



## Literature

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# Comparative analysis of Sura Anam in the interpretation of Meybodi and Lahiji

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### ABSTRACT

matching of Surah Anam, between interpretation Lahiji and Meybodi, from their verses, sayings and quotations, grammatical problems, syntax and vocabulary, and in general, similarities and differences between these two interpretations, the subject of this investigation. Language of thought story, and his thought is language. Therefore, he expressed that the effects of language, reveal the speaker's ideational system. Meybodi is, Ashari Muslim, a follower of followers of hadith. This, in his interpretation, especially in the second innings, color and smell interpretation is clear. Lahiji, Shiite scholars is that, in place of interpretation and translation bottlenecks, and perfect knowledge of the sayings of the Imams (as) rivals, so his speech is authentic. Language is both simple interpretation, although Meybodi language because of aging, language preference, enjoying the literary spirit, and speak the language heravi Lahiji complicated. Meybodi id noted Scholar that sometimes, in the second innings, his speech is adorned with the ornament of rhyme, but Lahiji of less verbal arrangements, benefited.

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### Introduction

The interpretation of the Qur'an, we are dealing with different approaches, each of which is divided into various Curricula. Among these approaches: theological, scientific, rational, modern social, literary, and distracting approaches. Here's what to do is to approach the interpretation of Meybodi and Lahiji is. We fi noun, the word is clear, and ideational and insight into each individual, he will speak. In this article we are going to open our chapter Anam to interpret the Qur'an commentator. Comment on Activating weight, the mean value is used, which means "word", "history", and "explain", and means infinitive means "express", "demonstrate", "report "In addition to" express and explain the meaning and refers to the Quran "is also used. (moin, 2000: V 1/1113) the interpretation of His interpretation have known that the content of the glass is sick, so sick way range, and as a physician to view the patient discover commentator discover the revelation of the verse and stories, and the meaning and reason behind the revelation of the verse. (Abolfath Razi, 1990: Vol. 1: 13) in conventions Arts Detector, on the interpretation which states: " Interpretation, explanation and interpretation As a tribute to him, when doctors flask in which Paul patient presented to the doctor, but was called out and to explain and show it to the doctor physical conditions of " (Zamakshari, 1942: 341) definition of a term of commentary, much has been done is. An example of these definitions, the definition of Mohammad ibn Ahmad Kalbi is "meant to interpret the description of the Koran, and explained its meaning and revealing something that, with explicit and implicit and private confidences it requires." (Kalbi, 1984: A 1/9 ), general interpretation, whether in the field of spirituality and morality, and society and politics, education, etc., to the same scale in Persian literature, but also in the literary world a new way forward, and made fundamental changes and the principles that is, it is

in Arab literature widely studied, but the role of interpretation in Persian literature, so that the authority has not received the attention it deserved, the interpretation of which is known as Tabari commentary , Esfarayeni said: "If one has to prepare Tabari commentary, it is important to visit China." He striving that, in Bukhara for transportation Tabari commentary in Persian pay, the detailed description that shows it is, how great scholars of Khorasan and Mesopotamia, the decision to permit translation of the Qur'an and its interpretation, are in Farsi and translated ban dam had broken. (Ibid: 83), this article is that the commentator's view, on the interpretation of various meanings, as well as the relationship between the type of interpretation of each of them with their beliefs, assess and explain the comparative discussion. Implemented, would review each other's work, which would raise the level of science, literature and culture plays an important role in society. Meanwhile, first of all you should know that, "commentator companion can be four Caliphs, Ibn Abbas, Ibn Masood, Abi Ibn Kaeb, Zeid ibn Sabet, Abu Moosa Ashari, Abdollah Ibn Zobair, Anas Ibn Malek, Abdollah IbnAmro ibn As named more than others Are famous." (Halabi, 2007: 42) The author of this research is trying to implement chapter Anam in two interpretations, one interpretation Lahiji Sharif, and other Interpretation kashfolAsrar and Odatolabrar Meybodi pay. Note that, in the interpretation of Meybodi destroyed three times, the second time that is interpreted by commentators to the public, is used as the criterion. Meybodi interpretation of the Koran interpretation, and offer tasteful Meybodi commentators, and the interpretation of the Koran is. Lahiji interpretation, the Shiite interpretation is valuable .. this article is that the species mentioned principles and different approaches of these two interpretations of it. Therefore, the body text is based on surah Holy of Anam, based on valuable commentary Kashfolasarar, the Second time and interpretation

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Lahiji is noble. Every commentator, to express their views of language, style and how to look at. Meybodi and Lahiji also seek an exception isn't in this article, the possible similarities and differences in the body of the text with the presentation of evidence, and a brief analysis of We open. Thus, in this speech two important interpretations (interpretation of Meybodi and Sharif Lahiji interpretation), which is one of the first courses, the sixth century AH, and the other is related to the period of the eleventh century, have made the comparative study. Undoubtedly, the Rhetoric of great value in understanding the words of the author's scrutiny, this problem researchers at the School commentator, commentators vision and idea leader and guide. As if the interpreter with any particular religion religions flavor verbal speech, effective insight into his conscience, and in this speech talking about two different interpreter Religion and allied al-Din. A Sunni religion, and the religion of Islam, the religion is duodenal. Thus, interpretation and way of processing each of them will be different.

### Past Research

About Lahiji, little research has been done, and scientific research in the field of Persian literature of any article, not written about him, and only one article in theology and Quranic sciences, as "noble interpretive method Lahiji, in take advantage of the differences are," is written, the author of the article types that Reading commentator took advantage of them is, and somehow this article explanatory notes on the interpretation of the Sheikh Lahiji. (Amir Tohidi, 2009: 74 ) but about Rashidodin Fazlolah Meybodi, many in the form of thesis research, and what has been done in paper form, but none of them have left villages causal scrutinizes the second time now, the number of articles in Kashfolasrar is about, discussed below.

Journal article, entitled "Meybodi mystical metaphors in language" that, in the "Quarterly Explore a " was published. Researcher in the study, concluded that, having metaphorical language typical of mystical prose third time, the interpretation of the Kashfolasrar A. Rashidodin. (2008: 17: 56) So, not research paper on the subject. While about one Lahidji, and his work has been very little research, this paper can introduce the more he will be useful.

### Meybodi

Meybodi that often offer him Rashidodin Abolfazl, or Rashidodin Meybodi known, mystics sixth century AH. His father, Jamal al-Islam, Abu Saeed is that, one year before the Khajeh (in 1059M) died, and it turns out Meybodi, Khajeh understood and met. He was one of the few people who, Khajeh Abdullah Ansari's method, followed in rhymed prose is elegant, and in his writings many statements he has made. (Anzabi Najad, 1378: 11)

Meybodi that, in the following branches of Mohammad Ibn Edris Shafei (813), and the companions of the Prophet's hadith \* (Saber, 2004: 273). In addition to Kashfolasrar, "Meybodi book," fortieth "is compiled, and" Alfsool "by Professor Abolghasem yoosef ibn yoosef Albie heravi has translated, this effect is attributed to Meybodi the efforts of the late Ali Asghar Hekmat, in ten volumes, by publisher Tehran University, has been publishing." (Ansari, 2004: 142)

### Kashfolasrar

The name of his interpretation, Kashfolasrar and Odatolabrar that can be said of the interpretation of the validity of Mohammad ibn Jarir Tabari (AD 3.), The most important Sunni interpretations, taken into account. (Khoramshahi, 1993: 50) The Meybodi, one of the oldest Farsi

is the most beautiful interpretations, both from the perspective of interpretation and the mystical, and the Persian prose, this interpretation of the sixth century, but the interpretation of Khajeh Abdullah Ansari (R 5), but because The commentary, very concise and short, and Meybodi, also mentioned in the introduction, this interpretation is extended because, he says, the pain of the needs of beginner learners, graduates of leading pharmaceutical and perfect but also reliable isn't; it is therefore, to extend the scope of the talks. This interpretation on three occasions, translated, in first time, and the so-called Persian translation is literal, with a clear meaning and without adornment to a variety of techniques. At the second time, Interpretation Wider, and includes funds meanings and famous Quran, and the occasions of revelation and express provisions, and summarized his approach in the interpretation of public commentators, but at the third time his method, fully mystic, and the secrets of the mystical In this section, the interpretation (Khoramshahi 1993: 176-177), the interpretation of the Kashfolasrar, a total of 445 houses, and each house is divided in three innings. In the first round, with full respect for brevity and accuracy and integrity, verses public by Sunni commentators, relying on traditions wherein companions and commentators before him, has divided, and the third time inspired by the interpretation of Khajeh Abdullah Ansari , in the words of Sufi and mystical interpretations paid, and by citing old Herat, and other elders and mentors Sofia, and a stunning collection of the poems in Arabic and Farsi, has created a pleasing effect. (Shariat, 1994: 5). Of course, The Meybodi name a third time, "Secrets and Tips Sufi mystics and delicacies lady, male", said.

### Style of Prose

Abolfazl Meybodi in his commentary that set the contents of translation, interpretation and interpretation of the Quran encompasses all three phases and three times to his interpretation, is considered: first time translation of verses English fluently, with full respect for brevity and accuracy and honesty in returning the Quranic words. Second time which in turn, a large part of the book covers, and in turn Third time to express mystical interpretations, and the stories that have inferred from some signs, is dedicated. In general, Rashidodin mystical prose style, interpretation, poetry and narrative. That is a rhetorical flourishes composition, written in prose More mature is chosen. And except for the third time, to technical style or doctor Shamsia said, Morsel rhythmic style that is representative of its full Khajeh Abdullah Ansari (Shamsia, 2006: 111), faced with Msjv style, in the second turn that on paper has chosen prose writing Meybodi cooked, swept recalled. "For brevity in this effect exists, but not to the extent that the predecessors, and the language is archaic and also descriptions and interests, it has been used." In the third round, faced with technical prose style . (Bahar, 2007, vol. 2/250) in this sample of prose style Meybodi, at the turn of the second note, eloquent in its brevity:

"It was the strength of the religion, and the full truth. Fixed sentence, as required. Copies of its laws are not valid, and the wrong way does not, and the principle of three things: the Book and the Sunnah and the consensus." (Meybodi, 1990: 539) Thus, the right of those who, in the prose style stylist Meybodi Morsel boiled prose, or technical know a mild and pleasant.

### Method of Interpretation Meybodi

Several unique features, one of the features is that, in the first of a translator fluent and smooth, with eloquent prose of the Koran, which, by the way is the best translation of Persian

villages .other of features, interpretation he turns second, dealing with the sciences of the Qur'an and news, and traditions and grammar and dignitaries, their complete dominance in a variety of science has shown. Another feature, the third time is the Sufi interpretation, there is no connection to two other occasions, in fact, the translation and interpretation, independently conducted, for example Meybodi as much as he has tried to, issues to Interpretation second time, not the third time in each of the interpretations, another interpretation is, Without being confused

### Lahiji

Bahaoddin Mohammad Ali, Ibn Abdolvahab Sharif Deilami Lahiji Eshkavari, the Shiite scholars in the eleventh century AD, and the trick is Damad, with the three late two Mohammad (Mohaddes Kashani, Allameh Majlesi and Sheikh Horre Ameli), is contemporary. (Armavi, Background of Lahiji Interpretation, 5).

Sheikh Horre Ameli, in the second part of "Amalolamal", called the "Reminder of were learned in the later scholars", about the Sharif Lahiji, wrote: "Molana Qotboddin Mohammad ibn Ali alsharif Aldimi Allaheji, Accomplished scholar fate, including his works, a message in the ideal world, and is not such case and is one of the contemporary "(Hore Ameli, 2/256)

Sheikh Abbas Qomi also, in his book "alkene and Alalqab" and "Safinatolbehar" Sharif Lahiji, this is described as "Qutbodin Ashkevari Mohammad ibn Sheikh Ali alsharif Aldimi Allaheji, Hakim Arif Mtale Fadhil, the owner of a book lovable hearts, and a message in an ideal world, a pupil investigator Aldamad. "(Qomi, alkeni and Alalqab, 4/79 same Safinatolbehar, 2/428)

Owner of the Reihanatoladab, only three of noble Lahiji, namely 1 Fruit cardia., 2. Treatise on the world of example, 3. popular noted hearts. (Modares Tabrizi, 3 and 4/475 -476), while "interpretation Sharif Lahiji", "Kheirorejal", "Facetiae account" and "Description of Sahifeh Sajadiéh" as well, His work is another. Among these works, his "beloved hearts" and "Kheirorejal" men of science, and of sufficient expertise in the science represents the noble Lahiji.

### Interpretation Sharif

In this interpretation, more than 14 words infallible, narrated. We can even say that, interpreted verses which 14 innocent. Lahiji this interpretation, is collected.

This interpretation fully, 4 volumes. "Sharif Lähiji interpretive method, such that at the beginning of the verse mentions. Then the Persian translation, interspersed with commentary briefly - and not in the form of Verbal - deals. It's been smooth, and free of Complexity and for Two means the audience well understood. The narrations of Ahlolbeit(AS), the verse quoted, and they are briefly described. "(Tohidi, 2009: 67)

### Interpretation Method

Commentator says in the introduction to his commentary: "The point is, concise and reliable translation of the Shia religion, the Quran to write." The effect Lahiji mere translation of the Qur'an, because he just did not go according to tradition, and detailing and develop traditions against the verses, Cast own Diligence to interpret the data. His interpretation of the "Panteh" India, in 1664. Completed. This interpretation in four large volumes, was published in Farsi. Lahiji way to interpret this is that, first, cites a verse, then mixed with Persian translation commentary briefly, rather than literal, but a good translation is concerned, since it was the verse narratives quoted, described them, and in this section,

more to the traditions of the Ahlolbeit chastity and purity, newsgroups, and less focused on Sunni traditions, which is where the narratives are apparently not compatible with the sample the traditions (Sunnah), a compromise has, of course, sometimes negative phrases such as "them against " About some Sunni commentators, including Imam Fakhr Razi and Qazi Beizavi, not short, and even where Fakhr Razi boss Sunni schism and dissension reads: "and the head of division and discord gradation from secret against them brought against In his commentary that Hazrat Abu Ja'far albagher, accused by Hajjaj, the was one of Umayyad Thing is, verse argued, Imam Hasan and Imam Hosein, the Prophet's Descendants. "(Lahiji, 1984: A 1/788), as well as some of the signs the document, the rejection of some sects Like people reincarnation or Ashaereh knows, for example, in verse 38 and 148. However, Lahiji's deep belief of the Shia, and Shia doctrine is entirely on his interpretation. Sometimes Lahiji, in some way Interpretation is verse means, that all the funds it considers appropriate. For example, in verse 127 of the "For them, the land of Islam.," he says, "For this negotiators right house, it is paradise, so" Hello mention of God's name, as well as with the nature of God, refers to Bow is or what is meant is that, they left me the house or from pests and fair health, it is also the abode of heaven, or people who Read them, greeting the people there. (Lahiji, 1984: A 1/822), Lahiji interpretation of Anam once Hadith Qodsi \*\*, in the elaboration and narrative verse 50 referred to as a "In the Hadith Qodsi entered", "but is not that I treasure is that if I will create something and say, he and be available after that thing, and it is available." (ibid: 761) in the interpretation of the brevity Lahiji taken, and interpretation has become less redundancy, in fact no connection between verses And missing the field of interpretation, successful and dominant show, as evidenced by the fact that, Lahiji about seventy page to interpret the verses of holy Surah Anam, while that Meybodi to elaborate chapter in the 260 page Anam has on three occasions, and most of these pages is the second trip, shows the redundancy Meybodi in the way of interpretation, the ratio is Lahiji. Meanwhile, according to his own way after Meybodi literal translation and interpretation, the interpretation has mystical verses, and even in the second turn is converted to redundancy.

### Language Features

Mehdi Dashti, detailed in an article the impact of heravi species, in translation and interpretation appears Kashfolasar. (Dashti, 2003: 34), the introduction of such species stoic Ali says: "From that time, the Persian language have in place a written language in parts of our vast land of his foot, and since the examples of Persian literature, poetry and prose to us, next to a Persian language criterion, the number of posts the Persian those days used to be, many Persian text we see that in terms of language, word and construction (morphological and syntactic) and Ava, together with the great heterogeneity, as well as the written language with the language criteria, the discrepancies much. "(Dashti, 2003: 38)" Meybodi not only to the Persian words of Arabic words to clap, but they also intends to hidden layers of meaning, and with respect for the ideas of Sufi integrity, and His literary work is in the context of the word. "(Dashti, 2003: 38), aging is seen words in the Kashfolasar" Instead of going to accept, post, etc. "(Meybodi, 1989: pp. 339, 539)

In terms of writing, prose Meybodi in the second round is not even English, which sometimes interpret some verses written in Arabic, or a few lines in Arabic and a few lines in English, and, according to M. pillar, on many occasions in the

second volume I, in Persian, like the stories of suffering that befell the army of Abrahe, criticized the interpretation of Surah elephant, or the conquest of Mecca that date, in the second round, but the interpretation of Surah Al-Nasr noted, and both the English fluency " . (Rokni, 1996: 53).

#### **Language Features in the Lahiji Interpretation**

Lahiji expression is closer to modern language. And style of writing, the Safavid style, written with the same deviations that, we should avoid it. For example Lahiji, in translation, "Who lost themselves ", this translates to: "Those who were hurt and to die down, your breath does not plan industry, and the central nature of his Newest wield divine and waste." (Lahiji: 739)

Therefore, the interpretation of the noble rhetoric Lahiji, whether in terms of when and how the language is closer to understanding the audience today. According to the doctor Shamsia, Durrell Safavid Shiite religious books, but eloquence is not a simple prose "(Shamsia, 2011: 129)

#### **The Main Argument**

Now to the main issue discussed, and comparative discussions to lose: the study of interpretation turns on the Meybodi interpretation of surah Anam, we can examine the following issues: transportation and promises more Meybodi Arabic traditions of interpretation, and the same the main event is, without translation, and even sometimes in the continuation of the verse, interpreted in Arabic says: " Do not waste or: Do not stop eating." (Meybodi, 13, 1: C 3/508), but the frequency translations into Persian, Lahiji interpretation, is more than Meybodi.

Lahiji by quoting a hadith by Imam Sadeq (AS), the reward of reading the holy surah, Surah started to interpretation: "The reward in the book business, from Imam Sadeq (AS) narrated that al Happy Anam, to once landed , and seventy thousand angels that followed him, until the messengers Seyed prophets Mohammad Mostafa (PBUH) was revealed." (Lahiji, 1984: 112), and its interpretation Meybodi beginning with verse translation of the first five starts. And then the second time, the building of the present article is inserted, with narration from Ibn Abbas said: "Chapter Alanam including Mecca descended from heaven, the six verses." (Meybodi, 1982: 285).

Meybodi in the interpretation of sura , 95 character reference that, among those most citations and quotations, respectively Ibn Abbas, Kasai, Hamzeh, Asem, Maqatel and Mojahed, and Mohammad ibn Jarir Tabari, only once quotes. Lahiji through fifty characters, which Lahiji invoked, and is quoted, most of them, respectively, to Ali Ibn Ebrahim Qomi, Imam Sadeq(AS), Imam Mohammad Baqer PBUH, and sheikh Tabarsi. Interestingly, in this interpretation, the names of many books Stated that is, about 21 books, and among them, the Majmaolbayan and Javameoljame, both of sheikh and Interpretation Ali ibn Ebrahim Qomi, and refinement of Sheikh Toosi, and great commentary of Imam Fakhr Razi pointed.

Meybodi During interpretation, the heretics and Mu'tazila and so, too, has noted, and the meaning of some verses of the document, to refuse and reject the ideas they know, for example, in the Interpretation verse 165, "says Boubaker Khalifa, heretics Go invective, the caliphate him to stay, and stay The curse heretic, in this world and in the world as said Cursed in this life and the Hereafter." (Meybodi, 1982: 542), or in addition, verse 28 says," In this verse, it says that rejection Ghadarian: I am God any note of nowhere, so be say something to the lack of knowledge of God is not smooth, and

this statement is false and absurd. "(ibid: 331) on the grammar also Meybodi the issues of grammar, syntax and vocabulary, has, for example, in verse 4, " And come verse of us who come with their Lord," the "I" first, and the second verse says, "I submergence Sex is, in a position of denial going on, I verses of their Lord, the one "I" discrimination. "(ibid: 292). Meybodi of Hadith Qodsi is not used. In this chapter, also regardless of Persian poetry is the only five bits of Arabic, the uncle Abu Taleb, the Prophet (PBUH), the source added. (Ibid: 329). Revelation of the verses, the interpretation Meybodi slightly shorter than Lahiji, it seems as Lahiji, sometimes for a verse, quote various narratives that, Meybodi does not pay, but the overall difference is seen sometimes more, in The comparison between the two is Interpretation is.

Remarks rhythmic, harmonic and Rhymed only the third time it has been used. This is the second time, is prominently visible. However, in the second visit, the flavor can be seen from the rhyme, "Mohammad Mahdi Rokni, 1995: 131", as well as exquisite expression in the second round, is not used much, and Meybodi has tried to interpret the second time, Other commentators such as the interpretations.

#### **Interpretive content Features**

Second time, much of the Kashfolasar's known, is dedicated to the Lord, and in this section, the general procedure is followed commentators. The first number of verses, words and even letters chapter on that count, the precision of Decomposition chapters, show that the Meybodi, indeed the miracle of the Quran, in all aspects of search, and given that the Last facilities today, not in the hands of writers, to the attachment and carefully We will Meybodi. Makki or Madani's notes. Then, abrogating and abrogated verses show, and finally reward Reading chapter shows. After this introduction, to interpret one's verses, hadiths and sayings of the commentators, to clarify the meaning and purpose of its transportation. If a verse is ambiguous or inconclusive, more direct quotations has to interpret it. Lexical and morphological arguments, and so do the stories of prophets and religious and theological issues, rather than instead of the richness Uncharacteristically added, the resulting flavor completely interpretive style is traditional. As Mohammad Mahdi Rokni, Kashfolasar foregoing excerpts from the preface says: "Kashfolasar in the interpretation, in Second time, comprehensive and discussions have been all that good, in the following verses of the Holy Quran stated." (Rokni, 1994: 38 )

In this journey of Meybodi interpretation, which he characterized thoughts and insights. He Ashryst and on occasion in the right place, to review and Mu'tazilism's enough. "Even Until argue..." This verse is proof Qadarites and Mu'tazila, plus the fact that the people are evil, and all the proof against them is that, God said, " But we have cast a veil over their hearts, that prevents understanding " is not out of the forge, or means

#### **The Revelation of Verses**

Quran on the occasion, and cause some of the Prophet (pbuh) is revealed. Inform the landing because of that verse, it is interpreted revelation in Surah Anam in the commentary, as follows: Lahiji revelation

This verse is quoted as saying, Nasr ibn Hares and his ilk, the Prophet and said, 'We believe in you when we get that, four angels with a written, are descended from the sky, to the effect that you are the Messenger of God. (Page 737) Meybodi the revelation of the verse, same as with Lahiji stated, with the difference that, in addition Fazr ibn Hares, Abdollah Ibn Abi

Omayeh and Nufel Ibn Khoild too, has noted. (Meybodi, 1982: 303)

Verse 11: In the "garlic", the " Say: Travel in the land ", Lahiji believes that travel through the land of Yemen and cham around Dexter evening (the Lahiji 1984: A 1/738) while Meybodi emphasis on land no clear means : Garlic, the effects of the events of the Lord, on them like 'Ad and Thamud. (Meybodi, 1982: 305)

Verse 13: From the perspective of Lahiji "to", as in " We all gathered to Armageddon ", meaning "fi", ie: We all gathered to Armageddon (Lahiji 1984: A 1/739), Meybodi also say so, but despite Lahiji , Meybodi revelation of the verse also stated that, those who disbelieve in the Prophet suggested that, if what you say return, we will pay you, and needless Give back, and the Lord answered and said they revealed this verse: . (Meybodi, 1982: 308) Meybodi believes that, "death" first "son of Adam is for life, the day he dies." (ibid: 289) and "death", the second "once his term, in soil until the Day of Judgment "(ibid.), and also said that, for the first term survival and existence of the universe goes, the Lord knows, how the universe is stable, and the second death is when the choice is unseen; This means that the world and the universe, what time to come. (ibid: 7)

This verse, Lahiji interpretation is that, a number of Arab Daffy, the Prophet came to the scholars of the Book, interpretation asked whether the book you (people of the book), his prophecy contained or not? All denied. Give the person time to the English Channel, You witness to the Prophet. (Lahiji, 1984: A 1/741), this verse, Meybodi interpretation, as is the promise Lahiji. (Meybodi, 1982: 318)

The revelation of this verse, both have narrative interpretation, the difference is that, Lahiji according to those who say Abu Taleb, the Prophet forbade persecution of the infidels, and did not believe their prophet, refused and malice As regards because of the faith of Abu Taleb, the consensus of the Imams is fixed, and the books Shiites and Sunnis, many of his poems narrated, but it would count as infidels, Abu Taleb, the Sunni is due grudge Ali, the market fanaticism and superstition itself, with these words of common answer (Lahiji, 1982: A 1/747), on the interpretation of Meybodi five bits of Abu Taleb said, but the faith he not mentioned. (Meybodi, 1982 C. 3/329)

Of revelation, we can say that Lahiji In some cases, direct revelation of verses from the book or commentator has said. For example, direct narration from Ali ibn Ebrahim Qomi. And Note that, in most cases, in this narrative, not unlike his other ideas, and to review it does not, but some of the quotations, the narrator is not certain, and only the word "some" and the or "have" which, unlike narrative, critical, and often denies them.

#### **Variant Readings**

Great concern that early Muslims to keep their record book, it will become distorted or removed the excess and deficiency ,: "But the script is not accurate, there are different dialects - which was caused by the Arab tribal life, find real difference over time the traditions of the Companions, the quality and pay of some words in the Quran, the various dialects of some of the words of the Quran, to create. The knowledge that the debate on this issue. "Science reading" was called, and began reading the seven, and ten promises, the scientists adopted this technology, and reading areas and reference book, a tour, and in the books of interpretation, the pronunciation specifically mentioned each, to allow search and comment, is for researchers. "(Mohammad Mahdi Rokni,

1996: 39) But some scholars Shiite and Sunni scholars, reading the So seven of authenticity, because" none of seven reading of the Prophet ( AS), and self readings are frequent, Inc. is not "(Halabi, 2007: 127)

Lahiji interpretation of verse 2: about the "death" in the verse " He then spent later and later named him " Lahiji according to the traditions of the Imams, on this verse says two kinds of death is an inevitable death that is obligatory, and another "death" suppress it, by prayer and devotion to relatives and charity offering and the delay will be, but some, such as Tabarsi, the death one knows. (Lahiji, 1984: A 1/753), but Meybodi says, "forgery" means "the people" to come. However, if such "spoofing" is a transitive object, in meaning people, and If two objects, naming and attribute automatically transfer means. " (Meybodi, 1992: A 3/287)

#### **Meaning the Difficult of Words**

Such arguments, before the interpreter is to interpret the meaning and translate difficult words, and the expression of the formation. Virtual or find meanings and ironic, and things of this sort requires that the interpreter does that word mean in verse, and Meybodi by delivering evidence from the Qur'an itself, if necessary, to this problem, and to find The root of the word and so on, not a lot of thought, and it's just as necessary.

Lahiji and Meybodi interpretation, as difficult words so that, if necessary, to explain Meybodi root, and derivatives deals, and with rivals lyrics greyhound affidavit. For example, "in the Quran, many of the words in a figurative sense, either ironic or metaphorical used. In these verses, understanding the meaning and purpose, subject to know the meaning of the term will, therefore, is inevitably interpreted in different forms and meanings of a word is mentioned. "( Mohammad Mahdi Rokni, 1994: 41)

In verse 25: Lahiji, mythology on the "first mythology " twaddle meaning: "The mythology means twaddle is" (Lahiji, 1984: A 1/746), but Meybodi description is more, that mythology is plural, and singular "The Myth ", also "myth" and " Written down " is said, promising also that brought Kasai said collectors, the collector lines is that mythology. (Meybodi, 1982: A 3/328)

#### **Gave Discussions Way**

"In the history of science, as written, would lay this knowledge, is to provide rules and guidelines for the accuracy reading Quran, and preservation book, the transformation has been read and wrong." The importance of Arabic words in the Arabic language, and change Word, Word creates the concept and meaning. Discussions need to be clear in interpretation. "( Mohammad Mahdi Rokni, 1996: 42)

That Meybodi In this regard, the brevity and used, on the interpretation of the verses to do so is limited. And Lahiji also taken Meybodi way, and work is in verbosity Did not.

#### **Sample**

" You claim ", at the end of the verse " Who you claim you were ", the objective is that the two objects have been removed, is also quoted from Ibn Abbas, the "opinion" that in the Qur'an, the meaning is false. (Meybodi, 1982: A 3/744) in the interpretation of Lahiji Sharif also discussed such topics. Including the interpretation of " Say: I fear, if I disobey Lord, the retribution great day " : " I am afraid is action, and the punishment of the great day, object to it and include it To disobey my God " is parenthetical sentence, the verb and the object is local Arabs do not, and the answer blacked out, and honored the word of such a " Say I fear the torment of a great day to disobey my god played ". "(Lahiji, 1984: A 1/741), and of course all the verses issues as before does not take, but the

need to express and disadvantages, and appreciate verses such issues expressed.

Lahiji in the interpretation of the grammar and syntax, and vocabulary also has, of course, exquisite and speech has no place in this interpretation, and to the extent required to be paid meanings, for example, in the first verse, about "forging" in "And forging darkness and Eleanor", "The darkness and the light was, although" forging "in this verse means creating an object, but the underlying meaning is willing something else ... Therefore, the darkness counterfeiting, forgery dedicated to light, and darkness of not spending, that is not spent, by forging Was not (Lahiji, 1984, c. 4-733) and Arabic Persian poetry in the interpretation of this chapter (Anam), the no.

#### Verbal Discussion

"We know from the late first century AD, gradually between Muslims of different sects were found, the source Calve and differentiate them debate issues of religion and the supernatural, such as Fatalism, forcing, seclusion, and Ash'ari. Talk about seeing the Lord permits, or lack thereof Step or origination of the word of Allah, and so on. The discussions and debates, scientific, and social factors, led to the discovery of the "word" in its definition saying: "Science is a word that, in matters of faith logical reasons, And the speaker knows it is science." (Rampoor, 1996: 234)

#### Result

Meybodi, following the Ash'ari creed, and to mingle speech to criticize Mu'tazila and so and so, today. Meybodi the second time, a large part of the Kashfolasrar, is the verses of Public method Sunni commentators, relying on the traditions and sayings of former commentators, has interpreted. Each book is full interpretation of the Qur'an. The advantages of these two interpretations of the counts.

Both commentator on his interpretation of the hadith rely. So on both interpretation, based on the traditions, so many traditions, in the following verses, which have their own advantages and merits, is their effect. But the main difference Lahiji and Meybodi, is that, because religion Meybodi tradition and community, the Sunni traditions, uses, and Lahiji of the real traditions of the imams Huda (AS). Unfortunately Meybodi delivering fake news, and traditions not hesitate subject. That is, in his commentary as a narrator, not as a jurist, scholar quoted traditions, if the Transport News Lahiji precision and sharp. Meybodi to the verses, without consideration and interpretation of ventricular pay attention, but Lahiji's get the facts straight. In general, the benefits of both interpretation, integrity issues that interpretation, both the interpreter to deal with, but the process is Lahiji More reliable. In terms of historical information, the interpretation Weaving Meybodi achieved, or what other parts of this interpretation, and whether it is related to Islam, and whether it is related to Anam chapter, the reader is a valuable historical information. That this noble interpretation Lahiji, is visible. Verbal discussions, the advantages of both interpretation. In particular, the interpretation Meybodi, because of social, theological religions promoted conflict, and theological issues familiar to the readers.

#### Wrote Sequence

\* "Story of Islam, the" companions of the famous hadith ", they are both tellers and narrators. These are all principles, respect to the hearing and were reliant on transportation, and subject to human knowledge, learning and understanding of the prophets knew." (Rokni, 1995: 32)

\*\* Hadith Qodsi, Allah is saying, attributed, however, to the divine tradition and divine mysteries have said. Prophet's traditions, the promise of God for the companions said, these traditions are not set in stone, like the Koran and not the explicit promise that, is attributed to the Prophet, the Hadith it is said (Ramiar, 97: 1990)

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