Abstract
Naser Khosrow is the theologian and one of the famous poets of the fifth century. At first, he was secretary but he was evolved due to his spiritual dream. He started traveling and by hearing the promulgation of Isma‘ilism in Egypt went to that land and joined Ismaili sect. By the order of Fatimid imam of that time, Ma’ad al-Mustansir Billah, he was named Hujjat-i Khorasan. Among his works, Jamial hikmatin can be named which is the answer of the Abol heitham’s philosophical and theological questions. His Diwan includes the poems defending Isma‘ilism thoughts and is rich in philosophical, theological, and religious thoughts. One of the manifestations of Quranic verses (ayah) and hadith in Naser Khosrow’s Diwan is the existence of a variety of Quranic allusions and interpretations. From the Naser Khosrow’s viewpoint, the apparent meaning of divine miracle (Quran) is not enough because the core of rules is foundation and discovering these core components of the verses is the responsibility of an innocent Imam as well as hardworking scholars.

Keywords: Quran, Verse (ayah), Naser Khosrow, Interpretation, Ode.
Introduction

The holy Quran is the divine book of Muslims that oratory is one of its characteristics and manifestation of a perfect human is obvious in it. That is why, the great Persian poets have attempted to take advantage of this boundless ocean and adorn their poems. Naser Khosrow is the poet and philosopher of the fifth century. He had expertise in almost all rational and narrative sciences of that time and has considered Quran from two perspectives; first, he was Muslim and Shia, and the other point that he became the Hujjat-i Khorasan by the order of Fatimid caliph. Regarding the importance of holy Quran and its aspects in Naser Khosrow’s poetry, the “manifestations of Quranic verses in Odes of Naser Khosrow” is examined. In this study, it is tried to argue about the Quranic stories and similes in the poems of Naser Khoosrow.

Naser Khoosrow

Abu Mo’in Hamid ad-Din Naser ibn Khosrow al-Qobadiani was born in 1004 AD (394 years after prophet’s migration), in Qobadian of Balkh.

(Naser Khoosrow, 2002: p 361)

I joint to the Yamagan and broke away from the Qobadian tribe.

(ibid: p 258)

Three hundred and ninety-four years passed from the prophet’s migration (Hijrah) and my mother brought me to the earth.

Naser Khoosrow was from a rich family. After the childhood and education period, he spent his youth for pleasure. In 1046, he had a dream in Jowzjan of the Balkh. At that time, Naser Khoosrow was 43 years old. This dream changed him and departed to the Hejaz with his brother, Abu Saeed and an Indian slave, in the same year. His journey lasted seven years. During this period, he visited the Mecca for four times. He joint Isma’ilism sect in Egypt and imam of that time, Ma’ad al-Mustansir Billah called him as Hujjat-i Khorasan. Naser Khoosrow proselytized the Ismaili sect. the Ismaili sect is emerged because of the disagreement on the leadership of Ismail-ibn Jafar Sadegh and his brother, Musa-ibn Jafar. Ismailis believe that Isma’il, the son of the imam Jafar Sadegh has passed away before his
father. Therefore, after the death of the Imam Jafar Sadegh, Muhammad ibn Isma’il has become imam. Isma’ilis considered the core of doctrines and verses, and as a result, they carried out the rational and philosophical interpretations of verses and hadiths and developed the logic and philosophy. They argued based on the Greek philosophy and rational arguments of Plato, Aristotle, and Pythagoras. The apparent meaning of Quranic verses is **Tanzil** and paying attention to its inner meaning is **Ta’vil**. They declared that the Tanzil and appearance is for public and Ta’vil and inner is for mystics (Shahrestani, 1947: p 335).

“In the Isma’ili mysticism, every appearance has an inner and since the inner is superior to the appearance, due to that the spiritual level of disciple is associated with its understanding; so, appearance is a shell which should be broken. Ta’vil, which means restoration of the Sharia data to their truth and perception of the real meaning of Tanzil does the same work. If the disciple acts in accordance with the inner meaning, in fact, he has performed his religious duties” (Corbin, 2010: 139).

“Backend and frontend of Isma’ili doctrines is of two kinds: the frontend is whatever belonging to the external method and interests between human beings and backend refers to the inner meaning of the verses and beliefs that no one except imam or people close to him is aware of it” (Al-Fakhoury, 1988: 173).

**The impact of Quran on the Naser Khosrow’s poems**

Naser Khosrow is a distinguished and great poet who could express his beliefs in the form of poetry. For this reason, his Diwan of poems is a collection of Quranic contents, prophet’s hadiths, advices, and philosophical awesome content. All over his Diwan, only the praise of Fatimid caliphs and praise of nature can be seen.

“Naser Khosrow has revealed his Ismaili face in his Diwan. Ismailis believe that the inner concepts of Quran and Sharia should be interpreted and just the family of Imam Ali can be responsible of this interpretation. A hadith of prophet is narrated that: I am owner of Tanzil and Ali is owner of the Ta’vil. Due to this reason, Isma’ilism is called Ahl-e Ta’vil (worthy to interpret). Sunni jurists did not accept the interpretation and Ta’vil of the Ismailis. Ibn Taymiyyah declares that “they distort the words in their benefit” (Mohaghegh, 2004: 294).

“Another innovative approach of Naser in Persian poetry is his hermeneutic meaning-oriented or so-called Ta’vili approach toward the religion and gilder of his time” (Mohabbati, 2000: 302).
**Ta’vil**

Ta’vil is rooted in the word “aval” which means revert. This word is used in Quran 17 times. “Salafism scholars have used the Ta’vil in two meanings; first, interpretation of the words and expression of its meaning, either in accordance with or against its appearance. So, Ta’vil is equal to interpretation. The second meaning of Ta’vil is the intent and purpose of the words. If it is interrogative, its interpretation is the act in question. And if it is declarative, its interpretation is whatever declared; by this means, there is an obvious difference between what is interpreted and its literal meaning” (Zahabi, 2002: 17).

Naser Khosrow in his book, *Zadol-Mosaferin* explains: “every body of my Ummah who suffices to the literal meaning is as one who eats the leaves of a tree and leaves its fruits untouched” (Naser Khosrow, 2005:400). In addition, it is described in the book *The Isma’ilis: Their History and Doctrines* that “the purpose of the inward interpretation, that Isma’ilis took its advantage widely, was to unveil the inward in such a way that its spiritual truth became clear” (Daftari, 1993: 162).

Notice the verses in which Naser Khosrow emphasizes on the Ta’vil and Tanzil:

\[
\text{Everyone who does not pay attention to the inward meaning (Ta’vil) of the words (Tanzil),} \\
\text{the right eye of his religion is blind and cannot understand the truths of the religion.}
\]

\[
\text{The terms are like musk whose scent is sense. O son! Odorless musk is just the ash.}
\]

\[
\text{Tanzil is like a made-up girl whose ornament is Ta’vil.}
\]

\[
\text{Tanzil without Ta’vil is like the enemy’s dagger on the throat of the religion.}
\]

(Naser Khosrow, 2002: 155)
Or in other verse:

برخورد است علم تاویل پرید هگرز معرفت بپررس؟

Hermeneutics is like a feather for the bird of wisdom. Can any bird fly without feathers?

از مذهب خصم خویش برس تا حق بشناسی از مزار

Withdraw the hostility to distinguish between right and wrong

(ibid: 243)

Naser Khosrow believes that it is necessary to refer to Imams and Imam Ali to interpret what has been revealed to the prophet Muhammad.

ز بهر پیمر که بدن صنع ورگفت تاویل به دانه ده و تنزیل به غوغا

(ibid: 118)

God said to the prophet: “put the wise people in charge of interpretation; because appearance suffices for common people”.

بررس از علم قرآن و علم تاویلش گر همی زین چه به ساق عرش برخواهه رسد

(ibid: 192)

Be in the wake of Quran and its hermeneutics. In this way, thou will reach the heaven.

Naser Khosrow has mentioned that human will reach the heaven from the well of earth by hermeneutics. From his point of view, Ta’vil is the work of wise people and Tanzil is for common people. Naser Khosrow does not approbate the blind imitation and believes that the man having the wisdom blessing should interpret and think about the verses by means of faith.
O reader of Quran reading with duplicity and imitation! Thy reading is like the cluck of a hen!

Reading something without knowing its meaning is like a bird singing a song

It is unproductive, meaningless, and without proof; everything is fruitful only by acting.

Or in other verses:

The prayer will not be obligatory on children and lunatics, because their intellect is not voluntarily.

I neither conceal the logic nor accept the imitation; because the right is not become reputed by imitation.

Similes of the Quran

Simile is one of the rhetoric tools in the Quran and its connectives can be the letters, nouns, and verbs. For example, the letter ك (the twenty-second letter of the Arabic alphabet) in كرماد (like ash) or كان (as) in كان رؤس الشياطين (like the devil’s heads) and nouns such as مثل and شبّة (like) are simile connectives in Quran.

Naser Khosrow has referred to Quranic similes in his Diwan. Notice the following examples.
Likening the Nasebi (enemies of Imams and prophet) to donkey

(Naser Khosrow, 2009: 193)

The son of God’s lion (Imam Ali) is the treasurer of Quran; if the Nasebi are not donkey, then why they fear the lion?

This verse refers to this ayah of Quran: »*تَفْرُدُ ﻣِنَ ﻟَٰٓاَءِ ﺣُمير* (surah Muddaththir, ayahs 50 and 51): “apparently, they are donkeys escaping from the lion” (Mohaghegh, 2010: 319).

Likening the world to the mirage

(Naser Khosrow, 2009: 142)

What does world like, but a mirage? So, why does thou hasten?

The holy Quran says: *وَ ﺍﻟﱠﺬِﻳﻦَ ﻛَﻔَﺮُﻭﺍ ﺃَﻋْﻤَﺎﻟُﻬُﻢْ ﻛَﺴَﺮَﺍﺏٍ ﺑِﻘِﻴﻌَﺔٍ ﻳَﺤْﺴَﺐُ ﺍﻟﻈْﻤﺂﻥُ ﻣَﺎء ﺑِﻪِ ﻓِي ﺍﻟِّذِ.voice (Mohaghegh, 2010: 180).

Likening the parol to the tree

(Naser Khosrow, 2009: 122)

The messenger of Allah’s paroles is like a fertile tree; its leaves are thy share, because thou are like a cow and its fruits are mine.

This verse is according to this honorable ayah: *أَلْمِنْزَ ﻛَيفَ ضَنِبَّ ﻣَنْرَزَ ﺑِذِينَ ﻛَلِيمَةً مَكْذَرَةً ﻛَسِرَاءً ﻛَوْثَةً* (surah Ibrahim, ayah 24): Have you not considered how Allah presents an example, [making] a good word like a good tree? (Mohaghegh, 2010: 100).

Likening the wise speech to the new moon and silly speech to the seared wood of the palm cluster

(Naser Khosrow, 2009: 371)

The speech of a wise person is like an appearing new moon; the speech of a foolish is like an old seared wood of the palm stalk.
This verse is in accordance with ayah (surah Ya Sin, ayah 39): And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. ُّ ﺍﻟْﻘَﻤَﺮَ ﻗَﺪﱠﻧَﺎﻩُ ﻣَﻨَﺎﺯِﻝَ ﻛَﺎﻟْﻌُﺮْﺟُﻮﻥِ ﺍﻟْﻘَﺪِﻳﻢِ

And Our Command is but a single (Act),- like the twinkling of an eye. (Mohaghegh, 2010: 11).

What Ali denoted in his Ruku was more than what Hatim Al-Tai endued during his life.

In the interpretation of ayah (surah Al-Ma’ida, ayah 55): Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers- those who establish regular prayers and regular charity, while they are bowing down (or Ruku in Islamic worship) the commentators have explained that its purpose is Ali ibn Abi Talib because he denoted his ring to a beggar while he was bowing in his worship. (Mohaghegh, 2010: 520).
The Messenger of Allah’s family is the rope of Allah. If thou hold it, you will come out of ignorance well.

It is referred to the ayah (surah Al-i-Imran, ayah 103): And hold firmly the rope of Allah all together and do not become divided (Mohaghegh, 2010: 521).

The holy Quran is the cure for the universe and whatever in. If do not search the cure, thou will suffer from the pain.

Referring to the ayah (surah Al-Isra, ayah 82): And We send down of the Qur'an that which is cure and mercy for the believers, but it does not increase the wrongdoers except in loss (Mohaghegh, 2010: 521).

Remember well the story of Idrees, who was raised to a lofty status from the earth.

If I cannot see my position in the other world, so what is the usage of my insight in this world?

This verse refers to the ayah 72 of surah Al-Isra: And whoever is blind in this [life] will be blind in the Hereafter and more astray in way (Mohaghegh, 2010: 97).

No one can help thou in hereafter, either son or kind father

It is referred to the ayah (surah Luqman, ayah 33): O people, fear your Lord and dread the day when no father will avail a son, nor son his father. Truly the promise of God is true. Do not be deluded by the life of this world, and do not let the deceiver draw you away from God (Mohaghegh, 2010: 112).
Thy soul has been resided in this bony home, for thralldom.

Referring to the ayah 56 of surah Adh-Dhariyat; I did not create the jinn and the humans except that they may worship Me (Mohaghegh, 2010: 114).

The blessing increases only through the gratitude; that gratitude is like an eagle and blessing is the partridge.

Referring to the ayah (surah Ibrahim, ayah 7): If you are grateful, I will surely enhance you [in blessing] (Mohaghegh, 2010: 607).

When thou get tired of infelicity and sin, repent therewith.

This verse has been adapted from the ayah 18 of surah An-Nisa; But [acceptance of] repentance is not for those who go on committing misdeeds: when death approaches any of them, he says, ‘I repent now’ (Mohaghegh, 2010: 434).

The names of the prophets and other names

Silence is better than futile words; it is written in Zabur.

(Zabur is, according to Islam, the holy book of prophet Dawud (David).)
If thou have an instinctive desire, refer to the Adam and Eve story in Furquan (Quran)

Be patient! Because no one attains his desires except the patient man

- Story of Adam and Eve: referring to the story of Adam and Eve that they ate from the forbidden tree seeking sensory pleasure and therefore were expelled from paradise. According to the ayah (surah al-Baqarah, ayah 35): We said, ‘O Adam, dwell with your mate in paradise and eat thereof freely whencesoever you wish, but do not approach this tree, lest you should be among the wrongdoers’ (Mohaghegh, 2010: 28).

- The mother of demons at first has been an angel; its bad deed made it ugly and evil and accursed

- Referring to the ayah (surah Al-Kahf, ayah 50): When We said to the angels, ‘Prostrate before Adam,’ they prostrated, but not Iblis. He was one of the jinn, so he transgressed against his Lord’s command (Mohaghegh, 2010: 64).

- Remember well the story of Idrees, who was raised to a lofty status from the earth.

- Referring to the ayah (surah Maryam, ayahs 56 and 57): And mention in the Book, Idrees. Indeed, he was a man of truth (and sincerity), (and) a prophet/ And We raised him to a lofty station. (Mohaghegh: 2010: 71).

thou light the candles at Qadr night in the mosque. Now mosque is as bright as a day but thy heart is like Yalda night (longest and darkest night of the year).

- Qadr night: it is the Night of Decree, Night of Value, Night of Destiny, or Night of Measures, in Islamic belief the night when the first verses of the Quran were revealed to the Islamic prophet Muhammad. It is one of the odd nights of the last ten days of Ramadan. Some have reported twenty-first and some others have reported twenty-third of Ramadan (Mohaghegh, 2010: 38).

If thou can come here from heaven like Harut, then thou can go out of here like shining Venus.
It refers to the ayah 102 of surah Al-Baqara; And what was sent down to the two angels at Babylon, Harut and Marut, who would not teach anyone without telling [him], ‘We are only a test’ (Mohaghegh, 2010: 12).

Ahl al-Aba are the flags of God toward you; if thou are lover of ahl al-Aba.

Ahl al-Aba (people of cloak) refers to the Islamic prophet, Muhammad; his daughter, Fatimah; his cousin and son-in-law Ali; and his two grandsons Hassan and Husayn who also are called “Ahl al-Kisa” (Mohaghegh, 2010: 520).

an alive man can be killed by words; as Messiah resurrect the dead by words.

(Naser Khosrow, 2009: 118)

This verse refers to the ayah in which the reviving of dead by Jesus is explained. and [he will be] an apostle to the Children of Israel, [and he will declare.] “I have certainly brought you a sign from your Lord: I will create for you the form of a bird out of clay, then I will breathe into it, and it will become a bird by Allah’s leave. I heal the blind and the leper and I revive the dead by Allah’s leave (Mohaghegh, 2010: 35).

Ask yourself in thy sepulcher (this world); soul and wisdom are like Munkar and Nakir.

Munkar and Nakir are two angels asking questions from human about her/his good or bad deeds in the grave and after death and finishing funeral and burial. (Mohaghegh, 2010: 577).

The Quranic terms

The ayahs of Quran are a set of phrases and propositions in Arabic. The phrases and sentences of Quran are constructed from smaller units named words which are called Mufradat of Quran in Arabic. Notice the following examples:


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O God! I know there is no shelter for me except thou in judgment day.

This word is extracted from the ayah ََنَّ أَلَْ اَلْرَبِّ يَوْمَئِذٍ ﺍﻟْمُـْ"لْلأَ بِنَّا (surah Al-Qiyama, ayahs 11 and 12): No indeed! There will be no refuge! / That day the [final] goal will be toward thy Lord (Mohaghegh, 2010: 100).

**Salsabil**

*ta'wir Salsabil* b-rgzdy qndh w thbr shhr intqng

*When you chose dark grape wine from the Salsabil*

Salsabil is the name of a spring in paradise mentioned in Quran. (surah Al-Insan, ayah 18): from a spring in it [paradise] named Salsabil (Mohaghegh, 2010: 441).

**guarded pearl**

*wo twn dmsn pr llo`e mknwn kmny*

*(Naser Khosrow, 2009: 447)*

*Laugh with singing of minstrel and song of river, and if you can, fill her skirt from the Lo`Lo`e maknun.

Lo`Lo`e maknun: the guarded pearl extracted from the ayah ََوْ ﺧُورَ ﻋَنِ ﻛَأَمْثالِ ﺍﻟْوَلْؤُو اﻟْمَكْنُوَنَ (Al-Waqi`a, ayahs 22 and 23): and big-eyed Houris / like guarded pearls. (Mohaghegh, 2010: 169).

**tasty and salubrious**

*场面 hnhw mry*

*(Naser Khosrow, 2009: 122)*

*When no one is thirsty there, so hanni and mary beverage is for what?*

Hanni and mary: tasty and salubrious. These two words are abbreviation of the two words in an ayah of Quran: ََوْ ﺓُو ﻛِلْوَأْ َبِنَّا ﻛَأَمْثالِ (surah An-Nisa, ayah 4): eat (use) it with joy and salubrious (Mohaghegh, 2010: 608).

**Houris and castles**

*تو بي هندبج ندهيشان* ََوْ ﺑِنَّاَوْ قُصُورَ (Houris and castles)
Even thou do not give them Chicory; so, why should God grant them Houris and castles?

Houris and castles, both are in the Quran; and big-eyed Houris / like guarded pearls. Gardens underneath which rivers flow - and will assign thee castles (Mohaghegh, 2010: 440).

Yamagan is like a prison for me because of these demon-like people. O Lord! Thou are Awlim al-sir; so I ask thou for help.

Awlim al-sir: knower of secrets; it refers to God in the ayah 7 of surah Ta-Ha; Whether you speak loudly [or in secret tones.] He indeed knows the secret and what is still more hidden (Mohaghegh, 2010: 542).

Why did not God send Bashir (bearer of good news) and Nazir (warner) from the elephants, lions, and camels which are stronger?

Bashir and Nazir are extracted from the ayah (Al-Ahzab, ayah 45): O Prophet! Indeed we have sent you as a witness, as a bearer of good news and as a warner (Mohaghegh, 2010: 576).

Look what is obtained thee from the life, other than thou are failed hasir (weary) with regret and sorrow.

Hasir: weary. It is in holy Quran that (surah Al-Mulk, ayah 4): Look again, once more. Your look will return to you humbled and weary (Mohaghegh, 2010: 573)
If thou praise God in thy prayer, Trustworthy Spirit will say amen behind you.

If thou praise God in thy prayer, Trustworthy Spirit will say amen behind you.

Rouholamin is the title of Gabriel and is extracted from holy Quran. Rouholamin is the title of Gabriel and is extracted from holy Quran.

Whenever you taste the water of Kawthar, thou will not quest the well water anymore.

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Kawthar is the name of a runnel in paradise.

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Conclusion and Discussion

Naser Khosrow is the Muslim poet of fifth century and had memorized whole Quran. He has emphasized on Quran for two reasons; first, he was Shia and second, he was a member of Isma’ili sect and this sect paid a remarkable attention to Quran. Naser Khosrow has used Quranic verses to support his assertion. He has explained theological, philosophical, and religious subjects of this sect all over his Diwan and this shows his enthusiasm to the Isma’ilis. He has also applied various methods in order to use Quranic verses in his poems.
References


