



Exegetical Figures of the Qom Seminary in the Recent Century*

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Abstract

Promotional Article

This article introduces the significant figures in Qur'ānic exegesis from the Qom Seminary in the 14th century of the Iranian calendar. It aims to present their scholarly contributions and works, as well as to promote the exegetical accomplishments of the Qom Seminary over the past century. The research was conducted using library study methods and a descriptive-historical approach. Its scope is limited to individuals who, over the past hundred years, have pursued Qur'ānic exegetical studies at the Qom Seminary or, by residing there, have engaged in teaching or writing exegesis. However, five exegetes ('Allāma Ṭabāṭabā'ī, Ayatollah Jawādī Āmulī, Ayatollah Miṣbāḥ, Ayatollah Subḥānī, and Ayatollah Makārim) are excluded from this study as their personalities and works have been independently introduced in other articles. The results of the study indicate that over the past century, many eminent scholars in the field of Qur'ānic exegesis have been trained at the Qom Seminary. They have produced a substantial body of esteemed exegetical works, creating a distinguished record for the Qom Seminary in the fourteenth century(solar). This legacy can serve as a valuable model for the current and future generations of scholars at the seminary.

Keywords: Exegetical Figures, Qom Seminary, 14th Century Exegetes, Exegetical Works, Qur'ānic Activities.

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Introduction

The holy city of Qom and its ancient seminary have long been the cradle of many scholarly figures who have significantly contributed to the elucidation of the teachings of the Qur'ān and the *Ahl al-Bayt* (a) and have made substantial contributions to passing these teachings on to future generations. One of the most illustrious periods in the history of this city and its seminary, in terms of fulfilling its duty to the Qur'ān and the *Ahl al-Bayt* (a), has been the era of the revival and re-establishment of the Qom Seminary by the late Ayatollah Shaikh Abdul Karīm Ḥā'irī, and its subsequent development by his students and the prominent scholars of the following generation over the past hundred years.

The significant exegetical figures of the Qom seminary in the past century are studied in this article through a descriptive-historical approach, excluding prominent exegetes who have been the subject of separate articles (such as 'Allāma Ṭabāṭabā'ī, Ayatollah Jawādī Āmulī, Ayatollah Miṣbāḥ, Ayatollah Subḥānī, and Ayatollah Makārim, etc.). Their introductions, exegetical efforts, and scientific accomplishments in this regard are presented and briefly analyzed. These exegetes are either products of the Qom Seminary in the past hundred years or their exegetical works and scholarly output are associated with the Qom Seminary. This association could be due to the authorship of their works within this seminary or the result of their teaching sessions and scholarly gatherings held within the Qom Seminary.

In the realm of introducing Shiite exegetes and their exegetical works in the fourteenth century, there are numerous books, articles, and occasionally dissertations written on the subject. Some of the most important ones include:

Dānishnāmeḥ Qur'ān wa Qur'ān-Pazhūhī (Encyclopedia of the Qur'ān and Qur'ānic Studies) (Khurramshāhī, 1998); *Al-Mufasssirūn Hayātuhum wa Manhajuhum* (Ayāzī, 1994); *Tafsīr wa Mufasssirūn* (Ma'rifat, 2000); *Ṭabaqāt al-Mufasssirīn al-Shi'a* (Aqīqī Bakhshāyīshī, 1998); Article on



Tafsīr wa Tafāsīr-e-Shia dar Dāiratul Ma'ārif Tashayyu (Shahīdī Ṣāliḥī, 1981); and *Barkhi madkhal-hā-ye Dā'irat al-Ma'ārif-i Qur'ān* (Compiled by Researchers, 2003). Despite containing valuable information, these works do not fully meet the objective of this article, which aims to provide an updated and concise introduction to the personalities and exegetical works of scholars from the Qom Seminary within the timeframe of the fourteenth solar century. Furthermore, no independent and specific work on this subject was found.

Given the abundance of exegetes and the limitations imposed by the article's length, there was no choice but to select the most significant exegetes and condense their introductions and exegetical works. Therefore, there was no opportunity in this article to introduce those scholars from the seminary who have authored individual works on Qur'ānic exegesis.

In terms of the order of introducing the exegetes of the century, those who have passed away are introduced based on the chronological order of their death, and those who are still living are introduced based on the chronological order of their birth. In introducing each of the exegetes' exegetical works, we will mention the history and development of the work. Additionally, we will address its writing style, general characteristics, and the most important structural and content features, as far as possible, either descriptively or through brief references. If an exegete has multiple exegetical works, we have tried to list them according to the date of their authorship. If the date of authorship is unknown, we have listed them according to their publication date.

1. Sayyid Ḥusayn Shāh 'Abdul Aẓīmī (1897-1964) corresponding to 1315-1384 AH

The "*Ithnā Asharī*" exegesis, in 14 volumes, is in Persian and includes the interpretation of all Qur'ānic verses. It follows an analytical and hadith-based method, paying attention to the eloquence, rhetoric, and miraculous

aspects of the verses from literary and other perspectives. It also considers the verses from philosophical, mystical, theological, and jurisprudential perspectives. His research sources and references are mostly Shiite, and he has extensively used *tafsīrs* such as *Majma' al-Bayān*, *Manhaj al-Şādiqīn*, *al-Burhān*, *al-Şāfi*, and *Nūr al-Thaqalayn* (see Shahīdī Şālīhī 1981, 4:572).

2. Sayyid Muşţafā Muşţafavī Khomeini (1930-1977)

He taught jurisprudence, principles of jurisprudence, and *tafsīr* at the seminary of Najaf at an advanced level and authored works in these subjects. There is no specific information available about his exegesis instructors in Qom. He mysteriously passed away in Najaf in 1977 and was buried in the shrine of Imam Ali (a) (Shakūrī 1997, pp. 54-56). The most important Qur'ānic work of Sayyid Muşţafā Khomeini is "*Tafsīr al-Qur'ān al-Karīm: Miḡtāh Aḡsan al-Khazā'in al-Ilāhiyyah*" (This title was chosen by his students; see: Khurramshāhī, 1998, p. 1008). It is in 5 volumes in Arabic, covering from the beginning of the Qur'ān to verse 46 of *Sūrat al-Baqarah*. This book is the result of his teachings of *tafsīr* in Najaf al-Ashraf, where, along with teaching and discussions, he compiled the materials into written form (of course, his notes were later prepared for publication by one of his students; see: Aqīqī Bakhshāyīshī 1998, 4: 479). He has examined verses from four perspectives: 1. Topics related to the Qur'ān. 2. Utilization of various sciences in *tafsīr*. 3. The use of the Quran in different sciences. 4. Ethical and preaching aspects (see Khurramshāhī 1998, 1009). The presentation style of the content in this *tafsīr* bears a noticeable resemblance to the exegetical discussions of Imam Khomeini (Lisānī Fishārakī 1997, 118).

3. Murtaḡā Muḡahharī (1920-1979)

The exegetical activities of Martyr Muḡahharī mostly took the form of public lectures, which were later compiled and published as books. His most significant exegetical work is the 14-volume series "*Āshnā'i bā*



Qur'ān (Getting to know the Qur'ān)" in Persian, comprising his exegetical discussions mostly between the years 1971 to 1978, before the victory of the revolution.

Apart from this work, there are several specialized discussions in the field of thematic *tafsīr*, such as the Islamic legal system of women's rights, the issue of hijab, divine justice, human nature, society and history in the Qur'ān, and understanding from the perspective of the Qur'ān, which have also been left by Martyr Muṭahharī. Some believe that the extent of the use of the Qur'ān in his numerous works and speeches is such that, if collected, it would constitute a complete Qur'ānic exegesis (Faghfūr Maghribī 1999, 236).

4. Sayyid Maḥmūd 'Alawī Ṭaliqānī (1910-1979)

Amidst the trend of youth inclination towards atheist ideologies, he dedicated his efforts to conveying the message of the Qur'ān to the youth and intellectuals (Ja'farī 1996, 30:537). The first volume of his *tafsīr* called "*Partu'ī az Qur'ān*" was published in November 1963. The culmination of forty years of Ayatollah Ṭaliqānī's exegetical efforts is the 6-volume book "*Partu'ī az Qur'ān*" in Persian. It covers from the beginning of the Qur'ān to verse 24 of *Sūrat al-Nisā'* (four *juz'*) in four volumes, and the thirtieth *juz'* (section) of the Qur'ān in two volumes (Ja'farī 2010, pp. 5-7). This *tafsīr* is written in a style derived from Sayyid Quṭb's "*Fī Zilāl al-Qur'ān*" and incorporates necessary insights obtained from studying "*Al-Mīzān*" (Ma'rifat 2000, 2:508). Some of the features of "*Partu'ī az Qur'ān*" exegesis are as follows:

1. Avoiding the repetition of content from other *tafsīrs*.
2. Limiting the citation of hadiths to what is necessary.
3. Avoiding Israelite traditions in the narration of stories and tales (Sādiqī Nayyirī 2010, 96).



5. Sayyid Muḥammad Ḥusaynī Bihishtī (1928-1981)

Upon entering the seminary, he simultaneously learned English. A significant period in his life was managing the Islamic Center of Hamburg in Germany for five years (1964-1969) (see Ḥusaynī Bihishtī 2007, 39).

His most significant Qurʾānic work, which is the result of his exegesis classes in Germany and Tehran, was compiled after his martyrdom and published under the title “*Dar Maktab-i Qurʾān*” in 6 volumes in Persian. It was unveiled in July 2022 (see International Shia News Cooperation Base). This collection, in terms of the method of categorization and the importance of the topics, especially the *tafsīr* of the Qurʾān by the Qurʾān, bears a strong resemblance to the method used by his teacher, the late ʿAllāma Ṭabāṭabāʾī in “*Al-Mīzān*” (Taqavī, International Qurʾān News Agency, 2022).

6. Shahāb al-Dīn Ishrāqī (1925-1981)

Among his numerous works, his most important Qurʾānic work is the Persian exegesis “*Sukhan-i Haqq*” in 5 volumes. This book was written between the years 1975-1979. The most notable characteristic of this work is its extensive and dense content. This exegesis only continues up to verse 155 of *Sūrat Āl Imrān*, and its fourth volume, which presumably belonged to the *tafsīr* of verses 215 to the end of *Sūrat al-Baqara*, never reached publication for reasons unknown.

The primary characteristics of this work can be summarized in a few points:

1. Emphasis on the Qurʾān;
2. Attention to the manifestations of the Qurʾān in understanding the verses;
3. Simplicity in writing and avoiding the use of scientific terminology except when necessary;



4. Addressing literary and linguistic points at the beginning of each section;
5. Consideration of rational arguments and tangible evidence.

7. Muḥammad Thaqaḥī Tihirānī (1894-1986 - equivalent to 1313-1406 AH)

His most important exegetical work is the book “*Rawān-i Jāvīd dar Tafṣīr-i Qur’ān Majīd*” in 5 volumes in Persian, encompassing the entire Qur’ān.

In a note, the editor of this book Yusuf Irvānī outlines the advantages of this exegesis. The most important of which are:

1. Inclusion of new research.
2. Addressing jurisprudential considerations relevant to the concerns of the general public.
3. Skillful comparison of the manifestations of the verses with the appearances of contradictory reports.
4. Integration of various exegetical hadiths based on jurisprudential method and literature.

8. Murtaḍā Hā’irī Yazdī (1916-1945)

In addition to teaching jurisprudence and principles, he also held sessions for interpreting the Qur’ān (Dānishnāmeḥ WikiFeqh). His articles “*Istidlāl dar Qur’ān* (Argumentation in the Qur’ān)”, “*tafsīr* of *Sūrat al-Kawthar*,” “*tafsīr* of *Sūrat al-Masad*”, and *tafsīrs* of several verses from the Qur’ān, including “Verse of *Mawaddah*”, “Verse of *Balāgh*”, “Verse of *Nūr*”, and “verse of *Khilāfah*”, are among his exegetical and Qur’ānic works. The collection of his works has been published in the first volume of the journal “*Āfāq-i Nūr*.” “*Partu’ī az Anwār-i Āsmānī*” is the title for his series of articles published in the initial issues of the journal “*Maktab-I Tashayyu*” on the topic of the miraculous nature of the Qur’ān. His brother, Mehdi

Hā'irī Yazdī, has published them more comprehensively under the title “Qur’ānic sciences.”

9. Muḥammad ibn Habībullāh Sabziwārī Najafī (1862-1948 - corresponding to 1318-1409 AH)

His works are primarily comprised of two Arabic *tafsīrs* on the Qur’ān: “*Al-Jadīd fī Tafsīr al-Qur’ān*” in seven volumes and “*Irshād al-Adhhān ilā Tafsīr al-Qur’ān*” in one volume, which is a concise version of “*Al-Jadīd*.” He sought the counsel of ‘Allāma Ṭabāṭabā’ī in the compilation of “*Al-Jadīd*” which began in Najaf and was completed in Qom, as well as in the composition of “*Irshād*” (Reference: Dānīshnāmeḥ Wikifeqh, introduction of Muḥammad Sabziwārī Najafī). With these specifications, the beginning of the composition of the new *tafsīr* should be around the late seventies of the fourteenth century AH (approximately the years 1959 or 1960 AD).

The exegete adheres to the principle of brevity in writing the exegetical text, where the predominant approach involves explaining sentences, entire passages, and elucidating the message of the verse without delving into the individual words, their inflections, or their meanings, except in places where difficult or unfamiliar Qur’ānic terms are addressed (see Ayāzī 1999, 160).

10. Imam Khomeini: Sayyid Rūḥullāh Muṣṭafavī (1902-1989)

After the victory of the Islamic Revolution, he initiated public Qur’ānic *tafsīr* sessions through radio and television in 1979. These *tafsīr* sessions included the mystical and philosophical aspects of *Sūras al-Fāṭiḥa* and *al-‘Alaq*, which have been repeatedly published (Ayāzī 2005, 1:53). This work was first published in 1979 (corresponding to 1400 AH) in Qom, consisting 131 pages.

The remaining discussions of the Qur’ānic sciences and *tafsīrs* by Imam Khomeini in Persian have been compiled in two sets, one volume and five



volumes each. The first one, titled “*Tafsīr wa Shawāhid-i Qur’ānī dar āthār-i Imam Khomeini* (Interpretation and Qur’ānic Evidence in the Works of Imam Khomeini)” was published in 2003. The five-volume set titled “*Tafsīr-i Qur’ān-i Majīd bar girifte az āthār-i Imam Khomeini* (Interpretation of the Holy Qur’ān derived from the works of Imam Khomeini)” was published in 2009.

11. Muḥammad-Ḥusayn Uwaysī (1918-1990)

His most significant exegetical work is “*Tafsīr-i Uwaīsī*” which he wrote in Persian. He compiled and authored this work over a span of thirty years, using hadiths and ancient *tafsīrs*, including *tafsīr* of Fakhr Rāzī, along with citing the sayings of wise ones and mystics and referencing poetry, across several volumes. The original manuscript, written by the author, is preserved in his personal library in Qazvin (Shahīdī Ṣāliḥī 1981, 4:577 & 588).

12. Muḥammad Bāqir Malikī Miyānjī (1906–1998)

The most important exegetical works of the late Muḥammad Bāqir Malikī Miyānjī include:

1. *Manāhij al-Bayān fī Tafsīr al-Qur’ān*, in 6 volumes and written in Arabic, is the result of his early Quranic exegesis lessons at the Ḥawzah of Qom. The first volume of this book, on the *tafsīr* of *Sūrat al-Fātiḥa*, was published in 1992 (1413 AH). (see Dānishnāmih Wiki Noor (Encyclopedia of Wiki Noor), the introduction of Muḥammad Bāqir Malikī Miyānjī). His exegetical method is jurisprudential, based on using Qur’ānic verses and hadiths (including *Saḥīfah Sajjādiyyah*), occasionally supplemented by reason (*‘aql*). The late Malikī was educated in the Ma’ārif school of thought of Khorasan, and he opposed the integration of philosophical and mystical topics into religious discussions. As “*Manāhij*” is a concise *tafsīr*; the discussion of

verses therein is naturally brief and pursued briefly (ibid: Wiki Fiqh Encyclopedia).

2. His other book is “*Badā’i’ al-Kalām fī Tafsīr Āyāt al-Aḥkām*” which is in one volume and Arabic, focusing on the *tafsīr* of verses related to “*ṭahāra*” (purity) and “*ṣalāt*,” (prayer) and also discussing “*shafā’a*” (intercession).

13. ‘Alī Ṣafā’ī Ḥā’irī (1951-1999)

He has published works on Qur’ānic exegesis, including:

1. “*Taḥḥīr bā Jārī-ye Qur’ān*” in three volumes containing the exegesis of the thirtieth *juz’* (section) and *Sūras al-Baqara, Āl ‘Imrān, al-Muddathir*, and some other *sūras* of the Qur’ān. An important aspect of this *tafsīr* is the special attention to the epistemology of exegetical knowledge. He emphasizes that *tafsīr* should elucidate examples and hidden instances, or relationships (Rāsikhūn Encyclopedia, introduction of the *tafsīr*, “*Taḥḥīr bā Jārī-ye Qur’ān*”).
2. *Ṣirāṭ: Dīdārī Tāze bā Sūrat al-Ḥamd*.
3. *Rushd: Dīdārī Tāze bā Sūrat al-‘Aṣr*.
4. *Ḥayāt-i Bartar: Ma‘ād az Manẓar-i Qur’ān*.
5. *Rawish-i Bardāsht az Qur’ān*.

14. Muḥammad Karamī Ḥuwayzī (1882 – 1962 corresponding to 1340-1423 AH)

He began his sessions of Qur’ānic exegesis in the year 1967 (1388 AH), and the result was the compilation of the book “*Al-Tafsīr lī-Kitāb Allah al-Munīr*” comprising all the verses of the Qur’ān in eight volumes in Arabic (Karamī Ḥuwayzī 2023, 8:421). The compilation of this *tafsīr* was



completed on December 21, 1980 (5 Rabī' al-Awwal 1401 AH) (Anonymous 2018, 67) and it was published one year later. Perhaps the most concise introduction to this *tafsīr* is the phrase inscribed on its cover: "This book contains a precious collection of jurisprudential, theological, historical, social, literary, and critical research in a splendid manner." The book begins with a short introduction to the topics of Qur'ānic sciences and preliminary discussions. The exegete's method is such that after mentioning the verse, brief linguistic and literary discussions related to the words are presented, followed by explanations of the meanings of the verses, and sometimes relevant hadiths related to the *tafsīr* of the verse are cited. In the verses concerning legal and theological issues, it briefly and impartially addresses the differences between Shia and Sunni beliefs. It avoids quoting Israeli traditions and instead brings up numerous topical discussions alongside explaining the verses (ibid, 66).

15. Abulfaḍl Dāvarpanāh Ardabīlī 1926 - 2005

His interest in the Qur'ān and extracting literary points led him to start teaching the Qur'ān from his youth. Since 1947 (during summer vacations), he began teaching Qur'ānic exegesis in Ardabil, laying the groundwork for writing the exegesis "*Anwār al-'Irfān*". This *tafsīr* is his most significant Qur'ānic work, authored and published in Persian. He mentioned the beginning of writing this *tafsīr* in the year 1981 and apparently intended to complete it in sixty volumes, but his life did not suffice, and he only succeeded in writing it up to the sixteenth volume (ending with *Sūrat al-Anfāl*).

The book begins with an introduction to understanding *tafsīr* and the Qur'ān. The author provides information about the number of letters, words, verses, the number of sections in each surah, and then the order of revelation and the arrangement of the surah in the list of surahs, indicating whether they are Meccan or Medinan. Then, the verses of each section are provided, followed by their translation and an accompanying explanation.

(Source: Rāsikhūn). This exegesis is classified among mystical tafsīrs (see Aqīqī Bakhshāyīshī 1998, 5:294).

16. Ḥasan Muṣṭafawī (1918-2005)

‘Allāma Muṣṭafawī has left behind numerous Qur’ānic works, two of the most important works are:

1. “*Tafsīr-i Rawshan*”; this book, written in 16 volumes in Persian, is a comprehensive *tafsīr* of the Qur’ān. It commenced in 1987 and was published upon completion in 2001. The exegete begins the book with 12 introductions to some discussions about *tafsīr*, its foundations, and the exegetical methods used in his book. For example, he argues that essentially all words in the Qur’ān are used in their literal (*ḥaqīqī*) meanings, and there is no figurative (*majāz*) in the Qur’ān.

He strongly refrains from quoting the sayings and opinions of previous exegetes and considers quoting some of them as multiplying doubts and creating confusion and misguidance. He believes that if an exegete possesses the necessary qualifications for interpretation and is endowed with inner luminosity, spiritual integrity, and scholarly and literary awareness, he will approach reality and truth closely, and there will be no need to quote exegetical opinions (Ayāzī 1999, 88).

He derives the translation and meaning of words in the “*Tafsīr-i Rawshan*” from his other book “*Al-Taḥqīq fī Kalimāt al-Qur’ān al-Karīm*,” and sees no need to refer to other lexicons (Muṣṭafawī 2001, 1:6). After translating and briefly explaining the verses, he provides a clear, decisive, and as simple as possible *tafsīr* of the verse. He then includes relevant authentic hadiths related to the verse (if there are any) and, in the end, points out some aspects of syntax and grammar or highlights the subtleties present in the verse.

2. “*Al-Taḥqīq fī Kalimāt al-Qur’ān al-Karīm*”: This 14-volume book, written in Arabic, was selected as the book of the year of the Islamic



Republic of Iran in 1983 (see Dānishnāmih-ye Wiki Shi‘a, introduction of Ḥasan Muṣṭafawī).

Tafsīr of *Sūrat al-Ḥashr* is another work consisting of 58 lectures by him, published in two volumes. He has also authored a book entitled “*Rawish-i ‘Ilmī dar Tarjuma va Tafsīr-i Qur‘ān-i Majīd va aḥādīth.*”

17. ‘Alī-Akbar Fayḍ Miškīnī (1921–2007)

Ayatollah Miškīnī has several works in the field of Quranic exegesis, the most significant of which are:

1. *Tafsīr-i Rawān*: An eight-volume work in Persian, where the first five volumes cover the first eighteen parts of the Quran. The author has written it in a clear and accessible style for the general public, particularly aimed at the younger generation. To benefit scholars and seminary students, he has included discussions on grammar, morphology (*ṣarf*) and syntax (*naḥw*) and other related topics. Volumes six to eight, which cover the last twelve parts of the Quran, were written by Ayatollah Riḍā Ustādī after his passing, following the same style as the previous volumes. The complete set of this *tafsīr* was published in 2013 (Miškīnī 2013, 1:20).
2. *Tafsīr-i Mabsūt*, which is a compilation of his other scattered published and unpublished exegetical works, and has been printed in two volumes. The first volume is compiled from three Quranic and exegetical works by Ayatollah Miškīnī written in Arabic: The first is a *tafsīr* on verses 29-97 of *Sūrat Āl ‘Imrān*, which was previously published in 1979 under the title “*Tafsīr Mabsūt*,” The second is a *tafsīr* of verses 127, 135-146, 148-162, and 165-176 of *Sūrat al-Nisā’*, and the *tafsīr* of *Sūrat al-Mā’idah*, verses 1-66. The third is “A Brief Discussion on the Theory of Evolution,” in which the Darwinian hypothesis of “evolution” is analyzed based on the Quran and hadith in light of the *tafsīr* of verse 59 of *Sūrat Āl ‘Imrān* (The translation into Persian had been previously published independently). The second volume is dedicated to the *tafsīr* of the Sūras “*al-Fātiḥah, al-*

Baqara, Luqmān and Šād,” out of which the exegesis of *Sūrah Šād* was published as a book in 1980 and the *tafsīr* of *Sūrah Luqmān* had previously been published as a series of articles in the monthly magazine “*Pāsdār-i Islām*” (see Shia Hadīth Information Website). He also had the honor of translating the Quran, which is well-known.

18. Muḥammad Šādiqī Tihrānī (1926 - 2011)

He has several works on the Quran and *tafsīr*, the most important of which is the book “*Al-Furqān fī Tafsīr al-Qur’ān bil Qur’ān wa al-Sunnah*” in Arabic. The compilation of this 30-volume *tafsīr* took from 1974 to 1989. The first four volumes were written over approximately three years in Beirut, one volume in Mecca during nearly two years of residence there, and the remaining 25 volumes were composed over about nine years in Qom. This *tafsīr* was also chosen as the Qur’ānic Book of the Year of the Islamic Republic of Iran in 2012 (‘Alīzādih 2013, 379). Some of the principles underlying the formation of this *tafsīr* based on the author’s exegetical foundations are as follows:

1. Centering the Qur’ān in accepting any theory and content, including hadiths.
2. Minimal attention to the context (*siyāq*) and coherence of the verses.
3. Belief in the Qur’ān’s immunity from textual distortion (*tahrīf*).
4. Consideration of both the apparent and inner meanings of the Qur’ān in understanding the verses (Baḥraynī 2013, pp. 334-335).

The characteristics of the “*Al-Furqān*” commentary include the following:

1. Extensive Use of Literary and Rhetoric: Employing techniques such as versification (*Sajā*) etc.
2. Utilization of generalization in concepts in verses that lack specific restrictions.



3. Widespread use of narrations even though the commentary style is primarily based on interpreting the Qur'an through the Qur'an.
4. Special Attention to verses that deal with Islamic jurisprudence (*āyāt al-Aḥkām*).
5. Diverse Range of Sources including various types of books such as hadith collections, commentaries, lexicons, social, historical, scientific books, and encyclopedias.
6. Referring to the texts of the Old and New Testaments in Hebrew to either support the verses or highlight the distortions (*tahrīf*) within these texts.
7. Avoidance of discussions on “readings” (*qirā'āt*) and rejecting differences (Baḥraynī 2013, pp. 335-338).

19. Muḥammad Mahdī Āṣifi (1937-2015)

The most significant Qur'ānic work by the late Āṣifi is the book “*Fī Rihāb al-Qur'ān*” in 14 volumes, written in Arabic and published in 2003 by “*Al-Mashriq wa al-Nashr*” publication. In this work, he interpreted various topics from the Qur'ānic perspective in a concise manner. Its Persian translation, titled “*Dar Āyīneh Wahy*” has also been published in 10 volumes. In 2006 it was selected as award winning book at the Qur'ān Exhibition (Bābā'ī 2014, 82). The topics examined in this book have two features: first, they are accessible to the general public as well as graduates in new specializations; second, each of them responds to a need in the field of theory or practice and addresses contemporary issues. A notable feature of his exegetical method is the reliance on hadiths, to the extent that he does not mention anything without substantiating it with several hadiths or the *Sīra* of the Infallibles (a) (ibid, pp. 32-33).

20. Abu al-Qāsim Khaz'alī (1925-2015)

He is the first person after 'Allāma Ṭabāṭabā'ī to hold tafsir classes in the Qom Seminary, and his exegetical works include:

1. A two-volume series titled “*Anwār-i Jāwīdān dar Tafṣīr-i Qur’ān.*” This book is the result of his *tafsīr* classes held in the Qom Seminary from 1971 to 1976, and it was published by *Pazhūhishgāh-i ‘Ulūm wa Farhang-i Islāmī*. The first volume of the book includes the *tafsīr* of all the verses of *Sūrat al-Ḥamd* and *Sūrat al-Baqara* from verse 1 to verse 23, while the second volume includes the *tafsīr* of *Sūrat al-Baqara*, verses 24 to 33. He uses both the method of interpreting the Qur’ān through the *Ahl al-Bayt* (a) and the method of interpreting the Qur’ān through the Qur’ān itself in interpreting the verses.
2. “*Nigāhī be Qatre’ī az Zulāl-i Jūshān-i Ḥamd;*” another exegetical work that he considers to contain all his life’s meticulous insights into the verses (Iran Book News Agency).
3. “*Tarbiyat az Dīdgāh-i Qur’ān*” which is a collection of his exegetical discourses on the topic of education.

Ayatollah Khaz’alī considers a successful method of exegesis to be based on several principles, which he himself has endeavored to adhere to:

1. Approaching the verses of the Holy Quran freely and without prejudice, feeling the presence of the exegete in the environment of the Quran’s revelation.
2. Familiarity with the pure Arabic literature of early Islam.
3. Attention to the history of the revelation of the verses (Khaz’alī 1996, pp. 81-83).

21. Ḥasan Ṣarrāfzādih Kāshānī (1930-2015 AD)

The most important work of Ṣarrāfzādih is his *tafsīr* of “*Al-Hādī ilā al-Ḥaqq al-Mubīn*” in Persian, of which 6 volumes have been published so far (beginning in 1999), and the rest remains in manuscript form and has not yet been printed. The first volume of the *tafsīr* includes the sūras of *al-Ḥamd*, *al-Qadr*, and *al-Tawhīd*. Volume two includes the *tafsīr* of 90 verses of the Qur’ān that begin with the phrase “*Yā ayyuha al-ladhīna āmanū;*” volume three includes the interpretation of *Sūras al-‘Ala* and *al-Naṣr*;



volume four includes the *tafsīr* of *Sūras al-Duḥā, al-Sharḥ, al-Kawthar, and al-Naṣr*; volume five includes the *tafsīr* of *Sūrat al-Nūr*; volume six includes the *tafsīr* of *Sūrat al-Aḥzāb*, and volume seven is intended to include the *tafsīr* of *Sūra Yūsuf*.

The most important features of this *tafsīr* are:

1. Extensive use of various sources and reputable Islamic *tafsīrs*.
2. Use of persuasive techniques to engage the audience and facilitate understanding.
3. Simple, fluent, and comprehensible language suitable for the general public.
4. Attention to common meanings among Qur'ānic verses and thematic categorization of content.
5. Addressing contemporary issues in *tafsīr*.
6. Implementation of a question-and-answer method to address doubts and misconceptions (Shajarī 2022, pp. 224-233).

22. Muḥammad Ṣādiq Ḥā'irī Shīrāzī (1936 to 2017)

The main focus of his scholarly activities in *tafsīr* has been primarily through holding *tafsīr* sessions. His series of exegetical sessions on “*Insān-shīnāsī dar Qur'ān* (Anthropology in the Qur'ān)” and “*Mabāḥith-i tafsīrī bā miḥwarīyyat-i Sūra Yūsuf* (Exegetical Discussions with a Focus on *Sūra Yūsuf*)” are accessible online, and his *tafsīr* of *Sūrat al-Ḥamd* was published in 2006 (Source: Wikifeqh Online Encyclopedia).

23. Akbar Dihqān (1964 to 2019)

He spent 12 years teaching Qur'ānic exegesis in the seminaries of Qom, part of which (approximately 260 sessions) was recorded and broadcasted

by the Islamic Republic of Iran's radio. (Source: Noor Islamic Sciences Computer Research Center, Akbar Dihqān's biography). His written works on the Qur'ān and its *tafsīr* include:

1. "*Tafsīr Nasīm Rahmat*," which is structured sequentially and has been published in 14 volumes in Persian. In this *tafsīr*, the author translates the verses using the translation of Ayatollah Makārim Shīrāzī, the meanings of words from the translation of Bahrāmpūr, and for some exegetical matters, he uses the translations of *al-Mizān*, *Tafsīr-i Nimūnih*, and *Tafsīr-i Mubīn*. However, approximately one thousand points are from the author himself, some of which are also mentioned in his other works (Dihqān 2013, 1:14).
2. "*Nukhbat al-Tafāsīr*" in Arabic (authored with others).
3. "*Vāzhihā-ye Nūr*" (Qur'ānic lexicography).
4. Various works under the title "*Nukātī az Qur'ān pīrāmūn-i ...* (Points from the Qur'ān about...)."

24. Muḥammad Yazdī (1931-2020)

He attended 'Allāma Ṭabāṭabā'ī's *tafsīr* classes for some time (Source: Noor Islamic Sciences Computer Research Center, Mohammad Yazdī's biography) and later, by holding his own *tafsīr* classes, he also authored works in this field, including:

1. "*Fiqh al-Qur'ān*" in four volumes on the subject of verses related to Islamic rulings (*Āyāt al-Aḥkām*). (*Markaz-i Asnād-i Inqilāb-i Islāmi, Khāṭirāt-i Āyatullāh Muḥammad Yazdī* (Islamic Revolution Document Center, Memories of Ayatollah Mohammad Yazdī, p. 110, as cited in Wikifeqh Encyclopedia, Mohammad Yazdī).



2. “*Asas al-Īmān fī al-Qur’ān*” which deals with the principles of religion from the perspective of the Qur’ān.
3. “*Qabasāt min Sūratay al-Hamd wa al-Qadr.*”
4. “*Tafsīr of Sūrat al-Hamd*” (Islamic Republic News Agency, A Look at the Biography of Ayatollah Mohammad Yazdī, 2020). He also successfully completed a Translation of the Qur’ān.

25. Sayyid Kamāl Faqīh Īmānī (1934-1981)

His most significant exegetical activity is the authorship of the first Qur’ānic exegesis in English and Russian entitled “*Nūr al-Qur’ān fī Tafsīr al-Qur’ān*” which was undertaken upon Imam Khomeini’s request. The English version of this *tafsīr* has been published in twenty volumes, and the Russian version in eighteen volumes. It is a compilation of various *tafsīrs*, presenting a fluent and reliable collection to the audience while overlooking linguistic and Shia-Sunni differences. This *tafsīr* has been welcomed by Muslims in other countries and has been translated into Malay, French, and Turkish (Islamic Encyclopedia, introduction of Sayyid Kamāl Faqīh Īmānī).

26. Muḥammad Muḥammadī Rey Shahrī (1946-1981)

Muḥammad Muḥammadī Rey Shahrī’s exegetical work is entitled “*Partu’ī az tafsīr-i Ahl-i Bayt alayhim al-Salām*” in which he has interpreted the verses using the hadiths of the *Ahl al-Bayt* (a). However, the compilation of this *tafsīr* has been carried out collectively and collaboratively. So far, three volumes of this book have been published. The method of work has been as follows:

1. Gathering all the hadiths, whether directly related or indirectly related to the verses.

2. Using all available knowledge and resources, including dictionaries, literature, history, and some human sciences, to interpret the verses.
3. Extracting messages relevant to the questions of the time and the current challenges of the era from each verse, and striving to extend the Qur'ān's influence to the depths of society as much as possible (Official website of Ayatollah Muḥammad Muḥammadī Rey Shahrī).

27. Muḥammad Bāqir Muḥaqqiq (Born: 1919)

His most important Qur'ānic researches include:

1. “*Tafsīr al-Muḥaqqiq*” of which more than ten volumes have been prepared and two volumes have been published so far (this book in total consists of over twenty volumes).
2. “*Dā'irat al-Farā'id dar Farhang-i Qur'ān*” in 25 volumes, of which only 6 volumes have been published so far (Muḥaqqiq 1992, 5). The most important features of this work include:
 - a) Explanation and interpretation of vocabulary in a comprehensive and thorough manner.
 - b) Presenting the frequency of each word's usage in the Qur'ān.
 - c) Providing the complete reference of each word in the Qur'ān.
 - d) Referring to the Persian meaning and morphological and syntactical aspects of each word.

28. Sayyid Mūsā Ṣadr (1928-?)

His primary Qur'ānic and exegetical activities are attributed to his discourses, speeches, and articles delivered or written on religious occasions, which have been published as books by the Imam Musa Sadr Cultural Research Institute. The most important Qur'ānic works of him are as follows:



1. A collection of “Selected *tafsīrs*” in 8 small volumes, as follows: Volume 1: Another Reflection on the Qur’ān and *tafsīr*, Volume 2: *tafsīr* of *Sūrat al-Ikhlāṣ*, Volume 3: *tafsīr* of *Sūras al-Nās* and *al-Falaq*, Volume 4: *tafsīr* of *Sūrat al-Qadr*, Volume 5: *tafsīr* of *Sūrat al-Takāthur*, Volume 6: *tafsīr* of Life and Death in the Qur’ān, Volume 7: *tafsīr* of charity (*Infāq*) in the Qur’ān, Volume 8: *tafsīr* of *Sūrat al-Isrā’*.
2. “*Barāye Zindigī*.”
3. “*Ḥadīth-i Saḥargāhān*” (Imam Musa Sadr Cultural Research Institute). Some have said that this book has been able to convert approximately five hundred thousand people to Shiism in Southeast Asia (Bahmanī, Sahib Khabar News Agency).

29. Sayyid ‘Alī Akbar Qurashī (Born: 1928)

He has numerous Qur’ānic and exegetical works, the most important of which are as follows:

1. “*Tafsīr Aḥsan al-Ḥadīth*”: Comprises the *tafsīr* of the entire Qur’ān in 12 volumes in Persian, written during the years 1977-1986 (Khurramshāhī 1998, 2:1750).
2. “*Qāmūs-i Qur’ān*”: This book is in 7 volumes and is considered a sort of encyclopedia of Qur’ānic vocabulary.
3. “*Nigāhī bi Qur’ān*”: A single-volume book, covering common topics in Qur’ānic sciences.

30. Zayn al-‘Ābidīn Qurbānī (Born:1933)

His most significant Qur’ānic and exegetical work, for which he spent about 14 years researching and compiling, is the book “*Tafsīr-i Jāmi‘ Āyāt al-Aḥkām*” in Persian, in 12 volumes. The compilation of this book was completed in 1994. The contents of this book are organized according to

the chapters of Islamic jurisprudence, from “*ṭahārāt*” (purification) to “*diyāt*” (blood-money) (Qurbānī Lāhījī 2001, 1: 27-29).

In addition, during his stay in Lāhījān, he also conducted Qur’ān *tafsīr* classes, where he interpreted *Sūras al-Ra’d, al-Kahf, Yāsīn, al-Baqara, Luqman, al-Aḥzāb*, and important sections of *Sūrat Āl Imrān*. It seems that some volumes of this *tafsīr* are also ready for publication (see Safīr Sabz; Official website of Ayatollah Zayn al-‘Ābidīn Qurbānī).

31. Sayyid ‘Alī Ḥusaynī Khamenei (Born: 1939)

His most important Qur’ānic and exegetical works, all in Persian, are as follows: 1. *Tafsīr* of *Sūrat al-Baqara*, 2. *Tafsīr* of *Sūrat al-Mumtaḥinah*, 3. *Tafsīr* of *Sūrat al-Taghābun*, 4. *Tafsīr* of *Sūrat al-Tawbah*, 5. *Tafsīr* of *Sūrat al-Mujādilah*, 6. *Tafsīr* of *Sūrat al-Fātiḥah*, 7. *Tafsīr* of *Sūrat al-Jumu’ah*, 8. *Tafsīr* of *Sūrat al-Hashr*, 9. *Tafsīr* of *Sūrat al-Ṣaff*, 10. *Tafsīr* of *Sūrat al-Munāfiqūn*. 11. *Ṭarḥ-i Kullī-ye Andīsheh-ye Islāmī dar Qur’ān* (The Comprehensive Plan of Islamic Thought in the Qur’ān). 12. Translation of “*Fī Zilāl al-Qur’ān*” by Sayyid Quṭb.

The important and outstanding features of Ayatollah Khamenei’s *tafsīr*, as described by Muḥammadī Rey-Shahrī, are introduced as follows: 1. Simple and easily accessible, 2. A book for teaching, 3. Simplification of concepts and comprehensibility for everyone, 4. Having a promotional approach with a precise and deep foundation, 5. Emphasis on the essence of the matter and avoidance of details, 6. Comprehensive and thematically consistent with the structure of religious knowledge, 7. Strict adherence to Quranic research in Qur’ānic exegesis, 8. Author’s mastery of Islamic teachings and Qur’ānic exegesis, 9. Extensive investigations during difficult times of accessing resources, 10. Text with fluent and pleasant composition (<https://khamenei.ir>; see Mashhadī 2023, 32-36)

32. Ya‘ṣub al-Dīn Rastigār Jūybārī (Born: 1940)



His most important Qur'ānic and exegetical work is the book “*Tafsīr al-Baṣā'ir*” (Ayāzī 1994, pp. 203-204). This *tafsīr*, written in Arabic, is expected to reach 60 volumes upon completion. However, only volumes 1, 31 to 38, and 41 to 60 (a total of 29 volumes) have been published so far. Its publication began in the year 1977. (Wikipedia, the introduction of Yasūb al-Dīn Rastigār Jūybārī; although in this article, we relied on reputable sources, due to the lack of information regarding the personality of this exegete, we were reluctantly forced to refer to less credible sources).

The significant feature of “*Tafsīr al-Baṣā'ir*” is its comprehensive compilation of various exegetical views and opinions. This means that the author has gathered the maximum number of interpretations and opinions regarding the explanation of verses from among the scattered *tafsīrs* found in 60 common Shiite and Sunni exegeses. These are presented in different sections of the book (Rasekhoon website). However, the structure of its discussions is organized according to the following arrangement:

1. Reference to the rewards of reciting sūras and verses;
2. Identifying the subject matter of each sūra;
3. Research on the revelation of sūras and verses;
4. Explanation of the different readings (*qirā'āt*) and the reason behind them;
5. Discussion of the stop (*waqf*) and continuation between verses and sentences;
6. Study into the meanings of words;
7. Literary analysis of each sūra;
8. Detailed scientific investigation into sentences and verses;
9. Explanation of the miraculous aspects of each sūra and part;
10. Explanation of the reasons for the repetition of stories, verses, and words;
11. Discussion on the sequential and Qur'ānic arrangement of sūras and verses;
12. Abrogating (*nāsikh*) and abrogated verses (*mansūkh*) and the definitive (*muḥkam*) and ambiguous (*mutashābih*) verses of each section;
13. *Tafsīr* of the Qur'ān by the Qur'ān;
14. Presentation of a summary of the discussion;
15. Investigation into the hadiths related to *tafsīr*;
16. Summary of jurisprudential discussions;
17. Religious issues and their correlation or refutation with the Qur'ān;
18. Detailed investigation into the teachings of the Qur'ān, including scientific, technical, historical,



philosophical, ethical, social, and political topics; 19. Extraction of precise scientific points from the verses (Rastigār Jūybārī 1978, 1:8-9).

33. ‘Alī Karīmī Jahrumī (Born: 1941)

More than 190 scholarly works by Karīmī Jahrumī, including books, articles, and monographs, have been left behind. Some of these works are in the field of Qur’ānic exegesis and teachings. His most important Qur’ānic works include:

1. *Rāzhā-ye Āsmānī* (Heavenly Secrets), *Tafsīr-i Sūrah-ye Ḥadīd* (Exegesis of *Sūrat al-Ḥadīd*).
2. *Nizām-i Akhlāqī-ye Islām* (The Moral System of Islam), *Tafsīr-i Sūrah-ye Hujurāt* (Exegesis of *Sūrat al-Hujurāt*).
3. *Tajallī-ye Insān dar Qur’ān* (The Manifestation of Man in the Qur’ān), *Tafsīr-i Sūrah-ye Insān* (Exegesis of *Sūrat al-Insān*).
4. *Tafsīr-i Sūrah-ye Ṣaff* (Exegesis of *Sūrat al-Ṣaff*).
5. *Tafsīr-i Sūrah-ye Ibrāhīm (a)* (Exegesis of *Sūrah Ibrāhīm*).
6. *Aḥkām al-Qur’ān* (The Commands of the Qur’ān).
7. *Al-‘Itra wa al-Qur’ān* (The Family of the Prophet and the Qur’ān).
8. *Nimūnehā’ī az Ta’thīr va Nufūdh-i Qur’ān* (Examples of the influence and impact of the Qur’ān).
9. *Shinākht-i Qurān az Rahgudhar-i Qur’ānī* (Understanding the Qur’ān through the Qur’ānic path).
10. *Sīmā-ye ‘Ibād al-Raḥmān dar Qur’ān* (The Portrait of the Servants of the All-Beneficent in the Qur’ān)

34. Ḥusayn Anṣāriyān (Born: 1944)



The most significant exegetical work by Shaykh Ḥusayn Anṣāriyān is “*Tafsīr-i Hakīm*” in 40 volumes in Persian. The first volume was published in 2014, and so far, 18 volumes (up to *Sūrah Yūsuf*) have been released. The remaining volumes are reportedly nearing completion and will be published soon (Pūr Maḥmūdīyān, Fars News Agency, 2023). The key features of this *tafsīr*, as outlined by its author, are as follows:

1. **Multidimensional Approach:** Incorporating various studies including literary, hadith-based, theological, ethical and educational, mystical, and similar fields.
2. **Combined Exegetical Methods:** Using both verse-by-verse and verse-by-hadith methods simultaneously.
3. **Purposeful Selection of Exegetical Narrations:** Choosing relevant s after verifying their authenticity and narration.
4. **Comprehensive Inclusion:** Covering the views and opinions of both ancient and contemporary exegetes and scholars.

35. Muḥsin Qarā’atī (Born: 1945)

His most significant Qur’ānic work is “*Tafsīr-i Nūr*” which is the result of his *tafsīr* sessions on the radio of the Islamic Republic of Iran. This work, written in Persian, was published in 12 volumes in 1995 and has been reprinted multiple times. Later, it was revised and published in 10 volumes. It has been translated into Arabic, Urdu, Azerbaijani Turkish, and Istanbul Turkish.

36. Ya‘qūb Ja‘farī-Niyā (Born: 1946)

Ja‘farī has authored dozens of articles and several books on exegetical topics and Qur’ānic sciences. His most significant work is the book “*Tafsīr-i Kawthar*,” which is a 12-volume *tafsīr* in Persian that he has written over 22 years (according to his page on the Āndīshvarān-i Ḥawzah

website). Its publication began in 1987, and the complete series was unveiled in 2019. Ja'farī himself has provided a general description of the method of this *tafsīr*, stating that it is an *ijtihādī tafsīr* and that it employs Qur'ān by the Qur'ān *tafsīr*, contemplation on the verses, and the statements of exegetes and hadiths (according to an unnamed source, the Rasa News Agency, 2019).

37. Sayyid Aḥmad Khātami (Born: 1960)

Sayyid Ahmad Khatami's most significant exegetical activity has been the continuous conduct of *tafsīr* classes since 1988 (available in the audio archive of classes until 2022 on the website eshia.ir). These classes have been held at the Fayḍiyyah Madrasa in Qom (Official website of Jami'a al-Mudarrisīn of Qom Seminary) and, in addition to thematic discussions, he has successfully interpreted the thirtieth section (*juz'*) and the first seven sections (*juz'*) of the Qur'ān, currently engaged in interpreting the eighth section (*Sūrat al-An'ām*) (Source: WikiFeqh website, the introduction of Sayyid Ahmad Khatami).

38. Sayyid Muḥammad Mahdi Mirbāqirī (Born: 1961)

One of his Qur'ānic works is the book "*Ta'ammulāt-i Qur'ānī dar Partu'ī Ma'ārif Ahl al-Bayt 'alayhim al-salām* (Reflections on the Qur'ān in the Light of the Teachings of the *Ahl al-Bayt*)," which provides sequential *tafsīr* on certain short sūras of the Qur'ān. So far, five volumes of this book have been published, and the topics discussed in each volume are as follows:

Volume One: The significance of *Bismillah* and the *tafsīr* of *Sūrat al-Kāfirūn*; Volume Two: *tafsīr* of *Sūras al-'Aṣr*, *al-Takāthur*, and *al-Humazah*; Volume Three: *tafsīr* of *Sūras al-Fīl*, *Quraysh*, *al-Insān*, *al-Kawthar*, and *al-Fajr*; Volume Four: *tafsīr* of *Sūras al-Ḍuḥā* and *al-Inshirāh*; Volume Five: *tafsīr* of *Sūras al-Falaq*, *al-Nās*, *al-Masad*, and *al-*



Naşr. The broader framework aims to provide a comprehensive understanding of the coherence and progression of the sūras and verses, focusing on the inner meanings of the verses. The author endeavors to interpret the verses within the sūras based on the principles of monotheism and the guardianship (*wilāyah*) of the Infallibles (a), elucidating both personal and societal purposes of the sūras along with their historical contexts.

39. Muḥammad ‘Alī Riḍā’ī Iṣfahānī (Born: 1962)

The most significant work that he has contributed to authoring and compiling is the book “*Tafsīr-i Qur’ān-i Mihr*” in Persian, in 22 volumes (official website of Mohammad ‘Alī Riḍā’ī Iṣfahānī). According to him, the distinguishing feature of this *tafsīr* is its innovative approach to presenting Qur’ānic content for better use by the younger generation of the present era.

The author’s method of *tafsīr*:

1. At the beginning of each sūra, an overview is provided that includes information about its revelation, the number of verses, names, virtues, characteristics, objectives, and important topics of the sūra. Then, the content of the sūra is explained. Initially, an index of each verse is given, outlining the topics it covers. After that, the verse itself is mentioned, followed by its translation based on a collective translation. Next, the related points and references are noted. Finally, the teachings and messages of each verse are mentioned, each explained separately and sequentially.
2. The teachings and messages are explained in a way that is suitable for the new generation.

Characteristics of this *tafsīr*:

1. This *tafsīr* is sequential and covers the entire Qur’ān from beginning to end.



2. It is specifically designed for young people, making it clear and easy to understand.
3. The first volume includes a summary of Qur'ānic sciences and discussions on the methodology of understanding the Qur'ān, along with a comprehensive explanation of the approach used in this *tafsīr*.
4. In this *tafsīr*, under each verse, instructive Persian poetry related to the verse, including poems from Sa' dī, Ḥāfīz, Mawlawī, and other renowned poets are selected. Additionally, the *tafsīr* uses hadiths from the *Ahl al-Bayt* (a), as well as exegetical insights from Imam Khomeini and Martyr Murtaza Muṭahharī.
5. “*Tafsīr-i Qur'ān-i Mihr*” is the only *tafsīr* that has collected exegetical points from Imam Khomeini and used them appropriately in relation to the verses. If Imam Khomeini had an interesting ethical or mystical insight on a verse, this insight is quoted and used in this *tafsīr*.
6. This commentary was written under the supervision of the late Ayatollah Ma' rifat. It is the result of collective work that took about ten years, concluding in 2008.
7. A translation based on this *tafsīr*, entitled “The Collective Translation of the Holy Qur'ān” has been produced. It is the first group translation of the Qur'ān and was initially published by Dār al-Dhikr. The second edition was published twice by Al-Muṣṭafā International publication and the new editions will be published soon.
8. The summary of this 22-volume *tafsīr* was written by the author in 2014, under the title “*Tafsīr-i Mihr-i Javān*.” It is designed for those who wish to study a complete *tafsīr* on the Qur'ān in a short period.

40. 'Abd-al-Karīm Bahjatpūr (Born: 1965)

He adheres to the interpretation of the Qur'ān using the *Tanzīlī* method (interpreting verses and surahs in the order of their revelation) (Researcher's personal page on the Magiran website) and has strived to refine and expand the theoretical discussions of this method (See Attar Abkenari 2023, 172). Based on this, he has authored and published an



exegesis titled “*Hamgām bā Wahy.*” The first volume of this book was published in 2007. And so far, eight volumes of this *tafsīr* have been published, with the ninth volume reportedly in progress. According to the author’s prediction, the *tafsīr* of the Meccan sūras, which encompass 86 sūras of the Qur’ān, will be completed in ten volumes (Sulṭānī, IQNA News Agency, 2019). Bahjatpūr believes that the method used to interpret the verses based on the order of revelation has numerous benefits, which he details extensively in the introduction to his commentary (ibid). According to him, in the *Tanzīlī* interpretation, readers move away from the chronological order of revelation and focus on the Qur’ān’s educational and guiding approaches, becoming more aware of the coherence within each sūra (Bahjatpūr 2011, 1: 139-140). Numerous thematic or sequential *tafsīrs* have also been written as monographs in the recent century by scholars of the Qom Seminary. For instance, we mention two books: “*Tafsīr-i Sūrah-ye Ḥamd*” written by Sayyid Jalāluddīn Ashtiyānī, and “*Tafsīr-i Mubīn*” by Sayyid Ali Ghayūrī. However, a detailed report on these works and an introduction to their authors would require a separate article, which we hope some researchers will devote themselves to writing.

Conclusion

An examination of the exegetical efforts of the scholars of the Qom Seminary over the past century reveals that during this period, numerous esteemed and distinguished exegetes have been nurtured within the seminary. They have authored numerous prestigious and valuable *tafsīrs* with various approaches and methods along with innovations within the Qom Seminary.

The historical evolution of these works’ authorship indicates that as we approach the end of the century since the re-establishment of the Qom Seminary, alongside the strengthening of the scientific foundations of the Qom Seminary, the trend toward knowledge of *tafsīr* and scholarly activities in this field has significantly increased in terms of extent, depth, quantity, and quality. After the victory of the Islamic Revolution, the

groundwork for education and research in this field was effectively laid, resulting in considerable growth and progress, a trend that continues to this day.

However, looking towards the future, it must be said that there will be many new questions about the Quran, and presenting answers to these questions will require increased efforts in the field of Quranic exegesis. Additionally, with the emergence of new tools, techniques, and educational and research platforms, there is a need for the development and enhancement of specialized centers and institutions for Quranic exegesis.

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