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Manifestations of Quranic Verses in Odes of Naser Khosrow

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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.

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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 Khosrow.

Naser Khosrow

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.

بیوسته شدم نسبت به یمگان کز نسل قبادیان گسستم

(Naser Khosrow, 2002: p 361)

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

بگذشت ز هجرت پس سیصد و نود و چهار بنهاد مرا مادر بر مرکز اغیر

(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 Khosrow 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 Khosrow 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 Khosrow proselytized the Ismaili sect. the Ismaili sect is emerged because of the disagreement on the leadership of Ismail-ibn Jafar Sadeh and his brother, Musa-ibn Jafar. Ismailis believe that Isma'il, the son of the imam Jafar Sadeh 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:

هر که بر تنزیل بی تأویل رفت او به چشم راست در دین اعور است

Everyone who does not pay attention to the inward meaning (Ta'vil) of the words (Tanzil), the right eye of his religion is blind and cannot understand the truths of the religion.

مشک باشد لفظ و معنی بوی او مشک بی بو ای پسر خاکستر است

The terms are like musk whose scent is sense. O son! Odorless musk is just the ash.

مر نهفته دختر تنزیل را معنی و تأویل حیدر زیور است

Tanzil is like a made-up girl whose ornament is Ta'vil.

مشکل تنزیل بی تأویل را بر گوی دشمن دین خنجر است

Tanzil without Ta'vil is like the enemy's dagger on the throat of the religion.

(Naser Khosrow, 2002: 155)

Or in other verse:

پر خرد است علم تأویل پرید هگرز مرغ بی‌پر؟

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

از مذهب خصم خویش بررس تا حق بشناسی از مزور

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 بیمبر که بدین صنع ورا گفت تأویل به دانا 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 تأویلش گر همی زین چه به ساق عرش برخواهی رسید

(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.

ای خوانده به صد حیل و تقلید قرآن را همچون سخن مرغست این خواندن تو راست

O reader of Quran reading with duplicity and imitation! Thy reading is like the cluck of a hen!

از خواندن چیزی که بخوانی و ندانی مانده مرغی که بیاموزد دستان

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

بی‌حاصل و بی‌معنی و بی‌حجت و برهان هرگز نشود حاصل چیزی جز افعال

(ibid: 406)

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

Or in other verses:

گفتم که نماز چه بر اطفال و مجانین واجب نشود تا نشود عقل مخیر

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

تقلید نپذیرفتم و حجت نه نهفتم زیرا که نشد حق بتقلید مشهر

(ibid: 259)

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 ک (the twenty-second letter of the Arabic alphabet) in کرماد (like ash) or کأنَّ (as) in کأنَّه رؤس الشیاطین (like the devil's heads) and nouns such as مثل and شِبْه (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

خازن علم قرآن فرزند شیر ایزد است ناصبی گر خر نباشد زوش چون باید رمید؟

(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: «كَانَهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ * فَرَّتْ مِنْ قَسْوَرَةٍ» (surah Muddaththir, ayahs 50 and 51): “apparently, they are donkeys escaping from the lion” (Mohaghegh, 2010: 319).

Likening the world to the mirage

به چه ماند جهان مگر به سراب؟ سپس او تو چون روی به شتاب؟

(Naser Khosrow, 2009: 142)

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

The holy Quran says: «وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا» (surah Noor, ayah 39): the deeds of those who disbelieved is like a mirage and a thirsty person deems it water and when arrives, finds it nothing. (Mohaghegh, 2010: 180).

Likening the parol to the tree

قول رسول حق چو درختی است بارور برگش ترا که گاو توئی و ثمر مرا

(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: «أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ» (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

گفته دانا چو ماه نو بفرزوست گفته نادان چنان کهن شده عرجون

(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 *وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ* (surah Ya Sin, ayah 39): And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. *عُرْجُونِ* is interpreted as the palm cluster that is seared when the date is picked up from it; then it shapes like an arc (Mohaghegh, 2010: 72).

Direct reference to an ayah or surah of holy Quran in Naser Khosrow's Diwan

خداوندي که در وحدت قدیم است از همه اشیا نه اندر وحدتش کثرت نه محدث زین همه تنها

(Naser Khosrow, 2009: 137)

God is the former having no latter, nothing and no one is his partner. His loneliness is not novel.

“Being one” is one of the attributes of Allah repeated many times in Quran such as ayah 16 of surah Ar-Ra'd: *قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ*: Say, "Allah is the Creator of all things, and He is the One, the Prevailing." (Mohaghegh, 2010: 5).

مکن هرگز بد و فعلی اضافت گر خرد داری به جز ابداع یک مبدع کلمح العین او ادنی

(Naser Khosrow, 2009: 137)

If thou are smart, so do not attribute any action to God; except, creation of a creature in a blink or less time.

(Naser Khosrow, 2009: 137)

It refers to the ayah 50 of surah Al-Qamar: *وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ*: And Our Command is but a single (Act),- like the twinkling of an eye. (Mohaghegh, 2010: 11).

آنچه علی داد در رکوع فزون بود ز آنچه به عمری بداد حاتم طائی

(Naser Khosrow, 2009: 459)

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

In the interpretation of ayah *إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ* (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).

آل رسول خدای حبل خدايست گرش بگیری، ز چاه جهل برآئی

(Naser Khosrow, 2009: 459)

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 *وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا* (surah Al-i-Imran, ayah 103): And hold firmly the rope of Allah all together and do not become divided (Mohaghegh, 2010: 521).

کون و مکان را شفا قرآن کریمست چون تو نجوئی شفا به درد بیائی

(Naser Khosrow, 2009: 460)

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 *و نُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا* (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).

بنگر نیکو که از ره سخن ادريس چون به مکان العلي رسید ز هامون

(Naser Khosrow, 2009: 371)

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

Referring to the ayah *وَ اذْكُرْ فِي الْكِتَابِ اِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا * وَرَفَعْنَاهُ مَكَانًا عَلِيًّا* (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).

گر من در این سرای نبینم در آن سرای امروز جای خویش، چه باید بصر مرا؟!

(Naser Khosrow, 2009: 121)

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 *وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الآخِرَةِ أَعْمَى وَأَضَلُّ* (surah Al-Isra, ayah 72): And whoever is blind in this [life] will be blind in the Hereafter and more astray in way (Mohaghegh, 2010: 97).

آنجا آن روز نگیزد دست نه پسر و نه پدر مهربان

(Naser Khosrow, 2009: 378)

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

It is referred to the ayah *يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَ اخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ* (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)

جان تو را بهر عبادت شده‌ست بسته در این خانه پر استخوان

(Naser Khosrow, 2009: 378)

Thy soul has been resided in this bony home, for thralldom.

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

به جز شکر نعمت نگیرد که شکر عُقابست و نعمت چو کبک دریست

(Naser Khosrow, 2009: 163)

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): *لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ* (surah Ibrahim, ayah 7): If you are grateful, I will surely enhance you [in blessing] (Mohaghegh, 2010: 607).

چون فرو ماندي از معصيت و نحسي آنکه اقرار بسياري به گنهکاري

(Naser Khosrow, 2009: 458)

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

This verse has been adapted from the ayah 18 of surah An-Nisa; *وَأَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ*; *حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ*: 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

خامشي از کلام بيهده به در زبور است این سخن مسطور

(Naser Khosrow, 2009: 241)

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

(ibid: 241)

- Zabur is, according to Islam, the holy book of prophet Dawud (David).

ورث آرزوي لذت حسي بشتابد نيابد پيش آرز فرقان سخن آدم و حوا

بشکيب ازيرا که همي دست بر آرزوي خویش مگر مرد شکيبا

(Ibid: 117)

If thou have an instinctive desire, refer to the Adam and Eve story in Furqan (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 *وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ* (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).

مادر دیوان یکی فریشته بودهست فعل بدش کرد زشت و فاسق و ملعون

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

- Referring to the ayah *وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ* (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).

چون به مکان العلی رسید ز هامون بنگر نیکو که از ره سخن ادريس

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

- Referring to the ayah *وَ اذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا * وَرَفَعْنَاهُ مَكَانًا عَلِيًّا* (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).

قندیل فروزی به شب قدر به مسجد مسجد شده چون روز و دلت چون شب یلدا
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).

چو هاروت ار توانستی به اینجا آئی از گردون از اینجا هم توانی شد برون چون زهره زهرا

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; وَمَا أَنْزَلَ عَلَى الْمَلَائِكِينَ بَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ وَمَا أَنْزَلَ عَلَى الْمَلَائِكِينَ بَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ (Mohaghegh, 2010: 12).

اهل عبا يكسره لو اي خدايند سوي تو، گر دوستار اهل عبائي

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).

زنده به سخن بايد كشتنت ازيرا مرده به سخن زنده همي كرد مسيحا
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. وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَالْأَبْرَصَ وَالْأَبْرَصَ وَالْأَبْرَصَ (Surah Al-i-Imran, ayah 49): 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).

از خويشتن بپرس در اين گور خويش تو جان و خرد بس است ترا منكر و نكير

(Naser Khosrow, 2009: 245).

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:

وَزَرَ (refuge)

دانم كه نيست جز كه بسوي تو اي خدا روز حساب و حشر مفرّ و وزر مرا

(Naser Khosrow, 2009: 122)

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

This word is extracted from the ayah كَلَّا لَا وَزَرَ * إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (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).

سلسبیل (Salsabil)

تا تو بر سلسبیل بگرییدی گنده و تیره شیره انگور

When you chose dark grape wine from the Salsabil

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

لؤلؤ مکنون (guarded pearl)

خوش بخندی بر سرود مطرب و آواز رود ورتوانی دامنش پر لؤلؤ مکنون کنی

(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 وَ حُورٌ عِينٌ * كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (Al-Waqi'a, ayahs 22 and 23): and big-eyed Houris / like guarded pearls. (Mohaghegh, 2010: 169).

هني و مري (tasty and salubrious)

چو تشنه نباشد کس آنجا بس آن چه جاي شراب هنيء و مريست؟!

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: فَكُلُوهُ هَنِيئًا مَرِيئًا. (surah An-Nisa, ayah 4): eat (use) it with joy and salubrious (Mohaghegh, 2010: 608).

حور و قصور (Houris and castles)

تو يکي هندیباچ ندهيشان چون دهدشان خدای، حور و قصور؟

(Naser Khosrow, 2009: 440)

Even thou do not give them Chicory; so, why should God grant them Houris and castles?

Houris and castles, both are in the Quran; *وَ حُورٌ عِينٌ * كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ* (Al-Waqi'a, ayahs 22 and 23): and big-eyed Houris / like guarded pearls. *جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ يَجْعَلُ لَكَ فُصُوراً*. Gardens underneath which rivers flow - and will assign thee castles (Mohaghegh, 2010: 440).

عَالِمِ السِّرِّ (knower of secrets)

من به یمگان در به زندانم از این دیوانگان عالم‌السرّی تو، فریاد از تو خواهم، آی رب!

(Naser Khosrow, 2009: 144)

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; *وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى*: 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 *يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً* (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).

حسیر (weary)

بنگر ز روزگار چه حاصل شدت جز آنکه با حسرت و دریغ فرومانده‌ای حسیر

(Naser Khosrow, 2009: 244)

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 *تُمْ اَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئاً وَهُوَ حَسِيرٌ* (surah Al-Mulk, ayah 4): Look again, once more. Your look will return to you humbled and weary (Mohaghegh, 2010: 573)

روح الامين (Trustworthy Spirit)

روح الامين كُند ز پست آمين

گر در نماز شعرش بر خواني

(Naser Khosrow, 2009: 383)

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. نَزَلَ بِهِ الرُّوحُ الامين (surah Al-Shu'ara, ayah 193): it is brought down by the Trustworthy Spirit (Mohaghegh, 2010: 508).

كوثر (Kawthar)

هرگاه كه چشيدني آب كوثر

انگاه مجوي آب چاهي

(Naser Khosrow, 2009: 243)

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

Kawthar is the name of a runnel in paradise (Mohaghegh, 2010: 534).

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.

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