

# TYPES AND STRUCTURE OF TAWEEL OF FAIZ KASHANI IN TAFSIR SAFI

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**Abstract:** Mystical, philosophical, narrative, and intellectual foundations have played a major role in shaping Safi's interpretation. The author has created Safi's interpretation based on his intellectual tendency towards each of these fields. Safi Tafsir's interpretations, which are based on individual words and vocabulary, are interpreted only in limited cases of sentences. They have different types and among the types of interpretation, the above-mentioned interpretation of Jari and adaptation, with both its correct and incorrect forms, has taken the first place in Safi's interpretation in terms of application. Types of esoteric interpretation of Safi interpretation and Taweel, despite the appearance of the verse, which is one of the other types of interpretation in Safi interpretation, mostly in cases such as the quality of God's knowledge, glorification of all creatures, divine will, creation of existence, and concepts such as the throne, seat, ascension, etc., are used according to the desire of the mystical taste of grace. Faiz's interpretations are not all correct interpretations, but there are also cases of interpretations that are considered incorrect interpretations. For example, there are types of interpretations that are contrary to objective facts, interpretations that are contrary to the text and context, and improbable interpretations as incorrect interpretations in Tafsir Safi.

**Keywords:** Holy Quran, verse, Tafsir Safi, Faiz Kashani, Taweel

## TƏFSİR SƏFİDƏ FƏİZ KƏŞANİNİN TAVİLİNİN NÖVLƏRİ VƏ QURULUŞU

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**Xülasə:** Safinin təfsirinin formalaşmasında mistik, fəlsəfi, povest və intellektual əsaslar böyük rol oynamışdır. Müəllif Safi təfsirini bu sahələrin hər birinə uyğun əqli meyl əsasında yaratmışdır. Səfi təfsirinin ayrı-ayrı sözlərə və lüğətə əsaslanan tərcümələri yalnız məhdud cümlə hallarında şərh olunur. Onların müxtəlif növləri vardır və təfsir növləri arasında yuxarıda qeyd olunan Cari təfsiri və uyğunlaşdırma həm düzgün, həm də yanlış formaları ilə tətbiqi baxımından Səfi təfsirində birinci yeri tutmuşdur. Safi təfsirində digər təfsir növlərindən olan ayənin zühuruna baxmayaraq, daha çox Allahın elminin keyfiyyəti, bütün məxluqların təsbihi, ilahi iradə, yaradılış kimi hallarda Safi təfsiri və təvilin ezoterik yozum növləri, varlıq, taxt, oturacaq, merac və s. kimi məfhumlar lütfün mistik zövqünün istəyinə uyğun işlənilir. Faizin təfsirlərinin hamısı düzgün təfsir deyil, eyni zamanda yanlış təfsir sayılan təfsir halları da var. Məsələn, "Təfsir -Səfi"də obyektiv faktlara zidd olan təfsir növləri, mətnə və məzmununa zidd olan təfsirlərə, qeyri-mümkün təfsirlər isə yanlış təfsir kimi mövcuddur.

**Açar sözlər:** Qurani-Kərim, ayə, Təfsir- Safi, Faiz Kaşani, Təvil

## Introduction

Tafsir Safi is a complete commentary of the Quran and the most important work of Faiz Kashani, a commentator, hadith scholar, jurist, and scholar of the 11th century of Hijri. He is one of the most prolific Shiite scholars who has written many works. Over 65 years, he left nearly a hundred works in various sciences, including Tafsir Safi, Asfi, and Kitab Wafi. Tafsir Safi is considered one of the most prestigious works and an indicator of the Shia works congregations in recent centuries, which is mostly written with a narrative aspect and has received attention in successive centuries due to its comprehensiveness and brevity. It has seventy thousand lines, and it was completed in the year (1075). At the beginning of this interpretation, twelve important benefits are placed on the general issues of interpretation and its preliminary sciences. Faiz considers taweel to be the truth of the event, and by using the narration of Zohir and Batn of the Qur'an, he knows the tafsir and taweel of that.

### The intellectual foundations of Faiz in interpretation

Faiz Kashani is one of the commentators who organized his narrative interpretation with an esoteric approach. His foundations in interpreting the Quran are derived from the ideas that were cultivated around him and were of special importance in his era and time. Ibn Mabani's ideas were scattered in the works of scientists before Faiz, and in a way, he was recognizable as a leader, which Faiz brought them to the field of perfection and exploitation. The mentioned basics are:

#### A- Philosophical background

This attitude can be seen in the works of Faiz. His philosophical thought belongs to a current that Mulla Sadra was at the head of. Believing in the authenticity of existence is considered one of the most obvious characteristics of this philosophical current. While adhering to traditions, Faiz also considers the rules of reason in spiritual and worldly matters valid and open to the world of names and attributes. In some cases, he has an introspective view of the words and expressions of the Quran. Instead of his interpretation, he reveals his readiness to enter the kingdom of meanings (Ebrahimi Dinani, 1374, 30).

#### B- Belief base

Faiz has made a lot of efforts to reconcile between reason and Sharia. He is trying to reveal that reason and Sharia are not only contradictory but also affirm each other. He considers the relationship between reason and Sharia to be the basis and Sharia to be the building. Regarding the fact that Allah (SWT) has introduced unbelievers in the Quran, he considers Sharia to be an external reason. Where the intellect is the internal law of man, God (J) interpreted it as his nature. Therefore, reason and Sharia are lights that are united with each other (Lesani, 1429, 121).

### C- Narrative bed

Faiz has demonstrated his adherence to the narrations of the Prophet (PBUH) and the infallible (PBUH) in his commentary on Safi's work. According to him, everything in the Qur'an that requires explanation or interpretation has been discussed in the Akhbar of the Innocents (PBUH). If something from them has not reached us or our understanding does not reach it, it can be deduced using the general rules of the Akhbar of the Innocents (AS). Therefore, the news and narrations of the innocents (PBUH) form the circuit of Faiz Kashani's intellectual movement in the interpretation of the Qur'an (Faiz, 1371, 122).

### Types of interpretation in Safi's interpretation

The interpretations used in Safi's interpretation show that Faiz used different types of interpretations in this book. As an example of the types of ta'wil and tathbiq, the expression of the inner meanings of the verse and ta'wil despite the appearance of the verse that follows is considered one of the most used types of ta'wil in Safi tafsir.

#### 1. Jari and tathbiq

Tathbiq means adapting the words of the Qur'an to examples other than what the verses have been revealed about. Here, the meaning is the adaptation of the words and verses of the Qur'an to the Prophet (PBUH), the Ahl al-Bayt (PBUH), and their enemies. In Shia narrative interpretations, there are many stories in which the verses of the Qur'an are applied to the Prophet (PBUH), the Ahl al Bayt (AS), the followers of Ahl al Bayt, and their opponents. (Shaker, 1388, 147).

Faiz believes that whoever wants to find the meanings of the Qur'an from news and stories without any illusions, contradictions, or contradictions, must not limit the interpretation of the Qur'an to the person or persons about whom the Qur'an was revealed, but generalize that meaning to every case in which the particularity of the revelation of the verse is shared. This opens a new chapter regarding the inner meaning and understanding of the secrets of the Qur'an on humans. So, what has been included in some of the news about the allocation of verses is only to inform about the reduction and interpretation of its meanings based on the audience's understanding (Faiz, 1418, 1/3).

Jari and tathbiq, which itself is divided into correct and incorrect types, form a part of Faiz Kashani's interpretations in Safi's interpretation. In this way, he has adapted and interpreted Qur'anic verses and concepts by quoting narrations that fit his opinion on the innocents (PBUH), their followers, and enemies. For example, in verse 28 of Zukruf (And falsehood is a word that remains in the past, may God return), as quoted by Imam Sajjad (a.s.), he writes that the following verse was revealed about us and the children of Imam Hussain (a.s.) on the Day of Resurrection. He also narrates such a narration from Imam Baqir (A.S.), and Sadiq (a.s.). Darmanaqib narrates from the words of the Messenger of God

(PBUH) that in the interpretation of the above verse, he said that the Imamate is from the generation of Hussain (pbuh). "Nine" people from the leaders of the religion will come out of him, and the Mahdi of this nation is one of them.

### **1-1 Correct execution and adaptation**

As has been mentioned, execution and adaptation are divided into two different types, correct and incorrect. Therefore, the division of adaptations mentioned in hadiths is considered correct if it is compatible with reason, customs, and language rules (Shaker, 1388, 159-160). For example, verse 8 of Taghaban (faamenua billable WA rasoolehe WA al-Noor e al-dhai anzalna...) has given a sufficient quote from Imam Kazim (A.S.) that the Imamate is the same as "light". And according to Imam Baqir (A.S.): "Light" refers to the leaders because the light of Imam (A.S.) is brighter than the sun in the hearts of the believers, they are the ones who illuminate the hearts of the believers and cover their hearts with that darkness. The types of correct adaptation are also divided into the following sections: expressing the example, abstracting the meaning, or canceling the characteristic. Examples are explained in general and absolute forms.

#### **1-1-1 Expressing examples of words**

Many verses have been expressed in a general or absolute way due to the combination of sentences, words, and phrases, and no adverb makes them specific to specific examples or examples. Therefore, carrying such phrases and sentences on any of the examples that include the word or sentence will be without problems (Shaker, 1388. 161).

About verses 43-44 of Zukharf (Hold on to that which I have revealed to you, you are on the straight path, and this is a remembrance for you and your people and the sake of peace) Faiz, quoting Imam Baqir (a.s.), writes: "Holding on to Ali (a.s.) is the guardian of Ali (a.s.) and he is on the straight path." You are on the authority of Ali (AS), which is the straight path. In a narration, he knows what is meant by the people of the Messenger of God, Ahl al-Bayt, and writes that we will be questioned. According to Imam Sadiq (a.s.), he writes in this noble verse that we are intended and we are the people of remembrance, and people ask us their religious questions. In a narration, Imam Baqir (a.s.) narrates that the Messenger of God (p.a.) and his family are people of remembrance and they will be questioned (Faiz, 20/6. 2017).

It can be seen that the verse is common, the above narrations try to express the example of the verse, what better people of remembrance can be found than the Ahl al-Bayt of the Messenger of God?

In verse 42 of Dukhan (Illa from the Mercy of God, He is the Most Merciful, the Most Merciful), Kafi quotes Imam Sadiq that God has made us an exception from others and we are subject to God's mercy (Faiz, 1387. 6/45). Naturally, the infallible imams (pbuh) are considered to be a clear example of God's mercy.

Regarding verse 37 of the Holy Qur'an quoting Ma'ani al-Akhbar, he narrates a tradition from Amir al-Mu'minin (PBUH) that "the person who has a present

and thinking heart is me" (Faiz, 1387: 6 160/) Having a heart is common, that is, every thinking person who thinks about the stories mentioned in the Qur'an, especially the destruction of powerful people in the mentioned verse, is an example of this verse. What about Ali (A.S.) who was a complete thinker?

### 1-1-2 Abstraction of meaning or cancellation of character

The abolition of characters from Qur'anic expressions and verses and their adaptation to other matters that are relevant to the revelation of the verses is considered one of the cases of correct adaptation. What is mentioned here about the abolition of character as one of the cases of interpretation is what Allameh Tabatabai explained in his Tafsir al-Mizan. He has explained the meaning of interpretation and the quality of its relationship with the words of the verses. According to him, the interpretation of the verse is a matter whose relation to the meaning and meaning of the verse is like the relation of a metaphor to a simile. Therefore, although interpretation is not the literal meaning of the verse, it is somehow considered as the narrative of the verse, because there is always a special connection between them (Shaker, 1388. 164-165). For example, the following examples are considered as such interpretations:

In verse 35 of Isra'a (وَأَوْفُوا الْكَيْلَ إِذَا كُلْتُمْ وَ زِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ) Faiz, quoting from Qomi, knows what is meant by "Qistas" of the Imam (Faiz, 1415. 3/192). As the goods are weighed with an accurate scale, their actual weight will be displayed. People's actions should also be measured by someone who is the model and standard of actions so that the true weight and worth of people can be known. Therefore, it is possible to consider the ruling of the verse to be included in all the cases in which the value is measured.

In verse 43 of Nahal (Fasalwa Ahl al-Dhikr), Faiz, quoting Kafi, Qomi, and Ayashi, Muradaz knows the "Ahl al-Zikr" of Ahl al-Bayt (PBUH) (Faiz, 1415. 3/136). Although the people of remembrance were meant when the verse was revealed, people of the book, but the honorable verse dictates a rational truth, which is the necessity of the ignorant to refer to the world forever.

### 1-2 Incorrect alignment

There are hadiths in narrative interpretations that apart from the weakness of the chain of transmission, their texts are not compatible with the criteria of narrative interpretation and the principles and rules of reason, and tradition. Such narrations are considered examples of incorrect adaptation (Shaker, 1388.169). This type of interpretation is also widely used in Safi's interpretation. Because, as mentioned, Faiz did not carefully select the sources for his interpretation and did not criticize the narrations that he mentioned from his sources. For example, he writes about verses 19 and 20 of Al-Rahman (Maraj al-Bahrain-e-Yaltaqiyaan-e-Binhuma Barzakh-La-Yabgheyay), quoted by Qumi, from Imam Sadiq (A.S.), "It means Bahrain, Ali (A.S.) and Fatima (A.S.), it means the Purgatory of God's Messenger, and it means Lulu and Marjan." They are Hasan (a.s.) and Hussein (a.s.)" (Faiz, 2017. 6/227).

The above comparison is not acceptable from a rational point of view. What is the benefit of the Prophet's Purgatory and Ali (AS) and Fatima (AS) being Bahr?!! Why is the Prophet placed between Ali (AS) and Fatima (AS) as a barzakh and a distance?

Improper application is divided into parts such as against the text and context, against Arabic rules, against objective and historical facts, and unlikely applications.

### **1-2-1 Contrasting adaptations of the text and context of the Quranic verses**

The following narrative interpretations are inconsistent with the text, the appearance of the Qur'an, and the context of the verses, for example, in verse 1 of Nabaa (Umm Yitzailun) it is considered as a sufficient quote from Imam Sadiq (AS) that "Nabaazeem" is a guardian. According to the words of Imam Baqir (A.S.), it is meant by his Prophet's prophet hood, as he said: "O God, there is no prophet greater than me, and no sign is greater than me. My virtue has been presented to the nations of the past with the difference of their languages, and it is all my virtue." They confessed: "According to Ayyun Akhbar, it is narrated from Hussain bin Ali (A.S.) that the Messenger of God (s.a.w.) said: O Ali! You are God's proof and you are the gate of God, and you are the direct path to God, and you are not great, and you are the straight path, and you are like the supreme one" (Faiz, 1387. 6/457).

### **1-2-2 Opposite adaptations of objective and historical facts**

In verse 128 of Al-Baqarah, concerning the prayer of Prophet Ibrahim and Ismail (A.S.) (... from the descendants of the Muslim Ummah), Ayyashi quotes from Imam Sadiq (A.S.) and writes that the meaning of the Ummah is only Bani Hashim. (Faiz, 1415. 190/1) However, this is not supported by objective and historical facts. For example, Abu Lahab was a member of Bani Hashim, but he was not a Muslim.

### **1-2-3 Unlikely matches**

In news and interpretive narratives, many words of the Holy Quran such as the sun, the moon, the stars, the year, the moon, the day, the night, the east, and the west... have been applied to the Prophet (PBUH) and his followers and their opponents without any reasonable and acceptable connection (Shaker, 2008.189). For example, in verse 2-3 of Tin (Al-Tur al-Sunnin and wadu al-Balad al-Amin), some narrations claim that "Tur al-Sunnin Hasan and Hussain and wadu al-Balad al-Amin are the pure imams." However, this is an unlikely match, as the verses in question do not refer to the imams specifically.

## **2- Interpretation based on the esoteric explanation of the verses**

One of Faiz Kashani's methods of interpretation is the interpretation of the inner meaning verses. In cases such as the quality of God's knowledge, the

glorification of all creatures, the divine will, the creation of existence, and concepts such as the throne, seat, ascension, and the like, he explained the inner meaning based on his mystical taste. In this context, he sometimes uses hadiths because he considers the achievement of these meanings to be one of the characteristics of Raskhan in science (Faiz, 1418. 670/1).

For example, in verse 255 of Al-Baqarah (Allah has no god but He is the Living, the Ever-Living. He does not take the Sunnah and does not sleep for us in the heavens and us in the earth...) he states that the word "Valarez" can be interpreted as surrounding God's knowledge. He also cites a hadith from Imam Sadiq that the throne knows all creatures and is the seat of its container. On the other hand, the throne is the knowledge of God, which the messengers, prophets, and divine proofs informed about, and the seat of knowledge. He states that Allah (swt) did not inform any of the other prophets about this knowledge. He also states that sometimes the throne is said to be an image of the greatness of God (J) and is imaginary with a sensory allegory (Faiz, 1387. 1/438).

In verse 1 of Israa (Subhaan al-Dhi Asri bi-Abdah Laila from al-Masjid Al-Haram to al-Masjid al-Aqsa) he writes, quoting the commentary of Qommi from Imam Baqir that he was sitting in the Grand Mosque and suddenly looked at the sky. He then looked at the Kaaba and the verse was at the top of the table. He recited the verse and then turned to Ismail Ja'fi and said, "O Ismail, what do the people of Iraq say about this verse?" He said, "The people say that Allah (SWT) guided the Prophet from Masjid al-Haram to Masjid al-Aqsa." The Imam said it is not as people say, then he pointed to the sky with his hand and said he walked from here to here, and between these two is the Haram (Faiz, 1387. 1/152).<sup>3</sup>- Interpretation despite the appearance of the verse Part of the interpretations of Safi's interpretation is interpretation despite the appearance of the meaning of the verse, that is, it is interpreted although the verse appears in another meaning. Faiz's method in these cases is that he first deals with deduction and then interpretation. For example, in verse 2 of Al-Baqarah (Zulq al-Kitab Larib Fiyah Hadi for the Righteous) first, citing the interpretation of Imam Askari (AS), he says: "The Qur'an that began with pain is the same book that Moses (AS) and the other prophets announced, the same for We sent it down to you, O Muhammad, there is no doubt about it because it is clear to the children of Israel. Then, citing a narration from Imam Sadiq (A.S.), he interprets the verse and states that there is no doubt about it in "Ali's book". Then he justifies that adding the book to "Ali" is an expression. That is, Zalik refers to Ali and the book is among them. The meaning is as follows, there is no doubt about the book is about Ali, because his perfections are evident in his biography and his virtues have been specified by God (J) and the Prophet (S), (Faiz, 1415. 1/91).

In the 8th verse of Takweer (وَ إِذَا الْمَوْؤُودَةُ سُئِلَتْ) it is narrated by Majmael Al Bayan from Imam Sadiq (AS) and Baqir (AS) that the intention is mercy and children. After the termination of the uterus, the reason for termination is asked, why did you terminate the uterus? It has been narrated from Imam Baqir (A.S.) that he was asked about the kinship of the God's Messenger (pbuh) and the one who was killed in Jihad. According to a sufficient quote from Imam

Sadiq (A.S.), it is said: "I ask you about the grace of which two verses have been revealed, for what sin did you kill them" (Faiz, 1387, 6/477).

Faiz wrote Tafsir Safi based on the narrations of the Infallibles (PBUH). He did not make significant interpretations in this commentary, but most of Faiz's interpretations, like his commentary, are narrations that have reached him from the Infallibles (PBUH) (Faiz, 1415, 1/11-13).

The structure of Faiz's interpretations is the use of words. He states the meaning of a word in the Quran and then explains how it is used in that particular verse. For example, in the interpretation of verses 4-6 of Surat Tin, he states that the first "man" refers to Adam, and the "Al-Adhin Aminwa" refers to Hazrat Ali (A.S.) (Faiz, 1415.5/347).

However, if Faiz's interpretations are considered as a sentence, the interpretation will be unjustified. For example, how can Hazrat Ali be excluded from the human being if the word "ela" is used as an exception?

### **Conclusion**

Faiz was a scholar of the Safavid era who was well-versed in various Islamic sciences. He left many important works, including Tafsir Safi, which is considered one of his most important works. In this interpretation, he mostly used narrative-narrative sources, and in some cases he also made interpretations.

Safi's interpretations are divided into different types. Most of them are correctly interpreted, but in a few cases, some of these interpretations are not compatible with historical and objective facts, some are against the rules of Arabic literature, and some are used without any analogy that indicates the interpretation.

The types of interpretations in Safi's interpretation are:

- Jari and tathbig
- Inner explanation of the verses
- Interpretation despite the appearance of the verse

The examples mentioned in these types do not have to be unique in the mentioned type, but they can also include other types. However, the aspect of modernity in the type in which it is used seems more than others.

The concept of interpretation in Safi's interpretation is that if the surah are examined as a sentence, it shows something incorrectly. This means that Safi's interpretations are based on words and phrases, not on a complete surah.

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No potential conflict of interest was reported by the author.

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