

Investigating and Analyzing the Mirdamad Hermeneutic Theory

Mohammad Soltani Renani*

Abstract

Mirdamad is philosopher, mystic, theologian, scholar, and jurist of the 11th century AH. He lived in the Golden period of the Safavid dynasty and he had a Popular school in Isfahan.

Though few works remain of him, however the study of these documents helps us to understand the interpretive and interpretative methods of Muslims. Mirdamad As a jurist Understands the text On the apparent meaning of the words and His goal is to discover the purpose of the author of the text. On the other hand, his philosophical beliefs and mystical sentiment force him to move out of the circle of the text and make a Interpretation based on paraphrase (Tawil).

Mirdamad, as a philosopher, attaches great importance to philosophical thought. If the text is consistent with its philosophical thought, it interprets the text in that framework and if he is not compatible, he carries his philosophical thought as an intellectual and transcendental case on the text. He sees the text as a sign of meaning in philosophical thought, and of course this "indication" does not depend on verifying the appearance of the word. Mirdamad interpretations and interpretations of texts are also excluded from the field of philosophical thinking and based on mystical acquiescence; what is not in the sense of words is not based on the symbols inside and outside the text, it is not based on philosophical and theological evidence.

By mention examples of Mirdamad books, this diversity is analyzed in his interpretive method.

Mirdamad's way of interpreting the text shows a range of interpretations in Muslim scholars. Additionally, Mirdamad has also studied the concept of understanding in his works that in these studies, he has approached to Philosophical Hermeneutics. In his view, meanings are like gemstones in the depths of the ocean, The intelligent mind is to extract these treasures. Mirdamad does not consider the interpretive mind as passive, but sees it as active. He knows the mind as the cultivator that brings up the seeds of the text and cultivates the product. So Understanding is not just about the text, but the understanding of each person is proportional to himself.

Key words: Mirdamad, Interpretation, Hermeneutics, Understanding, Apparent meaning

Bibliography

* Assistant Professor, Department of History, University of Isfahan, Isfahan, Iran

m.soltani@ltr.ui.ac.ir

Received: 08.07.2017

Accepted: 17.06.2018



This work is licensed under a Creative Commons Attribution 4.0 International License

- Ibne-hazm, Ali ibn Ahmad Andolisi (1989). *Al-mohalla belasar*. Beirut: Dar-alfekr.
- Koleini, Mohammad ibn yaghub (1968). *Osole-Alkafi*. Tehran: Dar Alkotob Aleslamia.
- Majlesi, Mohammad Bagher (1982). *Behar-Alanvar*. Beirut: Al-vafaa.
- Mirdamad, Seied mohammad baghrr (2001A). *Al-Taghdisat*. Tehran: Miras Maktoob.
- Mirdamad, Seied mohammad baghrr (2001B). *Al-Jazavat va Al-mavaghit*. Tehran: Miras Maktoob.
- Mirdamad, Seied mohammad baghrr (2001c). *Al- Mokhtasarat*. Tehran: Miras Maktoob.
- Mirdamad, Seied mohammad baghrr (1982). *Al-Taligha ala Alkafi*. Qom: khaiam.
- Mirdamad, Seied mohammad baghrr (1985). *Al-Taligha ala Al-sahifa Al-sajadia*. Qom: Najafi Marashi Library.
- Mirdamad, Seied mohammad baghrr (1995). *Al-ghabasat*. Tehran: University of Tehran.
- Mirdamad, Seied mohammad baghrr (1984). *Al-ravasheh Al-samavia*. Qom: Najafi Marashi Library.
- Mirdamad, Seied mohammad baghrr (1991). *Sharh Taghvim Al-iman*. Isfhan: Mahdia.
- Moll-sadra, Mohamad ghavam shirazi (2004). *Sharh Osole-Alkafi*. Tehran: Pejoheshgah Olome Islami.
- Qomi, Aboalghasem (1958). *Ghavanin Al-Osol*. Tehran: Al-Maktaba Al-Elmia.
- Seied Mortaza, Ali ibn Hosain Mosavi (1988). *Al-Amali*. Cairo: Dar Alfekr Alarabi.
- Tabatabai, Seied Mohammad Hosain (1989). *Al-Mizan fi Tafsir Al-Qoran*. Qom: Jamea Al-Modaresin
- Tehrani, Agh-Bozorg (1982). *Al-Zaria ela Tasanif Alshia*. Beirut: Dar Al-Azva.
- Termezi, Mohamad ibn Isa (1998). *Al-jame Al-kabir*. Beirut: Dar Al-Gharb Al-Islami.
- Tousi, Mohammad ibn Hasan (1988) . *Altebian fi Tafsir Al-Qoran*. Tehran: Maktab Al-eelam Al-Islami.
- Zamakhshari, Mahmood(1986). *Al-Kashaf*. Beirut: Dar Al-Ketab Al-Arabi.
- Zohari, Mohammad ibn Ahmad (2001). *Tahzib Al-Loghat*. Beirut: Dar Ihia Al-Toras Al-Araabi.

Surf and download all data from SID.ir: www.SID.ir

Translate via STRS.ir: www.STRS.ir

Follow our scientific posts via our Blog: www.sid.ir/blog

Use our educational service (Courses, Workshops, Videos and etc.) via Workshop: www.sid.ir/workshop