



**In the Name of Allah,
the Entirely Compassionate,
the Especially Merciful**

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In this first section, introductory material on the research topic is presented, and then the research background is reviewed. A logical inference is then made from the background review, and the existing research vacuum (s) are shown. Obviously, the best method of review is the analytical or analytical-critical method in which the backgrounds are grouped regardless of the time and place, and based on the similarities of the approach and the researcher (s) are expressed towards them. Dear author, by referring to the review section of the Quarterly Site, you will be informed of similar articles, and the novelty of the article will be expressed towards them. Important Note: In articles or works that appear in the background of the article, only the year of publication should be mentioned before the author's name and the full details of the work should be included in the list of sources.



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The main value of the research lies in this section, because the research findings are determined, and the researcher's final understanding of the research is expressed. In general, in this section, accurate interpretation of the data and expression of the researcher / researchers view of the findings, comparison of the research findings with the findings of previous researches and the position of the research among similar researches, brief description of the limitations faced by the research and research proposal (s) inferred from research findings are presented.



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- 1- Helping to spread the culture of Ahl al-Bayt (as) research in scientific and research centers;
- 2- Promoting and deepening Ahl al-Bayt (as) culture and knowledge;
- 3- Promoting and presenting scientific products of Imam Mobin Research Center;
- 4- Publishing an authentic and reference Quarterly with scientific-research validity in the field of Ahl al-Bayt (as) culture and education.

Quarterly Journal of Ahl al-Bayt (as) Teachings is an open-access, online journal and a peer-reviewed multi-disciplinary publication dedicated to the scholarly study of the Qur'an and Hadith from a wide range of scholarly perspectives, reflecting a diversity of approaches as well as ethical questions and concerns related to scientific research about Qur'an and Ahl Al-Bayt (as) teachings.

The Journal of Ahl al-Bayt (as) Teachings editor in chief appreciates your good efforts to announcing other staffs and students to cooperate as an article author.

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Dr. Mohammad Reza Aram

Editor-in-Chief







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Today's Need for Clarification of Evil in This World

Mozhgan Khanbaba¹

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Abstract

The Purpose of this case study was to advance knowledge on the concept of evil through the Qur'anic perspective, with the support of Twelver Shia sources, and identify practical tools to solve this issue in the believers' and non-believers' lives. This implies identifying this concept in the cosmology of the Qur'an, and the purpose of the creation of its different types. The method adopted was a case study with the help of a thematic approach wherever possible the concept was cited or mentioned in the Shia school of thought primarily. Results: In the worldview of the Qur'an, the phenomenon of evil is the result of human free will through willpower and authority. A complete or very exhaustive definition of Satan was found. Evil is the result of divine creation in a derivative way and through divine wisdom. Response to Moral evil makes it become a trial or suffering. At last, maybe we should keep up our spiritual fitness more than our body fitness in our journey in Islam. This informative abstract is limited to this concept. Other scholars are invited to go deeper to advance more knowledge on certain domains beyond what is covered in this study.

Keywords: Evil's Ontology, Satan's Ontology, Specific Types of Evil Interactions, Evil Personalities in Qur'an.



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Introduction

To start with, generations in the 1900s experimented evil through two world wars, but today's ones have witnessed their highest visible forms and intensity caused by human willpower and authority. A reader can just look at the current headlines of the world Media to be convinced that evil is at everyone's doorsteps, in everyone's cellphones, or in many people's minds. Its propagation and its amplified exposure make it necessary to recognize its nature, clarify its borders, and explain it more to the masses (Michael L., 1983, p.339). Given that, efforts to clarify, specify, and fight evil should not be abandoned. More importantly, scholars must indicate ways to deal with evil on its different manifestations to guide people. This academic inquiry originates from the auspice of the Qur'anic perspective and Islamic narrations because Christian-based civilization seems to come to an end in terms of the explanation of this phenomenon. By doing this, we are assuming our social, spiritual, and religious responsibility.

If one were to ask if we would prefer a world without evil? The answer would be largely "Yes". This indicates that evil, in its different types and forms is largely appreciated as a problem to solve, though its presence since the early beginning (John S., 2004, p.544). The Holy Qur'an revealed to the Prophet Mohammad over a period of twenty-three years describes evil in various verses. Even sometimes, the Qur'an seems to consider an inner thing of a man and the result of God's inspiration for humans (Qur'an 91:8). The language of the Qur'an portrayed these evil forces so powerful that the reader sees them in confrontation with God, even in punishable situations. But every letter and word of the Qur'an is considered sanctified and undoubtful by the followers of Islam (Ahamad et al., 2014, p.20). Regardless of whether the language of the Qur'an is considered symbolic in such stories or allegorical or real, we interrogate:

First, if evil is the result of human free will and he who causes evil with the power of will and authority, how does the Qur'an expose the semantic domains of evil? What is evil in the ontology of the Qur'an? Is it something absolute or relative? What is the Qur'anic explanation for humanity voluntarily inflicting pain, suffering, or hardship on another? What are the vehicles of evil in the light of the Qur'an? How do evil entities interact with human beings and what are Satan's materiality and strategies in the Qur'an?



Second, if evil resulting from divine creation is necessary for human growth and perfection, how does the Qur'an provide the means for growth and perfection?

Whether the Qur'an explains evil as the result of man's own actions, as outside his control, as Satan's deeds or as the result of God's inspiration, or as a result of interactions, our interrogations still remain valid. Accordingly, it seems that the best way to understand the true meaning of evil and its ontology is to refer to the Qur'anic text itself as it is an exposition of all things (Qur'an 16:89).

Primarily, for our theoretical objective, we looked for the concept-related narratives, the semantics, the similarities, and the apparent and technical meanings of evil in the Qur'an (Irfan, 2021, p.15). We also searched for the types of evil, their vehicles, their agents, the purpose of their creation, their interaction styles, and more importantly the Islamic ways and means to grapple with suffering and hardship (John, 1969, p.25). Secondly, our practical objective of this research was to shed some light on the darkness of ignorance in my own country regarding the narratives on the history of Haiti. Satan is believed to be the responsible for Haiti's independence and poverty, as insinuated by an American pastor (Pat Robertson, 2010). We will try to consolidate a complete definition of Satan in the general sense.

To reach the purpose of this case study, we referred to The Holy Qur'an and Islamic electronic sources such as books, articles, and prior academic works about this topic. With the help of the Twelver Shia sources, we discussed the findings by analyzing, and interpreting them in the light of the intellect. In this paper, a thematic approach and the Qur'anic exegesis (*Tafsīr*) of Islamic scholars were used. Necessarily, we referred to the Hadiths of the Ahlulbayt, as they are the qualified teachers of The Qur'an by excellence (Qur'an 39:9) and (Qur'an 4:59).

Historically, the debates related to the concept of evil occurred in the Islamic world a long time ago. At the start of the 9th century, notable schools such as the Mu'tazilites and the Ash'arites took a stand and gave their intellectual position (Al-Shahrastani, 1932; p.62). For some reasons, these viewpoints were not popularized in the western world. Deep inside the Islamic arena, scholars such as Rumi and Iqbal's explained how evil arises; that is, resulting from the exercise of free choice, from insinuations of

the devil, or as a test or to facilitate spiritual advancement. Al-Ghazali and Rumi argued that God is also the author of evil as a logical necessity and inseparable while not reflecting God's imperfection. Until then, the perplexity of evil was yet to be explained. In particular, scholars like Ibn Sina, al-'Arabi and Mulla Sadra clarified that evil stems from non-existence and is negative in nature.

Recently, Mutahhari, a 20th-century Islamic scholar removed definitely some confusion about this concept in his Islamic philosophical discussion by stating: "That is, everything in itself is good for itself; if it is evil; it is evil for something else."

Islamic scholars in today's discussion such as Sheikh Hassan Mohammad Makki al-Āmili, Shaykh Zoheir Ali Esmail, the concept of evil tends to be replaced in meaning instead by "*hardship*" or "*suffering*", while other scholars reconcile it with God's Justice as a relative matter that does not have an existence by itself (Rouzati, 2018, pp.1-13).

In the 20th century, arguments on evil came from skeptics and restorer (those who revive it) (Hannah, 1973). Evil- restorers such as Russell thought the concept was necessary to categorize and guide legitimate response to it (Garrard 2002, pp. 323–325; Russell 2009, pp.268–269). Whereas evil skeptic promoted its abandonment due to the lack of explanatory power (Clendinnen 1999, pp.79–113). In on the Genealogy of Morality: A Polemic, Nietzsche argues that the concept of evil arose from the negative emotions of envy, hatred, and resentment. Other scholars also believe that evil actions are essentially incomprehensible. But there no need to abandon the concept of evil for this reason (Feinberg, 2004, p.15).

In medieval times, Biblical and Jewish texts portrayed evil as a result of Satan's machinations mostly (Morgan, 2011, p.8). Before that, Emmanuel Kant equated evil to the human will in his theory of the stage of corruption in the 18th century. Since then, evil has been used in different debates and contexts, from different backgrounds, and from various perspectives by many scholars. Last but not the least, the various emerged theories, starting from Epicurus's and Manes' Manichaeism, passing through Descartes' determinism did not solve the issue of evil (Descartes, 1637).

The central message we get across is that the Qur'an indicates evil in two categories, referring to moral evil and natural evil. Semantically, The Qur'an shows evil can take many forms, but all negative in nature (Izutsu,

2002, p. 220). We found thirty (30) instances of its roots (*sh-r-r*) in the Qur'an. Literally, The Qur'an indicates Iblis as the chief of evil and the shaytans as evil. In other verses, the Qur'an identifies some personalities as evil with different postures. Finally, we have found some types of evil interactions based on the verses and reliable Islamic narrations.

1. Moral evil and Natural evil as major types of evil

In one hand, moral evil in the form of personal moral evil is commonly associated with the word. Major narratives of evil in the Qur'an reflected this type while indicating the Self (*nafs*) as a vehicle (Qur'an 7:23); (Qur'an 12:53); (Qur'an 79:40-41); (Qur'an 2:109) and (Qur'an 25:21), the free will as a connection to it (Qur'an 12:53), and the Devil as its possible internal agent (Qur'an 4:117); (Qur'an 43:62); (Qur'an 22:53); (Qur'an 16:63) and (Qur'an, 6:43). The Qur'an indicated the moral evil in the form of Iblis' disobedience to God (Qur'an 7:12-18), Satan's whisper (Qur'an 7:23) and (Qur'an 114:4-5), killing the righteous (Qur'an 5:27-31), by committing evil acts to a prophet (Qur'an 12:51-53), practicing sodomy and homosexuality (Qur'an 29:28-29), a feature of the resting place for disbelievers (Qur'an 18:29), adversity, distress, and suffering inflicted by Satan's touch (Qur'an 21:83-84); (Qur'an 38:41-44) and (Qur'an 6:84), self-destruction (Qur'an 85:4-8) and fighting against Allah's message (Qur'an 2:114).

In the other, natural evil in the form of impersonal natural evil (as in the case of natural disasters or illnesses) as a test (Qur'an 21:35) and (Qur'an 2:155). or trial for the believers (through fear, hunger, loss of wealth, lives, and crops or through evil and good) or as a warning or punishment for people who commit major sins. The Qur'an indicates these two types of evil in many verses as follows: Qur'an 7:91; Qur'an 54:19-21; Qur'an 15:74-75; Qur'an 54: 33-36; Qur'an 11; Qur'an 54; Qur'an 69:6-8; Qur'an 7:130-132; Qur'an 9:70; Qur'an 7:73; Qur'an 11:61,68,95; Qur'an 14:9; Qur'an 17:59; Qur'an 22:42; Qur'an 25:38; Qur'an 26:141; Qur'an 27:45; Qur'an 29:38; Qur'an 38:13; Qur'an 40:31; Qur'an 41:13,17; Qur'an 50:12; Qur'an 51:43; Qur'an 53:51; Qur'an 54:23; Qur'an 69:4,5 and Qur'an 85:18.

Semantically, the root word for evil is *sharr* (*sh-r-r*) and it is mentioned in thirty different verses of the Qur'an. The respective terms that have been found in the Qur'an are parsimony (*b-kh-l*), going astray (*d-l-l*), rejecting

God (*k-f-r*), idolatry (*sh-r-k*), violating a covenant or treaty (*n-q-d*), turning away, aversion from God (*'-r-d*), slander (*'-f-k*) and transgression (*t-by-y*). The found related verses show the following main acts or deeds falling into its semantic field: transgression (Qur'an 38:55), defamation/Slander (Qur'an 24:11), Breaking the treaties/Failing to keep promises (Qur'an 8:55-56), Miserliness (Qur'an 3:180), to err or go astray (Qur'an 5:60), disbelieving in God (Qur'an 22:72), associating partners with God (*Shirk*) (Qur'an 98:6), turning away (Qur'an 8:22-23). These are some technical meanings of evil.

2. Iblis, Satans, Jinn and Spirit in Relation to Evil

In our research, we come to an established argument in the Qur'an that *Iblis* (the Satan) is the Devil and the chief of evil. This entity is androgynous. This is the definite literal identity of evil. The devil is known under two designations in the Qur'an: *Iblis*, used always as a proper name, and *al-shaytan* (the Satan) used as the Islamic generic designation (Ahamad et al., 2014, p.543). The Holy Qur'an indicates that the word *Iblis* appears 11 times. But it was used 9 times in the storytelling of the creation of Adam as a proper name. *Iblis*, or the chief of evil is an ascetic Jinn that has their features, but incapable of good and limited to evil as the Surah Al-Jinn, revealed in Mecca, confirms (Ahamad et al., 2014, p.542). In the school of Ahlulbayt, there is also this hadith from Imam Ridā (as) that states: The real name of Iblis was Harith (Harth) who was called Azazel, meaning the beloved of God, due to his long worship. After his arrogance and pride, he was called Iblis, and after refusing to prostrate and being expelled from God, he was called Satan. These indicate three core literal identities of evil: *Azazel*, *Iblis*, and *Shaytān*.

The word *Shaytan* is derived from the roots (شطن) and شاطن means "impure and base" while its root *sh/t/n* literally means "to become distant". Its roots appear 88 times in the Qur'an. It appears 70 times in its singular form in some places and 18 times in plural form in other instances.

The word Jinn الجن is mentioned 32 times in Qur'an in 31 verses. The evidence are: Qur'an 6:100; Qur'an 6:112; Qur'an 6:128; Qur'an 6:130; Qur'an 7:38; Qur'an 7:179; Qur'an 11:119; Qur'an 15:27; Qur'an 17:88; Qur'an 18:50; Qur'an 27:17; Qur'an 27:39; Qur'an 32:13; The Qur'an 34:12; Qur'an 34:14; Qur'an 34:41; Qur'an 37:158; Qur'an 41:25; Qur'an 41:29; Qur'an 46:18; Qur'an 46:29; Qur'an 51:56; Qur'an 55:15; Qur'an

55:33; Qur'an 55:39; Qur'an 55:56; Qur'an 55:74; Qur'an 72:1; Qur'an 72:5; Qur'an 72:6; and Qur'an 114:6. There are degrees of strength and specific land destined for the Jinn too. A hadith narrated by al-Hakim and al-Baghawi, the Prophet (pbuh) said: "There are 3 types of Jinn; one type flies through the air, another type consists of snakes and dogs. A third is based in one place but travels about".¹ Al-Shibli said among the places commonly used by the jinn to stay are the village, mountains and the bay². While the usual places visited by them, and sometimes used to as residence are toilet, ocean, market, roofs, landfills and graves.³ Apart from these places, they also liked the quiet place, such as valleys, deserts, soil and rock. Also, according to the narrations, the word Shaytan has been employed to refer to microbes too: For example, the Commander of the Faithful (as) has said: "Do not drink water from the broken portion of the vessel nor from the portion of the handle, for surely, the Shaytan sits upon the handle and the broken portion."⁴

In contrast, spirit is a general literal meaning of Satan and of other unseen entities (Ahamad et al., 2014, p.544). Among the *spirit* which is informed by the Islamic sources are *jinn*, devil and Satan. All evil entities among the jinns are considered as shaytans.

Other entities that relate to evil are also found in reliable Islamic narratives: *Harth*, *Azazil*, *Abū al-Shayāṭīn*, *Abu al-Jann*, *Shaytān* (faithless, male), *Shaytana* (female demons), *Shayatin* (group of male demons), *Marid* (rebel), *Abkari* (very powerful demons), *'Ifrīt* (very strong). In Islamic sources, the original name of devil is *Azazil*.

3. Evil personalities in the Qur'an, and other postures of evil.

In the Qur'an, some people are illustrated as evil personalities due to their actions and behaviors such as Qabil, the Father of Abraham, Pharaoh, Goliath, Korah, Abu Jahl, Abu Lahab, As-Samiri. Beyond in the Qur'an, evil is seen in some other postures as wicked entities (Qur'an 38: 62), as a position (Qur'an 19:75), as an action (Qur'an 99:8), accumulation of large

1. Al-Baghawi, H. M. (1993). *Sharh al-Sunnah*. Vol. 12. Beirut: Al-Maktab al-Islami.

2. Al-Masruri, Muhammad & al. (2015). The Jinn, Devil and Satan: A Review on Qur'anic Concept. *Mediterranean Journal of Social Sciences*, vol. 6, No 5, p.543.

3. Shihab, M. Q. (2002). *Jin, Iblis, Syaitan, dan Malaikat yang tersembunyi*. Jakarta: Lentera Hati.

4. al-Kafi, vol. 6, *Kitab al-Ati'mah wa al-Ashribah*, Chapter Bab al-Awani.

quantities beyond necessity (Qur'an 3:180), as ingratitude (Qur'an 8:55), as opposite of reason (Qur'an 8:22), as a trial (Qur'an 21:35), as a consequence (Qur'an 70:20) and (Qur'an 12:77), as despair (Qur'an 17:83) and (Qur'an 41:49-51), as hastiness (Qur'an 10:11) and (Qur'an 10:11), as a position (Qur'an 19:75) and (Qur'an 17:11). In other verses of The Holy Qur'an, evil equates the hell fire as bad resting-place (Qur'an 22:72) or a deserving punishment (Qur'an 5:60) or disbelief (Qur'an 98:6). In Islamic narratives too, there are individuals and a group of individuals that are labeled as evil personalities too such as Hind, Muawiyah, Yazid son of Mu'awiyah, the descendants of Mu'awiyah, Abu Sufyan, the family of Ziyad, the family of Marwan, the son of Marjanah, the killers of the imams (as), `Umar the son of Sa`d, and Shimr. By those indications, Allah wants to develop our spiritual personality or spiritual mindset by giving some clear examples to warn us not to become having this kind of personality (Mohsen, 2020).

Also, in this case study, we found that Mutahhari's philosophical definition of evil as Non-existential (*'adami*) and relative can be interpreted as Qur'anic, because all the semantic terms of evil show relativity and relational interpretation. All found terms are evil in relation to something else. All mentioned types of evils portray a connection, a relationship or an interaction sometimes between man and himself, sometimes between man and other human beings, or man and nature, or man and society. Thus, Mutahhari has the right to argue that if evil is evil, (...) *it is in its relational being*.

The Islamic philosophers are right in discovering that evil is evil stems from nonexistence and is understood as the absence of good (*Ozgur, 2017, p.293*). Therefore, the following interactions with evil can be cited:

- 1) Jinn-styled interactions. The key verses are: Qur'an 17:88; Qur'an 18:50; Qur'an 41:29; Qur'an 46:18; Qur'an 34:41; Qur'an 55:33; Qur'an 55:39 and Qur'an 72:6.
- 2) Human-style¹ interactions such the indicated evil personalities or people and *sihr*.



1. Note: The magic of the magician (*wa sehru saheera*) falls into this category.

- 3) Speech-style interactions. The verses are: Qur'an 6:112, 121; Qur'an 7:20; Qur'an 8:11; Qur'an 19:98; Qur'an 20:103, 120; Qur'an 50:16; Qur'an 68:23 and Qur'an 114:4–5.
- 4) Thought-style interactions such as evil eye. The verses are: (Qur'an 68:51-52) and (Qur'an 12:67) as scholars' exegesis (*Tafsīr*) about this verse.
- 5) Behavior-style interactions such as worshippers of Taghut.
- 6) Transaction-style interactions. The verses are: (Qur'an 5:90) and (Qur'an 2:102, 219).
- 7) Environment-style interactions as indicated in Hadith.
- 8) Mindset-style interactions. The verses are: (Qur'an 5:104); (Qur'an 5:105) and (Qur'an 58:19).
- 9) Impurity-style interactions. The verses are: (Qur'an 16:115) and (Qur'an 8:11).
- 10) Dream-style interactions as indicated in in *Tafsīr* (Tabatabai, 1972, discourse 18).
- 11) Demon-style interactions as indicated (Shibli, 1985).

4. How should we understand evil?

This study allows us to clarify that *Iblis*'s materiality or its composition is the same as the jinn, though not all *Jinns* are *Shaytans* or demons. The reality of Satan's body is a suprasensitive materiality which is beyond the reality of the senses, but subject to be burnt in Hell (Qur'an 18:50). The Qur'an also states that Satan is man's enemy in many verses: (Qur'an 28:15); (Qur'an 35:6); (Qur'an 36:60); (Qur'an 43:62); (Qur'an 2:168); (Qur'an 2:208); (Qur'an 6:142); (Qur'an 7:22); (Qur'an 12:5); (Qur'an 17:53); (Qur'an 18:50); and (Qur'an 89:15-16). According to Sayyid *Shirazi's Tafsīr* of surah Yasin, Satan's instigation is accompanied by heart's inclination.

In the Qur'an, The Almighty teaches us about its strategies. Satan (all-shaytans included) hypnotizes and whispers to the heart, in Jinn form and in human form (Qur'an 114:4-6). Satan also causes to forget (Qur'an 12:42), speaks (Qur'an 14:22) and (Qur'an 59:16), makes deeds appear alluring (Qur'an 16:63), sows discord (Qur'an 17:53), interferes (Qur'an 22:52), calls on man (Qur'an 31:21), and uses words (Qur'an 81:25), afflicts hardship and pain (Qur'an 38:41), diverts (Qur'an 43:62), entices (Qur'an 47:25), deceives Qur'an 17:63) and promises delusion, or makes

false promises (Qur'an 2:268) and (Qur'an 4:119-120). Satan or Iblis is not alone. It has allies and an army (Qur'an 4:76).

For instance, if we were to provide an exhaustive definition of Satan, it would look like this: "A Shaytan is an invisible, material, and evil Being in nature among the evil Jinn made of smokeless flames of fire; or can be any beings among mankind that is partisan of Iblis; or can be an entity among animal, that is distant from Allah, impure, arrogant, and corrupt; who is able to take human forms or penetrate their mind and their body in the forms of harmful microbes and penetrate their minds or their hearts in the forms of sounds as to tempt and lead them astray, to transgress, to disbelieve or to despair".

5. Islamic ways to cope with evil

In the Qur'an, Allah states that He made everything which He created most good (Qur'an 32:7). Allah has not created evil. Also, sometimes what is perceived as evil for us can be interpreted as having sub-layers of goodness. That is why Allah says: "Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know". (Qur'an 2:216). In chapters 113 and 114 of the Holy Qur'an, it is found some practical forms of evil originating from the creatures, from the darkness when it is intense, from witchcraft, from the envier, or from the whisperer. Therefore, evil results from human free choice. It takes the general form of suffering or hardship. However, *suffering and hardship* as explained by Muslim theologians can be mostly interpreted as regards the posture of believers and the interactional situations. An interactional situation can be a testing one, or an evil situation or a suffering situation.

According to the Qur'an, the purpose of evil in terms of moral and natural evil is, mainly for testing or as a warning. Therefore, testing or trial occur to make us understand the judgment of Allah (Qur'an 76:3), or for the sake of guiding (Qur'an 16:53), as a reminder (Qur'an 30:41), or to ward off greater harm later (Qur'an 18:65–82), as a blessing in disguise (Qur'an 2:216), or to reveal peoples' true colors or faith (Qur'an 29:2-3), and to learn lessons from the mistakes of prior nations and people (Qur'an 10:92). To be in a testing situation, one must be capable of either passing the test, failing it or being on equal parity. In numerous verses in the Qur'an, Allah says that our creation is a test, death and life are a test for us, our

possessions and our children are a test (Qur'an 64:15). The Qur'an states: "We have created man from a mixed sperm-drop to put him to a test, then We made him able to hear, able to see". (Qur'an, 76:2). "We have indeed made whatever is on earth as an adornment for it, in order to test which of them is best in deeds." (Qur'an, 18:7). "Everyone has to taste death, and We test you through bad and good (situations) with a trial and to Us, you will be returned". (Qur'an, 21:35) "And among men, there is one who worships Allah (standing) on the verge: so, if some good thing happens to him, he is satisfied with it, and if a trial befalls him, he turns his face back. He loses both this world and the Hereafter. That is the manifest loss". (Qur'an, 22:11) "Do people think that they will be left (at ease) only on there saying, 'We believe and will not be put to any test?' Indeed, We have tested those who were before them. So, Allah will surely know the ones who are truthful, and He will surely know the liars". (Qur'an 29:2-3) Our reactions are a test and others are a test (Qur'an 47:31) and (Qur'an 47:4). Each test comes when we reach a stage according to our capacity. This is the logical base Human beings and the jinn endowed with free will (Qur'an 91:8).

But why did Allah allow Satan to test human beings? Because He wants us to remind ourselves constantly that this existence is not what He intends for us. These tests serve as an instrument to assess the true character or faith of humans. The assumption underlying this perspective is that true human nature is revealed during times of suffering. We were created for a better place. Adam was a test for Satan and the angels. Satan has been a test for Adam and is now a test for his descendants. Consequently, we are always in a testing situation in this world. The Lord says: "We are always testing" (Qur'an 23:30). In view of that, the existence of Satan is a testing tool or a testing period that we can overcome by the grace of Allah in many ways. Therefore, our creation and its purpose, the creation of this world and its end, and the hereafter are interrelated to the explanation of the role of Satan in our lives. Thus, God allows trials into the lives of believers to test their resolve and strengthen their faith (Musharraf, 2017, p.35).

In different places, the Qur'an sheds light on the role or purpose of these tests and trials in human life, but by stages. Allah says that we were also created in stages (Qur'an 71:14). We were guided by stages (Qur'an 25:32) and that we shall travel from stage to stage (Qur'an 4:101) and

(Qur'an 84:19). Allah is certainly assisting us through each stage and on every dimension of our spiritual personality too, because the help of Allah is near (Qur'an 2:214) and He is indeed near (Qur'an 2:186).

From this perspective, we understand that man is on a journey whether he believes it or not. Evil, suffering, hardship, testing or trials are encounters on the road of this peregrination that often derive from his freewill and sometimes from God's system of accountability.

Iblis is the chief of evil but is not unbeatable according to the Qur'an (Qur'an 17: 65) and (Qur'an 15: 40). This entity is not the most ardent enemy either, but the most disguised. Our self is the most ardent enemy. That is why evil is manifested more as human-provoked actions through the domination of his lower self. The greater the battle, the greater the reward. Allah gave us the Holy Qur'an and the infallibles to guide us in this battle so we don't lose our soul. These are the peak of guidance and they provide us with numerous supplications to ward off all types of evil. They are found both from the Qur'an and from the *A'immah* (imams) infinite knowledge of Allah. To overcome Satan in every situation, we should always use our intellect while keeping our horizon on the Qur'an and the infallibles statements to verify where Satan is positioned.

6. Levels of protection from evil in Islamic sources

If evil appears as suffering, then The Qur'an tells us that we must take refuge in Allah. If evil appears as hardship, then The Qur'an also tells us to look for ease, as stated in the verses:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

So, surely with hardship comes ease.

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Surely with that hardship comes more ease (Qur'an 94:5-6)

For an evil situation, the believers should seek refuge in Allah (Qur'an 7:200). And in every testing situation, we should adopt the best behavior to do the best actions based on piety (*taqwá*), on knowledge through independent judgment, and on the ways of the prophet and his progeny.

We summarized three levels of protection from evil in this study: individual, community, and society.

On the individual level, we point out the key Qur'anic supplications such as keep praying on time because delaying it make a believer become Satan's ally according to hadith. There is fasting, giving charity, doing good

deeds, and seeking forgiveness (Bihar al-Anwar, vol. 96, Verse 256). We can recite specific verses and chapters of the Qur'an named al-Mu'awadhatayn in particular, according to the narrations of the Imams.

Moreover, we must know our self and fight it as a greater enemy. As the Holy Prophet (pbuh) says: Your greatest enemy is yourself, which is located between your two sides.

In the same vein, Imam Ali (as) teaches the believers by saying: "Self commands you continuously to indulge into evil deeds, therefore, whoever trusted his self -he will deceit him, whoever believed his self -he will destroy him; and whoever is satisfied with his self -he will lead him to face worst kind of disasters.

Watching the self can lead to salvation to the same extent that if we trust it, it will lead us to the fire. Trusting the self provides the most dependable opportunities for devil's entrance.

To do so, Islamic Shia sources provide us with supplications for specific needs:

- a) as to protect from the evil eye;
- b) steps for self-purification and self-refinement;
- c) Du'a Khumayl on Thursday nights, du'a Tawassul on Tuesday nights, *ziyarat 'Ashurā* every day and *ziyārat* Imam Husain (as), *Du'a 'Arafa*, *Du'a Makārim al-Akhlāq* is prescribed.
- d) Practice *Irfān* by understanding the embedded subtle mystical points and spiritual states indicated by the Imams, usage of *Adhan* And *Iqamah*, and Reject being negative or pessimistic.

To protect ourselves from evil in the community, start developing good relationship with our parents and our neighbors. Take care of our families through a pious partner and stick attachment to the Islamic Community (*ummah*) (Qur'an 30: 21), (Kāfi, vol.2, p.146); and (Qur'an, 49:10).

To protect ourselves from evil at the society level, we should fight according to our capacity against bad moral traits in society, by enjoining the good and forbidding the wrong (*Amr bil Ma'rūf wa Nahy an al Munkar*). It is considered an important branch of social education in Islamic teachings. It is highly relevant to society, as interactions and relations between individuals and society will define the future of morals as the basis of religion. This determines the spirit of a nation, either good or bad. A very

common narration from the Holy Prophet urges believers to apply this important branch with our tongue, our strength, and our hearts.

Finally, in this case study, we grasped a significant body of knowledge about evil concepts from one end to the other. This effort (*jihād*) permits us to modify some theories of evil, add more clarification, and find ways to cope with some situations.

First, this study allowed us to re-confirm that evil is not in contradiction with the existence of God. One may interpret good as evil and one may use evil tactics to fight against the virtuous (good). This study has clarified this concept in the ontological and theological fields. The philosophical aspect was already clarified in the Shia school of thought.

Moreover, we identified the semantic field of evil in the Qur'an. We differentiated many types of evil and their vehicles of interaction. We came across evil as entities, as personalities, their characteristics, their forms, and their locations. For instance, as the Qur'anic perspective clearly and correctly identifies the reality of the chief of the Devil, its materiality, and its strategies. This is a unique contribution to the recognition of Islam as a revealed and divine religion. This must be publicized more.

In the worldview of the Qur'an, it is confirmed that evil is the result of human free will through willpower and authority. Evil must be interpreted as the absence of good in the general sense, and as suffering or trial in a practical sense, or as personal (moral evil) or impersonal (natural evil). Evil can not be Islamically interpreted as a test.

It appears from the analysis that a response to moral evil is necessary for human growth and perfection because it tests us to unleash our perfection potential in all areas. Accepting evil as a possible consequence of human actions and thoughts, it becomes a part of our trial.

As we have been given free choice, evil may arise as a result of its exercise consciously. It may arise from false suggestions or insinuations of the devil, as we are permeable to those suggestions. Evil may also appear as an instrument for testing the believers, its form is related to our mind's interpretation. Finally, when it appears to facilitate our spiritual advancement, it challenges our discipline and our consistency in this journey.

To deal with it, the prophet (pbuh) and the Imams (as) provided us with the hint and the means for good morals and for directing our goal spiritual

to be the witness of the utmost presence and manifestations of Allah the Almighty in an infinite and always-renewed way in paradise.

At last, maybe we should care of our spiritual fitness more than our body fitness. Because in the light of the knowledge we have found, spiritual fitness brings certainty to the fate of our body in the holistic sense while the contrary is only a possibility.

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The Civilizational Capacity of the Imamate Doctrine

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Abstract

The doctrine of the Imamate is one of the most important privileges of the Shi'a in the Islamic worldview. The abundant capacities of this doctrine can be examined indifferent approaches. The civilizational approach to the doctrine of the Imamate is known as the approach that no independent study has been done on it. This approach is important as it includes different fields. The present study, "Civilizational Capacity of the Imamate Doctrine", was conducted in a descriptive-analytical method using library resources to identify the civilizational capacities of Imamate doctrine. Accordingly, first the privileges of the Imamate doctrine have been referred; then, the civilizational capacities of the Imamate doctrine have been specifically examined. The results show that the Imamate doctrine qualifies the following capacities in order to lead the community toward prosperity in this world and the hereafter: The common capacities include foundation of Ummah (the unified, safe, and expansive ummah), scientific progress (in all fields of prosperity), and justice-oriented (in political, cultural, social and economic fields). The specific field also includes Imam's innocent management and responsible participation of the Ummah as the political field, social cohesion and production of social capital as the cultural-social field, and efficient production, fair distribution, and proper consumption as the economic field.

Keywords: Imamate Doctrine, Civilizational Capacities, Political Capacities, Cultural Capacities, Social Capacities, Economic Capacities.

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Introduction

Manifestation of religious teachings, realization of divine values, beliefs and decrees in different layers of society have been considered as the main goals of theological schools throughout history (Hosseini Khamenei, 2013: p. 286). Therefore, it is necessary to create a civilization in accordance with religious teachings. Leadership is one of the most fundamental components of civilization as it is known as the most vital element of creating a civilization (Derakhsheh, 2011: p. 205). The existence of Imamate in Islamic civilization leads to the correct formation, growth, and prosperity of civilization. (Pourseyyed Aghaei and Emami, 2016: p. 484), as the style of civilization is derived from the style and characteristics of its leader. Undoubtedly, dealing with the capacity dimensions of the Imamate doctrine as an indicator of governance and civilization in the Islamic worldview is one of the important points in the field of Islamic civilization studies.

The influence of Imamate doctrine in modern Islamic civilization as the premise is to believe in the influence of religious teachings in the formation and evolution of civilization. After accepting the partial and micro influence of teachings in the life of an individual in the society, in order to realize the Islamic civilization, one must address the macro influence of religious teachings in the society. The effectiveness of teachings in establishing intellectual foundations, general orientations as well as regulation of all dimensions and layers of society lead to the formation of a new civilization based on authentic Islamic foundations.

Addressing the capacity dimensions of the Imamate doctrine is considered as the answer to these questions: what are the characteristics and capacities of the Imamate doctrine and how do these characteristics affect the governance structure of society? It's an important issue as the position of the Imamate in Islamic civilization is special; policy-making and determination of the general strategies of the Islamic society depends on the imam and the leader.

Literature Review

The following books have been written about civilizational capacity. "Civilizational capacities of Islam" by Mr. Hamid Fazal Qana, he has examined the civilizational capacities of Islam in general, but he has not considered the educational capacities of the Imamate. "The Capacities of

the Knowledge of the Word in Civilization Studies" by Mr. Mohammad Taqi Sobhani, he has generally reviewed the Islamic civilization through the science of the word. Mehdi Qorbani in his article, "Theoretical Capacities of the Theory of Guardianship of the Islamic Jurist in the Construction of the New Islamic Civilization", has addressed the issue of Guardianship of the Islamic Jurist, but he did not review it through the principle of Imamate. Therefore, the present study is innovative in the "view of the doctrine of the Imamate", "structure of the presentation of materials", "construction of the civilizational capacities of the Imamate doctrine", and "the division of capacities into general and specific".

Theoretical Foundation and Methodology

With the second step of the revolution towards the realization of the new Islamic Civilization, a new view of Islamic teachings should be taken as the theoretical backbone of civilization. The view that has led to the Imamate doctrine through the civilizational framework in this article is a new step towards the application of theoretical discussions of the word Imamia. The proper understanding of the concept of "Imamate" in the word of the Imamate makes it possible to understand the difference between this view and other schools as well as understanding the strengths of the intellectual foundations of the Imamate in the process of modern Islamic Civilization. This view leads to a more correct understanding of the place and function of religious teachings, it also provides a platform for the realization of the new Islamic Civilization.

This study uses the library method to apply the statements in the books of the word and civilization in order to answer the main question raised in this study with the analytical-descriptive approach. The following points are mentioned in this regard:

A) in present study, the basis of the authors is the verbal view of the Imamate, and the effects of the Imamate doctrine on civilization variables are investigated.

(B) in the present study, the Imamate doctrine is only discussed through the word of Imamia.

C) this article attempts to study the characteristics of the Shi'a scholars in the Ummah and avoid proposing controversial opinions (Mesbah Yazdi, 2004: 395-400; Al-Humsi al-Razi, 1991: 277-237).

In the words of the Imam, the Imamate and the leadership of the Islamic Ummah is a divine issue, as Imam has the specific characteristics and privileges (Sheikh Sadouq, 2003: 131-132; Sheikh Horr Ameli, 2006: 59/3; Majlesi, 1983: 15/222)).

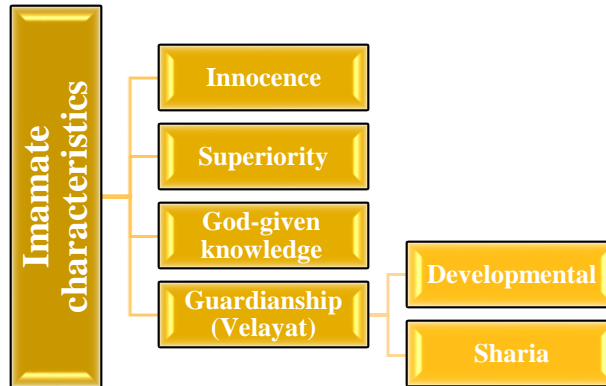


Figure 1.

1. Innocence

One of the necessities of the Imamate is to be free from committing sins or errors (Allameh Helli, 2008: 184). The reason for this is that the imam is the successor of the prophet and the scientific reference in the rulings and knowledge of religion. Therefore, it is necessary to be free from committing sins or errors so that people can trust him and the purpose of appointing imams to guide humanity is not violated (Sobhani, 1992: 116/4).

2. Superiority

The scholars of the Imamate consider excellence as one of the important necessities of Imamate (Mohaqeq Helli, 1995: 198; Allameh Heli, 2008: 187; Fazel Meqdad, 2007: 333; Bahrani, 1984: 121) and they agree on it (Fazel Meqdad, 2012: 336; Bahrani, 1984: 122; Mozaffar, 2015: 233/4). They know Imam in the highest level in physical and spiritual perfections and virtues such as science, religion, piety, generosity, and courage (Allameh Helli, 2008: 187; Bahrani, n.d.: 66; Mozaffar, 2015: 4/237-238).



3. God-given Knowledge

Imams had other sciences besides what they had heard through the Prophet (PBUH) (Koleini, 2014: 1/256-255). This is God given knowledge that they have been inspired (Majlesi, 1983: 26/57). As imam Kazem (AS.) introduced their knowledge in three categories (Koleini, 2014: 1/393):

“Our knowledge is divided into three categories: past, future and present. The past knowledge is interpreted for us, the future is written, but the present is inspired by the heart and the influence in the ear, that is our best knowledge and there would be no prophet other than our Prophet”

The scholars of the Imamate agree on Imam’s God given prescience and its benefits (Allameh Helli, 1982: 240; Sobhani, 2005: 58). The elites have different viewpoints in this regard as it is divided into two categories; some believed that it is limited to the specific items (Allameh Helli, 2008: 148) and the other know it unlimited (Tabatabaei, 1995: 207/18). Accordingly, through these Sciences, Imams were aware of everything they needed in guiding servants and performing their duty as imams (Mesbah Yazdi, 2004: 321-322).

4. Guardianship

Velāyat (guardianship) is an Arabic word derived from the word "Vali" (guardian). The principle of the meaning of the Islamic guardianship is the closeness of two things to each other, (Tabarsi, 2005: 1/61) and the connection of two things closely and firmly together. (Qoreshi, 1991: 7 / 245)

The guardianship in Islam and Shiite thought means "supervision and ownership in managing affairs", which is divided into two categories: evolutionary and Sharia (Tabatabaei, 1995: 18/ 26-27).

The developmental guardianship is the supervision of the Imam over the creatures of the world and the outside world as well as the objective possession in them. (Majeisi, 1983: 21/298; Al-Arousi Al-Hawizi, 1994: under verse 69 of the Surah Al-Zamar; Javadi Amoli, 2000: 123)

Most of the scholars of the Imamate agree on the totality of developmental guardianship, but in some details such as the active role of the imam, there is a dispute over how to control over (Hamoud, 2004: 2/ 117-119; Safi Golpaygani, 1999: 86-88; Rabbani Golpaygani: 29).

Another type of the divine legislative (Sharia) guardianship the imam, which includes the imam's supervision of the interpretation and explanation of the Qur'an and the prophetic tradition and the leadership of the societ. (Javadi Amoli, 2000: 124-125).

According to the delegation narratives, (Koleini, 1393: 1/265-268; Safar Qaemi, 2013: 383-387), there is no difference in the proof of the divine legislative guardianship of the imamate in the sense of priority in the control over property and the population of the people (Khoei, 2014: 5/38; Safi Golpaygani, 1999: 133-135-141).

The divine legislative guardianship means the right to Sharia and legislate for God-appointed Imam (Momen Qomi, 2010: 100-118; Hosseini Milani, 2017: 272-273-311-312). It is the responsibility of the imams to interpret and explain the Qur'an and the Sunnah as they qualify such characteristics as the God-given knowledge of innocence (Rabbani Golpaygani, 2008: 213).

Of course, there is also disagreement about this type of the divine legislative guardianship of the imams, some are only limited to the explanation of the Sharia (Sheikh Horr Ameli, 2006: 439; Amoli, 1422: 3/ 522), and some other believe in the permission of God" (Safar Qomi, 2013: 383-387; Koleini, 2014: 1/ 265-268).

According to the divine legislative guardianship and the methodology of the prophets and imams, the formation of the government and the implementation of Sharia was one of their main goals (Al-Baqarah: 213; Al-Anbia: 74; Al-Yousef:22).

Islamic Civilization, politically, has a government based on the principle of divine governance (Rabbani Golpaygani: electronic version). The civilization that is formed around the divine leadership is chosen based on the divine choice, it has some characteristics such as justice, preference, which distinguishes this society from other societies.



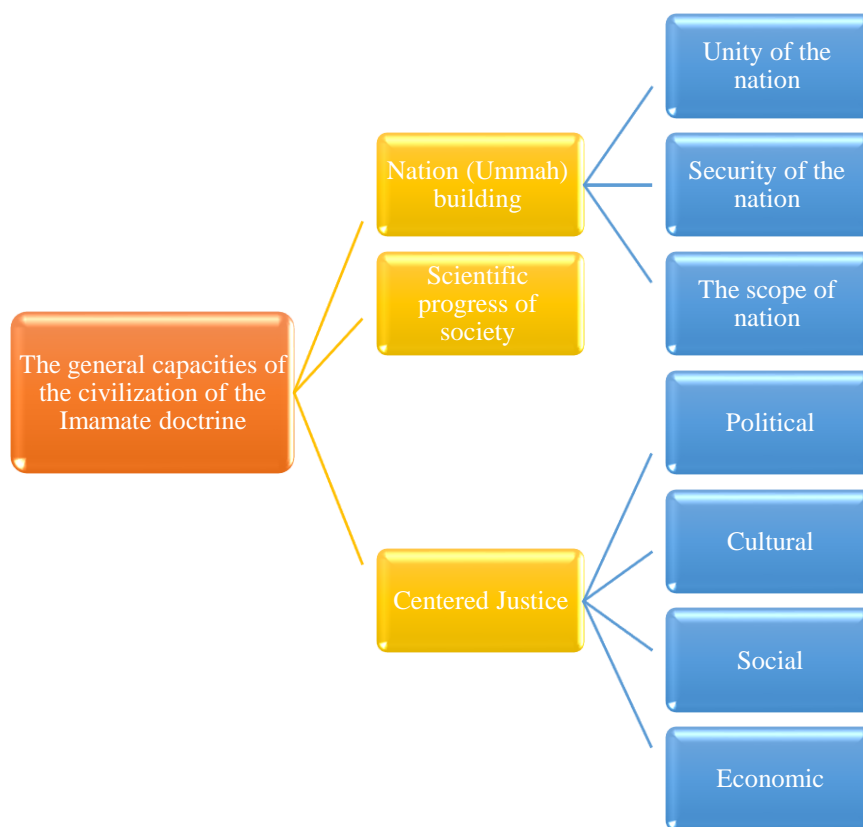


Figure 2.

The following examines the impact of the characteristics of the Imamate on how Islamic Civilization works.

1. Imam's Guardianship and Creating Nation (Ummah)

The main difference between Islam and other religions and schools is that Islam is not just a pure School of thought."(Javadi Amoli, 2000: 76), rather it is religious, operational, and executive approach that has a practical plan in the form of government to realize all religious principles and beliefs. In Islamic terms and tradition, the name of the government is "Islamic guardianship (Welayat)" (Mesbah Yazdi, 2004: 396-397).

In the Islamic worldview, the government is based on the principle of the divine guardianship whose connection of its components is inseparable. In fact, Islamic guardianship is more than a normal government system, and it has a spiritual dimension and a private spiritual connection. (Saba, 2012: 166).

The prophets are the messengers and the prophet Mohammad's family are the manifestations of the rulers of the Islamic guardianship (Rabbani Golpaygani 2000: 47-69). As Imam Kazem (AS) while not having the apparent rule, identified himself as the ruler and The Guardian of the believers, and in response to Aaron, who said: "You are the one with whom people secretly pledge allegiance, he completely shows the power of Islamic guardian government to him" (Ibn Hajar Heitami, n.d.: 202).

This quote shows that Islamic guardian government is a different kind of government, which puts spiritual dimensions and spiritual connections ahead of material and structural connections. (Farhandpur. 1387: 169-204), guardianship in this system is the ruling connections with the people are close intellectual, ideological, emotional, human, and affectionate connections. (Al-Imran: 164); people are attached to the guardian, they are interested in him, and he is the origin of all this political system and knows his duties from God and considers himself as a servant of God. (Nahj Al-Balagha, Wisdom 105).

1-1. Unity of the Islamic Guardianship

In each group and society, individuals and forces have different opinions and tastes. Preventing conflicts and creating harmony in Islamic society is formed by the system of nation building through modesty ruling of infallible Imams (). The Qur'an in these cases, to resolve the dispute, leads the Ummah to the Islamic guardianship (Welayat). (Al-Imran: 103; Nisa: 59). Grouping, tribalism, and division are those punishments that Allah Almighty promises to the rebellious and disobedient in the Holy Qur'an (An'am: 165). Society in such a system creates unity which there is conflict in it. The reason for this unbreakable unity is the extent of the inclusion of individuals and groups in the central point of power which is called as "Imam". "Imamate" with its unifying power transforms the scattered and dispersed population into a single nation and gives order and organization under the umbrella of the Divine Will. (Asefi, 2003: 40).

One of the most prominent manifestations of Islamic guardian society is the strong cohesion and coherence between the members of society, so that they are like a single figure, as the Qur'an considers the believers as the brothers.

The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy (Al-

Hujurat: 10). The prophetic hadith also describes the unity and integrity of the Walai community as the following:

Believers are considered as one body in friendship, compassion, and affection towards each other; whenever one part of it hurts, other parts suffer from restlessness and fever (Payandeh, 2004: 561/2712).

Social Sciences consider the high integrity and collective spirit in society to be essential for the continuation of collective life and the development of societies. This is despite the fact that Islamic guardian society has this feature at the highest level. This alliance is achieved by leading and regulating divine leadership.

1-2. Creating Security in Society

Security is considered one of the most basic, important, and fundamental human needs. The importance of security is that the development of human societies and the flourishing of human talent depends on it. Security in society can be examined in different approaches (Barzenouni, 2005). After the phase of individual security guaranteed by faith (An'ām: 82), social Security is established in the shadow of Islamic guardian society.

Durkheim believes that the factor that threatens Social Security is the distance from ethical norms, the weakness of social solidarity, and the strengthening of individuality in society. In his view, the basis of any social system is emotion, and society is essentially a moral phenomenon; in order to maintain unity and harmony, it is subject to a kind of common social conscience. In this regard, he considers religion as a security element, increasing the security factor of society. (Ghaffari, 2011: 138). Social Security is one of the civilizational characteristics of the Islamic ideal society, the same meaning that Allah Almighty exemplifies in Qur'an as a safe city. "And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter...." (Nahl: 112)

In the following verse, the most important element of creating security, "but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought." (Nahl: 112)

The important indicator of the Islamic guardianship is the constructor of a sympathetic and harmonious society that has friendship-based

relationships. It is the position of the Imamate that is based on a society with different people but sympathetic and brother. We see an example of this unity in the narrative of Imam Ṣādiq (as). He said, "Whoever hurts one of my believers, he would declare war on me". (Koleini, 2014: 2/ 350)

Islamic guardian society, with its brotherhood among Muslims through Imamate, guarantees such security that not only do they not harass each other, but people do not have a bad attitude towards each other. "Accept your brother's excuse and if he doesn't have one, make one for him." (Majlesi, 1983)

1-3. The Civilizational Scope of the United Ummah Under the Umbrella of the Islamic Guardianship

Islam is a natural and universal religion that addresses all human beings in all ages and generations (A'rāf: 158). Islamic guardian society derived from the teachings of this religion, is for all human beings like a divine umbrella; it doesn't make sense for the specific race, ethnicity, geographical area, and specific time and place. The universality of the Islamic ideal society can be understood through verses with general addresses, (prophets: 107, Araf: 158) narratives with universal themes (Sheikh Sadouq, 2003: 2/127; Bahrani, 2013: 1/520) and even recorded historical events such as; brotherhood between migrants and Prophet's friends, the existence of companions with Iranian races (Salman Persian), African, Roman (Sahib Ibn Sinan) (Ibn Abdul-Bar. 1991: 2/ 726)

The existing borders are not acceptable in the idealistic conception of Islam (Najaf al-Ballagh, letter 53) and its only boundary is the belief and adherence to Islamic values. Therefore, Islamic guardian society is not limited to the land and geographical boundaries, but anyone anywhere in the world can be under the umbrella of Islamic guardian society and part of the United Ummah.

2. The Science of Imamate and the Scientific Progress of Society

The imam qualifies the inherent knowledge of the world (Koleini, 2014: 1/ 157) this divine and inherent origin makes Imam's knowledge superior to other people. It is because of this superiority that the position of teaching knowledge is also entrusted to him (Baqarah: 129; Jumu'ah: 2; Āl-i 'Imrān: 164).

Among the narratives, the command to learn science and acquire knowledge is abundant, as in a narrative, learning science is considered

obligatory for every Muslim. (Nouri, 1987: 249) the Prophet (pbuh), as the leader of the Islamic Society, has paid special attention to the learning; he used every position to encourage people to this issue. The imam-centered society is a science-oriented society that leads to the flourishing of various sciences by Imam's guidance and encouragement (the leader of the society). (Pishvaei, 2019: 305; Derakhshah, 2011: 254). The culmination of this scientific progress will be formed in a society led by Imam mansoum and Masum. The extraordinary scientific leap in the imam-oriented society is also quoted from Imam Šādiq (as). (Majlisi, 1983: 52/ 336) in other narratives, with the theme of increasing reason at the time of emergence, they emphasize the progress of Islamic guardian society (Majlisi, 1983: 52/ 328)

The culmination of this scientific progress will be formed in a society led by Infallible Imam. The extraordinary scientific mutation in the imam-oriented society is also quoted from Imam Šādiq (as) (Majlesi, 1983: 52/ 336). In other narrative, he emphasized the progress of Islamic guardian society with the theme of increasing reason at the time of emergence of Imam Mahdi (as) (Majlisi, 1983: 52/ 328).

3. Imam's Justice and the Justice-oriented Society

Justice is the foundation of society and one of the most important necessities of society, as Imam Ali (as) said: "justice is the strongest foundation" (Amadi, 2002: 1/ 181). The importance of justice in the imam's school is that the Shi'a government is called the "Justice government" (Derakhshah, 2011: 90). Justice means "placing everything in its place and granting any right to the owner of that right" (Tavanayanfard, 2011: 117). It is confirmed by the narrative of Imam Ali (as) (Nahj al-Balaghah, Wisdom 437).

Fairness is the primary necessity for every prophet, imam and ruler. According to some verses, the purpose of sending the messenger and divine books is to implement "justice and equality" in society (Nisá: 135, Shūrā: 15, Nahl: 90, Hādīd: 25, Shabđini, 2011: 26). A society which highest social status depends on justice affects all personal situations, social decisions, political appointments, and economic policies, cultural planning, etc.

3-1. Criteria for Justice

In the narrative of Imam Ali (as), the righteous person has been introduced with four characteristics: "Justice has four branches; accurate

understanding, science, deep knowledge and correct and clear judgment and steadfast patience. "The one who thinks rightly will know the depths of knowledge, and the one who reaches the depth of knowledge will be benefited from the source of the rules, and the one who practices meekness and tolerance will not be caught in excesses and shortcomings in his affairs and will live with dignity among people." (Nahj al-Balaghah, Wisdom 31) According to the characteristics mentioned in the narration, a person can be called just who has deep understanding, high level of knowledge, valuable wisdom, and stable temperance. Whoever does not understand justice and its dimensions, he will not perform justice in society (Jamshidi, 2001: 184). Therefore, the infallible imam has the full control over the position of every person and object to perform justice in society. A just imam is considered as the foundation of social, cultural, political, economic justice; he is also the main factor of the life and movement of Islam in society. (Mohammadi Reishahri, 2006: 19; Motahari, 2000: 47)

3-2. Cultural Justice

The meaning of cultural justice in non-Islamic civilization, along with a kind of tyranny, is the inclusion of all cultures with many differences, in a specific form, and even in some theories equals order and uniformity. As Plato considered justice as the harmony and overall fit of society (Maleki and Mostafavi, 2015: 141-173) and August Kent also defined justice as the order.

Among all the authoritarian theories regarding cultural justice, Islamic Civilization leads to preserving their identity and their true traditions by respecting the cultures of different societies, believing in a global society based on respect for other cultures. As the prophet of Islam (pbuh) said, "the virtues of the age of ignorance are practiced in Islam" (Abdolbaqi, 1987: 108; Khorramshahi, 1992: 555).

Islamic Civilization, by forming the system of "Imam and Ummah", gives the world a clear interpretation of cultural justice without oppression. Building a consistent model for all sectors and territories with titles such as globalization, equalization and so on leads to sacrificing the identities, cultures, and good traditions of societies that social thinkers refer to as cultural oppression. According to Sharia and divine standards, participation in all social, cultural and Economic Affairs is completely free, and no special privilege is acceptable for social classes; the only factor of

individual and social privilege is virtue (Hujurāt: 13). In this regard, Imam Sajjad (as) said: There is no honor for the Quraysh or the Arabs except for humility, and there is no dignity except for piety, and there is no action except for intention." (Sheikh Ṣadūq, 1995: 19)

3-3. Political Justice

In an Islamic guardian society, the existence of some human and divine competencies, including science, piety, and justice is the criterion of sovereignty (Najaf al-Balagh, letter 53; Sheikh Mofid, 1992: 143, 317, 416). If someone has these qualifications, he can be appointed in this system. Ayatollah Khamenei considers this qualification as a prominent and key indicator of Islamic Civilization (The Center of Sahaba, 2012: 167).

3-4. Social Justice

Social justice is the value that, as it becomes widespread, society has the conditions that every right holder achieves his right and the affairs of society are balanced (Seyed Bagheri, 2012: 25). In any society, there are opportunities to develop and shape people's personalities, and the unequal distribution of these opportunities deprives some others. The equitable distribution of opportunities allows the growth and flourishing of talents and capacities for all people, and in the next stages, it greatly eliminates the appropriate environment for the elimination of deprivation. (A group of writers, 2011: 196). In Islamic Civilization, led by a just Imam, people will have fair access to all the possibilities and opportunities in society. Of course, it should be considered that communist justice (equality of all individuals and segments) (Shahid Sadr, 1971: 68) is not endorsed by Islam, and justice means denying discrimination, not denying differences.

In addition to justice in creating opportunities, equal or unequal distribution of public facilities in society can also affect the level of benefiting people from resources. Fair allocation of facilities such as wealth resources available to the government for distribution management, government financial resources in banks and fair distribution of bank credits and so on leads to increasing social justice.

3-5. Economic Justice

In a society where the just Imam is responsible for educating and managing people, if the members of society appreciate this divine opportunity and take advantage of it, they will realize their divine responsibility. As a result, the human-centered, materialistic view gives

way to the monotheistic view. Thus, material resources and economic assets are considered divine trusts, and this leads to the fair distribution of property and facilities among the people. "...spend out of that of which He has made you heirs... (Ḥadīd: 7). Property is entrusted (Amadi, 2002: 1/26). Property belongs to Allah, and Allah has given it to his servants as a trust (Ḥakim, 2016: 3/87-89).

As earlier, justice was defined as placing everyone and everything in their place, the violation of property in their place causes class gaps and social problems and economic disruption; however, by putting property in its proper place, it makes society stable. "Do not give the feeble-minded your property, which Allah has assigned you to manage" (Nisā: 5).

4. Special Capacities of the Imamate Doctrine

In addition to the general capacities of civilization in the political, cultural, social, and economic sectors, certain capacities are notable.

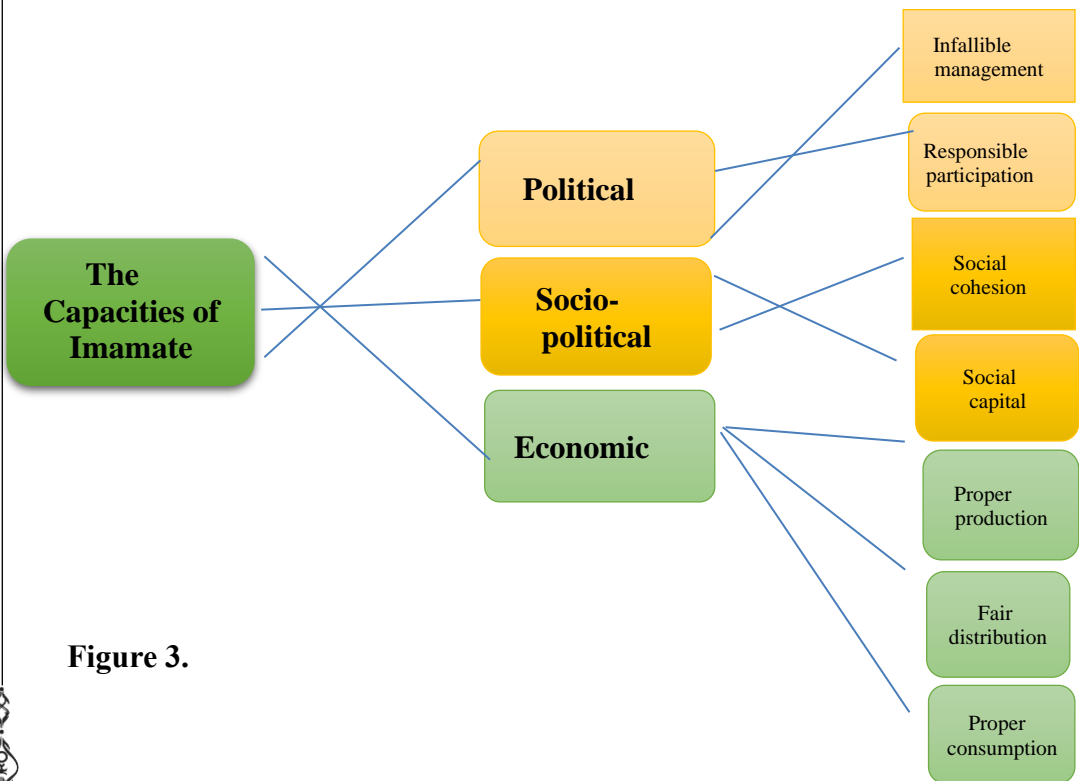


Figure 3.



4-1. Political Capacities

Infallible Management, Responsible Participation. Infallible management is flawless and paves the way for the happiness of the people of society and speeds up progress and excellence to reach the desired level. On the other hand, as the relationship of the Ummah's obedience to the Imam is accompanied by the friendly relationship, people's participation in political affairs is responsible and romantic.

4-2. Socio-Cultural Capacities

Creating social cohesion, producing social capital Imam and prophet are the most important and cohesive factors in society. As lady Zahra (as) in her sermon on fedakiya introduced the fundamental factor of systematization, unity, and cohesion of society as the elements of Imamate and its adherence. Allah has made following Ahl al-Bayt the cause of establishing the social system, and our leadership is the factor for staying safe from divisions (Tabarsi, 2005, vol. 2, 1). Community leadership in the Imamate style is the best model of organizing and controlling and growing people in society towards a higher society. This style of leadership and management is social capital generator. A united and integrated society, desirable social interaction, coordination and accompaniment of all people, the proper use of material and spiritual capacities and so on are examples of social capital in such a society. Obedience to the imam promotes the cohesion of society, the realization of the goals of networking, and socialization of religion (Pourrostami, 2020).

Therefore, the model of social cohesion in Islamic civilization is based on obedience and guardianship from the imam. Obedience to the imam creates social cohesion (vision, manner, and value) and produces social capital.

4-3. Economic Capacities

Good production, fair distribution, and consumption. Attachment to the Imamate doctrine causes to the attachment to teachings of the imam, teachings in the form of goodwill, good mood, and good deeds. Teachings that can be effective and useful in various economic stages. In this case, production is transformed from a purely economic work into worship (Faiz Kashani, 1417: vol. 3, p 142). In the view of an economic and atheist person, the personal interests drive him towards economic activity and effort not his belief. Accordingly, production is not a purely material activity, but according to the teachings, income changes to the concept of

livelihood. Even immaterial factors such as "asking God"," goodwill", "avoiding wrong deeds"," doing good deeds", and "mercy on family" increase provision (Koleini, 2014, vol. 15, p. 502, vol. 2, p. 156). Consumption is the end of the economic chain. The correct use and place in the shadow of the Imamate doctrine is done by using principles such as contentment. Contentment itself is derived from the teachings of the immaculate and current imams in the life of those nobles. Imam Ali (as) said that the pure life means contentment (Nahj al-Balaghah, Wisdom 229).

Conclusion

Leadership and management are the most important members of society and are the distinguishing element of any society compared to other societies. The best kind of government is a government headed by a knowledgeable, infallible, compassionate, and skilled leader and he should be aware of all aspects of human life to recognize all human needs and provide the basis for human flourishing. The "Imamate doctrine" is one of the principles of the Shiite worldview. According to this principle, "Imamate" is a divine issue in the Islamic Society, and Imam has unique characteristics such as knowledge, innocence, etc. Imamate and leadership with these characteristics have capacities that make the Islamic community privileged in all aspects whether related to this world and the hereafter. Imamate and leadership have general and specific capacities in the field of civilization. The general capacities of the Imamate include the capacity of creating an integrated nation, providing the background in scientific progress, and establishing justice in all dimensions of society. The specific capacities of the Imamate are manifested in different aspects of civilization and its different fields. The specific civilizational capacities of the Imamate doctrine are infallible management and responsible participation of the ummah in the political field, social cohesion and social capital in the sociocultural field as well as proper production, fair distribution, and consumption in the economic field.

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An Analytical Overview of ‘*Abaqāt al-Anwār* by Allameh Sayyid Mir Hamid Hussain Hindi

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Abstract

This article presents an analytical overview of ‘*Abaqāt al-Anwār* a seminal work in Islamic scholarship authored by Allameh Sayyid Mir Hamid Hussain Hindi. The paper delves into the book's thematic explorations, historical context, and its enduring relevance in contemporary Islamic discourse, particularly in addressing sectarian critiques. ‘*Abaqāt al-Anwār* serves as a critical rebuttal to *Tuhfa Ithnā ‘Asharīyah* by Mawlawi Abdul Aziz Dehlawi, a prominent Sunni scholar whose work is noted for its biased representation of Shia beliefs. The analysis highlights the scholarly rigor and objectivity employed by Mir Hamid Hussain in systematically addressing the claims made by Abdul Aziz, utilizing logical reasoning and well-researched arguments to clarify misconceptions surrounding Shia Islam. The article also outlines the significant contributions of Mir Hamid Hussain to Islamic thought, including his extensive library and diverse writings that reflect his engagement with theological, jurisprudential, and literary themes. The methodology employed in ‘*Abaqāt al-Anwār* is characterized by a structured approach, addressing critical aspects of Shia theology, history, and sociopolitical dimensions through twelve comprehensive chapters. In conclusion, the article posits that ‘*Abaqāt al-Anwār* is not merely a rebuttal to sectarian critiques but a significant scholarly endeavor that enriches the understanding of Shia Islam and its theological foundations.

Keywords: ‘*Abaqāt al-Anwār*, Mir Hamid Hussain Hindi, *Tuhfa Ithnā ‘Asharīyah*, Mawlawi Abdul Aziz Dehlawi, Shia Beliefs, Imamate, Shia Theology.

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Introduction

'*Abaqāt al-Anwār* stands as a pivotal contribution to Islamic scholarship, particularly within the Shia tradition. Authored by Allameh Sayyid Mir Hamid Hussain Hindi, the work serves as a scholarly rebuttal to *Tuhfa Ithnā 'Asharīyah* by Mawlawi Abdul Aziz Dehlawi, a prominent Sunni scholar known for his biased portrayal of Shia beliefs. This paper aims to elucidate the contributions of '*Abaqāt al-Anwār* to the understanding of Shia Islam and its theological foundations. This article aims to encapsulate the essence of '*Abaqāt al-Anwār* and its contributions to Islamic scholarship, highlighting the importance of scholarly discourse in addressing sectarian differences.

Problem Statement

The discourse surrounding sectarian differences within Islam, particularly between Sunni and Shia traditions, has often been marred by misunderstandings and biased portrayals. One significant example is the work *Tuhfa Ithnā 'Asharīyah* by Mawlawi Abdul Aziz Dehlawi, which presents a critical view of Shia beliefs, leading to misconceptions and heightened sectarian tensions. In response, Allameh Sayyid Mir Hamid Hussain Hindi authored '*Abaqāt al-Anwār* a comprehensive scholarly rebuttal aimed at clarifying the theological foundations of Shia Islam and addressing the inaccuracies propagated by Dehlawi's work. This article seeks to explore the contributions of '*Abaqāt al-Anwār* to Islamic scholarship, emphasizing the importance of rigorous academic discourse in mitigating sectarian divides and fostering mutual understanding among Muslims.

Historical Context:

Allameh Mir Hamid Hussain was born in 1246 AH in Lucknow, India, into a family deeply rooted in religious scholarship. His upbringing in a scholarly environment fostered a profound commitment to Islamic studies, leading him to engage with various disciplines, including theology, jurisprudence, and philosophy. His scholarly journey was marked by resilience and dedication, as he sought to acquire knowledge even under challenging circumstances.

Allameh Mir Hamid Hossein, emerged from a lineage steeped in religious scholarship, specifically within the Imamiyah tradition. (Tehrani. Agha Bozor. p. 347.) His father, Seyyed Mohammad Qoli Mousavi

Lucknowi, was a distinguished theologian, which significantly influenced Seyyed Hamid Hossein's intellectual and spiritual development.

Growing up in a household characterized by a profound commitment to Islamic scholarship, Seyyed was immersed in a rich educational environment that fostered his pursuit of knowledge. From an early age, he engaged with various disciplines, including theology, jurisprudence, principles of Islamic law, and philosophy. His education was further enriched by the tutelage of esteemed scholars, including his grandfather, who played a pivotal role in shaping his understanding of the Shia faith.

This foundational period of his life not only equipped him with a robust theological framework but also instilled in him a lifelong dedication to the study and dissemination of Islamic knowledge. Allameh Mir Hamid Hossein's early experiences in this spiritually charged environment laid the groundwork for his future contributions to Islamic thought and scholarship. Mir Hamid Hossein's scholarly life is characterized by a profound spirit of inquiry and a relentless pursuit of knowledge. As noted by Sheikh Agha Bozorg Tehrani, he was distinguished by his commitment to research and investigation, demonstrating extensive expertise across various disciplines. His commendable familiarity with hadiths, historical narratives, and Islamic culture underscores his intellectual breadth. (ibid)

Moreover, an essential aspect of his academic journey is his resilience in the face of numerous challenges. Mir Hamid Hossein's dedication to the acquisition of scientific resources and literature is evident in his willingness to undertake extensive and arduous journeys. His commitment to scholarship was so profound that he even served in the household of a Sunni scholar to gain access to critical texts. This determination not only highlights his dedication to his research but also reflects the lengths to which he would go to enrich his understanding and contribute to the field of Islamic studies.

At the end of his life, the Sayyid experienced significant physical ailments attributed to his extensive scholarly pursuits. The prolonged practice of placing large and thick books upon his chest resulted in the development of calluses, indicative of the physical toll exacted by his dedication to study. Furthermore, the repetitive strain from excessive writing rendered his right hand completely incapacitated, necessitating a transition to writing with his left hand in his later years. After a lifetime



characterized by prolific scholarly contributions, the Sayyid passed away on the 18th of Safar in the year 1306 AH, at the age of sixty. His remains were interred in the Ghaffaran Hosseiniyah, located in the city of Lucknow, marking the end of a significant intellectual legacy .(Amin, Mohsen, v4. p.381.)

Methodology and Themes:

In ‘*Abaqāt al-Anwār*’ Mir Hamid Hussain adopts a rigorous and scientific approach, characterized by fairness and objectivity. He systematically addresses the claims made by Abdul Aziz, employing logical reasoning and well-researched arguments to clarify misconceptions surrounding Shia Islam. The work meticulously examines the authenticity of hadiths and scriptural sources, particularly those related to the Imamate, countering the assertion that Shia reliance is limited to a few texts. The book *Tuhfa Ithnā ‘Ashariyah* (the Gift of the Twelver) is structured into twelve comprehensive chapters, each addressing critical aspects of the Shia sect and its theological, historical, and sociopolitical dimensions.

1. The first chapter delves into the origins of the Shia sect, exploring its emergence and subsequent fragmentation into various factions.
2. The second chapter critically examines the strategies employed by Shia groups, focusing on methods of misguidance and deception.
3. The third chapter provides an overview of the Shia's ancestral lineage, highlighting notable scholars and significant texts within their tradition.
4. The fourth chapter assesses the conditions surrounding Shia narrations, including an analysis of their narrators' credibility.
5. The fifth chapter is dedicated to theological discussions, addressing core beliefs and doctrines.
6. The sixth chapter focuses on the concept of prophet hood, exploring its implications within Shia thought.
7. The seventh chapter discusses leadership, particularly the notion of Imamate and its significance in Shia Islam.
8. The eighth chapter contemplates the afterlife, examining Shia eschatological beliefs.
9. The ninth chapter addresses jurisprudential issues, outlining legal principles and practices within the Shia framework.
10. The tenth chapter presents critiques of the three caliphs, the Mother of the Believers, and other companions, reflecting on historical tensions.

11. The eleventh chapter characterizes the Shia sect through three distinct sections: misconceptions, biases, and errors, providing a critical lens on common misunderstandings.

12. Finally, the twelfth chapter discusses the concepts of loyalty (Tawallá) and disavowal (*Tabarrá*), incorporating ten preliminary discussions that elucidate their significance in Shia identity. (Mir Hamed Hossein, v 6. p 1200) This structured approach allows for a thorough academic exploration of the Shia sect, facilitating a deeper understanding of its complexities and nuances.

In examining the work of Molawi Abdul Aziz, it is essential to note that his critique primarily targets the discourses of prominent figures within the rigid Sunni tradition, including Ibn Taymiyyah, Ruzbihan, Jowzi, and Kabuli. While his analysis provides a critical perspective on these scholars, it appears that Aziz does not contribute novel insights or original arguments to the discourse. Instead, his work serves as a commentary on existing interpretations rather than an advancement of new ideas within the field. This raises questions about the originality and scholarly impact of his contributions in the context of contemporary Islamic thought. (Milani, Seyyed Ali Hosseini, (1404), v1. p 111).

In his commentary on the book, Mir Hamad Hossein explicitly acknowledges that the text in question is a translation and characterizes it as a derivative work, asserting that it constitutes a form of intellectual appropriation from an earlier source. The original manuscript is attributed to Sawaqi Khwaja Nasrullah Kabuli, whose contributions predate the translated version. Abdul Aziz undertook the task of translating this original work into Persian, initially releasing it under the title "Musta'ar" before subsequently publishing it under his own name. (Mir Hamed Hossein, (1338), v6. p 1199). This situation raises important questions regarding authorship, translation ethics, and the preservation of intellectual heritage within the context of literary scholarship. (Milani, Seyyed Ali Hosseini, (1404), v1. p 158).

The text critically examines the influence of a specific book on the dynamics between Sunni and Shia Muslims, highlighting its role in exacerbating sectarian tensions and fostering suspicion within the Muslim community. It posits that such divisions not only undermine social,

political, and cultural relations among Muslims but also serve the interests of foreign adversaries who may seek to exploit these rifts.

The book in question is characterized by its use of disrespectful language and rhetorical tactics that deviate from established norms of scholarly debate. This approach is noted to be more aligned with polemical discourse than with reasoned argumentation, resulting in a narrative that is laden with slanders and serious accusations against Shia beliefs. (Mir Hamed Hossein, (1338), v6. p. 1198)

In response to the contentious claims made in *Tuhfa Ithnā ‘Asharīyah* a number of scholars have produced counterarguments, with "Ibaqat al-Anwar" being recognized as the most comprehensive and significant rebuttal. While the text does not delve into the specifics of these scholarly responses, it underscores the importance of academic discourse in addressing and mitigating the divisive narratives propagated by such works. This highlights the ongoing need for constructive dialogue and mutual understanding within the broader Muslim community.

Significance of ‘*Abaqāt al-Anwār*.

The significance of ‘*Abaqāt al-Anwār* (The Fragrances of Lights) lies in its comprehensive rebuttal of the claims presented in *Tuhfa Ithnā ‘Asharīyah* particularly those concerning the Shia evidential basis for the Imamate of the Imams (as). The author of *Tuhfa Ithnā ‘Asharīyah* posits that the Shia reliance on scriptural and prophetic sources is confined to merely six verses and twelve hadiths, a claim that ‘*Abaqāt al-Anwār* seeks to challenge through a meticulous analysis of the authenticity and implications of these texts. (Mir Hamed Hossein, (1338), v1. p. 128).

The absence of a formal written response from Sunni scholars to ‘*Abaqāt al-Anwār* further underscores the work's importance within the discourse on Shia-Sunni theological debates. Notably, Mir Hamid Hussain's contributions regarding the contested verses remain unpublished, as noted by Agha Bozorg Tehrani, who indicates that the manuscript is preserved in a library located in Lucknow, India. This context not only highlights the scholarly engagement with the topic but also points to the ongoing need for critical examination and dialogue within Islamic scholarship. (Tehrani, Agha Bozorg, (1408), v15. p .214).

The text in question provides a comprehensive examination of twelve hadiths that pertain to the Imamate of the Imams (as). It specifically

addresses the objections and critiques posed by Sunni scholars, with a notable focus on Mawlawi Abdul Aziz Dehlavi's work, *Tuhfa Ithnā 'Asharīyah*. This scholarly endeavor is currently encapsulated in a substantial collection of twenty-three volumes, some of which have been completed and published by the descendants of Mir Hamid Hussain.

The volumes not only serve as a critical response to the aforementioned objections but also delve into the theological underpinnings of the Imamate within Islamic thought. Furthermore, these texts have been integrated into Islamic Theology software, enhancing accessibility and facilitating academic discourse on the subject. The organization of topics within these volumes is methodical, allowing for a systematic exploration of the Imamate and its significance in Islamic theology. This scholarly work is essential for those seeking a deeper understanding of the Imamate and the historical and theological context surrounding it, particularly in relation to Sunni-Shia discourse.

The collection under discussion spans from the first to the thirteenth volume, each dedicated to a significant Hadith that holds considerable importance within Islamic tradition. The initial ten volumes focus on the Hadith of Ghadir, which emphasizes the relationship between the Prophet Mohammad and Ali, asserting Ali's position as a leader and guide for the Muslim community. This Hadith is analyzed in terms of its chain of transmission and its broader implications for Islamic leadership and authority.

The eleventh volume shifts attention to the *Hadith Manzilah*, which draws a parallel between the roles of the Prophet Moses and his brother Aaron, underscoring the unique status of Ali in the absence of subsequent prophets. The twelfth volume is dedicated to the Hadith of Wilayah, which articulates the intrinsic connection between the Prophet and Ali, reinforcing Ali's role as the guardian of the Muslim community after the Prophet's passing.

Finally, the thirteenth volume examines the Hadith of the Bird, which narrates an event where the Prophet requests the most beloved creature of Allah to join him for a meal, with Ali being the one who is brought forth. This Hadith further illustrates the esteemed position of Ali within the Islamic narrative. Overall, this collection provides a comprehensive analysis of these pivotal Hadiths, contributing to the understanding of



Islamic leadership and the theological underpinnings of Ali's role in the early Muslim community.

The text outlines a structured examination of significant hadiths attributed to the Prophet Mohammad, with a particular focus on the esteemed figure of Ali ibn Abi Talib. The fourteenth and fifteenth volumes are dedicated to the hadith known as "Medina of Knowledge," which emphasizes the pivotal role of Ali as the gateway to knowledge. The sixteenth volume presents the hadith of comparison, illustrating Ali's virtues by likening him to prominent figures such as Ādam, Noah, Abraham, Moses, and Jesus, each representing distinct qualities of knowledge, piety, forbearance, strength, and worship, respectively.

The seventeenth volume delves into the hadith of light, which posits a pre-creation existence of both the Prophet and Ali as divine lights, suggesting a profound spiritual connection that predates humanity. Volumes eighteen through twenty-two are dedicated to the hadith of Thaḳalayn, which underscores the importance of adhering to both the Qur'an and the Prophet's progeny as essential guides for the Muslim community, with the latter being described as greater than the former.

Finally, the twenty-third volume addresses the hadith of the Ark, drawing a parallel between the Prophet's household and Noah's Ark, indicating that salvation is contingent upon allegiance to the Prophet's family. This volume also includes appendices that may provide further context or commentary on the discussed hadiths. Collectively, these volumes contribute to a deeper understanding of the theological and historical significance of Ali ibn Abi Talib within Islamic tradition.

The ongoing contributions to the scholarly legacy of Allameh Mir Hamid Hossein are notably significant, particularly through the efforts of his descendants and other scholars, such as Mr. Hosseini Milani. These individuals have undertaken the task of completing his unfinished works, ensuring that they adhere to the stylistic and methodological framework established by the late scholar himself.

In this context, Allameh Seyyed Ali Hosseini Milani has made a noteworthy contribution in the twentieth volume of the newly published edition of *'Abaqāt al-Anwār* which he has titled *Nafahāt al-Azhar*. In this volume, he meticulously analyzes the implications of six specific verses from the Qur'an, employing the interpretative methods characteristic of

Allameh Mir Hamid Hossein. This scholarly endeavor not only honors the intellectual heritage of Allameh Mir Hamid Hossein but also enriches the contemporary understanding of Qur'anic exegesis within the framework he established.

The scholarly contributions to the compilation of hadiths by Sayyid Nasir Hussain and his son, Sayyid Mohammad Saeed, reflect a continuation of the intellectual legacy established by Allameh Mir Hamid Hussain. Sayyid Nasir Hussain successfully completed four significant hadiths, namely *Hadith al-Ṭayr*, *Hadith al-Bāb*, *Hadith al-Thaqalayn*, and *Hadith al-Safinah*, employing a methodology consistent with that of his predecessor. Following this, Sayyid Mohammad Saeed added to the corpus by completing two additional hadiths: "Hadith al-Munasaba," which asserts that opposition to Ali's caliphate equates to infidelity, and *Hadith Khaybar*, which prophesizes the granting of a banner to a beloved companion of God and His Messenger, signifying divine support in battle.

However, it is noteworthy that the compilation remains incomplete, as the hadiths *Ḥaq*, which invokes divine mercy upon Ali, and the second part of *Khaybar* have yet to be documented. This gap highlights the ongoing nature of hadith scholarship and the importance of continued efforts to preserve and articulate these significant religious texts.

Scholarly Contributions and Legacy.

Mir Hamid Hussain's extensive body of work, including 'Asfar al-Anwar' and 'Istiqsa al-Afham,' reflects his profound engagement with theological, jurisprudential, and literary themes. His legacy is preserved in a substantial library in Lucknow, housing approximately thirty thousand volumes, which serves as a vital resource for future scholars. The ongoing efforts of his descendants and other scholars to complete and publish his unfinished works ensure the continuation of his intellectual legacy.

In the scholarly work of Mir Hamad Hossein, the author meticulously engages with the claims presented in *Tuhfa Ithnā 'Asharīyah* offering a comprehensive examination of the original arguments alongside their supporting documentation. His responses are grounded in reputable sources from Sunni scholarship, which enhances the credibility and depth of his discourse.

Mir Hamad Hossein is recognized as a distinguished scholar, demonstrating profound expertise across a range of disciplines, including



exegesis, theology, hadith studies, criticism, biographical research, history, and literature. This multifaceted knowledge positions *'Abaqāt al-Anwār* as a valuable resource for exegetes, theologians, historians, literary scholars, and hadith specialists alike.

In his work, Mir Hamad Hossein systematically catalogs the narrators of each hadith from the second to the thirteenth century, providing detailed information regarding their respective lifespans. He presents the text of the hadiths and engages in a thorough analysis of their implications from a Shia perspective, while also addressing and countering any doubts raised against them. Notably, both *Tuhfa Ithnā 'Asharīyah* and *'Abaqāt al-Anwār* are composed in Persian, reflecting the linguistic context of the discourse. This scholarly endeavor not only contributes to the field of Islamic studies but also fosters a deeper understanding of the theological and historical nuances within Shia and Sunni traditions.

In his scholarly work, Mir Hamad Hossein employs a diverse array of sources that encompass various domains of Islamic literature. His references include hadith collections, notably the Six Authentic Books and their respective commentaries, as well as other significant texts such as the books of Sunnah, *Kanz al-A'māl*, *al-Muwatt'a* and its commentaries, and *al-Mishkāt* along with its commentaries.

In the realm of exegetical literature, Hossein draws upon esteemed works including *Tafsīr ibn Kathīr*, *Jalālayn*, *al-Kashāf* by Zamakhshari, *al-Durr al-Manthūr* by Suyuti, *al-Ṭabarī*, and *Rūḥ al-Ma'ānī*. His historical and biographical references are equally comprehensive, incorporating notable biographies of the Prophet Mohammad by ibn Hisham and Dihlan, as well as *Sabil al-Hudá wa al-Rashād*, alongside historical accounts from Al-Tabari, ibn Athir, ibn Khaldun, al-Yaqoubi, and *Murūj al-Dhahab* by Mas'udi.

Furthermore, Hossein's jurisprudential framework is supported by authoritative texts such as *al-Mabsūt* by Shams al-Din Sarakhsi, *Nail al-Awtar* by Shawkani, *Ahkam al-Ahkam* in the explanation of *Umdat al-Ahkām* by Halabi, and *Bada'i al-Sanā'i* by Kashani. He also engages with hadith criticism through sources like *Tahdhīb al-Kamāl* by Amzi, *Tahdhīb al-Tahdhīb* by Dhahabi, *al-Kamāl fī Asmā al-Rijāl*, and *al-Thiqāt* by ibn Hayan.

Lastly, his theological discourse is enriched by works such as *Sharh al-Maqāsid* by Tafdazani, *Sharh al-Mawāqif* by Jurgani, and *Sharh al-Tajrīd* by Qushji, among others. This extensive utilization of varied sources underscores the depth and rigor of Hossein's academic inquiry, reflecting a comprehensive approach to Islamic scholarship.

Seyyed's scholarly contributions encompass a diverse array of writings that reflect his profound engagement with theological, jurisprudential, and literary themes. Other significant texts include *al-Shari'ah al-Gharra*, *Al-Shu'lah al-Jawālah*, and *Sham' al-Maāalis*, the latter being a poetic tribute mourning Imam Hussain (peace be upon him). Additionally, *Sham' wa Dama'* presents further poetic expressions, while *Safhat al-Mas* in al-Irtimas" delves into jurisprudential discussions. His works *al-'Asharah al-Kāmilah*" and *al-Zill al-Mamdūd* further contribute to his intellectual legacy.

Moreover, Seyyed's comprehensive multi-volume treatise, *Afhām Ahl al-Main fi Rad al-Izalah al-Ghayn*, underscores his commitment to scholarly discourse. (ibid) His legacy is preserved in a substantial library located in Lucknow, which houses an impressive collection of approximately thirty thousand volumes, comprising both handwritten and printed texts. This repository not only reflects his scholarly endeavors but also serves as a vital resource for future generations of researchers and scholars in the field. (Hakimi, Mohammad Reza, p. 136)

Conclusion:

'*Abaqāt al-Anwār* is not merely a rebuttal to sectarian critiques; it is a significant scholarly endeavor that enriches the understanding of Shia Islam and its theological foundations. In fact, '*Abaqāt al-Anwār* stands as a monumental contribution to Islamic scholarship, particularly within the Shia tradition, by providing a thorough and well-researched rebuttal to the claims made in *Tuhfa Ithnā 'Ashariyah*. Through his meticulous examination of hadiths, theological principles, and historical narratives, Allameh Mir Hamid Hussain has not only defended the Shia perspective but has also enriched the broader discourse on Islamic thought. His commitment to scholarly integrity and rigorous inquiry serves as a model for future generations of scholars, highlighting the necessity of constructive dialogue in addressing sectarian differences. Ultimately, '*Abaqāt al-Anwār* is not just a response to criticism; it is a vital resource that fosters a deeper



understanding of Shia Islam and encourages a spirit of inquiry and collaboration within the Muslim community.

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Examining the Implications of the Verse of *Mubāhalah*: Ali as the Prophet's Soul

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Abstract

This article explores the implications of the verse of *Mubāhalah* in relation to the status of Ali ibn Abi Talib (as) as the soul of the Prophet Mohammad (pbuh). The verse, revealed in the context of a confrontation with the Christians of Najran, emphasizes the deep spiritual and existential bond between the Prophet and Ali (as), highlighting Ali's unique position among the companions. Through a qualitative textual analysis of various interpretations and commentaries, including those from both Shia and Sunni scholars, this study investigates how the verse underscores Ali's superior virtues and inherent right to leadership following the Prophet's demise. The article critically examines opposing views, particularly those presented by Ibn Taymiyyah, which seek to diminish the significance of this verse in establishing Ali's caliphate. Ultimately, this study aims to affirm the profound implications of the verse of *Mubāhalah* as a testament to Ali's esteemed role within the Islamic tradition and his rightful place in the succession narrative.

Keywords: *Mubāhalah/Mubāhala*, Ali ibn Abi Talib (as), Soul of the Prophet (pbuh), Caliphate, Najran.



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1. Introduction

Verse 61 of Surah Al-Imran references the event of Mubāhala, a significant moment in early Islamic history:

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

“Should anyone argue with you concerning him, after the knowledge that has come to you, say, Come! Let us call our sons and your sons, our women and your women, our souls, and your souls, then let us pray earnestly and call down Allah's curse upon the liars.” (The Qur’an 3: 61)

1.1. The Importance of the Verse

This verse is crucial in Islamic tradition for several reasons:

A. Theological Significance: The verse highlights the importance of truth and divine justice, emphasizing that falsehood will ultimately be exposed.

B. Historical Context: The *Mubāhalah* incident also serves as a pivotal moment in early Islamic history, illustrating the Prophet's confidence in the integrity of his message and the integrity of his family. It highlights the challenges faced by the Muslim community in confronting theological disputes with other faiths and emphasizes the strength derived from unity and faith.

C. Validation of the Ahlulbayt: The inclusion of Ali and his family in this significant event underscores the esteemed status of the Ahlulbayt within Islam. They are portrayed as the embodiment of purity and truth, distinguishing them from others.

D. Status of Ali ibn Abi Talib (as): One of the most profound implications of this verse is its acknowledgment of Ali ibn Abi Talib (as) as the "soul" of the Prophet Mohammad. In the context of *Mubāhalah*, the Prophet brought Ali, along with his daughter Fatimah, and his grandsons Hasan and Husayn (as) as representatives of the Ahlulbayt. This designation not only highlights Ali's intimate relationship with the Prophet (pbuh) but also affirms his elevated status among the companions. By referring to Ali as his soul, the verse indicates that Ali shares a unique and irreplaceable bond with the Prophet, elevating his position in the eyes of the Muslim community.

1.2. The Meaning of *Mubāhalah*

Mubāhalah, derived from the root *bahlah* (curse) (ibn Mnzūr, 1414 AH, vol.11: 72.), signifies invoking God's wrath upon those who are deceitful. It is about one of the important events in the history of early Islam i.e. the event of Mubāhala between the Prophet and the Christians of Najran. The Christians of Najran had traveled to Medina to debate the divinity of Jesus due to his fatherless birth and rejected the Prophet's logical arguments comparing Jesus to Adam, both created by God's command. Despite repeated reasoning, the Christians remained obstinate. At this point, Allah revealed the command for Mubāhala, inviting both parties to call upon their families and invoke a mutual curse, letting Allah judge the truthful; the Prophet invited them to a mutual invocation of Allah's curse upon the liars. When the Prophet, along with Ali, Fatima, Hasan, and Husain, appeared for the Mubāhala, the Christians, fearing the power of these holy figures, withdrew, recognizing that invoking the curse could result in divine punishment (Tabarī, 2000, vol.6: 481). The event highlighted Islam's moral and spiritual authority while averting confrontation.

1.3. Background of the Event in the Narratives

Both Shia and Sunni commentators agree that during the event of Mubāhala, the Prophet Mohammad was accompanied by Ali, Fātima, Hasan, and Husain (Abū Hayyān al-Āndlusī, 1420 A.H, vol.3: 189/ Al-Wāhedī, 1430 A.H, vol.5: 320/ Al-Qurtubī 2008, vol.2: 1037/ Ibn ‘Ādil Al-Hanbalī, 1998, vol.5: 289/ Al-Zuhaylī, 1418 A.H, vol.3: 245/ Al-Hijāzī, 1413 A.H, vol.1: 238/ Al-Khatīb Al-Sharabyīnī, 1285 A.H, vol.1: 222/ Al-Nakhjawānī, , 1999, vol.1: 112/ Al-Jazāerī, 2003, vol.1: 325/ Ibn Jazzī Al-Kalbī, 1416 A.H, vol.1: 155/ Ibn ‘Atiyyah 1422 A.H, vol.1: 477/Al-Ijī Al-Shāfi‘ī, 2004, vol.1: 255 / Al-Baghawī 1420 A.H, vol.1: 450/ Al-Baydāwī, 1418 A.H, vol.2: 20/ Al-Tha’labī, 2002, vol.3: 85/ Al-Khāzin, 1415 A.H, vol.1: 254/ Al-Rāghib Al-Isfahānī, 1999, vol.2: 607/Al-zamakhsharī, 1407 A.H, vol.1: 368/ Al-Sam’anī, 1997, vol.1: 327/Al-Sha’rāwī, 1997, vol.3: 1520/ Al-Māwardī, n.d, vol.1: 398/ Al-Shawkānī, 1414 A.H, vol.1: 339). This event is widely regarded as a key moment demonstrating the virtues of Ahlulbayt. Al-Zamakhsharī, a prominent Sunni commentator, considers it the strongest proof of their excellence (Al-Zamakhsharī, *ibid*: 370). Sunni sources such as Sahīh Muslim and Musnad Ahmad Bin Hanbal also

recount that when Mu'āwīyah asked Sa'd bin Abī Waqqās why he refused to curse Ali, Sa'd cited Ali's virtues, including his participation in Mubāhala (Al-Naysābūrī, n.d, vol.4: 1871/ Ahmad ibn Hanbal, 1995, vol.2: 277/ Al-Hākīm al-Neysābūrī, 1990, vol.3: 117).

The verse calls for "our sons," "our women," and "ourselves," and the Prophet's inclusion of Ali, Fātimah, Hasan, and Husain is seen as highlighting their unique status. Sunni scholars such as Al-Hākīm al-Neysābūrī (Al-Hākīm al-Neysābūrī, ibid: 163) and Ibn Hajar al-Haythamī (Al-Haythamī al-Shafī'ī, n.d: 539) affirm the authenticity of these hadiths and the significance of this event, with the latter noting that it demonstrates the superiority of Ahlulbayt over other companions. The hadith of Kisā, narrated in Sahīh Muslim (Al-Naysābūrī, ibid: 1883), reinforces this by showing the Prophet's special relationship with the members of his household (Al-Zamakhsharī, 1407 A.H, vol.1: 369/ Al-Neysābūrī, 1416 A.H, vol.2: 178/ Al-Khatīb al-Sharabyīnī, ibid: 223/ ibn 'Ādil al-Hanbalī, 1998, vol.5: 289).

While some, like ibn Kathir, downplay the specific virtues of Ali, even he acknowledges the authenticity of hadiths related to *Mubāhalah* (Ibn Kathīr, 2003, vol.11: 94). Jābir ibn 'Abd Allāh al-Anṣārī, a companion of the Prophet, explicitly links the verse of Mubāhala to Ahlulbayt, identifying "our souls" as referring to both the Prophet and Ali (as) (ibn Kathīr, 1419 A.H, vol.2: 55). This consensus underscores the elevated position of Ahlulbayt within early Islamic tradition. In this context, the verse holds a special significance for Ali, as God instructed the Prophet to bring certain individuals with him for the *Mubāhalah*. The Prophet, following God's directive, practically brought Fatima from the women, Ali from the men, and Hasan and Husain from the children. Based on this action, Hasan and Husain were the embodiment of "our sons," Fatima the embodiment of "our women," and consequently, Ali inevitably represented "our souls." The importance of this phrase is quite clear, as Ali is the only individual among all the companions who, due to his closeness to the Prophet, is referred to as the soul of the Prophet. This alone is sufficient to demonstrate his distinguished position among the companions (Al-Hillī, n.d, 124). Due to this significant implication, many Sunni scholars, whose efforts have been focused on justifying historical events as they occurred, have made great efforts to downplay this issue. Some narrators omitted Ali's name entirely;

a report by Ibn Abī Shaybah illustrates the Umayyads' hostility toward Imam Ali, as his name is excluded from the Companions of *Mubāhalah* — a clear sign of his superiority over other companions:

"Jarir, from Mughayrah, from Al-Sha'bi, said: 'When the Prophet intended to engage in *Mubāhalah* with the people of Najran, he took the hands of Hasan and Husain while Fātima walked behind him.'" (Ibn Abī Shaybah, 1409 A.H, vol.6: 379)

Ibn Qayyim al-Jawziyya, a disciple of Ibn Taymiyyah, echoes this, stating that when the verse of *Mubāhalah* was revealed, the Prophet took Fātima, Hasan, and Husain for the event (Ibn Qayyim al-Jawziyyah, 1987: 264). However, big majority of the Sunni scholars have come to downplay the event and its connotation. The article by applying comparative and analytical method evaluates the views of some outstanding figures.

1.4. Research Methodology

The methodology employed in this article is qualitative textual analysis with a focus on comparative analysis. This approach involves several key elements:

A. Literature Review: it examines the views of some outstanding Sunni scholars regarding the verse of *Mubāhalah* and the merits of Ali ibn Abi Talib (as). This establishes a foundation for understanding differing perspectives within Islamic scholarship.

B. Critical Analysis: it analyzes and critiques the arguments presented by these scholars. This involves evaluating their reasoning, identifying potential biases, and assessing the validity of their claims about the verse and its implications.

C. Contextualization: By situating the verse within its historical and theological context, it provides deeper insight into the significance of the event, particularly regarding the status of Ali and the Ahlulbayt (as).

2. Fakhr al-Dīn al-Rāzī's Perspective on "Our Souls"

Al-Rāzī discusses the argument presented by Mahmud bin Hasan al-Humsī, a Shia theologian, regarding the phrase "our souls" in the verse of *Mubāhalah*, which refers to Ali (as). Humsī contends that this phrase signifies Ali's superiority over other prophets, except for the Prophet Muhammad (pbuh). He reasons that since it is illogical for the Prophet to bring his own soul to the event, Ali must represent the Prophet's soul, implying their equality in all aspects except where there is explicit evidence

otherwise—such as the Prophet's higher status and Ali not being a prophet. Furthermore, Humsī supports this claim with a hadith, which states that anyone who wishes to see the knowledge of Adam, the obedience of Noah, the forbearance of Abraham, the leadership of Moses, and the piety of Jesus should look at Ali. Al-Rāzī, while acknowledging the claim, responds by citing a consensus that prophets are superior to non-prophets, including Ali (as). He argues that just as the verse is specified to indicate the Prophet's superiority over Ali, it also implies that all prophets are superior to Ali (Al-Rāzī, 1420 A.H, vol.8: 248).

Despite his critique, Al-Rāzī does not deny Ali's superiority over other companions. His assertion of consensus regarding the superiority of prophets over non-prophets lacks solid grounding, as narrations like the one he quotes from Humsī challenge this claim. Moreover, from the Shia perspective, consensus without the involvement of an infallible authority holds no theological weight.

Humsī's argument is supported by the Shia belief that Ali, though not a prophet, possessed wilayah (God-given authority), which is considered the essence of prophethood. As discussed in another article by the author, it is plausible for an Imam to be superior to a prophet, as exemplified by Ibrahim, who attained the status of Imamate after passing divine trials, even while being a prophet (Agha Mohammadi, 2024: 96).

3. Ibn Taymiyyah's View on “Our Souls”

Ibn Taymiyyah acknowledges that the Prophet took Ali, Fatima, Hasan, and Husain (as) with him for the event of *Mubāhalah*, a fact confirmed by an authentic hadith also found in Sahīh Muslim, where the Prophet declared them as his household. However, Ibn Taymiyyah argues that this does not imply Ali's Imamate or his superiority over the other Companions. He further concedes that the event of *Mubāhalah* was exclusively limited to Fatima, Ali, Hasan, and Husain (as). This serves as a rebuttal to opponents of the Ahlulbayt (as) and those who have attempted to distort the hadith by including non-Ahlulbayt among the companions of *Mubāhalah*.



Then, he attempts to reduce the importance of the application of “our souls” upon Ali in several ways:

3.1. “Our Souls” Does not Imply Equality

Ibn Taymiyyah's argument challenges the notion of equality between the Prophet and Imam Ali (as) based on the term *anfus* (our souls/ourselves) in the verse of *Mubāhalah*. He contends that "Anfus" does not imply equality, using other Qur'anic verses to demonstrate that the term refers to a collective identity rather than individual equivalence. For example, in verses like "do not defame yourselves" (Qur'an 49:11) or "kill yourselves" (Qur'an 2:54), *anfus* addresses the community without implying equality among its members.

Hence, Ibn Taymiyyah argues that while Ali (as) is included in *anfus* this inclusion does not confer any unique status or privilege upon him. Instead, it reflects a commonality shared by the faithful (Ibn Taymiyah Al-Harranī, 1986, vol.7: 124).

If the term "Anfus" (souls) appears unconditionally, as in the verses “You shall not shed your blood or expel yourselves” (Qur'an 2:84) or “slay the guilty among yourselves” (Qur'an 2:54), it refers to a collective identity, such as ethnic, social, or religious ties. However, in the verse of *Mubāhalah*, where “our sons, our women, and our souls” are mentioned, *anfus* cannot carry this general meaning.

The specific mention of sons and women suggests a closer, more intimate relationship, implying that *anfus* signifies a unique connection rather than a mere tribal or communal bond (Javādī Amulī, n.d, vol.14: 461).

The relationship between a father and son is particularly strong, so when sons and women are mentioned explicitly, *anfus* must carry a special meaning alongside them. It wouldn't make sense to interpret it as a general relationship, as children and women already fall under the broader category of relatives. In other words, it would be redundant to say, "Call your sons, women, and relatives," since sons and women are already included in the term "relatives." If it meant a general relationship, other relatives of the prophet could have been included, but the Prophet brought only Ali (as).



Furthermore, *anfus* is plural, and the Prophet should have brought at least three people if it merely referred to believers, but he brought only Ali (as), indicating a special status. Like verses where *anfus* is mentioned alongside family (Qur'an 66:6; 39:15), distinguishing the two terms, "Anfusana" in *Mubāhalah* similarly refers to the soul of the Prophet, identifying Ali (as) as uniquely connected to him.

3.2. A Plural Form is not Limited to One

He furthermore argues that the term *anfusanā* (our souls) in the verse of *Mubāhalah* is a plural form, but its application is not restricted solely to Ali (as). At the time, however, no one from among the Prophet's close male relatives, besides Ali (as), was present to participate in the event (ibn Taymiyah al-Harranī, *ibid*: 129).

In classical Arabic, while a plural form generally denotes three or more individuals, there are numerous instances in the Qur'an and other Arabic literature where plurals are used to refer to fewer than three individuals. This linguistic flexibility is also present in non-Arabic texts. It is plausible that when articulating a legal rule or drafting a contract, a general form is employed, but its implementation can apply to just one or two persons. Such specificity does not contradict the generality of the original expression. In the context of *Mubāhalah*, the Prophet (pbuh) was required to bring those described as "our sons," "our women," and "our souls" (Makārim shīrāzī, 1995, vol.2: 586).

Yet, at that time, the Prophet had only two sons (Hasan and Husain), one from women (Fātimah), and one man (Ali) who possessed the necessary attributes to accompany him. Thus, the Prophet included all those from his household who fulfilled the categories of "sons, women, and souls." Among the women, there was no one comparable to Fātimah (as), and among the men, no one shared the Prophet's spiritual and familial closeness except Ali (as). The fact that the Prophet did not bring any other companions or relatives, such as his wives or uncles, illustrates the unique status of these individuals.

It is important to note that if Allah the Almighty had used a singular form and commanded the Prophet to bring only one man and one woman, critics might have argued that the Prophet excluded others because he was restricted to a specific number.

However, by using the plural form and allowing the Prophet to bring only Ali and Fātima (as), it becomes evident that these individuals held a special, unparalleled status. Ibn Qutayba al-Dīnawārī views Imam Ali (as) as one of the individuals closest to the Prophet (pbuh) and asserts that Allah granted Ali (as) this special closeness during the event of *Mubāhalah* and chose him for “our souls and your souls” (ibn Qutayba al-Dīnawārī, 1991, vol.1: 5).

3.3. No Specific Virtue for Ali

Ibn Taymiyyah argues that the verse of *Mubāhalah*, revealed in the tenth year A.H., does not indicate that Ali (as) is equal to the Prophet (pbuh) or superior to other Companions. He explains that at the time, only Abbas remained from the Prophet's close relatives, but Abbas was neither an early convert nor as close to the Prophet as Ali (as). Jafar had died, leaving no one else like Ali to accompany the Prophet. Thus, while Ali's participation in *Mubāhalah* is a virtue, Ibn Taymiyyah asserts it is shared with Fātima, Hasan, and Husain (as) and does not imply Imamate, otherwise Fātima (as) would also be considered an Imam. Consequently, “Anfusana” does not equate Ali (as) with the Prophet (ibn Taymiyyah al-Harranī, *ibid*: 129).

Even Ibn Taymiyyah acknowledges Ali's (as) virtue in the context of the verse of *Mubāhalah*, stating: “For Ali (as), there is a kind of virtue in the verse of *Mubāhalah*.” He also explains that the Prophet's uncle, Abbas, was not invited because he lacked the pioneering virtues of Ali (as). This raises a question: If “Anfusana” in the verse only implied kinship or being Muslim, why was the Prophet's Ahlulbayt brought rather than others like Abbas or Zubayr to fulfill the plural form in Arabic, which requires at least three members?

Ibn Taymiyyah's interpretation seems contradictory. On one hand, he claims “Anfusana” merely indicates kinship, which would have included Abbas. On the other hand, he argues Abbas was excluded due to lacking Ali's virtues, suggesting the presence of special qualities beyond kinship, contradicting his own assertion.

Moreover, in *Sahīh Muslim*, Sa'd ibn Abī Waqqās told Mu'āwiyah that Ali's (as) participation in *Mubāhalah* was one of his virtues, so great that Sa'd would have valued it more than material wealth. If this was not a significant virtue, why did Sa'd express such a desire? This challenges Ibn Taymiyyah's view, especially since the Salafī methodology emphasizes the

understanding of the Salaf, including the companions like Sa'd, who clearly valued this event as a unique virtue of Ali (as).

Ibrahim ibn Mohammad al-Beyhaqī narrates that someone asked Mohammad ibn Aisha, a reliable hadith scholar of Basra, about the best companions of the Prophet (pbuh). He named Abu Bakr, 'Umar, 'Uthmān, Talha, Zubayr, Sa'ad, Sa'id, Abd al-Rahmān ibn 'Awf, and Abu 'Ubaidah ibn Jarrah. When asked why he did not mention Ali (as), Mohammad replied, "Did you ask about the Companions or the Prophet's soul?" He then recited the verse of *Mubāhalah*, highlighting Ali's unique status as the Prophet's soul (Al-Beyhaqī, n.d, p.18). Al-Qundūzī al-Hanafī devotes a chapter to the virtues of Ali (as) as the soul of the Prophet, citing 24 hadiths, including those related to the event of *Mubāhalah*, all supporting this interpretation (Al-Qundūzī al-Hanafī, n.d, vol.1: 195).

3.4. Attending *Mubāhalah* Was Not a Characteristic of Imamate

Ibn Taymiyyah argued that the virtue of attending *Mubāhalah* was not exclusive to Ali (as), as it was shared by Fātima, Hasan, and Husain (as). Therefore, it cannot be considered a characteristic of Imamate, as Fātima (as) possessed this virtue without being an Imam.

Ibn Taymiyyah shifts focus from the core Shia argument. Al-'Allāmah al-Hillī did not base Ali's (as) Imamate solely on his presence at *Mubāhalah*, though this participation was a unique virtue. The key evidence for Ali's (as) Imamate lies in the phrase "our souls" from the Qur'anic verse, where Allah commanded the Prophet (pbuh) to bring someone representing his soul. The Prophet chose Ali (as) for this role, a distinction no other Companion received. This signifies Ali's unparalleled closeness to the Prophet and his precedence over others, underscoring his special status (Mullā Mūsā Meybudī, 2013: 139-140).

3.5. The Prophet's Presence Was Sufficient for *Mubāhalah*

Ibn Taymiyyah argues that the purpose of the call was not to gather individuals to ensure the prayers were answered, as the Prophet's prayer alone was sufficient. If the goal had been to increase the likelihood of the prayer being answered, the Prophet would have summoned all believers, as is done when praying for rain. Instead, the intention behind bringing specific individuals to the event of *Mubāhalah* was to confront the Christian delegation with the Prophet's family, the Ahlulbayt, rather than to amplify the power of prayer (Ibn Taymiyyah al-Harranī, *ibid*: 127).

Contrary to Ibn Taymiyyah, it is clear that the purpose of *Mubāhalah* is not merely to gather and curse, but to invoke an effective curse whose results would be revealed through the punishment of the liars. *Mubāhalah* serves as a last resort when logic and reasoning have failed. The intention is for the curse to yield tangible results rather than being an empty act; if the Prophet's curse were unanswered and resulted in no visible punishment for the opponents, it would reflect poorly on him. Therefore, those with pure and holy souls were required to participate in this invocation and curse.

In addition, ibn Taymiyyah claimed that a larger number of people praying increases the likelihood of their prayers being answered. However, this assertion is not always accurate, as there is a distinction between general prayer for needs and specifically asking Allah to validate a claim. Even if all Muslims gathered to pray, it does not guarantee their prayers would be answered, since among them could be both righteous and unjust individuals.

The presence of some unrighteous people might hinder the effectiveness of the prayer. Therefore, those participating in *Mubāhalah*, which held significant implications for the reputation of Islam and the Prophet, needed to be esteemed and virtuous to ensure their prayers would be answered. Moreover, since there were hypocrites and sinners among the Muslims, their inclusion in the gathering would not validate the Prophet's truthfulness, as they themselves represented falsehood.

Besides, Ibn Taymiyyah's claim contradicts the textual declarations (Nās), which hold greater significance than opposing arguments. According to Hadiths, the Prophet brought Husain, Hasan, Fātima, and Ali (as) and instructed them to say "Āmen" when he prayed against their opponents. Their "Amen" undoubtedly contributed to the efficacy of the Prophet's prayer. The bishop of Najran recognized this truth, stating, "I see faces that, if God wishes, can move mountains." (Al-Zamakhsharī, ibid: 368/ Al-Wāhedī al-Naysābūrī al-Shāfi'ī, Al-Tafsīr al-Wasīt, vol.5, p.321/ Al-Khatīb al-Sharabyīnī, ibid :222/ Al-Nakhjawānī, Al-Fawātih al-Ilāhīya, vol.1, p.112/ Ibn 'Ādil al-Hanbalī, Al-Lubāb Fī 'Ulūm al-kitāb, vol.5, p.289/ Al-Baghawī al-Shāfi'ī, Ma'ālim al-Tanzīl fī Tafsīr al-Qur'an, vol.1, p.450/ Al-Baydāwī, Anwār al-Tanzīl, vol2, p.20/ Al-Tha'labī, Al-Kāshf wa al-Bayān, vol.3, p. 85/ Al-Nasafī, Madarik al-Tanzil, vol.1, p.261/ Al-

Neysābūrī, *Gharāib al-Qur'an wa Raghāib al-Furqān*, vol.2, p.178/ Abū Al-Su'ud, *Irshād al-'Aghl al-Salim ilā Mazāyā al-Kitāb al-Karīm*, vol.2, p.46/ Haghī al-Istānbūlī al-Hanafī, *Rūh al-Bayān*, vol.2, p.44/ Al-'Āmerī, *Bahjat al-Mahāfil wa Baghīyyat al-Amāthil*, vol.2, p.15/ Ibn Hadidah, *Al-Misbah al-Mudī'*, vol.2, p.205).

More so, at the conclusion of the verse, Allah commands, "and call down Allah's curse upon the liars," indicating that both parties were to invoke God's curse on the liars. This implies that one side consisted of truthful individuals while the other contained liars. The Prophet's companions in *Mubāhalah* were called to declare the opposing side as liars and to seek Allah's curse, as they confidently believed in their own righteousness. In essence, the Prophet's claim had to align with that of his companions; otherwise, they could not rightfully label the others as liars or request a curse. One cannot denounce an opponent as a liar without certainty in their own stance. Therefore, those who accompanied the Messenger of Allah (pbuh) were not merely family members but also partners in this claim (Javādī Amulī, *ibid*: 477).

At the end of the verse, Allah commands, "and call down Allah's curse upon the liars," which implies that if those invoking the curse were liars themselves, they would incur Allah's wrath. This highlights that the participants in *Mubāhalah* were to actively pray together, rather than having one person pray while the others remained silent. Each participant, including those who said "Amen," played a role in the prayer. If the Ahlulbayt (as) were insincere or false in their prayer, they would face God's curse, further demonstrating their genuine involvement and significant role in this event (Mullā Mūsā *ibid*: 135).

Therefore, the assertion that the Prophet's invitation of the Ahlulbayt (as) was solely based on familial ties is untenable. Ibn Taymiyyah contradicts himself here; if "our souls" were meant only to signify kinship, the Prophet had many close relatives, including Abbas and his children, whom he could have invited.

As previously noted, the Companions regarded participation in the event of *Mubāhalah* as a significant virtue. Sa'd ibn Abī Waqqās, when asked by Mu'awiyah why he refrained from disparaging Ali ibn Abī Tālib (as), stated, "I know three virtues of Ali, and if any one of them were in me, I would not trade it for red-haired camels," a symbol of luxury at the time.

He specifically identified participation in *Mubāhalah* as one of these esteemed virtues. If the Ahlulbayt's (as) involvement in *Mubāhalah* were merely based on family ties, then the Companions' recognition of it as a virtue would be meaningless. Additionally, there is no record of Mu'awiyah contesting the significance of this event for Ali (as), which further supports our argument; any objection would likely have been noted.

4. Ālūsī's Perspective on Ali's Caliphate in Relation to the Verse

Ālūsī argues that if Shia scholars assert that Ali ibn Abī Tālib was the caliph at the time the Qur'an was revealed, this is incorrect. He points out that the verse of *Mubāhalah* was revealed in the 9th year of Hijri, during which Ali was not the caliph. However, if they mean that he would become caliph in the future, this is a statement that no one disputes. The key difference lies in the claim that Ali's immediate caliphate after the Prophet must be substantiated by separate arguments, as this verse does not provide that proof (Ālusī, 1415 A.H, vol.2: 182).

Ālūsī did not pay enough attention that according to Shia, the phrase "our souls" does not explicitly denote Ali's caliphate. Therefore, it is wrong to reject this implication based on the fact that Ali was not caliph at the time the verse was revealed. Rather, it underscores his superiority over all other companions, as he is referred to as the soul of the Prophet and after the Prophet's passing, if the matter of leadership is to be settled among his companions, Ali, as the Prophet's soul, would naturally be prioritized for the caliphate.

5. Rashīd Ridhā's View

Rashīd Ridhā, an early proponent of Wahhabi thought in Egypt, narrates a hadith from Tārīkh Dimashq concerning the verse of *Mubāhalah*, claiming that Abu Bakr, Umar, Uthman, and Ali brought their children for the event (Rashīd Ridhā, 1990, vol.3: 265). He claims that the narrations stating that the Prophet selected Ali, Fātimah, Hasan, and Husain (as) for the *Mubāhalah* are from Shia sources. Ridhā critiques the Shia interpretation, arguing that extending the verse's application to include all believers is more reasonable. According to him, considering that these four figures went to stay before the non-Muslims and decided to curse them is a mockery of them (ibid).



Rashīd Ridhā and his teacher surprisingly attributed these hadiths to Shia sources, neglecting to consult key Sunni collections such as Sahīh Muslim, Musnad Ahmad, and *al-Mustadrak* by al-Hākīm al-Neysābūrī, despite the fact that Sunni hadith scholars have confirmed their authenticity. It is implausible, moreover, to suggest that prominent Sunni hadith compilers like Muslim al-Neysābūrī were influenced by Shia traditions in their narration.

On the other hand, Ridhā's reliance on a weak and suspicious hadith from Tārīkh Dimashq, with narrators identified as liars like Sa'id ibn 'Anbasā and Haytham ibn 'Uday², undermines his argument. Irrespective of the problem in the chain of narration of this hadith, ibn 'Asākir died in the sixth century, and a hadith that is only found in his book and the primary sources of the hadith did not mention it, is invalid. Moreover, a close examination of the individuals named in this hadith reveals the clear intent behind its fabrication, as it awkwardly lists them in the sequence of their caliphate.

In addition, his claim that summoning Ali and his family for *Mubāhalah* would demean their dignity while affirming the summoning other Muslims does not hold a logical consistency (Rashīd Ridhā, *ibid*). How can the inclusion of Ali, Fatima, Hasan, and Hussain in the event of *Mubāhalah* be deemed undignified, yet the gathering of a large number of Muslims, including these four, to engage in mutual prayer with Christians be considered acceptable?



1. Ibn Ma'in and others considered him a liar (Al-Zahabī, n.d, vol.1: 381)

2. Ibn Ma'in and Abu Dāwūd considered him very liar and Imam Nasāī ignored his hadiths (Al-Safdi, 2000, vol.27: 237)

Conclusion

The verse of *Mubāhalah* is one of the significant verses that establishes the esteemed and special status of the Ahlulbayt, particularly Imam Ali. The analysis presented in this article highlights that the designation of Ali (as) as the "soul" of the Prophet is not merely a symbolic gesture; rather, it underscores his unique closeness to the Prophet and his unparalleled virtues among the companions.

According to this verse, Ali is regarded as the closest individual to the Prophet in terms of virtues and high human qualities, a status that none of the companions possessed.

Through an examination of the critiques offered by various Sunni scholars, it becomes evident that their attempts to undermine the significance of this verse often stem from a reluctance to acknowledge the implications it has for Ali's position as the rightful successor to the Prophet Mohammad (pbuh). The Prophet's decision to summon only Fātima among the women and Ali among the men, while excluding other relatives, clearly demonstrates that their selection was not arbitrary, but rather based on their distinct virtue and superiority.

Ibn Taymiyyah's criticism can be seen as a reflection of bias. Perhaps the most explicit expression of this bias is found in the words of Ibn 'Uthaymīn, who candidly acknowledges the challenge posed by this verse and Ali's elevated status. In his commentary, after recounting the relevant narration, he concedes that the traditions in question are authentic and irrefutable.

He admits, "There is no doubt that these four individuals (Ali, Fātimah, Hasan, and Husain) are members of the Ahlulbayt, but there is something in the heart that prevents us from fully accepting it." This reluctance stems from the implications of these hadiths, which affirm Ali's superiority over the other companions and Fātimah's preeminence among Muslim women.

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Strategic Program of the Qur'an in Global Civilization Building with an Emphasis on the Verse of "Reconciliation of Hearts"

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Abstract

One of the most significant principles in Islam for the establishment of global civilization is the directive of *ta'līf al-qulūb* (reconciliation of hearts) with regard to non-Muslims. Although this principle, particularly in relation to *zakāt*, is categorized as a secondary ruling, it holds the potential to be a strategic framework for the development of global civilization. The essence of this ruling is that God instructs Muslims to allocate a portion of their hard-earned wealth to improve the well-being of non-Muslims. Undoubtedly, a society aspiring to attain advanced civilization and intellectual progress must uphold core values such as social justice, peace, security, spiritual tranquility, and equality. This study underscores the significance of adopting the ruling of appeasing the hearts of non-Muslims as a cornerstone for civilization building. To extend the applicability of this principle to non-Muslims and integrate it into diverse social contexts, a logical and jurisprudential justification is essential. Consequently, referencing various jurisprudential methodologies, such as analogical reasoning, becomes indispensable. The feasibility of implementing this directive in the modern era is examined and corroborated through narrative evidence, demonstrating that the primary principle toward non-Muslims remains *ta'līf al-qulūb* in contemporary times.

Keywords: Strategic Studies, Civilization Building, Reconciliation of Hearts.

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Introduction

Divine religions have always been among the most significant factors in the expansion of civilization, guiding humanity towards truth, progress, and the elimination of ignorance in every era. Islam, as the final divine religion with no subsequent faiths, continues this sacred mission. Without a doubt, inviting humanity to the true religion has both worldly and otherworldly blessings inasmuch as it helps resolve humanity's material and spiritual problems. However, the methods used by Islam to spread the divine civilization have been the subject of debate. Some, particularly certain Orientalists, claim that Islam's method relies on violence and warfare to assert its dominance and expand its power, coercing people into the religion. On the contrary, many Muslim thinkers argue that Islam predominantly influences hearts through various methods, establishing spiritual and emotional expansion before spreading geographically. This debate highlights a significant challenge in identifying Islam's primary stance towards non-Muslims. While historical examples may support both views, it is crucial to discern Islam's primary directive as a strategic program. It is also essential to distinguish between genuine Islamic instructions and certain historical actions of Muslims, especially given that present-day crimes committed in the name of Islam stem from ideological and doctrinal deviations that alienate people from the faith.

The purpose of this study is to extend the scope of the ruling of "reconciliation of hearts" (better known as *ta'rif al-qulūb*) in the domain of *zakāt* to broader social spheres so that it can be recognized as Islam's strategic program for non-Muslims and utilized in building a great global civilization.

Terminology

a) Strategy

Strategy refers to defining objectives and formulating a plan to achieve them. In essence, strategy is a long-term plan designed to reach a specified goal. The concept originated in the military sphere but later found application in other areas such as economics, commerce, and especially politics and governance.¹

1. Rāhbord [Military Sciences], equivalent to Strategy; Source: Word Selection Group, Javad Mirshakari (Editor), Volume 1, Dictionary of Approved Terms by the Academy. Tehran:

Two main elements are considered in strategy: defining the goal and planning to reach it. The Qur'an's ruling on "reconciliation of hearts" aims to reduce tensions in human societies by offering *zakāt* to non-Muslims as an approach.

b) Civilization

In its literal sense, civilization means adopting the ethics of urban life and evolving from ignorance to cultured humanity (Mahyār Reza, p. 258). In technical sense, it signifies the realization of human virtues such as knowledge, courtesy, and the avoidance of harshness and cruelty, along with adherence to religious obligations and pious practices (Ṭabāṭabā'ī, vol. 9, p. 50).

c) Ta'līf al-Qulūb (Reconciliation of Hearts)

The term *ta'līf* comes from the root "a-l-f" (*alf*) in the pattern of *taf'īl*, meaning the joining of something with something else. It also implies familiarity, love, and unity. In the Arabic language, *ulfa* signifies the combining of one thing with another (Muṣṭafawī Ḥasan, 1360 SH, vol. 1, p. 106). Thus, when scattered hearts draw closer to each other, it is as if disparate and separate things have come together to achieve unity.

In some contexts, *ulfa* (which derives from the root a-l-f) can also refer to an alliance or pact between different groups (Riḍā Mahyār, 1375 SH, second edition, text, p. 4). Consequently, *al-mu'allaf* (in the passive participle form) signifies something that, while appearing unified externally, is composed of various internal elements. Therefore, *mu'allaf* refers to something formed from diverse components (Rāghib al-Iṣfahānī, p. 81) When combined with *qulūb* (hearts), *ta'līf* denotes love, friendship, unity, and harmony. Considering this meaning, *mu'allafat al-qulūb* as a term in the Qur'an refers to relationships with non-Muslims and those of weak faith. We will now explore this concept further through the Qur'an.

The Importance and Significance of Reconciliation of Hearts

Undoubtedly, the first step in accepting the truth involves establishing a spiritual and emotional connection with the audience. If a Muslim fails at this stage, the hearts of the audience will remain closed. In other words,



before presenting teachings, any negative preconceptions in the mind of the listener must be removed so as to create a bond of spiritual affinity.

The importance of this matter is so great that Allah attributes the act of uniting hearts to Himself in the Qur'an. Even if the Messenger of Allah were to give away the entire world, such a bond could not have been formed without divine intervention:

“And He brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together, but Allah brought them together. Indeed, He is Exalted in Might and Wise (Qur'an 8:63)”. Who but Allah could create such unity after centuries of hostility and bloodshed among tribes in Mecca and Medina, who would seek assistance from neighboring tribes or Jews for conflict and bloodshed?

“And among the tribes of Mudar who lived near them, there was discord and warfare; they sought support from their allies and treaties, be it Arabs or Jews (‘Abd al-Muhammad Āyatī, vol. 1, p. 337)”. Certainly, reconciliation after years of enmity and bloodshed became possible after they embraced Islam, as Allah united the hearts of the believers and brought honor and greatness to Islam: “Remember when you were enemies, and He brought your hearts together and you became, by His favor, brothers. (Qur'an 3:103)”

From this, it becomes evident that just as Allah's will encompasses the unity of the hearts of believers, it also extends to appeasing and uniting the hearts of non-Muslims. Allah instructed Muslims to win over the hearts of non-Muslims by giving from the wealth of *zakāt* (poor-rate). This directive emphasizes that Muslims should not remain indifferent to non-believers but should foster love and affection by offering wealth, gifts, and kindness: “*Zakāt* expenditures are only for the poor... and for bringing hearts together. (Qur'an 9:60)”.

Allah even praises certain non-Muslims and encourages them by promising double rewards for accepting the truth: “Those to whom We gave the Scripture before it... when it is recited to them, they say, ‘We believe in it...’ They will be given their reward twice over because of their perseverance. (Qur'an 28:52-54)”.

Furthermore, Allah advises His Prophet to exercise patience in the face of the harm and hostility of non-Muslims and to respond to evil with good,

as long as they do not directly attack the very religion of Islam. This approach of kindness and leniency might warm their hearts towards Islam: “Many of the People of the Book wish to turn you back to disbelief after you have believed, out of envy from their own selves, after the truth has become clear to them. So, pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent (Qur’an 2:109)”.

But why did Allah initiate *ta’līf al-qulūb* for non-Muslims through financial means? Historically, it is evident that financial interests and economic benefits have often been the root causes of love and hatred, friendship and enmity. Many wars throughout history have been driven by economic gains, resulting in bloodshed and violations. When individuals renounce their rights and privileges and show selflessness, love and friendship flourish, while enmity dissipates.

The Word *Ufa* in the Qur’an

The Qur’an makes mention of *ta’līf al-qulūb* (reconciliation of hearts) in three instances: two of these pertain to the love and friendship among believers, while the third refers to interactions with non-Muslims.

a) Love and Friendship Among Believers

In this context, there are two verses in which Allah speaks highly of bringing the hearts of believers together. In these verses, the word *allafa* which has the same sound pattern as *taf’īl* is used, indicating a bilateral affection and connection—meaning that all believers develop familiarity, intimacy, and love for one another. In the second verse, Allah reminds believers of their past state, which was fraught with animosity and discord, and illustrates how, through the blessing of Islam, all enmities transformed into friendship and unity. Without doubt, this love and connection, granted by divine grace, eliminated past hostilities among believers, replacing them with brotherhood. This verse, like the previous one, uses the term *allafa*, emphasizing mutual affection between both sides. The *taf’īl* pattern denotes a transitive meaning, implying that all hearts must possess love for one another, as stated in the verse: “*Wa allafa bayna qulūbihim* (And He brought their hearts together)” in such a way that they became devoted to each other (Ṭabarsī, Faḍl ibn Ḥasan, 1377 SH, vol. 2, p. 497).

b) Love and Friendship of Non-Muslims with Islam

In the Qur’an, the ruling on *ta’līf al-qulūb* extends beyond believers to include non-Muslims. When enumerating the eight categories of *zakāt*



recipients, one group is referred to as *mu'allafat al-qulūb*, those who receive a portion of *zakāt* to attract their hearts towards Islam. These are people who do not harbor hostility towards Islam and are receptive to its message. The Qur'anic verse refers to this group as *mu'allafat qulūbuhum* (those whose hearts are reconciled), meaning individuals whose hearts have been softened or drawn closer (Tawbah, verse 60).

According to 'Allāmah Ṭabātabā'ī, *Mu'allafa qulūbuhum* refers to those who, by receiving a share of *zakāt*, are inclined towards Islam, potentially embracing it over time, or, if they do not convert, assisting Muslims in repelling enemies or contributing to other religious needs (Ṭabātabā'ī, Moḥammad Ḥusayn, 1374 SH, vol. 9, p. 41).

It is worth noting that many verses address interactions with non-Muslims individually or ethically, some containing moral or even social advice. However, this verse pertains to governmental affairs and can be viewed as a political and strategic ruling. Since the collection of *zakāt* and the use of economic resources to attract and soften hearts fall within the realm of governance, if an Islamic ruler mandates the payment of *zakāt* to the government for general expenditure, it becomes obligatory to comply according to scholarly consensus. This principle also applies to *anfāl*, *khums*, and *kharāj*, all of which are considered part of the Islamic state's budget. Thus, the allocation of funds to *mu'allafat al-qulūb* is seen as a governmental ruling or a core policy of governance.

Since the aim of this discussion is to analyze *ta'līf al-qulūb* as a Qur'anic strategy for non-Muslims, the focus will not extend to the reconciliation of believers' hearts. Whenever *ta'līf al-qulūb* is mentioned here, it refers to attracting the love and support of non-Muslims. Several features of the verse are noteworthy in this regard:

1. The verse's reference to the reconciliation of non-Muslims' hearts is definitive, with no dispute among Islamic scholars regarding its essence.
2. The verse encompasses all non-Muslims, including the People of the Book, polytheists, and disbelievers.
3. It is the only verse that commands financial goodwill towards non-Muslims.
4. The verse's scope extends to various aspects of life, including politics, economics, culture, and social matters, making it a potential strategic program.

5. It is the only verse mandating benevolence towards non-Muslims, whereas other verses either provide moral guidance or recommend voluntary kindness.
6. A significant point is that non-Muslims are treated equally with Muslims in this particular ruling, sharing a common legal status.
7. From a jurisprudential perspective, the verse can serve as a basis for determining Islam's primary approach towards non-Muslims.
8. It can be a valuable platform for Islamic scholars and preachers to create dialogue and counter extremist movements.

The Scope of Reconciliation of Hearts

The extent of the ruling on *mu'allafat qulūbuhum* (those whose hearts are drawn closer) and whether it can be expanded remains a point of discussion. In this study, the view is that the ruling of *mu'allafat qulūbuhum* can indeed be extended across various societal spheres, a pressing need for Muslims today in their efforts to attract diverse peoples of the world to Islam. The scope of *mu'allafat qulūbuhum* can be clarified through a revealing hadith from Zurārah:

“Zurārah narrates: I and Ḥamrān had the honor of meeting Imām Bāqir (peace be upon him). I said to him, ‘We employ a measure to gauge beliefs and deeds. Anyone who agrees with us, we befriend, whether they are of ‘Alawī descent or not. And anyone who opposes us, we disassociate from, whether they are ‘Alawī or not.’ Imām Bāqir (peace be upon him) responded: ‘Zurārah, God’s words are truer than yours and better aligned with reality. If what you say is correct, where do the weak and destitute individuals stand—those who are unable to find their path to salvation and cannot escape their state of weakness? What is the position of those whose fate remains unknown and must await divine command? What about those whose deeds mix good and evil, uncertain of their end? What about the companions of A‘rāf (the heights)? What about those who must receive financial support to reconcile their hearts (*mu'allafat qulūbuhum*) and draw closer to the religion of God? (Kulaynī, vol. 2, p. 382)”

This hadith has been transmitted in various reputable Shī‘a sources, including *Tafsīr ‘Ayyāshī*, *Rijāl al-Kashī*, and *Wasā’il al-Shī‘a* by Zurārah (Tabrīzī, Ja‘far Subḥānī, vol. 2, p. 208), who is recognized among prominent Shī‘a scholars, similar to how it appears in *al-Kāfī* (See al-

‘Ayyāshī Tafsīr, vol. 2, p. 93; Rijāl al-Kashshī, p. 141; Wasā’il al-Shī‘a, vol. 20, p. 560).

This narration precisely supports the argument of the author, as it underscores that believers are not solely concerned with their own salvation, neglecting and excluding others from their sphere of love and friendship. Rather, there exist individuals among humankind who need the assistance of Muslims, guidance, and direction to find their way. This can only be achieved through *ta’līf al-qulūb*, not limited to *zakāt* related matters but extending to all social dimensions, encompassing all the groups mentioned by Imām Bāqir (peace be upon him).

This raises an important question: Can a religious ruling be expanded from its original jurisprudential context to different domains? In response, the possibility of such an expansion can be substantiated through two principal means: *qiyās mansūṣ al-‘illah* (analogical reasoning explicitly linked to a cause) and the *qā’idah al-awlawiyyah* (principle of priority), both of which will be elaborated upon.

Method for determining and understanding the objectives of *sharī‘ah* without a doubt, the purpose of sending prophets, the divine scriptures, and the Sharī‘ah is to guide humanity. Thus, the guidance of people is one of the primary objectives of religion and Sharī‘ah, a fact repeatedly emphasized in various Qur’anic verses: “The month of Ramaḍān [is that] in which the Qur’ān was revealed as guidance for mankind, and as clear proofs of guidance and the criterion [between right and wrong]” (Surah al-Baqarah 2:185).

In Islam, every ruling is legislated to achieve this overarching goal, including the ruling of *mu’allafat*, which must be realized to fulfill this purpose. “In the Shī‘a tradition, legal rulings correspond to interests and harms, which reflect the divine objectives preordained by the Shāri‘ (Legislator), and these objectives guide the restriction or expansion of particular rulings, termed *maqāṣid al-sharī‘ah* (objectives of the Sharī‘ah)” (Journal of Fiqh of Ahl al-Bayt (in Arabic), vol. 34, p. 118).

In other words, the *maqāṣid al-sharī‘ah* are the aims, goals, and outcomes the Shāri‘ intends to achieve through the implementation of certain legal rulings. Focusing on the *maqāṣid al-sharī‘ah* offers a practical means of making jurisprudence applicable and responsive to contemporary societal needs.

As highlighted, in the principles of Shī‘a jurisprudence, the sources for deriving legal rulings include the Qur’an, Sunnah, intellect (*‘aql*), and consensus (*ijmā‘*). Through these sources, Shī‘a jurists uncover the *maqāṣid al-sharī‘ah* and articulate the wisdom underlying divine rulings with credible evidence, clarifying the basis upon which the Shāri‘ mandates obligations or prohibitions.

Jurists consider the *maqāṣid al-sharī‘ah* essential for deriving legal rulings, sometimes restricting a text or expanding it. They may also negate unjustified caution, reject schemes contradicting the intent of the Shāri‘, and occasionally prevent the application of certain operative principles. All these efforts contribute to the dynamic nature of Imami jurisprudence.

On this matter, Mohammad Jawad Maghniyyah states:

“I am certain that the *maqāṣid al-sharī‘ah* are rooted in interests, and whenever an interest is identified, we must acknowledge it. This does not signify *ijtihād* against the text but acting in accordance with the text itself, as understanding the *maqāṣid al-sharī‘ah* equates to understanding the text (Mughniyyah, Muḥammad Jawād, 1421 AH)”.

Considering the objectives of Sharī‘ah regarding the expansion of the *mu‘allafat al-qulūb*, it must be stated, based on the objectives of the Sharī‘ah, that there is a legal principle known as "*ta‘līq al-ḥukm bi-l-waṣf mush‘ir bi-l-illah*" (Mar‘ashī Najafī, Jamā‘at Fiqh of Ahl al-Bayt Software.) (attaching a ruling to a characteristic indicates its cause). This means it is evident that giving *zakāt* to non-Muslims is linked to the characteristic of reconciling their hearts. Therefore, reconciling hearts (*ta‘līf al-qulūb*) is the primary purpose of this ruling, and since the effect cannot be separated from its cause, any means that achieve this purpose are permissible to use. Consequently, if this goal can be realized through means other than *zakāt*, it would be agreeable to the Shāri‘. This becomes a strategic policy of Islam. It is clear that limiting rulings to their specific contexts is valid only in cases of ritualistic matters or exceptions to general principles, neither of which applies here.¹

1. Examples of this rule can be found in *fiqh* texts such as: *al-Ijārah*, Gīlānī, Najafī, Mūrāḥabullāh Rashī, p. 310 ("The defect option is a binding legal rule contrary to the original established in sales through evidence and cannot be extended to other transactions such as lease contracts."); *Ghayat al-Amāl fi Sharḥ Kitāb al-Makāsib*, Ma‘maqānī, Muḥammad Ḥasan ibn

From this perspective, it is necessary to define the *ta'liḥ al-qulūb* ruling so that it can encompass all humanity in the current era, rather than being restricted to a particular case. For instance, one might say that the *mu'allafat al-qulūb* are those with a predisposition toward accepting Islam and can be drawn to it through material or spiritual kindness, with *zakāt* being just one such means.

In this way, the ruling would not be limited solely to *zakāt* or warfare; rather, by expanding the practical application of this ruling, we would achieve greater success in spreading the faith. Claims that this ruling was abrogated or nullified after the Prophet's time lack sufficient strength. Neglecting or disregarding this ruling, resulting in its abandonment, would lead to accountability. For this reason, arguments for expanding the scope of *mu'allafat al-qulūb* can be summarized as follows:

First: Analogy Based on an Explicit Cause

One method for broadening the ruling is *qiyās manṣūṣ al-'illah* (analogy based on an explicit cause), meaning identifying the cause of the ruling and extending it to other instances where that cause is present. This legal principle involves three main components: the ruling itself, the object or subject of the ruling, and the cause of the ruling. The cause may either be explicitly stated by the Shāri' (Legislator)—for example, "wine is prohibited because it is intoxicating"—or determined with certainty, such as the giving of *zakāt* to non-Muslims due to *ta'liḥ al-qulūb*. In either case, the extension of the ruling's scope is possible and permissible.

"The cause of any ruling is, in fact, the factor that justifies the ruling's legislation. For example, the prohibition of wine is due to its intoxicating nature, as the Shāri' has prohibited wine for this specific reason. The evidence establishing the ruling may be of two types: sometimes the cause of the ruling is explicitly mentioned within the evidence, making it a *ḥukm manṣūṣ al-'illah*; other times, the cause is not mentioned but is inferred by the jurist through understanding and expertise. In cases where the evidence contains the cause of the ruling, its extension to other subjects is not based on explicit wording but on logical extrapolation (*ilḥāq*) (Shāhrūdī, p. 264)".



Mullā 'Abd Allāh, vol. 1, p. 154 ("It was established contrary to the original rule with a binding religious evidence specific to it, and thus it cannot be extended beyond its specific subject.").

This approach implies that the cause of any legal ruling is identified first, followed by specifying the subject of the ruling, and then extending it to analogous instances. For example, whether the subject is drinking alcohol or using narcotics, the ruling remains the same since both are intoxicants. In this context, the cause for giving *zakāt* to non-Muslims is *ta'lif al-qulūb*, and wherever this cause is present, the ruling also applies—whether through *zakāt* or moral virtues. The expansion of the ruling's scope, given its explicit cause, is thus valid and aligns with the principle known as *qiyās manṣūṣ al-'illah*.

Second: Priority-Based Analogy

The second method for expanding the scope of the *ta'lif al-qulūb* ruling is the principle of *qiyās al-awlawiyyah* (priority-based analogy). It is defined as "extending a ruling from one subject to another with greater certainty, such as when God commands: 'Do not say 'uff' to your parents' (Qur'an 17:23). This statement, by way of a definitive priority, indicates the prohibition of insulting them (Shīrāzī, p. 197)".

Qiyās al-awlawiyyah requires two conditions to be met: first, that the ruling's meaning and concept in both the stated and unstated contexts be of the same type (e.g., if the explicit ruling is obligatory, then it remains so in the implicit context; likewise, if prohibited, it remains prohibited); second, the criterion for the ruling in the unstated context must be stronger than that in the explicit context. For instance, when the verse states "Do not say 'uff' to your parents," it explicitly prohibits even minor expressions of annoyance. This prohibition, by definitive priority, extends to more serious actions such as insulting them inasmuch as the ruling's rationale in both the stated and unstated contexts is one of prohibition, and the rationale for prohibiting insults and harm is even stronger (Shāhrūdī, p. 299).

The Subject of the *Mu'allafat al-Qulūb* Ruling in *Zakāt*

The concept of *mu'allafat al-qulūb* within the context of *zakāt* pertains to the reconciliation of the hearts of non-Muslims, a directive from Allah to utilize public funds to win their favor. When the Lawgiver instructs the giving of *zakāt* for this purpose, it follows with even greater emphasis that reconciling hearts without payment would also align with His intent. Some scholars have referred to *qiyās al-awlawiyyah* (priority-based analogy) to support this idea, prioritizing reconciliation without financial expenditure. As expressed: "If reconciliation is achieved without giving *zakāt*, such as

through moral excellence and proper manner or similar means, it appears that this form of reconciliation takes precedence over *zakat* (Sabzawārī, vol. 11, p. 198)”.

Therefore, expanding the scope of the *mu'allafat al-qulūb* ruling beyond *zakāt* can be accomplished through either *qiyās manṣūṣ al-'illah* (analogy based on an explicit cause) or *qiyās al-awlawiyyah* (priority-based analogy). Just as *mu'allafat al-qulūb* is recognized in *zakāt*, the same category of people can exist beyond the context of *zakāt*.

Social Principles of *Ta'līf al-Qulūb* in the Qur'an

Every strategic initiative aimed at building civilization requires foundational social principles to derive from. Clarifying these principles is essential for achieving strategic goals, and thus, understanding the Qur'anic strategic approach towards non-Muslims is rooted in certain social principles. This understanding helps elucidate the broader scope of the Qur'anic strategy. This section discusses the social principles underpinning *ta'līf al-qulūb*.

a) Principle of Peacefulness

One of the principles from which the Qur'anic strategic program for global civilization-building derives is the clear and evident command for peacefulness. Undoubtedly, the strategy of *ta'līf al-qulūb* necessitates peacefulness, as fostering global peace creates a calm and tension-free environment that promotes affection and friendship.

The Qur'an places great emphasis on peace with non-Muslims and avoiding conflict with those who do not seek to harm Muslims. For example, the verse states: “And if they incline towards peace, then you (also) incline towards it, and rely upon Allah. Indeed, He is the All-Hearing, the All-Knowing (Qur'an 8:61)”. The linguistic meaning of peace refers to reconciliation, derived from the root for compromise, and it is used equally for males and females. In political terms, it signifies the end of war (Riḍā Maḥyār, p. 557.). Naturally, "peace is invoked where there has been enmity and hostility, and it seeks to eliminate this animosity (Rāghib al-Iṣfahānī, p. 489)”. A similar sentiment is expressed in another verse that places peace as the default and invites all Muslims to avoid conflict with other tribes, even if they are disbelievers.

Disbelievers, despite their erroneous beliefs, should not be subject to aggression as long as they do not wage war against Muslims. “But if they

withdraw from you and do not fight you, and offer peace, then Allah has not made for you a cause [for fighting] against them (Qur'an 4:90)". While Islam has prescribed jihad in certain circumstances, closer scrutiny reveals that these instances either involve self-defense or are meant to preserve inherent human values, as reason dictates the necessity of preventing greater corruption. Numerous examples can be found in the Qur'an, such as fighting to eliminate oppression and corruption, and ceasing hostilities if the enemy desists from their corrupt actions: "And fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors (Qur'an 2:193)". Furthermore, jihad is prescribed for the defense of the lives and honor of Muslims when non-believers mobilize forces to attack: "And fight in the cause of Allah those who fight you, but do not transgress. Indeed, Allah does not like transgressors (Qur'an 2:190)".

Thus, war cannot be waged without justification. Throughout the Qur'an, whenever war and killing are mentioned, the reasons are also clearly stated, indicating that the fundamental principle is peace, with war being permissible only under specific conditions. The aversion to conflict and enmity before Allah is evident, such that even in legitimate and permitted wars, restrictions regarding timing and place have been imposed, such as prohibiting combat near the Sacred Mosque unless attacked. "And fight not with them at the Sacred Mosque unless they [first] fight you there (Qur'an 2:191)", and likewise, the prohibition on initiating conflict during the sacred months: "They ask you about the sacred month—fighting therein. Say, 'Fighting therein is [a grave] sin. (Qur'an 2:217)".

Islam is a religion of peace, and war is only mandated under necessity and compulsion. The life of the Prophet exemplifies this, as during the fifth year of Hijrah, when hostilities with the polytheists of Quraysh, led by Abu Sufyan, escalated, the Prophet sent a gift of fresh dates to reconcile with Abu Sufyan, who reciprocated with a gift (Khazā'ī, Mītham p. 101, 1395, no. 8; Wasā'il al-Shī'a, vol. 16, p. 473).

In conclusion, war cannot serve as a means of *ta'līf al-qulūb*. One of the fundamental social principles of *ta'līf al-qulūb* is fostering peacefulness with non-Muslims.



b) Principle of Humanitarianism

Another foundational principle for *ta'rif al-qulūb* is humanitarianism in its literal sense. This principle entails showing love that transcends religion, nationality, race, etc., focusing solely on the intrinsic value of a human being. This love differs from the affection a believer holds for another believer. Humanitarianism has been defined as follows: “Loving humanity with the understanding that humans are the most elevated of all creation, as Allah has endowed them with virtues and beauty, inclining all towards them. Therefore, love for humanity is essentially love for the virtues and inherent beauty of human beings. According to Islamic teachings, humanitarianism is expressed as 'showing affection and respect towards humans and human dignity, and striving to enhance the moral virtues and ethical excellences of one's fellow beings (Mīryān, 1397, no. 3, p. 112)”.

The Qur'an also acknowledges the inherent value of humanity as a whole, considering it worthy of divine honor. This is exemplified by the verse: “We have honored the children of Adam and carried them on land and sea, and provided them with good and lawful sustenance, and favored them above many of those We created (Qur'an 17:70)”. Perhaps the superiority of humans lies in the unique capacity that Allah has granted them, making every individual and nation, regardless of race or nationality, a contributing part of a grand global civilization. Furthermore, divine attention to humanity is notably emphasized in the verses on creation. Allah's praise for creating humankind is remarkable, as He takes pride in the creation of humans. This appreciation is directed towards humans as such, without regard to their religion or nationality. Many verses can be cited to illustrate this, such as equating the killing of an innocent human being with the killing of all humanity. Similarly, the killing of a girl-child in pre-Islamic Arabia is denounced by Allah, who promises to hold the murderers accountable (Qur'an, Sūrah al-Takwīr: 8-9).

The lives of the Ahl al-Bayt also reflect respect for humans irrespective of religious or doctrinal beliefs. For example, during his rule, the first successor of the Prophet, Imam 'Alī (as), would advise the governors he appointed over various regions to care for all people. In his letter to Mālik al-Ashtar, he emphasized humanitarianism, instructing him with these words: “...Let your heart be filled with compassion, love, and kindness for

your subjects. Do not behave towards them as a ravenous beast who considers them prey. For people are of two kinds: they are either your brothers in faith or your equals in humanity. If they make a mistake or commit a sin, or if their actions lead them into wrong, deal with them mercifully and with leniency (Sayyid Raḍī, p. 428)".

Similarly, Imam Mūsā al-Kāẓim (as) said, "As long as people are kind to each other, they remain under Allah's mercy ('Allāmah Majlisī, vol. 72, p. 117). Such words are profoundly captivating, as they illustrate the beauty of Islam and attract people towards it. Focusing solely on the humanity of individuals, regardless of material, religious, or social distinctions, demonstrates the grandeur of Islam.

Islamic humanitarianism reaches its peak in instances where non-Muslims are prioritized due to their need for assistance over close relatives, and acts of self-sacrifice and altruism are shown. This is exemplified in Sūrat al-Insān, where the Ahl al-Bayt (as) gave their only food for three consecutive days to the needy, the orphan, and the captive. It is notable that the last of these supplicants was a non-Muslim captive, as indicated by his statement that he was a prisoner and needed food on the third day, the hardest day for the Ahl al-Bayt (as). His captivity implies that he was a non-Muslim, as noted by 'Allāmah Ṭabāṭabā'ī, who stated, "A captive is someone captured by Muslims from the Dār al-Ḥarb (land of war) (Ṭabāṭabā'ī, vol. 20, p. 203)". Despite this, the Ahl al-Bayt gave him their only meal, and verses were revealed praising their act: "And they feed, for the love of Allah, the needy, the orphan, and the captive (Qur'an 76:8)".

During Imam 'Alī's (as) caliphate, a beggar passed by him, and he inquired, "What is this?" They responded, "O Commander of the Faithful, he is a Christian man." Imam 'Alī remarked, "You exploited him in his youth, and now that he is old and unable to work, you have abandoned him! (He then commanded that his expenses be paid from the public treasury) ('Āmilī, Ḥurr, vol. 15, p. 66)". Without a doubt, this action of Imam 'Alī towards an elderly Christian man, regardless of creed, race, or other distinctions, exemplifies the humanitarianism of Islam.

c) Principle of Peaceful Coexistence

Human beings are social creatures and need peaceful coexistence. Without a doubt, the realization of *ta'līf al-qulūb* (winning hearts and minds) will be achieved through the peaceful coexistence of humanity.

Islam's position regarding peaceful coexistence with other religions is very clear. Islam and the Prophet Mohammad, who is the advocate of monotheism, the savior of humanity, and the herald of peace, have always displayed compassionate behavior towards followers of other religions. Undoubtedly, two main factors cause conflict and disputes in society: the first is differences in thought and belief, and the second is racial and national differences. Islam offers guidance and education as a means to eliminate conflict: "There is no compulsion in religion; the right course has become clear from the wrong (Qur'an 2:256)", allowing people to freely make their decisions.

In addition to ideological differences, there are racial differences that may lead to discord and separation. Islam clarifies that external differences are not a deficiency but a form of perfection, addressing all humanity: "O mankind! We created you from a male and a female and made you into peoples and tribes so that you may know one another. Verily, the most honorable of you with Allah is the most righteous. Indeed, Allah is All-Knowing, All-Aware (Qur'an 49:13)".

The principle of coexistence demands that all people live peacefully and that racial, ideological, and religious differences—even for those who have not embraced Islam and remain in disbelief—should not lead to conflict and animosity. No human being is excluded from the mercy and compassion of Islam and Muslims. Allah commands Muslims to uphold justice and kindness: "Allah does not forbid you from dealing kindly and justly with those who do not fight you because of religion and do not expel you from your homes. Indeed, Allah loves those who act justly (Qur'an 60:8)". This verse may be considered one of the best proofs for *ta'lif al-qulūb* and attracting non-Muslims to Islam. Therefore, when people who are not hostile towards Islam witness multiple acts of goodness from Muslims and recognize that these acts are part of Islam's teachings, they are undoubtedly drawn to love and affection for Islam.

The Prophet of Mercy serves as the best example of this, as his life exemplifies peaceful coexistence. One example is when the Prophet migrated to Madinah; he established a treaty for peaceful coexistence with the Jewish and polytheist residents of the city. By identifying common grounds among the members of the community, he drafted and signed a charter known as the "Constitution of Madinah," which can be considered

the first constitution of the Islamic state, involving all the tribes of Madinah. This pact was also the first agreement concluded between the Prophet and the polytheists and Jews, outlining the relations between Muslims and Jews and between Muslims and disbelievers, with each party understanding its obligations.

d) Principle of Reform

Islam's perspective on society and individuals is akin to that of a physician towards a patient: all efforts are directed towards reform and healing. Islamic history bears witness to the fact that Qur'anic teachings have played a transformative role in reforming societies and fostering intellectual growth and moral perfection. For example, the initial environment where Islam emerged, the Arabian Peninsula, was inhabited by people lacking civilization and moral virtues. Acts like bloodshed and robbery were considered sources of pride, while they consumed blood and putrid water. Yet, these people were transformed by Islam into a society that valued knowledge and virtuousness.

Imam 'Alī (as) describes this transformation: "You Arabs had the worst religion and lived in the worst houses. You dwelt between rocks and poisonous snakes that could not hear. You drank putrid water and ate rough food. You shed each other's blood unjustly and severed kinship ties. Idols were worshipped among you, and corruption and sin surrounded you (Sayyid Raḍī, Sermon 26, p. 71)". However, through the blessing of Islam, they rose from this base state to high ranks, their hearts illuminated with the light of faith, becoming possessors of moral virtues. Their sustenance became pure, and they learned self-sacrifice, brotherhood, and justice. Islam taught them these values and reformed society, elevating them to the point where Allah addressed Muslims and the People of the Book: "You are the best nation brought forth for [the benefit of] humankind (Qur'an 3:110)".

Reform is so significant that the Messenger of Allah said, "One who seeks to reform society is like one who fights in the path of Allah, for jihad too aims to correct deviations and errors." "The Messenger of Allah (as) said: The reward of one who reconciles people is equivalent to the reward of one who fights in battle ('Alī Riḍā Ṣābīrī Yazdī / Moḥammad Riḍā Anṣārī Maḥallātī, p. 400)".



Islamic laws are designed to reform society comprehensively. Broadly speaking, Islam offers a comprehensive program for reforming both Muslims and non-Muslims, as it is the final and most complete religion. Therefore, reform in Islamic thought transcends geographic, temporal, and national boundaries, encompassing all lands and peoples. The Qur'an's reformative approach towards non-Muslims is unmistakable, as it is frequently mentioned with encouragement: "O mankind! The Messenger has come to you with the truth from your Lord, so believe; it is better for you (Qur'an 4:170)".

In the normative conduct of the Ma'ṣūmīn (Infallibles), it is evident that they made immense sacrifices to reform society and, in situations where they could have easily pressured non-Muslims using various pretexts, they refrained from doing so. They consistently prioritized peace. When mistakes were made by non-Muslims, they were given opportunities for redemption. For example, when the Jews of Khaybar betrayed the Muslims and killed a Muslim, they swore, despite clear evidence against them, that they had not committed the act. To prevent discord, the Messenger of Allah paid the blood money for the slain Muslim from his own resources and appeased the victim's tribe (ibn Hishām, vol. 2, p. 242).

Thus, it is recommended to desire goodness for everyone and to eliminate evil from all humanity. This principle is reflected in a supplication advised for daily recitation during the month of Ramadan: "O Allah, enrich every poor person; O Allah, feed every hungry person; O Allah, clothe every unclothed person; O Allah, settle the debt of every debtor; O Allah, relieve every distressed soul; O Allah, return every traveler to their homeland; O Allah, free every captive (Ibrāhīm Kaf'amī, p. 223)".

This approach towards non-Muslims is also evident in *ta'līf al-qulūb* (winning hearts and minds), as charity in Islam, such as *zakāt*, is intended to include acts of kindness towards non-Muslims. The expansive view of Islam in bestowing goodness upon non-Muslims, transcending boundaries of nationality and faith, reflects a sacred goal—establishing a global civilization centered on divine values.

Conclusion

In building a global civilization, inclusivity is extremely important. Excluding any segment of humanity based on various differences makes achieving this lofty goal impossible. Strategies that encompass all of

humanity must be employed. The Qur'an seeks to establish a new civilization centered on religious and human values: religious values for those who share common beliefs and human values for all who share the same creation. This is why the primary strategy of the Noble Qur'an for attracting all people is the principle of *ta'lif al-qulūb*. This strategy is presented in two forms in the Qur'an: first, *ta'lif* among Muslims, who show love and compassion for each other due to their faith; and second, *ta'lif* for non-Muslims. Undoubtedly, the Qur'an emphasizes the importance of winning over the hearts of non-Muslims, identifying it as one of the objectives for Muslims. One method of achieving this goal is through the distribution of *zakāt*. Non-monetary methods can also be added to this practice. Undoubtedly, every strategic program is rooted in various social principles, and the origin of *ta'lif al-qulūb*, as outlined in the Qur'an, stems from social principles such as a commitment to peace, altruism, peaceful coexistence, and reform. Additional principles could be added to this list. In conclusion, if the ruling on *ta'lif al-qulūb* is properly implemented, taking into consideration its social impact, and if each Muslim fulfills their individual role in practicing it and strives for this goal in various aspects of life, undoubtedly, in the current world where people yearn for love and friendship, the civilization of the Qur'an, based on peace, sincerity, friendship, and love, will prevail. Consequently, war, corruption, cruelty, and animosity will disappear.

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History of Shiite Esoteric Interpretation in the Fourth Century

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Abstract

The term esoteric interpretation or *ta'wīl* has an important place in Islamic tradition, especially in Qur'anic commentary and mysticism, but also in other religious disciplines, such as dogmatic theology, principles of jurisprudence, jurisprudence, and philosophy. When esoteric interpretation is used in connection with the Qur'an, it is applied to all levels of meaning, from a simple, literal meaning to the hidden meanings. In the exegetical traditions, *ta'wīl* is mostly applied to the hidden meanings and esoteric exemplars of Qur'anic words. A major goal of this research on the history of esoteric interpretation is, to compare and contrast the methods employed in various texts belonging to the esoteric tradition of Qur'anic interpretation in the fourth century with a view to understand what, if anything, they all had in common. In order to do this, the study will document all major *ta'wīl* works that were produced in Shi'i Islam in the fourth century, the century which has been known as the establishment of the traditional Shi'i school of exegesis. Based on the above, the main topics of this research revolves around three axes: Definition of esoteric interpretation, methodology of Shiite Islam in esoteric interpretation of Qur'an and the examples of *ta'wīl* in classical *Tafsīr* works of Twelver Shia in the fourth century including *Tafsīr Ali ibn Ibrahim Al-Qomi*", *Tafsīr Furat Kufi*, *Tafsīr Nu'māni*, and *The Commentary Attributed to Imam al-'Askarī*.

Keywords: The Qur'an, Esoteric Interpretation, Methodology of *Ta'wīl*, Twelver Shia', *Tafsīr al-Qomi*, *Tafsīr Furāt Kūfi*, *Tafsīr Nu'māni*, *Tafsīr Imām al-'Askarī*.



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Definition and Objectives

The most Muslim scholars believe that many passages of the Qur'an have a hidden meaning not readily apparent to the reader.¹ Esoteric interpretation of the Qur'an which includes attribution of esoteric or mystical meanings to the text by the interpreter is different from the conventional exegesis/commentary of the Qur'an, called *Tafsīr*. Esoteric interpretations do not usually contradict the conventional (in this context called exoteric) interpretations; instead, they discuss the inner levels of meaning of the Qur'an. A Hadith (Kulayni, vol. 4, pp. 398-399; Majlisi, vol. 89, p. 78) from the Prophet states that the Qur'an has an inner meaning, and that this inner meaning conceals a yet deeper inner meaning, and so on (up to seven levels of meaning), has sometimes been used in support of this view. Amongst the hadiths concerning the Qur'an, we find both the exoteric and esoteric interpretation of the Qur'an.

Esoteric interpretations are found mainly in Sufism, and in the traditions (*ahādith*) of Twelver Shi'a Imams and the teachings of the Isma'ili sect. In Arabic, *batin* refers to the inner or esoteric meaning of a sacred text, and *zahir* to the apparent or exoteric meaning. Hence, the term *batiniyya* is sometimes applied to those who refer to an exclusively esoteric interpretation (especially among Isma'ilis).

Based on the above, we can say that this research's main aim is to answer the question of whether Twelver Shi'i authors had a particular method for deriving the esoteric interpretation (*ta'wīl*) of particular Qur'anic verses. In order to do this, the study will document all major *ta'wīl* works that were produced in Shi'i Islam in the fourth century, the century which has been known as the establishment of the traditional Shi'i school of exegesis; then, it will analyze the major works among these to see how the authors justify their use of *ta'wīl*, and whether any of them provide an explicit methodology of how *ta'wīl* is known.

Methodology of *Ta'wīl* in the Twelver Shi'a

Twelver Shi'i authors had a particular method for deriving the esoteric interpretation (*ta'wīl*) of particular Qur'anic verses. To do this, at first, the

1. Tabataba'i, *Shi'ite Islam*, p. 99: "The whole of the Qur'an possesses the sense of *ta'wil*, of esoteric meaning, which cannot be comprehended directly through human thought alone. Only the prophets and the pure among the saints of God who are free from the dross of human imperfection can contemplate these meanings while living on the present plane of existence."

doctrine of the Imamate should be discussed. The doctrine of the Imamate however, leads to much deeper differences between the Shiites and Sunnis.

The Twelver Shi'a believes that the sayings of the imams are by nature as sacred as are those of the Prophet; indeed, they are even as holy as are the Words of God; this is explicitly expressed in a tradition that goes back to Jafar, a tradition the importance of which various commentators have emphasized. (Kulayni, vol. 1, pp. 65-66; Nu'māni, p. 127)

Another important issue that should be discussed here is the position of esotericism and exotericism in the Twelver Shi'a. The doctrine of the imams revolves around two centrals, "polarized" axes. The first is "vertical"; it may be characterized by the two complementary poles defined by pairs such as *ẓāhir/bāṭin* (apparent/hidden; exoteric/esoteric), *nabī/walī* (Prophet/imam), *tanzīl/ta'wīl* (literal revelation/spiritual interpretation), Mohammad/Ali (the first whom represents lawgiving Prophecy, the exoteric part of religion, while the second represents the Imamate mission that consists in unveiling the esoteric part of the religion), *islām/imān* (submission to exoteric religion/initiation to esoteric religion), and so forth. It must be made specific here that, in contrast to certain Batinite currents derived from Shiism, exotericism is presented as being equally as important as esotericism. It might be said, in effect, that if without esotericism exotericism loses its meaning, then in just the same way without exotericism, esotericism has no ground in which to reside.

The Establishment of the Traditional Shi'i School of exegesis in the fourth century

The fourth century is a period of growth and blossoming in Muslim learning. During this century, the intellectual activity grew considerably, especially in the domain of Islamic culture and religious sciences, and books and compilations on a wide variety of subjects were written. The social and political conflicts largely subsided and the Shi'a were generally freer to occupy themselves with scholarly work, and establish their distinct school. With the appearance of these favorable conditions, the Imams of the Ahl al-Bayt trained many students, whom they sent to different parts of the Muslim world. In this period, the disciples of the Imams wrote works in different religious disciplines, especially in the field of Qur'anic commentary. Before that time, the established method of commentary was more or less limited to traditionalist approaches. The Shi'ite scholars began

to compete seriously with representatives of other schools of thought, and they started producing valuable works in different fields of learning.

In certain parts of the Islamic world, the conditions were more favorable for the Shi'a to identify themselves openly and be known as a distinct religious group. The establishment of Fatimid dynasties in North Africa, the Hamadani dynasty in the north of Bayn al-Nahrayn, as well as the Buyid dynasty in Iraq and Khorasan (Fars, parts of Ray and Esfahan) created a flexible situation for the Shi'a, and the Shi'ite scholars possessed the freedom and security to produce scientific works. (Persian papers of the world congress on Shaykh Tusi, Dawani, Ali, no. 4/63)

Because of this, Shia commentators started recording and indexing their earlier works on different religious disciplines. Kulayni (d. 328 AH) and Saduq (d. 381 AH) compiled hadith works, just like the Sunni exegete and historian al-Tabari (d. 310 AH) gathered works on commentary, history, and hadith earlier. With the emergence of scientific centers and the establishment of libraries, the improvement of copying techniques, and the introduction of paper as a convenient tool for writing, the Muslims and were given the possibility of recording the texts of their tradition, and this made possible the survival of man works which would have otherwise been lost.

The most well-known Shi'ite commentaries of this period are: *Tafsīr Ali ibn Ibrahim al-Qomi*, *Tafsīr Furāt Kufī*, *Tafsīr 'Ayyāshi*, *Tafsīr Nu'māni*, *Tafsīr Mohammad ibn Qasim Astarabadi* known as *Tafsīr al-Imam al-Hasan al-'Askarī*, and *Tafsīr Abd al-Azīz Juludi* (d. 332 AH). (Agha Bozorg Tehrani, vol. 4, p. 300) Unfortunately some of these commentaries have been completely destroyed, while others have been modified. Even a commentary like that of Ayyāshi has some missing parts.

It is worth noting that the members of the Ahl al-Bayt greatly influenced the commentators of the era of Sahaba and Tabi'un (for the further information see: *Dowr Ahl al-Bayt fī Tafsīr al-Qur'an*, al-Majma' A'lami li Ahl al-Bayt). Some commentators among the Companions such as ibn Abbas¹, Ibn Mas'ud and Ubay ibn Ka'b were influenced by Imam

1. Ibn 'Abbas: Abd Allah ibn Abbas (Arabic: عبد الله ابن عباس) was a paternal cousin of the Prophet of Islam, Muhammad. He is revered by Muslims for his knowledge and was an expert in *tafsir* (exegesis of the Qur'an), as well as an authority on the Islamic *Sunnah*. Abdullah b. 'Abbas (d. 68/687) is considered to be the most knowledgeable of the



Ali, and several commentators from the era of the Followers were direct disciples of Imam Bāqir¹ and Imam Ṣādiq². Since these books are the most

Companions in *tafsir*. (A book entitled *Tanwir al-miqbas min Tafsir Ibn Abbas* (Beirut, n.d.) is a complete *tafsir* of the Qur'an, all explanations of which are said to go back to Ibn 'Abbas. On the question of authenticity, see al-Sawwaf, op. cit., p. 140.) He has been called *tarjuman al-qur'an*, interpreter of the Qur'an. Since he was related to the Prophet, being his cousin, and his maternal aunt Maimuna being one of the Prophet's wives, he was very close to the Prophet and learnt much about the revelation. It is said that he saw the Angel Gabriel twice. Apart from his detailed knowledge of everything concerning *tafsir* which he has learned from Imam Ali, he is also given the credit for having emphasized one of the basic principles of *'ilm al-tafsir* which has remained important to this day, namely, that the meaning of words, especially of unusual words in the Qur'an ought to be traced back to their usage in the language of pre-Islamic poetry. Because he has learned most of his knowledge on *tafsir* from Imam Ali and has narrated so much *hadith* from him on the interpretation of Qur'an, we have introduced him as the second interpreter who narrated many exegetical traditions and esoteric *hadiths*. A long list of such explanations is quoted by Suyuti. (*al-Itqan*, vol. 1, pp. 120-33.)

Tafsir ibn Abbas: Attributed variously to the Companion Abdullah Ibn 'Abbas (d. 687) and to Ibn Ya'qub al-Firuzabadi (d. 1414), *Tafsir Ibn Abbas* is one of the pivotal works for understanding the environment which influenced the development of Qur'anic exegesis. Despite its uncertain authorship and its reliance on controversial Isra'iliyat, *Tafsir Ibn Abbas* nevertheless offers valuable insight into the circulation and exchange of popular ideas between Islam, Judaism, and Christianity during the formative phase of Islamic exegesis. This commentary is unabridged and uncensored, like the other works in the Great Commentaries on the Holy Qur'an series. The traditions attributed to Ibn Abbas that are at the core of this work render it as a seminal work of exegesis. *Tafsir Ibn Abbas* is unencumbered with *isnads*, or chains of transmission, and does not contain elaborate theological or philosophical explanations or technical grammatical explanations, thus making the work accessible to the non-specialist. Muslim scholarship considers Ibn Abbas as the real father of *ilm al-tafsir*. The reports related from Ibn Abbas regarding the interpretation of the Qur'an are abundant. In fact, there is almost no interpretation of a Qur'anic verse for which one cannot find an interpretation from Ibn Abbas.

1. **Tafsir of Imam Baqir (as):** The only known *tafsir* of the fifth Imam is that transmitted by Abu al-Jarud, parts of which were incorporated in Ali Ibn Ibrahim al-Qummi's *Tafsir* (The *Tafsir al-Qummi* as we have it being a composite work consisting of elements of *Tafsir Abu al-Jarud* and *al-Qummi*). Only part of this material is cited in *Tafsir al-Qummi*. A tentative conclusion is that this material comprises either excerpts of Abul-Jarud's transmission not included in *al-Qummi*, or a different *tafsir* ascribed to al-Baqir which is not otherwise attested. (See also: *Early Shi'i Thought: The Teachings of Imam Muhammad al-Baqir* by Dr. Arzina R. Lalani (I.B. Tauris, London and New York, 2000). Imam al-Baqir's approach to establishing a Qur'anic basis for the Imamate consists of commenting upon particular verses and providing an interpretation to support his claim. These interpretations eventually formed the basis of the articulation of the concept of Imamate by many later Shi'i writers such as the Ismaili jurist al-Qadi al-Numan (d. 363 AH) and the Twelver Shi'i scholar, al-Kulayni (d. 329 AH).

2. **Tafsir Attributed to Imam Sadiq (as)**



important traditional exegeses of this century, we will only introduce the Shiite esoteric commentaries among them.

***Tafsīr Ali ibn Ibrahim Qomi* - The Commentary of Qomi and Shi'ite Tradition**

Qomi was considered as one of the great Shi'a traditionalists and authors. The biographers have praised him highly, as he has been said to have met Imam Hasan al-'Askarī, whereas his father had met with two of the Imams of the Ahl al-Bayt (as). He is the first person to have spread narrations in Qom (Ardabili, vol. 1, p. 540).

This Commentary which is attributed to Imam Sadiq is a narration by Ibn A'ta, which was later collected and compiled by Abu 'Abd al-Rahman Sulami (d. 417 AH). In addition to the narrations that have been quoted from Imam Sadiq on various topics, particularly in the field of interpretation, and which have been included in the traditional books compiled by his disciples that have been lost, two works have survived that are attributed to the Imam, namely *Misbah al-Sharia'h* and *Tafsir Ja'far al-Sadiq fi Kitab Haqayiq al-Tafsir al-Qur'an*. (It should be mentioned that *Haqa'iq al-Tafsir* or Tafsir al-Sulami has been edited by Sayyid Imran, Beirut: Dar al-Kutub al-Ilmiya, 1412 AH, two volumes.)

Regarding the *Misbah al-Sharia'h* which has been edited by Hasan Mustafawi in Iran and Ali Zi'ur in Beirut, it should be mentioned that like other traditional books which are attributed to al-Sadiq, the existence of praise at the beginning of each section seems to indicate that at least parts of this book have not been written by al-Sadiq. The majority of its content deals with ethics and beliefs, whereas *Kitab Haqa'iq al-Tafsir* of Abu Abd al-Rahman al-Sulami (d. 412 AH) contains *ta'wil* and esoteric interpretations by Imam al-Sadiq. In the edition of Paul Nwyia, the title of the book is *Tafsir Jafar al-Sadiq*, and it has apparently been compiled from the original version of *Haqa'iq al-Tafsir*. Sulami writes: "It is said that this book has been quoted [directly] from Imam Sadiq."² This book consists of Shi'i esoteric interpretations and much of Shi'ite *Ta'wil* can be seen in this commentary, and some of the narrations have been mentioned in other Shi'ite sources. (For further information see: Qadi Zadeh, Kazem, J. *Bayyinat*, no. 8, p. 106.) The importance of this commentary was pointed out first by Louis Massignon, and later Paul Nwyia tried hard to attribute this commentary to Imam Sadiq. These two scholars sought to establish its authenticity and they wanted to provide a bridge between Shi'ism and Sufism. In his book *Quranic Exegesis and Mystical Language*, Nwyia has analyzed this commentary word by word and tries to prove that it is an inward, mystical interpretation. (Nasruallah, Pourjavadi, *The Collection of Abu Abd al-Rahman Sulami's Compilation*, Tr. Isma'il Sa'dat, Tehran: University Press, 1369 AHS, vol. 1, p. 14) Many things have been written about *Tafsir al-Haqa'iq* by Paul Nwyia, Louis Massignon, and Ali Zi'ur, an Arabic researcher, in his two books: *Kitab al-Sadiq: Haqa'iq al-Tafsir al-Quran*, and *al-Tafsir al-Sufi li al-Qur'an ind al-Sadiq*. The last point is that some exegetical materials of this book belong to Sulami but Paul Nwyia has mistakenly attributed them to Imam al-Sadiq. Paul Nwyia's edition includes the commentary from Surah al-Fatiha to Sura al-Ikhlās, and the following is a selection of some of its parts. (Paul Nwyia, *Quranic Exegesis and Mystical Language*, 1st ed., Tehran: University Press, 1373, p. 132.)



Shaykh Qomi is considered one of the most famous and prominent shi'a narrators. 7140 Hadiths were narrated by him, a large part of which (6214) he related from his father Shaykh Ibrahim. He received increasing respect and special honor from the Shi'ite ulama. Shaykh Tabarsi writes the following about him in his *A'lām al-Warā'*: "He was among our trustworthy Companions." Shaykh Najāshi said: "He is trustworthy in narrating, accurate and reliable, with a correct creed, and he has narrated many traditions" (Najāshi, p. 250).

Tafsīr of Qomi is one of the most famous references of Qur'anic commentary among the Shi'a. It has collected the relevant narrations with the method of traditional commentary and its title has been mentioned in the bibliographies of Kulayni, in his collection *Kāfī*. Other hadith scholars have narrated from him, but according to modern research by Agha Bozorg Tehrani and his students (Agha Bozorg Tehrani, vol. 4, p. 302), as well and another group of scholars (Ma'rifat, p. 187; Musawi, no. 32, p. 82; Milani, p. 110), the *Tafsīr* cannot be considered as belonging entirely to Ali ibn Ibrahim Qomi.

Structure and Influence of Tafsīr Qomi

Qomi's commentary constituted the basis for many later Shi'ite commentaries, as most of its narrations has been quoted from Imam Bāqir (as) and Imam Ṣādiq (as), with a small number of intermediate transmitters going back to them. It has been published in two volumes, and Seyed ibn Tawus (d. 664 H.) has written the following in its description: "The whole book has four parts, in two volumes" (Seyed ibn Tāwūs, p. 87). One may normally understand from these words that the commentary is complete and that it includes all the chapters of the Qur'an. However, al-Qomi has interpreted selected verses in every Sura, and has left the rest without a commentary. The interpretations are usually based on authentic hadith, which is why *Tafsīr Qomi* has enjoyed an honored status among the traditional commentaries (Ma'rifat. 2/325; Uṣūl at-Tafsīr, p. 838). Nevertheless, due to the personal exertion of the author which is noticeable throughout the commentary, it can be called *Tafsīr ijtihādi-traditional*.

Tafsīr al-Qomi is one of the oldest Shi'ite commentaries and a traditional reference for their works in exegesis, such as *Tafsīr Burhan* and *Nūr al-Thaqalayn* and other *ijtihādi-traditional* commentaries like *Tafsīr Ṣāfī* and *Kanz al-Daqā'iq* as well as comprehensive Shi'ite commentaries

like *Tafsīr Majma' al-Bayān* and even other *ijtihādi* commentaries of the Qur'an like Tabataba'i's *Tafsīr al-Mizān*. This style of exegesis has been adopted in its wholeness in some commentaries like *Tafsīr Burhān*.

Qomi has quoted various narrations of Imam Ṣādiq (as) from his father, Ibrahim ibn Hashim, for the commentary of each Qur'anic verse in this book. His father has quoted those narrations from Ibn Umayr and some other famous narrators. But one of Qomi's students added other narrations of Imam Bāqir (as) for the explanation of the verses, thereby changing the structure of interpretation from Sura Āl-i 'Imrān onwards. In fact, the current version of the commentary which is known as *Tafsīr Qomi* contains the interpretations of Imam Bāqir (as) and Imam Ṣādiq (as). The method of this commentary consists in quoting *ahādith* from Imam Ṣādiq (as) and Imam Bāqir (as) for each verse, in order to explicate its meaning. This commentary has been separated from the commentary known as *Tafsīr Askari*. The hadiths from Imam Ṣādiq (as) have all been quoted through Ali Ibn Ibrahim, whereas the hadiths from Imam Bāqir (as) have been quoted through Abu al-Jārūd.

These narrations have been considered as very reliable in Shi'ite sources, and Fadl ibn Hasan al-Tabarsi (d. 548 H.), has quoted the narrations for his *Tafsīr Majma' al-Bayān* from Ali ibn Ibrahim Qomi (Tabarsi, vol. 1, p. 200 following the verse 124 of Sura Baqarah, p. 207 following the verse 127; *Tafsīr Qomi*, vol. 1, pp. 59 and 60 following the same verses.). In several places, he writes that Ali Ibn Ibrahim has mentioned this Hadith in his commentary (Tabarsi, vol. 1, p. 200.).

Seyed ibn Tawus has repeatedly referred to the *Tafsīr* of Ali ibn Ibrahim in his *Sa'd al-So'ud* (Ibn Tawus, pp. 83-87) which differs very little from the method of al-Qomi (Qomi, vol. 1, pp. 59 and 277 and 378; *ibid*, vol. 2, p. 146). Faiḍ Kashāni has quoted a great deal from Qomi in his *Tafsīr Safi* (Fayḍ Kashāni, vol.1, p. 77)

Majlisi has mentioned this commentary in his *Biḥār al-Anwār*, under the title *Kitāb al-Tafsīr lil Shaykh al-Jalil al-Thiqat Ali ibn Ibrahim ibn Hashim Qomi*, and has stated the following on its reliability: "the commentary of Ali Ibn Ibrahim is the most famous book [on exegesis], and Tabarsi and others have quoted from it" (Majlisi, vol.1, p. 8 and 27).

Tafsīr al-Qomi was also one of the very reliable references of Shaikh Hurr Āmili, who has quoted extensively from it in his collection *Wasā'il*

al-Shi'a, calling it a “trustworthy book” in the fourth section (Fā’idah) at the end of *Wasā’il* (Hurr Āmili, 20/ 36-43). He has also mentioned its narrators, saying that there is no doubt in the accuracy of that commentary (Ibid, vol. 43, pp 43 and 49-55). Āmili writes in the fourth Fa’idah: “Ali Ibn Ibrahim was very precise and serious in the Hadith used in his commentary, and he has quoted them from authoritative individuals” (Ibid, p. 68). In addition to the fact that in Āmili’s view the attribution of this commentary to Ali Ibn Ibrahim was obvious, Shaikh Ansari too believed that it belonged to Ali Ibn Ibrahim.

The Interpretative Approach of Ali ibn Ibrahim Qomi

Ali ibn Ibrahim Qomi confined his interpretation to the quoting of Hadith that explain the meaning of the verses. It can be deduced from his method in quoting Hadith that he was very trustful of the hadith literature. For instance, he has started many hadith with the phrase “*fa innahu*» «فإنه» (Qomi, vol. 1, pp. 61, 64, 71, 72, 74, 94, 110, 111, 113, 117). One such example is in the commentary of the verse:

و اذ قلتم يا موسى لن نؤمن لك حتى نرى الله جهرة فاخذتكم الساعة. (Al-Baqarat, 55)

“This verse is a proof for the *raj’ah* (return) of the followers of Mohammad. The Prophet has said: There was nothing among the Bani Isrāiel the like of which would not happen in my nation” (Qomi, vol. 1, p. 76).

Many of the hadith quoted in the commentary point to the esoteric meaning of verses, such as the hadith from surah Ḥamd which interprets «المغضوب عليهم» as the enemies Ahl al-Bayt. He also interprets the «الضالين» as those who are skeptics and do not recognize the Imam (Qomi, vol. 1, p. 58). Another example is the narration which interprets the Heaven of Adam and Eve to be the gardens of this world (Ibid, p. 71). Some hadiths deal with the hidden and esoteric meaning of verses. For example, the term «الكتاب» is said to refer to Imam Ali (Ibid, p. 59).

What has been said is a number of issues regarding the introduction of *Tafsīr Qomi*, with the assumption that the author is Ali Ibn Ibrahim. However, when one looks at the research on the subject, one notices certain skepticism in the attribution of this introduction to Ali ibn Ibrahim.

There are Two Positions on This Issue:

I: The attribution of this introduction to Ali ibn Ibrahim, and the consequent acceptance of Ali ibn Ibrahim’s words about the reliability of

his narrators in his book, because he is the one of trusted Shi'a scholars and his words are reliable. In this case, only a limited part of narration documents covered by the present book will be reliable.

II: The attribution of this introduction to an author who is certainly other than Ali Ibn Ibrahim, in which case the reliability of the contents is debatable, let alone the reliability of narrators who are mentioned only in this book.

According to the available evidence, the second opinion seems more plausible because the terminology used in the introduction demonstrates that it has been written by someone other than Ali Ibn Ibrahim. Another reason which supports this view is the fact that the introduction contains arguments about the Ali ibn Ibrahim's words. Therefore, the current commentary cannot belong entirely to Ali bin Ibrahim al-Qomi, and, like the interpretation which is attributed to Imam Hasan al-Askari, it has another author.

Tafsīr Furāt Kufī

This commentary is a compilation of Abu al-Qasim Furāt ibn Ibrahim ibn Furāt kufi (d. 300 AH). The commentator was one of the virtuous scholars of the minor occultation period and master of narrations in his era, a contemporary of Kulaini (d. 328 AH) and Hafiz ibn Uqdah (d. 332 AH) and was center pole of the science of Hadith. From a look at his life and his Hadith teachers, it is clear that he was of Zaydi persuasion, although he quoted narrations from Imam Bāqir (as) and Imam Ṣādiq (as). *Tafsīr Furāt* is a narration-based commentary, similar to *Tafsīr 'Ayyāshī* and *Tafsīr Qomi*, in which the majority of the subjects are about the infallible Imams of Ahl-al Bayt (as).

The narrations of *Tafsīr Furāt* are divided according to chapters and verses. Before modern editions, narrations were not grouped or classified. The commentator's method in quoting the names of narrators is summary and reference. No explanation and analysis have been provided, except quoting hadith by the author. The book begins with an introduction about the status and virtues of the Ahl al-Bayt (as), then the author proceeds with *Tafsīr* narrations and esoteric interpretations which are mostly about the Ahl al-Bayt. The first printing of *Tafsīr Furāt*, with an introduction by Shaykh Mohammad Ali Gharawi Urdubadi was published in Najaf by Haydariyah Press, in 1354 AH. Another edition with footnotes, narration

indexes, and hadith sources by Shaykh Mohammad Kazem Mahmud, was printed by the Ministry of Islamic Guidance in Tehran.

Tafsīr Nu'māni

This commentary was written by Ja'far Mohammad ibn Ibrahim ibn Nu'māni, known as ibn Zainab (d. after 324 AH). Nu'māni was the scribe and disciple of Shaykh Kulayni and lived in the minor occultation era. He is the first to have written a book on Occultation (Nu'māni, p. 45). His commentary is one of the main Shi'ite works on Tafsīr during the early centuries.

The author has divided and classified his work in fifty-eight discussions, in which he quotes exclusively from Imam Ali. The text has been quoted in its entirety in the book *Muḥkam and Mutashābih* and it has been attributed to Seyed Murtaḍā. Majlisi has mentioned it in his *Bihār al-Anwār*, under the title *ma warida an Amir al-Mu'minin fi asnāf Āyāt al-Qur'an wa anwā'ihā bi riwāyāt al-Nu'māni* (Majlisi, vol. 90, vol. 93).

However, the commentary of Nu'māni is not a proper *Tafsīr*, as it does not start from the beginning of Qur'an and end with the last Chapter. Rather, it addresses the important issues of the Qur'an in a thematic approach, by grouping the exegetical topics in categories and collecting hadith for each topic. For example, the book contains the categories of *al-nāsikh wa al-mansūkh*, *āyāt al-muḥkam wa al-mutashābih*, *qaḍā wa qadar*, as well as theological discussions in rejecting the pagans, the heretics and the materialists, etc. Al-Nu'māni has also presented enlightening explanations on idolatry, oppression, and commandments. Therefore, his commentary may be called an important reference on the sciences of Qur'an. It should be noted that Ali Akbar Ghaffari has said that this interpretation is likely an introduction to a complete interpretation by the author (Nu'māni, p. 13).

Tafsīr al-Nu'māni was published in a lithographed edition in Tehran in 1312 AH with the title *Muḥkam wa mutashābih*, edited by Seyed Murtaḍā (d. 435 AH) (*Dā'irat al-Ma'ārif Tashayu'*, vol. 4, p. 498). Also, Hasan Farid Gulpaygani has referred to this book as *Bayyināt al-Farīd* in 1399 AH.

The Commentary Attributed to Imam al-Askari (as)

This is a book which has been circulating in Shi'a centers of learning from the middle of the fourth century, and it has been attributed to the eleventh Imam, Hasan Askari (as) (d. 254 AH). According to the narration of Mohammad bin Qasim Astarabadi (lived in the first half of the fourth

century), Abu Ya‘qūb Yousef ibn Mohammad ibn Ziyad and Abu al-Hasan Ali ibn Mohammad ibn Sayyār, who was one of Imam Askari students, has dictated it by order of the Imam, and Astarabadi has quoted it. According to the introduction of this commentary, Imam Askari dictated it to the scribes during a period of seven years.

This commentary has been compiled in a traditional style, and it is not a complete commentary of the Qur’an, but only includes the interpretation of *Isti’adhá*, the *Bismilah*, surah Fātiḥah, and parts of surah Baqarah. However, Muhaddith Nuri has claimed at the end of *Mustadrak al-Wasā’il* (in the biography of Faqih Mohammad ibn Qasim) that the original book contains more than the current version (Mohaddith Nūri, vol. 23, p. 186).

There have been many discussions about this commentary. Shaykh al-Saduq (d. 381 AH) in his books *man lā yahḍoroho al-faqīh*, *Tawḥīd*, and *‘Uyūn Akhbār al-Riḍā*; Ibn Shahrāshūb in his *Manāqib*; Shahid Thāni in *Munyat al-Murīd*; and Hurr Āmili in *Wasā’il al-Shi‘a* (Hurr Āmili, vol. 20, p. 59; Noori, vol. 23, p. 186;) have confirmed the attribution of this book to the eleventh Imam and that is why many commentators and traditionalists have had a special trust in this book. On the other hand, although Imam Hasan Askari was martyred in the second half of the third century, the name of this commentary was not known until about a century later. In the fourth century, there was a large number of Shi‘ite scholars in the field of Hadith, jurisprudence, exegesis, and theology, such as Ahmad Barqī (d. 274 AH), Ali ibn Ibrahim Qomi (d. 328 AH), Mohammad ibn Ya‘qūb Kulayni (d. 329 AH), Ibn Quluwayh (d. 369 AH) and hundreds of others who have written significant academic works, but none of them has not only not quoted any hadith from this book, they have even not mentioned the book under any name, or its narrators (Keyhan Andishe, no. 28, p. 123). Shaykh Ṭūsi also has not quoted any hadith from this book. Ahmad ibn Hussein Ghazāyeri declares Mohammad ibn Qasim as unacceptable and says that his book is not known. Allamah Ḥilli in his *Rijāl* repeats the words of ibn Ghazāyeri exactly. According to these opinions it follows that this interpretation is not entirely reliable. On the other hand, it cannot be completely rejected either, but like other narration-based commentaries, it must be examined with the evidences of historical research and the criteria of hadith evaluation. This commentary has been published many times. The first lithographed edition was published in

Tehran in 1268 AH. In recent years, it has been published with a description of Ustādī, by the Imam Mahdi Institute in Qom, in 1409 AH.

Conclusion

In conclusion, we should again back to our discussion to summarize that the most Shia scholars believe that every passages of the Qur'an have a hidden meaning not readily apparent to the reader and the whole of the Qur'an possesses the sense of *ta'wīl*, of esoteric meaning, which cannot be comprehended directly through human thought alone. Only the prophets and those who are firmly rooted in knowledge (*rāsikhūn fil-'Ilm*) can contemplate these meanings while living on the present plane of existence. In the second part of the research, since the fourth century is a period of the traditional Shi'ite school of exegesis, so, we introduced some of the Shiite esoteric commentaries among them. In a large number of traditions in Shiite esoteric exegesis such as Tafsīr Qomi, esoteric interpretation is used in the exemplars (*maṣādiq*) of Qur'anic words, rather than to their concepts (literal meanings). These traditions in which there is a meaning or exemplar that are not included in the superficial and general concept of the word concerned are called "interior traditions". The difference between "Hadiths explaining some applications" and "Hadiths explaining esoteric meaning" is that the first only include applications of words as their superficial and general meaning. But, in some cases, there are words in traditions that Qur'anic words do not have such a clear indication to them (Shaker, (2009), vol. 16 (1): (143-166). And finally, research on the Qur'anic thoughts of Shiite in the esoteric interpretation, provides a platform for the represent of the Shia Qur'anic thoughts and reviewing the impact of these perspectives on the development and depth of the esoteric interpretation and its comparison with the achievements of other Islamic denominations.

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