



The Role of Narratives Containing the Rules of Exegesis in Criticizing the Two Beliefs of the Akhbārīs

Mohsen Qasempour

Professor of Hadith and Quran Sciences, Allameh Tabataba'i University. Tehran. Iran.

Muhammad Hadi Khalesi Moqaddam*

PhD of Hadith and Quran Sciences, Kashan university. Kashan. Iran.

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Abstract

The Akhbārīs are a group of Shia scholars who have had various beliefs about the verses and hadiths throughout history. They deny the authority of all verses and condition their argument on having confirmation from the Ahl al-Bayt, and they consider the exegesis of the Quran to be exclusively the domain of the Ahl al-Bayt. Another belief of theirs is the rejection of Qīyās (analogy) in its various forms, including the Qīyās Aulawīyyah and Manṣūṣ al-‘Illah. There have been numerous written works refuting their beliefs. The present study, with a library-based approach relying on the narratives and rules derived from them, as well as logical and rational analysis of the narrations method, aims to criticize the two beliefs held by the Akhbārīs. Based on contemporary exegesis of hadiths and the extraction of rules from them, this paper focuses on criticizing these two beliefs. These rules include

* Corresponding author: Mhkhm4712@yahoo.com

the necessity of the exegesis connection with Arabic grammars, the necessity of linking exegesis with Quranic verses, the necessity of paying attention to the rules of Quranic sciences, including referring to the Mutashābih (unclear) verses to Muḥkam (clear), Meccan and Medinan verses, etc., the necessity of using Ahl al-Bayt hadiths, and the necessity of using reason and logical laws in exegesis. The results indicated that the Ahl al-Bayt have opened the way for systematic exegesis of others by referring to these exegetical rules. Furthermore, through these narrations, the argumentation permission to Qīyās Aulawīyyah also establishes.

Keywords: Akhbārīs, Exegesis Rules

Introduction

Some Shia scholars about authenticity of Quranic verses believe that acting solely based on Quranic verses without the confirmation of Ahl al-Bayt's approval is not valid. This group, which includes many Akhbārīs, completely denies the authenticity of all Quranic verses and considers the argument based on the Quran as dependent on the confirmation of Ahl al-Bayt (Beheshti, 2013 AD/1392 SH: 221). In this regard, Muḥaqiq Astarābādī, dedicated separate chapter about this subject, entitled: "The chapter on explaining the exclusivity of the evidence for religious unnecessary subsidiary or shar'ī issues in hearing from Ahl al-Bayt" (Astarābādī, 2003 AD/1414 AH) and presents evidence, including that the Nāsikh (abrogator) and Mansūkh (abrogated), Muṭlaq (unconditional) and Muqayyad (conditional), 'Ām (general) and Khāṣ (specific) in the book and prophethoo Sunnah are only known by Ahl al-Bayt, and relying on sources other than Ahlul Bayt's knowledge leads to differences in Fatwā and lie to God that is forbidden (ibid: 256).

"Chapter on prohibiting inference of theoretical commandments from the apparent meanings of Quranic verses that may have the possibility of Naskh, Takhsīṣ, Taqyīd, Ta'wīl, and so on, unless understanding their exegesis from Imams (AS), is recognized and these possibilities are ruled out, even if there is a narration supporting the apparent meaning." (Ḥurr 'Āmilī, 2002 AD/1423 AH: 186)

In this chapter, he presents 28 reasons for his argument (ibid, 186-194).

Shaykh Ja'far Kāshif al-Ghiṭā' has said, "Those who act upon the apparent meanings of hadiths and who possess knowledge of them have forbidden acting upon the apparent meanings of the Quranic verses that have not been explained through narrations. Even regarding words such as "Allāh," "Raḥmān," "Iblīs," "Pharaoh," "Hāmān," "Earth," "Sky," "Air," "Water," and similar things, they also rely on hadiths. For them, all the words of the Quran are among the Mujmal and Mutashābih that are not understood except through the exegetical narrations issued by the impeccable Imams." (Kāshif al-Ghiṭā', (n.d.): 18)

On the other hand, some of the Akhbārīs believe that act to all kinds of Qīyās is forbidden. They count the types of Qīyās, such as Qīyās Aulawīyyah, Manṣūṣ al-'Illah, and Tanqīḥ Manāt, which the Usūlīs consider valid, among the prohibited Qīyās in hadiths, and consider them invalid (Khansari, 2012 AD/1391 SH: 1, 127-130; also cf. Amīn, 1982 AD/1403 AH: 3, 223). The main question is 'Whether it is really impossible to use the Qīyās Aulawīyyah as a means of evidence?' The main question is, 'Can we criticize the Akhbārīs arguments in these two areas, based on the rules derived from the hadiths of contemporary

exegesis, and challenge their words?' This paper critiques the most crucial argument of the Akhbārīs in this regard.

1. Background

There are many writings and publications on the exegetical rules, such as "al-Taysīr fī Qawā'id al-Tafsīr" by Kāfījī (d. 879), "al-Itqān" by Suyūfī, which speaks about the exegetical rules in the 42th section. "Uṣūl al-Tafsīr wa Qawā'idihī" by Khālid 'Abdul Raḥmān al-'Ak, "Methodology of Quranic Interpretation" by Babai et al., "Durūsun Tamhīdīyyah fī al-Qawā'id al-Tafsīrīyyah" by Sayfī Māzandarānī. However, among the publications on the exegetical rules, I have not come across any work that has used the exegetical rules derived from the hadiths of contemporary exegesis. Therefore, this article does not have a similar counterpart in this regard. There have been numerous books and articles written on the criticism of Akhbārī-oriented approach in Quranic interpretation; however, criticizing this approach based on the exegetical rules derived from the hadiths of contemporary exegesis has no similar example.

2. The Most Vital Narrative Argument of the Akhbārīs based on the Exclusivity Understanding of the Quran in the Hadiths of Ahl al-Bayt

As above-mentioned, Akhbārīs have presented various pieces of evidence to support their claim, but one of their most crucial arguments is hadiths that assigns the understanding of the Quran to Ahlul-Bayt. For example, Imam Bāqir (AS) said, "... Innamā Ya'riful Qur'āna man Khūṭiba bihī:

Indeed, only those who have been addressed by the Quran understand it." (Kulaynī, 1986 AD/1407 AH: 8, 312)

Many responses have been given to this argument:

Firstly, this narration means understanding and interpreting all the apparent and inner meanings of the Quran, which is supported by other narrations as well. Imam Ṣādiq (AS) said: "O! Abū Ḥanīfa, 'Do you know full and true the Book of Allah?' 'Do you know the Nāsikh from Mansūkh?'" He replied, "Yes." The Imam said, "Woe unto you. You claim knowledge that Allah has exclusively reserved for the people of the Book, to whom the Book was revealed, and for the select from the descendants of our Prophet." (Shaykh Ṣadūq, 2006 AD/1385 SH: 1, 90)

In another hadith, Imam Bāqir (AS) said, "No one can claim to have knowledge of the entire Quran, both its apparent and inner meanings, except for the chosen ones from Allah." (Kulaynī, ١٩٨٩ AD/1407 AH: 1, 228) Another reason to reject this theory is that accepting the words of the Akhbārīs implies discrediting the Quran itself. If the only valid source is narrations and traditions, and the Quran is not considered reliable, then the Quran itself is essentially excluded from the realm of religion. Therefore, Muṭahharī said about the Akhbārīs, "They did not say don't read the Quran, no, they said read the Quran, kiss the Quran, but do not understand the Quran. This was a great blow to the world of Islam, especially to the Shia world, So that later, the Shia interpreters were afraid to interpret the Quran." (Muṭahharī, 2001 AD/1380 SH: 1, 150)

However, the result of this article is that one of the best ways to

respond to this argument of the Akhbārīs is to challenge it by extracting and inferring rules for accurate and systematic interpretation from hadiths of contemporary exegesis and the statements of the impeccable Imams; because the result of extracting rules from hadiths of contemporary exegesis indicates that the Imams themselves have given rules for exegesis to Muslims and scholars so that they can have contemporary and systematic exegesis.

3. Exegetical Rules Definition

The term "Qawā'id (Rules)" follows the pattern "Fawā'il," subject noun of feminine singular in Arabic grammar, meaning the foundation and basis of a structure (Zabīdī, 1993 AD/1414 AH: 5, 201). Jurjānī also defines it as a "General principle that applies to all its details." (Jurjānī, 2000 AD/1421 AH: 172) However, some scholars have described the meaning of the term "Exegesis Rules" as follows: "Since one of the literal meanings of "Rules" is foundation, it can be said that exegesis rules are the knowledge and perspectives that form the basis and foundation of exegesis and exegesis is based on them. However, the problem with these definitions is that they also include the principles and foundations of commentary, and the rules overlap with the principles and foundations, as they are also the knowledge and perspectives on which commentary is based. Therefore, a rule that is established to seek evidence from the verses to discover the intention of Allah Almighty is also true for the principles and foundations of interpretation. Therefore, if we want to define the rules in a way that separates them from the foundations and principles, given that the

term rule also means regulation and law in vocabulary, it is better to define it as follows: "The exegesis rules are general guidelines for Quran commentary based on accurate rational, narrative, and intellectual foundations that regulate the exegesis and reduce errors and deviations in understanding its meanings." According to this definition, the knowledge and perspectives that form the basis of commentary, if they are not directive and lack the qualities of instruction, are not exegesis rules, but rather the foundations or principles of commentary. The advantage of this definition is that, first, based on it, the exegesis rules are distinguished from the foundations and principles of exegesis, and second, unlike previous definitions, it refers to the origin of the exegesis rules." (A group of scholars, 2003 AD/1382 SH: 8, 30)

Hence, in this article, we are discussing the directive and supportive rules for contemporary exegesis¹, and we are searching and

1. "Contemporary exegesis is a new method in presenting the worldviews and beliefs of the Quran, in which the interpreter explains the message of the Quran based on the knowledge that he has gained and the needs that he understands in his era, and considers the spiritual conditions and questions of the addressees in formulating the subjects. Thus, he presents his material appropriately and consistently with the knowledge of the era. He is always in search of new garments and arguments for religious beliefs and ethics. Along with explaining difficult words and terms, he tries to introduce the Quran as a source of spiritual nourishment and growth of human awareness, and present it as a source of fresh and rejuvenated nourishment that suits the era. In the course of intellectual developments and new awareness, the contemporary interpreter sometimes encounters beliefs that are indefensible or false, and actively confronts them. For this reason, one of the inclinations of contemporary exegesis is innovation and combatting false and absurd beliefs." (Ayazi, 1999 AD/1378 SH: 29)

examining the group of contemporary exegesis rules that are derived from the narrations of Ahl al-Bayt (AS).

4. Exegesis Rules Derived from It

4.1. First Rule: The Necessity of Linking Exegesis with Arabic Rules

The first and one of the most crucial rules in exegesis is that it should be linked and related to the rules of Arabic literature. By Arabic linguistic and literary rules, we mean the science of vocabulary, morphology, syntax, semantics, expression, and eloquence. In some books, mastery of these sciences is considered necessary for commentary (Qasempour, 2017 AD/1396 SH: 82-90). However, since adherence to these rules is a guideline for interpretation, this link must be observed in every interpretation. We consider this link as a rule of exegesis, just as some Quranic scholars have included "Considering the rules of Arabic literature" as part of the exegesis rules (Babaie et al., 2016 AD/1394 SH: 339-350). The science of vocabulary is the science that conveys specific meanings from the material meanings of words and the particular forms that are formed with them - with a personal condition (Ḥājī Khalīfah, (n.d.): 1556).

Undoubtedly, the interpretation of the Quran does not have any semantic meaning without lexicology. In fact, some researchers have stated that the first type of Quran exegesis was lexicological interpretation (Qasempour, 2017 AD/1396 SH: 74). Morphology is the "Science that teaches us how to produce a word in various forms so that different meanings can be obtained." (Ṭabāṭabā'ī, 1999 AD/1378 SH: 17) This science acquaints us with the different forms of words

and their various meanings. Additionally, syntax informs us about the last positions of words in terms of declension, structure, and the quality of combining some words with others, and examines the quality of constructing nominal and verbal sentences and their different meanings. According to its definition, "Syntax is a science that recognizes the last positions of the triplet words in terms of declension, structure, and the manner of combining some with others, and its purpose is to preserve the language from verbal errors in Arabic speech, and its subject is the word and speech." (A group of scholars, (n.d.): 271)

The science of semantics is a "Science by which the conformity of an Arabic word with the requirement of the present context is recognized." (Taftāzānī, 2001 AD/1380 SH: 27) The science of expression is defined as "Principles and rules by which it is known how to express a meaning in different ways so that the different expressions have different intellectual connotations of the same meaning." (Hāshimī, 2002 AD/1381 SH: 197)

In other words, it is a science by which we learn how to express a meaning in different ways. The science of eloquence is also one of the rhetorical sciences, and it is defined as a "Science that talks about the ways and advantages that add to the beauty and elegance of speech." (ibid: 291) Although some argue that it is not necessary for understanding meaning, (Babaei et al., 2016 AD/1394 SH: 348) understanding this science is necessary to clarify the beauties of the Quran and even to prove some aspects of the Quran's I'jāz al-Bayānī.

Therefore, since the Quran is at the highest level of Arabic

literature, eloquence, and rhetoric, it is necessary for every interpreter to use these sciences in their interpretation. If a contemporary exegesis does not have any relationship or link with this literature, it will be incorrect. Furthermore, if an interpretation presents an explanation of a verse that has no literary justification and no connection with the words of the verse, that exegesis will not conform to the rules and will be considered incorrect. In the narrations of contemporary exegesis and their analysis, the importance of adhering to this rule is emphasized in the statements of the Imams (AS). We present two examples:

4.1.1. Hadiths about Correct Wuḍū'

Zurārah asked Imam Bāqir (AS): I want to know the proper way of washing my face according to the command of Allah. 'Can you guide me?' Zurārah also asked Imam Bāqir (AS): 'How did you know that anointing must be done on a part of the head and part of both feet?' 'Did the Prophet (PBUH) teach you?' The Imam (AS) smiled and replied: "O! Zurārah! The Prophet (PBUH) said that, and it is mentioned in the holy book of Allah. Almighty Allah says: Wash your face (al-Mā'idah: 6); so, we understand that the entire face must be washed. Then He says: Wash your hands up to the elbow (ibid); then He separates the two statements and says: Anoint a part of your head, which means that anointing on a part of the head is necessary."

Then, the Prophet (PBUH) raised his feet up to the head and anointed his two hands over his face. He said, "Anoint your feet to the ankles." (ibid) When he raised his feet to the head, we understand that anointing on a part of both feet must be performed. The Prophet

(PBUH) explained it to the people, but people did not implement it. Then, Allah explained in the continuation of the verse, "If you cannot find water, then use clean soil or dust to perform Tayammum and anoint a part of your face and your hands with it." (ibid.) When water is unavailable and you are forced to perform Wuḍū', it is required to anoint on a part of the places that are washed. He said, "From your face," and then He added "and your hands," which means that you only need to take some soil with your hands, rub them together, and anoint only a part of the hand over specific parts, not all over the hand (‘Ayyāshī, 2001 AD/1380 SH: 1, 300).

This narration and exegesis of the Imam is a contemporary exegesis, as differences in Wuḍū' have existed since the time of the Imams and Imam Ali (AS). Muslims have differed in this matter. In some historical sources, it is stated that the Wuḍū' of all Muslims until the time of ‘Uthmān had a unique form and was similar to the Wuḍū' of Shia, and this issue is consistent with the verse on Wuḍū'. Then he established and expanded the Prophet's Wuḍū' in the way that is now customary among Sunnis, which includes washing the feet instead of wiping them. There are several justifications for this action on the part of ‘Uthmān, such as his own diligence in legal deduction, his interest in cleanliness, his understanding that cleanliness is a part of the wisdom of Wuḍū', his reliance on some narrations that made it possible for him the Wuḍū' Ghulī, the establishment of an aura of sanctity for himself, keeping people busy with religious disputes, and gathering the Umayyads around himself. This matter led to opposition by many companions of the Prophet (PBUH), but

the Umayyad government, for political purposes, preached 'Uthmān's method in various parts of the Muslim world, and as a result, this method of performing Wuḍū' became prevalent (Shahristānī, 2001 AD/1420 AH: 41-48). Different scholars from both Shia and Sunni sects have also had extensive discussions and conversations on this topic, some of which can be observed in the book "Al-Mash' Alā al-Rijlayn" by Shaykh Mufid.

Regarding these jurisprudential differences, the Imam was questioned by one of his distinguished disciples and jurists as to 'Why he said that anointing should be done on only some parts of the head and feet, not all of them?' He explained, with reference to the sixth verse of Surah al-Mā'idah, which about anointing has added the letter of Bā' to the word "Head," indicating that the word "Feet" should be approached by the word "Head" in terms of the rule. Thus, we understand that both have the same ruling, and we realize that not all parts of the head and feet are meant, but only some. This Bā' is Tab'īḍīyyah.

In this narration, the Imam establishes a connection between his contemporary exegesis and the rules of Arabic literature. He refers to the "Li Makanil Bā'" and says it has Tab'īḍ meaning. This is his use of the science of morphology and linking the interpretation to that science. Some researchers in Arabic studies have also recognized one of the meanings of Bā' as Tab'īḍīyyah (Ibn Hishām, 1986 AD/1405 AH: 105). Some literary scholars have also taken Bā' in this verse to mean "Ilṣāq (attachment)," and have stated that if it is interpreted as Ilṣāq, then anointing a part of the head is also permissible and consistent with Ilṣāq. This view has also been transmitted by some scholars of Sunni jurisprudence (Zamakhsharī, 1986 AD/1407 AH: 1,

610). Furthermore, the word "Feet" is also a conjunction to the word "Head," as Allah has used one verb for washing the face and hands, and another verb for anointing the head and feet. Imam's statement also follows the rules of Arabic syntax, where in the 'Atf, the priority is to conjunct the Ma'tūf to the closest Ma'tūfun 'Alayh. Clearly, the Imam was in opposition to an incorrect jurisprudential trend, but at the same time, he was teaching and justifying his interpretation to his disciples and others. He declared that the reason for this fatwa was the rules of Arabic and literary sciences, and that this interpretation was based on the Quran. Therefore, from this hadith, it is clear that in the exegesis of the Quran, it is necessary and essential to adhere to the rules of Arabic linguistic and literary sciences, and every interpreter must follow these rules.

4.2. Second Rule: The Necessity of a Collective Glance at the Verses of the Qur'an

One of the principles of Islam is the understanding that human interpretation is based on restrictions, implications, specific characteristics, and explicated in detail. That is, a particular interpretation and understanding of what one says or writes can only be made after a thorough examination of their other sayings and writings. This subject has been classified as a principle of rational principles in Islamic books. The authenticity of appearance is only valid after examining and failing to find evidence (Muḏaffar, 2008 AD/1430 AH: 1, 210). "But the Shāri' also accepts the same path that scholars follow in creating their laws ... because the mere appearance or implementation of truthfulness does not prove anything without evidence, and it cannot be verified that the intended

usage is consistent with the serious meaning. Moreover, the general exposure to defense and conflict prevents the implementation of conformity between intended and serious usage." (Khomeini, 2002 AD/1423 AH: 2, 212)

On the other hand, it should be noted that the Quran is an oral book, not a written one (Ma'rifat, 2015 AD/1394 SH: 48). This means that the Quran was revealed on different occasions and understanding it requires both Qarā'in Ḥālīyyah and Maqālīyyah. At the same time, Quranic verses are related to each other, correlate and complement each other, and there are various narrations in this regard. Imam Ali (AS) says about the Quran: "God has mentioned that some verses of the Quran confirm others and there is no disagreement in them." (Sayyid Raḍī, 1993 AD/1414 AH: 61)

Based on these points, we can conclude that to interpret any verse, an interpreter must establish a connection with other verses of the Quran. By examining separated (Munfaṣil) evidences (Qarā'in) and placing the Quranic verses related to the discussed verse together, the interpreter can interpret the verse and understand the speaker's and revealer's intention. This rule is derived from analyzing and examining contemporary exegesis narrations, which I will refer to two examples below:

4.2.1. Hadiths Concerning the Proper Exegesis of theft Shar'i Ḥadd (limitation)

It is narrated from Zarqān, the close friend and companion of Ibn Abī Dāwūd, that one day when Ibn Abī Dāwūd returned from Mu'taṣim's place, he was in a gloomy state. I asked him about his distress, and he

said: "I wished I had died twenty years ago." I asked him why, and he replied: "It is considering the remarks made by this dark-skinned person, Abā Ja'far Muḥammad b. Alī b. Mūsā that he made in front of Mu'taṣim." I asked him what had happened, and he replied: "He had admitted to stealing. The Caliph had asked about his purification and the punishment to be imposed on him. That was the reason why the scholars had gathered. Abā Ja'far was also present. The Caliph had asked us 'Where should we cut the hand of the thief?'

I said, "From the wrist downwards." The Caliph asked, 'What is your reasoning?' I replied: Because the hands consist of fingers and the palm of the hand down to the wrist. God, in the matter of Tayammum, says: "Anoint your face and your hands" (al-Nisā': 43) (It means anointing the hands from the wrist downwards).

A group of people agreed with me. Another group said that the hand of the thief should be cut off from the elbow. The Caliph asked, 'What is your reasoning for this statement?' They replied, "Because when God says in Ghusl: "Wash your hands up to the elbow." (al-Mā'idah: 6)

We realize that the limit of the hand is up to the elbow." Then Caliph turned to Muḥammad b. Ali and asked, 'What is your opinion in this matter, O! Abā Ja'far?' He replied, "O! Amīr, others have spoken enough about this matter." The Caliph said, 'Leave aside what they have said. What is your opinion on this matter?' Abā Ja'far implored: "O! Amīr, I beg of you to pardon me for my words." The Caliph sternly responded: "I solemnly swear to God that you must disclose what you know." Abā Ja'far began: "Now that you have made

me swear by Almighty God, I shall reveal that in regard to this ruling, everyone has erred. The hand ought to be amputated at the wrist joint, thus leaving the palm intact." The Caliph inquired: 'What is your justification for such a judgment?' Abā Ja'far replied: "The reason for this ruling is based on the words of Prophet Muhammad (PBUH) who stated: Prostration (Sajdah) is to be performed on seven body parts: The forehead, two hands, two knees and both feet. If the hand is amputated at the elbow or wrist due to theft or any other reason, the person will no longer be able to perform prostration. And Allah Almighty declares: "And al-Masājid is for Allah." (al-Jinn: 18)

The term Masājid here refers specifically to those seven groups who prostrate in worship. So do not invoke anyone besides Allah (ibid). And what is intended for Allah cannot be cut off. The Caliph was astonished by the statement of Abā Ja'far and commanded that the hand of the thief be cut off from the tips of his fingers, leaving his palm intact ('Ayyāshī, ٢٠٠١ AD/1380 SH: 1, 320). The Imam used another verse, the eighteenth verse of Surah al-Jinn, to explain the intended meaning of cutting the hand in the context of theft and where the hand of the thief must be severed. He stated that the fingers are what are meant to be cut off when referring to the hand. We, definitely, can use this exegesis by the Imam that a commentator must establish a link with other verses while interpreting a Quranic verse. This rule is mentioned in some books as the necessity of taking into account the contextual indications and is expressed under the title of incomplete evidence (Babaie et al., 2015 AD/1394 SH: 144). What is important is that this rule is derived from the narrations of contemporary exegesis.

4.3. Third Rule: The Necessity of the Quranic Sciences Rules in Exegesis

4.3.1. The Necessity of Using Rules Related to Muḥkam and Mutashābih and Referring Mutashābih to Muḥkam

The necessity of referring Mutashābih verses to Muḥkam ones are one of the exegetical rules, which is derived from the seventh verse of Surah Āli ‘Imrān (Rezaei Isfahani, 2008 AD/1387 SH: 1, 394). Referring Mutashābih verses to Muḥkam ones is one of the derived rules from the Quran itself, as the word Muḥkamāt in the seventh verse of Surah Āli ‘Imrān is Ummul Kitāb; it means origin and foundation of the book. Allamah Ṭabāṭabā’ī has said about this principle: "Al-Muḥkamāt has been described as Ummul Kitāb, and Umm in essence means something that is referred to. This description means that Mutashābih verses refer to Muḥkam verses, and some parts of the book, i.e. Mutashābih verses, refer to others, i.e. Muḥkam verses." (Ṭabāṭabā’ī, 2011 AD/1390 SH: 3, 20) Now we turn to a contemporary exegesis narration from which this rule is extracted:

"In the book of Tawḥīd, a long narration from Amīr al-Mu’minīn Ali (AS) is mentioned in which a man asked him about certain Mutashābih verses of the Quran and he replied: "But it is stated by God: God does not look at them on the Day of Resurrection." This means that God will not send them any good, and when the Arabs say that God did not look at us favorably, they mean that nothing good came to us from him. In this verse, the meaning refers to God’s will and attention being focused on His creatures in terms of mercy, not

with His physical eyes." (Shaykh Ṣadūq, 2019 AD/1398 SH: 265; ‘Arūsī Ḥuwayzī, 1994 AD/1415 AH: 1, 355)

In this narration, a verse from the Quran is interpreted using the literature that was prevalent in the era of Ahl al-Bayt to remove the ambiguity of the verse. The literature itself is showcased in the interpretation, and by using it, a new dimension is added to the verse of the Quran. The ambiguity that was created in the verse for the questioner is resolved through this method. However, the rule that can be gleaned from this narration is still the necessity of referring Mutashābih to Muḥkam. Although Quranic sciences, including Mutashābih and Muḥkam, are among the necessary sciences for interpretation, the importance of using this principle and referring Mutashābih verses to Muḥkam ones is emphasized in this narration, as the Imam himself uses this method in his interpretation. He uses a literary and contemporary interpretation of the term "Look (Naẓar)," which refers to God, and states that the intent behind the term is not related to human attributes. By relying on the contents of Muḥkam verses such as "Laysa Kamithlihī Shay’un" he refers Mutashābih verses to Muḥkam.

Therefore, using this knowledge and establishing a link with both Mutashābih and Muḥkam is one of the crucial rules of contemporary exegesis that is inferred from the contemporary exegesis narrations.

4.3.2. The Necessity to Pay Attention to the Time of the Verses Descending, Including Their Being Meccan and Medinan

146 One of the study fields that Quranic and interpretive scholars have

delved into is the issue of the time of descending and being verses Meccan or Medinan, which is obtained through narrations, the context of verses, and their content. In Quranic sciences books, it is considered one of the necessary sciences of the Quran (Zarkashī, 1989 AD/1410 AH: 1, 273), and some have even quoted it as one of the noblest sciences of the Quran: "The noblest science of the Quran is the knowledge of the time and direction of descending of the Quran, and recognizing what was revealed in Mecca and Medina." (Suyūfī, 2015 AD/1394 SH: 1, 54)

The benefit of understanding this knowledge lies in recognizing Nāsikh from Mansūkh or Muti'akhhir (latter) from Mutiqaddim (early) (ibid). In the light of understanding Meccan and Medinan verses and the time of descending, we can achieve a correct interpretation of the Quran regarding Nāsikh and Mansūkh or the Mukhaṣṣaṣ verses. This means that understanding and prioritizing the effect of Meccan and Medinan knowledge and the time of descending can help us find the correct interpretation, especially where there is an initial contradiction between two verses and it is not possible to reconcile them. We can then understand the Nāsikh and Mansūkh verse or Mukhaṣṣaṣ commandment given after 'Ām entrance. This issue has been mentioned in the books of Quranic sciences (Qasempour, 2017 AD/1396 SH: 149).

However, from the contemporary exegetical narrations, we can also extract and deduce the necessity of this rule. An example of this is a narration from Ḥasan b. Zayd, who reported from Ja'far b. Muḥammad (AS) that during the caliphate of 'Umar, Imam Ali (AS)

opposed a group of people who believed in anointing over their shoes. They said that they had seen the Prophet (PBUH) anointing over his shoes. The Imam asked them: 'Have you seen this before or after the revelation of Surah al-Mā'idah?' They replied, "We do not know." The Imam said, "But I know that when Surah al- Mā'idah was revealed, the Prophet (PBUH) stopped anointing over his shoes. If I anoint over the back of a donkey, it would be more beloved to me than anointing over my shoes." He then recited the verse, "O! You, who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and anoint over your heads and wash your feet to the ankles." (al-Mā'idah: 6) ('Ayyāshī, 2001 AD/1380 SH: 1, 302) By paying attention to the time of descending of the verses and their impact on nullifying previous commandments, the Imam explains that after the revelation of Surah al-Mā'idah, the Prophet (PBUH) no longer anointed over his shoes.

However, the Imam's use of the descending time of Surah al-Mā'idah to present the correct Islamic commandment can serve as an exegetical rule, namely the necessity of using the descending time in the interpretation of the Quran.

4.4. The Necessity Using of Ahl al-Bayt Hadiths

One of the exegetical rules is using unattached (Munfaṣil) evidences (Qarā'ins) for exegesis. One of these unattached evidences is the Ahl al-Bayt hadiths, and Allah has deemed the sayings of the Ahl al-Bayt necessary for illuminating the meanings of the Quran: "And We have also revealed to you the Dhikr (the Quran) so that you may explain to

the people what has been revealed to them to think." (al-Nahl: 44) In this verse, the Prophet has been introduced as the explainer of the Quran. Some researchers have said about the content of this verse regarding the rule of Qarīnah being found in the narrations: "The verses indicating the Prophet (PBUH) is the teacher and the explainer of the Quran, and that people need his teachings and explanations to understand the Quran, without which, although people may reach a level of understanding of the meanings of the Quran in most cases through the proximity of the verses, they cannot achieve a higher understanding of the verses meanings and the understanding of some Mutashābih verses, except through the teachings and explanations of the Prophet (PBUH) and the impeccable Imams (AS)." (Babaie et al., 2015 AD/1394 SH: 205)

In many of the narrations mentioned in the first chapter of this article, the hadiths of the Ahl al-Bayt were used to express and interpret the true meanings of the verses, as in the case of the narration about the proper Islamic commandment on the Shar‘ī limit for theft by Imam Jawād, where he defined the limit of amputating the hand as being the fingers of the hand. Upon analyzing and examining this narration, it was proven to be a contemporary exegesis. When the Imam (AS) saw incorrect fatwas from some of the courtiers who were seeking to determine the limits of amputating the hand based on the verses of the Quran, he expressed the correct jurisprudential idea by relying on the Quran verses. Without the assistance of this narration, the Imam's understanding of the limit of amputating the hand from the Quran verse would not have been possible.

4.5. Fifth Rule: The Necessity Using of Reason and Intellectual Arguments in the Exegesis

One of the fundamental rules of Quranic exegesis is utilizing the precise reasoning and rational arguments. This implies that the interpreter must employ accepted intellectual norms and rules in their interpretation and reasoning. Quranic scholars have also emphasized this point, with some contemporary scholars referring to these rules as the "Common Rules between Interpretation and Jurisprudence Principles" or the "Common Rules between Interpretation and Logic." (Rezaei Isfahani, 2008 AD/1387 SH: 1, 259 and 311)

One of the topics that have been discussed in the field of Uṣūl Fiqh and logic is the concept of "al-Muwāfiq" or "Qīyās Aulawīyyah." This concept has agreement with the commandment that is expressed in the word and Mantūq. For example, if a commandment in the Mantūq be Wujūb, it also would be Wujūb in the Mafhūm (Muḏaffar, 2008 AD/1430 AH: 1, 113-114). Since the Muwāfiq concept and Aulawīyyah is also widely used in the Quran sciences and interpretation, Quranic scholars have also addressed this topic. Suyūṭī has discussed the concept of Mafhūm and Mantūq in his book "al-Itqān" in the fiftieth type (Suyūṭī, 2015 AD/1394 SH: 2, 17).

Regardless of whether the issue of Qīyās Aulawīyyah or Muwāfiq concept is a matter of wording or rationality, according to the author's perspective, the act of applying a commandment to a particular case where its cause is stronger is a rational process. In fact, a type of reasoning and intellectual process is also involved in proving a commandment; as some Uṣūlī scholars affirm it (Khu'ī, 1989 AD/1410 AH: 5, 58).

By presenting examples of the Ahl al-Bayt use of Qīyās Aulawīyyah, their position against contemporary doubts and trends is made clear. From these narrations, we can extract a rule that is desirable, and challenge the Akhbārī beliefs of reject all forms of Qīyās. Below are two examples of such narrations:

4.5.1. First Example: Hadiths about the Exegesis of Verse 24 Surah Maryam

There is a lengthy narration that reflects Imam's position on the common question of his silence during the reign of the three caliphs, which was a widely discussed and widespread discourse at the time. The question was 'Why Imam Ali (AS) had been silent?' But silence in this context refers to his avoidance of engaging in conflict with the three caliphs. In response to these doubts, he first refers to verse 21 of Surah al-Aḥzāb, I have acted in accordance with following the Prophet and other prophets, and this statement is a general rule expressed by Imam. It means that God has commanded us to take the Prophet's behavior as a model, and follow in his footsteps. I have, therefore, remained silent based on this divine law and by emulating the behavior of the Prophet and other prophets. The Imam further argues the reason behind his non-engagement by citing five verses that express the behaviors of the prophets."

The first argument is based on verse 48 of Surah Maryam, in which Abraham says, "I will withdraw from you and that which you invoke other than Allah." Here, the Imam explains that the reason for Abraham's withdrawal was the numerous hardships and difficulties that he faced from the people. Then the Imam argues that if the

Prophet of God can withdraw due to excessive difficulties and hardships, then the Imam, who is the Prophet's successor, can also withdraw in the same way. In other words, the Imam explains the reason for his withdrawal and non-engagement by using the Quranic verse and Qīyās Aulawīyyah.

After that, the Imam refers to verse 80 of Surah Hūd and the behavior of Lot and says, "If only I had a power or a refuge to seek against you." That is, when Lot, who is a prophet, withdrew from fighting and resistance due to his inability and lack of power to confront his people, a prophet's successor like myself can also withdraw in the same way because of the lack of capability and support.

Continuing their argument, the Imam refers to verse 33 of Surah Yusuf, according to which he says, "My Lord, the prison is more desirable to me than what they invite me to." Joseph chose the prison in order to avoid the wrath of God, which would have been caused by being in a place of temptation, conflict, and difficulties. He chose to separate himself from these situations in order to prevent any harm to the principle of Islam that could have occurred due to the uprising of the Imam and the behavior of others. According to your statement, Joseph chose to take refuge in prison to avoid the wrath of God. A Prophet's successor can remain discreet through the first approach, as I did. A noteworthy point can be found in verse 21 of Surah Shu‘arā’, where the Imam of the word of God, Prophet Moses, says, "And when I feared you, I fled from you." He then said that just as Moses fled

from his people out of fear, a Prophet's successor can remain silent out of fear of assassination using the first approach.

Finally, it refers to verse 150 of Surah al-A'rāf, where Aaron said to his brother Moses: "Do not be angry with me, my brother. They have considered me weak and have spoken to me roughly. They almost killed me." He is stated that when a Prophet is weakened and his people try to assassinate him, a Prophet's successor can remain silent through the first approach (Shaykh Ṣadūq, 2006 AD/1385 SH: 1, 148 and 149).

The Imam's emphasis on the Prophet's migration considering fear of assassination also highlights that if the Prophet could flee from the people for fear of assassination, then the Prophet's successor can do the same. In these phrases, the Imam employs the Qur'anic verses and the behavior of the prophets in various situations and Qīyās Aulawīyyah to prioritize and resolve the people's doubts during his time, where silence was the norm during the rule of the three Caliphs. The Imam's use of Qīyās Aulawīyyah in this narrative is apparent, and from this narrative, the rules of using reason and rational arguments are derived while the Akhbārīs belief based on the rejection arguments of various types of Qīyās are also criticized.

4.5.2. Second Example: Hadiths about the Exegesis of Verse 55 Surah Yūsuf

Muẓaffar b. Ja'far b. Muẓaffar narrates that Ja'far b. Muḥammad b. Mas'ūd narrated from his father that Muḥammad b. Nuṣayr narrated from Ḥasan b. Mūsā who reported that some companions had reported that an individual asked Imam Riḍā (AS): 'God bless you, how did

you accept Ma'mūn's proposal?' (It seems that this person was questioning and objecting to the Imam's decision.) The Imam replied: 'O! Man, who is better, a Prophet or the successor of a Prophet?' The man responded: "A Prophet is better." The Imam then asked: 'Is a Muslim better or a polytheist?' The man replied: "A Muslim is better." The Imam replied: "The ruler of Egypt at the time was a polytheist and Yūsuf was a Prophet. On the other hand, Ma'mūn is a Muslim and I am the appointed successor of the Prophet. Yūsuf asked 'Azīz to appoint him as the steward of the resources of the land and not just the guard, despite his knowledge of affairs at the time, while Ma'mūn forced me to accept his proposal despite my reluctance." ('Arūsī Ḥuwayzī, 1994 AD/1415 AH: 2, 433)

The Qīyās Aulawīyyah is explicitly mentioned in this narration by the Imam. It highlights that while a Prophet can choose a polytheist with free will to hold responsibility; a Muslim can be forced and coerced to accept a leadership role. The use of Qīyās Aulawīyyah is evident in the narration and proves its applicability. From this narration, we can clearly deduce the principle that modern interpreters must use carefully crafted and widely acceptable rational arguments to support their contemporary positions.

Conclusion

The Akbārīs believe in the special status and exclusive understanding of the Quran and its apparent authority in interpretation, based on certain narrations such as the famous narration, "... Innamā Ya'riful Qur'āna man Khūṭiba bihī." They have come to the belief that others

do not have the right to interpret the Quran. Another belief they hold is the rejection of reasoning by different kinds of Qīyās, even Qīyās Aulawīyyah. However, it appears that the Ahl al-Bayt have engaged in contemporary exegesis, drawing inspiration from the teachings of the Quran, in various subjects and in the face of different individuals, personalities, and prevailing deviant beliefs in their time. These exegeses have taken various forms, and various rules for interpretation are used in analyzing and examining these narrations. These rules include the necessity of linking exegesis with Arabic linguistic rules, linking exegesis with other Quranic verses, applying Quranic sciences in interpretation, such as referring to Mutashābih to Muḥkam and paying attention to the time of revelation of the verses, including being Meccan or Medinan, among other factors. Furthermore, it is essential to draw from the narrations of the Ahl al-Bayt and employ reason and rational principles in exegesis. By deriving and inferring these interpretive rules from contemporary exegesis narrations, one can effectively criticize the belief of the Akhbārīs in the apparent authenticity of the Quran. This is because when the Ahl al-Bayt themselves provide specific rules for interpretation, those rules can be considered permission from them for others to interpret the Quran systematically. The extraction of such rules, besides rationalizing the exegesis process, presents a serious critique of the belief of Akhbārīs in the exclusive understanding and interpretation of the Quran. Moreover, the explicit use of Qīyās Aulawīyyah by the Ahl al-Bayt in interpreting the Quran demonstrates strong support for the legitimacy of this form of argumentation.

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