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RESEARCH PAPER

Requirements of Qur'ānic Theorizing: A Thematic Interpretation Approach

Umid Qurbankhani[1*]; Zahra Alimoradi[2]; Ali Fathi[3]

1. Department of Comparative Interpretation of the Qur'ān, Faculty of Theology, University of Qom, Qom, Iran
2. Department of Islamic Studies Teaching, Faculty of Islamic Studies and Thought, University of Tehran, Tehran, Iran
3. Department of Qur'ānic Studies, Research Institute of Ḥawza and University, Qom, Iran

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Abstract
Given that many schools of thought in today's world theorize on different aspects of human life, undoubtedly one of the most important tasks of modern exegetes is to extract theories of the Qur'ān in various fields. This paper deals with one of the most important fundamental issues in this regard, i.e., the criteria and norms that a standard qur'ānic theory should have. For this purpose, first the research literature is explained, and then the characteristics of theory in the general sense (i.e., scientific theory) are enumerated. Afterwards, the requirements of qur'ānic theorizing are mentioned and explicated. Since the best way to discover the qur'ānic view of a subject is the method of thematic interpretation, this paper believes that the process of discovering the theory of the Qur'ān about an issue (that is, qur'ānic theorizing) follows the same method. Accordingly, some of the requirements of qur'ānic theorizing found in this study include avoiding the interference of any prejudice, conducting the systematization of qur'ānic teachings, being up-to-date and forward-looking, having fluency and clarity of expression, and having congruence with other definite facts and theories.

Keywords: Theory, *Qur'ān*, Thematic interpretation, *Qur'ānic* theorizing, fundamentals of theorizing.

1. Introduction

One of the characteristics of the present age is the tendency to look at issues and topics professionally, deeply, and comprehensively. In most sciences, it is tried to look at issues and analyze them from a professional point of view. On the other hand, the Holy Qur'ān is not a scientific and specialized book, and it does not put its content thematically in certain chapters and does not concentrate all its words related to one subject in one place; rather, it is a book of guidance for all human beings which attends to all aspects of human life (Rashīd Riḍā, 1994, vol. 12: 217-218). For this reason, its contents have been compiled in a scattered manner and from different angles; sometimes various topics are stated in one chapter or even in one verse (Barqī, 1952, vol. 2: 300). Therefore, achieving the opinion of the Holy Qur'ān about a subject is possible only with «thematic interpretation» (Makārim Shīrāzī, 2007, vol. 1: 20-21). Hence, in order to respond to the needs of modern man, the exegetes study an issue in all verses and pay attention to all its aspects (Ma'rifat, 2000, vol. 2: 527-528). According to this view, human experiences around an issue (as the previous capital of the exegete) are presented to the Qur'ān and are reformed and developed through the clear filter of revelation.

* **Corresponding Author, Email:** hadithomid@yahoo.com

Regarding the importance and necessity of the thematic interpretation, as the late Martyr Ṣadr believed, today we better understand the basic necessity for extracting and formulating qur'ānic theories. At the present time, when a Muslim encounters a Westerner talking about an issue, the Muslim finds himself in front of many theories that have been expressed in various fields. Therefore, it is obligatory for him to know the view of Islam and to understand how it solves the same problem for which the man has been seeking a solution by resorting to human experiences. This is where we see that thematic interpretation is the best way to come up with the qur'ānic theory. (Ṣadr, 1980: 36-37)

We may also call this method "synthetic" because it does not seek to impose human experience onto the Qur'ān; rather, it seeks to synthesize these verses and their meanings into a single composite view and to unite the human experience with the Qur'ān. In this method, the exegete does not interpret the Qur'ān verse by verse; rather; he attempts to study the whole Qur'ān by taking up a single theme from various doctrinal, social, cosmological, and ethical themes dealt with by the Qur'ān. (Namāzī, 2010: 9)

The method of thematic interpretation has a long history and can be found in the ḥadīths of the Holy Prophet (s) and the infallible Imāms (a). With the help of other similar verses, these noble figures answered qur'ānic issues in their time (ʻAlawīmihr, 2010: 354; Makārim Shīrāzī, 2007, vol. 1: 24-28). Thematic interpretation is an emerging term that has been applied to their special method of interpreting the Holy Qur'ān since the fourteenth century, and due to the special attention paid to it, its new dimensions have been getting revealed day by day. But despite the fact that valuable thematic commentaries have emerged so far, there is less research on the theoretical foundations of this method of interpretation, and many issues remain that need to be explored, one of which is the study of the criteria and requirements of qur'ānic theorizing, an issue that will be discussed here.

2. Terminology

The accurate identification of the meanings of terms and concepts of any research is one of the main foundations of humanities research, because the precise definition and explanation of key terms and concepts are essential for harmonizing ideas and achieving common understanding and language in scientific discussions. A scientific concept and term, regardless of linguistic etymology and multiple lexical definitions, has its own application in each branch of science and needs to be considered separately (Fatḥī, 2017: 9). In the following, therefore, the main concepts in accordance with the title of the research are explained.

2.1. Thematic interpretation

The term «thematic» i.e., relating to a theme, is used to describe the method in which an exegete selects a group of verses related to a single theme. Thematic interpretation is the collection of all qur'ānic verses related to a subject and their methodical study with the aim of extracting the theory of the Holy Qur'ān on that subject. The subject matter can be from outside the Holy Qur'ān and related to human life or from a direct reference to the Qur'ān itself (Karīmī, 2010: 113; q.v. Makārim Shīrāzī, 1995, vol. 1: 9). There are various types of thematic interpretations from different aspects. For example, in terms of scope, it can be divided into the thematic interpretation of a collection of verses, a chapter, or the whole Qur'ān; in terms of learning: partially, holistically, and comprehensively; in terms of range: short, medium, and long range; in terms of approach: ontological, axiological, and normative; in terms of composition or purity: pure and compound; and in terms of proposition analysis:

descriptive or explanatory (Rajabī, 2009: 17). According to Sayyid Muḥammad Bāqir Ṣadr, one of the Islamic theory builders, while the prevalence of the thematic study approaches in Islamic jurisprudence has greatly developed Islamic legal thought, the prevalence of the sequential method in qur'ānic studies, which has dominated the interpretation of the Qur'ān for several centuries, has impeded the development of qur'ānic thought and has resulted in repetitiousness in the commentaries of the Qur'ān. (Ṣadr, 1980: 13-18; 19-21)

2.2. Theory

Theory is a set of interconnected concepts, definitions, and propositions that provide a systematic view of phenomena by defining the relationships between variables with the aim of explaining and predicting the phenomena (Kerlinger, 1995, vol. 1: 29). Without theory, it is impossible to make meaningful sense of empirically-generated data, and it is not possible to distinguish positive from negative results (Kerlinger, 1986: 23). A scientific theory is a simple, testable, and correctable explanation of observable phenomena that yields new information about nature in response to a set of pre-existing problems (Root-Bernstein & McEachron, 1982: 414). Hence, theories offer or provide accounts of how and why things are as they are (Stewart et al, 2011: 222). A theory is a system of assumptions, principles, and relationships posited to explain a specified set of phenomena (Bates & Marcia, 2005: 257-8). In other words, theories are traps that humans spread to catch what is called the world and to master it by rationalizing and explaining it. (Popper, 1991: 63)

2.3. Theorizing

How are theories developed? Researchers have noted over the years that there exist no common series of events that unfold in the scientific process. However, several leading scholars of the philosophy of science have identified a number of common themes within the scientific process. The most common of these was stated by Bergmann (Bergmann, 1957: 31), and reiterated over the years by others (Blalock, 1969; Bohm, 1957; Greer, 1969; Kaplan, 1964; Popper, 1961; Stinchcombe, 1968). That is, «The three pillars on which science is built are observation, induction, and deduction». (Handfield & Melnyk, 1998: 323)

Theorizing is the process of inferring components, extracting variables, organizing elements, arranging common concepts in a particular field, and finally analyzing them in order to prepare the ground and provide the necessary conditions leading to the production of a new scientific theory (Rahnamā'ī, 2017: 33). Briefly, theorizing is a kind of attempt to explain phenomena in a special way. (Jūrābchī, 2019: 16)

2.4. Qur'ānic theorizing

Qur'ānic theorizing is the inference of qur'ānic theory on an issue or topic by collecting and categorizing all relevant verses and interrogating them methodically. (Karīmī, 2019: 191)

3. Features of scientific theorizing

We all have to apply different theories, because they are used to explain and describe topics and phenomena. Therefore, without them, events cannot be properly identified. Theories even help us to say what happened? Why did it happen? And what will happen in the future? In fact, theories provide a more accurate picture of the world, phenomena, events, or topics under discussion. However, the theorist claims to guide others in achieving the desired goals

(Fatḥullāh, 2018: 2). Scientific theories, with all their divisions and types, must have criteria and standards that are common to almost all of them. These criteria can be classified into four areas, namely logical, empirical, social, and historical (Montagu, 1984: 64-94), which are described below. The standard theory must have all or at least most of these criteria. (Hātifī, n.d.)

3.1. Logical criteria

1. Theory is an idea that does not take anything for granted; otherwise, it will be difficult to know how the theory explains the phenomena.

2. Logical consistency, that is, hypotheses that are inferred from theory, must be logically derived from the presuppositions of theory. Internal consistency means that the theory logically explains the relationships between variables. The more logically the theory explains the variables and predicts the subsequent event, the better the theory is. This internal consistency means that the concepts and relationships are logically compatible with each other. (Wacker, 1998: 335)

3. Logical revocability, that is, there must be cases that can be considered invalid if the theory does not answer them. Otherwise, we will not be able to say whether the theory tells us the truth or not, and so it will not be possible to refine the theory through experimentation. Up until the influential work of Karl Popper (2002), the main focus of verification was proof, or proving the claims of a theory. Popper focused attention on falsifying rather than proving claims to truth. This move to falsification was an attempt to deal with the necessary use of inductive reasoning in science. This need arises from the inability to observe all instances of a phenomenon under investigation. (Stewart et al., 2011: 223)

4. Internal consistency, that is, propositions should not conflict or contradict each other.

5. The theory must explain the phenomenon or causal relations between phenomena and variables.

6. The theory must have clear limits or boundaries, indicating whether certain data lead us to confirm or refute it. Otherwise, we will never know whether certain observations can be imagined to be for or against.

7. It is derived from the combination of its own concepts, propositions, and rules, which emerge in a systematic way about a fact and form a single set.

3.2. Experimental criteria

Theory predictions and empirical support form an important element of theory building. As a purpose, a theory should give specific predictions. It is important for setting conditions where a theory predicts. In addition, it should test a model by criteria to give empirical verification for the theory. The riskiness of the test is an important consideration. (Wacker, 1998: 368)

1. It can be tested experimentally or lead to predictions that can be tested. Otherwise, the theory will not be usable for scientists.

2. It should provide us with predictions that can be verified. Otherwise, even if a benefit to the theory is obtained in future with the confirmation of these predictions and prophecies, its usefulness cannot be proven in the current situation. On the other hand, prediction is of great importance for analytical methodologies, since these methodologies should offer how the theory can be tested and refuted in the external empirical world. (Ibid: 381)

3. The theory must be such that the claimed results can be reproduced or repeated; Otherwise, we will not be able to determine whether these results are really valid or not.

4. The scientific theory must provide us with criteria by which we can interpret the existing data as real, unreal, unusual, or irrelevant. In fact, the theory should help us better understand

the nature of the data we have, because not all data related to a theory are necessarily valid, but some are real (i.e., they are within the bounds of the theory and confirm its predictions), some are fictitious and unreal (in these cases, the results of some of the secondary or stochastic effects of a theory that go beyond its boundaries are used to validate the theory), some data are unusual (i.e., the data seem argumentatively valid and fall within the boundaries of the theory but, at the same time, they differ from the predictions of the theory), some data may be non-reproducible and therefore invalid, and finally some are unrelated to the theory, because they have nothing to do with the theory at hand.

5. Another feature of a scientific theory is that the explicitness and transparency of its variables and the definition of its main concepts are such that it can be criticized and rejected. Since inventory theories do not indicate how they are to be measured, they are not considered as theories. Accordingly, a theory should offer how it is to be measured for empirical testing, and without this testing, it cannot be a 'good' theory. (Ibid: 362)

3.3. Social criteria

A current theory cannot be replaced unless a new change occurs. Therefore, current theory is not rejected for the sake of another theory which is superior in its virtues. This criterion is needed so that when a new theory is proposed, there is a good reason to believe all other theories are lacking in some virtue. (Kuhn, 1980; Popper, 1957; Quine & Ullian, 1980) (q.v. Wacker, 1998: 365)

1. The theory should be able to solve problems, contradictions, difficulties, and gaps that have been identified based on previous theories.

2. It should raise a set of new scientific issues that scientists need to address.

3. It should provide a «paradigm» or problem-solving method that helps solving problems.

4. It should provide definitions of concepts or functions to help other scientists solve problems.

5. The theory must be general and apply to all its instances; the existence of even one instance of contradiction destroys its value. Therefore, the theory should be generalizable. If one theory can be applied to one type of area, it makes the theory a better theory. (Wacker, 1998: 365)

6. It should be stated accurately, clearly, and precisely and should not be ambiguous. Moreover, if two theories are identical, they should be differentiated from each other. Although it applies to all criteria for theory, this virtue directly applies to definitions, since definitions are the most elemental building blocks for theory. (Ibid: 365)

7. An appropriate theory is better to help us clearly explain and show the causes and factors of a phenomenon. At the same time, it should avoid speaking sparsely and dealing with marginal issues and should not discuss in detail the assumptions and presuppositions that are far from the main topic. In other words, a theory should maintain a focus on its main variable and not confuse theorizing with scattered thoughtful comments.

8. An appropriate theory is practical in the sense that it can be easily applied in various areas of political, social, and cultural life, and if it is related to the field of policy-making, practical recommendations can be extracted from it. We will only have such a theory when we can specify the information necessary to test the theory and justify this specification. (Churchman, 1961: 132)

These criteria emphasize the fact that science is an essence that is discovered in one stage by a group or community of researchers, while in the next stage scientific problems and shortcomings are discovered and revealed by the activities of another group of scientists and scientific researchers. Therefore, scientific theory must consider solving the problems that are

needed by the scientific community. These issues or problems do not have to be old. In fact, theorizing is itself a means of informing people about the existence of a problem or issue. Of course, the new theory must provide a tool to solve the problem or issue, and it is not enough just to point them out.

3.4. Historical criteria

1. The theory must be accountable for all the criteria presented by the previous theories, and if it rejects a criterion, it must prove that the criterion is unrealistic.

2. The theory must be able to interpret and explain all the data collected and categorized by previous related theories, whether the data are real or unreal.

3. It should be compatible with all the theories that have existed since ancient times and are still valid.

4. It should have the power of prediction and foresight, because it expresses the nature of the object or the relationship between variables.

According to the above criteria, it should be said that it is not enough for a theory to solve a problem alone, but it must prove its superiority over existing theories and compete and challenge with rival theories that have been presented in the past. In addition, a good theory is the one that provides more data than existing theories and has more power to explain and interpret phenomena. Scientists prefer few theories with more explanatory power to many theories with less explanation. And all of this shows that scientific theories are judged by their power of explanation.

Given the four above-mentioned categories of criteria (i.e., logical, empirical, social, and historical), the main criteria of a theory can be summarized as follows:

1. To have compatibility (internal and external)

2. To have restraint (saving the suggested essences and explanations). The parsimony virtue states that, other things being equal, the fewer the assumptions the better. If two theories are equal in all other aspects, the one with fewer assumptions and fewer definitions is more virtuous. This virtue also includes the notion that the simpler the explanation, the better the theory. This virtue keeps theories from becoming too complex and incomprehensible (Wacker, 1998: 365).

3. To be useful and efficient (describes and explains observable phenomena)

4. To be empirically judgmental and evaluable

5. To have stability based on controlled and repeatable experiments or experiences

6. To be correctable and to have inner dynamism

7. To be leading

8. To be experimental (which allows its inaccuracy to be revealed but does not claim certainty)

9. To have generalizability (theory should include all its instances and be generalizable to all similar cases)

10. To have clarity and lack of ambiguity

4. Features of qur’ānic theorizing

The following are the features that should be considered in qur’ānic theorizing in particular, even though some of them may be involved in scientific theorizing in general, and due to the importance or difference in their function in qur’ānic theorizing, they need to be emphasized and explained more.

4.1. Determining the general framework of the theory from the Qur'ān itself

The qur'ānic theory must be presented according to the general and inviolable principles of the Qur'ān itself. Hence, a particular external theory cannot be placed at the center of qur'ānic views. Reference to the Holy Qur'ān to understand the meaning, in addition to the need for a rational method of dialogue, is also emphasized in verses and ḥadīths (Bābā'ī et al., 2000: 263). This meaning can be deduced from comparing the Qur'ān to «light» and «seeking speech» from the Qur'ān in the words of the Commander of the Faithful (a) saying «the Qur'ān is a light that must be followed, so make it speak»[1] (Nahj al-balāgha, 2007: 158). Because light is illuminating and removes the darkness of things (Hāshimī Khu'ī, 1980, vol. 9: 335), other understandings should be presented to the Qur'ān rather than measuring the Qur'ān by other understandings.

4.2. Avoiding the interference of any tendency and prejudice in the theory

The proposed theory should reflect all the relevant verses, and not be based on personal opinions explaining the verses, because in this case, it will certainly be one of the obvious examples of «interpretation by opinion», as the Prophet said «Whoever interprets the Qur'ān according to his/her own opinion is lying to God»[2] (Ibn Bābiwayh, 1975, vol. 1: 257), and «imposition of theory on the Qur'ān» (Riḍā'ī Iṣfahānī, 2011: 75). However, the interference of mental prejudices and personal tastes is distasteful not only from the point of view of the Sharī'a, but also from the viewpoint of reason and rational hermeneutics (Muḥammadī, 1996: 191-192). The appearances of the Qur'ān have authority, and the most important reason for this is the practices of the wise people. (Ākhūnd Khurāsānī, 1993, vol. 3: 405)

The Qur'ān and Sunna cannot be understood in the light of non-religious theories in such a way that those new scientific theories change our understanding of the words of the Qur'ān and Sunna, either in terms of their concepts and content or in terms of their propositions, because the words of the Qur'ān per se have implications that are valid without relying on experimental sciences and other types of human knowledge. Moreover, the empirical sciences and scientific hypotheses, which are not definite, cannot affect the signification of words and propositions. Otherwise, if for example current scientific theories maintain that humans are descended from apes, we should understand «man» to mean «ape» everywhere in the Qur'ān, and if in the future they state something else, we should understand «man» in the Qur'ān in a different way. However, this kind of interpretation is, in fact, the most complete and extensive type of «interpretation by opinion», because when we say that the understanding of the Qur'ān and Sunna is always based on other human understandings and experimental sciences and scientific hypotheses, which are indefinite and criticizable, falling into the abyss of «interpretation by opinion» becomes inevitable, while this is forbidden from the point of view of reason and Sharī'a. (Fatḥī, 2006: 101-103)

4.3. Consistency with other definite qur'ānic and Islamic axioms and theories

As stated in the characteristics of the theory, the theory should not be in conflict with other facts and axioms. Therefore, the theory resulting from the thematic interpretation should not be inconsistent with other certain and definite theories of Islam and the Qur'ān, because the whole Qur'ān components are in harmony with each other (q.v. 'Alawīmihr, 2010: 64;

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۱. وَ النُّورِ الْمُقْتَدَى بِهِ؛ ذَلِکَ الْقُرْآنُ، فَاسْتَنْطِقُوهُ

۲. مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَقَدِ افْتَرَى عَلَى اللَّهِ الْكَذِب

Ma'rifat, 1996, vol. 2: 138; Riḍā'ī Iṣfahānī, 2004: 382-384). As Almighty Allāh says, «Had it been from other than Allāh, surely they would have found therein so many contradictions». (Qur'ān 4:82)

It should be noted that there is no need for the qur'ānic theory to be in harmony with other scientific, social, moral, or legal theories, because most of these theories are indefinite and unproven, and are just as hypotheses. However, qur'ānic theories can generally be conclusive provided that the rules and conditions at all stages are strictly observed.

4.4. Full adherence to qur'ānic elements

In the thematic research of the Qur'ān, one should move following the footsteps of the verses and should not leave the realm of the Qur'ān, because the purpose is to interpret the Qur'ān thematically and discover its theory on a particular subject, not just to present a theory (Fatḥī, 2006: 102). In formulating a theory, the interpreter must fully adhere to what he has inferred from the verses, neither diminishing nor adding to it. Just as no other element from non-qur'ānic sources such as Sunna and lexicology should be included in the elements of the theory, the meaning of the verses should never be hidden, for whatever purpose, even if it is aimed at defending the Qur'ān, as in some cases a number of exegetes were reluctant and embarrassed to state qur'ānic facts about polygamy, divorce, and usury, and for this reason, they interpreted them in such a way that, in fact, they invalidated them.

4.5. Referring to Sunna as the interpretive text of the Qur'ān

It is noteworthy that the use of tradition as the exegete and exponent of the qur'ānic text in thematic interpretation is necessary, but its status should not go beyond a source of exegesis and be considered as an element and source of theory since we are trying to discover the specific theory of the Qur'ān on a subject. Hence, when we examine the issue of science in the Qur'ān, it is different from when we discuss it from the perspective of the Qur'ān and Sunna or when we discuss it in general. In the latter, in addition to the views of the Qur'ān and Islam, other sources such as history and philosophy are also used.

4.6. Complete and sufficient reflection before presenting the theory

Hence, in this paper, the qur'ānic theorizing is assumed to be based on thematic interpretation, and the meaning of the main term «Fasr» is «explanation» (Muṣṭafawī, 1992, vol. 9: 86), i.e., the meaning of expression is included in the interpretation. Therefore, the stages of understanding, contemplation, thought, and reasoning are not considered as interpretation, but they rather are its preconditions because they have not reached the stage of expression (Riḍā'ī Iṣfahānī, 2011: 23). Thus, in presenting the theory, one should not rush, but should reflect on the steps taken and pay attention to whether the proposed theory has the general characteristics of the theory. Theorizing should be based on complete accuracy and consideration of all verses rather than the interpreter considering a set of verses without a complete enumeration of relevant cases and a thorough investigation.

4.7. Making inquiry the possibility of ontological and epistemological theory-building

There are two types of declarative and exclamatory sentences in the Holy Qur'ān. The propositions and descriptions of the Qur'ān about the phenomena of the universe indicate their reality. What is more, in a more general view, is that the root of religious do's and don'ts

is also in external realities (Sa'īdī Rawshan, 2012: 227-228). Contrary to some scholar's views, theories are not necessarily ontological, especially qur'ānic theories, as they can also be epistemological. These cases can be discussed instead.

Numerous definitions of systematization are common among Muslim thinkers. According to Martyr Muṭahharī, the systematization of the Qur'ān is based on the field of evolution and includes the knowledge of the system of evolutionary truths of the world (Muṭahharī, 2002, vol. 13: 373-384). Meanwhile, the contemporary thinker, Āyatullāh Jawādī Āmulī, considers systematization in the field of legislation by using ijtihād based on the Qur'ān, Islamic traditions, and reason in the form of discovering the legislative will of God (Jawādī Āmulī, 2007). 'Allāma Tabāṭabā'ī defines systematization in the field of mentality with the tools of «subjective consideration». He considers system building as the development of real concepts in the form of a system of credit perceptions based on human emotions and medicines to meet his vital needs (Tabāṭabā'ī, 1970, vol. 2: 167). It can be said that systematization includes the dimensions of the process of qur'ānic theorizing. In general, systematization refers to all the aforementioned topics. (Bābā'ī Mujarrad & 'Abdul-Ḥusaynzāde, 2018: 120)

4.8. Systematization of qur'ānic teachings

According to Sayyid Muḥammad Bāqir Ṣadr, the system is an organization that includes other layers of general theories and rules that can be attributed to Islamic law (Sharī'a), has a special order, and is considered a piece of a puzzle (Ṣadr, 1999, vol. 1: 254). In this system, the change of each component affects the other components and the whole (Wāsiṭī, 2004: 89).

In the vast majority of thematic commentaries, no special order has been considered for the collection of teachings of the Qur'ān, and only one or more sections of the teachings have been dealt with so far. The thematic commentaries that have a relative comprehensiveness in arranging different sections of qur'ānic teachings have not gone beyond a kind of superficial and general classification and lack a system and a grand plan for the collection of qur'ānic teachings. However, a general system should be considered for different sections of the qur'ānic teachings that in addition to ordering each part of the qur'ānic teachings under a general title, reasonably links the general titles and forms a comprehensive system whose sections are logically or naturally related to each other. In fact, each part of qur'ānic teachings constitutes a sub-system that has precise, logical, or natural connections with other parts within the comprehensive system (Rajabī, 2009: 25). This level of systematization can be analyzed by studying the quality and movement of the ignorant society towards the faith society with the guidance of the leader of the Islamic society. (q.v. Bahjatpūr, 2013)

4.9. Considering the hierarchical system of qur'ānic teachings

In each field, Islam offers a set of universal institutions based on its school that have special relations with each other and form a coordinated system, a system that, based on «principles», is the realization of «goals». (Hādawī Tihrānī, 1998: 102)

In classifying the teachings of the Qur'ān, a hierarchical system must be considered, which corresponds to both the attitude and language of the Qur'ān in expressing the revelatory teachings and the objective system of the world from an Islamic perspective and has a structural coherence, so that the previous stage lays the groundwork for the next stage and the next stage is a subset of the previous stage. The main plan is to consider God as the axis and to make divisions along rather than across each other. In this comprehensive plan, the teachings of the Qur'ān are like a river that flows from the source of divine grace and irrigates every part and

land that it reaches (Miṣbāḥ Yazdī, 2014: 22-23); as the Qur'ān says, «Allāh sends down water from the sky, and the rivers flow each according to its vastness». (Qur'ān 13:17)

4.10. Being up-to-date and forward-looking

Qur'ānic theorizing should pay special attention to the issues, doubts, and needs of the present and the future. The consideration of the issues of the Islamic society and its intellectual needs and the sense of responsibility and for them and Islamic values along with foresight and deep thinking provide a necessary and sufficient ground for updating the qur'ānic theory (Rajabī, 2009: 136). Some of the topics that need qur'ānic theorizing in the present age are as follows: Social issues such as the interaction of the individual and society, social institutions, solidarity, inequalities, social revolution, the originality of the individual and society, issues related to women, transcendental human tendencies, political theory of the Qur'ān, justice, reform and corruption, war and jīhād, international law, human rights, as well as the epistemological issues of the Qur'ān such as relativity or absoluteness of knowledge, relationship between value and reality. Moreover, responding to new doubts is another aspect of being up-to-date and forward-looking. Two characteristics must be considered in this regard. First, dealing with outdated doubts such as *ḥudūth* (createdness) and *qidm* (eternity) of God's word, which are merely technical disputes, should be avoided. Second, the important and new scientific and intellectual doubts should be taken into consideration.

4.11. Fluency and accuracy of expression with in-depth thinking

While being profound, analytical, and argumentative, the qur'ānic theory must have a fluent and accurate expression. In other words, the fluency and accuracy of expression should not diminish the depth of content and scientific explanations, nor should the depth and persuasiveness of content make it ambiguous and difficult to understand (Rajabī, 2009: 30). Of course, the nature of some technical issues and the need for scientific preliminaries make some issues difficult for those who are not familiar with the field, but this is related to the nature of the issues raised, not the manner of expression. Consequently, the expression must be fluent, expressive, and without exaggeration or ambiguity.

It makes sense to avoid assuming a complex communication system while having simpler systems. Simple and concise statements take precedence over complex and detailed statements because, firstly, complex systems are more likely to collapse, and secondly, complex systems are more difficult to understand and use in practice. (Jūrābchī, 2019: 17)

5. Conclusion

1. In the present age, the need for thematic interpretation of the Qur'ān is known by anyone. In fact, this need arises from the necessity of presenting Islam and the concepts of the Qur'ān in the form of «systematic theories». Therefore, clarifying the view of the Holy Qur'ān, among other views, is not only important but also necessary. According to the authors of this article, the best way to extract theories of the Qur'ān is the thematic interpretation.
2. Thematic interpretation is a new term that has been used by scholars in the last century as a counterpart of sequential interpretation. Its purpose is to express the meanings of the words and phrases of the Holy Qur'ān, and in turn to reveal the standpoint of the Qur'ān to a subject by using the collection of relevant verses based on rational dialogue and Arabic language.

3. Thematic interpretation has stages (including problem selection, study of human achievements, exploratory study of the Qur'ān, classification of verses, etc.) that ultimately lead to the presentation of qur'ānic theory. The theory that is extracted from the Qur'ān, in addition to the criteria of theory in the general sense, must also have the criteria of theory in the specific sense. Of course, those criteria of scientific theory that are based solely on experience and experiment are not included in qur'ānic theory.
4. The general features of scientific theorizing include compatibility (internal and external), restraint, usefulness, efficiency, being judgmental, stability, generalizability, clarity, and lack of ambiguity.
5. The special features of qur'ānic theorizing include deriving the general framework of the theory from the Qur'ān itself, avoiding the interference of any tendency and prejudice with the theory, being congruent with other definite qur'ānic and Islamic axioms and theories, having full adherence to qur'ānic elements, referring to Sunna as the interpretive text of the Qur'ān, being based on a complete and sufficient reflection before the presentation of the theory, conducting the systematization of qur'ānic teachings, considering the hierarchical system of qur'ānic teachings, being up-to-date and forward-looking, and having fluency and accuracy of expression with in-depth thinking.

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