

Sheikh Baha'i principles and interpretation techniques

Amir Tohidi^{1*}, Seyyed Hadi Dadgar²

¹Assistant Professor in Department of Qur'an and Hadith Sciences and Faculty Member at Islamic Azad University, Central Tehran Branch, Tehran, Iran

²PhD Student in Department of Qur'an and Hadith Sciences, Islamic Azad University, Central Tehran Branch, Tehran, Iran

Abstract: Baha Mohammed bin Hussein, a factor known as Sheikh Bahai, the famous scientist, tenth and eleventh century AH and is one of the famous Safavid era. He has several scientific fields such as jurisprudence, principles of jurisprudence, element, occult sciences, Arabic literature, mathematics, astronomy, interpretation and legacy has left its traces; But since many of whose works on jurisprudence and position Shaykh Safavid state had, the greater is considered among the jurists and the image of his interpretation is less interest. Although he wrote his interpretation of the Quran and not just a small part of the Qur'an has been interpreted, however, the interpretation of the remains of his books and sayings in his commentary on the book abounds amidst longer be possible to achieve some of his commentary. In this paper, relying upon interpretive vision of Sheikh Baha'i principles and interpretation, techniques in his quest will be extracted. Check the legacy of Sheikh Baha'i interpretation and ijthad based on rational way of resources and multiple sources to interpret some verses of the Koran is about, Demonstrates understanding of the Quran (apparent authority), the preservation of the Quran distortion, offering the promise of innocents (PBUH) and the belief in the inherent Quran Demonstrates understanding of the Quran (apparent authority), the preservation of the Quran distortion, offering the promise of innocents (PBUH) and the belief in the inherent Quran And use relevant external appearance as his interpretation is the interpretation of the main principle, And interpretation of the Koran, Quran, Tafsir to Quran Masur interpretation, jurisprudence, interpretation, theological and literary interpretation of his interpretation is the most important.

Key words: *Sheikh Bahai; Interpretive principles; Methods; Interpretations; Ijthad in interpreting a broad interpretation*

1. Introduction

Scholars and commentators from the early centuries of Islam have a specific angular attitude of the Qur'an as a document of wisdom, righteousness and looked Muslim identity. And explaining it according to its being done. So the interpretation of the Quran from the beginning until now, has gone through various stages and different; Testament prophecy, Shabyan time, the function of the formulation and subsequent interpretation of the Quran is to interpret the overall trend in each of these periods has a special feature.

Meanwhile, a group of expertise in various fields of science with a holistic approach rather than one-dimensional manner, Ijthad, to explain and interpret the verses began. Among the commentators Baha al-Din Muhammad ibn Husayn, known as Shaykh Baha'i Ameli; He was due to be inclusive in the sense of real, valuable interpretation of the vote has left his legacy, In this paper we introduce a brief commentary on the books of the scholars of the techniques, principles, and methods to explain his interpretation. (Raghib Isfahani, 2001)

2. Interpretation monument of Sheikh Bahai

Although many of the sayings of Sheikh Baha'i interpretation amidst his books have been scattered, But five books (including descriptions and otherwise) independently in the field of interpretation has to be remembered that include:

2.1. Alorvat EL vosga

This book is a commentary on the commentary included sequentially Fatehah Book chapter is written in Arabic. Given this interpretation of the Quran and Shaikh started it again and meiosis described as "our great commentary called A'Urwa Al'Wosqa" it has learned, One can get the entire Qur'an in his interpretation of the song writing has not been achieved, but this is important.

2.2. Mashreg Al Shamseyn and Eksir Al Saadateyn

This book, a book of juristic reasoning that the author of each chapter with verses in Arabic, Islamic jurisprudence, the Qur'an and its interpretation has begun; The authentic hadiths with their document series is derived from the principles of the Quartet Imamiye brings.

2.3. Margin on Al'beyzavi interpretation

* Corresponding Author.

Marginal utility of Sheikh Baha'i study titled 'looks - looks,' the Ghazi Bayzavi Altanzil Anvar that Mahshi in addition to text notes, literary, rhetorical and lexical are also given. Anwar Sheikh Bahai some margin on Bayzavi Altanzil Ghazi wrote that it is only available in manuscript.

3. Margin on interpretation of "Al'kashaf a ghavamez haghayegh al'tanzil"

Sheikh Bahai margin of interpretation is Kashaf Zomkhashri Unfortunately; no copy of it is available.

3.1. The book "Eyn al'hayat"

Arabic and brief commentary which includes the interpretation of Sura al-Fatiha and Surah al-Baqarah and Surah al Imran verse 37 and the commentary to verse 35. This book is available only in manuscript.

4. Principles of interpretation

Interpretive principles of the document or documents that the interpreter is made on the basis of verbal ones, As the interpretation of the word of God and the meaning and purpose of God's revelation is seen as the only way of full access to the documentation or documentation purposes only admits the Koran. The most significant of Sheikh Baha'i principles are as follows:

4.1. Preserve of Quran distorting

Most Muslim scholars believe that the words of the Quran, the revelation, yet remained intact and have remained immune from any modification; although a small number of narrators, the probability of failure given distortions - have. Preservation of the Holy Quran by Sheikh Bahai distortion of the principles of the Koran is interpreted. His works are evidence that we are examining the basis of the interpretation of sayings to prove their interpretation, and the reasons are as follows:

4.1.1. Change the Qur'an explicitly denies

Sheikh Bahai is a phrase in which the Qur'an explicitly denies that has changed, for example, he says:

"And the Quran over days, months and years will be an argument there and Wisdom, long and high; That does not invalidate any way to change the way it has not in essence and attributes; Then look again to see the difference or denied; open up your eyes miserable likely to come back and see again. "

4.1.2. Full Sura after Sura Hamd recite the prayer is obligatory

Such the precepts as a leader, Sheikh Baha'i known to have ordered it, necessary to read the whole sura after sura prayer is recited; The order of acquittal shall be possible only when a sura of the Qur'an with no distortion shall be located, And thus it can be concluded that Sheikh Baha'i believe in the Quran is not distorted, or order, he would not be practical and his imitators will Laytaq Bema with homework.

4.1.3. Replacing the chapters read as a prayer

Sheikh, in some cases, when special prayers and Quran explains that it is better to read cites, Says that we can place a special chapter, a chapter in length (large and small), it is enough to read, And it shows that he knows Surah in the Quran without distortion; For the first reading postures noon prayer, reciting Surah or Surah AL shams Aala or any chapter during the two have similarities, knows better (Mofid, 1997).

4.2. Intelligibility Quran (apparent authority)

Understanding of the Holy Qur'an and its interpretation permits for non-innocents (PBUH) is one of the principles of interpretation of Sheikh Bahai.

The various sayings and public transport Shiite interpretation of some verses of the Quran, which is based on its interpretation of Ijtihad, Observer to understand the Quran and its interpretation of the license; Why Sheikh Bahai believe that if this was not mentioned certainly have avoided the interpretation of Ijtihad Or after the quotes sayings, he asserted that the Infallibles (PBUH) who has the ability to understand and interpret the Holy Quran and the Holy Quran should only be sufficient interpretive traditions; Sheikh Bahai While he does not mention is that in some cases the interpretation of the sayings has some drawbacks, it bugs related to incorrect understanding of the verses, No base forms for non-innocents on the incomprehensibility of the Holy Quran (PBUH). On the other hand, Ijtihad Sheikh Baha'i interpretation of the remains of his best books confirm this claim.

Sheikh Bahai faith explicitly in the book based on his interpretation of the Quran, it is stated:

"The Holy Quran carries on orders otherwise, unless the contrary appears to be alleged, as in the verse" The power of God is above all powers. "

4.3. Believed to the Qur'an and the inner surface and the inner relevance as interpreted

There is an inherent belief in the Qur'an of Imami beliefs, for instance, the Prophet (pbuh peace be upon him) that he said has been entered: (Certainly, the Quran is the inward and outward, and within those seven ventricle).

Evaluation of Sheikh Bahai perspective on the inner face of the Quran that:

1 - Front and backend seven verses of the Quran are the heart death that meant its stories and anecdotes and the story is pure fiction. (Raghib Isfahani, 2001)

2 - Interpretation of the word, and discourage it from returning to its apparent meaning hidden meaning than that which the word "Awl" is taken to mean the return. And has been proven that every verse of inward and outward, and is used only when the interpretation of the meaning without using *stamina* is not semantic interpretation.

3 - The apparent meaning of the verses of native speakers understand it, the purpose and intention. Apparent meaning of Arabic science, revelation, general and specific, and excludes obsolete and so is obtained. Significant contamination of the inner meaning of the purification of self-pride and self-care through the obedience and austerity care possible. Cancellation of appearances, is *Batniyeh* vote. Revocation of secrets and is the inner religion *Hashviyeh* (*Zahriyeh*). Collected between apparent meaning and inner meaning, the people of perfection. Hazrat "From the voice that said to him, take of your shoes" bring out the inner disarmament *Naaleyn* apparent and understood. Likewise, when a native perfection word *Nabi* (SAW PBUH) that "hear, as the dogs outside, make apparent from their homes, their hearts spiritual Dogs that are anger, clean hold. That is the view of the official interpretation of the Quran by Sheikh Bahai between appearance and essence, there is an intimate connection ventricular and ventricular interpret the Qur'an according to the Qur'an should be done.

4.4. Presentation innocents Quote (PBUH)

Another interpretation of the principles Presents by Sheikh Bahai Quote innocents (PBUH) in the Quran is. This observer status, academic status and their ordering. God in verse <<...no one, expect God and those who are determined in science, knows the inner meaning of Quran...>>. His own interpretation of the Holy Quran and the firm is known to science, according to many accounts of "conviction in science" Prophet (pbuh) and are the Holy Imams (PBUH); He Quote faced innocents (PBUH) with other funds, including interpretive discretion and non-discretion, innocents Quote (PBUH) is the priority; Of course, this does not mean that it will accept Sheikh each tradition, but with selective narratives and traditions are valid. For example, he says that he then public opinion letter "B" in verse "Anoint your head" carry on absolute to adherence, And because some of them were necessary to wipe the whole head, and some opted to have some head says letter "B" is the *Imamia* for discrimination; The correct version *Zrarh* Imam Baqir (PBUH) tells this story, where Hazrat says: "Verily anointed on the head, because *ب* is a part of." The Sheykh writes: "After getting into a narrative of the Imams (PBUH), to deny any intentional creation of letter "B" "means discrimination in the Arab word *sibuieh*'s syntactic

position in 17 of the book is done, it is not". Or following the first verse of Surah Baqara noted that pays *Moqattaeh* seven terms in the text is of the opinion, These letters were hidden mysteries that science is devoted to God and is the Quote of an inmate *Marvi* (PBUH); And then at the end says: "And what of our household (PBUH) is reached, we trust"

5. Methods of interpretation

Means of interpretation, style and expression for each interpreter to interpret the Quran means that the particle in order to uncover revelations appear to have confidence in it. The reason it is used as a means to interpret or quotes? If you use it to interpret the Quran quoted from the Quran itself uses or just enjoys the Traditions, and both the trust and summary of what this means as the key to resolving the ambiguity of Quran uses. (Amid Zanjani, 1998)

Examine heritage shows that his interpretation of the Holy Quran Sheikh Baha'i interpretation of the numerous ways we use to describe them:

5.1. Interpretation of Quran to Quran.

Doubtless the most solid source for interpreting the Qur'an is the Qur'an itself, because the Commander of the Faithful (pbuh) Quran says (Some of the Koran speaks of others, and some others will attest). Also reflect on the verses of the Holy Qur'an in some verses show that some of the subjects to be vague and ambiguous and has been described elsewhere in detail and expression.

This method is one of the species of Sheikh Baha'i interpretation techniques that he has used some of these practices, for instance, when he wants to belong to letter "B" in the expression of God, writes: "Ba-owned, so you can take it on dispensation, either specific or general, verbs or nouns, subsequent, or front and perhaps the best of these eight cases, which is of the first, In particular, the current and later, so this is dispensation: I read the name of God, I would not start because of God comes in the wake of the current reader to begin with, Login act of reading and reading because when you delete a certain way in the verse, "Read (Quran) in the name of your God", since some of the Koran, others can interpret it "

5.2. Interpretation of the Quran Maasur

One of the best and most appropriate ways of understanding the Qur'an commentary tradition of innocents (PBUH) is. In the tradition of innocents (PBUH), one of the sources of science interpretation of Quranic teachings is investigated to achieve. The *Itrat* Taherin (PBUH) was based on the Quran and Hadith successive *Thaqalayn* counterpart clings to one of them without the other leaves equal access to

both gravity and the full religion Etesami to be associated with adherence to each other.

As illustrated, offering the promise of innocents (PBUH) on the other interpretative decisions of foundations including Ijtihad, and Ijtihad is the interpretation of Sheikh Bahai. Examining the legacy of Sheikh Bahai interpretation implies the existence of countless narratives of innocents (PBUH) in the Quran is interpreted here we have an example:

Sheikh Baha'i interpretation of the verse "Detach yourself from menstruating women" Emmett says that the concept of "Eatezal" are at odds with each other and group them (which seems Sheikh is still with them) believe that to left is Mojameat following story as to why this group included:

From ignorance like Jews and Zoroastrians, socializing and great food with avoided; When the verse was revealed, the Muslims acted in accordance with the verse appears to him were not close them out of their homes. Some Arabs say Allah or the Prophet (Muhammad PBUH), cold and clothes, if clothes make women to Hayez, others are destroyed house and give you clothes to household, women Hayez will be destroyed. The Messenger of Allah (Muhammad PBUH) said: You just stay away from them when menstruation had Mojameat you would not get to his expulsion from the House Rotate it to be the same - this applies for the non-Arabs.

5.3. Jurisprudence interpreting

One of the interpretations of the Quran, is the juridical interpretation. The commentaries of jurisprudence, and the discretion by most commentators recognize and receive the divine jurisprudence (both major and minor) legal and other words of verses from the verses of the Quran Ahkam.

Aazem Sheikh Baha'i scholars of his time and multiple polygraph jurisprudence is a book called "East Alshamseyn and Alsaadateyn Elixir" is a part of which is devoted to the interpretation of the verses of Ahkam, Indicates that special attention is Sheikh to interpret the Quran jurisprudence in this area is referred to the example of his jurisprudential interpretations:

Sheikh Baha'i interpretation of the verse, "If you did not find water, intend a clean soil" and following the debate about whether the "stones" are also examples of "clean soil" or not, First, the lexical differences, and transported to mention that some of them are attached to the order of soil Said, And others say that the soil is pure sand and salt mixed with it not against some aspect of the true earth Said know.

Then Sheikh disputes that jurists Said examples of words and consequently have the Ra'shan, deals and says that due to differences in lexical meaning, Said, scholars team to rock about a license to someone who can help my team to the ground, They will pay the difference between the words, the more he expressed his jurisprudence, and says that there

is no difference between the native word is Said the soil, which, but in this Said is the stones; The difference is that the output of the task undertaken by the verse, "So intend a clean soil" is placed, the soil should be done only with the team.

5.4. Commentary theological

Including interpretations of discretion theological interpretations of the styles and trends of theological commentators to interpret the verses are addressed. In these commentaries, most of the verses as verses about unity, justice, and resurrection, which is represents Muslim imam, has been analysed. Also, because the Muslims, each interpreter has a special theological orientation, hence they accept the principles of a group of their own intellectual and doctrinal theology, the interpretation of the verses and defend their ideas and answering questions are opposite; so theological interpretations motivated to defend certain ideas are formed.

Check the legacy of Sheikh Baha'i interpretation suggests his attention to the question of Imami beliefs and opinions regarding other theological sects and Mu'tazilah is especially Ash'arites. Plan on subjects such as monotheism and divine attributes, arguments about the infallibility of prophets, ghost's creation issues, and topics intercession and theologically as well imply the eminent interpreter of the Koran is interpreted.

For example, following his interpretation of the verse, "And avoid the agony of a day in which no compensation is given and no intercession is accepted from him and no replacement is considered instead of him and those are not helped"

negation of the negation writes Vaidiyeh In the context of the indefinite general intercession from anyone Kabaer has died without repentance, And it's cite the verses of "There is no close friend and no intercessor whose words are accepted for the evildoers" and "so the intercessors are not of use for them" was strengthened.

He replied that this article is dedicated to the infidels, because the Prophet of Mercy (Muhammad PBUH) said that thanks me for saving my Umma from the Kabayer, And the Imams (PBUH) The Prophet (SAW PBUH) has narrated from Ali, and Bytm I will intercede on the Day of Judgment and the undermost believer in the 40 brothers who are worthy of fire, to intercede. Since the promised intercession of Prophet (PBUH) in the Solaha' and those who die while seeking penitent mean annual temperature proximity and height are fixed to know; Allocation by the intercession of the verse, it is necessary and we promise (Imami) just not assigning verse poignancy. (Amid Zanjani, 1998)

5.5. Scientific interpretation

One interpretation of discretion scientific interpretations of the development of new approaches in interpretive discussions. From the perspective of such commentators, the Qur'an 1400

years ago, the major scientific issues of land, the sky, man, creation, sun, stars, plants and animals, which dealt with the passage of time and advancement of science, it is more clear.

Scientific interpretations, some have tried to adapt scientific theories with the Qur'an, and some time in front of the empirical sciences, the understanding and interpretation of the verses took advantage. Commentators have interpreted this trend in the scientific theory of Quranic verses and the book benefited know that such miracles, the scientific revelations.

Check sayings of Sheikh Bahai interpretation suggests that in the few cases he has utilized this method of interpretation. The point here is that the eye is not Sheikh Bahai of those commentators who interpret the verses of the Quran, Tried that only scientific verses of the Quran to accommodate the findings of science; Rather, in his view, any coincidence between the need is Quran and scientific discoveries (whether mental or audible). The witness claimed that his interpretation of the verse,

"He is the one who created everything on earth for you then dealt with heaven and established it in the form of seven heavens and he knows everything"

writes: "And this is the mathematical science scholars claimed that the heavens are nine, until now, has not filed a proof of intellectual and audio on it because of the seven heavens is the only audio. And others taking the throne and seat as an independent sphere of the sky, seven of the nine heavens were trying to prove."

5.6. Literary interpretation

Some commentator's biased and literary discussions are a way to interpret the Quran Ijtihad. In such dictates, the issues are very important and the study of Arabic terminology of words and phrases as well, to discover concepts and intentions of the Qur'an has been emphasized. Commentators such aid to the interpretation of literary mastery over its verses and the meanings of the verses are due to the combination of words and reading them, ijihad, and express.

Knowledge of Arabic in perfect shape, the first instrument of understanding and literary commentators stressed that predominantly have the following interpretation. They say that the Quran was revealed in Arabic and hence, should be fully learned its rules applied to understanding its meanings is possible. Imam Sadiq (AS) has narrated that the Holy Quran in Arabic Learn Arabic language is the language spoken by the people of God.

With examine heritage, we find that the most important exegetical commentary Sheikh Sheikh Baha'i Faith, is the literal meaning.

This can be very high due to the dominance of Arabic literature, as the sheikh. He was born in Arab countries, where the teen lived and writings on Arabic literature is the best proof of this claim. Now we will examine the literary interpretation Sheikh in 4 dimensions:

5.6.1. Clarifying the meaning of simple substances

Doubtless one of the tools to interpret the Qur'an, simple substances understand its verses. This issue is important enough to Raghیب Isfahani, simple substances understand the meanings of the verses from the Holy Quran to understand the basic needs for the Taliban is known.

Sheikh Bahai interpretation examine heritage shows that he clarify the meaning of simple substances revelations literal meaning is one of the pillars. For example, Sheikh Baha'i About appellation word "Khmer" writes the wine, the wine was called; the reason is because the fermentation, meaning covering and "this word often means covering" is often meant to cover. This chapter explores the bringing examples, Bob says that it is "veiled women" (scarf women) and said - is Khomorrat' (it's covered) and what a person is like a tree and covered the others, saying: "Khamar". (Mofid, 1997)

It means singular in his explanation of many methods used. Meant to express the singular in verse, speech and expression appellation means these are compared with the use of technology.

5.6.2. Express morphological points

Another point that might explain the morphological Sheikh Baha'i dimension. For example, the speech by Sheikh Bahai two words "Al'rahman" and "Al'rahim" writes that the two traits Moshabbahah are from the "Rahm". After removing the weight of the "action" is necessary. He also said that Azhar "Alrahman" is not deterred.

5.6.3. Express rhetorical points

Check the legacy of Sheikh Bahai interpretation is that this represents an excellent interpreter of the Shia as a very special effort to have the eloquence of the Qur'an. Shaikh expressed the importance of semantics and interpretation of the Qur'an writes:

"I get toys and tools needed to interpret the Quran, especially two of Galilee Qadr expression of meanings and interpretations that are both highly dependent on, The Quran is clear and thirsty, there is no choice but to dominate both a means for those who want to find the secrets of the Quran, and I spent my youth."

Also check samples found in heritage interpretation Sheikh Baha'i rhetoric suggests his adherence to the principles of rhetoric are the following examples attest to this claim:

Sheikh Baha'i interpretation of the verse << and do not eat what is not in God's name which is exactly going out of [divine limitations].>>

It means that the emphasis in this verse is that the disbelievers deny that they have not been eating what the name of God, sin is not acceptable, Verse audience because they are believers and unbelievers cannot deny that the verse is not addressed, would

deny all mention of the words that the audience cannot deny it, Because it denies the audience that does not have to be forceful, inventive semantics is that it does not."

6. Components of comprehensive interpretation of ijthah Sheikh Bahai

Comprehensive interpretations, including interpretations of the commentators in their interpretation of the various interpretive methods and trends together may have benefited in the ways of interpreting the Quran to the Qur'an, traditions, literature and etc. is.

Comprehensive interpretations, commentators frequently scholar, sage, scholar, philosopher and mystic and believe that the Quran should pay particular interest because the Koran is a different dimension, so interpreting the verses should be considered in all its aspects. Back comprehensive commentaries are always evolving and the Muslims of such interpretations are so inclined. With regard to the material, Sheikh Baha'i Holy Quran in different ways like the Koran, Quran, interpreting Quran Maasur interpretation juridical, theological interpretation, the interpretation of literary and has scientific interpretation, To arrive at this interpretation of the Koran that he is not a satisfactory way; But all their efforts in implementing various methods of interpretation is used; Since, as mentioned, the Qur'an has many aspects, and the scientist owner of technic a comprehensive view of the revelations of the Holy Quran has been reached. Now the discretion to interpret the components of the legacy of Sheikh Baha'i interpretation is achieved they will bring:

6.1. Use of topics in the field of Fiqh al-Hadith Commentary

For someone who is familiar with the legacy traditionally Sheikh Bahai little doubts mastery and fluency in -depth Fiqh al-Hadith, Sheikh Baha'i issues remain. Much deliberation on issues of law to the extent that he Alhadis from independent research methodologies requires Fiqh al-Hadith Sheikh Bahai. Here's an example that we mentioned:

Sheikh Bahai under the verse <<and among you shall be a group that invites [people] to goodness and orders [people] to do good and prevents from ugliness and those are the winners>>

Hadith which states as follows: Prophet (PBUH) said: Weak believer that God has no religion is the enemy. Question: does religion weak believer, who is? The Prophet said: He who does not deny the injunction.

Then explain to the believers of God's hatred of poor pay and poor believer says that God is the object of hatred, God will deal with him as a person will with his enemy, And these are often those which God is described as; He is regarded as ends and not the means and principles of work of either Premises and its belongings; Like mercy, which is the word

pathetic And the result of God's compassion criteria of kindness, love and compassion fill the hearts of the uterus is issued; Otherwise, the Lord of the Realm is higher than that of the origins of these qualities is Etsaf.

6.2. Resolve the apparent conflict between verses

Other components of comprehensive Ijtihad interpretation of verses of Sheikh Bahai resolve the conflict is apparent that it will bring an example:

Sheikh Bahai about the verse, "so anyone who does a bit of good will see it" says congregation commentators believe (he seems to have the same thing), In this verse remains on condition that the name of the public good that this verse is not limited to Muslims against unbelievers shall see exerting their reputations, Finally relieve them of the infidel acts Ehat means denying them the reward is not that the discount does not affect their outcome. And in the verse, "they are not given any discount in their punishment" perhaps, if that is the negation of what is causing it to be discounted (good deeds) is not exported from them.

7. Consultation

Preservation of distorting the Quran, Quran authority, conviction and inner appearance of the interior and of related qualifying event interpretation and presentation of innocents' (PBUH) by Sheikh Bahai is the most important principles of interpretation.

Sheikh Baha'i Holy Quran has significantly ijthah, interpretation of the Koran, Quran interpretation of the Qur'an Maasur, literal meaning, interpretation, theological, juridical and scientific interpretation of the main ways he is interprets the Quran's interpretation, Ijtihad concerning certain aspects of the field and he is interpreting the Quran.

Having a variety of interpretation methods and components such as Fiqh al-Hadith topics in the field of interpreting and resolving the apparent conflict between verses, Interpretation of his legacy in the field of heritage interpretation as well.

References

- Amid Zanjani, A. (1998). Principles and methods of interpretation of the Qur'an, Tehran: Ministry of Culture and Islamic Guidance.
- Babouyeh ibn Muhammad ibn Ali (2001). Alkhalas, Qom Teachers Association Press.
- Baha'i Sheikh Mohammad Ben Hussein (2001 W). Sheikh Bahai faith, the efforts of the Joya. Tehran: Publications mythology.
- Deylami, Hasan ibn Abi al-Hasan (1979). Aalam al Din, Qom Al-Bayat Institute.
- Hurr Ameli, Mohammad ibn Hasan (Bita). Amal al-Amal, Najaf. Blogs Andalusia.

- Ibn Abi Jomhur Ehsai, M. (1990). *Avali Allaly*, Qom: Sayedalshohada publications.
- Javadi Amoli, Abdollah (2003). *Tasnim*, Qom facility Asra publication.
- Knowledge, Mohammad Hadi (1994). "**Sianat al'Quran an tahrif**" Qom Copyright Family Foundation.
- Kulayni, Muhammad ibn Ya'qub (1984). *Alkafy*, Tehran: Daralkotob Alaslamiyeh.
- Mamaghani, Abdollah (1978). "Meqyas al'hedayat fi elm al'derayat", Qom: Institute al-Bayt (PBUH).
- Moaddab, Seyyed. Reza. (2001). *Ways of interpreting the Quran*, Qom, Qom University Press.
- Mofid, Mohamed Ben Mohamed (1997). *Earlier Almaqalat*, Qom, Congress Shaykh Mufid
- Nasrabadi Nagi, Seyyed Mohsen (1996). *Bibliography of Sheikh Bahai*, Mashhad: Islamic Research Foundation of Astan Quds Razavi.
- Raghib Isfahani, Husayn ibn Muhammad (2001). *Almofradat fi Gharib al, Davoodi Adnan Safwan efforts*. Damascus - Beirut: Darallm Alshamyh Eldar.
- Saffar, Mohammad ibn Hasan (1990). *Bsayeraldarajat*, Qom, Ayatollah Marashi Najafi Library.
- Sobhani, Jafar (1990). "Explanatory Curriculum in Science of the Quran", Qom Alamam Institute Sadiq (PBUH).
- The Holy Quran. Translated by Mehdi Fouladvand (2000). *Quran Kareem*.