



## Typology of the Qur'anic *Latā'if* in the Commentaries of *Mafātīh al-Ghayb* and *Kashf al-Asrār*

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### Abstract

Qur'anic *latā'if* are points and perceptions that are beyond the comprehension of the Qur'anic researchers. They have much benefits and the greatest impact on the hearts. The purpose of this research is to discover the Qur'anic *latā'if* in the commentaries of *Mafātīh al-Ghayb* of Fakhr Rāzī and *Kashf al-Asrār wa 'Uddat al-Abrār* of Meibudī and how they deal (methodology) with these phrases. The research community is textual, including thirty parts of the Qur'an based on the commentaries of Fakhr Rāzī and Meibudī. This research is fundamental in purpose and descriptive-analytical in method. The findings show that Fakhr Rāzī has mentioned more *latā'if* in the last ten parts of the Qur'an, while Meibudī has mentioned most of the *latā'if* in the first parts of the Qur'an. Fakhr Rāzī has mentioned over 250 *latā'if* for the verses in 23 different types, including: spiritual *latā'ifah*, verbal *latā'ifah*, etc., of which 9 types are exemplified in this research. However, Meibudī has mentioned about 60 *latā'if* in 3 different types and believes that the Qur'anic *latā'if* are the wonders of the Qur'an. He sometimes mentions a *latā'ifah* as a "secret". In conclusion, both Fakhr Rāzī and Meibudī did not have a standard in mentioning the *latā'ifah* of the verses and do not have a specific method, but they relied on their own opinion. Fakhr Rāzī has dealt with the *latā'ifah* in a more specific way than Meibudī, which can be found both from mentioning more *latā'ifah* for the verses and their specific and abundant types.

**Keywords:** *Latīfa; The Commentary of Mafātīh al-Ghayb; The Commentary of Kashf al-Asrār wa 'Uddat al-Abrār*

### Introduction

The Qur'an is like a sun shining across the universe. The Qur'an, which is from the infinite God, its meanings are also infinite, and no limit can be imagined for it, and its wonders are vast and endless. Hence, the deeper and insight and broader human sciences, the more the secrets of the Qur'an understandable and human beings benefit more from this manifestation, because the divine signs are manifested in the verses of the Holy Qur'an. One of the secrets of the verses of the Qur'an is the subtleties in the verses of the Qur'an, which have received less attention from the commentators. *Latīfah* in the word means a subtle and hidden point that cannot be understood by the external senses, and in the present

study, a *Laṭīfah* is a word that has a vague and hidden meaning that has a subtle interpretive or literary point in its heart and Fakhr Rāzī and Maybudī are among the commentators who have dealt with the subtleties of the Qur'an in a significant way and in a different way. Therefore, in this research, the researcher intends to answer the question: "what are the differences between the method of Fakhr Rāzī and Maybudī in explaining the subtleties of the Qur'an?"

Some books have been written in the field of Qur'anic subtleties, including: Al-Awdāt (1431 AH) in his book entitled "Memories and subtleties"

Qashīrī (1421 AH) in his Tafsīr book entitled "subtleties of signs"

Khaledī (1412 AH) in his book entitled "Laṭā'if al-Qur'an, min Kunūz al-Qur'an"

The above works indicate that each of them is dedicated to a specific aspect of the subtleties of the Qur'an due to the special care of their creators.

The importance of the Qur'anic subtleties in Fakhr al-Rāzī's view is such that he writes in his commentary: Everyone who thinks about these subtleties, would know that the most effective and the most efficacious words are these subtleties; (Fakhr al-Rāzī, 1420 AH, vol. 7, p. 135) Of course, it is not clear what he means by subtleties.

And Rashid al-Din Maybudī considers the subtleties of the Qur'an as one of the wonders of the Qur'an, which he mentioned in his commentary: "Who knows the subtleties of the Qur'an? Who understands the wonders of the Qur'an?!!" (Maybudī, 1371, vol. 10, p. 684)

### ***1- Tafsīr Mafātīḥ al-Ghayb***

Tafsīr Mafātīḥ al-Ghayb is one of the rational and theological interpretations in terms of method and it is one of the clearest manifestations of Eisegesis in terms of interpretations (Shafa'i, 1389, p. 70). The method of arranging and writing Tafsīr Mafātīḥ al-Ghayb is such that in the very first chapter of the introduction, he interprets the *Isti'ādḥah*<sup>1</sup> and then *Bismillāh*- in the name of God - and interprets the surah without any introduction.

Fakhr al-Rāzī sometimes, in addition to a short introduction, states the general view of the surah or a part of it and begins this introduction by mentioning the name of the surah, the place of revelation, the number of verses and sayings related to it. Then, if there is a narration or hadith from the Prophet (PBUH), the companions or followers about the verse or verses, he examines them or mentions issues such as *Nāsikh* and *Mansūkh* or the explanation of *hadīthī* terms such as *Mutiwātir*, *Āḥād*, *Jarḥ* and *Ta'dīl*. Then break the verse or verses into the smallest conceptual components and under the headings such as: problem, question, aspect, sayings, matters, benefit, *Laṭīfah*, point, introduction, argument, reason, conclusion and *Manāqib*, and examines and interprets them from different theological, philosophical, lexical, literary, jurisprudential, and the like dimensions, and expresses his opinion at the end (Ibid., P. 66).

### ***2- Tafsīr Kashf al-Asrār wa Iddat al-Abrār***

Tafsīr Maybudī is one of the largest and most voluminous commentary books written in the mystical way. This commentary has been written in ten large volumes in the best style and the most beautiful strong literary expressions (Ma'rafat, 1396, vol. 2, p. 402).

<sup>1</sup> استعاده

The method of compiling and writing the Tafsīr Kashf al-Asrār is in three turns: The first turn is the translation of verses into fluent Persian with the utmost care, accuracy and complete fidelity in translating divine words. The second turn, which covers a large part of the book, is in the way of general interpretation of Sunni commentaries based on the hadiths and sayings of past commentators. The third turn is dedicated to expressing the mystical and subtle interpretations that it has inferred from some verses. Thus, at each turn, a veil is taken from the face if meaning and makes the reader acquainted with the apparent translation and effective interpretation and mysteries and tasteful allusions of the word of God (Rokni, 1370, p. 37).

### 3- *Laṭā'if Tafsīr Mafātīḥ al-Ghayb*

According to the research, Laṭā'if (i.e. the subtleties) of the verses in Tafsīr Mafātīḥ al-Ghayb can be divided into two categories: absolute and restricted:

A) Absolute: Fakhr al-Rāzī in most cases has mentioned the subtleties that he has mentioned for the verses under the title of "Laṭā'if" or "Laṭā'if". Example:

"قوله تعالى: لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ فِيهِ لَطِيفَةٌ وَ هِيَ أَنَّ الرِّجْسَ قَدْ يَزُولُ عَيْنًا وَ لَا يَطْهَرُ الْمَحَلَّ فَقَوْلُهُ تَعَالَى: لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَي يَزِيلُ عَنْكُمْ الذُّنُوبَ وَ يَطْهَرُكُمْ أَي يَلْبَسُكُمْ خَلْعَ الْكِرَامِ"

(Fakhr Rāzī, 1421, vol. 25, P. 168).

Example:

"فيه لطائف: إحداهما: توحيد العذاب و جمع الجنات إشارة إلى أن الرحمة واسعة أكثر من الغضب الثانية: ..."

(Ibid., P. 116).

B) Restricted: In some cases, the subtleties of Fakhr has restrictions under the title such as: "spiritual subtleties", "verbal subtleties" and ... which in some cases the meaning of these restrictions is clear and in some cases the meaning of them is not clear.

#### 3-1. *All kinds of Restrictions on the Subtleties of Tafsīr Mafātīḥ al-Ghayb*

According to the research, the restriction types of Fakhr al-Razi's subtleties can be divided into two definite and indefinite categories. There are some of the subtleties in the restrictions that are known to be as "syntactic subtleties" or "verbal subtleties"; in syntactic subtleties, a syntactic point has been mentioned and in verbal subtleties, a point related to the word has been mentioned, but in some cases, the meaning of these restrictions is not known and there is no specific process and criterion in it, and it seems that Fakhr has behaved in it quite free and the restriction has not been mentioned in all similar subtleties, such as "spiritual subtleties", "stranger subtleties", etc. Now, we will mention some examples of both categories of subtleties:

##### 3-1-1. *Specified Restrictions*

In Tafsīr Mafātīḥ al-Ghayb, some subtleties are used with restrictions that its meaning is tangible and clear for the audience, so the reader understands what Fakhr al-Rāzī means. Some of the specific restrictions are:

### **3-1-1-1. Subtle Meaning**

- "Muhammad is the messenger of Allah, and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward." (Fath: 29).

The phrase "Seeking Grace from Allah" is to separate the bowing and prostration of believers from the bowing and prostration of the infidels, which refers to a subtle meaning, and that God has said to those believer who bow down and prostrate to Him, and He said "For Allah will pay their rewards fully Even He will add to it out of His Favor" (Fāṭir: 30) and here He said the believers seek His favor not His reward, because when a believer says I ask for Your favor, he admits his guilt and shortcomings, so He said "they seek Favor of God" and did not say: "Reward" (Fakhr al-Rāzī, 1421, vol. 28, p. 89).

As it can be seen, there is a subtle and precise meaning in mentioning this Laṭīfah.

### **3-1-1-2. Subtle Order**

- "This Qur'an is a Reminder and those Pious who act upon it shall have The Excellent Return: The gates of the Gardens of Eternity will be open to them, leaning on the sofas, they can call for Fruits and drink in abundance;"... (Ṣād: 49-57) In these verses, God says that whoever obeys Allah, there is a reward for him, and whoever opposes Him, there is a punishment for him, and all this makes it obligatory to be patient with the divine duties, and this is a good order and gentle order (Ibid., Vol. 26, p. 401).

- "So, we will make the disbelievers taste a Severe Torment and surely We shall Recompense them according to The worst of their deeds; And the recompense of the enemies of Allah is the Fire which is their Permanent home, a recompense for their Denial of Our Signs and Miracles; And the disbelievers [while burning] will say:" Our Creator! Show us those Among Jinns and men who led us astray From the Right Way in order that we trample them under our feet, thus the arrogant ringleaders of the disbelief will feel the lowest [once punished by their subordinates.] Verily, those who said:" Allah the One Is our Creator" and then they were Steadfast against the hardship of Allah's Path, on such believers the Angels will Descend[ by Allah's Command ]and will Say:" Do not fear, nor feel grieved and We have for you the glad-tidings of The Garden which you were promised; We are your helping friends in this World and in the Hereafter; and in The Paradise for you is prepared all you Wish and you shall have Whatever you ask for; And this is a generous reception from Allah the Merciful Forgiving. And who is more excellent in speech than he who invites people to Allah's Path and does righteous deeds and Says: "I am one of the Muslims" (Fuṣṣilat: 27-33) In these verses God has described the rewards with promises, and the entire Holy Qur'an orbit is in this subtle order (Ibid, v. 27, p. 560).

Thus, the reason why "subtle order" is mentioned for this Laṭīfah is the special order of these verses in expressing the divine reward and promise, and Fakhr has considered this subtle order of verses to be the focus of the whole Qur'an.

### 3-1-1-3. Syntactic Subtlety

"If it be Our Will We can turn your Green and productive farm into dry Grass and straw; and you would be left in a sorrowful surprise" (Wāqī'ah: 65) the letter Lām in the phrase " If it be Our Will..." is a syntactic Laṭīfah and the principle in "conditional law<sup>2</sup>" is that it should come with the past verb and it should be after "Lām of Punishment" as it has come in "If We had so willed, We could certainly have brought every soul its true guidance" (Sajdah: 13) and in "If Allah had guided us, we too would have guided you" (Ibrāhīm: 21) and if the conditional law comes with the present verb, we can omit or bring the "Lām of Punishment" so in surah Wāqī'ah verses 65 and 70 it has been mentioned "If it be Our Will We can turn" (vol. 29, p. 421).

A syntactic point in mentioned in the syntactic subtleties.

### 3-1-1-4. Verbal Subtlety

"And to Him belong the ships which are like huge mountains sailing in the sea" (Al-Rahmān: 24) in the word "Al-Jawār" is a verbal subtlety and that when God commands Noah (PBUH) to build an ark, He says: "And [now] construct the ship under Our Supervision and with Our Inspiration" (Hūd: 37)

First, because the ship has not been built yet, it is called Fulk, and after it is built, it is called Safinah and Jariyah, so it is first of all the Fulk, and then after it is built, it is called Safinah and Jariyah (Ibid., Vol. 29, p. 353).

Fakhr Rāzī mentioned the title "verbal subtlety" for the subtleties when the word was considered and there was a subtle point in the word.

### 3-1-1-5. Lexical Subtlety

- "They will be in the middle of a hot wind of the Fire and boiling fluid,

And under the shade of black smoke." (Wāqī'ah: 42-43) In the word "Ḥamīm" is a lexical subtlety and that the Samūm is on the rhythm of Fa'ūl and is a form of exaggeration and it is the successive winds. However, there is no such sequence about hot water, so it does not come on the rhythm of Ḥamūm, and it has been said Ḥamīm, so what is Yaḥmūm in (verse 43)? There are several answers: 1- It is one of the names of hell. 2- It means smoke. 3- It means darkness, and its origin is from Ḥamam, which means charcoal, and the fact is that it has been called "Yaḥmūm" instead of "Ḥamūm", the addition of "or" and "w" indicates the intensity of blackness because when the letter is increased in the word, the meaning is also increased and the meaning of black becomes more intense black, and because the two letters "w" and "or" have been added to the Hamam, two meanings are added both the black becomes more intense and the temperature is added. In any case, according to all three meanings, the result is that they are in constant torment, so that if they are exposed to the air, they will be burnt, and if they hide themselves somewhere and in the shade, they will be in the shade of the Hamum. They may say that the reason for the order of Samum and Hamum is that Samum cause thirst and if he wants to go under the shade, he will face the Hamum (vol. 29, p. 409).

<sup>2</sup> لو شرطيه

According to this subtlety, it is obtained that when Fakhr has mentioned a subtlety on a word, restricted it with the phrase "lexical subtlety".

### **3-1-2. Unspecified Restrictions**

In Tafṣīr Mafāṭīḥ al-Ghayb, some subtleties are used with restrictions that its meaning is not tangible and clear for the audience, and don't have a fixed criteria and Fakhr al-Rāzī has not mentioned what he means by these restrictions in his commentary. Some of the unspecified restrictions include:

#### **3-1-2-1. Strange Subtlety**

- "Shall I take instead of Allah, those Gods whose intercession will be of no Use to me, if Ar-Rahman should intend to afflict me with a harsh punishment?" (Yāsīn: 23) in this verse there is a strange subtlety in the phrase "instead of" and that is when the man using the phrase "the One who created me" (Yāsīn: 22) stated that he worships God and it is not permissible to worship other than Him, because if he worships other than God, whatever he is, he is in need. If he says no, I worship many gods, he is told that these gods are different. And they have no limit and size, and if your god is your Lord and you worship a god other than Him, it is wise to worship your Creator, and worship other than Him is not permissible (vol. 26, p. 265).

It is not clear exactly why Fakhr al-Rāzī mentioned the name "a strange subtlety" for this subtlety and why he did not mention it like those subtleties without any restriction.

#### **3-1-2-2. Exact Subtlety**

- "There are chaste damsels restraining their eyes, no man or Jinn has touched them before; Then which of the Bounties of your Creator and Nurturer do you deny? Those damsels are in beauty like rubies and corals" (Rahmān: 56- 57) there is a subtlety in this verse and the phrase "chaste damsels restraining their eyes" (Rahmān: 56) refers to the purity from the ugliness and the phrase "Those damsels are in beauty like rubies and corals" refers to their freshness, so it begins with the intellect and then ends with the senses, and to express the resemblance of their bodies to rubies and corals in red and white, they are compared to rubies and corals. And for this reason (because purity is from intellects and beauty is from senses) the expression of purity and chastity precedes the expression of beauty, and this is not an exaggeration like calling them to rubies and corals, but it is a simile like when it is said that Zayd is like lion and this is an accurate subtlety (vol. 29, p. 376).

- "For those who believe and do righteous deeds, will be Gardens; beneath which rivers flow: that is the great Triumph" (Burūj: 11)

In this verse the pronoun "Dhālika" has been used instead of the pronoun "Tilka" and this is an accurate subtlety and that is "Dhālika" refers to the news of attaining paradise, but "Tilka" refers to paradise itself. And God's announcement of paradise signifies divine pleasure and salvation, not the attainment of paradise (in fact, that great salvation is the news of attaining paradise, and the attaining paradise means divine satisfaction) (vol. 31, p. 113). It is not clear what the difference is between "exact subtlety" and subtleties that are mentioned without any restrictions and are absolutely mentioned with the word "subtlety", while the rest of the subtleties are as accurate as these two cases.

### 3-1-2-3. *Spiritual Subtlety*

- "That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did." (Yāsīn: 65)

In this verse, the subtleties are spiritual.

Spiritual subtlety one:

That on the Day of Judgment the testimony of the near and the faithful will be accepted for all the enemies of sinners and the testimony of the enemy for the enemy is not acceptable and if the witness is one of the infidels and the wicked, his testimony is not acceptable, then God has made their feet witness for them. He also did not say that testimony is not accepted from the sinful hands and feet, because the testimony of the immoral person is acceptable, because if he says that my members have not sinned, considering that he is a liar, then this testimony is also false and in fact against himself. And if he tells the truth, he also testifies against himself.

Spiritual subtlety two: in the world the hearts of disbelievers will be sealed, and in the Hereafter their mouths will be sealed, and when their hearts are sealed, they will speak by their mouths, as it is stated in surah Tawbah: 30: "That is a saying from their mouth," and when their mouths are sealed, they will speak by their members. (v. 26, p. 302)

- "While the Unbelievers got up in their hearts heat and cant - - the heat and cant of Ignorance, - - Allah sent down His Tranquility to His Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things." (Fath: 26)

In this verse, the subtlety is spiritual and the fact that God has stated the ultimate distance and difference between the believer and the infidel refers to three things: 1- The perpetrators for the unbelievers in "got up in" are themselves, so He has said: "While the Unbelievers got up in" and since the perpetrator for the believers is Allah so He has said: "Allah sent down" 2- He has placed heat and cant for the disbelievers and peace for the believers, and he has stated the difference between the two objects (cant and peace). 3- Adding heat and cant to ignorance and adding Tranquility to Himself because He said: "heat and cant of ignorance" and "Tranquility". This difference in genitive case shows that the cause of heat and cant is the ignorant themselves and the cause of Tranquility is God (vol. 28, p. 84).

- "To those of you who feared Ar-Rahman, The Unseen, and brought to His Presence Forgiveness-seeking Hearts [it will be stated:]" (Qāf: 33) in this verse the subtleties are spiritual.

Spiritual subtlety one: According to the linguistics, Khawf and Khashyah (fear and dread) both have the same meaning. But there is a difference between the two, and that fear is due to the greatness of the addressee, but dread is due to the weakness of the person himself because the combination of the letters kh, w, f signifies the weakness of the frightened person, and the meaning of fear and dread is not close to each other, and God has mentioned the word Khashyah (fear) in most positions because it is the fear of the greatness of frightening one.

Spiritual subtlety two: God has said: "those of you who feared Ar-Rahman (God)" which in this phrase "fear" is accompanied by the adjective "Ar-Rahman" to refer to the praise of a pious person (Qāf: 31) So God's mercy does not prevent the pious non to be afraid, but the fear of the pious is for the sake of God's greatness and He has said: "Those truly fear Allah, among His Servants, who have knowledge"

(Fāṭir: 28) because "truly" is for confinement to indicate that the ignorant person is not afraid of mentioning "Allah" (v. 28, p. 146). It is not clear what the difference is between "spiritual subtlety" and subtleties that are mentioned without any restrictions and absolutely with the word "subtlety".

### **3-1-2-4. Dear Subtlety**

- "Verily, the Chastisement of thy Lord will indeed come to pass" (Tūr: 7) in the phrase "the Chastisement of thy Lord" is a Dear Subtlety (i.e. Laṭīfah Azīzah) and that God said in this verse instead of "God's torment": "The torment of your Lord" because the word "Allah" is the name that signifies greatness and awe that the believer is afraid and even the Prophet is afraid, while the whole world is afraid of Him, let alone one person, so instead of "Allah" He brought the word "Your Lord" until someone heard that came through security and peace. (Vol. 28, p. 201). The reason for mentioning the adverb Azīzah in this Laṭīfah is unknown, while according to the mention of the lexical subtlety, it could have been a lexical subtlety, or according to the exact subtlety, it could have been an exact subtlety. The reason for mentioning the adverb Azīzah in this subtlety is not specified, but it is possible that this adjective Azīzah was given to this Laṭīfah because of the name of God.

### **4- Subtleties of Tafsīr Kashf al-Asrār wa Iddat al-Abrār**

According to the research, a specific method and criteria have not been mentioned for Laṭā'if Kashf al-Asrār and only in some cases it mentions a good subtlety for some subtleties, which is a kind of adjective. There is another point in the subtleties of Tafsīr Kashf al-Asrār Maybudī that in some cases Maybudī has quoted the subtleties of the verses from another source and has not mentioned who he is quoting from, only in some cases he mentions that the Lord of truths and the companions of knowledge have said a subtlety on this verse and then they have mentioned the subtlety, he has not mentioned where he quotes it from and what its source is. According to this, we can divide Maybudī's subtleties into two categories: subtleties that are mentioned without quoting and directly from Maybudī himself, and subtleties that are quoted and it is not clear from whom it was quoted and it was mentioned with words such as "They have said a subtlety, which includes:

#### **A- Subtleties that Are Quotation**

1-"O ye who believe! If ye fear Allah, He will grant you a Criterion (to judge between right and wrong), remove from you (all) evil deeds you, and forgive you: for Allah is the Lord of Grace unbounded." (Anfāl: 29)

There is another secret and subtlety on this verse, which says, 'You, who cultivated the tree of faith, if you grow it with piety, it will give three fruits, one is Furqān, as He said: He will make you a Furqān, the other is Takfīr, and He will disappear your evil deeds, and the third is forgiveness that He will forgive you. Furqān is a definition, and Takfīr is a reduction, and forgiveness is a description, a good definition, and a good reduction, and a complete description (vol. 4, p. 39).

2- "They say: "(Allah) hath begotten a son": Glory be to Him. Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him." (Baqarah: 116)

In this verse Allah said: "They say: "(Allah) hath begotten a son." they say strange word and a good subtlety, and the good subtlety is that in this world, Allah created whatever that is mortal and put a succession for it, so that its type is remained in the world and is not destroyed at once. This is the general



purpose of the existence of the child to continue the human generation, and to succeed the father and not to cut off the generation. Don't you see that God has not put succession for the celestial bodies such as the sun, moon, planets, and the like, which are not mortal until the Day of Resurrection, and on the contrary, He put succession for the kinds of plants and animals that are mortal and perishing. It should be clear from this point that God is immortal and He has no child, that he is alive and permanent, there is no defect or annihilation in His glory, and there is no defect in His perfection, He has always been existed and always will be existed, so why should He have child? God Almighty is the Exalted, the Wise. When He added in the argument, He said: "Yes, the heavens and the whole earth are obedient to God." Then He said: The child should help his father, and also the father is not perfect in himself and is not deprived of companions, he needs another to remove his poverty and weakness. So, what does the Lord of the Worlds need? He is neither poor nor oppressed, nor helpless to seek help from others, and all the heavens and the earth are His property and possessions, all are His servants and His obedient. And God all the heavens and the earth are in obedience of God and prostrate themselves to Him (vol. 1, p. 342).

### 3- "We Said," O Fire! Be Thou Cool, and (a Means of) Safety for Abraham!" (Anbiyā': 69)

In this verse, the companions of knowledge and the Lord of truths are another secret, they said, "This call is a fire that was installed in the soul of Ibrahim Khalil, because Nimrod placed him in a catapult. Khalil also observed his head in the catapult. When he approached the fire of Nimrod, he asked the almighty God to sigh and destroy Nimrod's fire." The call came: "O fire" O intuitive fire! "Be cold" on the fire of Nimrod. Don't reign on him, for we have made it possible the fire be full of light and dignity of our Khalil and to declare his miracle, and if you ruin it, it will not be true. And no miracle will be found, be cold on the fire of Nimrod until the garden occurs, and be safe on Ibrahim until a miracle occurs. Listen to another subtlety, more amazing than this, your soul is like Nimrod, and your broken heart is like fire. The carnal desires of soul make a fire and puts the heart in a catapult of sins. That the intellect, like the fascinated ones, comes to lighten the heart that: Do you need me? The heart answers: I need help but not your help. O intellect, do you remember that they told you to come? And you came. They said to go and you went. They said, "Who are you?" You did not know. That day you didn't know who you are, tell me today do you know who I am? When the heart is engulfed in the fire of carnal desires, the command is given: "O you, the fire of carnal desires, be cold on his heart. Since he is burnt of being far from us." Do not burn the burn again. When the fire of the carnal desires comes to this command, it dies at once and a wonderful garden appears from the soul of the mystic with a hundred thousand innovations and delicate types of fruitful trees and shrubs, rain falls on the air of the garden. The rain of luck, the breath of rain is enough for him. Obedience and fidelity grow, guidance in the heart of the rain until it grows in enthusiasm and purity, praise grows in the tongue of the rain of tenderness, in the eyes of the rain of dignity so that the sight grows from it (vol. 6, p. 274). From the three texts mentioned above, Maybudī knows the subtlety as a code because he mentioned it as "code" and used the word "code" instead of the word "subtlety" and says that in this verse there is another secret that means the same subtlety and this can be understood from the continuation of the texts. And these three examples mentioned above are evidences that Maybudī considers a subtlety as a kind of code.

### 4. "It is not required of thee (O Messenger.), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly." (Baqarah: 272)

"(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (unfailing) mark: They beg not

importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well." (Baqarah: 273)

He said here "And whatever of good ye give, be assured Allah knoweth it well" and at the end of the first verse said "Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly." The masters of truths, who have seen a good humor between two verses, said that the servant who spends on the way of God, had two aspects: one seems to be his intention, and in the pursuit of his reward and he fears from hell, and covets heaven, his almsgiving and his reward is that he God said: "Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly." Another aspect is that in his almsgiving he looks at the needy and he seeks his comfort and seeks his righteousness and does not see his own pleasure in it, He also honored him with this great reward and said, "I, the Lord, know what should be given to this servant and what should be done" (Vol. 1, p. 76).

5. "Allah disdains not to use the similitude of things, even of a gnat as well as anything above it. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path)" (Baqarah: 26)

"O men! Here is a parable set forth! Listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! And if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!" (Hajj: 73)

When the Jew heard the mention of flies and Webber in these two verses, they said mockingly what this is! And what an example! And what is the need for God to mention the flies and spiders?

- So, the answer came to them: He created the fly weak and created impudence with his weakness and He created the lion strong and created hatred with its power - if the impudence that is in the fly was in the lion, no one would have recovered from his wound on the ground, but with the wisdom and penetration of power, He would have created everything in its place and the impudence fits with the weakness of the fly and the hatred fits the power of lion. He created everything in his place and gave it his due. The Almighty says: The Jews thought that the bigger it was and the greater its value was, it would be nearer to God and the greater its creation, and if the lower and lower it was, the easier is its creation and the less its value. And they also thought that the Lord of the worlds was ashamed of mentioning insignificant things as they were ashamed of it. God Almighty answered them: "I would not be ashamed and I give examples to a mosquito or less than a mosquito, because I know that the believers learn from it and this leads to the abundance of insight and argument against the adversaries of the religion (vol. 1, p. 118).

### *B) Subtleties that Are not Quoted by Anyone Else and Maybudī Has Quoted from Himself*

1. "It is He Who hath created for you all things that are on earth; Then He turned to the heavens, and made them into seven firmaments; and of all things He hath perfect knowledge." (Baqarah: 29)

There is a subtlety in this verse, He didn't say (I created you for everything in the earth) but he said that (I created all the kingdoms of the earth and the sky for you, my servant! And I created you for myself), don't you see that He spoke to Moses in particular and said to him (I created you for myself). He said to the people in general - and I created the jinn and mankind just for worshiping him. Only the Prophet knows the value of this word and thanks God for this blessing, and when he went up in the skies, he was granted every blessing in the world but the nobleman did not look at them and said that God did not create us for this (vol. 1, p. 131).

2- "And there are men who say:" Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" (Al-Baqarah: 201) There is a subtlety in this verse, He said: "He who loves his world will harm his hereafter, and he who loves his hereafter harms his world, so prefer what remains over what perishes." (v. 1, p. 550)

3-"And those who, having done an act of indecency to be ashamed of, or wronged their own souls, remember Allah, and ask for forgiveness for their sins, and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done." (Al Imrān: 135)

The subtlety of this verse is that Allah sent a revelation to Moses that tell the oppressors not to remind me, otherwise if I remind you, I would damn you, and that the oppressors are said, "Or they oppressed themselves when they reminded God." (v. 2, 284)

In terms of the variety of clauses mentioned to us in a few cases, these are the subtleties of religion, the subtleties of wisdom and good subtleties, which we will describe them with an example:

1- Now, we end the surah al-Ḥamd with a subtlety of religions subtleties.

Know that this surah is called the key to Paradise, since the doors of Paradise is eight: And opening every door has a form of scientific science. If you don't try to attain the eight-type knowledge and if you don't believe in them, these doors will not be opened on you. And the surah al-Ḥamd includes the eight types that are the keys of paradise:

The first is mentioning the name of God (Praise be to Allah, the Cherisher and Sustainer of the worlds) the second is mentioning the attributes of God (Most Gracious, Most Merciful), the third is mentioning the acts of God (Thee do we worship) the fourth is mentioning the resurrection (And Thine aid we seek.) The fifth is the remembrance of God for purifying the soul from sins (Guide us the straight path), the sixth is the purification of soul by goodness that is the same straight path, the seventh is mentioning the mood of friends and the satisfaction of God toward them (The way of those on whom Thou hast bestowed Thy Grace), the eighth is mentioning the mood of strangers and the wrath of God toward them (Those whose (portion) is not wrath, and who go not astray), each of these eight types of sciences are the doors of heaven due to the news and effects, which all exist in this surah, so that whoever recites this surah sincerely, the eight doors of heaven will be opened for him. Today, Paradise of Irfān and tomorrow Paradise of Ridwān, adjacent to Rahmān (v. 1, p. 38) Maybudī has named the subtlety as one of the subtleties of religion, and has also cited the reason for it. And in general, in all his commentary on one subject, he mentioned subtlety of religion.

2- "And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!" (Baqarah: 67).

The story of the cow of Israelites and his attributes in these verses are one of the wisdom subtleties and self-esteem gems of the Qur'an, which is the sea full of gold, and someone should swim in this sea to find the gold. And that the wonders of the unseen may accept one who has the attributes of that cow, and those attributes and characteristics are explained in these three verses, one is "neither too old nor too young", the other is "Her color is intensely yellow" and the third attribute is "Not trained to till the soil or water the fields." (v. 1, p. 229)

- 3- "O from whenever thou starts forth, turn thy face in the direction of the Sacred Mosque; and wherever ye are, turn your face thither: that there be no ground of dispute against you among the people. Except those of them that are bent on wickedness; so, fear them not, but fear Me; and that I may complete My favors on you, and ye May (consent to) be guided". (Baqarah: 150)

It is a good subtlety, that is, there are two states that make the servant on the other side of the Qiblah: - One is that he can easily cross the Ka'ba on both his heart and body, if he is far or close. The other is that he doubts where the Qiblah is, or he is a traveler who prays Nāfilah prayers on the way, or praying in fear of the enemy, at this moment, the servant turns his heart toward the Ka'ba, although he apparently turns away from it. The Lord of the Worlds said in two places - Wherever you [Muslims] are, turn your faces towards it [when you pray] - to indicate a meaning everywhere (vol. 1, p. 409).

- 4- "O, you who believe! If you fear Allah by regarding piety, He will grant you Furqān (a Power of Distinction [to distinguish Between Right and Wrong])." (Anfāl: 29) Another code that has been mentioned is Furqān, as He said: You who have cultivated the tree of faith will have three accomplishments. One is Furqān, as He said: "He will grant you a Power of Distinction", another is Takfīr, as He said: "And Allah Will remove from you, your evil deeds", the third is forgiveness and "He forgives you." Furqān is a definition, and Takfīr is a reduction, and forgiveness is a description, a good definition, and a good reduction, and a complete description (vol. 4, p. 39).

Maybudī does not have a specific criterion for mentioning his subtleties in the phrase "good" and he has mentioned them with great taste.

## **Conclusion**

The results of this research show that both Fakhr al-Rāzī and Maybudī have set a standard in mentioning the subtleties of verses and do not have a specific method and have acted as they wished in mentioning the verses. Fakhr al-Rāzī has dealt with the subtleties of the Qur'an in a more specific way than Maybudī, which can be found both from mentioning more subtleties for the verses of the Qur'an and from the design and mention of more specific and abundant types for his subtleties. And from the fact that Fakhr al-Rāzī has mentioned more subtleties in the last ten parts of the Qur'an in more types and Maybudī, on the contrary, has mentioned more subtleties for the first parts of the Qur'an, so the conclusion is that the mention of a subtlety for a verse is with personal idea. There is no general law in mentioning the subtleties of verses. And there is no common verse in mentioning the verses for which Fakhr Rāzī has mentioned a subtlety and the verses for which Maybudī has mentioned a subtlety. In other words, Fakhr Rāzī has mentioned subtleties for verses that Maybudī did not know subtleties for, and vice versa.

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