



## The Role of Ijtihadist Reason in the Thematic Contextualization of Public Policy Approaches (with Emphasis on Tafsir al-Mizan)

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### Abstract

This study examined the "role of ijtiḥad-based reasoning" in uncovering the "thematic context of approaches to public policy." Based on a review of the research background and a researcher-developed conceptual model, the main question of this study is, "What is the role of ijtiḥad-based reasoning in uncovering thematic contexts in verses related to approaches to public policy in Al-Mizan?" The subsidiary questions of this research include the types of application of ijtiḥad-based reasoning in discovering thematic contexts and Allameh Tabatabai's criteria and contextual tools for uncovering thematic contexts in public policy approaches in Al-Mizan. This research is fundamental in purpose, uses fundamental conceptualization in terms of data type, employs a descriptive-analytical methodology, and uses documentary tools. The evidence and arguments suggest that ijtiḥad-based reasoning plays a fundamental role in discovering thematic contexts from the texts of the Quran and Hadith, leading to the uncovering of the speaker's intention and meaning. Given the credibility and application of different types of reasoning in interpretation and through the tools of various contexts, it is possible to derive approaches in different fields of humanities and public policy. Allameh Tabatabai, through ijtiḥad-based reasoning and the tools of various contexts, has provided many social approaches with Quranic foundations concerning public policy. The findings obtained from the conceptual model and the analysis of documentary data indicate that ijtiḥad-based reasoning influences the discovery of thematic contexts and can assist in uncovering various subjects.

**Keywords:** Reason; Ijtihad-Based Reasoning; Thematic Context; Public Policy; Al-Mizan; Approach

### Introduction

The "intellect" is a divine gift, that alongside external prophets, serves as an inner prophet for humans and distinguishes humans from animals. The Quran, with various expressions, speaks of reflection and contemplation, and similarly, there are numerous traditions that command us to use reason.

On the other hand, in the field of public policy, dealing with complex and multidimensional issues requires approaches that go beyond fixed and one-sided frameworks, offering adaptability to changing circumstances and specific cultural, social, and economic contexts. In this regard, "ijtihad-based reasoning," as a dynamic and interpretative method within the Islamic intellectual tradition, provides significant potential to enrich the process of thematic contextualization in public policy approaches.

Ijtihad-based reasoning, relying on flexible principles of inference and contextual reasoning, not only links abstract concepts to tangible realities but also adopts a holistic perspective to analyze the reciprocal relationship between "texts" (policies) and "practical practices" (implementation).

The interpretation of *Al-Mizan*, the enduring work of Allameh Tabatabai, through the method of interpreting the Quran by the Quran and emphasizing the harmony of verses within the framework of a comprehensive ontological system, offers a unique model for thematic contextualization. This interpretation, transcending the literal meanings of words and focusing on the semantic network of verses within their historical context and the objectives of legislation, demonstrates how ijtihad-based reasoning can be employed to address emerging issues with religious concepts. This framework, applied comparatively, inspires policymakers to extract general principles from policy texts and adapt them to the dynamic needs of society.

This article seeks to explore the role of ijtihad-based reasoning in *Al-Mizan's* interpretation and examines how this method can be utilized in the thematic contextualization of public policy approaches. The main question posed is how *Al-Mizan's* interpretative mechanisms, such as attention to "intentions," "conceptual interconnectedness," and "contextual adaptability," can redefine the processes of analyzing, designing, and implementing policies. Employing a qualitative methodology, this research demonstrates that integrating ijtihad-based reasoning with public policy knowledge not only paves the way for indigenizing policy theories but also serves as a strategy for bridging the gap between "theory" and "practice" in modern governance.

## 1. Problem Statement

Public policy refers to decisions made by a political system (executive, legislative, and judiciary branches) or political leaders to address political, economic, cultural, and social issues in a country. The term "approaches to public policy" refers to a typology of public policy that serves as a means to understand public policy itself. By understanding these approaches, public and societal problems are identified and clarified, making the analysis and examination of public policy easier. Ultimately, better decisions can be made for public policy concerning societal and public issues.

On the other hand, there are various interpretative methods among Sunni and Shia commentators, categorized into three general schools of thought: traditional (naqli), ijtihad-based (reasoned), and intuitive (shuhudi) interpretations (Babaei: 2002, Volumes 1 and 2, Complete Works). Ijtihad-based interpretation, a type of rational exegesis, holds significant credibility among Islamic commentators and scholars. The origins of ijtihad-based interpretation trace back to the time of the Prophet Muhammad (peace be upon him), his companions, and their followers (Ayazi: 1993, 40). This type of interpretation is also clearly evident in the statements and interpretations of the Infallible Imams (peace be upon them).

The aim of this study is to explore "the role of ijtihad-based reasoning in discovering the thematic context of public policy approaches in *Al-Mizan*." It also seeks to identify the approaches to public policy found in *Al-Mizan*. Therefore, the main question we aim to answer is: What is the role of ijtihad-based reasoning in discovering the thematic context of verses related to public policy approaches in *Al-Mizan*? Additionally, the study addresses the following questions: What are the types of applications of ijtihad-based reasoning in discovering thematic contexts? And what are Allameh Tabatabai's criteria for

discovering the thematic context of public policy approaches using ijthad-based reasoning in the interpretation of Al-Mizan?

## 2. Research Background

The background of this research can be examined in two ways:

- a. **Existing Research:** Various studies have been conducted regarding reason, but no research has been carried out on the role of reason in discovering thematic contexts from the perspective of Allameh Tabatabai in Al-Mizan. However, some articles and writings with slight relevance to the topic have been published, such as "The Role of Reason in Religious Education from Allameh Tabatabai's Perspective," "The Role of Reason as a Source in Religious Knowledge According to Allameh Tabatabai," "The Context Rule and Its Role in Methods of Discovering the Meanings and Concepts of the Quran in the Interpretation of Al-Mizan," and "Allameh Tabatabai's Method in Al-Mizan." None of these articles, however, address public policy in the interpretation of Al-Mizan.
- b. **The Historical Evolution of Ijthad-Based Reasoning in Interpretation:** Ijthad-based reasoning, as one of the main sources for deriving rulings and interpreting the Quran, has an ancient history. The roots of this method date back to the time of the Prophet Muhammad (peace be upon him), who taught his companions the methodology of reasoning-based ijthad for understanding religious texts. Examples of rational exegeses can also be abundantly observed in the interpretative traditions of the Ahlul Bayt (peace be upon them) (Ayazi: 1993, 40).

## 3. Conceptual Framework

### 3.1. Ijthad-Based Reasoning

- a. **Reason:** Linguistically, the term "Intellect" ('aql) means understanding, knowledge, perception, and problem-solving (Qurashi Banai: 1992, 29; Bustani: 1996, 618). Allameh Tabatabai defines reason as the cognitive ability that God has placed within humans to discern between truth and falsehood, as well as good and evil (Tabatabai: 2011, 249-250). Various expressions for reason are used in the Quran, such as "lub" (plural: al-albab), "fu'ad," "qalb," "nahi," "sadr," "ruh," "nafs," etc. (Taghavi and Bahij: 2016, 4-19).
- b. **Ijthad:** Linguistically, ijthad derives from the root "juhd" or "jahd," meaning effort, strength, hardship, and difficulty (Raghib Isfahani: 1995, 423). It also refers to striving to achieve a goal and making every effort to acquire something (Iraqi: 2009, 21). In Islamic jurisprudence, ijthad refers to deducing legal rulings based on evidence (Shirvani & Ghavviyan: 2004, 535). In the context of Quranic interpretation, ijthad entails intellectual effort and applying reason to understand Quranic verses and their purposes. However, in this context, ijthad encompasses both jurisprudential and interpretive reasoning (Rezaei Isfahani: 2003, 179).

Ijthad-based interpretation stands in contrast to personal opinion-based exegesis (*tafsir bi-al-ra'y*). The ijthad-based method relies on definitive rational principles to explain the meanings of the Quran, reflect on its themes, and consider its rhetorical implications (Ayazi: 1993, 40).

### 3.2. Thematic Context

- a. **Linguistic Definition of Context (Siyaq):** Siyاق is derived from the root "saqa," meaning to drive or lead (as in leading camels). In Persian, siyاق refers to style, method, and approach. The phrase

"siyaq al-kalam" means the style of speech and how sentences are structured (Moein: 2006, 1967).

- b. Terminological Definition of Context:** In terminological terms, siyaq encompasses the meaning derived from the arrangement of words and sentences, influencing the interpretation of phrases and expressions (Rezaei Isfahani: 2003, 230). For instance, in matters of ethics, the phrase "train him" implies teaching proper conduct; in a military context, it means discipline; and for students, it signifies instruction.
- c. Thematic Context:** This is a type of external context. It refers to the situational framework in which a verse, guided by the instructions of that situation, directs certain terms. The perceived environment affects the selection of words and shapes the theme of the verse or text (Faker Meybodi: 2006, 282).

### 3.3. Public Policy

The term "public policy" is synonymous with politics (Kazemi: 2003, 16). Linguistically, it is defined as a way, method, approach, governance, strategy, and the implementation of a conditional agreement or administration (Refer to Dehkhoda, *Dictionary*, Offline Android App by Masoud and Manouchehr Dadashi). In a terminological sense, public policy has been defined in multiple ways, such as the "authoritative allocation of values." Another definition of politics refers to "resolving conflicting group claims through power."

Public policy is the framework within which future decisions must be made. According to Figure 1, public policy is considered a guide for action, assisting managers in determining the implementation process for an institution's plans. It is also an effective tool for operational control (Rezaeian: 1999, 210-212). Public policy is applicable across various levels, including governmental, organizational, and individual domains (Rezaeian: 1999, 210). In the hierarchy of plans, public policy is regarded as a permanent program within an organization.

**Public Policy (Linguistic Definition):** The term "policy" is accompanied by the word "public" to form "public policy," which means a decision made in response to a public issue (Gholipour: 2013, 96). Ultimately, in linguistic terms, public policy refers to a statute, charter, method, or procedure (Taslimi: 1999, 10).

**Public Policy (Terminological Definition):** Public policy is a tool utilized by the government or the executive branch. According to Owen Hughes, public policy is defined as "the expression of intentions and objectives, a plan to achieve goals, and general guidelines that direct future behaviors in governmental decision-making." Additionally, it encompasses "important government decisions, a course or strategy chosen for action or inaction, and even all the actions of the government." Public policy also refers to "declared party tendencies during elections, general laws such as foreign policy, and anything the government undertakes" (Hughes: 2015, 170-171).

Thomas Dye states that public policy is "whatever the government chooses to do or not do" (Howlett et al.: 2015, 11).

In general, public policy is "a series of purposeful actions formed by an individual or a group of individuals with the authority and legitimacy to shape public policy to address and resolve a public issue" (Alvani: 1999, 19-20). By "individual," this refers to an official with appropriate authority, and by "group," it refers to the executive, legislative, and judicial branches.

This definition has several key features and includes aspects of significant importance:

- **A Series of Purposeful Actions:** Refers to all activities undertaken by a legitimate authority, systematically assigned by policymakers.
- **Individuals or Groups of Individuals:** Refers to individuals possessing legitimate authority, and by "group," it includes all three branches of government.
- **Authority and Legitimacy of Public Policy:** Refers to individuals elected by the representatives of the people, possessing relative authority to propose and implement policies.
- **Addressing and Resolving a Public Issue:** Refers to all public matters and social, cultural, economic, and educational institutions.

**3.4. Public Policy Approaches** The term "approach" in English corresponds to the Persian word "رهیافت" (*rahyāft*), meaning perspective, viewpoint, or method. In Persian dictionaries, it is defined as the way of addressing an issue or situation, a method of thinking about them, and is also translated as "perspective" or "approach" (Anvari: 2002, 3765).

In terminological terms, "approach" refers to the manner of dealing with social and human phenomena and the way knowledge about them is acquired (Manouchehri: 2013, 2). Broadly speaking, public policy approaches can be illustrated as shown in Figure 2.

**Public Policy Approaches** The term "public policy approaches" refers to a typology that fundamentally serves as a method for attaining public policies. By understanding these approaches, public policies are analyzed more easily. The approaches include:

- **Ethical:** Religious and moral teachings have always influenced policy decisions. Many of today's public policies are debated from an ethical perspective, such as capital punishment, abortion, the doctrine of just war, etc.
- **Biographical:** This approach examines the lives of individuals, often heads of state, legislators, or influential administrators, to explore how and why certain policies come into being. This approach is historically essential and provides excellent tools for understanding the development and reasoning behind specific policies.
- **Case Study:** This approach involves an in-depth analysis of a single subject. It offers insights into dynamic processes that evolve and change over time, often drawing on historical narratives. Traditional news stories frequently use this approach.
- **Public Law:** Refers to legislative rules that apply to all citizens and contrasts with private law. This approach addresses the foundations of a regime and its government's characteristics.
- **Systematic:** The systematic approach is an analytical framework that examines situations from a systems perspective. Any policy review that contextualizes it within a broader system uses this approach.
- **Policy Report:** This approach involves formal discussions advocating for or against a specific public policy. Examples include official government reports explaining the type and rationale behind a candidate's stance on various issues.
- **Formal Research:** This approach represents the outcome of a formal effort to test the effectiveness of a specific policy. It often reports on findings related to methods such as data collection, analysis, sample studies, cost-benefit analysis, game theory, and other techniques (Shafritz & Brick: 2011, 45–61).

#### 4. Theoretical Foundations

**4.1. Types of Reasoning Applications** "Reason" has various categories, such as practical and theoretical reasoning, or *misbahhi* and *burhani* reasoning, which are generally referred to by these terms. *Misbahhi* reasoning refers to the capacity to accept knowledge, facilitating accountability, while *burhani* reasoning involves logical arguments proving the existence of the world's creator and His attributes (Amoli: 2009, 170). All rational perceptions are valid in understanding religion and are applicable in Quranic interpretation (Rezaei Isfahani: 2008, 67).

**a. Application of Misbahhi Reasoning in Interpretation:** This type of reasoning is used in rational interpretations, also known as *ijtihad*-based exegesis, which employs reason to synthesize verses, traditions, and interpretative content. *Misbahhi* reasoning is applied in:

1. Synthesizing verses in interpreting the Quran by the Quran.
2. Resolving contradictions among traditions in narrative interpretation.
3. Reconciling scholars' opinions and drawing conclusions.
4. Synthesizing verses and their connections in jurisprudential verses (*ayat al-ahkam*).
5. Understanding and interpreting verses lacking related traditions.
6. Comprehending the purposes of Quranic verses and chapters.
7. Deriving lessons and moral insights from Quranic stories.
8. Understanding the miraculous dimensions of the Quran (Rezaei Isfahani: 2008, 67–68).

**b. Application of Burhani Reasoning in Interpretation:** This interpretative approach involves applications such as:

1. When a verse's apparent meaning contradicts logical reasoning, *burhani* reasoning serves as evidence to move away from the literal meaning and reinterpret it. For instance, interpreting the verse "The hand of God is over their hands" (Quran, Al-Fath: 10), where logic dictates that God is not corporeal and does not possess a human-like hand. Similarly, verses describing God as "all-hearing" and "all-seeing" are subject to reinterpretation.
2. Logical reasoning aids in understanding Quranic arguments for God's existence, the argument of design, and verses like "If there had been gods besides Allah, both [heaven and earth] would surely have been ruined" (Quran, An-Nisa: 22) (Rezaei Isfahani: 2008, 68–69).

**4.2. Reason from Allameh Tabatabai's Perspective** Allameh Tabatabai defines reason as the cognitive power within humans that discerns between good and evil. He notes that there are approximately 300 verses in the Quran related to reason (Tabatabai: 2011, Vol. 5, 255). He argues that correct thinking follows the method of logical reasoning. Humans, in seeking certainty or proving a matter, instinctively rely on primary premises and axioms, arranging them in a particular order to reach a conclusion (Tabatabai: 2011, Vol. 5, 256). Thus, in Allameh's view, reason is both a logical and philosophical thought process and, alongside revelation (*naql*), serves as one of the sources of religious knowledge. He contends that a definitive rational judgment cannot conflict with definitive transmitted knowledge and that rational evidence takes precedence over probabilistic transmitted evidence (Eslami: 2016, 73).

### 4-3. Types of Context (Siyaq)

The concept of context (*siyaq*) has been categorized in various ways. Some have divided it into the context of words, sentences, verses, and chapters (Abu Khamsin: 1436 AH, 92–93), while others have broadly categorized it into internal and external contexts (Faker Meybodi: 2006, 281).

- a. **External Context:** The external context includes "general context," "thematic context," and "linguistic context."
  - **General Context** encompasses Islamic concepts, text, and tradition (*nass* and *sunnah*).
  - **Thematic Context** refers to situations where the emotional aspect of all the components and words of a subject are taken into account.
  - **Linguistic Context** involves the appearance of words and their combinations.
- b. **Internal Context:** Internal context pertains to the relationships among letters, words, sentences, verses, and chapters (Faker Meybodi: 2006, 282–283).

### 4-4. Application of Context According to Allameh Tabatabai

Allameh Tabatabai employed the concept of context in diverse ways, viewing it as a fundamental principle in Quranic interpretation and an effective tool for understanding the meanings of Quranic verses. From his perspective, context includes:

1. Uncovering the meaning and clarifying the intent of verses.
2. Determining the meaning of certain words in verses.
3. Accepting or rejecting traditions.
4. Preferring one scholar's opinion over others.
5. Identifying Meccan and Medinan verses.
6. Preferring one reading (*qira'ah*) over others (Ousi: 2002, 202–208).

From Allameh's viewpoint, for the context of sentences and verses to be established, two conditions must be met:

1. **Sequential Revelation:** There should be continuity in the sequence of revelation.
2. **Thematic Relevance:** There should be content consistency; without this, such context cannot exist (Rabie-Nejat: 2006, 62–64).

### 4-5. The Concept of Ruku 'According to Allameh Tabatabai

The Quran is divided into "sections" (*ajza'*), "groups" (*ahzab*), and *ruku'* for organizational purposes. *Ruku'* refers to verses that share thematic and conceptual unity, with varying numbers of verses in each. However, *ajza'* and *ahzab* are divided equally. The term *ruku'* originates from the practice of Sunni Muslims reciting thematic units during prayers after *Surah Al-Fatihah* (Research Group: 2015, 2376). The commonly accepted number of *ruku'* is 540 sections (Ruhbakhsh: 2010, Vol. 1, 19). Conceptually, *ruku'* is similar to *siyaq*, but there are fundamental differences:

- The scope of *siyaq* is determined interpretatively by the exegete, making it *ijtihad*-based.

- The boundaries of *ruku'* in the Quran are fixed (Sadighi Turanposhti et al.: 2021, 88).

Allameh Tabatabai used various forms of context in his interpretation but did not explicitly utilize the concept of *ruku'* (Sadighi Turanposhti et al.: 2021, 104).

## 5. Allameh Tabatabai's Criteria for Discovering Thematic Context

Allameh Tabatabai employed context in understanding various social topics in the Quran, viewing it as the most explicit means to grasp God's intent (Ohadi & Jafari: 2016, 33). He applied different types of contexts for various purposes, such as explaining rulings, dating verses, determining whether verses or chapters are Meccan or Medinan, clarifying ambiguities, defining terms, specifying audiences, making general or specific restrictions, assessing the coherence of verses, explaining linguistic rules, critiquing interpretative views, selecting readings (*qira'at*), determining referents of pronouns, and evaluating and confirming narrations.

## 6. Conceptual Model of the Research

The conceptual model of this research involves framing its outputs as a systematic process derived from the defined concept of public policy and the reviewed theoretical foundations. Initially, public policy approaches in *Al-Mizan*, as viewed by Allameh Tabatabai, are identified. After analyzing these approaches, the most desirable ones are selected.

## 7. Research Methodology

Research strategies or methodologies provide the framework for conducting research. The research path is essentially a strategy that includes data collection. The choice of the research path impacts the data-gathering process. A specified strategy points to various skills, assumptions, and research procedures (Danayifard et al.: 2004, 17).

## 8. Public Policy Approaches in *Al-Mizan*

Public policy approaches consider the internal and external environments of political, social, cultural, economic, and educational systems and examine societal public issues. In modern sciences, public policy approaches have been evaluated, though their position has received less attention from a religious perspective and Islamic scholars' viewpoints.

The Quran, while addressing human beliefs and obligations, also extensively discusses human social life. A hallmark of contemporary interpretations is their focus on aligning Quranic concepts with social issues. This interpretative tendency began with the social movement led by Sayyid Jamal al-Din and developed through a modern perspective on Quranic and Islamic teachings. This approach became evident in the 14th and 15th centuries (Hosseini Mirsafti: 2014, 132).

One of those who dedicated themselves to this matter was Allameh Tabatabai, who wrote *Tafsir Al-Mizan* to integrate Quranic teachings into people's lives. His social thought in *Al-Mizan* demonstrates his attention to many public aspects, such as government and political issues, social responsibilities and duties, enjoining good and forbidding evil, social cooperation and collaboration, education, the interaction between religion, technology, science, and reason, social justice, human freedom, and combating tyranny and oppression (Hosseini Mirsafti: 2014, 133). Below are some general examples of Allameh's public policy approaches in *Al-Mizan*:

**1th. Reasoning and Rationality:** Allameh examines various issues, questions, and aspects using rational arguments. He acknowledges that the Quran contains 300 verses inviting humans to



think, reflect, and contemplate, teaching religious messengers to establish truth and falsehood through thoughtful reasoning (Allameh Tabatabai: Vol. 5, 2011, 255).

**2th. Social Needs:** He emphasized the fundamental values and spirituality of Muslims, addressing philosophical and theological questions posed by critics while defending Islamic spirituality and the Quran's beautiful social concepts. He extracted and presented these concepts from divine verses (Allameh Tabatabai: Vol. 4, 2011, 156). Allameh sought to adapt new developments and circumstances with religious thought and wrote the book *Islam and the Real Needs of the Era* (Ayazi: 2014, 77).

**3th. Public Issues and Social Relations:** In interpreting the verse, *"O you who believe, be patient and persevere and remain stationed and fear Allah so that you may succeed"* (Quran: Al-Imran, 200), Allameh addressed topics such as humans and society, human growth within society, Islam's attention to society, the relationship between individuals and society in Islam, and implementing Islam's social traditions within communities.

Allameh argues that social life is innate for humans, as supported by history. For this argument, he cites the verse: *"O mankind! We created you from a male and a female, and made you into nations and tribes so that you may know one another"* (Quran: Al-Hujurat, 13).

He further explains the process of human social growth, stating that as humans acquire more material and spiritual perfection, they develop better-organized social structures. The starting point of socialization began with marriage, followed by the need for employment, where individuals employed others for their work. This process eventually led to the management of households, families, tribes, and nations. According to Allameh, humanity first realized the benefits and interests of social life during the emergence of the first divine prophet. Through prophethood, humans became aware of the benefits of social living (Allameh Tabatabai: Vol. 4, 2011, 92–112).

**4th. Islamic Government and Political Matters** In interpreting the verse *"And prepare against them whatever you are able of power and of steeds of war"* (Quran: Al-Anfal, 60), Allameh Tabatabai states that this is a general command to believers to prepare war equipment as needed to defend against disbelievers. Based on a natural law, it is incumbent upon the Islamic society to always be equipped to face its enemies. The Islamic government, according to Allameh, is a human-centered government derived from the divine teachings of Islam. It preserves the rights of individuals and society, ensuring the welfare of the weak and strong, the wealthy and poor, the free and enslaved, men and women, individuals and communities equally. It is neither authoritarian nor parliamentary but rather a human-centered governance that respects the rights and desires of all individuals. Nonetheless, all members of the Islamic society must rise against their enemies and defend their interests (Allameh Tabatabai: Vol. 9, 2011, 114–151).

**5th. Enjoining Good and Forbidding Evil** All actions in their various dimensions revolve around knowledge. If knowledge is strong, actions will be strong, and if knowledge is corrupt, actions will be corrupt as well. Knowledge and action mutually influence one another. Therefore, a society with beneficial knowledge and righteous actions must strive to preserve its civilization. Preserving such civilization is made possible by implementing *enjoining good and forbidding evil*, as stated in the verse: *"They enjoin what is right and forbid what is wrong"* (Quran: Al-Imran, 104) (Allameh Tabatabai: Vol. 3, 2011, 372–373).

**6th. Social Cooperation and Collaboration** A society capable of maintaining its existence relies on laws that govern the society and regulate individual actions. These laws should stem from the innate nature of society and be tailored to its current conditions. Following such laws enables society to rapidly achieve perfection. The interaction of different social classes through mutual cooperation and social

justice contributes to progress. This cooperation and social justice are established when laws align with material and spiritual benefits (Allameh Tabatabai: Vol. 1, 2011, 184-185).

**7th. Civilization Building** Allameh Tabatabai attributes the development and progress of Muslims to the Islamic civilization of the early centuries and regards the Islamic invitation and teachings as the ultimate means of building civilization. He describes the system based on Islam and the Quran as the most suitable system for aligning with human reason and nature (Allameh Tabatabai: Vol. 1, 2010, 683-688). In nation-building and state formation, he dismisses geographical and racial boundaries, as well as tendencies toward dictatorship, totalitarianism, and class division (Faker Meybodi & Rafiei: 2019, 21-22).

**8th. Legislation** Allameh Tabatabai emphasizes that Islamic laws are based on truth and rationality and are not influenced by human desires, the will of individuals, or the majority of society. He also states that, in Islam, everyone is accountable for their behavior and adherence to laws, not just the executive authority (Faker Meybodi & Rafiei: 2019, 22-23).

**9th. Economics** Drawing on the verses "*And ask Allah of His bounty*" (Quran: An-Nisa, 32), "*Indeed, the most noble of you in the sight of Allah is the most righteous of you*" (Quran: Al-Hujurat, 13), and "*So flee to Allah*" (Quran: Adh-Dhariyat, 50), Allameh Tabatabai challenges slavery-based, communist, and capitalist systems, introducing the Islamic economic system as a solution to eradicate corruption. He asserts that the Islamic economic system grants humans freedom in line with their innate nature and establishes policies to minimize social class disparities (Allameh Tabatabai: Vol. 1, 2010, 723-726).

## 9. Meta-Analysis

This research broadly examines public policy and welfare-oriented approaches from Allameh Tabatabai's perspective. It demonstrates that Allameh gave significant attention to public policy and addressed various issues across historical, individual, political, social, cultural, and economic dimensions (Allameh Tabatabai: Vol. 1, 2010, 14).

## Conclusion

This research explores the "role of ijtihad-based reasoning" as a definitive rational principle in interpreting the meanings of the Quran to uncover "thematic contexts" in *Al-Mizan*. Reason functions through its *misbahhi* and *burhani* applications in interpretation. On the other hand, context (*siyaq*) serves various purposes in comprehending the meanings and implications of Quranic verses. Allameh Tabatabai extensively utilized context, considering it a foundational principle of interpretation and an effective tool for understanding Quranic meanings.

The descriptive analysis of documentary data addressing the primary and subsidiary research questions has resulted in the creation of a conceptual model. This model highlights the need for a process of identifying, analyzing, and ultimately selecting desirable public policies for understanding public policy approaches.

The findings of this research indicate that, through the use of ijtihad-based reasoning and various types of contexts, Allameh has uncovered numerous "public policy approaches" rooted in Quranic principles. These encompass topics such as governmental and political matters, social duties and responsibilities, enjoining good and forbidding evil, social cooperation and collaboration, education, the interaction between religion, technology, science, and reason, social justice, human freedom, and combating oppression and tyranny. These approaches have been presented for our benefit.

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