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مجتمع آموزش عالی قرآن و حدیث

The Nature and Domain of Rational Tafsir

Husayn Alavi-Mihr1/Husayn Qasim2

Abstract

One of the most accepted and acknowledged methods by exegetes for interpreting the Quran is the "Rational Interpretation Method." In the beginning, it was mentioned in the speeches of the Prophet and his Households. Also, it was accepted today due to the spreading of philosophical, ideological, and rational studies. *Tasnim* and *al-Mizan* tafsirs are two of the best-known examples of adopting this method.

This article uses a descriptive-analytical method to study the nature and domain of rational tafsir. Based on the results of this study, different opinions about the meaning of rational tafsir were recognized. One opinion considers rational tafsir as the use of rational reasoning, while another opinion presents it the same as reason-based (*ijtihādī*) tafsir, and another opinion shows it as the use of one's opinion in interpretation. One more opinion defines it as the scientific interpretation, besides that, an opinion describes it as the use of evidence and reasoning.

Among all of these opinions, the most accurate is the one that explains the rational tafsir to be an interpretation of the Quran by using rational proofs. The results that are obtained by this research about rational tafsir with respect to its domain, include experimental reason, theoretical reason, and practical intellect.

Rationality in interpretation has different uses, such as analyzing information, solving the obvious conflict among the verses of the Quran, meditation, and showing and explaining the intellectual messages that it contains.

Keywords: Rational Interpretation, Rationality and Interpretation, Domain of Rational Interpretation, Rational tafsir.

1. Professor of Qur'an and hadith, Al-Mustafa International University, Qom, Iran, halavimehr5@gmail.com (corresponding author).

2. Ph.D. Student of Comparative Interpretation of the Qur'an, Al-Mustafa International Universiy, Qum, Iran, huzzay2019@gmail.com.

Introduction

"Rational tafsir" is one of the methods of interpretation that has been of interest since the time of the Messenger of God and the infallible Imams. In recent times, this way of interpreting the Quran has attracted the attention of Islamic thinkers and interpreters. During the last fifty years, numerous tafsirs in the Islamic world, from Shiites and Sunnis, have been written by adopting this method.

Rational Interpretation has the potential to play a fundamental role in interpreting the Quran. Therefore, rationalism can be strengthened in tafsir by using rational arguments, and it will stand in front of extreme textualism, which is somehow far from using proof and reasoning. In addition, it will be safe from its dangers. This method will lead to a logical orientation in interpretation and it will keep away any uninformed tafsirs from interpreting the Quran.

Rational interpretation, no matter what meaning it takes, whether it is in the sense of argumentative reason or in the sense of reason-based (*ijtihādī*) or the use of rational pieces of evidence has been used for a long time among all other interpretations.

First, the Quran has used this method. Some verses of the Quran contain an intellectual argument, such as the verse "Had there been gods in them other than Allah, they would surely have fallen apart. Clear is Allah, the Lord of the Throne, of what they allege [concerning Him]" (21:22) which carries an exclusive syllogism (*qīyās istithnā'ī*), and in its context contains an argument.

The Prophet proved the Oneness of God and invalidated the claim of the existence of two Gods (God of good and God of evil) by arguments with the Zoroastrian scholars (ʿArūsī Huwayzī 1995, 1:786).

The rational method has a special place in the hadiths of infallible Imams, especially when it is used as proof. Also, it can be pointed out in Nahj al-Balagha, as in the first sermon and sermons 109, 186, 222, 223, and some other sermons; moreover, it is also mentioned in the hadiths about monotheism in *al-kāfī* and in the hadith of "Dhaʿlab" (kulaynī 1985,

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1:134, and Chapter on al-Tawḥīd, vol. 1&4).

Sometimes, the infallible Imams used rational proofs, principles, and rules in interpreting the verses of the Quran, especially the verses related to the beliefs, proving the unity of God (ʿArūsī Ḥuwayzī 1995, pp. 3:418-419), clarifying the meaning of certain verses, and removing doubts and ambiguities from them.

Sometimes the Imams would mention a certain point in a verse that needs a rational judgment, such as Imam Sadiq's use of verse (164) of *Sūra al-Anʿām* concerning the abhorrence of oppression and the unfairness of punishing children for the sins of their fathers (ʿArūsī Ḥuwayzī 1995, 1:176). Moreover, Imam has argued to prove the oneness of God through verse (22) of *Sūra al-Anbīyya'* and connected the planning in all the parts of the universe with the completeness of the system of existence to show that it requires the existence of a single Regulator (ibid, pp. 3: 418-419). Imam Reza argues that seeing and appearing cannot be ascribed to God because God is not corporeal (Ṣadūq 1982, 13).

Among the Sunnis, it was from the period of "al-Tābi'īn" (the successors) [during the period of the Imams] when the rational method in tafsir was initiated, and it continued to be used in the following centuries (Maʿrifat 2000, pp. 1:435; 2:350).

There was no research found with the title mentioned above. By taking into consideration the importance of this subject, it is necessary to state the boundaries and domain of rational tafsir, which include theoretical and experimental reasons. Also, it is very important to mention the advantages of this method over other methods.

Research Background

This research will discuss the general and special backgrounds:

General Background: Some of the reason-based (*Ijtihādī*) tafsirs can be mentioned such as *Al-Tibyān fī tafsīr al-Qur'ān* (1993), by Muhammad b. Hasan Ṭūsī, *Tafsīr Kabīr* (1987) by Fakhr Razi. In the last two centuries, numerous commentaries such as *al-Manār* (1990) by Muḥammad ʿAbduh, *al-Taḥrīr wa al-Tanwīr* (1984) by Ibn ʿĀshūr, Tafsir *Fī Ẓilāl al-Qur'ān* (1992) by Sayyid Quṭb, *Al-Mīzān* (1956) by Allama Ṭabāṭabā'ī, *Min Waḥ-*

i al-Qur'ān (1998) by Allama Faḍlullāh, and especially Tafsir *Tasnīm* (1997) by Ayatollah ʿAbdullah Javādī Āmulī can be pointed out.

Special Background: Some Some articles such as: "Fahm-i Jāigāh 'Aql dar Tafsīr-i Shīʿah," by 'Alī Karīm Pour Qarāmalikī, *Qur'ān va Hadith Pezhohashhāī Qur'ān va Hadīth* (2012); "Tafsīr 'Aqlī Ravishmand-i Qur'ān," Moḥammad 'Alī Reẓaeī, *Qabasāt* (2010), "Jāigāh-i 'Aql va Naql dar Ravish Tafsīr-i Qur'ān az Dīdgāh-i ʿAllāmeh Ṭabāṭabā'ī va Ibn Ṭaymīyyah," 'Alī 'Allah Badāshtī, *Pazhūhishhāya Tafsīr-i Taṭbīqī* (2016), "Ravish'Aqlī va Girāyish Falsafī-i Ṣadr al-Muta'līhīn," Nāṣir Muḥammadī, *Jastārhāyī dar Falsafeh va Kalām* (2011).

No research with the title mentioned above was found that had investigated the nature and domain of rational tafsir. By taking into consideration the importance of this subject, it is necessary to state the boundaries and domain of rational tafsir, which includes theoretical and experimental reasons.

The Conceptual Framework

1. "Tafsir"

1. 1. The Literal Meaning

The origin of the word "Tafsir" is from the infinitive (*maṣdar*) "Tafʿīl" and it is formed by the letters "f-s-r." Lexicographers defined the word "Fasara" (to interpret) with the following meanings: "Bayān" (clarifying) (Farāhīdī 1989, 7:247), "*ebānih*" (to clarify) (Zubīdī 1965, 3:347), "Tawḍīḥ al-Shay'" (clarifying something) (Ibn Fāris 1999, 818); revealing the reasonable meaning (Ibn Manẓūr 1997, 5:55).

1. 2. The Technical Meaning

"tafsir" according to scholars, is to reveal the meanings and purposes of the Quran, Regardless of whether it is problematic according to the word or not, or whether it is obvious or not according to its meanings (Tahānawi 1996, 493). Zarqānī believes that: "Tafsir is a science in which the Quran is studied based on the human capability to show the meanings of what God meant by the words" (Zarqānī 2017, 1:3). This includes everything that is involved in understanding the meaning of the Quran. Moreover, the

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Allama Ṭabāṭabā'ī believes that "tafsir" is the discovery of the meanings of the Quranic verses and to show which meanings God had meant (Ṭabāṭabā'ī 1996, 1:4).

1. 3. Analysis

"Tafsir," in conclusion, is the explanation of the Word of God. It is an effort to resolve the verbal and semantic ambiguities of the Quran based on the purposes of the Quran and the intentions of the speaker. In other words, "Tafsir" is like removing the veil from the words of the Quran.

2. "Intellect"

2. 1. The Literal Meaning

"Intellect" means self-control, keeping, protecting, and not allowing; it also means understanding, comprehension, and knowledge (Rāghib Iṣfahānī 1996, 354). "'Iqāl al-Baʿīr" (to fasten the camel) which means holding the camel from rebelliousness (Muṣṭafavī 1982, 8:196). Intellect is called "'aql" because it prevents undesirable deeds and speeches (Ibn Fāris 1999, 647).

2. 2. The Technical Meaning

Intellect in terms of sciences, especially rational sciences, has different meanings: Intellect means perception and understanding (Ṭabāṭabā'ī 1996, 2:25). Also, it means the ability to understand the universals, which is a level of perfection of the soul; moreover, it is said to be the absolute self, the abstract soul of man. Another meaning says that intellect is divided into "'aql-i Maʿāsh" (the wisdom of living) which means the power to manage a living, and "'aql-i Maʿād" (the wisdom of the return) which means working to receive happiness in the hereafter (Ṣadr al-Dīn Shīrāzī 1998, pp. 3:371-378, 2:142). In addition, intellect means proof and reasoning and organizing information to find the unknown, similar to logical analogy (Sajjādī 1997, 496).

By using the definitions of intellect, it may be possible to say that "rational tafsir" is an interpretation that uses rational intellect ('aql-i burhānī) and rational clues as a source -and not simply as a "miṣbāḥ" (lantern) and "abzār" (tools)- to attain "Sharīʿa" (Religious laws), and the teachings and inward meanings of the Quran (Javādī Āmulī 2016, pp.

1:169-174).

3. Rational Interpretation Method Vs. Other Methods and Trends

Drawing a borderline between rational interpretation and other interpretive methods and trends is considered to be essential because it will prevent each branch from crossing into the territory of the other. Otherwise, it will cause confusion in the interpretation of the Quran.

3. 1. Intellectual Interpretation Method Vs. Opinion-oriented Method

In order to show the differences between these two methods, we will express some views on the meaning of tafsir by opinion.

Every interpretation of the Quran by means of arguments and rational proofs and the Ijtihadi interpretation that uses rational and hadith-based proofs should not be considered an example of tafsir by opinion.

The most important perspectives about tafsir by opinion are:

- Interpretation of the Quran without taking into account the standards, principles, and conventional rational sciences.

- Applying and matching a verse to one's opinion (Maʿrifat 2000, The ,same1:69-70).

- Interpretation of the Quran according to personal theory and opinion (ʿAmīd Zanjani 2005, 229-230).

-Willfulness by his own opinion against the rational way (Maʿrifat, 2000, 1:69-70).

- Seeking his own opinion (ʿAmīd Zanjāni 2005: 229-230).

- A conjectural and favorable approach to the Quran (Ṣadr 1995, 1:306).

- Interpreting the verses contrary to the apparent meaning without reason (Anṣāri 1992, 35).

- Interpreting the words with respect to their conventional or literal meanings without paying attention to rational or hadith-based proofs.

- Opinion-based tafsir without referring to the original sources (The Quran and hadiths) (Ṭabāṭabā'ī 1996, 3:77).

From all of the above-mentioned points of view, it is clear that the truth about tafsir by opinion is the interpretation of the Quran and its adaptation

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to the desire, opinions, and wishes of the commentator. Besides that, the commentator will not go back to check it out with rational and narrational proofs, and this is something that is forbidden in hadiths, such as the hadith from Imam Sadiq which equates opinion-based tafsir with disbelief (ʿAyāshī 2002, 18).

However, the method of rational interpretation relies on common sense, evidence, and rational proof. It is a desirable and important method that is accepted by intellectuals, and it is not prohibited in the Quran and hadiths.

3. 2. Rational Interpretation Method Vs. Philosophical Tendencies

In order to clarify the differences between these two ways, first we briefly discuss the concept of philosophical tafsir, and then we will point out the differences between them.

There are two types of philosophical tendencies:

1. Applying and imposing philosophical opinions on the Quran, without using correct criteria, which will result in the degradation of religious texts and changing the true meanings of the verses! This type of interpretation is nothing but imposing an opinion on the Quran. For example, Fārābī, a great philosopher, says about angels: "They are scientific objects, their essences are innovative science that is existed within themselves" (Kamālī Dizfūlī n.d., 1:519). Showing this kind of interpretation does not need any type of evidence or reference, rather than imposing a philosophical term on the Quran with no basis.

2. Explaining and interpreting the Quranic verses through philosophical rules, such as using the argument of contingency and necessity (*burhān-i imkān wa wujūb*), mutual hindering demonstration (*burhān-i tamānuʿ*), and ontological argument (*burhān-i ṣidīqīn*), and so on, in accordance with the correct rules of interpretation, without imposing philosophical opinions on the Quran. Such an interpretation is the same as rational interpretation, like what the commentators had mentioned about the verse: "Had there been gods in them other than Allah, they would

surely have fallen apart" (Quran 21:22) that is considered the mutual hindering demonstration (*burhān-i tamānuʿ*) by explaining it thus:

> If the universe had Gods more than one God, then they all would be different and distinguished from each other in their essence and reality, and the true difference causes a management problem, and that will make every management to be corrupted which results in total chaos. But the whole existence is interconnected and is moving according to a certain plan and under one management. Therefore, numerous Gods do not exist, and there is only one God in the whole world. (Ṭabāṭabāʾī, 4:268).

Allama with the help of philosophy and philosophical arguments explains the verses of the Quran without imposing any philosophical terms on them. Therefore, the first type of philosophical interpretation is an example of interpretation by opinion, which is prohibited. But the second type of philosophical interpretation, if it has used proof then it is an example of the rational interpretation method.

4. Perspectives on Rational Tafsir

There are different viewpoints among exegetes and scholars of the Quranic sciences about what rational tafsir is. Some have said that it has a general meaning and others have said that it has a special meaning.

We will discuss these opinions as follows:

4. 1. Rational Tafsir

What is the meaning of reason and its use in rational interpretation? That is to use rational evidence in interpretation. Ayatollah Makārim Shīrāzī believes that: "The meaning of rational interpretation is that we use the clear evidence of reason that is accepted by all rational men to understand the meanings of words and sentences, which includes the Quran and hadith" (Makārim Shīrāzī 1987, 23). He also noted that: "Whenever there is a talk about rational interpretation, then this type of interpretation is meant, and not to impose content and personal tastes, and irrational thoughts and baseless ideas" (Ibid, 24).

4. 2. Reason-Based (*Ijtihadi*) Tafsir

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One of the famous perspectives about rational interpretation is the equivalency between rational interpretation and Ijtihadi interpretation. This means that both are the same. Ibn ʿĀshūr, the author of "al-Taḥrīr wa al-Tanwīr" believes that intellectual tafsir is the same as Ijtihadi tafsir. Also, Ibn Ashur believes in applying Ijtihad (reason) to understand the Quranic verses (Ibn ʿĀshūr 2000, 1: 30). Another supporter of this view is Khālid Abdul-Rahman al-ʿAk who maintains: "Rational tafsir is opposite to hadith-based tafsir since it relies on a deep understanding of the meanings of the words of the Quan. Hence, intellectual tafsir is based on Ijtihad (reason) to understand the Quranic verses and to understand its intentions according to its meanings and implications" (ʿAk 1994, 167).

Dhahabi considers opinion the same as Ijtihad, and interpretation by opinion is the same as Ijtihadi interpretation (Dhahabī 2016, 1: 255).

Ayatollah Maʿrifat also says: "Ijtihadi interpretation relies on reason and opinion more than narration and works which are needed in order to bring up the criterion for criticism and refinement of opinions for better reasoning and correct opinions" (Maʿrifat 2000, 2: 349). He considers Ijtihad in tafsir and relying on rational understanding to be one of the characteristics of Tābi'īns' (successors) interpretations. He says: "They thought and applied their opinions to Quranic issues that refer to the meanings of God's attributes, the secrets of creation, the conditions of the prophets, and the like, and evaluated them on the basis of reason. Then they judged and interpreted them according to what is in compliance with common sense" (Ibid, 1: 435). Then, he mentions the school of Mecca represented by "Ibn Abbas" and the school of Kufa represented by "Ibn Masoud" as the forerunners of this methodology. Also, he gives many examples of their rational and Ijtihadi interpretation methods (Ibid, 1: 435). Finally, he writes: "rational interpretation became famous and especially in the eyes of the Mu'tazilah and those who followed their path, who considered reason above the apparent meaning of the words of the hadiths" (Ibid, 1: 440).

ʿAmid Zanjani considers rational tafsir to be the same as Ijtihadi interpretation and writes: "The Ijtihadi interpretation method uses

deliberation and reason along and in adherence with interpretive hadiths. This is why rational interpretation is fundamentally different from opinion-oriented and hadith-based interpretation methods" (ʿAmid Zanjānī 2005, 331).

Analysis

- In this perspective, the boundaries of rational interpretation and Ijtihadi interpretation had not been set.

- Rational interpretation and Ijtihadi interpretation are different from each other with respect to their sources. Some have considered the source in rational interpretation to be an argumentative reason and in Ijtihadi interpretation, the illuminative (*miṣbāḥī*) or instrumental (*abzārī*) reason. While others add more sources like the Quran, the Sunnah, intellect, and tools such as the lexicon, the science of *maʿānī wa bayan* (meanings and expressions), and so on.

- Some people insist on "intellectual understanding" over narrations and some writings. Also, in other parts, it is emphasized the wise role of "rational judgment." However, they did not fully define the borderline between reason as an independent source or as a tool to be utilized. However, in the previous point of view, it was emphasized on the second type - i.e. rational rules - to be used as rational proofs in the interpretation of the Quran. This is not the same as Ijtihad in understanding the verses of the Quran. Some experts like Ayatollah Javadi did not consider this last type to be a rational interpretation, but rather a part of the hadith-based interpretation of the Quran (Rizaei-Iṣfahanī 2006, pp. 186-190).

4. 3. Tafsir by Opinion

Dr. Dhahabī considered rational tafsir to be an instance of tafsir by opinion, and opinion means Ijtihad. He wrote: "The meaning of opinion here is Ijtihad; so, tafsir by opinion is the same as interpreting the Quran by Ijtihad" (Dhahabī 2016, 1:255). He divides tafsir by opinion (*tafsir bi-ra'y*) into two parts: Praiseworthy and reprehensible. Dhahabī considers the praiseworthy tafsir to be the same as the rational interpretation that might conflict with hadith-based tafsir and he explains how to resolve the conflict

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(Ibid, 1:284). This method of tafsir is permissible, and Dhahabī mentions several tafsirs such as *Mafātīḥ al-Ghayb* by Fakhr Rāzī, *Rūḥ al-Maʿānī* by Alūsī which have followed this method.

As it was said previously, Shaykh Khālid ʿAbd al-raḥmān al-ʿAk takes "opinion" in its general sense, which also includes reason and Ijtihad. Based on this, he considers tafsir by opinion to be equivalent to Ijtihadi tafsir.

Analysis

Rational and Ijtihadi tafsirs are different from opinion-oriented tafsir. In the tafsir by opinion, the exegete interprets the Quran based on his personal opinion and taste by neglecting rational and hadith-based shreds of evidence. However, in rational tafsir, the commentator pays attention to definite rational pieces of evidence and reasons and interprets the Quran accordingly (Rizaei-Iṣfahanī 2004, pp. 186-190).

Rational Intellect (*ʿAql-i Burhānī*)

Having introduced the Book and the Sunnah as two sources of deduction, Ayatollah Javadi maintains that the third source is the rational intellect that is immune from fallacy and imagination. He asserts:

> One of the sources in the science of tafsir and the principles of studying and researching to attain Quranic knowledge is the rational intellect which is safe from fallacy, illusion, and imagination…Research about the tafsir of the Quran by reason, apart from the need to be familiar with Quranic sciences, requires the study of the conditions of the argument (*burhān*) and its obstacles so that one can benefit from the rational intellect and stay safe from fallacies…Intellectual tafsir or the understanding by reason and through internal and external pieces of evidence is such that a wise and sharp mind can find the meaning of a verse from the assessment of the Quranic verses and hadiths. In this type [of tafsir] Intellect has the role of a 'lamp' and nothing more than that. This is because such reason-based (*ijtihadi*) intellectual tafsir, as it is realized from hadith-based sources, is considered a source-oriented tafsir, not an intellectual interpretation. (Javadī Āmulī 2010, pp. 1:169-171)

4. 4. The Perspective of Some Orientalists (Scientific Tafsir)

Rotraud Wielandt, one of the contemporary orientalists, considers one of the contemporary interpretation methods to be "rational interpretation." In his opinion, a rational interpretation is an interpretation that is in harmony with civilization and new sciences. He writes:

> The first significant innovation in the methods of exegesis, as they had been practiced for many centuries, was introduced by two eminent protagonists of Islamic reform: the Indian Sayyid Ahmad Khan (1817-98) and the Egyptian Muḥammad ʿAbduh (1849-1905). Both of them, impressed by the political dominance and economic prosperity of modern Western civilization in the colonial age, ascribed the rise of this civilization to the scientific achievements of the Europeans and embraced a popularized version of the philosophy of the Enlightenment. On this basis they adopted an essentially rationalistic approach to the exegesis of the Qur'ān, working independently of each other and out of somewhat different points of departure and accentuations, but with similar results all the same. Both were inspired by the desire to enable their fellow Muslims in their own countries and elsewhere to share in the blessings of the powerful modern civilization. (Wielandt 2003, 2:126)

Analysis

Mr. Wielandt considers rational interpretation to be derived from empirical reason, which is the same as scientific interpretation, and he does not make any reference to intellectual or Ijtihadi tafsirs and does not specify the domain of each unless one considers rational interpretation a general method including all the above-mentioned.

The fact that some exegetes, such as Sayyid Ahmad Khan, refer to scientific justifications in tafsir is that the common intellect does not understand supernatural issues such as miracles.

5. The Domain of Rational Tafsir

The domain of rational tafsir will be different based on the difference in definition. Those who consider intellectual tafsir as Ijtihadi tafsir will

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include all Ijtihadi interpretations. Those who consider it only rational reason will include only those interpretations that have interpreted the verses in the field of theoretical reason using an argumentative method. In any case, different domains can be mentioned for it which can be divided into three domains:

5. 1. Theoretical Reason

In this type, the exegete interprets the ideological and theological topics according to the verses of the Quran by proof and reasoning. Topics such as proving the existence of God, attributes of beauty and glory, resurrection, prophethood, and imamate, as well as topics such as predestination and free will, destiny and decree, and so on. This method has been successfully used in *al-Mizan* exegesis, and more widely than that in *Tasnim* exegesis, this method has been systematically investigated.

5. 2. Practical Reason

In this type of reason, the exegete interprets the verses related to ethics and rulings in a rational manner and explains the causes, wisdom, and philosophy of moral issues and religious rulings. In addition to the two aforementioned tafsirs, in this respect, one can refer to *Nimūnih* exegesis by Ayatollah Makārim Shīrāzī and *Min Waḥy al-Qur'ān* exegesis by Allama Sayyid Muḥammad Ḥusayn Faḍlullāh, and *al-Kāshif* exegesis by Allama Muḥammad Jawād Mughnīyah.

5. 3. Experimental Reason

The exegete with the help of this type of reason interprets the verses in the field of experimental sciences. Some of the verses can be interpreted only if there is empirical and certain evidence, otherwise, it can only be expressed as a possibility, and any imposition of assumptions on the Quran that causes a deficiency in the Quran should be avoided (Javādī Āmulī 2010, 1:58).

6. The Functions of Reason in Tafsir

Some of the significant functions of reason in tafsir are as follows:

6. 1. Data Analysis

One of the functions of the reason as a tool in the tafsir of the Quran is to analyse the text of a verse or a hadith with the help of various sciences

such as literary sciences and other evidence to attain the intentions of the speaker. For example, if the meaning of a word in a verse is not clear, by referring to the authentic Arabic lexicons, the meaning of that word will be clarified. Although the literature has been used here, the intellect is a tool that brings this data together and makes the meaning of the verse clearer, or for example, a verse referring to a subject raises the issue in general, such as the verse: "and to the three who were left behind. When the earth became narrow for them with [all] its expanse" (Quran 9:118). It is not clear who those three people were and in what situation they refused to participate in the war. However, the meaning of the verse is completely clarified by referring to the occasion of revelation, and the intellect clarifies the meaning of the verse by making a connection between the two.

6. 2. Resolving the Apparent Conflict of the Verses

According to the verses of the Quran, there is no conceptual conflict or contradiction between the contents of the verses of the Quran, but if the apparent contents of some verses of the Quran are inconsistent with others and show some kind of conflict, intellect can play its role in resolving the apparent conflict. For example, one verse says: "On that day neither humans will be questioned about their sins nor jinn" (55:39), and another verse says: "by your Lord, We will question them all" (15:92). The apparent contradiction is resolved because the Day of Judgment has various stages; in some stages, people are asked, and in some stages, there are no questions and answers because everything is clear (Makārim Shīrāzī 1987, 11:140).

6. 3. Deliberation (*tadabbur*)

One of the functions of intellect in the interpretation of the Quran is deliberation in the verses of the Quran. Deliberation means careful and deep thinking until reaching the end and conclusion of the work, and the difference between deliberation and thinking is that deliberation is thinking about the end and ultimate work, and deliberation is thinking about the reasons (Ṭabrisī 1953, 3:124).

Deliberation in the Quran has two meanings: one is thinking about the

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verses of the Quran one after the other, and the other meaning is abstract reflection and precision, which means thinking several times and not leaving the thought (Ṭabāṭabā'ī 1996, 5:20). But careful reflection and thinking about the verses one after the other and being careful in one verse is by considering all the other verses of the Quran to reach a comprehensive meaning. Also, deliberation can be effective when reciting verses related to heaven and hell and rewards and punishments and it can encourage people to do righteous deeds (Ibid).

Some exegetes have also interpreted deliberation as reflecting on the meanings of the Quran and its purposes (Ibn ʿĀshūr 2000, 4:200).

The result is that contemplation and thinking are done with intellect to:

1. Arrive at a more precise meaning,
2. Interpret the Quran,
3. Influence the soul to perform righteous deeds.

6. 4. Discovering and Showing Concomitants (*mulāzimāt*)

Intellect sometimes is applied to find the outcomes and conceptual concomitants. This means that reason extracts many outcomes and concomitants from the heart of a verse. For example, the exegete is convinced by the outcome of the verses about the creation that rank of humans is superior to the rank of angels, and humans are free in their actions and decisions (*mukhtār*). Since Adam was rejected from paradise because of his guilt of eating from the prohibited tree, the intellectual concomitant is that he was free in making decisions and doing actions.

Conclusions

The results of the present research are as follows:

1. One view is that intellectual tafsir is a tafsir with proofs, which is recognized by all the intellectuals in the world.

2. The other view is that intellectual tafsir is the same as the Ijtihadi tafsir.

3. Another view is that the intellectual tafsir is the same as the interpretation by opinion.

4. Some others have considered the rational interpretation to be like scientific interpretation.

5. Most of these perspectives are deficient, and therefore, unacceptable because they do not present a comprehensive view of intellectual tafsir. The best viewpoint is that intellectual tafsir is the interpretation of the Quran by rational evidence, which is far from any illusion, fallacy and imagination.

6. Intellectual tafsir differs from theological, philosophical, Ijtihadi, and opinion-oriented interpretations. With regard to its domain, it includes all of the following: theoretical, practical, and experimental reason, and in terms of its use, it includes data analysis, resolving the apparent conflict of the verses, showing concomitants, deliberation, and discovering and showing concomitants.

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