



The University of Tehran Press

Journal of Contemporary Islamic Studies (JCIS)

Online ISSN: 2645-3290

Home Page: <https://jcis.ut.ac.ir>

Applications of intellect as a source in the interpretation of the Qur'an with emphasis on its scope

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ARTICLE INFO

Article type:
Research Article

Article History:
Received 26 January 2023
Revised 22 May 2023
Accepted 28 August 2023
Published Online 10 January 2024

Keywords:
Intellect,
Source intellect,
Misbahi intellect,
Interpretation,
Quran.

ABSTRACT

The role of intellect in interpretation, is one of the controversial topics among Quran scholars. It is important to take advantage of the power of thinking and accordingly, to use rational arguments in understanding the contents of the verses of the Qur'an. Throughout the history of interpretation, different groups such as Imamiyyah, Ash'ari, Mu'tazilah, and Non-Mu'tazilah, have discussed and disagreed about the permissibility and impermissibility of using rational arguments in understanding the verses. Investigating the realm of reason as a source of interpretation is one of the goals of this article. The findings of the research with the descriptive-analytical method of the data extracted from the library sources are aimed at the important fact that the intellect in direct and indirect forms can be influential in the interpretation of the Qur'an verses from different dimensions. This type of intellect is in agreement with the provisions of the Qur'anic verses and hadiths, and it also shows the implementation of the provisions of the verses and hadiths in the attitude towards the intellect.

Cite this article: Karimpoor Qaramaleki, A. (2024). Applications of intellect as a source in the interpretation of the Qur'an with emphasis on its scope. *Journal of Contemporary Islamic Studies (JCIS)*, 6 (1), 73-83. DOI: <http://doi.org/10.22059/jcis.2023.354380.1315>



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DOI: <http://doi.org/10.22059/jcis.2023.354380.1315>

Introduction

By giving reason to man, God Almighty distinguished him from animals. Human use of intellect in different fields of science is not hidden from anyone. However, the permissibility and impermissibility of benefiting from reason in the knowledge of interpretation; that is, understanding the contents of the verses of the Holy Quran, which is considered as a guide and panel of human life, has become a place of discussion among Quran scholars. For example, the proofs used in the science of interpretation. Are they specific to self-evident proofs or are they also subject to theoretical proofs? And in which type of verses can rational proofs can be used? And so on, are questions that are tried to be investigated, explained, and analyzed in the current writing.

Background research

The validity of intellect has been researched from different dimensions. Examining its position from the perspective of the Qur'an, Hadith, and wisdom, many books such as «Aql (intellect) according to the Qur'an and Transcendental Wisdom» by Habib-ullah Danesh Shahraki or «Aql (intellect) in the field of religion» by Shah-a-buddin Vahidi, «Aql wa Wahi (intellect and revelation)» by Hassan Yousefian and «Aql (intellect) In the Masha school from Aristotle to Ibn Sina» written by Ali Mohammad Moradi and...

However, regarding the application of reason in the process of interpreting the Quran, limited works such as books, dissertations or articles have been written by Quranic researchers, among which the following can be mentioned: «The Place of Reason in the Mullah Sadra School of Interpretation» by the author «The Logic of Qur'an Interpretation» by Mohammad Ali Rezaei Esfahani, and articles such as «Functions of Reason in the Interpretation of Revelation from the Perspective of the Faridians» by Fethullah Najaradegan, *Philosophical Thoughts Magazine*, Vol. 2, pp. 135 -150, «Understanding the Place of Reason in Shia Tafsir» *Quran and Hadith Research Journal*, Volume 1, 2013 and «Applications of Reason in Tafsir with an Emphasis on its Limits» by Kamran Owaisi, *Two Quarterly Journal of Reason and Religion*, Volume 19, 2014, and a thesis such as: «Method of Rational Interpretation» and «the role of intellect in interpretation» by Fayaz Hossein Razavi Kashmiri in Al-Mustafa Al-Alamiya University, year 2013 and...

The advantage and difference between the present writing with the past works is that it is true that they were written to explain the role of reason in interpretation, but they did not discuss the role of reason as a source in detail or only mentioned the types of reason in terms of its source and tool. Therefore, the current article regarding the research on the specific applications of source intelligence is innovative and distinguished.

Concept-ology

The word «intellect» against ignorance means to stop and stop. (Farahidi, 1988, Vol. 1: 159; Ragheb Esfahani, 1991: 578) In the same term, researchers from the ontological point of view have stated that the mind is a completely single soul, which is single by nature and for the time being, and is the faculty of human proof. (Ibn Sina, 1979: 91) and with the approach of epistemology, according to the activities of reason, they have divided it into theoretical and practical reasons. (Mulasadra, 1981, Vol. 3: 418) It should be noted that the intellect finds different meanings based on the usages. For example, the use of reason in the origin of perceptions (evidence) or as a result of perceptions (obvious or theoretical perceptions) is one of them. In the same way, in the science of mysticism, it means the spirit that discriminates between good and evil, and in the science of jurisprudence, it means the proof between good and bad, and in the science of ethics, it means the state or sensual queen, and in the sign of speech, it means the evidence of reason and in the science of logic. , means natural and instinctive information and (Ref: Karimpour qaramelki, 2017: 52)...

Some contemporary Qur'an scholars have divided intellect into two types of source intellect and misbahi or they have shared a tool. They mean source intellect, intellectual proofs, and the application of its results in understanding the verses of the Qur'an, and what they mean by instrumental intellect is the use of thinking power by applying verses, hadith, history, empirical science, etc. in the interpretation of verses. (Ref: Javadi Ameli, 2013, Vol. 1: 169; Karimpour Qaramalki, 2017: 31) In this article, the weight of discussion is not on Mesbahi's intellect; Because such powers are used in the interpretation of the Holy Quran, and all Quran scholars interpret the Quran by using verses, hadiths,

etc. The place of discussion is on the intellect as a source, whether it is possible to use intellectual arguments in explaining the contents of the verses or not. And what is the scope of its use? Therefore, what we mean by intellect in this article is human proofs of the self-evident or theoretical type that humans use to prove or negate things.

Reasons for the need for the presence of reason in the interpretation of the Qur'an

The existence of reason, in the sense of understanding axioms and the power of explanation and inference (Mesbahi's reason), is not a point of disagreement between the defenders and opponents of reason in interpretation, and everyone accepts it. Their conflict in two other applications of reason; That is, it is the independent faculty in the perception of goodness and ugliness, and the theoretical faculty of perception (source intellect) which the Ash'arees disagree with the first use in the Qur'an, and there is no opposition to the theoretical faculty of perception when it is based on certain and definite premises. Of course, the Ash'are group also disagrees with this opinion, such as the dispute they have in finding the meaning of the word «watcher «ناظرة»» in verse 23 of Surah Qayamat: «To God, watcher». (Fakhr Razi, 1999, Vol. 30: 730)

The Ash'areh group of Sunnis and the Akhbarites of the Shia sect have opposed the presence of reason in the interpretation of the Holy Qur'an. According to them, the human perceptive power is unable to understand and comprehend the Quranic truths because the human thinking power is unable to understand the hidden layers in the heart of the verses. (Ibn Khaldoun, 1973, vol. 2: 946) Therefore, one should either be content with the apparent indications of the verses that the Ash'are claim, or interpret the verses with the words of the infallible imams, which the Akhbarites follow. However, there is no right with the Ash'are and not with the Akhbari sect. The reason for the need for reason in pondering the verses of the Quran is the Quran itself, which has recommended it, and it shows the inherent validity of the perception of the mind. When intellectual evidence is self-evident and essential, it has its validity and value, so it cannot be given credit because it is the result of learning, nor can it be denied because the essentials cannot be taken away from the essentials, otherwise it becomes a contradiction. (Kazemi Khorasani, 1997, vol. 3: 7; Khūyī, 1973, vol. 1: 411)

Rationality in the interpretation of the Qur'an is an undeniable necessity due to the existence of rational subjects in the Qur'an and there is no escaping it. Therefore, it is not possible to understand the verses related to theology, cosmology, anthropology, etc., without the use of reason. One of the characteristics of Quranic logic is its proof. The Qur'an requires evidence and proof from the owners of different opinions and thoughts to prove their belief, such as «قُلْ هَاتُوا بُرْهَانَكُمْ» which is in four noble verses; That is, verses 111 of Surah Al-Baqarah, 24 Surahs of the Prophets, 4 Surahs of Namal and 75 Surahs of Al-Qasas have been repeated, and he also provides evidence for his claims, as he says in proving God's Oneness: «لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا» (Prophets: 22) This reason is the proof that is interpreted as «internal proof» in traditions (Cliny, 1986, vol. 1: 16) and is known as one of the sources of religion. (Javadi Amoli, 2007: 70)

Therefore, the existence of reason cannot be of its natural type, such as the story of Hazrat Abraham (Ibrahim), in which reliance is placed on the power of human understanding, or its self-evident nature, such as the proof of tamanah in verse 22 of Surah Anbiya, in which reliance is placed on the clearness of the production of corruption from the plurality of gods. Or the theoretical reason leading to the self-evident in numerous verses of the Holy Qur'an, he ignored it and placed the narration in the position of conflicting with this type of intellect. (Sheikh Ansari, 1997, Vol. 1: 57) Rather, the predominance of intellectual understanding in all types of the aforementioned three senses is a sign of weakness in narration.

In addition, the role of reason in the realm of practical wisdom such as preaching, warning, and commanding good and forbidding evil, which are all Quranic topics, cannot be ignored. The liberation of the intellect from obstacles and lusts; That is, reaching the moral conscience and knowledge of the gift, which is interpreted as «practical reason», is also effective in understanding the Quranic thoughts. Because any kind of sin and moral deviance causes cognitive errors in understanding the verses of the Qur'an. A clear example of this is the wrong interpretations of the verses, which are observed throughout history due to the selfish, worldly, and party desires of the leaders of wrong thoughts and

the world's oppressors. For this reason, God describes only the wise as «the first of all prohibitions (اولوالنهي)» in verse 54 of Surah Taha: «كُلُوا وَارْزُقُوا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِأُولِي النُّهَى» and verse 124 of the same surah, because reason forbids its owner from committing abominations. It is called «نهي» and its owner is called «اولوالنهي» (Javadi Amoli, 1985, Vol. 6: 622)

1. Direct applications of source intellect in interpretation

According to researchers, there are two types of rational arguments. Some of them are from the type of self-evident knowledge or rely on self-evident and definite premises, in the sense that the human perceptive power understands issues that are unquestionable. And some others are non-obvious and suspicious. The practice of Quranic scholars throughout the history of interpretation has been to use self-evident rational arguments in the interpretation of the verses. From various verses of the Qur'an, examples can be mentioned in which, without a doubt, self-evident rational arguments should be used.

Therefore, all concepts and teachings of the Holy Quran are true and by reality; because falsehood has no way in the Quran. As a result, these concepts, due to the depth of their meanings, require thinking and reflection, which the Qur'an itself invites. (Imam Khomeini, 2009: 204) The role of reason in the correct explanation of these concepts is sometimes positive, such as the principle of monotheism, the oneness of God, the principle of prophecy and resurrection, and the like. Sometimes it is negatively, such as the explanation of God's attributes, such as Yad and Ain and the like, whose apparent meaning cannot be attributed to God with intellectual proof. (Tabatabai, 2009, Vol. 20: 112)

The details of some of the mentioned cases are as follows:

1.1. Verses related to the proof of God's existence

According to the opinion of those who accept the positive verses of God's existence in the Qur'an. (Masbah Yazdi, 2018: 33) In the understanding of these kinds of verses, it is definitely necessary to use certain intellectual proofs, even if they are simple. For example, God says in verse 10 of Surah Ibrahim:

«قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَوِّعَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ»

Their messengers said: «Is there any doubt in God?! God who created the heavens and the earth; He invites you to forgive your sins and save you until the appointed time!»! They said: «(We do not understand this! We only know that) you are human beings like us, you want to prevent us from what our fathers used to worship; You bring us a clear reason and miracle!»! And verse 172 of Surah A'raf:

«وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا».

He invites people to think about the existence of God. This call naturally deals with human perception. Therefore, if a person does not think about this in his life, that the world with its greatness and movement, cannot exist without the giver of existence, he cannot reach the existence of God.

Another example is God in verse 35 of Surah Toor:

«أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ»

Or were they created out of nothing, or are they their creators?! In refuting the deniers of God, he states that they were created from something other than what the rest of the people were created from, and did they create themselves? (Tabatabaei, 1990: Vol. 19: 132) It is clear that in the honorable verse, God has introduced false humans as a phenomenon and states that according to the principle of causality, every phenomenon needs a cause. (Jurjani, 1991: 66) And the deniers, like the rest of the people, are God's creation and are bound by his commands. (Tabarsi, 1999, vol. 9: 18; Alousi, 1994, vol. 27: 37)

From here, it is clear that all human beings, in proving the existence of God, adhere to some simple or complex rational arguments such as the arguments of occurrence, movement, possibility, and necessity, the righteous, order, miracle, termination of intentions, existential, moral, etc. All human beings are certain, although all of them rely on the principle of causality, which all the wise and intellectuals of the world accept and do not doubt its existence. Because the secret of progress depends on it in all sciences. (Masbah Yazdi, 2019, Vol. 2: 421; Khosrupanah, 1988, Vol. 1: 76)

The interpretation of the above two verses and the verses similar to them in the Holy Qur'an are all based on the acceptance of the obvious and necessary understandings of the intellect, which every commentator or ordinary person has no choice but to use those kinds of understandings. Accepting that reason is the source of understanding these types of verses is not something to deny to anyone; Because negating the rule of reason means cutting off understanding of the contents of these kinds of verses.

1.2. Verses related to monotheism and rejection of polytheism

The verses in the Holy Quran express the oneness of God and the negation of polytheism. The commentators have usually used self-evident rational arguments in understanding such verses. For example, God says in verse 22 of Surah Anbiyyah: «لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ» If there were other gods in the heavens and the earth, besides Allah, they would be corrupted (and the system of the world would collapse)! God, the Lord of the Throne, praises the description they make! By expressing proof, he informs about his unity. The accuracy of this argument makes it clear that it is rational. A proof that is necessary for all intellectuals of the world to understand; because it is known that two things that are multiple in all their nature cannot have a common point and will, otherwise it would be contrary to their multiplicity. Because the inherent distinction also requires the distinction of attributes. (Javadi Amoli 1983: 74-84) In other words, from the assumption of two imperatives, a privileged aspect and a farjah are necessary because there must be a privileged aspect between them, as being plural and dual, it depends on each of them having something. Which does not have the other, because if everything this has, that one also has, and vice versa, the assumption of multiplicity is no longer possible. (Sabzvari, 1992, Vol. 3: 516)

It is clear, in verses like these, as it can be seen, that the oneness of God cannot be explained absolutely without using proofs such as proof of resistance. An argument that is obvious and necessary to reason. Therefore, the reason and the argument established by it are of the type of intellectual perceptions that are used as a source and a solid reason in the interpretation in an obvious and definite way.

1.3. Verses related to human actions

There is a difference between Islamic thinkers whether a person is forced to perform his actions or free and disciple. Some, like the Ash'are, believe in human predestination, and others, like the Mu'tazila, believe in delegating affairs to man. And the Shia view is that man is free to do things with divine power and with divine permission and power, and this free will of man is not within God's absolute will, but within God's will. It means that human will is created freely by divine will. Therefore, by accepting verbal monotheism, man is not free of will. Therefore, his eagle is allowed by God. He says: «Eagle is for the soul because of its mistakes, like a disease caused by overeating for the body». (Ibn Sina, 1979: 407) This statement shows that man's destiny is determined by his own hands and the divine eagle is the punishment for his actions, that is, actions that he has done with his own free will. God in verse 14 of Surah Towbah:

«قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ»

«Fight with them, because God will punish them by your hand; and disgraces them; and he heals the chest of a group of believers (and puts ointment on their hearts)» clearly attributes the murder to the warriors of Islam. However, in verse 17 of Surah Anfal, he makes murder and murder unique.

It is known that the proof of non-distinction between two types of Qur'anic verses is based on rational arguments. This is the reason that argues that on the one hand, the eagle of a man who has lost his will is ugly, and on the other hand, the limitation of God's power is not allowed or possible. So, from the point of view of reason, the solution to the combination of these two types of human and God's power is that the power of man should exist along with the power of God. (Tabatabaei, 1990, Vol. 1: 106)

1.4. The verses expressing the necessity of obeying the prophets and their messengers.

In several verses of the Holy Quran, believers are obliged to obey the prophets, even in some verses, such as verse 59 of Surah Nisa:

«يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا»؛

«O you who believe! Obey God! And obey the Prophet of God and the leader of the Prophet! And whenever you have a dispute about something, return it to God and the Prophet (and ask them for judgment), if you believe in God and the Day of Resurrection! This (work) is better for you, and its end is better».

According to Shiite commentators, obedience to their commandments is also called «اولى الامر» along with the need to obey them. (Tabatabaei, 1990, Vol. 4: 392)

The precision in all these types of verses indicates that God invites people to obey the Prophet in the above verses. The necessity of obeying them is a theoretical issue and the human mind must provide sufficient and logical reasons for the necessity of obeying them. According to verse 256 of Surah Al-Baqarah, all types of growth and its examples, such as accepting obedience to them or the issue of worshipping God, is a matter of theory and the heart, which is left to the people themselves to accept and oppose. (Fakhr Razi, 1999, Vol. 7: 15)

Now, if a person proves the necessity of sending messengers and the necessity of obeying them in his life, at that time, obedience and even sacrifice of life and property to accept the path and continue the mission of the prophets, in intellectual, psychological, and behavioural dimensions. He accepts himself and otherwise, he will not choose a choice but the evil path in his life.

The conclusion that is drawn is that these kinds of rational perceptions and definitive proofs that are proposed for those who believe in the subject of following the messengers and even in the necessity of sending them, can be used as an important and definite source in the interpretation of the verses related to the messengers.

2. Indirect applications of source intellect in interpretation

From time to time, intellect interferes indirectly in the process of interpretation by expressing self-evident proofs in such a way that, unlike the previous part, it does not provide proofs in the explanation and understanding of the contents of the verses, but gives a special reading and perspective to the Qur'an with which to see, a new understanding. It is offered from the Qur'an. Some of the applications of wisdom from this angle are as follows:

2.1. The source of reason in proving the universality and immortality of the Qur'an

a) Continuity of divine guidance;

According to verse 12 of Surah Al-Lil:

«إِنَّ عَلَيْنَا لَلْهُدَى»؛

«Surely, it is up to us to guide», it is the responsibility of God to meet the needs of creatures both internally (formative guidance) and externally

(Legislative guidance). The durability of divine guidance requires that the Qur'an, which is the most authentic and pure source of guidance, its teachings be eternal and universal forever.

b) Termination of the Prophet of God;

According to verse 40 of Surah Anbiya:

«مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا»؛

«Mohammad (S) He was not and is not the father of any of your men, but he is the Messenger of God and the finisher and the last of the prophets, and God is aware of everything!»

the Prophet of Islam (PBUH) is considered the last divine prophet. It is clear that the requirement of finality is not the lack of human need for divine guidance, but it requires that the message of the Prophet is final; it means that the Holy Quran has the continuity of immortality throughout history

Now that the immortality and universality of the Qur'an have been proven, it is possible to generalize the teachings of the Holy Qur'an to other than the time of its revelation in different ways. For example, by eliminating the characteristics of time, place, and people who are not involved in the realization of the purpose of the verse, and also by obtaining the goals of the verse or deriving the general rule from the verse or applying the said general rule to new examples, it is possible to include Quranic knowledge.

Proved non-contacts. (Tabatabai, 2009: 105; Marafet, 2013, vol. 1: 31-32) Therefore, on the basis that the concepts of the Qur'an can be extended to non-addressees with intellectual proofs, all those verses that have been revealed according to the dignity of revelations in a specific time, place, and person agree on everything. Of course, except those verses that are related to the legal dignity of individuals, they cannot be extended to others, such as the verse on the purification of the Ahl al-Bayt and the verses that were revealed on the exclusive virtue of the infallible imams (AS).

2.2. The source of reason in the revelation of the Holy Quran

According to the belief of Muslims, the Holy Quran was revealed by God in terms of wording and meaning, unlike the holy books. Apart from the Qur'anic and narrative evidence, the above claims are accompanied by strong and definite intellectual reasons, among which the following can be mentioned:

a) The inherent miracle of the Holy Quran; The Holy Quran basically cannot be a document other than God; Because the Holy Qur'an has an inherent miracle and demands imitation from all humans and the similarity of all its contents in truth, while not having any real differences and contradictions among its truths, how can it be made by humans? (Montgomery Watt, 1977: 51)

b) Attributes of the bringer of the Holy Quran; It is still not possible to bring a Qur'an from a person like the Prophet without connecting to God, because a prophet who has no history of reading and writing calligraphy (Fakhr Razi, 1999, Vol. 9: 64; Javadi Amoli, 2002, Vol. 5: 299), He was known among the people for his trustworthy and truthful qualities in life, and also, a person who was willing to lie, expose his life and his loved ones to divine punishment, and falsely attribute the Holy Qur'an to God. (Tabatabaei, 1988: 111)

c) Attributes of the transmitter of the Holy Quran; There are attributes such as wisdom and justice in God. From God, the wise and just, it is not possible to show a miracle like the Holy Quran in the hands of a lying person to prove his prophethood. (Sobhani, 1997: 261)

d) The presence of non-Arabic words in the Quran; it is clear that the presence of non-Arabic words such as Gabriel, Ibrahim, Ismail, Ishaq, etc. is accepted in the Quran. For example, the word «راعتنا» among the Jews and their vocabulary and vocabulary, which was a kind of insult (Zamakshri, 1994, Vol. 1: 174; Balagi, 2009, Vol. 1: 223; Saeed Hawi, 1988, Vol. 1: 204) and the meaning of Isma He used to say «inaudible» which means «hear that God doesn't hear» and it was an allusion to the fact that you don't hear and don't understand. It appeared in the Qur'an and prohibited Muslims from using it. The presence of this type of words in the Holy Quran proves the revelation of the words of the Quran, that their verbal character was intended to have a special meaning, and that it was revealed to the prophet by the angel of revelation.

Now, based on solid intellectual evidence, the verbal and semantic revelation of the Qur'an has been proven. The way is opened for a different interpretation of the human view of the Qur'an. As a result, the inclusion of the teachings of the Qur'an becomes eternal and universal, and it is no longer possible to talk about the influence of the Qur'an on the culture of the time because it is only humans who are affected by the thoughts and customs of their time, not God, who is the environment of all times. And places

It is clear, that the proof of revelation of the Holy Quran by reason is one of the applications of reason, a source whose influence can be seen indirectly in the process of interpretation because there are many negative consequences such as the humanization of the Holy Quran, the relativism of the teachings of the Quran and the readability It is different from the Qur'an and presents humanist interpretations of the Qur'an and its likes.

2.3. The source of reason in the incorruptibility of the Qur'an

A person who wants to refer to the Qur'an and take his life plan from the Qur'an must be sure of the health of the Qur'an from any kind of distortion, increase or decrease or change; Because any type of distortion causes a change in the meaning of the verses according to the continuity of the Qur'anic verses. To prove the immunity of the Qur'an from any distortion, reason and its proofs, along with the Qur'anic, hadith, and historical evidence, help people to reach the immunity of the Qur'an. Now, if someone reaches the preservation of the Qur'an through rational reasons, he can reach the definite contents of the Qur'an with the correct methods of interpretation. Some of the rational arguments are as follows:

a) Durability of the Qur'an's attributes; The Holy Quran is characterized by attributes such as guidance, furqan, healing, mercy, etc. Just like the Qur'an, during the time of the Holy Prophet, guided people to the truth and showed them falsehood. It prevented them from being contaminated with wrong thoughts ugly morals and abnormal behaviours. In later times, it had the same qualities as mentioned.

This attribution shows that the Qur'an in the present time has not made any difference from the Qur'an in the time of the beginning of Islam and the time of the Prophet. With the least changes, the current Quran would lose its previous attributes, while all Muslims claim that if someone refers to the Quran, the Holy Quran will surely show him the light path from the dark path, and to nothing will leave him in the dark. Therefore, the Holy Quran has kept its health from the point of view of appearance and content. (Marfet, 2000: 38-39)

b) The requirements of God's wisdom; God is wise; Which means that his speech and work are done according to reality. Man, who was created by God, was not created in vain; rather, he was created to achieve happiness. On the other hand, it is not the case that all human beings were like the Prophet and imams who moved towards happiness, perfection, and God-knowledge by themselves without a guide. The type of human beings and their majority are in such a way that they cannot achieve happiness without guidance and guidance through the sending of prophets and revelation of books by God. Therefore, they need a holy book. Therefore, the revelation of the Qur'an, which is a guide for humans, is based on the wisdom and grace of God. To keep it healthy, the continuation of guidance and guidance of the people, is from God's constant grace, which must exist so that the people's ability to be guided towards perfection continues. Therefore, keeping the Qur'an safe from any increase or decrease is a sign of God's grace for His servants. (Javadi Amoli, 1982: 42)

Now, when the preservation of the Holy Qur'an, based on the above evidence and other rational reasons such as the stability of the Qur'an's defiance, the principle of the Prophet's finality, the necessity of continuity of proof, and the connection between the miracles of the Qur'an and the infallibility of the Qur'an, was proven. It is possible to trust the road map of life using the Qur'an with confidence; because man, according to rational arguments along with other arguments, reaches the basic conclusion that the serious demands of God have been presented in this book without any changes and have reached him. (Tabarsi, 2000, Vol. 1: 15)

2.4. The source of reason in the authority of the appearances of the Qur'an

One of the efforts of Quran scholars in the field of Quran studies is the issue of proving the authenticity and validity of the indications of what is required from the Holy Quran in summarizing Quranic facts. For this reason, in the first instance, researchers present evidence to prove the authenticity of the appearances of the Qur'an; because until the validity of the Qur'an's indications is not proven, it is not time to interpret the divine verses. Some of the rational arguments are as follows:

a) Common and special way of thinking in obtaining appearances

It can be seen that all intellectuals of the world, whether Muslims or non-Muslims, in their life process, in addition to giving validity to the texts, even those sentences that are not within the limits of the texts, value and recognize them as valid, therefore, most of their words in the form They express the same appearances. When all the intellectuals of the world rely on the appearances of words in their lives and reward or punish based on them, how can we Muslims consider the appearances of God's words in the Qur'an as invalid? Because if we consider it invalid, then either God is not wise or we Muslims are not wise, while God is the head of the world's wise. (Khoei, 1987: 182) From here, we conclude that the way of rational people, which itself is divided into the way of common people's ways and the way of Muslims and legal scholars and relies on rational concentration, in turn, is the result of the authority of the appearances of the Qur'an. (Sadr, 1988, Vol. 7: 251)

b) Qualifying attributes of the Qur'an

We know that the Holy Qur'an introduces itself in several verses, describing itself with attributes such as guidance, healing, mercy, etc. These attributes can be a guide to the meanings if the appearances of the Qur'an are proof; because most of the verses of the Qur'an are not limited to text; that is, most of the Quran does not have a single meaning. In most of them, two meanings are possible, and one of

them is preferred due to different indications and verbal and contextual implications. Now, how can we claim that the appearance of the Qur'an are not proof? In this case, one should collect more parts of the Qur'an and leave them aside, while one should act on all of them and benefit from them in different dimensions of one's life. (Makaram Shirazi, 2000: 246)

c) The necessity of the hadith of Saqlain

In a famous hadith in the 10th year of Hijri, the Prophet of Islam (PBUH) advised all Muslims to adhere to the Qur'an and its Atrat (Helali, 1984, vol. 2: 792; Ibn Babouyeh, 2016, vol. 1: 234). Muslims can follow the order of the Prophet if the appearances of the Qur'an, in turn, are evidence, otherwise it is necessary to read a large volume of the Qur'an. , due to their lack of text, it was not implemented, while the beloved Prophet of Islam had advised everyone to adhere to the Qur'an. Therefore, from the advice of that Imam, it is clear that the Qur'an, whether its texts or its appearances, must have validity and validity based on definite and scientific proofs.

From what has been said, it is clear that the intellect can open the way for the interpretation of the interpreter by presenting its arguments on the issue of the authenticity of the appearances of the Qur'an; Because the interpreter cannot take a step to interpret the verses of the Qur'an until the validity of the supposed indications, whether in the Qur'an or outside the Qur'an, is proven.

2.5. The source of reason in the interpretation of the Holy Quran

In the Holy Qur'an, since God has spoken based on common practice and rational conversation, therefore, in conveying His meanings to the people, He has used the words used among them. The use of such words, because they are popular among people for their tangible meanings, and on the other hand, the important concepts in Quranic words have deep meanings, caused some of the words of the Holy Quran to be considered similar. (Knowledge, 1994, Vol. 2: 81-82)

From the point of view of reason, it is not possible to leave similar verses on the pretext of their similarity. Because according to definite and self-evident principles in the science of theology, analogies are like firm verses, revealed and revealed for guidance (Muzaffar, 1987: 59). And on the other hand, God is wise and speaks wisely. God, who is the head of reason, has not invented a new method and has not expressed opposition to the method of reason. As a result, if the appearance of a verse was against Salim's common sense. Reason is the order to give up the apparent meaning and pay attention to the evidence of the connected and disconnected evidence for the interpretation and justification of the mentioned verse. (Najjarzadegan, 1384: 150-135)

For example, if verse 10 of Surah Fatah: «يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ»

If we interpret it in its literal form, the result is that God also has hands like material beings, while this meaning is against the basic religious and intellectual principles, and for this reason, it should be ignored. In this context, even if the intellect cannot reach the true meaning of the verse, at least it can realize its dubiousness by thinking about the solid verses and does not rely on its appearance, but the truth of it should be sought from the parents of God and those who are well versed in knowledge. This shows that the meanings of similar verses are comprehensible. (Tabatabaei, 2009: 55-56)

Therefore, if the rational mind proves or negates something, then in the interpretation of the Qur'an, that negated content must be ruled out and not be proved by the appearance of any verse, just like if a verse had several possibilities and except for one certain possibility, all of them would be logically ruled out. With the help of argumentative reason, the verse in question should be carried only on that probable one, or if a verse had several possible ones, one of which was rejected by the argumentative reason, then that probable one should be rejected and the verse should be based on one of the possible ones. It is possible to carry without preference (in the absence of preference). (World Shiite Forum website, article: «Rationality in the interpretation of the Holy Qur'an»)

2.6. The source of reason in establishing certain foundations in accepting Quranic ideas

The Holy Qur'an offers a lot of knowledge to man, one of the most obvious of which is the knowledge of God and resurrection. While the knowledge of God and the occurrence of the Day of Judgment are based on fundamental intellectual foundations, such as the possibility of knowing God and the occurrence of the Day of Judgment. Until these foundations are built by reason, humans can't know

God and resurrection. Because a God whose truth is unimaginable to man, how can man confirm his proof? Because the recognition of an object depends on the perception of that object. Mulla Sadrai Shirazi makes this kind of rational argument that God's essence, although it is not conceivable on account of its special truth, its essence can be imagined on account of its special accessories, such as being obligatory, being the origin of a chain of possibilities. Therefore, by reflecting on their possibilities and necessity, the principle of unity in essence is proved by proof, and it becomes necessary that God's essence is obligatory, beautiful, and permanent. (Sadr al-Motalhain, 1981, Vol. 3: 91) Also, based on another intellectual argument, it is true that God does not have a likeness, but He has an example and a manifestation. God's attributes can also be known by knowing his manifestations and likenesses that can be seen and recognized by humans. (Ibid, Vol. 4: 431-433)

The possibility of resurrection is also possible, just like the possibility of knowing God with intellectual proof, because according to the reason that provides proof, man is composed of body and soul. The human soul is distinguished from material things and material attributes for rational reasons. Therefore, human life does not end with this material world but will continue in other worlds as well. And this continuity also requires the possibility of doomsday for humans.

In addition to these, reason opens the way to prove the existence of God through the firmness of the universe and its regularity, by establishing proofs about distant transformation and sequence and the impossibility of preference without preference, and so on, until these proofs are not proven by reason, it is not possible to believe in God's existence. It was also achieved. Therefore, as long as the intellectual reasonings that are certain are not included in the Quranic teachings, it will not be possible to extract the Quranic purposes.

2.7. The source of reason in the understanding of the Holy Quran

The independent comprehensibility of the Qur'an can be proved based on rational arguments, because reason itself states that the God who was praised by those who infer from the book in verse 83 of Surah Nisa and on the other hand, by the detractors of deliberation in the verses in verse 24 Surah Muhammad has condemned it, he cannot rely on anyone else to understand the Qur'an. (Tabarsi, 1981, Vol. 1: 21; Tabatabaei, 1988: 24) Therefore, in the Holy Qur'an, God affirms the value of intellectual proofs and provides decisive intellectual proofs to explain his divine teachings. Shariah Muqaddas has repeatedly emphasized the compatibility of his approach with the way of thinking; That is, God's wisdom, which seeks to guide people, requires that he speak rationally to the audience according to the language, method, and principles of conversation, and the way of the wise in expressing things is not vague and incomprehensible. The use of rational methods in the Qur'an reveals another important matter, and that is that the understanding and interpretation of the Qur'an are not exclusive to the people of the age of descent or the infallible leaders. Even innocent people can understand Quranic truths. (Tabatabaei, 2009, Vol. 4: 176)

Conclusion

From what was said, it was found that the role of the Qur'an in its instrumental and lamp meaning is not a point of disagreement among the commentators. Their dispute is in the permissibility and impermissibility of using reason in the form of its source and proof. According to most scholars of Imamiyyah principles, the conflict between rational understanding through self-evident and theoretical proofs leading to self-evident with the shari'a is not an inherent possibility. The majority of the scholars of Imamiyyah Tafsir also do not disagree with each other regarding the role of the source of innate reason or its direct and indirect proof in the understanding of the Holy Qur'an in the areas mentioned in the present article.

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