

# **A Critique on the Interpretive Views of Abu Moslem Muhammad ibn Bahr Isfahani in Tabarsi's Majma 'al-Bayan from a Semantic Point of View**

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**من حيث معرفة المعنى في تفسير مجمع البيان للطبرسي**

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**Abstract:-**

Tabarsi's Majma 'al-Bayan is, in some respects, an excellent exegesis among the works of its type and has always been an important source or reference for exegetes in scientific interpretations. Majma 'al-Bayan alone is the best evidence of Tabarsi's scientific rank among scholars. In this valuable exegesis, the opinions of both general and particular exegetes have been quoted, including the sayings of the great exegete of Isfahan, Abu Moslem Muhammad ibn Bahr Isfahani, who is one of the most famous Mu'tazilite exegetes in Islam in the fourth century. Abu Moslem has considered certain criteria in his exegesis, which form the basis for the framework of his interpretation. In this research, the authors have used a descriptive-analytical method to critique and examine the interpretive views of Abu Moslem in Tabarsi's Majma 'al-Bayan from a semantic point of view. The results of this article revealed that Tabarsi's critique on Abu Moslem's sayings and opinions in Majma 'al-Bayan has mentioned all of Abu Moslem's views where he disagrees with the consensus.

**Key words:** Tabarsi, Abu Moslem, Semantics, Exegesis, Critique .

**المخلص:-**

تفسير مجمع البيان للطبرسي ممتاز و متميز بين الآثار و الأعمال الأدبية المشابهة و المتماثلة لها و لايزال يعتبر كالمصادر الهامة و الرئيسية للمفسرين في علم التفسير، وأفضل شاهد علي المكانة و المرتبة العلمية لهذا العالم الكبير. في هذا التفسير القيم، نقلت آراء ووجهات نظر المفسرين من العوام و الخواص، منها: أقوال و أحاديث المفسر الكبير الأصفهانى، ابى مسلم محمد بن بحر اصفهانى الذى يعتبر كالمفسرين المعتزليين المعروفين في القرن الرابع الهجرى. قد اعتبر أبو مسلم المعايير الخاصة في تفسيره و بنى الشاكلة التفسيرية له علي حسب هذا المبني والأصل.

في هذا البحث، قام الكاتب بنقد و دراسة الآراء التفسيرية لأبى مسلم من حيث معرفة المعنى، في تفسير مجمع البيان للطبرسي عبر الطريقة التوصيفية- التحليلية. النتائج الحاصلة أنه قد ذكر نقد الطبرسي بالنسبة الي أقوال و آراء ابى مسلم في مجمع البيان، في الموضوع الذى يخالف الآراء الإجماعية.

**الكلمات المفتاحية:** الطبرسي، أبو مسلم، الدلالة، التفسير، النقد.

## Statement of the problem

Abu Moslem Muhammad ibn Bahr Isfahani is one of the Mu'tazilite exegetes of the fourth century. He was an author, a master of syntax, a man of letters, a commentator, an exegete and one of the leaders of the Abbasid government. According to great experts and commentators, he was one of the best and worthiest exegetes who used a moderate method of interpretation in his time, which caused the great and first-rate Shiite and Sunni commentators to quote his interpretive opinions as a valid source. Abu Moslem was one of the prominent exegetes from Isfahan who lived in an era when literary movement was beginning and the field of exegesis or interpretation was flourishing and expanding. The works that have been attributed to him in the sources of translation and earlier books are: Tafsir-e-jame Tavit-Lemahkam-Al-tanzil, Majmoo-e-rasael, Alnasekh valmansookh, and Ketab fi Nahv.

Abu Moslem's talent in exegesis was so outstanding that has attracted the attention of other exegetes. Abu Muslim employed certain criteria in his exegesis, which form the basis for the framework of his interpretation. Besides. Majma 'al-Bayan is, in some respects, an excellent exegesis among the works of its type and has always been an important source or reference for exegetes in scientific interpretations. Majma 'al-Bayan alone is also the best evidence of Tabarsi's scientific rank among scholars. In this precious exegesis, the opinions of both general and particular exegetes have been quoted, including the sayings of the great exegete of Isfahan, Abu Moslem Muhammad ibn Bahr Isfahani, who is one of the most famous Mu'tazilite exegetes in Islam. Abu Moslem's new views in the field of interpretation have gained great prominence among some old and contemporary exegetes since they have been expressed far from the extremes. As a result, exegetes have repeatedly been quoting his views in their own interpretations.

This study aimed to review Abu Moslem's views overall as an interpretive system and further evaluate his opinions in particular. This study in turn will be able to show the policy for a fair review and more reliable critique in interpretive opinions. The focus of the

present study is on Abu Moslem's sayings of Abu Moslem's sayings in Majma 'al-Bayyan.

It is important to address this issue so that the implications, principles, and analysis of a systematic critique are formed based on the existing critiques of his views, especially from the epistemological point of view of Tabarsi in Majma 'al-Abyan. We adopted a thematic and problem-oriented approach in order explain, review and critique Abu Moslem's quotes and views. Obtaining a correct explanation of Abu Moslem's sayings can lead the exegetes to pay attention to the use of this set of sayings in the present or forthcoming interpretive reviews. Since Shiite and Sunni exegetes such as Tabarsi, Seyyed Morteza, Sheikh Tusi, Fakhr Razi, etc., have quoted and reviewed the sayings of Abu Moslem and have had different interpretations of his views, therefore, the people of the society and the Islamic government as well as their religious doctrine have been influenced by Abu Moslem's opinions reflected in the works of great Shiite and Sunni exegetes. Therefore, this shows the high position and value of his views in the works of Shiite exegetes in comparison with other Sunni scholars. Unfortunately, Islam's scholars and exegetes have not reached consensus about Abu Moslem's views because there has been no proper study to review his interpretive opinions. Therefore, in this study, we intend to critically tap into Abu Moslem's interpretive sayings in Majma 'al-Bayan, in which Tabarsi has used Abu Moslem's words in explaining the meanings of the words and chunks in the Qur'an and explaining the meanings of the verses in his interpretation. Because Tabarsi had a special look at his views and brought the most quotations from him in his interpretation, so we tried to use the style and context of Abu Moslem's views in Majma 'al-Bayan while explaining and criticizing them, and here we mention some of those verses, the number of which is also significant.

### **Abu Moslem's interpretive comments in terms of semantics**

In the interpretive sayings of Abu Moslem in Majma 'al-Bayan, Tabarsi has used Abu Moslem's words in explaining the meanings of the words and chunks of the Qur'an and in explaining the examples of the verses in his exegesis.

A: Abu Moslem's interpretive views about believers of the book as well as their opinions on the revelation of the Prophet

- 1- The following verse: "Atamarun al-Nas." (Al-Baqarah / 44) Abu Moslem says: "It was the Jewish scholars who invited the Arab to believe in prophet Muhammad before the resurrection, but after his reappearance they became infidels and did not accept." (Tabarsi 1/155)

## Review

The first quote from Tabarsi in Majma 'al-Bayan about this verse is the words of Abu Moslem, who suffices to mention it and explicitly states that the verse is addressed to the Jews. (Tabarsi 1/155) Through a careful investigation in exegeses, we found out that the verse is generally addressed to the Jews. Here are some of the exegetes' views on whom this verse is addressed to: The Jews who were there before the resurrection. (Fakhr Razi 3/487, Qaraati 1/105) Fakhr Razi said the above sentence is from Abu Moslem. However, some commentators have considered the verse to be addressing Ahbar al-Medina or Ahbar and Jews (Jewish nation), especially their scholars (Beizawi 1/77, Zamakhshari 1/33 Tabatabai 1/227 Amoli 1/73 Ghorashi Bonabi 1/112) and other different opinions about whom this verse is addressed to include: the verse is addressed to Jewish scholars, their apostate and hypocritical leaders and scholars, hypocritical Jewish leaders and religious leaders (Khosravani 1/92, Javadi Amoli 4/134). It has also been quoted from Imam Hassan Askari (as) that this verse is addressed to the Jews (Boroujerdi 1/157). It is mentioned elsewhere that it is addressed to the Bani Israel (Jews).

However, the meaning of the verse is broad and includes others too (Makarem Shirazi 12/14). In this verse, he rebukes the Jewish people and reminds them that the covenants he took from them and they violated them and left them behind and then committed crimes and traces were found in their hearts. Although their book forbade it and their minds ruled otherwise, it reminds them how their hearts were cruelly and influentially cruel because of those oppositions, and how their efforts were in vain. (Tabatabai 1/227) Abu Moslem and exegetes believe that the verse is addressed to the Jews and Jewish scholars. Even the great exegete, Tabarsi, in Majma 'al-Bayyan has the same opinion. In fact, it is clear from tone of this verse that it is a kind of condemnation for what the Jews did, and that this condemnation was due to the violation of the Jewish covenant, the

crimes they committed, denying the appearance of the Prophet, and so on.

2. The following verse: "True believers will not be deceived by falsehood." (Al-Imran / 71) Abu Moslem says: "The meaning of mixing truth and falsehood is the knowledge of the heart of those who knew that the Prophet was right when they mixed it with their apparent disbelief." (Tabarsi 4/122).

The fourth quote of Abu Moslem and Jabai about how to mix truth with falsehood was quoted by Tabarsi and he only mentioned it. He says: "O believers, why do you confuse truth with falsehood?" (Tabarsi 4/121) Sheikh Tusi and some other exegetes have mentioned three quotes in the interpretation of this verse: 1- Distortion of the Torah and the Bible (words of Hassan and Ibn Zayd). 2- Expressing Islam and hypocrisy in the heart, apparently accepted Islam but were skeptical about it. 3- Belief in Moses and Jesus and disbelief in Muhammad (peace and blessings of Allaah be upon him). Tabarsi added his own opinion and said, "And the truth is that they preached the attributes of the Holy Prophet in their books and knew it as a fact, but then They concealed it after the advent of Islam and the resurrection of the Prophet. (Tusi 2/4977 Fakhr Razi 8/257, Ibn Abd al-Salam 1/109). Tabari said, "O believers of Torah and the Bible (Jews and Christians), why did you mix? Why did you mix right and wrong? "That is, you acknowledged Muhammad in words, but you hid this fact in your hearts and denied it? (Tabari 3/220) Or it has been said: "They mixed faith in Moses and Jesus with the disbelief in Muhammad (peace be upon him). (Nasfi 1/246). Allameh says, "The word 'Labasa', a verb common to both present and future, from which the plural verb 'Talbesoon' is derived, means inducing suspicion and beautification (using ornaments) in the form of right or vice versa. He says: "O believers, why do you make the truth false?" And the phrase "وَأَنْتُمْ تَعْلَمُونَ" implies or at least hints that the meaning of clothes (Labasa) is to conceal issues related to religious teachings and not the verses that are visible to the naked eye, such as those verses that they themselves have distorted or concealed or they interpreted other than what was meant ... » (Tabatabai 3/404) In fact, in the verse in question, they hid the truth, in order to mislead the people. (Makarem Shirazi 2/709).

According to Abu Moslem, the truth here is the Prophet and falsehood was their apparent disbelief. They knew in their hearts that the Prophet was right and mixed it with their apparent disbelief. Considering the phrase "وَأَنْتُمْ تَعْلَمُونَ", Allameh said, "This sentence implies or at least hints that what is meant by clothing (Labasa) is the concealment of issues related to religious knowledge and not verses that are visible to the naked eye. In the previous verse (70), he addresses, "O believers, why do you disbelieve in the revelations of God while you bear witness to its truth and truthfulness? You have read the signs of the Prophet of Islam in the Torah and the Bible and you are aware of it, why do you take the path of denial?" (Makarem Shirazi 2: 709). In combining and interpreting verse (70) with the next one (71), There is no objection to Abu Moslem's opinion that the Prophet is right, because the Prophet is right and he has been commissioned by God to explain the issues related to religious teachings to the people.

3. The following verse: "O you who believe in some of the Books and disbelieve in others ..." (Al-Baqarah / 85) Abu Moslem says that the verse "Do you believe in one part of the Book and disbelieve in another?" does not refer to rules Torah regarding giving ransom to have captives released as an obligatory deed or expelling people from their homeland as doing something haram." The verse refers to, Abu Moslem believes, the fact that they (the Jews) believed that the description of the attributes of Muhammad (peace and blessings of Allaah be upon him) in Torah is real but refers to someone else and not prophet Muhammad. And they denied the other parts which are specifically about prophet Muhammad; Therefore, they only believe in some parts of Torah. (فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي ... الْحَيَاةِ الدُّنْيَا) "As a result, there is no punishment for anyone who does such a thing except humiliation in the life of this world. The humiliation that God afflicted them with due to the sin they committed before." (Tabarsi 1/247)

## Review

Tabarsi quoted Abu Moslem's view in the third place and in this case he only quoted it without further explanation. There are two sayings in the interpretation of this verse. The first saying, which is the famous word of the exegetes, is as follows: The book here is the

Torah, in the rulings of which captivity, murder and expulsion are forbidden. The verse is addressed to the Jews that in wars and treaties of war, if they took captives, they would release the captives by taking ransom. Until now, they believed in and obeyed some of the commandments of the Torah, but at the end of the war, the same Jews killed their fellow believers and expelled the displaced from their homeland, although it was forbidden in the Torah. And they did not believe in the rules of the Torah in this regard, therefore, the Qur'an rebuked and reprimanded what they did. Hamedani 1/236 Unit 1/21 Jafari 1/278 Tabatabai 1/303 Makarem Shirazi 1/383 Javadi Amoli 5/407). Contrary to the above saying, the second one is an infamous view quoted only by Abu Moslem. In the discussion of the verse, he does not consider the subject of the verse obligatory redemption. In "Believing in some parts of the book" the book refers to the Torah and the rest of the verse refers to the fact that Jews attribute the description of the attributes of Muhammad (peace be upon him) expressed in the Torah to someone else and not the prophet of Islam. Jews also deny the other part of Torah which is about the holy existence of God, which leads to humiliation in worldly life as a result of such beliefs.

There is a consensus among exegetes about the fact that the verse is addressed to the Jews and the book refers to the Torah, but in the interpretation and explanation of this part of the verse, the meaning and content that Abu Moslem states is about the attributes of the Prophet. However, it seems that the opinion of the exegetes regarding the verse, referring to the sanctity of human, expulsion, and ransom for the release of the prisoners is closer and the first saying fits the appearance of the verse much better than the second one because the exegetes seem to have better realized the connection of this verse with the verses before and after this verse.

B: Abu Moslem's interpretive view of the verses whose addressees and examples are believers of the Book (Torah, Bible, Quran, etc.)

1- The following verse: "Except those who repent after that and reform." (Al-Imran / 89) Abu Moslem says, "Those who repent" has been revealed to believers of the Book, referring to those who believed in the Prophet before the resurrection, but

became disbelievers out of jealousy and disobedience after the resurrection "(Tabarsi 4/154).

## Review

About the revelation of this verse, Tabarsi said, "This verse was revealed about the believers of the Book as acknowledged by Mujahid and Sadi, Imam Sadegh, Hassan, Jabai, and Abu Moslem (Tabarsi (153/4). It is believed that the verse is related to believers of the book (Tabari 242/3). Or quoted from Abu al-Futuh, it is said that the penitents are excluded from the infidels in this verse (Ameli 130/2) "those who are penitents" are the apostates of Islam (Tayyib 3/277) and elsewhere the revelation of the verse is said to be about a man from Medina named Harith Ibn Suwaid, quoted from Majma 'al-Bayan (Qurashi Bonabi 2/128). This verse, as mentioned in Tafsir-e-nemooneh, is addressed to the apostates from the religion of Islam. That is, they were the ones who accepted Islam and then denied their beliefs in it. In this verse, it allows them to change their beliefs and repent, because the purpose of the Qur'an everywhere is to reform and educate, and one of the most important means of reform and education is allowing the wicked and corrupted to reinvent themselves and believe in Islam again. (Makarem Shirazi 2/752) What can be deduced from the appearance of this verse and the previous verses is the fact that the verse was addressed to the believers of the Book. As Abu Moslem acknowledged that the verse was addressed to the followers of the Book who believed in the Prophet (peace and blessings of Allaah be upon him) before the resurrection. It seems that according to the appearances of the verses, they were addressed to the believers of the Book, whose repentance will be accepted in case of reparation.

2. The following verse: "The believers of the Book do not exaggerate in your religion." (Nisa / 171) Abu Moslem says, "It is addressed only to Christians."(Tabarsi 161/6).

Tabarsi quoted the words of Abu Moslem and Jabai in the second place and claimed consensus about Abu Moslem's words. He went on to express his opinion on the meaning of the phrase " لا تغلوا في دينكم " and said: "O believers of the Book, do not exaggerate about your religion and do not go beyond the truth." (Tabarsi 6/161). In interpreting who the verse is addressed to, the sayings of the exegetes are divided into two groups:

The first group state that the verse is addressed only to Christians. (Tabarsi 6/162 Alusi 3/199). Abu Ali Jaba'i and Abu Moslem's believe that "It is not permissible except that he is the Messenger of God and the word of God. He is the Messiah, son of Mary" is a reason that "Do not exaggerate in your religion ..." must be specifically addressed to the Christians)

The second group of exegetes have considered the verse to be addressed to both Jewish and Christian sects. (Tabarsi 6/162 Alusi 3/199 Sadeghi Tehrani 7/459 Feyz Kashani 1/523)

According to most exegetes, the verse is addressed to Christians, and according to the verse itself and its tone and the common description that addressed them to the believers of the Book, they (Christians) were obliged not to exceed the limits of their book but we saw that they were deviated and went stray in the issue of the Trinity; What can be understood from the words of Abu Moslem and the statements of most exegetes is that the tone of the verse is addressed to the Christians.

#### A: Abu Moslem's interpretive views on verses related to infidels

- 1- The following verse: " They strive for God's grace and pleasure " (Ma'idah / 2) Abu Moslem says, "the verse refers to the disbelievers who had made a covenant with the Holy Prophet of Islam. This covenant remained in force until Surah Bara'at was revealed, and according to the verse, "They must not approach the Sacred Mosque (Masjed al-haram) after this year (Tobeh / 28). Therefore, they were expelled from the Sacred Mosque "(Tabarsi 6/193).

Tabarsi said, "Most exegetes believe that this part of the " Then kill the polytheists wherever you find them"(Tobeh / 5) verse has not been abrogated. Because it is not permissible to start a war with the polytheists in the forbidden months unless they themselves start the war. This statement was taken by Hassan and a narration from Imam Baqir (peace be upon him) has been included in this matter. (Tusi 3/418 Ameli 3/204) He quotes Abu Moslem's view in the second place and suffices to mention it. This verse is addressed to the believers. (Qara'ati 2/232 Tabatabai 5/252 Makarem Shirazi 4/226). In Ibn Abbas's words, it has been mentioned that the verse is addressed to the Muslims (Tabarsi 6/41 Sanani 1/178 Meybodi 3/10)

And some others believe that the verse is addressed to the polytheists, infidels and Arabs (Tabarsi 6/41 Sanani 1/178 Meybodi 3/10). According to the above, the verse is addressed to the believers and Muslims. Since Surah Ma'idah was revealed at the end of Prophet Muhammad's life in the tenth year of the Hijrah, and according to Shiite and Sunni quotes, none of Ma'idah's rules has been abrogated, such an interpretation is not correct to say that the rule of the verse is general and even includes non-Muslims. That is to say, even if the polytheists come to the Mosque, they should not be disturbed. (Makarem Shirazi 4/226). Therefore, the verse is addressed to the believers again regarding the intensity of attention to the divine prohibitions.

#### D: Abu Moslem's pragmatic approach in his interpretive views

The following verse: "On the day when the whole soul is renewed, we do not act out of goodness." (Al-Imran / 30). Abu Moslem says, ""That is, he sees and receives the scriptures and letters of good and evil deeds" (Tabarsi 4/34).

Tabarsi quoted the first word on the subject of presence of action from Abu Moslem and said that the word in question is also the authority of the judge. In the explanation of the verse, he said: "On the day when everyone finds what he has done in the world," I "in obedience and goodness (present good) like the verse of the Qur'an" and the knowledge of our souls is His Holiness "" Everyone and every soul will have what they have prepared (done) (Tabarsi 4/34). Interpretation of the word "Mahzara (present deeds)" includes two views: 1- Man will see the action itself, whether it is good or bad, on the Day of Judgment and will see them in person, because our deeds are safe with God and God in that world knows that and will reveal it to its owners. (Matridi 10/296 Zajaj 3 / 780) 2- Present deeds means the letter of deeds (Abu Moslem's view), reward or punishment of deeds (Tabarsi 4/35 Amel 2/53) (words of Fakhr Razi). The consensus of the exegetes that the deeds themselves are realized for each person on the Day of Judgment is contrary to Abu Moslem's view who said that each person sees and receives the letter of deeds, this opinion contradicts the appearance of the verse, and even according to Abdul Hussein Tayeb, the author of Atib al-Bayan, this interpretation may not be true because this verse clearly says: Man on the day of Judgment realizes the "action itself" because, as

we read in the following verse, the sinner wishes to separate himself from the evil act he has committed, and here again the act in question is neither a letter of action nor a punishment and reward for deeds.

E: A Critique on Abu Moslem's strange opinion on how Abel was buried The following verse: "فَلَمَّعَتُ اللَّهُ عُرَابًا يَنْحَثُ فِي أَرْضٍ لِيُرِيَهُ". (Maeda / 31) Abu Muslim says: "He was an angel in the form of a crow. What the crow did was not accidental. It was inspired and commissioned by God "(Tabarsi 7/19).

## Review

Tabarsi in Majma 'al-Bayan referred to two categories of exegetes' sayings about who the verse refers to: The first group includes Ibn Abbas and Ibn Mas'ud and those who believe that this verse refers to the story of Abel and Cain, Abel being killed by Cain and how Abel was buried. The second group including Hassan, Jabai and Abu Moslem believe that the two were men from Bani Israel(Jews). Tabarsi has judged the second category of belief to be in vein. (Tabarsi 19/7) Sheikh Tusi refers to the same sayings mentioned by Tabarsi and declining the belief held by Abu Moslem, Jaba'i and Hassan that they were two men from Bani Israel (Tusi 3/501) God raised two crows, one killed and buried the other crow and the son of Adam saw this scene and acted in the same way. (Tabari 6/128) Fakhar Razi has stated two aspects in this regard: The first aspect: God raised two crows, one of which killed the other, then the killer crow buried the other, and Cain learned from the crow how to treat his brother's body. Once Cain killed his brother, he regretted and said, "O woe is me." The second aspect: Abu Moslem said that it is the crow's habit to bury things, so a crow came and buried something. Fakhr Razi (11/341)

In other interpretations, the evocation of two crows and their actions are mentioned (Zamakhshari 1/624 Beizavi 2/124). Allameh Tabatabai says, "The context of the verse reveals that the killer was puzzled for some time and was afraid that someone would know about his murder and did not know What to do. Cain did not want anyone to find the corpse of the victim. The context of the verse also reveals that God inspired a raven, if the raven commissioned to act that way and his search in the ground coincided with Cain's killing his

brother, then he no longer had any reason to say, "Woe is me, because I cannot even be like the raven." It is obtained from the context of the verse that The raven has buried something in the ground after digging it. The subject pronoun in "Lyria" refers to the crow, according to the appearance of the verse, because the word Gharab (crow) is the closest reference to this pronoun, and the meaning is this: So the crow shows him - but some have said that this pronoun refers to God, that is, so God shows him, and of course there is nothing wrong with this statement, and both meanings are the same, but the second meaning is a little far from the appearance of the phrase, and ... »(Tabatabai 5/468) and that the raven is used to hiding something and showed Cain how to bury his brother's body, so it is not surprising that man learns from a bird, because history and experience have shown that many animals have a series of instinctive information from which man has learned throughout history and he has completed his knowledge with them. (Makarem Shirazi 4/445).

According to the context of the verse, it can be said that the subject of the verse is about Cain killing his brother Abel and that he was frightened and did not know what to do with his brother's body. God sent a crow to bury something in order to teach him to bury his brother. But the point made by Abu Moslem, who said: "Angels are represented as crows" seems to be somehow strange: it would have been better to say that the crow himself did this and there was no need for an angel to be represented as a killer crow. All we have seen in the Qur'an is the representation of angels in the form of human beings, but not in the form of animals, or at least he did not cite a verse or hadith to justify or validate his view.

### **Conclusion:**

In fact, Tabarsi has necessarily interpreted Abu Moslem's views using the methods he used. The reflection of Abu Muslim's interpretive views in Majma 'al-Bayan, as mentioned in the content section, include:

Case 1: Quotations that Tabarsi only mentions from Abu Moslem in Majma 'al-Bayyan and does not apply his opinion in this regard, or only mentions Abu Muslim's opinion and does not quote the opinions of others, and in terms of order of quotation, quotes Abu Moslem's

opinions about different verses and with different subjects in the first to sixth place.

The second case: the narrations that Tabarsi quoted from Abu Moslem and accepted them based on the agreement with the consensus of the exegetes, one of whom was Abu Moslem himself in some cases. Or in some other cases, Tabarsi had a complementary opinion after quoting Abu Moslem's views.

Case 3: The quotations from Abu Moslem that Tabarsi criticized and preferred the opinions of other exegetes as "the best interpretation" to Abu Muslim's opinion. In some cases, Tabarsi rejected Abu Moslem's sayings either because they were contrary to the consensus of the exegetes or Tabarsi had his own reasons to disapprove of them. It has not been accepted and in some passages it has rejected Abu Muslim's views based on its own opinion and reasons. Considering the frequency of different modes of quoting Abu Moslem's views, we found that the first mode has the highest frequency. Out of a total of 212 verses, approximately 88% of the verses are included in the first case, and this may indicate Abu Moslem's new views and their further application in the field of interpretation. His views may have been quoted frequently for agreeing or disagreeing with Tabarsi and other exegetes, but where Tabarsi is explicit. Regarding the less frequently quoted sayings of Abu Moslem, Tabarsi has claimed consensus in support of his opinion or has accepted his views, treating them as if they were evidences such as verses of the Qur'an and valid narration. These verses account for about 8%. In the third case; Tabarsi did not accept Abu Moslem's views on the basis of evidence and claiming them to be against the consensus. These verses are very few and make up about 2% of the total number of verses. Here is the answer to the first question of our research entitled "How was Tabarsi's critique of Abu Moslem's sayings in his interpretation?". In response to this question, it should be said that this study showed that Tabarsi's critique of Abu Moslem's sayings in Majma Al-Bayyan mentions Abu Moslem's ideas where he disagreed with the consensus of other exegetes, and in some cases Tabarsi did not accept his opinions for some reasons.

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