

Comparative Analysis of Imam Khomeini's and Tantavi Johari's Political Approach in Subjective Interpretation of Quran

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Abstract

Meet the purposes and intentions of Quran is a fundamental condition of interpretation from the perspective of Imam Khomeini. Interpretation purposes of the Quran, is an updated interpretation, which knows the aims of sent Quran is establishing the rule of justice and the release people from the tyrant which resulted the way society in spiritual home. Tantawi is commentator with social and political approach and payment to an interpretation of scientific verses of the Quran and your goal theology and sees the awakening of Muslims and decolonization, and that two commentator has Share a point in the library research pay to analyze the views of the two commentators in this field.

Key words: Imam khomeini, Tantavi johari, Subjective interpretation of Quran

INTRODUCTION

Interpretation purposes, is the interpretation that cannot takes advantages of word, it is different with interpretation; For example interpretation based on the divine attributes and from the appearance goes to the interior but the interpretation of the purposes of the rules and articles devoted to the up-to-date interpretation. One of the foundations that Imam raises is a discussion of meaning interpreter and when the interpreter wants to do the interpretation for what purpose and why he. Is it just wants to give a statement or has a letter and message to the audience? In his opinion, if we want analysis this message, is returning to the Holy Quran and Quran was revealed for what it is and what purpose.

Imam Khomeini are in addition to the commentators of the Qur'an do not understand why the purpose and intent of the original revelation of the Scriptures and do not

explain incite the prophets, and explain his interpretation purposes. That's why one of the salient points in his interpretive ideas, emphasizing the intentions of the Holy Quran. (Ayaze, 193: 1385).

Sheikh Mohammed Tantawi Johari (1287 1358 AH/1870 1940 AD) is the most prominent commentators in the new era of the necessity of reviving the purposes of the Qur'an and traverse (words of Quran) (the meaning of the Quran) called for, thereby Facetiae, jewelry, objectives and to achieve ultimate meaning.

This comparative is study to compare the views of Imam Khomeini and Tantawi purposes of interpretation of the Holy Quran and in the meantime, the main question of the study, was to investigate the interpreter about purposes of interpretation of the Holy Quran that this approach is without history.

INTERPRETATION PURPOSES IN THE IDEA OF IMAM KHOMEINI

Quran, is the Muslim's supremacy password on Imam Khomeini's concept. According to Imam Khomeini's concept, the Quran except to make the triangle (people, nation and state) with all the divine aspects not been

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revealed. Many of time, hearing if we study briefly in the Quran, in every Surah, but in every verse of this we find truth, many verses which place in Quran calls us we have to fight and fight and fight and sacrifice their lives and property in the way of God and the poor, and to deal with tyrants and oppressors and how many verses inviting to fight against evil, in any shape or color and revolt against its rule in disbelief as inviting as many verses for us to prepare and make some calls and some of the people forbids from boredom and laziness and the awareness and the necessary to prepare the size of the force.

The Quran is full of these revelations, so that the reader of the Quran, although has a study superficially to be will find that the logic of the Quran (the energy revolution and government) and logic (standing the poor against oppressors) and logic (Holy war and grant forgiveness and sacrifice and die). (Zeinol Abedin, 277: 1378).

With this view asserts that the Imam presidential meant to stay of the Quran by Muslims meant obsolete stay all the education and values. Because it will be the fall and decline of Muslims in other nations, as far as their position among other nations, such as nations and governments will be the plaything of politics and governments arrogant, As the real situation in this day and age we achieve this Sun that enemies had wished it, the distance between the Quran and Islamic nations, has been realized

Those who disbelieve say: Do not listen to this Quran come, and when you recite the controversy to win. (Faslat/26).

Given the Need for an Interpreter to Interpret the Intentions of the Holy Quran

In the concept of Imam the first and most basic condition that, the interpreter must possess is that the purposes of the Quran have, so that in the interpretation of crystallization give the tools of interpretation rather than goals should not remain the position of the purposes of it and interpreter does not understand the goals of the Quran and mission of understanding the Quran that the Quran wants to take it away and did not fall behind the pace of the fight that led by the Quran.

The necessity of this basic requirement is because separating the Quran, from the purpose space and goals of the movement of revolutionary importance, role and viability of the crush, as they cause the actual receipt and true horizons of Quran be ignored. In this regard Imam said: “when interpreter (purpose) understand us the revelation his is the interpreter, not (because of) its descent to arrive at the interpretation.” (Imam Khomeini, 284: 1382).

Avoid interpreter of the Quran goals and objectives led to mistreatment and wrong treatment to discovery of the meaning and implications of the Quran is, as far as best, hottest and verses is colder than ice! And verses that vast areas and vast horizons in the slush, settle in light and dark angles that are narrow and difficult.

The main problem is the interpretation of the Quran and reading text in sight of Imam is that in interpretation, methods (word meaning) are ignored, despite in fact that only in this way that raise the interpreter horizons purposes grand Quran and big goals that the Quran to realize and implementing them in the individual and social life is revealed, calling on him:

“Interpreter that neglect or ignore them or of the left, the purpose of the Quran and the main purpose ejaculation books and neglected send prophets and this error is that for centuries the people of the Holy Quran disadvantaged and blocked the guidance way.” (same. 284).

With this view he believes that since has not been written interpretation (qualified and comprehensive) for Quran, despite the fact that we have a variety of interpretations over the centuries have written are facing, he frankly says:

“In the opinion of the author has not written commentary to the Book of Allah”. (Same).

This statement may seem strange to some and considered it ignoring attempts by commentators, but Imam argues for his statement:

“In general, the meaning (interpretation) of the book is that describes its purpose of this book, and Its main purpose seems to be the owner of the book”.(Same).

In our era, some commentators also have called for (interpretation purposes), such as Mohammad Abdeh, who Sahib Al-Manar quoted him:

“We want to understand the Quran’s interpretation as (religion), which will guide people to happiness in the worldly life and future life, this is the highest purpose of the Quran, other arguments, or related to the same destination or a means to attain this destination. “(Rashid Reza, 1947: 1/17).

For this reason, in view of Abdo interpretation is two types:

“One way to interpret dry and repellent of God and the Book of Allah, and interpret it to mean that, expressed in words and Arabs sentence and tips of where vocabulary or sentence referred to is gone, cannot called these things

interpret, just an exercise in technique syntax and semantics, and so on. And the second interpretation is that use of all the techniques and terms, but because of the way to the state the main purpose of. because the main goal of the Quran, is other the terms and techniques, and that goal, guided by the Quran “(Same 1/24-25).

Understanding the Goals of the Quran in Concept Imam Khomeini

But how will identify the purposes of the Quran for us? What is the best way to identify objects and understand the intentions of the Holy Quran? Imam, leads us to the easiest and safest way, and it is the Quran itself:

“We should discount the purpose of this book regardless of the ways of reason and argument, which tells us destination, we obtain from the Book of Allah. Author of book knows your destination best. “(Imam Khomeini, 284: 1382).

For understanding purposes of the Quran among verses, can mentioned to three verses that are:

We have sent Our Messengers with proofs, and sent them with the Book and the Scales, so that people might establish the Scale (of justice). We have sent down iron in which there is great might and diverse benefit for people, so that Allah knows those who help Him and His Messengers in the Unseen. Indeed, Allah is the Strong, the Almighty. (Hadid/25).

The mission of the prophets, set up a fair system and enforcement the law in community, and not enough merely to quote the words of the advertising rules. The same is also true for scholar task, because they (trustee’s messengers) are. (Zeynol Abedin, 1378: 283).

At one time all people were only one nation. God sent Prophets with glad news and warnings. He sent the Book with them for a genuine purpose to provide the people with the ruling about disputed matters among them. No one disputed this matter except those who had already received evidence before. Their dispute was only because of their own hostility. To deal with this dispute, God, through His will, sent guidance to the believers. God guides to the right path whomever He wants (Baqareh/۲۱۳).

And that is why Imam shouts to those who say “government legislation there is no Islam and state institutions in Islam, “and the slogan that sometimes some scholars repeated in the field, knows map of colonial its purpose is far Muslims of politics, government and run the country (Imam Khomeini, 18: 1379).

People of the Book, Our Messenger has come to you. He tells you about the many things that you had been hiding of the Book and forgives you much. A light and a clarifying Book has come to you from God (Meade/15-16).

From God, Light and a clear Book come to you. God bless them, will guide those who follow His good pleasure to ways of peace and take the command from darkness unto light and guides them to the right path.

This verse respectively, enumerates three goals for the revelation of the Quran, which ranks safely from any degree of understanding of the stage of darkness. So that the right way to be human, all prophets have been raised to remove people from the darkness:

God is the Guardian of the believers and it is He who takes them out of darkness into light. The Devil is the guardian of those who deny the Truth and he leads them from light to darkness. These are the dwellers of hell wherein they will live forever. (Baqareh/257)

And it is the history struggle between (servants of God) and (saints idolatrous). the two cross subjects. Removing people from darkness into light, and the work of God, in front of it, bringing the nation into darkness, and it is idolatrous work. (Zeinol Abedin, 287: 1378).

(Ignorance) is darkness (sin) is darkness, (Westernization and Normal against it) is darkness, but the darkest darkness, hence all the problems and difficulties that we have is in this that we’ve lost our self, others place in our place, Figures have forgotten ourselves and dignity, independence and have lost their homeland. Doubtless all this darkness and oppression that take us from the light of independence, patriotism and scientific innovations into darkness and backwardness and humiliation brought others to follow. The largest and most deadly and dangerous dark darkness is (sensuality), because this is the worst enemy, idol larger than all the idols, but the Creator is full of idols. This is impossible for man to be divine until to break the idol. Is not possible for the idol and God to be plural and plural the (egotism) and (divine) and... egotism, is the mother of all tragedies, because (all the wars in the world Originating (egotism), all the wars come from (egotism).

“All the prophets that were sent, all the scriptures that have come to is that these bring people to this idol to break it out of his high places and become God-fearing.” (Same).

“When human be out of the darkness work for God and his fight is in the cause of Allah, and His resurrection to be God. One of the largest destination of Quran is make us

human, and humans make actual human potential “(Imam Khomeini, 125: 1375).

And with the view that the Imam, all other purposes of Quran even creation governance and government facilities knows better goal.

He Elsewhere speaks about, social justice, the proceedings theocracy in light of the teachings of the Quran and draw the direction and destination of the Quran; for example, where they speak about abandoned the Quran in the era of the tyrant or pain and suffering, after the death of the Prophet until Current express, the rule of divine justice one ideals of the Bible knows, or in other words, sending the Quran to mankind as it knows that a man of evil demons and evil will leave the world with justice and equity raised, but it is clear that he is marshalling the divine justice and rescued people from the earth and the introduction and promotion of excellence in the field of God And if this is considered the purposes Quran.

Providing and strengthening the community through spiritual home. (Ayazi, 193: 1385).

After reviewing the ideas of Imam Khomeini, check thought of Tantawi Johari (1287 1358 AH/1870 1940 AD), that the Consider the voices of the Quran to Islamic unity and put aside differences and providing practical tools and Movement calls as well as relief from compliance with contempt the West as a result of Normal in the West emerged and diagnosis of political and brings social Islamic to underdevelopment, backwardness and degeneration of life with it when the peak brightness and civilization.

TANTAWI AND INTERPRETATION PURPOSES OF HOLY QURAN

Biological of Tantawi

Sheikh Tantawi's life (1862 1940M./1279 BC -1358 BC) begins from the village. He was born 1862 in a village in Lower Egypt. The first taught lesson in a rural school house and then, like the others, took the city. Beginning at Al-Azhar and then studied at scientific institute, and finally settled in Cairo.

Avazollah Hejazi village, is the birthplace of Sheikh Tantawi, in Lower Egypt Sharqiyah region and very close to the ruins of (Bobast) remains is located of the Pharaohs and a few kilometers south east (Zagazig). Tantawi spent his entire life in Cairo. After ending his period of study at, scientific institute began his job as an elementary school teacher in Damanhur (Damanhur). But there was not more than three months and for teaching in scientific institute

and returned to Cairo for teaching, and he remains there for very little time. At the same time, was teacher of NaseriahJize (Cairo suburb)school, a school that twelve years later, it is the cause that he left for teaching in high school overlord Algamamiz door in the neighborhood of Cairo. In 1930 he wrote that 25 years ago, around the year 1905. Once again taught in the third and fourth classes Giza's school. At the end of 1907, Back to Khodyavi school in 1911. Again, returns to the scientific institute pays science teaching grammar. Some time at University of New Egypt that established in 1908year. Was established to teach. When he taught at the scientific institute, began check out some surahs of the Quran and parts of this study released in the Journal of MalajiAbbasiye and at this time, begins the design of his interpretation of the Quran.

After starting the 1914 war. He offered to serve in the scientific institute. What makes this redundant? He, obviously, some of his compatriots that knew they accused the British agent. Certainly, Tantawi were hated the European powers who occupied Islamic countries and never hide his feel. She joined nationalist party (Ahab synthetic) that Mustafa Kamel Bani was its founder. Tantawi was reported to the British spirit of nationalism blows in the students that caused dismissed him. The job is involved in this. His teaching style was exquisite. In October 1914 was appointed to teach at Abbaseye high school in Eskandariye and during his stay there, formed a circle of students and named it AljameJoharie. In October 1916, or 1917. Again back to Cairo and overlord school.

Tantawi, also established association (AlokhvatoIslami) and young Muslims who had come from the East and the Far East gathered in Cairo to study. Sheikh Tantawi of was a member of the charity Alber and Ehsan. He was in his last years, with some Muslim Brotherhood leaders in communications. And In his commentary, often talks from conferences that held, he also participated in the. He was in his last years, with some Muslim Brotherhood leaders in communications. Said Sheikh Bana, founder of the Brotherhood, often went with her. (Zhomiye quoted Tahmy, 1379: 58-4).

Social and Political Life of Sheikh Tantawi

Tantawi with Mohammed Abduh and Mustafa Kamil Pasha: again in 1917 invited to teach at Khodviye Cairo school and in 1919, During a demonstration against England was set up for that Sheikh Tantawi was known as a nationalist and ethnic seeking and essays in Alva's newspapers about the poor the nations and edited, the police searched his house and Tantawi at the time of the searched acknowledges that I am promised with my God that what I know say to the people and publication in the Islamic nation, and if it does not spread, disbelieve in the favor of my Lord and breach of the covenant of God with me.

His courage and zeal towards Islam and science, speak and act in his two books “AlmizanoJohar” and “ Ulum Al-Jawaheri “ rest time, and I do not believe that people be leaning such sciences and appreciate it. Sheikh Muhammad Abduh before the incident that had been exiled to Beirut, returns to Cairo and teach the science of monotheism by new method paying, people greeted him that in the meantime Mustafa Kamil Pasha began to invite to national and established Allva’ newspapers that more articles of Sheikh Tantawi printing and reproduction in this newspaper and others al-Falah in the newspaper. His Aljavaherulum’s book is highly praised and encouraged by Sheikh Muhammad Abduh and said that you must publish more books and do not stick to one or two books.

Mustafa Kamil Pasha also requested a presence meeting with Sheikh Tantawi and offered the nation’s prosperity likes you of and demand be written books in the form of articles. He says accepted to the invitation of Sheikh Imam also writes about sixty articles for Allva’s newspapers and the owner of Allva’s newspaper sends” he chooses the following headline for articles.

The first Mustafa Kamel was a person that addressed Tantawi with the Wise nicknamed and it is not surprising that these articles made uproar in Egypt and interesting is that the ruling colonial time without knowing these articles belong to began to translate them. (same. 19).

Tantawi and the Muslim Brotherhood movement: Hassan al-banna, founder the Muslim Brotherhood and disciple of Sheikh Tantawi in 1906 M was born. In Mahmudiye village at the Nile Delta region (Sea) in Egypt. He remembers his father as a student of the intellectual roots of religious fundamentalists and followers of the Hanbali School, with the Islamic principles of traditional Islamic education and the environment grew.

Hassan al-Banna wrote in his memoirs: in March 1928. Six brothers that attended in my courses and conferences, the Alahmadmesri, Fouad Ebrahim, Abdul Rahman Heballah, Ismail Az and Zaki Maghrebi came to my house and said: we are no longer like this life, in this country Muslims do not have any power and their place is also lower than servants and strangers. We are ready to sacrifice our blood, our faith and piety in Allah’s way. Me to the extent of their words by I could not escape, evade the responsibility entrusted to me, hence I accepted their invitation, and where I swear up got in the way of Islam and fight. Where someone asked what names we choose for themselves? A forum, sects, and to recognize the union, said: no one! We are brothers in the service of Islam, “Muslim Brotherhood” and Brotherhood slogan is: (Allah is our goal, Prophet is our leader, the Quran is

our program, Holy war and efforts are our works, and the testimony is our desire).

Sheikh Tantawi, that was closely familiar to Sheikh Hassan al-Banna came to him and asked him, what you read? Said: I invite the Quran. Sheikh Tantawi said: do not use holy words and sacred to battle, because the word of the Quran is indeed the oppressed is innocence that is clear, and no sect to stand up for the Islamic government and even that was the hypocrisy of Islam, unless claims I am invited to the Quran, O Hassan al-Banna describe me in detail what do you invite? Described the invitation in details and Sheikh Tantawi also said that I it found in the kingdom of God. After settling Sheikh Tantawi Johari invitation of Sheikh al-Banna, he said to Tantawi: O my master, you are our master and teacher of all, your Muslim philosophers, then you’re in this position of leadership, deserve me more, and this is my hand that allegiance to you, so Sheikh Tantawi said: no dear brother; you are the inviter owner, you become more capable and more competent that position, and I am invitation with you to this homage that Sheikh from this time until the end of his life, adhere to the covenant that of Hassan al-Banna.

Tantawi elected as a representative of the Muslim Brotherhood at Muslim Brotherhood parliament in Cairo, on Saturday (twelfth Arabic lunar month) 1353 equal 16 March 1935 to Monday (twelfth Arabic lunar month) 1353 AH, equal to the March 18, 1935. Was held for 2 days.

In 21 Safar 1352 AH, the newspaper of the Muslim Brotherhood was published for the first time in Egypt. The newspaper, was the first magazine and the organ of the Muslim Brotherhood, and, Sheikh Tantawi took over editor of the Muslim Brotherhood. Newspaper its first edition in 1252 AH corresponding to June 15, 1933 the zero 22. Released. The first article of sheikh, it was published in entitled: al-Quran to Al-karim (to the reader).was said the number of members of the population at the end of World War II to reach more than two million people. (Sheikh Tantawi and Dawa Muslim Brotherhood was in the internet website: (www.ikhwanwiki.com).

Tantawi, founder the Okhvato Islamiyah association: Tantawi, also established the “OkhvatoIslamiyh” association and gathered the youth Muslim who had come from the East and the Far East to study in Cairo. Second World War (1939 1945 m.) decreased the activities of this association, but in 1950. Also was perdurable, and as they said, AbdolVahab the former Fouad university had been president in Cairo. Sheikh Tantawi, who his library inherited to the association, in 1950 in the Qobbat al-Ghuri and temporarily, in front of the mosque of the same name, near Al-Azhar, was held. Sheikh Tantawi was

a member of AlberoAlehsan charity. He was founded to the Muslim presbyter, the youth Muslim Movement, which held ten years before the war, she has the desire and its interpretation, that in the movement she has repeatedly held conferences and she also took part in it speaks. He was in his last years, was in communications with some Muslim Brotherhood leaders. Sheikh Bana, the founder of the Brotherhood, often went with her. When we tried to accurately determine the relationship between Sheikh with the movement, recent casual suspicions in years, than the Brotherhood, many works of Tantawi remains Unanswered (Same).

Many works of Tantawi remains, that in this chapter, his famous Al-Jawahiri fi Tafsir al-Qur'an al-Karim Moshramel Ali Al-ajayebBadayeAlmaknonatvaAGharay eb Al-ayatAlbaherat in 25 volumes that it has attempted to scientifically and with regard to their orders and ethics, the interpretation of the Quran. Therefore, he who believes the Quran can be interpreted only by modern science. Karim al-JawahiriTantawi interpretation substantial effect in the first half of the fourteenth century AD, is a scientific miracle of Quran vague.

Tantawi Political Thought

Following the Renaissance in Europe and extensive changes in the political systems of countries in this region, intellectuals in Islamic countries is also paid to the issues related to the legal and political system, so it influenced the Renaissance.

the lack of progress and development of Muslims in political systems dominated the lands of the Muslims, took a time to the study of the caliphate and the Government of the Islamic society, citing verses and hadiths, it gave legitimacy comments. The impact that militants Muslim had accepted modernity derived from two areas:

First: to see the dramatic changes that occurred in the West.

Second: to learn that some of the instruction reformers Muslim had brought with him from foreign.

So decided to amend, on both side of it (reforming Islamic thought and political and social reform). And the incorporation of new ideas and reconcile with the principles of Islamic thought, intellectual rigor to recognize the roots of Muslims, the introduction of a new religion, and political and finally took action of social reform.

Scrutiny interpretation of Javaher shows that Tantawi addition to its dedication to the aspect of the Holy Quran and was willing to make a move and create the awakening of the Muslims that were in Sleep, paid attention to political

and social particular of Quran, it was up using the Holy Quran in Muslims to create momentum and make them wake up. So we see that the interpretation of Javaher is full of social and political issue, while addressing the types of government, and checks the causes of the collapse and decline, analyze the factors of the Islamic system, and makes it clear the backwardness of Muslims (Tantawi, 1350 AH: 21/30).

Union and reform of public

The attitude of Sheikh arose from two idea, He stated that unity must be formed between the Muslim community and the resulting the global achieved alliance between all of humanity. This attitude stems from the highness idea of Sheikh is a coherent system of the universe, that is a manifestation of God. As a creation of God people should be inspired by the examples of divine unity and solidarity among themselves and the universe to their word. Hence the alliance between Muslims everywhere in his commentary gives special attention. And want Muslims to approach the Prophet of Islam in all fields dignity of his day, including in the way of his property and the peace and unity of the Muslim community and guidance and orders that the companions, has comments in this regard.

As far as the writing: O Muslims let in the footsteps of your Prophet and this cannot be done without a thought in trust in Allah and comes turning to the Great Throne of God. One should afford human to act the godlike. That God's affairs counsellor and Muslims should resourceful in the affairs of the God and the adherence to study a coherent system is such that are all its components and solidarity. And Muslim must applyand in the future is not possible for us to science and public action, that signs in this interpretation (Same 6/45).

Sheikh elsewhere, was mentioned unity and fraternity of their interpretation of mercy between MuslimsMohammad is the Messenger of Allah. Those who are with him are harsh against the unbelievers but merciful to one another" (Fatah/29), and its hatred of the situation in the expression provides where says: The parable did the Lord to the early Muslims, but unfortunately that Islamic nations in this period as against the order of the Quran were treated plagued by conflict and destruction looked like Hashemi to wind up him anyway, have been the subject to the aspirations and intentions of other nations! And this ruin, is the result of blind ignorance and negligence sleep that had been a judgment of Allah's tradition! And signified this verseyby the Truth which has been revealed so that they will not be like the followers of the Bible who lived before them and whose hearts have become hard like stone through the long years. Many of them are evil doers. (Hadid/16) are located. But was not disappointed. What after death,

life and end of each day, is black and white chance Know that God brings the dead earth back to life (Hadid/17) soon will come Muslims days of glory and transcendence. (Same, 22/23).

Concept of Sheikh is need a universal peace, particularly between Muslims unity of brotherhood and peace, and then that Muslims can communicate with others and reach the process definitions (knowledge and familiarity with each other) as in two verses of Hajar Surah thus been mentioned:

Waiting for a savior

Stupid people qualified to deal with this important issue, if they do not ask why not say promotion of virtue and prevention of vice? Says the world is corrupt, we cannot afford to come, pray the law on all matters to come and to be corrected.

In the above, expected become the cause of laziness, lethargy, weakness and escape from the responsibility.

Tantawi, strongly reclaim the attitude of savior problem and the world condemns the collective effort and unity and brotherhood between humanity and science combined with action to underlie the Savior knows and argue that Muslims in all the continents arrive and when they together united and in peace will correct all nations and peace for all the delay and the brotherhood of all mankind together, the traditions that reform of the public that the revelation of Jesus are charged and this cannot be done unless to this day requirements and provide ready and we publish in Islamic countries.

Then say that: God, appropriate the peace and tranquility of the public and management of the land and the throne system of human of weighted new life in the past has been reached and in the future will not be, until after providing toys and adoption issues to provide and facilitate the provision and upgrading of roads with people and nations during the year. This is when we can say that people deserve accept the teachings of the Mahdi, or Messiah, but God send someone on the ground to over a few short years morals and things forever and ever time of reform and change. This is against the current tradition of God.

His false expectations of some of the weak intellects, which in Islamic territory only hope that Christ will come and they believe in thinking and wishful, they suspect that sleep and be fulfilled and the string illusion that no arrangements and toys in what they believe and look at this as laziness and sleep harbor and unlike prophecy and Mohammediye invited is on the right path. So we must similar to one that we have to trust him, and waiting for Savior, to bring us happiness, while we are sleeping in his sleep. (Same 6/45)

Interaction way between government and people

In this context, more than anything else, he considering the circumstances that Islam claimed. He thinks to progress and sublimity of humans in the shadow of the religion and recommended unity of the Arab countries in the first stage and also, persuade unity among all Muslim nations by ignorance. he Muslims, of Islam to knowledge forgotten, have been plagued by ignorance and the West has surpassed them in science and technology, (same. 11/73, 1/35, 25/54) and knows the solution in this, that Muslims come together in partnership and community lands in Africa and Asia then escape from misery. He knows that responsibility of all Muslims, consider him no choice in this, he sit down in detailed lesson and then learn from it, science between Muslim nations, disperse them. (Same. 2/204) and working towards serve the nation and counts as a collective duty (fard obligatory) (same. 22/67.). His Emirs of Independent States, apply kings that power and wealth of nations to self-interest (same, 20/117), addressed and blamed the future of Muslims associated with peace and knowledge and wisdom (same, 24/238).

Awakening Muslims and modernization of the Islamic Nation

It must be understood that science and knowledge of the different interpretation that Tantawi has brought, is for awaken and inspire a new generation of Muslims, to study modern science and motivate them through linking the science of the Quran, to show the science of creativity and innovation and with great Westerners attempts disciplined outmaneuver and overcome them. As Westerners who have occupied their country and come to the science of fear that they are awake, had stopped. Alert and take their country from them.

Sheikh Johari in the introduction of his commentary, Knows the main purpose of writing this commentary informing Muslims of being and encourage them to turn to the science and surpass in the study of this science as a basic introduction to the Islamic resumption of Medina fertile.

In explaining the purpose of the expression of art in his commentary says: to the progress of minds as the intellects human with Science Progress, therefore, when the French into Egypt our country for 45 years, prohibition Egyptians from the Science to put them on the fence ignorance, that scientists understood them that teaches people causes the facts to understand and far away settlers from lands, yes, these are usurping the owner of the land, and I advise all Muslims to recognize and read the science as their people benefit from them and far away the enemy and to keep Allah satisfied.

So, from here we understand that if Sheikh in his commentary shows hundreds of pages, even with the

slightest relation to nominal or verbal interpretation allocates only aspect of introducing the science is not as it first comes to mind Immediacy is it also a tactic ideological, By which tries to benefit people and motivate them and make them ready to face the colonial yoke of domination and hostility to free an obstacle to the revival and development of the Muslim communities.

Tantawi, suggests modern nation and progress of human kind in general, and the ultimate goal of this commentary, says: May God improve for this nation to again the greatness of his longtime restore the clarity and luminosity of its increase and it was a mercy to the worlds. God, you witness that I alone with this interpretation and I'm going to kind of human progress and development reach and Muslims has grown the most and the most competent people in the worlds and the Master of the world and a mercy for all humanity.

From here you understand that the purpose of reform is what the whole interpretation, here it is necessary to be surprised at how research and analysis of such an interpretation in the interpretation of the trend correction (social) has been ignored and only in and just are unobserved in scientific interpretations, despite the scientific interpretation of Sheikh Tantawi. Despite the importance of the constitution, which is more than a main vehicle fails to reform and renewal and while it is the ultimate goal of this commentary.

Reformist

The interpretation of Al-Jawaheri the spirit of dynamic reform surrounding the epic and calling on sincerity unique to reform the Muslim world, Muslims to resume movement and restore its historical role in global forum, the spirit of reform in the diagnosis of problems and diseases the Islamic nation will not weaken, solutions and ways out for these shows, According to Tantawi view, this is decisive and heroic intensity and clarity that must be obtained and due to the presence of the spirit of reform, we can say that the Jawaheri interpretation is a Holy interpretation. This means that the Sheikh has to show justify and explain their word intense that this is not merely for the sake of expression, and said that but for the reader to the move and action draw, the joining structure and the reform project that Sheikh calls.

Sheikh Tantawi Johari on his age, emphasized the need to revive the purposes of the Qur'an, and traverse (verbal Sciences Quran) (the meaning of the Qur'an), thereby Facetiae, jewelry, purpose and ultimate meaning, to be extracted. The Quran calls upon the Islamic unity and put aside differences and provide tools for empowerment and emancipation movement as well as followers of contempt of the West against the West emerged as a result of Normal,

The diagnosis of the Islamic nation's political and social backwardness, backwardness and degeneration of life brings with it the time of peak brightness of civilization.

In his commentary he said, on the difficulties of being away all Muslim scholars and especially the interpreters of the purposes and knows the goals of the Quran, and because they instead discovered the purposes the styles of Quran expression and the beauty of its novel dealt with, he reads the stop of the Quran at border rhetorical style words (blind ignorance and unending method), where she heard that:

O religious leaders say to your Students, the Quran is for the leader, do not keep them just in prison terms, but they have meaning to the world. He believes that the difference is regarded as a function of the Companions and Muslims consider the Quran the same lies today. He says:

Since the Companions and Successors, in brief, knew the original meaning and purpose of the Quran, kidnapped dreaming of them and opened their eyes, and because of emigrated from their homeland, suffering braved, and were already on from the East to China., and from the West invaded to the territory of the French, all of this was because understand their knowledger of the Quran and even eloquence of the Quran in their opinion was other than something that today you will learn. (Same, 2/302).

Tantawi correspondence with Ayatollah Marashi Najafi: 19th of Rabi al-Awwal 1358 AH, Ayatollah Seyed Shahab al-Din Marashi Najafi, sends the letter with with a copy of the scripture of Imam Sajadieh letter to one of the Sunni scholars of Egypt in the name of Allama Johari Tantawi, the famous for Mufti of Alexandria commentary he received the gift and the letter, he expressed happiness and lamented that not seen such texts and apply the scripture commentaries so far.

Ayatollah Marashi in response to Tantawi, named a number of Sajadieh commentaries scripture, along with the book "Riyazol Salekin" and send other books for him. (1369 AH, 37 and 38).

Tantawi on his commenting knows the difficulties of being away all Muslim scholars and especially the interpreters the purposes and ultimate goals of the Quran, and because they instead the purposes the style of Quran, discovered expression and beauty of it, he reads the stop of rhetorical words of the Quran (blind ignorance and a lack of appeal), because he is saying that:

"O scholars of religion say to your students, Quran sent for lead, do not keep them just in prison terms, but take them to the meaning world."

He believes that today the difference of companions and followers of the Quran with Muslims lies at this point. He says:

Since the Companions and Successors, in brief, knew the original meaning and purpose of the Quran, kidnapped dreaming of them and opened their eyes, and because of emigrated from their homeland, suffering braved, and were already on from the East to China., and from the West invaded to the territory of the French, all of this was because understand their knowledge of the Quran and even eloquence of the Quran in their opinion was other than something that today you will learn. (Tantawi, 1350 AH: 302/2).

Tantawi factors backwardness and barriers to move the revolution of Muslims, in his opinion, in the forefront of these barriers (the penny congenital), which is totally different to Islam and the Quran.

He writes:

The calamity that happened to the Islamic nations are the result of ignorance of kings and princes that do not have the council members and if every prince is dead, the country adopted a non-Rashid deposits and the country lost, because the country has always been a follower of kings, what an ignorant kings, and what a scientist princes. (ibid, 2/197).

He was strongly condemned disillusionment against the West and warned about making sure the risks to kings and emirs to Britain. In his opinion (many emirs of Islamic countries heart block to the foreign and help them to and to support their defense ones and their relatives are happy and depend on it are, if it is not Islamic. (Same, 3/138).

Orientalists, study the Javaher interpretation, and realized how dangerous it is to colonialism and their agents, so that one of them (called Jumiye) After an extensive review of this commentary- pointed out that the interpreter (strong tendency to Open the revolutionary spirit in young people against aggressors, there is no opportunity to mention the duty of jihad and virtue to your readers, and sacrifice Muslims in to the struggle against colonialism) (Tahami, 1379: 53-48).

This is where the secret raid that was valuable to ruin the face of this interpretation is clear, apart from the review of this commentary. And from this point we find that why the leaders of Saudi Arabia boycotted this book and prevent to entry into the country, with the excuse that: (this interpretation, imposed the sciences of the Quran

that Arabs does not have previous familiar with it and conversant with the Quran.) (Zahabi, 2/522).

Tantawi, sent a detailed letter to Arabestan King at that time (Abdul Aziz Ben Saud), and wrote at the end of it that: (make together Najd of Scholars and Hijaz and then whatever reason ruled the same.) (Same, 25/244)

On the other hand, the owner of Javaher interpretation, remember from letters to receive from Iran, like a Allama Abdul ZinedineQomi and others, that knew this interpretation right for the spirit of the time that revealing the secrets of the Quran above him, and take it's masks, Zinedine welcomed the expansion of Qom seminary scholars and preachers of Iran to this interpretation. (Same, 25/297-299).

Imam Khomeini, knows this book is a valuable interpretations of the Quran that picking up some curtains in a row and considers it SeyedQutbinterpretation.(in the way of Quran).

Now we find everything about this judgment that the interpretation of the cruel jewellery, in this commentary is everything except the interpretation; that some authors and scholars of the Quran, are always again regardless and awareness!

Tantawi spread of Islamic thought in the West

There bipolarity in the late nineteenth and early twentieth centuries between the Muslim world and the West was very obvious. Europeans were advancing rapidly. According to the "Center for Science in the nineteenth century issues" more than one hundred of them substantial growth in the sciences, humanities, and so was the foundation. As well as European founded several scientific journal research in the nineteenth century who could best possible way around the world to hear the latest status of their audience.

Across the world, Muslims are still were dealing with political, religious and human issues. In the land of the Arabs, modernity religious and the traditionalists and revolutionaries intention to create an Islamic-political movement. Egyptian sheikhs like Muhammad Abduh (1849 - 1905 M), Rashid Raza (1865 - 1935 M)and Tantawi Johari (1862 - 1940 M) that were the active workers also tightened his reformist movements, in addition to the political presence among communities and thoughtful, and, take pen and wrote their own opinions. As well as magazines such as "Al-Helal", edited by Georgie Zidan, and "Al-Manar", with the participation of Mohammad Abduh and Rashid Reza of Egypt's Muslim politicians were other important forums. Meanwhile, the Europeans was unaware of what happening in the Muslim world, and not

as well as the content of the magazines, and in the course the world during the latest developments and Muslims, especially the Egyptians.

We can say that theoretical and ideological thinkers of the Islamic world in the late nineteenth and early twentieth centuries, was one of the most vocal scientific subjects and the news that era. The key to the discussions was famous thinker in the Muslim world at the time by Jamal al-Din Afghani (Asadabad) (9/1838-1897M). In addition to his political efforts to fight Western colonialism, his scientific argument with people like Ahmed Khan, head of the Indian (1817 - 1898 M) and in response to his views in a book titled fact of Nichriye religion and self - expression of Nichiriyani in 1881, who later was compiled by a friend and his assistant Mohammad Abduh titled "Alredali al-dahrin, "was translated into Arabic in 1886 M. Thus, Muhammad Abduh glimpse debate Jamalodin-based thinking to bring land of Egypt and to his fellow involve a detailed versions of the scientific and wise. Special versions Muslim scholars Egyptian scientists more and better than it was yesterday, so much so that years later their work was of interest to many Westerners. For example, in 1958 JacJomiye pay attention in detail the Sheikh Tantawi views, attitudes and political ideas, and interpretation of the Quran. In fact, Sheikh Tantawi, with a new approach to politics, was able to show one new image of Islam and the Quran in the West. Many European thinkers of his age, constantly repeated votes and his name because of diversity and multiplicity.

For this, the Europeans and those with more familiar with literature and the history of the Arab and Islamic world and Middle East policy and their group called orientalist, to study the effects of the Egyptian sheikhs and they publish their manuscripts. For example, an Italian researcher with the name D. Santylana (1845-1931M) payment to the book "in Ensan" Sheikh Tantawi in the "Oriental journal Studies". also Bernard Karadifo (born 1867 AD), a researcher who has written two important books of Ibn Sina and al-Ghazali, in his book Sheikh Tantawi Islamic scholars in 1921 as one of the prominent scholars of Islam to the world. Also in 1908, Asia magazine as known headlines with headline on page 431 " Sheikh Johari Tantawi, who teaches Arabic language at khodival school in Cairo and his book entitled" Nezam al-alem o Al-elm "was published. The course studies the effects of political and religious modernists' Islamic world in the nineteenth and twentieth century's magazines continued until the magazine "Muslim world" which ran under the name it had been a Muslim scholar. This magazine has been published in French, one of the worthwhile magazines is scientific outlook for European portrayed the Muslim world. The magazine, each issue

identified and addressed several works of thinkers of the Islamic world. For example, in November-December 1909 issue of the magazine "Muslim world", a special section dedicated to the latest Universal Declaration of Islam and Muslims was trying to portray the latest scientific achievements.

The magazine is divided book into two areas: A) Theology and rights B) Sociology as per scope includes especially books. Nehzat al-omatvaHayateha: Compilation of Sheikh Tantawi and with a critical approach to study the movements of Muslims. Al Hilal magazine in the November magazine page 128 has more information about this book is for readers. Orientalists, study the Sheikh Tantawi of Al-Jawahiri interpretation and found that how to colonize and dangerous for their agents, so that one of them (called Zhomiye) After extensive commentary reiterated that the interpreters, proclivity to spread the revolutionary spirit in young people there against the invaders, No opportunity does not stop to mention the duty of jihad and virtue for your readers to make sacrifices Muslims to motivates in the fight against colonialism. (Tahmi, 1379: 43-58).

CONCLUSION

On the one hand many similarities between Imam Khomeini and Tantawi approach in the interpretation of the Quran. Both commentators, according to the main goals of the revelation of the Quran are important.

Tantawi, in a bid to the alliance between religious and modern culture. He believed that due to the multiplicity of natural science (in the Quran experimental), this science is great importance and interpretation and explain this set of scientific verses us to understand God is near you. Tantawi in addition effort Scientific the Quran and willing to make a move waking and sleeping among Muslims in the bedroom and his interpretation of social and political content and various systems and backwardness of Muslims and Muslims problems due to the separation of scientists and particularly Muslim commentators objectives and goals of the final of the Quran. Finally, Tantawi in the interpretation of the trend is a kind of social and jihadist and following the interpretation of the Quran and purposes is understanding of God and the world without strict interpretation of scientific verses is impossible.

Imam Khomeini with the common goal of awakening the Muslims and the knowledge of God, interpretation purposes of the Holy Quran considered Introduction main purposes of understanding the Quran in order to achieve higher spiritual authorities.

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