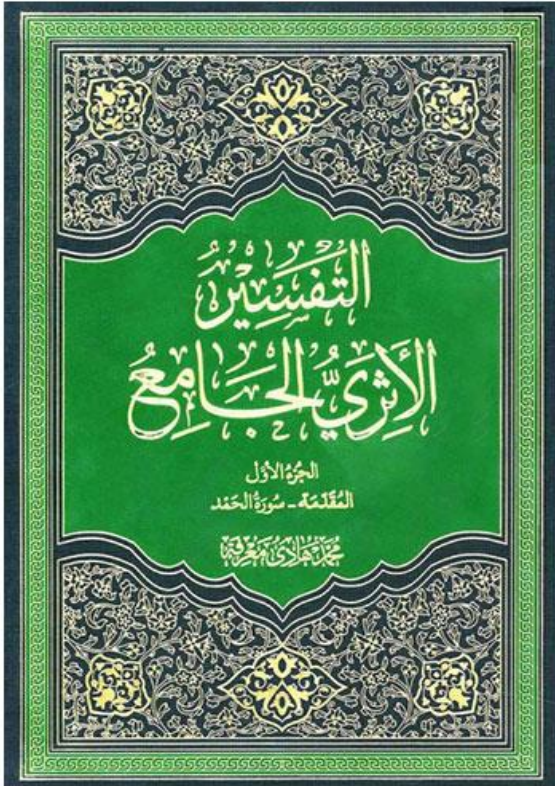




Book Review



Ma'rifat, Muḥammad Hādī, and Rustam Nizhād, Maḥdī, *Al-Taḥsīn al-
Atharī al-Jāmi'*, Qum: Mu'assisah Farhangī Intishārātī al-Tamhīd,
1387Sh/2008. 17 vols. [in Arabic]



This valuable book is the latest enduring work of the wise scholar Ayatullah Ma'rifat in the field of Quranic exegesis, which represents a new approach to hadith-based (*riwā'ī*) and reason-based (*ijtihādī*) interpretation. The unique features of this interpretation are as follows:

1. Collecting hadiths and exegetical statements of both Shia and Sunni scholars up to the first three centuries, from the Infallibles (a), companions (*ṣaḥābih*), successors (*tābi'īn*), and their followers (*atbā'-i tābi'īn*), and placing these hadiths side by side to create a necessary framework for comparison, analysis, and evaluation between them. It is clear that such work has not been done before.

2. Examining the authenticity and reliability of the hadiths, analyzing and scrutinizing them, separating and critically evaluating them objectively, and ultimately distinguishing the authentic exegetical hadiths from weak, fabricated, and Israelite narrations, etc.



3. Identifying and categorizing the types of hadiths, including exegetical (*tafsīrī*), esoteric (*ta'wīlī*), inward (*baṭnī*), and others.

4. Identifying the primary sources of the hadiths and introducing the transmitted narrations of each denomination [Shia or Sunni] in each other's sources.

5. Presenting and comparing the hadiths of both denominations on the Quranic verses and revealing the extent of their conformity or deviation from the meanings of the Quranic verses, in a way that narrations inconsistent with the Quran are distinguished from compatible narrations that are in agreement with the apparent meanings of the Quran, using the Quranic criteria.

6. Presenting and introducing the exegetical hadiths of the *Ahl al-Bayt* (a) and highlighting the virtues of their statements to the scholars of the Islamic world.

7. Identifying the distinctive aspects of the exegetical hadiths of the *Ahl al-Bayt* (a).

One of the advantages of this exegesis is that it provides a necessary framework for comparison and analysis between the hadiths of the two denominations. In this framework, the exegetical hadiths of the *Ahl al-Bayt* (a) stand out in several features from the exegetical statements of others. These distinguishing features include:

A. Systematic approach of the exegetical hadiths of the *Ahl al-Bayt* (often following a Quranic interpretation by the Quran) as opposed to the narrations of others that do not follow any specific method.

B. Abundance of concise and relevant hadiths in the exegetical hadiths of *Ahl al-Bayt* compared to the abundance of storytelling, historical accounts, and occasions of revelation (*asbāb al-nuzūl*) in the narrations of others.

C. Focus on esoteric and inward interpretation, original meaning, and deriving guiding messages from the verses in the hadiths of the *Ahl al-Bayt*

as opposed to the narrations of others that focus on literal explanation and semantics.

D. Consistency and coherence of the exegetical hadiths of *Ahl al-Bayt* compared to the abundance of contradictions and inconsistencies in the statements of others.

E. Firmness of the text and clarity of expression in the exegetical hadiths of *Ahl al-Bayt* compared to the abundance of shaky and superficial texts of others.

1. Collection of exegetical hadiths and Statements:

This work was initiated in (1379Sh/2000) by a group of researchers and experts in the field of *tafsīr* under the supervision and guidance of the late Ayatullah Mʿrifat. It was completed in (1385Sh/2006). During this period, all the exegetical hadiths of *Nūr al-Thaqalayn* from the Shia tradition and *Al-Durr al-Manthūr* from the Sunni tradition served as the basis for the work. Additional hadiths from other exegetical sources of both denominations were added as needed, including statements from exegetes such as ʿAlī ibn Ibrāhīm Qummī and Muqātil ibn Sulaymān. In addition to exegetical sources, historical, biographical, and bibliographical sources from both factions were utilized in compiling the hadiths. The total number of collected index cards exceeded 60,000.

2. Interpretation, Presentation, Examination, and Analysis of hadiths:

This phase began in (1380Sh/2001) by the late Ayatullah Maʿrifat and continued until the end of *Sūrat al-Baqarah* by (1385Sh/2006), resulting in the publication of six volumes. After the demise of Ayatullah Maʿrifat, this work was continued by his student, Mahdi Rostamnejad, and by (1402Sh/2023), a total of 11 volumes covering from *Sūrah Āl-i ʿImrān* to the end of *Sūrat al-Aʿrāf* were published. This remarkable work is ongoing, with an estimated completion of over 40 volumes by the end of the Quran.

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