

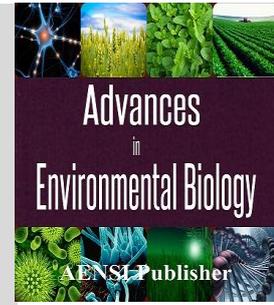


AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/AEB/>



A Study of Quran's Most Promising Verse in its Theosophist Interpretations

¹Neda Partovi and ²Khalil Bahrami

¹M A student of Islamic Theosophism, Islamic Azad University, Dehaghan Branch, Iran

²Assistant Professor of Islamic Theosophism, Islamic Azad University, Dehaghan Branch, Iran

ARTICLE INFO

Article history:

Received 12 October 2014

Received in revised form 26 December 2014

Accepted 1 January 2015

Available online 17 February 2015

Key words:

the most promising verse of Quran, Muhammadan truth, intercession, gift, contentment

ABSTRACT

While staying in Mecca, our great prophet, Mohammad (peace be upon him) suffered many anguishes and pains till God bestowed tranquility upon him changing his anguish into peace of mind. Zoha is one such Chapter of Quran in the holy Quran which was revealed to the prophet for soothing his heart. After swearing to the light and dark, God reminds the prophet of the fact that this world is perishable and doomed to end while the world to come is eternal, and also that the gift of *intercession* that God has given him for the Judgment day is much better than that of *prophecy* that he had in the world. Based on the consensus held by all the interpreters of Quran, this verse ("And God would soon bestow upon thee enough so that thou might be content") is the most promising one in this holy book and is known as the "contentment verse". It says about the gift of intercession that God has promised the prophet in the Day of Doom and shows God's satisfaction with him. Along with discussing this verse, the present study aims at clarifying the concepts of Intercession, Gift and Contentment and their interrelations as they are presented in the mystical interpretations of Quran.

© 2015 AENSI Publisher All rights reserved.

To Cite This Article: Neda Partovi and Khalil Bahrami, A Study of Quran's Most Promising Verse in its Theosophist Interpretations *Adv. Environ. Biol.*, 9(2), 547-552, 2015

INTRODUCTION

It is overtly known to the insightful seekers of truth that next to the sublime words of God, those of holy prophet, and grand Imams which are healing to the hearts of the sick and illuminating the minds of the believers, there is no word more sublime than those of great theosophists of religion and seekers of the sea of truth. In order to better understand the profound nature of God's holy book, Quran, many interpretations have been written on it, among which are the theosophist ones. Many mystic interpreters have undertaken to come up with a theosophist discussion of each of the verses presented in this book so that the people can better understand the many aspects it has. Such interpretations can well quench the thirst of the truth-seekers with a pure wine providing the passersby of the path of cognizance a lamp which may illuminate their ways to land of theosophy.

As the rain of God's grace began over the thirsty followers of righteousness and justice, the verses of holy Quran were revealed to the heart of Mohammad (peace be upon him). This was, by far, the greatest event in the history of human civilization when God offered man His greatest gift upon the receipt of which, he (man) raised to such status as deserving of the word of God. The explosion of light, which the revelation of Quran brought to the human society, radically changed the fate of man allowing him to found a tall edifice of his repressed desires and ideals, and to establish that ever-sought Utopia upon the ruins of ignorance and paganism, although man has ever since, particularly after the Prophet's death, failed to make full exploitation of this opportunity.

At some stage of the time when Quran was being revealed, opponents chided the Prophet of the fact that God had left him alone, upon which event God revealed the Zohha Chapter of Quran for soothing him. One reason why revelation was cut off was that God wanted the people to know that all there was, was His and the Prophet had no role in the time, place and content of the revealed verses.

Zohha begins with two swears, after which God announces to the Prophet that He has never ignored him. He then gives Mohammad good tidings that God would soon give him as much as he (the prophet) would be content. Later also, God reminds Mohammad of his past life when God has bestowed him grace and helped him through the most difficult stages of his life. Thus, it is believed that this Chapter of Quran has intended to console the Prophet and tells about the supportive consolations that God has offered him throughout his life

Corresponding Author: Neda Partovi, M A student of Islamic Theosophism, Islamic Azad University, Dehaghan Branch, Iran

from the time when he was an orphan to his being appointed prophet of Islam. He then, asks the Prophet to be compassionate toward the orphans and the needy, be grateful to the God's blessings while declaring them. The main discussion of this article relates to the fifth verse of ZohhaChapter of Quran in which one of the most important stages of the Theosophist's path, that is, *Contentment* which is, for the Prophet, for the receipt of *intercession* status to him. And it is the highest blessing which God has offered the Prophet.

The first condition under which one may receive the intercession of the Prophet is to have first the contentment of God. About the angels interceding with God on man's behalf, the AnbiaChapter of Quran of Quran also says: "And they would not intercede save for those with whom God is content" (48). The issue of contentment is so important that many interpreters and scholars of Quran, especially from the Shiites, have composed many works on it, discussing many verses about it and answering many questions on it. Also books exclusively on *intercession* have also been written in response to such questions. What has, however, been less often discussed is a theosophical interpretation of Intercession (contentment) verse. God the Almighty addressing Gabriel said "get my regards to my beloved servant and tell him as you well know that you are dearer and more intimate to me, why you so feel sorrow for your people", as the Prophet heard of this he responded: "as my people are sinners, I am all in pain for them and fear their fates, my heart bleeds for them, Thus, oh my dear Lord bestow upon me from the storehouse of Thy grace a potion that may heal my heart." And Lord, the Compassionate, told him: "Feel not sorrow for presently I would satisfy you", and then He revealed him this verse.

Conditions under which the verse was revealed:

This revelation was, however, postponed for some time so that the people might know that Quran is not a poem composed by the Prophet, nor is it a rewritten text of the books of the predecessors. It is, instead, pure truth revealed from Lord to His prophet in whatever time and condition that He may wish. It was postponed so that the Quraish might declare and put together their nonsensical comments about it, just as magicians and sorcerers declared their magical threads in the Egyptian Pharaoh's presence to make a scene till God said to Moses to throw his walking stick out of which a fierce serpent came and devour all their witchcraft. This, as we saw, was a better and more effective strategy to hold because the revelation was put off, but when it came finally to the mountains of Mecca, it appeared as sunlight over them illuminating the darkness of myths taking out the doubts from the hearts of new Muslims.

the most promising verse of the Quran:

As we said above one of the most promising verses of Quran is the fifth verse of ZohhaChapter of Quran in which God, the Merciful, says: "And God would soon bestow upon thee enough so that thou might be content". It refers to the gift of Intercession of which God gives the Prophet so much that he says: "Now, I am content".

Imam Sadegh (peace be upon him) says: "The great Prophet of Islam once went to his daughter's, Zahra, house seeing her, in a rough garment of camel's wool, grinding wheat while breastfeeding her child. Upon seeing this, Mohammad shed tears and said to her: be patient and bear the bitter burdens of this world so that you will taste the sweet bliss of the one to come, because has revealed me this verse which reads: "And God would soon bestow upon thee enough so that thou might be content". What Lord had promised the Prophet, according to Imam Sadegh, is the will to intercession in the Judgment Day. This verse has, thus, been considered as the most promising one in the holy Quran. And Imam Sadegh has also said: "My grandfather's contentment is that no Muslim shall reside in hell fire". [4]. Sitvati also believes that the verse "And God would soon bestow upon thee enough so that thou might be content" was revealed to the contentment of the Prophet [19].

The narrative no. 1109 in Shavahed-o-Ltanzilis related by Jafar-e-Ibne Mohammad who reported from his father and Jaberinbn-e- Abdullah and brings the same words about the meaning and significance of the holy verse of "And God would soon bestow upon thee enough so that thou might be content" (Rouhani, 323). It reads like this "Lord, the Almighty, would let the family and followers of Mohammad inter the paradise in such a way that he shall be fully content with His Grace."

Mohammad IbneHanafiehalso says of his father, Ali Ibn-e-Anodateleb, that my father said of the verse "And God would soon bestow upon thee enough so that thou might be content", that the messenger of God, Mohammad, said: "I will intercede with Lord on behalf of such great number of my people that the heralds would recite Oh Mohammad, art thou now content? And I say: Oh Lord, yes I am and am grateful to Thee."

Addressing the Iraqi people, Ali then said: "People of Iraq, one of the most promising verses of Quran is the 53rd verse of ZommarChapter of Quran which reads: "You My servants who have oppressed yourselves, never despair of my mercy, as Lord would forgive all sins." We members of the Prophet's family, however, believe that the most promising verse is "And God would soon bestow upon thee enough so that thou might be content" which is about intercession" [19].

This verse also implies the promise of all that God offered him in this world which include such cases as self-esteem, triumph over enemies in the days of Badre and invasion of Mecca, great numbers of people entering

into Islam, his victory over Gharizeh and Nazir tribes, mosadereh the properties and treasures of Akasereh for Islam, breaking the idols of them, upturning the thrones of kings in Islamic and non-Islamic lands, invading Madaen and Hasson in other parts of the world, defeating oppressive states, frightening the hearts of tyrants in eastern and western worlds, raising the name of Islam, spreading the teachings of this religion, and the dominance of Islam over all other religions. It also includes his high rank in the world to come, his grand status there and the gift of intercession and kingship which no one can reach and know of except Lord Himself. No doubt saving the servants and releasing them from the chastisement is what brings the Prophet contentment and bliss.

Abdullah Ibne Omar relates that: "One day, Mohammad recited the 36th verse of Ibrahim Chapter of Quran, (Those who follow me in my Monotheism and praise of God are with me, and those who oppose and follow blasphemy and non-conformity are left to Thee oh Lord as Thou art Compassionate and Merciful) which is about Ibrahim's pleading with God in behalf of his tribesmen. He then recited this verse of 118 from Maedeh Chapter of Quran (If Thou might chastise them, they are Thy servants, and if Thou may forgive them, Thou are the Righteous as no one is to oppose Thy might and wisdom) which is about Messiah's pleading on the behalf of his people. He finally raised his hands and said in prayer: Oh Lord, safeguard my people, too. And upon this event, the Contentment verse was revealed. [10].

And this was what the Prophet rightly expected that burdens and troubles be removed, prophethood be conducted and people get guided to happiness and redemption. What interpreters have come up with and narratives have reported are references to conduction of the duties of prophethood and completion of revelation which are done in the first more difficult part of the Prophet's life. In the second part- prophethood- dark blasphemy is eliminated, light of guidance illuminated the minds of the people, opened their eyes to truth, gave speech to the mutes and enabled the disabled so that they could now think and live properly. This light of guidance, in the form of revelation, after the first phase of the Prophet's life, did not fade forever, as after every sunset, there comes a sunrise, and it will pervade over the lives of men till the Day of Doom. As was mentioned before also, another verse from Quran which is promising is the 53rd of Zommar "You My servants who have oppressed yourselves, never despair of my mercy, as Lord would forgive all sins". It was recited to the people of Iraq then by Mohammad-e- Hanafieh as a promising one. [15].

How the Prophet intercedes:

This is certainly the greatest grace from Lord to his servant, Mohammad, when He says that I will give you enough so as to make you content, you would triumph over enemies in the world, your creed would spread worldwide and you would receive the greatest blessings in the world to come, too. No doubt, as the last prophet and the great spiritual leader of humankind, the great Prophet of Islam, Mohammad, does not content in just saving his own life, rather he becomes content and happy only when he can intercede with God, the Merciful, on behalf of humankind. Because of this, it is reported that this verse is certainly the most promising one in Quran and shows that his intercession would surely be accepted. This verse is, in fact, a bounteous promise from God, the Almighty, which pertains to the perfection of the self, the knowledge of the aboriginal and present time peoples. It implies the appearance of prophethood and the triumph of Islam over the other creeds through the many battles that were done in his lifetime and the lives of Caliphates and kings after him. It refers to the spread of his thought in the eastern and western worlds, and also the many blessings that were reserved for him, of which only God knows, and of which Mohammad himself says: "I have in paradise a thousand palaces of pearl the soil of which is of musk."

Barsavi believes that this verse means that after the Prophet is doomed in God, He would offer him (the Prophet) a righteous being for the guidance of the people and inviting them to righteousness. Then, he would be satisfied with this offer as he was also satisfied with his human being, and this satisfaction is nothing but accepting the state of being. After this, all the capacities and blessings and talents that he has potentially would come out in practice in his being (vol. 10: 458). Mohammad, the Prophet, is reported to have said that in the Judgment Day, I do as many intercessions as I feel content, and would say: "that is enough, I am content". It is also reported that as the Prophet says this, God shows him the many crowds in hell, and they would speak Oh, Lord we have not received the intercession of your messenger upon which event Lord, the Compassionate, would say my bountiful grace is never limited and would encompass all, thus take all believing in monotheism out of hell into paradise" [10].

One interpreter of Quran, in *Lataif-o-Alesharat*, states that the gift of intercession, and the Kousar spring that God has offered the Prophet and the robe of monotheism that he wears in the day of dome are much better than what he has in the world [6].

None remains in Hell ever bound

Who has as Thou a king so kind.

The gift of Intercession thou have to such extent

That all would of Hell release content.

Some mystics, seeking the path of truth, have said: "Mohammadan truth is the essence of every truth, and his material being is the material being to every being, and his the referent of everything the world as God has told him: "And God would soon bestow upon thee enough so that thou might be content". And he is not content till the time when all the scattered are restored to his beauty and all the great are gathered by his greatness".

After this verse is revealed, some asked the Prophet whether he had accepted this promise in the expense of losing God's visit, and he said no, after which they said "you are of a great personality" (Ghulam, 4), meaning you are so magnanimous and kind that you cannot be paced within any rank as nothing can content you. All the intrinsic perfections and talents and fame that you have would be declared of you and all your talents would come out in practice. That is, as you are to put off your ambitious self and become nothing in God's love, you would be given a righteous and truthful self so that you would be people's leader guiding them toward happiness in God's grace. And so you would be happy and content with your spiritual and righteous self as you are with your material one. [2]

Muhammadan Truth:

Mohammad is the first man, the last prophet, the highest among them and is the most perfect one of the prophets. He is the full reflexive mirror of Lord's beauty and glory. He is pure and absolute servant. No one, whoever, save Lord, the Almighty, and Ali, who was his inheritor and successor, can possibly know him. He was the owner of "only two arrow-shoot distance from God", whom even Gabriel, the trusted, could not accompany in his way to Ascension. All the other prophets before him believed in his coming and prophethood, all came to welcome and foretell his coming and provide the conditions of his state. He has an intimate relation with his God and is addressed by Him in such words: "Sure thou were not, I would not have created the worlds". How is, then, his recognition possible by one other than God, Ali, his successor, and the Quran that is his interpretation?

One of the most important and beautiful features of Islamic theosophy is Muhammadan truth which means, for theosophists and Sufis, the nature of eternity, and embodiment of God's comprehensive name. Islamic theosophists believe that as all creatures represent the Almighty's name, they also represent the perfect man, and as the Prophet is a perfect man, the essence of all, who is mortal in his material being and immortal in the eternity of God, he is in course within all beings. Adam was our first material father and the Prophet is the first spiritual father of human kind. To the theosophists, such terms as *reason*, *soul*, *light* and *pen* as present in Islamic Hadiths and tradition (as in "the first thing that God created was Reason"...) mean Muhammadan truth. All creatures are created from the Muhammadan eternal light, or all, at least, subordinated to this light. His light of Prophethood is the light of truth which turns the darkness of ignorance and blasphemy into brightness of faith. The Prophet is a light over all other lights of this world. With this light he can see through the people, and is brilliant pearl prior to all worldly lights.

Mibudi believes that "all creation is in the M of Muhammad, every pain of love and suffering is nothing compared to his love, all the prophets and apostles, martyrs and all the righteous men have gone as much as their might was, but none has ever reached his step. His sound in the world, up in sky his call, in every heart his burning light, in every head of him a song, his way of light, his words and acts guides to people, he is a light over lights" [13].

In his discussion and interpretation of Muhammadan truth, Mullasadra believes that all creatures are wrought upon the Muhammadan light, and selves, if not astray and lost from the final destination and goal, are destined to follow the Muhammadan faith (1362 ah: 68).

He goes on to say: "the first person ever to ask illumination from the light of Allah, the Sublime, the first to say There is no god but God the Almighty, is the very best man, the aboriginal intelligence, the Muhammadan truth, the one who has been and is the torch of Allah's light because of whom all natures have accepted their beings, and from whom all beings take their light. Natures that have reposed in the houses of servitude and love and givers of goodness light. Thus, the being and nature of the Prophet (peace be upon him) is a bright mirror held up to God's sun, and in it are reflected God's visage, His esteem, glory, generosity and greatness.

Intercession in Theosophist terminology:

Terminologically speaking, Intercession means pleading with God for the forgiveness of another's sins [9]. It is related in Kashaff believes that the first person to intercede with God on sinners' behalfs the Prophet, Muhammad and goes on to account for the various senses in which it is used: first, intercession refers to blessing which is encompassing all the people and is exclusive to Muhammad; second, one for taking the Prophet's people into paradise; third, for getting to the paradise those with equal sins and benevolent acts with the help of the Prophet; and finally, to take to the heaven those who deserve hell [21]. About intercession, however, there is a great bulk of material in theosophist texts and interpretations.

According to Salmi, "the grand intercession is the one that when the dead come out of graves, they stand over their graves for one thousand years and go the every prophet to intercede on their behalf but none accepts. They finally come to Mustafa (peace be upon him) and ask him for that, and it is said that in the Day of Doom

no prophet, nor any angel would be able to talk to God before Muhammad has talked and interceded for them [18]. In his interpretation of Quran, Mibudi writes from God the Almighty as He has said: "Oh Muhammad, you are to intercede as I am to bless, and if your intercession is to be, there shall my blessing be. So, stay up some part of the night, and sleep some other part of it so that I may forgive some because of your wake, attesting your intercession, and forgive some others for your sleep attesting my blessing and grace. That's how both your share of intercession and My share of grace would be done" [13].

Also in Hadiths from the innocent Imams, the contentment gift is interpreted as Intercession. It, however, is done only upon God's permission and consent, as Quran says: "And who is to intercede with Him save by His permission—And he will not intercede but for those with whom God is content". (Baghareh, 48).

Grant in Theosophy:

In its terminology, Grant refers to gifts and blessings from God which are evident, in the world of beings, in the hands of receivers of the creatures from human to non-humans including spirits and angels, selves and souls. Grants have two sources: either immediately from the Essential being of the Lord, or indirectly through His names and grand elements. The first kinds of Grants are called Essential, or Sublime grace, example of which is that Righteous Lord has bestowed to all through which the sights and talents have come about [17].

According to Ibn-e- Arabi, donating a Grant from Allah is what He gives as He wants to give and proffer with no hope of receiving any reward in return for it. A donation from a man, however, is his/ her act done upon God's will, not as a reward. In other words, Essential Grants of attributes without attributive credit, though its achievement be no from God's immediate Essence. [8]. "God's blessings are of various sorts; some are specific (immediate) from Him, and is of two kinds: essential donation which is proffered for no return, that is, gratuitous. And non-essential blessing which is given based on the receivers' sufficiency" [17].

Mibudi writes that:

One once said, Muhammad has no possessions, he is poor. Another one said, he has no majesty, ambition, and status, he is anguished. He is helpless in his work. Each one, this way talking, declared his evil mind and all persist in their blasphemous words till Lord, the All-seeing, from His glorious stance, his good Prophet consoled, saying in response: if possession in your mind gives one supremacy, all mines and treasures in the world are his; if it is in troops and flocks, all angels and holy spirits are his troops. See his majesty that all worlds and cosmos are at his service, all East to the West are his domain. The creation of earth and sky was to welcome him. Gabriel, the honest, is his herald, The Judgment Day is time for his intercession, and the Kussar spring is his repose. God's contentment is bestowed to him, all these are offers from God to him [13].

In his interpretation, Mazhari believes that the biggest gift offered from God to the Prophet is the sight or visit of Allah, the All-knowing, based on his rank, and the highest rank of intimacy is the gift of Intercession he has.

Contentment in Theosophy:

Khaje Abdullah Ansari states that the 25th stand of the stages is *Contentment* which is taken from the Hope stand, based on God's words in Quran: "And Allah is content with him" (Tobbeh, 100) (1383 ah: 51).

In his book, *Lataif-o-Alesharat*, Ghoshairi believes that the seventh point of mysticism path is contentment which some of the Sufis believe to be of States and some believe it to be of Ranks. He goes on to say "Sufis from Khorasandisagree with those from Iraq on whether Contentment is of States or of Ranks. Khorasanis believe that it is of Ranks and means extreme trust in God, and man may achieve it by efforts. Iraqis, on the other hand, say Contentment is of states of which man, as God's servant has no achievement, it appears in heart as other states do. One may, however, put them both together and say that initiation of Contentment is of ranks and achievable while its extreme is of States and not so" (Ghoshairi, 30). "Contentment is next to Trust in God in rank, and it means total submission to Him and His will" (Moein, 1342 ah: 216).

A. Contentment is of two kinds; God's contentment with the servant and servant's contentment with God (Hajviri, 1374 ah, 219; Ghoshairi, 1361 ah, 294; SerajToosi, 1382 ah., 106; MostalmiBokhari, 1314: 1366). And in this verse, Contentment, means that of the Prophet with God upon the reception of Intercession blessing.

B. The truth of God's Contentment is good affection, blessings and esteem of the servant, while the truth of servant's contentment is to attend to God's commandments and following his orders willfully.

C. God's contentment is prior to man's.

D. Contentment is a gate toward God and worldly heaven..

E. "Contentment" is of servant's features and "paradise" is from God.

F. Contentment is one's peace of heart while under God's commandments [7].

G. God would not exert wrath over those who have gained His contentment.

H. Contentment-seekers subordinate their contentment to that of God, the All-knowing.

I. Man's way up depends on Contentment [11].

Contentment is the name for a stay and honest stop in exactly where man is in his specified place where he neither wants to go forward nor to go backward, he is neither ambitious nor upset. Contentment for the sophisticated is the first state and for the masses the most difficult one to reach. God Himself has addressed His prophet in these words: "you, the greatest of all prophets, We, in the night of Ascension, took you to our intimacy, cast a thousand blessings to your crown, made all the earth to wait on you. We mean to raise your name through the gift of intercession so that you may take away the pains of the sinners of your people and excuse them.

Conclusion:

In order to console him, God sent the 5 verse of Zohar Chapter of Quran in which the promise of the gift of intercession is made to the Prophet. Of conditions necessary for holding this gift one is God's contentment with His servant which few people can actually reach, as this grand blessing is for the one man, the Prophet, who suffered painfully in his efforts for preaching Islam.

As the rank of Contentment has a special state in Islamic theosophy, we can say that gaining God's contentment is also a preliminary condition for receiving Intercession from the prophet. One spiritual state that a perfect man can reach through patience, or faith or any other legitimate way is the state of intercession which is considered as "a praiseworthy state" in the verse 97 from Esra Chapter of Quran, and as "contentment state" in the verse 130 of Taha Chapter of Quran. God would offer the Prophet as much will to intercede on behalf of the sinners as he shall be content. That is why all those in love with the Ahle Bit (members of the Prophet's family) would look furtively at the holy Imams and wait for a glance from them which may release them from the hellfire. Those sticking to the "strong thread" (the Quran) hung from the sky and the Imams, and have kept their love in their hearts are hopeful of being saved and redeemed.

REFERENCES

- [1] ----- 1410. *Ghosharieh Pamphlet*. Trans. And corrected B. Frozanfar. Tehran: Cultural and Scientific Publications Company.
- [2] Ameli, Ibrahim, 1360. *Amelli Interpretation*. Tehran: Sadogh Publications.
- [3] Ansari, K. Abdullah, 1382. *Up to Heaven*. 2nd Ed. Ali Ojabi. Tehran: AhleGhulam Cultural Institute.
- [4] Aroosi, Huwizi, 1415. *Noor-o-Alsaghalin*. Qom: Esmailaian publication.
- [5] Barosavi, Ismail H. (none) *Rouh-o-Albian Interpretation*. Beirut: Dar-o-Alfekre Publishers
- [6] Ghoshairi, Abdulkarim. (none) *Lataiff-o-Alesharat*. Egypt: Egyptian Society of Publishers.
- [7] Hajviri, Abul Hassan, 1374. *Kashf-o- Almahjoob*. Prepared by Dr. Friedoon Badreih. Tehran: Farzan Publications.
- [8] Ibn-e-Arabi, Mohiodin, 1384, 1386. *Mecca Victories*. Trans. By Mohammad Khajavi. Tehran: Mullavi Publications.
- [9] Jorjani, Al Seid Shariff, 1424. *Al Tarrifat*. Second edition. Beirut: Darol Koto Elmieh Publishers.
- [10] Kashani, A., 2008. *A Dictionary of Mysticism and Sufism Terms*. Tehran: Mulli Publications.
- [11] Lahiji, S. Muhammad (none). *Garden of Secrets*. Preface by Kiwan Samie. Tehran: Mahmoodi Publications.
- [12] Mazhari, Muhammad Sana, 1412. *Almazhari Interpretation*. Pakistan: Rashdieh Publications.
- [13] Mibudi, Rashid-o-Aldin, 1371. *Kashf-o-Alasarar...* Tehran: Amir Kabir Publications.
- [14] Mustameli, Abo Ibrahim, 1366. *A Discussion of Taroff-o-Almazhab Altasawoff*. Tehran: Asatir Publication.
- [15] Najafi, Muhammad Javad, 1398. *Assan Interpretation*. Tehran: Eslamieh Publications.
- [16] Rouhani, Ahmad (none). *Translation of Evidences*. Tehran: Bi Nashre Publications.
- [17] Saidi, Golbaba, 2008. *A Dictionary of Ibn-e-Arabi's Expressions*. Tehran: Molli Publications
- [18] Salmi, AbdullRahman, 1366. *Tarrif Exposition*. Tehran: University Publications center.
- [19] Sitvati, J., 1404. *Aldar-o-Almansoor*. Ghom: Library of Marashi Najafi.
- [20] Taremi T., Abo Nasr., 1382. *On Sufism*. Prepared and corrected by R. Nicolson. Tans. Mahdi Mohabati. Tehran: Asatir Publication.
- [21] Zomokhshari, Mahmood, 1407. *Al Kashaff*. Beirut: Dar-o-Alkootob Arabic