Comparing the Meaning of An-Nur Verse based on the Theory of Appearance and Interiority(The interpretations of Sharif al-Murtaza, Mulla Sadra, and Gunabadi)

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Abstract

Objectives:

Sharif al-Murtaza, Mulla Sadra, and Gunabadi have interpreted the Quran in light of their respective intellectual and scientific foundations. Examining the perspectives of these three prominent Shia thinkers is crucial for understanding the meaning of An-Nur verse, and their engagement with the Quran indicates their scientific and intellectual lifestyle. They have tried to contribute to understanding the most important source of Islamic Sharia. However, due to these interpreters' different intellectual and specialized fields, there may be differences in their view of the meaning of the Quran, and this research tries to investigate their view on the meaning of Surah An-Nur verse 35.

Methods:

This descriptive-analytical research uses library methods to analyze the effect of the three interpreters' views on the meaning of the An-Nur verse to compare their opinions.

Findings:

The Quran has always been interpreted by interpreters depending on their conviction in its outward and internal meaning. With time, however, the idea that the Quran has a more profound significance than its apparent words has grown. The proponents of these two trends have intellectual and traditional reasons for this process, and they have interpreted from An-Nur verse using this methodology.

Conclusion:

Sharif al-Murtaza views the Holy Quran to be impacted by Arabic words and sermon style, which has been influenced by Arab culture, literature, and, most significantly, "linguistic habit"; therefore, to comprehend it, one must refer to the Arabic language and culture. He does not believe in the underlying meaning and regards the apparent meaning of the verses to be the original unless there is a good cause and advantage for deviating from the apparent meaning. Among the three meanings, literal, customary, and shari'a, he believes the literal

meaning to be the most important and establishes a hierarchy from literal to customary to shari'a. Because, unlike with words, there is no option of comparison or omission, understanding the Quran requires a high level of intellect. God created the universe and the Quran with wisdom, and the only way to know the creator and his creation is by reason; therefore, everything that contradicts valid reasoning should be avoided.

Mulla Sadra and later Gunabadi feel that the language of the Quran is enigmatic, and they believe that the thoughts and meanings of this sacred text are in a language other than ordinary language; therefore, they inserted the inner meaning of the Quran into many of the original verses. In interpreting this verse, Mulla Sadra and Gunabadi consulted narrations and hadiths and used them to substantiate their position in the instances and symbolic interpretations they provided. Contrary to this technique, Sharif al-Murtaza employs far fewer narrations and even explains the narrations dependent on the reader's linguistic ability. He quotes and argues more than hadiths by the Quran and the tradition of The Fourteen Infallibles. According to Mulla Sadra and Gunabadi, however, the range of possible interpretations from the apparent meaning is quite vast, and under the influence of anthologized narratives, the verses are given unique interpretations. Both are pursuing an interpretation and understanding that fits their thought process and perceive the true meaning of light (Nur) to be sometimes tangible and other times divine and intellectual light by broadening the spectrum of figurative and inner meaning. These interpreters share the ambiguity of meanings and comprehension as common traits. Sharif al-Murtaza expresses the required meanings and statements through rational, linguistic, and other explanations and facts. This ambiguity is apparent in the interpretations of Mulla Sadra and Gunabadi, but based on their suppositions, they stress understanding based on revelation and cultivation.

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