

# Types of expressive form of Hadith in Quran Interpretation in View of Allameh Tabatabai

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**ABSTRACT:** This article will explain how to divide and separate the sayings in the Quran, especially in terms of language and form of expression of opinion Tabatabai Allame. According to research conducted at Allama works particularly valuable commentary balance, the expression of traditions in terms of their role in interpreting verses in one of four formats "interpretation, Jerry and implementation, ventricular and allegorical" fits perfectly. Allama understanding of the traditions, language, and in what format we should see what the story tells us, on this basis, despite the typical imagine the wonder and strangeness of the appearance traditions typically show the weakness of intellect, fight or the wisdom of escaping, irrational or exaggeration of hadith knows, perhaps in the form of narrative and discovery unveiled the inner depths of the verses, Jerry and implementation, or metaphor and visualization of words seem to be focused on God, so from this perspective should be careful in interpreting the verses, just looking at appearances, folk traditions, and the evidence base is not, but the identification of expressive language and tradition, the understanding of narrative and the speaker means it will, the narratives are always ordinary and vulgar language, not speaking. In other words, we should see the narrative speaks what language and in what form.

**Keywords:** narrative (tradition), the form of expression, interpretation, interpretive)), ventricular analogy (allegorical (assimilation of one thing to another), and comparative details (talling).

## INTRODUCTION

Allameh Tabatabai's interpretation of the Qur'an, Hadith of the mission area infallibles have been issued, typically in the form of one of four linguistic "interpretation, Jerry and implement, within or analogy," process to explain the verses. This fact has led to the neglect of his readers and listeners in many traditions as to what logic is and what is to misunderstand the concept narratives often unfamiliar with the language and form of expression because they accused of being Israeli, anti-reason being, being exaggerated, absurd or other qualities of mind and weaknesses to forgery. Although some other studies of various aspects of Allama approach to the interpretation of Hadith and polished, but the problem discussed in this paper, in terms of outlook, unity and development in here, so far, has not been addressed.

### 1- *Types of expression templates sayings*

Reflecting on the works of Allama particular interpretation can be concluded that the balance of his sayings to the format expression is divided into four categories:

Interpretive accounts;

Adaptive streaming and traditions;

Ventricular traditions;

Narratives of analogy and exemplification;

Now introducing, explaining each of the four categories mentioned hadith explains.

## 2-1- Interpretive accounts

At this point in the narrative interpretation of those narratives that explain and clarify the meaning of the verses dealing with the complexities and ambiguities resolved literal and spiritual. Although all accounts that attempt to explain the meaning of the verses are expressed, are generally considered to interpretation, but here a special mention is the general more systematic separation approach, the interpretation as part of an other forms Hadithes traditions, interpretation is presented. This category in terms of the number (quantity) and both have a role in the interpretation of the Quran are the most important part. Although other types of causes apart from scriptural verses are interpreted, but the appellation's group 'interpretative traditions "that is why, compared to the other three categories of conditions and the special characteristics themselves.

### 2-1-1. How to recognize interpretive accounts

Often when Allama interpretations, such as: "This Hadith mentions seeking" meaning "verse", or "verse meaning of this hadith is understood in this way," or verse alludes to a certain sense, the role of narrative in explaining the meaning of the verse uses the same interpretation of the verse interpretation of the hadith is narrated traditions are considered. Here, for example, we will mention a few: He then quoted a hadith from Imam Sadiq PBUH enough books (Kulayni, 1986) to the following themes:

"Mighty God says in His Book: « طَهَّرْنَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّجَّعِ السُّجُودِ...» (Al-Baqarah (2), 125), and therefore there is a servant of God is to enter Mecca when it is clean sweat and dirt to clean themselves and their remit." Such the maps: "That tradition also mentioned that the person enters into a Mecca of Imams al-purity, cleanliness about [bit] have been used to supplement other verses, such as verse « الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ...» (Noor (24), 26) and has been so that. "(Tabatabai, 1995)

Elsewhere, the balance between traditions has been quoted as follows:

"In interpreting Qummi (Qom 1404) the following sentence « وَ كَدِينَا مَرْيَدٌ » (C (50), 35) have stated: In order to further consider the mercy of God."

### Second Hadith:

"Majma Al Bayan interpretation of the Prophet pbuh narrated that he said: God says: I've prepared for the righteous things themselves, nor eye seen, nor heard, nor the heart of man the phones has occurred." (Tabarsi, 1981) And then adds:

"The meaning of the expression of these two traditions that have good sense, to be clear." (Tabatabai, 1995)

### Another example:

"In Oyun (Saduq, 1999) of Ali (AS) narrated: His interpretation of the word الْحَمْدُ لِلَّهِ 'person asked the Prophet said: God's blessings to others, especially the package and the package and briefly referred to his servants, that they know they could not be compared to, and be aware that details the number is too hit and recognition so, just tell them ordered «الحمد لله على ما انعم به علينا»:

Allama then adds:

"This hadith refers Banchh passed, we said in praise of the area reminded me of the truth of God, but on behalf of, the literature has to be respected" (Tabatabai, 1995)

In some cases, Allama narrative does not specify the exact type, but it is likely that such and such a narrative may be interpreted and implemented, or Jerry. For example, in the late Qummi narrative commentary on the verse «الحمد لله على ما انعم به علينا»:(Shoara (26), 84) has quoted writes:

"In this story, two possibilities: one is that the interpretation of the verse means to be someone other than Ali Ibn Abi Talib, the second is that Jerry and implementation, ie, Imam Ali is one of the best truthful." (Tabatabai, 1995). If you look carefully at the interpretive narratives, we can see that these traditions generally have several features are as follows:

Meant to address the lack of conflict and anxiety is in their text. (We say that one way to distinguish this species from other types of narratives Alama no different interpretive traditions), Less attention to issues, people and generally stated, obvious and clear verbal and spiritual relationship between these narratives and verses related overcome these narratives in terms of some of the other teams narrative tradition and the major part of balance encompass.

### **2-1-1-1. General criteria for the diagnosis of interpretive accounts**

Generally recognize the authority of the interpretation of the hadith narrations should leave, unless the reason or indication of a non-interpretive tradition is an obvious. The most important sign of being a narrative commentary on the interpretation of a non-symmetrical balance, which is separate from the kinds of narratives with clear Allama gives validity to the various formats. So what Allama rely on the foregoing terms like "hadith means, for the purpose of this story, this hadith refers to ... the narrative interpretation of the verse ..." to quote a paid version is meant to be a narrative interpretation. On the other hand it is merely tried to tell stories, and pointing to the ventricular-being, such as Jerry and implementation of a narrative figurative or not, in such cases is clear that the hadith of Hadithes interpretation. It should be noted that in some cases such as the Hadith or ventricular tradition of its own or as Jerry and implementation of a narrative refers Allama do not see that in such cases to address the resolution of the narrative.

### **2-2- Narratives of Jerry and implementation**

Examining the validity of the balance and accuracy issues Allama interaction with a variety of traditions, there is a significant portion of the balance of traditions - especially those Hadith that is usually felt strange special meaning and is usually expressed as accepting these narratives so that means the usual appearance and the reader or listener will not be easy - join to form the name of Jerry and adapt to. With this method, the balance is usually will provide reasonable and acceptable explanation of these sayings. For a better understanding of these traditions is necessary before implementing the vision of Allama lit, then check this argument should be an observer of traditions.

#### **2-2-1. Adaptation**

One of the basic concepts in the area of understanding the Quran, the question of "Jerry and the matching is", although it is seen as a relief, fled in jurisprudence and Koranic texts, but in fact, been observed that none of the scholars of the Koran scholar Allameh Tabatabai before, this argument formally introduced and explained in detail have as the owner of Almizan like some other things, too, has cast a new look at the issue differently and effectively. From the beginning balance in the interpretation of Sura Hamd "matching" opens and shows the role that the matter can be interpreted Quran. He defines the implementation of Sura «Hamd» following verse « (اهدنا الصراط المستقيم) Fateheh (1), 6): "The overall implementation and clear on clear example of that." (Tabatabai, 1995)

#### **2-2-1-1. History of matching**

As mentioned earlier, this issue is not new to controversy, but is rooted in the words of the infallible Imam. More or less matches are found in the books of the Shia interpretation of the term, but without some explanation and context and emphasize its role in solving many of the traditions of this rule until the late Allameh Tabatabai in the interpretation of the precious unveiled its Almizan. (Journal Razavi University of Islamic Sciences, No. 2, p 82) Ahl al-Bayt (PBUH) inclusion strategy concepts and meanings of the Qur'an in several cases of all time immortals as key places mentioned in this book have stated; For example, the orgy of Imam Mohammad Baqir (AS) narrates that the Prophet PBUH Hadith states «... لو أنّ الآية إذ أنزلت في قوم ثم مات أولئك القوم، ماتت الآية؛ لما بقى من القرآن شيئاً. و لكن القرآن يجري أوله على آخره مادامت السموات» (Ayashi, 2001); If the revelation of the verses of the Qur'an, was revealed to a group dedicated to the group, and had a revelation, and by the disappearance and death of that group, of course, the verse he died, and had no meaning and content in the every mirror then gradually nothing remains of the Quran .... (Hossein Tehrani, 1416)

#### **2-2-1-2. Advantages of implementing**

Owner of the Sire interpreted Almizan following the Ahl al-Bayt (AS) mentioned in the previous Hadith with extensive design and implementation of a practical problem Jerry, try to realize the concept, including facts, concepts and provisions of the Quran to the borders of take strides eternal. However, due to the inclusion of a variety of conditions, and restrictions will naturally develop. In this case your Allama says: "Considering that the Quran is a book of universal and perpetual, the absent as present and past, current and future, as yet, to be consistent with such verses in particular the conditions for assignments believers fall time to time, decline after the age of believers who are paid in the same conditions as those traits Stays assignments are verses or blame, or glad tidings or intimidate those who are the characters at any time in each location, they are included. "Tabatabai, 1982) Allama foundation belief about the "lack of revelation of the verse allocation" based on "Jerry" are based on the same Syriac and the message of each verse and inclusion on the Egyptian tradition, "Jerry" has been called the. In this regard he writes: "Never drop a verse for verse Mokhassas it will not be the verse was revealed about a certain person or persons, on its descent, not frozen, in any case in which the attributes are shared with the revelation of this verse,

would spread and in particular, is the same as the common law tradition called "Jerry" called. "(ibid.) Allama believes that the Quran is eternal philosophy and key "Jerry and matching". Living Quran and its totality, including all the times and places you otherwise would have resulted in a little while, the annihilation and not the Qur'an continued. He pointed to the Holy Imam Baqir (pbuh) writes: "The narrative of the fifth Imam says: If this is the case when a verse was revealed about the community, then the people die, they die verse, the Quran, and nothing remains but the entire Quran to the heavens and the earth, there this is the ethnic, verse is it a good or bad call and the interest." (ibid., p 62) Even within the category of Jerry knew him well, writes: "The Koran, which is the heart of the Qur'an compliance issues that have arisen due to analysis - in fact the issue is Jerry and the sense meant by the hadith." (Tabatabai, 198) The balance indicated that many of the traditions in the Quran, the category Jerry and implementation, not the interpretation of some of these traditions [Jerry and implementation] is the Shiite Imams. "Allama using this rule [Jerry] Referring to the interpretation of this is that many traditions such as Jerry mentioned examples, no interpretation, such as Shi'ite traditions through which compiled some of these stories are about the Shiite Imams, the balance approach taken in moderation and religious bigotry has gone beyond. "(Alosi, 1991) Jerry and implementation of the context-awareness expressed other hadith molds of the type we describe.

### **2.2.2. Testaments to the current and comparative**

The second set of four groups in terms of the number of times that the tradition of interpretive traditions are traditions that have adapted to the landscape and Jerry. Almost all discussions of validity, and apply the balance to separate and distinguish the narratives Jerry has other categories. For example: In interpreting Qummi (Qummi, 1367) the following verse (Rom (30), 41) quoted the said land corruption is not coming rains cause destruction of animals as well as corruption in the sea beasts that perish with rain not coming sea and Imam Sadeq said, live sea creatures depends on the rains, so if the rains come, the land becomes corrupt, the sea, and this is when a lot of sins "(Tabatabai, 1995) Allama then adds: "These two narratives from the perspective of the general conform to the evidence, not that the verse is not coming rain." (Ibid) In other cases: "The book Maani Al Akhbar about the verse (al-Baqarah (2), 3) Imam Sadiq narrated noted that God is a person who believes in the resurrection of the vertical shall have the right to know." (Tabatabai, 1995) Then Allama adds: "That is also expressed in non-narrative, but the narrative all about the overall matching clear example of that." (Ibid) Another one of many traditions and Allama Jerry has identified and implemented. Sometimes Alama traditions, all the instances of a Jerry and Bob implement knows, for example, described in verse (stories (28), 5) writes: "In this verse the Imams of Ahl al-Bayt is on the Shia have been many accounts of this story comes from all traditions, such as Jerry and implementation is the case.» (Tabatabai, 1995) The story is as follows: "... And Maani Al Akhbar (Saduq, 1981, 79) to your document from Muhammad ibn Sinan from Mufaddal Ibn Umar narrated that he said: I heard from Imam Sadiq said: The Messenger of Allah pbuh to Ali, Hassan and Hussein PBUH face, wept and said: You'll be dispossessed after me. Mafzal says I supply the meaning of the words of the Prophet (pbuh) what? Said means is that you are the Imam after me, the mighty God says: So this verse to doomsday is underway and this hegemony on us until doomsday, this is about us." (Ibid.) Owner Almizan, Jerry and implementation of the revelation traditions that are typically closely similar and in some cases, lead to confusion and error resolution, and spells."The book Maani Al Akhbar (Sheikh Saduq, 1982) is narrated from Imam Sadiq said about the verse: a person who is believed to stand upright and hold it right." Another case: "The Book of leader (Sheikh Saduq, 1413 AD. QAR) and the interpretation Ayashi (Ayashi, 2001 AD. AH) narrated from Imam Sadiq have mentioned that God truly straight path that Ali (AS)." (Tabatabai, 2001) Also: "The virtues Ebne Shahr Ashoub (Ebne Shahr Ashoub, 1389 AD. QAR) interpretation of Ibn Abbas narrated that Ibn surgeon ... the interpretation of the verse (Fateheh (1), 6) tells the servants of God: Tell Oh we love Muhammad and his Ahl Dear employer Guidance "(ibid.) Allama then adds: "It does not express the narrative, but these sayings are true, all from the perspective of the overall implementation." (Tabatabai, 1995)

### **2-2-2-1. Three signs to detect and adapt to the traditions of Jerry**

#### **2-2-2-1-1. The difference in transport**

Allama somewhere in the explanation of the verse «أَمْ تَرَىٰ إِلَىٰ الَّذِينَ يَدْعُوا يَغْمِثُ اللَّهُ كُفْرًا» (Abraham (14), 28), after quoting the hadith says: "The difference in matching the narrative and other narratives can be seen, witnessed, so that the order of these statements is true matching expression, not the expression of revelation of the verse." (Tabatabai, 1988) He cites the presence or absence of different traditions should be considered one of the clearest and most effective criterion for the diagnosis of such narratives from other forms of applied. Diversity means difference is the interpretation of a hadith, or narrative statements. In this context, it says: "Shi entered through the many traditions of Materia light verse to the Messenger of Allah (PBUH) and his household will be implemented, this course is not construed to implement, because it is not adapted to interpreting the different narratives, like the story enough to

document Klein Shrine of Imam Jabir has narrated from Abi Jafar, express the Prophet's heart Meshkat (p) and Mesbah Nouri science and Zojajeh where Imam Ali and Imam Ali's heart and ... »(Tabatabai, 1374)

### **2-2-2-1-2. Specifying announced**

Jerry General features and implementation of other traditions is usually worth saying that although in some cases this is shared with ventricular traditions, but traditions Jerry and implementation of this feature is quite obvious and clear.

### **2-2-2-1-3. The name and address of the Ahl al-Bayt**

Another feature of the traditions and symbols of Jerry scope and versatility is that most of these stories have been narrated about the Prophet (pbuh) and the Ahl al-Bayt and their enemies. As previously observed in several instances, Allama is meaning in most cases that the concept of narrative verse to the Prophet (pbuh) or the Shia attributed noted that the use and perception of Jerry and the implementation of the verse. Where cites an example:

### **2-3. Narratives ventricular**

The third category of types of narratives as a form of expression, from the perspective of Allameh Tabatabai, narratives is related to the context of the Quran. He also described and interpreted in numerous verses that stipulate a certain sense; such is the depth of the verse. To facilitate understanding and detection of ventricular traditions, it is necessary at first, just as the "heart of the Qur'an" refers to the vision of Allama.

### **2-3-1. Inside the Quran**

Owner of Almizan has special attention to the heart of the Koran. In addition to well-known example of a detailed narrative of the filter is expressed: «إن القرآن ظهراً و بطناً و لبطنه بطناً إلى سبعة أبطن» Surely the Qur'an, and ventricular outward and inward from their Ventricular the seventies" quoted as an example of the many inside the Quran has been discussed. Then discover step by step how to express the ventricles are reminded of a verse: "Similarly, the emergence of a basic plain meaning of the verse and the emergence of a wider meaning for it and also the emergence of semantic meanings from across the current Quran and reflection on the meaning, the meaning of the famous hadith of the Prophet (pbuh) and in the books of Hadith and commentary quoted (inward and outward and inward indeed the Koran has a conscience it is another to seventy ventricle) becomes clear. " (Tabatabai, 1974) Almizan owner then concluded: "So what happened to the Qur'an and the inner surface is [noon and heart which will have both the word except in the sense that these two not meet the width, not the backend will reject the term will appear nor will, conscience, will appear to be disturbed. "(ibid). Then he with the question of why the Quran and the inner surface of the spoken pay to investigate the reasons. (Ibid.)

### **2-3-2. Within a relationship with Jerry and implementation**

First look at what some of the statements Almizan owner used within the scope of the traditions and narratives are Jerry and implementation of a species or at least slight differences or similarities are far apart. In his various positions both in a row have brought to light the fact, to mention a few of these traditions are: "In some ways, the traditions of the Ahl al-Bayt (AS)," death "in verse «فاصبر لحكم ربك» (Ensan (76), 24) and" mercy "in the sentence (Ensan (76, 31) The Imam (AS) and the implementation of the matching verses are clear examples or chapter of the Qur'an and the inner expression cannot be interpreted. «و يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً» (Tabatabai, 1417) Several accounts of the following verse: «يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ» "And the day when the wicked (pagan) his hand (the zinc regret) Ah teeth say: I wish I were with the Prophet," said I, along with the Prophet (p.) the way I choose! "(Criterion (25), 27), quoted in the order of the " whiskers ", Ali (AS), but the heart of the Qur'an and hadith or verse to apply such matching is not interpretation. "(Tabatabai, 1417) About the quote or verse to the "straight path" is causal province, after discussing the document Hadith writes: "Or from the perspective of the general conform to the evidence, or the Quran speaks of conscience." (Tabatabai, 1417) But since these two species Hadith Allama numerous distinguished from each other, at least one of the two becomes apparent absence. In some cases, ventricular being a narrative, says: "Some traditions stated that the purpose of (great for the extract), Ali (AS), but from the heart of the Qur'an is not a literal interpretation of Scripture" (Tabatabai, 1417) But in some cases, to Jerry and stipulates implementation of such traditions in the discussion and implementation Jerry (category B) mentioned above and many more examples that the balance is in their place. Now the question arises that these two, who are related to or different from each other? What about the collection Allama backend is used, the inner sphere is very wide. They make use of any kind within the meaning of the words that appear in verses or appear not to be inferred, as the Qur'an as the backend. Noting the above, it can be said that the relationship between ventricular Quran and

Jerry and implementation in terms of logical relations, the relationship between public and private is absolute. Jerry and implementation is specific and generic backend. And inclusion contains far more than Jerry and matching interior. On the other hand, the flow through the interior and match expanded, as far as seventy - seven thousand seven hundred and reaches the heart. "(Kamali & Dezfuli, 2003)

#### **2-4. Narratives of analogy and exemplification**

The fourth category of speech as a variety of traditions, traditions that analogy and exemplification of the language and concepts embodied in the expression and interpretation of the Qur'anic verses are reasonable. Before addressing aspects of this form of narrative, it is necessary to discuss briefly the nature of metaphor.

##### **2-4-1. In analogy to the word**

Words such as simile and metaphor refer to the story or Hadith, for instance, as analogy what to bring and what to say. (Dehkhoda, 1372-1373), as a means of analogy, matched samples, such as are described, stories, tales, stories and legends to come. (Ibid.) Such meanings as, describe the (Ragheb Esfahani, 1412.): « مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ » Describe the Garden which the righteous are promised is that the rivers flowing beneath their shadows, and its fruits permanent and permanent ... "(Raad (13), 35); Allama Tabatabai (ra), after referring to the meaning, such as overnight says: In order to draw from it is one thing for the listener. He adds as to the meaning or a story that the author's intended meaning, metaphor, allegorical way reflect the mind of the listener; « مَثَلُ الَّذِينَ حُمِلُوا » (Jome (62), 5) (Tabatabai, 1417. G.; Also: Saeedi Roshan , 2003. S) Because the inmate logic, the logic of the Qur'an is also given importance and impact that the industry has analogies in human conversation, the industry has been to use the statements PBUH infallible. Accordingly occasionally photographs eat the balance back to the traditions of their Allama knows analogy and exemplification. As Allama says this parable meant to discount the reasonable approximation tangible means unfamiliar to the mind as it is understood, are for example described in verse « اَنَا سُلِقِي عَلَيْكَ... » (Mozamel (73), 5), the story quotes which says: "... This chapter [Mozamel] while it was revealed to his Excellency is on Camel ride on a camel and revelation was so expensive that the animal could not walk, but her belly close to the ground and I saw that he was close to his navel to reach Earth. " Then explains: "If this story is true to say that inevitably occur due to heavy camel or mule, such embodying the meaning of revelation is not a revelation, it is both material and weight, that does not sound like such miracles and greatness of this interpretation of the narratives that tell the parents, not so much." (Tabatabai, 1995) Other: "When the people of Paradise will enter Paradise and Hell fire coming from the death to the sheep and they live between heaven and hell, and say: Not die for anyone and everyone in their place there forever." Allama then explains: "The story of decapitating a sheep to death at Armageddon between Shia and Sunni traditions are known and, in fact, is an allegory of the eternal life hereafter." (Tabatabai, 1995) It Allama traditions of analogy and exemplification of this, as they are little more than anecdotal form in the final order.

#### **3- An advantage of the method to separate the narrative format**

However, the claim is not that way in dealing and interacting with Hadith Allama were previously discussed , particularly in the separation of anecdotal mold ,free from any defects , but precise and clear view of their accounts with the purpose cleaners interpretation of the Quran Infallible (AS ) is quoted , it can change your way of looking at the traditions, language and form of expression, many traditions obsolete because of lack of understanding the language of the hadith you fraud and distort the were dismissed alive that ramifications Concepts extended narratives and in many cases some religious or anti-religious bias prevents extreme.

## **RESULTS AND DISCUSSION**

### **Results**

- A) The interpretation of the verses of the Quran, hadith, all with a single language and a framework to explain the verses are not, some of the verses explain some of Jerry as a matching set of his verses and a deep expression of they are embodied in the form of allegory to interpret and explain the verses.
- B) According to the traditions of different formats, the criterion should always verify the accounts of the appearances of them, the mere existence of apparent difficulties, the accuracy was questionable.
- C) Most of the existing interpretive traditions, concerning the revelations and deep understanding them is actually referring to the opinions and views infallibles. On the other hand, there is no end to the backend Quran.

D) As embodied in the Quran and used the analogy of the rule, this technique has been used in the narrative, so we can explain many of the traditions that they look strange and unfamiliar as if the document does not have a problem. E) a clear and virtually rule on these types of interpretive traditions, such innovation is a viable solution on interpretive accounts low alloy which takes considerable balance between the use of narratives in the interpretation of the Quran. Although the small, the colorful traditions in Al Mizan not see, but in qualitative terms, arguably specifically looking to hire Allama interpretive accounts, could be significant obstacles in the way of understanding the hadiths and verses contained.

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