



A Comparative Study of Allameh Tabatabai's Interpretive View with Al-Manar Commentators About Miracles of the Revival of the Birds and the Pregnancy of Mary

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Abstract

With the emergence of the new current of separatist in the contemporary era, the scientific and intellectual view of the verses of the Holy Quran has become more prominent. Muhammad Abdu One of the pioneers of this view, tried to have a balanced encounter with the Quranic scientific verses and the Qur'anic extraordinary affairs, so in some cases it accepted without explanation and even rejected the scientific justifications of others and in addition to accepting the appearance of the verse, He also considers scientific and rational justification possible and has finally abandoned the appearance of the verses in the third category and has completely begun to interpret them. The interpretative views of this encounter have been critically evaluated and interpreted in the interpretation of Al-Mizan. Allameh Tabatabai has often tried to reject or weaken those interpretations and tried to provide a rational and philosophical explanation of the extraordinary affairs.

The subject of the present article is a comparative study of the views of two mentioned commentators on the matters of the revival of birds and the pregnancy of Maryam in the Holy Quran.

Keywords: *Soul; Miracle; Al-Mizan; Al-Menar; Reviving Birds; Prophet Mary*

Introduction

Despite many different interpretations of the Holy Quran, both old and new, as well as the emergence of commentators who have a more rational and empirical approach to some of the Quranic subjects, such as miracles and etc., this imagination evolves in the minds of those interested in Qur'anic studies that the commentators' interpretation of the Qur'an has been transformed their view of Quranic interpretation and especially with the extraordinary affairs. So that in the extreme view, the fewest

scientific references to the Qur'an have been matched by the empirical achievements of empirical scholars, and often have weak links, but at a more balanced perspective, some commentators have tried to distinguish between those where the Qur'anic verses appeared or were more elaborate. Reveal a concordance with the findings and hypotheses established in the empirical sciences. Muhammad Abdu, (one of the pioneers of new current of separatist), has efforts to have balanced encounter towards Quranic scientific verses and Quranic extraordinary affairs .Hence with more accuracy, justified and even attempted to supported substantiate the justification provided by scientifically proven quotations or achievements. However, this effort did not work in all cases equally.

On the one hand Allameh Tabatabai, because of his aristocratic and philosophical aristocracy, and on the other hand, on the interpretation of the verses and the transcendent sciences, has led to the development of independent scientific discourses, from accepting the appearance of the extraordinary affairs to the philosophical and intellectual explanations. . Thus, while interpreting Al-Mizan, he evaluates the commentary and commentary of Muhammad Abdu, which has in some cases been rejected or weakened.

In this article, we will examine some of the verses of the extraordinary affairs from the perspective of these two commentators in order to evaluate the arguments or justifications and explanations of them.

Miracle

The term miracle is not used in the Holy Qur'an and is not interpreted by other prophet's miracles, but the words of the Holy Qur'an which carried over to the miracle include: " clear evidence " for the prophet SALEH'S camel (PBUH): (AL-ARAF:73), The word "verse" for Glittering hand (Taha:22) and the expression "proof" for the Holy Qur'an (Al-NES'SAH: 174). In addition, the Holy Qur'an has spoken of a number of other things that were too hard for human and overruled the laws of nature.

Interaction of Commentators with the Qur'anic Extraordinary Affairs

A: The dominant approach of the commentators is obedience acceptance through the miracle without being interpreted or justified by natural or rational laws.

B: Rationalistic or justifiable and interpretive confrontation that has been scattered and non-pervasive.

The separatist's approach in the second and third centuries is a prominent symbol of the second current, and after several centuries, again in the contemporary era of the new separatist emergence of scientific and rational exposure to these affairs, thus causing to the formation of a current of scientific interpretation and rational. The new current of separatist began with the movement of Seyyed Jamal in the field of Islamic society and was elaborated by Muhammad Abdu's interpretive sessions on the Qur'an and the interpretation of the verses.

Miracle Relationship with Natural Causes

It uses the appearance of the miraculous thing, which is accomplished through unnatural causes and natural devices, and the special favor of God has removed the natural causes. So we should not look for natural for miracles.

The two adverbs :extraordinary affairs and away from conflict, which are included in the definition of a miracle (Suyuti, 1421 A, c. 2, p. 238), imply that it is not possible for anyone to perform a miracle.

Some believed that what is interpreted as a "miracle" from an extraordinary affairs, in fact, is difficult to resemble to a verb which some fail to do, while the miracle is outside the domain of servants and devoted to divine power; Consequently, it is not permissible to say something that is impossible for the servants to do: they were incapacitated or God was incapacitated (Al_Baqillani, 1421 AH, 181).

Miracle's Relationship with the Law of Causality

Although, miracle is violating the laws and natural causes, but this does not mean that the law of causality is violated, although it appears to be contrary. Allameh Tabataba'i says: "despite the law of causality is accepted by the Holy Quran, it tells stories and events that are incompatible with the normal and current flow in the cause and effect system and it doesn't get used to anything except abnormal and extraordinary factors, these events are the same miracles and miracles attributed to some of the divine prophets (Tabatabai, 1417 AH, 1, 74-75).

Allameh's Comment on the Miracles Being Not Impossible

Allamah states: "Although the habit method has denied and considers it unlikely, but they are not in themselves impossible, nor is it reason that the intellect considers it impossible, such as the community of two violations and their height, because they are impossible in themselves; but the extraordinary affairs are not like these, and how can it be regarded as such, though millions of wise men who were the followers of the religion, in the ancient time, have accepted miracles, and without any denial with open arms has accepted it.(Tabatabai, 1417 AH, 1, 75).

The Difference between a Miracle and Extraordinary Method

Allameh Tabataba'i only knows the difference between the extraordinary method and the miracle in which the material causes effect on emerging the ordinary events, and we see the special relationships that those causes have with events, as well as their specific temporal and spatial conditions. , but we do not see miracles, and no longer that in natural events, the causes gradually increase their effect, and in the miracle they act immediately and instantly. According to Allameh, the conversion of Staff of Moses Prophet (as) into a dragon is perfectly matches with natural factors, because it's not impossible and in the natural channel, if it is to take place, it needs specific causes and conditions of time and place. Same).

How The Extraordinary Affairs Take Place?

When a miracle is impossible and the interference of natural causes are not obvious, the question arises: how does a miracle work? Does Allah perform miracles without the flow of material things or by his own will, or does He bring about miracles, but our science does not encompass them?

Allamah has considered both ways are possible, but according to the third verse of the sura of Talaq, the phrase: "verily, for all things has Allah appointed a due proportion." considers the second possibility to be true because Allah has generally said: Allah has determined a limit, size, and path for every thing

So whatever cause is assumed, such as: Cold fire on Abraham or the resurrection of Moses's staff, is itself the cause of one of the ordinary things; the gods and creatures are related and connected. Although ordinary causes doesn't have related to this phenomenon, because the aforementioned connections are not the property of the beings, wherever they are permitted to be criticized and subdued, and wherever they are permitted to be rebelled, they are, as the beings themselves, the property of God Almighty. (See Tabatabai, 1417 AH, 1, 77

Allameh, quoting verse: "Unquestionably, His is the creation and the command" (Al-Araf: 54), commands all affairs and dynasties in the hands of God for the cause and effect system (see: Tabatabai, 1417 AH, 1, 79). "That the affairs of God are in the charge of God, it's not incompatible the things divine prophets to do some strange things, because it is according to divine permission:" We will send him to the Holy Land, "he said. Do not let God give you a sign. (Qufer: 78)

Abdu's opinion about the miracle is possible

Concerning the relation of miracles to natural causes, Rashid Reza quotes what Abdu brought up in the treatise of Tawhid, he says: extraordinary affairs are allow rationally, because they do not have a double community or height, so there is no obstacle to the power of God over the prophets. Miracles happen. It is therefore necessary to believe in these things as they appear (Abdu, 1366 AH, vol. 1, pp. 314-315). Rashid Reza says in confirmation of his master's words: what makes sense impossible, is impossible so it's impossible that a prophet to be confirmed by something that is reasonably impossible, because impossible means thing that cannot happen and what happen is certainly not impossible.so theologians, have called miracles the extraordinary affairs.

The Relation of Miracles to Natural Causes from the Perspective of Rashid Reza Rashid Reza has mentioned two possibilities regarding the relation of miracles to material causes:

- 1) Some have espoused spiritual and spiritual devices for these things that ordinary people do not know about and are devoted to the prophets.
- 2). It is well-known that God performs them without natural causes that natural laws and statutes do not imply it, and that God is alone the Creator and Creator of it.

He says of the recent probability: Although this view is popular and is used by the appearance of extraterrestrial affairs, but who can negate the existence of natural factors in the absolute, even from the unseen world. However, Muhammad Abdu does not seem to believe that miracles prevent him from documenting them in the Sunnah of creation. Although we will show below that al-Manar's commentators have justified some of the habits of the prophets of the Israelites based on natural laws and phenomena, yet they themselves do not accept some scientific justifications regarding the extraordinary affairs. For example, he disapproves of the view of those who justified the tearing of the sea by Prophet Moses's staff (as) into tidal phenomena, saying: This was a God-given act for the sake of the Israelites and their enemies and at the same time a miracle for Moses. (AS). (Abdu, 1366 AH, vol. 1, p. 316)

A Comparative Study of Some Extraordinary Affairs

The present study, in order to study the comparative view of Allameh Tabataba'i with the commentators of Al-Menar, we discuss the two issues of revival bird and how Maryam became pregnant.

The revival of Fragmented birds

In this verse following Abraham's request to show the quality of the living, [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste.

Commentators' Point of View

By commenting on interpretations from the past to the contemporary, commentators overwhelmingly agree that this is the quality we have stated; the Maqatel Interpretation has mentioned four birds: Rooster, duck, crow and pigeon, and some interpretations have mentioned a peacock (Tabari), 1412, c. 3, p. 35) Vulture (Abi Fakhr Razi, 1408 AH, c 4, p. 30) Ostrich (Ayashi, 1380 AH, c 1, p. 143) and Hoopoe (Abouhayan, 1420 AH, c 2, p 646)

Concerning the quality of mixing feathers and meat and their joints and the amount placed on each mountain and the number of components and mountains have mentioned details in interpretation (Maqqtel, 1423 A, p. 1, pp. 218-219; Tabari 1412, A, p. 39; 1422 AH, vol. 2, pp. 256-257) Thalabi, 1422 AH, vol. 2, pp. 256-257) Some of the traditions of the infallible Prophet (PBUH) have been confirmed in this report. (Ayshai 1380 AH, vol. 1, p. 143; Qomi, 1367 AH, vol. 1, p. 91)

Another point is that there are two meanings in almost all interpretations of the word due to its different reading (with or without deduction) and disagreement at the root of the word; † Tabarsi 1372, Volume 2, p. 644; Zamakhshari, 1407, c. 1, p. 309; elliptical, 1417 AH, c. 1, p. 157.

The former means to cut and the latter to mix the flesh and bone of the birds. (Abu al-Baydah, 1381 AH, vol. 1, p. 80) The sense of bending for the word "commit them to yourself." is either meant to be "attached" or means to slice them as you give them to yourself (Qureshi, 1377, Vol. 1, p. 493) Allameh Tabatabai has considered the first meaning of the word "fragmentation" to be more appropriate for the word "commit them to yourself." (1417 AH, vol. 2, p. 370).

The different viewpoint of Abu Muslem Isfahani

From the report we presented, it was quickly clarified that commentators have trusted the same well-known narrative, with only some of Rashid Reza's statements denying the slaughter of birds and acknowledging that the Qur'anic verse has no indication on that narrative. (1366 AH, Vol. 3, p. 55)

The commentator of al-Mannar's following the intended verse refers to the interpretative interpretation of Abu Muslem Isfahani, who opposed the famous theory: Abu Muslem has said :there is probably no will in the Qur'an for the purpose of expressing more in the form of expression, as if one were to ask you: How is ink made? You say, "Do this job and do it. In fact, in this speech you do not command him to making a composite, but you explain to him the quality of making it. Indeed, the word in this verse is a parable of the living dead, and it means taking four chickens, and keeping them with you, so that you can be with them as well as with them, so when you can call them every time. Come to you, because chickens accustom faster than other animals.

Rashid Reza's Comment

Rashid Reza in the following narrated by the Abu Fakhre Razi indicated the Abu Muslem's reasoning and the populace's response to the rejection of Abu Muslem, then stated: Abu Muslem's impression is contrary to the interpretation of all the commentators before him, and no one has said: a group of people's impression is authority over the others. In addition, the commentary view of Abu Muslem comes to mind (1366 AH, p. 3, p. 57). Rashid Reza considers the verse order to support Abu Muslem's view and says: The verse comes with the interpretation of "Then [after slaughtering them] put on ", and since the word "then" exaggerates, it tends to make the birds tense up and overwhelm them, as well as the word "commit them to yourself" indicate to accustom. If there was any other meaning of ALLAH, he would have said: take four birds and commit them to yourself. Then [after slaughtering them]

put on each hill a portion of them And he did not mention the word And he did not mention the word 'predicate' on emaleh and connect their placement on the mountain with 'then, another reason that the verse ends with the two descriptions of "Aziz al-Hakim Exalted in Might and Wise" and not with the adjective, almighty, is the dominant being that does not come to pass.

Rashid Reza states that what has caused the republic to refuse to say this meaning, despite its clarity, is a narrative that deals with the event. Therefore, commentators have tried to apply the narrative to the verse, although it is inaccurate, and whilst anyone seeking to understand the Qur'an has to refrain from influencing anything outside the Qur'an, and does not base it on the Qur'an, Because the Qur'an rules everything and nothing rules it (1366 AH, p. 57, p. 57).

The commentator's view of Almizan.

Allameh Tabataba'i has elaborated on his commentary view about this verse without mentioning the commentator (Rashid Reza), and first presented his arguments and then weakened and rejected, for example, Allameh in rejecting the meaning of inclining for interpret commit them to yourself, says: The meaning of the word "commit them to yourself" is the meaning of cut, and if it becomes passive with the letter "to" and get object, the word is not meant to be inclined, but because the mentioned word in addition to cut" also means "to pull to yourself". In deed this Allameh's speech is response to the commentator of al-Mannar who used the word to transmit the word "to" mean "commit them to yourself" (Tabatabai, 1417 AH, vol. 2, p. 368).

Allameh's Rejection to the Reasons of Abu Muslem

Since Abu Muslem's interpretive view was accepted by al-Mannar's interpreter, Allameh gathered the proofs attributed to Abu Muslem which Fakhre Razi had mentioned them and Al-Mannar's interpreter had accepted and added to it, bring them into five reasons, and then answered them separately.

Another drawback was existence of the word "then", which Allameh rejects it and says: The meaning of hesitate is used from the word "then" as it fits with the meaning of raising and slaughtering hens, in the sense of slaughtering and slashing and separating their members. It is also commensurate with each other and the placement of any of those parts shattered over a mountain.

Allameh agrees with the famous commentator's view of the interpretation of the verse and has come to disagree with Rashid Reza. Not only did he not only weaken and reject his arguments, but he also provided evidence to support the impression and tried to show off the common narrative harmonious with Qur'anic expressions.

Allameh has said about the originator of these interpretive possibilities: These interpreters have compared the prophet's souls to catch divine knowledge towards extraterrestrial affairs with their ordinary souls and, as a result, they say to resurrect the dead by Ebraahim his own hands. Without his intercession, His Excellency Ebraahim had no distinction with His Excellency, though this word does not come to the minds of anyone who discusses the truth and is familiar with it, but these commentators do so because They ignore the facts, they are caught in such a mistake, and the more they engage in debate, they getting away from the right (Ibid., Vol. 3, pp. 376-377).

It is fair to say that Abu Muslem's interpretative view of verse and Rashid Reza's follower, even if it is literally confirmed, is confusing as to its meaning, and there is no clear connection between keeping them and calling the birds and questioning the quality of the living.

The manifestation of the Spirit for Mary

The Holy Qur'an reports the story of Mary's pregnancy: [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah (Al Imran: 45) She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. (Al Imran: 47)

In these verses, the angels of God proclaim the good news that Mary will have a child whose name will be the Messiah, Jesus. But since she did not marry, she is surprised by this declaration and states: How can I become pregnant without contact with a man? But the angel has connected it to her by Allah will, and He does what He wills.

This event is described in greater detail in Surah Maryam: She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah. He said, "I am only the messenger of your Lord to give you [news of] a pure boy, She said, "How can I have a boy while no man has touched me and I have not been unchaste?" He said, "Thus [it will be]; your Lord says, 'It is easy for me, and we will make him a sign to the people and a mercy from us. And it is a matter [already] decreed.

In these verses, Allah has announced that His messenger was sent to Mary. Mary after seeing the angel seeks refuge in Allah, but when that angel introduces itself as a divine messenger, Mary discusses with him about the quality of her pregnancy

The appearance of both categories is understood to be the expression of a single event, namely, the verses of the Sura Maryam along with the verses of the Sura al-'Imran, so as not to appear twice to the Prophet and announced her the child once . Allameh Tabatabai has made it clear that what is attributed to angels in Surah al-'Imran is exactly the same as that attributed to the angel in Surat al-Maryam (see Tabatabai, 1417 AH, 14/36). Other commentators believe to the same story in two Suras, one elaborating on the other (see: Khatib Abdul Karim, 1424 AH, 731/8).

The textual evidence that indicate the same story is that Maryam's surprise was spoken in both categories, but that if one responds to this surprise, there is no reason to be surprised again and the angel's response In both is the same: "He said, "Thus", Allameh said in the explanation of the answer: "The word "Thus "is a literal word for itself, and its fate is "thus a matter [already] decreed ", that is, yes. The good tidings I have given you now are certainly and not to be exchanged "(Tabatabai, 1417 AH, 197/3).

Gabriel is the same Revealed Soul

In the commentaries, have said that the revealed soul is Gabriel that have been reported his conversation to Mary in Al-Imran and not spoken of seeing him, but in Sura Al-Mary that angel appeared to Mary in a beautiful youth.(look: Thalabi, 1422 AH, 209/6) "In such a way that nothing was lacking in human character." (Baghdadi, 1415 AH, 144/3, Novi, 1417 AH, 5/5) "And when Mary saw him, she supposed he is a human being (Maqqatil, 1423 AH, 623/22) He also saw the angel himself, in addition to hearing his voice. (Tabatabai, 1417 AH, 1963/3) The reason why the angel was appeared in man to Mary, said to be able to take him (look: Maraghi, no date, 16/41; Zahly, 1411 AH, 68/16; Mughniyah, 1424 AH, 175.5).

The Role of the angel in Mary's Pregnancy

Concerning the quality of Mary's pregnancy and the role of the "angel" in the narrative interpretations, it is as follows.

Imam Baqir (as) is quoted as saying: "He took Gabriel and the collar of Mary's shirt and blown it, the blush with which the child reached its uterus within an hour, the perfection that was needed in the womb of other women. For nine months, yes, she became pregnant and heavy within an hour, when her aunt did not recognize her, and Mary took her own way, embarrassed by her and Zakaria. "Mousavi Hamadani, 1995, 67/14).

According to a narrative similar to that of Sunni commentaries (see Tabari, 1412 AH, 48/16), Gabriel blew her collar and quickly formed a child in the womb. Allameh quotes the above narrative and makes no comment on it (see Tabatabai, 1417 AH, 14/52).

The Role of Angel from the Perspective of Allameh

Allameh Tabatabai on the quality of pregnancy and the role of the parable angel, in the following verse 45 of Surat al-'Imran¹, while giving several justifications for the word "word", describe one of them the most well-known and it may be said that The word "word" is Jesus himself, because Jesus is the word creation, he means the word "be" and if he only call Jesus (AS) as the word. Although every human being and every creature is a derivative of the word "be", the birth of other people is done according to the normal canal, and because the birth of Jesus was not from this canal and he did not have ordinary causes, so his existence was documented by the word genesis, so Jesus himself is the word. And the verse: They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan. And also the end of the verses indicate: "Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was." The word does not speak explicitly about the role of the parable spirit, but according to the verses brought related verses, it can be used that he has said Gabriel is the same revealed angel (See: Tabatabai, 1417 AH, 35/14). and mention the word angels in plural is like attributing the work of a single person to a people because of their participation in creation or tradition or habit and there are many examples for it in the Qur'an, but since, in Allameh's opinion, the revealed angel was only in the mind of Mary and has no external existence, so he cannot play a direct (quasi-physical) role in Mary's pregnancy.

On the other hand, the Qur'an's interpretations of the parable are different; in some places the word is mentioned by the angel (al-Imran: 45) and the other in the verse by the soul (Maryam: 17). [The angel] said, "Such is Allah; He creates what He wills (Al-Imran: 45) the subject of the verb "said" is taken Allah (Ibid, 3/192). And the same thing has been attributed to the "soul" in Surah Maryam. The result is that the role of the soul has been to induce the "word of genesis". Allah has said in sura Al-Nisa: The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. In other words, the Spirit has directed the divine command of existence Jesus to Mary .As to what is meant by inspiration, and to what quality it occurs, it is probably like the inspiration of the apostle's heart which has always been obscure and unknown.

¹ . [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah].

Al-Menar's Commentators Justify the Quality of Mary's Pregnancy

Mohammed Abdu has tried to somehow portray the quality of the Mary's pregnancy according to the well-known divine traditions in the universe. He said: It is possible to approximate this divine verse in two ways:

First, the strong belief that surrounds the heart and dominates the human nervous system creates something in the material world that is contrary to the habitual method; so many healthy people who believe that they have this disease and there is none of the sick factors in his body, but his belief causes that revealed the sick factors in his body, and he was really sick, or perhaps a healthy human being drinks water and believes that it is a toxic drink as soon as Drinking dies. Therefore, the birth of Jesus may be one of these things, when was told her that she would be given a child by divine power, according to she believed in this command and she was physically strong. Maryam was inactive, and this is led to the inoculation of the womb, as the strong belief in the temper of the healthy man made him sick, so the bloating of the soul in Sura al-Maryam would have this effect.

Abdu has considered the second aspect closer to the fact, yet more accurate and secretive than the previous one, which required an introduction on the influence of ghosts (see section 3-1-3-2). After the introduction, he says, "The God who mocked the scattered spirits in the universe sent a spirit from himself to Mary, and he revealed in human form for Mary then he was blown the spirit to Mary and his bladder was inoculated in her womb .she became pregnant, but that blasphemy, whether he transmitted a substance to that Prophet or not, Allah is the most knower. (Abdu and Rashid Reza, 1366 AH, 310/3)

Points on Al-Menar's Justifications

The precision used in the two ways proposed by Mohammed Abdu the first, demonstrate the power of self-belief that has been exemplified in many cases for all human beings.² The realization of the many implications of induction has been experienced in its own right, but since it is less measurable with the tools of empirical science, it is more of a spiritual thing. And on the other hand, the results from the same assertions are not always the same, in some cases the expected results and in some cases the results are different, but there are no similar cases that are supposed to be reported by a woman as a result of self-esteem and she became pregnant without sex. Therefore, although Maryam's pregnancy by SELF_HYPNOSIS is not out of mind but it cannot be accepted with certainty.

But Abdu's second justification, which he considers to be closer to righteousness, is based on his belief that the vital and natural powers of the material world have been interpreted as property and soul in the legal ritual (see verse 34, sura Al Baqareh). Still this Ambiguity remains that what is the truth of that spirit, or natural force? How did it work? What is meant by blowing in this position? In fact, the second justification of Abdu is more compatibility with the appearance of the Qur'an and the traditions, it does not resolving any of the ambiguity of the matter, but in other words he has stated it.

² . Recently, in a documentary program as a demonstration of the psychiatrist's persuasive power after receiving the consent of the family of a convicted murderer, he had persuaded them to hand over his prison sentence to the doctor. The common method of execution in that country was that a device was attached to the executioner to drain his blood, and as the bulk of the blood flowed out, the person cooled and died. In the same room, the psychiatrist locked the prisoner on the bed and connected the device to him without draining his blood, but with the help of a towing tank, detained the sound of droplets of blood coming out of the container. . Surprisingly, after a few minutes, it was observed that the prisoner had died simply because he believed that he was losing blood.

Conclusion

Some of the miracles and strange things in the Holy Quran are so strange that they seem unreal. This may have caused some commentators to try to justify some of them with disasters and natural phenomena. Another reason for the promotion interpretive approach is the unprecedented progress of the West in the empirical sciences and the backwardness of Islamic countries has been a turning point in competition. Some Muslims shouted back to the Quran to wake up others. In this return, the role of the rational and empirical sciences in the interpretation of the verses became more prominent. Al-Mannar's commentary is at the beginning of this process of attempting to have a rational and scientific exposure to some of the extraordinary practices of the Qur'an. The result is that the resurrection of birds has provided an unacceptable justification, but Abdu's justification is somewhat more likely. On the contrary, Allameh has criticized the views of the commentators of Al-Menar in the interpretation of al-Mizan and has rejected or weakened or supplemented it and even tried to represents Extraordinary affairs with rational philosophical explanations, which agree with the appearance of the verse and the famous view of scholars.

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