

**The Tools for Correct Comprehension of the Holy Qur'an from the
Viewpoint of Imam Khomeini (RA) and Allameh Tabataba'i (RA)**
مبانی فهم صحیح قرآن کریم از دیدگاه علامه طباطبائی و امام خمینی و تطبیق آن بر مبانی اهل بیت (ع)

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Abstract

Recognizing the tools and obstacles to attain the inner knowledge of Qur'an is an undeniable necessity. Imam Khomeini (RA) and Allameh Tabataba'i (RA) are two thinkers who have paid special attention to this issue. This study, aiming at recognizing the tools and obstacles of comprehension of the Qur'an, from the viewpoint of the two great Qur'an-researchers, tries to provide practical solutions for achieving the depth of the Qur'anic concepts. Imam Khomeini (RA) and Allameh Tabataba'i (RA) believe that the comprehension tools are divided into two main categories of intra-textual and extra-textual tools of the Holy Qur'an. Some of the most important tools are as follows: paying attention to Arabic syntax and morphology, compatibility of verses and surahs, conceptual and structural coherence, unique goal of the whole Surah, paying attention to the context, inner purification, companionship with the Qur'an and the scholarly reference to it, and contemplation and attention to interpretive narrations.

Keywords: Tools of Qur'anic Comprehension, Imam Khomeini, Allameh Tabataba'i

چکیده

در جهان کنونی یکی از مباحث مهم و چالش برانگیز در رابطه با ادیان مختلف، مسئله شناخت و فهم متون دینی و یا به تعبیر دیگر هرمنوتیک و توجه به فرآیند فهم یک اثر دینی است. در این میان، در دین مبین اسلام نیز، فهم آیات قرآن کریم و اسباب رسیدن به فهمی صحیح و به دور از هرگونه خطا و اشتباه، یقیناً جایگاه و اهمیت ویژه‌ای خواهد داشت. علامه طباطبائی و امام خمینی دو تن از اندیشمندانی هستند که به این مسئله توجه ویژه نموده‌اند. این پژوهش با روش توصیفی-تحلیلی در صدد است تا از رهگذر شناسایی اسباب فهم قرآن از منظر این دو قرآن پژوه برجسته و تطبیق آن بر مبانی اهل بیت (ع)، راهکارهای عملی را برای دستیابی به عمق مفاهیم قرآنی ارائه دهد تا از این طریق کمک شایانی به فرآیند فهم این متن مقدس نموده باشد. نتایج بدست آمده حاکی از آن است که از دیدگاه علامه و امام خمینی، اسباب فهم قرآن کریم به دو دسته عمده اسباب درون متنی و برون متنی تقسیم می‌شود که شامل مواردی چون توجه به واژگان و قواعد عربی، تناسب آیات، انسجام معنایی و ساختاری (آیات محکم و متشابه و غرر آیات)، غرض واحد در سراسر سوره، سیاق آیات، برخورداری از طهارت باطنی، تدبیر در قرآن، توجه به روایات تفسیری و انس با قرآن کریم می‌باشد. که در میان آن‌ها اهتمام علامه طباطبائی به عنوان مفسر قرآن در توجه به واژگان و قواعد عربی، تفسیر قرآن به قرآن، غرر، توجه به سیاق آیات، بیشتر از امام (ره) می‌باشد این درحالی است که امام خمینی عقل و روایات را منبع مهمی در تفسیر قرآن به‌شمار می‌آورند. از سویی مطالعات و بررسی‌های صورت گرفته در مبانی اهل بیت (ع) نشان از آن دارد که مبانی علامه طباطبائی در اغلب موارد بر مبانی اهل بیت (ع) انطباق بیشتری دارد هر چند در برخی از موارد این مفسر مبنایی را مطرح نموده که حاصل ابداعات خود می‌باشد که تعارضی هم با کلام معصوم (ع) ندارد.

کلمات کلیدی: اسباب فهم قرآن، علامه طباطبائی، امام خمینی، اهل بیت (ع).

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Introduction

God Almighty has sent down His Book in the Arabic language, in which He has repeatedly commanded man to ponder and meditate on the verses. But what is important in benefiting from the Holy Qur'an is the fact that which tools can be used to understand Qur'an better and which obstacles should be removed to achieve this goal without any mistakes. Some commentators have mentioned some of the tools or obstacles for understanding in the introduction of their commentaries or below the commentary topics. However, this issue has received less attention from commentators and no independent research has been conducted on it. Among contemporary Shia scholars, Imam Khomeini (RA) and Allameh Tabataba'i (RA), although scattered, have specifically addressed the issue of the tools of the Qur'anic companionship. Therefore, in the present article, with the aim of explaining the tools and obstacles to the correct understanding of the Holy Qur'an, we have explored the views of these two prominent scholars in their works. This article is presented in 2 axes: the first axis, the intra-textual tools of the Qur'anic companionship, the second axis the extra-textual tools of the Qur'anic companionship.

1. Intra-Textual Tools of the Qur'anic companionship

Intra-textual tools of the Qur'anic companionship are factors that go back to the text, content and internal structure of Qur'anic verses. This can be related to the words of the Qur'an and how to combine them with other words, how to put together the verses and arrange them, the role and influence of some verses in other verses and the general spirit of a group of verses.

1-1. Paying Attention to Arabic Words and Rules

In ten verses of the Qur'an, God has mentioned the Arabic nature of His word and considered it as a factor for reasoning in the divine book. Recitation of the Qur'an in Arabic is an issue that has always been emphasized by the Infallibles (AS). Because one of the most important aspects of the miracle of the Qur'an is its Arabic nature, and each language has its own characteristics that are not transferred into another language when translated. Therefore, the importance of paying attention to Arabic vocabulary and rules is such that some have considered the Qur'anic companionship possible only in this way and have not considered any other way to understand and receive the message of revelation. Suyūti considers the first science that the interpreter needs to know is lexicography. Because the description of the meanings of the words and their equivalents are known with it in terms of status. (Suyūti, 2015, 4: 213) Imam Khomeini's concern for correctly recognizing the origin and substance of each word and considering lexical and literary issues in various interpretive, hadith, etc. topics is very obvious. In interpreting the verses, wherever they feel the need, they have briefly examined the lexicon of words and phrases. But usually during interpretive discussions, they only mention the meaning of the word and they avoid mentioning the source and different sayings and attribute it to "Lexicographers". In very rare cases, they use the title "Literary Punishment" and describe the word, and in most cases, they express the meaning of the word without mentioning a specific title. Al-Şihāḥ, Tāj al-Lughah and

Ṣiḥāḥ al-Arabiya, written by Ismail ibn Hammad Johari, is the book he has used the most in lexical studies related to the explanation of hadiths. And after that, other books such as *Lisān al-Arab* by Ibn Manẓūr, *Majma' al-Baḥrayn* by Ṭurayḥī and also *Qāmūs al-Muḥīṭ* by Firuzabadi. In many cases, Imam Khomeini (RA) in his description of words and terms has directly referred to Arabic idioms or poems (see Khomeini, 1999: 57). And sometimes he has given definitions from the words of "People of Knowledge", the most widely used of which are the book "Sharh Manāzil Al-Sā'irin" by Abdul Razzaq Kashani.

Allameh Tabātabā'ī (RA) usually mentions the discussion and meaning of the words in the verse at the beginning of the verses. Sometimes he refuses to cite the source of the word and only mentions the meaning, and sometimes he directly expresses the meaning of the word from different dictionary books, and in some cases, after mentioning the meaning he wants, he expresses the different sayings of other commentators. *Lisān al-Arab*, *Mufradāt Rāghib Isfahani*, *Majma' al-Bayān*, *Qāmūs al-Muḥīṭ* and *Aqrab al-Mawārid* are among the most widely used lexical and interpretive sources of Al-Mizān. (e.g. see Tabātabā'ī, 1417 AH, 11: 190) Allameh Tabātabā'ī (RA) also deals with syntactic issues such as the role of words and the reference of pronouns and rhetorical issues of the verse in addition to lexical discussion and the cases of simile, irony, metaphor and trope. (e.g. see *ibid*, 14: 43 and 2: 230)

By considering the way of paying attention to lexical issues in the view of these two prominent contemporary Shia scholars, it can be said that Imam Khomeini (RA) considers excessive attention to lexical and literary issues as

a way to deviate from the true interpretation and main purpose of God because they believe such sciences are a tool for better interpretation and understanding of verses; not the interpretation itself. Therefore, only in necessary cases, God has used it to express the main meaning and purpose. However, since Allameh (RA) has been trying to compile a complete interpretation for different audiences, he has always expressed the difficult words of the verse and in a moderate and not extremist approach, he has paid attention to the grammatical and rhetorical features of the words and phrases.

1-2. Paying Attention to the Compatibility of the Verses

Compatibility in the word means connection of two things with each other (Ahmad Ibn Fāris, 1404 AH, 5: 423) and it is similarity and closeness (Ibn Manẓūr, 1414 AH, 14: 118-119)

The science of compatibility recognizes the connection of the parts of each word with the other word and connects them to each other and turns it into a set that is as a building with compatible components. This harmony helps the interpreter to understand the relationship between the components of the word and to approach an understanding of the coherence of the whole word (See Suyūfī, 2015, 3: 371). Therefore, paying attention to this science can have a great impact on the correct understanding of the Qur'an. In response to orientalist, Imam Khomeini (RA) states that "those who do not know the Qur'an... say that it was good to be chapter by chapter, and every chapter be a word." (Khomeini, 1995, 17: 22) Among the proportions between the verses of the Qur'an, there are three types of proportions from

which three important factors of understanding can be obtained:

1-2-1. Semantic and structural coherence in the whole Qur'an

The most important type of communication in the Qur'an is the connection of verses throughout the Qur'an with each other in terms of their meaning and structure. Speech is a tools of conveying the speaker's intentions and the wise speaker tries to better convey his intentions by creating more coherence and harmony between the components of his speech. God Almighty has also organized his miracle - which has been sent in the form of words - in a coherent form and in a continuous structure and away from divisions and conflicts, and He has also pointed to this fact in his verses: "Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity" (Nisā': 82)¹

God also called His book as "*mutashābihan mathānī*" (متشابهها مثنائي): "Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment)" (Zumar: 23)²

Allameh (RA) says that the Qur'an being Mutashābih does not mean against Muḥkam, but it means that each part is similar to the other parts, and in this sense, the verses throughout the Qur'an are not different from each other and no verse contradicts another verse. (Tabātabā'ī, 1417 AH, 17: 256)

The belief of Imam Khomeini and Allameh Tabātabā'ī in the existence of semantic and structural coherence in the whole Qur'an can be shown by proving their special attention to three issues of: Qur'an to Qur'an interpretation, Muḥkam and Mutashābih verses and Ghurar al-Āyāt:

A. Qur'an to Qur'an interpretation

One of the signs of believing in the existence of proportion between the verses of the Qur'an and paying attention to the structural proportion of the verses is using the Qur'an to Qur'an interpretation method. In this way, each verse of the Holy Qur'an is opened and flourished by contemplating other Qur'anic verses and using them.

Allameh Tabātabā'ī (RA) is considered as the reviver of the Qur'an to Qur'an interpretation method in its true meaning. He has benefited the most by using this method and he has considered other verses of the Qur'an in interpreting a verse by full understanding of the noble verses and extensive knowledge about the appearances of the Qur'an.

Imam (RA) has two functions for using the Qur'an to Qur'an interpretation: Sometimes he uses another verse to understand the meaning of the word "اقفالها" in the verse "Will they then not meditate on the Qur'an, or are there locks on the hearts?" (Muhammad: 24)³, and he writes:

Perhaps the concept of the lock in this verse is the same worldly interests. And one who tries to use the teachings of the Qur'an and use the divine

١. «أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا».

٢. «اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي».

٣. «أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا».

advices, must cleanse his heart from these sins and vices. He sees the witness for this meaning as the holy verse, "That (this) is indeed a noble Qur'an. In a Book kept hidden which none toucheth save the purified." (Wāqī'a: 77-79)¹ and writes: because the sinful heart is not permitted to know the secrets. As the appearance of this book is forbidden in the polluted world, someone whose heart is polluted to the worldly vices; and the almighty God says: "This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)." (Baqara: 2)² (Khomeini, 2009: 202).

They also use one subject and take advantage of other verses to understand the general message. As an example, in the interpretation of the verse "All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise" (Hadīd: 1)³, they consider the implication of the verse is the true praise of God by all creatures and not an intrinsic or natural praise, pointing to the verse "Have you not regarded that whoever is in the heavens and whoever is on the earth prostrates to Allah, as well as the sun, the moon, and the stars, the mountains, the trees, and the animals..." (Hajj: 18)⁴, and confirming that this praise is real. (Khomeini, 2006: 654)

At the same time, Imam Khomeini (RA) did not consider any use of verses in the interpretation of other verses as a way to understand the verse correctly.

And he believes that this method only helps to understand the word when the sentence and the subject matter are proportional or the rule of reason is not involved.

B. Paying attention to Muḥkam and Mutashābih

Another issue indicating the belief in the existence of proportion between the verses is paying attention to the division of verses by God into Muḥkam and Mutashābih in verse 7 of Surah Al Imran and many narrations that have been included in the division and the necessity of referring Mutashābih to Muḥkam. Allameh (RA) considers the existence of Muḥkam and Mutashābih due to the existence of immaterial research that is difficult for human beings to understand and has stated the existence of similarity due to human encounter with such concepts and lack of understanding of them due to the interest to material things. Therefore, unlike many of the earlier and later scholars, he did not believe in the inclusion of the essence of the Qur'an Muḥkam and Mutashābih and according to the first verse of Surah Al-Hūd, the whole Qur'an is Muḥkam: "Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed" (Hūd: 1)⁵ Of course, this does not mean that He has denied the existence of a similarity in the Qur'an, but He believes that a verse from the Qur'an that has immaterial meanings and is difficult for ordinary human beings to understand is called a Mutashābih verse, which should be recognized by referring to Muḥkam

١. «أِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ».

٢. «ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ...».

٣. «سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ».

٤. «أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ

وَ الشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ...».

٥. «الر كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ».

verses. Therefore, in their view on Muḥkam and Mutashābih, one can also find the existence of proportions between the verses. Imam (RA) in expressing the meaning of dividing the verses into Muḥkam and Mutashābih in verse 7 of Al Imran, considered the Muḥkam verses to be uninterpretable and understood by all and considered Mutashābih verses to be interpretable verses. (Khomeini, nd: 321). He believes that the existence of similarities in the Qur'an is due to its revelation to different classes of people and the existence of the inner levels and their inclusion in the supreme truths that belong only to its people and its scholars. And it is due to God's mercy on human beings that has expressed the truths of the Qur'an in the language of the common people so that everyone has a share of the truth to the extent of his understanding. And he considers the benefit of its people from the truth of similar verses as knowledge to interpretation (Khomeini, 1998: 60-61) and accordingly He writes: "In them namely the verses, there are sciences that are understood by those who specialize in revelation, and other people don't benefit from it; and it is a science that belongs to a great class of scientists, and that others do not benefit from it at all." (Khomeini, nd: 322-323)

C. Ghurar Āyāt

Another issue that has been considered by commentators, especially Imam (RA) and Allameh, in the shadow of believing in the compatibility of verses, and paying attention to it is of great help in understanding the verses of the Qur'an, is the issue of key verses or Ghurar Āyāt of the Holy Qur'an. The role of the Muḥkamat of the Qur'an in interpreting and discovering the purpose of God is not in the same rank,

but in the geometry of the Qur'anic teachings, some verses have a key and pivotal role, which has been interpreted as the Ghurar Āyāt or key verses. In some narrations, these verses have been recited as superior verses, and sometimes they have been identified as verses that have a special feature or special effect both in human life and guidance and in the interpretation of other verses. For example, in some narrations, Bismillāh is mentioned as the supreme verse of the Qur'an (Majlisī, 1403 AH, 89: 238 and Ayāshī, 2001, 1: 21)¹. Imam (RA) has also considered this noble verse as the greatest of the divine verses and includes all the purposes of the divine book. (See. Khomeini, 1999: 4).

Although some consider the identification of Qur'anic key verses as a special way of Allameh Tabātabā'ī (RA), but it may be more correct to consider the mere use of the expression "Ghurar Āyāt" and mentioning some verses as Ghurar Āyāt throughout the Qur'an as his initiative, because paying attention to the key verses can be seen briefly and indirectly in other interpretations. And each commentator, according to his interpretive tendency, considers a group of verses superior to other verses, and therefore has always cited them in the interpretation of other verses.

Mousavi Hamedani, the translator of Al-Mīzān, writes about Allameh's belief in Ghurar Āyāt: The remarkable brilliance of Ghurar Āyāt alone will pave the way for many other verses of the Qur'an but it will also be a solid basis for solving many hadiths. Believing that the whole Qur'an was

۱. وَ أَىٰ آيَةٍ أَكْبَرًا فِي كِتَابِ اللَّهِ فَقَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

revealed with the aim of leading to monotheism and that all its teachings end in monotheism, he considered the Ghurar Āyāt as monotheistic verses. And in interpreting verses, he considered any aspect or possibility that is opposed to monotheism invalid and accepted any aspect or possibility that was closer to monotheism. (Mousavi Hamedani, 1995, 1: 26)

Allameh Tabātabā'ī (RA) also based on this belief, considered the following verses as key verses since they include the high teachings of monotheism: "And that those who believe not in the Hereafter, for them We have prepared a painful doom" (Asrā': 10)¹ and other verses.²

Regarding Ghurar Āyāt from Imam's view, it should be said that he did not interpret all the verses of the Qur'an and did not use the word Ghurar Āyāt or key verses directly. But he was responsible for leading the Islamic society and the goal was to form a government as a guide to perfectionism, truth-seeking and true monotheism. And in his view, the goal of the Qur'an and all the purposes of the divine book is to return to the same destination. So, according to his special domination on the verses of the Qur'an, special attention and frequent use of some verses in the interpretation of other verses, it can be said that these verses are prominent in the thought and mentality of the Imam compared to other verses of the Qur'an. And since the purpose of the Qur'an in his view in a general view, is the guidance of man towards the straight path and

monotheism, these verses can be considered as having a special role in bringing man to this goal. And perhaps these verses, which have an important place in Imam Khomeini's thought, are key social verses.

1-2-2. The Single Purpose of the Surahs

Belief in the existence of a special connection between the verses of a surah, which leads it to achieve a specific purpose, is another issue that shows the belief in the compatibility of the verses in the Holy Qur'an, whose effect on understanding the verses of the Qur'an is undeniable. According to Allameh Tabātabā'ī, in each surah there is a kind of unity of authorship that is not found between the components of two different surahs. In this view, each surah is organized with a specific purpose that does not end before it is realized. (See: Tabātabā'ī, 1417 AH, 11: 280). Accordingly, the verse "In the name of God, the Merciful, the Compassionate" in each surah belongs to a single purpose in which the surah is followed. (Ibid., 1: 16 and 17) For example, according to Allameh, the purpose of Surah Ḥamd is "Expressing the Method of Servitude before God" and all the elements of this Surah are like connected chains that consistently reveal the etiquette of servitude and submission to the true master and no heterogeneous element can be seen in this collection. Allameh has used this purpose as a parallel to discover the belonging of Bismillāh in relation to this surah (Ibid).

According to Allameh, the verses of each surah are in fact a detailed statement of the general purpose that the surah seeks to achieve. And usually this purpose is achieved by contemplation in its initial verses, but

١. «... أَيُّهَا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى».

٢. «اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى»؛ «اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ...».

there are some exceptions (see *ibid*, 14: 74).

Imam Khomeini, assuming that Surah Al-Ḥamd is integrated and includes a single purpose, calls this surah a reference to the quality of the conduct to the Lord of Knowledge. And then he expresses the quality of the course of this conduct from the beginning to the end of the surah. (Khomeini, 2008: 286) On the other hand, in his interpretive method in this surah, by always expressing the existing connections between the verses, he has tried to pay attention to the purpose of the single purpose ruling throughout the surah and its integrity, and then he has shown the movement of the surah from a definite beginning to a definite end. He has paid attention to the order of various verses, and has extracted novel points and subtle hints that have received less attention. For example, regarding the priority of the Dhikr "Rabb" to the Dhikr "Rahman" and "Rahim" and the delay of "Malik" from them, he refers to the quality of human behavior from worldly interests to general annihilation and the presence of Malik al-Mulūk. He also related the holy verse «ياك نعبد و اياك نستعين» to «الحمد لله» and considered it as one of its sub-verses. (*Ibid.*: 274)

1-2-3. Paying attention to the context of the verses

Context of speech is one of the analogies that is considered in all cultures and people rely on context to understand the words of others in addition to other contexts. Zarkashī and Rashid Reza have considered it as one of the best and supreme analogies for understanding the true meaning of words and phrases as well as the meaning of the speaker. (Rashid Reza,

1414 AH, 1: 22 and Zarkashī, 2012, 2: 200) In many cases, Allameh (RA) has used context to discover the meanings of verses and clarify the meanings of words. As they write in the interpretation of the meaning of the word Sha'ā'ir: "This word is the plural of Sha'irah meaning the sign. The interpretation of Sha'ā'ir, Ghalā'id and other words of the verse has caused controversy among the commentators, but what we have said is a meaning that is more appropriate to the context of the verse" (Tabātabā'ī, 1419 AH, 5: 162)

Allameh Tabātabā'ī (RA) has benefited from many contexts. For example, under the verses 41 to 50 of Surah Mā'idah, entitled "Expression of the Context of the Noble Verses", he has interpreted all the verses according to the general atmosphere that governs them. Also, in the interpretation of verse 172 of Surah A'rāf, in proving the existence of the world of Dharr and in response to its deniers, he refers to the opening of the verse with "*wa idh akhadha rabbuka*" and the existence of the time frame of "*idh*" and accordingly, their words are inconsistent with context and this is why their view is wrong. (See Tabātabā'ī, 1419, 8: 318)

In addition, the Imam (RA) has also paid attention to the issue of the context of the verses in principled discussions. In response to them, relying on the context of the verse, he considers it related to the principles of belief. (Sobhānī, 2002: 429)

2. Extra-textual tools of the Qur'anic companionship

Extra-textual tools of the Qur'anic companionship are the reasons that go

back not to the text of the Qur'an, but to the reader and the person who refers to it. These reasons include the inherent conditions of the person, how he deals with the Qur'an and the tools that the person has. The inner purity is one of the individual's intrinsic condition. Thinking and reasoning, companionship with the Qur'an, and wise reference to the Holy Qur'an are some of the conditions for an individual facing the Qur'an. And reference to the valid interpretive narrations is another tool needed to understand the Qur'an.

2-1. Inner purity

Achieving the heart of the Qur'an and understanding its lofty teachings depends on having a pure heart. Therefore, Imam Khomeini (RA) says in this regard: "Whoever wants to use the teachings of the Qur'an and benefit from the divine sermons must purify the heart from evils and remove the filth of the sins from his heart, which is the occupation of others, because polluted hearts are not allowed to know this secret (Khomeini, 2008: 202). He writes in another place: If you have a heart that is lit by divine rays, and a soul that has been illuminated by spiritual rays, and the olive light of your heart is lit, though without touch with the flame of extra-education, and if you have enough of that inner light that illuminates your feet, the secret of the divine book will surely be revealed to you." (Khomeini, nd: 103)

Allameh (RA) calls the purity of the heart as the purity that leads to the truth of the Book of God, and defines it according to the holy verse "*lāyamassuhū illa al-mutahharūn*": "The purity of the heart is the purity of the human soul in belief and his will, and the disappearance of filth in these two directions, that is, the direction of

belief and will. And the heart should be stable in what it understands including the true teachings, and it should not be subjected to evil inclinations, that is, should not have doubts. It should not fluctuate between right and wrong, and in addition to its stability in the stage of understanding and belief. The heart should also be stable in the stage of action, which is necessary for science, and should not incline towards the carnal desires, and should not violate the covenant of science." (Tabātabā'ī, 1417 AH, 3: 55)

According to Allameh Tabātabā'ī, purity of heart is not dedicated to moral issues; rather, its main field is in belief matters and at the top of them is the issue of monotheism. As he considered monotheism as the principle of purity and the rest of knowledge as the purifications resulting from it:

"Monotheism is purity, the great purity in the sight of God Almighty, and after this great and original purity, all other teachings are purifications for human beings. And after that, it's the turn for knowing all good morality principles that are the purification of inside from vices. And after the moral principles, the practical rules which have been legislated for the good of this world and the hereafter of mankind are other purifications" (Ibid., 20: 81)

2-2. Contemplation and Meditation

Imam Khomeini (RA) with reference to a hadith that called the Qur'an as the divine covenant to the servants, (القرآن) (Kulaynī, 1986, 2: 609, h. 1). And he regarded it as a sign of contemplation and thought in the divine verses and the understanding of ruling, monotheism, and separation from it, and the verse "*ifalā yatadabbarūn al-Qur'an*" as evidence for it. And he,

relying on a hadith from Imam Ali (AS), considers a reading that is not based on thought as a reading without goodness. (See Khomeini, 2006: 497-499)

In expressing the recitation rules of the Qur'an namely in Shari'ah, he refers to a hadith from Imam Ṣādiq (AS) who says: "Inna hadhih al-Qur'an fūhi manār al-hudā wa masābīh al-dujā falyajlu jālin basarahū wa yaftahu li-dūyā' nazarahū fa-inna al-tafakkura hayātu qalb al-basīr kamā yamshī al-mustanīr fī al-zulumāt bi-nūr" (Kulaynī, 1986, 2: 600).¹

Imam Khomeini (RA), knowing the praise of thinking in the verses as a certain issue, considered the main issue to be "the quality of praiseworthy thinking" and in the definition of thinking, he introduced it as a search for the destination and purpose of the noble verses. He believes that man should extract health levels from its low level through contemplation in the verses of the Qur'an, which is about the holy powers, whose high level is the truth of a sound heart. (Khomeini, 2008: 203 and 204)

According to Allameh Tabātabā'ī, the Qur'an does not name the right way of thinking, and refers it to the same innate understanding of the people. He writes about the importance of reasoning to intellect: If the divine book is thoroughly examined and its verses are carefully considered, there may be more than three hundred verses that invite people to thinking, reminding and reasoning, or has taught the Prophet an argument to prove a

truth or eliminate a falsehood. In the Qur'an, God has not commanded His servants even in one verse that they must believe in God or whatever is from Him without thinking, or that they should blindly follow a path. He has even mentioned some reasons for His servants for the laws and rules that human intellect does not understand its tools in detail. If so, reason plays a key role in understanding God's Word. (Tabātabā'ī, 1417 AH, 5: 254-256)

In a chapter called "Talking about the way of thinking that the Qur'an leads to it", he defends the unity of the logic of the Qur'an and the way of rational thinking and emphasizes that the reason to which the Qur'an invites us is the same reason that is inherent in our nature. The reason, through which we reason logically and arrange our information in such a way as to reach a specific conclusion. (See. Islami, 2005, no. 11)

Imam (RA) in expressing the result of thinking and the degrees that can be achieved by contemplation in the verses, writes: "It is evident that someone, who is thinking in the meanings of the Qur'an, his heart is affected and he gradually becomes a pious man. And if the divine success involves him, he should also pass from that position and each of his members, organs and powers should become a sign from the divine signs. And perhaps the beauties and attractions of the divine sermons will overwhelm him and he will find the truth of recitation and ascension in this world until he hears the word directly from the speaker, and can do everything that seems impossible." (Khomeini, 2006: ۵۰۰)

In the theoretical dimension, he gives great importance to reason and attaches great value to it in human life

۱. «عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارٌ الْهُدَى وَ مَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالِ بَصْرَةَ وَ يَفْتَحْ لِلضِّيَاءِ نَظْرَةَ فَإِنَّ التَّفَكُّرَ حَيَاةَ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ».

and gaining happiness. So that one of the most important and sensitive hadiths of Uṣūl Kāfī, namely the hadith of the armies of reason and ignorance (Kulaynī, 1986, 1: 15, the book of reason and ignorance, chapter 1: 14) has been explained and interpreted independently in a book of the same name and has spoken in detail about the armies of reason and ignorance. A hadith which, in his opinion, "includes the sources of virtues and vices" (Khomeini, 1998: 5) and "can lighten the souls from the oppressed world of nature and pay attention to the unseen world, and cut off the flight of the soul from the world's tree branch." (ibid.: 8)

On various occasions, he uses rational reasoning to refute the views of various commentators. For example, the rejection of the opinion of some commentators that they should not go to the doctor according to the noble verse "There is a treatment in it for the people". And the combination of verses related to the issue of determining sustenance by God and the narrations that command to sustenance for a living has benefited the reason. (See Khomeini, nd: 41 and 42 and Khomeini, 2006: 559)

Imam Khomeini (RA) according to the Shia belief in the source of reason in the interpretation of the Qur'an and many verses related to knowledge and beliefs, has given the right to reason and if the appearance is contrary to reason and argument, it has given up its appearance and carried it on a meaning beyond its appearance: For example, he writes under the following verse: "And thy Lord shall come with angels, rank on rank" (Fajr: 22)¹; "The Beneficent

One, Who is established on the Throne" (Tāhā: 5).²

In the above verses, the conventional understanding is contrary to the argument, the rejection of this appearance and interpretation in accordance with the argument, is not an exegesis and it will not be forbidden in any way. (Khomeini, 2008: 200)

2-3. Companionship with the Qur'an and scholarly reference to the Holy Qur'an

Companionship with the Qur'an means a deep connection with the Qur'an, mixed with love and knowledge. Knowledge that comes from understanding the place of the Qur'an in life - as a complete food for the soul and growing and perfecting - as Imam Ali (AS) with reference to the blessed effects of companionship with the Qur'an says: "*mājālasa hādhih al-Qur'an ahadun illā qāma 'anhu biziyādatin aw nuqsānin, ziyādatun fī hudā wa nuqsānin min al-'amā*" (Sayed Razī, 1414 AH: 252)³.

The most important factor in creating companionship with the Qur'an is constant interaction and companionship. Because companionship always means love and therefore man has a special love and affection with his family, friends and acquaintances. Such a sense of companionship that results from companionship gradually increases the parties' knowledge toward each other. Therefore, a person who is always in touch with the Book of God and

۲. «الرحمن على العرش استوى».

۳. «و ما جالس هذا القرآن احد الا قام عنه بزيادة او نقصان،

زيادة في هدى و نقصان من عمى».

۱. «و جاء ربك و الرحمن على العرش استوى».

meditates on it and kneels beside it, after a while acquires the ability to understand the verses, which in turn increases the love and desire to communicate more and more with this book and its revealer. So companionship with the Qur'an has two basic elements: knowledge and cognition; Love and affection for God.

According to Imam Khomeini, the Qur'an is a beloved letter, which is lovely like the beloved himself. Although the lover does not know its contents. (See Khomeini, 1995, 16: 211) In his view, the Holy Qur'an is the greatest manifestation of God and loving encounter with the Qur'an is superior to many other ways such as knowing Arabic vocabulary and eloquence and rhetoric as well as philosophy and mysticism that does not bring one closer to God (Ibid., 18: 451)

He has always advised to face the Qur'an with the intention of teaching and learning, and it forbids paying too much attention to the appearances of the Qur'an and issues such as Tajwīd and etiquette of recitation and even miracles and historical issues, reasons for revelation, differences in readings: "Our use of this great book is very small, that is why we either do not have teaching and learning according to it - as we often do - we only recite the Qur'an for reward. Or if we have the view of teaching and learning, we deal with novel points and expressions and its miraculous aspects, and a little higher, historical aspects and the reason for the revelation of verses, and the times of revelation, and the Makkī and Madanī nature of verses and surahs, and differences of readings and differences of commentators. We are dealing with the public and the private, and other matters, which in themselves lead us to forget the Qur'an and neglect

the remembrance of God. Rather, our great commentators have spent most of their time in one or more of these areas and have not opened the door to teaching to the people." (Khomeini, 2008: 191)

Allameh Tabātabā'ī (RA), due to his love for the Qur'an, has succeeded in reviving the method of Qur'an to Qur'an interpretation, because interpreting the Qur'an in this way requires extensive knowledge of all verses of the Qur'an. The ability to find the connection of different verses, to refer the Muḥkam to Mutashābih, to find the key verses of the Qur'an, as well as the intentions of each surah, have all been achieved in the shadow of their true companionship with the Qur'an.

Allameh's complete acquaintance with the Holy Qur'an not only caused him to solve the verses and words of the Holy Qur'an by referring to each other, but he also applied the same good manners in interpreting the Ḥurūf Muqatta'āt. Because by examining the surahs that have Ḥurūf Muqatta'āt, such as: "Alif Lām Mīm" and "Ṣād" and examining a surah that has compound ones, such as: "Alif Lām Mīm Ṣād", they realized that these letters are a secret that refer to the content of the surah. And even the high companionship of Allameh with the Holy Qur'an helped him by thinking in the text of the surah, regardless of historical issues, to know the surah was revealed in Mecca or in Medina and then he confirmed its narrated evidences. (Tabātabā'ī, 1417: 1/25).

2-4. Paying attention to authentic interpretive narrations

Allameh Tabātabā'ī (RA) believes that the Holy Qur'an is not in itself a vague book and God has revealed it as a clear

light and a book of guidance and explanation. And it cannot be inherently ambiguous, so he believes that Qur'an in its meaning needs nothing external. Based on this belief, by stating that the interpretive method of Ahl al-Bayt (AS) has been the method of Qur'an to Qur'an interpretation, he tries to explain all the verses by other verses. In this way he takes significant steps and he usually uses the narrations in a separate section as a confirmation of his understanding and tries not to confuse different interpretive, narrative, philosophical, etc. topics. But this does not mean that Allameh (RA) considers the commentator needless of hadiths because he thinks that the Qur'an and Sunnah are proofs together. And the first effective factor in learning how to use verses in the interpretation of other verses is the companionship with narrations. (Tabātabā'ī, 1417 AH, 3: 87 and *ibid*, 1974: 64) Therefore, there is a narrative section in all parts of Tafsīr al-Mīzān and many narrations have been used to confirm certain interpretive views (see Nafisi, 2005: 88-92)

Allameh (RA) considers the whole Qur'an as independent of other books and does not consider the reference to narrations in the details of rulings and stories as the interpretation of verses. But he considers them as expressions of points that are not mentioned in the Qur'an. Therefore, using such narrations does not mean revealing the appearance of the Qur'an and interpreting it. (See *ibid*: 108-116)

Allameh Tabātabā'ī (RA) has mentioned only a part of the document or the last narrator who quotes from Imam (AS) in some cases. Sometimes he quotes the whole document, which is either due to the importance of the

hadith, such as the narrative discussion about the verse of Wilayah, in which Allameh quotes all the narrations of this discussion completely and with the document. (Tabātabā'ī, 1417 AH, 6: 15-25) or it is due to the weakness of the document because according to his own words in all cases where the hadiths are mentioned without a document, the stability of the narration has been fixed due to its alignment with the Qur'an. Other narrations have been authentic or have been narrated as confirmation, so bringing the document indicates the weakness of the narration: "And know, we brought the document of this narrative completely while this is not the method of this book, because removing the document of narratives is in some cases where the text is in line with the Qur'an, in which case there is no need to bring a document. But where the narration cannot be applied to the Qur'an, we have to bring the document. However, we have tried to choose the correct narrations or those narrations that have been confirmed. (*Ibid.*, 2: 298) Although this issue shows Allameh's special attention to the hadith document, but it can not necessarily indicate that he has examined the document of all narrations. And wherever he doesn't mention a hadith, it was due to documentary and textual problems.

Imam (RA), believing that the infallibles (AS) are the justice of the Qur'an and the noble hadiths of the Ahl al-Bayt (AS) have an enlightenment that is not found in other words, considers the Qur'an complete. He also considers using the interpretive narrations as enriching the interpretation and the interpreter's understanding of the verses. (Khomeini, 1998: 4) Hence though believing in the authenticity of the

appearances of the Qur'an, he considers it understandable for human beings with different levels of understanding. And he also considers the interpretation of the Qur'an permissible through *ijtihād* and using contemplation and reasoning. But he believes that achieving the truth of the Qur'an and the principle of *Tafsīr* needs the words of the Ahl al-Bayt (AS) that others achieve only a small part of it (Khomeini, 1999: 95)

Imam Khomeini (RA) with such a belief in the Ahl al-Bayt (AS), has used the narrations to the maximum. However, this issue has not caused him not to pay attention to evaluating the accuracy of the narrations. Therefore, by considering some issues as criterion such as the conformity of their content with the Holy Qur'an and the non-opposition of narrations to reason, he has rejected some narrations. For example, the under the narration that teaches us how to escape from usury and its sanctity, according to the Qur'anic verses, rejects the mentioned narrations and says: "It is likely that these narratives have been built to darken the face of the Imams." (Khomeini, 2000, 2: 451-453)

Although Imam Khomeini (RA) generally intends to use authentic hadiths and in many cases also points to the authenticity of hadiths (see Khomeini, 2006: 294 and Khomeini, 2000, 1: 416) but Sometimes, in spite of being aware of the drawbacks and weaknesses of the document of some narrations accepts and cites them because they include high teachings and excellent truths. (See *Ayāzī*, 1404 AH, 1: 265)

Conclusion

1. From the point of view of Imam Khomeini (RA) and Allameh

Tabātabā'ī (RA), the Qur'anic companionship depends on the tools that using them makes the process of understanding easier and closer to accuracy. These items fall into two categories: intra-textual and extra-textual tools. Intra-textual tools of understanding are the tools that return to the text, content and internal structure of the verses. These tools can be related to the words and the quality of the composition and their placement next to other words, verse arrangement, context and general spirit governing a group of verses. Extra-textual tools for the Qur'anic companionship are also tools that go back not to the text but to the reader and the person referring to it, which includes the inherent conditions of the person, how he encounters the Qur'an and the tools he uses.

2. The intra-textual tools that Imam Khomeini (RA) and Allameh Tabātabā'ī (RA) have jointly considered are paying attention to: Arabic words and rules, the compatibility of verses, the semantic and structural coherence (*Muḥkam* and *Mutashābih* and *Ghurar Āyāt*), the single purpose of the surah and the context of the verses.

3. Extra-textual tools of the Qur'anic companionship, which can be deduced from the words of Imam Khomeini (RA) and Allameh Tabātabā'ī (RA), include: inner purity, contemplation in the Qur'an, paying attention to the interpretive narrations and the companionship with the Holy Qur'an.

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