

# **‘The comparative study on literal and mystic approach toward structures of sense of resemblance in Holy Quran’ (Case study: Like as who...(كالذين))**

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## **دراسة مقارنة بين المواقف الأدبية والعرفانية من وجه الشبه في القرآن الكريم (دراسة الحالة : كالذين)**

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**Abstract:-**

The sense of resemblance is assumed as one of the foremost cornerstones in simile as a figure of speech and it denotes finding similarity between both sides. Among rhetorical aspects of Holy Quran, given the presuppositions and intellectual rules of exegetes, the sense of resemblance and related different roles are considered as one of the important issues in literal and mystic exegeses. With respect to this point, on the one hand, silent nature of literal-mystic reasoning of exegetes has been affected by literal tendencies; and on the other hand, mystic exegeses cover monographs based on interpretive rules, which may provide growth and excellence in various dimensions of ethical interactions under the aegis of both sides of simile and their sense of resemblance- either with direct efficiency or inverse yield so that the main problem of present research is that how is literal and mystic approach exposed to sense of resemblance in Quranic verses? Using comparative-contrastive method at this study, the common and different borders of sense of resemblance are classified in these Quranic exegeses based on attribution to authority of apparent cases in literal interpretations and by means of hermeneutics in mystic exegeses after extensive conceptual interpretation of sense of resemblance from perspectives of literal and mystic exegetes in Quranic verses. It was concluded at the end of this study that although mystic and literal approaches are close together in terms of identifying the sense of resemblance, by reviewing accurately in contents of literal and mystics exegetes that cover prescriptions in the fields of literature and mysticism regarding sense of resemblance, one could recognize boundaries of this cornerstone.

**Key words:** Holy Quran , Mystic exegeses, Literal exegeses, Sense of resemblance, Like as who.

**المخلص:**

يعتبر وجه الشبه من أهم ركائز أسلوب التشبيه وهو بمعنى العثور على أوجه الشبه بين أطرافها. وبالنظر إلى افتراضات المفسرين ومبادئهم الفكرية، يقع وجه الشبه، وإعرابه المختلفة بين القضايا المهمة في التفاسير الأدبية والعرفانية.

بما أن صمت حجج المفسرين الأدبية - العرفانية في التفاسير الأدبية يتأثر بالاتجاهات الأدبية، ومن ناحية أخرى، تشمل التفاسير العرفانية بعض المواقف التي تستند إلى القواعد التفسيرية وهذه التفاسير يوفر نمو التفاعلات الأخلاقية وتعاليمها في أبعاد مختلفة، ويتم هذا الأمر من خلال التأمل في طرقي التشبيه ووجه الشبه - سواء كفاءته بشكل مباشر أو عكسي -، فلذا إن القضية الأساسية في الدراسة الحالية هي وجه نظر التفاسير الأدبية العرفانية حول وجه الشبه في الآيات القرآنية.

تستخدم المقالة الحالية المنهج المقارن لشرح مفاهيمي واسع لوجه الشبه في التفاسير الأدبية والعرفانية، ومن ثم تحاول تصنيف الحدود المشتركة والمقسمة لوجه الشبه مستنداً إلى حجية الظواهر في التفاسير الأدبية والتأويل في التفاسير العرفانية.

وفي نهاية الدراسة تم التوصل إلى أنه على الرغم من أن التعاليم العرفانية والأدبية في مجال تحديد وجه الشبه قريبة من بعضها البعض، ولكن يمكن إعادة التعرف على هذه الحدود من خلال دراسة متأنية للتفاسير الأدبية والعرفانية التي تشمل الوصفات في مجال الأدب والتصوف حول وجه الشبه.

**الكلمات المفتاحية:** القرآن الكريم، التفاسير الأدبية، التفاسير العرفانية، وجه الشبه، كالدين.

## 1. Introduction and interpretation of problem

Among rhetoric effects of Holy Quran, simile aesthetics have especial positions, sense of resemblance in particular. The rhetoric scholars agree unanimously that simile includes four topics and vehicles that are denoted as sides of simile. Sense of resemblance and similarity markers are two other cornerstones of simile. Many classifications of simile have been presented according to any of these four aspects in books of Quranic and rhetoric sciences (Saqir, 1999:86). One of these classifications is division of simile based on sense of resemblance that includes hybrid, individual, real and imaginative. In terms of sense of resemblance, hybrid simile is a type in which sense of resemblance has been abstracted from different and several cases. For example in this Quranic verse: "The likeness of those who were charged with the Old Testament, then they did not observe it, is as the likeness of the ass bearing books..."<sup>(1)</sup> (Jomeh 62:3) in which the sense of resemblance is concerned with depravity of the best benefits despite carrying them (Soyuti, dateless, p. 271) and individual simile is the opposite point of this case; e.g. in this verse: "And His are the ships reared aloft in the sea like mountains."<sup>(2)</sup> (Al-Rahman 55:24) in which ships at sea has been compared with mounts in terms of hugeness and grandeur (Mahaemi, 2002, vol. 2, p 313). In real simile, sense of resemblance is a real, and actual and perceivable cases e.g. in "He created man from dry clay like earthen vessels"<sup>(3)</sup> (Holy Quran 55:14) in which human genesis is compared to baked clay when it is kneaded it makes noise (Kashani, dateless, vol. 9, p. 116); and vice versa, the imaginative simile denotes simile deals with unreal cases that assimilated such as: "O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked"<sup>(4)</sup> (Hajj 22:73) in which mocking of disabled and weak deities in genesis effect has been compared with their disability for creation of fly and even fly's motion to chase it and higher than this point even a fly snatches away them they could neither follow it nor take back from the fly (Shekh Olwan, 1991:562). It should be noted that the term of example has been used in similarity phrases as Ragheb Isfahani assumed it as a type of simile

that might be more general than simile and it could be used for denoting similarity of something to another in general form (Raghe Isfahani, 2003:462). And or for example in this verse: "Their parable is like the parable of one who kindled a fire but when it had illumined all around him, God took away their light, and left them in utter darkness- they do not see<sup>(5)</sup>" (Holy Quran 2:17) in which sense of resemblance has been abstracted from unreal and various cases. In this Quranic verse, it has been assimilated to status of hypocrites that is challenges between their confessions to faith in God by tongue while they are atheistic inside their hearts. This atheism is similar to the fire that seems enlightened at night to illuminate their surroundings, but is immediately turned off and their existential atheism is internalized in their intrinsic status (Kawaz, 1989:368). The sense of resemblance is a cornerstone, if not exists in simile, it does not occur at all and even the necessity of its existence has been compared with existing salt in food (Hosseini, 2008:316). Given presuppositions and intellectual rules of exegete as well as their plentiful applications, various roles of this cornerstone is deemed as necessary at this literal style. Thus, we intend at this study to compare among the existing Quranic exegetes between three literal exegeses of Bahr-Al-Mohit<sup>4</sup>, Al-Kashaf An Haghayegh Al-Tanzil<sup>(5)</sup> and Oyun Al- Aghawil Fi Vojouh Al-Tawil<sup>(6)</sup> and Tafsir of Jawame Al-Jameh<sup>7</sup>, which deal with parameters of most powerful literal interpretation and strongest rhetoric interpretation with most diversified scientific exegesis, and then to compare them with mystic exegeses of Latayef Al-Esharat Fi Haghayegh Al-Ebarat<sup>(8)</sup>, Kashf Al-Asrar<sup>(9)</sup> and Tafsir of Ibn Arabi<sup>(10)</sup> with parameters of the first mystic exegesis of Holy Quran and the most voluminous Persian exegesis and most hermeneutic interpretation in order to reveal some of uses of sense of resemblance by expression of similarities and differences.

This paper tends to give obvious answers to the following questions using comparative-contrastive methodology:

- 1- How is literal and mystic approach exposed to sense of resemblance in Quranic verses?
- 2- What are the approaches of exegetes toward sense of resemblance, especially those use literal and mystic methods?

3- Does such a difference in exegetic approaches and oppositions of exegetes from structures of sense of resemblance represent contradiction and paradox in divine speech?

It seems senses of resemblance expressed by exegetes are based on their beliefs and fundamentals and various interpretations and different methods are laid in reason and cause of senses of resemblance. In addition, it is assumed that exegetic differences are not contradictory and paradoxical in these senses of resemblance, but all these probabilities are simultaneously intended by God's will and attention. Thus, as one of the main cornerstones of simile, recognition of these cases may play essential role in line with more accurate conception of rhetoric structures of Holy Quran. Therefore, the current research tends to present sense of resemblance in Quranic verses with term of "كالذين" (*Like as who...*) as case study from perspective of mystic exegeses- by attribution to hermeneutics- and in literal interpretations- with respect to dominant attribution to authority of appearances.

## 2. Research literature

Based on attitude of literal and mystic exegetes, subject of inquiry and evaluation of sense of resemblance is one of the topics, which have been less addressed separately and within an independent issue. It has been also referred to various senses of resemblance as general while different aspects and or related comparative study has not been explored. Of those papers, one could imply artistic imaging in Quran based on simile, metonymy, metaphor and irony written by Gholam Abbas Rezaei, applications and features of rhetoric style of allegorical simile in Holy Quran by Roohollah Nasiri, Belaghat Al-Tashbih Fi Quran Al-Karim by Ali Mirlohi Falavarjani, Looking at imagination and position of Holy Quran and Nahjolbalagheh (Case study: Simile and allegory) by Vahid Sabzianpour where they have all dealt with sense of resemblance generally and absolutely. It should be mentioned that despite importance of evaluation of sense of resemblance, no independent work has been yet prepared in this regard. Accordingly, it seems necessary to investigate structures of sense of resemblance. Compared to the given previous studies, one of the innovative aspects of present researcher is that firstly, sense of resemblance has been analyzed here; one that has been less

addressed in previous studies and its comparative aspects have not been examined in a paper. Secondly, more obvious image is given of conception of Quranic verse by selection of the best sense of resemblance.

### **3. Conceptual range of sense of resemblance in literal exegeses**

With the parameter of order preferences of verses in the forms of meanings, expression and rhetoric etc., literal exegeses may be noticeably distinct from mystic interpretations with parameter of exegesis of verses based on mystic and hermeneutics. It will be dealt with implication of some examples of Quranic verses that include 'Like as who...' (كالذين) in literal exegeses:

3-1- In this verse: "And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement"<sup>(6)</sup> (Holy Quran 3:105) God explicitly want lack of convergence of revelation audiences to hypocrite dividers. The semantic context and relevance of verses (104-106) at this Sura signify the important unity factor namely enjoining the rights and forbidding the wrong. This unity, which has been converted into difference, division and formation of novel dominations e.g. Khawarijites (Moshabaheh, Mojberah, Hashwiyeh and Harooriyeh) in former Jewish and Christian communities with their silence (Tabarsi, 1992, vol. 1, 195) (Zemakhshari, 1986, vol. 1. Pp. 396-399). In this Quranic verse, God asks the Muslims, who enjoin the right and forbid the wrong, not to take step toward historical trend of difference and division similar to the previous communities and instead to take step in right path based on these verses: "And hold fast by the covenant of Allah all together and be not disunited ..."<sup>(7)</sup> (3:103) and also "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong ..."<sup>(8)</sup> (3:104) (Abu Hayan, 1999, vol. 3, pp. 289-291).

3-2- In this Quranic verse: "Oh believers! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death

and Allah sees what you do<sup>(9)</sup>” (3:156), God addresses the believers and forbids them from tendency to blasphemous paradigms of atheists, especially regretful trait. Using term of believers and atheists in literal exegeses of verses asserts on belief in authority of appearances of the verse among exegetes. Among them, what evident is that distinct notions are visible regarding concept of regret. For instance, in his Quranic exegesis, Tabarsi implied regret along with blockade of heart that might be created in atheists, who said if our bother did not go to trip or war and stayed beside us they would not die (Tabarsi, 1992, vol. 1, p. 215). The exegete of Bahr Al-Mohit Interpretation explained about regret of atheists because God-believers did not follow their utterances (Abu Hayan, 1999, vol. 3, pp. 400-405) and also Zemakhshari stated regret of disbelievers under title of sadness originated from non-compliance of their utterances with beliefs (Zemakhshari, 1986, vol. 1, 431).

3-3- With respect to the semantic context and relevance of these verses: “Oh believers! obey Allah and His Apostle and do not turn back from Him while you hear (20); And be not like those who said, We hear, and they did not obey (21); Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand (22)”<sup>(10)</sup> (8:20-22), accordingly God has asked believers not to behave and believe similar to deaf hypocrites in acceptance of God and His messenger given this context and in other words not to be at the worst level e.g. quadrupeds (Tabarsi, 1992, vol. 2, p. 12). Similarly, with respect to context of the verses, in Bahr Al-Mohit exegesis, by comparison of hypocrites to natural persons upon sending down this verse and by attribution to apparent authority of this verse in expression of topic with vehicle, God has forbid believers from assimilation to Jews, atheists and or hypocrites e.g. children of Abdel Dar Ibn Qusai and Nazr Ibn Harith because they did not acknowledge Quran and Prophecy otherwise they would not have any fate except inclusion in quadrupeds (Abu Hayan, 1999, vol. 5, p 299) and also in Kashaf exegesis in which it is mentioned this point rather than benefitting from context of this verse as well as its apparent authority of God while addressing believers to remove their intrinsic atheism so that not to be included in the worst quadrupeds like deaf atheists when dividing war spoils and as they should obey divine and prophet's commands (Zemakhshari, 1986, vol. 2, p. 209).



3-4- In this verse: “And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do<sup>(11)</sup>” (8:47), by attribution to cause of sending down this verse concerning support from Mecca caravan went to Badr region, God prohibit the believers from assimilation to people of Mecca e.g. Abu Sofyan and Abu Jahl so that they should not behave similar to them by haughtiness, pride and showing-off (Tabarsi, 1991, vol. 2, pp. 24-25) and dishonesty to give food to the troops and they should take step in piety path like the past and be afraid of God-fearing and present pure actions (Zemakhshari, 1986, vol. 2, pp. 226-227). However, without implying name of Abu Sofyan in Bahr Al-Mohit exegesis, God forbids the believers from assimilation to Abu Jahl in returning to hedonistic activities and drinking of alcohols (Abu Hayan, 1999, vol. 5, pp. 331-334).

3-5- In this verse: “Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers<sup>(12)</sup>” (9:69), it has been asked from the Muslims not to deal with hedonistic and worthless activities e.g. atheists, Jews and hypocrites such as Ous Ibn Hojr and Nemer Ibn Tulab because of their abundant bounties (Zemakhshari, 1996, vol. 2, p. 287) and not to follow them to enter any hole that might annul their good deeds in both worlds so that to be included in losers (Tabrasi, 1991, vol. 2, p. 69), but after attribution to annulment of activities of hypocrites at time of holy prophet (PBUH) in exegesis of Bahr Al-Mohit and by emphasis on this verse: “...and We gave him his reward in this world, and in the hereafter he will most surely be among the good<sup>(13)</sup>” (29:27), God assumes rewards of both worlds to the believers (Abu Hayan, 1999, vol. 5, p. 465). Some of comprehensible points mentioned in triple literal exegeses are several roles that have been attached to sense of resemblance based on Arab literature and conception of morphological and syntactic structures to similarity markers; for example, sometimes similarity markers played role of object and pertaining to concept of ‘you did the activities of those ones’ ( فعلتم )



(كافعال الذين) and in another location, they belong to elliptic verb of (promised) (وعد) in this phrase (it was promised like to those who were before you) (وعد كما وعد الذين من قبلكم) while in other place, it was denoted to verb (they mocked) (يستهزئون) as the position of predict (subject) in the hidden phrase (You are like as who...) (انتم كالذين...). (Abu Hayan, 1999, vol. 5, pp. 455-457; Tabarsi, 1991, vol. 2, pp. 564-567; Zemakhshari, 1986, vol. 2, pp. 287-289)

3-6- The exegetes presented two fully similar literal interpretations in books of Javame Al- Jameh and Al- Kashaf to interpret this verse: "O you who believe! be not like those who spoke evil things of Moses, but Allah cleared him of what they said, and he was worthy of regard with Allah <sup>(14)</sup>" (33:69). They said that God asked the believers not behave like those who annoyed the Moses with improper accusations e.g. illness, murder and fornication because he had high position before God by assimilation to those people based on examples for sending down this verse (Tabarsi, 1991, vol. 3, p. 335) (Zemakhshari, 1986, vol. 3, p. 563). What exegete of Bahr Al-Mohit interpretation has mentioned in addition to implying annoyance of the Moses (PBUH) was to express examples of annoyance of Mohammad Prophet (PBUH) regarding adventures of Zeid and Zeinab and case of Great Lie (Ifq) so that by narration from Holy Prophet (PBUH) he compared annoyances of the Moses with patience of Holy Prophet (PBUH) with the annoyances and bothering from Quraish Tribe (Abu Hayan, 1991, vol. 8, 508).

3-7- By implying inequality between two groups of well-doers and wrongdoers in this verse: "Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good-- that their life and their death shall be equal? Evil it is that they judge <sup>(15)</sup>" (45:21), God has expressed this important point so that no to think this worldly life with existing bounties show the merit of wrongdoers and incompetency of well-doers and they should know these two groups will not be the same upon death time and it is not followed with anything except divine mercy and consent for well-doers and disappointment from divine mercy with chastisement for wrongdoers and then he has mentioned some examples of God-believers e.g. Ali, Hamzeh, Ubaida Ibn Hareth and from opposite group against holy prophet such as Otbah, Shaiba and Valid Ibn Otba by explanation of a narrative and added these two groups were

not the same in terms of insulting and respect for holy prophet (PBUH) (Tabarsi, 1991, vol. 4, p. 97). As Abu Hayan has also implied in his Quranic exegesis by referring that pronoun 'their' (هم) in phrases of (their life and death: محياهم ومماتهم) is returned to 'those who have wrought' (الذين اجترحوا) by proposing an interpretation similar to what given in Javame Al-Jame Exegesis and he has typically drawn images of disharmony between obedient and violators of divine commands as if the existing order of terms 'life' and 'death' represented organized trend in this verse (Abu Hayan, 1378, vol. 9, pp. 419-421), but Zemakhshari did not interpreted this verse.

3-8- In this Quranic verse: "Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And ~that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors<sup>(16)</sup>" (57:16), by attribution to historical causes, God asked some believers e.g. Ibn Masoud, Ibn Abbas and Mohammad Ibn Kaab to avoid from conversion into cruelty and assimilation to possessors of scripture to acquire further welfare (Zemakhshari, 1986, vol. 4, pp. 477-478; Tabarsi, 1991, vol. 4, pp. 248-249). The only distinctive difference between Bahr Al-Mohit exegesis is that it has specified possessors of scripture as those who were contemporary at time of Moses (Abu Hayan, 1398), vol. 10. 108).

3-9- Proportional to recalling God's request from believers in this verse: "And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors<sup>(17)</sup>" (59:19), the exegete implied that God asks the believers not to be similar the forgetters, who have forgotten themselves by their perceptual deafness since position of hell-dwellers will not be the same as paradise-goers. While God showed the fears of doomsday and according to other Quranic verses, God draws the picture of resurrection day when those who forget their own at that day; for example, God expressed in another verse that: "their eyes not reverting to them..."<sup>(18)</sup> (14:43) (Zemakhshari, 1986, vol. 4, pp. 508-509); (Tabarsi, 1991, vol. 4, pp. 272-274), but in Bahr Al-Mohit exegesis, simile vehicle is introduced as atheists, who have abandoned divine worship and it is remind of believers not to be

subject to negligence and following of lusts thereby they might forget their own and this is a punishment because of forgetting God. Then, in order to confirm divinely command this exegesis has utilized the following Quranic verses to indicate disparity of God-believer and debaucher (Abu Hayan, 1991; vol. 10, pp. 147-148): "Is he then who is a believer like him who is a transgressor? They are not equal <sup>(19)</sup>" (32:18); and "Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?" <sup>(20)</sup>" (38:28).

#### **4. Conceptual range of sense of resemblance in mystic exegetes**

4-1- Some terms like unity of stance of Muslims and necessity for commitment to this concept in verse No 105 of Al-Imran Sura (3:105) may represent exegetic attitude of Ibn Arabi in hermeneutics of this verse when it is intermixed with his methodological ideas by attribution to a narrative from holy prophet (PBUH) that implied 'God supports the group of people' <sup>(21)</sup>. In this Quranic verse, God asks the believers to leave away their whims (Ibn Arabi, 2001, vol. 1, p. 116), division and differences (Ghoshairi, 2000, vol. 1, p. 268) because Jews and Christians and Harooriyeh denomination (Khawarijites) have exhibited blasphemous behavior and speech in their belief and they should relieve their own from divine chastisement and losses of both worlds proportional to the apparent interpretation of this verse and in relation to it. (Meybodi, 1992, vol. 2, 235).

4-2- Regarding verse No 156 of Al-Imran Sura, it has been mentioned in Latayef Al-Esharat Exegesis that based on assuming apparent and intuitive concepts for Quranic verses, the Holy Quran asked believers to develop their thoughts in Unitarianism system and to be involved their own in losing of life bounty similar to the atheists, who carry their heart filled with regret from blasphemous thoughts and entangled between pity and probability. It seems the exegete intends in this verse to express their apparent concepts in light of mystic concepts that is the same as falling from heart openness and plenty of bounty to restricted heart and losing of bounty. (Ghoshairi, 2000, vol. 1, 289) However, In Kashf-Al-Asrar exegesis, the exegete has attributed to historical and narrative premises concerning simile vehicle and employed term 'Hypocrites' e.g. Abdullah Obay Abi Selul and a group of hypocrites instead of explicit text of 'Those who were

atheists' (الذين كفروا) and prevented believers from penetration of hallucinatory and hypocritical ideas such as debt and suspicion and regret originated from upcoming death and failure to achieve wishes (Death and wish have been exemplified for the human. Death is behind the human and the wish is at the front. While human thinks about the wish at his/her front, suddenly death comes and s/he will be ashamed<sup>(22)</sup>). (Meybodi, 1992, vol. 2, pp. 321-323), but in Ibn Arabi's exegesis, it has been discussed about topic of simile with another meanings of terms 'confidents' and 'God-worshiper' based on appearance of the verse 'Oh those who believe' (يا ايها الذين آمنوا) and proportional to theoretical mysticism as well as conceptual proportion between this verse and former adjacent verse, it has succeeded for this important hermeneutics that if this group was God-worshiper and confident they would observe anything came from the God. (Ibn Arabi's exegesis, 2001, vol. 1, 128)

4-3- Regarding verses 20-22 of Anfal Sura (8:20-22) and by attribution to apparent meaning of words in mystic exegeses of Ghoshairi and Meybodi, it has been implied that God addressed the believers and asked them not to act similar to intrinsic deaf people, who seems apparently as believers but they persist in their atheism inside their hearts. (Ghoshairi, 2000, vol. 1, 613) (Meybodi, 1992, vol. 4, 22) Likewise, following this topic in mystic exegesis, Ibn Arabi interpreted term 'beasts' (دواب) and introduced them as creatures who could not perceive what they heard. (Ibn Arabi, 2001, vol. 1, 252). As Ibn Arabi emphasized in term of listening for conception and acceptance following to this verses (He would have made them hear<sup>(23)</sup>) (8:23) in light of conceptual relevance with other verses and added that if they were equipped with hearing device as an intuitive and not accidental subject the effect of given perception would be visible in their will and actions. These verses along other verses of this Sura regarding beast-like humans may add: if human makes oneself deprived from perceiving truth and hearing s/he will be like quadrupeds. (Ibn Arabi, 2001, vol. 1, 199)

4-4- To interpret the existing sense of resemblance in verse No 47 of Anfal Sura (8:47) and by the aid Quranic approvals such as (8:17), Ghoshairi highlighted high position of believers in accordance with the purpose of sending this verse as undefeatable nature because of specific divine assistance in Badr battle (Ghoshairi, 2000,

vol. 1, 630) and based on his own mystic fundamentals namely human's achievement of divine court, he asked God not leave away believers so that not to be involved in exulting and hypocrisy. By referring to this narrative from holy prophet (This Quraish tribe has been surely prepared for war by exultation to their military equipment to struggle with God and His prophet; I ask God to make them defeated!<sup>(24)</sup>), in Kashf-Al-Asrar exegesis, the exegete has utilized this narrative from the prophet and end of their transgression and disobedience as a remark for the believers concerning involvement of Quraish tribe that was exulted to their military equipment in battle with the prophet so that believers not to take the way similar to path of their fate. (Meybodi, 1992, vol. 4, 57) Rather than assuming this group as atheist community, Ibn Arabi added that it appeared the sensual whims, exultation and hypocrisy dominated over their senses and made them away from spiritual field (Ibn Arabi, 2001, vol. 1, 256).

4-5- Among triple mystic exegeses, Ibn Arabi has not presented any interpretation of verse 69 of Toba Sura (9:69). Proportional to this verse in relation to the previous verses in Latayef Al-Esharat exegesis, believers have been addressed and asked not to follow atheists and hypocritical group with abundant forces, properties and children in tendency to diversion and play. (Ghoshairi, 2000, vol. 2, 44) On the other hand, in relation to narrated traditions and Hadith from holy prophet and his companions, Meybodi criticized believers in their assimilation to hypocrites (Monafeqin) in disclaiming divine verses, satirizing of prophets, mocking of believers and pursuance of playful and diverse world and overlooking of the doomsday and he added that you preferred God's damnation to His mercy. (Meybodi, 1992, vol. 4, pp. 166-167)

4-6- Ibn Arabi has not interpreted verse No 69 of Ahzab Sura. Dealing with soul refinement is one of basic rules in Ghoshairi's exegesis. Despite attribution to apparent authority of lexicons by specifying those who were deprived from God's mercy and namely they annoyed divine prophet in interpretation of verse No 69 of Ahzab Sura (33:69), exegete expressed mystic conduct of believers in their declination toward this characteristic of atheist people. (Ghoshairi, 2000, vol. 3, pp. 171-173) and similar to literal exegeses, we observe comparison of this verse based on examples upon

sending it down in Meybodi's exegesis, namely contemporary Jews at time of Moses. (Meybodi, 1992, vol. 8, pp. 91-92)

4-7- Ghoshairi's intellectual foundation is one of the principles based on which one could assume hermeneutics as one of the main pillars of his interpretation. (Ghasempour, 2013:224). Under interpretation of verse No 21 of Jasiyeh Sura (45:21), the exegete compared between two groups at lowest level that God has abandoned them and at highest level for which God has given them mercy. Or in other words, he dealt with two groups one of which was lazy, tired and spiteful and another one that possessed gift of luckiness and good status and soul purity and after this comparison he implied that the atheists should not think they will be shared the bounties of resurrection world with the believers. (Ghoshairi, 2000, vol. 3, 393) In addition to attribution to apparent meaning relationship of this verse in God's request for lack of their similarity with sinful atheists, Meybodi's exegesis has compared this verse according to the external examples both in group of atheist (e.g. Otba, Shaiba and Walid) and group of believers (e.g. Ali, Hamzeh, Obaida Ibn Hareth) (Meybodi, 1992, vol. 9, pp. 132-133) Among the existing exegeses, Ibn Arabi's exegesis has not mentioned any point regarding this verse.

4-8- Under verse No 16 of Hadid Sura (57:16), Ibn Arabi has not presented any interpretation. After attribution to apparent authority of Quran to express topic of simile, Ghoshairi has entered this topic in line with soul refinement based on his hermeneutic principle and after interpretation of sense of similarity, namely cruelty of heart, he investigated sensual phases in individual to acquire cruelty vice including anger sparkle, decision and persistence in opposition (obstinacy) and finally cruelty. (Ghoshairi, 2000, vol. 3, 539) However, using relationship between apparent and intrinsic meanings of this verse, interpreter of Kashf Al-Asrar book asked it very exhaustively from believers to take care of their hearts not to follow cruelty path due to negligence. (Meybodi, 1992, vol. 9, pp. 493-494)

4-9- Under interpretation of verse No 19 of Hashr Sura (59:19) and by establishment of apparent meaning of this verse as compliant to its intrinsic senses and concept in accordance with existent essence, It has been asked from believers in Ibn Arabi's exegesis not to put corporeal lusts and worldly joys as barriers



against their hearts similar to atheists and also requested them not to lose enlightenment of human nature in dealing with body based on context of this verse and relevance proportion with term 'piety' in the former verse. (Ibn Arabi, 2001, vol. 2, 331) The relationship between some basic activities such as appearance of this verse, namely leaving away God's prayer and the intrinsic nature of this verse that is debauchery that may result in forgetting God's remembrance, is one of the main cornerstones in Ghoshairi's mystic interpretation that is revealed with reliance on multiple layers of level of audiences in the position of refinement of the soul. (Ghoshairi, 2000, vol. 3, 565), but reliance on relationship among apparent concept of this verse with the context in Meybodi's exegesis serves as a hermeneutic representation of God's request from believers in line with forgetting the God that results from deprivation from stages of God's remembrance, thanking and obedience in the given individual. (Meybodi, 1992, vol. 10, 55)

## **5. Common and demarcated boundaries of sense of similarity in literal and mystic exegeses**

By conducting comparative analysis between literal and mystic exegeses and assuming sense of similarity as turning point in both groups of exegeses, common and demarcated boundaries will become more evident than ever. We will express these commonalities and lines of demarcation in the following:

### **5-1- Commonalities of sense of similarity in literal and mystic exegeses**

5-1-1- In verse No 105 of Al-Imran Sura, two group of exegeses have addressed this topic as audiences of revelation or Muslims and asked them not to take step in the path of loss and divine chastisement by division and difference similar to Jews and Christians and instead to assume unity as the model for their social life.

5-1-2- In verse No 156 of Al-Imran Sura (3:156), turning point of literal and mystic exegeses is God's request from believers to refine their own from blasphemous thoughts and ideas that not result in any outcomes, expect distinct feature of regret with several consequences e.g. restricted heart, sadness, doubt and suspicion.



5-1-3- Using context is one of the distinct commonalities among following interpretations of verses 20-22 of Anfal Sura (8:20-22). Similarly, God asks from believers not to be included in beast-like humans like atheists and hypocrites and additionally the common definition of beasts, which are the quadrupeds depriving from hearing and practice of action.

5-1-4- Under interpretation of verse No 47 of Anfal sura (8:47) in aforesaid exegeses, believers are prevented from assimilation to Mecca people- e.g. Abu Sofyan and Abu Jahl- in terms of moral vices such as showing-off, hypocrisy, pride and blockade of path due to engrossing in worldly bounties obtained by atheists, proportional to believers to purpose of sending this verse by God.

5-1-5- One of the existing commonalities in these exegeses is expressed under verse No 69 of Toba Sura (9:69), in which God asked believers not to tend to atheists and hypocrites, who have been involved in play and diversion and sins due to plenty of properties and children.

5-1-6- Under interpretation of verse No 69 of Ahzab Sura (33:69), one of distinct commonalities of six Quranic exegeses is that God requested believers not to tend to Jews in their dastard character for annoyance of their Prophet (Moses) within several insulting e.g. illness, murder and fornication. Similarly, this verse has been adjusted to the examples upon time of sending down by God.

5-1-7- Based on expression in verse No 21 of Jasiyeh (45:21), the God's request from believers not to be inclined in atheists for divine consent that is assumed as one of the exiting commonalities in Quranic exegeses. Likewise, this basis may describe that lifestyle will not be identical between atheists and God-believers either during their life or at death time as well. Moreover, except literal exegesis of Bahr-Al-Mohit and mystic exegesis of Kashf-Al-Asrar, which have been concerned with expression of external examples of this verse among existing Quranic exegeses, the remaining interpretations have generally compared both groups of believer and atheist under different titles. It is noteworthy that both Al-Kashaf literal exegesis and Mystic Ibn Arabi's exegesis have not mentioned any idea about this verse.

5-1-8- One of the common features of exegeses mentioned about verse No 16 of Hadid Sura (57:16) is the God's request from believers not to tend to ungratefulness in which cruelty vice originates from abundant bounty.

5-1-9- Use of context is one of the common points between interpretations of verse No 19 of Hashr Sura (59:19). Similarly, oblivion is the common factor in all exegeses, but the creating agents of this factor may vary.

## **5-2- Difference boundaries of sense of resemblance in literal and mystic exegeses**

5-2-1- Methodological ideas of each of exegetes may distinguish sense of resemblance in verse No 105 of Al-Imran Sura. By implication of statements from some Hadith-narrators e.g. Ibn Abbas, Hassan, Ghotadeh, Abu-Emameh regarding topic, interpreter referred to novel denomination e.g. Moshabaheh, MOjbereh and Hashwiyeh in literal exegeses of Al-Kashaf and Bahr-Al-Mohit. However, what seems evident in mystic exegesis of Meybodi is the synthesis of character dimensions of atheist types within three ideological, verbal and behavioral frameworks. Likewise, by attribution to hermeneutics in interpretation of this verse, Ghoshairi typically assumed sense of resemblance as the consequence of their practice by comparison between two different and opposite groups in terms of quantity and style, which is derived from hermeneutics and Sufism in his interpretive paradigm.

5-2-2- Attribution to authority of Quranic appearances is evident in expression of simile cornerstones at aforesaid literal exegeses versus mystic Kashf-Al-Asrar and Ibn Arabi's exegeses as mentioned in verse No 156 of Al-Imran Sura (3:156). In addition, one of the other differences existing between two classes of exegesis is the distinction in expression of immoral characteristic of regret. Such different definitions are also obviously visible both in comparison between mystic exegeses and literal interpretations.

5-2-3- Based on attribution to authority of lexical appearances, believers have been implied as topic of simile in literal exegeses under verses No 20-22 of Anfal Sura while term 'believers' has not been mentioned mystic exegeses by interpreters and the hidden pronoun in phrase 'Do not be' (لاتكونوا) has been utilized in line with

expression of sense of resemblance based on existent talent in believer and atheist humans. Moreover, simile vehicle and related examples are numerous, but sense of resemblance has been interpreted and used in verses based on a single criterion namely character type of atheists and hypocrites.

5-2-4- Attribution to verses and narratives is one of the existing differences existing between given exegeses under verse No 47 of Anfal (8:47) mentioned in mystic exegeses of Ghoshairi and Meybodi unlike literal interpretations. Similarly, Goshairi and Ibn Arabi have utilized mystic fundamentals including human achievement of divine site so that not to leave away human to oneself in interpretation of this verse.

5-25- Attribution to Arabic sense and understating morphological and syntactic structures of similarity markers in literal exegeses is deemed as one of the tangible differences in interpretation of verse No 69 of Toba Sura, while existing attributions in mystic exegeses are based on context and with reliance on hadith and Islamic traditions for this verse.

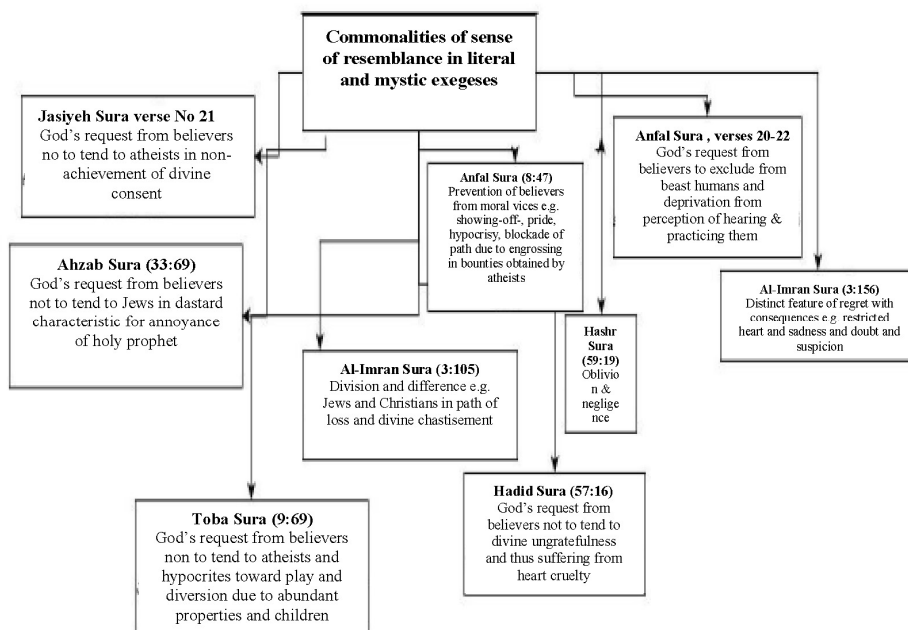
5-2-6- The examples of annoyance of Holy Prophet (PBUH) have been mentioned about adventures of Zeid and Zeinab and Great Lie (Ifq) only in Bahr-Al-Mohit exegesis for interpretation of verse 69 of Ahzab Sura. Likewise, ascription of verses to soul refinement is one of differences of Ghoshairi's exegesis so that it is followed by annoyance of divine prophets, divine depravity and prevention of soul from mystic wayfaring and conduct.

5-2-7- Among given interpretations of verse No 21 of Jasiyeh Sura (45:21), Ghoshairi's exegesis has been distinguished from other Quranic interpretations by interpreter's paradigm of stratification (layers) of perceiving the verses among audiences of Quran because of hermeneutic basis and instead of using terms 'atheist' and 'believer', some pseudo-hermeneutic terms such as two group of Lowest of the Low (اسفل السافلين) and Highest of the High (اعلى عليين) were used to describe their statuses.

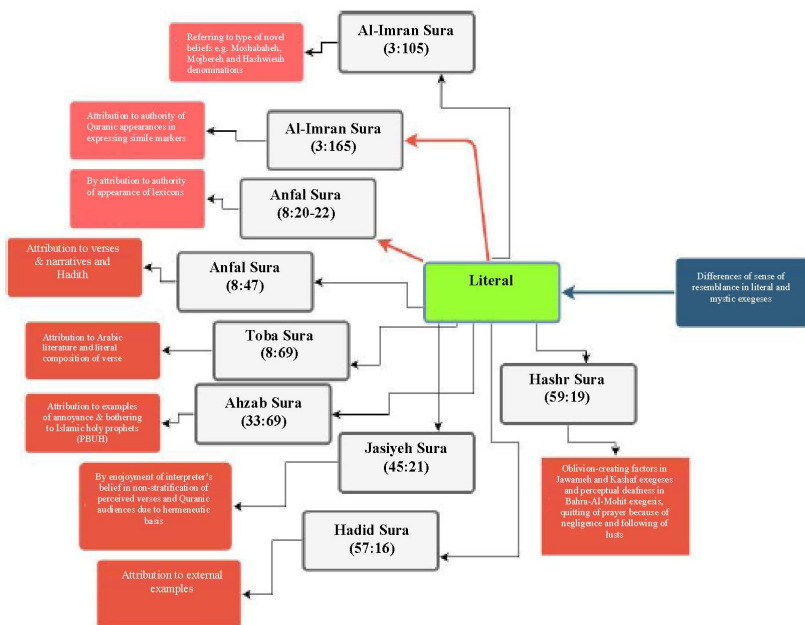
5-2-8- About the difference in interpretation of verse No 16 of Hadid (57:16), it can be implied that it has been sufficed only to historical causes and implying external examples of given verse in literal exegeses, but except Ibn Arabi who has not presented any

interpretation in this regard, in other mystic exegeses, it has been used from hermeneutic principles and relationship among apparent and hidden meanings of the verse for soul nurture and refinement.

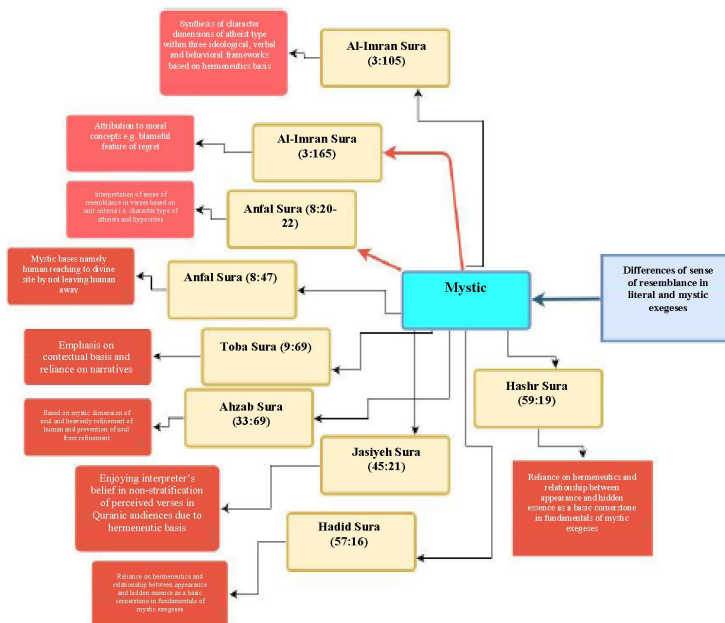
5-2-9- About one of other differences regarding verse No 19 of Hashr Sura (59:19) in Quranic exegeses, it can be mentioned that some creating factors have been assumed such as oblivion in Javameh Al-Jameh and Al-Kashaf exegeses, perceptual deafness in Bahr-Al-Mohit exegesis, leaving prayer due to negligence and following of lusts in Latayef-Al-Esharat, debauchery in Kashf-Al-Asrar, disappointment from God's remembrance and thanking and obedience and barrier of corporeal lusts and worldly enjoyments. Similarly, verses have been used proportional to meaning of the given verse in literal exegeses with respect to thematic interpretation of Holy Quran, while mystic exegeses went beyond the appearance of given verse by emphasis on semantic relationship between appearance and hidden concept of the verse and hermeneutics and they achieved proper hidden parts.



a) Common boundaries of sense of resemblance in literal and mystic exegeses



b).1. Differences of sense of resemblance in literal exegeses



b).2. Differences of sense of resemblance in mystic exegeses

## Conclusion

At the first glance, it seems that there are very few and limited commonalities and differences in sense of resemblance in Quranic verses with this phrase (Like as who...: كالذين) among literal and mystic interpretations and sense of resemblance could be analyzed as a general axis, but the commonalities and differences can be distinguished by evaluation and determination of border among them so that sense of resemblance may play effective role in interpretive process by exegetes and various notions may be derived from sense of resemblance within the range of their interpretive paradigm and approach by interpreters. The basic parameter of literal exegeses originates from interpretive rules such as attribution to appearance authority of Quranic verses and also ascription to verses and narratives so that by exploration of verses directly and indirectly they can be utilized in laying foundation and growth of moral topics. However in mystic exegeses, interpreter often attributes to appearances of ascription and sometimes deals with rules of mystic interpretation namely hermeneutics of verses for the sake of growth and nurture of higher levels of morality.

Sense of resemblance may form core and cornerstone in simile operation. Initially, topic and vehicle of simile form in a similar space and it is tried to convince audience by likeness and common pattern between these two factors at this assimilation by sense of resemblance with accompaniment, but new assimilation space may eventually form due to his/her specific interpretive tendency in some aspects of expressed senses of resemblance by interpreters so that it can affect his/her interpretive method.

Use of context is very evident in the field of commonalities of sense of resemblance and it is addressed and then these commonalities are linked to each other by similarity connection pattern in exegeses because of propose of sending verse by God. Along with commonality, difference dimensions are also visible in interpretation of simile cornerstones by attribution to authority of Quranic appearances so that such a difference and distinction are seen in literal and mystic exegeses. Attribution to Arabic sense and perception of morphological and syntactic structure of similarity markers and historic causes are more visible in literal exegeses while documentations are used in mystic exegeses with reliance on Hadith

and Islamic traditions. In fact, as if by attribution to narratives these interpretations make their audiences aware of this fact that sentence structure and sense of resemblance are not the main actors and agents and with respect to principle of hermeneutics, they took step in line with nurturing and refining of soul of their audience and hidden objectives such as this: God will manage all activities.

### Endnotes:

4. Al-Bahr Al-Mohit written by Abu Hayan, Mohammad Ibn Yousef Ibn Ali Nahwi Andolusi Qarnati (8<sup>th</sup> h/ 14<sup>th</sup> AD century) has been introduced as the most powerful literal exegesis that include all parts of Holy Quran based on literal, rhetoric, lexical and syntactic dimensions. To express his exegetic method, he wrote in introduction of Bahr-Al-Mohit exegesis that he has primarily expressed meaning of terms with lexicon, inflexions and rhetoric and by emphasis on literal notes including rhetoric and speech he has used from some topics e.g. propose of sending verses, reading, aspect of harmony, narrations from previous and subsequent comments and four Islamic religions with critique on their statements- albeit at level of literal problems- in interpretation of verses (Abu Hayan, 1999, ) so that he was nicknamed as Sibeweih of his time (Alawi Mehr, 2013:335) and his book has been called as a syntactic book. (Darbaleh, 2007:372).

5. Al-Kashaf exegesis written by Mahmud Ibn Omar Zemakhshari- well-known as Jarollah (neighbor of God) - was Quranic exegete, orator, syntactic expert and linguist in 6<sup>th</sup> hegira century (14<sup>th</sup> AD century) (Soyuti, 2017:120). This Quranic exegesis has been uniquely reviewed in the field of Quranic oration (Saeedi Roshan, 2018:249) from three perspectives of semantics, speech and rhetoric (Mani Abdel Halim, 1978:107) and other sciences are visible in this book such as Quranic sciences, manuscript, causes of sending verses, interpretation, Hadith, syntax, lexicons and literature in light of Moatzelite approach. (Zahabi, 1989:247) This has caused many contemporary exegeses and even after him as well as many researchers to follow him a model in expressing literal and rhetoric aspects of Holy Quran (Ayazi, 1993: 580).

6. Javameh Al-Jameh exegesis is a work written by great Shiite interpreter (Amin Al-Islam) Fazl Ibn Hassan Tabarsi (Borghei, 2005, vol. 1, p 509) and as one of the famous interpreters in sixth hegira



(14<sup>th</sup> AD) century and contemporary to Zemakhshari (Alawi Mehr, 2002: 260; Al-Mousavi Al-Khansari Al-Isfahani, 2004, vol. 5, p. 358) so that after completion of Mama-Al-Bayan Interpretation, he has written this Quranic exegesis by inspiration from Zemakhshari's Quranic exegesis. (Tabarsi, 1991, vol. 1, 3)

7. This is the first perfect mystic interpretation of Holy Quran that was written by Abolghasem Ghoshairi, hermit Sufi living in Khorasan (Al-Adnawey, 1996, vol. 1, 125) in 4-5<sup>th</sup> century (10-11<sup>th</sup> AD century). (Asadinasab, 2010:405). The exegete has exceeded from usual technique in writing Quranic exegeses based on lexicons, literature, causes of sending verses and related stories and he has led Quranic verses to hidden meanings based on method of mystics and related scholars by attribution to pragmatic-ethical aspects of mysticism, narratives and poems (Allami, Abolfazl, Forghani, Ghodratollah, Hosseini, Ali, p. 69). The exegete has interpreted almost all Quranic verses by Sufi sense (Siyavoshi, autumn & winter 2007). Namely, it has been tried in each verse to express terminology of Sufis and mystic scholars briefly within words e.g. Unitarianism, authority, right, apparent, hidden, certainty and related levels and he has considered the points related to mystic implications in Quranic verses including Disconnected Letters (حروف مقطعه), injunctive verses, abrogation, causes of sending verses, symbols of divine power in the world and human life and order preference of intrinsic virtues of human from bottom to the top (self, heart, soul and head). (Shamrizi, summer 2007: 76) Overall in stories and tales and injunctive verses, he has expressed fewer mystic hints, but in verses with ethical themes such as trust in God, consent, penitence, piety, jealousy, backbiting, patience, thanking, frugality, truth, life and purity of soul, we encounter with more images for better perception of mystic contents to his pupils he has referred to a lot of poetic evidences (Ghasmpoor, 2013:224).

8. Kashf Al-Asrar is the greatest and most voluminous Persian exegetic book that has been written by Rashid Al-Din Meybodi by means of mystic and Sufi method and conduct at early 520h year (1128AD) (Fazaei, dateless, 309) It has been mentioned about this exegesis that it is typically the same as extension and description of interpretive bases of Khajeh Abdollah Ansari. (Al-Sobhani, dateless, vol. 1, 129) In addition to some topics e.g. reading, cause of sending

verses, lexicon, morphology, syntax, history, rhetoric hints, Islamic traditions and juristic subjects in Shafei religion and methodological topics on Asharites denomination and mystic and hermeneutic subjects, this exegesis includes precious treasure of Persian words, similes and expressions as well (Radmanesh, 1995:224). The interpreter has worked on this basis to express any verse three times: First one: Apparent interpretation of given verse and dealing with it by apparent translation. Second one: Expression of semantic aspects and readings and causes of sending verses and implication of injunctions and narrations with proposes of sending verses. And third one: Implication of mystic secrets and hints and subtle and fine and accurate points that have been derived from spirit and core of phrases and this is his exegetic feat (Forghani, dateless, vol. 1, p. 9).

9. Exegesis of Al-Quran Al-Karim was written by Mohyeddin Ibn Arabi (well-known as Sheikh Al-Akbar or Grand Sheikh) in 8<sup>th</sup> h (14<sup>th</sup> AD) century (Atash, 2002:175). Using mystic school by means of intuitionism method and passing through hermeneutic path is deemed as the foremost characteristic of this Quranic exegesis so that interpreter implies Unity of Existence and Mortality of Essence in this book and leads inadvertently Quranic verses to this direction without observance of interpretation principles and hermeneutic rules and accordingly attribution to Ibn Arabi (who is the head of followers of Unity of Existence and irregular hermeneutic adherents) may be more acceptable (Marefat, 2000, vol. 2, p 414). The fearless bravery of author in dealing with hermeneutics, especially in verses with style of simile, is one of specific features of this Quranic exegesis. (Khayatian, Ghodratollah, Salmani, Yasaman, autumn & winter, 2011:35). One of the other characteristics of this exegesis is the plurality of existence of interpretations for verses without precise attribution alternately and laconism in some of verses for perception only for the mystics. (Marefat, 2000, vol. 2, 414)

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- (١) (سوره الجمعہ ٦٢: ٣) ﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْبَةَ ثُمَّ لَمْ يُحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾
- (٢) ﴿وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ﴾ (الرحمن ٥٥: ٢٤)
- (٣) ﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ﴾ (الرحمن ٥٥: ١٤)
- (٤) ﴿يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمِنْ خَلَقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَلَنْ يَسْلُبَهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ ضَعْفَ الطَّالِبِ وَالنَّاطِلِ﴾ (الحج ٢٢: ٧٣)
- (٥) ﴿مَثَلُهُ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾ (البقرة ٢: ٢٧)
- (٦) ﴿وَلَا تَكُونُوا كَالَّذِينَ تَقَرَّعُوا وَآخَنَلُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ (آل عمران ٣: ١٠٥)
- (٧) ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ (آل عمران ٣: ١٠٣)
- (٨) ﴿وَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ (آل عمران ٣: ١٠٤)
- (٩) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرُّوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِدَدًا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّبُ وَيُعِيبُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (آل عمران ٣: ١٥٦)

(١٠) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاسْمِعُوا بَأْسَ رَسُولِهِ وَلَا تُؤَلُّوا عَنْهُ وَأَسْمِعُوا سَمْعَكُمْ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ \* إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾ (الأَنْفَال: ٢٠ - ٢٢)

(١١) ﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ (الأَنْفَال: ٤٧)

(١٢) ﴿كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مَكْرًا وَقُوَّةً أَكْثَرُ أَمْوَالًا وَأَوْلَادًا فَاسْتَنْعَوْا بِخَلَائِقِهِمْ فَاسْتَمْتَنَتْهُمْ بِخَلَائِقِهِمْ كَمَا اسْتَمْتَنَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَائِقِهِمْ وَخُفَّتْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾ (التوبة: ٦٩: ٩)

(١٣) ﴿... وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾ (العنكبوت ٢٩: ٢٧)

(١٤) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى قَبْرًا اللَّهُ مَعًا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيبًا﴾ (الأحزاب ٣٣: ٦٩).

(١٥) ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾ (الجاثية ٤٥: ٢١)

(١٦) ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾ (الحديد ٥٧: ١٦)

(١٧) ﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ﴾ (الحشر ١٩: ٥٩)

(١٨) ﴿لَا يَرْتَدُّ إِلَيْهِمْ طَرَفُهُ﴾ (ابراهيم ١٤: ٤٣)

(١٩) ﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَّا يَسْتَوُونَ﴾ (السجده ٣٢: ١٨)

(٢٠) ﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ﴾ (ص ٣٨: ٢٨)

(٢١) "الله مع الجماعة".

(٢٢) مثل الانسان الاجل والامل. فمثل الاجل خلفه والامل امامه، فبينما هو يومل امامه، اذا اتاه اجله فاختجله.

(٢٣) ﴿لَأَسْمِعَهُ﴾ (الأَنْفَال: ٨: ٢٣)

(٢٤) ان هذه قریش قد خرجت بفخرها وخيلائها تحاد الله ورسوله، اللهم فاحتهم الغداة!