



Evaluation of the Opinions of Contemporary Qur'ān Scholars Regarding the Contemplation of Tafsīr al-Mīzān

Hosein Seddighi^{1*} | Ali Rad² | Fathollah Najarzagdegan³ | Hamed Dejabad⁴

1. Corresponding Author, Department of Qur'ān and hadīth sciences, faculty of theology, College of Farabi, University of Tehran, Qom, Iran. Email: seddighihosein@gmail.com
2. Department of Qur'ān and hadīth sciences, faculty of theology, College of Farabi, University of Tehran, Qom, Iran. Email: ali.rad@ut.ac.ir
3. Department of Qur'ān and hadīth sciences, faculty of theology, College of Farabi, University of Tehran, Qom, Iran. Email: najarzagdegan@ut.ac.ir
4. Department of Qur'ān and hadīth sciences, faculty of theology, College of Farabi, University of Tehran, Qom, Iran. Email: h.dejabad@ut.ac.ir

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ABSTRACT

In recent years, attention to the “contemplation in the Qur'ān” category has increased and has become a unique and frequent term in the Islamic world. Some contemporary Shiite Qur'ānic scholars have introduced *Tafsīr al-Mīzān* as a standard contemplationist writing. Of course, the reasons for this claim have not been clearly stated, and it seems that the proposition has been considered so self-evident and clear that there is no need for any argument! The following article, with the analytical-descriptive method and by examining dozens of works in the field of contemplation after analyzing the hidden or probable evidence of this view, emphasizes the inadequacy of this claim. ‘Allāma Ṭabāṭabā'ī, despite being aware of the exegetical approaches, named his work “tafsīr” and paid attention to the interpretive tradition of the past commentators, and unlike the works of the exegetes, he followed the conventional steps of interpretation in terms of the components of the method of interpreting the Qur'ān by the Qur'ān. Based on this, some similarities and convergences with the contemplationists in terms of backgrounds, foundations, methods, or results could not be a proof of al-Mīzān's “contemplationistness.”

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1. Introduction

The command to “Tadabbur” (“Contemplation”) about the Qur’ān is given in four verses of the Qur’ān; Therefore, the Qur’ānic word “tadabbur” has been the focus of commentators since the beginning and it has been mentioned by Muqatil ibn Suleiman (2002, vol. 3: 643), Ṭabarī (1991, vol. 23: 98), Ṭūsī (n.d., vol. 3: 270), and Ṭabrisī (1993, vol. 3: 270, 125) up to contemporary commentators such as Marāghī (n.d., vol. 5, 102), ‘Allāma Ṭabāṭabā’ī (1996, vol. 19: 624) and Ibn ‘Āshūr (1999, vol. 4: 200).

In the present century, due to many reasons, including the movement to return to the Qur’ān, the attempt to overcome the challenge of the distance between the mass of people and the teachings of the Qur’ān, as well as the increase in social views to the Qur’ān, the attention to this issue has been increasing. It has been found and turned into a unique and frequent term in such a way that one of the categories of Qur’ānic studies has been dedicated to this issue; dozens of books, articles, and theses have been organized around it, and numerous centers and institutions for research and education have been established about “Contemplation” about the Qur’ān. Of course, it seems that according to the reasons that will come, in most of these works, the use of the word “Tadabbur” (“contemplation”) cannot necessarily be the same as the word “Tadabbur” as used in the Qur’ān. In any case, some researchers present the contemporary approaches of contemplation in the Qur’ān as the offshoots of “*Tafsīr al-mīzān*” (Ḥabībī, 1980: 220). Also, the works of some contemporary Qur’ān scholars of the Twelver Shī’a calls *Al-Mīzān* an important contemplations work (‘Aṭā’ī and Ṣabūḥī, 1980: 565; Murādī Zanjānī, 2020: 112; Naqīpūrfar, 1381: 42) and even a standard contemplations writing (Ṣabūḥī, 2016), which should be the source, scope, and gauge of other contemplations (Okhovat, 2013: 38-39) And that sometimes they get the correctness, credibility, and correctness of their path and profession from this relationship with *Al-Mizan*. (Ṣabūḥī, 2017: 12). Ṣabūḥī, while acknowledging that ‘Allāma’s work does not bear the name “contemplation,” believes that it is a contemplationist work. He writes as follows:

Al-Mīzān’s interpretation is deliberate both in its basis and in its method of contemplationist work. Perhaps the most critical positions of the primary discussion of this necessary approach in the interpretation of *Al-Mīzān* can be considered under the first verse of the Opening chapter, ‘Allāma Ṭabāṭabā’ī, under the verse “In the Name of God, the Merciful, the Compassionate” in the Surah “Hamd” argues that the name of the Chapter on parts of the divine word indicates a single area that begins with “In the Name of God, the Merciful, the Compassionate” and “In the name of God” at the beginning of each one of these sets is the current start of the unit. Based on this, each chapter of the Qur’ān must have some unity, connection, and authorship.... ‘Allāma Ṭabāṭabā’ī states in some cases that his understanding of the collection of verses is a contemplationist work. The phrase “according to what contemplation in the context of the verses requires” is a familiar phrase for people familiar with *Al-Mīzān*’s interpretation, and it shows that ‘Allāma Ṭabāṭabā’ī carried out the activities above with regard to its “contemplation.” (Ṣabūḥī, 2021: 116-117)

In other works related to “tadabbur,” this link between “tadabbur” and “*Al-Mīzān*” is mentioned (q.v. Murādī Zanjānī, 2019: 22; Rajabzādi & Dihqānpūr, 1980: 252). Of course, if what is meant by this connection and contemplation is simply the presence of some contemplation points (see Murādī Zanjānī, 2019: 22), in principle, this point is not disputed. Nonetheless, there is much to be said in determining the examples of these contemplations points and the ratio of ‘Allāma’s method and steps to the technique of contemplationists.

In any case, although various books and articles have been published about interpreting *Al-Mīzān* from different perspectives, no writings are found about the issue of the present article. Nonetheless, as far as the authors have investigated, clear reasons have not been presented to call *Al-Mīzān* a contemplationist work, and the previous words of Ṣabūḥī are the ultimate argument of thinkers about *Al-Mīzān*. It is as if *Al-Mīzān*’s “contemplation” is a self-evident proposition that there is no need for any argument! Therefore, we critically examine the mentioned argument and other possible and assumed hidden reasons for this claim. Such research will face difficulties and shortcomings. It is hoped this issue will help the contemplatives explain their claims more precisely and offer more arguments for them. Before that, it is necessary to explain some related concepts.

2. The concept of “contemplation”

2.1. Lexical semantics

The word “*tadabbur*” comes from the root “*dobor*,” which means behind the head (Ibn Fāris, 1999: 458; Zubaydī, 1993, vol. 6: 520), end, and angle. This word is used in the morphemic pattern “*tafaeol*” and means actionable and impressionable (Muṣṭafwaī Tabrīzī, 1996, vol. 3: 173). Therefore, it is essential to discover the meaning of “*tadbīr*” (*taf'eil*) (Ilāhīzāda, 2017: 19).

Several meanings have been mentioned for this word, including deep insight and thinking about the future, “*Contemplation, looking at the end of things*” (Zubaydī, 1414 AH., vol. 11); arranging affairs to bring about a suitable and desirable end (Muṣṭafwaī Tabrīzī, 1996, vol. 8: 186), and putting things together wisely (Ṭabāṭabā'ī, 1996, vol. 11: 289)

Since “*tadabbur*” means “*contemplation*,” “*contemplation*” will mean “*acquiring discretion*,” i.e., “*attention to the outcome of the subject*” (Muṣṭafwaī Tabrīzī, 1996, vol. 3: 173) and “*receiving wise arrangement*” (Ṣabūhī Ṭasūjī, 2021: 41)

2.2. Terminology

Commentators and Qur'ānic scholars have spoken about the meaning of the term *tadabbur* diversely, with 69 definitions coming only from Sunnī researchers and scholars (Institute Ma'ālim al-Tadabbur, 2020: 79). The views of Twelver Shī'a commentators can be placed in four categories:

1. Thinking about the verses of the Qur'ān to understand the meanings and purposes (Rāzī, 1987, vol. 6: 33; Tūsī, n.d., vol. 3: 270);
2. Thinking about the meanings and purposes of the verses for reminding (Khu'ī, n.d.: 30; Ṭabrisī, vol. 3: 125);
3. Thinking about the meanings of the Qur'ānic verses to understand the coherence in the Qur'ān (Ṭabāṭabā'ī, 1996, vol. 19: 624);
4. Thinking about the rhetoric of the verses of the Qur'ān to understand the coherence in the Qur'ān (Shubbar, 1991: 334).

After examining these four viewpoints, some researchers write as follows. Among these four viewpoints, attributing the fourth viewpoint to the Qur'ān is incorrect, and although the previous three viewpoints are documented in the Qur'ān, none of them is a complete expression of the Qur'ān's desirable contemplation (Rād, 1395: 30). He continues to express his ideal point of view and writes,

“According to the verses of the Quran, “*deliberation*” should be done in the verses of the Quran and its purpose is to achieve “*Tazakor*” (remembering). once this reminder is considered absolute, which is referred to by the content of verse 29 of Ṣād Chapter, and once a specific reminder is intended, which is referred to by verse 82 of the Women Chapter. According to the theme of the first verse, contemplation of the verses of the Qur'ān is to remind, and according to the theme of the second verse, contemplation of the verses is to understand the coherence and harmony of the verses in the Qur'ān. Thinking about both presented concepts can be done in the layer of verses or chapters of the Qur'ān.” (Ibid: 34 & 35)

Contemporary scholars of the Imamiyyah have presented other definitions for deliberation:

- “*Methodical and harmonious understanding of the appearance of the Holy Qur'ān*” (Ilāhīzāda, 2016: 23).
- “*Receiving the verses of each chapter consecutively (back-to-back) leads to a coherent understanding of that chapter*” (Ṣabūhī, 2021: 42, 54, 220).
- “*Thinking in a constant, non-static, and far from haste manner, in various angles of the apparent meaning of this book, so that by finding the links between the words, verses, and chapters, the final destination and purpose of God's words can be understood; an understanding that becomes a prelude for the mind to believe and a clear and pure heart to fly to the place of remembrance* (Bāqir, 2020: 43).
 - “*Contemplation is paying attention to the end of a subject. In meditation in the Qur'ān, the topic of meditation is the same topic as the words, verses, and chapters of the Qur'ān. Naturally, meditation in the Qur'ān has levels, the lower levels of which can be achieved by all people, and the true levels are only for the Ahl al-Bayt. Therefore, meditation in the Qur'ān means that a person is truly surrounded by the revelation of words, verses, and chapters, exposes it to*

attention, and directs all his actions in line with it, and this is specific to “Ulul-‘ilm” and “Mukhbitīn” (Okhovat, 2013: 73 & 74).

In this article, there is not enough space to review the mentioned definitions, but paying attention to one very important point is necessary. The difference in views on what “tadabbur” (“contemplation”) is has caused the contemplationists not to have the same opinion and expression in explaining the relationship between “contemplation” and “Tafsir of the Qur’an.” We review some of these statements:

- In “contemplation on the Qur’ān,” all classes of people participate at any level of understanding, including scientific and spiritual levels, and simply benefiting from the translation is sufficient for the principle of contemplation. At the same time “Tafsīr” is attributed to mujtahids trying to understand the Qur’ān, where they have to be equipped at least with “scientific keys of contemplation” (Naqīpūrfar, 2002: 60).
- In “tafsīr,” the understandings are needle-like, and not much attention is paid to the overall connection of the verses, but in contemplation, the understandings are systemic and general. In other words, “contemplation” is a reflection on the context, and “tafsīr” is deep thinking. As a result, the position of “contemplation” is before “interpretation” (Ilāhīzāda, 2016: 26 & 27).
- In “contemplation,” both mind and heart participate, but “interpretation” is an intellectual and scientific flow that is not necessarily accompanied by the flow of the heart (Naqīpūrfar, 2002: 60).
- In “Tadabbur,” the depth of the verses and the results and consequences and accessories of the verses are investigated, while in “tafsīr,” these issues are not necessarily followed up (Naqīpūrfar, 2002: 60).
- In the matter of “contemplation,” the person sees himself as the audience of the verses and seeks treatment for his mental and heart questions, but in the matter of “exegesis,” the interpreter recognizes himself as the preacher and promoter of the verses, even if he does not see himself as the audience of the verses (Naqīpūrfar, 2002: 60). In other words, the interpreter is more in the position of being helpful and has this concern to make the Qur’ān understandable for others... but the thinker is more in the position of use... and seeks to pick up some points from the Qur’ān to apply them in his life (Murādī Zanjānī, 2021: 45).
- There is a clear correlation between the terms “interpretation” and “contemplation”; the interpretation of the expression and discovery of the meaning of the verse and the consideration of the results and effects of the verses are aimed at achieving their hidden meanings. Therefore, interpretation is a means, and contemplation is a goal (Sarhān, 2021: 269).
- Tafsīr deals mainly with the unsaid of the Qur’ān, but a contemplationist person concentrates on what the Qur’ān says and takes note of their hints (Murādī Zanjānī, 2021: 45).

With a bit of reflection on the above cases, some inconsistencies, as well as some basic forms, come to mind, and perhaps it is with these aspects in mind that one of the most recent contemplations contemporary works, instead of repeating the above cases, writes as follows:

Due to their great diversity, exegetic works do not have a specific relationship with tadabbur in the Holy Qur’ān. Some are a subset of tadabbur in the Holy Qur’ān, and others are beyond the scope defined for tadabbur in the Holy Qur’ān. The evaluation criterion in this regard is knowing the specific area of meditation in the Holy Qur’ān and comparing the existing interpretations with this area. (Ṣabūhī, 2021: 88-89)

In any case, inevitably the exegetes indeed consider interpretation and contemplation as two different categories and activities (Ḥabībī, 2022: 203), and for this reason, instead of dealing with the interpretation of the Qur’ān, they have turned to contemplation in the Qur’ān. This basis will be considered in future analyses.

3. *Tafsīr al-Mīzān*

The ijtihādī commentary of Al-Mīzān fī tafsīr al-Qur’ān – which is known as Tafsīr al-Mīzān – written by ‘Allāma Muḥammad Ḥusayn Ṭabāṭabā’ī (1281- 1360 AH) is the most crucial contemporary interpretation of Twelver Shī‘a, but according to the interpretation of Muṭahharī, it is the best commentary from the beginning of Islam until now (Muṭahharī, 2003: 89-91). Much has been said about the value, characteristics, and method of this interpretation (q.v. Sawīzī & Rād, 2015)

Some features of this commentary include believing in the content coherence of the chapters and trying to discover the purpose of the chapters (e.g., Ṭabāṭabā'ī, 1996, vol. 12: 202, vol. 11: 73), using the Qur'ān itself to understand the Qur'ān (interpretation of the Qur'ān by the Qur'ān) (Qurbani and Najarzagdegan, 2013), using reason as a source of interpretation (Qahari, 2019), compromising the two methods of sequential and thematic interpretation (Ma'rifat, 2019, vol. 2: 498), believing that there is no need to interpret the Qur'ān with narrations and emphasizing the educational and guiding role of narrations to the Qur'ān (Naṣīrī, 2014), mastering the hadīths of Ahl al-Bayt and trying to reveal the harmony between the apparent meanings of the verses and interpretive traditions (Ma'ārif, 2005), and having a particular social point of view in the interpretation of divine verses (Ayāzī, 2000).

4. Examining the evidence of “*Tafsīr al-Mīzān*’s commentary”

4.1. Author’s statement

We know that some commentators did not call their work of Qur'ānic research a commentary, and according to one of the researchers, they followed a path of avoiding interpretation and avoiding contemplation (Pākatchī, 2008: 279). Of course, sometimes they used titles such as Light from the Qur'ān, Shadows of the Qur'ān, and the like, and sometimes they chose the title “Thinking about the Qur'ān.”

The most straightforward way to consider “*Tafsīr al-mīzān*” as contemplationist is for ‘Allāma Ḥimself to consider his work so. However, ‘Allāma Ṭabāṭabā'ī, despite being aware of these approaches and being familiar with the issue of contemplation in the Qur'ān, has given the name of his work as *Tafsīr*. But one of Al-Mizan's thinkers writes, “*Tafsīr Al-mīzān*” itself claims to be contemplationist. Accordingly, it has provided a specific definition of this task and has adopted special methods and principles of the contemplationist approach” (Ṣabūḥī, 2016: 12).

According to him, there are several criticisms in this regard. First, he did not refer to the evidence of his claim, did not directly quote the words of ‘Allāma Ṭabāṭabā'ī, and did not even mention a reference. Secondly, if such a claim has been made by ‘Allāma, what does ‘Allāma mean by contemplation?! Does he mean by “contemplation” that this is the conventional reading of “contemplation”?! What is the reason for this uniformity?! Thirdly, ‘Allāma called his work interpretation, not contemplation. Thus, is it not that the rationalists' presupposition is to distinguish interpretation from contemplation? So, how can we read *Al-Mīzān* as a contemplationist work?! Interestingly, some use the combination of “contemplationist *Tafsīr*”! (Jabbārī, 2021: 18) and believe that “*Al-Mīzān*” is both an interpretive work and a contemplationist work! It is a “contemplationist interpretation”! (Ṣabūḥī, 2015). Of course, some researchers have put forward a special reading of the term “Contemplationist interpretation” of the Holy Quran (Fiqhīzādī, 1980: 591) that does not seem to represent the dominant view of contemplationists. Especially in this view, scientific, social, and contemporary interpretations are also mixed and confused in “Contemplation.”

4.2. Unity of backgrounds and concerns

Contemplationists have spoken about the importance of deliberating a lot, and beyond a scientific method or tendency, they anxiously mention its contexts and necessities (Al-‘Alwānī, 2009: 15; Al-Jubūrī, 2016: 39; Al-Sabt, 2015: 21; Bint Rashid, n.d.: 6; Ḥabanka al-Maydānī, 1979: 4; Ṣabūḥī, 2021: 9). Above all, Ṣabūḥī has investigated the causes and contexts of the emergence of deliberative currents in the second chapter of his dissertation (the flow of contemplation in the Qur'ān) (Ṣabūḥī, 2015: 38-13), which, of course, is accompanied by criticisms and shortcomings. However, the areas of contemplation can be summarized as follows:

1. The reformist strategy of returning to the Qur'ān: From the point of view of many thinkers, the Islamic world is facing various challenges in the contemporary era, the only way out of which is to rely on the Qur'ān. Qur'ān is the only refuge of people and the only document of Islam (Kaywān Qazwīnī, 2005, vol. 1: 89). There is no reason for the misery and decline of Muslims other than abandoning the Qur'ān (Sangalji, n.d.: 27; Ṭāliqānī, 1938, vol. 1: 12-13). Therefore, they shouted the slogan of returning to the essence of the Qur'ān (cf. Bazargan, 2009: 30). In this modern world, guidance is possible only through the Qur'ān (Ṣafā'ī Ḥā'irī, 2007, vol. 1: 12-15) and nothing else can respond to human needs (Okhovat, 2012: 27). As a result, they suggest the path of contemplation to go through the Qur'ān.

2. Changes in intellectual foundations in the Western world (increasing humanistic view, highlighting the role of the audience in the process of understanding the text (Pākatchī, 2018: 296), and so de-exclusivity in understanding texts and acceptance of multiple readings).

3. Trying to show the efficiency of religion in meeting needs.

4. Expanding the basis of structure and coherence of the Qur'ān.

5. Contemplation: The method of producing science based on the Qur'ān (Okhovat, 2012: 16).

In the meantime, there are some areas and common concerns about *Al-Mizān*. 'Allāma painfully talks about the scientific and practical distance of Muslims from the Qur'ān, the necessity of returning to the Qur'ān and the importance of thinking about it. Based on this, he spent a part of his noble life interpreting the Qur'ān. He also emphasizes the coherence of the Qur'ān and tries to clarify the efficiency of the Qur'ān by solving the social formulas of the Qur'ān. But the question is, "Does the similarity and even the unity of the backgrounds and concerns necessarily bring the same principles and approaches?" "Is such a similarity a sufficient reason to consider *Al-Mizān*'s commentary as contemplationist?"

4.3. Unity of foundations and assumptions

Although contemporary rationalists have different readings and approaches (Şabūhī, 2015: 113-39), in general, the following principles and presuppositions are primarily mentioned in the words of rationalists:

1. The Qur'ān is a revealed text (Bāqir, 2021: 47).

2. It is a book of life (Al-Jubūrī, 2016: 30).

3. It is universal and eternal (Okhovat, 2012: 53; Bāqir, 2021: 47).

4. The need for the Qur'ān is not only in the age of revelation but is eternal, which is one of the secrets of the Qur'ān's freedom from distortion (Malāl, 2012).

5. Qur'ān is understandable for everyone (Baqir, 2020: 47; Ilāhizāda, 2017: 44; Şabūhī, 2021: 139-144) and that is a direct understanding (Şabūhī, 2021: 144-156). Of course, the understanding of the Qur'ān has levels (Ilāhizāda, 2016: 44).

6. The language of the Qur'ān is clear Arabic, and in addition to following the customary rules of conversation, it is an accurate and realistic speech (Malāl, 2012).

7. The Qur'ān is a coherent speech, either at the level of the whole Qur'ān, at the level of the chapters, or the level of the Qur'ānic linguistic contexts. In this view, the structure of the Qur'ān is restrictive, and the current structure of the Qur'ān was formed by the Prophet during his lifetime (Al-Jubūrī, 2016: 10-21; Ilāhizāda, 2017: 32; Şabūhī, 2021: 181-197).

8. Based on this, each chapter, as well as the entire Qur'ān has purposes, and these purposes are the basis of contemplation in the Qur'ān (Kālū, 2017: 50-55), and the resourceful will seek to discover these purposes. Some consider the "guidance" of the Qur'ān as the most crucial goal of the Qur'ān, and by studying the chapters of the Qur'ān, they seek to discover the "guidance image of the chapter" (q.v. Ilāhizāda, 2017: 46; Şabūhī et al., 2017).

9. To understand the Qur'ān, we don't need the past interpretation traditions (understanding the dignity of revelation, interpretations, and sayings), but paying attention to them limits the mind and even misleads us (Şafā'ī Ḥā'irī, 2007: 17 & 18). Therefore, to understand the Qur'ān, one should withdraw from these interpretations (Kaywān Qazwīnī, 2005, vol. 1: 87-88; Ṭāliqānī, 1983: vol. 1: 11).

With a bit of reflection on the foundations of Qur'ān interpretation, it will be apparent that many of these foundations are not limited to contemplation but rather are the general foundations of Qur'ān interpretation (Mu'addab, 2017; Zanjani, 1994; Al-'Ak: 2015) as well as the foundations of the method of interpreting the Qur'ān by the Qur'ān. For example, understanding the Qur'ān is one of the general principles of any kind of intellectual interaction with the Qur'ān, and it is effective in various fields of translation, interpretation, reflection, etc.

The first to fourth principle are consensus among commentators and other Islamic scholars. However, the fifth and sixth bases have been accepted and proven by the majority of commentators, though there are differences among them. Contemplationists think that the seventh and eighth principles are the fundamental and specific principles of contemplation. Although the existence of some disagreements about these two sources is acceptable, attention to the semantic connection of the verses and their continuity and coherence has been the concern of many commentators (Baḥrānī, 1994,

vol. 1, 35; Suyūṭī, 2000, vol. 3: 396), and the science of relations (Suyūṭī, 2000, vol. 33: 396) and the principle of linguistic context are formed on this basis (Mu'addab, 2016: 261-268). Thus, the exclusive basis is not contemplation.

‘Allāma Ṭabāṭabā’ī gives great importance to the connection of the verses with each other and considers the non-observance of such a basis as the reason for entering into the “interpretation of the vote” (Ṭabāṭabā’ī, 1996, vol. 3: 80). From his point of view, although each part of the verses was revealed in a particular chapter or time, the expressions within the verse or the verses of one chapter, or all the chapters, are related to each other and are a unit. They have a single purpose (Ibid: vol. 1: 16. vol. 10: 136)

‘Allāma believed in the compilation of the Qur’ān in the time of the Prophet (s) and the fixedness of the position of the verses. According to him, the position of all verses was determined by revelation, except for a few verses (Ibid: vol. 5: 168, vol. 16: 312).

The ninth principle is one of the specific principles of the contemplations, although the range of contemplationists is so broad that it cannot be said that everyone believes in this principle to the same extent. Nonetheless, what is clear is that despite the emphasis on the method of interpreting the Qur’ān by the Qur’ān, ‘Allāma Ṭabāṭabā’ī paid attention to the tradition of interpretation and mentioned them in various places.

Since the mentioned common principles, including the seventh and eighth ones, are not the specific principles of contemplation, “*Tafsīr al-mīzān*” cannot be deemed as a contemplationist work simply because of some standard principles with the contemplationist bases And the reason will be the claimant!

4.4. Identity or similarity in methods, tools, or rules

Today, contemplation includes a comprehensive and sometimes conflicting range extending from a regulated and universal understanding of the Qur’ān to an individual and personal understanding. Therefore, it is quite challenging to achieve and embrace the method of contemplation completely (Shīrāzī, 2009: 59). Some thinkers have not mentioned a specific process or rule and only have discussed its necessity and finally have listed some examples of contemplation (Makkī, 2009). Many others, instead of stating the method or rule of contemplation, have mentioned titles such as “reasons for contemplation,” “means of contemplation,” “conditions of contemplation,” or “obstacles to contemplation” (Al-Sabt, 2015; Al-Şāwī, 2014; Al-‘Umar, 2014) and even have written works with these names (Al-Sabt, 2010)

Others are also very diverse in the field of methods, tools, or rules of contemplation, such that it is not possible to discuss the technique or rules of contemplation, for example:

- Khālīd b. ‘Uthmān Al-Sabt believes that contemplation does not have limited and exclusive rules (Al-Sabt, 2015: 6).
- Al-Maydānī, one of the pioneers in the field of contemplation in the contemporary century, has proposed 40 rules, most of which are interpretive or basic rules (Al-Maydānī, 1979: 172-9).
- Shamrī has reviewed 30 formulas and detailed rules of contemplation (Shamrī, 2015: 27).
- Ḥikmat b. Bashīr Yāsīn named his book “*Manhaj tadabbur al-Qur’ān al-karīm*” and talked about dozens of related and unrelated topics, but he did not explain the method or rules of tadabbur in a structured way (2004: 101-11).
- ‘Abd al-Muḥsin b. Zaban al-Muṭayri places the rules of contemplation in four general rules: 1. Meaning of words; 2. Thematic unity of the chapter; 3. Science of relationships; 4. Meaning of all lexical sciences (al-Muṭayri, 2016: 59; n.d. a: 48-3; n.d. b: 16-65).
- ‘Iṣām al-Jubūrī has focused his attention on explaining the solutions to find the axis of the chapters and drawing their map (2016: 24, 88).

Some have only studied the method of contemplation in a particular style of the Qur’ān because of its parables (Al-Rāshid, 2012).

In any case, the methods and rules correctly stated by them fall into two categories: rules for understanding nouns or combinations or rules for discovering the purpose, context, and structure of the Chapter. Both categories of these rules are discussed in the interpretation rules, although all commentators do not accept or take care of the second category.

Therefore, some researchers believe that the method of some rationalists is the same as the method of interpretations such as *Majma' al-Bayān*, Tahrir wal-Tanwir (Ismā'īlī Ṣadrābādī et al., 1980: 90)

On the other hand, many discussions have been organized about the interpretation method of *Al-Mīzān* (Rasūlī Shūrakī, 2019; Sawīzī & Rād, 2015). Also, some writings have discussed the processes and procedures of contemplation in the Qur'ān from the perspective of 'Allāma Ṭabāṭabā'ī (Khayrandīsh, 2003: 150-97).

It seems that in a comprehensive analysis, it can be said that 'Allāma Ṭabāṭabā'ī, in addition to the general methods and rules of interpretation, is focused on things such as using the Qur'ān itself to understand the verses (Qurbani & Najarzagdegan, 2011), especially using the verses (Sawīzī & Rād, 2015: 17), paying attention to the context (Muruwwatī & Nāṣirī Karīmwand, 2012; Zargūshnasab & Hāshimī, 2009), and trying to discover the purpose, but these are the characteristics of his interpretation method, i.e., the method of interpreting the Qur'ān by the Qur'ān. Based on these cases, "*Al-Mīzān*" cannot be considered a deliberate work unless someone claims to equate "the method of interpreting the Qur'ān by the Qur'ān" with "a deliberate approach to the Qur'ān." If made, this would be a new claim and a place for reflection that has been expressed by some researchers (Aliannazari, 2015: 56; Murādī Zanjānī, 2020: 115-116; Rajabzādi & Dihqānpūr, 2022: 260). Murādī Zanjānī writes,

The method of interpreting the Qur'ān by the Qur'ān is nothing but the process of contemplation in the Qur'ān because it is not possible to interpret the Qur'ān by the Qur'ān without thinking about the Qur'ān. To interpret the Qur'ān according to the Qur'ān, the commentator must pay attention to the context of the verses and consider their beginning and end, and on the other hand, extract similar verses throughout the Qur'ān and use them in the interpretation of the verse in question.; It is clear that these stages are nothing but contemplation in the Qur'ān (Murādī Zanjānī, 2020: 116).

Even some researchers believe, "Thinking and understanding the Qur'ān has a process that can be achieved in the method of interpreting the Qur'ān by the Qur'ān by 'Allāma Ṭabāṭabā'ī in *Al-Mīzān*" (Rajabzādi & Dihqānpūr, 2022: 260)

Accepting this claim leads to adverse consequences. For example, based on this claim, it is necessary to ignore the distinction between "interpretation" and "contemplation," which is one of the basic foundations of thinkers. At the beginning of the article, the importance of this basis was discussed in detail among the "contemplationists."

4.5. Entailment of contemplation points

Al-Mīzān is full of contemplationist points. 'Allāma Ṭabāṭabā'ī has used the word *tadabbur* many times, and in some places, he says: "It is obtained from *tadabbur* in the verses that...." He has used the analogy of the context, and in many cases, he says: "What the context tells us means that...." As an example, one of the researchers in a case study examined *Al-Aḥzāb* Surah in *Tafsīr al-mīzān* and the place of context in it and presented a summary statistic,

Out of the 73 verses of this Surah, linguistic context was used in 13 verses for understanding. In 21 cases, the context has been used as evidence, and except for one case (the Purification Verse), the implications of the context have been accepted. In 3 cases, the appropriateness of the verses has been used to understand the Qur'ān." (Riḍā'ī Kirmānī, 1997: 4)

Based on this argument, "*Al-Mīzān*" is considered one of the essential works and also an indicator of contemplation.

In the criticism of the mentioned reason, it should be said that there is no doubt that *Al-Mīzān* contains contemplationist points. Still, it can be considered a "contemplationist" work when most of its topics are in this direction and are indicators in this direction. However, *Al-Mīzān* has the characteristics and the conventional parts of interpretation, and unlike the contemplationist works, different steps and levels of understanding of the Qur'ān can be found in it.

5. Conclusion

Some contemporary Twelver Shī'a contemplationists refer to 'Allāma Ṭabāṭabā'ī's *Tafsīr al-mīzān* not only as an essential contemplationist work, but also a standard for contemplationist writings, while no clear reasons have been presented for the consideration of *Al-Mīzān* as a contemplationist commentary.

The most straightforward way to consider “*Tafsīr al-mīzān*” as a contemplationist work is that ‘Allameh Tabatabai himself has introduced *Al-Mizan* as a contemplationist writings. However, ‘Allāma Ṭabāṭabā’ī, despite being aware of these approaches and being familiar with the issue of contemplation in the Qur’ān, has called his work a tafsīr. In addition, the presupposition of the contemplationists is to distinguish interpretation from contemplation; thus, *Tafsīr al-mīzān* can not be a contemplationist work.

Although comparing the contexts and concerns as well as the foundations and presuppositions, there are many commonalities between ‘Allāma Ṭabāṭabā’ī’s *Al-Mīzān* and contemplations approaches, the commonality or unity of contexts and foundations will not be a sufficient reason to consider *Al-Mīzān*’s interpretation as contemplations, unless there are specific grounds or foundations of contemplation, which is not the case.

In the field of the method, there is such a diversity of opinions among contemplationists that it is impossible to discuss clearly the technique or rules of contemplation. If we take a look at the rules and methods proposed by the contemplationists, they fall into two categories: they are either rules for understanding nouns or combinations or rules for discovering the purpose, context, and structure of the chapter. Both categories of these rules are also common in the interpretation rules. As ‘Allāma Ṭabāṭabā’ī tries to choose the method of interpreting the Qur’ān by the Qur’ān and believes in the coherence of the Qur’ān, he pays attention to the rules of the second category as well. However, “*Al-Mīzān*” cannot be considered a contemplationist work merely based on these cases unless someone claims that “the method of interpreting the Qur’ān by the Qur’ān” and “a contemplationist approach to the Qur’ān” are the same, a claim that was responded in this article.

On the other hand, there is no doubt that *Al-Mīzān* contains contemplationist points,. Still, it can be considered a “contemplationist” work when most of its topics are in this direction, and it is an indicator of this direction. At the same time, *Al-Mīzān* does not abandon the tradition of interpretation and has the characteristics and conventional parts of interpretation. Therefore, unlike the contemplationist works, different steps and levels of understanding of the Qur’ān can be found in *Al-Mīzān*.

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