Critique and Analysis of Authors' Performance in the General Form of Ijtihadi-Logical Foundations of Interpretation

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ARTICLE INFO	ABSTRACT
Article type: Research Article **Article History:** Received 22 March 2024 Revised 27 October 2024 Accepted 11 November 2024 Published Online 06 January 2025 **Keywords:** Interpretation, Ijtihadi-Logical, Foundations, General form, Five Stages.	The foundations of interpretation include a collection of divine and human knowledge that the interpreter relies on to interpret the Quran. This subject consists of five essential stages, which can be summarized as follows: 1. definition, 2. organization, 3. the manner of usage, 4. resolving the conflict, and 5. the course of changes. The performance of the authors in this regard can be evaluated in two ways: formative and content-based. The main criteria for assessing the general form include addressing each stage, ensuring no additional main, avoiding the replacement of stages, and preventing the scattering, mixing, or repetition of stages. This research aims to identify the strengths and weaknesses of the general form performance of the authors. Using a descriptive-analytical method, the study revealed the following results: Some authors have overlooked the first stage; the fourth and fifth stages have received less attention from the authors; the second and third stages are part of the performance of all authors. None of the authors have introduced any essential stages to the five stages. All existing additions either do not play a role in the foundations of interpretation, are related to the introductions of the main discussion, and are subsidiary to the topic, or can be integrated into one of the five stages.

1. Introduction

The main types of interpretation are divided into two types: "inspire" (Laḍunnī) and "Acquired" (Iktisābī). Inspire interpretation pertains to infallible interpreters, and acquired interpretation pertains to non-infallible interpreters. Two types of acquired interpretation are Traditional and Ijtihadi. In the traditional interpretation, an interpreter only quotes the hadiths and refrains from commenting, judging, and examining, as we see, for example, in Al-Burhān fī Tafsīr al-Qur'an; however, in Ijtihadi interpretation, an interpreter, as a person with intellectual effort, comments on the verses and uses the narrative and rational sciences, such as Al-Tībyān fī Tafsīr Al-Qur'an. The ijtihadi interpretation, based on how the interpreter uses the arrangement and organization of the Quran, whether tawqifi (being divine) or historical, is divided into two types: logical, and gradual

In comparing the ijtihadi-logical interpretation with the ijtihadi-gradual interpretation, it is important to note that the ijtihadi-logical interpretation holds greater value. This is because it follows the tawqifi arrangement of the Quranic verses and particularly preserves the literary miracle based on the logic of revelation and the purpose of the verses' descent. Therefore, the foundations of interpretation are considered part of acquired ijtihad-logical interpretation.

In this paper, instead of using the term "method," the term "foundations" has been employed. The reason for this choice is the compatibility between the literal and terminological meanings. Moreover, using the term "method" for this subject is inappropriate because examining "method" indicates a concept that involves adopting a specific way to achieve a goal in an organized and orderly manner (Ibn Fāris, 2003; Kāzimī, 2005). In simpler terms, a method is a set of means to achieve a goal (Sārūkhānī, 1991). According to Descartes, a method is a way that must be followed to reach the truth in the sciences (Descartes, 2004).

As previously mentioned, a method is a systematic set of steps that a researcher follows to achieve a specific goal. Therefore, method is certainly accompanied by steps. In this case, it may be argued that the method of interpreting the Quran, the method of Sunnah interpretation or the method of literary interpretation is incorrect because there are no stages and steps before them. This indicates the lack of connection between the literal and terminological meanings of the term "method."

It is worth mentioning that terminological selection should be conducted in a way that the terminological meaning is related to the semantic core of that word. The term "foundation" effectively preserves the relationship between the literal and terminological meanings because, in the dictionary, it means basis, infrastructure, and substructure. Therefore, the term "foundations" is used for divine knowledge (narration) and human knowledge (reason) (e.g., the Quran, narration, jurisprudence, theology, philosophy, mysticism, literature, etc.). Foundation means the basis and infrastructure on which other parts rely. The foundations of interpretation are a collection of divine knowledge and human knowledge that the interpreter relies on to interpret the Quran. Critiques and reviews are conducted in two main ways: 1- reviewing the general form and stages of the authors' performance, and 2- reviewing the content of the materials and comparing it at each stage.[1]

The present research evaluates the existing works concerning the general form of interpretive Ijtihadi-logical foundations. Since it is considered one of the important and central topics in the field of methodology of interpretation, identifying the stages and criteria foundations of interpretation and organizing is deemed significant. This subject has long been a focus of attention for scholars, and they have attempted to examine it in various ways in their writings. However, authors have adopted different and, sometimes, contradictory methods in organizing the foundations of interpretation. In other words, the authors' performance in terms of the general form has been varied and contradictory. Hence, a comparative identification of their general form is necessary. Undoubtedly, achieving this is contingent upon a logical and ideal model so that existing works can be evaluated accordingly.

The method of investigation in this research is as follows: First, a preliminary examination of the subject under consideration is conducted. After becoming familiar with and thoroughly examining all stages of interpretative principles, an optimal framework is proposed. In this framework, the stages of foundations of interpretation (ijtihadi-logical) are extracted, and the relationship between them emerges in a logical order. In other words, the main and secondary subjects are evaluated and

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1. It is important to note that the review method in this research is derived from the book «Naqd va barresi-e raveshhaye tabyin-e haqaneyat-e Quran» authored by Dr. Mohammad Hossein Barūmand.

classified in relation to one another. Subsequently, by carefully examining the existing works, the strengths and weaknesses of their approach can be identified (Barūmand, 2005).

This research aims to identify the strengths and weaknesses of authors in the general form. The current research method is descriptive-analytical and based on the approach employed for critique and review. The research question is: What are the strengths and weaknesses of authors in the general form?

2. Background
The background of the studies conducted regarding the topic of this research indicates that thus far, no research has been conducted focusing on the general critique and review approaches taken by the authors.

3. Stages of the Foundations of Interpretation
The following stages can be described as the foundations of interpretation:

A. Definition of Foundations of Interpretation: Since the literal definition for the terms "foundations" and "interpretation" is not clear, a terminological definition is adopted and their conditions are considered.

B. Organization of Types of Interpretive Foundations: The determination of conditions is aimed at excluding other subjects and focusing on the types of foundations of interpretation, namely divine knowledge and human knowledge. In this stage, the types of foundations of interpretation are first identified in terms of quantity, and then their relationship is assessed, leading to a specific order among them.

The ideal way to organize the foundations of exegesis is as follows (Jūdavī, 2023):

1. Basis of revelation: 1.1. the Quran, and 1.2. the Sunnah

2. Basis of reason or the approaches (girāyish-hā): 2.1. Rational: related to jurisprudence and its principles (fiqhī-uṣūlī), theological (kalāmī), and philosophical; 2.2. Taste: mystical and literary; 2.3. Scientific-empirical; and 2.4. Historical-social

C. Analysis of Types of Foundations of Interpretation and Differentiation in Usage: After organization, it is time to examine the types of foundations of interpretation in two ways: correct usage and exclusive usage.

The correct way to use divine knowledge and human knowledge (in a combined form) is that the commentator, according to the potential and subject of the verse, uses the divine knowledge and human knowledge in the form of a complete, regular, and dominant approach, emphasizing the use of divine knowledge more than human knowledge.

Exclusive usage is when divine knowledge, human knowledge, or their subsets are used exclusively and independently, meaning that they are treated as the sole necessary and sufficient condition for interpretation. This type of use takes various forms, like when a commentator relies solely on narration or reason, individual subsets of narration and reason, or multiple elements of them in interpretation. Some of these conceptual forms have not yet appeared in the field of interpretation. The exclusive use of the Qur'an, as believed by Quran-centric interpreters (Quraniyun), the exclusive use of tradition, or the exclusive use of the mystical approach are examples that have emerged in the realm of interpretation and demonstrate the improper use of interpretative divine knowledge and human knowledge.

D. **Efforts to Resolve Conflicts Among the Data Found Regarding the Types of Interpretive Foundations**: In the fourth stage, solutions to resolve conflicts among the data found regarding the types of foundations of interpretation are elucidated. It is important to pay attention to a fallible person's understanding, which sometimes leads to conflicts among types of interpretive foundations.

It is important to note that there is no inherent conflict between the data of divine knowledge and human knowledge, between the data of the divine sciences together, or between the data of human knowledge together. The conflict that arises is due to a fallible person's incorrect understanding of divine knowledge or human knowledge. Therefore, making coordination between the data of the mentioned cases is necessary to avoid any conflict between them.

it is possible to predict four different scenarios in the areas of narration and reason, depending on whether the understanding is definitive or speculative:

1. The implication of both narration and reason is definitive (qaṭʿī).
2. The implication of narration is definitive, but that of the reason is speculative (ẓannī).
3. The implication of the narration is speculative, but that of the reason is definitive.
4. The implications of both narration and reason are speculative.

The first case is not possible. In other cases, the data that is definitive is accepted, while speculative data is not. If the data from both sides is speculative, neither side is rejected nor accepted.

For example, the data from the Quran regarding eternal punishment in Hell is definitive, while the data from some mystics about the non-eternity of punishment in Hell is speculative. Therefore, the Quranic data is accepted.

E. Following the Course of Changes in Types of Interpretive Foundations: In the final stage, it is essential to observe what changes have occurred in the types of foundations of interpretation over time. It is investigated whether these changes have been revolutionary or evolutionary, or a combination of both, and what factors have contributed to their formation. Analyzing whether divine knowledge and human knowledge have been used equally throughout history or whether one of them has dominated during certain periods is one of the subjects regarded in this stage.

The course of changes was divided into two periods according to more (or dominant) or less use and the regularity of use of divine knowledge and human knowledge: The first period, namely the predominance of human knowledge over divine knowledge and irregular usage in a period from 460 A.H. to 1091 A.H., and the second period, namely the predominance of the divine knowledge over human knowledge and regular usage in a period from 1091 A.H. until now (Jūdavī, 2023).

The initiator of the first period of Islamic interpretation is Shaykh Ṭūsī. He wrote Al-Tibyān fī Tafsīr al-Qurʾān in 460 A.H. Fayḍ Kāshānī is considered the completer of the second period of interpretation in 1091 A.H.

It should be noted that the course of changes in the foundations of interpretation can be placed after the first stage. However, the second stage establishes conditions that prevail in the first stage, which facilitate the identification of key parameters in the terminological definition. Without understanding the types of foundations of interpretation, establishing logical order between them, and recognizing the interrelation and interdependence between divine knowledge and human knowledge, it is not possible to define them properly.

Additionally, the impact of the second stage on the third and fourth stages is undeniable, and without mentioning the second stage, it is impossible to proceed to the subsequent stages. Therefore, after the second stage, the third and fourth stages are sequentially and subsequently pursued.

Based on the above discussions, five foundational stages are anticipated for elucidating the foundations of interpretation:
1. Definition
2. Organization
3. The manner of usage
4. Resolving the conflict
5. The course of changes

4. Evaluation of the General Form

When comparing the general form of different publications with the mentioned method, generally, three situations emerge (Barūmand, 2005):
1. When the publication corresponds to the five stages, affirming the validity of the five-stage method.
2. When the publication lacks one or some of the mentioned stages, and in this case, it is considered incomplete compared to the proposed logical model (five-stage method).
3. When the publication includes an additional stage(s) beyond the five stages, which are considered foundational. The existence of such additional stage(s) does not necessarily invalidate the logical model, because either these additional stages are irrelevant to the five stages or they can be integrated into the existing stages (five stages).

5. Realizing the Efficiency of the General Form of a Group of Publications

In this section, the efficiency of the general form of the publications is examined. Before delving into the examination of the publications, it should be noted that, usually, there are some deficiencies in the general form of the publications that cannot be faulted. This is because, until now, they have not been governed by the mindset to methodically elucidate the foundations of interpretation (Barūmand, 2005).

In examining the publications, it is important to note that the general form is not necessarily indicative of the content. An author can present the weakest form, but excel in content. Conversely, an author can present the most comprehensive form, but is perform weak in content. Additionally, an author may excel both in the general form and in the content, or conversely, perform poorly in both.

The criteria for examining the general form of the publications are as follows:
1. Addressing each of the five stages of foundations of interpretation, which succinctly include definition, organization, the manner of usage, resolving the conflict, and the course of the changes.
2. Avoiding additional foundational stages.
3. Observing a logical sequence of stages.
4. Absence of scattering, mixing, or repetition of certain stages.

The publications are started from the most imperfect form, gradually progressing towards more complete forms as the shortcomings diminish. Since the criterion for the precedence or lateness of the publications is based on the degrees of imperfection and perfection, the historical sequence has not been adhered to.

5-1. Hind Shalbī, Ahmad Abū-Hajar, and Musaid bin Sulaiman al-Ṭayyār

Shalbī, Abū-Hajar, and al-Ṭayyār have dedicated their works to the discussion of one type of foundations of interpretation. Ṭayyār's content is inclined toward literary approach, while the content of Shalbī and Abū-Hajar encompasses a scientific approach (Shalbī, 1987; Abū Hajar, 1991; Ṭayyār, 2002). All three authors have ignored the remaining four stages. In other words, they have directly proceeded to the third stage before defining what foundations of interpretation are, determining their scope, and organizing them, and have overlooked discussing the fourth and fifth stages.

5-2. Ibn Taymiyyah and Ignaz Goldziher

Ibn Taymiyyah, after enumerating the history of interpretation, the types of differences in Salaf interpretation, and evaluating some interpretations (Ibn Taymīyyah, 2013), attempts to categorize the various foundations of interpretation and present his preferred and most correct types (Ibn Taymīyyah, 2013). The study conducted by Goldzihar (1954) is similar to Ibn Taymīyyah. After discussing Quranic recitation (Qirā'āt), without any discussion of definition, he talks about the types of foundations of interpretation in five chapters (Goldziher, 1954), and the manner of using them in five types, including narrative, doctrinal, Sufi, sectarian, and modernist (Goldziher, 1954).

Overall, the shortcomings of both authors' research lie in disregarding the first, fourth, and fifth stages and in mixing the second stage with the third.

5-3. Muhammad bin Lutfi al-Sabbagh

Sabbagh devotes a section of his book to the foundations of interpretation. In the chapter related to this topic, he begins his work by organizing the foundations of interpretation but does not provide any definition. Then, he expresses his own opinion on the manner of usage of foundations of interpretation and, subsequently, elaborates on it in detail (Ṣabbāgh, 1991).

As evident, Sabbagh has addressed two of the five stages of foundations of interpretation. Consequently, the superiority of his work over Ibn Taymīyyah and Goldziher lies in independently mentioning the second stage.

5-4. Khalid Abdulrahman al-Ak and Talal al-Hassan

Khalid al-Ak's book, as evident from its title, does not focus solely on foundations of interpretation, and only one of its topics pertains to foundations of interpretation. In the introduction, he begins the section related to this topic by organizing and explaining the manner of using foundations of interpretation, citing Ibn Taymīyyah's research, and providing further explanations on the topic. He

then discusses the conditions of the interpreter, factors leading to differences in interpretation, considerations about the appropriate time to use the statements of other interpreters, the necessary sciences for interpreters, enumerating cases in problem-solving in interpretation, and emphasizing the importance of employing the knowledge of the Asbāb Al-nuzūl in the science of interpretation (al-Ak, 1987). Afterward, he once again discusses various types of foundations of interpretation, such as the Quran, Sunnah, literature, etc. (al-Ak, 1987). He also elaborates more extensively on each type (al-Ak, 1987). In the rational method under the topic of "Conditions and Regulations of Rational Interpretation," he looks at resolving the conflict between narration and reason, and considers four situations regarding it, offering a solution for each situation based on speculative (ẓannī) or definitive (qaṭʿī) evidence (al-Ak, 1987).

Talal al-Hassan begins his discussion on foundations of interpretation by examining the literal and terminological aspects of the Quran, the importance of interpretation, and the debate about the significance of orientation and its difference from methodology, starting with a terminological definition (al-Hassan, n.d.). Then, he discusses the arrangement and organization of foundations of interpretation, and presents his classification regarding divine knowledge and human knowledge (al-Hassan, n.d.). Finally, he moves on to the third stage and elaborately explains each of them (al-Hassan, n.d.).

With a closer look at the approaches of al-Ak and al-Hassan, it can be observed that their general form is similar. Both have intertwined the foundational stages. Al-Ak has not allocated an independent section to address conflict resolution; instead, he has integrated it within other stages, thereby preserving the coherence of the second and third stages. Similarly, al-Hassan has blended the first and second stages.

5-5. Mohammad Ali Asadi Nasab

Asadi Nasab first addresses the definition of "manhaj" in both its literal and terminological meanings, followed by an examination of the term "tafsir" (interpretation) in its literal and technical meanings. He then combines the two to form the concept of "manhaj al-tafsir" (method of interpretation). After mentioning the definitions presented by some interpreters, such as Mohammad Bakr Ismail, Mohammad Zobeiri, and Hoda Jassim Abutabrah, he presents his definition and explains its differences with "approach," "loan" (i.e., Color), "way" (Tariqah), "default," and "style" (Asadī Nasab, 2012). Subsequently, he discusses the arrangement of the opinions of scholars such as Zahabi, al-Ak, Sobhani, and Ma'refat. Then, he presents his categorization and classification of the types of interpretive foundations, considering them superior to the organization proposed by the aforementioned scholars (Asadī Nasab, 2012).

He then mentions the necessity and importance of discussing methodologies of interpretation, and examines the history of the emergence of interpretive methodologies of interpretation, their growth, and causes. Additionally, he discusses the defaults of interpretation, the types of foundations used in interpretations of Shi'a, and examples of interpretive verses in the beliefs of Shi'a. Subsequently, he discusses the emergence of Mu'tazila, Ash'irah, and Salafi and their role in interpretation, followed by discussing defaults, foundations of interpretation, and errors made by non-Shi'a interpreters in this regard (Asadī Nasab, 2012). Finally, in the second section, he explains the correct usage of some of the interpretive foundations understood (Asadī Nasab, 2012).

The content, such as the foundations of interpretation used by Shi'a and non-Shi'a, as well as examples of theological interpretation, is referred back to the stage of its manner of usage. Defaults do not directly relate to foundations of interpretation and are considered preliminaries of interpretation, which interpreters use to enter into Quranic interpretation.

The author has overlooked the stage of resolving conflict and has rearranged the stages. Additionally, he has mixed up the third stage with the second stage and has deviated from the desired and ideal form.

5-6. Fahd bin Abd al-Rahman al-Rumi

Al-Rumi, in his book titled "*Ittijahat al-Tafsir fi al-Qarn al-Rabi 'Ashar*," after reviewing four books on the subject of foundations of interpretation including "*Ittijahat al-Tafsir fi Misr fi al-asr al- Hadis*," " *Ittijahat al-tajdid fi tafsir al-Quran al-Karim fi Misr,*" " *Ittijahat al-Tafsir fi al-Asr al- Hadis mundhu ahd al-imam Muhammad Abduh ila mashru' al-tafsir al-wasiti li al-shaykh Mustafa Muhammad al-*

Hadidi al-Tair," and " *Ittijahat al-Tafsir fi asr al-rahin,*" and pointing out their shortcomings and inefficiencies in the field of foundations of interpretation and mentioning the structural plan of his book (al-Rumi, 1997), immediately delves into the first stage of foundations of interpretation. He begins his discussion with a terminological definition of method (Minhaj) and distinguishes it from "approach" (girayish) and "way" (Tariqah) of interpretation (al-Rumi, 1997). Then, he proceeds to discuss the history of interpretation based on his preferred methods of interpretation and continues his argument by organizing foundations of interpretation (al-Rumi, 1997). He then examines in detail how foundations of interpretation were utilized in the fourteenth century. He concludes his book by presenting the results related to the correct use of foundations of interpretation, and correct principles and rules (al-Rumi, 1997).

In his other book, al-Rumi addresses two main topics: foundations of interpretation and principles and rules of interpretation. In the first chapter, he discusses the definition of interpretation and its importance, followed by a discussion on the history of interpretation (al-Rumi, 1998). Then, he mentions the reasons for differences in interpretation and proceeds to define foundations of interpretation terminologically, distinguishing it from approach and style of interpretation (al-Rumi, 1998). Subsequently, he lists the main types of interpretation he focuses on. In the fifth chapter, he endeavors to explain the using manner of types of foundations of interpretation, briefly touching upon the history of foundations of interpretation at the beginning of this stage (al-Rumi, 1998). Finally, after mentioning the rules of interpretation, he concludes his book with a discussion on the sources written about interpretation and foundations of interpretation, considering them as the most important sources from his perspective (al-Rumi, 1998).

As it is evident, the author has omitted the stage of resolving conflicts among the stages. He has addressed the course of changes in the third stage in his second book, but in his other book, he has preserved the separation of these two stages. Nevertheless, there is a displacement of stages observed in his performance. Al-Rumi's overall superiority over Asadī Nasab lies in his avoidance of mixing stages within each other.

5-7. Abbās ‘Alī ‘Amīd Zanjānī and Muḥammad ‘Alī Rezai Esfahani

In the introduction to his book, Abbās ‘Alī ‘Amīd Zanjānī delves into topics such as Quranic methodology and sciences, translation challenges of the Quran, the Quran as a linguistic text, the Quran and modernism, whether the Quran is a product of revelation or pre-Islamic Arab culture, defaults in interpretation, scientific interpretation of the Quran, thematic interpretation, and its reality and criteria for Quran understanding (‘Amīd Zanjānī, 2008). In the first chapter, after discussing the necessity of understanding the Quran and the importance of the science of interpretation, he examines the history of interpretation (‘Amīd Zanjānī, 2008). However, ‘Amid also briefly touches on the topic of the course of the changes in the foundations of interpretation within this discussion. In the second chapter, he discusses the ways of understanding the Quran and the reasons for differences in interpretation, and the reasons for the emergence of differences. In the third chapter, he again discusses some subcategories of the third stage (‘Amīd Zanjānī, 2008). Subsequently, in the fourth chapter, after explaining various classifications regarding the foundations of interpretation and analyzing them, the types of verses according to the views of Tabari and Ibn Abbas, the conditions of interpretation, sources of interpretation, the etiquette of interpreters, the viewpoint of the Commission of Scholars of al-Azhar, rules of interpretation, praised and condemned interpretations, various schools, and exploring their superiority in the performance and methods of interpretation, he moves on to the first stage, defining the foundations of interpretation in terminology. Then, he elaborates on his organization of the intended foundations of interpretation (‘Amīd Zanjānī, 2008). From the fifth to the twelfth chapter, he extensively discusses the manner of usage of the foundations of interpretation. Within these discussions, he briefly addresses resolving the conflict between the Quran and reason. Finally, in the last chapter, he once again touches on some topics of the third stage, such as the value of interpretive texts, Isra'iliyyates, abrogation (i.e., Naskh) with hadiths, the allocation of Quranic generalities, the coherence between abrogation and allocation, and scientific and political interpretations (‘Amīd Zanjānī, 2008).

Considering that this book is specifically dedicated to the foundations of interpretation, examining some of its topics is essential to determine which stages it belongs to. What has been discussed

regarding the theories of Tabari and Ibn Abbas about the types of interpretation, the conditions of interpretation, the interpretive perspective, the method of interpretation, and the interpreters are considered introductory to the discussion. The classification of methods of interpretation, sources of interpretation, and interpretive schools and methods are parts of the discussion of the organization that seems to have not been properly placed.

What has been discussed regarding "Translation Issues in the Quran" and "The Quran as a Linguistic Text" are considered part of the subjects of Quranic sciences and hermeneutics, respectively, which are not directly relevant to the foundations of interpretation. Topics such as the "Necessity of Understanding the Quran" pertain to the Quran itself rather than interpretation. Detailed explanations regarding ta'wil, tanzil, tatbiq, and translation are unnecessary, and subjects directly related to interpretation are only deemed acceptable, which are included in the introduction. Thematic interpretation, reasons for differences in interpretation and their emergence, the perspective of al-Azhar scholars on the style of interpretation, interpretive rules, exegesis, praiseworthy and blameworthy interpretations, praiseworthy exegesis, and interpretive style are among supplementary topics that, upon careful examination, are found to be related to other fields of methodology of interpretation or Quranic sciences.

After stating the topic, objective, and methodology of the science of interpretation, Rezaei Isfahani (2016) first addresses the terminological definition of the foundations of interpretation. Then, he discusses the course of changes, delving into their emergence, development, the authorship of books in this field, and the factors and motivations behind the emergence of the foundations of interpretation (Rezaei Isfahani, 2016). Subsequently, he proceeds to mention the organization of the foundations of interpretation. Following that, he introduces some criticisms regarding the arrangement of views by scholars, such as Goldziher, Dhahabī, Maʿrifat, ʿAmīd, Saghir, Khālid Ibn ʿUthmān Sabbagh, and al-Ak. Then, he elaborates on the manner of usage of interpretive foundations in detail. While examining this stage, he briefly explains the stage of resolving conflicts between reason and narration (Rezaei Isfahani, 2016).

These two examples are closer to the ideal form compared to previous examples, and are superior to the performance of all the authors mentioned so far, because they have paid full attention to each of the five stages of the foundations of interpretation. However, there is disorder in the stages in both cases, and some stages have not been addressed separately, mixing with each other. For example, both ʿAmid and Rezaei have included resolving conflicts in the third stage. Additionally, the scattering of subsets of the second and third stages in ʿAmīd's performance is quite evident. Furthermore, Rezaei has placed some subsets of the third stage in the second stage.

6. Evaluation Tables of the General Form of Authors' Performance

To demonstrate the performance of the authors regarding the general form, tables are provided with explanations:

All tables are arranged based on the evolutionary progression. Items marked with a (+) indicate that the work has been done by the author, but their superiority depends on the titles presented; therefore, in some cases, it indicates strength, and in others, it indicates weakness of the author's performance. The symbol (-) indicates that no work has been done, and similar to what was said about the symbol (+), sometimes it signifies weakness and sometimes strength of the author's work. Items without a symbol imply that they are outside the scope of discussion; for example, rearrangement or repetition of stages for someone who does not pay attention to the stages at all, is not addressed.

Table 1 indicates the evaluation of the performance of authors whose performance has been examined. Table 2 includes the names of some other authors whose performance regarding general form has been assessed based on existing criteria, and are displayed in a separate table.

Table 1. Performance of Authors Regarding the General Form

	Author	Definition	Organization	Manner of usage	Resolving conflict	Course of changes	Additional main stage	Replacement stages	scattering, mixing, or repetition of stages
1	Hind Shalbī	-	-	+	-	-	-		
2	Abū-Hajar	-	-	+	-	-	-		
3	al-Ṭayyār	-	-	+	-	-	-		
4	Ibn Taymiyyah	-	+	+	-	-	-	-	+
5	Goldziher	-	+	+	-	-	-	-	+
6	al-Sabbagh	-	+	+	-	-	-	-	-
7	al-Ak	-	+	+	+	-	-	-	+
8	Talal al-Hassan	+	+	+	-	-	-	-	+
9	Asadi Nasab	+	+	+	-	+	-	+	+
10	al-Rumi	+	+	+	-	+	-	+	-
11	'Amid Zanjani	+	+	+	+	+	-	+	+
12	Rezai Esfahani	+	+	+	+	+	-	+	+

Table 2. Performance of Shia Authors Regarding the General Form Who Are Not Mentioned in The Present Paper

	Author	Definition	Organization	Manner of usage	Resolving conflict	Course of changes	Additional main stage	Replacement stages	scattering, mixing, or repetition of stages
4	As'adi	+	+	+	-	-	-		
5	Feqhi Zadeh	+	+	+	-	-	-	-	+
6	Ragai	+	+	+	-	-	-	-	+
7	Ayazi	+	+	+	-	-	-	-	+
8	Marefat	-	+	+	-	+	-	-	
9	Sobhani	+	+	+	-	-	-	-	-
10	Babei	+	+	+	-	-	-	-	-
13	saghir	-	+	+	+	+	-	-	+
14	Alavi Mehr	+	+	+	+	+	-	+	+
15	Moaddab	+	+	+	+	+	-	+	+

Table 3. Performance of Non-Shia Authors Regarding the General Form Who Are Not Mentioned in the Present Paper

	Author	Definition	Organization	Manner of usage	Resolving conflict	Course of changes	Additional main stage	Replacement stages	scattering, mixing, or repetition of stages
1	Zarkashi	-	+	+	-	-	-		
2	Qattan	-	+	+	-	-	-		
3	Mohtasib	-	+	+	-	-	-	-	-
4	Zorghani	+	+	+	+	+	-		
5	Zahabi	+	+	+	+	+	-		
6	saghir	-	+	+	+	+	-	-	+

7. Conclusion

By reviewing the total publications, five main stages for foundations of Ijtihadi-logical interpretation are established. None of the authors has introduced a single main stage to the five stages, and all the additions either do not have a role in explaining foundations of interpretation, are related to the preliminary discussions, and are secondary to the main subject, or they can be integrated into one of the five stages. Therefore, it can be concluded that authors have had different performances regarding each of the five stages, and the result is that some authors have overlooked mentioning the first stage. The fourth and fifth stages have received less attention from the authors. The second and third stages have been observed in the performance of all authors, except those who have not paid any attention to the stages, in this case, they are excluded from the discussion.

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