

# Comparative Examination of the Relationship between Divine will and Providence and Guidance and Deviation, in Kabir and Almizan Interpretations

Mohammad Taghi Rafat Nezhad\*, Rahmatullah Abdulla Zadeh\*\*, Abbass Hajiha\*\*\* and Javad Pak\*\*\*\*

**Abstract:** The numerous apparently different verses in Qur'an about some subjects, such as guidance and deviation on the one hand, and those verses implying the divine will and providence and his sovereignty on the creation order on the other hand, has led to some differences in interpreters' opinions about verses related to guidance and deviation, such that Fakhr Razi has considered guidance and deviation as a fatalistic matter by reference to the generality of divine will and providence, while, Allameh Tabatabaee has considered these verses as indicative and confirmative of humans' free will, although he believed in the generality of divine will and providence too. This article is a comparative research about the related verses interpreted by two mentioned interpreters by reference to Kabir and Almizan interpretations, in order to clarify the differences and perhaps similarities of their interpretative opinions.

**Key words:** guidance and deviation, Divine will and providence, Kabir interpretation, Almizan interpretation

## INTRODUCTION

Different usages of will, providence, guidance and deviation in different forms in many Qur'an verses and their relations with God on the one hand, and the relationship of humans' will and providence with God's will and providence in some Qur'an verses on the other hand, is one matter which has always attracted interpreter's mind.

They have considered whether divine will and providence is the agent of occurring everything such as human's guidance, deviation, unbelief and belief in God and its fulfillment is necessary or whether numerous reasons and tools are connected to the divine will and providence and lead to form different appearances in each different act, like as human's acts. Occurrence of numerous verses with different interpretations has led to some disputes in interpretative opinions. Among them, Fakhr Razi and Allameh Tabatabaee as representatives of two interpretative schools of Ashari and Imami have presented different interpretations about Qur'an verses related to guidance and deviation by reference to divine will and providence. In the following, we present a comparative examination on their interpretation opinions and reasons in order to clarify their differences and perhaps similarities.

## WILL, PROVIDENCE, GUIDANCE AND DEVIATION

The word of *will* stems from *volition* with the meaning of "to seek and select" (Johari, 1989). Some consider it with the meaning of » to want, wish, intention and will« (Dehkhoda, 5-16). In philosophical dictionaries,

\* Assistant Professor of Payam Noor University, Qom, Iran

\*\* Assistant Professor of Payam Noor University, Aran and Bidgol, Iran

\*\*\* Assistant Professor of Payam Noor University, Sari, Iran

\*\*\*\* Ph.D Candidate in Qur'an and Islamic Sources, Payam Noor University, Qom, Iran

Corresponding Author: Javad Pak, E-mail: pakjavad@yahoo.com

it is mostly referred with the meaning of » to intent, observe, and desire something « (Sajjadi, 1994). The word *providence* stems from *God will* with the meaning of “to incline towards something « (Ibne Manzour, 1992). This word is a co-meaning name used for both God and other than God. Most of speakers consider *providence* and *will* as a same word (Ragheb Esfahani, 2010). The word *guidance* stems from *guide* with the meaning of “to guide by the grace (Ragheb Esfahani, 2010) and the word *deviation* means deviating in straight course, it is opposite of “*guidance*” and is referred to any deviation in straight course (Ragheb Esfahani, 2010).

### THE RELATIONSHIP BETWEEN DIVINE WILL AND PROVIDENCE AND OCCURRING EVENTS AND ACTIONS BY THE VIEW OF FAKHR RAZI AND ALLAMEH TABATABAEE

There are some differences between the views of FakhR Razi and Allameh Tabatabaee about the relationship of divine will and providence with occurring actions and events in the world: To FakhR Razi, God is able to order something, but in the moment of its occurring, to will another opposite thing, that is, God’s providence can be opposite of this will. In interpretation of (Q16: 36):

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ  
وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

He says that: this verse indicates that God has ordered to belief in all nations and prevented from disbelief, but in the following He says that

فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

It means that He has guided some people towards belief and truth and some other towards disbelief and deviation: so, this shows that God’s decree isn’t similar with His will and He sometimes orders to something, but doesn’t will and want it, and He sometimes prevents from something, but His will is doing that (FakhR Razi: 1991).

Allameh Tabatabaee believes that God’s formative will isn’t never violated, nothing can stop his fulfillment and simply his will is similar with creation and some verses indicate this matter, such as (Q36: 82):

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

And (Q16: 40):

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

To him, those verses to which FakhR Razi referred, particularly (Q18: 23-24):

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا \* إِلَّا أَنْ يَشَاءَ اللَّهُ

Whether by addressing Prophet Mohammad or other, refers to an act which human considers it for him and predicts its occurrence in the near future. Qur’an teaches us that whatever has existence is owned by God in essence, in action and in effect, and no one owns anything. He called this matter as “divine permission and referred to some verses such as (Q64: 11):

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

And (Q7: 58):

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ...

And (Q3: 145):

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ...

To him, these verses show God's certain providence and eternity and the generality of action monotheism. Qur'an verses prevent humans from attributing the actions to only own themselves, although there isn't any problem in this attribution and God Himself attributes some actions to our prophet and other people, such as (Q10: 41):

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ

And (Q42: 15):

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

(Tabatabaee, 1995). Unlike Fakhr Razi, referring to God's purpose in actions and belief in logical goodness and badness, Allameh Tabatabaee says that: cause-effect system will be removed and replaced by idle will if divine providence doesn't run based on such law and rule; then reasoning, wisdom, goals and purposes become idle, thus the creation system becomes ruined by ruination of this system, because the legislation system finally ends to creation system (Tabatabaee, 1995).

### **Fakhr Razi and Allameh Tabatabaee's reasons and opinions about Qur'an verses related to divine will and providence, and guidance, deviation, and belief and unbelief**

As other Asharis, Fakhr Razi believes that humans don't have the power of doing or stopping something unless God's will and providences was previously allotted to this (Fakhr Razi, 1992). Based on his theoretical and discourse principle in Qur'an interpretation, such as the manner of establishing the divine attributes and denying God's purpose in actions and unbelieving in logic goodness and badness and also based on his interpretative method, such as considering verses' forms and neglecting the style of before and next verses, Fakhr Razi considers the verses related to Good's will and providences as indicative of fatalism and negative of free will. He believes that guidance and deviation are occurred by divine will and providence and humans don't have any role in their own guidance and deviation (Fakhr Razi, 1989).

But, based on Qur'an verses and Imam's traditions and by believing in God's purpose in action and logic goodness and badness and considering the verses' style and Qur'an to Qur'an interpretative method, Allameh Tabatabaee interpreted theses verses in another from. In the following, we present a comparative examination of their interpretative opinions and reasons about some related verses (Q6: 125):

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا بِصَعْدٍ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

Referring to this verse, Fakhr Razi considers guidance and deviation exclusively from God and His creation (Fakhr Razi, 1991).

### **Allameh Tabatabaee view**

In establishing the concept of guidance in this verse, Allameh Tabatabaee divides guidance into two: formative and legislative. Then he divides legislative guidance into two: showing the way and remitting to desired

one. In above verse, he considers guidance as remitting to desired one which its background is accepting guidance as showing the way fulfilled by prophet's guidance (Tabatabaee, 1992). He considers the meaning of this verse as the same as the following verse (Q39: 23):

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَّتَانِي تَقَشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ  
ثُمَّ تَلِينَ جُلُودَهُمْ وَقَلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِّ  
اللَّهُ فَمَا لَهُ مِنْ هَادٍ

He says that: the effect of “breast exposition” is heart affection which makes ready the heart for God praise; heart affection is such guidance which God gives to one he wants. He considers the phrase of

كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

As a general rule for deviation of those who failed resign themselves to God and worship the Truth (Tabatabaee, 1995). Without referring to Fakhr Razi, Allameh mentioned his argument completely and found some faults with it: Attributing something to God due to creating its means and elements by Him doesn't cause to deny its attribution to other than God; otherwise the general rule of cause and effect becomes nullified, thus all logic decrees will be removed; so it may be all things, such as guidance and providence, are really attributed to God and similarly to other than God and there isn't any contradiction here. Furthermore, although the statement of “guidance and deviation are just self-desire and self-hatred” isn't true, this verse itself doesn't imply this point, and simply because willing to one action involves desire and hating one action involves hatred doesn't cause to say that “breast exposition” means willing and “breast constriction” means hating, this is a fallacious reasoning. Further, this verse justly implies an action which God does in the time of guidance and deviation and it doesn't imply that all guidance and deviation are only from God (Tabatabaee, 1992) (Q6: 35):

وَإِنْ كَانَ كَبِيرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ  
سُلْمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بآيَةٍ وَ لَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ  
الْجَاهِلِينَ

Based on the mentioned verse, Fakhr Razi believes that divine will and providence haven't been allotted to guidance of all humans, rather allotted to guidance of some humans and deviation of some others, and occurring something to which God's will and providence hasn't been allotted is impossible (Fakhr Razi, 991).

### Dividing divine will in to formative and legislative

To Allameh, God's will is divided into two: formative and legislative. Qur'an refers to God's formative will as talking and order, such as in the following verses (Q36: 82) and (Q16: 40). Allocating of such will to anything from God equals with its occurrence and fulfillment, but the addresser of God's legislative will is human who has free will and maybe violate the aim. So, Allameh says that: “God doesn't force His servants to believe Him by His formative providence, rather He allows them to act against it and the meaning of “permission and allowance” is His servants' free will and power to do or not do something. Not only this isn't opposite of God's legislative decree for abandoning dualism, but also is the basis for enjoining the lawful and forbidding the sinful acts (Tabatabaee, 1996). To Allameh, according to the style of these verses, the meaning of

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى

refers to God's formative providence, i.e. God forced them to accept believe in Him if His formative providence was allotted to their guidance towards faith in God; in this case, their free will was nullified, but God hasn't ordered to do such thing (i.e. God's formative providence has been allotted to optional faith, not obligatory one) (Tabatabaee, 1996). He considers the verse of

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَهُمُ اللَّهُ ثُمَّ إِلَيْهِمْ يُرْجَعُونَ

Confirmative of his view and indicative of

« وَ إِنْ كَانَ كَبِيرَ عَلَيْكَ إِعْرَاضُهُمْ...».

«وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلُهُ عَلَى

صِرَاطٍ مُسْتَقِيمٍ»

(Q6: 39): To interpret this verse, Fakhr Razi says that: our companions argued that guidance and deviation aren't from one than God, because when God describes them as being deaf and mute and locating in darkness, He indeed refers to their blindness (i.e. denying God's signs is the effect of their deafness and muteness and their locating in darkness). Arguing that this verse is equally similar to (Q2: 18):

صُمٌّ بُكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ

He believes that the phrase of

يُضِلُّهُ وَمَنْ يَشَأِ يُجْعَلُهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ» «مَنْ يَشَأِ اللَّهُ

Clearly implies that guidance and deviation are forming God (FakhrRazi, 1992).

Regarding to « وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا » and the previous verse, Allameh Tabatabaee considers the reason for being deaf and mute and locating in darkness as due to denying God's signs. He believes that this is why they were deprived of blessings of hearing, speaking and seeing. The phrase of « وَمَنْ يَشَأِ يُجْعَلُهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ » implies that their being deaf and mute and their locating in darkness is a pain they suffered due to denying God's signs and the meaning of "whoever God wants his deviation" refers to those who denied God's signs. According to « وَمَنْ يَشَأِ يُجْعَلُهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ », he believed that based on this contrast, the meaning of putting in the direct way is donating a hearing ear and a speaking tongue and a seeing eye to them for accepting God's invitation and seeing the truth, this is a reward for their un-denying God's signs. So, God's providence is allotted to deviation of those who are entitled to deviation and guidance providence is allotted to those who are entitled to God's blessing (Fakhr Razi, 1991) (Q11: 34):

يُعْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

To interpret this verse, Fakhr Razi says that: "when God intends to Noah people, Noah's devices won't be effective more; so, Noah says to his people: my devices aren't effective when God wills to deviate you and it is completely clear for us." (Fakhr Razi, 991).

According to the previous verses, particularly verses 27-23 of Hood, and regarding to (Q71: 5):

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

And (Q29: 14)

«وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ

ظَالِمُونَ»

Allameh Tabatabaee believes that the meaning of these verses implies the final notice for Noah people and clarifying the truth for them, but they didn't believe in God and sought for one sign forced them to believe in God. So, God willed to force them by «مَا نُرَاكَ إِلَّا» He says that: » there isn't any force to accept religion, and this above verse is one of the limited verses denies any force in accepting the religion (Tabatabaee, 1996). According to this verse, Allameh Tabatabaee considers the quarreling and dispute of previous prophet's enemies as the same as quarreling and dispute of our prophet's enemies presented in some verses (Q17: 90 – 93):

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا\* أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ  
فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا\* وَتُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ  
قَبِيلًا\* أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفْيَاكَ حَتَّىٰ نُنْزَلَ عَلَيْنَا  
كِتَابًا نَّقْرُؤُهُ فَلِ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

And

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ  
يَكُونُوا مُؤْمِنِينَ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا  
يَعْقِلُونَ

To Fakhr Razi, faith in God is created by God's will and any prophet's attempt to guide people to believe in God isn't useful (Fakhr Razi, 1991). Arguing with الَّذِينَ لَا يَعْقِلُونَ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ, Fakhr Razi says that: "God puts pollution in some people, and such pollution against belief is unbelief, so this verse implies that belief and unbelief are from God" (Fakhr Razi, 1991).

According to the style of the previous verses 9(Q10: 95-97):

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ\* إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ  
كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ\* وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ

And considering verses' semantic relation, Allameh Tabatabaee considers denying God's signs which explicitly referred here as the reason for failing believes in God by some people. To him, not only God's formative will and providence aren't allotted to obligatory faith, but also God tells to His prophet: you shouldn't expect such thing and also you aren't allowed to force people to faith in God, because God wishes that people believe in Him by their free will (Tabatabaee, 1995). That is, this verse says that: » God could force all people to believe if His pleasure was to do it, but He didn't wish such that. Allameh Tabatabaee

considers « أَفَأَنْتَ » (Q10: 99). (Do you force people to believe in God) as a reason for supporting his view. (Tabatabaee, 1996) (Q16: 36-37):

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ  
 هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
 عَاقِبَةُ الْمُكَذِّبِينَ\* إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ  
 نَاصِرِينَ

Referring to «فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ», Fakhr Razi considers guidance and deviation from God and believes that since God's will is allotted to guidance of some people and deviation of some other, so there isn't any way for violating it (Razi, 1991). He presents some verses for supporting his view, such as: «فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ» (Q7: 30) and «الْقَوْلَ عَلَيَا كَثَرَهُمْ فَهَمْ لَا يُؤْمِنُونَ» (Q36: 7). According to «إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ» (Q10: 96) and «إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي» (Q28: 56), He says that: “ the Prophet's attempt to guide people to believe in God Won't be effective when God's will is allotted to deviation of these persons (FakhrRazi, 1991). Separating the primary guidance and other kinds of guidance and regarding to initial part of the verse (Q16: 36) suggesting the philosophy of Prophet's mission, Allameh Tabatabaee considers the meaning of «فَمِنْهُمْ مَنْ هَدَى اللَّهُ» as a primary guidance which is exclusively from God and nobody is His partner. He considers the verse «إِنَّكَ لَا تَهْدِي مَنْ يَشَاءُ» (Q28: 56) as indicative of this kind of guidance and as confirmative of his view. He thinks that such guidance isn't obligatory one; rather it has an optional preliminary suggesting human's pure nature for accepting guidance principle (Tabatabaee, 1996).

#### Allameh's objection to Fakhr Razi's view

Without referring to Fakhr Razi, Allameh Tabatabaee objects to his view about equality of the possibility of guidance and deviation for humans and the necessity for choosing each of them by an authority and says: guidance is an existential matter and deviation is “non-guidance”; the meaning of guidance will be changed if deviation is an existential matter, because deviation is “not accept guidance” and it won't be deviation if it is an existential matter, i.e. deviation makes sense when it is compared with guidance: its meaning is in fact “ non-guidance” (Tabatabaee, 1996) (Q28: 56):

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Regarding to this verses, Fakhr Razi thinks that God allocates guidance and wisdom to some people and prevents some other from them. He argues that: » God isn't subjected to question and there isn't any question in divine actions« (Fakhr Razi, 1991). But, to Allameh Tabatabaee, the mentioned guidance isn't a primary guidance for showing the way, it is the Prophet's responsibility and there is no sense that God denies this responsibility from him; rather, here, the meaning of guidance refers to “reaching to the goal” which is donated as a reward to men of faith and virtue (Tabatabaee, 1996) (Q32: 13):

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ  
 وَالنَّاسِ أَجْمَعِينَ

Fakhr Razi considers this verse as a response from God to request of those people who are asking for seeing and hearing power and returning to this world for doing good deeds. Referring to (Q32: 12):

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُؤُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا  
نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

He says that: » God answers to them: I could guide you when you were in the world if I intended to do it. So, when I didn't do such this, my providence wasn't allotted to you.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى

Implies my view, i.e. God hasn't willed "faith" for unbelievers and hasn't wanted anything than "unbelief" for them (Fakhr Razi, 1991).

Allameh Tabatabaee believes that this verse explicitly shows the free will. He says: this verse implies that God's providence is that the unbeliever should be dressed with guidance by his free will as the same as the believer chooses faith in God by his free will, without any obligation and compulsion which led to nullify his duty and the punishment becomes senseless (Tabatabaee 1995) (Q10: 88-89):

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا  
لِيُضِلُّوهُ عَنِ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ  
يَرَوْا الْعَذَابَ الْأَلِيمَ\* قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمْ فَاسْتَقِيمُوا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا  
يَعْلَمُونَ

To interpret this verse, Fakhr Razi says that: »our companions argue that the highest God deviate the people and wills to deviate them. To confirm his view, he mentions two arguments: Firstly, he considers the letter «لام» in the verb «لِيُضِلُّوهُ» as a letter for explaining the causes and he believes that God has caused to Pharaoh's deviation by giving wealth to him and secondly, God accepted Mosses' request, «وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ» رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ (Fakhr Razi, 1991).

Allameh Tabatabaee objects to those consider the mentioned «أَ» as a letter for explaining the causes and argues that God doesn't send his prophet to deviate people and He Himself doesn't will people's deviation and doesn't give wealth to them for deviating them. He says: »This view is right when the meaning of deviation refers to the primary deviation; but when it is for punishment- as in this case-, it isn't impossible for God and is mentioned in many verses of Qur'an. To him, since Pharaoh and his people insisted on exciting sedition and doing sinful acts, God, as a punishment, deviated them by giving wealth to them« (Tabatabaee, 1996).

## CONCLUSION

Regarding to the mentioned arguments, it can be said that the differences between interpretative opinions and reasons of Fakhr Razi and Allameh Tabatabaee are related to their discourse principles in semantics and explaining God's attributes. As other Asharis, Fakhr Razi believes that God's will and providence are allotted to all created things in the world and guidance and deviation aren't excepted from this general rule, while Allameh Tabatabaee argues that God's will and providence are allotted to create each act, such as human's act with all its limitations and characteristics, he believes: Fatalistic views about the related verses



are resulted from being confused God's formative and legislative will. Differences between their interpretative methods led to make differences in their understanding about the verses and differences in their interpretative opinions, such as: focusing on the form of verses and considering the role of the verses' style and the relation of each verse with other verses after and before it, considering or not considering the semantics between the verses, continuity or discontinuity of verses' goal, connection or disconnection of the strong and similar verses and the role of strong verses in interpreting the similar verses. On the other hand, disagreement of Fakhr Razi and Allameh Tabatabaee in Quran linguistics led to make differences in their interpretative opinions about the verses related to guidance, deviation and God's will and providence.

Giving humans' conventional meanings to the divine attributes, Fakhr Razi considers God's attributes equal with human's attributes, while Allameh Tabatabaee considers these meanings with some limitations and aren't entitled to God's unlimited existences, human should remove these limitations from his mind and attribute the highest rank to God. Allameh Tabatabaee and Fakhr Razi's disagreement in some discourse and logical principle led to make differences in their interpretative opinions about the verses related to guidance and deviation and their relation with God's will and providence: denying God's purpose in actions and un-believing in logic goodness and badness, Fakhr Razi considers humans' guidance and deviation as a fatalistic and unchangeable matter, while Allameh Tabatabaee believes in God's purpose in actions and logic goodness and badness, and argues that accepting Fakhr Razi's view requires to uselessness of prophets' mission and all divine decrees and requires to nonexistence of any logic principle organizing the social life.

### References

#### *The Holy Qur'an*

- [1] Alousi, Seyed Mahmoud, (1993), *Rouhol Ma'ani fi Tafsir Qur'an Azim*, Research: Ali Abdul Bari Atiah, Darol Ketab Elmiah, First Edition, Beirut.
- [2] Andolousi, Abu Muhammad Ibn Yousuf, (1998), *Bahrol mohyt*, Research: Sedqi Mohammad Jamil, Daralfkr, Beirut.
- [3] Ashari, Abol Hassan, (1968), *Maghaloto Islamiin va Khtlafo Mosallin*, Publisher: Frats Shtayr, Germany.
- [4] Ashtiani, Seyed Jalal Uddin, (1971), *Mulla Sadra's philosophical biography and his opinion*, Muslim women's movement, Tehran.
- [5] Daghym, Sami, (2001), *Mostalahat Imam Fakhr Razi*, Maktabatoh Nasheroun, Lebanon.
- [6] Dehkhoda, Ali Akbar, (1994), *Dictionary*, Tehran University, Tehran.
- [7] Fakhr Razi, Muhammad Ibn Omar, (1985), *Al-Matalebo Aliah Menal Elme Elahi*, Research: Dr. Hejazi Saqa, Daralketab Arabi, and Beirut.
- [8] Fakhr Razi, Muhammad Ibn Omar, (1986), *Al-Arba'eyn fi Osoul din, Maktabo kolliat Az-Hariah*, Cairo.
- [9] Fakhr Razi, Muhammad Ibn Omar, (1989), *Al-mohassel*, Research: Dr. Etta, Dar Al-razy, Oman.
- [10] Fakhr Razi, Muhammad Ibn Omar, (1991), *Tafsir al-Kabir*, school of Islam Alalam.
- [11] Ghorashi, Ali, Akbar, (1997), *Ghamouse Qur'an*, Darol Ketab Islamiah, Tehran.
- [12] Helli, Hassan Ibn Youssef, (1993), *Kashfol Morad fi sharhe Tajrid Eteqad*, Research: Hassan Zadeh Amoli, Islamic Publications, Qom.
- [13] Ibn Ajibah Ahmad ibn Muhammad, (1997), *Al-Bahrol Madid fi Tafsir Qur'an Majid*, Research: Ahmad Abdullah Qureshi Aslan, Cairo.
- [14] Ibn Manzour, Mohammad Ibn Makram, (1992), *Lesanol Arab*, Dare Sader, Beirut.
- [15] Javadi Amoli, Abdollah, (2007), *Tasnim*, Research: Mohammad Hossein Elahi Zadeh, the center of Asra publishing, First edition, Qom.
- [16] Jouhari, Ismail Ibn Hammad, (1989), *Assohah*, Research: Ahmad Abdul Ghafoor Athar, Dar al elm Malayyn, Amiri offset, Beirut.
- [17] Kulayni, Muhammad Ibn Yaqub, (1991), *Osoule Kafi*, Osvah publication, Tehran.
- [18] Kulayni, Muhammad Ibn Ya'qub, (2009), *Al-Kafi*, Al-Maktabato Islamiah, Tehran.
- [19] Lahiji, Abdul Razzaq, (1993), *Gohare Morad*, Correction: Zine El Abidine Ghorbani, Ministry of Culture and Islamic Guidance, Tehran.

- [20] Majlasī, Mohammad Bâgher, (1955), *Behārol Anvâr*, Dârol Kitâb Islamîah, Tehrân.
- [21] Marafat, Mohammad Hadi, (1993), *Al-Tamhyd Fi Oloumel Qur'an*, Islamic press Institute, third Edition, Qom.
- [22] Maraghi, Ahmad Ibn Mustafa, (1999), *Tafsire Maraqi*, Darol Haya Toraso Arabi, Beirut.
- [23] Mofid, Muhammad Ibn Nu'man, (1992), *Avaelol Maghalat fi Mazaheb va Mokhtaeat*, Correction: Abbass gholi Vajdi, Tehran.
- [24] Raghīb Isfahani, (2010), *Al-mofradat fi Gharib al-Qur'an*, Research: Mohammad Sayed Gilani, Daral-marafah, Beirut, Lebanon.
- [25] Sadouq, (1978), *Al-Tohid*, Islamic publication Institute, Qom.
- [26] Sadrol Mota'allehin, Muhammad Ibn Ibrahim, (1981), *Al-Asfar Al-arba'ah*, Dar al Altras Arabi third edition, Beirut.
- [27] Sajjadi, Jafar, (1994), *Islamic culture*, Tehran University Press, Tehran.
- [28] Saliba, Jamil, (1977), *The Philosophical Dictionary*, Translation: Manouchehr Sanei Darah Bidi, Hekmat Publications, Tehran.
- [29] Sayyid Ibn-Qutb, Ibn Ibrahim, (1990), *Fi Zelale Qur'an*, Daralshorouq, Seventeenth Edition, Beirut-Cairo.
- [30] Shahrastani, Muhammad Ibn Abd Karim, (1987), *Al-melal va Nahal*, Research: Mohamed Badran, Sharif Razi publication, Qom.
- [31] Tabari, Abu Ja'far Muhammad Ibn Jarir, (1990), *Jameol Bayan fi Tafsir Quran*, Daral-marafah, first printing, Beirut.
- [32] Tabarsi, Fazl Ibn Hassan, (1986), *Majmaol Bayan fi Tafsir Qur'an*, Daralmarafah, Beirut.
- [33] Tabatabai, Mohammad Hossain, (1986), *Nahayatoh Al-hekmah*, Translation: Fath-Ali Akbari, Porsesh publication, Isfahan.
- [34] Tabatabai, Mohammad Hossain, (1995), *Al-mizan fi Tafsire Qur'an*, Correction: Hussein alami, Scientific press Institute, Beirut, Lebanon.
- [35] Tabatabai, Mohammad Hossain, (1997), *Resaelo tohidiah*, Al-noman Institute, Beirut.
- [36] Tabatabai, Mohammad Hossain, (1999), *Principal of Philosophy and Method of Realism*, Qom.
- [37] Tabatabai, Mohammad Hossain, (2006), *Bedayatoh Al-hekmah*, Translation and additions: Ali Shirvani, Dar al-elm, Qom.
- [38] Toosi, Muhammad Ibn Hasan, (1979), *Tamhidol Osoul*, Research: Abdol Hossain Meshkat Ad-Dini, Tehran.