

CONTEMPORARY DEVELOPMENT OF QUR'ANIC EXEGESIS IN INDONESIA AND IRAN

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Abstract: This study examines the latest developments in Qur'anic exegesis in Indonesia and Iran. These two countries differ in their forms of state and the affiliation of its people. Indonesia is not an Islamic State—albeit based on Pancasila that stresses monotheism—and the majority of its people adhere to Sunni Islam. Iran, on the other hand, is a declared Islamic Republic and the majority of its population adheres to Shiah Islam. This study is a literary review and the obtained data was analyzed using content analysis method. This study found that scholars in the two countries have developed interpretation studies, and have produced a number of Qur'anic exegesis. Naturally, Qur'anic exegesis works in Iran are Shiah genres, while those of Indonesia are Sunni genres. Apparently, in contemporary context, Iranian scholars have been more productive than their Indonesian counterparts. *Marja' taqlid* plays a very important role in this scholarly enterprise.

Keywords: Indonesia, Iran, Sunni, Shiah, Qur'an, exegesis

Introduction

The Qur'an is a Muslim holy book that has inspired the life and thought of Muslims. This holy scripture is a primary source of Islamic teachings, especially in theological, sharia and moral teaching. In the context of the Qur'anic exegesis, figures from various theological schools in the Islamic world have contributed to the study of interpretations. In the study of the history of Qur'anic exegesis, a number of figures from the Mu'tazilah, Shiah, and Sunni schools have written Qur'anic commentaries and their works have continued to influence the Muslim scholars in the following period. Some researchers have written the Muslim exegete or commentators contributions to the development of Qur'anic exegesis in the Muslim world.

In the context of the modern world, Qur'anic exegesis studies are relatively evolving. Some commentators have produced monumental exegesis works. Classical exegesis works continue to be studied in Islamic education institutions such as Islamic boarding schools and madrasas in Indonesia. In addition, these classic works continue to be translated into various languages used by Muslims community. The Qur'anic researchers have even recorded the development of the Qur'anic exegesis in the modern era. However, it can be said that comparative studies on the development of Qur'anic exegesis studies are still relatively rare by researchers.

From the searches carried out, several Qur'anic researchers have examined the development of Qur'anic exegesis in various countries. Some contemporary studies, for example, review the development of interpretations in the Middle East,¹ exclusively in Arab Saudi,² even in Nusantara,³ specifically Indonesia,⁴ Malaysia,⁵ Brunei Darussalam, Singapura, and Thailand. In the context of Indonesia, a number of researchers have studied certain exegesis works⁶ such as those written by Saleh Darat,⁷ Nawawi Bantani,⁸ Hamka,⁹ Hasbi Ash-Shiddieqy,¹⁰ Abdul Halim

Hasan¹¹ and M. Quraish Shihab.¹² So far, there has not been a study of the development of modern interpretations using a comparison model between countries or even between existing schools in the contemporary Islamic world.

This study will examine the development of Qur'anic exegesis in Indonesia and Iran. Of course the reason for taking these two countries is the issue of differences in schools. Indonesia is a country with a majority Muslim population, but not an Islamic country because this country is based on Pancasila. Interestingly, however, the majority of the Indonesian population adheres to the Sunni (Ash'ariyah) school. Whereas Iran is an Islamic country and the majority of its population adheres to the Shiah Imamiya school. In particular, this study will survey the Qur'anic exegesis works that have been written by scholars of both countries in the current era with previous developments still to be seen. Then the similarities and differences in their interpretations will be analyzed.

This study is the result of library research. Data is obtained through documentary and print study as well as online materials. It may be said that this study is a preliminary study of the latest developments in Qur'anic exegesis studies in Indonesia and Iran. In collecting data, we have conducted surveys in libraries in both countries. The data obtained was analyzed using the content analysis method.

Qur'anic Exegesis in Indonesia

The study of the Qur'anic studies in Indonesia began to develop especially when the Department of Interpretation of Hadith or Qur'anic Knowledge and Interpretation was opened in several Islamic higher education institutions, especially at the State Islamic University (UIN), the State Islamic Institute

(IAIN) and the State Islamic College (STAIN). Some educational institutions that focus on the study of the Qur'an and interpretations were also established, for example the University of Qur'anic Science (Universitas Sains Al-Qur'an or UNSIQ), the Institute of Qur'anic Sciences (Institut Ilmu Al-Quran), and the Center for the Study of the Qur'an (Pusat Studi al-Qur'an). The existence of Islamic boarding schools and madrassas also contributes to the sustainability of the study of the Qur'an and interpretation because the curriculum of the two educational institutions places the study of the Qur'an and interpretations as part of the lessons that must be mastered by the students. The existence of Islamic higher education institutions contributed to the study of the Qur'an and interpretations in the archipelago.

In Indonesia, several works of Middle Eastern scholars on Qur'anic exegesis are studied and even translated into Indonesian. Qur'anic studies and exegesis lessons are given in Islamic education institutions such as Islamic boarding schools and madrasas dating back prior to the independence era. Then, after the independence era, the interpretation became one of the compulsory subjects in Islamic universities curricula. Some Qur'anic exegesis works written by ulamas outside Indonesia have also been translated such as *Tafsîr Jalâlain*, *Tafsîr Ibn Katsîr*, *Tafsîr al-Marâghi*, *Tafsîr al-Qurthubî* and *Tafsîr Fi Zhilâl al-Qur'ân*.¹³ Various libraries in Indonesia collect Qur'anic exegesis works in Arabic, Malay (Jawi) as well as interpreted works translated from the work of Middle Eastern commentators. The majority of the commentaries studied and translated into Indonesian are the work of Sunni-inspired commentators, albeit in the contemporary era, in part the work of Shiah commentators, such as *al-Mîzân* by Thabâthabâ'î and *Tafsîr Nûr al-Qur'ân* by Kamâl Fâqih Îmânî, has been translated and circulated in Indonesia. The Mizan publisher, Bandung, published a translation of Thabâthabâ'î's *al-Mîzân*,

while al-Huda publisher in Jakarta published the *Tafsîr Nûr al-Qur'ân* by Kamâl Fâqih Îmânî.

Studies conducted by Indonesian researchers have focused on the study of the form of interpretation, the language used and the history of Qur'anic exegesis. Some say that there are four patterns of Qur'anic exegesis in Indonesia. First, the work which is the result of the translation of the Qur'an. Second, interpretations that discuss one surah or one particular juz. Third, interpretations with a thematic approach. Fourth, complete interpretations that cover 30 sections of the Qur'an.¹⁴

As far as the language is concerned, a number of studies have shown that commentators in Indonesia wrote Qur'anic exegesis works in several scripts and languages, ranging from Malay and Jawi scripts, Arabic language and scripts, Javanese and Pegon scripts, Javanese and Cacarakan scripts, Javanese and Latin scripts, Sundanese and Pegon scripts, Bugis languages and Lontara scripts, and Indonesian and Latin scripts. That is, the commentary is written in regional languages, Indonesian, Arabic and Jawi language.¹⁵ Some researchers focus on the periodization of the writing of the Qur'an. Some focus on discussing Qur'anic exegesis produced by Indonesian commentators during the period before the 20th century and the period after the 20th century.¹⁶ Some examine the interpretation of the exegete of the archipelago from the aspect of the socio-cultural background of the Qur'anic exegesis in Indonesia.¹⁷ They also discussed the pattern of Qur'anic exegesis works in the archipelago.¹⁸ Thus, there are many research perspective on the Qur'anic exegesis perspectives in this region.

Indeed, Nusantara ulama are not less productive in producing Qur'anic exegesis works. Some scholars produce complete Qur'anic exegesis works in which all Qur'anic suras are commented upon. Among the scholar who produced the complete commentary was 'Abd al-Ra'uf al-Singkeli (d. 1693) who wrote *Tarjumân al-*

Mustafid where this work was considered the first work of Qur'anic exegesis in the archipelago. This book is written in Malay. Other work of Qur'anic exegesis is *Tafsîr al-Munîr li Ma'âlim al-Tanzîl* by Muhammad Nawawi.

Other complete Qur'anic exegesis are written in the local languages. Among them are *Faydh al-Rahmân* by Muhammad Saleh bin 'Umar al-Samarani (d. 1903 AD). This book is written in Javanese and Pegon scripts. Then the work entitled *Raudhat al-'Irfân fi Ma'rifat al-Qur'ân* was written by KH. Ahmad Sanusi (d. 1950) in Sundanese and Pegon scripts. Then, there is a work entitled *Tafsîr al-Munîr* by AG.H. David Ismail. This work was written in Bugis language and Lontara scripts. Then the work entitled *al-Ibrîz li Ma'rifat Tafsîr al-Qur'ân al-'Azîz* by KH. Bisri Mustafa (d. 1977). This work is written in Javanese and Pegon scripts. Then, *Iklîl fi Ma'âni al-Tanzîl* by KH. Mishbah Zainul Mustofa (d. 1994), where he wrote it in Javanese and Pegon scripts.

Some Qur'anic exegesis works were written in Indonesian and Latin scripts, namely *Tafsîr al-Furqan* by A. Hassan, *Tafsîr Qur'an Hakim* by Mahmud Yunus, *Tafsîr al-Nur* and *Tafsîr al-Bayan* by Tengku Muhammad Hasbi Ash Shiddieqy, *Tafsîr al-Azhar* by Buya Hamka, *Alquran dan Tafsîrnya* by Tim Badan Wakaf UII, *Ayat Suci dalam Renungan* by Moh. E. Hasyim, and *Tafsîr al-Mishbah* by M. Quraish Shihab.

Some experts write incomplete Qur'anic exegesis because they only interpret certain suras. Just an example is the work of Muhammad Nur Idris who wrote *Tafsîr al-Qur'anul Karim Surat al-Fatihah*. Then, A. Bahry wrote *Rahasia Ummul Qur'ân atau Tafsîr Surah al-Fatihah*, and H. Hasri wrote *Tafsîr Surat al-Fatihah*. Other writers who have reviewed *sûrah* al-Fâtihah are Bey Arifin, Jalaluddin Rakhmat, M. Quraish Shihab, A. Hassan, M. Abdul Malik Hakim, and Labib MZ and Maftuh Ahnan. Other writers

wrote the interpretation of *Sûrah Yâsîn* and *Juz ‘Amma*. Adnan Lubis from Medan, for example, wrote *Tafsir al-Qur’anul Karim: Yasin* and *Tafsir Djuz Amma*, and Abdul Karim Amrullah wrote *al-Burhân: Tafsir Juz Amma*. The figures who interpreted *Sûrah Yâsîn* were A. Hassan, Zainal Abidin Ahmad, Mahfudli Sahli and Radiks Purba. While commentators who have written the commentaries of *Juz Amma* are A. Hasan, Zuber Usman, Iskandar Idris, Mustafa Baisa, M. Said, Gazali Dunia, Rafi’uddin and Edham Rifa’i. Some writers have written several works on certain verses and suras. Although they did not write a complete interpretation of the *Qur’an*, they contributed to the development of exegesis studies in the archipelago.

Then, some figures began to use the thematic exegesis method. In Indonesia, this method was pioneered by M. Qurasih Shihab since the 1980s, although there have been other books that use the thematic method, *Kitâb Farâ’idh al-Qur’ân*, which was written before the independence era. Among the figure who wrote thematic exegesis was M. Quraish Shihab where he wrote several works such as *Wawasan al-Qur’an*. Other figures are M. Dawam Rahardjo and Syu’bah Asa. In Indonesia, several authors wrote the *Qur’an* *Qur’anic* exegesis works using the thematic exegesis method. This method has begun to develop which is marked by the existence of many works that discuss certain themes according to the perspective of the *Qur’an*.

Gusmian found that there were several interesting phenomena related to writing *Qur’anic* exegesis in the archipelago. First, the phenomenon where the interpretation of the commentary is influenced by the social basis that surrounds the author. Here, he mentions an interpretive work written in the political base of power and state, or the social basis of the *pesantren*, and the social basis outside the *pesantren*. Secondly, the author’s background in which an author of *Qur’anic* exegesis in Indonesia

has a diverse identity, ranging from scholars, scholars, writers, bureaucrats and politicians. Third, the variety of languages and scripts used in Qur'anic exegesis writing, where the commentators in the archipelago use certain languages, such as Javanese and cacarakan scripts, Javanese and Latin scripts, Sundanese and Bugis with two scripts versions: pegon and Latin, Arabic language and scripts, and Indonesian and Latin scripts.¹⁹ The phenomenon of the variety of languages in writing of Qur'anic exegesis works in the archipelago is based on the fact of the diversity of ethnic groups in Indonesia.

In the context of contemporary Indonesia, there is only one Indonesian exegete who is still alive and has written a complete Qur'anic exegesis. He is M. Quraish Shihab who is an alumnus of al-Azhar University and lecturer at Syarif Hidayatullah State Islamic University, Jakarta. He was once the Minister of Religion of the Republic of Indonesia in the New Order government. He wrote the Qur'anic exegesis with the *tahlili* method and also thematic method. *Tafsîr al-Mishbah* is a masterpiece work by Shihab that uses the *tahlili* method. He also wrote a number of Qur'anic exegesis using thematic methods. He wrote *Membumikan Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, and *Lentera Hati: Kisah dan Hikmah Kehidupan*. His work, entitled *Wawasan Al-Quran*, which has been published since 1996 and has gained sympathy from Muslim communities in Indonesia because it has been sold in large quantities. Shihab was indeed a pioneer for the thematic exegesis method in Indonesia, and he founded the Pusat Studi Al-Qur'an in Ciputat, Jakarta. At present, there are no complete commentators of the Qur'an besides Shihab. Some experts only write works in the Quranic studies or '*Ulûm al-Qur'ân*' field, and interpretations using thematic methods.

In addition, Islamic colleges and Islamic boarding schools in Indonesia have also commonly produced Qur'anic interpretation works on regular bases. Several studies produced by lecturers and students of Islamic universities in Indonesia use a thematic approach. The study of the Qur'an and interpretation has grown since the Department of Qur'an and Interpretation studies opened in several UIN, IAIN, and STAIN in Indonesia. Meanwhile, the world of Islamic boarding schools in Indonesia has an impact on the development of interpretation studies. Some kiai produce Qur'anic exegesis works. Among them is KH. Ahmad Sanoesi (d. 1950) where he wrote *Raudhât al-Irfân fi Ma'rifah al-Qur'ân* and *Tamsiyatul Muslimîn fi Tafsîr Kalâm Rabb al-'Âlamîn*. Besides that, KH. Bisri Mustofa wrote *al-Ibrîz li Ma'rifati Tafsîr al-Qur'ân al-'Azîz*. Some other works are *Iklîl fi Ma'âni al-Tanzîl* and *Tâj al-Muslimîn* by KH. Mishbah bin Zainul Mustofa and *Jâmi' al-Bayân* by KH. Muhammad bin Sulaiman. In Islamic higher education institutions and Islamic boarding schools, Qur'anic studies are a fundamental part. Students are introduced to the various interpretations and studies of the *Qur'ân*, especially the work of Sunni scholars from the Middle East. Not surprisingly, several academic works of lecturers and students of Islamic universities, and pesantren kiai contributed to the development of Qur'anic studies and *tafsîr* in Indonesia.

Qur'anic Exegesis in Iran

Different from Indonesia where the majority of the population is Sunni, the majority of the Iranian population adheres to the Twelver Shiah school, or commonly referred to as the Shiah Imamiya or *Syî'ah Itsna 'Asyariyah*.²⁰ Since the Iranian Revolution in 1979, the Iranian government system has changed from a monarchical system to an Islamic republic system based on the concept of *wilâyat al-fâqih*. The highest leader in the Iranian government

system is not the parliament or president/prime minister, but an elected scholar who is commonly called the *Rahbar*. Sunni groups and other religions such as Zoroastrianism and Jews are a minority groups. Iran is also called “the *mullah* country” because the number of ulama is very large, and the system of government is dominated by ulama groups. Iran is a unique country in the world, where ulama get a high position in the government system. At present, Iran continues to get international pressure, especially the United States of America and Israel on charges of developing nuclear weapons.

From the aspect of religious education, Iran developed a *hawzah* system which is a traditional educational institution and modern university system, even after the Iranian Revolution scholars developed a semi-*hawzah* university which is a combination of traditional *hawzah* systems with a modern university system. The traditional *hawzah* system requires every student (*thalabeh*) to master Islamic sciences especially fiqh and ushul al-fiqh, in addition to interpretations, traditions, Islamic philosophy and *‘irfân*. The *hawzah* system consists of three levels: *muqaddimat* (basic), *sutuh* (medium), and *bahts al-kharij* (high). From this system was born the leading Iranian scholars who have the title *Ayâtullâh* who have been able to *ijtihâd* (*mujtahid*), and if it has reached the degree of *marja’ taqlid*, a scholar is known as *Ayâtullâh al-‘Uzhma*. In the modern university system, a student can explore a particular field. In the religious field, a number of majors were opened, such as Qur’anic exegesis, theology, fiqh and ushul fiqh, Islamic philosophy, and *‘irfân*.

The leading Islamic study centers are in Qom and Masyad. In these two cities, scholars and students interact with each other to develop Islamic sciences. Scholars who teach have high scientific capacity, some of them are *marja’ taqlid*. Students not only come from various regions within Iran, but also from

overseas, including from Indonesia. The majority of Indonesian students continue their studies at semi-university higher education institutions. In this context, interpretation studies are developed in educational institutions such as *hawzah*, semi-*hawzah* universities, and modern universities in Iran. Students are required to have good command of both Arabic and Persian which are the languages of instruction. After that, they can access Islamic treasures contained in Arabic and Persian. Arabic and Persian languages are also essential because most of the works on Qur'anic exegesis are in these two languages. Therefore, religious students in Iran at least master the two languages, in addition to their respective native languages.

In the context of Qur'anic studies, there is doubt from outside the Shiah school that the Shiah Qur'an has differences with the Qur'an of other Muslims. But here it is asserted that Shiah Muslims in Iran use Mushaf 'Utsmâni and *qirâ'ah* Hafz from 'Ashim. That is, the Qur'an used is exactly the same as the Qur'an used by Sunni Muslims in Indonesia. Perhaps the difference lies in the hadith, where in the Shiah world it is acknowledged that the hadith not only originated from the Prophet Muhammad, but also from the twelve Imams who were *ma'shum*. Therefore, the Qur'an does not differ between Sunnis and Shiahs, but the interpretation of a verse may vary in a number of issues. In Qur'anic studies, Iranian scholars are no less productive in giving birth to works in the field of Qur'anic exegesis.

In this context, the interpretations produced by classical Shiah scholars were not a major concern. The following study will introduce the interpretations of the Shiah scholars in Iran throughout the twentieth century to the present. It must be admitted that Shiah scholars in Iran are no less productive in producing Qur'anic exegesis works. Uniquely, besides writing commentaries, they also wrote monumental works in the field

of jurisprudence given the position of some of them as *mujtahid* or even *marja' taqlid*. In addition to the field of Islamic law, they wrote original books as well as comments on philosophical works and *'irfân* especially Ibn Sînâ, Ibn 'Arabî, Suhrawardî, and Mullâ Shadra where their works were the main references in the study of Islamic philosophy and *'irfân*. This shows that they master the disciplines of the religious sciences and the rational sciences at once. In religious studies, they can be said to be experts in almost all Islamic sciences. Here, specialization of science by ignoring other disciplines (especially in the field of religion) is considered less relevant in Iran, considering Iranian scholars especially those who have achieved the degree of *mujtahid* mastered Islamic sciences besides Islamic philosophy and *'irfân*.

Like Indonesian scholars, Iranian scholars produce complete Qur'anic exegesis works, and there are also those who produce thematic exegesis works, some of which even write interpretations that focus on certain suras. In the twentieth century, *al-Mîzân fi Tafsîr al-Qur'ân* by Allamah Sayyid Muhammad Husein Thabâthabâi was one of the famous interpretations of the Qur'an. This work was written in Arabic and has been translated into English and Indonesian. This commentary is written in 20 volumes. Other Qur'anic exegesis works written in Arabic are *al-Furqân fi Tafsîr al-Qur'ân* by Ali Ruhani Najaf Abadi, *Manâhij al-Bayân fi Tafsîr al-Qur'ân* by Muhammad Baqir Maliki Miyaneji, *al-Tafsîr li Kitâb al-Munîr* by Muhammad Karimi Huwaizi in 8 volumes, *Taqrîb al-Qur'ân al-Ahzân* by Sayyid Muhammad Husaini Shirazi in 10 volumes, *al-Furqân fi Tafsîr al-Qur'ân* by Muhammad Shadiqi Tehrani in 30 volumes, and *Tafsîr al-Qur'ân al-Karîm* by Muhammad 'Ali Tashkiri and Muhammad Sa'id Nu'mani in three volumes.

There are many Qur'anic exegesis works that were written in complete set in Persian throughout the 20th century. Sayyid

Mahmud Thaliqani wrote *Partui AZ Quran* in 6 volumes. Then, Nushrat Amien wrote *Makhzan al-'Irfân* written in 15 volumes. Some other complete interpretations in Persian are *Anwar-e Nubuwwat-e Tafsîri AZ Quran-e Kariem* written by Sayyid Abbas Hajj Sayyid Jawadi Qazwini, *Rawan Jawid* by Mirza Muhammad Tehrani, *Quran-e 'Azhim* by Sayyid Ali Naqi Faidh al-Islam, *Tafsîr-e Nuin* by Muhammad Taqi' Syariati, *Pa Be Pe- Wahy* by Muhandis Mahdi Bazargan, *Anwar-e Derakhsyan* by Sayyid Muhammad Husein Hamdani, *Tafsîr-e Asan* by Muhammad Jawad Najafi Khumainai, *Tafsîr Raushan* by Hasan Musthafawi, in 16 volumes, *Tafsîr-e Kasyif* by Sayyid Muhammad Baqir Hujjati dan Abdul Karim Biazar in 15 volumes, *Anwar al-'Irfân* by Abu Fadhl Dawar Panah Ardabili, *Tafsîr-e Rahnama* in 20 volumes by Ayatullah Hashemi Rafsanjani, *Nazm-e Qur'ân* by Abdul Ali Bazargan in four volumes, *Tafsîr-e Kautsar* by Ya'qub Ja'fari. Other important works are *Tafsîr Nûrul Qur'ân* by Ayatullah Kamal Faqih Imani and *Tafsîr al-Qur'ân* by Ayatullah Musthafa Khomeini, the son of Imam Khomeini, in three volumes.

Some recent and living scholars have also produced a complete set of 30 sections. Among them were Ayatollah Nashir Makarim Shirazi who wrote *al-Amtsal fi Tafsîr Kitâb Allâh al-Munzal* which is a translation of Persian. *Al-Amtsal's* was written in Persian with the title *Tafsîr Nemune* in 27 volumes. In addition, Ayatollah Javadi Amoli wrote *Tafsîr al-Tasneem* in Persian. Then, Ayatollah Muhsin Qiraati wrote *Tafsîr-e Nor* in Persian and and 12 volumes. In addition, some writers who are still alive and writing complete Qur'anic interpretations among other are Sayyid Ali Akbar Qurasy who wrote *Ahsan al-Hadits* in 12 volumes, Muhammad 'Ali Redhai Isfahani who wrote *Tafsîr Qur'ân-e Mehr* in 22 volumes, Abu al-Fadl Bahram Pur who wrote *Tafsîr Nasim-e Hayat* 30 volumes, Ayatollah Thayyeb who

wrote *Tafsîr Athyab al-Bayân* in 14 volumes, and Ya‘sub al-Din Rastafari Juwaibari who wrote *Basha’ir* in Arabic and 60 volumes.

A number of scholars wrote Qur’anic exegesis works using thematic methods, while others wrote works that discussed certain suras. In the 20th century, Ayatollah Ruhullah Khomeini (d. 1989) who became an important figure in the Iranian Islamic Revolution wrote *Tafsîr Sûrah al-Fâtihah* with a nuance of *‘irfâni*. Ayatollah Murtadha Motahhari (d. 1979) wrote *Asnai ba Qurân* in Persian and published in 8 volumes. In addition, Ayatollah Muhammad Mofatteh (d. 1979) wrote *Ayat-e Ushul-e I’tiqadi ye Qur’ân* and wrote *Tarjameh Tafsîr Majma‘ al-Bayân*. At present, several senior scholars in Iran have developed thematic method in Qur’anic exegesis studies. Among them were Ayatollah Jawadi Amuli who wrote *Tafsîr Maudhu‘i Qur’ân-e Majid* in 16 volumes, and Ayatollah Ja‘far Subhani who wrote *Mansyur-e Jawid* in 14 volumes and *Mafahim al-Qur’ân* in eight volumes. In addition, Ayatollah Nashir Makarim Shirazi wrote *Payam-e Qur’ân* in 10 volumes. Later, Ayatollah Sayyid Ali Khamenei wrote *Tharh-e Kulliy Andisiyi ye Islamiy Dar Qur’ân*. One of Iran’s leading philosophers today, Ayatollah Muhammad Taqi’ Mishbah Yazdi wrote *Ma‘ârif-e Qur’ân* in 9 volumes. In this work, he has discussed the divine verses. It is worthy of note that all the afore-mentioned works were exclusively written in Persian. It must be admitted that the development of Quran and exegesis studies in Iran developed rapidly, especially after the Iranian Islamic Revolution in 1979. Despite being involved in the Iranian Revolution and becoming a politician, Iranian scholars continued to actively write some works in the field of interpretation and in other areas of Islamic studies in general.

In modern Iran, Qur’anic exegesis works is not only written by male scholars, but also by female scholars. *Makhzan al-‘Irfân fî Tafsîr al-Qur’ân* is a commentary written by a Shia female

mujtahid named Nushrat Amin, commonly known as Banu-e Amin. He obtained an ijihad diploma from Ayatollah Muhammad Kazim Husaini Shirazi and Ayatollah Abd al-Karim Ha'iri Yazdi. *Makhzan al-'Irfân* was written in 15 volumes, and Banu-e Amin also wrote several books in the field of Islam, including *Seyr wa Suluk dar Ravish-i Awliyâ'-i Tariq-i Seyr-i Su'ada'* and *al-Araba'in al-Hashimiya fi Syarh Jumlat min al-Ahâdith al-Warida fi al-'Ulûm al-Diniyya*. This data shows that in the Shia tradition, a woman can become a mujtahid, and also has written works in the field of interpretation.

There are seven factors why Qur'anic exegesis have developed rapidly in Iran. First, the scholar's view of Qur'anic studies has changed. Previously, the study of Qur'anic exegesis was only individual and *ukhrawi* oriented, but now the study are intended to provide solutions to community problems. Second, the need for unity of the Islamic world. For this reason, comparison methode for Qur'anic exegesis emerged and developed in the Iran. Third, in order to answer the problems of contemporary Muslim societies, Iranian scholars have pursued and developed thematic exegesis approrach. They discussed the issue of Muslims in the Qur'anic perspective. Fourth, the iranian scholars have begun writing the commentaries of the Qur'an which are relevant to the interests and background of the reader. This certainly raises various genres of the Qur'anic exegesis works. Fifth, several higher Islamic education institutions in Iran have opened various majors in the field of Qur'anic exegesis studies such as comparative exegesis, Qur'anic sciences and Exegesis, Qur'anic studies and Orientalists, Qur'anic studies and sciences, Qur'anic studies and astrology, Qur'anic studies and management, and Qur'anic studies and Islamic education. Sixth, campuses in Iran have complete facilities and support various researches in the field of interpretation. Seventh, Iranian scholars, especially Rahbar as the spiritual

leader of Iran gave serious attention to the development of Qur'anic studies and exegesis.²¹

Some senior scholars outside Iran also produced several Qur'anic exegesis works. They were Ayatollah Abu al-Qasim al-Khoei who wrote *al-Bayân fi Tafsîr al-Qur'ân*, Ayatollah Mohammad Taqi al-Modarresi who wrote *Hedayat Tafsîr*, and Ayatollah Seyyed Abdullah Alavi Hosseini Mosavi who wrote *Tafsîr Shobar*. In the 20th century, they were prominent Shiah scholars in Iraq. Some Shiah scholars reside not only in Iran, but also in such diverse countries as Iraq, India, Bahrain, Pakistan, Afghanistan and Lebanon.

Conclusion

Based on the above study, the following three things can be concluded. First, both in Indonesia and Iran, Islamic educational institutions play a significant role in the development of Qur'anic exegesis studies. In Iran, traditional *hawzah*, *hawzah* semi-universities and modern universities are quite successful in producing productive commentators, not only in Qur'anic studies, but also in the other religious and rational sciences. In Indonesia, Islamic higher education institutions and Islamic boarding schools (*pesantren*) are educational institutions that contribute to developing Qur'anic exegesis studies. But it cannot be denied that Iranian scholars are more productive than Indonesian scholars. Secondly, the tendency of interpretation in both countries is not different, where scholars wrote Qur'anic exegesis works in the *tahlili* and *thematic* method and focus on certain suras. However, Iranian scholars who have also developed *'irfân* and philosophy have produced Qur'anic exegesis works that have been influenced by these two disciplines, and that is not found in the Indonesian Qur'anic exegesis works. Third, Indonesian and Iranian scholars

wrote in local languages and scripts. Indonesian scholars wrote non only in Arabic, Malay, and Indonesian, but also in local languages (Javanese, Sundanese and Bugis language) and various scripts, while Shiah scholars wrote in Persian language and scripts, and some of them also wrote in Arabic language and scripts.

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