



A Comparative Study of the "Tasrif" Verses in the Holy Quran in Al-Mizan and Majma Al-Bayan Commentaries

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Abstract

The Holy Qur'an, the last divine book, has conveyed meaning in various ways. One of the Qur'anic modes of conveying meaning is the "Tasrif" method. In fact, "Tasrif" is the expression and transmission of a meaning in different ways. It is meant that Allah Almighty expresses a meaning in different ways. Understanding the method of these expressions has a great impact on a better and clearer understanding of the Holy Quran. The present study is a comparative-descriptive-analytical study that examines the verses of "Tasrif" in the Holy Quran from the perspective of two great commentary ie: Al-Mizan and Majma Al-Bayan. Ten verses of the Holy Qur'an refer to the "Tasrif" method. Including: (Al-An'am/ 46; Al-An'am/ 65; Al-An'am/ 105; Al-A'raf/ 58; Al-Isra/ 41; Al-Isra/ 89; Al-Kahf/ 54; Taha/ 113; Al-Furqan/ 50; Al-Ahqaf/ 27). By relying on these verses you can see that "tasrif" is of two kinds; in the nature (divine creature) and in the divine book. "Tasrif" in divine book is of two kinds: the etymological "tasrif" and the semantic "tasrif". These two scholars have suggested benefits for the "tasrif" style. Including: Learn from the meaning of the verses of the Qur'an, no excuse for people, to avoid false thoughts, to think, To understand the truth, To avoid sin, Thanks to divine blessings, And most importantly they worship God And finally return from disbelief.

Keywords: Analysis; "Tasrif" Verses, Holy Quran; Al-Mizan Commentary; Majma Al-Bayan Commentary

Introduction

Many of the sublime teachings of the Holy Quran are presented to the audience through various literary techniques. One of these techniques is the semantics and narrative discourse which is a special style of induction of meaning. Therefore, one of the most important issues in the field of Qur'anic studies among scholars is the meaning of the Holy Qur'an and the achievement of a modern semantic framework of the Holy Qur'n text to explain the content-meaning structure. On the other hand, the inter-textual relations of the Holy Quran have caused this issue to be taken into consideration and the researchers have examined and meaning of the text of the Holy Quran.

One of the ways of presenting meaning in the Holy Qur'an is the "tasrif" style. The ten verses in the Holy Qur'an refer to the "tasrif" style. The research method is descriptive, analytical and comparative. That is, it extracts the verses in question from the Holy Quran in a descriptive way, and in an analytical way, examines the opinions of Allameh Tabatabai¹ in *Al-Mizan* commentary and Allameh Tabarasi² in *Majma Al-Bayan* Commentary about the verses, and finally compares them with a comparative method.

So far, there has been no research on the analysis of the "tasrif" verses of the Holy Qur'an from the perspective of Allameh Tabatabai and Allameh Tabari. This study, for the first time, explores the views of two great Shiite scholars by extracting the "tasrif" verses of the Holy Qur'an, which have not been studied so far.

1. The concept or meaning of "tasrif":

"tasrif" means "to return or change" (Qureshi, 1371, *Qamus Quran*, vol. 4, p. 123). Some have said that it is to replace or replace something from one situation to another (Ragheb Isfahani, 1412, *al-Mufrdaat al-Qurib al-Qur'an*, p. 482). Both lexical definitions are consistent with the present study.

In the definition of the term "tasrif", it is said:

This is to give a variety of examples in different ways for people to think about (Tabarsi, 1372, *majma Al-Bayan in the Interpretation of the Qur'an*, Vol. 15, p. 8).

Some have said: "Tasrif is a different expression of the Qur'an from a fact, for example, the Holy Quran deals with the issue of punishing criminals, sometimes in telling the story of former nations And sometimes to the audience and sometimes in the shape of their sketches on the resurrection scene and sometimes expresses it in other ways" (Makarem Shirazi, 1374, *Tafsir nemoneh*, Vol. 13, p. 311).

But in a comprehensive and accepted definition it can be said, "tasrif means to return, to bring in many times and to express it in various ways" (Tabatabai, 1417, *Al-mizan fi al-Tafsir al-Quran*, V. 13, p. 28). This latter definition is a proper and comprehensive definition of definition. Therefore, the present study will focus on the type of discourse or semantics with different expressions of transmission.

2. The typology of the "tasrif" style:

According to the foregoing, "tasrif" is one of the expression modes of the Holy Quran. Some Islamic scholars attribute it to the expressive miracles of the Holy Qur'an (Baglani, 1421; *A'jaz al-Qur'an*, p. 167). Mohammed Abu Zohreh says:

¹. **Brief introduction:** Seyyed Mohammad Hossein Tabataba'i (d. 1360 Hijri) was born in the city of Tabriz, Iran. From his childhood, he began studying religious sciences in Iranian religious schools. He lived in Iraq for a while to study religion and then returned to Iran. In Iran he began to compile books and teach religious studies and authored a book entitled "*Al-mizan fi al-Tafsir al-Quran*"; He wrote this book for about 20 years. (Hosseini Tehrani, 1426 AH, Mehr Taban, pp. 25-63). *Al-mizan fi al-Tafsir al-Quran* commentary, known as *al-Mizan*, is one of the most comprehensive and detailed Shi'i interpretations of the Holy Quran in Arabic written by Sayyid Muhammad Hussein Tabataba'i in the fourteenth century. One of the sources of this research is this book.

². **Brief introduction:** Fazl ibn Hassan Tabarsi (d. 548 AD), known as Amin al-Islam Tabarsi, lived in the sixth century AH. He is one of the great commentators of Islam and has served the Islamic religion a great deal. He has authored a book entitled "*majma Al-Bayyan Fi Tafsir Al-Quran*" which is an interpretation of the Holy Quran. This book is one of the most important interpretations of the Holy Quran. This interpretation has been praised by all Muslim scholars and has been cited as one of the ancient sources of commentary. *majma al-bayyan* is one of the literary interpretations of the Qur'an, and scholars have recognized the importance of this work in its comprehensiveness, reliability, rigor, order, clear and useful interpretation, and fairness in critique.

"There are different ways of writers, poets and lecturers, but each has expertise in only one way and appears weak in the other. And if they want to bring up a subject or concept in two or more ways that have the same meaning and not repeat, they cannot, and the subsequent species will certainly not have the eloquence of the first. But the Holy Quran, which is a miracle beyond human power, rhetoric and eloquence in all kinds of speech on a subject, so miracle and variety of speech in a sense, is itself a miracle. And the verses of "refinement" in the Qur'an bear witness to this"(Abu Zohreh, 1379, The Great Miracle of Research in Qur'anic Science, p. 188).

The style of "tasrif" in the Holy Quran consists of two types:

- **2-1. Type One: "tasrif" at the Level of etym:**

"tasrif" at the level of the word means the change of a word into the various forms from which the word arises. In the Arabic language, for example, a word "ضرب" can be defined in various words: "ضرب، ضربا، ضربوا، ضربت، ضربتاً، يضرب، تضرب، يضربوا، تضربوا، يضربون تضربون، ضربنا، يضربان، تضربان، أضرب، ضرب يضرب etc". And the meaning of all this is in common beatings. In this kind of "tasrif" the word change is taken into account.

- **2-2. Type Two: "tasrif" at the Level of Meaning:**

Sometimes a subject is expressed in different ways in different places of the Holy Quran. For example, the subject of the Paradise of the Hereafter is "tasrif" in various verses:

Sometimes with clear expression that He deserves the good verb of heaven, sometimes by bringing up emotional stories that each present has a result and a good verb is a paradise, sometimes by describing the historical narrative that there were people in different ages who followed their prophets and we would take them to Paradise, sometimes with a sentence that starts with the verb, And sometimes with a sentence that goes by the name, And more.

3. An Interpretative Study of the "tasrif" Verses from the Perspective of Al-Mizan and Majma Al-Bayan Commentaries

There are ten verses in the Holy Qur'an that directly refer to the expression of the "tasrif" (Al-An'am/ 46; Al-An'am/ 65; Al-An'am/ 105; Al-A'raf/ 58; Al-Isra/ 41; Al-Isra/ 89; Al-Kahf/ 54; Taha/ 113; Al-Furqan/ 50; Al-Ahqaf/ 27). The following is an interpretive study of each of the perspectives of two Islamic scholars Seyyed Mohammad Hossein Tabatabai and Amin al-Islam Tabarsi:

- **3-1. The first verse (The Holy Quran: Al-An'am / 46):**

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لِمَنْ هُمْ يُصَدِّقُونَ﴾
(الأنعام/ 46)

English translation of the above text: "Say," Tell me, should Allah take away your hearing and your sight and set a seal on your hearts, which god other than Allah can bring it] back [to you?" Look, how We paraphrase the signs variously; nevertheless, they turn away"(The Holy Quran: Al-An'am / 46).

- **3-1-1. Al-Mizan Viewpoint:**

To take the ear and the eye means to deafening and blinding it, and closing the hearts means closing the heart's awareness gate. So that the heart no longer enters into consciousness (meaning the heart finds nothing to guide consciousness), so that the heart can think about it and act on it and identify the good, the evil, the obligatory and the non-obligatory. Yes, stamping on the heart is in this sense. not to discard the whole heart from its attribute which is the same competence for thinking. Because if that means, then such a person must go crazy. And yet they were not crazy infidels. Rather, the only difference between

their hearts and those of others was that they did not listen to the infidels of the Truth, about the Almighty God, and did not see the verses that signify that he is one and has no partner. So it can be said that their hearts are hearts that do not enter into the import of eyes and ears. So that they can identify right and wrong. This is itself a reason for the refutation of the pagan religion. It also states at the end of the verse: " Look, how We paraphrase the signs variously; nevertheless, they turn away". "tasrif" the verses mean turning them down to the horizon of people's thoughts (Tabatabai, 1417, al-Mizan fi tafsir al-Quran, vol. 7, p: 131-133).

3-1-2. Majma Al-Bayan Viewpoint:

The purpose of "tasrif" the verses is to make the verses clear and fully express the hardships and blessings that make people aware. Some have said that the verses of the "tasrif" signify a number of things. Like the miracles of the prophets in the Qur'an, which signified the knowledge, the power of God, the prophecy, and the truth of the Prophet. In any case, God says in the verse above: 'Look how we express the verses! But these unbelieving people are avoiding. That is, they do not think about the revealed verses of the Holy Quran and disbelieve in them. First, it is astonishing to have his blessings fully available to them and to provide them with a teaching tool for wise reasons. And secondly, it is a matter of disbelief and their persistence in the path of disbelief (Tabarsi, 1372, Majma al-biyan fi al-tafsir al-Quran, vol. 8, pp. 92-93).

3-1-3. Summing up two views:

God has "tasrif" the verses for the sake of better understanding; That is, he has used different interpretations and methods in different places to provide a better presentation. Some people get deaf ears and their eyes are blind and they stamp their hearts so that they will not be guided. The style of "tasrif" for individuals is a reason and an example to avoid disbelief. According to Amin al-Islam Tabarsi, the purpose of "tasrif" the verses is to express the hardships and blessings clearly.

• 3-2. The Second Verse (The Holy Quran: Al-An'am/ 65):

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ (الأنعام/ 65)

English translation of the above text: "Say," He is able to send upon you a punishment from above you or from under your feet, or confound you as] hostile [factions, and make you taste one another's violence." Look, how We paraphrase the signs variously so that they may understand!" (The Holy Quran: Al-An'am/ 65).

3-2-1. Al-Mizan Viewpoint:

The verse seeks to prove that Allah Almighty is capable of sending punishment on anyone, And it doesn't have to have the power to use that power, it's to scare people, And that proving power is enough to scare them. And yet the appearance of the verse is used that the purpose of the verse is not merely to prove power, Rather, along with proving God's power, it also brings about the coming of a doom. Therefore, the verse of the Sharif explicitly threatens that if the Ummah does not cease to disbelieve, And not to believe in God and His verses, the doom will be sent upon them. It also states at the end of the verse: " Look, how We paraphrase the signs variously so that they may understand!" (Tabatabai, 1417, al-Mizan al-Tafsir al-Qur'an, vol. 7, p: 193).

3-2-2. Majma Al-Bayan Viewpoint:

The above verse threatens the unbelieving. At the end of the verse it says: " Look, how We paraphrase the signs variously so that they may understand!". The verse is addressed to the Prophet of God, ie O Muhammad: Look at how we reveal the verses of the Qur'an one after another and provide them with clear proof. So that they may know the truth and follow it and avoid falsehood (Tabarsi, 1372, Majma al-

biyan fi al-tafsir al-Quran, vol. 8, p. 133).

3-2-3. Summing up two views:

The verse threatens to punish the disbelievers who turn to falsehood and turn away from God; Because various verses have been expressed in various ways to inform the truth and avoid falsehood. But some people took the path of unbelief. And they disbelieved in God and did not believe. It is also directly stated at the end of the verse that God "tasrif" the verses so that they may understand and follow the truth.

- **3-3. The third verse (The Holy Quran: Al-An'am/ 105):**
(وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ) (الأنعام/ 105)

English translation of the above text: "Thus do We paraphrase the signs variously, lest they should say," You have received instruction," and so that We may make it clear for a people who have knowledge" (The Holy Quran: Al-An'am/ 105).

3-3-1. Al-Mizan Viewpoint:

"tasrif" means expressing a meaning in different ways to make it more comprehensive. We brought the verses of the Qur'an in different ways and chose a different tone for the purposes we are considering. One of those messages is that these miserable people have completed their misery to accuse you in the sense that you have read and learned these teachings and verses from some of the people of the Book. Our other goal is to clear the hearts of many others with this diversity of speech. As elsewhere stated this purpose: "We send down in the Qur'an that which is a cure and mercy for the faithful; and it increases the wrongdoers only in loss (The Holy Quran: Al-Isra/ 82)". (Tabatabai, 1417, al-Mizan fi al-Qur' 'n commentary, vol. 7, p: 418).

3-3-2. Majma Al-Bayan Viewpoint:

God said at the beginning of the verse: "Thus do We paraphrase the signs variously": That is, as we have expressed those verses in different ways, we also express those verses. Zajaj says: tasrif verses means expressing the meaning in successive meanings to complete the benefit. The Almighty God also says at the end of the verse: "We may make it clear for a people who have knowledge". Saying these verses will make the scholars of the intellect and the intellect follow the truth from these verses and know the truth. The reason he names this particular group is that they only use divine verses (Tabarsi, 1372, Majma al-biyan fi al-tafsir al-Quran, vol. 8, p: 216-217).

3-3-3. Summing up two views:

In the Holy Qur'an, the glorified God has used the "tasrif" style of verses to make it more complete. Amin al-Islam Tabarasi believes that one of the purposes of the "tasrif" verses is to make the wise scholars come to the truth. The purpose of these verses can also be to purify one's heart from ignorance and to discover the truth.

- **3-4. The fourth verse (The Holy Quran: Al-A'raf/ 58):**
(وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكْدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ) (الأعراف/ 58)

English translation of the above text: "The good land its vegetation comes out by the permission of its Lord, and as for that which is bad, it does not come out except sparsely. Thus do We paraphrase the signs variously for a people who give thanks"(The Holy Quran: Al-A'raf/ 58).

3-4-1. Al-Mizan Viewpoint:

This verse is a general example that says good deeds and valuable works originate with the pure. And, on the contrary, foul works originate from foul people. Some people think that God is causing them misery; this is a mistake; people with the good and ugly things they do end up defining their work. The mercy of the Divine is universal and absolute (Tabatabai, 1417, al-Mizan al-Tafsir al-Quran, vol. 8, p. 200).

3-4-2. Majma Al-Bayan Viewpoint:

All things belong to the commandment of God. The Almighty God in this verse states that the use of a clean and filthy earth implies that one must realize that whenever he strives for the small benefit of the world, he deserves to work harder for the good of the hereafter. It also states at the end of the verse: "We paraphrase the signs variously for a people who give thanks". We do give our reasons to thankful people. The point is: As we say in this parable, we give our reasons to thankful people. Some say: That is, as we have explained to you the signs and the proofs one after another, so do we also say to those who give thanks for the blessings of God. One of the blessings God has given them is guidance and provision of salvation and prosperity. But some are ready and accept the sermon and they are a cruel group and the preaching does not affect them (Tabarsi, 1372, Majma al-bayan fi al-tafsir al-Quran, vol. 9, p. 138).

3-4-3. Summing up two views:

This verse speaks of divine power and that we created various verses and proofs for people who are thankful. We also offered a variety of blessings such as guidance and provision of salvation and prosperity. Amin al-Islam Tabarasi divides people into two groups: A group of people preach in their hearts and are ultimately guided, but a cruel group of sermons does not work in their hearts, and they eventually depart from the truth.

- 3-5. *The Fifth verse (The Holy Quran: Al-Isra/ 41):*

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا) (الإسراء/ 41)

English translation of the above text: "Certainly We have paraphrased (the principles of guidance) in this Qur'an so that they may take admonition, but it increases them only in aversion" (The Holy Quran: Al-Isra/ 41).

3-5-1. Al-Mizan Viewpoint:

"tasrif" means to move something from one state to another or to replace it with another. At the beginning of the verse it says: "Certainly We have paraphrased (the principles of guidance) in this Qur'an so that they may take admonition". The meaning of the sentence will be that I swear we have changed the discourse on the issue of monotheism and the rejection of partner in this verse of the Qur'an in several ways. Each time we reconvened with a tone other than the preceding one, Every time we change the way we speak, the phrases changed, the expressions were different, so maybe these people will think, and remember, and maybe the truth will be clear to them. The verse says: "but it increases them only in aversion". That is to say, these changes had no effect other than turning over these guidelines. In this verse of Sharif, attention is paid, the verse was initially about talking to people, but later it changed, to make it clear that they can no longer reasonably speak after they have done so. He also said: "Those who fled from faith were causing greater corruption" It's No mistake, Because of their growing hatred, he forced them into stubbornness and hostility with the right and prevented its progress, What a greater corruption than this! But it must also be known that disbelief and stubbornness, and hostility to righteousness, and hostility to it, in the same way that it hurts its owners and leads them to destruction, is equally to the benefit of the faithful and those who are satisfied with God's will. And those who surrender to the truth will end. For if there were no contradictions for these noble and praiseworthy attributes, the reality of their size would not have been known, so that was the right thing to do for reasons. Also, the

infidels will be punished for all the atrocities they have committed. And those who are striving to achieve happiness. (Tabatabai, 1417, al-Mizan fi al-Qur' 'n commentary, vol. 13, p: 146-145).

3-5-2. Majma Al-Bayan Viewpoint:

God says at the beginning of the verse: "Certainly We have paraphrased (the principles of guidance) in this Qur'an so that they may take admonition". In this Qur'an, we explain our reasons - repeatedly - and explain in detail the meanings, the parables, and everything that is instructive and wise, so that they may think about it and be sure of its truth. God says at the end of the verse: "but it increases them only in aversion". But these unbelievers do not benefit from this valuable material, and they always add to their hatred of the truth. Here he says: The Qur'an increases their hatred because it was because of the Qur'an's downfall that they became more disgusted with the truth. As God says in another verse from the Qur'an: "but my summons only increases their evasion". If the Qur'an is added to their hatred and misery as it is revealed, what is the benefit of the wisdom of its revelation? **a.** Its benefit and wisdom are to provide the latest reasons and to close the pretext for them. **B.** Another benefit of the Qur'an is that some are reformed and guided. If the Qur'an had not been revealed, they would not have been guided. Those who would hate them when the Koran was revealed, would have committed greater corruption if the Koran had not been revealed. So it is for this reason that the revelation of the Quran is according to wisdom and expediency. Their disgust was that: By observing the verses and their reasons, they would say: These are deceptions and deceptions, and they did not think about those verses (Tabarsi, 1372, Majma al-biyan fi al-tafsir al-Quran, Vol. 14, pp. 140-141).

3-5-3. Summing up two views:

"tasrif" means presenting concepts in a variety of ways. God "tasrif" various verses so that people would understand. But the disbelievers stubbornly fled the faith. Every time the tone and the words changed The different concepts were presented People may think and be reminded that the truth is clear to them. These changes eventually had no effect other than reversing these guidelines. Amin al-Islam Tabarasi offers two benefits for the "tasrif" style: first, the closure of the excuse for the people. Second, it is beneficial for believers as well as for disbelievers to tasrif the verses: because the faith of believers is increased and the corruption of disbelievers is reduced.

- **3-6. The Sixth Verse (The Holy Quran: Al-Isra/ 89):**

(وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا) (الإسراء/ 89)

English translation of the above text: "We have certainly interspersed for the people this Qur'an with every (kind of) parable, but most people are only intent on ingratitude" (The Holy Quran: Al-Isra/ 89).

3-6-1. Al-Mizan Viewpoint:

"examples tasrif" means returning and bringing back, with different expressions and different ways of saying. And "example" is meant to describe something that embodies and parables it and brings the listener's mind closer to it. It is stated in the verse: We have spoken to them every parable which illuminates the way of truth and the way of faith and thanksgiving, but most people have followed the path of disbelief. This verse, as you can see, is reproach and reproach. The people we spoke to, but most people follow the path of disbelief. In the verse above, the term "ناس" (people) is used instead of "هم" (they), Perhaps the interpretation was that he wanted to point out that the infidel chiefs are the people. The meaning of the verse is that we swear that in this Quran we have repeatedly provided parables to the people that clarified the truth to them, and invited them to believe in us and to thank for our blessings, but most people followed the path of disbelief and did not thank us (Tabatabai, 1417, al-Mizan al-Tafsir al-Qur'an, vol. 13, p: 280).

3-6-2. Majma Al-Bayan Viewpoint:

God says at the beginning of the verse: "We have certainly interspersed for the people this Qur'an with every (kind of) parable... ". That is: In this Qur'an, we have given every kind of parable to the people and whatever they needed, such as: reasons, parables, conclusions, rulings related to this and the world, etc., to reflect and to believe. To take. God said at the end of the verse: "but most people are only intent on ingratitude". That is: Most people went in denial and did not take advantage of it (Tabarsi, 1372, Majma al-biyan fi al-tafsir al-Quran, vol. 14, p. 204).

3-6-3. Summing up two views:

All in all, "tasrif the types of examples" means going back and forth and presenting them in a variety of ways. In the Holy Qur'an, God has brought a variety of reasons, parables, beliefs, rulings related to this and the world, and so on to reflect. But most people went in denial and did not take advantage of it and did not thank God.

- **3-7. The Seventh Verse (The Holy Quran: Al-Kahf/ 54):**

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا) (الكهف/ 54)

English translation of the above text: "Certainly We have made this Qur'an interspersed with every kind of parable for mankind. But man is the most disputatious of creatures" (The Holy Quran: Al-Kahf/ 54).

3-7-1. Al-Mizan Viewpoint:

The word "جدل" in the following verse means to speak through strife, And Sharif's verse after the previous warnings is up to six verses on the subject of the threat of retribution. (Tabatabai, 1417, al-Mizan al-Tafsir al-Qur'an, vol. 13, p: 461).

3-7-2. Majma Al-Bayan Viewpoint:

God says at the beginning of the verse: "Certainly We have made this Qur'an interspersed with every kind of parable for mankind". That is: In this Qur'an, we have brought various parables to the people and "tasrif" the verses. "tasrif" is to give examples in different ways to make people think about them. God said at the end of the verse: "But man is the most disputatious of creatures". That is, man argues a lot. Some say: Here man mean the unbeliever. As another verse states: "We do not send the apostles except as bearers of good news and as warners, but those who are faithless dispute fallaciously to refute thereby the truth, having taken My signs and what they are warned of in derision (The Holy Quran: Al-Kahf / 56)". Disbelieving people argue viciously. (Tabarsi, 1372, Majma al-biyan fi al-tafsir al-Quran, vol. 15, p. 84).

3-7-3. Summing up two views:

This verse states that Allah the Almighty in the Holy Qur'an has used various examples to make people believe better so they can think about them and not argue with falsehood. Here the term human is used which does not believe; it is the unbelievers, not all humans. The verse is a threat to retribution in order to avoid disputing the falsehood.

- **3-8. The Eighth Verse (The Holy Quran: Taha/ 113):**

(وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا) (طه/ 113)

English translation of the above text: "Thus We have sent it down as an Arabic Qur'an and We have paraphrased the threats in it so that they may be God wary or it may evoke remembrance for them" (The Holy Quran: Taha/ 113).

3-8-1. Al-Mizan Viewpoint:

The meaning of the verse is as follows: We have thus revealed the book in a miraculous way. While it is a Qur'an we read in Arabic and in it we mentioned some of the various promises we made to infidels. The meaning of piety here is to avoid stubbornness with God That requires fear, cruelty, and the possibility of harm Not the piety that the believer has. It is to do the commandments of God and to abstain from sins. And God is more aware - This is why we sent this book in Arabic. We used it in various terms to reinforce it. Or it could happen to them or they will be reminded and understood. That is, they may find danger in their hearts and assume that this Qur'an is right and it's not against the truth. As a result, avoid hostility and stubbornness with God. Or directly, to find and believe the truth in their hearts (Tabatabai, 1417, al-Mizan al-Tafsir al-Qur'an, vol. 14, p: 298).

3-8-2. Majma Al-Bayan Viewpoint:

As we told you the resurrection news: We have sent down this book to you in Arabic. We have expressed our threats to Kojran in various ways and terms. So that they may avoid sin. Some say, that is, we sent down the Qur'an so that the Arab people could prostrate themselves before the torment came (That is, to believe in God). Or the Qur'an renews for them a reminder (repeated several times). That is, by the Qur'an, they remember the results of the past people and learn from them. As he says, when the verses of the Qur'an are recited to them, they are added to their faith (Al-Anfal / 2). (Tabarsi, 1372, Majma al-bayan fi al-tafsir al-Quran, vol. 16, p: 76).

3-8-3. Summing up two views:

Allah Almighty sent the Qur'an in Arabic and made various threats in a variety of ways to fear and realize that this Qur'an is the truth and revealed from the Truth so that they may learn and worship righteousness and avoid enmity with God.

- **3-9. The ninth Verse (The Holy Quran: Al-Furqan/ 50):**

(وَلَقَدْ صَرَّفْنَا هُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا) (الفرقان / 50)

English translation of the above text: "Certainly We distribute it among them so that they may take admonition. But most people are only intent on ingratitude" (The Holy Quran: Al-Furqan/ 50).

3-9-1. Al-Mizan Viewpoint:

The meaning of "tasrif" water among the people is to give it once from one ethnic group to another. And once again take from the same people and give to the first. As a result, it will not completely rain on a nation and not be destroyed by permanent rainfall. And not cut it off completely from any other ethnicity, and as a result, did not relieve them of thirst. But distributed it among the nations, so that every tribe may receive and benefit from it as much as it is expedient. We didn't move water among the people, unless they are reminded and thankful. But most people refused to give thanks for our blessings (Tabatabai, 1417, al-Mizan al-Tafsir al-Qur'an, vol. 15, pp. 315-314).

3-9-2. Majma Al-Bayan Viewpoint:

We divide the rain among the people of the earth and we do not allow it to always rain or never rain. Of course, we reduce the rain more and more to some areas. Our goal is for people to think about it and argue about the extent of our power and know that there is no one else worthy of worship other than us. Most of these people are blessed with disbelief and follow the path of denial (Tabarsi, 1372, Majma al-bayan fi al-tafsir al-Quran, vol. 17, p: 212).

3-9-3. Summing up two views:

In this verse God likened the theme of "tasrif" the verses to "tasrif" the water. And he wants to say that we have divided all our causes like rainwater among all human beings to know and choose the path of

faith. God's blessings are equally divided among mankind. God's blessings are based on the interests of mankind, and each people's need for guidance is divided like water to realize the Lord's ability and realize that God alone is worthy of worship.

- **3-10. The Tenth verse (The Holy Quran: Al-Ahqaf/ 27):**
(وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ) (الأحقاف/ 27)

English translation of the above text: "Certainly We destroyed towns that were around you, and We have paraphrased the signs so that they may come back" (The Holy Quran: Al-Ahqaf/ 27).

3-10-1. Al-Mizan Viewpoint:

That is, we differentiated the verses: either verses with which we confirmed the prophets, or in verses we revealed to them, or the blessings with which we revealed them to be reminded by those verses, Or the punishments that we have inflicted on former nations to repent of their ungratefulness, And return from their cruelty. Because Only God is worthy of worship (Tabatabai, 1417, al-Mizan al-Tafsir al-Qur'an, vol. 18, p. 325).

3-10-2. Majma Al-Bayan Viewpoint:

And we turned the verses, and turning the verses into miracles is sometimes miraculous, sometimes as anger to the ancestors, sometimes as a reminder of blessings, and sometimes as a reminder of suffering and disasters, and sometimes in good descriptions to follow others, and sometimes in descriptions of sinners to avoid their actions. At the end of the verse: To return from disbelief. That is, the purpose is only to believe in God (Tabarsi, 1372, Majma al-biyan fi al-tafsir al-Quran, vol. 23, p. 18).

3-10-3. Summing up two views:

The Almighty God has brought verses and signs in various ways for people to see and understand the truth. Sometimes the verses were miraculously displayed, sometimes with blessings, sometimes with a descent, sometimes with torment and destruction, sometimes with high remembrance so that they might return from disbelief and not oppose the verses.

Result

The present study, through a descriptive, analytical and comparative method, examined ten verses of the Holy Quran from the perspective of two Muslim commentators and obtained the following results:

- **4-1. Initial Definition of "tasrif":**

Two great Islamic scholars, Seyyed Mohammad Hossein Tabatabai and Amin al-Islam Tabarsi, do not differ in defining the meaning of "tasrif", they both define: "tasrif" means to replace something from one situation to another or to replace it with another. In other words, "tasrif" is to give examples in different types so that people think about them.

- **4-2. Similarities and Interpretative Differences of Allameh Tabatabai and Tabarsi:**

Sayyed Mohammad Hussein Tabatabai and Amin al-Islam Tabarisi have expressed similar views on the purpose of God in "tasrif" the Qur'anic verses, and both have said that this style of expression of the Holy Qur'an has its benefits. Benefits were expressed in the analysis of the verses. Including;

- People identify the right and the wrong things,
- No excuse for people,

- To avoid vicious things,
- To think and to heed,
- To Piety,
- To thank God,
- Return from disbelief,
- And finally to worship God.

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