

Application of Interpretative Rule of "Applicability and Tallying" in Nahj al-Balagha

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Abstract:

"The Interpretative rules" are of the branches of Quranic science and the root of inference and the criterion of choosing the correct interpretive view .The interpretative rule "Applicability and Tallying" ,is a rational method and based on the interpretive teachings of the Prophet's Household (AS). The main question the present paper posed by descriptive, analytical method is the central and library-based issue as exploring the application of the above rule in Nahj al-Balagha and that Amir al-Mu'minin (AS) as the rational Qur'an and the most familiar with the Prophet's interpretative basics, resources, rules and methods among the Companions in Nahj al-Balagha, in which the cases used "Qur'an applicability rule", so that finally, it turns as a research solidifying and supporting the above rule and consolidating the interpretative method of the Prophet's Household. The present research derived achievement and innovation is that through "referent mining "done in the context of Nahj al-Balagha, utilizing the mentioned rule in 18 cases ,out of which 12 cases are exactly similar to Quranic verses and in 6 cases, the verses have been as the meaning or theme quotation and or similar to the context of the verse, out of which 5 cases have been assigned to "Qur'an outward applicability "emphasizing the dignity of Qur'an

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revelation and context ; 6 cases have been assigned to "Qur'an outward applicability "with the verse context scansion; the rest 7 cases have been assigned to " Qur'an inward applicability".

Key words: applicability and tallying, application cases, Nahj al-Balagha

1-INTRODUCTION

"Interpretative rules" are of the Quranic science branches (AL-Sabt, 1421 AH; vol.1, p.33).And the authenticity of interpretation and its methods are based on this. So that the criterion to select the correct interpretative standpoint is considered in discrepancies and observing those rules decreases the interpretative error (Babae et al., 2000, p.63).The subject "Qur'an interpretation" and after that, the commentary basics and resources play the most fundamental role in the Quranic teachings discovery and extraction process and stages.

On the one hand, Ali (AS) following the Prophet is the most knowledgeable and the most competent person discovering and extracting Quranic interpretative teachings .So that the Prophet (p.b.u.h) recited and dictated all verses to him and he wrote them with his own handwriting and learned from the Prophet about the esoteric interpretation, the general and specific, the unambiguous, the equivocal and the abrogating and the abrogated of the verses and how and when these verses came down and about whom, the verses were sent down until the Day of Resurrection, and the Messenger begged God to bestow him the power to understand and maintain them .Thus Ali(AS) didn't forget any verse in the Book of God (sermon/212). For this, he stated in Nahj al-Balagha: "Ask me before you couldn't access me anymore (sermon/189), so that he said: "No other person has the knowledge to put Qur'an in speech and Qur'an would never talk to anybody else (sermon/158).

In his speech, Amir al-Mu'minin (AS) -whether whatever pointed out in Nahj al-Balagha and or elsewhere and in Nahj al-Balagha scope, more in two parts as the sermons and letters and less in the part on the aphorisms –set forth lots of interpretative facts and concepts about Quranic verses and in various ways-whether directly or indirectly and implicitly or explicitly –documented and used lots of verses through using the applicability of diverse rules.

"Applicability rule", by the Quranic verses tallying on the cases with matching potential ,though not related to the verse descending, is a rational and based on the Prophet's Household's teachings(N.K:Tabatabaee,1995;vol.1,p.44).

Allameh Tabatabaee is of the few commentators focusing on the applicability rule and through standardizing this rule and presenting a rational interpretation, he tried to justify the Household's approach in tallying Quranic verses in different referents , so that by this way, the Household's applicability accounts are kept secure against being accused of personal tastes, sectarian interpretation and considering a sort of decided interpretation (N.K: Zahabi, 1396 AH, vol.2, p.138-139 and 87-96).

It is true that the applicability accounts per se aren't to describe the concept of the appearance of the verse and the expression of God's intention, rather they express the words' meanings or the general utterances of the verse and for this, some consider meaning out of the interpretation science domain (N.K: Hosseini Ghiasi, 2004, p.68), but the effect of extra-linguistic implications cannot be denied in understanding meaning. So that semantics has been divided into two types as "semantic language system and conceptual implications oriented "and" outside world experiences and implied implications based" and consider the significance of "referent" in semantics to the extent that sometimes meaning doesn't totally match the referential implication, though it is the "referent "that shapes the "concepts" (N.K.Safari,2008,p.62-68).

Thus, despite overlooking referent in the theoretical discussions, the interpreters inevitably have to refer to referent in the semantics of words and sentences. So that mentioning referent regarding the recognition obtained in objective concepts, it makes it simpler to achieve abstract concepts and indirectly paves the ground to perceive and reflect on the exoteric meaning of Qur'an. For this, some consider "applicability" a type of "interpretation" due to conceptual ambiguity omission through determining referent (Rezaee Esfahani, 2001, vol.1, p.404).

1.1. Problem Statement

Exploring the interpretative rules in Nahj al-Balagha context as the most important and the most historical work left from Amir al-Mu'minin (AS) and that whether Amir al-Mu'minin (AS) used the rule "applicability and tallying" in Nahj al-Balagha or not, is the main question of the current paper. Efforts have been made in this paper to extract the cases of applicability and tallying rule usage by focusing on all Nahj al-Balagha included categories. Thus, the most significant point analyzed and processed in this paper is "the referent mining" based on tallying the principles of applicability rule and tallying its referents in Nahj al-Balagha and discovering the cases applying the above rule.

1-2. Research Background

The conducted studies indicate that some books, dissertations and articles implicitly and marginally have dealt with using the "applicability rule" in some narrations by Imam Ali (AS), though so far no independent study has studied using the applicability rule in all Nahj al-Balagha included categories.

Although regarding the position of Imam in the science of interpretation and some interpretive methods of that Imam, some books such as "Interpretive Schools" by "Ali Akbar Babae"(vol.2,2002,Qom,SAMT),and "Familiarity with the

History of Interpretation and Interpreters " by "Hossein Alavi Mehr"(2005,Qom: the World Center of Islamic Sciences) and the article titled "Imam Ali applying Quranic Science Basics in Interpretation "by "Seyyed Jabar Shojaee Motlagh" in which the interpretive narration used by Imam have been extracted and Imam's interpretative methods have been investigated (2012, Public Relations Head Office of the Islamic Propaganda of Sistan and Baluchistan Province) and a thesis titled "Imam Ali's Interpretative Methods" in which the interpretative methods, tendencies and types have been explained and the articles such as " Imam Ali and the Interpretation of Qur'an about that Imam's status and asserting his knowledge about Qur'an(2000, Qur'an-e- Golestan Journal) and the article "Qur'an Interpretation and its Method from Imam Ali's View on the Interpretative Status of Imam Ali", are abundant in interpretative narrations, stating some instances of that Imam's interpretive methods ,without focusing on Nahj al-Balagha(2003, Mesbah Human Sciences Quarterly Periodical) and the paper titled " Interpretive Principles and Methods of Qur'an in Nahj al-Balagha " in some interpretative basics and rules of Imam in Nahj al-Balagha without focusing on the rule of "Applicability and Tallying" by Hamed Shariati and Majid Maaref in " Nahj al-Balagha Research Letter Quarterly Periodical in 2016", moreover, the book titled "Basics of Understanding and Interpreting of Qur'an in Nahj al-Balagha", compiled by Hamed Pour Rostami by "Tehran University Publication in 2014" was published in which the basics of Qur'an interpretation in Nahj al-Balagha have been dealt with ,also a paper titled "Basics of Understanding Qur'an in Imam Ali's Point of View" by Seyyed Hasan Hashemi " published by "Research Institute of Quranic Culture and Education", in addition, about the conceptualization of applicability and tallying position, basics and usage, some papers titled " Conceptualization of Narrations based Applicability and Tallying " written by Mansour Pahlavan and Ghasem Faez in"

Seraje- Munir Quarterly Periodical in 2013" and "Status of Applicability and Tallying Narrations in Interpretation Process of Qur'an" by Mostafa Salimi Zare in " Quranic Research Cases Quarterly Periodical of Mashhad Based Islamic Propaganda Organization" and "Basics of Applicability and Tallying from Allame Tabatabaee's View" written by Shadi Nafisi published in 2013.

1-3. Research Necessity and Significance

It is hoped that the present research scientific achievement be used to defend and support the above mentioned rule, to strengthen it and to answer some of the opponents considering the Prophet's Household's Applicability and Tallying Narrations as a type of "interpretation of Qur'an by personal opinion"-where the tendencies of a special party is imposed on Qur'an(Zahabi, 1396 AH,vol.2,p.87-96,138-139) so that ultimately ,we could defend the scientific scope of this interpretative method of the Prophet's Household, its criterion-orientation and compatibility with the literal meanings of Qur'an.

2. DISCUSSION

2-1. Applicability Conceptualization

The term "جري"(JAARA) means "rapid movement"(Raghib Esfahani, 1412 AH, p.194) used for horse trotting, wind blowing, the movement of sun and water running (Farahidi, 1410 AH, vol.6, P.174).Thus, some terminologists consider "جري"(JAARA) as the accurate and regular movement throughout a location (Mustafavi, 1992, vol.2, p.77).Though most of the terminologists haven't considered the term subject to movement in location, rather they have taken it as "contrary to immobility "(Ibn Manzour,1405 AH, under the subject Ignorance) .

Though using some technical and specialized terms of interpretation science common in today discourse are rooted in the past of this knowledge, it is imperative to explain several terms in order to avoid the confusion of terms and concepts. As perceived from the statement of Allame Tabatabaee on the validity of Al-Mizan's interpretation and on the evaluation of some narrations, expressing: "هي من الجري و التطبيق او من بطن، و ليست" (Tabatabaee, 1995; vol.19, p.257). Some narrations in which the Prophet's Household explained and interpreted the verses. All aren't of the same kind, rather they are divided into three types:

The First Type: Interpretative narrations

The narrations trying to express the meaning of the verse and explain the whole intention of Allah from the verses and not merely explaining some referents of the verses and as an example, they deal with describing the true meaning of the verb or the brief expression of the verse.

The Second Type: Thorough and Accurate

The narrations in which the "meaning" or the "referent" are expressed, they don't cover the exoteric and conventional meaning of the term and verse, rather by considering the verse's properties from the characteristics of revelation, time, place and the individuals, a comprehensive and proactive concept of the verse is achieved (developing the meaning of the term or expression) and then it is adapted with other referents. For instance, in the verses, LOALOA and MARJAN (Pearls and Coral) refer to Ali (AS) and Fateme Zahra (SA) and or Imam Hossein Hasan and Imam (AS) (Sayoti, 1404 AH, following the verse 22/surah 55), the Quranic words don't clearly –and in exoteric and conventional meaning- refer to such referents.

The Third Type: Applicable and Tallying Narrations

The narrations not dealing with describing the verse content and expressing the whole intention of God, rather stating some of its referents existed at the time of revelation and or the referents created over time. So that applying the term or the statement of the verse as the exoteric or conventional meaning includes those referents .For instance, in the narrations, it is said that by "ABRAR", it means the Imams and "FAJJAR" refers to the Umayyads (Bohrani, 1965, vol.4, p.436).Applying the term "ABRAR" and "FAJJAR" vividly refer to the mentioned cases.

Explanation: In many narrations from the Imams (AS), the secret of immortality is the message of the Qur'an. Those great ones recalled their disciples not to suffice with understanding the exoteric meaning of Qur'an- documenting the intralinguistic clues and the verses' context and fix the verse about a certain person, persons or events about its revelation, rather the verse's meaning will extend to any cases similar to "revelation case " in features and attributes and have the same "criterion", since the verses of Qur'an are like days and nights on the go and keep living. So that they have fresh talk with every nation and its message goes on through matching with the novel flows of human life .In these verses, sometimes some verbs as " حري و يجري " have been used explicitly and occasionally as implicit ,some interpretations such as " منه ما كان و منه ما لم يكن " , "منهما جاء ومنهما لم يجرى" the exoteric and esoteric of the Qur'an "(Tabatabaee, 1417 AH,vol.3,p.67,Majlesi,1984,vol.2,p.345).

And now, let's describe some terms:

A) Although the term "Qur'an JARRA" is frequently employed tallying the verses with the referents created over time (the new era referents), applying JARRA mode narrations includes the verses tallying with the referents existing at the time of the verse revelation .Thus, though Allame

Tabatabaee uses the word " JARRA" about the new era referents and on the revelation time referents, he employs the term "MESDAGH" in Tafsir Al-Mizan, he applies both terms equally in some cases.(R.K, Tabatabaee,1996,vol.1,p.53, following the verse 45/surah 2, considering the interpretation of "SABER" into "ROOZE" from the referent and applicability mode).So that in the discussion onand metaphorical following the verse 7/ surah 3, "JARRA" has been explicitly considered as "determining the referent "of the verse .

- B)** By the "referent "in the applicability narrations ,it doesn't necessarily mean the external objective existence(the certain individuals or phenomena in the external objective life) versus the subjective existence, rather it also includes the general concepts put under more general notions .For instance, tallying (يَا أَيُّهَا الَّذِينَ آمَنُوا) in the verse 120/surah 9, mentioning all believers of the late centuries ,is of the first type of tallying on the objective ,but the Holy Struggle verses tallying on "struggle with soul" of tallying type is of a more general concept of the following overall notion (Tabatabaee,1417 AH, vol.3, P.172).
- C)** In the applicability rule actions, some of the referents are more accurate, complicated and delicate. For example, tallying " the verses on struggle "are far more accurate than "struggle with soul", and "the verses on the hypocrites "are far more precise than "the sinners than the believers "of tallying (يَا أَيُّهَا الَّذِينَ آمَنُوا)in the verse120/surah 9 of the late centuries 'believers. Moreover, tallying "the verses on the sinners" for "the Caregivers", remembrance and presence due to negligence in the memory of God ,are more accurate than the former and the most accurate one is tallying "the verses on the sinners" for the Caregivers, in terms of their intrinsic failure to uphold the Divinity right (ibid).
- D)** Reflection on "the applicability narrations "along with "the applicability rule"-which doesn't consider Qur'an special for

time ,location and audience ,rather it stipulates that every time ,Qur'an shows new audiences , the narrations indicating a significant part of Qur'an(a third, a quarter and ...) is about the Household and part of it is on the enemies of the Household (Ayashi,1991,vol.1,,p.21;Koleini ,1984,vol.2,p.628) and other identical narrations following the verse interpretation don't express the whole intention of God on the verse and limiting the Quranic verses are not in specific referents ,rather such traditions following the verse tallying express some of the referents and in cases, tallying is the most evident of the verses' referents (Javadi Amoli,2004,vol.1,168;Hosseni Ghiasi, 2004,p.47,69 and 184).

E) In all applicability narrations , the interpretation of " the applicability in Qur'an " has been used along with two interpretations" the Inward of Qur'an " and " the commentary of Qur'an " and they have a sort of binding and homogeneity-so that one of the interpretation meanings is the hidden (the Inward) verses and the verses' hidden meaning flow over time and place and tally with new referents –on the other hand, all three interpretations of applicability, commentary and the Inward of Qur'an have been set forth versus "the Outward of Qur'an"(Rezaee Esfahani,2011,vol.1,p.454).

F) That in the applicability narrations, it is stated about Qur'an as the following :

«يَجْرِي كَمَا تَجْرِي بِالسَّمْسِ وَالْقَمَرِ»

(Hor Ameli,1409 AH,vol.27,p.196;Bohrani,1416 AH,vol.1,p.46) , it is reasoned that permanent evolution, flow and fluidity of the Quranic concepts will be true about both " revelation "and "commentary" .In other words, the applicability rule and tallying apply both for "the Outward of Qur'an" and " the Inward of Qur'an "(Tabatabaee,1417 AH,vol.3,p.72).

2-2.Applicability and Tallying Types in Narrations

It is perceived from the above subjects that: the types of applicability and tallying are as it follows:

A) Tallying on the revelation time referent with an emphasis on the verse context (the applicability and tallying of the Outward of Qur'an) such as tallying (يَا أَيُّهَا الَّذِينَ آمَنُوا) on the Believers of the Revelation time.

B) Tallying with the new age referents with scansion of the verse context (the applicability and tallying of the Outward of Qur'an) like tallying «يا ايها الذين آمنوا» on the Believers of the recent time.

Each of these two can be of three types in itself:

-General to General Tallying: like the term (الَّذِينَ كُفُّوا) in the verse 159/surah 2

(إِنَّا الَّذِينَ كُفُّوا نَمَانًا لِنَامِنَا الَّذِينَ اتَّوَلَّوْنَا الْهَدَىٰ مِنْ بَدْمِائِيًّا هُمَا لَنَا سِفِيَالِكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ), that in terms of the utterance and context, it is general for " the Sinful scholars" in the narrations by Ali (AS) (Tabarsi, 1403AH, p.458).

- **General to Specific Tallying:** Such as the tallying of the statement (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ...) in the verse 3/surah 2 on the uprising of the progeny of Muhammad (p.b.u.h) Riser, in the narrations by Imam Sadiq (AS)(Sadogh,1405AH,vol.2,p.341).

- **General to the Most Perfect Referent Tallying:** like tallying the statement (يَتْلُونَهُ حَقَّ تِلَاوَتِهِ) in the verse 121/surah 2 on the Imams in the narrations by Imam Sadiq (AS) (Koleini, 1984, vol.1, p.215).

-Additionally, tallying the utterances and terms on the individual, states and actions referents is considered of such applicability sorts (R.K: Salimi, 2013, p.10; Rezaee Esfahani, 2011, vol.1, 444-446).

C) Verse tallying on the referents not inferable from the verse inward or context, by extracting the general message through revising the examples and considering the temporal , locational and individual traits from the verse and then tallying on the similar referents (the applicability and tallying of the Inward of Qur'an).

It is explained that as "the utterances" are used in the figurative meaning through maintaining the connection with the literal and the signified meaning, the statements and sentences are this way, too. As an example: the proverbs are applied in similar cases by keeping the connection with the original meaning. Thus, Allame Tabatabaee states that: "Most of Quranic verses are like parables not special for the primary cases and refer to any case proportionate with their revelation and this is one of the cases interpreted as " the applicability of Qur'an "(Tabatabaee, 1417 AH, vol.3, p.72). Thus, Allame Tabatabaee and Ayatollah Maarefat consider probable in several cases that the explanation by Imam(AS) in the narrations are both about the applicability and the Inward mode (Tabatabaee, 1417 AH, vol.15, p.292, following the verse 84/surah 26, vol2,p.163 following the verse 1/surah 78 ;vol.2,p.59 following the verse 189/1; vol.2,p.347,following the verse 257/surah 2 and Tabatabaee,2009 ,p.42; Maarefat,2004,vol.1,p.448). As an example, tallying the direct balance (direct and fair balance) in the verse 35 /surah 17 (وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ تُزَوَّجُونَ بِالْقِسْطِ أَسِيمًا)) on Imam in the narration by Imam Kazem(AS) is of both applicability mode and the Inward mode. In these narrations, through considering the property "material balance" and adopting the total message and general rule (balance=the criterion for fair valuation) applied it in " the spiritual balance", that is, the most perfect human being as the criterion for evaluating beliefs and actions .

2-3.Using Applicability Rule of Qur'an in Nahj al-Balagha

Now after outlining the introductory discussions, it is the time to explain the cases using "the Applicability Rule in Qur'an" in Nahj al-Balagha's context.

The narrations Ali (AS) somehow benefited from to describe and explain the verses –similar to other Infallibles –consist of three types:" Interpretative narratives, "," the esoteric narrations, "and " the narrations of applicability and tallying

".Regarding that the writer's focus in this paper is exclusively on using the interpretative rule of "applicability and tallying", thus we don't address the first and second types.

Through the conducted analyses, the accurate statistics –and or very close to it- a collection of cases Imam used the Quranic verses explicitly or implicitly in Nahj al-Balagha-quoted by the meaning and theme of the verse or by the same text as the verse are 92 cases, out of which 74 cases are "the interpretative narrations" by Imam .In these 74 cases, Imam stated the verses of Qur'an and to express his content, he used deduction and the interpretative use of the verses and or interpreted the verses .

But "applicability and tallying "rule in Nahj al-Balagha has been used in 18 cases –that in 12 ones, the same verse of the Qur'an has been used, and in 6 cases ,the verse has been in the form of being quoted in terms of meaning or theme and or similar to the context of the verse-which is as the following :

2-3-1.The cases in Nahj al-Balagha with "the applicability of the exoteric meaning of Qur'an" with an emphasis on the verse revelation and context are 5 cases as the following:

A) In the sermon 156 of Nahj al-Balagha, the verse 2/ surah 29

(الم*أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ)

"Alif .Lam.Mim.Do people think that they will be left alone simply because they said: "we believe" and that there will be no Trial for them? “Considering the verse context stating the eternal tradition of the divine trial and test among the Islamic Community, as it was in the prior communities –with respect to the verse term generality, Imam called it the applicability case about the "the temptations the Islamic Community will be tested after the Prophets passing away ".

B) In " من كلام له (ع) " with number 23, Imam called the verse 198 /surah 3" (وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ) : And what is with Allah is the best for the righteous", regarding the verse utterance about himself

.Explaining that Imam stated about his death this after being attacked by Ibn Moljim: The Divine Reward for me is better after death.

C) In "و من كتاب له (ع)" with number 28, Imam called two verses of 75/ surah 8:

(وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ)

"But relatives are near to each other in the Book of Allah; verily, Allah is the Absolute Knower of all things."

And the verse 68 /surah 3:

(إِنَّا وَلِيُّ النَّاسِ إِنْ يَرَاهِمْ لَلَّذِينَ اتَّبَعُوهُ هَذَا النَّبِيُّ الَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ)

"Surely among men, standing closest to Ibrahim are those following him [regarding Monotheism].Such as this Messenger and those who believed [in Allah and His Messenger].And Allah is the Guardian of the believers " regarding the generality of the verses' statement, as the applicability rule. About "the competency of the Household for the caliphate after the Prophet (p.b.u.h), where stating : (فَنَحْنُ مَرَّةً أَوْلَىٰ بِالْفِرَاقَةِ، وَتَارَةً أَوْلَىٰ بِالطَّاعَةِ) (letter 28)(We deserve more than others ,on the one hand ,by virtue of our relationship and on the other hand, because of obedience).

D) In the third sermon of Nahj al-Balagha, Imam called the verse 83/surah 28:

(تَلْكَ الدَّارُ الْآخِرَ فَتَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فِسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

"We have appointed Paradise as the Last Home for those who do not intend to make rebellion and corruption in the life of this world; and therefore, the best end belongs to the pious.", concerning the context of this verse owning generality context– and not belonging to any specific case –as the case of applicability rule, about NAKESIN (The Men of Camel), MAREGHIN (the betrayers of the Kharijites and the Men of Nahravan) and Qasetin (Mu'awiyah and his Companions, i.e., Companions of Saffin).

2-3-2.The cases where in Nahj al-Balagha," the Esoteric Applicability of Qur'an" has been done along with the verse context expansion, 6 cases are explained as it follows:

A) In the sermon 58, Imam called the verse 58/surah 6:

(... قَدْ ضَلَلْنَا إِذْ أَوْمَأْنَا الْمُتَهْتِدِينَ)

"If I did so , I would go astray and I would not be regarded one of the guided ones" that the verse context is related to "the Prophet's addressing idolaters and pagans seemingly inviting them to convert into their religion", considering the generality of the statement and the verse context scansion , as the case of tallying , regarding "at the request of the Kharijites in order to testify his blasphemy and repent from the arbitration", Imam replied "If I testify my blasphemy after believing in Allah and fighting along with the Prophet, I am misled, not from the guided ones".

B) In sermon 66, Imam starts with the verse 35/surah 47:

(وَأَنْتُمْ أَلَا عَلَوْنَا اللَّهُمَّكُمْ لَنْ يَبْرَ كَمَا عَمَّاكُمْ)

"You are the uppermost since Allah supports you and will not decrease the reward of your efforts and good deeds along His Path", the context of this verse is that "the loose believers shouldn't succumb under the peace burden of the pagans ", in one of Saffin days against the Mu'awiyah corps, he addressed his companions and in fact considering the verse statement generality and scansion of the context, calling it as the case of applicability of "his companions in Saffin War".

C) In sermon 162, Imam called the verse 8/ surah 35:

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرًا إِنَّا لِلَّهِ عَلِيمٌ بِمَا يَصْنَعُونَ)

"So [O, Messenger] do not destroy your soul out of distress for them due to their disbelief, since Allah is the knower or what they do.", that its context "addressed the Prophet and stated: He shouldn't lose his life due to severity of the regrets from the misguidance of the pagans, by the statement generality and scansion of the context, as the applicability case, stating about "the events on fighting against Mu'awiyah", with this statement that if the existing problems-in fighting against Mu'awiyah-are

solved ,he will lead the people to the Divine Truth ,and if not ,don't regret, God is aware of what they are doing.

D) In the sermon 194, Imam called the verse 25/surah 79:

(إِنْفِيدُوا لِكُلِّ عَذَابٍ لَّمَّا نَحْنُ حَشَىٰ)

"Verily, in this matter, there is an admonishing lesson for whom that fears from the disobedience of Allah's commands ", that the verse context about "learning lesson from the fate of Pharaoh in opposition to Moses and Aaron, suffering from worldly and afterlife chastisement ", regarding the statement generality and the verse context , as the applicability case about "learning lesson from the wonders of creation on the earth, its blessings and its facilities and the sense of responsibility toward it'.

E) In"(ع) من كتاب له " to number 28, Imam mentions the verse 18/surah 33 :

(قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلْ يَزُولَ أَلْيَاسُ إِلَّا الْقَلِيلُ)

"Verily, Allah knows those among you who hinder others from taking part in the war and those who say to their Brothers and Kinsmen: Come along to us and do not get involved in the war. And also He knows those do not come to fight except for a short time ", considering the statement generality and context scansion, as the applicability case about Mu'awiyah and Uthman and in response to Mu'awiya's charge accusing Imam of the murder of Uthman".

H) In the sermon 181, Imam called the statement:

(بُعِدَ الْهَمْ كَمَا بَعْدَتْ مَوْدُ) (a group of the Kufa Corps of his Companions joining the Kharijites deprived of God's mercy, as the people of Thamud went away from His mercy) as a type of meaning quotation and similar to the verse 95/surah 11:

(... أَلَا بُعِدَ الْمَدِينُ كَمَا بَعْدَتْ مَوْدُ)

"So away with the people of Madyan as away with the Thamud", regarding the verse's statement generality and the

context scansion, as the applicability case about "Some of his companions who joined the Kharijites".

2-3-2.The cases where "The esoteric applicability of Qur'an" occurred in Nahj al-Balagha-in other words, applicability of the verse tallying mode on the referent of the esoteric meaning –are 7 cases as the following:

A) In the sermon 50, Imam called the verse 101 / surah 21:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ...)

"But those who have been given before, the Fair Promise from Our Presence are located in a place long distant from the Hell Fire ", after meaning abstraction and considering the verse property and extracting the verse general message, as the applicability case about "those who have the power of discernment in the blended right and wrong in sedition, and Satan does not overcome them". Thus applicability in the verse from tallying mode is the referent of the verse's esoteric meaning.

B & C) In the sermon 87, Imam called two verses, the verse 26/surah 81 :

(فَأَيْنَ تَذْهَبُونَ)

"Then [O, mankind], where are you going?" and the verse 95/surah 6:

(فَأَيْنَ تَوُفُّوْنَ)

"How are you turned away from the Truth?" with the same statement of the verse (و اني توفكونرو) "which direct are you going?" , that the referent of the first verse is related to "guidance to the revelation and the Holy Qur'an" and the referent of the second verse is related to" guidance towards God" ,after the verse meaning abstraction and extracting its general message, as the applicability case on" the Household", expressing that " the Prophet's Household are among you and they are the leaders of the truth, the flags of guidance, and the

true languages, why you are wandering. Put them in your hearts and rush like thirsty men to get into their clear source.

D) In the sermon 118, Imam started with the statement: (فَوَاللَّهِ إِنِّي لَأَوْلَىٰ لِلنَّاسِ مِنَ اللَّهِ جَعَلَهُم مِّنْهَا مَخْرَجًا) as a type of quoting the theme and similar to the verse 6/ surah33:

(النَّبِيُّ أَوْلَىٰ لِلْمُؤْمِنِينَ مِمَّا ثَمَرْتَهُمْ)

And the above verse context indicates "the prophet (p.b.u.h) being superior to dominate the lives and property of the believers", with meaning abstraction and extracting the verse general meaning, calling it as the applicability case about "Themselves". In other words: The infallible Substitutes of the Prophet (p.b.u.h) are also subject to this verse and superior to dominate.

E) In the sermon 130, Imam mentioned the statement (لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَهُمَا مِثْلَ طِينَةٍ لَّجَعَلَهُمَا غُيُوتًا وَمَا يَكْفُرُ أَكْثَرُ النَّاسِ بِآيَاتِهِ إِلَّا مُؤْمِنُونَ)

(If the doors of the heavens and the earth got closed on a slave, but he feared God, God would open a way for him), as a sort of quotation the theme and similar to the verse 30/ surah 21:

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا مِن مَّاءٍ كَلْبًا حَيًّا أَفَلَا يُؤْمِنُونَ)

"Do not the disbelievers know that the heavens and the earth were one piece of Creation joined together and we parted them? And We appointed water to be the source of life for all Earthy creatures, [mankind, vegetation, etc.]. Will they not yet believe?", and the verse context "addressing the unbelievers and introducing the order and design of creation as a sign of God's existence", with meaning abstraction and extracting the general message of the verse, calling it as the applicability case about" Abu Zar, who peevd the third caliph due to resistance to his unwarranted positions and was exiled to Rabza. That is, God will open his path to salvation and tranquility. Thus, the applicability of tallying mode is the referent of the verse's esoteric meaning.

G) In the sermon 154, Imam started with the statement:

نَحْنُ الشَّعَارُ وَالْأَصْحَابُ الْخَرَائِفُ الْأَبْوَابُ لَا تُؤْتَى إِلَّا مِنْ أَيْدِيهَا فَمَنْ تَنَاها مَنَعْتَهَا مِنْ أَيْدِيهَا سَمِيَ سَارِقًا)

"(We are the confident of the secrets and the true companions, and the treasures and doors of the Prophets' science, and nobody comes to the houses except from their way and the one who comes from another path except from theirs is called the burglar), that is somehow a type of meaning quoted in the verse 189/surah 2:

"(وَأَنْتَ الْبَيْتُ مِمَّنْ أَبْوَابُهَا)"

"Who enter through the front doors .And fear from the disobedience of Allah's commands", and the verse context is that "Goodness is on the path to righteousness and piety and to do everything in its religious and non-religious activities in the right way", via the meaning abstraction and extracting the general message of the verse, calling it as the applicability case about " the Prophet's Household and their virtues ".

H) In Hekmat number 209, Imam mentions the verse 5 /surah 28:

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا لَوْلَا أَنَّ ضِوًّا نَجْعَلُهُمُ آيَةً وَنَجْعَلُهُمُ أَوْارِثِينَ)

"But we willed to bestow our favor on the oppressed; and make them the Governors and make them the heirs of the oppressors ", whose context is about "the government of the oppressed people of Israel and the downfall of the Pharaohic ruling ", through the verse meaning abstraction and the general meaning extraction, calling it as the applicability case regarding "the Prophet's Household in the global government of Imam Mahdi (AS) where the whole world submits to the Household". The conclusion is that in all of the aforementioned cases, the applicability by Imam is of tallying mode on the verse exoteric meaning referent.

It is worth to mention that of all 18 cases using "the applicability rule" in Nahj al-Balagha, except for two sermons: the sermon 50 and the applicability rule for the verse 101/surah

21 and the sermon 194 and the applicability rule for the verse 25/ surah 79, where "The applicability in Qur'an" is of tallying type on "the concepts"; in other 16 cases, "The applicability in Qur'an" is of tallying mode on "the exoteric objective referents".

3. CONCLUDING REMARKS

The "interpretation rules" is of Quranic science and the root inference and the criterion of choosing the correct interpretive view. The interpretation rule of "applicability and tallying" is a rational method based on the Household's interpretative teachings.

Through the conducted analyses, the exact statistics and or very close to it –a set of cases Imam used in Nahj al-Balagha from the verse of Qur'an explicitly or implicitly –as the verse meaning quotation and content and or a text similar to the verse text is 92, out of which "referent mining "is used, "applicability and tallying " rule in Nahj al-Balagha is in 18 cases as the following:

1-The cases in Nahj al-Balagha where "the exoteric applicability in Quran" with an emphasis on the importance of the verse revelation and context are 5 cases and about the verses: 2/surah29, 198/ surah3, 75/ surah 8, 68/ surah 3 and 83/surah28.

2-The cases in Nahj al-Balagha in which "the exoteric applicability in Quran" is along with the verse context scansion as in 6 cases and regarding the verse: 65/ surah 6, 35/surah 47, 8/surah 35, 25/surah 79, 18/surah 33 and 95/surah11.

3- The cases in which "the exoteric applicability in Quran" occurred in Nahj al-Balagha and in other words, the applicability is of the verse tallying mode on the meaning referent as 7 cases and about the verses: 101/surah21, 26/surah81, 95/surah 6, 6/surah33, 30/surah21, 189/surah 2 and 5/surah28.

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