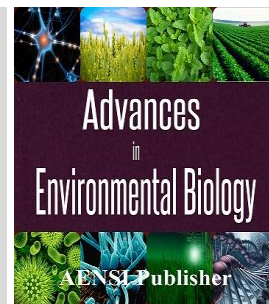




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## The Interpretation and Explanation Approaches of the Holy Quran in the Preparation of Eyn Al Ghozat Hamadani Letters

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### ABSTRACT

Some interpreters and terminologists particularly the ancestors consider two words of the interpretation and explanation synonym together but many establish different meaning for the interpretation semantically in this regard. They have introduced the interpretation as the statements and various perceptions against the verbal appearance. Firouzabadi considered the interpretation as the main purpose of a verse that its verbal appearance cannot be understood but being adaptive with the main plan of the pre and post verses in this case. Ibn Joozi also considered the interpretation as the distance of the verbal appearance semantics due to the symmetry and logical reasons taking place in this regard. According to Allameh Tabatabaiee the interpretation is not rooted from the verbal case. It should be stated that some interpreters consider the meaning of the interpretation as coming from the labyrinth facts happening particularly in the similar verses of the Holy Quran; hence, in addition to accept the apparent meaning, the internal meanings or the same meaning should be considered in this pavement. The esoteric and mystical trends towards the Quran have been often formed based on these attitudes towards the Quran. What it can be stated as the Quran interpretation has been subjected to the esoteric and allusions or the Sufism statements and verbal or mystical affairs coming from the Holy Quran; but the interpretation is a very simple task in compare to the explanation never going beyond the apparent semantics in this regard. Eyn Al Ghozat Hamadani like other Gnostics before and after himself has allocated to the divinity verses in his 159 letters being written by the ask of his own successors at that time; and these have been the logical reasons and deductions of the theories and his thoughts in this pavement. The main purpose of the present study is to investigate the interpretation and explanation of the Quran verses in the preparation of Eyn Al Ghozat Hamadani letters understanding his distinct interpretation from the Holy Quran. The interpretation of Eyn Al Ghozat Hamadani reflects the thoughts and attitudes of him regarding to considering his sophisticated statements in this path.

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### INTRODUCTION

By the collapse of the Ghaznavian dynasty, the yellow Turkmen slaves founded the government and dynasty of the Saljoughian and after the establishment of the Khorasan and triumph on Sultan Mahmoud Ghaznavi in Marv, a letter is read towards Toghrol Beik Mohammad from Saljough grandchild. Saljoughian people were very prejudice people trying to publish and distribute the religious comments and concepts; they were also slaughtering and assassinating many people to reach to their own ideas savagely. Some of them were Hanafi and others Shafeiee religion and hence they made many massacres by attracting the Baghdad Caliphs viewpoints to kill people following Esmaeelieh Shiite people at that time. Although some ministers tried in supporting the scholars of the Sufism but they could not make their progression in raising the power these scholars. Along with the whole harsh tasks of the government against its anti-opposition groups, this is the most important era of the Sufism activity. Since the appearance of Saljoughian sovereignty, the Sufism school has made the highest struggle in educating people and the consequence of this appearance is subjected to some greatest Sheikh people in the Sufism school making many sophisticated works about the same Sufism school at that time. Ahmad Ghazali the author of Savaneh Alosgh is one of these sophisticated people at that time. This is one of the most beautiful books written into Persian that has been paid attention by many Sufism scholars.

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One of his important and outstanding students is Abolmaali Abdollah Ibn Mohammad as Eyn Al Ghozat Hamadani. Eyn Al Ghozat Hamadani's era should be called as the most challenging era in the history. He follows the path of Abu Ali Sina in relation to the representation of the verses and Islamic basics. Eyn Al Ghozat was born in 492HG in Hamadan City in the end of the fifth century. His ancestors were from Mianeh city; for the reason, he was called as Mianji (intervention) and Hamadani for his homeland. The father and grandfather of Eyn Al Ghozat were working in judiciary profession in Hamadan and his father was really familiar with Sufism affairs [15].

Eyn Al Ghozat trained his studies along with the greatest professors like Hakim Khayam Neishabouri, Sheikh Ahmad Ghazali and Sheikh Mohammad Hamouyeh in his young time. He was getting the leading in his knowledge and perfectionism affairs in his era. Ahmad Ghazali called him as the most outstanding person at that time. Eyn Al Ghozat has recalled about Ahmad Ghazali and Mohammad Hamouyeh for many times particularly his twenty days stay in Hamadan with Ahmad Ghazali. Also he has been called as one of the most sophisticated bookworms of Mohammad Ghazali. Eyn Al Ghozat was very sophisticated in the sciences of the wisdom, mysticism and Persian and Arabic literature; he gathered his scientific knowledge by studying personal and private studies. He was also very famous in the mathematics, literary sciences, jurisprudence and Hadith (quotation), philosophy and Sufism. The most important works of Eyn Al Ghozat are as following:

- 1- Thesis of theology
- 2- Aesthetics thesis
- 3- The preparations
- 4- The bills
- 5- The schools
- 6- Zobde Al Haghayegh (summary of the truths)
- 7- Letters
- 8- Shakvi Al Gharib An Alavtan Ela Olama Al Baladan

Among these works there are three essential and well-known works as Shakvi Al Gharib Va Maktoubat Va Tamhidat because of these Sufism psychological experiences that have been never seen in other works in this relation. It is important to know about the important work of the Tamhidat (the preparations) that this related book not only is famous in relation to the mystery of the mysticism in Iran but also it is very efficient in the world of the Sufism potentially. However people call Eyn Al Ghozat Hamadani as the impious person due to the lack of enough knowledge to understand his works at that time. Abolghasem Darghazini the minister of Mahmoud Ibn Mohammad Ibn Malek Shah arrested him and sent him to Baghdad to be assassinated there and then he is returned to Hamadan and he is executed in Wednesday night of 6<sup>th</sup> Jomadi Al Akhar in 525HG (Farmanesh, the same, p: 65).;

*The representation and explanation in the terminology and dictionary:*

The Holy Quran has got its majestic representation and explanation. There are no found any differences regarding to the representation issues. The representation has been rooted from the FSR meaning the enlightenment and saying something bluntly and its suffix "SFR" also means the same; along this, FSR is subjected to discover the spiritual issues and SFR is related to the appearance and material based affairs.

It is stated that the same terminology has been rooted from Tafsareh and it is a tool for doctors to visit their patients (Sivati, 549/2). In the definition of the representation, some have stated that the representation is subjected to the scientific statements of the human power allocating to the holy God and others stated that the representation is subjected to the science that discusses on the power of the God for sending and pronouncing all about the words and semantics. And there is third definition about the representation that it is stated that the science of how to give the words in the Holy Quran and the way of word and terms combination could be discussed in this regard.

Allameh Tabarsi calls the science as the appearance of the hard terms and pronunciation [14]. Allameh Tabatabaiee has also called the science as the appearance of the main meanings and definitions of the Holy Quran (Tabatabaiee, 1430HG, 5/1). Allameh Khoiee in Albayan has stated that the related science is subjected to the appearance of the Holy God's purpose in the verses; hence, it cannot be devoted to what has been documented to the unconfident issues regarding to the representation affairs; also it cannot be trusted to what has been approached without the religious resources because the religion has denied the whole impious affairs and the allocation of everything to the Holy God without the consent of the representation has been roughly forbidden in this pavement [4]. The definitions of the terminological issues of the representation have been potentially brought in many various books such as Alborhan Fi oloom Al Quran written by Badr Aladdin Zarkeshi and Altafsir Va Almoffaseroun written by Mohammad Hussein Zahabi; and even the suffix FSR has been roughly stated in this regard. It seems that this difference and variety of the related definitions has been returned to give a complete definition about the representation science. Since the representation has many various issues and sciences, hence in the given definitions, there have been intervened some other issues in this case; the scholars have stated some regulations for the representation science that some of them agree together

but there should be some other difference between these scholars regarding to the necessity of considering some affairs. Imam Mohammad Ghazali has stated in this case:

For the theoretical representation, I have considered some regulations and issues as following:

- 1- Necessity of understanding the Holy Quran along with the Arabic meaning
- 2- Arranging the correct narrations from the Holy Prophet for correct understanding the Holy Quran
- 3- Recognizing the causes and effects of falling the verses
- 4- Sticking into the public purposes of the Holy Quran [10]

But there have been established very harsh difference between the representation meanings; the word representation has been rooted from AWL meaning the return to the origin; as if the verse has been backed to the probable meaning; it also is rooted from the word "Ialeh" as meaning the "politics". In other words, the representation is arranged its own establishment [7].

RaghebIsfahani has stated that the word representation has been originated from AWL meaning the return to the origin and the word "Maavel" is subjected to a location and return place in this regard. For the reason, the representation science is subjected to the origin of something. So this return can be achieved by many different ways of the science and practice or action of something because the representation is mainly coming from the structures and words.

According to Ibn Fars this has got two roots: the beginning of something and end of something. The first word AWL is rooted from Al Youl meaning the return of something and it also is subjected to the second meaning in this case. The words Ialeh as the politics and Al as the dynasty and family are rooted from the first root of AWL; the representation is also combining with the second word returning to the representation of the word [3]. AllamehTabatabaiee in his Quranic works and his *Almizan* majesty representation book has stated that:

Along with seeking the experts' speeches about the representation, there have been observed more than ten comments in this case but the most well-known case is the following case:

- 1- According to the ancestors the representation is synonym with the explanation and hence the whole Quran verses have got their own majesty representation based on "But none knows its hidden meaning save Allah (3:7). Thus some of scholars stated that these similar verses are subjected to the beginning of the verse
- 2- According to the new representations the representation is subjected to the non-appearance meaning of the purpose and for the reason the whole Quran verses have not got their representations and only the similar verses have their own representation and nobody knows but Allah such as the verses that the imagination and sitting and satisfaction and fury and the material equipments can be wholly subjected to the existence of the Holy god in this pavement. This method has been established as the secondary case for its non-apparent meaning and the representation of the verses in verbal discussions is the return of the meanings and this is a controversial discussion in this regard. He concluded that the representation science is not coming from the semantics of the pronunciation. The Quran representation is subjected to the trust or trusts that the "mother book" is at God's Hands and it is one of the hidden coordination (Tabatabaiee, p: 39-40).

#### *Representation and explanation of the Tamhidat (preparations) and letters of Eyn Al GhozatHamadani:*

The Sufism is roughly subjected to represent the Holy Quran verses and narrations. The Sufism people deduce about the representation of their affairs:

The religion has two sides of the inward and outward; in other words, the religion has got two dimensions: the religious law that the apparent and the core of the religion has established in this regard; of course it can be considered as the fact of the religion. The reason of the same issue is subjected to the narrations and quotations of the greatest and prophets in this pavement. According to Molavi the Quran has seven layers:

You know that the word of the Quran is the apparent under apparent, inward (Ghaheer)

There is third layer in its inward that the knowledge is hidden into it (Molavi, third book, 523).

Eyn Al Ghozat in the beginning of the Tamhidat has pointed to the fact and said that:

The whole lovers of the holy Quran have been shown that the Quran has got inward and outward meaning and the same inward has got seven layers; for every verse of the holy Quran, there is a apparent meaning and after that there is inward meaning about seven layers (Eyn Al Ghozat, Tamhidat, p: 3). As it shown in the works of Eyn Al Ghozat, he does not consider any importance for the apparent meaning of the holy Quran independently and he is considering mainly the inward meaning of the Holy Quran representing the main sophisticated statements of the Quran based on a general meaning. For example, it is stated that: so woe to those performers of prayers who are neglectful about establishing prayers regularly and on the time appointed (107:4). O my creator and naturer; make me to establish prayer and also some from my offsprings (14:40) (Eyn Al Ghozat, Tamhidat, p: 81). Also it is claimed that:

Surely the ears and the eyes and the hearts will be questioned in the hereafter (17:36) (Eyn Al Ghozat, letters, letter 104, statement 633). Sometimes a topic is represented and then the same topic is documented by relying on the holy Quran. For example, and verily these decrees guide you to my straight path so follow the

way (6: 153) (Eyn Al Ghozat, Tamhidat, p: 289). Also the Drinking Place being famous about the Bani Israel has stated that:

Each group of people knew their drinking-place (2:60) (Eyn Al Ghozat, letters, letter 9, line 100). It has been stated about the Marry the Saint:

Her creator and nature accepted her with His gracious acceptance (3:37) (Eyn Al Ghozat, letters, letter 72, line 133). He narrates some cases with more details reaching to the meaning of the words; for example, the financial issues about going to Hajj are represented to give the body in the path of the God. As if the gold and silver is required for going to the Hajj and the main task is to give the body in this path:

Dear the Hajj is the apparent action of everyone but the main and true Hajj cannot be achieved by anyone. In the path of Hajj should be paid the gold and silver; in the path of the God the body should be sacrificed; who can achieve this? For those ones who sacrifice their body in this path: for those who can afford to make the journey (3:97) (Eyn Al Ghozat, Tamhidat, p: 5). Also it is stated that: we appointed water to be the source of life for all earthly creatures (21:30). Throne stayed over the water and by the sea which is filled fire (52:6). Imam Ali said that:

This sea is filled with the fire over the divinity sky and what is the wind blowing on you? And the Holy Prophet said:

It is a fire which has been kindled by Allah's Wrath; the flames of which aims the hearts of the disbelievers (104:6 and 7) (Eyn Al Ghozat, Tamhidat, p: 166). His representations are sometimes personal; in other words, these have been represented based on the personal affairs representing the verses and it is stated that:

When you pray you have to say I ask my Lord to keep me out of the Satan and you created me from fire and created him from clay (7:12) (Eyn Al Ghozat, Tamhidat, p: 121).

Also it is stated that:

By the sun and its spreading light; and by the moon which follows the sun (91:1 and 2) (Eyn Al Ghozat, Tamhidat, p: 213). Also it is stated that:

Verily the earth belongs to Allah and he gives it as a heritage to whomsoever he wills of worshippers (7:128) and it is stated that they will say thanksgiving (39:74) (Eyn Al Ghozat, Tamhidat, p: 55). One of the most sophisticated features of the representation in the Sufism prose of Eyn Al Ghozat is subjected to the crossed alphabetic of the Holy Quran. These letters as twenty nine ones of the Quran are inspirations of the unknown thoughts of the Sufism ideas. Dr. Ghoharin believes that these Sufism people have stated many various ideas about these crossed letters in the holy Quran (Ghoharin, 1989, 191/1). One of the most beautiful perceptions of Eyn Al Ghozat is his understanding of the Taha verse (20:1); Ta'Ha is stated:

O, nobody knows about secrets of the word (20:1); Ta'Ha means the man; like the new moon is lightening and he is the darling of the Lord (20:1). Ta'Ha is lightening like the moon (Eyn Al Ghozat, Tamhidat, p: 301).

Also in the meaning of Alar (10:1), AlifLam.Ra it is stated that:

What a pity about the friend about the meaning of the word (Alif Lam Ra); what did you understand? Listen: M (10:1). Alif.Lam.Ra is subjected to Mohammad and Alif Ra (10:1); and the Lam.Ra is the drinking place of the Satan (Eyn Al Ghozat, Tamhidat, p: 226).

#### *Discussion and conclusion:*

The combination and connection of the mysticism and the Islamic Sufism with the Holy Quran is one of the most essential religious documents potentially. The belief of the mystical people is that the meanings are metaphysics and material based issue and when they understand the word completely, they will reach to the personal perception and experience of the Lord. This consideration and belief is the main infrastructure of the mystical representation trends and attitudes reaching to the truth. Although Eyn Al Ghozat has reached to the understanding of the representation of the verses along with the high potential mystical representations, but he is agreed with Ahmad Ghazali not to consider only the material-based and outward affairs in this case. The representations of Eyn Al Ghozat are sometimes established based on the general meaning of the verse and sometimes they are considered personally. He has applied these verses for satisfying the whole audiences and completing his majesty statements.

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