

Elements of Monotheism in *Ziyārat Wārith* and Its Impact on the Pilgrim's Understanding

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Abstract

The fundamental and key principle of religious beliefs is *Tawhīd* (monotheism), and acceptance of other beliefs, including imāmate, is based on the acceptance of *Tawhīd*. Shīʿa Islam considers the connection between imāmate and *Tawhīd* inseparable and believes that entering the fortress of *Tawhīd* and being protected from the torment of Hell is impossible without accepting the guardianship of the *Imām Maʿṣūm* (infallible Imām). The emphasis on visiting the *Aʿimma* (*imāms*) is a reflection of this belief, and the *Ziyārat* prayers are evidence of the belief that the Ahl al-Bayt (the progeny of the Prophet) are the gates to God and the callers to *Tawhīd*. *Ziyārat Wārith*, as one of the absolute *Ziyārats* for Imām Ḥusayn, is filled with elements of *Tawhīd* and its various levels. These elements have a direct and reciprocal relationship with the pilgrim's theoretical and practical knowledge. From one perspective, the monotheistic elements of this *Ziyārat* include: divine names and attributes (*asmāʾ wa ṣifāt*), praise (*ḥamd*), glorification (*tasbīḥ*), and exaltation (*tabkīr*) of God, supplication (*Duʿāʾ*), the act of visiting the Imām, the religious acts performed during the visit, mentioning the sincere monotheists (*muwahḥidīn*) and the bearers of the banner of *Tawhīd*, and allegiance (*tawallāʾ*) and disassociation (*tabarrāʾ*). This article first explains the monotheistic elements of *Ziyārat Wārith* and then examines their impact on the pilgrim's understanding, addressing two fundamental questions: 1. What are the monotheistic elements in *Ziyārat Wārith*? 2. What is the impact of these elements on the pilgrim's knowledge and understanding?

Keywords: *Ziyārat Wārith*, Monotheism, Impact, Visitation, Understanding.

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Introduction

Ziyārat Wārith is one of the established *Ziyārats* transmitted from the Imām Ma‘šūm and recorded in reliable sources. One instance of this transmission is narrated by the late Sayyid Ibn Ṭāwūs in *Al-Iqbāl*, quoting Ṣafwān Jamāl. Ṣafwān says: I sought permission from Imām Ṣādiq to visit our master Imām Ḥusayn and asked him to provide me with instructions for the pilgrimage. After describing certain actions, the Imām taught me this *Ziyārat*. (Sayyid ibn Ṭāwūs, 1988CE, vol. 2, p. 64)

The *Ziyārat* prayer is a declaration of the pilgrim’s theological, ethical, spiritual, and political stances, expressed in the holiest of places. In the Shī‘a school of thought, one of the best ways to convey proper Islamic teachings and beliefs is through the *Ziyārats* of the Ahl al-Bayt. It can be said that *Ziyārat* is a classroom of education, and *Ziyārat* prayers are the instructional texts of these classes.” (Jawādī Āmulī, 2013CE, vol. 1, p. 38)

What stands out in *Ziyārat Wārith* is the attention to all theological dimensions, particularly Tawḥīd, prophethood (Nnubuwwa), imāmate, and the afterlife (ma‘ād). Tawḥīd, as the essence of belief and the central core of religion, is the primary element of religious adherence, and the Qur’ān considers it the key to salvation:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ. (Qur’an, Āl-e ‘Imrān: 64)

"Say, O People of the Book, come to a word that is equitable between us and you, that we will not worship except Allah, and not associate anything with Him, and not take one another as lords besides Allah."

Ziyārat Wārith contains numerous monotheistic elements, each of which can be categorized under one of the types of *Tawḥīd* (essential, attributive, active, and their subcategories). The most valuable outcome of understanding these elements of *Tawḥīd* is knowledge—first, the knowledge of the Exalted God, which is the highest form of knowledge, as Imām Ḥusayn says in his supplication on the day of ‘*Arafah*: “What has he found who has lost You, and what has he lost who has found You?” And second, the knowledge of the Ahl al-Bayt’s position in existence. (Majlisi, 2013CE, vol. 95, p. 226)



Monotheistic Ziyārat corrects the pilgrim's perspective on the Ahl al-Bayt (as), making them first see God as the true influencer in the universe, and then seek refuge in the sources of divine knowledge with His guidance.

1-1. Tawḥīd

1-1-1. Definition of Tawḥīd in Language and Terminology

In Arabic, *Tawḥīd* is a verbal noun from the *tafʿīl* form of the root *waḥd*, meaning to regard something or someone as having a particular quality. Based on this, *Tawḥīd* is used to mean considering something as one and singular. In theological discussions, it refers to the belief in the oneness and uniqueness of God in His essence, attributes, and actions, and acting accordingly. (Thanawī, Moḥammad 'Alī, 1967CE, vol. 1, p. 528)

The term *Tawḥīd* itself is not explicitly mentioned in the Qur'ān, but its derived forms appear in various contexts. However, in ḥadīths and supplications, the term *Tawḥīd* and its derivatives are used frequently.

1-1-2. Levels and Degrees of Tawḥīd

Prominent scholars such as 'Allāma Ṭabāṭabā'ī and Shahīd Muṭahharī divide *Tawḥīd* into theoretical (*tawḥīd nazarī*) and practical (*tawḥīd 'amalī*) categories. (Motahari, 2020CE, vol. 2, p. 99) This distinction arises from the separation between knowledge and action. Theoretical *Tawḥīd* refers to the firm belief in God's oneness in His essence, attributes, and actions. If this belief deeply penetrates the heart and shapes one's actions and behavior in a monotheistic way, it is called practical *Tawḥīd*. (Ibid., p. 103)

Theoretical *Tawḥīd* is divided into three types: *Tawḥīd dhātī* (monotheism in essence), *tawḥīd ṣifātī* (monotheism in attributes), and *tawḥīd af'ālī* (monotheism in actions).

Tawḥīd dhātī refers to the belief in God's singularity in His essence, implying that He is unique and alone in His essence. (Ṣubḥānī, 2020 CE, vol. 2, p. 11) This can either mean that there is no multiplicity in His essence or that His essence is simple and indivisible. (Ibid.)

Tawḥīd ṣifātī means that God's attributes of perfection are identical to His essence in reality and have no independent existence. This concept is known as the principle of the unity of essence and essential attributes. These attributes, though conceptually distinct from each other and from the essence, are unified in their external reality with the essence and are not separate from it. (Ṣadr al-Dīn Shīrāzī, 1981CE, p. 243)



Tawḥīd af'ālī means that God is unique and independent in His actions, and all actions in the universe are ultimately attributed to Him alone. No one else participates in His actions, and the agency of others is derived from His permission. In other words, there is no independent cause except God, and any other cause acts only with His permission. (Motahari, (Tawḥīd)2020CE, p. 14)

Tawḥīd af'ālī can be further divided into: Tawḥīd in creation (*tawḥīd fī al-khalq*), Tawḥīd in guidance (*tawḥīd fī al-hidāyah*), Tawḥīd in lordship (*tawḥīd fī al-rubūbiyah*), Tawḥīd in ownership (*tawḥīd fī al-mālikīyah*), Tawḥīd in legislation and governance (*tawḥīd fī al-tashrī' wa Ḥākīmīyah*), Tawḥīd in divinity (*tawḥīd fī al-ulūhīyah*), Tawḥīd in giving life and death (*tawḥīd fī al-ihyā' wa al-imātah*), and Tawḥīd in sustenance (Tawḥīd fī al-rizq). (Ibid., p. 15)

The most important levels of practical *Tawḥīd* include: *Tawḥīd* in worship (*tawḥīd fī al-'ibādah*), *Tawḥīd* in seeking help (*tawḥīd fī al-isti'ānah*), *Tawḥīd* in obedience (*tawḥīd fī al-ṭā'ah*), *Tawḥīd* in love (*tawḥīd fī al-maḥabbah*), and *Tawḥīd* in reliance (*tawḥīd fī al-tawakkul*).

1-1-3. Monotheistic Elements

Anything that influences the formation of something and is a component of a compound is called an element. ('Amīd, Ḥ 1990CE, entry for the word '*Unṣur*.) The monotheistic elements in *Ziyārat Wārith* refer to those aspects from whose analysis the concepts and instances of *Tawḥīd* are derived.

1-2. Monotheistic Elements in *Ziyārat Wārith*

1-2-1. Divine Names and Attributes of Perfection

The word "Allah" is repeated 52 times in *Ziyārat Wārith*, indicating the God-centeredness of this *Ziyārat*. 'Allāma Ṭabāṭabā'ī considers the word "Allah" to be a proper and exclusive name for God and states that, since the existence of the Glorious God is the deity of all beings, He Himself guides creation toward His attributes and makes it known which attributes of perfection He possesses. Therefore, the word "Allah" implicitly refers to all of His attributes of perfection, and it is correct to say that the word "Allah" is a name for the essence of the Necessary Being, who possesses all attributes of perfection. (Mūsawī, Moḥammad Bāqir, 1997 CE, vol. 1, p. 29)



Among these attributes are names such as "*Al-Wāḥid*" (the One), "*Al-Aḥad*" (the Unique), and "*Al-Fard*" (the Singular), which follow the name "Allah" in *Ziyārat Wārith*. The word "Allah" is described by these beautiful names (*Asmā' Ḥusnā*), and these meanings explicitly indicate *tawḥīd dhātī* (oneness of essence).

The meaning of *Tawḥīd Dhātī* is the belief that not only is the essence of the Glorious God simple and not composite or multiple, but also that any composition or multiplicity in the divine essence is impossible. (Jawādī Āmulī, 2013 CE, vol. 2, p. 202) *Tawḥīd Dhātī* has two levels: *Tawḥīd Aḥadī* (Singleness) and *Tawḥīd Wāḥidī* (Oneness). The level of *Aḥadī Dhātī* refers to the simplicity of the essence and the negation of any form of composition from the sacred essence of God. This level of *Tawḥīd Dhātī* is also called *Aḥadī al-Dhāt* and *Aḥadī al-Ma'nā*.

The *Aḥadī* monotheism of the Glorious God can be derived independently from the holy verse: "Say, He is Allah, the One" (Qur'ān 112:1), though numerous narrations from the Ma'ṣūmīn (Infallibles) contain the negation of any parts or composition from the Glorious God. (Dhawqī Harīs, Moḥammad, 2013 CE, p. 43) These narrations absolutely absolve God of having any parts and affirm that all forms of composition are negated concerning Him. The *Wāḥidī* monotheism refers to the absence of any equal, peer, likeness, or partner for the essence of the Glorious God, as indicated by the verse:

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِّي إِلَهٌ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ. (Qur'ān 38:65).

"Say, I am only a warner, and there is no deity except Allah, the One, the Supreme." Imām 'Alī explains the meanings of *Aḥad* and *Wāḥid*, saying: (Shaykh al-Ṣadūq, 2006CE. 1, p. 83)



إِنَّ الْقَوْلَ فِي أَنَّ اللَّهَ وَاحِدٌ عَلَى أَرْبَعَةٍ أُقْسِمُ فَوَجْهَانِ مِنْهَا لَا يَجُوزَانِ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ وَجْهَانِ يَثْبِتَانِ فِيهِ فَأَمَّا اللَّذَانِ لَا يَجُوزَانِ عَلَيْهِ فَقَوْلُ الْقَائِلِ وَاحِدٌ يَقْصِدُ بِهِ بَابَ الْأَعْدَادِ فَهَذَا مَا لَا يَجُوزُ لِأَنَّ مَا لَا ثَانِي لَهُ لَا يَدْخُلُ فِي بَابِ الْأَعْدَادِ أَمَا تَرَى أَنَّهُ كَفَرَ مَنْ قَالَ ثَالِثُ ثَلَاثَةٍ وَ قَوْلُ الْقَائِلِ هُوَ وَاحِدٌ مِنَ النَّاسِ يُرِيدُ بِهِ النَّوعَ مِنَ الْجِنْسِ فَهَذَا مَا لَا يَجُوزُ عَلَيْهِ لِأَنَّهُ تَشْبِيهُ وَ جَلَّ رَبُّنَا عَنْ ذَلِكَ وَ تَعَالَى وَ أَمَّا اللَّوَجْهَانِ اللَّذَانِ يَثْبِتَانِ فِيهِ فَقَوْلُ الْقَائِلِ هُوَ وَاحِدٌ لَيْسَ لَهُ فِي الْأَشْيَاءِ شَبَهُ كَذَلِكَ رَبُّنَا وَ قَوْلُ الْقَائِلِ إِنَّهُ عَزَّ وَ جَلَّ أَحَدِي الْمَعْنَى يَعْنِي بِهِ أَنَّهُ لَا يَنْقَسِمُ فِي وُجُودٍ وَ لَا عَقْلٍ وَ لَا وَهْمٍ كَذَلِكَ رَبُّنَا عَزَّ وَ جَلَّ.

The statement that Allah is *Wāhid* is of four types. Two of them are impermissible for Allah, the Almighty, and two are affirmed for Him. As for the two that are impermissible: one is when a person says that Allah is one intending numerical value, which is incorrect because something that has no second cannot be part of a number. Do you not see that one who says, ‘Third of three,’ has disbelieved? And if someone says, ‘He is one among the people,’ intending a type among a species, this is not permissible because it involves resemblance, and our Lord is exalted above that. However, the two meanings that are affirmed for Him are: when someone says, ‘He is one, having no similarity among things,’ indeed, that is our Lord. And when someone says, ‘He is *Aḥadī al-Ma‘nā*, meaning that He cannot be divided in existence, thought, or imagination,’ that too is our Lord, the Almighty.”

The result is that both having composition and having an equal or partner indicate limitation and need, which are characteristics of creation. Therefore, divine unity is based on negating all forms of limitation from God. In a narration from Imām al-Riḍā, he says:

أَوَّلُ عِبَادَةِ اللَّهِ مَعْرِفَتُهُ، وَ أَصْلُ مَعْرِفَةِ اللَّهِ جَلَّ اسْمُهُ تَوْحِيدُهُ، وَ نِظَامُ تَوْحِيدِهِ نَفْيُ التَّحْدِيدِ عَنْهُ؛
لِشَهَادَةِ الْعُقُولِ أَنَّ كُلَّ مَحْدُودٍ مَخْلُوقٌ.

“The first act of worship of Allah is knowing Him, and the foundation of knowing Allah, the Exalted, is affirming His oneness, and the system of His oneness is the negation of limitation from Him; for intellects testify that anything limited is created.” (Shaykh al-Mufīd, 1981CE, Session 30; Hadīth 4)



The words *Aḥad* and *Wāḥid*, which appear in *Ziyārat Wārith* and are among the divine attributes, align with these meanings and are considered the most profound and expressive monotheistic elements of this *Ziyārat*.

Ṣamadiyyah (absolute independence) is among the attributes of divine action. ‘Allāma Ṭabāṭabā’ī writes: “Exegetes have interpreted this term in various ways, but all these interpretations return to this statement: ‘The Master and Lord to whom all direct themselves for the fulfillment of their needs.’” To prove that *Ṣamadiyyah* is exclusively a description of the Glorious God, he adds: “Since the word *Ṣamad* appears absolutely in the verse ‘Allah is He on Whom all depend’ (Qur’ān 112:2), this meaning is correct. Therefore, Allah, the Exalted, is the Master and Lord to whom all creatures in the universe turn for the fulfillment of their needs, and the use of the definite article (‘*al*’) before *Ṣamad* implies exclusivity, indicating that only Allah, the Exalted, is eternal and absolute.” (Mūsawī, Moḥammad Bāqir, 1997 CE, vol. 1, p. 29)

In line with this meaning, the late Kulaynī narrates in *Uṣūl al-Kāfi* through his chain from Dāwūd ibn Qāsim al-Ja‘farī, who says: “I asked Imām al-Jawād about the meaning of *Ṣamad*, and he replied: ‘It means the one to whom all creatures turn for their small and great needs.’” (Al-Kulaynī, Moḥammad ibn Ya‘qūb, 1983CE., vol. 1, p. 123)

Fard (singular) refers to something that is not mixed with anything else, and this word is more specific than *Wāḥid*. *Fard* can be an attribute of God (Rāghib Iṣfahānī, p. 129), as the narration says:

"والفرد فلا ثاني معه" (Shaykh Ṣadūq, p. 526)

“And He is *Fard*, without a second accompanying Him.”

Fard means that there is no partner or associate with Him. The result is that *Fard* and *Wāḥid* have close meanings, and their common point is the negation of any partner from Allah, the Exalted, which is the meaning of *Tawḥīd Wāḥidī*.



In *Ziyārat Wārith*, when the visitor stands at the head of Imām Ḥusayn’s grave, before addressing the Imām, he praises Allah, the Exalted, with attributes such as *Wāḥidiyyah* (Oneness), *Aḥadiyyah* (Singularity), *Ṣamadiyyah* (Self-Sufficiency), and *Fardiyyah* (Singularity). Praising Allah with these attributes means that only His absolute and independent essence is the one who is the absolute Sustainer.

Another aspect of God’s perfection is guidance. *Hādī* (the Guide) is an attribute of divine action, and *Tawḥīd* in guidance, which some consider an aspect of *Tawḥīd al-Rubūbiyyah* (Oneness in Lordship), means that only Allah guides humanity and other creatures, and no one else can serve as a guide except as an intermediary.

The phrases “Praise be to Allah, who guided us to this, and we would not have been guided if Allah had not guided us” (Qur’ān 7:43) and “Who guided me to your guardianship, selected me for your visitation, and made my path to you easy” refer to the impact of divine guidance in accepting the guardianship (*Wilāyah*) of the Ahl al-Bayt (as).

There are two types of guidance: innate (*Takwīnī*) and legislative (*Tashrīṭī*). Innate guidance is beyond human control, while legislative guidance is specific to humans, and Allah guides them through the revelation of scripture and the sending of divine messengers.¹

‘Allāmah Ṭabāṭabā’ī explains the matter of divine guidance and its relation to the role of the Imām in the following way:



1. Qur’ān: *Namād Ḥayāt Ma‘qūl*, p. 120.

He refers to the noble verse:

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا
عَابِدِينَ. (Qur'an, 21:73)

"And We made them leaders who guide by Our command, and We inspired them to do good deeds, establish prayer, and give *zakāt*, and they were devout worshippers of Us", understanding it as referring to the guidance of the Imām (as), and writes: This guidance is one of the aspects of the Imāmah, and the guidance mentioned in the verse does not merely mean providing direction. The guidance that is the position of the Imām (as) has a meaning beyond simply leading someone to their destination. It signifies a form of *takwīnī* (creative or existential) influence on souls, by which the way is paved for attracting hearts toward perfection and elevating them from one level to a higher level. This type of guidance is an aspect of the Imāmah (as) and involves a creative, inner action. (Mūsawī, Moḥammad Bāqir, 1997 CE, vol. 14, p. 429)

Allāmah further elaborates that guidance by command mentioned in the verse refers to a spiritual effusion and inner station that believers are led to through righteous deeds, being adorned with their Lord's mercy. Since the Imām (as) guides by divine command, it becomes clear that the Imām (as) himself is adorned with this guidance before anyone else, and from him, it spreads to others. From here, we understand that the Imām (as) is the intermediary between people and their Lord in receiving both outward and inward blessings. It becomes evident that the Imām (as) is the proof who guides souls to his stations, just as the Prophet (pbuh) is the proof who leads people to correct beliefs and righteous actions. (Ibid)

1-2-2. Praise, Glorification, and Magnification of Allāh

Praise (*ḥamd*) is describing the Lord with affirmative attributes, glorification (*tasbīḥ*) means to declare Allāh free from that which His essence is exalted above, and magnification (*takbīr*) means that Allāh is greater than anything that can be described. Regarding the importance of beginning with *ḥamd*, Imām aṣ-Ṣādiq (as) said, "Every speech that does not begin with praise is cut off." (Aḥmad ibn Fahd al-Ḥillī, 1988CE. p. 112)



Ziyārat *Wārith* begins with the declarations of *tahlīl* (*lā ilāha illā Allāh*), *taḥmīd* (*al-ḥamdu lillāh*), and *tasbīḥ* of Allāh, with words emphasized by phrases like “greatly,” “abundantly,” and “morning and evening.”

‘Allāmah Ṭabāṭabā’ī, drawing on Qur’ānic verses, establishes the concept of Tawḥīd (monotheism) in *ḥamd* as follows: "God, the Sublime, says: 'That is Allāh, your Lord, Creator of everything.' (Qur’an, 40:62). He informs us that everything that falls under the term 'thing' is created by Him. He also says, 'Who perfected everything He created.' (Qur’an, 32:7). That God who created everything beautifully, and this beauty is because it is created and attributed to Him. So, beauty is tied to creation, and creation is tied to beauty. Thus, there is no creation except that it is made beautiful by God's benevolence, and no one has beauty except through being created and attributed to Him. And He also says, 'He is Allāh, the One, the Conqueror' (Qur’an, 39:4), and 'All faces will submit to the Living, the Sustainer.' (Qur’an, 20:111). These two verses inform us that He created nothing out of compulsion nor did He perform any act under duress. Rather, everything He created, He did so by His own knowledge and choice. As a result, there is no being except that it is His voluntary act, and thus every act of His is beautiful and praiseworthy. Therefore, from the perspective of action, all praise belongs to Him." (Motahari, (Tawḥīd)2020CE, p. 14)

Shahīd Muṭahharī, in explaining the boundaries between Tawḥīd and Shirk (polytheism), writes: "Statements and actions that express glorification, praise, and magnification, and are directed toward the Absolute Perfect and Absolutely Self-Sufficient Being, fall under polytheism if they are directed to anyone other than Allāh. For it is He who sustains all power, and He is the Absolutely Pure One, free from all deficiency. He is the Absolute Great One, to whom all praise returns."



To clarify further, *ḥamd* (praise), *thana* (glorification), *tasbīh* (declaration of transcendence), and *takbīr* (magnification) mean that one should never attribute any role, at any time or in any action, to anyone other than Allāh. This is the reality of *Tawḥīd*.

Another important point is that the emphasized phrases in these statements serve to prevent any exaggerated thoughts or beliefs about the Ahl al-Bayt (as) and to safeguard the monotheistic belief of the visitor, ensuring that the greatness of anyone other than Allāh is removed from the mind. This means that although attention is directed to the Ahl al-Bayt (as), their exalted attributes should not distract one from the One, Eternal, and Infinite God, leading to deviant beliefs. Moreover, it suggests that the true focus of the *ziyārah* is Allāh, and any other action is valid only when accompanied by attention to Allāh.

1-2-3. The Act of Visiting the Imām (‘a) as a Pillar of Tawḥīd

The term name (*ism*) is often understood as referring to the essence accompanied by a specific manifestation or perfection. (Jawādī Āmulī, 1999 CE. , *ibid.*, p. 150) In the Qur’ān, Allāh says:

و لله الاسماء الحسنی فادعوه بها (Qur’an, 7:180)

“To Allāh belong the Most Beautiful Names, so call upon Him by them.” In a narration, Amīr al-Mu’minīn ‘Alī (as) explains that the *asmā’ Allāh* (Names of Allāh) in this verse refer to the Ahl al-Bayt (‘a), stating: "We are the Names of Allāh." (Majlisi, 2013 CE, vol. 27, p. 39)

‘Allāmah Ṭabāṭabā’ī interprets *du‘ā* (invocation) in this verse as meaning worship. (Allameh Tabataba’i, vol. 8, p. 356). Based on the aforementioned narration, this means that true worship of God occurs through obedience to the Ahl al-Bayt (as).

The crucial role of the Imām in actualizing *Tawḥīd* is so profound that Imām al-Hādī (‘a), in *Ziyārat Jāmi‘ah Kabīrah*, refers to the Ahl al-Bayt (as) as the pillars of divine unity and those who are purified in the worship of God. He also says: "Whoever seeks Allāh must begin with you, and whoever affirms His Oneness accepts from you." (*Ibid.*, vol. 99, p. 129).



Thus, the very act of visiting the Ahl al-Bayt (as) is itself a form of connecting with *Tawhīd* and worshipping God through the manifestations of His Most Beautiful Names.

Expressions like Abā ‘Abdillāh (father of ‘Abdullāh), *Thārullāh* (the avenger of Allāh), *Walīyullāh* (friend of Allāh), and similar titles found in the noble *Ziyārat Wārith* reflect this monotheistic path. It is clear that the more one understands the attributes and characteristics of the Imām (as), the greater one's obedience becomes, leading to deeper *Tawhīd* in the worship of Allāh.

The *Ziyārat Wārith* describes the Imāms (as) as the Flags of Guidance, Pillars of the Believers, Word of Piety, Firmest Handle, and Proofs of the Lord, and praises them with divine attributes such as righteous, pious, content, pure, guide, guided, sincere, truthful, and witness.

It is important to note that the Imāms' (as) attributes of perfection are dependent and authorized due to their exalted status in the system of existence, and do not infringe upon the divine unity of attributes.

Reflecting on the phrase, "You obeyed Allāh and His Messenger until certainty came to you," strengthens in the visitor the belief that reaching certainty and proximity to God is only possible through complete obedience to Allāh and His Messenger, aligning oneself within their divine light. The life of Abā ‘Abdillāh al-Ḥusayn (as), along with his martyrdom in the path of Allāh, serves as the highest practical example of *Tawhīd* in obedience for the visitor.

1-2-4. Imam Ḥusayn (as), the Heir of the Sincere Monotheists and the Bearer of the Banner of Tawhīd

The *ḥadīth* of the Golden Chain (*silsilat al-dhahab*) narrated by Imam Riḍā (as) has been reported by both Shī‘ī and Sunni scholars in various versions and with different chains of transmission. Imam Riḍā (‘a) said: “Allah, Glorious is His Majesty, says: ‘There is no god but Allah is My fortress; whoever enters My fortress is safe from My punishment.’” After the caravan passed, Imam Riḍā (as) added: “With its conditions, and I am among its conditions.” (Shaykh Ṣadūq, 2010CE., p. 25)



The phrase *lā ilāha illā Allāh* (There is no god but Allah) is an expression of *Tawhīd* (monotheism). The phrase “with its conditions” refers in some way to prophethood, while “and I am among its conditions” refers to the imamate of the Infallible Imam (as). Since most of Imam Riḍā’s listeners were Sunnis and did not fully recognize the matter of *Wilāyah* (authority), it seems the primary aim of the Imam in this statement was to elucidate the connection between *Tawhīd* and *Imāmate*. However, in the content of the ḥadīth, attention to prophethood as the link between *Imāmate* and the element of *Tawhīd* is also inevitable.

The Holy Qur’an considers *Tawhīd* the core of all prophets’ teachings and introduces Prophet Ibrāhīm (pbuh) as the one who perpetuated the word of *Tawhīd* in the world. The Qur’an says:

(Qur’an 43:28) *وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ.*

“And He made it a lasting word among his offspring, so that they may return (to God)”. The Prophet of God, Moḥammad al-Muṣṭafā (pbuh), is also a descendant of Ibrāhīm Khalīl (as), and Ḥusayn (as) is the son of Fāṭima al-Zahrā (as) and the heir, both genealogically and spiritually, of the last divine messenger. The phrase “I bear witness that you were a light in lofty loins and pure wombs, and the impurities of ignorance did not stain you, nor did its dark garments cover you” (from *Ziyārat al-Wārith*) refers to the eligibility of Ḥusayn (as) to be part of this lofty line.

In *Ziyārat al-Wārith*, Imam Abā ‘Abdillāh al-Ḥusayn (as) is introduced as the heir of the prophets of firm resolve and the divine *awliyā’* (friends of God), all of whom were monotheists and sincere individuals who carried the banner of *Tawhīd* and arduously promoted it. This inheritance, on the one hand, recalls the *Tawhīd* in divine legislation and sovereignty, and on the other hand, shows that this critical position of *Tawhīd* has been bestowed upon the divine prophets and their worthy heirs by Almighty God. It is as if the mission of *Tawhīd* of all the great prophets of history has been placed on the shoulders of Imam Ḥusayn (as), manifesting in Karbala as the pinnacle of the historical battle between *Tawhīd* and *Shirk* (polytheism).



1-2-5. *Tawallā* and *Tabarrā*

Tawhīd in love means that the monotheist, in practice, must recognize the only true beloved and the only real object of love in the entire existence as Allah, the Exalted. The Qur'an says: "But those who believe are stronger in their love for Allah" (Qur'an 2:165). According to the Holy Qur'an, love for Allah is inseparable from obedience to the beloved ones of Allah, and loving them is in line with loving Allah and is praiseworthy:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ.

"Say: If you love Allah, follow me; Allah will love you and forgive your sins, and Allah is Forgiving, Merciful." (Qur'an 3:31)

That is why Imam Zayn al-ʿĀbidīn (ʿa) also asks for the love of Allah and the love of Allah's friends in his prayer, saying: "O Allah, I ask You for Your love and the love of those who love You." (ʿAlī ibn Ḥusām al-Dīn al-Muttaqī, 1999CE. : 3718 and 3794).

Tawallā contains the meanings of love, devotion, and affection, and when it is paired with *Tabarrā* (disassociation), it carries even more significance. *Tawallā* (loving the Ahl al-Bayt and their friends) and *Tabarrā* (declaring enmity and dissociation from their enemies) form the central axis of attraction and connection to Allah and serve as a means of drawing near to Him. In other *ziyārāt* (visitation prayers), loving the Ahl al-Bayt, peace be upon them, is considered synonymous with loving Allah, and enmity towards them is regarded as enmity towards Allah. It is said: "Whoever befriends you has befriended Allah, and whoever opposes you has opposed Allah, and whoever loves you has loved Allah, and whoever hates you has hated Allah." (Majlisi, 2013CE, vol. 99, p. 129)

Some passages from *Ziyārat al-Wārith* such as: "And those who are friends with your friend," "My heart is in peace with your heart," "My father and mother be sacrificed for you," and "And those who oppose your enemies," as well as phrases like "May Allah curse the nation that saddled horses and prepared to fight you", are just a few examples of the affectionate words of the visitor when addressing Imam Ḥusayn (as).



The pilgrimage of the visitor, the hardships endured to reach the zīyārah, praise to Allah for granting this success, greetings to the prophets, the divine trustees, and the angels, as well as expressing affection for the Imam (as) and the martyrs with him through gentle language, asking permission to enter the sanctuary, expressing grief, renewing allegiance, and showing regret for not being with him—all of these reflect the heartfelt love and hidden divine affection that demonstrate the monotheistic spirit characterizing *Ziyārat al-Wārith*.

1-2-6. *Du‘ā’* (Supplication)

Du‘ā’ is both a ladder to *Tawhīd* and a manifestation of practical *Tawhīd*. The Qur’anic reasoning for this is that the Qur’an regards supplication as worship and says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ.

(Qur’an, 40: 60)

“And your Lord said, ‘Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell, disgraced.’” Since worship is essentially the expression of *Tawhīd* by monotheists, the very act of supplication, in any form, is one of the clearest manifestations of practical *Tawhīd*. In *Sūrah al-Ra‘d*, verse 16, Allah says:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ

وَمَا هُوَ بِبَالِغِهِ.

“To Him alone is the true supplication. Those they call upon besides Him will not respond to them at all, except like someone who stretches his hands towards water, [asking] it to reach his mouth, but it will never reach it.”



The precedence of the phrase “To Him alone belongs the true supplication” affirms that supplication belongs exclusively to Allah, and the continuation of the verse negates supplication from others. Therefore, the only real object of supplication is Allah, and supplication reflects the need and dependence of the one who prays. Naturally, the request is only meaningful when the one being asked is independent and self-sufficient, and based on the principles of Tawḥīd, the only independent being is Allah, the Exalted. (Mūsawī, Moḥammad Bāqir, 1997 CE, vol. 11, pp. 434-435).

Du‘ā’ is one of the manifestations of Tawḥīd in seeking help and has various forms: sometimes it takes the form of intimate conversation, sometimes it is an acknowledgment of Tawḥīd, and sometimes it is in the form of a request. (Ibid).

In *Ziyārat al-Wārith*, before making any specific requests, the visitor first acknowledges Allah's oneness and then asks for matters such as being with Imam Ḥusayn (as) in this world and the Hereafter (“I ask Allah, by the station you have with Him and the position you have with Him, to send blessings upon Moḥammad and the family of Moḥammad, and to make me with you in this world and the Hereafter”), as well as conveying greetings to him (“I send you the best greetings and peace and ask that peace be returned to me from you”), and invoking the curse of Allah on the enemies of the Imam (“May Allah curse the nation that killed you”).

It is worth noting that the visitor attributes the acceptance of supplication and prayer during the *zīyārah* to Allah’s will alone and connects Tawḥīd in supplication with Tawḥīd in *wilāya* (divine authority) (“Accept from me and reward me for this by the best of my hope and expectations in You and Your *wali*, O Protector of the believers”).



1-2-7. Acts of Worship During the *Ziyārah*

Ṣalāh (prayer) is the highest form of remembrance of Allah and the most complete means of worshiping the Lord, embodying the pillars of *Tawḥīd* (monotheism). The Qur'an speaks of its direct connection with servitude to Allah:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي. (Qur'an 20:14)

"Indeed, I am Allah. There is no deity except Me, so worship Me and establish *ṣalāh* for My remembrance." Furthermore, the actions of *ṣalāh*, such as *sujūd* (prostration) and *rukū'* (bowing), signify *Tawḥīd* in worship, as they demonstrate humility, submission, and the expression of servitude before the One and Only God. Additionally, the invocations within *ṣalāh*, including *ḥamd* (praise), *tasbīḥ* (glorification), *tabkīr* (magnification), and the exaltation of Allah, align with the concept that *ḥamd* and *tasbīḥ* are reserved exclusively for Allah.

The instruction to perform *ṣalāh* during the *Ziyārat al-Wārith* represents the pinnacle of focus on Allah during the *ziyārah*. Moreover, the special supplication recited after the *ṣalāh* of the *ziyārah* ("O Allah, indeed I prayed, bowed, and prostrated for You alone, without any partner, because *ṣalāh*, *rukū'*, and *sujūd* are only for You, as You are Allah, there is no deity except You") is an acknowledgment of the uniqueness of Allah. Particularly, the phrase *lā ilāha illā Anta* (There is no deity except You) emphasizes practical *Tawḥīd*, meaning that no one besides Allah is worthy of worship.

In the advice of Imām al-Ṣādiq (as) to Ṣafwān, it is said: "Before setting out, fast for three days, and on the third day, perform *ghusl* (ritual purification)." He then said: "My father informed me, based on what he heard from his ancestors, from the Messenger of Allah, that my son Ḥusayn will be martyred by the banks of the Euphrates. Whoever visits him after performing *ghusl* with the water of the Euphrates will have their sins forgiven, as if they were newly born." (Makāram, Nāṣir, 1981CE, p. 445) Fasting and *ghusl* are also acts of worship performed during *Ziyārat al-Wārith*, and their monotheistic nature is evident.



The glad tidings given by the Imām regarding the forgiveness of sins after fasting, performing ghusl, and the *ziyārah* allude to *Tawhīd* in divine forgiveness. The Imām himself attests to this in another statement where he says: "Glory be to You, there is no deity except You. Forgive all my sins entirely, for none can forgive sins except You." The emphasis on the exclusive pronouns and the use of *istithnā'* (exception clauses) in the Arabic construction (*lā yaghfiru al-dhunūb illā Anta*) (Majlisi, 2013CE, vol. 86, p. 98) highlight that the only forgiver of sins is Allah, the Almighty.

1-3. The Impact of *Tawhīd* Elements on the *Zā'ir's* Knowledge

The general meaning of *ma'rifah* (knowledge) is absolute awareness, and at times it is used to mean certain and truthful knowledge. In our discussion, the intended meaning of *ma'rifah* is the *zā'ir's* certainty in *Tawhīd* in both thought and action.

The foundation of religion and the purpose of human creation is the knowledge of Allah, the Glorious. (Nahj al-Balāghah, p. 98) "The first principle of religion is His knowledge." According to narrations, divine knowledge is contingent on recognizing and obeying the Imām (as).



For instance, Ḥusayn ibn ‘Alī (as) said:

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ جَلَّ ذِكْرُهُ مَا خَلَقَ الْعِبَادَ إِلَّا لِيَعْرِفُوهُ، فَإِذَا عَرَفُوهُ عَبْدُوهُ، فَإِذَا عَبْدُوهُ اسْتَعْنُوا بِعِبَادَتِهِ
عَنْ عِبَادَةٍ مِثْلِهِ. فَقَالَ لَهُ رَجُلٌ: يَا بَنَ رَسُولِ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي فَمَا مَعْرِفَةُ اللَّهِ؟ قَالَ: «مَعْرِفَةُ أَهْلِ كُلِّ
زَمَانٍ إِمَامَهُمُ الَّذِي يَجِبُ عَلَيْهِمْ طَاعَتُهُ».

(Shaykh al-Ṣadūq, 2006CE, p. 9.)

"O people! Indeed, Allah, exalted by His remembrance, did not create the servants except so that they may know Him. If they know Him, they will worship Him. And if they worship Him, they will suffice themselves from worshipping anything besides Him." A man asked him: "O son of the Messenger of Allah, may my father and mother be sacrificed for you, what is the knowledge of Allah?" He replied: "It is the recognition of the people of each era's Imām, the one whose obedience is obligatory upon them."

The intended meaning of knowing the true right of the Imām (as) is to affirm them and strengthen one's beliefs regarding their *imāmah* and *wilāyah* (guardianship). For this reason, many of the rewards and effects of *ziyārah* are conditional on recognizing the true right of the Imām (as).

The Prophet said:

مَنْ زَارَ الْحُسَيْنَ عَلَيْهِ السَّلَامَ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَقْبُولَةٍ وَأَلْفِ عُمْرَةٍ
مَقْبُولَةٍ، وَغَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. (Ibn Qūlawayh al-Qummī, 1998 CE, p. 126)

"Whoever visits Ḥusayn (as) knowing his right, Allah will write for him the reward of a thousand accepted *hajjs* and a thousand accepted *‘umrahs*, and He will forgive all his past and future sins."

The knowledge of the Imām must also be reflected in action, and the one who truly recognizes their right is the one who deems obedience to the Imām as obligatory upon themselves in practice. Thus, the greater the knowledge, the greater the level of obedience. (Nīlīpūr, p. 46).

The function of *ziyārah* is to connect knowledge of the Imām with knowledge of Allah, and *ziyārah* texts are among the richest sources of this knowledge.



The elements of *Tawḥīd* within *Ziyārat al-Wārith* have a direct impact on both the theoretical and practical knowledge of the *zā'ir*, as we will now discuss. The importance of recognizing the names and attributes of the Necessary Existent and their influence on the *zā'ir*'s practical *Tawḥīd* is so significant that it can guide them along the fine line between *Tawḥīd* and *Shirk*. Divine *Tawḥīd* regards the sacred domain of the Lord as free from any association in His essence, attributes, and actions, describing Him as beyond physicality, composition, and limitation. On the other hand, groups like the Wahhābīs have presented an understanding of *Tawḥīd* that reduces the divine domain to the level of a limited, corporeal being, akin to that of humans.

Tawḥīd in the Beautiful Names of Allah is the essence and axis of every supplication, and for this reason, the greater the knowledge of the monotheist, the more their supplication will reflect the essence of *Tawḥīd*.

What is crucial to note is that "correct knowledge in the realm of theoretical *Tawḥīd* lays the groundwork for *Tawḥīd* in worship, and although some may theoretically hold to *Tawḥīd* in various dimensions, due to stubbornness and arrogance, they may still fall into *Shirk* in worship. A person will not attain *Tawḥīd* in *ulūhīyah* (divinity) until they fully know Allah, become acquainted with His unique attributes, and reach *Tawḥīd* in *rubūbīyah* (Lordship). "(Alīzādah Mūsawī, 1998 CE. p. 74)

Practices such as fasting, *ghusl*, *ṣalāh*, and *du'ā'* within the *ziyārah* strengthen the belief in the *zā'ir* (i.e. the one who engages in *Ziyārah*) that when seeking help from the Ma'ṣūmīn (14 Infallibles), they should not view them as deities or consider them independent in fulfilling the needs of creation. This would be falling into the pit of *Shirk*. Instead, the *zā'ir* should see them as intermediaries of grace and a means of connection between Allah and creation. If this is the view held, it is not *Shirk* but rather pure *Tawḥīd*, for they are the agents of Allah. The request of the *zā'ir* is made in recognition of the authority delegated to them by the Almighty.



The *tawallā* (love) and *tabarrā* (disassociation) present in *Ziyārat al-Wārith* inspire the *zā'ir* with a sense of ideals, longing, and attraction towards Allah. This grants the *zā'ir* a sense of motivation, joy, and reassurance and leads them in practice to follow the Imām, who is the repository of Allah's words and the cornerstone of divine *Tawhīd*, because love leads to obedience.

Practical *Tawhīd* (monotheism) encompasses both individual and social dimensions. It involves a person's unification in worshipping God alone, negating any form of inner worship such as desires, wealth, or status, and the unification of society in monotheistic worship by rejecting tyranny, discrimination, and injustice. (Motahari, 2020CE, p. 117)

When a pilgrim reflects upon the monotheistic qualities of Imām Ḥusayn (peace be upon him) during *Ziyārah Wārith*, including his establishing prayer (*muqīm al-ṣalāh*), giving alms (*mu'tī al-zakāh*), enjoining good and forbidding evil (*āmir bi-l-ma'rūf wa-nāhī 'an al-munkar*), and his obedience to God and the Prophet, he becomes aware of his individual responsibility to purify his soul and embody the noble qualities of the Imām. Additionally, he is reminded of his social responsibility to eliminate manifestations of *Shirk* (polytheism) from society. In the noble verse:



قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

(“Say: O People of the Book! Come to a word that is equitable between us and you: that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say, ‘Bear witness that we are Muslims.’”) (Qur’an 3:64)

God first invites humanity to monotheism and spiritual freedom and then prohibits them from establishing lordship over one another in society. (Motahari, 2020CE, pp. 110-117) With this understanding, the pilgrim not only refuses to submit to the oppression of tyrants but also takes justice, opposition to discrimination, and the fight against corruption as their guiding principles.

Conclusion:

1. The life of the human soul is sustained by *Tawhīd*, and an informed ziyārah ensures and prolongs this life.

2. According to the writer, there is no segment in the *Ziyārah Wārith* that cannot be explained through the lens of *Tawhīd* and its stages, as guiding humanity to true monotheism is exclusively within the capacity of the Prophets and the Ahl al-Bayt (peace be upon them). Undoubtedly, forgetting or neglecting them leads to personal interpretation and the infiltration of *shirk* and disbelief into one’s being.

3. The theoretical and practical elements of divine unity mentioned in this article represent the core manifestations and levels of monotheism.

4. The influence of theoretical *Tawhīd* on practical monotheism is inevitable. A person generally acts according to what he believes. The most significant cognitive impact of belief in the Oneness of God on the pilgrim is the creation of responsibility and commitment in his personal and social life.

5. Undoubtedly, the majority of people undertake pilgrimages with the intention of drawing nearer to God. If a minority lacks a proper understanding of monotheism, he should be taught *Tawhīd* rather than having his pilgrimage labeled as *shirk*.



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