

INTERDISCIPLINARY APPROACH TO INTERPRETATION OF QURAN: INTERPRETATIVE METHOD OF MULLA SADRA

Janan Izadi*

Isfahan University

Isfahan/IRAN

Farideh Davoudy Moghadam**

Shahed University

Tehran/IRAN

Abstract:

Holy Quran has been interpreted from different perspectives. There are lexical, theological, philosophical, Mystic, etc. interpretations. Every approach, however, seems to clarify an aspect of endless sea of knowledge within Quran to a limited extent. Each one is reductive and lacks the light of other approaches. Mulla Sadra, the Iranian philosopher of 17th century has established his new school of thought using a kind of interdisciplinary approach. In Iranian society of his time, sages, Quran interpreters, theologians of different Islamic sects, peripatetic philosophers, Illumination philosophers had various and in many cases contradictory ideas on religious and philosophical problems. To overcome the epistemic anarchism of his time, Mulla Sadra attempts to understand other ideas. He tries to see every problem from all different perspectives and presents his view point by integrating as many perspectives as logically possible. By this method he tries to grasp different dimensions of truth. In his interpretation to Quran, when he discusses the essence of faith for instance, he applies this approach. It is claimed that the model of his interdisciplinary study in this problem is “semantic integration”. Such an approach is comparable with the tendency to interdisciplinary studies of postmodern time. It seems that understanding and interpreting Quran in contemporary condition have to be concerned about epistemological supposition of our time. Although, usage of an interdisciplinary method won't bring a complete interpretation, it can help decrease interpretative oppositions, guides us towards the truth and solve the practical and theoretical problems in the light of Quran.

Key words:

interpretation of Quran, Mulla Sadra, methodology, interdisciplinary approach, integration

Introduction

Interpretation of Quran has done in different ways. There are plenty of discussions on interpretative methods, their conditions and validity (see for example: Goldziher, 1374; Al-Zahabi, 1976; Ma'refat, 1418). In this paper, ignoring disagreements on the nature and condition of every method, we begin with this axiom that “There are various interpretative methods”. Among these methods we can name “interpretation of Quran by Quran”, “traditional interpretation”, “literal interpretation”, “lexical interpretation”, “jurisprudential interpretation”, “theological interpretation”, “philosophical interpretation”, “mystic interpretation”, “training interpretation”, “scientific interpretation”, and “comprehensive interpretation” (Mo'addab, 1386; Rezai Esfahani, 2008). Interpreting the Quran according to subjective opinion or “Al-Tafsir bi Al-Ra'i” is another interpretative method in which interpreter imposes his personal idea on Quran without obligation to any rule. This way is usually considered invalid and despicable (Mo'addab, 1386, pp. 111-130). In valid interpretations it is necessary to notice that every interpretation sees Quran from a specific perspective. This perspective inevitably limits his interpretation. In mere theological method, interpreter cannot present anything of spiritual aspects of Quran and in the mere jurisprudential way interpreter gets nothing of intellectual knowledge of Quran. This quality of one-sided interpretations might lead in a kind of reductionism which is methodological error. Reductionism is considering a part or an aspect of something the whole of that thing.

Investigators and methodologists of interpretation have introduced a kind of comprehensive interpretation (ibid, pp. 293-301). For instance, “Al-Tibyan fi Tafsir Al-Qur'an” by Sheikh Tusi, “Majma' Al-bayan fi Tafsir Al-Qura'an” by Tabarsi, “Rawz Al-Jinan va Rawh Al-Janani” by Abul Fotuh Al-Razi, “Mafatih Al-Ghaib” by Fakhr Al-Din Al-Razi, “Anvar Al-Tanzil va Asrar Al-Ta'wil” by Baizawi, “Ruh Al-Ma'ani fi Tafsir Al-Qur'an Al-Azim” by Alusi Al-Baghdadi, “Al-Mizan” by Tabatabai and “Safvah Al-Tafasir” by Sabuni are considered comprehensive interpretations (ibid, pp. 293-301) which worked on different aspects of Quranic knowledge. These interpretations are obviously preferred to one-sided interpretations.

* PhD: Assistant Professor, Department of Islamic Philosophy, Faculty of Literature and Humanities.

** PhD: Assistant Professor, Department of Literature, Faculty of Humanities.

However, there are some problems that should be noticed in these comprehensive interpretations like “Does interpreter investigate different presented perspectives and ideas in a single problem?” and “How does the interpreter conciliate all ideas after collecting them and reaches a new theory through this conciliation?” Comparing two interpretative books of Fakhr Al-Din Al-Razi and Mulla Sadra for instance makes the latter question more obvious. Although both collect various ideas, Fakhr finally prefers his chosen idea by invalidating other ideas (Fakhr Al-Din Al-Razi, 1420, pp. 270-272). Mulla Sadra quotes the words of Al-Razi in first step of his research. Then he takes another way in solving the problem. He does not present his viewpoint by denial of other perspectives. He attempts instead to collect others’ ideas in a coherent integration (Sadr Al-Din Al-Shirazi, 1366, Vol. 1, pp. 249-266).

To clarify Mulla Sadra’s method, we have analyzed the definition of faith which is discussed in details in his interpretation of Quran. He begins with quoting different ideas in this problem. Then he analyzes and decomposes conceptual elements of every viewpoint. Afterwards, he reconstructs the decomposed concepts with a new design, justifies his new theory and represents it in different languages with sufficient documents and demonstrations. Such a method is similar and comparable with interdisciplinary approach which has been applied in recent decades. Although intellectual foundations of Mulla Sadra’s thought differs from that of postmodernism, condition of Iran at that time was in some ways similar to epistemic anarchism of postmodernism. Mulla Sadra’s attempt as a Muslim thinker to overcome this anarchism is noticeable in our time.

The aim of this paper is not to introduce Mulla Sadra as a superior model of interpretation or interpretative method. Certainly, his interpretation as all other human works is incomplete. It has shortcomings and can be criticized. The positive point of this work is the tendency to collect ideas instead of denial of others and proving his opinion. In present epistemic condition it seems that for Muslims such a method in interpretation can be acceptable in its foundations and applicable in its results.

To defend our claim in this paper, we will explain in brief traditional, modern and postmodern epistemology. Interdisciplinary method is introduced as a solution to overcome postmodern epistemological crisis. Integrative model, the most important model of interdisciplinary studies, is briefly introduced. Then we will proceed to analyze Mulla Sadra’s interpretation of 3rd verse of surah Al-Bagharah and the stages of formation of an interdisciplinary study.

Understanding Religion in Tradition, Modern and postmodern Time:

Quran should be interpreted paying attention to the epistemic conditions of our time; since in every age to admit, apply or even to criticize the interpretations, one relies on the epistemological presuppositions of their time. Considering the epistemological presuppositions of traditional, modern and post-modern periods, it would be clear that the validity and method of knowledge in our time has few similarities to traditional or modern knowledge.

Before modernity the world and holy texts had definitive and dogmatic explanations and interpretations given by religious authorities. These authorities usually regarded their understanding “pure truth” and “the whole truth”. Violence among followers of different religions and sects was and still is due to this dogmatic understanding.

To some important degree, modernism has origins in the early Enlightenment quest for an “objective” rationality that could overcome the religious violence of 17th century Europe (Stout, 1988, p.161; Toulmin, 1990, p.101). Along with improving life through science, this objective rationality was presumed to be innocent of ideological aspirations of its own and could thus supply a value- neutral process for mediating religious conflict. In short, modernist “objectivism arose initially... and subsequently attained cultural dominion primarily because it was intended by its architects as a way of avoiding violence” (Schwehn, 1993, p. 30).

Objective knowledge and overcoming the violence were major aims of modernism. “Science” and “reason” abundantly got priority as the metanarratives to achieving objective reality and being released from discord and violence. The other narratives including all specific forms of religion presumably required criticism because they were considered in contradiction to “science” and “reason”. Freud, for example, claimed that “in

the long run nothing can withstand reason and experience, and the contradiction which religion offers both is all too palpable” (Freud, p.54).

Modernism came to be challenged in almost countless ways (e.g. Rorty, 1979; Bernstein, 1983; Placher, 1989). Modern religion fighting did not actually decrease the violence in the world. Modernism did not solve the problem of violence. It seemed to make it worse (Schwehn, 1993, p.31). “Objectivism” claimed by modernism was also disapproved. According to one version of this argument, rationality is the product of some tradition (e.g. MacIntyre, 1988) and all scientific observations are value-laden (e.g. Kuhn, 1970). And the consciousness of a self, rather than being autonomous, is invariably the construction of some specific culture (e.g. Cushman, 1990). Objectivity, therefore, can never escape subjectivity and the potential conflict of social differences.

The situation is “postmodern” in the sense that modernism increasingly fails to articulate a universally compelling vision for social life. Some postmodernists argue, for example, that all claims to truth, modernist and otherwise, are “biased” constructions of social power. Reason, science, and the self invariably are conditioned by discourses of particular cultural institutions (Foucault, 1980). A pacification of differences through the discovery of a unifying objective truth always was and always will be a utopian delusion. An “incommensurable heterotopia” is what the postmodernist sees instead, a “multiverse” that has replaced the universe of the modern quest (Grenz, 1996, P.20). In this situation, the declining modernist domination of contemporary thought opens up new opportunities for participating in the central discussions of our time (Izadi & Gharamaleki, 2008). So, reason and science are not dominant meta-narratives in post-modern condition and no method can claim overcoming other methods.

In our time, the effect of personal, cultural and historical presuppositions of scholars on their research has almost accepted. Thus, interdisciplinary studies are increasingly applied in multi-origin problems as a method to become nearer to the truth which cannot be captured totally by anyone (Foley, 1993; Rorty, 1989; Watson, 1993; 1998; 2004; Izadi & Faramarz Gharamaleki, 2006). This approach needs serious attention in the interpretation of holy texts like Quran. Different interpreters of Quran have arisen from varied cultures. They have different personal and historical presuppositions. Everyone is interested and faithful to an interpretative method which cannot be proved its priority or dominance on the other methods. In the history of Islamic thoughts, jurists, philosophers, theologians, Mystics, etc. have had their own exclusive interpretative method. Each method is capable to show an aspect of Quranic Truth. Interpreters of different Islamic sects sometimes had no agreement on the meaning of some verses because they had diverse presuppositions. Muslims, however, believe that Quran has outward and inward, and its inward has seven (or in some traditions seventy) other inwards (Al-Haithami, vol. 7, p. 152; Al-Isfahani, vol.1, p. 65; Al-Tabari, vol. 1, p. 12; Al-Zarkeshi, vol. 2, p. 154). Seven and seventy are numbers of multiplicity in Arabic language. This tradition can reveal that Muslims admit the whole Quranic Truth cannot be captured by a single interpreter or interpretative method. Such a conclusion does not imply acceptance of contradictory ideas. It seems that it implies instead that every interpretation can involve some part of truth. Therefore, in order to enclose Quranic Truth, we can get benefit of all interpretations. Quranic Truth has multiple aspects. Interdisciplinary method helps to gather as much aspect as possible.

What's and Why Interdisciplinary Studies?

Interdisciplinarity, as Klein (2001) asserts, is an ambiguous concept and complicated action. So, there are various definitions and theories of its concept. Klein and Newell have provided a definition of interdisciplinarity which has received widespread support: “A process of answering a question, solving a problem, or addressing a topic that is too broad or complex to be dealt with adequately by a single discipline or profession... Interdisciplinary studies draws on disciplinary perspectives and integrates their insights through construction of a more comprehensive perspective” (Klein and Newell, 1998, pp. 393-394). Based on this definition, interdisciplinarity is the process of professional integration of disciplines to reach a comprehensive recognition and suitable salvation of complicated problems and subjects (Khorsandi Taskuh, 1387, p.31).

Another definition is stated by “Centre for Educational Research and Innovation” in USA. It describes Interdisciplinary as “an adjective describing the interaction among two or more different disciplines. This

interaction may range from simple communication of ideas to the mutual integration of organizing concepts, methodology, procedures, epistemology, terminology, data and organization of research and education in a fairly large field. An interdisciplinary group consists of persons trained in different fields of knowledge (disciplines) with different concepts, methods, and data and terms organized into a common effort on a common problem with continuous intercommunication among the participants from the different disciplines” (Lattuca, 2001).

Interdisciplinary approach can be described as a kind of democracy among perspectives. It does not demand abandoning religious, personal, sectarian or ethnical affections and beliefs. It does not necessitate interpreter to be ignorant to their religion or sect. It does not need unbiased scholar and does not accept possibility of being unbiased. The purpose of interdisciplinary studies is to attempt to understand other perspectives sympathetically in order to end in a better and deeper understanding. Using of this method, one should be aware that the whole Quranic Truth will not be captured in their interpretation. On the other hand, this method itself cannot claim priority or dominant on the other interpretative methods. This method may have some shortcomings too (Watson, 2004).

Interdisciplinary method attempts to reach a meta-perspective through dynamic relating different disciplines. It might be said that “integration” is one of the important keywords of interdisciplinary studies. Integration literally means “to make whole.” In the context of interdisciplinarity, integration is a process by which ideas, data and information, methods, tools, concepts, and/or theories from two or more disciplines are synthesized, connected, or blended. Generalist interdisciplinarians understand interdisciplinarity loosely to mean “any form of dialog or interaction between two or more disciplines” while minimizing, obscuring, or rejecting altogether the role of integration. Integrationist interdisciplinarians, on the other hand, believe that integration should be the goal of interdisciplinary work because integration addresses the challenge of complexity. Integrationists point to a growing body of literature that connects integration with interdisciplinary education and research, and are concerned with developing a distinctively interdisciplinary theory-based research process and with describing how it operates (Repko, 2008, pp.3-4).

From view point of integrationists integration is the discourse rules over our complex world (Seipel, 2005). And as teamwork is the heart of cooperation, integration is the heart of interdisciplinarity (Klein, 2002). Integration in their eyes is the characteristic and center of interdisciplinary activities (Wentworth & Davis, 2002). Miller believes that interdisciplinary researchers: Integrate theories through comparison or combination of theories of more than one discipline, integrate phenomenon through investigating relations of phenomenon that belong to areas of different disciplines (Nowacek, 1387).

In a version of integration, the products of different disciplines in a single problem are made integrated. The process of integrating different theories to solve a problem has some stages: sympathetic attempt to understand every theory, rebuilding theories in while remaining faithful to their essence, and finally integration of justified elements of theories. The result of this process can be called a meta-theory which contains different aspects of the problem. A general theory thus is a coherent integration of opponent and seeming contradictory theories (Faramarz Gharamaleki, 1388; Izadi & others, 1388). Integrative model is a general model which can be performed in different ways. We have called one of this ways “semantic integration”. We have claimed that Mulla Sadra has applied *semantic integration* in the interpretation of “faith” in his Tafsir (Izadi & others, 1388).

Mulla Sadra’s Interpretation: A Case Study in Interdisciplinary Approach

Sadr Al-Din Al-Shirazi, famous as Mulla Sadra, the Iranian philosopher of 17th century has established his new school of thought using a kind of interdisciplinary approach. In Iranian society of his time, sages, Quran interpreters, theologians of different Islamic sects, Muslim Peripatetic philosophers, Illumination philosophers had various and in many cases contradictory ideas on religious and philosophical problems (Zarrinkub, 1376, p.245). To overcome the epistemic anarchism of his time, Mulla Sadra attempts to understand other ideas. He tries to see every problem from all different perspectives and presents his view point by integrating as many perspectives as logically possible (Lewisohn, 1384, P.58; Nasr, 1382, p. 479). By this method he tries to grasp different dimensions of truth.

Several investigations have done on interdisciplinary approach in Mulla Sadra's works (Faramarz Gharamaleki, 1377; Ghafurinejad & Faramarz Gharamaleki, 1386; Izadi & others, 1388; Faramarz Gharamaleki, 1388). Such investigations admit that Mulla Sadra has not applied this approach in all philosophical and interpretative problems (Faramarz Gharamaleki, 1388, pp. 241-244). However, every problem has solved by this method in his works has lead in innovation. For instance, a research claims that Mulla Sadea's method in the problem of Divine Knowledge to details of world is interdisciplinary (Ghafurinejad & Faramarz Gharamaleki, 1386, pp. 53-65). This problem includes many philosophical premises which are fully explained in Islamic Philosophical texts. We briefly report the method used in the problem.

Mulla sadra begins with explanation, analysis and critique of other scholars' opinions (ibid). He quotes and analyzes views of Mu'tazilah and Mystics (Sadr Al-Din Al-Shirazi, 1381 a, vol. 6, p. 173), of Plato and his followers – as is attributed to them in early translations from Greek- (Sadr Al-Din Al-Shirazi, 1381a, vol. 6, pp. 178-179; 1381b, p.156) and opinion of Porphyry of Tyre that Mulla Sadra defends it (Sadr Al-Din Al-Shirazi, 1381a, vol. 6, p. 178; 1381b, p. 151; 1382, p.53). Then explains views of Muslim Peripatetic philosophers such as Ibn Sina (Avicenna), Farabi (Farabious) and Bahmanyar, and answers in details the critiques of Abu Al-Brakat Al-Baghdadi, Suhrawardi and Khafri to Peripatetic philosophers (Sadr Al-Din Al-Shirazi, 1381a, vol. 6, pp. 180-217). He fully discusses Peripatetic's theory sympathetically, but he has his own critiques on them (Sadr Al-Din Al-Shirazi, 1381a, vol.6, pp. 228-229). Then, he quotes and criticizes ideas of asuhrawardi and Khajeh Nasir Al-Din Tusi (Sadr Al-Din Al-Shirazi, 1381a, vol.6, pp. 245-249; 1381b, p. 229; 1382, p.53).

After challenging other scholar s' ideas on this problem and explaining their gaps and negative points, Mulla Sadra presents his theory by a pluralistic perspective with an approach that looks at the problem above the Ishraqi, Peripatetic, Mu'tazili and Mystic approaches. He tries to use an approach that gathers previous approaches positive parts and lacks their shortcomings (Sadr Al-Din Al-Shirazi, 1381a, vol. 6, pp. 299,231 & 252-267).

Interpretation of faith concept in Mulla Sadra's interpretation of Quran is another case which is discussed in details in this paper. It is claimed that the model of his interdisciplinary study in this problem is "semantic integration" (Izadi, 1389, pp. 20-21 & 45-50). Such an approach is comparable with the tendency to interdisciplinary studies of postmodern time.

The concept of faith has been discussed in many points of Mulla Sadra's works. The most detailed discussion is in his interpretation of Quran (Sadr al-Din Al-Shirazi, 1366, vol. 1, pp. 249-266) like many other philosophical and theological problems, he begins with quotation, categorization and analysis of his ancestors viewpoints which uses Fakhr Al-Din Al-Razi report here (Sadr Al-Din Al-Shirazi, 1366, vol. 1,pp. 245-248; Fakhr Al-Din Al-Razi, 1420, vol. 2, pp. 270-271). According to the categorization he quotes, views of Muslims can be placed in four categories:

Internal Conviction, Verbal Confession and Performance of Prescribed Works by Bodily Organs: This is the idea of Mutazilah, Khawarij, Zaidiyyah and Ahl Al-Hadith. Mulla Sadra mentions that some Shii traditions like a tradition from Imam Riza contain these three elements (Sadr Al-Din Shirazi, 1366, vol. 1, pp. 245-246).

Internal Knowledge and Verbal Confession: This idea is attributed to Jurists, Abu Hanifa, Abu Al-Hasan Ash'ari, Bishr Ibn Qiath Al-Din Al-Marisi and a group of Mystics (ibid, p.247).

Internal Conviction: Jahm Ibn Safvan and Husain Ibn Fazl Al-Bajli are among the believer to this idea (ibid, pp. 247-248).

Verbal Confession: Qailan Ibn Muslim Al-Raqashi and Karramia believe to this idea (ibid, p.248).

It is noteworthy that Mulla Sadra has not mentioned the definitions of Mystics and Islamic Philosophers in categorizing the viewpoints, nevertheless, his concern to their ideas is completely obvious while continues the discussion (ibid, pp. 249-251). Research method of Mulla Sadra in this problem has been itemized in three steps. We are to show he has applied a "semantic integrative model" in his interdisciplinary method.

First step of integrative method as mentioned before is sympathetic attempt to understand every theory, to let all seeming wrong and right theories take part in the study, then separation of true justified elements from indefensible ones (Faramarz Gharamaleki, 1388, p. 196). In this step Mulla Sadra analyses the concepts of reported theories and other discussible concepts. He attempts to find a central concept and defend this central concept by giving various arguments. The difference of discussed ideas is the presence or absence of three

elements of “internal conviction”, “verbal confession” and “performance of prescribed works by bodily organs”. In his analysis Mulla Sadra, however, discusses “interior knowledge”, “states” and “actions”. These are three Mystic terms which in Mulla Sadra eyes, interior knowledge is basis. It is followed by states which are followed by actions (Sadr al-Din Al-Shirazi, 1366, vol. 1, pp. 249-250). His central concept is internal knowledge which has special qualities. This knowledge is to know Allah and His Names, Qualities and Actions. It is obtained by purification of the appearance and heart. Actions purify the appearance of human and states purify their heart. This knowledge is the very good, felicity and joy (ibid, pp. 245-254).

Second step of Mulla Sadra’s integrative model is the defense of non-central elements of faith and defining their positions towards the central concept. In his theorization none of the elements reaches the level of knowledge, nevertheless, each has found its place towards knowledge in a skillful semantic integration.

Mulla Sadra explains that verbal confession if does not company doubt and ignorance, is the verbal form of the real faith (ibid, p.254). When actions of bodily organs are considered faith, a metaphoric and allusive meaning is intended (Sadr Al-Din Al-Shirazi, vol. 1, p. 254; vol. 3, p. 381). It can be concluded from these two premises that he enters elements of verbal confession and actions with internal conviction in the concept of faith. Therefore, he integrates semantically the opinions of different Islamic sects and Mystics in the definition of faith. On the other hand, he speaks of graduation of faith based on the foundations of his philosophical school. Then, he introduces actions, states and knowledge as three grades and stages of faith (Sadr Al-Din Al-Shirazi, 1366, vol. 7, pp. 159-160). In this way he has also integrated two elements of states and actions in the definition of faith.

Third stage of an interdisciplinary study is reaching a meta-perspective. In this stage, investigator raises the surface of the described ideas and attempts to restate his opinion in a comprehensive language to other perspective. This means seeing the problem from a meta-perspective (Faramarz Gharamaleki, 1388, p. 196). In this stage of Mulla Sadra’s effort which we have called it semantic integration, he expands his theory and connects some concepts which seem have no obvious relation to the concept of faith and calls them synonymous to the concept of faith. He reconstructs the concepts of faith, knowledge, light, wisdom and intellect in a new and superior framework. In other words, he restates the theological concept of faith within Quranic, Mystic and philosophical literature.

Quranic reality of faith as Mulla Sadra claims has been spoken about in different languages by different concepts (Sadr Al-Din Al-Shirazi, 1366, vol. 1, p. 260). Philosophical and Quranic term of “wisdom” is one of these concepts. Mulla Sadra states clearly that every faithful person is wise and every wise is a faithful. In his Transcendent Philosophy wisdom is knowledge of things as they are within the ability of human being. The origin of all things of the world is God, His angels, His messengers and holy books. Faith has the same described meaning (ibid).

Light is a Quranic term which Mulla Sadra considers synonymous of faith (Sadr Al-Din Al-Shirazi, 1366, vol. 1, p.266; vol. 3, p. 381; vol. 4, p. 322). He says: “Real faith is a light that illuminates from God to the heart of the servant” (Sadr Al-Din Al-Shirazi, 1377, p. 88). Unity in Mystic terms is another name for reality of faith. Real unity, Mulla Sadra asserts, is a noble state that a result of it is to observe everything from God. So, the mystic ignores the mediators between God and him. This state brings acceptance, trust, resignation to the Devine Will, leaving complaint of the creatures and anger to them (Sadr Al-Din Al-Shirazi, 1366, vol. 1, p. 262).

In his semantic discourse, Mulla Sadra considers intellect a synonym of faith too. He uses intellect in the meaning that Islamic philosophers applied it in their traditional Psychology. Intellect in this meaning is one of the levels which human soul reaches in its movement from potentiality to its final destination. Philosophical “intellect” thus, is very religious faith (ibid).

According to what has been stated, it can be claimed that Mulla Sadra’s model in the problem of definition of faith is integrative model. This semantic integration has done not only among the principle elements of internal conviction, verbal confession and performance, but also many other concepts like knowledge, unity, wisdom, light and intellect had entered the definition of the religious and Quranic concept of faith.

Conclusion:

Interdisciplinary interpretation of Noble Quran is the presence of all existing interpretative perspectives in an integration or dialogue in order to open the doors of a deeper understanding of Quran. Interpreter does not have to abandon their religious and cultural beliefs and find an unbiased view to make an interpretative meta-perspective. Therefore, interdisciplinary interpretations can be as much as interpreters.

Traditional interpreters, however, may criticize this method in some ways: Sympathetic usage of interpretations of all Islamic sects may not be accepted by the followers of any sect. Accuracy and objectivity of results of such studies may be doubted or denied. Applied models may be assumed a kind of imposition on interpretative studies.

It seems that these critiques can be replied. The presence of all Islamic sects in an interpretation does not mean accepting contradictory ideas. Such a presence makes a chance for us and others to understand and criticize ourselves, defend our true ideas stronger and see our shortcoming in the mirror of others. Besides, no interpretation including interdisciplinary interpretation can claim total objectivity and accuracy. Interdisciplinary method tries to defend its accuracy and validity by justification of its epistemic foundations. Multiplicity of interpretations in this method does not subtract its validity. This method does not claim pure and unique objective interpretation. It attempts to enclose Quranic Truth. The models of this method also should not be imposed. Other models can be designed and applied, provided that they can afford to reach the aims of this method and be faithful to its epistemic framework.

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