The Typology of Shia Exegetical Hadiths and Their Linguistic Relationship with the Quranic Text

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Abstract

In the major encyclopedias of narrative exegesis, over twelve thousand exegetical hadiths attributed to Ahl al-Bayt has been collected. The exegesis presented in most of these narrations is understandable to everyone and can be considered as the meanings of the Qur'anic words. However, in many of these narrations, words, phrases, and Quranic verses have been interpreted in such a way that the reader cannot easily establish a coherent relationship between them and Quranic words. At times, it is suggested that this type of narrative interpretation is not meant to express the exegesis (Tafsīr), but rather to convey the interpretation (Ta'wīl), and it is also posited that the interpretation of the Quran is not confined solely to the linguistic relationship with the words of the Quran, but rather is a meaning that only the Prophet and Ahl al-Bayt can comprehend. The present study aimed to categorize exegetical narratives and examine the linguistic relationship that each

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category has with their apparent words and meanings. The author contends that any meaning presented as an exegesis or interpretation for the Quran must have a linguistic connection with the Quranic text, and the reader must comprehend this connection through linguistic analysis. Consequently, any meaning offered in the hadiths, whether as exegesis or interpretation, which lacks a linguistic connection with the words of the Quran, loses its credibility and cannot be accepted as the intended meaning of the divine words.

Keywords: Exegetical Hadiths, Ta'wīl, Revelation, Ẓāhir, Bāṭin, Tafsīr, Jary wa Taṭbīq.

Introduction

Among the Qur'an exegesis presented in the Shia transmitted narrations, there are some instances where the "Logical" and "Linguistic" connection with the text is ambiguous. According to certain interpreters, the source of such exegesis is hadiths that refer to the Quran as having an "Apparent and Inner" or "Revelation and Interpretation" nature. Consequently, they view exegesis as a separate concept from interpretation (Ta'wīl). 'Amīd Zanjānī argues that Quranic interpretation surpasses verbal connotations and is beyond ordinary knowledge ('Amīd Zanjānī, 2009 AD/1388 SH: 105). About exegetical narratives, he asserts: "Many entered hadiths analogies some verses to the Imams of the Shia and their followers without any connotation and apparent wording. Clearly, all the above-mentioned cases fall under the category of interpretation (Ta'wīl) demonstrating that Quranic Ta'wīl is not a type of interpreted models and verbal concepts, and the connotation of Quranic verses does not apply to the class of outward realities and tangible facts called Ta'wīl through verbal denotation." (ibid: 105-106)

102 It is argued by a group of Shia scholars that God intended other

meanings and purposes in the Quran that go beyond what is conveyed through ordinary and intellectual meanings and synonymous usages. These meanings can only be understood by the Prophet and Imams and cannot be grasped through conventional text analysis. Some Ismaili scholars even view the entire Quran as a code and metaphor (Maghribī, (n.d.): 7; Nāsir Khusru, 1969 AD/1348 SH: 180; Kirmānī, 1953: 112, 113, and 126). Akhbārīs, on the other hand, maintain that only the Ahl al-Bayt knows the meanings of the Quran. Some Quranic researches have also claimed that interpretation and the inner meanings of the Quran can only be grasped through the Ahl al-Bayt. According to this viewpoint, the teachings of the Holy Quran can be divided into two categories: the first consists of teachings that can be understood by everyone based on the grammar of Arabic literature and principles of speaking, referred to in the narrations as the "Apparent of the Quran." The second includes teachings that cannot be understood by everyone based on the grammar of Arabic literature and principles of intellectual discourse. To understand these meanings, one must refer to the Rāsikhān fil ʿIlm, referred to as the "Inner of the Quran" in the narrations. The first category falls within the range of exegesis, while the second falls under Quranic interpretation (Bābā'ī et al., 2000 AD/1379 SH: 34).

If we accept this assumption that there are inner meanings in the Qur'an that cannot be understood through linguistic relationships, then we must acknowledge that the only approach to accessing such interpretations is through narration and transmission. Therefore, we may have to accept interpretations based on narration, even if we do not comprehend their

relationship with the apparent meaning of the verses. As a result, there may be no way to scrutinize the text of exegetical narrations, and we must accept fake narrations as Qur'anic interpretation.

The existence of such an assumption in the history of Shia exegesis has led some critics to question the Shia exegetical method and deem it devoid of linguistic criteria. Muhammad Ḥusayn Dhahabī argues that the inner meanings that Shias believe in are only compatible with their own preferences and are unsupported by any Quranic textual evidence, whereas the inner referred to in hadiths and supported by most interpreters is a type of Ta'wīl that adheres to the Quranic wording and may be part of its connotations (Dhahabī, 2018 AD/1396 AH: 2, 32; 'Aak, 1985 AD/1406 AH: 247). Dhahabī contends further that Shia scholars have confined thinking about the Quran and have prevented people from expressing anything about it other than what their leaders say (Dhahabī, ibid: 2, 27). Muhammad Abū Zahra similarly writes that certain Shia sects maintain that the Quran has an apparent and an inner layer, with seven additional inner layers. They assert that complete and accurate knowledge of the Quran is impossible without recognizing these seven inner layers, which only the impeccable Imam is aware of, as the Prophet upheld this principle and entrusted it to Ali (AS) and onwards until the absent Imam (Abū Zahra, (n.d.): 576).

1. Background

The present study aimed to accomplish two objectives: Firstly, to analyze and examine the various types of Shia exegetical narratives and classify them, and then, to clarify the linguistic relationships accompanying each category of exegetical narratives. The author

seeks to demonstrate that valid exegetical narratives retain a linguistic connection to the words of the Quran. However, it should be noted that linguistic connections are not consistently the same but differ, with each type having varying verbal connotations. Several contemporary researchers have written articles on the topic of Shia exegetical narratives. For instance, Mahdi Mehrizi's work "The Types of Shia Exegetical Narratives: Classification and Argument" categorizes exegetical narratives into ten types (cf. Mehrizi, 2010 AD/1389 SH: 3-36). Similarly, "The Typology of Exegetical Narratives," classifies narratives into seven categories based on the methods employed to explain the meaning of Quranic verses in the narratives (cf. Rostamnejad, 2009 AD/1388 SH: 16-35). Another article, titled "An Analysis of the Typology of the Impeccable Imams' Exegetical Narrations," divides the content of these narratives into three categories: "Narrative, Exegetical, and Interpretive." (cf. Vahdati, 2013 AD/1392 SH: 177-192)

In the article "Classification of Exegetical Narrations: From Theory to Application," the author discusses various approaches to classifying exegetical narratives and elaborates on the work that has been done so far in this field (cf. Rad, 2014 AD/1393 SH: 6-34). However, the present article differs in two primary ways. Firstly, it categorizes exegetical narratives based on the kind of meaning they convey, i.e., apparent and inner meanings and concepts and examples. Secondly, it further illustrates the different types of linguistic relationships between the content of exegetical narratives and the Quranic text, which is not fully explored in the above-mentioned writings.

2. Types of Linguistic Relationships between Words and Meanings

From a linguistic perspective, what is presented as Quranic exegesis can be classified into one of the following relationships to maintain its linguistic connection with the words of the Quran:

1) The propositional relationship between word and meaning (connotation): In logic, this relationship is called "Denotation" and refers to the scientific relationship between two things in a way that science leads the mind to the other. As mentioned in the science of logic, the relationship between words and meanings can take three forms of denotation: Conformity, implication, obligation;

2) The relationship between concept and exemplar: The "Concept" means an abstract mental form of reality, and the "Exemplar" is what corresponds to the concept;

3) The relationship of necessity and sufficiency: It is possible that the meaning attributed to a word or verse of the Quran is not the literal meaning, but it is necessary for the connotation of the word or verse to be a model for it. Accordingly, the opposite and contradictory examples of Quranic theorems are among the accessories of Quranic verses, and the logical argument that is derived from the organization of minor and major and the result is of the type of linguistic accessories (necessary-non obvious);

4) The relationship between symbol (Mathal) and represented object (Mumaththal): In every language, simile is commonly used to represent abstract concepts using tangible objects, making them more understandable. However, the relationship between simile and the represented object is not one of denotation or connotation or necessity

and sufficiency or concept and exemplar. Rather, simile is a narrative that uses analogy to portray the represented object. In the case of Quranic interpretation, the relationship between Quranic words and their interpretation must fall under one of the aforementioned categories, including connotation, exempla, to the extent that the meaning of its word is acceptable, divine word accessories of any kind, or simile representation. Anything beyond these categories cannot be considered as "Interpretation" according to our belief in the Imams word.

3. Investigating the "Ẓāhir wa Bāṭin" and "Tanzīl wa Ta'wīl" Narrations

Since both the basis for classifying interpretive hadiths and the document of advocates suggest an inner meaning of the Quranic content, there are hadiths in which the words "Ẓāhir (outward)," "Bāṭin (inner)," "Tanzīl (sending down)" and "Ta'wīl (interpretation)" have been mentioned. First, we examine the semantics of these terms in the Hadiths.

3.1. Meaning of "Ẓāhir (outward)" and "Bāṭin (inner)" in the Narrations

The "Outward" and "Inner" hadiths can be found in the narrative books from both sects (Muttaqī Hindī, 1985 AD/1406 AH: 1, 622; Qāsim ibn Sallām, 1994 AD/1415 AH: 97; Ṭabarī, 1994 AD/1415 AH: 1, 25; Hiythamī, 1993 AD/1414 AH: 7, 316; Zabīdī, (n.d.): 4, 527; Kulaynī, 1943 AD/1363 AH: 1, 374; Majlisī, 1981 AD/1402 AH: 89, 90), and in some of these hadiths, the meaning of "Outward" and "Inner" has been explained. Upon examining these hadiths, it becomes clear that the term "Ẓāhir" is used in two ways: Firstly, it can refer to the recited Quranic words; then, the outward meaning that can be

understood through a consideration of the literal meaning and the occasions of revelation. As a result, the meaning of "Bāṭin" also varies depending on which sense of "Outward" is being used. If it refers to the recited Quranic words, then the meaning of "Inner" is absolute, starting from the apparent meaning and proceeding to the deepest meanings. On the other hand, if it refers to the apparent meaning, then "Outward" includes any potential meanings that are secretive and require interpretation beyond the apparent meaning of the verses.

The following mentioned hadiths relate to the first meaning of "Ẓāhir" and "Bāṭin." Some of these hadiths include:

– The outward of the Quran is beautiful and impressive, whereas their inner meaning is deep and profound (Sharīf Raḍī, 1950 AD/1370 AH: Kh.18; Majlisī, ibid: 2, 284);

– The Quran's outward is reliable and steadfast, while its inner meaning is deep and profound (Majlisī, ibid: 74, 136);

– Reciting the Quran is its outward, and understanding its meaning is the inner (Fayḍ Kāshānī, (n.d.): 1, 28).

In the latter hadith, the infinitive meanings of "Recitation" and "Understanding" are not intended; rather, the infinitive form is used as an object (Mafʿūl). Therefore, "Recitation" and "Understanding" mean "Matluww: The words that are recited" and "Mafhūm: What is understood." It is evident that only the words of the Quran are recited, and the meanings of the Quran are never recited. Hence, the meaning of the "Outward of the Quran" pertains to the words of the Quran. Moreover, interpreting the term "Inner" as meaning "Mafhūm" establishes a denotation and connotation relationship between the "Outward" (words of the Quran) and "Inner" (Mafhūm), which

indicates that the theory of Quranic symbolism is not valid.

The following hadiths refer to the second meaning of "Outward" and "Inner":

– The outward of the Quran signifies God's commandment, while its inner meaning represents His knowledge (Majlisī, ibid: 89, 17);

– The outward of the Quran refers to those mentioned in its verses, while its inner denotes those who act like them (Fayḍ Kāshānī, ibid: 1, 27).

In this category of hadiths, both "Outward" and "Inner" pertain to the realm of meaning. While the term "Inner," in the first category of hadiths, refers to an absolute meaning, while in the second category of Hadiths, "Inner" is kinds of "Outward" and "Inner." In this context, "Outward" refers to meaning that the Quranic words clearly indicate and can be understood by anyone familiar with the Arabic language of that era. On the other hand, "Inner" implies a broader and abstract meaning beyond the specific characteristics of revelation. According to the latter Hadith, "Outward" refers exclusively to the context of descending in which the verses were revealed, while "Inner" refers to a meaning that can be applied beyond that context.

According to this hadiths, the inner meaning of the Quran is not mystical, but rather a meaning that emerges from the development of its apparent meaning.

Another category interprets "Outward" as "Tanzīl (sending down)" and "Inner" as "Ta'wīl (interpretation)." Some of these hadiths are reported as follows:

Imam Bāqir (AS) was asked about the Hadith that states "Mā minal Quran Āyatun wa lahā Ẓahrun wa Baṭnun," to which he replied, "Ẓahruhū Tanzīlihī wa Baṭnuhū Ta'wīlihī, minhu mā qad Maḍā wa

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minhu mā lam Yakun, Yajrī kamā Yajrī al-Shamsu wal Qamaru."
(Ṣaffār, 1995 AD/1374 SH: 216; Majlisī, ibid: 89, 97)

Furthermore, it is narrated from Ibn ‘Abbās that "Innal Quranu Dhū
Shujūnin wa Funūnin wa Ẓuhūrin wa Buṭūnin faẓaharuhuttanzīl wa
Baṭnuhū al-Ta'wīl." (Suyūṭī, 1993 AD/1414 AH: 2, 10)

3.2. Meaning of "Tanzīl (Sending down) wa Ta'wīl (Interpretation)" in the Hadiths

Like "Outward," some hadiths also apply the term "Sending down" to
the words of the Quran. For instance, Miytham Tammār said, "I
recited the Tanzīl of the Quran to Imam Ali (AS), and he would teach
me it's Ta'wīl." (Majlisī, ibid: 42, 128)

It is evident that the meanings of the Quran are not recited but
rather its words. Thus, "Tanzīl" refers to the words of the Quran.
Conversely, "Ta'wīl" refers to the meaning and connotation of the
words, whether it is a similar, implicit, or implied meaning. The
following hadith confirms this usage of "Interpretation":

One day, Mu‘āwīyah addressed Ibn ‘Abbās saying, "Do not speak
of the virtues of Ali (AS) and his family!" Ibn ‘Abbās retorted, 'Are
you prohibiting us from interpreting the Quran?' Mu‘āwīyah replied,
"Yes." Ibn ‘Abbās then asked, 'Should we recite the Quran but not
speak of what God intends by it?' (Majlisī, ibid: 25, 375). In this
hadith, the phrase "What God intends by the Quran" refers to the
interpretation of the Quran.

Hudhayfah ibn Yamān reported that on the day of Ghadīr, after the
Prophet said, "Whoever I am his Mawla, then Ali is his Mawla," a

man asked the Prophet, "O! Messenger of God, 'What is 'Mawla' interpretation?'" The Prophet replied, "Whoever I am his Prophet, then Ali is his commander." (Majlisī, ibid: 37, 194) It is evident that the questioner sought to understand the meaning of "Mawlā."

In another hadith, Imam Ali interpreted the verse "Innā lillāh wa Innā Ilayhi Rāji'ūn" (al-Baqara: 156) by saying, "It means that God is our owner, and we are departing from this world." (Kulaynī, ibid: 3, 261) Although the verse's similar connotation is that "We belong to God, and we will ultimately return to Him," the necessary implication of our belonging to God is God's ownership of us, and the necessary implication of departing from this world is relinquishing worldly possessions. Thus, the meaning mentioned in the hadith as the interpretation of this verse pertains to its implicit connotation.

Another hadith from Imam Ali (AS) states that he interpreted the statement of Prophet Abraham, "Innī Dhāhibun Ilā Rabbī," (al-Ṣāffāt: 99) as referring to his devotion to God and his efforts in God's path (Ḥuwayzī, 1994 AD/1415 AH: 4, 419; Baḥrānī, 1994 AD/1415 AH: 4, 28). The meaning of this statement is that, in this verse, "Going to the Lord" does not denote physical movement.
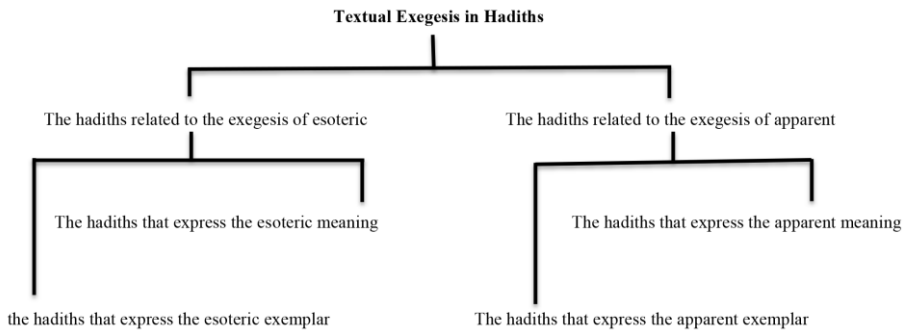
Imam Kāẓim (AS) commented on verse 61 of Surah Āli 'Imrān by stating, "The interpretation of "Abnā'anā" refers to Hasan and Husayn, "Nisā'anā" refers to Fatimah, and "Anfusanā" refers to Ali." (Majlisī, ibid: 93, 241) It is evident that, considering the people present during the event of Mubāhila, the meaning of "Abnā'anā" and "Nisā'anā" cannot refer to anyone other than the individuals mentioned in this hadith.

In conclusion, the usage of the term "Interpretation" by the Prophet, the **111**
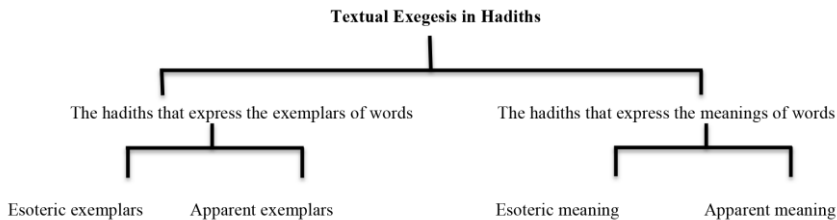
Ahlul Bayt, companions, and successors indicates that it pertains to the speaker's intention and meaning behind the words, including similar, implicit, literal, metaphoric meanings, and relevant exemplars related to each of the aforementioned meanings. Thus, in this category of Hadiths, there is no confirmation of the theory of Quranic symbolism.

4. Types of Textual Exegesis in Hadiths

The hadiths that focus on explaining the meaning of Quranic verses form the majority of the Hadith collections in the large tafsir works, and are referred to as "Interpretive Hadiths." Such narrations can be classified into several categories. Generally, these Hadiths can be divided into the following categories:

Textual Exegesis in Hadiths

- The hadiths related to the exegesis of esoteric
  - The hadiths that express the esoteric meaning
  - the hadiths that express the esoteric exemplar
- The hadiths related to the exegesis of apparent
  - The hadiths that express the apparent meaning
  - The hadiths that express the apparent exemplar

This division can also be presented as follows:

Textual Exegesis in Hadiths

- The hadiths that express the exemplars of words
  - Esoteric exemplars
  - Apparent exemplars
- The hadiths that express the meanings of words
  - Esoteric meaning
  - Apparent meaning

4.1. The Hadiths Expressing Apparent Meaning

The meaning can be divided into two types: Apparent meaning and esoteric meaning. The part of the speaker's intended meaning that is similar, implied or implicit connotation is called the "Apparent meaning." The part of the meaning that is not word apparent connotation but is derived from the development of the apparent meaning is called the "Esoteric meaning." Hadiths that clarify any ambiguities in determining the intended meaning of words, such as hadiths that specify the generalities of the Holy Quran or restrict its unconditionals (Muṭlaq) or explain the abstracts (Mujmal), belong to this category. An example of this type of interpretation is the exegesis given in the interpretive hadiths of the punishment for a thief in the following Quranic verse:

"Wa al-Sāriqu wa al-Sāriqatu faqṭaʿū Aydīyahumā." (al-Māʾidah:38)

The following questions have been raised about the meaning of the words:

1) 'Does the word "al-Sāriqu" and "al-Sāriqatu" include all individuals who have stolen anything from anyone in any way?'

2) 'Does the word "Yad" (meaning hand) in this verse refer to all parts of the hand, or only a part of it?'

Regarding the first question, hadiths confine the implementation of punishment for theft to specific conditions. Imam Khomeini, based on these Hadiths, has outlined eight conditions for proving the limit of theft, which includes adulthood, sanity, free will, no compulsion, keeping the stolen item safe, etc. (Khomeini, (n.d.): 2, 612).

In regards to the second question, according to the interpretation of the Ahlul Bayt, the word "Yad" in the verse about theft refers to four fingers. While the term "Yad" can refer, based on similar denotation, to an entire limb extending from the fingertips to the shoulder, but based on implied denotation refers to its parts. For instance, if an individual only injures one of their fingers, they may still say, "My hand is hurt." Therefore, each part of the limb may either be the connotation of "Yad," some, based on the similar connotation and others, based on the implied connotation. The Hadiths of the Ahlul Bayt confirm that the word "Yad" in the verse about theft refers to four fingers, demonstrating the apparent meaning of the Quranic words.

4.2. The Hadiths Expressing Apparent Exemplar

The idea of "Exemplar" in this passage pertains to individuals or concepts outside of the Quran that align with Quranic notions. However, their entire meanings cannot be restricted to their literal definitions. Many hadiths in the narrative collections or exegesis try to illustrate the exemplars of Quranic verses, but it is important to distinguish between those that convey meaning and those that simply exemplify. For instance, the verse "Yu'til Ḥikmata man Yashā'" (al-Baqara: 269) has been interpreted by Imam Sadiq as "Wisdom is knowledge and understanding in religion" (Majlisī, ibid: 1, 215; ʿAyyāshī, 1990 AD/1411 AH: 1, 151) and also wisdom interpreted as "Obedience to God" and "Knowledge of the Imam." All of these narratives are a kind of exemplar, according to Allamah Ṭabāṭabāʾī (Ṭabāṭabāʾī, 1974: 2, 404).

"Wisdom" means "Preventing one from incorrect actions in order to reform" (Rāghib, 1983 AD/1362 SH: 251) encompassing any form of speech, behavior, and knowledge that guides a person towards rectitude and prevents them from corruption and destruction. Therefore, it is possible to find examples of wisdom even among disbelievers and hypocrites, which is stated in the narration "Khudhil Ḥikmata wa law min Ahlinnifāq." (Sharīf Raḍī, ibid: 373) However, it should be noted that while some examples exist, disbelievers and hypocrites are not a source for learning knowledge of the Imam, obedience to God, and religious understanding. Thus, the narrations mentioned earlier cannot give a complete exegesis of wisdom, but rather provide exemplars of the general concept of wisdom. In Shia narrative hadiths, certain individuals have been presented as exemplars of Quranic concepts. However, not all verses that have been interpreted through narratives about specific individuals or exemplifications fall within the realm of "Exemplar." In some cases, the meaning of the verse may apply only to certain people and their exemplars. These instances are categorized as exegesis of meaning, such as the exegesis of "Ahl al-Bayt" in verse 33 in Surah al-Aḥzāb to Fāṭima (AS) and impeccable Imams (AS), or verse 55 in Surah al-Mā'ida regarding Imam Ali (AS), who is referred to in the verse with regards to Wilāyah. Therefore, the term "Exemplar Narrations" refers specifically to those narrations that illustrate a certain aspect of Quranic verses' exemplars.

4.3. The Hadiths Expressing Esoteric Meanings

The meaning of "Bāṭin" (esoteric) is a developed meaning that

emerges through the extension of apparent meaning and linguistic connotation. This meaning is not unique to the Quran, but also exists in human speech. In everyday speech, people refer to specific matters, but behind them are more general or broader concepts and ideas. Such ideas can be considered as the esoteric meaning, from which the apparent meaning of language also originates. To illustrate this concept, consider the example of a first-grade teacher who tells students not to throw any scrap paper in the classroom. This sentence has both an apparent meaning and an esoteric meaning. A child may understand only the apparent meaning and later spill pencil shavings on the floor, arguing, "You said don't drop papers, but you didn't say anything about pencil shavings!" Another student may not throw away any scrap paper in the classroom but throw them away in the schoolyard afterward. It is evident that the teacher intended a wider meaning beyond the apparent and limited meaning of their speech. They actually intended to convey the message of not polluting and dirtying one's living environment by throwing away any form of waste and excess material. Thus, the teacher's esoteric meaning of speech can be interpreted as "You should not pollute and dirty your living environment."

It is important to note that although none of the words used in the original speech imply the broader denotation, it is still present within the apparent meaning of speech. For instance, the words "Class" and "Throwing" do not mean "Environment" and "Dirtying," respectively. However, the esoteric meaning is inherent within the apparent meaning of speech.

It is also important to note that people generally have a similar understanding of the apparent meaning of words. However, not everyone can perceive the esoteric meanings in the same way. Each person can understand the esoteric meanings based on their mindset and intelligence. Some Quranic exegetes believe that the Quranic teachings have been revealed in simple and public language intended for the most basic level of comprehension. They assert that lofty spiritual teachings have been presented in a way that is tangible and apparent. Behind this appearance, the spiritual aspects are veiled and revealed in accordance with the understanding and intellect of different individuals. Consequently, everyone can derive their own benefits based on their unique understanding (Ṭabāṭabāʾī, 1971 AD/1350 SH: 24).

This view is supported by certain Quranic verses and narrations that state that prophets and messengers speak to people in accordance with their level of understanding. Prophet Muhammad is noted to have said, "Innā Maʿāshiral Anbīyāʾ Nukallimunnāsa ʿalā Qadri ʿUqūlihim." (Kulaynī, ibid: 1, 23)

According to the Quran, "Innā Jaʿalnāhu Qurʾānan ʿArabīyyan laʿallakum Taʿqilūn wa Innahū fī Ummil Kitābi ladaynā la ʿAlīyyun Ḥakīm," (al-Zukhruf: 3-4) the Quranic teachings are expressed in common and simple language, using the Ummul Kitāb as a source. However, behind this apparent language lies a vast collection of profound teachings that everyone can discover according to their own understanding.

Mawlana Rumi expresses this concept in his poem, stating that the

Quran has apparent meaning that beneath them lays a great esoteric concept; under esoteric meaning, there is a third level of understanding where all the small particles merge and interact (Mawlana Rumi, 1996 AD/1375 SH: Book 3: 4243-4244).

Allama Ṭabātabā'ī further explains the esoteric meanings that exist within the apparent meanings of Quranic verses through an example. He cites the verse "Wa lā Tushrikū bihī Shay'ā," (al-Nisā', 36) which we initially interpret as meaning "Idols should not be worshiped." However, with a wider perspective, we understand that the verse means that we should not worship anyone without God's permission. With an even broader perspective, the verse implies that we should not follow our own desires, and with a wider perspective, the verse suggests that we should not neglect God and turn towards others (Ṭabātabā'ī, ibid: 24).

He concludes that Quranic verses present their meanings in a specific order, with a simple and initial meaning appearing first, followed by a more extensive meaning. This process of emergence and manifestation of deeper meanings beneath the surface continues throughout the Quran. Through contemplation and reflection, the meaning of the saying "Inna lil Qur'āni Ẓahran wa Baṭnan ilā Sabʿati Abṭunin" becomes evident (ibid.).

With these explanations, we can see that certain exegetical narrations expand on the apparent meanings of Quranic verses, revealing the esoteric meanings. For example, the Quran states, "Wa laysal Birru bi'an Ta'tul Buyūta min Ẓuhūrihā walākinnal Birra man Ittaqā wa Ātul Buyūta min Abwābihā." (al-Baqarah: 189) According

to the occasions of revelation, the apparent meaning of this verse is that during the time of ignorance, people would not enter their homes through the door when they returned from pilgrimage, but instead climb over the wall. The Quran prohibited this practice ('Ayyāshī, ibid: 1, 105; Majlisī, ibid: 97, 214).

However, the esoteric exegesis of this verse is that every action must be done correctly and rationally. Imam Bāqir (AS) stated that, "An Ya'ti al-Amru min Wajhihā Ayyul Umūri Kāna" ('Ayyāshī, ibid: 1, 105) the verse meant that all matters should be approached from their right direction, which is the direction of righteousness. This interpretation is a general meaning that expands upon the apparent meaning, and none of the words in the verse alone imply it.

4.4. The Hadiths Expressing Esoteric Exemplars

Exemplars for the esoteric meanings of Quranic verses are also present in narrations, just as there are exemplars for the apparent meanings of the verses. For instance, regarding the verse "Wa Ātul Buyūta min Abwāhihā" which we had explained in terms of its apparent and esoteric meanings, there is a narration that states: "Al-Awṣīyā'u hum Abwābullāh allatī minhā Yu'tī wa Lawlāhum mā 'Urifallāhu 'Azza wa Jalla wa bihī Iḥtajjallāhu Tabāraka wa Ta'ālā 'alā Khalqihī." (Kulaynī, ibid: 1, 193)

This narration serves as an exemplar of the esoteric meaning of the verse. To elaborate further, if the esoteric meaning of the verse is that every action should be taken through its rational approach, then logic suggests that only those who have attained guidance and are protected

from all sins and errors can guide us to the right path. Therefore, to obtain divine guidance, we must enter through the Ahlulbayt who are impeccable and have received divine guidance.

5. Another Division for Textual Exegesis Hadiths

According to Ṭabātabā'ī, only narrations that attempt to offer explanations or interpretations of Quranic verses belong to the category of "Tafsīr." According to him, phrases such as "Al-Riwāyatu minal Jary dūnal Tafsīr" is belonged to Jary (applicability) not exegesis, and this narration "Huwa minal Jary aw al-Baṭn wa Laysa minal Tafsīr fī Shay'" is from Jary or Baṭn and is not from Tafsīr. The narration "Hīya minal Jary wa al-Taṭbīq aw minal Baṭn wa Laysat bi Mufassirah" is from Jary and Taṭbīq (comparison) or from Baṭn and is not Tafsīr (Ṭabātabā'ī, 1974: 19, 257; 15, 292; 20, 163; 2, 59; 2, 347; 19, 302; 11, 391; 20, 256; 19, 402; 20, 144). He proposes a new system of classifying narrations founded on these explanations. From the aforementioned phrases and similar ones, it can be inferred that according to Ṭabātabā'ī, narrations related to the exegesis of the Quranic text can be classified into three categories as follows: Tafsīrī, Jary (applicability), Baṭn.

5.1. Tafsīrī Hadiths

According to Ṭabātabā'ī terminology, Tafsīrī (exegetical) hadiths refer to those narrations that attempt to express the entire purpose of God Almighty behind the Quranic verses, and not just specific exemplars in relation to a verse. In some cases, a word is Mujmal (summary) and a narration conveys the true purpose of it; or a word is 'Ām (general)

and Muṭlaq (unconditional) and a narration specify (Takhṣīṣ) or restrict (Taqyīd) it. Compared to the other two categories (Jery and Baṭn), Tafsīrī hadiths are the most numerous.

5.2. Jary Hadiths

Hadiths that don't explain whole meanings of the verse, but just express some exemplars or apply to matters unrelated to the occasions of revelation is called "Jary." About these hadiths, Ṭabātabā'ī explains that the Ahlul Bayt had a method of relating one Quranic verse to any matter that could be connected to it, even if it had no relation to the occasions of revelation. This method and taste are approved by the intellect as the Quran has been revealed to guide all of humanity in all eras towards what they ought to believe, how they should act, and what they should do (Ṭabātabā'ī, ibid: 1, 44). Examples of Jary hadiths include the following cases.

- Alladhīna Ātaynāhumul Kitāba Yatlūnahū Ḥaqqa Tilāwatihī (al-Baqara: 121). Imam Sādiq (AS) cited that this hadith means impeccable Imams (Kulaynī, ibid: 1, 215). Ṭabātabā'ī mentions that "This is from addoption of Jary on complete exemplar;" (Ṭabātabā'ī, ibid: 1, 262)

- Fa'ammā man Ūtīya Kitābahū bi Yamīnih (al-Ḥāqqa: 19). He says it is related to Ali (AS) and his Shias. This is Jary not Tafsīr (Ṭabātabā'ī, ibid: 19, 402).

5.3. Baṭn Hadiths

Hadiths that convey a meaning or exemplar that the apparent and customary meaning of the word cannot convey their meaning are **121**

referred to as "Baṭn" hadiths. The key difference between Jary and Baṭn narrations is that what express in the Jary narrations as Tafsīr, is the exemplar(s) that application of the word includes them in an apparent and conventional way. For example, when we say that the word "Abrār" refers to the impeccable Imams and the word "Fujjār" refers to the Banu Umayyah, the words "Abrār" and "Fujjār" directly correspond to the mentioned examples.

However, there are instances where the narrations convey points that are not explicitly mentioned in the Quranic verses:

- "Yakhruju minhumā al-Lu'lu'u wal Marjān." (al-Raḥmān: 22) Ibn 'Abbās interpreted the words Lu'lu' and Marjān to Ali (AS) and Fatimah (AS), while in others, it is stated that they means Imam Hasan and Imam Hussayn (Suyūṭī, 1993 AD/1414 AH: 6, 142). Ṭabātabā'ī considers these narrations as a kind of Baṭn (Ṭabātabā'ī, ibid: 19, 103).

Furthermore, Ṭabātabā'ī in some narrations interpret "Faith and Disbelief" as "Faith and disbelief in the Vilayat of Ali and believes that all these hadiths related to the Baṭn and never consider as Tafsīr (Ṭabātabā'ī, ibid: 19, 302).

6. Relationship between Jary and Baṭn

Although Ṭabātabā'ī belives that the term "Jary" is different from "Baṭn," it may be said with some tolerance that "Baṭn" narrations are also a type of "Jary" narration, in that they involve a process of developing the meaning of the word and adapting it to non-apparent exemplars. Narrations also support this analysis, as Ayatollah Ṭabātabā'ī says, "In some narrations, the Baṭn of the Quran, meaning

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the adaptation of the Quran to cases derived through analysis, is like Jary." (Ṭabāṭabāʾī, 1971 AD/1350 SH: 42)

6.1. Exegetical Hadiths without Linguistic Relation to the Words of the Quran

Sometimes, in Quran exegesis, there are presented statements that seem to have no logical or linguistic link to the words of the Quran, such as the Tafsir of "Layāl ʿAshr" regarding the ten Imams from Imam Hasan al-Mujtaba to Imam Hasan al-Askari (Baḥrānī, ibid: 4, 457); or the Tafsir of "Laylatul Qadr" regarding the Prophet Muhammad (Kāshānī, 1978: 234 and 546). The most important justification of such exegesis is the apparent and esoteric, and the Tanzīl (sending down) and interpretation, which have no denotation for these claims. In addition, there are narrations in which the impeccable Imams oppose interpretations that cannot be understood from the Tanzīl of the Quran. The following examples are among these narrations.

In one narration, it is said to Imam, "Quoting you, they say that the meaning of Khamr Maysir, Anṣāb, and Azlām refers to specific individuals." He replied, "God does not address His creatures with something they do not understand." (Ḥurr ʿĀmilī, 1993 AD/1414 AH: 12, 121) In another narration, Imam Ṣādiq says, "Do not say about any verse, it means so-and-so." (Baḥrānī, ibid: 1, 23)

It is also reported from Imam Ṣādiq that Abul Khaṭṭāb[1] wrote to

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1. Muhammad ibn Maqlāṣ Asadī Kūfī (Abū Zaynab) is an exaggerator and cursed. cf. To: Muhammad ibn Ḥasan Ṭūsī, Rijāl Ṭūsī, p. 345.

him saying, "It has come to my attention that you consider one thing as a manifestation of "Khamr" (intoxicants) and "Zinā" (adultery), and another thing as a manifestation of prayer and fasting. It is not as you think; we are the roots of goodness and branches of obedience to God, while our enemies are the roots of evil and branches of disobedience to God." (Baḥrānī, ibid: 1, 23)

The reality is that many of the exegetical narrations lacking any logical or linguistic relation to the words of the Quran have been fabricated by some exaggerator (Ghālīyān) (cf. Shākir, 2009 AD/1388 SH: 145-202). Later, these types of interpretations found their way into the Bāṭinīyya (Ismailism)[1] and were incorporated into the philosophical and mystical exegesis of the texts by some of their thinkers, such as the Ikhwān al-Ṣafā and others.

Therefore, what is presented as a Quranic interpretation - in any field of religious knowledge - should, in some way, have a linguistic relation to the words of the Quran and be confirmed by the customary language. As Imam Ṣādiq (AS) said, God does not address His creatures with something they do not understand. Therefore, Quranic interpretation must either be based on the principles of the Quranic verses' meanings, be an exemplar or accessory of speech, or be metaphorical in nature.

In regards to the latter, namely the relationship between the Mathal and the Mumaththal, it is necessary to explain. Many Quranic verses

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1. The reasons and evidence suggest that there is a relationship between the Khaṭṭābīyya (followers of Abū al-Khaṭṭāb) and the Ismailis, to the extent that some historians consider the Ismaili group as same as Khaṭṭābīyya (cf. Ḥasan ibn Mūsā Nubakhtī, Firaq al-Shi'a, p. 46.).

are like Mathals, not reserved for initial matters, but applicable to their occasions of revelation. This is one of the cases that are referred to as the "Jary-e Quran." (Ṭabātabā'ī, 1974: 3, 72) Imam Ṣādiq (AS) is quoted as saying, "The Quran is like a Mathals, and is for those who have its knowledge, not for anyone else." (Majlisī, ibid: 89, 100)

According to Ṭabātabā'ī, the relationship between the interpretations of a verse to the connotation and concept is similar to the relationship between the Mumaththal and Mathal. While the interpretation is not a literal connotation of the verse in terms of denotation, but is a verse Ḥikāyat and there is always a special relationship between them in some way; like this proverb "Fī al-Ṣayfi Ḍayya'til Laban"[1] to illustrate this idea, which refers to someone who wants to do something but has already lost the conditions and tools to achieve it. Although the literal meaning of the words of this proverb (that someone has lost the milk) is not the intended meaning, it reflects the reader's imagination in such a way that the meaning produced by the speech (Mathal) is based on the literal connotation and includes the intended meaning, without necessarily referring to it literally. The interpretation of many verses of the Quran is also similar to this, where the interpretation reflects the intended meaning while not necessarily being a literal meaning in terms of reference

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1. This means: "In the summer, you spoiled the milk." The root of this proverb is that a young woman married an old man, but then divorced him and married a young man. In that year, there was a famine and the woman asked for milk from her previous husband, but he replied with this sentence, meaning that she abandoned what she wanted in the past and now demands it when it is not the time (Fakhr al-Dīn Ṭuriyḥī, Majmaʿul Baḥrayn: 5, 83).

(Ṭabātabā'ī, ibid: 3, 52).

Ṭabātabā'ī distinguishes the concept of interpretation from the concepts of meaning and exemplars of the words in the Quran. He considers the interpretation of the Quran to be external truths or facts that lead to the establishment of commandments or the expression of knowledge (ibid). Therefore, his definition of interpretation does not encompass concepts and exemplars. Thus, the relationship between the interpretations of the Quran with its words is simply a relationship between the Mathal and the Mumaththal (ibid.).

However, in religious texts, interpretation has been applied to different concepts that have some kind of linguistic relation to the words, including: Concepts and connotations that are scientific forms derived from the Quran words; external exemplars, and wisdoms.

To illustrate the various aspects of interpretation, we can look at the example of the Quranic verse, "Aqīmū al-Ṣalāt." (al-Baqara: 43) This sentence has a meaning and concept that most Arabic speakers would understand. Besides the meaning and concept, prayer in the Islamic Sharī'a has an exemplar with specific parts and circumstances. The Prophet in explaining the prayer exemplar said: "Ṣallū kamā Ra'aytumūnī Uṣallī." (Bukhārī, 1980 AD/1401 AH: 5, 60; Ibn Ḥanbal, (n.d.): 2, 271) In addition to the meaning and exemplar, there is another aspect: 'Which is the ultimate reason for commanding prayer?'

For example, it can be said that the ultimate reason for commanding prayer is "Servitude." From this perspective, we interpret the wisdom of Quranic verses, meaning that Quranic orders, prohibitions, commandments, and teachings, while they have a

meaning and a exemplar, and each of them is valid in its place, they also have wisdom that document those commandments and prohibitions and express the teachings behind them. It seems that the third aspect is also a type of interpretation, not only in religious texts where interpretation is limited to the third stage. It is reported from Imam Ṣādiq that once Imam Ali (AS) was passing by Ka'ba and noticed a man who was praying. Imam liked the way he was praying and asked him, 'Do you know the interpretation of your prayer?' The man replied, 'Is there any interpretation of prayer other than servitude?' Imam said to him, "O! man, know that God did not send His Prophet on any matter except for it has interpretation, and all of them are based on servitude (Ṣadūq, 2006 AD/1385 SH: 354).

However, it is important to note that the highest and most challenging level of interpreting the Quran is the stage of wisdom. This level has a causal relationship with the Quranic commandments and teachings, meaning that wisdom are the ultimate goal of Quranic commandings, forbiddings and teachings. The Quran itself affirms this, stating: "Wa Innahū fī Ummil Kitābi ladaynā la 'Alīyyun Ḥakīm." (al-Zukhruf: 4) The Quran sending down is imbued with signs and indications of its wise nature, as it says: "Tilka Āyātul Kitābil Ḥakīm" (Yūnus:1). The detailed instructions found in the Quran, including its commands, prohibitions, anecdotes, parables, exhortations, warnings, and debates, all stem from sublime wisdom. As stated in the Quran: "Kitābun Uḥkimat Āyātuhū Thumma Fuṣṣilat min ladun Ḥakīmin Khabīr." (Hūd: 1)

It is possible to equate what hadiths refer to as "Tanzīl and Ta'wīl"

or "Ẓāhir and Bāṭin" with the concepts of "Kitāb and Ḥikmat" found in the Quran. Here, "Kitāb" refers to the Tanzīl aspect, while "Ḥikmat" represents the Taʾwīl depth of Quranic guidance. As affirmed in hadiths, God revealed both Tanzīl and Taʾwīl upon the Prophet (Ṣaffār, ibid: 315). The Quran also attests to this, stating: "Wa Anzalallāhu ʿalaykal Kitāba wal Ḥikmat." (al-Nisāʾ:113)

7. Taṭbīq Hadiths in the Shiʿa Exegesis

Studies show that about 20% of Shia exegetical narrations are of the type of Jary and Baṭn. According to a study, the total number of these types of narrations is 2130, which is detailed in the table below.

Row	Imam name	Number of narrative hadiths
1	Prophet	190
2	Imam ʿAlī	136
3	Imam Ḥasan	21
4	Imam Ḥusayn	6
5	Imam Sajjād	40
6	Imam Bāqir	713
7	Imam Ṣādiq	820
8	Imam Kāẓim	69
9	Imam Riḍā	92
10	Imam Jawād	44
11	Imam Hādī	2
12	Imam ʿAskarī	34
13	Imam Mahdī	3

About half of these narrations are not Musnad (documented), but have been transmitted as Mursal and Maqṭūʿ al-Sanad (without sanad);[1] also, close to a third of these narrations have transmitted by exaggerator (Ghalīyān). Therefore, although the comparison principle is rational, many forged narrations have also been added to the collection of compatible narrations. In fact, what the Imams have stated has been in a completely logical framework, but the exaggerator, by stating unrelated matters to the apparent meaning of the Quran, have propagated the ideology of Quranic crypticism. Muhammad Bāqir Ṣadr rightly criticized this deviant thinking, stating:

After examining the lives of the Prophet's descendants, two distinct approaches become apparent. The first is the common approach followed by the companions jurists, such as Zurāra, Muḥammad ibn Muslim, and others, which that represent the apparent and fact of Sharīʿa. The second approach is the Bāṭinis (esoteric), which has often attempted to turn issues into mysteries and transform meaning into the meaningless, leading to exaggerator. Since this group lacked clear evidence for their views, they turned to interpretation and extracting inner meanings from the Quran. Examples of such exaggerators include Saʿd ibn Ṭarīf and Jābir bin Yazīd Juʿfī, among others. These deviant individuals diverted people's focus from the apparent Sharīʿa to the Bāṭinīs, a direction that makes little sense (Ṣadr, 1984 AD/1405 AH: 4, 285).

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1. In 1999 AD/1378 SH, Zahra Hoseyni wrote her Master's thesis under the guidance of the article's author titled "Compilation of Comparison Narrations in Shia Commentaries and Analysis about them."

Conclusion

1. The terms "Ẓāhir" and "Tanzīl" in the narrations have been used in two senses: Quranic words and the apparent meaning of Quranic words. In contrast to the first meaning, "Bāṭin" and "Taʾwīl" have been used in an unconditional sense, and in contrast to the second meaning, "Bāṭin" and "Taʾwīl" have been used in a sense that comes with the development of the apparent meaning;

2. The narrations of Quranic exegesis can be divided into several categories; some are in the form of expressing the meaning, and some are in the form of expressing the exemplar. Both categories deal with either the apparent or the esoteric meaning. Therefore, they can be divided into four categories: 1) Narrations expressing the apparent meanings, 2) Narrations expressing the apparent exemplars, 3) Narrations expressing the esoteric meanings, and 4) Narrations expressing the esoteric exemplars;

3. Ṭabāṭabāʾī has divided the narrations related to the meaning of Quranic verses into two categories: 1) Narrations that interpret the Quran words; 2) Narrations that are in the form of comparison (Comparison of the verse with its exemplar). The second category is itself divided into two groups: 1) Jary narrations (Comparison of the verse with its apparent exemplar), and 2) Bāṭin narrations (Comparison of the verse with its esoteric exemplar);

4. The authentic narrations transmitted from the Ahl al-Bayt confirm the linguistic relationship between the words of the Quran and the intended meaning behind them. The Ahl al-Bayt has explicitly

stated that presenting an exegesis of the Quran that breaks this relationship turns the meaning into the meaningless. Therefore, it can be said that the narrations that express a meaning that has no linguistic relationship with the words of the Quran are forged narrations, most of which have been forged by exaggerators. Documentary studies also confirm this conclusion;

5. In the narrations, the concepts and exemplars of Quranic verses, as well as the wisdom behind the revelation of Quranic commandments, sharī'as, and teachings, have all entitled interpretation. However, it should be noted that these are all separate stages. But each of these levels has its own specific linguistic relationship with Quranic words, and only the relationship between the last types – that is, the stage of wisdom – is a relationship of Mathal and Mumaththal.

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