
nal result of examining these variables was that, firstly, lifestyle should be sought not only in the single narrator traditions but also in the heritage of civilizations. Secondly, paying attention to the reflective implications of the single narrator traditions and the civilizational value of certain propositions such as “transmitted sentences” and “marked sentences” in conveying the Islamic lifestyle is far more functional than those of single narrator traditions and involvement in disputes such as “single narrator tradition authority” or “Priority of content and document analysis.”

Keywords: religious lifestyle, textualism, text divergence, interpretation aversion.

The Role of Text in the interpretation of Islamic lifestyle

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The religious text has always had a special place in the Islamic teachings system, including the Islamic lifestyle. This special credit, of course, cannot be imagined without much challenge. The kind of interpretation of the religious text, i.e., how the religious text and lifestyle issues are related, is the main topic and question of this article. To answer this question, we utilized the method of reflexive analysis of the text, which examines the religious text as a social issue in terms of its reflection in the environment. To extract and discover the religious lifestyle, two extremist approaches in the interpretation of the relationship between the text and religious knowledge can be considered. The convergence approach tries to necessarily find a way to document the religious text in the face of any knowledge, and in practice, does not consider text-free knowledge as knowledge. What challenges this approach is the need to avoid a quantitative view of religious propositions as well as the need to pay attention to the transmission of knowledge across civilizations along with the knowledge transmission in the form of single narrator traditions. In contrast, divergence approach is considered a significant damage to the institutionalization of lifestyle in society, including getting distance from the motivational literature of the text itself. To keep balance between the two approaches and achieve the chosen approach in this research, four influential variables in the kind of exposure to the text are examined, which are: "Type of classification of religious propositions", "Quantitative analysis of religious propositions", "Speech context and type of reading of the religious text" and "transfer of knowledge across civilizations". The fi-

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