



The Separation of *Tafsīr* from *Taṭbīq* in ‘Allāma Ṭabāṭabā’ī’s Thought



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Abstract

Research Article

The hadiths of “*jary*” (flow) and “*taṭbīq*” (application) constitute an important part of the Shi‘i hadith sources. A significant portion of the Shi‘i hadith sources have been dedicated to the hadiths of *Jary and taṭbīq*. ‘Allāma Muḥammad Ḥusayn Ṭabāṭabā’ī has dealt with these hadiths with extreme precision. His unique approach, concerning the hadiths of *jary and taṭbīq*, enjoys two unprecedented characteristics: 1) He has quoted many such hadiths being accompanied by his own brief, thoughtful accounts; 2) He has drawn a distinct line between the two realms of *tafsīr* and application (*taṭbīq*). Paying attention to such a subtle difference brings about an accurate understating of applicable hadiths in general. It wipes out many misunderstandings from the hadiths of *Jary and taṭbīq* in particular. Given the aforementioned points, it will be made clear from ‘Allāma Ṭabāṭabā’ī’s views how necessary and important is to separate the hadiths of *jary* (flow) and *taṭbīq* (application). Proper attention to this separation and distinction leads to a better understanding of applicable hadiths. Additionally, one of the significant achievements of this practice is preventing potential misinterpretations and religious misunderstandings. However, this separation solely prevents applicable hadiths from the exegetical process in its specific sense, otherwise, the fundamental assistance of these hadiths to exegetes in understanding the overall meanings of the verses remains intact.

Keywords: hadiths of *Jary*, *Taṭbīq* (application), *tafsīr*, Separation of *tafsīr* and application, ‘Allāma Ṭabāṭabā’ī.

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Introduction

‘Allāma Ṭabāṭabā’ī, in the *tafsīr* of the Quranic verses, has adopted a special approach. His exegetical method called “*tafsīr* of the Quran by the Quran” has not made him overlook the use of hadiths (See: Nāṣirī Karīmvand 2022, 11). From this perspective, ‘Allāma Ṭabāṭabā’ī’s work (*al-Mizān*), can be termed an exceptional encyclopedia of hadiths describing the meanings of the Quranic verses. In hadith literature, some hadiths, termed by ‘Allāma Ṭabāṭabā’ī’s initiative as the hadiths of *Jary and taṭbīq*, occupy a privileged position. Of course, and in general, the term “*Jary and taṭbīq*” refers to the adaptation of the contents of the verses to external examples, which is done by relying on the semantic similarity of the verse with the example. This term is derived from hadiths that emphasize the continuous flow of the Quran in all times (Fayḍ Kāshānī 1994, 1:29). In most cases, the hadiths of *jary and taṭbīq* are expressive of the application of the Quranic verses to the infallible Household of the Prophet Muhammad (a) or their opponents. In other words, according to these hadiths, the prophet of Islam and his infallible progeny have applied some of the Quranic verses either to themselves or to their enemies. An important question posed here is how can such hadiths be called exegetical? Because in most cases, such applications have nothing to do with the technical definition of *tafsīr* and its components. In the works of the predecessors, there is rarely a distinction made between application (*taṭbīq*) and *tafsīr*. However, Fayḍ Kāshānī has briefly touched on the point in his prelude of the Quranic commentary. He cites some hadith books, containing exegetical hadiths, and says it is too difficult to find a [meaningful] relationship between some hadiths and the Quranic verses. This point might suggest his belief in the difference between application (*taṭbīq*) and *tafsīr* (ibid, 1:11).

‘Allāma Ṭabāṭabā’ī, being fully aware of the difference between application and *Tafsīr*, has emphasized drawing a clear distinction between *tafsīr* and the hadiths of *jary and taṭbīq*. In various places, he has emphasized the fact that *tafsīr* is related to the conceptual level of the

speech while *jary* and *taṭbīq* are relevant to the objective applications and examples of the Quranic verses (See: Ṭabāṭabā’ī 1996, 13:241; 15:141, 208, 254, 406; 17: 245, 287; 19: 257, 391, 402; 20: 48,144).

Since a major part of the hadiths in hadith-based *tafsīrs* is not exegetical in its narrow sense, rather they are to declare some or the clearest application of the verse, they need to be organized under the following two categories: a) exegetical hadiths b) non-exegetical hadiths (Javadī Āmulī 1999, 1: 168). However, it has been a common mistake among the exegetes, scholars of hadith (*muḥaddithūn*), and Quranic researchers to divide the exegetical and non-exegetical hadiths based on exegetical hadiths. On the contrary, dividing these hadiths based on Quranic hadiths suits them best. Although there are some references to this issue in the research of some authors such as Shādī Nafīsī in her book called ‘*Allāma Ṭabāṭabā’ī wa ḥadīth* (2011), in the present article, an attempt has been made to address this issue with a new perspective and in an extended manner.

1. Concepts

“*Jary*” (flow): The word “*jary*” means fast passage, which was originally used to express the movement of water and what flows with water (Rāghib Iṣfahānī 1992, 201).

Taṭbīq (application): The word “*taṭbīq*” basically means to put something on top of something else, so that it covers it and they are equal to each other (ibid, 342).

Concerning the technical meaning of *jary* and *taṭbīq*, ‘Allāma Ṭabāṭabā’ī has taken the term *jary* (flow) from the hadiths of *Ahl al-Bayt* (a) and states that the hadiths of *jary* present instances of certain verses of the Quran² (Ṭabāṭabā’ī 1996, 1: 41-42).

2 ... و هذه الأخبار من قبيل الجري، و عد المصداق للآية، و اعلم أن الجري (و كثيرا ما نستعمله في هذا الكتاب) اصطلاح مأخوذ من قول أئمة أهل البيت (ع).



Tafsīr is used for something specifically related to explaining the meanings of words and their peculiarities [i.e. outward meanings], as well as what is specifically related to “*ta’wīl*” (inner level of meanings) (Rāghib Iṣfahānī 1992, 636). According to ‘Allāma Ṭabāṭabā’ī, *tafsīr* is the explanation of the meanings of Quranic verses and the unveiling of their purposes and implications³ (Ṭabāṭabā’ī 1996, 1:4).

2. The Facts necessitating separation

‘Allāma Ṭabāṭabā’ī, as mentioned above, has laid a strong emphasis on the separation of *tafsīr* and application (*taṭbīq*). The necessity to keep these two concepts apart from each other goes back to the following key facts:

1. The theoretical constituents of *tafsīr*. It comprises many items including paying attention to the speech’s context, observing the speech’s word order in *tafsīr*, and so on.
2. The doubts raised by some Sunni exegetes. The reason for these accusations is their misunderstanding of *jary* and *tafsīr*, as well as the failure of certain Shi’i scholars to draw a distinction between the two concepts.

ففي تفسير العياشي، عن الفضيل بن يسار قال: سألت أبا جعفر (ع) عن هذه الرواية؛ ما في القرآن آية إلا و لها ظهر و بطن - و ما فيها حرف إلا و له حد، و لكل حد مطلع؛ ما يعني بقوله: ظهر و بطن؟ قال: «ظهره تنزيله و بطنه تأويله، منه ما مضى و منه ما لم يكن بعد، يجري كما يجري الشمس و القمر، كلما جاء منه شيء وقع».

و في هذا المعنى روايات أخر، و هذه سليقة أئمة أهل البيت فإنهم (ع) يطبقون الآية من القرآن على ما يقبل أن ينطبق عليه من الموارد و إن كان خارجا عن مورد النزول، و الاعتبار يساعده، فإن القرآن نزل هدى للعالمين يهديهم إلى واجب الاعتقاد و واجب الخلق و واجب العمل، و ما بينه من المعارف النظرية حقائق لا تختص بحال دون حال و لا زمان، دون زمان و ما ذكره من فضيلة أو رذيلة أو شرعة من حكم عملي لا يتقيد بفرد دون فرد و لا عصر دون عصر لعموم التشريع.... و الروايات في تطبيق الآيات القرآنية عليهم (ع) أو على أعدائهم أعني: روايات الجري، كثيرة في الأبواب المختلفة، و ربما تبلغ المئين، و نحن بعد هذا التنبيه العام نترك إيراد أكثرها في الأبحاث الروائية... (الميزان في تفسير القرآن، ج ١، ص ٤١-٤٢)

3: التفسير (و هو بيان معاني الآيات القرآنية و الكشف عن مقاصدها و مداليلها)... (الميزان في تفسير القرآن، ج ١، ص ٤)

3. The theoretical constituents of exegesis

According to ‘Allāma Ṭabāṭabā’ī, since the separation of *tafsīr* and application is inevitable, in the act of application there is no need to comply with the rules of *tafsīr*. Here, we aim to analyze some of the key elements of *tafsīr* and highlight the discrepancy between *tafsīr* and application (*taṭbīq*) based on these elements:

3.1. Paying attention to context (*siyāq*)

One of the rational principles, in establishing meaningful communication and dialogue, is to pay heed to the context of the speech and the intention of the speaker. The exegetes have always employed the very principle in understanding the Quranic verses. Context has been defined as a general structure that dominates a sequence of words, sentences, or verses and is highly effective in realizing divine intention (Bābā’ī 2015, 96).

To ‘Allāma Ṭabāṭabā’ī, context matters most. Whenever he finds a contradiction between the apparent meaning of an exegetical hadith and the context of a verse, he justifies the hadith in favor of the verse’s context (Ṭabāṭabā’ī 1996, 17: 7,9).

In numerous hadiths of *jary* and *taṭbīq*, the verses or the words of the Quran are taken out of their original contexts and given new meanings. This involves separating the Quranic verses from their original contexts.

‘Allāma Ṭabāṭabā’ī, while considering these cases, referenced many other contradictory hadiths and found them to be incompatible with the actual contexts of the verses. He concluded that these hadiths are beyond the scope of *tafsīr*. It is in the process of *tafsīr* that the context plays a significant role in understanding a verse, and a sense of coherence is established between the apparent meaning of the verses and their contexts.

The first example is the fourth verse of *Sūrat al-Shu‘arā’*:

﴿إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ﴾ (الشعراء/ ٤)



“If We wish We will send down to them a sign from the sky before which their heads will remain bowed in humility” (Quran 26:4)

Here, Imam Ṣādiq (a) says: “Their necks - that is, the Umayyads’ - will be humbled, and this will be the cry (*al-ṣayḥah*) from the sky in the name of the Master of the Command (*Ṣāhib al-Amr*) [that is, Imam al-Mahdī]” (Qummī 1988, 2: 118).

Nonetheless, if one studies the context and reflects on the surrounding verses of the 4th verse of *Sūrat al-Shu‘arā’*, it shows explicitly that these verses are about the pagans living at the time of the Prophet Muḥammad (s) whereas the very hadith applies the verse to the Umayyads, who emerged at a great distance from the time of the revelation. So, it is evident that the verse does not describe the content of the verse, but rather it reveals to whom the verse applies. According to ‘Allāma Ṭabāṭabā’ī, this hadith is a good example of *jary* and *taṭbīq*. For its content does not match the context of the verse. He, without rejecting the hadith in its entirety, refutes the assumption that sees it as an exegetical hadith (Ṭabāṭabā’ī 1996, 15:254).

The second example is verse 43 of *Sūrat al-Naḥl*:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (النحل/ ٤٣)

“We did not send [any apostles] before you except as men to whom We revealed ask the People of the Reminder if you do not know” (Quran 16:43)

Regarding this verse, several hadiths have been narrated that introduce the infallible Household of the Prophet (s) as the People of the Reminder (*ahl al-dhikr*) (Kulaynī 2008, 15: 254; ‘Ayyāshī 1960, 2: 260). The hadiths do not align with the context of the verse, as the verses indicate the doubt of the pagans who did not consider humans eligible for prophecy. Instead, the Quran encourages them to seek guidance from the people of the message.

Given these discrepancies, it is challenging to interpret the hadiths as related to the given verse.

The crucial point in ‘Allāma’s response is that a verse can be understood independently, separate from its context. Viewing the verse this way makes its meaning more general, opening it to any question from anyone on any subject. While the term “the People of the Reminder” (*ahl al-dhikr*) in the hadith above is conceptually common, the infallible Household of the Prophet (s) represents its best application. Because the hadith is applicable and does not naturally consider the context of the verse, it is inappropriate to criticize the hadith for calling upon the pagans, who disbelieve in the prophet himself, let alone the *Ahl al-Bayt* (i.e., the family of the Prophet) (Ṭabāṭabā’ī 1996, 12: 285).

3.2. The necessity of adhering to the “word order” (*naẓm-i kalām*) in *tafsīr*

Another key point, ‘Allāma Ṭabāṭabā’ī lays great emphasis on, is observing the word order of speech in *tafsīr*. He differentiates between the two concepts of *taṭbīq* and *tafsīr*. In the process of *tafsīr*, the prevalent order of the text must remain safe and sound. Thus, according to his view, one of the essential elements while interpreting the Quran is to preserve the dominant order of the verses. The word order refers to the arrangement of words in phrases, phrases in sentences, and sentences in paragraphs, ensuring the conveyance of the intended meaning.

‘Allāma Ṭabāṭabā’ī puts forth an example [an applicable hadith] in the form of an inverse process [in reasoning] (*burhān-i khulf*). After revealing the incompatibilities between the two states of *jary* and *tafsīr*, he concludes that the hadith is applicable (*taṭbīqī*) not exegetical (*tafsīrī*). The following example serves as a sample that can be applied to similar cases.

The 17th, 18th, and 19th verses of *Sūrat al-Layl* are:

﴿وَسَيَجْزِيهَا الْآتِقَى * الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى * وَمَا لِأَخِي عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى﴾ (الليل/ ١٧-١٩)



*“The God wary shall be spared it he who gives his wealth to purify himself and does not expect any reward from anyone”
(Quran 92: 17-19)*

A hadith is narrated beneath the above-mentioned verses that explains who these verses are applied to. What is meant by the “God wary” (الاتقى) is the messenger of God (s) and his followers. What is meant by “he who gives his wealth” (Quran 92:18), being an attribute for the previous adjective, is Imam Ali (a). The third verse is again applied to the prophet of Islam (s). These verses with a clear conceptual continuity have been divided and each part addresses a particular person. Thus, ‘Allāma Ṭabāṭabā’ī considers this hadith an applicable (*taṭbīqī*), not an exegetical one (See: Ṭabāṭabā’ī 1996, 20: 308-309).

3.3. The centrality of “concept” in *tafsīr*

Tafsīr is a conceptual work that rests on seeking new concepts whereas in application (*taṭbīq*) one tries to apply the very concept to its true example. So, we cannot consider *taṭbīq* as *tafsīr*, except in exceptional cases and due to negligence. *Tafsīr* pertains to the conceptual aspect of speech, while *taṭbīq* is connected to objective instances of the Quranic verses (Javādī Āmulī 1999, 1:168).

In the 7th verse of *Sūrat al-Ra‘d*, we read:

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾ (الرعد/7)

“The faithless say, ‘Why has not some sign been sent down to him from his Lord?’ You are only a warner, and there is a guide for every people” (Quran 13:7)

In *Majma‘ al-Bayān*, it is narrated from the Prophet Muhammad (s) saying: “I am the Warner, and Ali is the Guide after me. O Ali, through you, the



guided ones are guided”⁴ (Ṭabrisī 1993, 6:427). To 'Allāma Ṭabāṭabā'ī, 'Alī b. Abī Ṭālib (a) is only one of the many examples of a “guide.” The prophet’s hadith means that he is the [the most perfect] instance of a “warner” and Imam Ali is [the most perfect] instance of a “guide.” It is not that the concept of the term “warner” refers to the Prophet Muhammad (s) and the concept of the term “guide” refers to Imam Ali (a), because such an interpretation does not align with the apparent meaning of the verse. Furthermore, 'Allāma has quoted a hadith that considers each of the infallible Imams (a) as guides of the people one after another (Ṭabāṭabā'ī 1996, 11: 327-328). 'Allāma does not view the mentioned hadith as an interpretation of the verse because *tafsīr* is linked with “concept,” while the approach of this hadith is “exemplary” (*miṣḍāqī*) rather than “conceptual” (*mafḥūmī*). It can be concluded that the concept, as one of the elements of *tafsīr*, is not associated with application (*taṭbīq*), which always involves an example.

4. Causes of misconceptions

The Shia’s effort to create harmony and compatibility between the verses of the Quran and their intellectual principles is contrasted with the allegations made by some Quranic scholars and Sunni exegetes (See: Mutawallī 1999, 277) through misinterpretations of Shia hadith-based *tafsīrs*, attributing them to the Imami Shi‘i scholars. Some of these accusations pertain to the confusion between the concepts of *tafsīr* and *taṭbīq*. Factors contributing to this misconception include the issue of ignorance or neglect by Sunni scholars regarding the difference between *tafsīr* and *taṭbīq*, as well as the lack of clarity in distinguishing between *tafsīr* and *taṭbīq* by Imami Shi‘i scholars.

Certain doubts by Sunni scholars are as follows:

4. عن ابن عباس قال لما نزلت الآية قال رسول الله ﷺ: «أنا المنذر و علي الهادي من بعدي يا علي بك يهتدي المهتدون».



4.1. The Doubts of the Sunnite Scholars

Part of the criticisms raised by the Sunni scholars against the Shi‘i Quranic hadiths revolves around the issue of blending *tafsīr* and application (*taṭbīq*). They assume that the Shi‘i scholars wrongfully and out of sheer prejudice have labeled such hadiths as *tafsīr* (Khaḍīrī 1999, 2: 1026) and have taken atheistic steps in this regard (Rūmī 1998, 1: 226), while these hadiths are nothing but the application of verses to examples. Some of the judgments made by the Sunni exegetes are as follows:

- A. Ālūsī in his *Tafsīr “Rūḥ al-Ma‘ānī”* while interpreting verse 8 of *Sūrat al-Takāthur*: “Then, that day, you will surely be questioned concerning the blessing”⁵ (Quran, 102:8) narrates a hadith from ‘Ayyāshī who quotes a hadith from Imam Ja‘far al-Šādiq in which “*al-Na‘īm*” (the blessing) is introduced as the *Ahl al-Bayt* (a) [i.e. the infallible household of the Prophet].⁶ Ālūsī while rejecting the hadith says this is inaccurate and its inaccuracy is clear for everyone with hearing ears and a living heart. Then without revealing the truth adds that this verse addresses everyone in general (Ālūsī 1994, 15: 454-455). Part of Ālūsī’s negative stance on this hadith is rooted in his wrong assumption that this hadith is an

5. «ثُمَّ تُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ» (التكاثر/ ٨)

6. «... و من رواية العياشي من الإمامية أيضا أن أبا عبد الله رضي الله تعالى عنه قال لأبي حنيفة رضي الله تعالى عنه في الآية: ما النعيم عندك يا نعمان؟ فقال: القوت من الطعام و الماء البارد. فقال أبو عبد الله: لئن أوقفك الله تعالى بين يديه حتى يسألك عن كل أكلة أكلتها أو شربة شربتها ليطولن و قوفك بين يديه. فقال أبو حنيفة: فما النعيم؟ قال: نحن أهل البيت النعيم أنعم الله تعالى بنا على العباد و بنا اتلفوا بعد أن كانوا مختلفين، و بنا ألف الله تعالى بين قلوبهم و جعلهم إخوانا بعد أن كانوا أعداء و بنا هداهم إلى الإسلام و هو النعمة التي لا تنقطع و الله تعالى سائلهم عن حق النعيم الذي أنعم سبحانه به عليهم و هو محمد و عترته عليه و عليهم الصلاة و السلام...» (روح المعاني في تفسير القرآن العظيم، ج ١٥، ص: ٤٥٥-



exegetical one. He assumes that the Shi'is, by referring to this hadith, have exclusively emphasized the position of the infallible progeny of the Prophet (a), excluding all other instances. But the case is not so. 'Allāma Ṭabāṭabā'ī believes that the outward meaning (*ẓāhir*) of the verse is that “*al-Na'īm*” (the blessing) is a general concept that includes everything deserving to be entitled as a blessing (Ṭabāṭabā'ī 1996, 20: 352). Thus, in our case, the family of the prophet is an example to which the concept of “*al-Na'īm*” (the blessing) applies (ibid, pp. 354-355).

- B.** The second case is related to another Sunni *tafsīr* called “*Tafsīr Bayān al-Ma'ānī*.” About verse 17 of *Sūrah Hūd*: “Is he who stands on a manifest proof from his Lord, and whom a witness of his own [family] follows? And before him there was the Book of Moses, a guide and mercy. It is they who have faith in it ...”⁷ (Quran 11:17), there is a hadith in which the word “*shāhid*” (witness) has been applied to Imam Ali (a). According to Āl-i Ghāzī, the given hadith is incompatible with the context of the verse and is inaccurate⁸ (Mullā Ḥuwaysh Āl-i Ghāzī 1962, 3: 106). He has expressed his opinion about a hadith that is *taṭbīqī* by referring to the context, which is an exegetical device. However, 'Allāma Ṭabāṭabā'ī has clearly explained that it is application (*taṭbīq*) that has been employed in the given hadith not *tafsīr* (Ṭabāṭabā'ī 1996, 10: 185,194).

7. ﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ...﴾ (هود/١٧)

8. «و اعلم أن بعض المفسرين أعاد ضمير منه الأول إلى محمد صلى الله عليه وسلم وقال إن الشاهد هو علي كرم الله وجهه، لاتصاله بحضرة الرسول ... إلا أن سياق التنزيل يأباه، وهذا الخبر أخرجه ابن أبي حاتم وابن مردويه، ولا يكاد يصح». (بيان المعاني، ج ٣، ص ١٠٦)



C. The third case is related to verse 82 of *Sūrah Ṭāha*: “Indeed I am all-forgiver toward him who repents, becomes faithful and acts righteously, and then follows guidance”⁹ (Quran 20:82). *Ālūsī* argues that applying the word “*ihṭadā*” (follows guidance), argues that the use of the term “*ihṭadā*” (follows guidance) in relation to the guardianship of the *Ahl al-Bayt* (a) does not align with the exegetical rules. This is because the audience of the verse is the Children of Israel, and the prerequisite for accepting the hadith is that God had previously introduced the *Ahl al-Bayt* to them and mandated their guardianship over them. *Ālūsī* has considered such a proposition as invalid¹⁰ (*Ālūsī* 1994, 8:551). *Ālūsī* had assumed that the verse is exclusively addressing the prophet Moses’s nation while the case is not so and it can be applied to other nations as well. ‘*Allāma Ṭabāṭabā’ī* has explained the mechanism and accuracy of *jary* and *taṭbīq* in detail (*Ṭabāṭabā’ī* 1996, 14:199-200). In short, the major mistake made by *Ālūsī* and others is their failure to differentiate between the concepts of *tafsīr* and application (*taṭbīq*).

4.2. The indifference of some of the Imami exegetes

“*tafsīr*” is traditionally understood as “clarifying the divine speech through the apparent words.” With this description, how can *tafsīrs* whose main content are applicable hadiths be called “*tafsīr*” as a term? Ignoring this

9. ﴿وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى﴾ (طه/٨٢)

10. روى الإمامية من عدة طرق عن أبي جعفر الباقر رضي الله تعالى عنه أنه قال: «ثم اهتدى إلى ولايتنا أهل البيت فوالله لو أن رجلا عبد الله تعالى عمره بين الركن والمقام ثم مات ولم يجيء بولايتنا لأكبه الله تعالى في النار على وجهه». وأنت تعلم أن ولايتهم وحبهم رضي الله تعالى عنهم مما لا كلام عندنا في وجوبه لكن حمل الاهتداء في الآية على ذلك مع كونها حكاية لما خاطب الله تعالى به بني إسرائيل في زمان موسى عليه السلام مما يستدعي القول بأنه عز وجل أعلم بني إسرائيل بأهل البيت وأوجب عليهم ولايتهم إذ ذلك ولم يثبت ذلك في صحيح الأخبار. (روح المعاني في تفسير القرآن العظيم، ج ٨، ص ٥٥١)



issue has provided a basis for fault-finding against the Shia. The explicit separation of *tafsīr* from applicable hadiths by scholars has laid the groundwork for a proper understanding and a reasoned defense of these hadiths. However, some Sunni scholars still do not see this separation as a solution. While some of them acknowledge the validity of the separation in the way ‘Allāma Ṭabāṭabā’ī in *Al-Mizān* has introduced by distinguishing between *tafsīr* and application, they do not consider it sufficient and demand the abandonment and removal of such hadiths (Rūmī 1998, 1:249-250).

In addition to what has been discussed, the question remains as to what role these applicable (*taṭbīqī*) hadiths will play in the process of *tafsīr* after the separation of applicable hadiths from *tafsīr*. Generally speaking, the delineation between the realm of application and *tafsīr* merely prohibits the hadiths of *jary* and *taṭbīq* in the process of *tafsīr* in its strict sense, but the essential service of these hadiths to exegetes in understanding the general meaning of the verses remains. As expressed by one of the exegetes: “These hadiths, by explaining some instances, will guide the exegete in presenting the general meaning” (Javādī Āmulī 1999, 1:169). Therefore, with this perspective, quoting applicable hadiths in the exegetical works of scholars will be meaningful.

Conclusion

‘Allāma Ṭabāṭabā’ī generally considers the hadiths of *jary* and *taṭbīq* as hadiths in which a part of the Quranic verses is applied to the infallible Imams or their enemies. He is the first exegete to delve into the explanation of these hadiths. Among these, ‘Allāma’s opinions and emphasis on the separation of *tafsīr* from application (*taṭbīq*) are noteworthy. In the realm of applicable (*taṭbīqī*) hadiths, rules that play a central role in *tafsīr*, such as attention to “context,” adherence to “coherence of speech,” and the centrality of “meaning,” do not apply. Therefore, from this perspective, the hadith of *jary* and *taṭbīq* do not fit within the rules of *tafsīr*. Thus, the necessity of this separation becomes more apparent. On the other hand, the accusation of “opinion-oriented *tafsīr*” (*tafsīr bi ra’y*) in the realm of



applicable hadiths by certain Sunni scholars can be attributed to reasons such as their ignorance or neglect, as well as the lack of attention by some Imami exegetes to the nature of *tafsīr* and its difference from applicable hadiths.

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