

# مناهج تبیین القضايا الاجتماعية في القرآن الكريم مع التركيز على آراء المفسرين المعاصرين

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## الملخص

## معلومات المقال

**هدف البحث:** يهدف هذا البحث إلى استكشاف وتأطير المنظومة المنهجية المتكاملة التي اعتمدها القرآن الكريم في معالجة القضايا والمشكلات الاجتماعية، وصياغة نماذج تطبيقية تلبّي تطلعات المجتمعات المعاصرة.

**منهج البحث:** اعتمدت الدراسة المنهج الوصفي التحليلي الاجتهادي، من خلال استقراء التفاسير الاجتماعية المعاصرة ومقاربة النصوص القرآنية بقواعد العلوم الإنسانية واللسانية.

**النتائج والمكتسبات:** أظهرت النتائج أن القرآن الكريم يوظف تعددية منهجية منسجمة ترتكز على تباين القدرات البشرية والسياقات الثقافية، حيث تتكامل فيه مناهج الهرمنيوطيقا الثقافية المنضبطة، والدلالة اللسانية التراثية والحديثة، والتفسير الموضوعي البنائي، والاجتهاد العقلي المقاصدي المنزه عن الإسرائيلية، والتحليل الاجتماعي والنفسي، وصولاً إلى الاستقراء التجريبي للسنن الكونية والتأصيل المعياري القيمي.

**الخاتمة والاستنتاج:** خلّص البحث إلى أن القرآن الكريم، بوصفه هداية مطلقة للإنسان، لا ينتهج مساراً أحادياً في الإصلاح المجتمعي، بل يطرح نموذجاً معرفياً متعددًا يجمع بين الثابت والمتحول، مما يمنحه قدرة دائمة على تقديم حلول بنيوية للأزمات الإنسانية وترسيخ العدالة والنهوض الحضاري

### نوع المقال:

مقال بحثي

### تاريخ الاستلام:

۱۲ رمضان ۱۴۴۷

### تاريخ المراجعة:

۱۸ شوال ۱۴۴۷

### تاريخ القبول:

۵ ذي الحجة ۱۴۴۷

### تاريخ النشر:

۴ محرم ۱۴۴۸

### الكلمات المفتاحية:

المنهجية، التفسير الاجتماعي، المفسرون المعاصرون، القرآن الكريم، التعددية المنهجية، الهرمنيوطيقا الثقافية، علم الدلالة، السنن الإلهية.

**استناد:** محبی پور، مریم؛ و معارف، مجید؛ و قدرتی، مهناز (۱۴۴۸). مناهج تبیین القضايا الاجتماعية في القرآن الكريم مع التركيز على آراء المفسرين المعاصرين. التراث الإسلامي والتحديات المعاصرة، ۲ (۳)، ۳۷-۶۶.

<https://doi.org/10.48309/ihcc.2026.560895.1041>



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## المقدمة وطرح المسألة

يُمثّل الإصلاح الاجتماعي وبناء العمران البشري محوراً رئيساً من محاور الرسالة القرآنية الخالدة. وقد شكّل اصطدام العالم الإسلامي في العصر الحديث بالتفوق العلمي والتقني الغربي، مصحوباً بحالة من الركود الحضاري الداخلي، دافعاً ملحاً لدى رواد الإصلاح مثل السيد جمال الدين الأفغاني والشيخ محمد عبده والعلامة الطباطبائي والشهيد الصدر، للبحث عن مكامن الخلل وسبل استئناف الفاعلية الحضارية للأمة.

وانطلاقاً من الإيمان الراسخ بأن القرآن الكريم ليس وثيقة تاريخية مقيدة بزمنها بل هو هدى مستمر لكل العصور، نشأ تيار التفسير الاجتماعي ليعيد ربط الوحي بالواقع المعاش. بيد أن تحقيق هذه الغاية يتطلب بالضرورة بلورة رؤية منهجية دقيقة؛ إذ إن إحداث أي تحول مجتمعي عميق لا يمكن أن يتحقق بالانطباعات العابرة، بل يستند إلى مناهج راسخة تستنبط من النص وتستوعب تعقيدات الواقع الإنساني. ومن هنا يسعى هذا البحث إلى إبراز وتفكيك المناهج المتنوعة التي يقدمها القرآن الكريم في قراءة الظواهر الاجتماعية وحل معضلاتها المستجدة.

## منهجية البحث

تنتهج هذه الدراسة المنهج الوصفي التحليلي الاستنباطي المقارن، مستندة إلى أمهات المصادر التفسيرية المعاصرة ودراسات الفكر الإسلامي الحديث. وقد تم فحص الآيات القرآنية ذات البعد الاجتماعي ليس بوصفها نصوصاً مجتزأة، بل ضمن سياقاتها التنزيلية وشبكاتها الدلالية المترابطة. ويقوم هذا المسلك البحثي على المواءمة بين الأصالة المنهجية المستمدة من التراث العلمي والاجتهادي للمسلمين وبين الأدوات اللسانية والتحليلية المعاصرة، مع الحرص التام على تفادي الإسقاطات الفكرية والالتزام بضوابط فهم النص وفق مقاصده الكلية وغاياته التشريعية.

## النتائج التفصيلية للبحث

### أولاً: منهج الهرمونيوطيقا الثقافية والمقاربة التاريخية المنضبطة

يبرز تفاعل النص القرآني مع ثقافة عصر التنزيل كأحد أعمق المناهج وأكثرها أثراً في التفسير المعاصر. فقد نزل الوحي في بيئة محددة، فخاطب أهلها بلغتهم وتفاعل مع أعرافهم، فثبّت الصالح

منها، وهذَّب المشوب، واقتلع الفاسد والموهوم. وقد أوضح المفسرون المعاصرون ضرورة التمييز الحاسم بين الهرمنيوطيقا الفلسفية النسبية وبين الهرمنيوطيقا الإسلامية المنضبطة التي تحترم قصدية المتكلم الإلهي. إن فهم أسباب النزول والأعراف الاجتماعية لعصر البعثة لا يعني تاريخية الرسالة أو حصرها في زمن مضى، بل يُمثِّل منطلقاً لاستكشاف القواعد الكلية المنطبقة على الوقائع المتجددة. كما تبرز في هذا الإطار نظرية الاعتبارات الاجتماعية، التي تؤكد أن المفاهيم الوضعية تتغير تبعاً للمصالح الإنسانية في حين تبقى الغايات والمبادئ القرآنية الإلهية ثابتة وحاكمة.

### ثانياً: المنهج الدلالي واللساني واستنطاق الحقول المعجمية

أحدث القرآن الكريم نقلة نوعية في البنية اللغوية العربية، حيث نقل المفردات من دلالاتها البدوية والمادية المحدودة إلى أفاق دلالية واجتماعية واسعة ومتراصة. ويشمل هذا المنهج دراسة الجذور اللغوية، والأوزان الصرفية، والتحويلات الدلالية للكلمات عبر الزمن. وتكشف التحليلات اللسانية لمفردات مثل الإنفاق، والرشد، والنفوس الواحدة، والمودة، والسكينة، عن منظومة مفهومية متماسكة تؤسس لنظام أسري واقتصادي عادل. كما أن إعادة قراءة التراكيب في ضوء السياق المجتمعي تُسقط التأويلات المغلوطة وتكشف عن الإعجاز التشريعي والبياني الكامن في ألفاظ التنزيل.

### ثالثاً: منهج التفسير الموضوعي والتنظير البنائي للمجتمع

تجاوز المفسرون المعاصرون التفسير التجزيئي الذي يتناول الآيات سورة فسورة وآية فأية، نحو التفسير الموضوعي البنائي الذي يجمع الآيات المتناثرة حول قضية واحدة كالشورى، أو العدالة، أو الأسرة، أو التكافل، لصياغة نظرية قرآنية شاملة تُجيب عن إشكاليات العصر. ويقترن بذلك منهج التفسير التنزيلي أو التاريخي لترتيب النزول، الذي يبرز التدرج التربوي والتشريعي للقرآن في إعادة تشكيل المجتمع الجاهلي. ويُعد هذا التدرج نموذجاً معيارياً لإدارة التغيير الاجتماعي والاستيعاب النفسي للأحكام الشرعية، بعيداً عن القسر المفاجئ الذي قد يولد ردود أفعال انتكاسية.

### رابعاً: المنهج العقلي والاجتهاد الفقهي وتطهير المرويات

يحتل العقل في المنظومة القرآنية منزلة الحجة الباطنة والشريك الأساس في استنباط الأحكام وفهم المقاصد. وقد قام المفسرون المعاصرون بجهد نقدي جبار لتنقية التراث التفسيري والتاريخي

من الروايات الواهية والإسرائيليات والقصص الخرافية التي شوهت بعض الحقائق القرآنية. كما برزت نظرية الفهم الاجتماعي للنصوص، والتي تُمكن الفقيه من توسيع دلالة النصوص المؤسسة على علل ومصالح قطعية لتشمل المستجدات المعاصرة. ومن خلال استنباط القواعد العامة كقاعدة نفي الضرر وقاعدة الكرامة الإنسانية وقاعدة العدالة المطلقة، يظل الفقه الإسلامي قادراً على مواكبة التطورات وتلبية الحاجات المتجددة للمجتمعات.

### خامساً: المناهج السوسولوجية والتحليل النفسي للسلوك البشري

يؤسس القرآن لرؤية علمية متفردة في دراسة الإنسان، تجمع بين كوامن نفسه الفردية وأدواره في الحقل الاجتماعي. وتُعد نظرية الاختلاف في الأرض من أركان هذه الرؤية؛ حيث تُعرّف الإنسان بأنه فاعل مسؤول ومؤتمن على تعمير الكون وإقامة القسط وفق المنهاج الإلهي. وتتكامل هذه النظرية مع نظرية الاستخدام الاجتماعي، التي توضح أن الاجتماع البشري ينشأ من حاجة الإنسان الفطرية لتسخير طاقات الآخرين وتبادل المنافع لتلبية ضرورات الحياة. كما يقدم القرآن تشخيصاً نفسياً دقيقاً لأنماط الشخصيات كالمؤمنين، والمنافقين، والمتريدين، والمرائين، محلاً لدوافع الانحراف وأمراض القلوب، وواضعاً العلاج النفسي والوقائي المتين لحماية الفرد والجماعة.

### سادساً: منهج الاستقراء التجريبي لسنن التاريخ والتأسيس المعياري القيمي

يبحث القرآن في مواضع لا حصر لها على السير في الأرض والتأمل في مصائر الأمم السابقة. وهذا البحث ليس مجرد سرد قصصي، بل هو تأسيس لمنهج استقرائي علمي يثبت وجود سنن إلهية تاريخية ثابتة تحكم نشوء الحضارات وسقوطها، تماماً كما تحكم القوانين الطبيعية حركة الأفلاك والمادة. ويقترن هذا الاستقراء الواقعي بمنهج معياري يرسى سلماً صارماً للقيم الأخلاقية، حيث يربط بين الصلاح الفردي والأمن الاجتماعي، وبين الطغيان والفساد وانهيار العمران. وبذلك يجمع القرآن بين معرفة ما هو كائن في الواقع، وتوجيهه نحو ما ينبغي أن يكون بموجب الأمر الإلهي.

### الخاتمة والآفاق التطبيقية

يتضح من هذا الاستقصاء الشامل أن القرآن الكريم ينفرد بنموذج منهجي مركب ومرن لمعالجة الشأن الاجتماعي، يجمع بين النص والعقل، وبين الظواهر الاجتماعية وبواطن النفس الإنسانية،

وبين السنن التاريخية والمقاصد التشريعية. إن هذا التعدد المنهجي المتسق هو الذي يضمن خلود الرسالة وصلاحيته لكل زمان ومكان.

إن مفسري العصر الحديث، من خلال استعدادهم لهذه المناهج وتفعيلها، قدموا دليلاً قاطعاً على أن العودة إلى القرآن ليست ارتداداً إلى الماضي، بل هي امتلاك لأحدث الأدوات المعرفية التي تمكن الأمة من تجاوز تحديات العصر، وبناء مجتمع إنساني قويم يسوده العدل، والحرية، والتكامل، والتراحم.

# Methods of Explaining Social Issues in the Qur'an with Emphasis on the Views of Contemporary Commentators

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## Article Info

**Article type:**  
Research Article

### Article history:

**Received:**

3 March 2026

**Received in revised form:**

7 April 2026

**Accepted:**

12 May 2026

**Available online:**

20 June 2026

### Keywords:

Methodology,  
Social Exegesis,  
Contemporary Exegetes,  
The Holy Qur'an.

## ABSTRACT

Methodology is a branch of the philosophy of knowledge that examines elements instrumental in understanding the method of a science, discussing foundations, requirements, methods, sources, and research vulnerabilities. Given the significance of methodological approaches in Qur'anic exegeses, their impact on social exegeses, and their practical utility, methodological discussion has become one of the most critical subjects of interest in social exegeses. Consequently, this study aims to elucidate the structured perspectives of the Holy Qur'an regarding the resolution of social issues. In this regard, the Holy Qur'an presents a methodical pluralism that accounts for anthropological foundations, cultural and biological differences, and the varied capacities of individuals, groups, and regions. Utilizing a descriptive-analytical approach and referencing exegeses, this research investigates the outcomes of the Holy Qur'an's engagement with social issues. The findings indicate that the Holy Qur'an employs diverse methodologies - such as cultural hermeneutics, positivism, rationalism, norm-setting, and cultural semantics - to enable contemporary commentators, and by extension today's society, to thoroughly re-examine and analyze structured methods, subsequently applying the Qur'anic strategies for dealing with social phenomena as optimal models in modern societies. Ultimately, the study concludes that the Qur'an, considering its diverse audience across different times and spaces, utilizes a form of methodical pluralism embedded in divine revelation to address social problems; simultaneously, each method possesses its unique efficacy, as a single approach cannot adequately respond to the multi-faceted needs of a dynamic society.

**Cite this article:** Mohebbipour, M.; & Maaref, M.; & Ghodrati, M. (2026). Methods of Explaining Social Issues in the Qur'an with Emphasis on the Views of Contemporary Commentators. *Islamic Heritage and Contemporary Challenges*, 2 (3), 37-66.  
<https://doi.org/10.48309/ihcc.2026.560895.1041>



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**Publisher:** Sami Publishing Company (SPC).

**DOI:** <https://doi.org/10.48309/ihcc.2026.560895.1041>

## **1. Introduction**

Prior to exploring the methods of explaining social issues, it is necessary to highlight several introductory points to underscore the critical importance of this subject, thereby positioning Islam and the Qur'anic methods of explaining social issues at the forefront of resolving societal problems and meeting contemporary needs.

### ***1-1. Problem Statement***

The transformation and reform of social structures across all individual and social spheres represent one of the most vital missions of the Holy Qur'an. On the other hand, any action taken towards socio-cultural change and transformation is a long-term process; thus, it demands harmonious and systematic methodologies. Consequently, extracting this model from Qur'anic concepts and implementing it at various levels - commensurate with diverse human conditions, requirements, and talents - constitutes an undeniable necessity. From another perspective, when the Islamic world encountered Western scientific and industrial advancements alongside its own internal decline, social reformers like Sayyid Jamal al-Din al-Afghani and Rashid Rida sought a remedy. They recognized the ailments of Islamic society and realized that the cure lay in returning to the Qur'an as a dynamic guide that answers the needs of the time (Esmaceli, 1398 SH / 2019). The primary question of this research focuses on the methods of interacting with the Holy Qur'an in addressing these realities of modern societies, with special reference to its eternal nature. This study, through content analysis and studying contemporary exegeses, demonstrates that the Holy Qur'an, through its comprehensive oversight of social issues and systematic cultural studies, utilizes multiple rational, textual, hermeneutical, sociological, and positivist methods to explain and address social matters, ensuring that this divine book remains a continuous guide for mankind.

### ***1-2. Significance and Necessity***

Undoubtedly, prioritizing methodological analysis is one of the distinct characteristics of the contemporary era and a prominent branch of human knowledge. This is especially true when religious

and ideological tensions have reached their peak among various philosophies, with each attempting to solidify its cultural concepts and frameworks to resolve social issues. Therefore, if we seek a correct understanding of the causes of social crises, we must acquire sufficient epistemological and practical knowledge of these scientific fields. Implementing the most appropriate methods in Islamic society requires deep dedication. Furthermore, one of the concerns of God Almighty in the Holy Qur'an is to outline a systematic and rule-governed structure for social life. Hence, to inject genuine vigor into the intellectual system of the Holy Qur'an, we must possess an aware and comprehensive understanding of Qur'anic methods of explaining social issues. This research has been compiled with the objective of providing an unparalleled methodological framework that can address social problems and offer a robust alternative or constructive integration with existing sociological methods.

## 2. Literature review

Several books and articles have been written on topics social issues in the Qur'an interpretation, including:

The article “social approach in tafsir al-qur'an perspective of hasan Hanafi” (Jamaruddin, 2015) focus on Hasan Hanafi Interpretation which said to look for something or object. View Interpreting as an instrument to find something new among language text. It uses thematic method that is characteristic of interpretation by the scientific paradigm, which expresses the subjectivity emphasis of commitment interests and interpreter objective socially. In addition, the article “social dynamics and interpretation of social verses in the qur'an implications for social science studies” (Nasution, 2025) explores the dynamic relationship between social changes and the interpretation of Quranic social verses, highlighting their implications for modern social sciences. Also, the article “the Development of an Inclusive Social Science Based Contextual Interpretation Model: A New Approach to Address Contemporary Challenges in Quranic Studies” (Fakhrurrozi, et al, 2024) develop a contextual interpretation model that connects Quranic studies with social sciences to ensure the

Quran's relevance in addressing contemporary social challenges. Likewise, through their research "The Sociological Approach in Qur'anic Interpretation: A Comparative Study of Nasr Hamid Abu Zayd's Social Hermeneutics and Kuntowijoyo's Prophetic Social Science" Aisyah & Husnia (2026) examine the sociological approach in Qur'anic interpretation through a comparative study between Nasr Hamid Abu Zayd's social hermeneutics and Kuntowijoyo's Prophetic Social Science. The article "Revisiting Social Justice: Exploring the Qur'anic Paradigm in Addressing Contemporary Challenges" (Junaidi et al, 2023) also examine the Qur'anic paradigm of social justice that hold the potential to address the social justice challenges prevalent in the modern generation.

### **3. Historical Evolution of Social Exegesis**

The evolution of social exegesis represents a paradigm shift from traditional dogmatic interpretations to dynamic, social-oriented exegesis that addresses the immediate crises of the Muslim world.

#### ***3.1. Background of the Emergence of Social Exegesis***

The encounter of the Islamic world with Western scientific revolutions (e.g., Copernicus, Galileo, Newton, quantum physics) coupled with the relative decline of Islamic societies led social reformers like Sayyid Jamal al-Din al-Afghani and Sayyid Qutb to pioneer social exegesis. Consequently, researchers decided to examine Western intellectual revolutions to reconstruct their own views, introducing Western challenges to the Islamic world to find appropriate answers (Golestani, 1394 SH / 2015, pp. 99-121).

#### ***3.2. Conceptual Evolution of Social Exegesis***

In the second phase, the entry of Western discourses led to the emergence of social exegesis under various titles. Initially, the concept of contemporary exegesis was used with descriptions like literary, social, rational, scientific, or socio-literary (Dhahabi, n.d., Vol. 3, p. 368; Esmaeili, 1398 SH / 2019). Eventually, it was connected to social

sciences and the study of social laws. Social exegetes, through this understanding, aimed to discover divine sunnahs (laws) and historical patterns, aligning this realm with explaining contemporary concepts and presenting solutions for Islamic issues (Ayazi, 1414 AH / 1994, Vol. 1, p. 59; Nazemi et al., 1395 SH / 2016). This exegesis utilizes diverse foundations, principles, and functions (Ayazi, 1394 SH / 2015, pp. 35-49; Ghazizadeh et al., 1392 SH / 2013; Aghaei, 1393 SH / 2014, p. 12; Esmaeili, 1393 SH / 2014, pp. 1-21).

### ***3.3. Methods of Social Exegesis***

Sadeq Golestani, in evaluating 'The Methodological Approach of Social Exegesis in Al-Mizan', introduced sociological methodology into social interpretation to take a significant step towards practical exegesis and to prove the relevance and wisdom of the Qur'an in resolving contemporary issues.

## **4. Textual Hermeneutical Methods**

Contemporary social exegetes utilize cultural hermeneutics to build bridges between the historical context of revelation and modern socio-cultural contexts.

### ***4.1. Application of Cultural Hermeneutics***

Hermeneutics is a key topic in contemporary exegesis. Some writers place it among the methods of interpreting the Qur'an under the title of 'The Hermeneutical Method of the Qur'an' (Sadr, 1428 AH / 2007, pp. 153-156). Others categorize it under the literary trend of exegesis. Some view this method as a prerequisite for understanding the text (Mojtahed Shabestari, 1379 SH / 2000, pp. 82-83). This term, derived from the Greek verb 'hermeneuein' meaning 'to interpret', describes a multi-stage process of interpretation consisting of the message (the text), the interpreter, and the audience (Khosropanah, 1392 SH / 2013; Amid Zanjani, 1373 SH / 1994, pp. 279-303).

#### *4.2. Evolution of Hermeneutics in Shiite Exegeses*

The issue of the historical nature of the Qur'anic text, following the popularity of philosophical hermeneutics in the West, generated rapid movement among Muslim intellectuals. Where structural and deconstructive views were raised, figures like Nasr Hamid Abu Zayd, Hasan Hanafi, and Arkoun viewed the Qur'an as a product of its cultural and temporal context, whose language is specific to its first recipients, despite its divine nature (Amid Zanjani, 1373 SH / 1994, p. 272). Consequently, they argued that no text is formed in a vacuum, but rather, every linguistic text mirrors the language and culture of its author and contemporary addressees. Nasr Hamid Abu Zayd (1380 SH / 2001, p. 13) applied this meaning of hermeneutics, which was met with extensive critiques (Amid Zanjani, 1373 SH / 1994, pp. 280-309; Javadi Amoli, 1381 SH / 2002, pp. 245-255).

#### *4.3. Expansion of Hermeneutical Semantics*

Mohammad Hadi Ma'refat viewed hermeneutics as a systematic, rule-governed Islamic heritage, noting that its sublime concern interacts with historical and contemporary cultural realities (Ma'refat, 1427 AH / 2006, pp. 153-154). He outlined two other types of hermeneutics from the perspective of text semantics: 'the knowledge dealing with the rules, criteria, and standards of human sciences.' Hermeneutics, in addition to receiving meaning, seeks interpretation, both of which relate to contemporary temporal dimensions (Ma'refat, 1427 AH / 2006, p. 159). Therefore, all human and divine phenomena are situated within the scope of hermeneutics (Khosropanah, 1384 SH / 2005).

#### *4.4. Deriving Islamic Hermeneutical Rules*

Mohammad Hadi Ma'refat systematically constructs Islamic hermeneutics. Utilizing methods of application, levels of text meaning, the relationship between decisive (Muhkam) and metaphorical (Mutashabih) verses, and interpretation (Ta'wil), he presents a methodical hermeneutics (Ma'refat, 1427 AH / 2006, pp. 163-169). Furthermore, some Qur'anic researchers caution that applying philosophical hermeneutics can lead to subjective readings of religion

text and belief, influenced by presuppositions and secular tendencies. Thus, they argue that while philosophical hermeneutics is unsuitable for Islamic studies, a structural and author-centric hermeneutics, embedded in the text and respecting strict methodological rules, represents the correct path of interpreting religious texts (Derakhsheh & Nosratpanah, 1392 SH / 2013, pp. 39-62).

#### *4.5. Influencing the Culture of the Era of Revelation*

The Arabs of the Hijaz were heirs to Abraham and Ishmael (pbut) and viewed their Hanif religion as valid, despite incorporating pagan distortions. Superstitions gradually infiltrated their culture. Therefore, the Qur'an, during its revelation, had the capacity to oversee temporal realities, filtering and rejecting negative elements while preserving and correcting divine remnants. Numerous books and articles have analyzed the relationship between the Qur'an and the culture of the era of revelation (Ma'refat, 1380 SH / 2001, p. 203).

#### *4.6. Expansion of Cultural Anthropological Studies*

Attention to cultural studies has become so serious that commentators deem it impossible to understand the language of revelation without cultural context. To comprehend Qur'anic verses, they argue one must refer to Arab history, customs, and concrete examples, especially those of the Arabian Peninsula (Javadi Amoli, n.d., Vol. 1, p. 235; Pakatchi, 1390 SH / 2011, p. 123). Therefore, exegetes, by analyzing the historical circumstances of revelation, general situations, specific events, and the context that birthed social actions, have enriched social interpretations (Mohebbi-Pour et al., 1396 SH / 2017, pp. 137-161; Pakatchi, 1390 SH / 2011, pp. 45-54). They pay attention to the commentator's presuppositions in specific environments, the commentator's personality (Ayazi, 1380 SH / 2001, Vol. 1, p. 21; Mohebbi-Pour, 1390 SH / 2011), the variance of concepts and examples in different times and spaces (Tabataba'i, 1390 SH / 2011, Vol. 5, p. 8), and gender-sensitive dynamics in translation (Mehrizi, 1385 SH / 2006, pp. 33-41). They also emphasize the shift of normative conventions (I'tibariyat) within the framework of

Allameh Tabataba'i's theory, which shapes human society, occupation, habits, and socio-cultural evolution (Tabataba'i, *Usul-e Falsafeh va Re'alism*, Vol. 2, p. 128; Mohebbi-Pour et al., 1396 SH / 2017). These represent the key hermeneutical methods in Shiite exegesis.

## **5. Semantic and Lexical Methods**

Qur'anic semantics systematically uncovers the deep conceptual network of the text by examining lexical roots, morphological changes, and shifts in meaning over time.

### **5.1. New Semantic Principles**

Linguistic and semantic analysis is so extensive that the connection between the Qur'an's conceptual system and modern sciences has become a primary interest for contemporary researchers like Ahmad Paktchi. This section introduces semantic methods and their applications in contemporary exegesis.

### **5.2. Establishing Semantic Foundations**

Qur'an researchers have formulated fundamental semantic principles, showing how the semantic structures of the Qur'an contain hidden layers of meaning that decode themselves in every era through a rule-governed approach.

### **5.3. Correcting Lexicographical Beliefs**

One of the traditional beliefs in lexicography is that languages contain homonyms or exact synonyms. Paktchi refutes this by taking the word 'Infaq' (spending) as an example. Traditionalists connect it to the root of 'Nafaq' (tunnel) or 'Munafeq' (hypocrite), deriving 'Infaq' from a single root. However, semanticists argue that 'Infaq' relates to 'Afaq' (horizons), establishing a semantic relation between the roots rather than simple physical derivation (Paktchi, 1394 SH / 2015, p. 71).

#### *5.4. Re-evaluating Morphological Weights*

Arab lexicographers, when faced with difficulties, turned to Bedouins to solve linguistic issues. In the contemporary era, attention must be paid to morphological weights in classical grammar. For instance, the morphological weight of 'Fi'l' (action) in traditional grammar is rarely studied, but the Qur'an repeatedly utilizes this weight (e.g., 'Waylun likulli humazatin lumazah' - 'Woe to every backbiter and slanderer', Pakthi, 1394 SH / 2015, p. 71).

#### *5.5. Semantic Studies of Word Morphological Structures*

There are words in the Qur'an whose correct meanings can be discovered through cultural studies of the era of revelation. Mohammad Hussein Fazlallah, using the reconstructive method, believes that we can take inspiration from these meanings to transmit the original message (Fazlallah, n.d., Vol. 5, pp. 221-225). For example, in the verse 'And we have fastened every man's omen (Tairahu) to his neck' (Al-Isra: 13), if we understand 'Tair' through pre-Islamic Arab culture (divination by birds), we can decode the correct meaning of the verse as 'fate' or 'consequences of actions' (Pakthi, 1394 SH / 2015, p. 45). Furthermore, through studying the cultures of other nations, we realize that the word 'Hudhud' (hoopoe) in Solomon's story is derived from 'Hudad' or 'Hadad', which was the title of one of the soldiers of King David, and the 'hoopoe' was actually a military messenger rather than a literal bird. This interpretation maintains the rational language of the text (Al-Asfar, Vol. 6, p. 38).

#### *5.6. Expansion of Semantic Fields*

The expansion of semantic studies forces commentators to search for the miraculous nature of Qur'anic words. Scholars believe that a simple, primary meaning emerges from the verse first, but a wider, deeper meaning flows alongside it, making every verse a multi-layered source of understanding (Tabataba'i, 1390 SH / 2011, Vol. 1, p. 96). For example, the word 'Sibghatallah' (the coloring of God) is interpreted as 'divine reform' (Badkoubeh Hezaraveh, 1394 SH / 2015, pp. 11-30); 'Qatl' (killing) as 'suppressing the ego' or 'intellectual

stagnation'; 'Ruh' (spirit) as 'human thought' (Al-A'raf: 127; Sadqi Tehrani, 1406 AH / 1986, Vol. 11, p. 255); 'Jinn' as 'hidden human forces' or 'the army of King Solomon' who brought mysterious things from Palestine (Gharavi, 1394 SH / 2015, Vol. 2, pp. 400-447); 'Thaqalan' in Surah Al-Rahman: 31 ('We shall soon dispose of you, O ye two heavy groups') as 'forces possessing consciousness' (Paktchi, 1394 SH / 2015, p. 113); 'the throne of Sheba' as 'the administrative power that represents prophecy and justice' which guided the Queen of Sheba to the true path (Mousavi Gharavi, Vol. 2, pp. 468-469).

### **5.7. Semantic Shifts of Words**

Commentators, while preserving language principles, identify semantic transformations where old words take on new meanings, illustrating socio-historical change. This transformation is analyzed in several studies: the semantic shift of 'Nafs-e Wahidah' (single soul) from Adam to 'genetic unity' (Al-Nisa: 1; Mohebbi-Pour, 1396 SH / 2017); 'Saghar' from physical humiliation to 'humble submission' (Al-Tawbah: 29; Ayazi, 1400 AH / 1980); and 'Nisa'ukum harthun lakum' ('your women are a tilth for you') from simple agricultural analogy to 'preserving and nurturing the generation of mankind with kindness and mutual respect' (Hashemi & colleagues, 1402 AH / 2023, pp. 141-151).

## **6. Thematic and Systemic Methods**

Thematic and systemic exegesis, pioneered in the modern era by scholars like Mohammad Baqir al-Sadr, studies the Qur'an's teachings as integrated structures rather than isolated verses.

### **6.1. Thematic Exegesis**

Thematic exegesis is one of the popular modern methods in contemporary exegesis, popularized by Ayatollah Sadr and expanded by others (Sadr, 1381 SH / 2002, pp. 83-85; Qanapour & Narbighi, 1392 SH / 2013). Multiple approaches exist: order of compilation (Mushaf), historical order, chronological order of revelation, and systemic thematic networks to achieve a comprehensive, integrated worldview (Mohammad Amgar, 1393 SH / 2014, pp. 241-294).

### ***6.2. Systemic Approach***

Contemporary commentators believe that Qur'anic teachings, like universal laws, are interconnected. Systemic exegesis is a highly developed interpretation where the Qur'an is viewed as a unified system, termed 'wise structuralism' in linguistics (Ma'refat, 1381 SH / 2002, p. 105).

### ***6.3. Social Stratification Network***

Conceptual networks are used in semantics to study social structures. For instance, Ayatollah Morteza Motahhari explains various social groups in history through structural analysis, classifying Qur'an's social terms into dual thematic divisions. He uses terminology like Qawm (people), Ummah (community), Sha'b (nation), Qabilah (tribe), Rasul (messenger), Nabi (prophet), Imam (leader), Wali (guardian), Mu'min (believer), Kafir (disbeliever), Munafeq (hypocrite), Mushrik (polytheist), Mudhabdhab (wavering), and others (Motahhari, 1381 SH / 2002, pp. 351-353).

### ***6.4. Semantic Foundations of Family***

Another extensive conceptual network in society is the network of family-related words. Through examining words used in family relations—such as Mawaddah (love), Rahmah (mercy), Libas (garment), Ashiruhunna bil-ma'ruf (live with them honorably), and Sakinah (tranquility)—commentators outline family structures. By studying 'Sakinah' and 'Anas' (intimacy), researchers investigate the foundational bases of family, extracting systemic relations that build an ideal family model (Paktchi, 1391 SH / 2012, pp. 111-818).

### ***6.5. Conceptual Network of Development***

Contemporary scholars like Ayatollah Motahhari conceptualize 'Roshd' (growth/development) and compare it with other concepts like 'Aql' (intellect) and 'Bulugh' (maturity). After explaining the differences, he outlines the requirements of developmental methodology, helping researchers identify modern pathways to social

development (Najari, 1390 SH / 2011, pp. 109-134). Researchers can study these networks to formulate models of social progress derived from Islamic principles.

#### *6.6. Attention to Context (Siyaq)*

Understanding the context (Siyaq) of Qur'anic verses is a vital tool for exegetes. Siyاق means that every part of the text serves as a contextual clue for other parts. Contemporary commentators heavily utilize this method to avoid misinterpreting social verses by separating them from their literary environment (Ma'refat, 1373 SH / 1994, p. 20; Rezaei Isfahani, et al, 2026, p19).

#### *6.7. Attention to Citizenship Rights*

Allameh Tabataba'i views the primary objective of Surah Al-Imran as establishing 'the unity of the word' and believes it was revealed collectively (Tabataba'i, 1374 SH / 1995, Vol. 1, p. 9). In this surah, social actions can be categorized into micro levels (individuals/citizens), meso levels (families/groups), and macro levels (institutions/structures). In the final verse, the levels of social harmony are systematically presented: 'O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful' (Al-Imran: 200; Tabataba'i, 1391 SH / 2012, Vol. 3, p. 211; Khomehgar, 1393 SH / 2014, pp. 110-193).

#### *6.8. Inter-religious Justice*

Mohammad Javad Mughniyah, through contextual analysis of the verse 'O you who have believed, be persistently standing firm for Allah, witnesses in justice' (Al-Ma'idah: 8), explains that justice must govern inter-religious behavior as well, extending fairness to all human communities regardless of their beliefs (Mughniyah, Vol. 3, pp. 25-26).

### ***6.9. Institutionalizing Social Teachings through Chronological Revelation***

The chronological method (Tanzi'li) of exegesis identifies the gradual revelation of verses to understand the psychological and sociological steps taken by the Qur'an to reform Arab society. Exegetes like Mehdi Bazargan and Abdul Karim Biazar Shirazi have analyzed topics like Hijab through this chronological prism. To implement a rule in society, the prerequisites must be prepared gradually; hence, the gradual rules of Surah Al-Ahzab regarding modest dress show how the Qur'an gradually transformed social habits and resolved societal crises (Biazar Shirazi, 1396 SH / 2017, pp. 163-166).

## **7. Rational and Jurisprudential Methods**

The rational method combines traditional exegesis with logical reasoning, addressing social problems through dynamic theological-legal deduction.

### ***7.1. Outcomes of the Rational Approach***

The thinkers of the Enlightenment era placed great faith in human reason, not just in science but across all spheres of life. Contemporary social exegetes similarly adopt a rational approach. This section describes the core outcomes of applying rationalism in social interpretation.

### ***7.2. Attention to Social Realities***

Social exegetes seek to connect Qur'anic concepts with objective realities, using logical deduction to make the text responsive to modern institutional needs. For instance, Ayatollah Sadr formulated his theories as realistic and objective. Mohammad Hussein Fazlallah emphasized that the Qur'an must be viewed as a 'book of message and call' that guides actual movement and human action (Fazlallah, 1419 AH / 1998, Vol. 1, p. 45). Utilizing indicators of absolute guidance, this exegesis reconstructs the hidden meanings of the Qur'an and guarantees its eternal relevance.

### *7.3. Purification of Tradition*

One of the most vital outcomes of rationalism in social exegesis is the critical evaluation and purification of historical reports and traditions. Rational exegetes like Fazlallah, Mousavi Gharavi, Salehi Najafabadi, and Ma'refat critically analyze narrations that contradict reason or the Qur'an. For example, they reject irrational stories regarding the golden calf of the Samiri, clarifying that the deviation was a result of planned hypocrisy and deception rather than a magical animation of dust from Gabriel's footprint (Gharavi, 1394 SH / 2015, Vol. 3, pp. 94-107). They similarly reject superstitious reports regarding the stoning of devils, explaining that the 'stoning' represents spiritual boundaries shift where devils are repelled by divine light (Gharavi, 1394 SH / 2015, Vol. 3, pp. 121-123). In the story of Harut and Marut, they reject reports claiming they were fallen angels who committed sins, clarifying that they were human teachers who taught magic to resolve social deceptions (Gharavi, Vol. 3, pp. 501-510). They also reconstruct the story of Moses' staff, clarifying that the staff did not physically transform into a biological snake, but rather produced a psychological visual effect that exposed the sorcerers' illusions (Gharavi, Vol. 3, pp. 517-527).

### *7.4. Attention to Analogy (Qiyas)*

Since the Shiite school generally prohibits Qiyas (analogy) in legal deduction, social exegetes address this issue systematically. They evaluate how analogy can be used to extract social laws without falling into the prohibited theological category.

### *7.5. Division of Analogy into Prohibited and Non-Prohibited*

Contemporary commentators redefine Qiyas. Mohammad Hussein Fazlallah divides analogy into prohibited and non-prohibited. Prohibited analogy refers to matters beyond human intellect, such as determining the exact number of Rak'ahs in prayers or ritual details. Other areas related to rational human life fall under non-prohibited analogy. Semanticists like Paktchi, using Surah Al-Muzzammil: 25-28 ('Indeed he thought and planned...'), explain that logical reasoning is a natural human thinking process endorsed by God, making healthy logical analogy a valid intellectual tool (Paktchi, 1394 SH / 2015, pp. 121-122).

### *7.6. Proving Non-Prohibited Analogy*

Commentators prove the validity of non-prohibited analogy in Shiite exegeses, establishing the 'Theory of Social Understanding of Texts' (Nass). First found in Mughniyah and expanded by Sadr, Fazlallah, and others, this theory holds that when a religious text is based on clear, rational social benefits, its ruling can be extended to similar modern social cases. This prevents the stagnation of jurisprudence (Eskandari, 1394 SH / 2015, pp. 93-95; Janabadi, 1394 SH / 2015, pp. 91-104; Aghaei & Najafi, 1403 AH / 2024, pp. 71-86). Fazlallah dedicated a chapter of his book to proving this social analogy, allowing contemporary answers to modern problems (Fazlallah, 1392 SH / 2013, p. 236; Salehi Najafabadi, 1378 SH / 1999, pp. 180-188).

### *7.7. Deriving Social Jurisprudential Rules*

Social exegetes study macro-level texts to extract social rules. For example, based on Surah Al-Baqarah: 219 ('They ask you about wine and gambling... say in them is great sin and some benefit, but their sin is greater than their benefit'), they formulate the rational rule: 'Any substance whose harm exceeds its benefit is prohibited.' This forms the basis of the legal prohibition of smoking (Fazlallah, 1392 SH / 2013, Vol. 3, p. 328). Other extracted rules include: the Rule of Justice, the Rule of Dignity, the Rule of Repentance (Mohebbi-Pour et al., 1396 SH / 2017, pp. 137-161), the Rule of Prohibiting Deception in Transactions (Fazlallah, 1392 SH / 2013, p. 155), and the Rule of Purity and Permissibility of Things.

### *7.8. Semantic Shifts in Analogy*

Some researchers identify semantic shifts in analogy. For instance, Ayatollah Sistani advocates for re-evaluating reports on Qiyas, particularly in the Imami school, arguing that in traditional jurisprudence, Qiyas was sometimes used as an evaluative standard for reports or as an approximative tool to bridge legal gaps rather than a speculative source (Tamadon, 1400 AH / 2021, pp. 145-152; Yazdani & colleagues, 1391 SH / 2012, p. 168; Yazdani, 1390 SH / 2011, pp. 139-161).

### ***7.9. Approximative Approach to Analogy***

Despite historical disputes regarding analogy between Shiite and Sunni schools, an approximative (Taqribi) approach can be established. Among the four types of analogy—explicit cause (Mansus al-Illah), priority (Awwalawiyah), refinement of the basis (Tanqih al-Manat), and logical deduction — the first three are universally valid, with only speculative logical deduction remaining disputed (Fazlallah, 1392 SH / 2013, Vol. 3, p. 328; Bejanb & colleagues, 1398 SH / 2019, pp. 297-316; Saeli, 1402 AH / 2023, pp. 118-125; Modabber & Salehi, 1402 AH / 2023, pp. 5-30).

## **8. Sociological and Psychological Methods**

These methods apply established theories of social action, vicarious authority, and collective psychology to decode social laws and behaviors in the Qur'an.

### ***8.1. Sociological Methods in the Qur'an***

This section explores the primary indicators of sociological approaches in the Holy Qur'an.

### ***8.2. Theorizing in the Social Sciences***

One of the prominent views among contemporary social exegetes is that Islam is a comprehensive religion that establishes systematic rules for society, without ignoring any social aspect (Tabataba'i, 1394 SH / 1995, p. 148). It naturally follows that individual and collective behavior is governed by the Qur'an. In the view of Ayatollah Sadr, theorizing is reconstructive rather than speculative, identifying divine patterns of change (Sharifi, 1397 SH / 2018, pp. 7-26). Sadr termed the Islamic approach 'discovery-based' (Aktishafi) while other schools are 'construction-based' (Takwini). This fundamental difference is discussed by Sadr in his book, where he addresses modern sociological theories (Ritzer, n.d.; Mohebbi-Pour et al., 1403 AH / 2024). Sadr's 'Theory of the Empty Space' (Mantaqat al-Faragh) and Mohammad Baqir Hakim's theories (Hakim, 1387 SH / 2008, pp. 248-252) show how the exegesis of social texts can produce superior sociological models compared to Western ones.

### ***8.3. Theory of Vicegerency (Istikhlaf)***

One of the innovative theories of Ayatollah Sadr is the 'Theory of Istikhlaf' (Succession/Vicegerency), which outlines that social development occurs through active human agency under divine laws (Sadr, 1381 SH / 2002). This theory models the relationship between man, nature, society, and God, framing the Prophet as a social leader who starts by reforming individual servitude, leading the Qur'an to identify servitude as the peak of human achievement (Al-Isra: 1). This cyclical process encompasses mineral, biological, and animal realities under divine lordship, forming a harmonious cosmic-social network (Lipset, 1402 AH / 2023, pp. 1-22).

### ***8.4. Theory of Employment (Istikhdam)***

Allameh Tabataba'i, in explaining the human inclination towards social life, formulated the 'Theory of Istikhdam' (Employment). He argues that humans are not naturally social (social animals) in an absolute sense, but rather seek to utilize others to secure their own benefits. This mutual exploitation forces them to form cooperative social contracts and mutual conventions (Tabataba'i, 1374 SH / 1995, Vol. 4, pp. 175-178).

### ***8.5. Psychological Analysis of Social Phenomena***

The Holy Qur'an extensively addresses the psychological dimensions of human actions. Contemporary social exegetes analyze individual and collective social crises through psychological insights, examining problems and vulnerabilities at the individual level to formulate personalized and systemic solutions.

### ***8.6. Explaining Psychological Foundations in the Qur'an***

Contemporary exegetes identify diverse psychological foundations in the text, highlighting the connection between clinical psychology and Qur'anic verses. They discuss the therapeutic values of faith, psychological coping mechanisms in divine words, and the multi-dimensional nature of Qur'anic guidance (Shirzad & Esfahani, 1399 SH / 2020, pp. 53-73).

### ***8.7. Psychological Analysis of Personality***

God Almighty classifies humans into diverse psychological categories, such as the sincere (Al-Ankabut: 65), the certain (Al-An'am: 75), the submissive (Al-Sajdah: 12), the penitent (Al-Alusi, Vol. 2), the pure (Al-Tawbah: 103), the righteous (Al-Qalam: 50), the hypocrites (Al-Munafiqun: 10), the near ones (Al-Waqi'ah: 88), the truthful (Al-Nisa: 69), and the believers (Al-Buruj: 10). Each group possesses unique psychological traits (Tabataba'i, 1374 SH / 1995, Vol. 1, p. 101). Consequently, God frames divine rewards and tests based on individual psychological capacities (Mohebbi-Pour et al., 1396 SH / 2017). Scholars have analyzed psychological topics like parent-child relationships (Al-Ahqaf: 15; Tabataba'i, Vol. 16, p. 322), the psychological prevention of corruption through marriage restrictions (Tabataba'i, 1374 SH / 1995, Vol. 2, pp. 514-515; Vol. 15, p. 120), the psychological analysis of divorce and reconciliation (Tabataba'i, Vol. 15, p. 200), the psychological analysis of lawful analysis (Qurashi, 1374 SH / 1995, Vol. 1, p. 290), the role of faith in personality stabilization (Farhoosh et al., 1391 SH / 2012, p. 69), and the psychological analysis of criminality in the Qur'an (Fathi & Akrami, 1401 AH / 2022, pp. 111-131).

### ***8.8. Sociological Analysis***

Sociological analysis prioritizes systemic societal interactions over individual psychology. Commentators explore topics like the prohibition of adultery, analyzing its systemic causes and consequences (Sadqi Tehrani, 1373 SH / 1994, Vol. 3, p. 514; Mughniyah, 1381 SH / 2002, Vol. 4, pp. 633-636; Tabataba'i, 1373 SH / 1994, Vol. 5, p. 514). They similarly analyze polygamy (Motahhari, 1375 SH / 1996, Vol. 11, pp. 813-843; Tabataba'i, Vol. 5, pp. 115-119; Fazlallah, 1411 AH / 1990, Vol. 3, pp. 53-64; Qurashi, 1374 SH / 1995, Vol. 4, p. 411), combining psychological and sociological perspectives on public punishments like stoning (Tehrani, 1394 SH / 2015, pp. 415-417), and historical analyses of gender relations, such as the pre-Islamic practice of burying daughters alive (Naseeri & Zera'atkar, 1396 SH / 2017, pp. 211-134).

### ***8.9. Explaining Sociological Propositions***

Qur'an researchers formulate systemic propositions to categorize social concepts. Through analyzing the entire text, they identify 66 macro-level sociological themes (e.g., social elites, collective actions, social stratification, linguistic sociology, and cultural diversity), showing how every theme contains its own developmental framework (Akhoundi & Jamshidiha, 1390 SH / 2011, pp. 121-194).

## **9. Positivist, Empirical, and Normative Methods**

These methods address empirical observations, cosmic order, divine natural laws (Sunnahs), and absolute value frameworks established by revelation.

### ***8.1 Positivist and Empirical Method (Induction)***

The philosophical view of the empirical world, popularized by Auguste Comte, holds that sensory experience is the sole source of knowledge. While the Qur'an operates beyond pure positivism, it heavily utilizes empirical induction and logical observation of nature alongside other cognitive methods.

### ***9.2. Precise Order of the Universe***

Social exegetes utilize the argument from design (Nazam) to establish divine order, applying it to social institutions. For instance, Allameh Tabataba'i notes that if we observe any part of the universe, we find a precise, wonderful order governed by divine laws, where every element contributes to a unified cosmic system (Tabataba'i, 1391 SH / 2012, pp. 599-598).

### ***9.3. Semantic Shifts in Qadar***

In the contemporary era, the concept of 'Qadar' (destiny/measure) has been re-evaluated in relation to natural sciences. Exegetes define 'Qadar' as natural laws and physical characteristics of matter (physics, chemistry, biology, mechanics, atomic sciences, genetics, etc.). The Qur'an uses the phrase 'the heavens and the earth and what is between

them' (Al-Ma'idah: 120) to describe this systematic behavior. God establishes physical measures alongside absolute laws: 'Indeed, We sent it down as a measure' (Al-Qadr: 1), which refers to precise physical specifications of matter (Niyazmand, 1380 SH / 2001, pp. 158-182). This encompasses precise time measurements (Al-Sajdah: 5) achieved through advanced technological systems like quartz clocks.

#### ***9.4. Divine Sunnahs and Laws***

Sunnahs represent eternal divine laws governing human society. Ayatollah Sadr extensively uses empirical observation and induction to prove the existence of these Sunnahs. For example, regarding the verse: 'Have they not traveled through the land and observed how was the end of those before them? Allah destroyed them...' (Muhammad: 10), Sadr explains that studying history serves as an empirical method to discover the laws of rise and fall of civilizations, guiding human societies through objective lessons.

#### ***9.5. Law of Feedback (Action-Reaction)***

Human actions produce physical and spiritual reactions in both this world and the hereafter. Commentators describe this law of feedback. They analyze how small individual actions can produce massive, unpredictable social changes, analogous to the butterfly effect in modern chaos theory. This cosmic harmony is explained by Allameh Tabataba'i, who outlines that the universe acts as an integrated system where every part influence and is influenced by other parts (Tabataba'i, 1391 SH / 2012, pp. 599-600).

#### ***9.6. Normative Method (Value Foundations)***

The normative method goes beyond positivism to establish value systems. It derives specific evaluative standards from revelation to guide social behavior (Ramzian, 1393 SH / 2014, p. 4). This method presents the values that God proposes to humanity through revelation.

### ***9.7. Establishing Value Foundations***

Human behavior is shaped by one's worldview and beliefs. God Almighty introduces different psychological and behavioral models—such as believers, disbelievers, hypocrites, and righteous ones—to show how their internal worldview shapes their actions (Tabataba'i, 1391 SH / 2012, Vol. 1, pp. 101-102). Furthermore, God repeatedly emphasizes the importance of social norms and value systems through verses, establishing collective boundaries. In addition to general norms, God defines common inter-religious values (Al-Imran: 61/151), prohibits slandering other religious figures (Al-An'am: 108), and cautions against accepting polytheistic conventions (Kafirun: 1; Al-Tawbah: 23; Tahriri, 1394 SH / 2015, pp. 56-80).

## **10. Verstehende, Conceptual Unity, and Semantic Pluralism**

These methods address human intentions, subjective meanings of actions, and the creative tension between single universal principles and diverse temporal realizations.

### ***10.1 Verstehende / Understanding Method***

The Verstehende (understanding) method is a sociological tool utilized to study human behavior through empathy and exploring subjective meanings. In Shiite exegesis, this method provides rich grounds for theorizing. It helps commentators identify individual and collective motivations, analyzing behavioral patterns to formulate realistic models of social conduct. Scholars have analyzed this method in 'Al-Mizan' (Ibrahim-Pour, 1398 SH / 2019, pp. 10-13). Through this, contemporary social commentators analyze actual human actions, studying their motives and contextual realities to present the Qur'an's guidance as an active, applicable model for society.

### ***10.2 Conceptual Unity and Semantic Pluralism***

The method of 'conceptual unity and semantic pluralism' notes that while some religious, social, and moral concepts are universal and absolute, their concrete applications, exegeses, and subjective

understandings vary across different historical epochs. This creative tension between the world of unity and the world of plurality is a foundational challenge in Qur'anic studies. For example, while the principle of Tawhid (divine unity) is absolute, different theological schools possess diverse understandings, generating complex intellectual challenges. To address this, Allameh Tabataba'i proposes 'The Argument of Connected Governance' (Burhan-e Ittisal-e Tadbir) (Tabataba'i, 1391 SH / 2012, Vol. 4, p. 103). Furthermore, Mahmoud Taleghani notes that analyzing the historical stages of societies reveals how universal concepts are realized progressively (Taleghani, 1362 SH / 1983, Vol. 2, pp. 111-114). Through this, we can resolve contemporary crises by identifying the historical progress of divine guidelines, as mentioned in Surah Al-An'am: 151.

## **11. Conclusion**

First, any effort towards social change and reform is only possible through structured, harmonious pathways. The success of the Qur'an in transforming pagan Arab culture was built on its deep, systematic knowledge of contemporary society and its internal cultural dynamics. Second, the Holy Qur'an proposes accurate, highly valuable, and diverse methods for every human epoch. Commentators, while recognizing the eternal nature of the text, must translate these concepts in accordance with the specific cultural requirements of their era. Third, proving and extracting systematic and rational models from the Qur'an protects the divine message from fragmentation and intellectual stagnation, maintaining its universal relevance. Fourth, utilizing the methodical pluralism of the Qur'an allows contemporary societies to build global unity and resolve structural social crises through divine guidance.

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