

**The Quiddity of Tashābuh in the Qur'an from the Perspective of Shari'at Sanglaji; Review and Critique**

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**چیستی تشابه در قرآن از منظر شریعت سنگلجی، گزارش، نقد**

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	چکیده
<p><b>Abstract</b> From past to present, there have been many differences among Islamic thinkers about the quiddity of Mutashābih and its Ta'wīl in the Qur'an. Each of these thinkers has spoken on this subject according to their profession and method. In the meantime, the view of "Shari'at Sanglaji" is remarkable. Sanglaji, who is known for his modern thinking and inclination towards the Qur'an-sufficiency, believes that Qur'anic similarities mean the end of the matter and include only occult concepts. The general public is unable to comprehend similarities due to its preoccupation with tangibility. Leading research with a descriptive-analytical method tries to discuss some aspects of Sanglaji's theory while accurately reporting his point of view. The result of the research shows that Sanglaji's view does not have the necessary accuracy and credibility, because Mutashābih i.e. the similarity does not only include occult concepts but also material concepts. The result of this research is used in the field of Qur'anic research and interpretation.</p> <p><b>Keywords:</b> Shari'at Sanglaji, Muḥkam and Mutashābih, Ta'wīl, Preferred Meaning, Conclusion.</p>	<p>از دیر باز تا کنون در میان متفکران اسلامی در مورد چیستی، علت وقوع تشابه در قرآن و تاویل آن، اختلافات فراوانی وجود دارد. هر کدام از این متفکران با توجه به مسلک و روش خود در این موضوع سخن گفته‌اند. در این میان دیدگاه «شریعت سنگلجی» قابل توجه است. سنگلجی - که به نواندیشی و تمایل به قرآن بسندگی شناخته شده - بر این عقیده است که تشابهات قرآنی به معنای مآل و عاقبت امر است و تنها شامل مفاهیم غیبی می‌گردد. عموم مردم به علت اشتغال فراوان با محسوسات، از درک تشابهات ناتوانند. پژوهش پیش‌رو با روش توصیفی - تحلیلی می‌کوشد تا ضمن گزارش دقیق دیدگاه او برخی از ابعاد نظریه سنگلجی را به بحث نشیند. نتیجه پژوهش نشان می‌دهد، دیدگاه سنگلجی از دقت بالا و اعتبار لازم برخوردار نیست چه این که تشابه تنها شامل مفاهیم غیبی نیست بلکه مفاهیم مادی را نیز در بر می‌گیرد. نتیجه این پژوهش در حوزه مطالعات قرآن پژوهشی و تفسیر کاربرد دارد.</p> <p><b>کلمات کلیدی:</b> شریعت سنگلجی، محکم و تشابه، تاویل، معنای مرجوح، مآل.</p>

### Introduction

Qur'anic words and combinations are at different levels of meaning, sometimes containing clear meanings and sometimes containing multifaceted semantics that make it difficult for the audience to understand the word correctly. Among the clear semantic cases, we can mention Muḥkam that has a certainty in conveying the message, and in contrast, Mutashābih is composed of a multifaceted meaning that makes it difficult for the reader to understand the meaning correctly. Muḥkam and Mutashābih are of the most important topics in the interpretation and Qur'anic science, and knowing its quiddity, its concept and its scope helps us to know many verses and understand many narrations. With the presence of these two words in the Qur'an, it may be a reference to the conceptual connection between the two.

Mohammad Hossein Shari'at Sanglaji (d. 1944 AD) is one of those who has paid attention to Muḥkam and Mutashābih among his works. In the book "The Key to Understanding the Qur'an", which contains his Qur'anic scholarly views, he has devoted a chapter to Muḥkam and Mutashābih and has raised issues in this regard (see: Sanglaji, nd: 64-90).

In explaining Muḥkam and Mutashābih, he first goes to the verses of the Qur'an and examines the different meanings of these words in the verses of the Qur'an, he writes: "The Qur'an indicates in one place that all of it is Muḥkam, and in another place it has expressed explicitly that all of it is Mutashābih, and in another position it states that some of it is Muḥkam and some are Mutashābih." (Sanglaji, nd: 64).

He then divides the verses that have spoken about this into three categories: The first category: The verses that state that the whole Qur'an is Muḥkam i.e. strong. Like Yūnus/1, and Hūd/1. The second category: the verse that states that the whole Qur'an is Mutashābih. (Al-Zumar/23). And finally, the third category: the verse that states that some verses of the Qur'an are Muḥkam and some are Mutashābih. (Al-Imrān/7) (See: Sanglaji, nd: 64-65).

After the above categorization, he goes on to describe the key words of verse 7 of Al-Imrān to use this description as a prelude to understanding the meaning of Muḥkam and Mutashābih. He first defines Muḥkam and Mutashābih and then explains the meaning of Ta'wīl. In the second step, he tries to develop Muḥkam and Mutashābih explanation and gives a detailed statement on this subject. In the end, he mentions the examples of Mutashābih in the verses and divides the Mutashābih verses in the Qur'an into four categories in terms of subject matter, which are: "Verses of Attributes", "Quality of Satan's Delusions", "Quality and Attributes of Heaven", "Story of Adam and Eve" (see: Sanglaji, nd: 77-90).

He believes that Muḥkam is a verse or a word that has a clear meaning, and in contrast, Mutashābih is difficult to be understood because of the similarity with other than the meaning or word. He insists that the similarity is unique to ordinary people and there is no similarity for the scholars. Explaining the reason for Mutashābih in the Qur'an, he explains that similarity is an unseen and inaccessible concept that is incomprehensible to ordinary people due to immersion in materialism, so God stated those high concepts in the form of allegory, metaphor, etc. for

people and that is why there are Tashābuh in the Qur'an. In addition, he believes that understanding similarities is possible through interpretation and somehow considers Ta'wīl as a way to understand Mutashābihāt (see: Sanglaji, nd: 74-81).

The present study, which is written in a descriptive-analytical method, in the first step seeks to express a correct and as accurate report as possible about the Sanglaji's view on Muḥkam and Mutashābih and interpretation of the two, and in the second step to provide a critical and fair analysis of his point of view. Finally, an attempt is made to provide a correct definition of what is Muḥkam and Mutashābih and their interpretation.

The analyses and critiques mentioned in this article are mostly based on dictionary books and lexical concepts of words. Fakhr Rāzī says in this regard: "For the interpretation of Muḥkam and Mutashābih as necessary, one must first refer to the word and then seek to explain the meaning of the two according to the Sharia." (Fakhr Rāzī, 1420: 7/138). Of course, it is necessary to pay attention to the fact that the prevalence of these two words as two terms in the age of revelation is not very clear, so it is better to evaluate the Sharia custom at the age of revelation according to the same lexical meaning and context of sentences and words. And to understand the meaning of these two words we should refer to their lexical meaning. This does not mean that the literal meaning is absolutely sufficient in understanding the verses, but its pivotal and fundamental role in understanding the verses cannot be ignored.

Therefore, according to lexical and contextual studies, it should be acknowledged that Muḥkam and

Mutashābih concept seem to contain a general meaning that can be generalized to occult or material concepts. Ta'wīl also means a special type of interpretation and is used in cases where the word does not have a clear meaning and leads the audience astray.

### **Research background**

Islamic scholars have long paid attention to the issue of Tashābuh and have written about it. These writings have sometimes been written independently (see: Faker Meybodi, 2015: 12), and sometimes in the field of interpretive (see: Ṭabarī, 1412: 3/113-116; Tūsī, 1376: 2/395-397) or Qur'anic discussions (see: Zarkashī, 1410: 2/198-206). The Book of "the Key to Understanding the Qur'an" by Shari'at Sanglaji is one of the most important works that has researched these two Qur'anic words. As far as the authors of these lines have searched, no personal article has previously examined Sanglaji's views on Muḥkam and Mutashābih.

### **The Truth of Muḥkam and Mutashābih from the perspective of Shari'at Sanglaji**

Mutashābih in the view of Shari'at Sanglaji includes verses that are similar in meaning or word and therefore its interpretation is difficult (see: Sanglaji, nd: 66) In order to better understand the meaning of Mutashābih, he offers two introductions that are necessary to understand the correct meaning of Tashābuh in his view. These preambles are expressed as a whole:

1. Previous Introduction: Most of the verses of the Qur'an contain the truths of the unseen world and the hereafter and their descriptions which are called Mutashābihāt.

2. The first subsequent introduction: Although the invitation of the Qur'an includes the common people and the properties, but the main addressees of this invitation are the public.

3. The second subsequent introduction: It is not possible for ordinary people to comprehend and understand the truths of the unseen world, due to the dominance of sense and limitation, therefore, these truths have been expressed in the form of similes and allegories.

4. Conclusion: Mutashābihāt are the verses that were revealed to guide the general public and due to their high real and unseen meanings, they are incomprehensible to the masses and they are unable to understand it. (Understanding unseen verses to guide people).

In fact, another interpretation of his view is that most of the verses of the Qur'an contain the truths of the unseen world and the hereafter and their descriptions which are called Mutashābihāt i.e. similarities. And those like the Prophets and people of science and Ulu al-Absār and Ulu al-Albāb, who have passed the material world and have arrived the unseen world, can realize the concepts of the unseen world and as a result, there is no similarity for them in the Qur'an.

After stating these preliminaries, he limits the Mutashābih verses of the Qur'an to four categories: "Expression of the Attributes of the Creator of the World", "Quality of Resurrection and Ma'ād", "Quality of Paradise", "Quality of Creation of Adam and Eve and Departure from Heaven". And he considers verses related to legislation, law, politics, as well as verses proving the origin, resurrection, and prophecy out of the circle of Mutashābih and considers them Muḥkam.

Carefully in his views, it can be seen that in his view, "W" in verse seven of Surah Al-Imrān is Aṭf and in addition to God Almighty, Rāsikhān in science also understand the meaning and concept of Mutashābih and by referring Mutashābih to the Muḥkam called Umm al-Kitāb.

An essential point in the interpretation of his view is that the similarities of the verses are of the kind of unseen concepts that are not understandable to the general public, and therefore are placed in the form of allegory and metaphor, so that perhaps they can be a little closer to people's minds.

Explaining this issue is directly related to human consciousness because human consciousness can be divided into two parts: "Conceptual Consciousness" and "Meta-Conceptual Consciousness". In the conceptual consciousness of the mind, it transforms them into concepts to understand external things. But meta-conceptual consciousness, which is called "Transcendent Consciousness", includes emotions and feelings that are very difficult to convey through words (Tabataba'i, 2019: 171-172, quoted by Narāghī) and that is why it is inevitable that many concepts need to be presented in different linguistic formats in order to gain a fairly accurate understanding of them. Explaining that we understand concepts through observation and sense or what is attached to sense. For example, when someone says "Beautiful Flower", the concept of "Flower" is understandable to us due to the existence of an external instance, and the concept of "Beauty" is somewhat understandable to us because of what is attributed to it. It is said that "Beautiful Flower", "Beautiful House", "Beautiful Tree".

Although the concept of beauty does not have an independent application, it is understandable to us that such a concept can be attributed to something material. Even concepts such as "Love" are like this and one can have a relative understanding of them because on the one hand it can be attributed to human behaviors and on the other hand the human soul can understand the meaning of these words due to their tangible presence in human relationships. But unseen concepts are not like this because neither an example in the material world can be found for it nor can they be attributed to anything, but they are only understandable to certain people and at certain stages (mystical intuitions).

Therefore, occult concepts are not comprehensible to the public due to their meta-sensation. These occult concepts seem to be expressed in the form of allegories or metaphors in order to be understood, so that man has a relative understanding of them and communicates with those concepts as close as possible to the world of matter and sense, and to some extent touch them. Hence, the unseen concepts were covered with the words clothing, which was adorned with similes, metaphors, and the like, so that people would know it.

For example, it is stated in the Qur'an: "The Hand of Allah is over their hands" (Fatḥ/10) or "And He is the One that hears and sees." (Shūrā /11), but God has neither hands nor eyes nor ears, but these interpretations are mentioned because people cannot imagine an existence that sees and hears without hands, ears, and eyes, and manages the affairs of the universe. Is God's hand like ours or God's ear like the ear of creatures? The Muḥkam verse "There is nothing whatever like unto Him" (Shūrā /11) is responsible

for removing such similarities and makes one understand that there is nothing like Him. So He has neither eyes nor ears nor hands because these things belong to the material world while God is not material, so there is nothing like Him and He is not like anything.

Another essential point is that in the view of Shari'at Sanglaji, Mutashābih are verses that can be understood by Muḥkam verses (see: Sanglaji, nd: 77). Therefore, any resemblance in the unseen verses is not considered Mutashābih, but it is called a semantic similarity of Mutashābih that is understood by Muḥkam verses. Of course, it should be said that the late Sanglaji himself did not adhere to this rule and sometimes used a narration to remove the similarity of a verse. But it must be asked whether these concepts are related to the Mutashābih concept in verse 7 of Al-Imrān or not? There is no doubt that occult concepts are unknown to us and are sometimes expressed in allegory and metaphor. The question is why the similarities should be limited to the occult concepts and allegories that originate from the occult concepts and the similarity is limited to them, and then conclude that only certain people achieve it through meditation and possibly intuition? Another question is what should be called similar occult concepts for which no strong verses have been revealed? In other words, are not vague concepts of the unseen for which there are no strong verses similar? For example, it is stated in the Qur'an: "And His Throne is over the water, so that you may see what is best for you" (Hood / 7). It is not clear what is meant by "God's throne was on the water" and there is apparently no strong verse to define its meaning. In other words, there are

verses in the Qur'an that carry unseen meanings, but there are no strong verses to explain and possibly interpret them. With this in mind, one can ask whether it can be said that similarities are not necessarily in front of Muḥkamat and that strong verses contain only a number of similarities.

Shari'at Sanglaji, in explaining the Muḥkam and Mutashābih meaning and similar interpretation to the concepts of the unseen world, emphasizes the need for a strong existence for similarity and thematic commonality between them. In defining the meaning similar to the four themes, he has an opinion that is debunked by verses with strong themes. For example, in order to dispel the ambiguity that God is corporeal, verses are used that are firm in rejecting corporeality. He seems to have expressed such a view due to the contrast and harmony of Muḥkam and Mutashābih words in verse 7 of Surah Al-Imrān and considering the composition of "Umm al-Kitāb" for Muḥkamat. But perhaps this view is not very provable, and the verse does not imply the necessity of such a statement. To clarify the issue, we will turn to verse 7 of Al-Imrān:

He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established, clear meaning); they are the foundation of the Book: others are not entirely clear. But those in whose hearts is perversity follow the part thereof that is not clear, seeking discord, and searching for hidden meanings in it, but no one knows its interpretation except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. (Al-Imrān/7)

"Muḥkam" consists of three main letters of "H K M" which basically means prohibition (see: Farāhīdī, 1409: 3/66; Ibn Duraid, 1988: 1/564; Ibn Fāris, 1404: 2/91). And "Mutashābih" is composed of three main letters of "Sh B H" which means to be similar (Ibn Fāris, 1404: 404)

Considering that for Mutashābihāt, Ta'wīl has been used, which is a kind of interpretation for the preferred meaning of the word. Mutashābih should be considered as a word that has the preferred meaning in its semantic aspects and therefore has the ability to incite sedition. Therefore, "Muḥkamat" are verses in which there is a prohibition that prevents the resemblance to others and the rulings of the present meaning. Perhaps this is why in some narrations and interpretations it has been strongly interpreted as "مَا يُعْمَلُ بِهِ" (Ayyashi, 2001, vol. 1, p. 10; San'ani, 1411: 1/123), because these rulings of meaning makes acting upon its content possible. Also, "Mutashābihāt" are verses that are similar to each other that carry vague and preferred meanings that have the potential to deviate.

For example, in a narration of Imam Ṣādiq (AS), Mutashābih is a verse, whose understanding is difficult for the ignorant (Ayyashi, 2001: 1/12). Of course, in this interpretation, there is no limit to the Mutashābih to conclude that the similarity only causes the deviance of the ignorant. In addition to the fact that ignorance is a relative issue that is different among different people and therefore there is a possibility of deviation and distortion for other people in confronting these verses. This is why the scholars of the science of principles, based on these similar evidences, have carried on concepts such as compound or common, and the

common limit between all these concepts is an ambiguity that makes the reader suspicious (see: Hillī, 1425: 1/183; Mahmoud, 1423: 259).

But the meaning of the additional compound "Umm al-Kitāb" with which the Muḥkamat are described is also important. According to Khalil, "Umm" is anything that is later attached to it (See. Farāhīdī, 1409: 8/426). Some lexicographers have also stated that "Umm" means what is intended (See. Ibn Duraid, 1988: 1/60) and some others have considered this word as the original meaning (see: Muqātil, 1423: 1/263; Jawharī, 1997: 5/1863).

Therefore, it can be said that "Umm" is something to which other things are attached, which is the same principle and purpose. In other words, "Umm" is the principle to which other principles or sub-principles are attached. It seems that what is meant by the principality of Muḥkamat is the prohibition of the entry of other meanings in them, and in contrast to the Mutashābih, it means something in which there is no sedition capability because its meaning is transparent and convincing. Therefore, Muḥkamat are verses that have a definite meaning and therefore there is no possibility of sedition in them.

But for the attached meaning in the word "Umm", it should be said that this attachment does not mean the necessity of attaching the Mutashābihāt to Muḥkamat and no convincing reason can be found for it. But perhaps this word refers to the ability to attach Mutashābih verses to the Muḥkam verses and not to the necessity of this attachment. In other words, there is no explicit implication in the verse as the need for the attachment of Mutashābih to Muḥkam for the interpretation even if it has been done in practice.

Explaining is that it should be noted that the combination of two Muḥkam and Mutashābih words, although it can indicate the contradiction of these two words, but never indicates the need for explaining the Mutashābih through Muḥkam or its thematic unity. But with the combination of these two words in verse seven of Al-Imrān, it indicates the ability to interpret Mutashābihāt by Muḥkamat. Therefore, in the face of many Qur'anic similarities for which there is no strong verse to understand, one should look for a source outside the Book of God, such as a narration or a word that clarifies the verse. Of course, assuming the necessity of attaching Mutashābihāt to Muḥkamat, one can also consider the possibility that in the attached verse there are similarities that there is a Muḥkam for them in the Qur'an, and all Qur'anic similarities and similarities for which no strong verse can be found must firmly prove its certainty except for the verses of the Qur'an.

Thus, as some have suggested, such as Rāghib Isfahāni (Rāghib, 1412: 1/415), a general conceptual range can be considered for Mutashābih, which means that the four divisions of Shari'at Sanglaji on similarities are incomplete. Also, although many Qur'anic Mutashābihāt i.e. similarities can be understood by referring to the Muḥkamat i.e. the certain verses, in some cases, in addition to the verses, definite and clear narrations can be used for explaining the similarity. This is confirmed by the fact that in none of the many narrations about the Muḥkam and Mutashābih, there is no emphasis on referring all Qur'anic similarities to its certain counterparts. And in the verse, there is no mention of the monopoly of Qur'anic similarities in occult concepts, and therefore a wide

circle can be set for them, which includes the unseen and seen concepts, so the division considered by the Shari'at Sanglaji cannot be a correct and complete division.

So far, two points have been made:

1. In the verse, there is no need for reference of Muḥkam to Mutashābih, but the verse only indicates the ability to interpret the Mutashābih by Muḥkam. Even assuming the need to refer Qur'anic Mutashābihat to its Muḥkamat, this rule does not apply to all Qur'anic Mutashābihat.

2. The concept of Mutashābih includes a wide range of ambiguity and similarity, which can be referred to the Qur'an, hadīth, words, etc. (general meaning) to remove the doubt, because according to the verse, anything suspicious that causes sedition is known as Mutashābih. And according to reason, various tools should be used to eliminate the pseudo. Now that the similarities are not limited to the occult concepts, can it be considered only for ordinary people and only scholars can be introduced aware of the interpretation of the Mutashābihāt? What is clear is that the conclusion from verse seven of Al-Imrān in this regard depends on knowing the word "Al-Rāsikhūn" and knowing the literary role of "W". It seems that the Sanglaji considers "W" in this verse as an Aṭf and introduces the Rāsikhūn fī al-Ilm as the scholars being aware of Mutashābih. In Shia narrations, the Prophet (PBUH) and the Imams (AS) have been introduced as Rāsikhūn fī al-Ilm and there is no name of the scholars (see: Saffar, 1404: 1/202 and 203). In Tafsir Ayyashi, a narration has been narrated from Imam Ṣādiq (AS) that "Rāsikhūn fī al-Ilm are the family of Prophet Muhammad (PBUH)" (Ayyashi, 2001: 1/163 and 164), but it

seems that assigning the knowledge of similarities to the Prophet and Imams are of introducing the highest example (See: Kulaynī, 1407: 1/213) and the narrations do not seek to limit this knowledge to him. Because during the absence, it is not possible to reach the Imams who are the main interpreters of the Qur'an after the Prophet, and in a sense, all interpretations are derived from their source, and scholars are connected to the same source to interpret the Qur'an. Therefore, scholars who know the principles of Shari'at and have correctly understood the principles and standards of the word of God and the words of the Ahl al-Bayt will be able to understand the similarities (see: Ma'refat, 1427: 1/29) and therefore in the view of Sanglaji and some other, the scholars have been introduced in science in the later ranks of the Prophet and the Imams. On the other hand, similarity can be considered a relative matter that is different in relation to different people. In other words, the similarities are different for different audiences. A word or combination may not be similar to the audience of the time of revelation, and later it was found to be similar to the readers of the next classes of the Qur'an. It is also possible that a verse in the age of revelation was similar for one person and strong for another. But what is certain is that according to the Imāmī Shia belief, the Qur'an has no ambiguity to the Prophet of God (PBUH) and Haḍrat Zahra (AS) and the Shia Imams (AS), and they are fully aware of the outward and inward layers of the Book of God. But such ambiguity can be imagined for the scholars, even if they know the sciences of the unseen and the higher worlds. But the proportion of these ambiguity is much lower for scholars



than for ordinary people, and because of their knowledge and faith they can have a correct understanding of the similarities and such ambiguities.

### The truth of Ta'wīl

Shari'at Sanglaji believes in interpreting Mutashābih verses. He begins by defining and explaining similar verses in his book with the title "Muḥkam and Mutashābih Proverb and the Way of Mutashābih Interpretation" and also in another part of the same book in explaining the story of Satan's misguidance writes: "In short, the verses about the devil, which are similar, are firmly interpreted in science, which is Umm al-Kitāb and does not fear the devil, but fears itself and its vile morality and does not fall into duality." (Sanglaji, nd: 81). From this it is clear that he believed in the Ta'wīl of Mutashābih. In explaining the words of verse seven of Surah Al-Imrān, he has explained the word "Ta'wīl" and examined the meanings of this word in other verses as well. In order to clarify the meaning of Ta'wīl, he has researched "59/Nisā'", "53/A'rāf", "39/Yūnus", "6/36/37/100/101 Yūsuḥ", respectively. At first, he criticized the views of the later ones in defining the Ta'wīl and said: "And Ta'wīl in the term of Ahl al-Tafsir and the jurists and Ahl al-Hadith means interpretation and expression, and according to theologians, jurists and fundamentalists, it means returning the appearance of the word and carrying it over the preferred meaning." (Sanglaji, nd: 66-67) In his view, such an understanding of Ta'wīl needs reason, and otherwise carrying the word on a meaning other than its apparent meaning will lead to the emergence of superstitions and heresies in Islam.

He writes in the description of the verses of Surah Yūsuḥ: "The Ta'wīl of hadiths and dreams is the matter of existence that takes place outside, not just the word..... So informing by interpretation means reporting something that will happen in the future.... that is, the thing that happened including the prostration of Yūsuḥ's parents and eleven brothers is the real thing, which is the result of a dream that is mentioned in the beginning of surah "(Sanglaji, nd: 69-70). Therefore, in his view, Ta'wīl in the mentioned verses means the external occurrence of the dream, the end and the truth of the matter or its confirmation. This meaning has also been confirmed in the word (see: Ibn Fāris, 1404: 1/162). The word "Ta'wīl", which is derived from Taf'īl, is associated with many ups and downs in the word. The oldest Arabic lexicographers - as far as we know - have equated Ta'wīl with interpretation. Khalil writes: "The word Ta'awwul and Ta'wīl means the interpretation of the word which has different meanings and the correct meaning is the meaning that is not apparent." (Farāhīdī, 1409: 8/369) It seems that Khalil means the same preferred meaning of the word, which does not come from the appearance of the word. Abu Ubaydah also introduces the meaning of Ta'wīl as Tafsir and says: " Ta'wīl means interpretation and reference and the end of the matter or the place of return of the matter." (Abu Ubaydah, 1381: 1/86) Also some lexicographers of later centuries have also quoted that meaning, interpretation and Ta'wīl has a single meaning (see: Asharī, 1421: 3/135). Perhaps this is why Mujāhid considers Tafsir and Ta'wīl having a single meaning and says: "Scholars know the Ta'wīl of the Qur'an" and he means the same

interpretation which refers to the same lexical meaning of these two words (see: Ibn Taymiyyah, Total Fatwas, 1416: 13/289).

Considering the lexical meaning, "Ta'wīl" seems to be a special form of interpretation that reveals a kind of hidden meaning in the verse and removes the meaning of appearance which is accompanied by a kind of misleading ambiguity and conciseness. Ayatollah Ma'refat rightly refers to this kind of view to Ta'wīl and in his expression introduces it as a kind of interpretation of expression that reveals the hidden and esoteric meaning of the verse which does not appear from its appearance (see: Ma'refat, 1427: 1/14). Hence, according to the lexical meaning of "Ta'wīl", it can be considered as "interpretation of the preferred non-text expression". That is, a word that has no clear meaning and indicates a meaning other than its apparent meaning (the preferred meaning). However, if the meaning of the word is something other than the apparent meaning i.e. the preferred meaning, it can be considered as Ta'wīl. Now this Ta'wīl can be in objective matters and external facts that the word only tells the truth or it is in mental matters which are included in the circle of lexical concepts.

According to this definition, "Ta'wīl" refers to words and combinations that go beyond the scope of text and appearance and for some reason fall into the realm of semantic preferences. Thus, in the Holy Qur'an, only sentences can be considered as Ta'wīl that the preferred meaning out of the word indicates their meaning and in some or all cases may lead the audience astray. Therefore, it seems that "Ta'wīl" will not be specific to all verses of the Qur'an or to Qur'anic

similarities, but rather to multifaceted words in which the preferred meaning is included. In other words, Ta'wīl is the return of a word to a hidden meaning that is not understood from the appearance of the word, and Ta'wīl has the task of revealing it, while that hidden meaning is the main purpose of the word or expression.

### Conclusion

Sanglaji's view on assigning Mutashābih to occult concepts is not very correct. It seems; Mutashābih encompasses the general concept that occult concept is a part of it. It is necessary to pay attention to the fact that Mutashābihāt are understandable in themselves, but some occult concepts are never comprehensible and tangible and are beyond the scope of human comprehension. And therefore it can be said that meta-conceptual Mutashābihāt, although interpretable with the help of allegory and metaphor, but there is no way to fully understand them. In addition, it should be noted that understanding a Mutashābih verse is not provided by merely referring to a Muḥkam verse. Sometimes referring to rational rules or accuracy in a valid and original lexical meaning also leads to a Mutashābih understanding. Regarding Ta'wīl, it seems that the correct statement is that Ta'wīl refers to a special type of interpretation that has two characteristics: one is a verbal interpretation that has different meanings and the other is attention to the preferred meaning of the word that does not convey the apparent meaning of the word. Ta'wīl is therefore used where interpretation is preferred.

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