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# A New Plan in the Topics of Foundations of Ijtihadi-Logical Exegesis

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## Abstract

It is important to identify the main parts of a topic and make a logical link between them. One of the sciences that need careful consideration in the methodology of Quranic exegesis is the foundations of Ijtihadi-logical exegesis. The objective of this study is to provide a suitable plan for the topics of the foundations of exegesis. In this field, topics of foundations of exegesis were identified by analytical and theorizing methods, and the position of each one was determined. Therefore, after careful consideration, five topics were regarded, respectively: definition, organization, manner of usage, resolving the conflict, and the course of changes in the foundations of Ijtihadi-logical exegesis.

**Keywords**: Methodology, Exegesis, Foundations, Topics, Methodical Plan.

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## Introduction

The main types of exegesis (*tafsīr*) can be divided into divinely inspired (*ladunnī*) and Acquired (*iktisābī*). The foundations (*mabānī*) of exegesis are the subcategory of acquired exegesis because the acquired exegesis is associated with the fallible exegete. Among two types of acquired exegesis, namely traditional and Ijtihadi, the foundations of exegesis are related to the Ijtihadi exegesis; Because in traditional exegesis, an exegete only quotes the hadiths and refrains from commenting, judging, and examining, as we see for example in *Al-Burhān fī Tafsīr al-Qur'an*; But, in Ijtihadi exegesis, an exegete, as a person with intellectual effort, comments on the verses and uses the hadith-based and rational sciences, such as *Al-Tībyān fī Tafsīr al-Qur'an* (Jūdavī and Burūmand 2011, 11).

There are two types of Ijtihadi exegesis, including logical and gradual (*manṭīqī wa tadrījī*). Ijtihadi-logical exegesis is organized based on the current order of the verses (i.e. starting from *Surah al-Fatihah*). Most exegeses have been written in this way such as *Majmaʿ al-bayān fī tafsīr al-Qur'ān*, *al-Mīzān fī tafsīr al-Qur'ān*, and so on. On the contrary, Ijtihadi-gradual exegesis is arranged based on the gradual revelation of the verses (i.e. beginning with *Surah al-ʿAlaq*). Some exegetes, such as Izzat Darwazah who wrote his exegesis entitled *Tafsīr al-Hadīth*, have adopted this procedure.

Since the traditional exegesis does not cover all the verses and has undergone changes and transformations over time, traditional exegesis has less value and credibility compared to the Ijtihadi exegesis in which all exegetical sciences are used completely and regularly. In addition, the way that the verses of the Quran are arranged according to the Divine decree (*tawqīfī*). The Ijtihadi-logical exegesis has a higher value than the Ijtihadi-gradual one. Moreover, the levels of Quranic "inimitability" (*iʿjāz*) in Quranic exegesis are more comprehensive and complete based on "instantaneous revelation" (*nuzūl-i dafʿī*) compared to the Ijtihadi-gradual exegesis.

The research on "Foundations of Exegetical-Logical Exegesis" is a branch of studies in methodology (philosophy of *tafsīr*, logic of *tafsīr*, *tafsīr* research, and knowing *tafsīrs*) of Quranic exegesis. It means that, exegetes first express their understanding of the Quranic verses. After writing exegesis, certain researchers establish their analysis on the quality, origin, foundations, stages, and the parameters and criteria of exegesis. As such, the methodology of the *tafsīr* of the Quran is developed which discusses various topics such as the definition, history, types, foundations, and approaches (*girāyish*), stages, and principles and rules of exegesis. From this point on and for the sake of simplicity, "the foundations of exegesis" is used instead of "foundations of Ijtihadi-logical exegesis."

It should be taken into account that most experts have chosen the title of "exegetical method" for this topic and have explained it too. However, in this study, the word "fundamental" is used instead of "method" due to the compatibility between the literal and technical meanings. In contrast, the word "method" is inappropriate in this sense because its concept is to take a way to reach a goal with a special order and arrangement (Ibn Fāris 2001, 5:361; Kāzimī 2005, 28-29; Sārūkhānī 1991, 446). The literal root of "method" means way, route, the manner of doing something, and style (Ibn Manẓūr 2005, 2:383; Jawharī 1986, 1:346; Farāhīdī 1988, 13:393; Dihkhudā 1994, 8:1094-1095; ʿAmīd 2010, 585). According to Descartes, "method" is the path that must be followed to reach the truth in science (Descartes 2004, 210). The word "method" and the fact that "thinking" requires a method, are introduced to science by Descartes (Fatḥī 2009, 117). In his opinion, discovering the truth requires a method, and the mind tries in vain and exhausts itself without completely knowing the method to be adopted (Descartes 2004, 100). Descartes sees the "method" as a compilation of stages in this line, he respectively proposes the four stages of "improvisation," "analysis," "combination," and "number and deep investigation in affairs" to reach the goal (Descartes 2004, 210). Descartes proposes these four stages, whose goal is to reach certainty, reality, and truth, against ancient logic and Aristotelian logic.

The admission of "method" into the field of exegesis means that the exegesis of the Quran has a special goal that can be achieved by passing through stages and thematic or sequential exegesis. Before starting the exegesis of the Quran, one must first study its topics and then proceed with the sequential interpretation of the verses. This establishes a communication network between the topics and the verses of the Quran. For example, to understand the verse, "All praise is for Allah—Lord of the worlds" (Quran 1:2), the exegete first must know the purpose of the Quran by using thematic exegesis and then enter the meaning of the verse. The use of "method" for divine knowledge (i.e. narration) and human knowledge (i.e. reason) is improper since there are no stages for them, and the literal root of "method" does not convey the meaning. Consequently, the use of "foundation" for this topic is quite appropriate since the literal meaning of "foundation" is a building site, basis, base, and sub-structure (Jawharī 1986, 2:2286; Farāhīdī 1988, 8:382; Dihkhudā 1994, 12:17758).

Divine knowledge and human knowledge are the basis and foundation of exegesis in the field of methodology of the exegesis, and the meanings of the verses are explained by relying on them. In this respect, the literal meaning is compatible with the technical meaning, and the relationship between them is maintained. The foundation and method of exegesis are two distinct subjects that fall within the methodology of exegesis.

It is important to carefully choose words that accurately reflect their technical meanings and relate to the underlying semantic core. The word "foundation" is a good example of this, as it signifies the base and effectively bridges the gap between the literal and technical meanings.

Each topic consists of different parts. It is important to identify the main parts of a topic and make a logical link between them because the absence of one of the main parts causes the topic to be incompletely represented. In addition, adding part(s) that are not associated with the topic, inserting different parts in each other, and inconsistency in the expression of the parts are consequences of unfamiliarity with that topic.

The present study aims to overcome the existing defects and shortcomings by presenting a suitable plan in this field. Thus, the main question of this study is what are the topics of the foundations of exegesis.

## Background

When it became necessary to use the foundations of exegesis, the researchers first investigated this issue briefly. Their efforts sometimes appeared in the introductory part of exegetical books and sometimes in the discussions of the methodology of exegesis. With the gradual evolvement of the science of the "foundations of exegesis," different books were written on this topic, such as *Mabānī wa Ravesh-hāye Tafsīr-i Qur'ān* written by Abbās Alī Amīd Zanjānī [1988], *Ittījāhāt al-Tafīr fī al-Qarn al-Rābiʿ ʿAshar* written by Fahḍ b. Abdu al-Raḥmān al-Rūmī [1997], *Manṭīq-i Tafsīr-i Qur'ān (2): Ravish-hā wa Girāyish-hāyi Tafsīrī* written by Muḥammad ʿAlī Rizā'ī Isfahānī [2003], *Manāhīj al-Tafsīrīyah fī ʿUlūm al-Qur'ān* written by Jaʿfar Subhānī [2005], *Al-Manāhīj al-tafsīrīyah ʿinda al-Shīʿah wa al-Sunnah* written by Muḥammad ʿAlī Asadī-Nasab [2010], *Al-Manāhīj al-Tafsīr* written by Talāl Ḥasan [2010], *Ravish-hā wa Girāyish-hāyi Tafsīrī* written by Ḥusayn Alawī Mihr [2010], and Ravish-hāyi Tafsīr-i Qur'ān written by Sayyid Rizā Mu'addab [2013]. However, they have not explained the foundations of exegesis systematically.

## 1. Topics of Foundations of Exegesis

Since the existence of the whole requires the existence of the parts, and the whole is obtained from the sum of the parts, the parts must be known to reach the whole. In the present study, the types of foundations of exegesis, i.e. divine knowledge and human knowledge, are identified first. Then, the topics of the whole are raised. After that, using the whole, the parts are obtained.

Each topic is based on parameters that can be used to achieve a suitable plan. So, the topics (or stages) of the foundations of exegesis can be attained in two ways. Before explaining the ways, it is worth mentioning

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that "stage" can be used instead of "topic" because the basic topics follow a logical order, where each topic is followed step by step. In this way, the researcher, regardless of the available books about the foundations of exegesis, determines the desired topic without using the opinions of the other researchers. In the second way, the researcher brings up all the available books and finds a suitable plan. After employing these two ways, the following stages can be described as the foundations of exegesis:

A. The literal and technical definitions of the foundations of exegesis: Most of the experts, who tried to explain the foundations of exegesis, defined it first. Since the literal definitions of "foundation" and "exegesis" are not effective, they used technical definitions and imposed their desired conditions on them.

B. The arrangement of the types of foundations of exegesis: What motivates the authors to determine the conditions is to leave out other unrelated topics and to focus on the studies regarding the types of foundations of exegesis (i.e. divine knowledge and human knowledge) because the types of foundations of exegesis have different values compared to each other. In other words, at this stage, the number of types should be identified first. After that, with logical reasons, the relationship among them is considered and a special order between them appears.

C. Differentiation in the manner of using the types of foundations of exegesis and its analysis and perception: After organization, it is time to independently examine each type of the foundations of exegesis in two ways: (1) right usage and (2) wrong and exclusive usage. This stage is dependent on the previous stage. Any function that the authors adopted in the second stage is carried out in this stage.

D. Attempt to resolve the conflict between the data of different foundations of exegesis: After stage C, it is important to pay attention to a fallible person's understanding, which sometimes causes conflicts between the types of foundations of exegesis.

E.  The course of changes in the types of foundations of exegesis: In the final stage, changes in the foundations of exegesis that happened over time should be examined. Moreover, it should be investigated whether the changes were transformational (*taḥawwulī*) or evolutionary (*takāmulī*) or whether it included both, and what factors caused its formation. It should also be evaluated whether divine knowledge and human knowledge have been used equally throughout history or whether one of them prevailed at some point in history.

According to the topics already mentioned, five basic topics were predicted for the foundations of exegesis: 1. Definition (*taʿrīf*); 2. Organization (*Sāzmāndihī*); 3. The manner of usage (*naḥwi-yi istifādih*); 4. Resolving the conflict (*Rafʿ-iTaʿāruḍ*); 5. The course of changes (*sayr-i taghīrāt*) in the foundations of exegesis.

## 2. Examining the Topics of the Foundations of Exegesis

### 2.1. Definition

As the literal meaning cannot provide a comprehensive definition of the foundations of exegesis, it is inevitable to employ technical meaning. To attain a technical definition, all types of foundations of exegesis must be identified first. Correspondingly, the parameters affecting the definition can be found and then defined.

An exegete, who tries to explain the divine intention, must know that the foundations of exegesis are considered as a foundation and basis for the exegesis; just like a building that is built on a foundation, so the existence of that building is based on it. Now, it is necessary to evaluate what sciences the fallible exegetes base their exegesis on, and what sciences the exegetes use in the exegesis. Basically, what are the ways to achieve human knowledge?

There are two categories of exegetes: infallible (*Ahl al-Bayt*) and fallible. The science of the infallible exegetes is divinely inspired (*ʿilm-i*

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*Ladunnī*): (وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ) "Indeed, you receive the Quran from One who is all-wise, all-knowing" (Quran 27: 6) and (نَزَلَ بِهِ الرُّوحُ الْأَمِينُ) عَلى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ) "brought down by the Trustworthy Spirit upon your heart so that you may be one of the warners" (Quran 26:193-194).

Fallible's knowledge is an acquired type. In general, human knowledge, and in particular, the knowledge of an exegete is obtained through the heart and brain. Fallible exegetes use divine knowledge (i.e. narration) and human knowledge (i.e. reason) through their ijtihad and intellect. Divine knowledge includes the Quran and the Sunnah (hadiths). Human knowledge includes jurisprudence and the principles of jurisprudence, mysticism, philosophy, theology, empirical sciences, literature, and social sciences. Human knowledge is divided into four categories: 1. Reasoning; 2. Knowledge by tasting (*ʿilm dhawqī*), 3. Empirical sciences; 4. Historical-social sciences. Intellectual sciences consist of principled-jurisprudential, theological, and philosophical ones. Taste sciences are divided into mystical and literary categories. Human knowledge is divided into four categories: 1- Rational (*istidlālī*), 2- Knowledge by tasting (*ʿilm dhawqī*), 3- Empirical Sciences, 4- Historical-Social. The rational approach consists of jurisprudence and its principles, theology, and philosophy, while the Knowledge-by-tasting approach is divided into mystical and literary categories. In the second stage, the reason for the precedence, delay, and rank of each science is fully explained.

Since the first stage is dependent on the second stage, the causes of the priority, delay, and rank of each science are determined in the second stage.

After attaining those sciences, it is necessary to explain how to apply the types of foundations of exegesis. The manner of using all types of foundations of exegesis should be in such a way that it uses all necessary sciences to express divine intention since an exegete may claim that there is no need for using all of them, and incomplete and exclusive usages are sufficient. Undoubtedly, incomplete use of the types of foundations of

exegesis cannot demonstrate the intentions of the Quran. As a result, all of them must always be together and used in their proper situation to give a correct exegesis on the verse(s).

The exegete first uses divine knowledge and then uses human knowledge. Hence, the issue of logical order is raised. For example, if an exegete encounters the verse(s) that need both the Quran and empirical sciences, which one is used; the Quran or empirical sciences, or both? both of them should be completely used according to the verse content. Also, which one has priority over the other? Consequently, the "order" (*naẓm*) is proposed. Thereupon, the parameters affecting the definition of the foundations of exegesis are:

1. Basis for exegesis.
2. Complete and regular use of exegetical sources with the predominance of divine knowledge over human knowledge.

## 2.2. Organization

The ideal way to organize the foundations of exegesis is as follows:

1. Basis of revelation: A. the Quran and B. the Sunnah

2. Basis of reason or the approaches (*girāyish-hā*): A. Rational: related to jurisprudence and its principles (*fiqhī-uṣūlī*), theological (*kalāmī*), and philosophical, B. Taste: mystical and literary, C. Scientific-empirical, and D. Historical-social

The basis of Revelation refers to everything that has been transmitted in interpretation from the infallibles. This basis is divided into two subcategories due to the shared features within their revelation and their differentiation across all eras and generations or being specific to a particular era and generation: a) Quran and b) Sunnah (Jūdavī and Burūmand 2011, 32-33).

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The basis of reason is associated with everything that has been derived from the fallible exegetes. In other words, the fallible opinions in the Quran's exegesis are called the foundation of reason (ibid).

The superiority of revelation over reason is evident as the former is the achievement of the infallibles, while the latter (i.e. reason or approaches) is the achievement of the fallibles. Also, the priority and superiority of the infallible over the fallible is evident. Since the Quran is *Qaṭʿī al-Ṣudūr* (i.e. its occurrence is certain) and the hadith is *Ẓannī al-Ṣudūr* (i.e. its occurrence is suspicious), then the Quran is ranked first.

According to the understanding of fallible individuals through their hearts and brains, human knowledge can be divided into two categories: intuitive (*dhawqī*) and non-intuitive (*ghayr-i dhawqī*). Regarding non-intuitive sciences, the function of the mind in arriving at the result is done through deduction (*qīyās*) and induction (*īstīqrā*) (Burūmand and Jūdavī 2006, 304; Khānsārī 2000, 2:301; Muẓaffar 2000, 2:429).

Among the approaches, based on the following criteria, it is possible to classify human sciences: (1) using *fiṭrat* (righteous action and faith) more than thinking, (2) the manner of using all kinds of reasoning and ways to reach certainty as well as choosing the best ones among the ways of thinking, and (3) Giving more preference to the Quran and the Sunnah over reason and approaches in the realm of intellectual matters.

The criteria mentioned above show that jurists, theologians, philosophers, mystics, and literati are superior to the scientists of empirical and social sciences. This is because the first and second criteria, especially the second one, are more prominent in the first group. In addition, their reasonings are formed based on deduction, while those of the second group are based on induction. Deductive science is superior to inductive science because in the deductive approach, the process goes from the general to the specific, and through general information, specific unknowns are discovered. In deduction, the process goes from the specific to the general,

and through the use of specific information and establishing connections between them, general conclusions are inferred (Khānsārī, 2000, 2:308).

The intellectual deduction of jurists, theologians, and philosophers is considered to be superior to the deduction by tasting (qiās-i dhawqī) of mystics and literati due to various criteria, such as their better use of the form and matter of the deduction. Among the intellectual deduction of jurists, theologians, and philosophers, "jurisprudence" is ranked first because it relies more on Divine knowledge (i.e. narration) than theology and philosophy. As a result, theology is ranked second compared to philosophy because it is closer and more related to Divine knowledge (i.e. reason).

Considering the intuitive aspect, mysticism, and literary sciences are ranked first and second, respectively. Although the heart's perceptions are the basis of mysticism, they are put in the form of words when they are transmitted. Then, they approach the language of reasoning and philosophy. In other words, mysticism gets help from language and terms of philosophy and approaches it by intellectual deduction. Therefore, philosophy and mysticism are two sides of the same coin, as if philosophy for mysticism is like logic for philosophy (Javādī-Āmulī 2008, 1:335-337; Khānsārī 2000, 2:297-310 and 359-379). As mentioned above, literature is ranked second because it is also based on the heart's perceptions. Literati express thoughts, feelings, and imaginations in the best way and make them in the form of poetry and prose (Zarrinkūb 1982, 6-7). Literature talks about love in a special way and examples of love, such as Layla and Majnun's mania, but mysticism talks about love and affection in general (Khānsārī 2000, 2:305).

The rules governing the society are adopted by examining the history and past events (Muṭahharī 2013, 68). Thereupon, history is connected with society and is placed next to social sciences (Sārūkhānī 2009, 218). The empirical sciences are superior to the social sciences since their items

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are objective and related to the present time. But, the items of the social sciences are retrospective and non-objective (ibid, 207).

The word "base" is applied both to the foundation, the building, and the floor (Jūdavī and Burūmand 2011, 35). Accordingly, the reason -which is above- and the narration -which is below- can be called "foundation." However, one of them is the superstructure or the upper base and the other is the substructure or the lower base. The upper part is the "foundation of reason" and the lower is the "foundation of narration." In terms of authority, the Quran is the foundation, and tradition is the secondary basis. Since revelation is infallible while human reason is fallible, when comparing and evaluating different perspectives, they are assessed based on their adherence to these foundations. This is because there is a possibility of error and deviation in human approaches. Therefore, they are first evaluated in light of tradition, and then in light of the Quran, to determine the correctness or incorrectness of the views of human sciences. Similarly, within the framework of authority, the Quran serves as the criterion for evaluating tradition, as it is free from forgery and distortion, unlike tradition, which has been susceptible to such alterations.

When analyzing the foundations of exegesis, it becomes clear that the Quran is the lower layer or basis that monitors and judges the correctness or incorrectness of the Sunnah and approaches. The Sunnah and approaches are strengthened by relying on the Quran, much like a building with several floors, where one floor is below and the others are above it. While the floors above lean on the one below, the bottom floor does not rely on the others.

## 2.3. The Manner of Usage

The exegetes used different types of foundations in exegesis. Four cases examine differences in using divine and human knowledge:

1. Using only narration

2. Using only reason

3. Using narration and reason

4. Not using narration and reason

Out of the cases mentioned above, the fourth case never occurs, and if it does, it violates the foundations of exegesis, leading to the collapse of the primary foundation. Therefore, exegetes have no other option but to use various types of foundations of exegesis, even though they use them differently. The first and second cases create an exclusive viewpoint regarding the use of foundations and approaches. The third case, on the other hand, takes an ideal stance towards all types of foundations of exegesis and emphasizes the need to use all of them. Based on these cases, there are two types of views on the approach towards utilizing foundations and approaches:

A. Right usage

B. Wrong and exclusive usage

The correct usage of a verse depends on the exegetes' viewpoint, interpretation, and application. Exegetes can approach usage in two ways: complete and incomplete. Complete usage entails accepting all the foundations and approaches and utilizing them in practice. For instance, constructing a house involves various components such as walls, roofs, pillars, piping, and wiring. To build a complete building, the builder must acknowledge all the components and utilize them in the construction process. Otherwise, the building will remain incomplete.

To obtain a correct interpretation of a verse, it is essential to combine the principles of narration and reason. Depending on the subject matter, one or both of these principles may be helpful. For example, when discussing the concept of eternal punishment in hell, one should rely on both the verses of the Qur'an and hadith. This topic has been explored extensively in theology, philosophy, and mysticism, so it is essential to consider all relevant foundations and approaches.

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*Tafsīr al-Ṣāfī* is one of the exegeses whose author has tried to completely apply divine knowledge and human knowledge according to the function of the Quranic verse(s). Its author is the initiator of this type of usage. In this exegesis, the use of foundations prevailed over approaches. Thereupon, to discover and understand the meaning of the Quranic verses, all foundations and approaches should be used if needed.

The use of foundations must prevail over approaches in exegesis. In this regard, the Quran should be used more than the hadiths. Regarding the Quran, the use of "esoteric" (*bāṭinī*) meanings should be more than "exoteric" (*ẓāhirī*) meanings. With respect to the exoteric meaning, the veiled (*laffāfa*) exoteric meaning should be used more than the unveiled exoteric one because in this case, the exegesis approaches towards being desirable and praiseworthy. Therefore, foundations and approaches should be used completely and regularly, and the use of foundations must prevail over approaches.

Incomplete usage of foundations in exegesis means that there are different types of foundations that exegetes theoretically accept, but practically they only use one or a few types due to their specialized viewpoint. This means that they have turned to incomplete usage because they have ignored the ideal usage and focused only on a few types of foundations to explain the meaning of the verse. As a result, one or more approaches prevail in their exegesis and they only employ the same approach or approaches, disregarding other important foundations and approaches. As an example, if some exegetes believe in the exoteric exegesis of the verses, but they practically limit themselves only to the esoteric exegesis, their exegeses are incomplete and ineffective, like many mystical exegeses such as *ʿArāʾis al- Bayān fī Ḥaqāʾiq al- Qurʾān* written by Rūzbahān Baqlī Shīrāzī.

Another example that can be cited in this regard is in *Surah al-Naml*: (وَ تَرَى الْجِبالَ تَحْسَبُها جامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحابِ) ''And you see the mountains, which you suppose to be stationary, while they drift like passing clouds…

" (Quran 27:88) which requires the use of empirical sciences in addition to other fields of study. If exegetes fail to incorporate empirical sciences into their interpretation, their understanding of this verse will be incomplete and may even lead to incorrect exegesis. For example, without the use of empirical sciences, exegetes may misinterpret a verse about the movement of the earth and attribute it to the topic of resurrection.

It is important to note that when analyzing a verse, it is crucial to consider its potential and intended function. While an exegete may have various methods of interpretation at their disposal, not all of them may be applicable to a particular verse. For instance, there may not be a corresponding hadith or it may not be feasible to employ empirical sciences for exegesis. It should be noted that narration and reason are within the intellectual scope of the fallible exegete, which is certainly not immune to errors and mistakes. Also, it is separate from the scope of the heart's perceptions.

In the manner of wrong or exclusive usage, the exegetes' viewpoint is the sufficiency of narration or reason or some of their subsets. In other words, each scope is considered a necessary and sufficient condition for the exegesis. In addition, it is considered the only valid foundation for understanding the meaning of the verse(s), such as the Quranists, who only allow the use of the Quran in the exegesis of the verses.

Regarding the wrong use of the foundations of exegesis, there are three general situations: 1. Using only the foundation of narration; 2. Using only the foundation of reason; 3. Using a combination of some subsets of narration and reason.

In the first case, the exegete uses narration and does not go beyond that. In this case, several viewpoints are proposed. Some exegetes insist on using the Quran and the Sunnah to understand the verses. Some others only use the Quran as an only valid basis for understanding and meaning of the

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verses. Some others consider the Sunnah as the only necessary and sufficient basis.

In the second case, an exegete, in contrast to the first case, believes in utilizing only specific approaches to provide an exegesis of the Quran. The exegete relies solely on reason to comprehend the meaning of the verses. In this context, different cases emerge where some exegetes may opt for the reasoning approach while others may choose to use taste, scientific, or historical-social approaches.

In the third case, an exegete believes in the use of only one or more approaches along with the use of the Quran or the Sunnah, or both.

Although the second and third cases can encompass various types, only some of them have emerged and have been used by exegetes throughout history, which are:

1. Using both the Quran and the Sunnah

2. Using the Quran and the Sunnah separately

3. Using a mystical approach

In terms of the three types, the separation school has relied on both the Quran and the Sunnah, while the Quranists and traditionalists (Sunnahists) have solely used the Quran and Sunnah, respectively. As for the third type, certain esotericists have solely employed a mystical approach.

## 2.4. Resolving the Conflict

It is important to note that there is no inherent conflict between the data of narration and reason, or between the data of the Quran and the Sunnah, or between the data of rational sciences. The conflict that arises is due to a fallible person's wrong understanding of foundations or approaches. Therefore, the need for coordination between the data of the mentioned cases is necessary to avoid any conflict between them. The conflict

between narration and reason arises only when there is a conflict between narrative understanding and rational understanding.

The conflict arises due to the exegete's understanding of a subject. One exegete may believe in a conflict between the data of the foundations and those of approaches (or between different approaches or foundations), while another may not. It is impossible to determine in advance which interpretation is correct because it depends on the individual's understanding. Any preference that may emerge is due to the implication of the text.

When it comes to the foundations of a topic, the meanings of certain words and expressions can be either "definitive" (*qaṭ ʿī*) or "speculative" (*ẓannī*). In terms of approaches, a topic can be viewed as a law or a hypothesis. As a result, it is possible to predict four different scenarios in the areas of narration and reason, depending on whether the understanding is definitive or speculative (Burūmand 2005, 239):

1. The implication of both narration and reason is definitive (*qaṭ ʿī*).

2. The implication of narration is definitive, but that of the reason is speculative (*ẓannī*).

3. The implication of the narration is speculative, but that of the reason is definitive.

4. The implication of both narration and reason is speculative.

It is impossible for the two sciences of definitive to conflict with each other, so the first state is not possible. In the second and third states, priority is given to the implication of definitive over that of speculative, since an implication of definitive is preferable. Therefore, sometimes the narration and sometimes the reason takes precedence. However, in the fourth state, if the conflicting reasons for speculative are equal and give rise to the same degree of doubt, both are invalidated and cannot be acted upon. This is because the data obtained from the narration and reason are

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speculative, and there is no excuse to accept one and reject the other. Therefore, it is necessary to stop when encountering speculative, as the Quran says:(وَ ما لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلاَّ الظَّنَّ وَ إِنَّ الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئاً) "They do not have any knowledge of that. They follow nothing but conjectures, and indeed conjecture is no substitute for the truth" (Quran 53:28).

## 2.5. The Course of Changes

The history of jurisprudential interpretation in Shiʿa begins from the fifth century AH, relying on the foundations and approaches of interpretation. Until before the fifth century (460 AH), Shiʿa exegeses were summarized in the narrations, and all the opinions were attributed to the infallible Imams. Non-infallible interpreters refrained from expressing their own opinions and focused all their efforts on conveying the infallible Imams' exegetical teachings. (Burūmand and Jūdavī 2006, 242). In a sense, the fallible exegetes avoided giving their opinions and spent all their efforts to transmit the exegetical knowledge of the infallibles (Jūdavī and Burūmand 2011, 54). In the fifth century, exegetes attempted to offer their own opinions alongside those of the infallibles. Al-Tibyān was the first exegesis in which foundations and approaches were utilized completely, although in an irregular manner, with approaches taking precedence over foundations. The key approach used in this exegesis is theological, literary, and based on jurisprudence and principles of jurisprudence.

At this point, i.e. in the fifth century, a kind of transformation (entering a new stage) occurred in Shia exegesis, the founder and initiator of which is Shaykh Ṭusī because one of his motivations for writing *Al-Tībyān* was the shortcomings of the previous exegeses from the viewpoint of covering all the foundations and approaches of exegesis (Burūmand and Jūdavī 2006, 242). He explains: "What prompted me to write this book was that I have not found any like-minded person whose exegesis includes all the verses of the Quran and at the same time deals with all the Quranic sciences

from the past until now, because a group of exegetes has only focused on hadiths without explaining it" (Ṭūsī 2010, 1:1).

According to the points mentioned above, exegetes are divided into two groups in terms of the use of the foundations and approaches of exegesis (Jūdavī and Burūmand 2011, 94):

1. Exegetes who have incompletely used the existing foundations and approaches in their exegeses and their exegeses are incomplete. Such exegetes have usually used one or more foundations or approaches of exegesis.

2. Exegetes who have used all the available foundations and approaches and hence, their exegeses are complete.

In other words, those exegetes first emerged who only used one foundation or one approach. Over time, exegeses appeared that were multi-dimensional. Afterward, the era of complete exegeses was formed (Jūdavī and Burūmand 2011, 94). During this period, there were exegetes who were experts in different sciences. However, the use of foundations and approaches was irregular and incomplete. The exegetes did not sequentially use the Quran, the Sunnah, and different approaches, and the use of human knowledge prevailed over divine knowledge. This continued until the 11th century when the Shia government was established, and Shia scholars found better opportunities to benefit from the Shia narrative heritage. They modeled their exegetical style after the infallibles, and as a result, the manner of using foundations and approaches evolved. Exegetes began to use foundations and approaches regularly and in a more complete manner. Furthermore, the predominance of divine knowledge over human knowledge occurred in this period (Jūdavī and Burūmand 2006, 304).

Accordingly, the exegetes of the second group can be ideally divided into the following categories based on more or less use of foundations and approaches and their regular or irregular use (Jūdavī and Burūmand 2006, 94):

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A. The predominance of the use of approaches over foundations and irregular use in a period from 460 A.H. to 1091 A.H.

B. The predominance of the use of foundations over approaches and regular use in a period from 1091 A.H. until now.

The initiator of the first period of Islamic exegesis (*Tafsīr*) is Shaykh Ṭūsī. He wrote *Al-Tibyān fī Tafsīr al-Qur'ān* in 460 A.H. Meanwhile, Fayḍ Kāshānī is considered the completer of the second period of exegesis in 1091 A.H. This is because of his work on *Tafsīr al-Ṣāfī*, which lays out the foundations and approaches of exegesis. In his introduction to this work, he explains that, when interpreting each verse, he first seeks evidence from other verses. When interpreting metaphorical verses (*al-mutashābihāt*), he refers them to definitive verses (*al-muḥkamāt*). Then, he turns to authentic hadiths of the *Ahl al-Bayt* found in authentic Shia books. In the absence of such hadiths, he resorts to quoting authentic hadiths of the Ahl al-Bayt from non-Shia sources. Afterward, he relies on the statements of trustworthy scholars, provided they are in accordance with the Quran and hadiths (Fayḍ Kāshānī 1994, 1:75). Therefore, Fayḍ Kāshānī turned to regular use of the foundations and approaches of exegesis, which contrasts with Shaykh Ṭūsi's approach. In this regard, the divine knowledge prevailed over human knowledge in exegesis. Exegesis is based on five stages. The first stage is "definition," which clarifies the limits of exegesis' foundation. Two fundamental aspects of the foundation, i.e., the basis and its complete and regular use, along with the prevalence of divine knowledge, contribute to the "definition." In the second stage, "organization," the various sciences that play a role in exegesis' foundation are discussed. In the third stage, the manner in which exegetes use narration and reason is examined, including correct and complete usage as well as incorrect and exclusive usage. The fourth stage presents four solutions to resolve conflicts between narration and reason, based on the definitive (*qaṭ'ī*) or speculative (*ẓannī*) implications of the foundations and the law or hypothesis of the approaches. Finally, the course of changes is divided into two periods based on more (or dominant) or less use and

regular or irregular use of foundations and approaches: The first period, from 460 A.H. to 1091 A.H., is characterized by the predominance of approaches over foundations and irregular usage, while the second period, from 1091 A.H. until now, is marked by the predominance of divine knowledge over human knowledge and regular usage.

## Conclusion

The foundations of exegesis consist of five stages. The first step is "definition" which defines the scope of the foundations of exegesis. Two basic parameters of the foundation (basis) and complete and regular usage along with the predominance of the divine knowledge play roles in the "definition." In the second stage, i.e. "organization," the categories of sciences that play a role in the foundations of exegesis were discussed. In the third stage, the manner exegetes use narration and reason was investigated, which includes (1) right and complete usage and (2) wrong and exclusive usage. In the fourth stage, when there is a conflict between the data of narration and reason, four solutions are presented to resolve the conflict according to the definitive (*qaṭʿī*) or speculative (*ẓannī*) implications of the foundations and the law or hypothesis of the approaches. In the final stage, the course of changes was divided into two periods according to more (or dominant) or less use and regular or irregular use of foundations and approaches: The first period, namely the predominance of approaches over foundations and irregular usage in a period from 460 A.H. to 1091 A.H., and the second period, namely the predominance of the divine knowledge over human knowledge and regular usage in a period from 1091 A.H. until now.

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