

Recognizing the book of contemporary interpretation of the Holy Quran with an emphasis on the approaches of Orientalists to the study of the Quran

Abstract

The contemporary interpretation of the Holy Quran is one of the latest writings of Muslim Orientalists in English, which has been brought to the attention of Quran scholars and Orientalists in 2015 by "Harpersan Francisco" publishing house under the supervision of Dr. Seyed Hossein Nasr.

Orientalists have had different interactions with the Holy Quran in different centuries, the present article examines the approaches of Orientalists in Quranic studies, especially the book of contemporary interpretation of the Holy Quran and its analysis and criticism, using the descriptive-analytical method and with a critical approach. According to the latest findings of the research, the difference between the Qur'an of Knowledge (contemporary interpretation) and the predicted works of Orientalists consists of two general topics: a. Unlike non-Muslim orientalists who consider the Qur'an as a historical, literary, or even religious book, the authors of this work are Muslims and consider the Qur'an as a divine revelation. b. Mainly, the works done by the Orientalists of the past in the form of "external studies" included things like Quranic sciences, but knowing the Quran is a study within the religion that includes things like the interpretation of the Quran. In other words, the Qur'an of Knowledge has gone through the religious, theological, evangelistic, political and even colonial approaches of the previous works, with a scientific-research approach, to explain the text of the Qur'an and explain the reasons and purposes of the verses.

Keywords: Orientalist approaches, contemporary interpretation of the Holy Quran, scientific approach, Seyed Hossein Nasr, Quran knowledge.

Introduction

Almost a some years ago, Harper Publishing, which is one of the most important publishing houses in America and England in the field of religions, published a book called THE STUDY BIBLE. The above book was welcomed by American universities. After that, Harper Publishing will publish a book about the Torah. This book was also welcomed. Considering the success of these two books, Harper Publishing decided to publish a book related to Quran and Islam. Due to this, they contacted Dr. Seyed Hossein Nasr and raised the issue. Dr. Nasr accepts the work with the condition that all the authors of this book be Muslims, and the result is THE STUDY QURAN book. In addition to the interpretation of the surahs of the Holy Quran, a series of articles derived from the Holy Quran and related to the teachings of the Holy Quran were prepared and added in the appendix.

The author's goal is to present a scholarly understanding of the Holy Qur'an in order to demonstrate the spiritual power of the Qur'an. In this work, more than 15 articles have been written by experts in this field, and maps, useful notes and reasonings have been used. The topics have been followed based on the historical course and this allows the readers to have more meditation on the spirituality of the Quran, to analyze the difficult parts from the point of view of syntax and jurisprudence and traditional, moral, theological, it deals with the sacred history and the importance of various texts in the life of Muslims. The introduction of this book was written by Seyyed Hossein Nasr, the supervisor. This book has almost 2000 pages and has interpreted and translated the entire Quran and tried to present a comprehensive picture of this holy text which has been read by Muslims for 1400 years (Nasr, 2019: 31).

The translation of this text is very detailed and analytical and includes historical, metaphysical, historical and geographical points along with its backgrounds.

How to read this book:

People can study this book in one of the following ways:

- Reading the translation separately
- Reading the translation with notes
- Reading the translation along with the commentary, allows the quotations and references in the text to guide him to other parts of the Qur'an.
- Use index and key texts for specific topics of interest

The articles related to various aspects of the Quran and Islamic teachings derived from the Holy Quran, which are attached to this book, include:

Joseph Lumbard

How to Read the Quran
Ingrid Mattson
The Quran in Translation

Muhammad Mustafa al-Azami

The Islamic View of the Quran

Muhammad Abdel Haleem

Quranic Arabic: Its Characteristics and Impact on Arabic Language and Literature and the Languages and Literatures of Other Islamic Peoples

Walid Saleh

Quranic Commentaries

Toby Mayer

Traditions of Esoteric and Sapiential Quranic Commentary

Muzaffar Iqbal

Scientific Commentary on the Quran

Aḥmad Muḥammad al-Tayyib

The Quran as Source of Islamic Law

Muṣṭafā Muḥaqiq Dāmād

The Quran and Schools of Islamic Theology and Philosophy

William C. Chittick

The Quran and Sufism

Jean-Louis Michon

The Quran and Islamic Art

Joseph Lumbard

The Quranic View of Sacred History and Other Religions

Maria Massi Dakake

Quranic Ethics, Human Rights, and Society

Caner K. Dagli

Conquest and Conversion, War and Peace in the Quran

Hamza Yosuf

Death, Dying, and the Afterlife in the Quran

Qur'anic studies have been one of the main axes of Orientalists' research. Orientalists have had different interactions with the Holy Quran in different centuries. The present article aims to examine the approaches of Orientalists in Quranic studies, especially the book of contemporary interpretation of the Holy Quran and to complete its criticism.

Conceptology

a. Quranic studies or Quranic studies

"Qur'anic studies" or "Quranic studies", in its general sense, can be any attempt to know, understand or criticize the Quran through studying, explaining and interpreting, researching and investigating, and as a result, creating a work that contains a scientific opinion or doubt. Scientific, whether it is related to Quranic sciences or its teachings.

Scientific and systematic Quran study in the West, as an important sub-branch of Islamology or Islamic studies, has not lived long and is considered completely new; although various individual studies and monographs from the first centuries of Westerners' familiarity with Islam and the Qur'an can be traced and observed, among them we rarely see works that were compiled purely with scientific motivation, but the majority of these works are motivated by arguments and defense and the approach of rejection-writing, organized by Christian missionaries and those trained in the synagogue and church.

b. approach or approach

There is a difference in the definition of terms such as approach and approach or tendency; Some consider the approach to be related to the angle of the collective attitude and the approach to its individual dimension, and as a result, they define the approach as follows: the approach is the collective viewpoint and attitude of scholars and experts in the emergence of a certain theory or thought; But some others have defined the approach from the perspective of the reader and understander, and not the group of researchers; In other words, approach means orientation and orientation and it can be defined as follows: the orientation and angle of the understanding in the position of exploring to discover or understand the text or religion through religious texts. (Mohammadi, 1391: 124)

This semantic and practical entanglement regarding the terms paradigm, approach and method can also be seen in Western sources; For example, Norman Blakey states in the introduction of the book "Strategies of Social Research" that some classic and contemporary

approaches of social research are called research paradigms today (Blakey, 1389, p. 11)⁴. Or the author of the book "anti-method", while trying to distinguish between the above terms, often equates paradigm and approach. (Mohammadpour, 2017: 11 and 69)

Anyway, apart from this difference of view on the definition of approach, approach and trend, what is important is that each approach or approach looks at a certain theory and thought with certain presuppositions; This approach or tendency is influenced by the religious beliefs, theological beliefs, contemporary orientations and processing styles of the reader and the text understander, which is formed based on his opinions, needs, taste, and scientific specialization . (Rezaei Esfahani, 2007: 23)

Nevertheless, a paradigm can be defined as a fundamental belief or worldview that guides the researcher not only in choosing a method but also in more fundamental ways in the epistemological and ontological fields. (Mohammadpour, 2017, p10; Blakey, 1389, pp. 14 and 16) The approach, influenced by the individual's worldview and macro-intellectual framework, can be considered his specific intellectual framework and attitude in a certain scientific field. This approach precedes the adoption of the method; For example, in the book "The Study of Islam: Basic Issues", Clinton Bennett, while explaining the two main approaches in the study of Islam, also mentions some of the methods used by each approach. (Bennett, 2010: 25-31)

Therefore, the meaning of the approach in this treatise is the worldview and special attitude of the researcher towards his research field, which is effective in adopting the bases and methods of his evaluation and validation of the research sources and determining their credibility. This attitude can be influenced by two categories, scientific-intellectual paradigms of the researcher's era and his scientific beliefs and specialization . (Alavi, 2018, p. 20)

Introducing the authors of the contemporary interpretation of the Holy Quran

The authors of the book are several of the new American Muslim orientalist named "Maria Massey Decake", "Joseph. E. B. Lombard" and an American-born Muslim named "Janer Dagli" and an American assistant editor named "Mohammed Rostum" accompanied them. They created this work under the supervision of Mr. Dr. Seyed Hossein Nasr. (Ibid: 67)

۱) Seyyed Hossein Nasr

He was born on April 7, 1933 in Tehran. The last name "Nasr" is derived from "Nasr al-Atba" which the Shah of Iran had granted to Seyyed Hossein Nasr's grandfather (Morris, 1383: 13). Nasr's father was a member of the first parliament after the constitutional revolution and was involved in drafting the constitution. (Nasr 1385: 12). His mother, Zia Ashraf Nasr (Kia), was a descendant of Sheikh Fazlullah Nouri (Nasr, 1385: 11).

He completed his primary education with his family and in Jamshid Jam, Firouzkohi, Firouz Bahram and Sharaf High School. The family sent him to America to continue his education at the age of twelve. From the age of three, he started learning, reading and writing, as well as memorizing the poems of poets such as Ferdowsi, Nizami, Saadi, Hafez and Molavi. As a child, he used to participate in the meetings held at his father's house with the presence of prominent political and scientific guests and listen to their speeches and discussions, and sometimes after these meetings, he would discuss some of the theological and philosophical issues with his father for hours. (Maurice, 1383: 14).

In October 1945, at the age of 12, Nasr went to America to continue his studies and arrived in New York in December of that year. He attended Peddie School in Hightstone, New Jersey, graduating valedictorian in 1950 and winning the Wyclift Award, the school's highest honor for outstanding student achievement. During his 4 years at Peddi School, Nasr became proficient in English and studied science, American history, Western culture and Christianity (Morris, 1383: 15-16).

Nasr went to the Massachusetts Institute of Technology to continue his studies. After graduating from the Massachusetts Institute of Technology, he enrolled in a graduate program in geology and geophysics at Harvard University. Science and knowledge continued at Harvard University. Completed the doctoral thesis under the supervision of three professors: Bernard Cohen, Hamilton Gibb, Harry Wolfson. (Maurice, 1383: 16-19).

At the age of 25, he received his doctorate from Harvard, which was published in 1964 by Harvard University Press as *Islamic Thinkers' View of Nature*. At this time, he was offered an assistant professorship at the Massachusetts Institute of Technology, but he decided to return to Iran. (Maurice, 1383: 19).

After studying in Iran, Nasr returned and became an assistant professor of philosophy and history of science at the faculty of literature and humanities of Tehran University. (Maurice, ۲۰۱۳: ۲۰).

Executive Responsibilities

۱. From 1968 (1347) to 1972 (1351) he was the head of the faculty and for some time also the vice-chancellor of Tehran University (Morris, 2015: 21).

۲. Deanship of Aryamehr University = current Sharif Technology. (ibid.).

۳. Establishment of the Iranian Philosophical Society under the chairmanship of Her Highness the Queen of Iran. (ibid.)

۴. Membership in many governmental and academic councils and associations. (ibid: 22).

۵. Organization of the International Congress on Islamic Education in Mecca in 1977, with the cooperation of some Muslim thinkers from other countries. (the same).

۶. Chairman of the Board of Directors of the Regional Development Council (Ibid: 26).

۷. Active member of "International Society of Philosophy" in Paris. (the same).

۸. Head of the special office of Farah Pahlavi (ibid: 28)

۹. Member of the Supreme Council of Culture. (the same).

۱۰. Member of the Supreme Council of Education. (Nasr, 1385: 105).

۱۱. Head of the Center for the Study of Islam and Muslim-Christian Relations, affiliated with Sally Oaks College in Birmingham (1990). (Maurice, 1383: 31).

Permanent immigration from Iran

Nasr went to London with his wife and daughter on January 6, 1979 (16 January 1357) to go to Japan as the head of the office of the Queen of Iran, on behalf of Iran, to open an exhibition of Iranian art in Tokyo. However, due to the delay of the exhibition and the occurrence of the Islamic revolution in Iran, he went to America from there and first worked as a distinguished visiting professor at the University of Utah. (192). Later, he went to Temple University and worked there for five years (from 1979 to 1984). Finally, in 1984, he became a professor of Islamic studies at George Washington University, where he has taught many units in Islamic, religious and comparative studies for undergraduate and graduate students. During these years, he has lectured in many universities and institutions in America and other parts of the world. (Maurice, 2015: 31).

Nasr is known in American academic circles as a traditionalist philosopher and commentator and outstanding defender of "eternal wisdom". Most of his intellectual works and studies in America are related to this field as well as to the subjects of comparative religions, philosophy and religious dialogue. (ibid: 30).

The most important works

Seyyed Hossein Nasr has many works on Islamic philosophy and mysticism, etc. Some of his works are:

۱. The opinion of Islamic thinkers about nature, (1963/1342)

- ٧. Three Muslim sages, translated by Ahmad Aram, (1963)
- ٨. The history of Islamic philosophy, translated by Asadullah Mubasheri, (1963)
- ٩. Science and civilization in Islam, translated by Ahmad Aram (1968)
- ١٠. Correction and revision and introduction to the collection of Persian works of Sheikh Eshraq Shahabuddin Yahya Suhrawardi (1970)
- Studies in religious art, under the supervision of Seyyed Hossein Nasr and with four introductions by him (1970)
- Islamic education in the contemporary world (1970)
- Iran Paul Firozeh (1973)
- Science in Islam (1976)
- Knowledge and sacred matter, translated by Farzad Haji Mirzaei (1981)
- Compilation and editing of two volumes about Islamic spirituality in: Encyclopaedia.
- ١. Encyclopedia of World Spirituality (1982)
- ٢. Islamic art and spirituality, translated by Rahim Ghasemian (1987)
- ٣. The need for sacred knowledge, translated by Hassan Miandari (1993)
- ٤. Muslim youth and the modern world, translated by Morteza Asadi (1994)
- ٥. Translation of the book "Shia in Islam"

Caner Dagli

Dagli is of Christian origin and was born in the United States. He graduated from Cornell University with a bachelor's degree. in Near Eastern Studies and completed his MA in Religion with a special emphasis on Islam from George Washington University. He received his PhD in Near Eastern Studies from Princeton University. From 2005 to 2008, he served as an adjunct professor at Roanoke College in Salem, Virginia, and from 2006 to 2007 was an interfaith advisor to the Royal Hashemite Court of Jordan.

Dagli is an assistant professor of religious studies at the College of the Holy Cross in Massachusetts, specializing in Quranic studies, interfaith dialogue, and philosophy. The editor of the Qur'an study book, he was among the 138 Muslim signatories of the 2007 letter "A Common Word Between Us and You," which called on world Christian leaders for peace and cooperation between Christians and Muslims. (Mohammadpour, 2017: 69).

Dagli has contributed in the early translation and writing in the interpretation of surahs 2, 3, 8, 9, 28, 27, 26, 27, 25, 24, 23, 22, 21 in the contemporary interpretation of the Quran. Also, as the editor of the rest of the translation, he supervised the translation, layout, and printing of this book (Nasr, Contemporary Interpretation of the Holy Qur'an, 1399: 1/33).

The most important works

- ١. Translation of the great books of the Islamic world collection, (2004). The Oxford Encyclopedia of Philosophy, Science and Technology in Islam (editor) (2014)
- 2. Qur'an Study: New Translation and Commentary (translator, author of commentary and general editor) (2015) with Seyed Hossein Nasr (Editor-in-Chief), Joseph AB Lombard, Maria Messi Dakake and Mohammad Rostum.
- ٣. Ibn al-Arab and Islamic intellectual culture: from mysticism to philosophy (2016) (<https://en.wikipedia.org>).

۳ Joseph E. B. Lombard

He was born (1969) in America. Joseph Lombard is the founder of the Islamic Research Institute and is currently an assistant professor of classical Islam at Brandeis University, and before that he was a professor of Islamic Studies in the Department of Arabic Studies at the American University in Cairo. Lombard was awarded a B.A. in English Literature and Religious Studies from George Washington University in 1993 and an M.A. in Religious Studies in 1995. He received an honors degree in Islamic Studies from Yale University in 2000, and a PhD in Islamic Studies with distinction in May, 2003.

Dr. Lombard, an expert in Sufism and Islamic philosophy, has been researching and writing about Islamic civilization for years, emphasizing its intellectual traditions. He studied Islamic texts in the Quran, law, theology, philosophy and Sufism from scholars who were trained in the classical Islamic tradition and reached a high level of proficiency in both Arabic and Persian languages. Therefore, he is familiar with the technical vocabulary and specific methodological issues of a wide range of Islamic intellectual disciplines. Professor Lombard has worked as an editor for several books in Islamic studies, including the books "The Ideals and Realities of Islam, Islam and the Light of Modern Man" and "The Heart of Islam", all by Seyed Hossein Nasr, and the second volume of Anthology of Philosophy in Iran. His articles are in magazines such as Islamic Quarterly, Philosophical and Sophia, and in collections of articles such as Danesh Noor: Essays in honor of Seyyed Hossein Nasr and How can I find God? Famous and not so famous articles. He has lectured in university assemblies, participated in interfaith dialogues in Jewish and Christian assemblies, and appeared in several radio and television programs.

In light of September 11, 2001, Dr. Lombard established the Islamic Research Institute (IRI) to provide a forum where Muslim scholars can contextualize and apply the traditional teachings of Islam to the conditions of modern life. The award-winning book Islam, Fundamentalism and Betrayal of Tradition (Revised Edition) is a product of his vision and leadership in this important field.

He received his Ph.D. and M.Phil. in Islamic Studies from Yale University, M.A. in Religious Studies and M.A. from George Washington University. To complete his western university education, he studied Quran, Hadith, Sufism and Islamic philosophy from traditional teachers in Morocco, Egypt, Yemen, etc. Lombard began his teaching career at the American University in Cairo (2005-2002) after receiving his PhD in Islamic Studies from Yale University. After serving as an adviser on religious affairs to King Abdullah II of Jordan, he became the director of the Middle East and Islamic Studies Program at Brandeis University. He also served as an assistant professor of Arabic studies and translation at the American University of Sharjah. (Mohammadi, 2017: 68).

Joseph Lombard has done the interpretation of Surahs 1, 29 to 114 and the translation of Suras 1 to 13 and 29 to 114 in the contemporary interpretation of the Holy Quran. He has also collaborated in the editing of the rest of the translation and interpretation of this work (Nasr, Contemporary Interpretation of the Holy Qur'an, 2019: 33/1).

Compilations

.¹From Hab to Love: The Development of Love in Early Sufism, (Oxford Journal of Islamic Studies, 2008)

.²Surrender, faith and beauty: the religion of Islam, (Hayward, 2007).

.³Prophets and Prophets of God, "Voices of Islam", (text of Prager pub, 2007)

.⁴Islam, (Pentagon Press, 2007) Multi-year Philosophy Library, (Pentagon Press, 2005)

.⁵Islam, fundamentalism and betrayal of tradition, (Jahani, 2004)

.⁶Ahmad al-Ghazali, Remembrance and the Metaphysics of Love (SUNY Press, 2016) [8] Quran Studies, (Translator, Commentary Author and General Editor) (HarperOne, Fall 2015) [9] "Sayyid Hossein Nasr on Tradition and Modernity" in Tradition and modernity. David Marshall (Georgetown University Press, 2014).

".⁷What is common from the word" in the understanding of Muslims and Christians: theory and application of "a common word" print. Waleed El-Ansary and David K. Linnan (Praeger, ۲۰۱۲).

.⁸Surrender, faith and beauty: the religion of Islam. , (Hayward, 2007, Zaytuna Institute, 2008) Prophets and Prophets of God, "Voices of Islam", (Text by Prager Pub, 2007)

.⁹Islam, fundamentalism and betrayal of tradition, (Hekmat Jahani, 2004)

".¹⁰The Function of Zakrullah in Sufi Psychology" in Knowledge is Light: Essays in Islamic Studies, ed. Zaylan Morris (Kazi Publications: 2003)

.⁴ Mohammed Rustom

Rostam was born in 1980 in Toronto, Canada in a Muslim family. His family came to Canada from Tanzania in the 1970s. However, they trace their roots to the Indian state of Gujarat. His father had an accounting company and young Rostam Javan was supposed to join it in a certain period of his life. However, he chose to study humanities and graduated from the University of Toronto in 2004 with a BA in Islamic Studies and Philosophy. Then, in 2009, he received his doctorate in the field of Islamic philosophy and literature from the same university. In the same year, he was offered a position at Carleton University. He took the position and eventually settled in Ottawa. Rostam has studied Islamic philosophy with prominent figures such as Seyed Hossein Nasr, Todd Lawson, William Chittick and Michael Marmora. He rightly acknowledges his debt to these scholars "as a major factor" in his interest in Islamic philosophy and Sufism.

Mohammad Rostam is a professor of Islamic thought at Carleton University. In 2009, he received a specialized doctorate in Islamic philosophy and literature from the University of Toronto. Professor Rostam is the recipient of several academic distinctions and awards, including the Ibn Arabi Latina Interpreter Award, the Templeton Foundation Global Philosophy Grant, the Institute of Ismaili Studies Fellowship, the Iran World Book Award for the Best Book of the Year, and graduate scholarships with permission from book programs. Researcher of Arabic literature and humanities of Abu Dhabi Institute. (Shahriari; Rustom. "Neo-Orientalism and the Study of Islamic Philosophy: An Interview with Professor Mohammed Rustom", (Alavi , 2018: 112).

An internationally recognized scholar whose works have been translated into more than ten languages, Professor Rostam's research focuses on Islamic philosophy, Sufism, Qur'anic interpretation, and cross-cultural philosophy. He is the author of the book The Victory of Mercy: Philosophy and the Holy Book in Mulla Sadra (Press, 2012), the editor of the book Studying the Qur'an: New Translation and Interpretation, (2015) and the translator of Abu Hamid al-Ghazali, Condemnation of Pride and Self-Admiration (Society of Islamic Texts, 2018).

Dr. Rostam's current books include Invasion of the Heart: The Sufi Philosophy of Ain al-Qudat (SUNY Press, 2022), The Essence of Reality: A Defense of Philosophical Sufism (NYU Press, 2022) and Universal Philosophy: A Sourcebook.

The most important works

١. The Victory of Mercy: Philosophy and the Bible in Mulla Sadra (SUNY Press, 2012) (winner of the 21st Iran International Book of the Year Award)

٢. In Search of the Lost Heart: Explorations in Islamic Thought (co-ed.) (SUNY Press, ٢٠١٢).

3. Quran Study: New Translation and Interpretation (Assistant Editor) (Hyper One Company, 2015) Condemnation of pride and self-admiration (Society of Islamic Texts, 2018)

5. Maria Massi Dakake

Maria Massi Dakake graduated from Cornell University with a BA in 1990 and completed her MA and PhD in Near Eastern Studies from Princeton University in 1998 and 2000, respectively. He is the director of the graduate program at George Mason University and a founding member and former interim director (2015-2016) of the Ali Vural Ak Center for Global Islamic Studies. He has been at George Mason University since 2000 and served as the Chair of the Department of Religious Studies. Most of his studies are on the history of Islamic philosophy, Quranic studies, Shia and Sufi traditions, spirituality and religious experience (Mohammadi, 1391: 48).

Maria Dekake was responsible for the initial interpretation and translation of Surahs 4, 5, 6, 7, 19, 18, 17, 16. He has also collaborated in the editing of the rest of the book (Nasr, Tafsir contemporaneity of the Holy Qur'an, 2019: 1/33).

The most important works

١. Quran Study (with S.H. Nasr, C. Dagli, J. Lumbard and M. Rustom), HarperOne, 2015.

٢. The Charismatic Community: Shia Identity in Early Islam, State University of New York Press, 2007. (Paperback published 2008)

٣. "Writing and Resistance: The Transmission of Knowledge in Early Shi'ism," in The Study of Shi'ite Islam: Theology of History and Law (eds. F. Daftary and G. Miskinzoda), I.B. Tauris, 2013."

٤. The Holy Land in the Qur'an and Hadith and its Symbolic Significance and Etymology." Journal of Biblical Argument, Vol. 10, No. 1, 2011. "Hierarchy of Knowledge in Mulla Sadra's Commentary on Usul al-Kafi", Journal of Islamic Philosophy, vol. 6, 2011. ""

٥. Guest of the Deepest Heart: Conceptions of the Divine Beloved among Early Sufi Women. Journal of Comparative Islamic Studies, no. 3, no 1, 2007.

٦. The Study Qur'an, editor and main contributor, with S.H. Nasr (Editor-in-Chief), J. Lumbard and C. Dagli, Harper Collins, (forthcoming, 2015)

Articles

١. "Where Waters Meet: A Conversation with Maria Dakake," in Michael Birkel (ed.), The Qur'an in Conversation, Baylor University Press, 2014."

٢. Hermeneutics and Allegorical Interpretation (Ta'wil)" in The Oxford Encyclopedia of Islam and Philosophy, Science and Technology (Ed. Ibrahim Kalin), Oxford University Press, 2014."

٣. A good word is as a good tree: an Islamic response to the interfaith challenges of Vatican II" in Modern Theology, October 2013."

٤. The Hierarchy of Knowledge in Mulla Sadra's Commentary on the Principles of Al-Kafi", Islamic Philosophy Magazine, No. 6, 2011

٥. "Theological Standards and Metaphysical Meeting Points: Christ, Adam, and the Word in Christianity and Islam" in Muslim and Christian Understanding (ed.: Walid El Ansari and David Linnan) Palgrave, 2010."

٦. Human Conjecture and Divine Reasoning: Faith and Truth in the Qur'anic Story of Abraham" in Crisis, Contact and Leadership (ed. Peter Ochs and Stacey Johnson), Palgrave/Macmillan, 2009. "Religion" in Modern World Epistemology, (ed. Peter Stearns)), Oxford University Press, 2008."

٧. Hiding in Plain Sight: The Doctrinal and Practical Significance of Secrecy in Shia Islam." Journal of the American Academy of Religion, Vol. 74, No. 2, June 2006."

٨. Battle of Safin" in Encyclopedia of the Qur'an, ed. Jane Damman McAuliffe, Brill, 2006. "The Soul as Barzakh: Trans-Substantiation Motion and Mulla's Sadra's Theory of Becoming of Human," The World Muslim, vol. 94, no. January 1, 2004"

٩. Walking in the path of God like men? Women and Women in the Islamic Mystical Tradition", in Sofia: Journal of Traditional Studies, Vol. 8, No. 2, 2002. "Ghadir Khum in Shi'ite Literature". Encyclopaedia Iranica, ed. Ahmad Ashraf, New York: Columbia University Press, 2002.

Approaches to the study of the Qur'an by Orientalists

Orientalists' approach to Islam and Quran has reached its broad growth and peak in the last century.

According to the available reviews; In a general writing, it is possible to divide the approaches of Orientalist Qur'an research into three categories:

١. The religious-preaching approach

It has been the place and the driving force of the evangelical-religious orientalization of the church. They sent people all over the world, especially to Eastern and Islamic countries, and their main goal was to make Muslims Tanser and Christians; That is, by exaggerating and claiming many weaknesses in the religion of Islam and glorifying Christianity, they tried to convert Muslims all over the world into Christians. (Fook, 1413 AH: 14).

٢ -Political-colonial approach

They sent people in the form of cultural advisors and ambassadors whose main purpose was to gather information and spy.

٣ -Scientific-research approach

They presented most of their opinions and sayings in this approach in the form of presenting specialized articles under the title of entries in encyclopedias such as Islamic Encyclopedia. In the last two decades, they have paid more attention to the issue of Qur'anic research, and apart from writing the Qur'an, a single-volume encyclopedia edited by Oliver Lyman has also been written and translated into Persian, and the main manifestation of this is the scientific approach of the Leiden encyclopedia in the form of six volumes. It is presented that the sixth volume does not have an entry and is a subject list. In this type of Qur'anic studies that existed in the West, most of the topics were focused on Qur'anic sciences and in fact they had an external view of Qur'anic studies. But today, we are faced with a new work called "Qur'an Knowledge", which under the title "Contemporary Interpretation of the Holy Quran" discusses topics related to the teachings of the Holy Quran and comments regarding the interpretation of the verses and surahs of the Holy Quran. This commentary has passed the

stage of Quranic study in the form of evangelical-religious and political-colonial approach and its main attention is directed to the scientific-research approach. Therefore, the main purpose and motivation of our review of this book is not related to political and social issues and discussions, and we are only providing a scientific review for the sake of research. This commentary was written by a group of western Muslim researchers and thinkers and specialists in Islamic studies under the supervision of Dr. Seyed Hossein Nasr. Mr. Dr. Inshallah Rahmati, who is an expert in philosophy and a faculty member of Central Islamic Azad University, has translated it into Farsi. In terms of the experience that Mr. Dr. Rahmati has and about forty years ago he wrote the discussion and debates that took place between Dr. Henry Carbon and Allameh Tabatabai in English language, they were chosen to translate this work and honestly, they have provided a smooth and appropriate translation. He has translated this work by referring to classical interpretation texts. Based on what was mentioned in the introduction of the book, the translator's claim is that this work contains a new translation of the verses of the Qur'an, a verse-by-verse interpretation, which is the most authoritative and indicative tradition of religious, spiritual, theological, jurisprudential and Islamic interpretation. An introduction is given to each surah that introduces its main topics and the context and time of its revelation. Introducing 15 essays written by Islamic researchers about the ways of understanding the Quran and its role and influence in Islamic civilization, and finally it includes the introduction of commentators who are considered as great commentators. Some of the most important original sources used in this commentary book include the following: Alusi, Ibn Juzi, Ibn Arabi, Ibn Ashour, Thaalbi, Zamakhshari and Tabari from the Sunni commentators and some Shia commentators such as Allameh Tabataba'i, Tabarsi, etc. It is worth mentioning that unknown commentators such as Ibn Aqebah are also mentioned, but there is no mention of a famous and outstanding commentator such as Seyyed Qutb, who went into social issues in detail. Also, there is no mention of prominent contemporary Shiite commentators such as Ayatollah Javadi Amoli, who wrote the precious work of Tasnim commentary, or the exemplary commentary of Ayatollah Makarem Shirazi, as well as many other famous commentators.

Dr. Seyed Hossein Nasr, who is the editor-in-chief of this work, follows the school of traditionalism. He is influenced by the views of "René Guenon" and "Frithoff Shovan" and is a member and head of the Marymiya branch of the Shazliyya Sufi dynasty.

In fact, the honorable editor and his assistants have created a work of interpretation of the Qur'an in the form of 7 to 9 volumes by adding notes and annotations. Of course, currently, only the first volume containing the Surahs of Fatiha Al-Kitab, Al-Baqarah and Al-Imran has been translated.

Dr. Seyed Hossein Nasr, who is the editor-in-chief of this work, follows the school of traditionalism. He is influenced by the views of "René Guenon" and "Frithoff Shovan" and is a member and head of the Marymiya branch of the Shazliyya Sufi dynasty.

In fact, the honorable Seravistar and his assistants have created a work of interpretation of the Qur'an in the form of 7 to 9 volumes by adding notes and annotations. Of course, currently, only the first volume containing the Surahs of Fatiha Al-Kitab, Al-Baqarah and Al-Imran has been translated. (Mohammadpour, 2017: 79)

Here are some important questions to consider.

First: It is true that today we should not be satisfied with the traditional interpretations of the Qur'an and a contemporary look at the interpretations of the Qur'an is also needed.

Second: Is the interpretation of Mr. Nasr and his colleagues contemporary? Or is it the continuation of the same traditional and classic views in the form of new vocabulary and new interpretations?

Third: Can a person like Dr. Seyed Hossein Nasr, who follows the traditionalist and Sufi school, provide a contemporary interpretation?

Fourth: The three people who were among his students and did this important work and according to their own and their teacher's statement, passed the field of Islamic studies, can such people be called experts in interpretation? The Islamic studies in which he has studied include topics such as philosophy, theology, hadith, history and possibly a few units of tafsir. Can these be called experts in tafsir?

Fifth: If their purpose is to present interpretative opinions and not just to collect the words of commentators, then it requires that they have expertise in the 15 pre-interpretive sciences that Ayatollah Marafet in his Qur'anic sciences and Zarkhani in *Manahel al-Irfan* and others have put forward and simply familiarize themselves with This is not science.

Dr. Ahmad Paktachi considers the grounds of this new approach to be the result of the following factors:

- ١ . Transformations and revisions in the philosophy of science;
- ٢ . Taking advantage of new knowledge such as linguistics and anthropology;
- ٣ . Emergence of pluralistic views;
- ٤ . Trying to infer religious teachings with religious experience;
- ٥ . Familiarization and confrontation of orientalists with Islamic scholars' criticism of the works of previous orientalists;
6. Link between orientalists and researchers.

PS:

١) Although the word evangelism is dedicated to the propagation of Christianity, the meaning of this word here is that it is the religious propagation of the Orientalists against the religion of Islam by rival religions, which is mostly carried out by Christians and a little by Jews. (Zamani, 1394, p. 112)

2. Quranic studies that meet the needs of the domineering governments of the West for colonization and domination over Islamic regions or for the continuation of domination. The word colonialism in the word means settlement or settlement (Tavakoli, 1385: 19) in the term, it means: opening up a country, infiltrating and seeking superiority (same) or putting a nation at the service of another nation and government (Motahari, Collection of works of Shahid Motahari, 1382: 24/111). The European colonization of the world has a long history and goes back to the 12th and 13th centuries, which appeared after the discovery of the overseas territories and the invasion of the Europeans. Its pioneers were the Portuguese and the Spanish. The most important motivations for colonization are: economic motivation, religious concern (propagation of Christianity in distant lands) and after increasing the financial and economic power, the motivation to take back Jerusalem from the hands of Muslims (Tawakli, 1385: 21-19). The 17th century was the era of the development of the colonial policy of the European governments, which led to war with each other for the development of their colonies. such as the war between the Netherlands and Portugal and the war between England and France (ibid: 26). In the 17th century, Europeans organized companies in order to manage their colonies, where several adventurers, sailors, merchants

who had common interests in the colony gathered and formed a company. The constitution of its director was approved by the parliament of the colonizing country. The most important of these companies were: the British East India Company in 1600, the French East India Company in 1664, and the Dutch East India Company in Malaysia in 1602 (ibid: 27-28).

3. Critical and unbiased scientific research is not limited by the premises and backgrounds related to church principles (Schouler, Postmodern Academic Study of the Qur'an, Qur'an Encyclopedia, 4/187). The beginning of the period of the mentioned approach was from the middle of the 19th century AD, and in the second half of the 20th century, it became more apparent that today the mentioned approach can be considered a dominant approach in the Qur'anic studies of Orientalists. Of course, it cannot be denied that despite the dominant aspect of the mentioned approach, other prejudiced approaches still continue along with it, and in some Quranic works of this period, there is a prejudiced approach quite clearly. The number of Orientalists who went to research about Quran and Islam with scientific motivation is not small. Such orientalist existed in every historical period of Quranic studies and today their number is more than before.

internship

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