

Interpretive approach of the Quranic verses

Enfoque interpretativo de los versos coránicos

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ABSTRACT

This research seeks a better understanding of the divine terms in terms of expressions of sentences in the form of exhortation, subjectivity, abstraction, exaggeration, observance of courtesy, avoidance of words of grace, and in this way make the human being understand truths and teachings of the Quran to find and enjoy the beauty of true lifestyle.

Keywords: Holy Quran, Gospel, Annunciation, Innuendo, Types of Innuendo.

RESUMEN

Esta investigación busca una mejor comprensión de los términos divinos en términos de expresiones de oraciones en forma de exhortación, subjetividad, abstracción, exageración, observancia de la cortesía, evitación de las palabras de gracia, y de esta manera lograr que el ser humano comprenda verdades y enseñanzas del Corán para encontrar y disfrutar la belleza del verdadero estilo de vida.

Palabras clave: Sagrado Corán, Evangelio, Anunciación, Insinuaciones, Tipos de insinuaciones.

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Problem statement

The main contribution of the Qur'anic verses of the Holy Qur'an belongs to evangelism and preaching. The most important mission of the Holy Qur'an seems to be to train human beings. From this, the source of the verses of the gospel and the verses of the altar is a special place in this book. Islam has used various tools, including "evangelism" and "admonition," and replaces the two as punishment and encouragement, because the punishment and encouragement of the animal aspect But evils and warnings have a human dimension. "Discussions on the use of encouragement and punishment in psychology have been a means of changing behavior in animals since many years ago. However, the first studies of encouragement and punishment and positive and negative reinforcements with Ivan Petrovich Paulev's (1849-1936) research was conducted One of the classical conditioning, claimed that with the strengthening and conditioning the animal, the animal's behavior can be controlled reflection.

After him, Borus Frederic Skinner (1990-1904) began a wide-ranging review of the positive and negative boosting effect of recalling new behaviors in animals. By expanding these findings in the realm of human behavior, he opened a new chapter on the impact of encouraging and punishing human behavior. Skinner's research is the triggering condition.

"Evangelism" means persuasion and good news to achieve the desired result in the future. "The encouragement is from the past and the present, and the evolution of the future and the present. Prompt is quicker to influence than evangelism. On the other hand, one who accepts evangelism has a special maturity, because moving with evangelism requires a kind of self-perpetuity. "Therefore, the hope that evangelism creates in the hearts is both beneficial to the initiators of the path and to the educated people who are hoping for it. According to the principle of justice, Allah suffers punishment for human misery. According to the standard of justice, it is necessary to create enough awareness of it before the occurrence of the punishment, because it is true that someone must be punished that he mistakes scientifically and deliberately. What causes such awareness is "to warn". Hence, without the admission of the principle of justice, it will not be realized.

As a result, the "warning" of scaring away from the result of bad action and some kind of news is a bad consequence of the outcome and has a deterrent and compelling aspect. The warning is the future and the punishment is for the past and the future.

The doctrine is worthwhile, therefore, the Holy Quran considers the method of denunciation to be stronger, and when it wants to use one of the two methods of Bashir and Nazir, he says: "The Imperative," contrary to encouragement and punishment, the punishment of the forefathers On encouragement. What is the main point now?

1. What is the meaning of the verse used in the verses?
2. Has the use of interpretations in these verses had certain factors and motives?
3. Given that the Quran is divine revelation, is there a difference in the language of the Qur'anic
4. Verses and verses used in the texts of Arabic discipline and prose?

In order to do this research, first after explaining the meaning of the lexical and terminological words such as: "gospel", "warning", to explain the "utterance" and the pillars and types of it to the extent of the need for this research, then 44 verses of the verses associated with The title of the article is interpreted based on a variety of equivalents in terms of meaning, as well as in terms of supplies - which has not been done so far - and, in the end, we have outlined the results and statistical analysis.

Theoretical Foundations

Enunciation: The evangelization of the word "human" is meant to mean happiness. Gospel is a single, three-dimensional body on the weight of the "active". Gospel is a material of "human" which has been mentioned in different words for it; beauty and beauty are the good news and good news in Farsi. In the difference of the gospel and the news said: Gospel is gracious news that is given for the first time.

Warned: The evidentiary warning of verbs from the term "رُدُنَى رَدِنَ" is to alert, avoid, and prepare for it. Theologizes and commentators have mentioned the meaning of the warning in a variety of ways; informing, communicating and informing about which fear is being made, to beware of a scary thing that is time and time to avoid it. The fears that are spoken and in which horror is also introduced. Providing and teaching what makes people aware of the right of falsehood and the right of mistakes.

Professor Motahari writes about the meaning of the warning: "The word" warned "is usually translated" to fear, "but it is not fully expressive because it is fearful of the translation of the Takhvif. For example, if someone crosses the site; someone suddenly lands in front of her legs; he's scared; they say they are guilty, but they are not warned. It is a declaration of danger, that is, if there is a dangerous future in front of someone; if you tell him and scare him, they will denounce this particular type of scare. It seems that the word warning, which is common in Persian today, is closer to this concept. Prophets are warning".

Scribble: Scribble is a monotonous third episode of "وَنُكْفِي ، انك" meaning "covered and spoken." The figurative aspect of the syntax is due to accusations against clarification, because "this, no", in any way, combines the meaning of concealment and assassination. Induration is a term that is intended to be unrealistic, but because it

has nothing to prevent the will of the true meaning, it is permissible to have its true meaning as well; the term is sometimes non-intermediate. “Gharibeh” like: *داجنلاليوطديز*; the height of the fortress of the sword is of a long scale. An intermediate term is understood. “Late” such as: a lot of emerald “a lot of ash” in which the transfer of a lot of ash into burning firewood is high and from it to the hotness, then to the hospitality and admiration of dignity. Another example: the head is in the direction. Meaningful and obscure “Everyone is looking for his work and does not do anything to others.” Other words are “compound” or a sentence that the speaker does not mean to its appearance, but the conservative dialect does not have any meaning for us from the apparent meaning of the inner meaning. So it’s a note to read and get another one. This is done through the transfer from the necessary to the required or vice versa.

The truth or the permissibility of the Scribble:

Some of the scholars have said that the verses of the verses are permitted, and their belief is that the term is used and the meaning is different from the original meaning of it, but socialism disregards the two main differences between the verses and allows the perception of this category: first That the permissive symbol of the will of the original meaning is in the original, and in the syntax it is possible to take the main meaning into account, and secondly, to transfer it to the requisite in the foreground, and to be transmitted to the necessary permissibility. The fashions are of the forms whose use requires careful and thorough thinking and reflection in meaning, and the term or combination brought forth as a figment must be such that it imparts meaning to the unconceivable, and thus before entering into the discussion of divine divisions, familiarity with its pillars seems necessary.

Dimensions of Scribble:

First Moknabeh (in the phrase that comes to mind) like “*داجنلاليوط*”

Second. Mokna Ahnah (the meaning from which the accent is given), such as “Stature”

Types of Scribble:

Wisdom has a variety of variants, including the syntax of adjectives, attributes, and attributes. It is a sign of adjectives; it is a syntax that is mentioned and attributed to the will. Like: “*بسطحلا فلما ح متارم او*» God will bring the “*بسطحلا فلما ح*” as a reminder of a woman. The shout is from the name; it is a shadow that is meant by the essence and person. Such as “Omolghora”, this is the name of the city of Mecca. It is an aspect of a syntactic relation whose purpose is to attribute attributes or attributes to the attribute, or, in other words, to prove something else or to deny it. «ان الكم رش لكل او» (Maedeh/60). That is, this group is God’s worst dignity. “The proof of evil for their place is the shadow of proof of evil for themselves. It is as if their evil has been influenced or enlarged in their place, as it is embodied.

The Scribble is also divided into other types based on the intermediaries that lead us to the no conscious, for the prompt, the implicit, and the cipher. There is a vein in the sweeping of the audience’s dazing and mockery. Such as: “*ننين عخل اديك يدهي ال ملل ان ا و بي غلاب من خ مل ين ا مل عيل لكل ذ*”, in this word, the wisdom of the woman is in the trust of his wife. Of course this is the case if this verse is considered to be Zolikha. And on the contrary, the process of receiving the meaning is longer, without any prediction. For example, the “*لكي خاب لفض ع دش سن لاق*” is a boost of the arm, an exclamation of strength.

The password, as its name suggests, is a mysterious and mysterious image, and the discovery of the proportions between the words mentioned with the speaker’s main purpose requires elegance and precision. In this type of tune’s, the process of perception is not complex and long, and there is no accretion either. Such as: “*انرا ان بكر ال اق*” (Taha/45). The phrase “*ي غتتي نا وا*” refers to the code of censure on the flood of Pharaoh as far as possible because of his zeal and cruelty about the Prophet. Hint is also the simplest type of anathema. This is an outline of the complexity of the code, the spells and ridicule of the expansion, and the long process of receiving the desired meaning. In this type of tune up, achieving the ultimate goal of the speaker is faster and easier. For example: “and the words” the essence of the plates and the dessert “the phrase” the essence of tablets and desserts “literally means” with boards and nails”, which God has brought to it from the ship.

Targets of Scribble

The goal of Scribble is to create an image that influences the soul in terms of its meaningful content, and, if spoken plainly, this effect does not happen. In addition to influencing the spirit of the audience, Calligraphy also plays an essential role in the presentation of meanings, which is a special method in the interpretation that goes beyond the expression of meanings and provides a rhetorical rendering of meaning within the technical framework of beauty.

Quranic verses are wisdom, benefits, and gadgets that we mention to some of them:

- 1- Paying attention to the great power of God, such as: “*قدح او سفن نم كقولح يذلا وه*” (Aaraf/189). The phrase “unified soul” is a reminder of Adam.
- 2- Word of Ajmal: One of the reasons for using the curse is to leave the original word and bring a more beautiful word, and this Arabic tradition has been in speaking, such as: “*يل اني عم و ا لتلل ارروه ال ا*” (Anfal / 16). In this verse, the “Tahayoz” of the verse is “Hazimat.”

- 3- Bad e of expression: to cover and hide the meaning that it is worthless and unpleasant, and it is opposed to the common taste, such as the rebuke of God from the congregation to the mirror, the steward, the penance, the penance, the head, and so on. Such as: “نُّفُورُ شَرَابِ نَّالِ افْت” (Bagherah/187).
- 4- Examining the subtleties of the audience, such as: “مَكَلِّاجِرْ نِم دِحْ اَبَا” (Ahzab / 40), which means “مَكَلِّاجِرْ نِم دِحْ”, “Zeyd”. And in this sense, Zayed has not been stipulated for a shrewd audience, with his cleverness and talent, to find it.
- 5- The intention is exaggerated in the description of his name, such as “نَا تَطَّوْسُ بُم فَا دَى لَيْب” (Maedeh / 64), which is a shout of God’s grace and intended to exaggerate his generosity.
- 6- Referring to the sequel, like: “بَطْحَالِ نَلَامِحْ مَتَأْرَمَاو” (Masad / 4), the beauty and grace of the interpretation is that we imagine that he will stick wood to fire them and ignite them. The verse, while denouncing “Omoljami”, gives him the promise of the entrance of hell-fire with Aboulahab; that is, the fate of someone who tries to speak and flare up the fire of hatred and hostility between people is to put his own firewood into hell and to remove power from him.
- 7- The purpose is to summarize; in the sense that the speaker uses a poem to shorten the word, instead of specifying, such as: “نَوْلُ غَفَى أُوْنَا كِ امَّ سَيِّبِل” (Ma’edeh / 79), the term “verb” is an excerpt from various works.

Scribble of Qur’anic verses of preaching and preaching:

“نَوْدِلَاخِ اِهْيَفْ مَهْوِ هَهَاوْمِ جَاوَزَا اِهْيَفْ ...” (Bagherah/25); Meaning: (Our Messenger), glorify those who believe and do good deeds... There they are clean and pure wives for them, and they are always eternal in that paradise.

“نَوْدِلَاخِ اِهْيَفْ مَهْوِ هَهَاوْمِ جَاوَزَا اِهْيَفْ ...” is “نَوْدِلَاخِ اِهْيَفْ مَهْوِ هَهَاوْمِ جَاوَزَا اِهْيَفْ ...”. Since the desirable of these tales, individuals and women are clean and modest; it is implicitly a shout of the name.

“نَوْدِلَاخِ اِهْيَفْ مَهْوِ هَهَاوْمِ جَاوَزَا اِهْيَفْ ...”, in view of the apparent necessity between the necessary and necessary, in this verse in the way of the word and point, is an exclamation of the meaning of eternity and immortality of the believers in Paradise on the Day of Judgment.

In this verse, the only description given to the Heavenly Spouses described as “Motahareh” (pure and pure) is the point that: the first and most important condition of the spouse is purity and purity, and besides, it is all overshadowed by it.

“نَوْدِلَاخِ اِهْيَفْ مَهْوِ هَهَاوْمِ جَاوَزَا اِهْيَفْ ...” (Baghereh / 223); meaning: “Your women are your fields... And you know that you will meet him and bring the believers good tidings.

1- In this verse, “مَكَلِّاجِرْ نِم دِحْ”, in this verse, in order to decorate speech and observance of politeness, and also because of the condemnation of affirmation to the congregation, the implicit mention of the term implies marital relationship.

2- “فَوْقِ الْمَاءِ مَكْنَانًا” is an imitation of a kind of meaning that means seeing and receiving divine rewards.

The Holy Qur’an describes the position of women in this verse and equates the woman with the plant, which is the place of the emergence and growth of righteous and righteous. The verse emphasized the necessity of targeting men and women and stated that you can partner with your spouse’s whenever you want to, that this combination should be in accordance with religious conditions and rules so that the result of the birth of women and men is believer and righteous.

The verse also emphasizes the devotion and attachment of men to their husbands, and equates women to the farm, which human society needs to survive for their own generation and for their survival. At the end of the verse, the Prophet will make a promise and will order the Prophet to bless the believers with mercy and bliss in the shadow of piety. It means that your specific women who are married to you are the product of the plan of life for your world. As the cultivation of agriculture and the preservation of it from pests, a good product is produced for you, the education and maintenance of the spouse will give the best product an absolute and desirable, and with their help and humans, you can live healthy and peaceful and happy. Be. A delicate point in the likeness of a woman to the land of agriculture, which lies in the fact that women are not the means of lust and witchcraft of men, but also a means to preserve the life of humankind. This is a warning to them that they consider a woman’s sex as a plaything or hobo.

“نَوْدِلَاخِ اِهْيَفْ مَهْوِ هَهَاوْمِ جَاوَزَا اِهْيَفْ ...” (133 / نال مع) meaning: ... and paradise, which is the width of the heavens and the earth, which is provided for the righteous.

The phrase “نَوْدِلَاخِ اِهْيَفْ مَهْوِ هَهَاوْمِ جَاوَزَا اِهْيَفْ ...” is an expression of the trait in the form of the image of the extent of paradise.

The “width of paradise” is not something about its length, but rather its extent; this is a common practice, and it is as if it is interpreted as the “width” of the allegory that its extent is to the extreme degree, or to the extent that the illusion the human imagination cannot measure it and imagine it to a degree. The reason for the particular width of paradise in its description is that it is common for width to be exaggerated closer than length, like the verse: “مَهْلُ لَلَا رِفْعِي نَالَ فِ لَفِ رَمِ نِيْؤُصْ مَهْلُ رِفْعِ تَسْتِ نَا” (Tobeh / 81) does not mean that if seventy one It’s time to be honest. It is an innuendo of plurality. Whatever you forgive, it’s bigger as you imagine the paradise. The interpretation given here illustrates the use of such tributes and worship in a tangible and moving form. It

charts it in a race where everyone is in a hurry to catch up with the goal or the prize. Rush to the forgiveness of your Lord and overcome each other. Paradise, the price and width of which are the heavens and the earth. Hurry and overcome each other, whether there is forgiveness and paradise that is provided to the righteous, and self-assured, and basic and simple facts are settled in the clear Islamic worldview.

«... قَمَائِقِلَا هُوِي مَكْرُوحًا نَوْفَوْتِ اَمْنًا وَ تَوْجَمًا فُقَيَّ اَدَّ سِفْنِ لُكْ» (Al-Emran / 185).

Meaning: Everyone is a savor of death, and it is not that he is fully paid, your salary on the Day of Judgment.

«مَكْرُوحًا نَوْفَوْتِ» is a potential gain, that is, they will have their rewards for all their strength, and the needle will not be lost from their revenues. Due to the abundance of intermediaries in this verse in the presentation of meaning, it is implicitly an exclamation.

After expressing the total fact that every person will taste the death, he adds that after death and on the Day of Resurrection, human beings will fully reap their rewards and individuals will see their good or bad results. The interpretations of this verse show that the full reward of man is paid for the resurrection.

«... دللا تاامل كل لي دببتال» (Yunes/64). Meaning: never change in the words of God.

«وَلَلَّا تَامَلُ كُلَّ لِي دَبَبْتَ اَل» The verse implicitly refers to the divine promise. Because there is no promise of God, and if he chooses something, there will be no hindrance to his will: “And if Allah hurts you, he will not be able to do away with it unless He desires any good, no one His bounty cannot be opened”.

«نِي مِلْسَمَل لِي رَشِب و قَم حَر و يَدِي ه و اويش لكل ان ايبات باتكل اكي لع ان لزن» (Nahl/83).

Meaning: And we send down the Qur’an while expressing everything and directing the people and giving mercy and forgiveness to the Muslims and giving glad tidings to the Muslims.

«بَاتِكِلَا كَفِيْلَع اَنْ لَزَنُو» “book” is a subtitle of the name in the way of the word and the sign, i.e., the Qur’an. Here is a few virtues of the virtues of the Qur’an: One is that the Qur’an is clarified, «عِيْشَ لُكْل» of the universality that the Qur’an represents and exudes everything. The second is the guidance of the Qur’an, that is, the director is directly in the vicinity of Almighty. The third part of the Qur’an is mercy, that is, from the source of the trait of graceful grace. The fourth chapter of the Qur’an gives glad tidings to the Muslims for the good of Paradise, which is the divine dignity.

«موقأ يه يتلل يدهي نارقلا اذه ن» / (asra/9) Meaning: Of course, this Qur’an guides people to the most rigorous ritual ...

«موقأ يه» “Aghvam” means “Uprising”, which is implicitly referred to as “the insurrection”; it means good work and preparation for activity.

“Aghvam” has been taken from the article “Uprising” and since humanity has risen up and works when it wants to pursue its pursuit of activity, the “uprising of good deeds and preparation for activity” has come about.

«اَلِي قِيْم نَسْحَا و اَرَقِيْتَسْم رِيْح ذِي هُوِي قَن جَلَا باحصنأ» (Forghan / 24); Meaning: Certainly, heavens and partakers will be better and better on that day.

1. “ذِي هُوِي” implies the termination of meaning in the meaning of the resurrection.
2. The two words are “اَلِي قِيْم” and “رَقِيْتَسْم” the name of the place, and here is the name of the name in the manner of the word and point.

“Establishment” means the place and “لُولِي قِي” means rest in half a day. This Gheiluleh indicates that this section is related to the issue of bereavement because the Gheiluleh means half a day sleep while it is not asleep in Paradise. “Independently” is a tune of words that are spread between the evenings and the morning among the paradises, and the “motile” of the synagogue is a half-day rest.

«... اَهْنُوْبُ حَتْ و رَحَاو» (Saff/ 13) meaning: and other business you like it too.

1- The phrase “اهْنُوْبُ حَتْ و رَحَاو”; the mournful shout is a kind of worship and reprisal on the love of the blessings that will soon come to them, and this blessing is near to Allah, rather than the blessings promised to it, and the forgiveness of sins and The blessing is paradise, and human beings love something that has benefited him sooner.

2. The verse is implicitly an exclamation of meaning, meaning a deep and pure faith for sacrifice and sacrifice.

«... مِهْنَامِيْ اَسِيُو مِهْيَدِيْ اَنْ يَب و عَسِيْ مِهْرُونُ دَعَم اُونَمَا نِيْ ذَلَاو يَبِيْنَلَا ذَلَا يَزْحِيْ اَل هُوِي رِيْدِيْ» (Tahrim/8); meaning. On the day that Allah blesses the Prophet and those who converted to him, and the light in front and on the right in their shining and make us happy. Of course, only you can do anything.

1- “يَزْحَالَا” means the scandal that in the above verse implies a shout of meaning and means of punishment, and in other words it can be understood as the shaming of the unbelievers, in which case it is a hypocrite.

Alkhey is a shout of sorrow because of the presence of the two. It is also an uprising for the shamelessness of the unbelievers, and its rejection is from the Prophet 9 and the believers who are with him, because when God denies this attribute to the Prophet and the believers, he has proved it to the unbelievers, without being specified.

2- «... مِهْنَامِيْ اَسِيُو مِهْيَدِيْ اَنْ يَب و عَسِيْ مِهْرُونُ» it is implicitly invoked as a kind of relation, since the owner of the relation of believers is mentioned in the verse. That the believers do not deviate from the right path, and the way

is clear to them, is the cry of their entry into paradise.

At the beginning of the verse, the believers are called to repent of turning to sin to paradise in paradise on the Day of Judgment, and on that day they say that the Lord of Light will forgive us for our sins and forgive our sins, and the phrase “ردق يش لك يدع كفن” ; Implicitly, the name of the verse is the hope of prayer.

«نون مؤي ال ما رذنت مل ما مهتر ذنأ مدهيلع ءاوس اورفك نيدلا ن» (Baghare/6). Meaning: (O Prophet) Of course, those who disbelieve will be equal to their (their) believers or their unbelievers, they will not believe.

“مدهيلع ءاوس” ; in the form of an image, a shout of words, it means little attention and disadvantage.

“Anarchy of low self-esteem and disappointment in both cases” is in the syntax of the term “Suva”, transposed by the word jar “Ala”, which means that it does not have any benefit to them, and it is a sin which, until the Day of Resurrection.

12. «م يظع torment مذلوق قواشغ مبراصبأ يدعوق مدهعفس يدعوق مدهبولق يدعوق فلنلا متخ» (7/مرقب);

Meaning: Allah has set a seal on their hearts and their ears (neglect), and their eyes are shrouded as if they do not see the truth, for them is a great torment.

In the verse there are four “allusion interpretations”:

1- “بلق متخ” The cipher and allusion of the term qualified the fall in blasphemy and the reversal of the truth¹.

an allusion of invincibility in blasphemy and turning from the right. The anechoic is considered from the shallow and narrow minded².

2. “عفس متخ” implies a qualified allusion, meaning non-acceptance.

Allusion of the lack of listening and advocating and lack of influencing them, and the lack of listening is also a failure to admit³.

3- “رصابال متخ” implies the qualification’s allusion, meaning no guidance and salvation.

An allusion of insight. Human beings, as their eyes are guided to where it lies, are guided by salvation with their insights⁴.

م يظع باذع: implicitly an allusion of adjectives, in the great and terrible meaning of God’s punishment.

“م يظع” in the word means great and severe, and hence is an allusion of the intensity and greatness of the punishment of God.

This sealing on the heart and ear and blind on the eye is a proper punishment for their brazen and disregarded for the prophet’s warnings, because it is the same for them to warn and do not; and this is the ultimate natural disgrace to them, which means the seal, it is the same blow of success and that they are placed between their perceptual powers and the distance between truth and that they no longer have the ability to understand the right and not be guided.

13. «نوبذكي اونك اهب مي ليأ torment مذلوق اضرم فلنلا مدهذارف ضررم مدهبولق ي ف» (10/مرقب);

Meaning: There is a suspicion of disease in their hearts, so God increases their illness and punish them for their ugly deeds and the lies they say is great torment.

1. “ضرم” is an “allusion” of the type “qualified” in the style of imagery, which refers to hypocrisy. As the disease causes body deterioration, hypoplasia also causes heart damage⁵.

2. “بولق” ; allusion is a qualified form in the manner of imagery in which the heart is the believer’s soul that human being depends on its existence.

3. «نوبذكي اونك اهب مي ليأ باذع مذلوق» is to forbid the false and this means that they committed the act of haram⁶. (The main asset of the hypocrites is a lie and due to their continuous lying they become tormented).

The hypocrites, because they denied God or the prophet, that is, they did not really accept it or because they lied

1.69: نبيملا بانتكل ريسفت ي ف ني مثلا روجل، ريش

2 Tabarasi, Majma’ albayan:1.130

3 ن أرقلا تاملك ي ف ق ي قحتلا، يوفطصم C 8, Root: Azam. Perhaps the difference in this interpretation with the former is that it is “enormous”, including “Alim”. Majesty can be documentary in quantity and quality, both, but “Alim “Apparently devoted to quality.”

4 ريسافتلا قوفص/1,63 Sabouni,

5 ريسافتلا قوفص/1,63 Sabouni,

6 ريسفت، 2/65 Fakhr Razi

in their faith, so they are tormented and painful because of their lies⁷.

14. «... مُتَّئِي يَطِخُ فِي سَطْحِ أَوْ ذُوَيْسَ بَسْكَ نَمَّ يَلْبُ» (81/هرقب);

Meaning: Yes, anyone will collect evil, the punishment of his ugly actions will take him ...

The concept of encompassing sin is implicitly an allusion of qualification, which means that man is somehow immersed in sin, that sin, as a wall, surrounds him, and he is captured by this wall, which surrounded him as a prisoner. There are no gaps and there is no aperture of salvation.

Explaining that the small and big sins at the beginning are an “act” then becomes a “state” and, with continuation and insistence, takes the form of the “mentality” and, when it reaches its peak, reaches the entire human existence the color of sin, and become the same existence of human. At that time, no advice and pretext will prevail in his being, and in fact, with his own hand, the heart has made its nature.

15. «بَابِ سَأَلِ الْمُؤَبِّ شَعَطَقَتْ وَ torment لَأُؤَارَوُ أَوْ غَبَّتَا نِي ذَلَا نَمَّ أَوْ غَبَّتَا نِي ذَلَا أَرَبَّتْ ذُلًا» (166/هرقب);

Meaning: When they disliked the followers of those who followed and watched the torment and ruptured, they were the cause.

In “بَابِ سَأَلِ الْمُؤَبِّ شَعَطَقَتْ وَ”, the allusion of qualified in the manner of obliquity means destruction, and loss of time⁸.

This section of the verse is an allusion of damage and destruction and loss of time.

The honorable verse depicts another scene of the scenes of the resurrection about the polytheists, and that on the day of judgment, the truth of which was clear to all, the leaders of the idol worshipers and those who, by their propaganda, devired a group, the people are bumpkin, abominating and avoiding, and this is when these followers go to their leaders and ask them to respond to their misery and take away the torment of God, but their leaders who are themselves in torment of God and who have no power to do anything. They abominate their followers and ask them to get away.

Because their hands are short everywhere, and all the links that were attached to them in the world are now disconnected, and this reason is extremely disappointing and desperate. These followers, when they saw this, did not do anything but wish that they would return to life again and compensate for their ignorance, and the leaders who caused such misery were abominating, as they abominate these at the resurrection. But alas, this wish is never fulfilled, and they never return to the world.

16. «... يَذَلُّ اب قَلَّ الضَّلَّ أَوْ رَتَّ شَا نِي ذَلَا كَيْلُوا» (175/هرقب);

Meaning: They are the ones who misguidance to guidance...

“قَلَّ الضَّلَّ” is implicitly and allusion referred to as “qualified”, meaning torment and hellfire⁹.

It is about straying torment and the purpose of guidance, oblation and the path of paradise, that is, they exchanged paradise with fire.

17. «... سَمَّ لَنَا نَمَّ نَاطِي شَلَّ الْمُطْبَّحَتِي يِ ذَلَا مُوقِي أَخَا أَلِ نَوْمُوقِي أَلِ ابْرَلَّ نَوَلَّ كَأَي نِي ذَلَا» (275/هرقب);

Meaning: Those who are usurer (profit on profits) do not raised (on the resurrection from the graves), except as rising of the devil who becomes disturbed by insanity (this mode)¹⁰ ...

1. «لِكَ», «ابْرَلَّ نَوَلَّ كَأَي نِي ذَلَا». means eating here implicitly an allusion of qualified, meaning avidity and accumulation of property.

Since the beginning of wealth and profits for the saturation of the abdomen and the saturation of hunger, and then the saturation of other lusts and desires, then the saturation of instincts, anger and tyranny, so that the people’s property was lost through unprofitable profit and all the rights digested and swallowed¹¹.

In the word “سَمَّ” in the way of hint, is an allusion of an insanity and madness attribute. “سَمَّ” is something that harms man and in this verse is the allusion of insanity.

In this verse, usurers have been similituded with madness that cannot maintain their balance. Perhaps the purpose of this similitude is the same social way of life in the world that, like madness people, they lack of the right social thought, and fortune-telling blind their minds, so that they do not consider their own interests and the community. And perhaps the purpose of this simulation is the rasing up in the resurrection; that is, at the resurrection, the usurers are gathered in the form of madness people. Collective, believed that the interpretation of “ناطيش سم”

7 Same; Seyyed Qutb, نأرقلا لالظى ف / 1/44.

8 م: ميركلا نأرقلا يف عى غالبلأ ةهؤلأ نم ءؤو حنلا بى كارتلا, AbdulMa'ti Abu-Sam'an, Mohammad Hatam,

9 Tabarasi, ناىبلا عم جم, 1/470.

10 Taleghani, Partoei Az Qor'an:252/2.

11 Tousi, ناىببلا, 359/2

“ is an illusion of psychosis and insanity diseases, and this interpretation has been commonplace among Arabs.

18. « رَانَال دُوقُوْ مُهْ لِكَيْلِوَأُو ... » (10/ نارم ع لآ);

Meaning: and they themselves are the brushwood of hell.

“ رَانَال دُوقُوْ ”; implicitly is the allusion of the qualification, that is, the sinners are the firewood of hell, the fire of hell billowed from within sinners, and their existence cause to burn them them.

19. «مَمِي لَأ torment مُهَلَو مُهِي لَتْرِي أَلَو قَمَائِي قِلَا مُوِي مُهِي لِإِ رُظْنِي أَلَو هَلَلَا مُمَمَلِكِي أَلَو ...» (77/ نارم ع لآ);

Meaning: And Allah does not speak to them with extensive of anger and will never look at them in the aspect of mercy, and they will not be clean (of the abomination of sin), and there is a painful torment for them.

There are two allusions in the phrase of “ هَلَلَا مُمَمَلِكِي أَلَو ”. 1. In the near meaning, implicitly, the qualification’s allusion is God’s disregard for the unbelievers. 2. In the far meaning of the term, implicitly is the allusion of attribute, anger, and divine wrath¹².

In the meaning of “ هَلَلَا مُمَمَلِكِي أَلَو ” there are two aspects: 1. The God does not speak at all to them, and their account is with the word of angels, and orders the angels to humiliate them. 2. God at the time of accounting, do not talk about their happiness, but talking about what makes them sad and bad.

2- “مَمِي لِإِ رُظْنِي أَلَو ” is an allusion of Allah’s contempt and wrath. Because someone who is distressed and abominate of person returns him. “Allusion” in this verse has a close meaning, which is not God’s view of the unbelievers, and is a distant meaning, the main meaning of the allusion of “God’s wrath”¹³.

From the used allusion in this verse, it turns out that God does not look at the unbelievers and are angry with them.

That is, he does not benevolence and pity¹⁴.

The verse is also widening to keep them away from the people of Paradise, which God speaks to them, and salute them, purify them. And it is said: the rejection of the word is the wrath of Allah to them, like a person who is upset from his friend, is angry with him and does not speak to him, and it is said: God does not talk to them as they please.

In this verse, they are paying a significant spiritual punishment which is more painful than material punishment, which says: “Allah does not speak to them on the day of resurrection, and does not purify them, and a painful torment awaits them. “Ultimate anger and wrath of God on the unbelievers are presented as” an allusion “with the obvious thing, that is, not to speak and to turn away from them. To clarify the meaning of the verse in a tangible way. The eloquence allusion with this feature is that it reveals the magnitude of the sin and ugliness of this people’s actions, and states that they deserve such great torment and severe punishment that are appropriate to their actions and disproportionate position against the Qur’an. Allusion with this feature reveals the anger and wrath of God toward them due to their position against the Qur’an.

20. «مَتْنُكَ اِمِب torment اَوْقُوْذَفْ مُكْنِ اِمِي اِ دَعَبْ مَشْرَفَاكَ اَمْ هُوْجُوْ شَدُوْسْ اَنْ يَذَلَا اِمَافْ هُوْجُوْ دُوْسْتَوْ هُوْجُوْ ضَيَّبْتْ مَوِي.» (106/ نارم ع لآ);

Meaning: the day when the (believers) feel proud of their actions and disbelievers upset and regret of their actions; then, (angels denounce them) which disbelieved after the faith? So now taste torment to punishment what you were blasphemy.

In this verse, four allusion have been used¹⁵:

1. The “ هُوْجُوْ ضَيَّبْتْ مَوِي ” allusion of the attribute in the way of hint means the appearance of happiness in the face.

2. The “ هُوْجُوْ دُوْسْتَوْ ” the allusion of the attribute in the way of hint means the appearance of suffering and misery.

The owner of the “al-Manar” interpretation of the term “ هُوْجُوْ دُوْسْتَوْ ” has been called the allusion of enormous torment¹⁶, which will be “allusion of implication”.

3. “مَمَمُوْجُوْ شَدُوْسْ اَنْ يَذَلَا اِمَافْ ” is an allusion of qualified in the way of hint, meaning unbelievers.

Because the position of blasphemy and disobedience to divine blessing, and its blasphemy is like a betrayal that causes its owner’s passivity and shame, so the Almighty God in the recommendation and mention torment of the afterlife of such people, the torment that is appropriate with shame and passivity has been mentioned.

12 Safi, Al-Jadval: 2/347; Feyz Kashani, Muhammad ibn Shah Mortazai, يفاصل ريسفت: 1/213

13 Darvish, نارم ع لآ: 543/1, Ramkhashri, Kashaf: 377/1

14 And this is like saying that someone tells the other to comment on me, that is, have mercy. In this words, it means that when it becomes transcendent, the point does not mean to see, for certainly and unbelievably, here it can not be said that God does not see them.

15 Safi, Al-Jadval: 4/270; Darwish, نارم ع لآ: 2/16

16 Rashid Reza, Al-Manar: 4/51

That is, from the blackening of the faces of the sinners, mentioned (which in the world consider blackness as “an allusion of passivity and shyness), as the phrase «أَبْ بَادِعِلَا أَوْقُودُفَ هَٰؤُلَاءِ إِذْ حَبَّ مَشْرِفَكَ ذَهَبُ جُودُوسَا نِي ذَلَا أَمَافَ» “نَوْرَفَاكُتْ مُشْرُكُ” refers to this message or at least refers to.

Also, on the other side, which mentions the oblation of the thanksgiving, he points out the issue of whitening the face, which is suited to the position of thanksgiving, as in the white face of facies, it is an allusion of pleasure and satisfaction¹⁷.

4. «بَادِعِلَا أَوْقُودُفَ» Allusion of that their punishment and regret will always increase¹⁸. Some say that they are so hard to feel the torment that they they tasting it in their palate¹⁹.

In the case of the world after death, God has also depicted such images that man is always in the among of fear and frustration; that is, staying between fear and frustration, which prevents man from two pests of despair and a sense of security, both of which are the pests of effort and progress.

The holy Qur’an has depicted both abjected eyes on the day of resurrection as well as magnificent faces of glory blessing, blessedness and faceless, condensed faces; open and bright faces and dusty faces; some refreshing and some are humble and abjection; It’s all about pictures of the afterlife of human beings in the afterlife. The encounter of scenes has a profound effect on the audience, and obviously the presentation of a scene in a particular envelope can not have the same effect as it encounters with its scene. Additionally, scene confrontation gives the audience the opportunity to choose one by knowing both sides and comparing them²⁰.

Here the speech process depicts a scene of the Qur’anic scenes full of movement and vitality ... We are now facing a terrible scene. A terrible scene that does not fit in words and descriptions, but is embodied in the living beings, in faces and signs ... On the other hand, there are faces that shine from the light and are full of enunciation. And so they are white and shining with enunciation and joy.

And on the other side there are faces that seclude and coalesce from sorrow, and the dust of their grief has overtaken them, and they have been blackened by grief and sadness ... despite all this suffering and tribulation and affliction they will not be released. But the scourge of blame and the threat of their minds wounds, and they will say: Have you disbelieve after your faith? So, taste the torment because of the blasphemy you are experiencing²¹!

21. «رِيصِمَلَا سَيُّبُو مُنْهَجْ هَاوَأَمُو دَلَلَا نَمَّ طِيغَسَبِ عَابِ نَمَكْ دَلَلَا نَاوَضِرِ عِبْتَا نِمَفَا» (162/ نارم ع لآ)

Meaning: does a person who obeys God’s commandments, which causes God’s pleasure to be like someone who provokes God’s anger? Whose place is hell and how bad it is.

In this verse, the allusion of attribute is used in the form of widening. The meaning of the verse is widening to believers that God wants these preaching to summon them to his paradise and wants to say: these are the conditions you have interfering with the anger of Allah, and Allah Almighty with this preaching will direct you to reads his paradise, and it turns out that the paradise of God and his anger are not equal.

God praise glory, after dividing the people into these two groups, states: Each of these two tribes has different degrees, those who are subordinate to the righteous God are not equal in all, and those who are subject to the wrath of God are not all in one degree, and God is instructive in actions, and knows each one at what degree of follow his anger or his satisfaction, so do not imagine that little good or a brief evil comes from his pen, and because of this false imagination do not give up on this good and evil.

22. «... اَفْرِيغْ اَدُولُجْ دَهَانَ لَدَبْ دَهْدُولُجْ تَجْحَضِرْنَ اَمَلَكْ ...» (56/ عاسن)

Meaning: whenever their skin cooked, new skin replace with other skin (re-creates a new skin).

“اَفْرِيغْ اَدُولُجْ دَهَانَ لَدَبْ” allusion of the attribute in the way of hint, means the severity and duration of the torment.

Mentioning this sentence, is the allusion that they feel torment in all states and whenever they are newly tormented, not like those who are accustomed to torment over time, and suffering from them becomes moderate for them. “اَمَلَكْ” every time, depicts a terrible scene with half the sentence “ تَجْحَضِرْنَ اَمَلَكْ ”.

Every time their skins are roasted and burned, In a beyond form of what people are accustomed to, with the rest of the sentence, it captures such a marvelous scene: “اَفْرِيغْ اَدُولُجْ دَهَانَ لَدَبْ” we put other skins in their bodies. It summarizes all the harsh conundrum in a conditional notation! This is a blasphemy that is carried out intentionally, despite the availability of faithful devices. Punishment is equal.

17 فشا اكل، عین غم: 1/340; Shabr, Al-Jawhar Al-Asimin: 1/357; Fayz Kashani، يفاصل ريسفت، 3/375; Nazari، Tabataba’i، 2/128

18 Tayyeb، Atab al-Bayan: 1/43; Fakhruddin Razi، ري بکل راي سفتل، 112/12; Hosseini Hamedani، Anvar Derakhshn: 211

19 Hosseini Hamedani، Anvar Derakhshan: 211

20 Bataher، Abi Isa، يف لبا قما، 217: ميركل ناروقا، يف لبا قما،

21 Qotb، ناروقا لالظ يف، 445.1

23. « قَمَائِي قَلًا مَوِيَّ torment نَمِ هِبِ أُوذْتَفَيْلٍ ... » (36/هدى ام);

Meaning: to sacrifice to escape torment and torture on the day of resurrection, will not be accepted of them.

1- “ هِبِ أُوذْتَفَيْلٍ ” here, the allusion²² of attribute in the form of the hint, means tormenting the unbelievers. In other words, it is possible to express the extreme emphasis on the issue of divine punishment, which no capital and power can escape from that torment, in which case allusion is widening.

Seyyed Qutb writes: On the other hand, the scene of unbelievers are located. Those who are not afraid of God and do not seek to approach concealment and eventually do not prosper... This scene is completely alive and outstanding and is dynamic. The Qur’anic process does not speak by the descriptions and words of this scene, but interprets the language of the movements and passions about it. As the Quran’s way of drawing up the scenes of the resurrection, as well as in most of the material, is intentions²³.

24. « نَوْرِيَّ امِ عَاسِ أَلِ مَهْرُوفُظِ يَلَعِ مَهْرَاوَأُ نَوْلِمَحِّي مَهْوُ ... هَلَا عَاقِلِبِ أُوْبُدْكَ نِي ذَنَا رَسَخِ دَقَّ » (31/ماعنا);

Meaning: It is rightly damaged those who denied the Lord’s countenance ... and they are that carryingg burden of sins on their stacks (muslims) be aware of how expensive they carry the heavy burden.

1. " هَلَا عَاقِلِبِ " implicitly is the allusion of qualified, means the observation of the effects of divine compassion on the day of resurrection, because the visitation of God is of a spiritual nature, and not of the material and physical nature that occurs in this world.

2. " مَهْرُوفُظِ يَلَعِ مَهْرَاوَأُ " "carrying sins on the back" implies an allusion of qualities, meaning the continuity of these sins with the owner. It likens the sinners to livestock that carry heavy burdens. The goal is to lower their position and humiliation and the severity of their being on the day of resurrection. “رازوا” is the sum of “رزو” means a heavy burden, and here the allusion of qualified means sins. And the meaning of the “مَهْرَاوَأُ نَوْلِمَحِّي” is the bearing of sins, as if they are actually carrying it²⁴.

This verse can be one of the reasons for the embodiment of actions, because it says that they carry their sins, and that it could be an allusion of burden of responsibility. Because responsibility always becomes a heavy burden. They will carry the sins that are being immense heavy on that day. And this is the worst and most difficult of all human beings and is the bad burden who is carrying it, either bad guilty or bad sin and inconvenience that they carry²⁵.

1. “ عَاسِ أَلِ ” in verse, the allusion of qualified means the doomsday. The reason for choosing this name is “ عَاسِ أَلِ ” for the day of resurrection²⁶, or because it is done at the speed of the people’s account at that time²⁷, or it is pointed out to the sudden occurrence that, at a time of vigor, people were transferred from the limbo world to the world of resurrection²⁸.

25. « ... مَكْسُفُنَا أُوْجُرْخَا ... اِبْدُكَ هَلَا يَلَعِ يَرْتَفَا نَمَمِ مَلْظَا نَمَوُ » (93/ماعنا);

Meaning: It is more wicked than the one who lies and defames the God ... when the angels (for their soul bills) open their hands and say that they will kill you...

1. « هَلَا يَلَعِ يَرْتَفَا نَمَمِ مَلْظَا نَمَوُ » implicitly, allusion of the qualification, it means “Abdullah Ebn Sa’d Abi Sarh”. Some have said that its means is “Nazr Ebn Hares” and other mockers²⁹.

2. « مَكْسُفُنَا أُوْجُرْخَا » implicitly, the allusion of qualified is oppressors. A kind of humiliation by the angels of soul bills, otherwise the removal of the soul is not in the hands of the wicked, but is the work of the angels.

The honorable verse introduces the story of false prophets and declarations of interest, like the divine verses, and then states: when the angels of death opened the hands and demanded them to extinguish them with exclamation. Today, is the the judgment day, one day, God bogged downs them to humiliating torment for libel and defamation that they spoke to God, and a word other than truth and lying, and God’s wrath and arrogance against the divine verses.

26. « ... اَنْهَبِ نَوْفَقِيَّ اَلِ بَوْلَقِيَّ مَهَلِ سِنِ اِلِ اَوْ نَجَلَا نَمِ اَرِي شِكِّ مَنَّ هَجَلِي اِنْ اَرَدَ نَقْلُوُ » (179/فارع);

22 Alousi, مناعمل حور: 3/300; Safi, Al-Jadval: 6/342.

23 Qotb, نارقوال لالظ يف: 881/2

24 Safi, Al-Jadval: 7/112; Ibn Jazi, Mohammed Ebn Ahmad, لي زنتلا مولعل ليسيستلا: 1/259.

25 Makarem Shirazi, منومن ريسفت: 5/206.

26 Alushi, مناعمل حور: 124/4; Saboni, ريسافتلا قوفص: 357/1; Shirazi’s prayers لشملا 256/4.

27 Qortabi, يببطرقلا ريسفت: 412/6

28 Makarem Shirazi, منومن: 205/5

29 Tabarasi, عماجلا عموج: 395/1

Meaning: And rightly, many of the jinn and the ens, the punishment of their ugly deeds will eventually be hell. He has a heart that does not perceive...

«اعْبَنَ وَوَقَّعْنِيْ اَلْبَوْلُ قَدْ هَلَكَ» is an allusion of intellect, “an allusion of qualified in the form of hit.” The meaning of the verse is that those who deny the truth at the resurrection are worse than all. Some new commentators say: “The livestock’s situation is better than deniers, because the livestock carry heavy burdens; but this group carry their sins, and the other one is that the livestock’s burden is finally lifted from behind them., and they leave and rest, but this group goes to hell with their sins³⁰”.

27. «مَيِّقُمُ tormēt ذُلًا مُّهُنَّ عَلَوْ ...» (68/هبت);

Meaning: and Allah curse them(away from his mercy), and for them is eternal torment.

1. «مَيِّقُمُ بادع» is the name of the place and means the place and residence. Here, implicitly, the allusion of attribute, means the durability and permanence of divine torment in hell.
2. «ذُلًا مُّهُنَّ عَلَ»; implicitly, the qualification allusion means divine torment. That is, far from the mercy of God on the day of judgment, is the greatest torment for sinners.

28. «نَوْبَسِئْتُمْ مَبْنُكَ اِمْبِ اَلِ نُوْرَجْتُمْ لَهْ دِلْ خُلَا tormēt اُوْقُوْذُ ...» (52/سنوى);

Meaning: Taste (bitterly) the perpetual torment, would you think of an evil punishment other than this reward?

«دِلْ خُلَا بادع» the allusion of attribute in the form of the hint, implies the immortality of the torment.

The verse contains the point that after the occurrence of torment, they are told: “ now taste immortal torment, which is the torment of the hereafter, and you will not be punished on this day except your own acts, the same acts as you did, and the sins that you would have done it and this is yours. And this is not the addressing of language(اوقوذ: teste), but is an addressing development, that every action has an effect and reaction, and it is not possible that torment of disbelief and sin will not come to the disbelievers and sinners. (The action of man will never be lost and man will be punished by their actions).

29. «... نِاطَلْسُنْ نَمَّ حَلِيْلَعِ يَلِ نَاكَ اَمَوْ مَكْتَفَلْ خُافْ مَكْتَشُدَعَوَوْ قَحَلَا دَعُوْ مَكْتَدَعُوْ ذَلَا نَا رُمَا اَلْ يَضِيْقُ اَمَلْ نِاطَلْسُنْ لَنَا قَوْ» (22/مىهاربا);

Meaning: and because the work of the people ends (paradise’s people goes to paradise and infernal people goes to hell). Satan tells the unbelievers: “The Lord really promised you, and I promise the contrary, and I did not control you (and no authority was ever taken from you)

1. «رُمَا اَلْ يَضِيْقُ اَمَلْ» qualified allusion in the form of hint, in which the complete audit of the creation and the issuance of the divine decree has been made.
2. «نِاطَلْسُنْ» allusion of attribute”, and means of power and ability.

In this honorable verse, Allah Almighty reminds the unbelievers debate with the devil on the account of the day after the sentencing of the foreigners is carried out and settled in hell. Those foreign people come from God as reprimand and the devil. For this reason, demon inevitably proclaimed and defended the truth in the debate. By saying that the creator of the universe promised you and fulfilled their promise, on the other hand, I turned my invitation and grounded my invitation contrary to the truth and based on the denial of the creator’s messages and the words of the apostles, I deceived everyone. And I built my own creed and my effort to continue my invitation to invite and persuade with the help of the power of your desires. Following and accepting my invitation was based on their own intentions.

From this verse, it turns out that: Satan can only invite and lure people, he does not do anything about him. Therefore, only his punishment is due to this invitation, not the other thing³¹.

30. «لِاَوْرَ نَمَّ هَلَلْ اَمَّ لَبِيْقَ نَمَّ مَشْمَسَقْ اُوْنُوْكَتْ خَلَوْ tormēt... لَنَا مُهْيَتَايْ حُوِيْ سَانَلَا رِيْنِ اُوْ» (44/مىهاربا);

Meaning: (O our prophet), fear the people from the day when our torment comes to them... (in response to them is said), have you not repeatedly sworn that we will never be destroyed.

1. «بادعَلْ اَمَّ هِيْتَايْ حُوِيْ» the qualified illusion in the form of hint, and meaning resurrection day.
2. «مَشْمَسَقْ اُوْنُوْكَتْ خَلَوْ» implicitly is an allusion of attribute, and means of decisiveness or lack of doubtful. That speaker, tell his speech firmly and without a doubt.

30 Mughniyeh, Kashef: 3/180; Qotb, 1072/2: اَرُوْلا لالظى ف.

31 Tabarasi, 479/6: نىابل اعجم.

31. «أَوْزُهُ أَوْزِدْنَا أَهْوًا ... نَيِّرْذَنَّمُو نَيِّرْشَبْمَ الْإِنِّي لَسِنْرَمَلْنَا لِسِرْنُ أَهْوًا» (56/فهدك)

Meaning: and we did not send the messengers except glad tidings of benefactors, and deterrent of barbarous ... and how much they frightened them of my wrath, they got ridiculed.

«أَوْزِدْنَا أَهْوًا» implicitly, the allusion of qualified, means torment of the resurrection. The unbelievers mock the divine verses and those things that are being warned by them.

Idolatrous and unbelievers are fighting for the invitation of the prophet, in order to reveal his invitation, which is the truth, and the true and pure monotheism, to be void and to deny them and mock what they are threatening with the sudden punishment of worldly and tormenting the resurrection³².

32. «رَمَأْنَا يَضْرِقُ ذَا قَرَسْنَحْنَا مَوِي مَهْرُذُنَاوًا» (39/ميرم);

Meaning: O prophet, fear the nation from the day it is not merely a remorse.

1. «قَرَسْنَحْنَا مَوِي» implicitly, the allusion of qualified and means the day of resurrection.

2. «رَمَأْنَا يَضْرِقُ» qualified allusion is based on the hint method, which is the complete audit of creation and the issuance of divine decree is established.

«مَهْرُذُنَاوًا» the first task of the prophets is glad tidings and threaten. Glad tidings to those who are faithful and diligent and righteous acts and threaten of shirk, disbelief, disobedience, debauchery, ugliness and ethics wicked act and evil attributes. «رَمَأْنَا يَضْرِقُ ذَا» after death, neither is faith accepted nor repented. «قَرَسْنَحْنَا مَوِي» imagine that, they are always alive in the world, and they are not aware of the news and they completely deny future life³³. The verse refers to one of the names of the day of judgment «قَرَسْنَحْنَا مَوِي». This name, which came only in one verse from the holy Qur'an, is a shocking interpretation of the day of judgment, which is the day of remorse and extensive regret, not only for the bad guys, but also for the benefactors, because when they see the great divine rewards, they are sorry, because they have done nothing better and better! This is something that a number of commentators have made clear³⁴. But Fakhr Razi says that they are only concerned that they are caught up in regret and that there is no regret for the people of paradise. Because there can not be any sadness there. But this sadness is a kind of perfection, and it is not a source of distress and spiritual torment, so there is no problem in paradise.

33. «أَرْوَجُحْمًا أَرْجَحُ نَوْلُوقِي وَنَيِّرْجُرْجُمَلَّلَ ذِي مَوِي يَرْشَبُ الْتَلْكَ الْخَلَا نَوْلِي مَوِي» (22/ ناقرف);

Meaning: The day when they see the angels that do not have any glad tidings and do not promise to barbarous, and (angels) say to them: take away from mercy and visit of God.

1. «مَوِي» in the verse, is the qualified allusion in the way of hint, means "time of death" or "resurrection"³⁵.

2. «نَيِّرْجُرْجُمَلَّلَ» is the allusion of qualified in the way of hint, and refers to unbelievers who see signs of torment on the day of judgment. «نَيِّرْجُرْجُمَلَّلَ»; "allusion of unbeliever"³⁷.

3. «أَرْوَجُحْمًا أَرْجَحُ» qualified allusion in the form of hint, that means shelter. "رجح" means interdiction and avoidance. In this verse, it is pointed out that the perpetrators on the day of judgment use this term to prevent divine torment against angels, although the use of this term has no effect on them³⁸.

On the day of judgment, all perpetrators speak the same phrase against the angels in the hope of benefiting them. But there is no doubt that neither this statement nor the other has an effect on their steady and fateful destiny, that is to say keep our respect and stop our persecution³⁹. If the subject of the "نَوْلُوقِي" are angels, they say: "Unbelievers are forbidden from divine mercy and paradise, rewards and forgiveness of God, and if the subjects are unbelievers, they will say to the angels: "go away from us and do not offend us"⁴⁰.

34. «مَدِي لِي التَّوْبَةُ بِفَرْشِ بَفِ اِرْقُو هِي نَدَا يَفِي نَأْكَ اَهْغَمْسِي هَلْ نَأْكَ اَرْبَكْتَسْمُ يَلُو اِنْتَايَا يَلْعَ وِلْتَتْ اَدَاوًا» (7/ ناحقل);

Meaning: when the Qur'an's verses are read to them, they will turn away from it, as if they had not heard, and perhaps in his ears are heavy thing. So promise such a person a painful torment.

32 Tabatabaei, نازي:332/13. Hoseini Hamedani, Anvar Derakhshan Dar Tafsire Qor'an

33 Tayeb, نايبل:442/8

34 Tabarasi, نايبل:795/6; Haghi Brosusi, نايبل:335/5; Alousi, نايبل:85/16.

35 Ebn Arabi, Muhammad Ebn Ali, نايبل:83/2; Meybodi, Ahmad Ebn Muhammad, فشك, نايبل:441/3. راربالا ادخ و رارسالا: 24/7; Baguwi, نايبل:441/3.

36 Tusi, Tebyan: 482/7. Moghnieh, Kashef: 462/5; Tabaresi, نايبل:261/7, Mahalli, نايبل:365/1; Ebn Abi Hatam, Abdul Rahman Ebn Muhammad, نايبل:267/8; Samarqandi, Nasr Ebn Muhammad, نايبل:463/4.

37 Tabarasi, نايبل:261/7. Baghvi, نايبل:441.3

38 The word "أَرْوَجُحْمًا أَرْجَحُ" was a term used by the polytheists who, when they were seeing the one who were afraid of him, spoke, and the Holy Qur'an states in this verse that the infidels, when they see the angels, speak the same time, and they think that saying it has a benefit to them (رجح هدام، بغير تدارفهم), Tabarasi, نايبل:133/3; Zamakhshari, Keshaf: 247/3.

39 Khosrovani, Alireza, نايبل:223/6.

40 Tayeb, نايبل:600/9.

1. «انتشاي»⁴¹, implicitly, the allusion of qualified, means the Qur'an⁴¹.
2. «أَرْقَوْ هَيْنَ ذَا يَفِئَاتِكُمْ»⁴²; implicitly, the allusion of qualified, means humiliating the arrogant, who do not listen the Qur'anic advices and disregard it. The word “ رَقَوْ ” means being heavy. Persons with a personality and composed are also dignified. It is used in this verse that arrogant people are not even willing to listen to the right words. They are not even willing to hear the verses and think about it, and if they are not logical, they will not accept it⁴².

35. «دَيْشِن بَادِعِ يَدِي نَبِيٍّ مَثَلِ زَيْدِ بْنِ الْإِوَاهِ وَهُوَ إِذْ قَنَجَ نَمَّ مَلْبَحِ اصْبَابِ أَمْ أَوْلَيْتَ مَثْ يَدَارْفُو يَنْتَمِ دَلَلِ أَوْ مَوْتِ نَأ ...» (46/46);

Meaning: ... two- people, two-people or each one just rise about religion, then think in Mohamed's work that he has no mental illness, and he is a messenger of deterrent before hard torment.

1. «لَلِ أَوْ مَوْتِ نَأ» implicitly allusion of qualified, means preparation and action to do something with effort and ambition⁴³.
2. «قَنَجَ نَمَّ مَلْبَحِ اصْبَابِ أَمْ»⁴⁴, owner an allusion is qualified in the way of hint, and refers to the prophet Muhammad⁴⁴. “قنَج” means insanity in the essence of the matter of “jinn” (on the weight of suspicion) in the sense of the cover, and since the insane as if his reason covered, this interpretation is used for him, and any way the remarkable point here is that it seems to express the fact that invitation to the thought and awakening of mind how it may be self-insane, and that it is a reflection of thought, itself is the reason for its ultimate reason and discernment⁴⁵.

3. In «دَيْشِن بَادِعِ»، implicitly, is the allusion of qualified, means torment of the day of judgment.
4. The interpretation of the “torment that is near you”, “the allusion of torment of the resurrection⁴⁶,” refers to the near-time of resurrection⁴⁷.

36. «... رَأْفُدْلاً عَبَّتًا نَمَّ رُذْنِثْ أَمَّنْ!» (11/س);

Meaning: You can only warn one who follows the message and fears the most merciful unseen.

1. “ركد” implies an allusion of qualified in the meaning of the holy Quran.

This word has been used in the same meaning for many times in the Qur'an, but it does not preclude the meaning in the word, ie, “any remind”, which includes the Quranic verses and other warnings of the prophet and the divine leaders.

2. «رَأْفُدْلاً عَبَّتًا», implies the allusion of qualified, which means confirmation of the Qur'an. And when the verses are recited, they tend to listen to it. When a person is placed in front of a great personality, his awesomeness give a sense to man which call it «تشيخ», and this is different from the sense of fear and fear caused by punishment and torment.

In fact «تشيخ», means fear, combined with a sense of greatness. The meaning of «بِي غُلَابِ نَمَّ خَلَّالِ يَشَخَّ»⁴⁸, or the fear of God in the heart, or the fear of God in hidden places from the eyes of the people or the fear of God toward the judgment day, which is from of mystic affairs.

37. «نَوْمَلْغِي أَوْ أُنْكَ وَ لَ رَبَّنَا فَرَحْنَا تَوْرَمْتِ لَو ...» (26/رمز);

Meaning: and if you know, the torment of afterlife is harder.

2. «ربكنا» implicitly is the allusion of attribute, means the severity and difficulty of the torment. In addition to the disgrace of the world they receive, they are also suffering great divine torment in the afterlife and are subject to all sorts of torments and due to the truth and right that they deny, God gives them various torments⁴⁸.

38. «نَيْرِفَالِكُنَا يَلْع بَادِعَالَا فَمَلِكِ تَشَقَّحْ نَكَلَو يَلْبِ أَوْلَا ق ...» (71/رمز);

41 Mahali, Mohammad Ebn Ahmad, ريسفت, 414: نيلالجلال

42 Gheraati, Mohsen, ريسفت, 234/7: رون

43 Baghavi, يوغبلا ريسفت, 685/3:

44 Tabarasi, the ايبلا عم ج م: 290/20; Tabarasi, عم اجلا عم اوج: 358/3; Ibn Atiyah, Abdul Haq ebn Ghulib, يف زي جوللا ررحملا, رردلا تاي ن ت ق م ريسفت, 30/9; Tayeb, 'Atiib al-Bayan: 577/10; زي زعل ا باتكلا ريسفت, 425/4; Fakhr Razi, ري ب ك ريسفت, 214/25; , Ali, رردلا تاي ن ت ق م ريسفت, 30/9; Tayeb, 'Atiib al-Bayan: 577/10; ن ا ف ر ع ل ا ن ز خ م: 309/10

45 Tabarasi, the ايبلا عم ج م: 290/20; Tabarasi, عم اجلا عم اوج: 358/3; Ibn Atiyah, Abdul Haq ebn Ghulib, يف زي جوللا ررحملا, رردلا تاي ن ت ق م ريسفت, 30/9; Tayeb, 'Atiib al-Bayan: 577/10; زي زعل ا باتكلا ريسفت, 425/4; Fakhr Razi, ري ب ك ريسفت, 214/25; , Ali, رردلا تاي ن ت ق م ريسفت, 30/9; Tayeb, 'Atiib al-Bayan: 577/10; ن ا ف ر ع ل ا ن ز خ م: 309/10

46 Tabarasi, the ايبلا عم ج م: 290/20; Tabarasi, عم اجلا عم اوج: 358/3; Ibn Atiyah, Abdul Haq ebn Ghulib, يف زي جوللا ررحملا, رردلا تاي ن ت ق م ريسفت, 30/9; Tayeb, 'Atiib al-Bayan: 577/10; زي زعل ا باتكلا ريسفت, 425/4; Fakhr Razi, ري ب ك ريسفت, 214/25; , Ali, رردلا تاي ن ت ق م ريسفت, 30/9; Tayeb, 'Atiib al-Bayan: 577/10; ن ا ف ر ع ل ا ن ز خ م: 309/10

47 Kashani, ره م ن ا ر ق ريسفت, 75/17: ل ش م ا ل, 483/13, Rezaei Esfahani, 381/7: ني ق د ا ص ر ل ا ج ه م ن,

48 Makarem Shirazi, نوم ن م ن, 438/19:

Meaning: They will say, “Yes, but the word of punishment has come into effect upon the disbelievers.

«بَادِعًا فَعَلِكْ شَقَّحَ» implicitly, the is the allusion of qualified, and in the definitive meaning of the divine torment and the meaning of the “فَعَلِكْ” is a divine command. Sometimes, due to the great sin and enmity and obstinacy and prejudice against the truth, man turns to the place where his heart is sealed, and the return path was not remain for him, but the decree of divine torment is discontinued. But anyway, all of this comes from human actions.

The scenes of resurrection and punishment and afterlife rewards in islamic religion, are one of the important backbones of glad tidings and warnings, which have been addressed in many verses. In the honorable verse, the unbeliever status is stated that for the sake of blasphemy, polytheism, hypocrisy, mockery of the prophets of God and their lack of attention to the warning of the divine prophets: from the day of judgment and the painful torment of hell, suffering from divine punishment and torment, they should be among the prisoners and enter into hell.

39. (رِفَاعُ) «قَالَ تَلَّا هُوَ رَدُّنِي لِدَابِّعِ نَمِ غَاشِي نَمِ يَلَعِ هِرْمًا نَمِ حَوْرًا يِقِلُّنِي شِرْعًا وَذُتَا جَرْدًا غِيْفِرًا» (15/);

Meaning: [He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting.

1. «شِرْعًا وَذُ» implicitly the allusion of attribute, means the power and the reign of God⁴⁹.
2. «هِرْمًا نَمِ» implicitly the allusion of attribute, means the elation position of God almighty.
3. «قَالَ تَلَّا هُوَ» implicitly is the allusion of qualified, means the day of judgement.

Of the name of resurrection is “قَالَ تَلَّا هُوَ”, this Qur’anic interpretation brings an event for the person who is facing whatever he has done, and on that day, nothing will be forgotten and everything will return to the account balance.

The purpose of the Quran from this interpretation is to create a spirit of care and awakening for believers. This name also refers to the names of the resurrection in a specific and special meaning of that day: the day when a man intersect with his account of actions and speeches in that justice court (Hagheh/20).

The day when the past and the future meet together. The intersection of the leaders of the right and wrong with their followers. The day of the intersection between the oppressor and the oppressed with each other. The intersection between the paradises and the infernal! Yes, the purpose of the prophets and the celestial scriptures is to warn the servants from that day of great intersection, and it is strange that this name and its broad and shocking concept are weird.

40. (رِفَاعُ) «... نِي مِظَاكَ رِجَانِ حَلَا يَدَلُّ بُولُقًا ذَا قَفْرًا هُوَ مُهْرُذُنًا أَوْ» (18/);

Meaning: And warn them, [O Muhammad], of the resurrection day, when hearts are at the throats, filled [with distress].

1. «قَفْرًا هُوَ» implicitly is the allusion of qualified, means the day of resurrection⁵⁰.
2. «بَلَقًا» implicitly is the allusion of qualified, means the spirit.
3. «رِجَانِ حَلَا يَدَلُّ بُولُقًا ذَا» implicitly is the allusion of qualified, meaning the shock and fear of the day of judgment⁵¹.

The description of the resurrection to «قَفْرًا», because of its close proximity and the shortness of time; the nomination of the resurrection of this name is an illustrative and awakening interpretation. The day it comes from the severity of the pressure on them, it seems that their hearts have been scratched from one place and moved from their positions to the larynx. As wants to be out of its own way! Therefore, the holy Quran gives humanity a serious warning, so that it will not be overlooked at the resurrection (prophets / 1) near the day of resurrection, because of the shortness of the life of the world, it is understandable, especially that every one who dies will be resurrected(Soghra resurrection).

Shock and fear of the precise divine accuracy, and the fear of scandal in the presence of all the creatures, and the suffering of a painful torment that can not be left out of it, to mankind, which

49 Kashani, ن: يقداصل ج: 134/8.

50 يرشع ينثا ريسفت: 292/17

51 Haeri Tehrani, رردلا تاي نقتم: 250/9. Tabatabaei, ن: ازميلا: 585/117

can not be described in any way. When a person falls into hard difficulty, he feels that his heart is flushed out, as if he wants to get out of his larynx, the Arabian being from this state interpret «رجان حلا بولقلا تلعب». And perhaps the equivalent of it in Persian is that we say “at the end of one’s rope,” otherwise it is clear that the heart means that the center of blood circulation never moves from place to place and does not reach the larynx⁵².

41. «... دِي فِ بَيْرِ اَلْ عَمَجَلِا هُوِي رَدِن شُو اهلُوخ نَحُو يَرْقُلَا مَ رَدِن شَلْ ...» (7/يروش):

Meaning: you warn the mother of cities [Makkah] and those around it and warn of the day of resurrection.

1. «عَمَجَلِا هُوِي» implicitly is the allusion of qualified, means day of judgement.
2. «يَرْقُلَا مَ» implicitly is the allusion of qualified, means city of Makkah.

The day of judgment, where all people are gathered for accounting, and their good and bad deeds are investigated. One day there is no doubt about it and certainly it will be set up, then people will be split up in to two groups after the people are gathered and their actions are taken into account. A group for the sake of faith and righteous deeds are in paradise, and another group for blasphemy and their sins are in hell.

The duty of the prophet is both warning and glad tidings, but since the effect of the “warning” in humans, especially in the ignorant and inferior people are deeply, in the verse, twice is emphasized only on the “warning”, with the difference that in the first stage is talk of the warners, and in the second stage is about something to be afraid of, namely, the court of resurrection. The day that is due to the general community of people and that God is gathering between each person and his act, his scandal is very painful and severe.

Resurrection in the holy Qur’an has been called with different names and titles, because each of them represents the special situation and the special system governing it; for example, because all the first and last are placed in one place and locate on it, and the order of time they disappear, called “the day of gathering”. The term “gathering day” means the day the people come together. On that day, they are divided into two categories: one is blissful, one has a reward, and the other is a derogatory one. Therefore, they must be warned to avoid the path of cruelty, and to avoid the precipice of destruction.

42. «... دِاعِ اَخْ رُفْدَاو.» (21/فِاقِ حِا);

Meaning: And mention, [O Muhammad], the brother of ‘Aad,

«... دِاعِ اَخْ», is the allusion of qualified in the way of hint, and refer to Hood prophet.

Purpose of «دِاعِ اَخْ»:

“دِاعِ اَخِ - the brother of ‘Aad” means everyone who is related to this tribal by the father; and the meaning of this brother is Hood prophet⁵³. This interpretation or suggestion is that the hood was from the tribal of ‘Aad, and Arab calls all tribal people as brothers; or because Hood has a brotherly behavior with his people. The interpretation of “اخ” (brother) is to express the great sympathy of this great prophet to his tribal⁵⁴. This interpretation, as we know, has come to some of the great prophets in the Holy Quran, they are a compassionate and kind brother For their relatives, they did not hesitate to sacrifice anything. This interpretation may also be a reference to the relationship between the prophets and their relatives⁵⁵. The people of Hood were caught up with the divine torment, and the prophet warned his people that they would be afraid of such a day’s torment if they stayed on their asylum and mischief.

43. «ابَارْتُ شَنْكَ يَنْتِيْلَ اِي رُفَالِكْنَا لُوقِي وَي وَ هَادِي شَمْدَقِ اَمْ عُرْمَلَا رُظْنِي هُوِي ...» (40/ابن):

Meaning: Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, “Oh, I wish that I were dust!”

1. «هُوِي» implicitly is the allusion of qualified, means day of judgement.
2. The term «هُادِي شَمْدَقِ اَمْ» is implicitly an allusion of qualified and means the ugliness of the work that has been done in the past⁵⁶.
3. «ابَارْتُ شَنْكَ يَنْتِيْلَ اِي»; is implicitly an allusion of attribute, means is a hard and desperate sense of Liberation and salvation.
4. «عُرْمَلَا» is an allusion of qualified in the form of hint, special means is disbeliever.

The unbeliever and guilty man wishes on the day of resurrection that he would have been a soil and kicked under

52 Makarem Shirazi, نومن:60/20

53 Moghnieh, Mobin:669.

54 Reza Isfahani, رهم نارق: 121/19.

55 Makarem Shirazi, نومن:351/21

56 Ramkhashri, فاشك:253/4

feet, and this wish was due to the stiffness of his torment and despair of liberation, and so that everyone would have the opportunity to hand over, caught in cries and sadness⁵⁷. This is the desires and wishes of that day due to the disbeliever who, like the one hoping in the world, is not at the mercy of God on the day of resurrection, it is also despaired by the mercy of God, but the unbelievers, who are exposed to torment and sincerity for their mistakes, in the world, however, as they had hoped for divine mercy in the world, they also hoped for forgiveness in resurrection⁵⁸.

Seyyed Qutb believes that the unbeliever man does not say this sentence, except when he is overcome and sad, this is an expression of shadowing of fear and panic, so that where the unbeliever dreams of being destroyed, and it becomes a minor element, and it seems to him that this loss of destruction is easier than confrontation with a terrifying and rigorous interrogation⁵⁹.

This verse also refers to different names of the day of resurrection: because the actions and beliefs of man are revealed on that day, it refers to the «قرس حلا موی». Unbelievers when observe their ugly acts, suffering to regret, referring to “Yum al-Hassara”. When they see the result of their actions, they are known as «نوب غم» (loser), referring to the «قدمان لا موی». Because of that day I will be lost and says that I was the land, it is «قرس حلا موی». Truly, the human work that is Ashraf of creature is sometimes driven by disbelief and sin to the point where he hopes to be in the position of one of the idolatrous beings⁶⁰.

44. «يَظَلَّتْ أَرَانٌ مُّكْتَرُذُنَ أَفٍّ» (14/لي)

Meaning: So I have warned you of a Fire which is blazing.

«يَظَلَّتْ أَرَانٌ مُّكْتَرُذُنَ أَفٍّ»; implicitly allusion of qualified, means fire of hell.

Many scholars and commentators, each of the names of hell, refer to the dimensional dimension of the characteristics of hell⁶¹. For example, Dozakh is called “hell,” because its fire hardly attacks a person, or that it has a great depth, or is called «مى حج» because it is heavily burned, or called «يظل» because it is raise up⁶², or named «رقس» because it changes the face⁶³, or it is called «مطح» because it breaks everything and penetrates deep into the soul⁶⁴, or is called «مى واه» because the criminals fall in its depths⁶⁵.

The warning is to be feared that God will use the warning to direct mankind. God warns and disobeys the disobedient people from the fire that is burning and scaring. That is, if you want to be ignorant the fire of hell, be obedient and take command. The mention of the warning on its own alone is that if the devices and rational forces do not help human beings will not be warned by the warnings of these instincts.

5. Results

In analyzing and interpreting of allusion, the status and role of the allusion form in transmitting the holy Qur’an’s messages is well explained:

1. Knowing the forms of expression, including the allusion, has a role in the correct interpretation of Quranic verses. Undoubtedly, neglecting these forms will cause misunderstandings and misleading interpretations of the Qur’an.
2. Through the use of rhetorical and rhetorical issues such as the allusion, it is possible to depict beautiful pictures of the scenes in which the holy Quran has narrated them, and in this way, to interpret more sweetness and charm, to deeper influence on the interpretation of the holy Qur’an helped on the types the audience.
3. The mention of allusion interpretations in these verses has had many factors and motives, and all the Qur’anic interpretations, including the allusion, have been reduced to rhetorical goals.
4. The used allusions in the Qur’an have a certain depth and peculiarity compared to non-Quranic allusions, and the concept of allusion in the Qur’an is more than the meaning of it for the Scientists of rhetoric.
5. The concept of allusion in the Quran is a celestial concept that is not semantically comparable to the terrestrial concepts of the editors and the believers, because they have the means to adorn the word for various reasons.

Therefore, allusion in the Qur’an is not merely a rhetorical tool for the recipe of the word, but is one of the goals that God has wisdom beyond that man for consciousness and perfection, and since the Quran is a living

57 Mughniyeh, فشا اكل، 504/7.

58 Lady Amin, نافر عا نزخ، 310/14.

59 Qotb, نارقوا لالظى، 3219/6.

60 We read in the verses of the Quran: Unbelievers and criminals, when they observe the scenes of the resurrection and the trial of the Lord and the punishment of deeds, show different reactions, all of which express the intensity and regret of them. They say: “ اي : “لئلا بيخ يف تطرف ام اولع هتسوخ” or our passion for Allah, the Exalted Faith (رمز- 56), and sometimes say: “O God, bring us back to the world until righteous deeds We say, “ (دجس م) احلاص لم عن ان عجزا “ (12). And sometimes they say:” If we were the soil and we would never have been alive “, as it is mentioned in the verses (example: 63/26)

61 Beyzavi, لىواتلا رارسا و لىزنتلا راونا، 19/5.

62 Fakhre Razi, يزار رخف رىسفت، 203/31.

63 Tousi, ناىبت، 180/1.

64 Fakhr Razi, ببى غلا حىتاقم، 94/32.

65 Tabarasi, ناىبلا عمجم، 761/10.

book, the purpose and message of divine talk in various religious areas, scientific, literary, social, ethical, etc., using various interpretations, such as allusion interpretations, are beautiful and influential in different ways. Sometimes Allah warns man in allusion language or he glad tidings and invites to good deeds, and occasionally, by using an allusion, to praise the prophets and believers and etc., and to express the well-deserved attributes, and sometimes to the disbelievers, hypocrites and expressions of evil attributes. Therefore, the ultimate purpose of the conjunction of verses is often to express one or more attributes or to refer to qualified and sometimes the expression of the relation between the two, which is expressed in terms of the expression of each verse in the form of transcendence, implicit, cipher, and hint in a beautiful and pleasant way.

On the basis of statistical analysis, the most used allusions in Quranic verses were qualified type of allusion with an abundance of 61, and the least-allusion, an allusion of proportions of the type, with a frequency of 3, has been reported. That seems to be due to the lesser use of proportions allusion that's why in this type of allusion, the subject is unrealistic, and this type of allusion is more explicit than the rest of the types, and the reader needs careful thought to understand it.

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Appendix: Statistical Diagram

Comparison diagram of the percentage of the types of allusions used in Quranic verses