

Explanation of Qur'an, Exclusive or Public?

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Abstract: The Qur'an also has appearance and inward. According to the Qur'an and innocent narratives, the appearance of Qur'an is revealed words which each individual has its particular concept, but its inward is Qur'an's interpretation which needs to be clarified. On the other hand, the strengths of Qur'an has been proved for everyone and should be done, but the allegorical of Qur'an also need to be explained and are not follow able. According to these two things, both the interpretation of Qur'an's inward (the inward) and the allegorical explanation of Qur'an (appearance) are needed. This article states according to states of Qur'an and narratives from innocents proves that in addition to the interpretation of Qur'an which related to inward, explanation of that is on the notice of appearance, the exclusive domain of Qur'an understands of that to the public. Therefore, the interpretation and explanation of Qur'an for people only through the expression of true indications of Qur'an which is innocents is possible.

Key words: *Qur'an explanation; True expression; Appearance and inward; Interpreted and expressions; Hadith Saghalein; Imam; Reveal*

1. Introduction

The last and the most complete book sent by Allah to mankind, is the holy book Qur'an. Accordingly, it is essential and important for humans to know it deeply and accurately in order to elicit and deduct the God's messages. To achieve this goal, in addition to understand the appearance of the Qur'an, we have to achieve the real meaning of the Qur'an's inward, as Imam Ali has mentioned: Of course there is appearance and inward for Qur'an. (Alkafi: 1429) In addition, we have to know that the inward of Qur'an is something beyond the appearance of it, as states that: there is appearance and inward for it. Its appearance is the warrant and its inward is the knowledge, its appearance is beautiful and its inward is profound.

According to being warrant of the appearance and being knowledge of inward, in addition to appearance of Qur'an achieving to the inward of it, is necessary, because the aim is reaching to the truth of God's words and finding the aim of God from every single verse and Qur'an's words in order to use them in life.

Also Imam Bagher has mentioned: its appearance is its discounting and its inward is its interpretation. (Basaer Darajat, 1404) Therefore, the appearance of Qur'an is the revealed words but the inwardly of it is the explanation of verses which needs to be explained.

Now, this question will be raised that whether access to the interior of the Qur'an as well as access to the appearance of it will be possible for everyone?

For sure, the ways for receiving the appearance and inward of Qur'an is different from each other, as the receiving and impression of speech of scientific book's author with reading and thinking about it will be preceded, but its main point is possible only by its expressions or any one on behalf of it as the teacher of it.

Therefore, Allah says in the Qur'an: he is the one who sent you this book (Qur'an). Some part of it is strong verses (explicit). They are the basis of the book and other (parts) are allegorical (interpretable). But those who there is deviation in their hearts for mischievousness and seeking the interpretation (their choice) will follow up its allegorical, with those who know the interpretation only in God's and its belonging's knowledge. (Those who) said: "we all believe in that, (whether strong or allegorical) is from our Lord", and will not be mentioned except by wise men. (Ale Imran, 7)

In explaining this verse, Imam Sadiq said: we are inmate in knowledge, and we know the interpretation of Qur'an. (Alborhan, 1411)

On the other hand, the strengths of Qur'an is obvious for everyone and we are obliged to obey it. In contrast, from follow up of prohibited allegorical and the science of allegorical explanations, it is only the expertise of those who know the interpretation of Qur'an.

Imam Sadiq has been asked about the strength and allegorical, he said: strength is whatever we do

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and allegorical is whatever the understanding of it is confusing for unwise person. (Tafsir Ayashi, 1380)

Aboobasir has mentioned this narrative from that prophet: Truly there are allegorical and strength in Qur'an. We believe in strength and we do it but we believe in allegorical but we do not follow it up. (Same, 4)

The understanding of it was interesting for researchers, whether the explanation of Qur'an is related to the appearance of it or inward of it? In other words, the explanation of Qur'an is only about inward of Qur'an which is named explanation or will be used also in appearance of it as well? Whether the explanation of Qur'an can be done by everyone, or exclusively someone is able to do it? In other words, is there a way for everyone to know the God deeply and accurately (inward talk) or not?

Therefore, there will be three main questions in this article to be answered:

1. What is the explanation of Qur'an and will it be used about inward of Qur'an as well or it is only for its appearance?

2. Who is the real interpreter and articulated of Qur'an?

3. Where is the exclusive domain of inmates in facing with the understanding of Qur'an?

To answer these questions we first examine the literally expression and explanation, then we will discuss about the explanatory role of it. Then the word "international" and its derivatives in words, verses and narratives will be reviewed to achieve this purpose that how and by whom the Qur'an will be explained?

2. Expression in word

Expression Al-bayan is discovering and revealing something and its meaning is the speech which is especially for human beings, the device for defining and clarifying any things is called expression (bayan). Some scholars have mentioned that there are two types of expressions: 1. Clear and bright announcing in phenomenon and the objects which somehow indicate the God's creation. 2. The meaning of expression is seeking news and discovering or asking questions, getting information from it, speaking, writing, or pointing (Mofradat Alfaz Qur'an, 1412)

Therefore, we will use the expression in two different meanings: one, bright and clear announcing about something; two, seeking news from something.

Although, expression in Qur'an has been used in both meanings; when said: this is an expression for the people (Ale Imran; 138), means bright and clear news for the people.

When said: To express for the people whatever have been revealed toward them (Nahl 44) means discovering the truth by someone who explains it. This means the appearance and inward of Qur'an, the appearance is obvious but the inward needs to be revealed by someone else.

Generally expression in words means a speech which comes in explanation of something and its aim is discovering of first one by the second one.

The result is that the explanation of Qur'an is the same as interpretation of it. Because the interpretation also means discovering and unveiling. (Lisan al-arab, 1414)

3. Explanation of Appearance of Qur'an

According to verse 7 of Ale Imran, verses will be divided in two classes of strength and allegorical, the strength verses of Qur'an are compiled firmly, and opposed, the allegorical verses are not compiled because they need to be explained and without explanation the ignorant people will be confused.

The prophet Mohammad said: A group of people! Mediate on Qur'an and understand the verses well and look at the strengths and do not comply the allegorical. I swear to God! Will not clear the prohibitions and will not reveal the interpretation of it, unless I took his hand, raised it toward myself and raised his arms. (He meant Imam Ali) (Rozeh Alvaezin and Basireh Almotaezin, 1375)

And Imam Sadiq said: But strength is something that is not abrogated by something. Dear and great Lord said: "He is the one who sent down the book to you, part of that is strength verses..." and people were perished in field of allegorical, because have not recognized the meaning and have not known the truth. Therefore, for himself has interpreted the comments, thus there was no need to ask from successors (the Prophet) and has ignored the words of messenger of Allah (referring to inmate) (Vasael Alshia, 1409)

Therefore, not only in understanding the inward of Qur'an we need the expressions of innocents, but also we need their expressions to understand the appearance as well which includes the strengths and allegorical.

4. The need of Qur'an to expression

Qur'an is the light for everyone, is the explainer, is the guidance but only the good appearance of it is resonating the light for all the people, but also that appearance includes strength and allegorical. Understanding the allegorical is not available for the people. The deep inward of it is exclusively available for those who the God wants to grant them this knowledge.

Imam Ali said: There is no verse in Qur'an unless there is appearance and inward for them. There is no mention in Qur'an unless it has expression and of course except God and the firms in knowledge, no one knows its interpretation. (Alanba and Almanagheb, 1420)

The appearance of Qur'an includes the words that have been revealed and is available for everyone and gives brightness but the inward is the same expression and truth of the verses which is only available for the people. Then in referring to the holy Qur'an and understanding the verses of it, the need

to take advantage of Qur'an's teacher's words is obvious.

The important and noticeable point is not only in the expression of the verses but also in explanation and interpretation of the appearance of verses referring to the Qur'an's teacher is necessary.

Allah says: And we descend this Qur'an towards you, to clarify for people whatever was revealed towards them. (Nahl, 44)

Therefore, not only the expression of Qur'an is monopolized by Qur'an's teachers, but the explanation of its appearance is exclusive, because in facing with appearance, there exists both strengths and allegorical verses.

Therefore, the methods for facing with the appearance and inward of Qur'an should be different in two kinds:

1. Appearance of the verses which is the same wording verses and includes the strengths which does not need to be explained and is instructed to act on it.

2. The inward of the verses which is the same truth and main purpose of the word and needs to be explained by Qur'an's teachers. The narratives have been explained in interpretation which includes allegorical verses of Qur'an and its aim is not clear that only in the light of Qur'an's teachers' explanations and those who have the knowledge of the book, the meaning is clear.

This concept of Imam Ali's narrative has mentioned:

The Almighty God due to the extent of mercy and his elation to the people, and awareness of those who interpret his book unjustly; therefore has divided his words into three categories: One part is, wise and unwise aware. The other part except those who have a clear mind, a delicate sense and a power of detection do not know. The same people that the God for Islam has bestowed perfection for them, and the other part of the verses expect Allah and his apostles and the firm knowledge do not know (Alahtajaj Ala Ahl Allajaj, 1403)

It can be discussed from different perspectives:

1. As the Qur'an over previous years and centuries has disputed between scribes and scholars, and they could not have a same explanation and interpretation of Qur'an, and each of them insists on their comments and point of views, therefore the same truth of Qur'an is with those who have been chosen by God to lead the people.

2. Many books that offered by human beings need to have a teacher. So how we can assume that the book of God which all the terms are his own and count as divine words, does not need to be explained by mankind?

3. The explainer of Qur'an is the one who is immune from sin and error. Which means must have infallibility from sins because only this person has the competence to receive the knowledge of the book from God. Must be secured from error and do not make mistake in transferring the knowledge of the book to the people. Scientifically, has to be further than other people of his time, means do not

explain Qur'an with guess and speculation and do not say: God understands this verse better, but firmly claims the understanding of the book, and freely says: ask me.

4. The holy prophet has mentioned: Truly I leave two gravities among you, The book of Allah and my inmate, these two are not separate from each other in order to come to me on the pond. (Bahar alanvar, 1403) The Qur'an and inmate are absolute of each other in companionship till they come in to the pond.

5. Imam Ali has mentioned: The God made us pure, innocent, and a testament to the creation and proof on the ground. Put us beside Qur'an and the Qur'an is with us, therefore we and Qur'an will be together. (Al-Kafi, 1429) God placed Qur'an with him because of his infallibility and cleanliness.

6. And also on the other narrative from the innocent Imam leads toward the Qur'an and Qur'an leads towards the Imam (Maani alakhbar, 1403)

God made the Qur'an the guidance and Imam is the leader.

5. Qur'an Explanation

Derivatives of roots «بَيَّنَّ» were mentioned 255 times in the Quran.

In this verse 255, Allah Almighty will say things such as clarification about the Quran explanation. But in total, just few of these verses indicate Qur'an explanation.

In all the verses that explain the Qur'an, The task of explaining the Qur'an is only the responsibility of those who are possessed of divine knowledge and has been assigned the important task by the Lord and they are the proof of God on people which at any time, one of them is living among people.

Verses that their subjects are Quran explanations and are divided into six categories:

1. Verses that God introduces Himself as the expression of holy Quran and knows its expression specific to Himself.

2. Verses that know Quran explanation to the task of apostles.

3. Verses that consider Quran explanation to the messenger of God.

4. Verses that consider Quran explanation to the successors of Muhammad.

5. Verses that consider Quran revealer and well-being.

6. Verses that consider the messenger and Imam as revealer.

6. Category one

God introduced Himself as the explainer of Quran and consider its expression incumbent on Himself. Then its explanation it [also] upon us. (Ghiamat 19). From this verse we can conclude that the Qur'an needs to explain and God takes the responsibility of explaining it. In other words, as was said in the meaning of "expression", clear verses of the Quran by the God relates to the appearance and words of verses that has been revealed by the exultant God,

but the need for meaning and truth of them is that it needs being explained by God's argument. In other words, it can be said that that aspect of explanation that is incumbent to God is the same science that God has provided to the Prophet and imams. Another part of the explanation incumbent to the Messenger of Allah, is the Holy Prophet Muhammad who comes from the Mystical knowledge by the permission and the will of God. The voucher for this claim is God's word in Quran that says:

God the Merciful, (1) taught Qur'an. (2) He created man, (3) He taught him the expression. (4) (Rahman, 1 to 4). Rahman is He Who has taught the Qur'an to His Messenger Muhammad and existed humans from non-existence and taught him rhetoric. Tabarsi narrated from Imam Sadegh that expression, is the Supreme name of the Lord to what is known and it has been narrated from Hossein ibn Khaled that: I asked he meaning of the above verses from Imam Reza, He said: Allah taught His Quran to His Messenger and by human here is the holy existence of Imam Ali. The Lord taught His people to express whatever people need, from religion of the world, resurrection and the living past and future events and news. (Tafsir Jame, 1366).

Also, Yaghoub ibn Jafar said that I was with Abolhasan in Mecca, a man told him that he interprets Quran in such a way that he did not hear before. Abolhasan said that: it was revealed to us before it had been revealed to people and revealed to us before it had been revealed to the public. (Basaer Aldarajat, 1404). As a result, the original concept of God expressed in the Qur'an is the expression of verses appearance for the public and expressing verses explanation and interpretation for inmates. Not only does this meaning contrary to expression of inmates, but Quran explanation is only assigned to them.

7. Category two

Verses that takes the responsibly of explanation on the Messenger of God.

And when Jesus came with clear proofs, he said: "Indeed I unto you with wisdom, to discuss some of the differences in what ye do." (Zokhrof, 63).

O People of the Book, Our Messenger has come towards you to explain many of the things that were covered from you in the Book (Maede. 15).

O People of the Book, Our Messenger has come to you to make clear the truths to you during the intermission of the Apostles (Maede, 19).

And We did not send any messenger except with the language of his people, to express [the truth] to them. (Ibrahim, 4).

This is the tradition of God which He put the responsibility of explaining his speech to His Messengers and want them to explain people what has been revealed to them and explain it to people not to have difference among them. Because they are the relationship between God and His People and God has chosen them to bring down truths to their hearts and they reveal truths to people. Hence,

explanation of the Book i.e. God's speech to people will be possible only through divine proof.

8. Category three

Quran verses that considers explaining Quran to the Messenger of Allah.

And this Qur'an sent down unto thee, to clarify the people what has been revealed unto them. (Nahl, 44).

We do not revealed [the] book to you, except for clarify for them the facts in which they differ. (Nahl, 64).

As we sent down to thee messengers from you, to read our verses unto you and make you purified, and teaches you the Book and wisdom, and teach you what you did not know (Baqare, 151). He explained the holy Qur'an to the scholars to teach them to people and this described to people by him, i.e. if the Messenger do not take the responsibility of explaining Quran, this divine book will cause discord among Muslims.

Allah says He teaches you what you don't know from the Book. "Verse 44 of Sura Nahl implies authority of the Messenger to interpret the words of the Messenger of Allah in the Quran, the verses that are explicit to their referent.

And those that have emerged, and what are those that are similar, and those of the mysteries of God, the expression of interpretation of the Messenger is interpreted in all of them "(Al Mizan, 1417). Mansur ibn Hazim said: I said to Imam Sadegh that I told people that when the Prophet died, what is the proof of God on His creatures? They said Qur'an. I've seen in Quran and I saw all the people with different beliefs argue to discuss and overcome to others (and adopt Qur'an verses according to their beliefs and tastes). Then I realized that the Quran is not a proof without a guardian and administrator who interpret it according to the reality and truth and everything the guardian expressed about Qur'an is right and that guardian is Imam Ali (PBUH) (Al-Kafi, 1429).

9. Category four

Quran verses that knows the explanation of Qur'an to the successors to the Prophet Muhammad.

But Qur'an is clear revelations in the hearts of those who have the knowledge of [God]. (Ankabout, 49).

In Kafi's book below the above verse from Abu Basir narrated that Imam Bagher narrated this verse and pointed out to his heart and said that we are the owners of sciences and our chests are manifest signs. Also, it has been narrated from Imam Sadegh that we are the leader of those who have been given knowledge. (Tafsir Jame, 1366).

And those who disbelieve say: "You are not sent." Say: "Allah is sufficient and who hath the knowledge of the Scripture is witness between me and you." (Raad 43).

About this verse narrated from Imam Sadiq that He has said the person who has the science of the

Book is Imam Ali and the Prophet asked is he who possesses knowledge of the Book is more wise or those who have all sciences of the Book? He said: the knowledge of those who have sciences from the Book is like a drop in the ocean against those who have the sciences of the book. His knowledge like the feathers of a fly that is taken from the sea of a science (Tafsir Jame, 1366)

who touches it just those who have cleaned (Vaghee, 79).

As quoted from Ibn Abbas, this verse means that Qur'anic truths can be interpreted only by Imams (Tafsir Sharif Lahiji, 1373).

Hold fast to the rope of Allah all together. (Al Imran, 103).

A group of Yemen came to the Prophet and asked about this verse and says: O Messenger of God make us clear what this thread is? He said that the Lord is saying in this verse, (except to the rope of Allah and a rope from men) but the rope of God, but Allah's rope is His book (Qur'an) and by the rope of people, it means His successor i.e. Imam Ali (Algheybah, 40).

When you are entering houses, enter from the front door (Baghareh, 189).

Sa'd ibn Abdullah Ghomi narrated from Imam Bagher that He said: Everyone who goes to the house of Muhammad and learn their knowledge, obtained this knowledge from a true source, which there is no limitation for that fountain and God put some ways for Imams to lead people towards God and this is the promise of God who says: when you are entering houses, enter from the front door (A comprehensive commentary, 1, 30). So if they don't know, you may ask from the scriptures (Nahl, 43).

Imam Bagher said about the words of God that "if you do not know, ask from the scholars", he quoted from the Prophet that by narration, it is me and Imams are those who have been mentioned (Alkafi, 1429).

In the book Managheb, it has been narrated quoted from Imam Sadegh that the term citation has two meanings: 1-Quran. 2 Muhammad. And we inmates are those who have been cited in the two meanings (i.e. we have the capacity to understand Quran and we are the family of the Prophet and we're closer to them than anyone else) (Yanabi Almavedah, 1385).

The Prophet's duty is to explain Quran, that is the eternal need for humans, leaves it to His successors. Those who have been chosen by God and they have science by the leave of God to explain Quran.

10. Category Five

Koranic verses that consider Qur'an clear and manifest. By that clear book (Zokhrof, 2).

A, L, R, These are verses of the Scripture and a guiding book. (Hejr, 1).

It is true that the Quran is clear and eloquent book for everyone. But this is only about the appearance of verses and in fact its absolute things.

However, many verses which are similar need to explain and anyone of any religion that expresses his

interpretation of that similar verse will make a difference.

So Qur'an's expression will not be in isolation, but along with that the Messenger and His successors. While many verses have been outlined concisely and requires further explanation. Like the verse which says: "keep on praying" (Baghareh, 43), "give alms" (Noor, 56), "Fasting is prescribed for you" (Baghareh, 183) and similar verses emphasizes the main issue but the details are not mentioned. It is quite logical that if all topics of human needs with every detail were mentioned in the Book, the Quran would have been several hundred volumes.

As will be noted in the next category of revelations, that not only a clear and manifest characteristic has been given to Quran, it is brought for the Prophet and Imams.

11. Category six

Verses that make clear the Prophet and Imams.

But they and their fathers have known the truth and the messenger came to them. (Zokhrof, 29).

We resuscitate the dead and enumerate their deeds and consequences and all things have been clear in an enlightened guidance (Yasin, 12).

Ibn Babeveih narrated from Imam Bagher that when the verse "all things have been clear in an enlightened guidance" has been revealed, Abu Bakr and Umar came to the Prophet and said: O Messenger of Allah! Does the meaning of Torah is Imam? Said no. They said: Is it biblical? Said no. Again they asked: is it Qur'an? Said no. At the same time, Imam Ali entered. The Prophet said: that Imam which God mentioned within everything is Imam Ali that Lord established the science of everything in the heart of my brother, successor and the caliph after me (Tafsir Jame, 1366).

Therefore, the adjective revelation is used both in the Qur'an, the Book and the Prophet and Imams.

About the verse "every detail has been mentioned in the clear Book" (Anam, 59). Imam Kazim was asked: what is the holy book? He said its purpose is Imam. (Tafsir Ayashi, 1380)

and also about the verse, "we sent down everything in an enlightened guidance". Imam Bagher has narrated that the Prophet said: "the manifest imam is Imam Ali. He is the Imam who God Almighty collected all the sciences (Maani Alakhbar, 1403).

12. Conclusion

In this article and in light of the revelations of the six categories mentioned, the following results are obtained:

1. Explanation of the Quran literally means to discover the meaning of the Quran that has been covered to people. Hence, the explanation of Quran is mentioned both in connection with the contents of Quran and its appearance, because the heart of the Qur'an and part of its appearance that include similarities have been covered to people. So both

Quran's interpretation and explanation is the exclusive part of the Inmates in the face of Quran.

2. What derived from the sum of Koranic verses is that Quran explanation has been taught by God and Inmates, for they are the only ones responsible for explaining the Qur'an for the people.

3. True representative of Quran is the one who is innocent of sin to be addressed by God in the understanding of all Koranic sciences and this innocence can be only visible in the Prophet and Households. So they are a reminder of the true Quran.

4. They are aware of all Koranic meanings and none but they claim Koranic understanding, for God has given knowledge of the scripture only to the Prophet and Households. So everyone except them unveiled what God wants them and explain Quran definitely tell everything from his side, not from God and that speech will not be confirmed.

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