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(24)..... Methodology of text comprehension in Ja'fari jurisprudence

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In the present era, various Ijtihad schools such as the traditional Ijtihad School and Imam Khomeini's dynamic Ijtihad School and the Ayatollah Mesbah Yazdi's theological rationalist school have grown and discussed their votes and disagreements over different understandings of the text (Tabatabayefar, 2015: 137, 93, 71, 63). Of course, the present research considers the differences and the emergence of different schools as a sign of freedom of speech and flexibility in religion and one of the main strengths of Islam.

Conclusion:-

The present paper investigated the ways and means of understanding the text in Ja'fari jurisprudence. Various interpretive and textual approaches, including narratives, Ijtihad, and jurisprudential, were discussed in regard with the holy Quran. In the issue of tradition, the principles involved in understanding and obtaining the true meaning of the text and the ways of dealing with them, were addressed from a methodological perspective; it was indicated that the jurists interpreted the rules differently, the ultimate outcome of which was the foundation of various, sometimes contrary Ijtihad, schools.

In regard with the issue of consensus, it was stated that the consensus of interpreters relies on tradition; then, the role of reason and wisdom in discovering true essence of the text was discussed, highlighting the important role of reason as the shield of religions; finally, the schools derived from different readings and understandings of the text among Shiites was discussed.

This paper presented the analytical model of jurists from past to the present, providing a comprehensive evaluation of the jurisprudence of the text and its comprehension in terms of methodology.

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the Holy Quran

1. Alston, William. (2002). Philosophy of Language. Trans by Ahmad Iranmanesh and Ahmad Reza Jalili. Tehran, Sohroodi Research and Publishing Office.

- 3- It must be rebuilt in the course of time and adjust itself with the current knowledge.
- 4- It is to be designed in order to achieve a certain goal. (Bagheri 2009: 62)

Traditionally, Ijtihad has been categorized in two groups of rational Ijtihad and religious Ijtihad (Tabatabai 1998: 551); rational Ijtihad involves the philosophical and logical rules of analogy and so on, and there is no possibility of legal forgiveness, contrary to the religious Ijtihad whose validity is proved by means of forgery or signing. The use of the word wisdom in this definition is "as it stands"; i.e. wisdom is valid as long as religious permit and authorizes; in other words, the legitimacy of wisdom is not inherent and it comes from religion; this form or wisdom is what Ayatollah Javadi Amoli calls the shield of religion.

Therefore, the Mujtahid should pay attention to the following issues in reviewing texts in order to reach the intended purpose: 1- Familiarity with the entire list of what is found in their jurisprudential texts and their arrangement. 2- The originality of the text without errors and inaccuracies. 3- Health of narrators. 4. Attention to issues such as unified news, etc. 5- The ability and skill of the interpreter in discovering conflicts and preferences. (ibid, 552-553)

The need to know the conditions of time is one of the requirements of mujtahid demarcated by late scholars, including professor Motahari. (Motahari, 1998, 293).

He emphasized that the Mujtahids should know the conditions of their time and be able to answer the questions and challenges of the day. In spite of all these qualities, the conditions and methods of the science of principles and jurisprudence, there have been many differences between jurists and scholars in Ja'fari jurisprudence during the past few years, which can be clearly observed in discrepancies between Sheikh Tusi and Ibn Idriss; Ibn Idriss even came to the point of criticizing Shaykh Tusi for his being self-centered in expressing fatwa; Sheikh Tusi, in his own words, admits that the divisions between their companions in jurisprudential matters are more than those among Sunni scholars. (Javadi Amoli, 2013: 206)

texts should be considered by the jurisprudent, and consistency must always be fully regarded. Consensus, if it is valid, is a promise of legitimacy on the part of the infallibles and is in fact part of tradition. (Valaei. 2008, 161)

Wisdom:-

The source of the ontology of religion is only divine will and science, and all its principles are determined from by the Supreme Lord; additionally, the human intellect lacks the dignity of judgment and commandment. The wisdom can only detect and perceive some of precepts of former commentators and theologians (Javadi Amoli, 2011: 39). The relationship between the text and the power of wisdom to rule out irrelevant interpretations is the only aspect of wisdom important for the present discussion. Concerning the wisdom of our discussion. Reason is one of the foundations of the knowledge of the commandments, and Ibn Idris Haley has been the first person to refer to the role of reason in jurisprudence. (1990: 46)

The point in Ibn Idris's speech is that reason and wisdom must be referred to only if the first three sources, the holy Quran, traditions, and consensus, failed to give us any clues. In the topic of the use of reason as the source of the knowledge of the rules, one can point out the most important example of the use of reason, which is the "Ijtihad". The meaning of Ijtihad has been widely discussed; however, the best and most inclusive definition can be this: using all power to obtain the ability to recognize the current, actual or apparent duty in the general submissions of the arguments of those judgments. (Maleki Esfahani, 2000: 19)

Imam Khomeini is one of those scholars deeply concerned with the subject of Ijtihad and its conditions; in his book, *Ijtihad and Imitation* he expounded the conditions for the providence of Ijtihad. (Khomeini, 2005: 9)

The followings are the most important attributes of Ijtihad method demarcated by the jurisprudents;

- 1- It must have a systematic style and procedure.
2. It must be based on reason.

boundaries of the process with which a tradition is interpreted as a text is deliberated.

What prophet and the infallibles said, did, and wrote down has been referred to as tradition throughout history. (Akhund Khorasani, translated by Mohammad Massoud Abbasi, 18).

It should be noted that tradition is an expression of the holy Quran; thus, it does not conflict with the content of the Quran; on the other hand, the narratives are not traditions per se; rather, they are descriptions and explanations of traditions. Jurists deal with a text while confronting tradition, and they should determine their accuracy through paying attention to the legitimacy of such traditions from the perspective of public opinion and frequency of reference. Allameh Mozaffar has defined a quoted traditions elaborately in his book called *Principles of Muzafar*; according to him a quoted news is one which brings about certainty and removes doubt, a tip of news in the legitimacy of the source of which it cannot be doubted. Unified news is one which has not reached the threshold of quotation, but, despite descending from a single sources, falls educative in certain situations. This news is true when it comes with proofs and leads to the truth of its science.

The topic of perception, for both the addressor and the addressee is of paramount importance regarding the authenticity of the text through the consideration of the frequencies or rules of connection; a narrative is analyzed in terms of individuals, connection, disconnection, revelation and descent. (Haytham, 2004: 222)

Consensus:-

From the perspective of Sharia, consensus is agreement among those whose comments are valuable in proving the rules of the law" (Gholizadeh, 2000: 11); according to Martyr Sadr consensus is the agreement of the majority of the scholars or the wise causing the establishment of a certain verdict or rule. (Hosni, 1995: 12)

There is no direct relation to the text in the discussion of consensus, because agreement or disagreement of the scholars is more important. What is related to the text is the same as the rules that make up the "tradition", and on the basis of which the judgment is consensual. In this case, the views of the consensus and related

Allameh Tabatabai is highly cautious about consensus; he does not consider it as the first choice in interpretation and comprehending verse of the Quran.

Jurisprudential interpretation

Jurisprudential interpretation is an interpretation that deals only with the interpretation of verses related to religious law. For this reason, they are part of thematic commentary (Marefat, 2000: 228/2). The Holy Qur'an has several, from 200 up to 500, verses about human commandments; however, the renowned jurists say that after the merging and elimination of the similarities, the verses decrease down to 300 typically dispersed in the Quran's narratives (Fadhil Moghadad, 1423: 28). Fadhil Moghadad Hali Siveri, Ayatollah Ibrahim Janati, al-Mu'mol Estábadi and Zabdeh al-Bayan Sheikh Ahmed Mohegh Ardebili and Sheikh Qutb Ravandi belong to this category.

The basic issues of jurisprudence are highlighted in these interpretations. For example, Zabdeh al-Bayan commentary interprets verse 12 of al-Iraf Sura, why did you refrain when we ordered you to bow?, like this: the imperative verb required obligation and is mandatory. (Nooraei, 2011: 195)

Verse 6 of al-Maede Sura, cleanse yourself after intercourse, considers doing self-cleansing something subjective and differentiates between personal affairs and those affairs which are enforced by law (Nooraei, 2011: 196).

Verse 173 of The Cow sura is another example, where God has prohibited mankind from murder; according to this interpretation, what is meant by blood and murder is not something absolute and immune to change; rather, the word is to be interpreted based on the context and situation in which it is used. (Nooraei, 2011: 201).

So far, methods for understanding the texts of the Quran in Jafari jurisprudence have been examined. The rest of the paper deals with ways of understanding the text in the tradition.

Methodology in traditions

The concept of text is involves in the comprehension of traditions as well, a text which is descended from the infallible to the jurispudent. Thus, tradition is initially defined and, then, textual

For example, two verses one in al-Hamd and the other in The Bee Sura, interact to convey a unified meaning; one verse asks God to gift the believers with bounty and other verse categorized these blessed individuals in four groups of the prophets, the believers, the martyrs, and those with good deeds.

Comprehensive and Ijtihad interpretations

Ijtihad interpretation is the most complete and comprehensive way of interpreting the Qur'an. In this interpretation, the transcendental Ijtihad factors [book and tradition] and reason work out work together to comprehend the text.

Sometimes, Qur'anic verse are used to provide necessary explain nations in Ijtihad interpretation, an act which is referred to as Ijtihad interpretation of Quran; sometimes hadiths and traditions are used, thus creating a category called Ijtihad interpretation of hadiths; if various sources are integrated during the process of interpretation, it is called comprehensive interpretation. (Babaei, 1953: 25)

The interpretive methods used by Shahid Motahari and Allameh Tabatabai can be called comprehensive.

In this method of interpretation, the meaning of the verse is first studied with the sciences and rules of Arabic language; then, the degradation and denial of descendants of the verses, and the issues of the science of principles are also involved, and it is examined in different hadiths. Regarding the dignity of descent, the method used by jurists is similar to what is called contextualism in Western methodology. In this context, the meaning of the text is examined according to the context and time; the issue of obsolete verses, also, belongs to this category.

For example, Allamah Tabatabai interprets verse 100 of Yusuf Sura, and all bowed before him, in an interesting way and stated that two apparent and hidden pronouns refer back to Joseph and he is asked to bow before God; Sheikh Tusi Tabian has said that these pronouns go back to the supreme lord; since prostration is not true except for God, it is a nondescript interpretation of the verse and there is no reason for it (Tabatabai, 1995: 8 and 337/11); sometimes, interpretations have been quite different, even contradictory.

interpretation and other narrative interpretations is considered to be a special attention to the jurisprudential aspects of the verses.

For example, "if you don't call me insane, I can smell Joseph" (Quran, Joseph: 94) is a verse about the background of Yusuf's shirt (ah), a shirt which, according to some verses, has come directly from heaven. (Aiashi, 2001: 194).

Subjective interpretation

This interpretation is entirely based on the commentator without his having any knowledge of Qur'anic science, contrary to narrative interpretation where complete knowledge of the infallible Imams functions as the main source. This interpretation is haphazard and is not commonly found among the Shia.

Cryptic interpretation

It relies principally on perception and eschatology, and the literal implications and rules of civil reinterpretation are largely abandoned (Amid Zanjani, 1988: 248).

For example, in regard with the same aforementioned verse on shirt of Joseph (as), Ibn Arabi interprets the strength of the shirt as the luminous light that is generated in the heart in connection with divine attributes. (Ibn Arabi, 2001: 331). In these interpretations, which are common among some Sufis, the state of affairs and harassment and persecution are involved which helps them understand the text.

Some scholars have equaled Ibn Arabi with Shaykh Baha'is for the Shia, a point which is not commonly agreed upon among scholars. (Inspiration, 2000: 131-142)

Interpretation of the Qur'an by Quran

Using the Qur'an's own guidelines to understand its meanings and purposes has become one of the most frequently methods used by commentators in recent decades. Al-Mizan's commentary, written by the Shia commentator Allamah Tabatabai, is an example of this kind of interpretation of the Qur'an.

Interpretation of the Qur'an by Quran itself has a wide range which is justifiable in various trends and styles.

speak aloud and the Qur'an is revealed to guide all people, not just for a particular people or for a specific time. So, how can the Qur'an, in its own words, interpret the meaning to different audiences?

Given the difference of languages and the universal objective of the holy Quran, there should be a method to address all people with different languages and reveal the words of Allah on them. Moreover, even single-speakers do not always understand a specific meaning of the language, and the language is constantly evolving. Ayatollah Rajabi sates that there is only one way to understand Quran and it is relying on reason, to which it is referred as the rational dialogue principles in the science of jurisprudence; i.e. the rules and principles that rationally interact with each other and understand each other's words.

In the understanding Qur'an, one should also be aware of the lexical, spatial, and syntactic, rules and conventions. However, the contracts of the time of the descent of the Qur'an and the continuous and uninterrupted verbal and rational terms, such as the worth and cause of descent, should also be paid attention to and take into account. Therefore, regarding the methods of understanding the text of the Qur'an, one cannot rely merely on reason; thus, the following strategies can be considered in comprehending the text of the holy Quran.

1. interpretation of the narrative (2) subjective interpretation (3) rational or Ijtihad interpretation (4) metaphoric interpretation (5) cryptic interpretation (6) interpretation of Quran by Quran 7- Comprehensive interpretation (based on the book, tradition, consensus, and reason) Zanjani, 1988; 188)

Narrative interpretation

Qumi's commentary belonging to Ali ibn Ibrahim bin Hashem Qomi (Fourth Century) and the interpretation of Ibn-i-Asr Muhammad ibn Mas'ud Samarqandi are two examples of narrative interpretations. In Aiashi's commentary, the author of the narration has used the text of the hadiths to refer to the text of the Qur'an. In fact, wherever there is a hadith about the verses, the hadith is related to the document and the meaning and understanding of the verse. The distinction between Aiashi's commentary and Qum's

7. Authenticity of non-quotation

It relates to a new meaning that was not initially understood and has been attributed to a specific term throughout history. In this case, the original meaning must be obtained according to the historical significance of the word.

8. Originality of non-subscription

When a word is used with a meaning in addition to the original sense for which it has been meant, thus, creating a situation of dual meaning, the interpreter or the jurist must spell out dual meanings by prioritizing one of them.

9. Originality of formation

When a speaker says something but actually means the contrary of what he has stated, the interpreter or jurist relies the meaning on what is apparently existing. (Hosni 2014: 337-334)

Sources of Ja'fari jurisprudence

Main sources of include the holy Quran, traditions, consensus, and wisdom. (Heydari, 1992: 329).

The first source of Ja'fari jurisprudence is the Holy Quran.

Methodology for comprehending the text of the Holy Qur'an

The holy Qur'an is a heavenly book that has been revealed to understand and change human behavior. Understanding the holy Qur'an has its own specific methods and circumstances. In many cases, the Holy Qur'an states that "it is clarified for the common people" (al-Imran: 138); "we have clarified everything for you" (The Bee: 69); and "we have lightened the path for you" (Maryam: 97)

This is all proof that the Qur'an is understandable to people.

Ayatollah, Mohammad Taghi Mesbah, states that there is a way to understand the Qur'an in a way that helps us to use this book correctly. First, when it comes to the form of communication, there is a common ground between the speaker and the listener, which is used on the basis of the same words; according to these common points, the listener understands the meaning of the word that the speaker has intended and this is what common understanding requires. Another point is that all the people of the world do not

(B) The authenticity of transference: this situation happens when a word has two meanings and the two do not support each other in terms of meaning; thus, no true meaning can be considered exclusively and associating a meaning to a specific term becomes quite dependent on the context where the word is used. (Akhund Khorasani, translation of Mohammad Massoud Abbasi, 49)

This definition, which somehow includes the description of experience, attributes the meaning of the term to the situation where it is used; if the true meaning of it is obtained, the actual use is otherwise virtual. (Al-Badri, 2007, 172).

(C) Prevalence, which signifies the frequency of the use of the word in a dubious sense, which is, by itself, the sign of its truth. Ayatollah Khoyi believes that prevalence is the most common and obvious sign of the truth, as children also understand the true meaning of this.

However, there are occasions where we know both literal and metaphoric meanings of a term, but we cannot determine which sense is intended; in such cases, other forms of legitimacy, which will be discussed in the following, are required to be used. (Akhund Khorasani, translation of Mohammad Massoud Abbasi, 51)

4. Public opinion

To determine whether a speaker has said something with general or specific intention and none of the sources can be truly assigned to, the jurist is more prone to give priority to the general and public meaning of the word rather than personal, specific ones.

5- Originality of signification

When a speaker states something the original signification of which cannot be truly determined making the interpreter doubtful in decoding his statement, such a statement must be considered absolute, and the jurist must merely rely on the significance hidden within the word to understand the text.

6. Authenticity of disapproval

A speaker issues a statement in the un-conditionality of which the interpreter is doubtful. In this case, the jurist denies the possibility of the statement's being relative.

Two other exercises include intentional and serious usage; intentional usage means that the speaker intends to use the word in the sense prescribed for it or used in the interlocutory; serious usage means the intentional use of the verbal message by the theologian. (Meshkini, 30)

Some scholars, such as Mohaghegh Naeini, do not consider the difference between intentional and serious volition; but, Sheikh Ansari and Shahid Sadr differentiate between the two.

In general, three stages can be understood in each usage:

The usage of the word, the implication of meaning, and the stage of actions and verbs practiced literally to fulfill certain objectives.

3. The legitimacy of the formation of the text

According to the principles of jurisprudence, the rules of understanding and are required to help us understand the point of the author; there might be occasions when comprehending the statements of the author gets quite complicated and there is no direct way to interpret what he has said; therefore, the reader will rely merely on the apparent meaning of the words. In such occasions, reason is one of the main sources of legitimacy of the text.

The principals have proposed ways to decode the formation of the text and the signs of truth and legitimacy, which are as follows:

- A) Presupposition: one strategy is differentiating between true and virtual meaning, which is realized through thinking about a specific meaning several associations attributed to a term mediating interference exceeds other meanings (Akhund Khorasani, translation of Mohammad Massoud Abbasi, 47; (Muzaffar, 69)

Presupposition is of two types, first of which is employed by an individual not so killed in the art of hermeneutics to discover the apparent meaning of the vocabulary, and the second form is employed a professional in the art of terminology. The important point is that the background of the reader of the text on the subject affects the editors, so the jurisprudent must truncate his mentality from the world out of the text to some extent.

The third theory is the most quoted one, according to which the establishment of meaning does not required any subjective or external entities and it can form itself without any description of the abstract.

2. The relationship between word and meaning

The relationship between the word and meaning has always been a concern for linguists and philosophers. Given the difference in vocabulary between different nations and the emergence of new meaning and verbal participation, most scholars have come to the conclusion that there is no kind of interdependent relationship between any forms of linguistic meaning as implied. This view is the same as the theory of sedition (Mozaffar, 19/1) (Saeedi Roshan, 119). According to this view, the causal relationship between the word and the meaning arises from a state of determination and rational validity (Akhund Khorasani, translated by Mohammad Massoud Abbasi, 23/1); language signs only signify their meaning after being informed and aware of it. Consequently, the common view in the science of jurisprudence is that the basis of the signification of the term is the meaning of the status quo. The situation is also a special type of appropriation of the meaning of the word and the relationship between the two, sometimes caused by an individual or a group that is named, and sometimes from the multiplicity of use that results in that determination. (Akhund Khorasani, translation by Mohammad Massoud Abbasi, 23/1)

Also, one is faced with a variety of uses in the science of jurisprudence and the fact that if the term is used in a sense other than the subject matter, then it is virtual and otherwise it is a true use. For example, one might say "I saw a lion", with the virtual meaning being a brave person and the real and true meaning being the animal. (Mousavi Qazvini, 2006: 529; Badri, 2007: 59)

The jurist must always pay attention to understanding the text, whether it is true or not; virtual use must be understood through implied connotations, but there are several methods to understand the true meaning, including presupposition, the authenticity of significance, and ambience; these strategies will be discussed in length in the discussion of the emergence of the text.

as the main task; credibility as the final criterion for success (Kripendov, 2014: 32, 31). The method of comprehending the text for the jurist to extract the religious ruling is the subject of this paper; therefore, the researchers try to examine methods used by the jurist in comprehending and decoding the text. Therefore, since the jurist is faced with text in jurisprudential sources and needs to get adapted to the text, the researchers will separately examine the method of understanding the text in the sources of jurisprudence. But first of all, the rules that apply to understanding the text in principle if Islamic jurisprudence must be analyzed.

Principles of jurisprudence in comprehending the text

1. The essence of meaning

Before examining the relationship between word and meaning, the essence of meaning must be considered. The most important views on the question under discussion include the followings;

- a) the paradigmatic theory of meaning, according to which the essence of meaning is taken from external entities and if an entity does not have a word to refer to, it would have no meaning. Positivist objectivism of the early twentieth century, according to which empirical realization is the main criterion for meaningfulness of the combined theorems, viewed the concept of meaning with such a perspective (Ayer, 19). This theory is incapable of justifying many intellectual concepts that are not objective.
- B) The conceptual theory of meaning, according to which meaning is defined individually with the notion of which the word refers to in the mind. The main deficiency of this theory is that there are limited independent signatures in many language signs, such as conjunctions and constraints. (Alston, 69-67)
- C) The natural theory of meaning, according to which the nature of meaning is the soul of nature without getting external authorizations, since the main function is transfer, which is a kind of perceptual existence. (Esfahani 24/1)
- D) The narrative theory of Meaning: the essence of meaning is based on narratives implied from significances around.

It is hoped for the present paper to provide a useful and reliable step forward in promoting hermeneutical knowledge in accordance with Islamic beliefs.

The meaning of methodology

In regard with Islamic Persian terminology, the term 'method' is taken to etymologically mean *walking, overtaking, rules and regulations* (Tabrizi, 1963:979). According to Moein Persian dictionary, method means action, pursuit, procedure, and design; according to Deh Khoda dictionary, this term signifies rule, way, norm, manner, and style. In Arabic terms, the word 'method' is equivalent to *al-tariq* or *al-sabil*. (Ibn Manzoor, 1994: 220)

In Arabic language, the terms method and methodology are equivalent to *manhaj* and *manhajieh*. Zamakhshari considers method to be equivalent to 'way', synonym to procedure, path, and road. (2007: 11)

The English term 'method' is equivalent to 'methode' in French, 'methodus' in Latin, and 'methodos' in Greek, all of which are taken to mean pursuit, search, follow, or pursuing a specific objective. (Aito, 2007: 773)

This term is also taken to mean directing a specific path in order to achieve a predetermined objective with a disciplined sequence. So, it can mean both the way itself and the tools required to pave this way.

However, jurists and disciplinarians have primarily focused on 'way' or 'procedure' aspect of the meaning of the term; however, practical definition of the term necessitates the presence of something under which the concept is clearly defined, such as research methodology, art methodology, jurisprudence methodology, etc.

According to Philips Shaleh, methodology is a grammatical science because it regulates rules for thinking that can search for facts in science." Kolos Kripendov, also, defines methodology and states that the framework used by the method is summarized in the four following categories; (A) data transferred to the analyst; (b) the text of the data; (c) the method of partitioning the reality by the analyst's knowledge; the purpose of content analysis; (d) deduction

Introduction

One of the important issues of religious and human sciences is the understanding of the meaning of the text. In the humanities, hermeneutics is responsible for understanding the text and in the religious sciences, the science of the principles of jurisprudence has the duty to deduce the religious order from the texts and religious sources. The jurists cannot help discovering the rules of understanding the text in the discussion of the terms of the science of the principles. The study of the methodology of understanding the text in religious sciences by jurists has been one of the important issues that can establish the knowledge of hermeneutics in accordance with Islamic beliefs in Ja'fari jurisprudence; such a knowledge can be used to extract new jurisprudential issues from sources of jurisprudence through hermeneutics. However, there is no comprehensive research in this area in various sources of Ja'fari jurisprudence; in other words, it can be claimed that the topics discussed in this area have not been methodical, and attention has been merely paid to specific points that the authors have contemplated, appoint which is further confirmed by referring to Iranian journals and websites, including Noormags, the Iranian Human Sciences and Iran doc. In addition, the researchers have tried to focus as little as possible on old jurisprudential texts; additionally, the heterogeneity of ideas in Ja'fari jurisprudence has made the formation of a monolithic idea on the subjects quite impossible.

The present study discusses the methods of understanding the text in various sources of Ja'fari jurisprudence and tries to demonstrate the understanding of the text in the sources of Ja'fari jurisprudence by reviewing the jurists methodological model. Initially, a general definition of methodology is provided; then, the specialized perception of jurisprudence from the concept of methodology is presented according to four main sources of jurisprudence; the next step involves investigating the procedures of commentators in dealing with the text of the Holy Quran and traditions and the instruments provides for them on the part of the text; finally, the importance of consensus, reason, and Ijtihad in the formation of various jurisprudence schools is discussed.

Abstract:-

The present study deals with ways of comprehending the text from the perspective of jurists and their attempt to mold the text in accordance with their understanding. Initially, a general definition of methodology is provided; then, the specialized perception of jurisprudence from the concept of methodology is presented according to four main sources of jurisprudence; the next step involves investigating the procedures of commentators in dealing with the text of the Holy Quran and traditions and the instruments provides for them on the part of the text; finally, the importance of consensus, reason, and Ijtihad in the formation of various jurisprudence schools is discussed. These different schools represent the flexibility and freedom of expression under the banner of Ijtihad in the path of religion.

The present descriptive-analytical study was conducted through collecting documentary and library materials and tries to provide an understanding of the text from the perspective of Ja'fari jurisprudence by reviewing the jurisprudents' methodological model.

Keywords : methodology, text comprehension, Ja'fari jurisprudence, sources of jurisprudence.

المخلص:

يتناول هذا المقال طرق فهم النص حيث الفقيه يواجهها ويجب حكمه أن يكون وفقاً لتلك النصوص ولفهمها. في البداية، تناول البحث تعريف "المنهجية" بالمعنى العام ومن ثم معناه الخاص أي منهجية فهم النص مع قواعد أصل الفقه في مصادر الفقه الأربعة وقد تم التحقيق في أساليب المفسرين في التعامل مع نص القرآن الكريم ومن ثم، قد لوحظت طرق فهم التقليد الذي ينتقل أيضاً من خلال النص إلى الفقيه. وبعد ذلك أشير إلى الإجماع والعقل وفي النهاية الاجتهاد في المجال الديني ومساعدته في فهم النص وقد يؤدي إلى تشكيل مختلف مدارس الفقه. هذه المدارس المختلفة تمثل المرونة وحرية التعبير تحت راية الاجتهاد في طريق الدين.

لقد تم إجراء هذا البحث بطريقة وصفية تحليلية مع جمع المعلومات الوثائقية والمكتبية ومن خلال مراجعة آراء الفقهاء "النموذج المنهجي" يقدم فهماً للنص في مصادر الفقه الإمامي.

الكلمات المفتاحية: المنهجية - فهم النص - الفقه الإمامي - مصادر الفقه.

Methodology of text comprehension in Ja'fari jurisprudence

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منهجية فهم النصوص في الفقه الإمامي

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