



The Hermeneutics and Interpretation of *Holy Quran* with an Emphasis on Al-Hashr Surah

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Abstract: *Quran is a mystery, the mystery of all mysteries, mystery wrapped in more mystery, mystery pervaded by mystery. It should demote its status as a holy book to become understandable for human beings. Quran is a blessing for everyone, source of all knowledge, fountain of all heavenly knowledge and truth, guidance to the righteous path, and the purifier of the soul. This source of heavenly knowledge, which is far beyond the mundane existence, has demoted its status to words and signs, which are below the state of closeness to God, to become understandable. The manifestation of this book in words is a sign of God's beneficence toward the human beings. Quran has come down to the human beings, i.e. this dark and prison-like world, wrapped in words and signs. A mystical interpretation of Quran involves a figurative language. Mysticism is the language of tropes and signs. In other words, the mystical interpretation of Quran means understanding the truth of Quran, i.e. the true meaning rather than words and signs. One should consider the figurative and metaphoric language of Quran in understanding its truth. This study has tried to discuss the mystical interpretation of Quran in relation to other forms of interpretation, e.g. thematic, philosophical, historical, and literary. It can be claimed that the most significant form of interpretation is the mystical. In this way, Quran becomes the fountain of knowledge for the seekers of truth and a guidance from the wandering on earth to the salvation in heaven.*

Keywords: *Quran, hermeneutics, interpretation, mysticism, names of God*

INTRODUCTION

First, it should be noted that hermeneutics is one of the sciences which was born with the writing of Quran. The word *tafsir* (interpretation) is used only once in the Quran. *Tafsir* comes from the word *fasar*, meaning explanation, unraveling of meanings, and discovering the rational (p.4, Hermeneutical Thoughts of Imam Khomeini). Since hermeneutics is the basis for mystical interpretation, it is important to discuss the different aspects of the concept of hermeneutics. Moreover, knowledge about the different approaches to hermeneutics can help us understand the basic assumptions in mystical hermeneutics and compare the latter with other forms of subjective and sometimes unfounded forms of interpretations. Hermeneutics refers to teleology, intention of words, and return to the origin. It also refers to the transformation of a certain meaning into words while at the same time it is admitted that the words fall short of expressing the true meanings. The word *ta'vil* (hermeneutics) is used seventeen times in Quran. Raqeb-Esfahani (502 AH) notes that interpretation is a kind of hermeneutics and is mostly related to the analysis of words and expressions. However, hermeneutics is mostly concerned with the meanings and sentences (*al-mofradat*). This study first discusses some aspects of mystical interpretation and hermeneutics. Then, a brief mystical interpretation of the last section of surah Al-Hashr (Exile) in relation to the names of almighty God is presented to the seekers of knowledge and truth.

The hermeneutical knowledge is considered to be a general form of knowledge by Mohammad Hadi which is deduced from one ayah then compared to the similar concepts. This is referred to as the truth of ayah in some religious sayings and teachings. Fazil ibn-Yasar notes that it is certain that Quran has both connotative and denotative meanings. In this regard, Imam Sadeq (PBHU) has said: denotation refers to the surface meaning of the ayah while the truth of hermeneutical knowledge refers to the connotative aspect. Some of these meanings belong to the past and await their realization. Quran is an eternal source of meaning, and like the sun a source of enlightenment (*Basa'er al-Darajat*: 216, qtd. in Diyari Bidgoli 2013: 119-120).

Imam Khomeini contends that subjective interpretations of Quran, which ignore the mystical aspects of the words and signs, cannot be considered a true form of interpretation, and argues that some have conflated reflection and methodological thinking with subjective interpretation and have led to many misunderstandings of Quran. According to this view, ethics, faith, and mysticism do not belong to the field of hermeneutics, that is, they are subjective interpretations. These are not interpretations as such; rather, subjective interpretations.

A book of interpretations must contain different aspects of hermeneutical knowledge, e.g. mysticism and ethics. A hermeneutist who ignores these aspects or undervalues them has in fact missed the truth of Quran and the intention behind its revelations by the prophets (*Adab al-Salavat* pp. 120, 121, 193; Imam Khomeini's interpretation; see *Adab al-Salavat* 199-200, qtd. in Diyari Bidgoli 2013: 120-121).

Mystical hermeneutics and subjective interpretation of Quran:

Mystical hermeneutics is the effort to translate the surface meaning of the words into something which in a mystic's eyes is the ultimate form of knowledge and truth. A mystic uses intuition, asceticism, and personal reflection to move beyond the surface meaning and grasp the truth of the ayahs. Mystical hermeneutics is intuitive on one hand, revealing the truth of life, and foregrounding the connection between the microcosm and macrocosm. On the other hand, a mystic is involved in subjective interpretation and spiritual quest, using the external word to gain knowledge about the self. A mystic compares the real world (microcosm) with the macrocosm and adapts the latter to the former. In this view, the world of Quran is adapted to the real changing world (Imam Khomeini's *Interpretation of Quran*: 382-383; qtd. in Diyari Bidgoli 2013: 122).

There are certain mystical issues in Quran which is not easily accessible to everyone. It requires a mystical perspective to understand Quran. Such a mystical perspective can create a form of perfection which enables the mystic to understand the true meanings of Quran. In the absence of a mystical perspective, one cannot expect a full comprehension of Quran. Take the example of this ayah: "then, he drew near, and became close, he was but two bows' length or even nearer" (al-Najm [The Star]: 8-10). There have been different philosophical interpretations of this ayah. However, a mystical perspective has been missing. An understanding of the true meaning of this ayah is impossible without having a mystical nearness and closeness to the text (ibid, 121).

Muhyiddin ibn 'Arabi (1165AD) has discussed two types of ayahs, namely, *afaqi* (those about the world), and *anfosi* (those about the human existence). According to Fussilat [Explained in Details]: 53: "We will show them Our signs in all the horizons and in themselves, until it is clear to them that it is the truth. Is it not sufficient that your Lord is witness over everything?"

Each ayah has two dimensions. A religious person would be able to see these dimensions reflected in the microcosm and macrocosm. The microcosmic dimension of meaning is referred to as *eshar-e* (connotation, metaphor). Subjective interpretation of Quran is based on reading the text in relation to the self. Such a procedure can be helpful in understanding the true meaning of Quran if joined by a mystical quest. A mystic refers to Quran as a source of self-knowledge and mystical quest, finding the mystical path in Quran (Diyari Bidgoli 2013: 122-123).

True hermeneutics according to Sadr-al-Mote'allehin:

Mulla Sadra Shirazi (1571 – 1640) known as Sadr-ol-Mote'allehin (master of interpreters) discusses the approach of Muslim scholars and hermeneutists to Quran and delineates the correct form and conditions of hermeneutics. According to Mulla Sadra, there are four groups of hermeneutists:

1. Some, including the philosophers, have gone to the extremes in ignoring the surface meanings, and turned the religious meanings into untrue forms of meanings, e.g. interpreted such notions as *hesab* (judgment), *mizan* (justice), and *serat* (righteous path) in philosophical terms rather than in their true senses.
2. Some, including the Hanbali, who have totally ignored rationality and therefore rejected any form of interpretation. In this view, even such religious hadith like, “The heart of a believer lies between the two fingers of God” (*Imali al-Seyyed al-Morteza fi al-Tafsir va-al Hadith va-al Adab*, vol.2, pp. 2-5) has been interpreted in a superficial way, i.e. assuming that in reality God has fingers between which lies the heart of a believer.
3. Some have used hermeneutics of the names of God in understanding the origin of existence while rejecting the possibility of hermeneutics in understanding the Resurrection.
4. A fourth group have taken the middle stance, i.e. neither falling to the extremes of philosophy nor to the pitfalls of superficiality (*Mafatih al-Qeyb*: 84-86, qtd. in Diyari Bidgoli, 124).

According to Mulla Sadra, the method of the fourth group in creating a balance between the surface and the deep meaning is as follows: “religion and religious beliefs require that hermeneutics reveal the true meanings of the words of Quran; no interpretation of the words of Quran and Hadith is true unless it comes from God and His messengers. Thus, anyone who wants to unravel the especial meanings or explain a metaphor in Quran to express a certain meaning should do this in a way as not to contradict the form and content of Quran, i.e. surface meaning should not contradict the deep meaning. These conditions of intuitive knowledge are the parameters for a true hermeneutics of Quran” (ibid, 87, qtd. in Diyari Bidgoli: 125).

Hermeneutics:

As opposed to interpretation, hermeneutics has come to refer to symbolic or subjective interpretation. Such a contrast between hermeneutics and interpretation is not apparent in the etymology of these words. Interpretation generally refers to the understanding of words and signs. A person who reads Quran without knowing its interpretation is ignorant of truth.

Interpretation (*tafsir*) has one single meaning and is used only once in Quran: “They do not bring to you any parable but that which We bring to you is the truth and better in interpretation” (al-Furqan [The Criterion]: 33). In contrast to this, the word hermeneutics (*ta’vil*) has been used in different senses, including a saying by ibn al-Abbas. According to ibn al-Abbas, the content of Quran can be divided into four parts. First, what is related to interpretation of which only the hermeneutists have knowledge. Second, the Arabic language which is understood by the speakers of this language. Third, the dos and don’ts (*halal* and *haram*) of which everyone is supposed to be aware. Fourth, what is related to hermeneutics of which only God has knowledge.

It is clear that such an understanding of the meaning of the concept of hermeneutics is closely related to the ayahs 3-7 in al-i-‘Imran [The Family of ‘Imran]. These ayahs are allegorical in nature, and only God knows their *ta’vil* (interpretation). They include some letters like *alam*, *al-mas*, *al-mar*, etc. used in the beginning of some of surah. The meaning of these letters were concealed for the Jews who tried to estimate the age of the Islamic government through hermeneutical means. According to one line, only God knows how long will be the age of Muhammad’s government. Accordingly, it seems that hermeneutics means having knowledge about something in the future. However, it should be added that such a hermeneutics of the future belongs specifically to God who has the knowledge about the future.

Some other ayahs which include the word *ta’vil* (hermeneutics) are: “He said: ‘This is the parting between me and you. But now I will tell you the interpretation of that which you could not patiently bear’” (al-Khaf [The Cave]: 78); “That is the interpretation of what you could not bear with patience” (al-Kahf [The Cave]: 82); “Give full measure when you measure, and weigh with even scales. That is better, and fairer in interpretation” (al-Isra’: 35). Thus, hermeneutics does not mean

interpreting a future event; rather, it means the future event itself which is the result or consequence of a past or present action.

When Khidr tells Moses: come hither that I will let you know about that which you are awaiting. He wants to let Moses know about the consequences of some mysterious things which have happened in their journey. These results explain the mysteries. Accordingly, the results are interpretations of the events. Therefore, when something is revealed it is in a sense interpreted.

Dreams are explained with their realization. For example, in surah Yusuf (Joseph): 100, "Joseph said to his father: "this is the meaning (interpretation) of my vision of long ago, my Lord has verified it. He has been gracious to me. He brought me out of prison and brought you out of the desert after Satan had corrupted (the relationship) between me and my brothers. My Lord is Gentle to whom He will. He alone is the Knower, the Wise." It is by realization that something becomes expressible (Sa'dat 1994: 31-32).

A mystical understanding of revelation:

In mysticism, *vahiy* (revelation) is a kind of intuition, achieved in the third stage of the four journeys. In this view, any prophet is supposed to undergo the four-stage journey. For some, the truth of revelation and intuition is the same (*Introduction of Qeysari: 620*, qtd. in Diyari Bidgoli 2013: 26).

In this view, the prophet is expected to have certain moral perfections in order to have the competence for receiving the revelations, i.e. he is supposed to purify his soul to be ready for receiving heavenly knowledge. Imam Hadi has said: when prophet Muhammad (PBUH) was forty years old, God saw into his heart and found it the readiest and the humblest of all. Thus, He said unto Muhammad to recite Quran, and so he became the prophet. According to Mulla Sadra, Prophet Muhammad's heart and mind had grasped the truth more than what his appearance may have shown. Prophet Muhammad cleansed his soul of all evil, and his purity was both in his hear and his appearance. Thus, his body absorbed what his heart had already gained, and so the two became one and told of one story. The journey from the human beings to God began, and then a journey from God to the human beings followed (*Explaining Usule Kafi*, vol.2, p. 454).

From the perspective of Imam Khomeini, the truth of revelation and the inspiration of Quran to Prophet Muhammad cannot be easily understood by everyone. In many of his writings and speeches, Imam Khomeini contends that only the prophets and messengers of God are able to grasp the true meaning of Quran and revelation. According to this view, revelation of Quran to the prophets is a type of heavenly knowledge which is difficult to fully understand by other people. Imam Khomeini notes that revelation is only understood by God and his messengers while for the sake of understandability are expressed in the layman's words.

What happened in the holy month of Ramadan remains in a permanent halo of mystery and ambiguity? It is the month in which the holy Quran was inspired to the Prophet. What is the truth of the revelation of Quran on the night of *qadr*? How was Quran recited to the Prophet by one of the angels? How is the recitation of Quran by the Prophet related to God's will on this night? It should be confessed that only the prophets and their true followers are able to answer these questions (Imam Khomeini's *Sahifeh*, vol. 17, 489).

Imam Khomeini has further explained different aspects of revelation and the possibility of understanding revelation, especially with regard to Quran. Revelation and the inspiration of Quran to the prophets belong to the realm of heavenly knowledge and is hardly comprehensible by other people. This is similar to event of God's words addressed to Moses. "The angel recited to the Prophet so that he was one of the few to warn the people" (al-Shu'ra [The Poets]). "Indeed it is not except a Revelation which is revealed, taught by One who is Stern in power. Of might, he (Gabriel) stood firm, while

he was in the highest horizon; then he drew near, and became close he was but two bows' length or even nearer, so (Allah) revealed to His worshipper (Gabriel) that which he revealed to Prophet Muhammad. His hear did not lie of what he saw" (Holy Quran, al-Najm 4-11). These ayahs refer to the revelation of Quran in a way as to be compatible with rationality. It should be noted that these ayahs discuss the mysteries of life wrapped in the words of God and refer to the revelation of truth to the Prophet who has reached the stage of closeness to God, similar to the closeness of two bows, albeit closer. These mysteries have never crossed anyone's mind, except for those who powered by faith have ascetically tried to understand the truth of all things. Imam Khomeini has interpreted the surah al-Qadr (Power) and has taken a mystical hermeneutical approach to discussing the concept of revelation of Quran. Moreover, it should be noted that the mysteries of Quran and its truth are hardly understood by the people, except by the prophets and messengers of almighty God. Among these, first comes the Prophet Muhammad himself, and then his followers and truth seekers. Except for these select group of people, others are not able to grasp the mysteries of heavenly knowledge. Understanding these mysteries is only possible by moving beyond this worldly life and approaching the realm of revelation (*Adab al-Salavat*: 321-322).

Imam Khomeini makes a distinction between scientific and intuitive knowledge and asserts that two types of knowledge about the nature of revelation is possible. Rational and philosophical investigations of revelation are only able to understand some limited aspects of revelation. However, intuitive and mystical knowledge can fully grasp the reality of things. Accordingly, in Imam Khomeini's perspective, to understand the true meaning of revelation one needs to intuitively experience it. In other words, one needs to move beyond the dark realm of nature and approach the state of self-annihilation, i.e. closeness to the eternal God. In this view, revelation is the manifestation of God's presence. Thus, in order to understand this presence, one needs to undergo certain quests and experiences to become competent enough to receive such revelations.

According to Imam Khomeini's views on mystical hermeneutics, revelation is possible when the person to whom truth is revealed undergoes certain spiritual quests and experiences in order to become competent enough to receive revelation. It should be noted that the spiritual status of a prophet is important in the type and quality of revelation he receives.

When God speaks in the language of human beings: when God's language becomes that of the human beings, God speaks only in the language of human beings. There are two basic stages in human experience. A stage where God's power is manifested in its entirety; all consider the presence of God as something different from human existence (there is no One like Him). Another stage where a human being finds him or herself in a place similar to the power of God, given by God himself. In this stage, the words and speech of a human being becomes the same with those of God. The truth of human beings completely changes between these two stages. A human being becomes separated from the omnipresence of God, where previously encompassed the life of human beings, and becomes something different from God. In this state, God speaks the language of human beings without the implication that these two are the same. This human language that God speaks is symbolic and allegorical because it is only through these tropes that meaning can be expressed, i.e. only symbols and other tropes can express God's intentions in human language. These meanings are rooted in the most sublime form of knowledge. Some of the most important Sufi literature represent the symbolic language that God has bestowed to human beings as a form of dialogue between two essences. Some of these writings are examples of intuitive style of writing. Such writings show the resistance to the influence of a presence otherwise than God; a presence that disrupts the conventional structures. In fact, this structure gains progression unexpectedly and opens new vistas of knowledge to human beings. The symbolic horizons of this kind of language can be seen in the prose of Hallaj. These are manifestations of inspiration and intuition after a long time of patience (Sa'dat 1994: 328).

Now let us turn to the interpretation of the last ayahs of the surah al-Hashr [Exile] as a manifestation of the heavenly, sublime, greatness, and magnificence names of God. The reflection of God's light enflames the existence and being of the

mystic, and burns the feathers of the butterfly, i.e. he who is wandering in the wondrous path of spiritual quest and bewilderment. A mystic is bewildered and searches all houses, cities, and places to find the eternal beloved; travels all through the seven cities of love, from desire to love, knowledge to denial of knowledge, eternal worship, bewilderment, self-annihilation, and finally to the eternal peace of being with God.

“He is Allah, there is no god except He. He knows the Unseen and the Visible. He is the Merciful, the Most Merciful” (Holy Quran, al-Hashr: 22).

“He is Allah, there is no god except He. He is the King, the Pure, the Peace, the Confirmer, the Watchful, the Almighty, the Compeller, the Sublime. Exalted is Allah, above all that they associate! He is Allah, the Creator, the Originator, the Shaper. To Him belong the Most Beautiful Names. All that is in the heavens and earth exalt Him. He is the Almighty, the Wise” (Holy Quran, al-Hashr: 23-24). The fact that these lines begin and end with He (Arabic: *hova*) is significant. It means that He is the omnipresent and has dominion over all names and creatures. It also means that there is nothing without an essence and identity. It highlights the uniqueness and omnipotence of the almighty God (*Futuh-at-e Makieh*, vol.6, p. 393).

He is the only God. The names of God are infinite. All good names belong to God. There are ninety-nine names for God. Each name has an especial meaning while all names refer to one single essence, i.e. Allah. Only Allah knows the name of Allah (*Futuh-at-e Makieh*, vol.3, p.623, qtd. in ibn Arabi, trans. Shojaee 2009:469).

One of the names of Gods is *quddus* which means clean, pure, infallible, permanent, and free of any vice.

Al-Salam: beware that the health of the mystic means that he does not claim to be on a similar par with the pure and infallible God. Only through intuition, the mystic recognizes the presence of the almighty God, i.e. God is the power behind all movements and actions; the mystic becomes a mirror for reflecting the names of God. The mystic has moved beyond his own self successfully.

Al-Mo'men: someone who shelters who that is afraid. Such a God is always considered by everyone to be mo'men. Mo'men is someone who guides the wandering believers.

Al-Mohaimen: means testimony against God. God has certain rights over the human beings. Similarly, human beings have certain rights in relation to God. That is why God says: fulfill your promise so that I fulfill mine.

Al-Aziz: this name of God refers to being powerful, immune, mighty, and eternal. God is sublime, noble, magnanimous, and great; He has power over all creatures.

Al-Motekaber: the etymology of this word refers to sovereignty, ruler, and kingdom. A ruler whose reign is eternal; He is so great and powerful that without His permission there will not be any possibility of existence. Thus, God possesses greatness, power, and sovereignty over everything. These are His unique characteristics; worshipping God is not supposed to mean that it is necessary for God to be great; rather, God is inherently great and does not gain greatness. In fact, gaining greatness in time belongs to the human beings, not to God. God is sometimes referred to as *motekaber* in order to make it understandable for human beings, e.g. having created human beings with His hands (*Kashf al-Ma'ni* 35-45, qtd. in Shojaee 2009: 470).

“Had We sent down this Koran upon a mountain, you would have seen it humble itself and split asunder for fear of Allah. Such are the parables we strike for people so that they will reflect. He is Allah, there is no god except He. He knows the Unseen and the Visible. He is the Merciful, the Most Merciful. He is Allah, there is no god except He. He is the King, the Pure, the Peace, the Confirmer, the Watchful, the Almighty, the Compeller, the Sublime. Exalted is Allah, above all that

they associate! He is Allah, the Creator, the Originator, the Shaper. To Him belong the Most Beautiful Names. All that is in the heavens and earth exalt Him. He is the Almighty, the Wise” (Holy Quran, al-Hashr: 21-24).

The comprehensiveness of the name of Allah in comparison to other names:

The mentioning of the name of great Allah, as the most sublime name, and the true manifestation of God’s mercy, should not mean that other names do not have a similar comprehensiveness. It is wrong to assume that other names are defective in their essence. This assumption belongs to the non-believers, the deniers of truth, those who have deprived themselves from the heavenly light. A true faith means believing that all the names of God are eternal and comprehensive. The names of God are the same in their essence. All these names are unified and singular which explains the computability of the names with the essence and with each other. The fact that God is referred to by many different names, e.g. great, sublime, merciful, powerful, are the same in nature. Each name has other names in it; for example, merciful connotes power and anger, while great connotes the opposite. This means that greatness includes power and sovereignty as both aspects of one single name. In other words, both the appearance and deep meaning of one name refer to a single phenomenon. The names of God are moderate in their nature, i.e. no specific name prevails over other names. Accordingly, greatness does not mean God does not possess a degree of invisibility. One needs to understand this basic assumption to become aware of a wide area of knowledge. All seekers of truth are invited to refer to the final ayahs of the surah al-Hashr in a mystical way. This is the word of the almighty God. Everyone is expected to think about the words of God and recognize the unity of the almighty God with His essence and the world. All these indicate that the names of God are not in contrast with each other. This is clear for those who try to listen to the truth of the word of God.

Classifying the names of God:

Some scholars of knowledge in the book *Insha al-Dava’er* have classified the names of God into names of essence, names of characteristics, and names of action. While all these names are the same in their essence, their manifestation in terms of characteristics and actions may differ. Accordingly, in some stances, one name may include other aspects as well, i.e. essence, characteristics, actions. This is similar to the name of *Rab* (God) (Imam Khomeini’s Interpretation, vol.5, 2009: 332-330).

The above argument is not correct according to the author of this essay. It is not correct according to a mystical hermeneutics. What is apparent in these classifications is that the mystic reaches self-annihilation after the initial stages of the mystic quest. What is revealed to the heart of the mystic by the almighty God is the manifestation of names of actions, followed by the manifestations of names of characteristics, and finally names of the essence. If the heart of the mystic is able to tolerate all this knowledge, further stages of enlightenment – names of the actions, names of the characteristics, and names of the essence – will follow. These issues go beyond the limits of the present essay. What is claimed in *Insha al-Dava’er* is not correct as seen in the case of the names. Such a classification of the names of God into three types can be seen in the concluding lines of the surah al-Hashr. “Had We sent down this Koran upon a mountain, you would have seen it humble itself and split asunder for fear of Allah. Such are the parables we strike for people so that they will reflect. He is Allah, there is no god except He. He knows the Unseen and the Visible. He is the Merciful, the Most Merciful. He is Allah, there is no god except He. He is the King, the Pure, the Peace, the Confirmer, the Watchful, the Almighty, the Compeller, the Sublime. Exalted is Allah, above all that they associate! He is Allah, the Creator, the Originator, the Shaper. To Him belong the Most Beautiful Names. All that is in the heavens and earth exalt Him. He is the Almighty, the Wise” (Holy Quran, al-Hashr: 21-24).

It seems that the above lines refer to the names of God – names of essence, names of characteristics, and names of actions. The ordering of these names foreground the truth of God. Such manifestations are recognized through intuition and

discovery. These ayahs include more mysteries which cannot be expressed in this essay. It is clear however that certain lines refer to the names of characteristics and names of actions.

The names of essence refer to the absence of being where it encompasses the internal and external names and the kindness and mercy of God. These are the manifestations of the almighty God. Their association with the names of essence is much more probable. They are among the most important names of God.

God has certain names which have power over the world of intuition as well as the world of rationality. Some of these names prevail over others. In this view, one name of God encompasses all other names as represented in the surah al-Hashr.

The state of manifestation is one of the manifestations of the names of God, e.g. *sarmad* which has dominance over the rest of the names. All the names of God are eternal, He is the first without and end, and the end without a beginning, the eternal wise, the eternal powerful, the eternal merciful, the eternal forgiver, and the eternal great.

The limitations in human knowledge leads to the limitations in understanding God. When you talk about the life after death in front of someone who is not a believer, it is impossible for the believer for example to imagine the fire and the snakes and scorpions in hell when compared to the heat of the summer.

This is why the almighty God refers to a camel to explain the issue for the blind human beings. "Don't you see how a camel is created; don't you see how the heavens and the earth are created?" (Holy Quran, al-Qashieh: 17). The Prophet would not be able to enlighten those people who have not seen any sign of faith in their lives. That is why God is introduced in such a symbolic way. This is different from saying "Don't you see how God gave Ibrahim a shelter?" (Holy Quran, Ibrahim: 14). In surah al-Hashr we read that He is the first and the end.

Conclusion:

According to what has been said, we can conclude that the revelation of Quran means that the sublime forms of mystical and spiritual knowledge have come down to the human beings wrapped in words to become understandable. Based on Imam Khomeini's views, Quran has seven stages of revelation. It has been recited by the Prophet Muhammad (PBUH) after going through the stages. What exists in the cotemporary form of Quran is its seven stages? Those seven stages include: status of God, knowledge of God, letters of God, tablets of God, world of spirit, shared world of spirit and body, and world of bod. According to Imam Khomeini's views, Quran has internal and external stages which makes it available for everyone with different potentials and talents. This is one of the miracles and comprehensiveness of Quran.

According to Shi'ite and Sunni traditions, the Holy Quran has outer and inner limits and can be understood when the meaning of the word immediately comes to mind in its initial appearance. In terms of the conceptual meaning of the Quran, the words can be understood to belong to the common language and the principles of rational thought and reflection. It is believed that the hidden meanings of the words and the use of a continuity unit in the most literal meaning of units are permitted in the hermeneutics of Quran. God Almighty and the Imams (PBUH) define the exoteric and esoteric meanings according to their heavenly wills. According to Imam Khomeini, a perfect mystic is one who does not keep all inward and outward knowledge as far as the body becomes without the spirit; where knowledge can be achieved through the manifestation of the appearance.

The most important condition is to be aware of the hidden meanings of the Holy Quran; the purifying effects of the teachings and sermons. It is further believed that there are hidden allegorical and mysterious meanings and verses in Quran whose understanding is given to the Prophet Muhammad and his followers.

Unless the veils of arrogance and corrupt beliefs are not shoved away, and unless one is not purified of evil thoughts and material love of the world, a true interpretation of Quran seems impossible.

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