



The Principles of Understanding the Qur'an from the Perspective of the Shiite Doctrine (Sunnah)

Zinat Noroozi Qazvini¹; Nikzad Isazadeh²; Tahereh Mohseni³

¹ Student of 4th Level, Comparative Interpretation, Kawthar Educational Institute, Tehran, Iran
zinat.noroozi@yahoo.com

² Associate Professor, Quran and Hadith Medical Research Center, Tehran University of Medical Sciences, Tehran, Iran
nikzadiesazadeh@gmail.com

³ Assistant professor and faculty member, Imam Sadiq (AS) University, Girl's Campus, Tehran, Iran
t.mohseni@isu.ac.ir

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Abstract

Understanding the Holy Qur'an, like any other text, has principles and rules that are the basis for inferring from the Qur'an, and the factor for reducing differences in the understanding of its verses. In the meantime, one of the sources of the aforementioned principles is Sunnah left by the Infallibles (AS), those true interpreters of the Qur'an, which have been left in the form of sayings, deeds, and interpretations of those imams. Analytical descriptive investigation of this problem indicates that the understanding of the Qur'an is based on principles such as: return of allegorical verses (Mutashabihat) to decisive verses (Muhkamat), presentation of unknowns to axioms, etc., which is discussed in intellectual and transmitted discussions, and it teaches the correct way of inferring from the Qur'an, and by stating the framework and the basic rules for understanding the verses, it expresses the context, concept and what necessarily implies the understanding of the Qur'an under the special rules.

Keywords: *Principles and Rules; Understanding the Qur'an; Shiite Doctrine (Sunnah); Intellect*

Introduction

From the beginning of the revelation of the Qur'an, the issue of explaining the divine verses by the Prophet of Islam (PBUH) as the first interpreter of the Quran has been raised, and in many verses, God introduces the Prophet as the "explainer" (*Mubayyin*) of the Quran, and the narrations also confirm this fact (Kulaini, 1404, vol. 1: p. 62). Understanding the Qur'an requires knowledge consisting of foundations and principles, which were discussed according to the text of the verses and hadiths, and it teaches "understanding the verses" or "the correct way of inferring from the Qur'an". In the meantime, "principles of understanding" have a special importance; The scholars have stated the basic framework and rules for understanding the verses, which neglecting them will make it difficult to understand the

Qur'an, and prevent the interpreter from understanding and interpreting the Qur'an correctly, and the meaning of the verses and purposes of the Almighty God will not be understood correctly (Rezaei Esfahani, 1390, p. 211). Therefore, it is necessary to understand and achieve the concepts of the Qur'an, including the context, the external and the internal meaning of the verses and what necessarily implies them, under the certain rules and principles.

Background

The rules and principles that are helpful in understanding the verses have a long history in the history of Muslim thought, because understanding the Qur'an is not a problem finished in the past, but rather a constant and continuous process over time, and the result of this process is a series of the understandings and perceptions that are similar in some cases and dissimilar in others. After the decease of the Prophet (PBUH) Imam Ali (AS) as the custodian of his legacy, was expressing the correct and reasonable understanding of the verses (Masudi, 1398: p. 24; Ibid, 1395: p. 20). This is confirmed by the narrations from the Ahl al-Bayt (AS) in Shiit narrative books (Kulaini, 1404, vol. 1: p. 32).

What were found by checking the obtained research information in several databases are, six books, eight independent articles, several scientific journals, and some researches that have briefly dealt with this issue with little findings. The books including: *Raveshshenasi Tafsir Quran* (Methodology of Qur'an Interpretation) by Mahmoud Rajabi, *Darsnameh Mabani va Qawaed Tafsir* (Textbook of Basics and Rules of Tafsir), *Manteq Tafsir Quran* (Logic of Qur'an Interpretation) and *Qawaed Quran* (Qur'anic Rules) by Muhammad Ali Rezaei Esfahani, *Mabani Fahm Revayat Tafsiri dar Quran* (Fundamentals of Understanding Interpretive Narratives in Al-Mizan) and *Qawaed Fahm Revayat Tafsiri dar Quran* (Rules for Understanding Interpretive Narratives in Al-Mizan) by Nikzad Isazadeh, And the articles are: *Qawaed Fahm Hadith* (Rules for Understanding Hadith) by Asadullah Jamshidi, *Istinbat Qawaed Fahm Hadith az Revayat Sulaym* (Deriving Rules for Understanding Hadith from Sulaym's Narrative) by Ali Nasiri and Khalil Arefi, *Qawaed Fahm Matn Nazd Akhbarian* (Rules for Understanding the Text among Journalists) by Dr. Ali Rad translated by Mehdi Habibullah, *Qawaed Amm dar Fahm Ayat va Revayat Irfani va Akhlaqi az Manzar Ketab Sirr Al-Israa* (General Rules for Understanding Mystical Verses and Narratives and moral from the point of view of Sir al-Israa book), written by Mustafa Hamdani, *Qawaed va Reveshhaye fahm Hadith az Didgah Revayat* (Rules and methods of understanding hadith from the point of view of traditions) by Hasan Naghizadeh, Mehdi Jalali and Sara Pakdel Nougabi, *Raveshshenasi Naqd va Fahm Hadith az Didgah Allameh Tabatabaei dar Al-Mizan* (Methodology of criticism and understanding of hadith from the point of view of Allameh Tabataba'i in Al-Mizan) by Shadi Nafisi, *Manteq Fahm Revayat Tafsiri az Manzar Allameh Tabatabaei* (The Logic of Understanding Commentary Narratives from the Perspective of Allameh Tabataba'i), *Qawaed Fahm Revayat Tafsiri dar Al-Mizan* (Rules for Understanding Commentary Narratives in Al-Mizan) by Nikzad Isazadeh.

Conceptology

1. The word "Fahm" literally means "understanding" and "reception", (Ibn Faris, 1404, vol. 4: p. 457; Ibn Manzoor, 1414, vol. 12: p. 459; Farahidi, 1409, vol. 4: p. 6; Moin, 1371, vol. 2: p. 2588) And in terminology means, the power of reception and perception accompanied by reasoning, and for humans it is a state through which the mind receives an effect from the outside, and an image of that effect is imprinted in the mind. For that reason, all the divine verses are comprehensible to the general public. Besides, unintelligibility of the Qur'an contradicts its attributes. (Tabataba'i, 1417, vol. 2: p. 248) which is associated with ijtihad and effort. (Raghib Al-Isfahani, 1412, vol. 3: p. 96; Zarghani, No Date, vol. 1: p. 471; Sobhani Tabrizi, 1382, p. 29) This explanation is also supported by the verse 79 of Surah Al-Anbiya.

2. The word "Qawa'id" as the plural of "Qa'idah" means the stable principle and base, so the other issues are based on it. And in the terminology, meanings such as "instructions and tools", "regulation", "a general matter that corresponds to the details", "general matter", "general issue", "general ruling" and "general jurisprudential rulings" (Hashemi, 1424 AH/ 1381: p. 169; Fayoumi, 1414, vol. 1: p. 510; Jurjani, 1405, vol. 1: p. 219; Al-Sabt 1421, vol. 1: pp. 23 and 24; Makarem Shirazi, 1411, vol. 1: p. 23) Therefore, these definitions reflect the "generality of the rule" with a little difference. According to that, the term of "Qawaid" means; "General rulings that, by observing them, God's intention is obtained from the apparent meaning of the words of the Qur'an. (Babaei, 1393, Vol. 26: p. 7)

3. Shiit Doctrine (Sunnah of Shia): "Sunnah" literally means method and procedure. (Bostani, 1375: p. 501; Qureshi, 1371, vol. 3: p. 342) It also means the way whether is truthful or sinful. (Tahanawi, 1996, Vol. 1: p. 979) And in the terminology of Shiites, it refers to all the behaviors, speeches and approval (*Taqrir*) of the Infallible (AS) that were done by the Prophet (PBUH) and his pure family (AS), and they consider it as one of the sources of *ijtihad*. (Muzaffar, 1415, Vol. 3, p.p 630-640; Pakatchi, 1398; Bahrul Uloom, 1977: p.68). Shia literally means "following", "helping", "having someone's guardianship", "companion and follower" (Jawhari, 1376, vol. 3, p. 156; Firouzabadi, 1415, p. 138). And terminologically, it refers to the followers of the Holy Prophet (PBUH) and Imam Ali (AS) and his children. (Ibn Manzoor, 1414, vol. 8: p. 189; Zubaidi, 1414, vol. 11: p. 257; Firouzabadi, 1415: p. 62; Jurjani, 1402: p. 57; Wajdi, 1923-1341 AH, vol. 5: p. 242) Therefore, the combined word "Sunnah of Shia" means the speech, actions and interpretation of the Fourteen Infallibles (AS). And terminologically, it means the words, actions and narrations of the Prophet (PBUH) and the Twelve Imams after him, what became known as the doctrine of Twelver Al-Shiah Al-Imamiyyah.

The rules of every science are derived from certain foundations, and the rules related to the understanding of the verses of revelation in the present research are derived from sources such as "reason and its axioms", "text-based rules" (the Qur'an and the Sunnah of the Infallibles). These rules are obtained from the narrations that express the logical principles that, following those principles, will reveal the exact purpose of God, which is, by the way, "intellect-based and text-based rules using interpretive narrations". And these two components, are emphasized in the Holy Qur'an.

1. The Intellectual Principles (*AQLI*) for Understanding the Qur'an

There are rules that are obtained directly and independently from reason and its analysis, and their basic source is not religious texts. Of course, the text-based sources confirm it with their guiding content (Hadavi Tehrani, 1381 SH, p. 50). Shia's reference in understanding religion is through reason, verses and narrations; as in the verse: ***{If we had only listened and reasoned things out, we would not have become the dwellers in the flames}*** (Mulk: 10) And clarification of the hadiths, like the words of Imam Kazem (As) in this chapter, when he said: "Indeed, God - the Blessed and the Most High, completes evidences for people with reason" (Kulaini, 1404, vol. 1: p. 14); And in other hadith, the Prophet (PBUH) said: "God made two evidences for the people; One is the apparent proof that they are the Messengers, Prophets and Imams, and the other is the intellects that He has bestowed upon them". (Kulaini, 1404, vol. 1: p. 14)

Tabarsi, under verse 10 of Surah Al-Mulk, citing a hadith from the Prophet (PBUH) that said: "There is a person who practices Jihad, prays and fasts, and enjoins what is right and forbids what is wrong, but on the Day of Judgement he will be rewarded according to his intellect." (Qommi Mashhadi, 1368, vol. 13: p. 354). Then he adds: "Lack of thinking caused them to perish." (Tabarsi, 1372, Vol. 10: p. 487) Therefore, it is possible to understand the meanings of the Qur'an through the thinking by the insightful people.

Some commentators may believe that thinking is an innate matter, and consider that saying adherence to reason is closer to the truth due to its innate nature, and they say that “purifying the soul from external and internal pollution by reason is more consistent with the divine instinct.” (Tabatabai, 1417, Vol. 19: p. 369) and the verse: *{The nature (Fitrat) made by Allah in which He has made men}* (Rum: 30) confirms this statement.

It is worth mentioning that 'Aql' as a verb, means "to hold", "to preserve", "to tie", "to restrain and prevent", "to understand", "to receive" (Qurashi, 1378, vol. 5: p. 29; Moin, 1412: p. 617; Anis, 1412: p. 617; Zubaidi, 1414, vol. 15: p. 504) And terminologically, it refers to a power that differentiates material and spiritual good and bad, and is ready to accept discipline and knowledge that blocks the lusts, moods, and evil desires within man. (Mustafavi, 1368, vol. 8: p. 197; Raghīb Al-Isfahani, 1412, vol. 8: p. 238) Therefore, the very soul, that governs human actions and behavior, through which good deeds is distinguished from corruption, truth from falsehood, and fact from lie, is called intellect.

Accordingly, the meaning of intellect refers to the power that is deposited in a human being so that by means of that power, the reasonable world can be understood. Therefore, in this research, taking into account the reasonableness of using the Sunnah of the Infallibles (AS) in understanding the Qur'an, the investigation of the origin of religious texts (verses and narrations) is done in order to follow the path of those imams (AS).

1-1. The Verses

In the verses of the Qur'an, reasoning means purposeful thinking and pondering that is consistent with proven facts. This issue in the Qur'an has opened the way for thinking and pondering in the verses and has encouraged it many times, and called for thoughtfulness and reflection, which emphasizes the importance of thinking. Such as the 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}*, *{It is a blessed Book which We have revealed for you so that you will reflect upon its verses and so the people of understanding will take heed}* and *{Do they not contemplate the Qur'an, or are there locks on the hearts?}* (Sad: 29; Nisa: 82; Muhammad: 24) In these verses, God encourages meditating on the Qur'an and taking lessons from its sermons, and confirms the understanding of the Qur'an by reason, otherwise we will be obliged to take advice and lessons from something we do not understand! (Tabarsi, 1372, vol. 1: p. 13) Some of the Quranic scholars say: "Reflection (Arabic: *Tadabbur*) generally means thinking and receiving the truth" (Omid Zanjani, 1379: p. 335). And the verses that recommend the principle of thinking and emphasize the importance of reason are the proof of this claim. (Baqara: 11 & 242; Anbiya: 22 & 67; Muminoun: 8; Fath: 10; Rahman: 27; Qiyamat: 22-23)

1-2. The Hadiths

In expressing the intellectual rules to understand the Quran, the best interpreters are Ahl Al-Bayt Imams (AS), by referring to their words, one can use reason to a certain extent so as not to make a person fall into error and mistake, as there are narrations from the infallibles which explain the meaning of intellect and the instrumentality of intellect in understanding the meanings of the Qur'an, including:

1. The Prophet (PBUH) said in his famous sermon: “Whenever dissensions (*Fitnahs*) confuse you like parts of the dark night, refer to the Qur'an" (Kulaini, 1404, vol. 2, p.598; Al-Hurr Al-Amili, 1409, vol. 6: p. 171; Amjlisi: 1403, vol. 74: p. 134). We can conclude from the generality of the words of the Prophet (PBUH) that the teachings and rulings of the Qur'an, where the understanding of the verses was not possible through other verses and narrations, with reasoning and thinking in the divine verses, the meanings and purposes of the Qur'an are obtained.

2. Imam Ali (AS) said: "Learn the Qur'an; (because) it is the best words, and ponder over it; (because) it is the spring of the hearts" (Razi, 1368: p. 490) The word "Fiqh" in Arabic Language means cleverness and the deep understanding of the Qur'an or well-infering the meanings of the verses (Anis, 1412: p. 698; Fayoumi, 1414: p. 656). Tabarsi also says: "Fiqh means understanding the meaningful evidences that are hidden among the words and not specified by them. (Tabarsi, 1372, vol. 5: p. 83). These two things are possible if a person, in understanding the verses, either independently uses intellect-based evidences or explains the Qur'anic teachings under the clarifications of the reason (*Aql*).
3. It has been narrated from Imam Reza, that he said: "Every man's friend is his intellect and his enemy is his ignorance" (Kulaini, 1404 AH, vol. 1, p. 29; Fayz Kashani, 1406, vol. 1: p. 283; Hurr al-Amili, 1409, vol. 1: p. 40). What is meant by reason in the hadith is the power deposited in human nature to analyze rational issues.

In this research, due to limitations, it is been avoided from stating all the things that confirm the instrumentality of reason in explaining the meaning of reason, the rules that are derived from the instrumentality of reason, and the many narrations that have been mentioned by the infallible Imams about the role of reason in understanding the Qur'an.

1-3. The Practical Ways of the Wise (*BINA' AL UQALA*).

It means the practical way and behavior of wise people to do or not to do something without the interference and influence of factors such as time, place, race, religion, etc. (Muzaffar, 1387, vol. 2: p. 15; Velaei, 1387, vol. 1: p. 234; Fayd, 1373, vol. 1: p. 203; Jafari Langroudi, 1375, vol. 2: p. 60) And what is meant by it, is the behavior and actions that arise from the nature and mental concentration of human beings, as what was mentioned in the word of the Prophet (PBUH) to the messengers of Musaylima al-Kadhhab (The fals prophet), when he said: "If it were not for that the messengers would not be killed, I would have killed you both". So, it can be considered as the acceptance of this reasonable and rational custom in that era that the messengers of the enemy must not be killed and remain safe from murder (Zuhaili, 1419, vol. 1: pp. 267-268).

Therefore, the practical way of wise people in understanding the purpose of the addresser and inferring the meanings of his speech is either based on definite and non-suppositional intellectual evidences, or it is based on the efficiency of the reflections of reason, which causes the revealing or explanation of the correct understanding. Although the validity of reason is conditional on customary and rational rules, and it is possible to be opposed; (Muzaffar, 1378, vol. 2: pp. 126-127; Ebrahimi, 1364, vol. 1: p. 367) But it is worth mentioning that the method of the intellectual people is different from the intellect itself; The practical way of the wise is one of the sources of inference, and it is a subgroup of Sunnah. The rulings issued by the intellect are of the nature of knowledge, but the practical way of the wise is of the nature of action. Moreover, the authenticity and authority of the reason is provided by itself. Therefore, whenever the question of association between reason and narration is mentioned, it means the rule of *Aql*, not *Bina al-Uqalaa*, so the validity of reason is completely separate from the considerations of the wise, because reason and reasonable evidence are impeccable, but *Uqala* which means reasonable people, scholars and jurists, so they are not infallible. (Javadi Amoli, 1381: p. 127; Homo, 136.8: pp. 5-6)

2. Transmitted Principles (*NAQLI*) for Understanding the Qur'an

It refers to the rules that are specified in the verses and narrations of the Infallibles (AS), and it expresses the solutions and methods of achieving the intended meaning and divine purpose and expresses the correct understanding of the verses. In fact, it is the basic rules for studying the correct understanding of the divine word, such as the narrations related to the "presentation of hadiths to the Qur'an" and their "definite Sunnah", which shows that the understanding of the verses by these rules is conceivable

(Kulaini, 1404, vol. 1: p 69). Therefore, these rules have been obtained by referring to the verses of the Quran and the hadiths of the Infallibles as following:

2-1. The Verses

The principles of understanding the Qur'an in the verses can be divided into two categories, which are mentioned below:

A: Verses that clearly indicate understanding of the Qur'an

1. The verse: {*We have revealed the Quran to you so that you could tell the people what has been revealed to them and so that perhaps they will think*} (Nahl: 44) It refers to two types of revelation, the revelation of the Qur'an, which is revealed to all people, and the other is for explaining the verses of the Qur'an, and is specific to the Prophet (PBUH), but it is addressed to all people, and it requires the Sunnah of the Prophet to be studied accurately, since divine purpose cannot be understood through the apparent meaning of the verses. Therefore, it is not permissible to separate the Qur'an and the Sunnah from each other. This verse clearly indicates one of the rules of understanding the Qur'an, that the religious and moral verses and commandments contained in the Qur'an are explained by the Prophet (PBUH) to all people.
2. The verse: {*Ask the people of the remembrance (Ahl Al-Zikr) if you do not know*} (Nahl: 43) Allameh Tabarsi in Majma al-Bayan considers this verse as expressing the general rule that, when a person is ignorant of knowledge, it is obligatory to refer to a scholar in that knowledge. (Tabarsi, 1372, vol.6: p. 557). This is confirmed by numerous narrations that have been included in Shiit hadith books narrated from the Ahl al-Bayt (AS), such as a narration by Imam al-Ridha (AS) in response to a question about the above verse, so he said: "We are people of remembrance, and we should be asked" (Fayd Kashani, 1406, vol. 3, p. 527).

In this regard, Ayatollah Makarem Shirazi also writes: "Zikr" means knowledge and information, and "Ahl al-zikr" has a broad meaning that includes all those who are aware and knowledgeable in various fields." (Makaram Shirazi, 1411, vol. 11: p. 242) Therefore, this verse, like the previous verse, expresses a general rule, and anyone who is ignorant of a knowledge must refer to whom knows that knowledge. This is confirmed by numerous narrations that have been included in Shiit hadith books narrated from the Ahl al-Bayt (AS).

3. The verse: {*We have sent down a Book to you which contains your Reminder. Will you not use your reason?*} (Anbiya: 10) In the numerous narrations narrated from Ahl Al-Bayt (AS), that the Reminder people are the infallible Imams. (See: Aroosi Huwaizi, 1415, vol. 3: pp 54-55; Tabarsi, 1372, mvol. 6: p. 557; Tusi, 1413 AH, vol. 6: p. 384; Bahrani, 1416, vol. 3: p. 423)
4. The verse: {*O people! A proof had come to you from your Lord, and We descended to you an evident light*} (17) God's proof, and the light of the Qur'an in the verse, show the need of the Qur'an for its verses in order to be clarified, which can be used as a rule in explaining the divine verses.

B: Verses that do not indicate a clear understanding of the Qur'an:

These types of the verses are not clear in conveying the meaning and content, and they need to be explained by the Infallibles (AS), and the Qur'an has clearly stated such verses, such as:

1. The Verse: {*It is He who has sent down to you the Book. Parts of it are definitive verses, which are the mother of the Book, while others are allegorical... But no one knows its interpretation*

except Allah and those firmly grounded in knowledge...} (Aal Imran: 7) which has divided the Qur'anic verses into two definitive and allegorical (*Muhkam & Mutashabih*) categories.

Tabarsi writes in *Majma al-Bayan* about the phrase: {*And no one knows its interpretation except Allah and those firmly grounded in knowledge (Rasikhun fi'l Ilm)*: " That is, those who are firm in knowledge, who control it, and master it. There are two types of differences regarding the structure and ruling obtained from this verse: One of them is that (the firm in knowledge) is linked to "Allah" with the word "waw" (and), meaning that the interpretation of the allegorical verses is known only to God, and those who are firmly rooted in knowledge..." (Tabarsi, 1372, Vol. 2: p. 701) According to many hadiths, what is meant by "*Al-Rasikhun fi'l Ilm*" is the Prophet (PBUH) and the Imams, who are also aware of the interpretation of allegorical verses of the Qur'an and are firm, steady and perfect in their knowledge.

Therefore, referring the allegorical verses to the definitive ones, and if necessary, to those firmly grounded in knowledge, could be used as a rule of understanding the Qur'an, because the revelation of these verses, like the definitive verses, is for upbringing and guiding man on the path of perfection, and ignoring this group of verses makes it impossible for humans to reach this path.

2. The verse: {*Surely We have revealed the Reminder (Al-Zikr) and We will most surely protect it*} (Hajr: 9) This verse reminds us of several points: firstly, the word "Zikr" is explicitly applied to the Qur'an, and secondly, the pronoun "we" (*Na*), speaks of the definite protection of the Qur'an after its revelation, and thirdly, the statement of the protection of the Qur'an in the form of a nominal sentence implies the protection from any distortion whether in terms of addition or omission.

The protection in the verse in order for understanding the Quran expresses the necessity that the Quran is intended as a divine message and speech and it points out an important principle that the purpose of the revelation of the Quran to the Prophet (PBUH) is for all human beings, so when it is possible to have a correct understanding of it, this immunity can be accepted as one of the rules of understanding the verses and provides the basis for understanding, believing and acting on the verses.

2-2. The Hadiths

There are narrations in which Infallible Imams (AS) have mentioned various ways to achieve the objectives of the hadiths, under the name of "Special Rules", and as long as it was not possible to reach these rules because of their silence, therefore, in this chapter, two groups of traditions are mentioned, which include the methods and criteria which are applicable in understanding the verses, and considered as rules for understanding the verses:

2-2-1. Explanation of the Verses

1. Imam al-Ridha (AS) in response to a question about the verse {*Ask the people of the remembrance (Ahl Al-Zikr) if you do not know*} (Nahl: 43), said: "We are people of remembrance, and we should be asked". And in another narration, Imam Baqir (AS) said in the same context: "The reminder is the Qur'an, and the family of the Prophet (PBUH) are the people of remembrance, and all of them should be asked" (Arusi Huwaizi, 1415, vol. 3: pp. 54-55)
2. In another narration of that Imam (AS), under the verse 7 of Al-Imran, he said: "Whoever refers the allegorical verses to the definitive verses, he has been guided to the right path" (Ibn Babawayh, 1378, vol. 1: p. 290). According to this narration, the text of allegorical verses has an intended

and serious meaning, but due to factors such as the brevity and ambiguity of the wording, it has become allegorical, and different interpretations can be proposed under it, so everyone can suggest different interpretations of the text, according to their own aspirations and thoughts. (Isazadeh, 1389: p. 65)

As a result, according to the Shiit doctrine, the Holy Prophet (PBUH) and the infallible imams (AS) have a complete understanding of the verses, including the external and internal aspects of the verses, and this is the truth that God has mentioned in the verse: *{Indeed it is up to Us to put it together and to recite it. And when We have recited it, follow its recitation. Then it is on Us to clarify it.}* (Qiyamat: 17-19) Thus, God is its guarantor and undertaker.

2-2-2. Presentation of Hadithes to The Quran

Hadiths of Presentation (*Riwayat al-Ardh*) refer to the narrations that, when two or more narrations conflict, give preference to the narrations that are in agreement with the Qur'an. And it is a group of traditions in which the Prophet (PBUH) and the infallible imams (AS) have ordered their followers to compare their words with the divine verses of the Qur'an, definite Sunnah and reason, and the condition of accepting and trusting them is to be in accordance with the above facts.

The narrations of *Ard*, which are not few in the narrative sources, are scattered in the Shia hadith collections; however, these narrations are more fully reflected in the book of *Al-Wasail al-Shia*. (Al-Hurr Al-Amili, 1403, vol. 18, p. 76). Like the narrations that are mentioned below:

1. Narration from the Prophet (PBUH) that he said: "Be aware, that every true word is accompanied by the truth, and every word of truth is a bright light; so, do what is in accordance with the book of God, and leave what is against the book of God." (Barqi, 1371, vol. 1: p. 76)
2. In another narration from Imam Sadiq (AS) he said: "Whatever reaches you from us and is not confirmed by God's Book is false" (Ibid.: p. 221) Hadiths on this subject can be found in many narrative books as in a narration from Imam Sadiq, he said: "Everything is returned to the Book of God and the Sunnah, and every hadith does not agree with the Book of God, is varnished falsehood" (Barqi, 1371, vol. 1, p. 220; Kulaini, 1404, vol. 1: p. 69; Majlisi, 1403, vol. 2: p. 224) According to these narrations, the presentation hadiths, refers to a rule in understanding the Qur'an, which, on the one hand, proves the existence of the intended meaning for the text of the narration, and on the other hand, blocks the way of incorrect interpretations of the content of the verses and narrations, and with a certain method proves the principle of understanding of the Qur'an.

2-2-3. Rational Dialogue

It refers to the narrations that the Prophet (PBUH) and the Imams (AS) have discussed the details of the verses, both their external and internal meanings, but as a rule they have not been mentioned, and they have briefly expressed the religious laws needed by mankind. Because the verses of the Qur'an have stated orders and general rulings, but there are no explanations, features, limitations, etc. in it. Like the verse: *{Aqimu al-Salat wa Atu al-Zakah}* (Al-Baqarah: 44), which the Qur'an mentions about performing prayers and paying zakat, but it is silent about the details such as: rak'ahs of prayer and its way of performance, and the amount of zakat and its cases. And it requires the explanation of the Prophet (PBUH) and Imams (AS), which will be pointed below to this category of hadiths:

1. Hadith from Abu Abdul-Rahman al-Sulami: "Those who recited (tought) us the Qur'an, when they learned the Qur'an from the Prophet (PBUH), did not exceed ten verses (or less) until they learnt everything related to those verses and acted on them." (Al-Ak, 1428: p. 32)

2. The Prophet (PBUH) said under verse 7 of Surah al-Fatiha: "Those who are wrathed upon them (*Al-Maghdoubi alayhim*) are the Jews, and those who are gone astray (*Ad-Dallin*) are the Christians" (Zahabi, 2016, vol. 1: p. 45).
3. In another narration, a bedouin Arab asked the Prophet (PBUH) about verse 82 of Surah An'am: "Who among us has not oppresed himself? The Holy Prophet (PBUH) quoting the verse {*Innash-Shirka la Dhulmun Adhim*} (Luqman: 13) said: It means the oppression of polytheism". (Al-Akk, 1428: p. 32)
4. In another narration, the Prophet (PBUH) said about the verse: {*Mobilize your Quwwah (force) as much as you can*} (Anfal: 60): "Quwwah" means archery. (Suyouti, 1421, vol. 22: p. 192) Therefore, the Sunnah is equal to the Quran and clarification of it. The Prophet (PBUH) said in this regard: "Indeed, I have been given the Qur'an and the equal of the Qur'an - the Sunnah" (Suyouti, 1421, vol. 2: p. 197). As a result, the Companions of the Messenger of God (PBUH) considered him as the source of their problems in the verses and referred to him.

The Results

1. The Qur'an has indicated to the divinity of the narrations issued by the Infallibles (AS), which shows the possibility of understanding of the verses through their words. Therefore, by referring to this group of verses, the commentators ask the Qur'an to explain the purpose of the divine word, but it is necessary for a researcher not to be rigid in reciting the verses in order to prevent deviations in the understanding of the Qur'an, and refer to Sunnah of the Infallibles for achieving the accurate understanding of God's intention.
2. The hadithes issued by the infallible imams (AS) emphasize the presentation of their narrations to the Quran as one of the best ways to know the hadiths that help in the correct understanding of the verses. It is worth noting that these types of narrations are authentic when they do not contradict the meaning and content of the Quran. .
3. Authenticity of reason (*Aql*) and reference to it, is one of the Shiite beliefs as a rule of the correct understanding of the Qur'an, in benefiting from the tradition of the Infallibles (AS), and it is confirmed by the verses and traditions that are rooted in human nature, so carnal tendencies do not interfere in this respect.
4. Belief in the divinity of the narrations issued by the Infallibles (AS) by reason as an internal proof, is the reason for the growth of rationality, prevention of imitation, stagnation, and sheer adherence to the appearance of the text of the Qur'an. Shiite thinkers and philosophers believe that without rational principles it is not possible to see the inside of Sharia and only with the cognitive limits of reason, it is possible to understand the Qur'an through the traditions of the Infallibles (AS) as a revelatory text.

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