

Research Article

Ibn Abi Al-Hadid's and Ibn Meysam's interpretations comparative analysis for the purpose of Nahj Al-Balagha 1 to 34 sermons lexicological understanding

Shahnaz Azizi

PhD. Student, Quran and Hadith Sciences (Dar Al-Hadith),
Qom branch, Iran. Shahnazazizi40@gmail.com

ABSTRACT:

Nahj Al-Balagha, as a valuable literary, scientific and Palladian work is the focus of scientists in various Islamic fields such as literature, history, ethics, theosophy, philosophy and discourse, politics and government and management. Now, we are the inheritors of various massive explications on Nahj Al-Balagha which is approached by many from various perspectives. The lexicological terms proposition and analysis, before going to the interpretations, is a general method of interpreting a text, but not all of the explicators have acted in one single level of elaboration and analysis of the terminologies. The study of the wording can be based on the lexical, literary, eloquence, discourse, philosophical and theosophical methods. In the present study the comparative analysis and the lexical exegesis and the interpretations by the great expositor of Nahj Al-Balagha, Ibn Abi Al-Hadid and Ibn Meysam, is presented on the first "34 sermons of Nahj Al-Balagha".

Keywords: Arabic lexical terms understanding, lexicology, Nahj Al-Balagha lexical terms understanding, Ibn Abi Al-Hadid, Ibn Meysam, comparative analysis

INTRODUCTION:

From the time Nahj Al-Balagha was compiled by the fourth century genius mind, Muhammad Ben Hussein Mousavi, famous as Seyyed Razi, up to now this book has attracted the attention of many of the Shi'ite and Sunni, Muslim or non-Muslim thinkers. Each of these thinkers has enjoyed his share of the book and they all have tried to expose whatever their hunted pearls of the book to the others. Therefore, there are numerous books with various methodologies written on conveying the concepts, elaboration and explication of Amir Al-Mo'menin Ali's (Peace be upon him) speeches and discourses.

The lexicological study of Nahj Al-Balagha explications:

Among the great many Naj Al-Balagha explications and interpretations, there are 9

distinct expositions each of which with their own specific method of lexicological study:

1. The most ancient existing and graceful explication is the "Ma'arej Nahj Al-Balagha" in Arabic which is authored by Abu Al-Hasan Ali Ben Zeyd Beihaghi" (1143). This book is enumerated as one of the comparative explanations, that is because Imam's speeches are compared to the discourses made by the great philosophers and wise and they are elaborated accordingly. Beihaghi makes use of juratory, astrological, medical and philosophical discussions as appropriate; via citing the literary, eloquence comments and answering to the uncertain and doubtful subjects (Beihaghi, 1987, pp.4, 13, 236).

2. "Menhaj Al-Bara'eh" by "Qotb Al-Din Rawandi" (1151) is the 6th century scientist who takes a brief advantage of the literary and lexicological discussions in his explanations, bases his interpretations on the Holy Quran, uses the Hadith and mentions the eloquence comments (Menhaj Al-Bara'eh, 1985, v.1, pp.25-26, 31-43-44-91-92, 208-249).

3. Nahj Al-Balagha exposition by "Ibn Abi Al-Hadid Mo'tazeli", the Mo'tazelli sunni 6th and 7th century scientist which is considered as the most extensive and most tenacious explication. Besides trying to prove Nahj Al-Balagha originality, explication of the difficult-to-find words and stating the Arabic exemplary proverbs, it is characterized by the widespread and subtle literary discussions, lineage, historical accounts, attribution to the sacred texts (Quran, Hadith and narrations) and providing metaphysics attributed to Mowlana (Nahj Al-Balagha exposition, 2009, v.1, introduction).

4. Nahj Al-Balagha explication by "Ibn Meysam Bahrani" the 7th century lecturer and scientist who was ordered by Ata Malek Joweyni to write a detailed in-depth explication on Nahj Al-Balagha which is known as "the Great Exposition". This book was summarized two times and they were named "the intermediate exposition" and "the small exposition". The literary rules, discourse discussions, issue instruments, Holy Quran attributions' elaboration and the lexical clarification are characteristics of the expositions (Nahj Al-Balagha explication, 2010, v.1, introduction).

5. "Menhaj Al-Bara'eh exposition" is authored by "Hashemi Khouee", the late 13th and early 14th jurist and scholar. He recognizes his exposition as a narrative one. The classification and division of the sermons and letters, translations, words elaboration, conjugation and syntax, and the extensive explanations are the distinct features of this expository work (Hojjati, Seyyed Muhammad Baqer, 1989, Khouee's Menhaj Al-Bara'eh exposition features, the

seasonal journal of articles and studies, 47 and 48).

6. "Fi Zalal Nahj Al-Balagha" by "Muhammad Javad Moqnieh", the Lebanese Quran scholar, which is characterized by the classification of the sermons and letters, eloquent titles, words elaboration, conjugation and syntax, elaboration of the phrases, a "Bakhsh Al-Manbar" for the religious missioners and the quality of being up-to-date (Moqnyeh, introduction).

7. "Bahj Al-Sabagha fi Sharh Nahj Al-Balagha" is written by Allameh Muhammad Taghi Shooshtari, the contemporary scholar. The topical exposition, lexical and literary discussions are features of this work. The main distinction in this book is the classification of Nahj Al-Balagha in 60 subject matters and 104 subtitles (Shooshtari, 1997, v.1, introduction).

8. "Translation and interpretation of NAhj Al-Balagha" is a Persian rendering by "Allameh Muhammad Taghi Ja'fari" which has a lot of bifurcations and digressions from the main topic. The analysis of Amir Al-Mo'menin Ali (peace be upon him) personality, conceptual translation, the relationship between the Holy Quran and Nahj Al-Balagha, citing Persian and Arabic poems, and the expression of specialized subject matters are all characteristics of this work (Ja'fari, 1978, v.1, introduction).

9. "Imam's Message" written by Ayat Allah Makarem Shirazi, the contemporary scholar. The relationship between the Holy Quran and Nahj AlBalagha, the dividing the sermons, general overview, comments (at the ending part of each section), and literary comments; are some of the features of this work (Makarem Shirazi, 2007, v.1, introduction).

One can refer to each of these explications and pinpoint the required sources according to their superiority through the realization of the approaches and the distinctions made between each of these prominent expositions and we can take advantage of such works for understanding Imam's intentions and getting the idea of the

words and comprehend what the ancestors meant by using a specific jargon of words.

Among the introduced expositions, Ibn Abi Al-Hadid Mo'atazeli, an expert in the history and lexicology, has written an exposition with a historical theme and deep lexical analysis. Ibn Meysam Bahrani was versatile in discourse; he organized his exposition by discourse analytical approaches but he has also been attending to the words elaboration.

Due to the specialized efforts made by these two scholars; the lexicological methodologies used in these two expositions are compared here for Nahj Al-Balagha's first 34 sermons.

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Who was Ibn Abi Al-Hadid?

Abu Hamed Abd Al-Hamid Ben Hebat Allah Ben Muhammad Ben Muhammad Ben Al-Hussein Ben Abi Al-Hadid, Ezz Al-Din Mada'eni Mo'tazeli; known as "Ibn Abi Al-Hadid". He was born in the early Zelhajjeh in 1164 and he was sentenced to death following the Holakoo Khan's raid on Baghdad in 1233 but he was freed from death by Ibn Al-Qami mediation and Khajeh Nasir Toosi intervention. But, he died shortly after in Baghdad. He, in his early youth, studied various religions and firstly he became a Shi'ite and then he joined the E'tezal Sect. According to what has been expressed by he himself he is to be known as "Mo'tazeli Jahazi" which is "Mo'tazeli" in the principles and "Shafe'ee" in minutiae of the religion. But, some like Ibn Kasr realized him as a "Qali Shi'ite".

Ibn Abi AL-Hadid is a scholar, jurist, skilful writer, a beautifully reciting poet, debating lecturer and a genius and intelligent historian who shone bright in the Abbasid Fourth era of science and literature florescence and development. His most important works are: "the current status of the most widely used proverbs", "the eloquent and expressive Sa'lab poems", "the

seven Alavi ode", "an exposition on results and products book by Fakhr Al-din Razi", "an introduction to the book "problems regarding the principles of religion and Shari'ah"", "footnotes and annotations on the book "details and expositions related to the syntax and explications of Nahj Al-Balagha".

Ibn Abi Al-Hadid himself had been determined to write an exposition on Nahj Al-Balagha and the order by Ibn Al-Qami made his decision sealed. This book is one of the most important historical sources which has been dealt with the narration of the historical incidents in between the sermons and discourses from Imam Ali (peace be upon him) for variegated occasions and today it is regarded one of the most critical sources for reference.

Ibn Abi Al-Hadid was a critical, scrutinizing literary man and well-informed of the discourse beauties and flaws, knowledgeable about lexicology, fluent over the words and recognized the Arab News and he had memorized the interesting and elegant points. He had read the books and writings of his time and learnt them. His book of "the current status of the proverbs" is a reason why he was regarded as a master and preceptor of the poems criticism and various techniques (Al-Hosseini Al-Khatib, 1983, v.1, p.217; Asef Fekrat, 1994, v.2, p.301; Al-Katbi, v.1, p.246; Nahj Al-Balagha Exposition by Ibn Abi Al-Hadid, 2013,v.1, pp.20-27).

Who was Ibn Meysam?

Sheikh Meysam Bahrani also known as "Kamal Al-din", "Mofid Al-Din" and "Divine Scholar", he was born in Bahrain peninsula and he was engraved in the tomb of his ancestor, "Al-Mo'alla", in the village of "Helta", one of the rural areas in Bahrain. Numerous writings are named to be written by Ibn Meysam. (Emtiaz Ali Khan Arshi, 1984, p.133) including, "the wayfaring pious path lantern, getting access to the pious men's guiding light, mystics method and methods related to the topic of the explication of Amir Al-Mo'menin (peace be upon him) words and discourses and [the book

of] the Great explication of Nahj Al-Balagha which has been published by Al-Nasr institution from the Egyptian copy in five volumes for the last time in 1962 (Ibid). According to a narration, he himself has described that he finished his explication of Nahj Al-Balagha in 1255 (Ibid, p.134). Now, if we consider his death in 1257; the writing of the exposition had been finished two years before his death. The great incidents of the time and the Mongolians' attacks at the inception caused him a great deal of problems and difficulties but the number of problems and difficulties was mitigated via the influence of many powerful individuals such as Khajeh Nasir Toosi and Ata Malek Joweini in the governing system and the road to the scientific efforts was paved. Ibn Meysam also found an opportunity to travel to Baghdad and to edit his Nahj Al-Balagha exposition by the cues and information from Ata Malek Joweini, who was a knowledgeable and a science-friendly man.

His exposition is a philosophical and lecturing explication. He has given more weight to the intellectual and discourse aspects of Imam's (Peace be upon him) speeches but he has not been ignorant of the literary, eloquence and lexicological discussions.

Ibn Abi Al-Hadid and Ibn Meysam expositions comparative analysis of the words and lexicology:

Here, we deal with the comparison of Ibn Abi Al-Hadid and Ibn Meysam methodologies in the survey of the wordings regarding ten pivotal subject matters and in 34 starting sermons:

1. Getting access to the semantic essence:

The original root of the word, its primary conceptualization and denotation and expanded meaning is called the semantic essence of the word. The recognition of the word essential semantic meaning helps us comprehend the existing elegances in a word in comparison to the synonymous words and also the numerous connotative and denotative meanings of one word.

It is stated in the first sermon in Nahj Al-Balagha that “ويوليهون اليه و له الحمام”، meaning “they dashed towards him, similar to the enthusiasm and zeal of a pigeon seeking to take refuge in him”.

After stating the meaning of the word, and putting forth some of the sentences as reference to the words' use cases in Arabic Language, Ibn Abi Al-Hadid, in explaining the word “وله” meaning “zeal and enthusiasm”, cites the word “اله” meaning “take refuge in, worship” as the main origin of the word which means “عبد”، meaning “servant”. And he goes on explaining that “الاله” means “something which is worshiped” and because seeking shelter and taking refuge in someone or something, being accompanied and attendant to that one thing and being separated from any other thing, is like worshiping him, it is said that “اله فلان الى كذا” means that “s/he took refuge in it”. And it is in a manner that it is worshiping and praising it, and here it is not permissible to say that “ياليهون اليه” “to take refuge in him” means “يوليهون” meaning “they have zeal and enthusiasm”... (Ibn Abi Al-Hadid, 1970, v.1, p.155)

Ibn Meysam deals with the sole Imam's (peace be upon him) intention of the sentence and he has written that “this speech by Imam (peace be upon him) points to the fact that every year people are interested in and enthusiastic to go to Mecca and this love is like the fondness of the pigeons residing in a holy shrine to it.” (Ibn Meysam, 1967, v.1, p.466)

2. Finding the semantic elegancies:

In Arabic language, sometimes synonymous terms are used each with its own specific status and its unique delicacies. Knowing these delicacies is very critical in understanding the word.

In the first sermon, in expressing the meaning for “الريح الزرع” which means “a heavily moving wind or typhoon”, Ibn Abi Al-Hadid writes “a wind which blows very severely; and this is also the meaning used for the word “قاصفه”; which means that “it is as if it perishes people because

of its very severe blowing.” (Ibn Abi Al-Hadid, 1970, v.1, p.118)

Ibn Meysam elaborates the winds characteristics and their semantic delicacies in more details and writes “but, comparing the first issue [عالم امر], meaning “the knower of the issue”, to the blowing wind is to the reason that because the creation of the first factor is not dependent on time and it is taken place abruptly and in advance, it is regarded as the most similar thing to the speed and influence of a blowing wind, that is because the wind is the fastest movable thing and for the same purpose Imam (peace be upon him) has mentioned the blowing wind with a stressing adjective of “عصف” to highlight the absolute and perfect speed. The God orders “our order is one, like a glimpse of an eye.” And again the “blowing wind” has been described with the adjective “قصف” in order to indicate the wind’s strength and intensity and its vivacity.” (Ibn Meysam, 1967, v.1, p.309)

3. The context key words analysis according to the role of preposition in creating semantic differences:

One of the Arabic language features is that the verbs differ in meaning by a difference in their preposition. As an example, in the fifth sermon in Nahj Al-Balagha it is stated

“عرجو عن طريق المنافره” which means that “refrain from being snobbish and pompous”.

Ibn Abi Al-Hadid has paid attention to this matter and states that the verb “التعريج” meaning “refrain and withdraw” changes into transitive by being accompanied with “عن” meaning “from”, and “على” meaning “on”. If it is changed to a transitive verb by the use of “عن” it means to “withdraw” or to “stay away from”, and when it is changed to transitive by the use of “على”, it is intended to mean “cease” and “halt”; this is while in the discourse by Imam Ali (peace be upon him) making a transitive verb has been performed by taking advantage of “عن”. His Majesty orders that “عرجو عن طريق المنافره” means “avoid being snobbish and pompous”. (Ibn Abi Al-Hadid, 1970, v.1, p.263) But, Ibn Meysam

has not dealt with such delicacies and he has solely stated the general idea of the sentence: “this speech by Imam Ali (peace be upon him) makes it imperative to withdraw from schism and to shift towards peace and safety and to what ceases and pacifies mutiny.” (Ibn Meysam, 1967, v.2, p.55)

4. The context key words analysis according to their differences:

The differences in the synonymous words reveal valuable points in the semantics of the words. In the tenth sermon, the word “ماتح”, meaning “the person who draws water out of a well, or ironically it means a person who is aware of the issues and things”, is used as being synonymous to the word “مايح” meaning “knower of the things”. “و ايم الله لافرطن لهم حوضا انا ماتحه.” meaning “I swear to God, I would take over them and circumvent them [and dash] to the pool which has been filled by me myself, i.e., I show them the pool of war and chivalry.” But, why does Imam (peace be upon him) select such a word?

Ibn Abi Al-Hadid writes “ماتح” is the person who draws out water from a well and “مايح” is a person who goes down the well and fills the bucket with water. And Ibn Ali (God bless him) was asked what is the difference between “ماتح” and “مايح”? The difference is in their diacritics. That is to say that “تا” has got two dots above and “ماتح” is the person who is standing atop of a well and draws the bucket up from the downside of the well and “يا” has two dots underneath and “مايح” is the person who goes down the well and fills the bucket with water. And the meaning of the sentence “انا ماتحه” means that “I am fully aware of it.” More like a person who claims to be aware of a house and says “I myself built this house”, and this sentence is a metaphor. He (peace be upon him) says “I fill the war pool for them to which I am completely accustomed and it is my style, or I take over to the pool of war for which I am rigidly experienced and if they dare to enter it they will never get out of it. That means that His Majesty will kill them and take out their lives and he who escapes from it will

never return to it.” (Ibn Abi Al-Hadid, 1970, v.1, p.287) Ibn Meysam also elaborates this word like this “the exaggerative word, pool” here is used for gathering troops and provision of the war tools and instruments and “انا ماتحه” is an irony showing that I myself will control and command this war. From this aspect that a war is like a sea and abundant water, the water adjectives and characteristics are being used here metaphorically. It is exemplarily said that “فلان غواص غمرات و فلان متغمس في الحرب” that means that “someone dived into the waters and that someone plunged into the war”. It is permissible to use the word “حوض” meaning “pool” metaphorically and it can be described with words such as “متح” [meaning, drew out water by the use of an instrument], “قرط” [meaning, taking over to reach water], “اصدار” [meaning, taking something out] and “ايراد” [meaning, entering something]. Imam (peace be upon him) emphasizes on the connotations conveying a threatening nature through similizing “متح” to his majestic self, that is because they were aware of his solidity and brevity. In fact, the genitive case “ماتح” has been omitted and it has been in the following form in reality that “انه ماتح ماء هـ” which means that “the water beneath the pool can be drawn out”. Then he describes his talent in being hard on them and he ironically orders that “whoever who enters the pool will not survive and he will be like a person who drowns and he who escapes will never return to the battlefield and will not again seek to provide for war, and then he emphasizes on this saying by swearing to the almighty God.” (Ibn Meysam, 1967, v.2, p.74)

5. The study of the words rhythms and their derivatives semantic differences:

A word's derivatives clarify its meaning spectrum. At the beginning of many of the sermons, there is eulogy to God. In the first sermon, Ibn Abi Al-Hadid, scrutinizingly, provides the reader with the various scales of commendation: “مدحه” [meaning praising him] based on “فعله” rhythm (with a preposition of

“ف”) implies delegation and conveys the quality of eulogy. And also the word “صفين” is here provided with its literary analysis and the expression of its derivatives. (Ibn Abi Al-Hadid, 1970, v.1, p.165)

But, Ibn Meysam exclusively writes that Imam starts Sermons with eulogy and he does not give an account of the words and their derivatives and/or in giving a meaning for “صفين” only writes “the name of a place in Al-Sham”. (Ibn Meysam, 1967, v.1, p.471)

6. The role of rhythm in the creation of semantic differences:

A material gets to mean differently with various rhythms. It is stated in the 16th Sermon that “حق و باطل و لكل اهل، فلئن امر الباطل لقديم فعل”، meaning “there is right and wrong and there are ones for and against them, if wrongdoers take control of the government, as it has been the case from long ago [up to now]”.

Ibn Abi Al-Hadid in giving the meaning for the expression “لقديما فعل” “meaning as it has been the case from long ago [up to now]” writes “the wrongdoers’ deeds have been like this ...”, “فعل” has been used with the meaning “انفعل”, meaning “s/he obeyed” like the one composed by the poet “قد جبر الدين الاله فجبر”, meaning “the God modified and corrected the religion and it became corrected” in which “فجبر” is used with the rhythm of “فانجبر” meaning “so it changed” (Ibn Abi-Al-Hadid, 1970, v.1, p.323). But, Ibn Meysam has not focused on the analysis of the word meaning with this much delicacy (Ibn Meysam, 1967, v.2, p.106) also, in the 17th Sermon the sentence

“ليس فيهم سلعه ابور من الكتاب اذا تلى حق تلاوته”، meaning “no commodity is more uncommon and more lusterless in their bazaars than the Book of God, unless it is rightly interpreted”, Ibn Abi Al-Hadid analyzes “ابور” and writes “ابور” with the rhythm of “افعل” from “بور” means “spoiled”, “بار” means “that has been spoiled”, “بارت السلعه”، here means “[it] became stagnant and economically depressed and was not sold” and here this meaning is intended. (Ibn Abi Al-

Hadid, 1970, v.1, p.335), But Ibn Meysam deals with explaining what the meaning of the sentence is and he does not point to the rhythm role in changing the meaning of the words. (Ibn Meysam, 1967, v.2, p.137).

7. The key words analysis via expressing their semantic commonalities:

The semantically common words are those which are used for conceptualizing the common generalities between the individuals and the approved examples. It is regarded as an expression with various meanings; but it does not have various statuses and all of the individuals and its examples have a comprehensive and common meaning; like material which is given to the words such as earth, human and other things, because all of these share being a material, therefore the semantically common words is a general expression which is used in logics which can be corresponded to many individuals and examples.

In the 16th sermon the word "سفه" in the expression "سفيت حلومكم" is elaborated by Ibn Abi Al-Hadid as "سفه فلان" with preposition means that "the person became an idiot" and "سفه" with an "/o/" sound has also the same meaning. ...and in Arabic language

سفه فلان نفسه و غبن رايه و بطير عيشه و الم بطنه و رفق "سفه فلان نفسه و غبن رايه و بطير عيشه و الم بطنه و رفق" means "that person became silly and his ideas and notions became harmful and he was not thankful for what s/he had and his heart ached and his or her moods changed to a winsome manner and his problems resolved", the main topic in all of these expressions is that "Zeid became a fool person both psychologically and physically." (Ibn Abi Al-Hadid, 1970, v.1, p.316) But, Ibn Meysam only writes "it is suggestive of describing the people of Basra as less wise, impatient and idiots." (Ibn Meysam, 1967, v.2, p.90)

8. Attribution to the Holy Quran:

One of the most confident methods of finding the actual meaning of a word is to refer to the Holy Quran. Ibn Abi Al-Hadid has taken advantage of this method. As an instance in the first sermon

the meaning of the word "شقوقه" meaning "adversity and infelicity" has reference to the verse 106 of the Mo'menoon Sura: "ربنا غلبت علينا "شقوقتنا" which means "Lo, God our infelicitous and adverse fortune captured us". (Ibn Abi Al-Hadid, v.1, p.128) And/or in stating the meaning for the word "مثلات" which means "retributions" there is made a reference to the God's saying that "و يستعجلونك بالسئنه قبل الحسنه و قد خلت من قبلهم "الحسنات" Which means "they eagerly ask you to give them retribution rather than welfare and remission, there has been chastisements before" (Ibid). Ibn Meysam has made a frequent use of the Holy Quran's verses to explain the words' meanings and sometimes even with more stress than Ibn Abi Al-Hadid. (Ibn Meysam, v.1, pp.356-357) Also, in 34th Sermon and underneath the expression of "اذا دعوتكم الى جهاد عدوكم دارت "اعينكم" meaning "whenever I invite you to fight, Jihad, against enemy, your eyes, filled with terror, turns in your pupils", Ibn Abi Al-Hadid and Ibn Meysam take advantage of the Holy Quran's verses for the semantic elaboration purposes. Ibn Abi Al-Hadid has stated that "دارت "اعينكم" means "your eyes turns around your pupils" has been taken from the almighty God's saying "ينظرون اليك نظر المغشى عليه مت الموت" meaning "they look at you the way they are jumping out of their skins" (Muhammad:1) and "تدور اعينهم كالذى يغشى عليه من الموت" meaning "their eyes turn around their pupils like a dying man who has been took control of by death." (Al-Ahzab:19). (Ibn Abi Al-Hadid, 1970, v.2, p.181; Ibn Meysam, 1967, v.2, p.343)

9. Attribution to the narrations:

Sometimes for figuring out the reality of the words' meanings, the narratives by the Immaculate Ones (peace be upon them) can present a solution. In the third sermon and in the expression "ان اشنق لها خرم" meaning that "if the camel rider pulls the rein and the camel does not obey its nose will tear apart" Ibn Abi Al-Hadid, by taking advantage of a Hadith from the God's Great Apostle (God bless him and his progeny and give them peace), analyzes the expression

and writes "it is quoted that "ان رسول الله (صلى الله عليه وآله وسلم) خطب الناس و هو على ناقه قد شئق لها و هي "تقصع بجرتها", which means that "the God's Apostle (God bless him and grant him peace) while riding on his camel addressed the people with a discourse, and it was while he had restrained the camel's rein and the camel was chewing the cud." (Ibn Abi Al-Hadid, 1970, v.1, p.213) Ibn Meysam, as well, has made use of the Immaculate Ones (peace be upon them) narratives in explaining the meaning of the words, but regarding this case has not made use of Hadith for revealing the semantics. (Ibn Meysam, 1967, v.2, p.20)

10. Using poems in the elaboration of the lexical terms:

Ibn Abi AL-Hadid has made use of more than 8000 verses of poems in his exposition a part of which has been used to syntactically, inflectionally, and lexically elaborate the words of Amir Al-Mo'emenin Ali (peace be upon him). By basing his explanations on poems and original Arabic words, meanwhile enriching and spicing his exposition and creating diversity; he elaborates on the Imam's speeches concept and stabilizes this in the minds of the readers.

As an example, when in the first sermon, "سناها" meaning "water was splattered on her in a splashing manner" is defined; a poem composed by Abd Al-Rahman Ben Hesam Sabet Ansari in which he expresses his love to Ramleh, Moavieh's daughter; is taken as a reference: (Ibn Abi Al-Hadid, 1970, v.1, p.127)

"تم خاصرتها لي فيه را، تمشي في ممر مسنون" meaning "her waist looks like a verdure dome to me which flows in a space replete with soft and limpid marble" but Ibn Meysam has not used poem in his lexical analyses.

Conclusion:

Among the 9 prominent expositions of Nahj Al-Balagha each of which have dealt with the lexicology discussions and exegesis in finding the meaning of the words and expressions in its own unique way, some have made strong efforts and some have had a weak approach. In between,

two more famous expositions, "Ibn Abi Al-Hadid Exposition" and "Ibn Meysam exposition" in lexicology have had a greater chance to be accepted. In the present article, by comparatively analyzing the lexical exegesis of these two expositions, we found out that "Ibn Abi Al-Hadid" has acted more strongly than Ibn Meysam in lexical exegesis. He has entered the depth of the words semantic essence, the semantic differences as a result of the existence of prepositions, rhythms and various derivatives and attribution and reference to very strong and rich poems, while Ibn Meysam has sufficed to a general overview account of the words and sentences meaning in the majority of the cases. Therefore, in the lexical study and scrutiny, the exposition provided by Ibn Abi Al-Hadid is more qualified and offers the researchers more competencies.

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