

# 24

## AMITY, FROM THE TERM OF QURANIC TO THE EXPRESSION OF MYSTIC, IN THE INTERPRETATION RELATED TO IMAM JAFAR AL-SADIQ

### AMISTAD, DEL TÉRMINO DE QURANIC A LA EXPRESIÓN MÍSTICA, EN LA INTERPRETACIÓN RELACIONADA A IMAM JAFAR AL-SADIQ

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#### ABSTRACT

The impression of Quran on the psyche and language of the mystics and on the development of the Islamic mysticism, is undeniable. The evaluation of the way of interpreting Quran by the Muslims of primary centuries, helps a lot with the analysis of the formation of mystical expressions. To this purpose, in this article, the Quranic term of "amity" is studied in the interpretation related to Imam Jafar al-Sadiq by taking into consideration the attribution of him to the lineage of afflatus, and also his historical approximation to the prophet Muhammad. The Quranic term of "amity" has been primarily controversial by the interpreters and hyponmity writers. Imam Jafar al-Sadiq, has also taken steps towards development and enlargement of the term "amity" by a particular language that is shown by his individual experience and reading of Quran. His use of metaphors and utilization of different implications and compounds, is a struggle for internalizing the topic of friendship between Creator and creature. This approach attracts the attention of mystics, especially the Iranian mystics, and in the later centuries the concept of passion becomes one of the central themes of Persian mysticism and poetry.

#### Keywords:

Quran, Imam Jafar al-Sadiq, amity, affection, interpretation.

#### RESUMEN

La impresión del Corán en la psiquis e idioma de los místicos y en el desarrollo del misticismo islámico, es innegable. La evaluación de la manera de interpretar el Corán por los musulmanes de siglos primarios ayuda mucho con el análisis de la formación de expresiones místicas. A este propósito, en este artículo, el término de Quranic de "amistad" se estudia en la interpretación relacionada a Imán Jafar al-Sadiq teniendo en cuenta la atribución de este al linaje de afflatus, y también su aproximación histórica al profeta Muhammad. El término de Quranic de "amistad" ha sido principalmente polémico por los intérpretes y escritores del hyponmity. Imán Jafar al-Sadiq, también ha tomado los pasos hacia el desarrollo y agrandamiento del término "amistad" por un idioma particular que se muestra por su experiencia individual y la través de la lectura del Corán. Su uso de metáforas y utilización de implicaciones diferentes y compuestos es un forcejeo para el interiorizar el tema de amistad entre Creador y criatura. Este acercamiento llama la atención de místicos, sobre todo los místicos Iraníes, y en los siglos más tarde el concepto de pasión se vuelve uno de los temas centrales de misticismo Pérsico y la poesía.

#### Palabras clave:

Corán, Imán Jafar al-Sadiq, amistad, afecto, interpretación.

## INTRODUCTION

Undoubtedly, Imam Jafar al-Sadiq had great influence in transferring terms into mystical expressions. He had opened the way for creating special mystical expressions, by comprehending the exact meaning of the terms and also transiting from the words to the meanings in the shadow of intimacy with Quran. The term of amity, along with its derivations has occurred several times in Quran, and as registered in most of the Quranic dictionaries, it means passion and friendship. Because of a liking this with god, the term amity and friendship was regarded cautiously by the interpreters. But, this term is propounded further than the traditional and narrative interpretations in the words of Imam Jafar al-Sadiq, because of his pure and personal mystical experiences. This problem causes his opinions to be taken into consideration more than the other interpreters. His straight look into Quran, his incompatibility from other schools of interpretation from one side and his historical approximation to the prophet from the other side, encourages us to evaluate this interpretation carefully.

## DEVELOPMENT

From the viewpoints of the constructivists *“mind and language precedes over mystical experiences, and they not only contribute to their sharpening, but also they cause the emergence of these experiences”* (Mazaheri Seif, 2014, p. 27). In fact, what emerges because of the relation to the meaning cosmos, returns to the human terminology and wording. According to the theory of functionalism, Alston also believes that the human terms are powerful in delivering the theme (Ali Zamani, 1994). By relying on these terms and sentences, the mankind has fulfilled his physical and moral needs during the history. The connection of mankind with the Divinity and the truth cosmos, is these terms. But sometimes these potent terms become powerless in encountering with the meaning cosmos and its recital, and lose their force.

Although at the outset, it seems that the use of the term amity in the sentence is not difficult, using this term in the interpretation and accompanying in the sentence, leads interpreters, mystics, juris consults and prolocutors to different situations. The problem that has always caused disagreement in interpretation of the verses of amity, was the mutual fellowship and aliking Divinity with mankind. The position and status of Divinity was too dignified to be settled in the frame of mutual fellowship and affection with mankind. By awareness of the fact that propounding the issue of friendship between divinity and mankind, leads them toward personification and analogy, the Islamic grandees have always been forced to step cautiously in description and analysis of the amity and fellowship. For

this reason, some interpreters and mystics have completely denied the utilization of the adjective “affection” for the divinity. Some others, expounded affection as subjection and obedience, for escaping from any misinterpretation (Pour Javadi, 2008). Yet, the impression of the pure experiences of Imam Jafar al-Sadiq on his reading and his peculiar inferences from Quran, ultimately leads to the creation of exclusive mystical expressions from the term of amity. Despite other interpreters who had only relied on writing meaning and its description in the form of repetitive language combinations in dissecting the word amity, he had benefited from metaphoric language, implications and different meaning communions for the interpretation of this concept by underlining Quran.

The main problem of the studies conducted about affection is the absence of exact inspection of the chronology of words and expressions. By depicting the fact that affection is used in the concept of passion, most researchers enter the discussion of passion in Islamic mysticism with analyzing the nature of evolution of that word, but it should be noted that the recognition of the concepts like affection and its linguistic changes and transitions is accomplished by investigation of chronology of this word along with other words. Hence, the present study has investigated the term amity along with its synonyms, in the interpretation related to Imam Jafar al-Sadiq to specify the chronology of this word and the process of its transition to the next era.

Pour Javadi has benefited from the synonyms of the term passion like affection, midst the subject of passion in the book “Badeh Eshg”. In this book, his main emphasis was on the general meaning of the affection and particular meaning of the passion. According to his opinion in this book, we cannot name any affection as passion (Pour Javadi, 2008, p. 24). Although his historical view to the subject of passion is readable, but the lack of attention to the type of view in the concept of affection, by the interpreters like Imam Jafar al-Sadiq, has been ignored in this book.

In the book “Quranic interpretation and mystical language”, Noya has dealt with the dissection and analysis of these words with Imam Jafar al-Sadiq and other interpreters, by careful looking at the Quranic terms. He is the first who has exclusively studied the interpretation related to Imam Jafar al-Sadiq. Within this book, the peculiar impression of Imam on mysticism movement has been dissected. One of the major points in this work is that the experience language in the ideas of some interpreters changes into the mystical language of affection (Noya, 1994).

Helmi(1960), defines different amities in the book “amity in Islamic mysticism”. The definitions of amity that are

represented in this book in the words of Islamic mystics, indicates the historical view of the writer to this entry. Allusive paraphrases of affection are also rendered in this book. The poetry and remarks of mystics about the concept of amity that is represented in this book, is a great reference for evaluating the concept of amity. Yet, this book has not dealt with the entry of amity in the initial Islamic interpretations including mystical interpretations.

In the 7<sup>th</sup> chapter of “semiology of mystical interpretations”, Moshref (2003), has handled the entry of affection and blame. Historical look into this entry and emphasizing on the interpretation related to Imam Jafar al-Sadiq in the affection section, is one of the major points of this book.

In “amity in Quran”, Ibn al Sharif (1983), has investigated the term amity and its meanings in Quran. Although the most part of the book is about the meanings of amity in Quran, at the final chapter, the concept of amity midst poets has been rendered.

In “mystical passion in the mirror of metaphor”, Hashemi (2015), by utilizing the theory of cognitive metaphor, systems and minor and major metaphoric systems, delineates passion in the mentality of mystics like Khaji Ahmet Ghazali, Ein al-Gozat, and analyzes their cognition over this concept. Then he deals with passion and affection in the mystical prose works of 2<sup>nd</sup> to 8<sup>th</sup> century. Though the writer’s assumption about the application of affection compounds by Noori, Shagig, and Bayazid (Hashemi, 2015), does not seem correct; because considering what is written in the present study, Imam Jafar al-Sadiq has used these compounds in his interpretation before the foregoing mystics.

The interpretation of Imam Jafar al-Sadiq is remained for us by endeavors of Abdulrahman Sulami (2009), who has been the mystic and historian of the late 4<sup>th</sup> century and early 5<sup>th</sup> century. But this interpretation has taken the interest of the researchers as the interpretation related to Imam Jafar al-Sadiq until now, and this relation also appears in the recent edition of this interpretation.

According to researchers, what has remarked in this interpretation, includes 350 anecdotes and inward interpretation of 310 verses of holy Quran (Moballeg, 1996). The attention of researchers to Imam Jafar al-Sadiq’s interpretation is owed to Looi Masinion who has emphasized this interpretation in his unique work “*an investigation in the expressions of Islamic mysticism*” (Noya, 1994, p. 130). Noya who was one of the disciples of Masinion, has emphasized the importance of the Imam Jafar al-Sadiq’s interpretation and the effect of his inferences on next mystics in “Quranic interpretation and mystical language”.

According to Masinion, this related interpretation is unique both from linguistic and inferential aspects (Sulami, 2009).

What is printed as the Jafar al-Sadiq’s interpretation in the repertoire of Sulami with the Noya’s effort, is very concise. According to Noya, this forty-two-page interpretation is not the inscription of mystics and relates to Imam Jafar al-Sadiq. But according to some researchers, this interpretation relates to him. Along with this interpretation, Moshref (2003), introduces a recent edition of this interpretation with these characteristics: “*mystical interpretation of Quran by Sadiq, written by Ali Zigur, Dar el andalous, Beyrut, 1979*”. Recently, this related interpretation is equipped with habitude and endeavor of Tadayon and Mirbagerifard. This novel edition is more expanded than the Noya’s edition. So, this version of Imam Jafar al-Sadiq’s interpretation is taken into consideration in the present study.

Unlike the conventional tradition among interpreters, the approach and interpretation of Imam Jafar al-Sadiq is not just description of terms and words. The general process of interpretation indicates the individual reference of him. Moshref (2003), believes that “*inference in the meaning of particular and specific, originates by Imam Jafar al-Sadiq’s interpretation and matures in the interpretation of Ibni Ata Adami (Iskandarani) and by this means enters the interpretive tradition and mystical language as an important element*”. Moshref’s (2003), indication on the influence of experience in Imam Jafar al-Sadiq’s interpretation appears in all mystical interpretations. The impression of Imam Jafar al-Sadiq’s experiences in his reading of Quran and his particular inferences and ultimately the creation of special mystical expressions by him is undeniable.

Furthermore, contrary to other mystical interpreters whose interpretations is always accompanied by mentioning a series of narratives, anecdotes, and allegories, periphrastic view of Imam Jafar al-Sadiq on Quranic verses and words has given a special value to his interpretation, both in lingual domain and in pure mystical experiences. This particular view and special language has inspired other mystics to take into consideration this interpretation in the subsequent mystical assemblies. A look into the registered inscriptions in the interpretation books and mystical locutions like the interpretation of Magatil Ibni Suleiman, Halaj’s interpretation, and the words of Abulhussein Noori, represents the great influence of Imam Jafar al-Sadiq upon the psyche and language of these mystics.

Quranic terms possess special dynamic and exuberance. These terms are sensitive to time and place variables, the way of reading and the way of addressee’s inferences, so they change easily. Quranic verses mean differently by distinct reflections and attitudes. This point expresses the

uniqueness of this holy book. All jurists consulted, prolocutors, interpreters and mystics induce their own meaning from this boundless book.

The word amity and its derivations in Quran, take different meanings and concepts in encountering with the mind of the interpreter; so, most interpreters bewilder in utilizing this word in their works. The entry of amity and affection incited that the concept of loving is possible in personification of something or somebody. This concept was concrete between two humans or between human and things, but by the perception of friendship between human and the Divinity, the situation changes, because the Divinity was distant from the attributes that we can assume for human. So, attributing the human qualities to the Divinity and equaling human with his Creator is impossible.

From the other side, the affection was a mutual relationship that was formed between the Divinity and human and this mutual relationship demanded aliking between the Divinity and human. In some mystical interpretations and works, the concept of affection puts the mystics in the doubt of simile and personification. In "divine amity in Islamic mysticism", Helmi has inspected the classification and derivation of friendship and loving. He divides amity into divine amity and prophetic amity, in order to be away from aliking Creator and creation (Helmi, 1960).

Because of these problems, some people were radically repudiating the use of affection for the Divinity that was called "Jahmi". The first person in Islam who denied the attribute affection for the Divinity, was Jadibni Darham, the master Jahm Ibni Safavan (Pour Javadi, 2008). Some other interpreters construed affection as obedience and submission. But this outlook did not prevent the entry of affection in Islamic reflection, especially in mystical interpretations. Quranic verses, especially the well-known verse of "God likes them and they like God" gradually opened the way for mystical reflections and utilization of metaphoric language. Later, the disagreement of juris consults and prolocutors reduced by metaphoric language and specific inferences. Thereafter these type of reflections and topologies of amity, emerged in the concept of passion in mystical literature.

Before investigating the utilization of the term amity in the interpretation related to Imam Jafar al-Sadiq, we look into the concept of this term in some works in the domain of Quranic concepts.

Abulhasan Magatil Ibni Suleiman Azdi Marvazi Balkhi (767 A.D.) who had a principal role in transferring anecdotes and inferences of Imam Muhammad Bagir and Imam Jafar al-Sadiq to the next generation, in the book "Semantic forms and hyponymy in holy Quran" specifies

four modes in the description of kindness: "Liking, advice, bounty, in religion and in province" (Azdi Marvazi Balkhi, 2006). Considering affection as a synonym for kindness by Magatil and other Quranic semantic forms writers and hyponymy writers, shows the identical concept of affection and kindness among them.

Another semantic forms and hyponymy writer, Abu Muhammad Haroon Ibni Musa Ahmet Talakbari (919 A.D.), has declared affection as one of the modes of kindness (Talakbari, 1988). By citing to the famous verse of "God likes them and they like God", he endeavors in induction of the concept of human friendship. The noteworthy point in providing synonyms for the Quranic terms, is the extension of concepts for one term. Transition from one term to the other term, alongside the extension of the words of any language, is the product of the variation and the view of the reader to the text; especially when we encounter with a holy text like Quran whose interpretation is achieved by careful attention even from the lexical aspect include

Hiri Neishaboori (1040 A.D.) has brought seven modes for the term amity in the book "modes of Quran". These seven modes include: Obedience, contentment, miracle, evil eye, wealth, desires and determination (Hiri Neishaboori, 2011). Describing the concept of amity and also affection with the modes of obedience, contentment, and determination, assists us in recognizing the process of meaning evolution and the nature of the concept's process of extension.

Damgani who is a Hanafi juris consult (1086 A.D.), has bought three modes for amity in the book "The lexicon of Quran", including: dedication, cordiality, and poverty (Damgani, 1983). The reason that Damgani utilized dedication in the mode of amity, is his attention to one of the accessories of affection. In Damgani's interpretation, the term "dedication" is switched to the term of "authority": "*The ones who prefer the worldly life over the Hereafter, precede over them and they have authority*" (Damgani, 1983). Dedication and authority can be by someone who loves (lover). From this point of view, amity is a unilateral action and just from the lover; even the synonym of the term amity which is "friendship" can be used in the induction of this mode of the concept of amity and help in perception of the verses. But the mode of poverty that Damgani has used for amity, leads to ambiguity in perception of amity. He indicates that: "*and gives wealth in spite of love for it and poverty*" (Damghani, 1983, p. 114). It seems that the use of the word poverty be correct in this context. An altruistic attitude without expectation and submission to right cannot be accomplished by poverty that Damgani views for physical problems and benefiting from part of the Muslim's properties. In fact, loving other

people or wealth, is feasible by ignoring one part of being or wealth, but in affection, it is a unilateral loss and according to Rumi, it is an amorous gamble that has no win for the lover.

Careful attention to the term amity shows that the usage of the concept of amity and affection with its derivations, has exceeded the bound language and decanter look of the prolocutor. The term affection, despite being synonymous with friendship, sympathetic, and justice, is used in different meanings. The usage of the terms affable, sympathetic and loyalty for the Divinity, remarks the God's unilateral relation with human. Accordingly, Imam Jafar al-Sadiq represents simple and fluent meaning of them in his interpretation. Looking at the usage frequency of the amity in his interpretation and delicacy in prepositions and extensions of this word, attributes the evolution of this concept in the mind and language of the Imam Jafar al-Sadiq. This indicates the conversion of amity from a simple term to an expression with a special mystical meaning in his interpretation.

Regardless of the conversion of this term in the theme of the friendship between human and the Divinity, in this interpretation the alteration and extension of the concept amity in other cognitive issues is developing in parallel. According to Noya, Imam Jafar al-Sadiq reads Quran with his inner experience, an experience in which the term and metaphor combine with each other (Damghani, 1983). Despite other interpreters and jurists consulted who supposed affection as a physical look, Imam Jafar al-Sadiq opens the way for expressing his conscience and development of the word's meaning in the reader's mind, by regarding the interior meaning of the word, in order to interpret Quran based on the wholehearted feeling, not in a finite framework.

Another point that must be taken into consideration, is the usage of metaphor in Imam Jafar al-Sadiq's interpretation. It is a language that makes possible the infinite statement capability in the finite mind and language. It also opens the way for the thought and opinion of the addressee in all times and places. It is evident that, in encountering with infinity, the words rebirth as a raw material and fructify from a new meaning. A look into the Persian mystical literature is the proof of our assertion. It is the literature that stepped in an accurate course by utilizing the words' capability in describing the infinite illustration and declaring states and manners.

Some researchers believe that the concepts of passion and affection, has attracted the mystics' attention since the third century (Moshref, 2003; Helmi, 1960), but the major source of these concepts is Imam Jafar al-Sadiq's

mystical interpretation. Noya accurately indicates that: *"The premier descendants of Muslims had used these two terms of affection and amity interchangeably which later seemed equivocal in the sight of some shallow minded jurists consulted"* (Noya, 1994). The existence of Imam Jafar al-Sadiq in that era and his importance among Shia and Sunnite people, has invoked Sunnite mystics to relate a mystical interpretation of Quran for him. His incorporation to the school of afflatus and living in a special historical situation, has a principal role in meaning conversion and evolution of terms into the mystical interpretation. This type of reading Quran by him and in that era, paved the way for representing a profound and distinguished interpretation. Likewise, the attention of the premier mystics and their benefit from the words and interpretation of Imam Jafar al-Sadiq, has contributed a great status for him in Islamic mysticism. His usage of the metaphoric language, inferences and pure paraphrases has made him as the main column in stating mystical expressions; hence we should refer to his relative interpretation in investigating the original sources of the mysticism. Here, we reflect on some verses of Quran in the interpretation of Imam Jafar al-Sadiq to show the extension and conversion of the term amity.

In interpretation of the verse "If you do love God, follow me" (Al Imran/31), Imam Jafar al-Sadiq considers the concept of altruism and elimination of authority behalf me. In his interpretation we see *"the lover does not prefer his aspiration to the beloved and circulates with his beloved in the solitude and violation of resolution"* (Al-Sadiq, 2013, p. 49). This kind of definition for beloved is undoubtedly resulting from Imam Jafar al-Sadiq's pure experiences. Noya also indicates that *"is the manifestation of the premier symptoms of affection, namely entrancing to the privacy of the beloved"* (Noya, 1994, p. 155). Furthermore, we do not notice the force as seen by the prolocutors; The lover's absence of authority against the beloved tries to show the true relationship between the Creator and creation, before expressing the framework of distance between human and God. Imam Jafar al-Sadiq shows this true accompaniment of lover and beloved by ingenious skill and dissection, and by just using the word "with". The human whose ultimate felicity was obedience to God, now goes delightedly to the beloved to comfort with her for a time away from rivals. This type of relationship between the creation and Creator has been dissected frequently after the propagation of the Islamic mysticism via mystics by different words.

For the interpretation of the verse "They should fight in Allah's way" (An-Nisa, 74), it is declared in Imam Jafar al-Sadiq's interpretation that: *"and kill the lover in their*

*affection and the way of praying, even they die in that way, and they are alive before their God and delighted for seeing him*" (Al-Sadiq, 2013, p. 79). Despite other traditional interpreters who use the interpretation of battle and Jihad in encountering with these verses, in Imam Jafar al-Sadiq's words, we see three kinds of killing that they are not only used in the inner meaning, but also they depict devotion and altruism in the way of beloved. In this aesthetic viewpoint, not only the death is not fearsome, but also it is the only way that transmits the human to the God. The God also is not deadly from this viewpoint, but is a heart rending beloved that human hastens to him by self-devotion. The lover sacrifices himself and again continues life besides him merrily. At that time, the rectifier looks into Quran, that the ultimate endeavor of interpreters and jurists consults was ceased in the description of words and superstructure of the Quran's language, the ultimate inference of the words related to battle, represents the genius in inference and the way of reading Quran. The term "killing" in the mind and language of the Imam Jafar al-Sadiq is interpreted not in the concept of battle, rather in the meaning of attachment to Allah.

In the interpretation of the verse "Do not kill your off springs" (Al-Isra, 31), a threefold viewpoint about killing is provided: *"The killing of child that is intent, the killing of sensuality that is determination, and utmost the killing of orphan that is heart"* (Al-Sadiq, 2013, p. 175). Imam Jafar al-Sadiq asserts that the heart is the emersion place of God. Undoubtedly, such inference and paraphrase is not precedent. Imam Jafar al-Sadiq tries to delineate and interpret Quran by entering the world of paraphrase. Each human, proceeds to God by battling his sensuality, by killing intention, determination, approximation, and heart. In the interpretation, Imam Jafar al-Sadiq uses words that have proof in praying utterances. He enters the situation of affection (that is the terminal step of comportment), by transiting from intention, determination, approximation, and heart that are later called as mystical expressions. So, by the command of Imam Jafar al-Sadiq: *"Do not kill your hearts with the love of the other, since they are orphans unto you"* (Al-Sadiq, 2013, p. 175). This sight is even considered in other verses by Imam Jafar al-Sadiq; as in the description of "the hearts of people" (Al-Nas/5) affirm the dominance of the mystic's heart: *"The heart of mystic is stricken by his love"* (Al-Sadiq, 2013, p. 523).

Despite other interpreters, Imam Jafar al-Sadiq sometimes declares his own specific inference and experience in the interpretation of some verses. In the interpretation of the verse "By the fig and the olive, and the Mount Sinai" (Al-Teen/1), by mentioning the opinion of Ibn Abbas who believes that by fig, it means the Ibrahim's mosque, by

olive, it means Moses's mosque, and by mount Sinai, it means Jerusalem mosque, Imam Jafar al-Sadiq also adds that *the fig is the belief, the olive is beneficence, the mount Sinai is cognition, and the safe country is the affection*" (Al-Sadiq, 2013, p. 449). These pure interpretations about progress from belief, beneficence, cognition, and utmost attaining to affection, shows the evolution in the zone of interpreting in the Islamic world. Perhaps, it is by benefiting these words that Hassan Basari accounts affection as the product of cognition (Ibn al-Sharif, 1983, p. 37). Precision in interpretation and the type of Imam Jafar al-Sadiq's inference from this verse, manifests the relationship between these expressions. According to Imam Jafar al-Sadiq, the actual cognition is accomplished by heart; a cognition that begins with praying and ends with affection. This classification is somehow the description of the three-fold path that mystics believe in them: tradition, doctrine, and truth. The Imam's word transits from religious law (belief) to doctrine (beneficence and cognition), and utmost ends in affection (truth). This type of classification has been frequently registered in the history of Islamic mysticism by different words and phrases. From the other point of view, the value and the importance of affection in the Imam Jafar al-Sadiq's opinion manifests by precision in documents that is brought in his terms. He believes that affection is more valuable than belief, beneficence, and cognition. From his viewpoint, affection is a safe territory that the mount of cognition, the fig of believe and the olive of beneficence grows there.

The Imam Jafar al-Sadiq's inference from heifer in the verse of "The Moses's nation, after his going, made heifers from their ornaments, a dead body that sounded like heifer" (Al-A'raf/148) expresses the three-fold classification of language, heart, and conscience. The belief in language and the utterance of "There is no deity but God" and the wholehearted certainty in the God's legitimacy, and ultimately eliminating interests except God, makes the heart a place for affection. It means that by language, praying, heart, cognition, and conscience, the affection of God forms (Al-Sadiq, 2013). By reconciliation of tradition, doctrine, truth, and by the tree-fold attitude of Imam Jafar al-Sadiq, we can find the truth in affection. Transiting from language and not stopping in heart, leads human to the affection; moreover, the purity of heart is possible just by affection.

In this interpretation, the affection enters a new world by benefiting from other words; especially in encountering with words that whose meaning has no ambiguity in inducting meaning. In the verse: "If you give thanks, I will increase you" (Ibraheem/7), by explaining the concept of thanksgiving and the ways of achieving to God

by thanksgiving, he refers to the dominance of patience over affection against thanksgiving for the blessing, and emphasizes that: *“the one who is patient in the affection excels someone who gives thanks for the blessing, whether the blessing is far and the affection is near”* (Al-Sadiq, 2013, p. 161). The contrast between near and far by using the concept of blessing and affection leads us to transcend words, in the inner concept and personal experience in the deduction of Imam Jafar al-Sadiq’s interpretation. An experience that is possible just by having experience. Precision in his word, clears us the extended and novel meaning that is loaded in the term affection. In the sentence “Patience within affection precedes in thanksgiving within blessing”, the patience contrasts with thanksgiving and the affection contrasts with blessing. In the following sentences, this contrast persists. Here, the blessing contrasts with affection and then it contrasts with adjacency. If we look precisely to the contrast of affection with blessing and the words relevant to each of them, we notice that the meaning of affection is parallel to “without blessing” or poverty. It is the poverty and avoiding from attachments that simultaneously has the sweetness of adjacency and the acrimony of patience. The lover must kill the acrimony of patience over the poverty, in order to taste the sweetness of affection adjacency with the beloved. In other words, the affection is the poverty from others and the closeness to the beloved. Thereafter, poverty becomes one of the conducts of wayfarer in the mysticism. Wayfarer also prefers patience on poverty over the thanksgiving on blessing and accomplishes the unification of affection.

Sometimes for the description of the concept affection, the literature of the context is the another reason for using it in another situation in the interpretation. The metaphoric language and utilization of heavenly descriptions in the analysis of affection and connecting it with worldly concepts, necessitates the importance of the evaluation of the text’s cognitive style. Rhythm, and according to the master Shafiee, the language of poem in the prose, is the main factor in influencing the text over the reader. This is a very beautiful and literary context: *“The major is constant in the hearts, and the minor is in the cordiality sky, the root of this tree is belief and its apex is wisdom, its branch is fear, its leaf is knowledge, its fruit is heaven, and its sweetness is affection”* (Al-Sadiq, 2013, p. 16). In these phrases, the affection appears not only in its zone of meaning, but also in specifying the type of relationship between human and Creator and eliminating everything except God for acceding him. It appears in a way that all members of the body changes into affection by mysticism and wisdom. But the main point is transition from fear and wisdom to the affection that is referred in the interpretation of “Call to the path of your Lord” (An-Nahl/125). In his interpretation,

it is wisdom and safe for the fearful, and governance for the mystics which is the light. For the lovers, the crown of affection is declared, and because of this affection crown, the lover arrives the beloved (Al-Sadiq, 2013, p. 171). He repeats this opinion and interpretation in paraphrasing the quintet compound. In fact, these quintet compounds begin with fear, satisfaction, penitence, continence and end in affection. Overstepping the position of lover from the mystic, provides the situation for the amorous narration of relationship between the God and human. In the next eras, we see that the mystics also create these works in the mystical literature.

In this interpretation we see the literary and aesthetic description in the relationship between the Creator and creation by utilizing the worldly descriptions: *“Then sent him a light and a healthy food, gave him wine and inebriated him by affection and love, and then respected him”* (Al-Sadiq, 2013, p. 173). In these sentences, the words of food, wine, and inebriation are used to show the position of affection. So, it seems that Imam Jafar al-Sadiq’s interpretation in the zone of periphrastic and mystical interpretation is unique. Undoubtedly, it is this artistic and aesthetic look into the religion that cause the importance and influence of this interpretation in the mystical groups.

Additionally, the novel compounds that are composed by the word affection in the interpretation of Imam Jafar al-Sadiq are as following: The tree of affection (14/216), the wind of affection (5/224), the equipment of affection (2/59, 5/239), the fire of affection (6/106), the eye of affection (12/120), the promise of affection (4/128), the ingenuity of affection (1/320), the bowl of affection (3/336, 8/434), the bitter realm (12/339), the respect of affection (4/353), the guidance trumpet of affection (3/380), the assistance of affection (7/414), the arena of affection (7/443, 3/11), the ship of affection (4/469), the mount of affection (7/471), the river of affection (10/494), and the clippers of affection (19/35). These compounds provide a complete description of the word affection, beyond displaying the enrichment and the literary capabilities of this work.

Such compounds represent the state of the interpreter’s inferences from the meaning world and the scheme of his pure mystical experiences. These compounds represent the fluid mind and language of the Imam Jafar al-Sadiq. In the analysis of metaphor, Lakoff & Johnson (1980), emphasize that metaphors are not separable from the experience foundations and have an experimental basis. Undoubtedly, the life, status, and the experiences of Imam Jafar al-Sadiq had influenced in selection and utilization of such compounds. The differences, broadness, and even the meaning conflictions of compounds that are created by him from the term of affection, show his different

status and the range of his mystical experiences. The different look of mystics to the word of affection, regarding the words "light", "fire", and "bowl" attributes the polarity of the Sofia to the word affection (Hashemi, 2015). In his point of view, if there is peace and comfort in the shade of affection, it is evident in ascending the mount of affection, magnificence, and the glory of the divine amity. It is done by this innocent Imam that the compounds like field, realm, fire, and ... pervades in the language and mind of the subsequent mystics. In the work of the mystics of great Khurasan, this problem is more evident. Although the aim of this inquiry is not about the course of entrance and the historical process of these compounds in Iran; but it is necessary to mention that the authors believe that we should refer to this honorable interpretation in conducting any research in the domain of cognition and inspection of the mystical expressions.

## CONCLUSIONS

A special look into the affection that has originated from the related interpretation of Imam Jafar Al-Sadiq, entered the mystical literature by other mystics after a while. Undoubtedly, the related interpretation has overwhelmed the tight chain of literal interpretation that was the subject of argument among Muslims. In this interpretation, he is not only confined to terminology, but also by the derive of afflatus clan, the words revive in his mind and statement and draw him to a special world with specific meanings. The word amity does not cease in the concept of friendship in the mind and language of him and it is an instrument for exiting from the body and relation to the mystical universe.

Imam Jafar al-Sadiq not only believes in the relationship between the Creator and creation, but also smooth the way for perception of intimately relationship with God, by creating special accessories. The reason of this matter, is his special personal view, the way of reading, and his pure experiences; a view that observes God in the self, not in the horizons. This viewpoint leads the human to encounter God from the aspect of beauty, not from the aspect of dignity. This beauty indicator look into the amity, not only involves him in verbal altercations, but also assist him in transcending from the external to the internal meaning of the language.

By considering this point that the divine statement takes a special benefice and beauty in different times and places, we see that in looking into the fear and cognition, he views the ultimate path in affection; a look that inducts the concept of heavenly love into the mind. This kind of inference opens the way for using symbols and metaphors in statements. The metaphoric language allows him to relate

intimately with other terms. His literary language not only leads us to ambiguity in reading, but also it eventuates into the meaning extension of the affection by utilizing some words like fire, tree, field, realm, bowl, and river. In general viewpoint, the type of compounds that affection constructs with other words in this interpretation, shows the transition of mystical language of Imam Jafar al-Sadiq from the zone of simile to the zone of metaphor.

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