpretation of the Qur'an. In that case, it is not because he has addressed the legitimacy of the verses among the works that he has utilized in the interpretation of Al-Mizan following the verses in question that have stated their views. The technique of interpretation used by Al-Mizan is the way of the Qur'an to the Qur'an. They believed that the prophets' initial purpose was to alter their beliefs and views. As a result of these societal interpretations, the social structure and people's validity have changed (Ahmadi, 2016). However, they have profited from the narration's sources as well as the Qur'an itself, but the ray interpretation of the Qur'an may be described as a way of logical interpretation (ibid.).

By comparing two valuable interpretations, it is obvious that both have profited from theological and philosophical criteria, with Ayatollah Taleghani profiting from the ijthad criterion in his dazzling reading of the Qur'an. The ijthad commentary, as its name indicates, is based on the commentator's ijthad, as may be determined from this respected commentary that Ayatollah Taleghani's commentary is typically a "modern-day" ijthad commentary. Both "intellect" and "narration" are used in the ijthad-modern interpretation. The use of the power of thinking and contemplation, as well as the feeling of inherent God-given and intrinsic discernment through reason and argument, is what we mean by intellect here. The term "narration" refers to paying attention to the narrations given by the infallible Imams as well as the opinions of companions, followers, and others. Depending on tact and reason, which is required for ijthad interpretation, is significantly greater than relying on narrations in the Partovi interpretation of the Qur'an. (Koosha, 2016)

2. Similarities and Differences in the Interpretive Tendencies of the Two Commentators

The propensity of both commentators towards social orientation is obvious in these two readings. We discover that he has dealt with many social concerns in Tafsir al-Mizan. One of the important axes and issues in the social tendency in the interpretation of Al-Mizan is that Allameh Tabatabai has tried to explain these issues are the issue of Islamic government and political issues of Islamic society, identification with Islamic society, explanation of social duties and responsibilities, relationship in Islamic society, enjoining the good and forbidding the evil, cooperation and social cooperation in charitable affairs and caring for the poor, paying attention to

education, training and the importance of science in Islam and also attention to natural and human sciences in the interpretation of the Qur'an, the interaction between religion and technology and science and reason Authoritarianism, interpretation of divine traditions in the life and death of societies and civilizations, Islamic jihad and the need to fight the enemies of Islam such as colonialism and Zionism etc. (Tehrani, 236: 1421).

What is obvious from a partial reading of the Qur'an is that Ayatollah Taleghani's propensity is toward a social tendency, but with a stronger approach to political matters, which is not surprising given the conditions in which he authored this interpretation.

Conclusion

In light of the Qur'an, this research compares the interpretative approaches and trends of Allameh Tabatabai in Al-Mizan with Ayatollah Taleghani. However, it has been utilized in the Partovi interpretation of the Qur'an according to the several interpretations provided by Ayatollah Taleghani himself. Although both had a social orientation, Ayatollah Taleghani's social orientation is also a blend of historical and political inclinations. According to the conditions and scenario of each of the commentators, it is inferred that in what atmosphere did the commentators interpret. The Partovi interpretation of the Qur'an analyzes the passages as revealed and instructs those who are looking for social involvement, have active beliefs, and would be inspired by reading this interpretation. This commentary and Ayatollah Taleghani himself had the greatest impact on religious intellectuals in the 1930s and 1950s, and after reading it, they joined the battlefield. In reality, he compelled people to join the social movement. As a result, there is a narrative of a political interpretation of a Qur'anic ray, which some people view as a political interpretation of the Qur'an and Islam. However, the error here confines current events to the book's political orientation. Politics and depoliticization naturally play a major role in all movements, including cultural and religious activities, in the enflamed atmosphere of the revolution. Still, the scientific community was not oblivious to this view.

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