



**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 date of solar publication does not need it, but the lunar year should be specified with AH, such as: 1405 AH.

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- Authors / authors can also benefit from the results of research published in previous issues of the Quarterly.





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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.

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We welcome your valuable comments and offers and try to do our best to representing your scientific results and notes. Please check our website for additional information at: <https://www.jat-journal.ir/>

Dr. Mohammad Reza Aram

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The Role of the "Doctrine of Imamate" in the Process of Education to Proximity in the New Islamic Civilization

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Muhaddethe Babaie²

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Abstract

The present research aims to explain the role of the Imam in the process of education and political governance in the new Islamic civilization, using a descriptive-analytical method and drawing on Qur'anic, narrative, theological, and civilizational sources. This study, titled "The Role of the 'Doctrine of Imamate' in the Process of Education to Proximity in the New Islamic Civilization," is significant not only for modeling the field and civilizational fruits of Imami beliefs but also for explaining the process of political education in Islamic civilization. The dimensions of Imamate, the political blessings of Imamate, and the process "from education to proximity" form the structure of this research. The findings of the study include: 1. The Imam is the axis of governance and caliphate on earth. 2. The Imam is the educator of human souls based on divine knowledge. 3. Those educated in the doctrine of Imamate are the helpers of the Imam in establishing governance. 4. The establishment of justice and equity is carried out by the Imam. 5. The establishment of justice and equity paves the way for social servitude. 6. The fruit of collective servitude is collective worldly and otherworldly happiness.

Keywords: Doctrine of Imamate, New Islamic Civilization, Education, Justice, Servitude.

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Introduction

The type of civilization arises from the type of leadership and the characteristics of the leader of a civilization. Because, in a sense, the most vital element in building a civilization is "leadership." (Derakhsheh, 2011: 205) In such a way that the presence of the doctrine of Imamate in Islamic civilization leads to a specific structure and the growth and flourishing of civilization. (Poursayd Aghaei and Emami, 2016: Vol. 2, p. 484) After accepting the partial and micro impact of doctrines on the lives of individuals in society, to realize Islamic civilization, we must address the macro impact of religious doctrines on society and politics. The influence of doctrines in laying the intellectual foundations, general orientations, and the regulation and governance of all dimensions and layers of society leads to the formation of a new civilization. The manifestation of religious doctrines, the realization of divine values, beliefs, and rulings in various layers of society, has been one of the primary goals of divine schools throughout history. (Hosseini Khamenei, 2018: 286) The establishment of governance and the placement of the infallible Imam as the guide and macro policy-maker of society will lead to the realization of this goal. In the importance and necessity of the present topic, the following points can be mentioned: a. The present article, with a civilizational view of religious doctrines, directs the theoretical foundations of Imamiyyah towards practical application. b. A correct understanding of the concept of "Imamate" in Imamiyyah theology and comparing this view with other worldviews reveals the strengths of Imamiyyah foundations in the process of building a new Islamic civilization. c. The present research can aid and lay the groundwork for the realization of a new Islamic civilization, especially in the political and governance dimensions.

Regarding the background of this research on the topic of "the role of the doctrine of Imamate in the political dimension of civilization," the following books have been written: The book "Civilizational Capacities of Islam" by Mr. Hamid Fazel Ghanem, which generally examines the civilizational capacities of Islam but does not address the capacities of the doctrine of Imamate. The book "Civilizational Capacities of Theological Knowledge in Civilizational Studies" by Mr. Mohammad Taqi Sobhani, which views Islamic civilization from the perspective of theology and generally touches on the topics. The article "Theoretical Capacities of the

Theory of Velayat-e Faqih in Building the New Islamic Civilization" by Mr. Mehdi Ghorbani also addresses the issue of Velayat-e Faqih but does not approach the topic from the perspective of the principle of Imamate. However, until now, the doctrine of Imamate has not been viewed from a civilizational perspective, and its political dimension has not been specifically examined. Therefore, the present research is innovative in "the perspective on the doctrine of Imamate," "the structure of presenting the material," "the proposal of the political capacities of the doctrine of Imamate," and "the examination of the type of governance formation." The hypoarticle of this research is that the characteristics present in the doctrine of Imamate create deep and broad general and specific effects in the layers and dimensions (political) of civilization and shape a civilizational structure appropriate for the worldly and otherworldly happiness of the servants.

Problem Statement

The present research, using a library method from Qur'anic, theological, civilizational, and political sources, with an analytical-descriptive approach, seeks to answer the main question: What role does the Imam and the doctrine of Imamate play in the education of humans and their happiness in the new Islamic civilization?

Dimensions of Imamate

Regarding the relationship between Imamate and politics and governance, different opinions have been presented. Some do not consider governance as part of the dimensions of Imamate and believe in purely religious leadership. Contrary to this theory, the popular opinion holds that the infallible Imams (peace be upon them) have three positions: judgeship, prophethood, and Imamate, which necessitate the establishment of governance and the political leadership of society (Qazi Zadeh, 1996: 96-134). In Imamiyyah theology, "Imamate" and the leadership of the Islamic ummah are divine issues, and the Imam possesses characteristics and distinctions (Sheikh Saduq, 2003: 131-132; Sheikh Hurr Amili, 2006: Vol. 3, p. 59; Majlisi, 1984: Vol. 15, p. 222) such as infallibility (Allamah Hilli, 2009: 184), superiority (Fazel Meqdad, 2012: 336), knowledge, and justice (Majlisi, 1984: Vol. 26, p. 57), and both existential and legislative guardianship. Considering the legislative guardianship and reflecting on the conduct of the prophets and Imams, the establishment of governance and

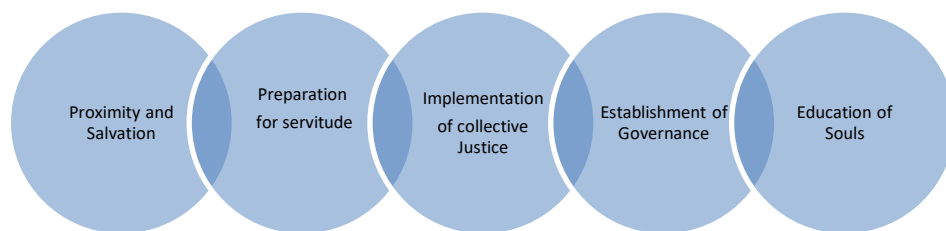
the implementation of Sharia are among their primary goals (Baqarah: 213; Anbiya: 74; Yusuf: 22; Sad: 26). In the following, based on the popular theory, we will discuss the political dimension and the type of governance and the formation of the governance of the infallible Imams.

Political Effects of the Dimensions of Imamate

In the Islamic view, leadership is the most important pillar of society and governance and has a major impact on the flourishing of society. (Javadi Amoli, 2000: 372) Imam Reza (peace be upon him) considers the success and progress of civilizations and societies dependent on having a governance that manages society: "We do not find any group or nation that has survived and lived except with a leader and head that they need in religious and worldly matters." (Majlisi, 1984: Vol. 23, p. 32) Politics and governance are an important part of the duties and dimensions of Imamate. Kulayni writes in this regard: "The Imam... is responsible for Imamate, knowledgeable in politics." (Kulayni, 2014: Vol. 1, p. 202) Governance is the main pillar and the highest political system of any society and civilization. The existence of Islamic governance is essential for achieving individual and collective happiness. In Islamic thought, after determining the basis of governance based on the divine book (Baqarah: 213), the divine guide is introduced as the ruler, and obedience to his command becomes obligatory (Nisa: 64). Governance is a platform for the implementation of the divine book by the divine leader, which leads to the growth and collective guidance of society towards happiness. Islamic governance, in a sense, is a factory facilitating the path to happiness; "One cannot mold one by one, a factory must be established." (Hosseini Khamenei, 2018: p. 87) Islamic governance with divine leadership, like a highway, guides, facilitates, and accelerates the movement of individuals and society towards happiness and well-being, just as non-divine civilizations provide a platform for guiding and speeding individuals towards misery and misfortune. Imam Baqir (peace be upon him) says in this regard: "Allah the Exalted said: 'I will surely punish every Muslim community that obeys a tyrannical leader who is not from Allah, even if the community is righteous and pious in their actions, and I will surely forgive every Muslim community that obeys a guiding leader from Allah, even if the community is oppressive and sinful in their actions.'" (Barqi, 1991: Vol. 1, p. 94; Majlisi, 1984: Vol. 25, p. 110; Kafi, 2014: Vol. 1, p. 376)

The Role of the Imam in the Process of "Education to Proximity"

For the happiness of society, Islamic governance is established with a divine plan and based on God-centeredness and religious democracy. The doctrine of Imamate influences the process of establishing Islamic governance in five stages: "education of souls, establishment of governance, implementation of collective justice, preparation for servitude, proximity, and salvation."



Chain The Role of the Imam in Education and Political Governance
"Diagram 1"

1-3. Education of Souls

The Imam, as the Islamic ruler, establishes Islamic governance on the two foundations of God-centeredness and religious democracy. Aware, insightful, pious, revolutionary, and uprising people are the initial core of Islamic governance. Therefore, for the establishment of governance, the education of individuals is essential.

On the other hand, (although the mission of the Prophet is to show the way) the duty of the Imam is to lead to the desired goal, so one of the most important dimensions of Imamate is the education and nurturing of souls. Of course, some divine prophets, such as the Prophet Mohammad (peace be upon him and his family), held both positions, as the Qur'an in some verses, referring to the community-building role of the prophets, has used the title of Imam for them; "And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us." (Anbiya: 73);



"And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs." (Sajdah: 24) And Imam Sadiq (peace be upon him) in Mina introduces the Prophet to the people with the title of Imam: "O people! Indeed, the Messenger of Allah was the Imam." (Kulayni, 2014: Vol. 4, p. 466) Therefore, the Prophet Mohammad (peace be upon him) for the establishment of Islamic governance in Medina, through the first Pledge of Aqaba, builds and nurtures the initial core of governance. A core consisting of 12 people who pledged to the Prophet and committed to adhering to personal religious commands. After educating this core with the second Pledge of Aqaba (pledge to defend the Prophet), they proceed to establish governance and build a system.

In the conduct of the infallible Imams (peace be upon them), the establishment of governance has been conditional on the presence of this initial core. Imam Ali (peace be upon him) states the reason for accepting governance after 25 years as the presence and request of the people and the realization of the second condition of Islamic governance (God-centeredness - religious democracy): "If it were not for the presence of the attendees and the establishment of the proof by the existence of the supporters." (Al-Razi, 2008: Sermon 3)

The prerequisite for the establishment of governance is the education of individuals who accept the basic need of society for governance, assist the Imam in establishing governance, and participate in proper governance. Therefore, the Imam, before anything else, uses methods and movements to educate such individuals as the initial core. Education means providing the grounds and factors for actualizing and flourishing human potentials in the desired direction. (Askari et al., 2006, p. 32)

1-1-3. Recitational Education

The Imam is the reciter of the Book of Allah. (*Ziyārat Al-e Yāsin*) And the position of "reciting to them His verses" (Al-e Imrān: 164) is established in the rightful Imam after the divine Prophet. The Prophet Mohammad (peace be upon him) began the education of the Islamic community with recitational education: "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses..." (Jumu'ah: 2) . In the first Pledge of Aqaba, by reciting Qur'anic verses and sending a Qur'an teacher to recite verses to the people of Medina, he prepared the ground for

the establishment of governance. The recitation of divine verses has educational effects and blessings such as increasing faith, reliance on the Lord (Anfal: 2), humility, and submission (Isrá: 107) on the prepared audience.

2-1-3. Exemplary Education

One of the most effective educational methods in the Qur'an is the presentation of role models and examples. The Qur'an introduces the most worthy and complete servants of God as role models and examples for the individual and social education of individuals. "There has certainly been for you in the Messenger of Allah an excellent pattern." (Ahzāb: 21) The Imams, who possess the position of infallibility and are immune from error, their speech, behavior, and ethics are a perfect example and model for all and are educators of the potential souls of humans. The Imam educates souls through being an example and prevents deviations and errors. The infallible Imams (peace be upon them) are the perfect examples of good role models, and some Qur'anic verses testify to this claim; "And thus we have made you a just community that you will be witnesses over the people." (Baqarah: 143)

Interpreters consider the just community in this verse to mean the role model of the Shia Imams. (Tabarsi, 2005: Vol. 1, p. 415); "Indeed, the worthiest of Abraham are those who followed him..." (Al-Imran: 68) This verse, which considers the closest people to Abraham (peace be upon him) to be his followers, has been applied to the Shia Imams. (Huwizi, 2004: Vol. 1, p. 353); "And those who are with him" in verse 4 of Surah Mumtahanah, who are considered good role models, have been applied to the believers in Abraham and his followers. (Saffar Qumi, 2013: Vol. 45, p. 373) The role model of the Imams (peace be upon them) has also been emphasized in narrations. (Majlisi, 1984: Vol. 48, p. 261)

3-1-3. Existential

The Imam in the system of creation has various dimensions, one of which is the existential dimension. In this position, the Imam is the intermediary of divine grace between God and creation, who through his mediation guarantees the existence and continuity of the existence of creatures and also actualizes their existential perfections from potentiality. Some interpreters consider guidance in the verses "And We made them leaders guiding by Our command. And We inspired to them the doing of

good deeds, establishment of prayer, and giving of zakah" (Anbiyá: 73) and "And We made from among them leaders guiding by Our command" (Sajdah: 23) to be a kind of existential influence of the Imam on human souls that places them on the path of perfection, so that they move from one position to another until "reaching the desired goal" is achieved. Therefore, the meaning of command in the two mentioned verses is not the legislative command, but the spiritual graces and inner positions that believers are guided towards through their good deeds, and the Imam primarily and inherently possesses them and transmits them to others, which is why Imamate in the Qur'an is explained as guidance. (Tabatabai, 1995: Vol. 1, pp. 272-275; Vol. 14, pp. 304-305)

4-1-3. Purificatory

Purification means removing defects from something, purifying the soul from flaws and vices, and is one of the social dimensions of divine leaders; "I was sent to perfect noble morals." (Majlisi, 1984: Vol. 67, p. 372); "Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise." (Baqarah: 129) Divine prophets and infallible Imams and divine saints are among the factors of purifying the souls of servants, as Moses (peace be upon him) went to Pharaoh to purify him from tyranny; "Go to Pharaoh. Indeed, he has transgressed. And say to him, 'Would you [be willing to] purify yourself?'" (Nazi'at: 17-18) The prophets and Shia Imams, due to their closeness to God and possessing divine gifts and pure nature, are more prepared to guide others to achieve the purification of the soul; "He said, 'I am only the messenger of your Lord to give you [news of] a pure boy.'" (Maryam: 19) In addition to the guardianship of the Imams, sending blessings upon the Imams causes the growth, development, and purification of humans. "Make our blessings upon you and what you have specifically granted us of your guardianship pure for our creation, purification for our souls, and expiation for our sins." (Ziyarat Jami'ah Kabirah)

5-1-3. Instructional

Teaching and learning are among the duties of divine leaders. "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom..." (Jumu'ah: 2) In a narration, the Prophet Mohammad (peace be

upon him and his family) introduces himself as the teacher of the community: "Allah did not send me as a harsh or severe one, but sent me as a teacher, making things easy." (Mutahhari, 1988: Vol. 11, p. 424) Divine leaders, with their divine knowledge and teaching position, have the duty to revive and develop the power of thought and intellect of humans. "They bring out the treasures of intellects." (Al-Razi, 2008: Sermon 1) And they strive to remove ignorance and increase the knowledge of individuals. Imam Reza (peace be upon him) says: "They are the ones through whom people turn to Allah the Exalted and to His religion and knowledge." (Ibn Babawayh Qumi, 1984: Vol. 1, p. 231)

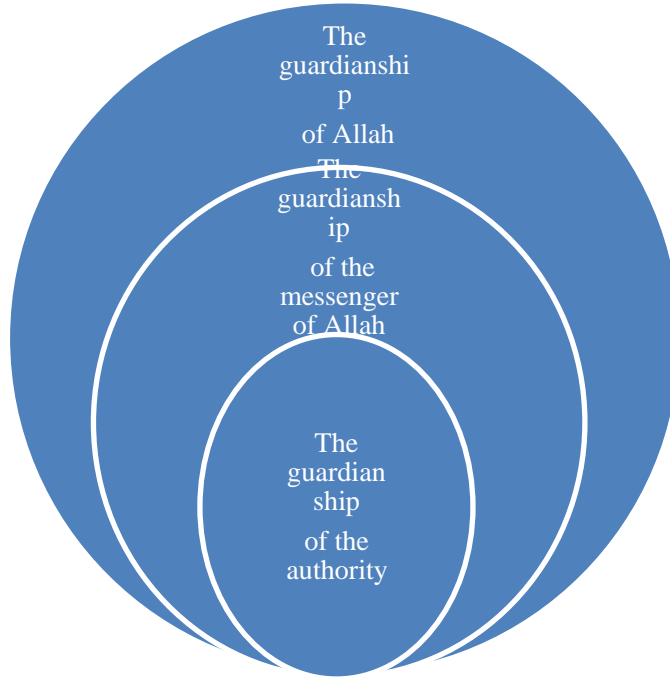
2-3. Establishment of Governance in the Form of a Guardianship System

Leadership and administration of society have been the most important goals of the actions of prophets and Imams throughout history. The education and happiness of all humanity are not possible through individual education. Therefore, prophets and saints have always sought to create a suitable environment and platform for the education and happiness of humans, which is possible in the form of governance and religious authority. The leadership conduct of the Prophet Mohammad (peace be upon him and his family) also confirms this statement that the guidance and happiness of humanity depend on the establishment of governance. The Prophet Mohammad (peace be upon him) before the establishment of governance in Medina guided people through individual education, but the establishment of Islamic governance in Medina led to the guidance of a large number of people; "And you see the people entering into the religion of Allah in multitudes." (Nasr: 2)

The fundamental difference between Islam and other religions and schools of thought is that; "Islam is not merely a pure intellectual school." (Javadi Amoli, 2000: 76) But it is a practical and executable religion and in the form of governance, it has an operational plan for the realization of all religious principles and beliefs. In Islamic terminology and custom, the name of governance is "guardianship." (Misbah Yazdi, 2004: 395-396) In Islamic thought, governance and guardianship belong to Allah, and others derive their legitimacy from Allah, and the guardianship of divine leaders is in line with the guardianship of Allah. Imam Sadiq (peace be upon him)



says: "Our guardianship is the guardianship of Allah." (Kulayni, 2014: Vol. 1, p. 437)



Rays of Divine Guardianship
"Diagram 2"

The political theory derived from the doctrine of Imamate is neither theocracy nor Renaissance democracy, but religious democracy. Religious democracy means; governance that is realized with legitimacy from Allah and the participation of the people. Allah and the people are the two main pillars in Islamic governance, and the Qur'an explicitly states the sufficiency of Allah and the following of the believers for the Prophet Mohammad (peace be upon him and his family) to achieve the goals; "O Prophet, sufficient for you is Allah and for whoever follows you of the believers." (Anfāl: 64)

3-3. Implementation of Collective Justice

Justice means "placing everything in its proper place and giving each right to its rightful owner" (Tavanaian Fard, 2011: p. 117) and is confirmed by a narration from Imam Ali (peace be upon him). ("Justice places things in their proper places." Al-Razi, 2008: Wisdom 437) Allamah Tabatabai

writes about the meaning of justice: "It is giving each right holder his right and placing him in the position that is appropriate for him." (Tabatabai, 1995: Vol. 5, p. 108)

The implementation of justice is not possible without the establishment of a justice-oriented system. The philosophy of governance from the perspective of the doctrines of Imamiyyah is the establishment of equity and justice. Therefore, due to the position of justice in the Shia view, Shia governance is called "the governance of justice." (Derakhsheh, 2011: 90) The starting point of political justice varies according to different philosophical and political views. Some start political justice with ethical principles, some emphasize the importance of legal systems and laws, and some views emphasize the role of public participation in the realization of political justice. From the Islamic perspective, the initiators of justice are the leaders, rulers and administrators of society. And justice should start from the core of power and the political system. (AliKhani, 2009:84) As stated by the Supreme Leader, "Just management is based on a just manager, the establishment of justice requires that just and righteous people who seek justice hold power." (Statements of the Supreme Leader, 30/7/2002)

The primary condition of every prophet, Imam, and ruler is "being just," and according to Qur'anic verses, the purpose of sending messengers and revealing books is to establish "justice and equity" in society. (Shura: 15, Nahl: 90, Hadid: 25, Shabidini, 2011: 26) Nisa: 135 commands the execution of justice with the address "O you who have believed, be persistently standing firm in justice."

Based on the noble verse "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice." (Hadid: 25) For the implementation of justice in society, three main elements are necessary:

1. "Just leader" is mentioned as the first and most important pillar of implementing justice (We have sent Our messengers).
2. "Just laws derived from the book and the balance" are the second condition for implementing justice in society.
3. "Justice-seeking people" are the third important component for the flow of justice in society. (That the people may maintain [their affairs] in justice)

Imam Ali (peace be upon him) considers justice as the cause of the order of people's affairs and society: "Justice of the hour is the life of the subjects and the reform of the creation." (Hosseini Qazvini, 1992: p. 175) which is implemented by the just leader of society. Imam Hussain (peace be upon him) in a letter to the people of Kufa writes: "There is no governance in Islamic society and governance in Islamic society except that it is based on justice; the ruler must act with justice and equity." (Sheikh Mufid, 2011: Vol. 2, p. 39)

4-3. Preparation for Servitude

The goals of Islamic governance are: resolving disputes; "That He may judge between the people concerning that over which they differ." (Baqarah: 213); establishing justice and equity; "That the people may maintain [their affairs] in justice." (Hadid: 25); servitude to Allah; "They worship Me, not associating anything with Me." (Nur: 55). It is clear that these goals do not contradict each other, but the implementation of justice, social welfare, etc., are all goals in line with the higher goal of "servitude to Allah." And they are longitudinally preparatory for it. One of the most important duties of Islamic governance is to create a suitable and favorable environment for servitude and devotion to Allah. As the Qur'an explicitly refers to this duty; "Those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong." (Hajj: 41) "Servitude is the perfection of human humility, and Allah the Exalted has created humans for the perfection of humility. The meaning of servitude is that all human actions are under the guardianship of Allah." (Mirbagheri, 2019: p. 85) Of course, with a broader view, it can be said that justice and worship are synonymous. Because in society "And fill the earth with justice" when darkness, oppression, and deviation from servitude (to them) are eliminated, the world will be filled with justice. The proportions of worshipping Allah in the world are the same as justice; every particle that deviates from the proportions of worshipping Allah has deviated from justice." (Mirbagheri, 2019: p. 159)

Governance in the Islamic view is a platform for salvation from polytheism and reaching servitude to Allah. "And keep me and my sons away from worshipping the idols." (Ibrahim: 35) Polytheism is "great injustice." "Indeed, polytheism is great injustice." (Luqman: 13) From the fact that in various verses, polytheism and servitude to Allah are opposed

to each other "Say, O People of the Scripture. Come to a word that is just between us and you that we will not worship except Allah and not associate anything with Him."(Al-Imran: 64)

The prophets and Imams (peace be upon them) are the means of worship; "Through us, Allah is worshipped..." (Kulayni, 2014: Vol. 1, p. 145) and their guardianship leads to perfection in servitude; "This day I have perfected for you your religion and completed My favor upon you." (Ma'idah: 3) Guardianship means the right to manage the guardianship of humans from individual and spiritual guardianship to social and historical guardianship, which is given to the infallible saints (.peace be upon them). (Mirbagheri, 2019: p. 239) According to a narration from Imam Hussain (peace be upon him), knowing the Imam is the purpose of creation: O people! By Allah, Allah did not create the servants except to know Him. When they know Him, they worship Him. When they worship Him, they become free from worshipping (submission to) others. A man said: May my father and mother be sacrificed for you! What is the knowledge of Allah? He said: It is the knowledge of the people of every time of their Imam; the Imam whose obedience is obligatory upon them. (Ibn Babawayh, 1984: p. 9) The Imam with his guardianship and leadership prepares the ground devotion in society.

5-3. Proximity and Salvation

One of the most important differences between Islamic governance and other forms of governance is its transcendental perspective. Secular governments limit their goals and programs to this material world and have no conception of what lies beyond it. In contrast, Islam is a religion of balanced and simultaneous material and spiritual development of humans. Islamic governance, considering the transcendental dimensions of humans, has programs for their growth and perfection. Proximity is one of the goals of worship and servitude. (Surah Zumar, verses 2-3; Majlisi, 1984: Vol. 67, p. 16) As the worship of an action depends on the intention of proximity. Through worship, obedience, spiritual journey, and sincerity of the servant, proximity to Allah, which is the pleasure of Allah from the servant, is achieved. (Mutahhari, 2010: Vol.3, p.291)

The ultimate goal of creation is humans, and the ultimate goal of humans is proximity to Allah. "O son of Adam, I created things for your sake, and I created you for My sake." (Musavi Isfahani, 2013: Vol. 2, p.

373) The purpose of creating humans is to worship Allah. "And I did not create the jinn and mankind except to worship Me." (Dhariyat: 56) Humans come from Allah and must be placed on the path of truth and return to Him, ("Indeed, we belong to Allah, and indeed to Him we will return." (Baqarah: 156) The world and the natural realm are the place of worship of Allah, and the establishment of Islamic governance, the implementation of justice, and the performance of servitude, like a collective retreat of humans, provide a suitable platform for the realization of the purpose of creation and the attainment of human perfection and happiness. In the world, everything is a means for human development, and the ultimate goal of creation is the manifestation of divine names; that is, since Allah the Exalted willed to actualize His divine perfections in the external world to see Himself in the mirror of manifestation, He created the world, and the perfection of manifestation is the perfect human, hence the ultimate goal of creation is nothing but the perfect human." (Imam Khomeini, 1990: p. 55 and 252; Imam Khomeini, 2009: p. 262-263)

The Imam is the axis of harmony in all creation in reaching the position of worship of Allah the Exalted and the position of divine proximity. Such salvation is only achieved under the guardianship of the infallible Imams; "And the successful ones are successful through your guardianship." (*Ziyārat Jāmi'ah Kabirah*) Under divine guardianship, with collective faith (one of whose pillars is faith in Imamate) and collective righteous actions (which emanate from the guardianship of the Imam in society and the guardianship civilization), society and civilization become worthy of receiving mercy and divine blessings; blessings such as 1. The succession of the righteous 2. The establishment of the chosen religion, 3. The provision of security (with its various branches and levels). As a result of the realization of this divine promise, collective and social servitude is formed (they worship Me) and with the formation of the monotheistic civilization, there will be no trace of the polytheistic civilization (they do not associate anything with Me) and ultimately, the manifestation of the light of servitude and the disappearance of the darkness of polytheism will occur. If all creation moves harmoniously around the axis of worship, guardianship, and the intercession of the Prophet Mohammad (pbuh), the entire world will be immersed in light, worship, and proximity. This is the guardianship and Imamate that has been placed in creation. Thus, the

doctrine of Imamate in the political dimension of Islamic civilization, from education to proximity, and from the establishment of governance to the implementation of justice and the establishment of servitude, plays an active role, and the ummah plays a receptive role. And the Imam and the ummah are together until the realization of the divine goals of Islamic civilization.

Conclusion

One of the pillars of Islamic civilization is its political pillar. In the view of Imamiyyah, "Imamate" is the axis of governance and the political system. In the direction of building Islamic civilization, the infallible Imam performs five actions for the ummah and with the ummah. 1. Educating the core and skilled forces. 2. Establishing governance. 3. Establishing social justice. 4. Preparing for servitude and social worship. 5. Divine proximity. The arrangement of all these stages can be inferred from Islamic sources and texts, i.e., the Qur'an and narrations.

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**Personality of Ja‘far Son of Abū Ṭālib (as)
in the Islamic Reliable Sources**

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Abstract

This article embarks on an exhaustive exploration of the life and profound significance of Ja‘far b. Abī Ṭālib, an often overlooked yet pivotal figure in the annals of early Islamic history. Ja‘far's familial ties as the cousin of the revered Messenger of Allah (s) and the brother of the esteemed Imam, Amīr al-Mu‘minīn, ‘Alī (a), underscore the gravity of his role within the nascent Muslim community. Given the dearth of independent scholarly works dedicated to his life, this study endeavors to bridge this gap by meticulously scouring through a plethora of library resources and historical texts authored by Muslim historians, encompassing both Sunni and Shiite perspectives. Through a meticulous and comprehensive analysis, this article aims to illuminate various facets of Ja‘far's persona. Not only does it delve into his character and personal traits, but it also explores his familial relationships, including his offspring, shedding light on his familial legacy within the early Muslim society. Moreover, the study delves into Ja‘far's contributions to the community affairs, elucidating his impact on the socio-political landscape of the time. By drawing from an extensive array of historical sources, the research endeavors to present an accurate portrayal of Ja‘far b. Abī Ṭālib, transcending the limitations of biased narratives and myths that may have clouded his legacy over time. By shining a spotlight on lesser-known figures like Ja‘far, the study not only enriches our understanding of early Islamic history but also underscores the multifaceted nature of the personalities that shaped the trajectory of the faith during its formative years.

Keywords: Ja‘far b. Abī Ṭālib, Prophet's cousin, Imam ‘Alī's brother, Possessor of Two Wings (Dhū al-Janaḥayn), Leader of the Community, Ṣalāt Ja‘far al-Ṭayyār.

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Statement of the issue

History has wronged the Messenger, his family, and his companions and has not given them their due, including our master Ja'far ibn Abi Talib, peace be upon him. Based on this principle and in connection with the Messenger of God and the Commander of the Faithful, peace be upon them, God has enabled us to write some lines about his biography, peace be upon him. We ask God Almighty to accept this little from us.

Introduction

All praise is due to Allah, the First before the creation and the Last after the annihilation of things, the All-Knowing who is not forgotten by those who remember Him, nor diminished in gratitude by those who thank Him, nor disappointed by those who supplicate to Him, nor does He cut off hope for those who hope in Him. The best of prayers and the most complete salutations upon the beloved of the Lord of the Worlds, the Seal of the Prophets and Messengers, the leader of all creation from the best of Adam's descendants to the Day of Judgment, concerning whom the Lord of the Worlds said, "And indeed, you are of a great moral character." He is the judge of judges and the teacher of callers, His Prophet and beloved, Moḥammad al-Mustafā, and peace and benedictions of Allah be upon his pure, immaculate, and chosen family, the arks of salvation, and the banners of guidance, peace be upon them abundantly.

The early years of Islam witnessed the rise of numerous remarkable individuals who shaped the course of a nascent religion. Among them, Ja'far b. Abī Ṭālib stands out as a figure of immense significance, yet his life and contributions often remain veiled in relative obscurity. This article, titled "Studies on Early Islamic History with Emphasis on the Personality of Ja'far b. Abī Ṭālib (a)," aims to rectify this gap in scholarship by offering a comprehensive exploration of his life and legacy.

Ja'far's importance lies not only in his familial ties as the cousin of Prophet Moḥammad (pbuh) and brother of Imam 'Alī (a), but also in his own right as a prominent and renowned figure in the early Islamic community. Despite his undeniable contributions, a dearth of dedicated studies exists, leaving many aspects of his life, deeds, and impact on Islam shrouded in ambiguity.

This article is driven by the need to illuminate the life of Ja'far b. Abī Ṭālib. Unlike other well-documented figures of the era, Ja'far's story

remains largely untold. This lacuna in knowledge compels a closer examination, prompting inquiries into his experiences, decisions, and unwavering dedication to the fledgling Muslim community.

Through meticulous research, this article aspires to answer these questions and dispel the ambiguities surrounding Ja'far. By delving into historical accounts and drawing upon the works of both Sunni and Shia scholars, this study aims to shed light on Ja'far's remarkable journey, ensuring his rightful place within the narrative of early Islamic history.

I ardently hope that this article not only fills a void in scholarly literature but also sparks the interest of readers curious about the foundational figures of Islam. Through this humble work, I aim to make Ja'far b. Abī Tālib's life and legacy accessible, fostering a richer understanding of this pivotal period in Islamic history.

Statement of the issue

A question arises: What are the reasons that prompted us to write about Ja'far b. Abī Tālib (peace be upon him)?

Writing about Ja'far ibn Abi Talib (peace be upon him) is a topic that generates much interest, especially in light of the injustice done to him and the disregard for his rightful place in early Islamic history. This great man, one of the prominent figures of Islam, has not been given the recognition he deserves in many historical sources. There are several reasons why writing about him is important:

- 1. Historical Injustice:** As you mentioned, his role has often been minimized or ignored in many historical texts, and his life and virtues have not been portrayed in a manner befitting his status.
- 2. His High Rank in Islam:** Ja'far ibn Abi Talib was one of the most significant and admired personalities, known for his sacrifice and devotion. His life serves as a model of loyalty and selflessness in the cause of Allah.
- 3. His Virtues and Miracles:** Ja'far's virtues and miracles have not been sufficiently highlighted in most sources. The omission of these aspects affects how later generations understand this great personality in Islam.
- 4. Difficulty in Accessing Information:** Often, the sources that mention him are brief, making it difficult for researchers and interested individuals to gather a complete and accurate picture of his life. This difficulty in obtaining detailed information requires searching through multiple sources to piece together what can be found.

5. The Need to Present His Biography Again: Writing about him can help present a more complete and accurate account of Sayyidina Ja'far ibn Abi Talib's life, contributing to the correction of historical understanding for the current generation. Reviving the biography of such figures is akin to reviving a part of Islamic history that deserves to be remembered and studied in full detail.

His Birth

It is widely held that Ja'far b. Abī Ṭālib (peace be upon him) was born twenty years before the prophetic mission. He belonged to the Quraysh tribe of Banu Hashim and was the third son of Abū Ṭālib (peace be upon him), coming after Ṭālib and 'Aqīl in birth order. His younger brother was Imam Amīr al-Mu'minīn 'Alī (peace be upon him) was younger than him by ten years.

His full name was Ja'far b. Abī Ṭālib b. Abd al-Muttalib, the cousin of the Great Prophet Moḥammad (pbuh) and one of the noble and senior companions of the Prophet. He was the brother of the valiant Imam 'Alī b. Abī Ṭālib (peace be upon him), the leader of the valiant warriors.

His Titles

Ja'far b. Abī Ṭālib was bestowed with the title "Dhū al-Jinahayn" (The One with Two Wings) due to the belief that he was granted wings in Paradise as a reward for his bravery and martyrdom in the Battle of Mu'tah. The title "al-Ṭayyār" (The Flying One) is also associated with Ja'far b. Abī Ṭālib, further emphasizing the belief that he was granted wings in Paradise. That was his arms were cut off in battle, and Allah gave him wings to fly with in Paradise. The Prophet Moḥammad (pbuh) said when his arms were cut off in the Battle of Mu'tah and he took the flag with his arms: "Indeed, Allah has replaced for him from his hands with two wings with which he flies in Paradise wherever he wishes." (Al-Mamaqani, vol.1-2, p. 212. 1749) So, he was named "al-Ṭayyār." (Al-Sam'ani, vol. 4, p.91) He fought until both his arms were cut off, and the Prophet Moḥammad (peace be upon him and his family) said: "I saw Ja'far flying in Paradise (The title "Al-Ṭayyār" (The Flyer) encapsulates the essence of Ja'far b. Abī Talib's character and his remarkable reward in Paradise. It symbolizes his swiftness and agility, both on the battlefield and in his pursuit of righteousness. It also signifies his ascension to a higher plane of existence, where he flies with the angels, forever remembered for his bravery and

unwavering faith). with the angels." (Al-Suyuti, vol. 2, p. 5; Al-Mufid, vol. 57; Al-Mufid, vol. 270; 'S. Alī al-Ashraf, Al Ja'far b. Abī Talib).

His Father:

First: His Eminence, Abū Ṭālib (peace be upon him)

Abū Ṭālib was son of Abdul Muttalib b. Hashim b. Abd Manaf, from the nobles of Mecca and the leaders of the Quraysh tribe in general, and the Hashim clan in particular. He adhered to the Abrahamic religion. He briefly held the position of providing water for the pilgrims before the prophetic mission. After the death of his father, Abdul Muttalib, he took the responsibility of caring for the Prophet Moḥammad (peace be upon him and his family), fostering him when he was young and protecting him when he was older, shielding him from the polytheists of the Quraysh.

His Mother

Fatima bint Asad, the daughter of Asad b. Hashim b. Abd Manaf, was a woman of exceptional virtue and nobility. She was the mother of Ṭālib, 'Aqīl, Ja'far, and the Commander of the Faithful, 'Alī b. Abī Ṭālib (peace be upon him), and her daughters: Jumānah and Fākhtah (Umm Hānī). Her life was marked by piety, strength, and unwavering devotion to faith.

His Brothers:

First: 'Alī b. Abī Ṭālib (a):

Second: 'Aqīl, may Allah be pleased with him:

Third: Ṭālib

His Sisters:

Ṭālib b. Abī Ṭālib, the eldest brother of 'Alī b. Abī Ṭālib, is said to have had four sisters:

1. **Umm Hānī bint Abī Ṭālib:** Also known as Fakhtah, she was the eldest of Ṭālib's sisters.
2. **Jumānah bint Abī Ṭālib:** She was the Prophet's cousin and sister of the Commander of the Faithful, 'Alī b. Abī Ṭālib. She converted to Islam and migrated to Medina where she continued to live until she died there. It has been narrated that the Prophet of Islam (pbuh) recited *talqīn* on her body. (Ibn 'Asākir, vol. 42, p. 8,1415, *Nasab Quraysh*, vol.40).
3. **Zayṭah:** She married Mughirah b. Shubbah al-Thaqafi, a pre-Islamic poet who later converted to Islam.

4. **Asma bint Abī Ṭālib:** Some sources mention Asma bint Abī Ṭālib as another sister of Ṭālib. However, her existence is less certain compared to the other three.

While there is general agreement on the existence of Umm Hani, Jumanah, and Zaytah as Ṭālib's sisters, the existence of Asma bint Abī Ṭālib remains a subject of debate among historians.

His Wife

The pure and chaste woman, Asma bint Umays, who emigrated twice, and prayed towards the Qiblas (directions of prayer). Asma bint Umays al-Khath'amiyya, known as the Abyssinian (Ethiopian) from Banu Khatha'am, was a noble and dignified woman. Ja'far al-Ṭayyār married her, and after him, Abū Bakr succeeded him in marriage to her. Then, she married 'Alī b. Abī Ṭālib after the death of Abū Bakr, and she bore for him Yahya b. 'Alī b. Abī Ṭālib who passed away during his father's lifetime and did not leave descendants. (Ibn al-Athīr, 1474.) It is also said that his name was 'Awn. (Abū Na'im, vol. 2, p. 74).

Among the companions of the Prophet Moḥammad, peace and blessings be upon him and his family, is Asmā bint 'Umays. (Al-Ṭūsī, p. 34; Al-Tafrishī, p. 412).

It is narrated from Kuraib (the freedman of 'Abdullah b. 'Abbās) from 'Abdullah b. 'Abbās, who said: "The Messenger of Allah, peace and blessings be upon him and his family, said, 'The four sisters, namely Maymuna, Umm al-Faḍl, Salmā, and Asmā bint Umays, and their maternal sister, are believers.'" (Ibn 'Asākir, vol. 3, p. 125; al-Hindī, vol. 12, p.13). Asmā was among the early and foremost believers, (Bayhaqī, vol. 2, p. 174; al-Dhahabī, vol. 3, p. 325), and she was among the first thousand emigrants in Islam. (Al-Ṭabarī, vol. 1, p. 266; Ibn Sa'd, vol. 1-3 p. 214; 8; 208; *Al-Nubalā'*, vol. 3, p. 525).

Ja'far al-Ṭayyār's Children

Ibn 'Anba and al-'Alawī in "al-Majdī" and al-A'rajī in "Al-Manāhil," have said that Ja'far al-Ṭayyār had eight children, and their names are as follows: Abdullah, Awn, Moḥammad the Elder, Moḥammad the Younger, Ḥamīd, Husayn, Abdullah the Elder, and Abdullah the Younger. The mother of all of them, is Asmā' bint 'Umays al-Khath'amiyya. Moḥammad the Elder was martyred in the Battle of Ṣiffīn, and 'Awn and Moḥammad the Younger were martyred in the Battle of Karbala. (Ibn Ambah, vol. 35 and

36; Al Tabersi, vol. 1, Hāshiyah, p. 125; Al Hour Al Aamili, vol. 4, p. 119; al-A' lām min al-Şahāba wa al-Tābi'īn p. 36; al-Majdī, p. 296; al-A'rajī, p. 50).

First: Ja'far in the Qur'an and Narrations: Some Verses Revealed Concerning Him.

It is narrated from Abū al-Jārūd, from Abū Ja'far (peace be upon him) : Regarding His saying, **“Of the believers are men who have been true to what they pledged to Allah.”** [مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ] That is, they would never flee, **“Some of them have fulfilled their promise, and some are still waiting,”** [فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ] i.e. their appointed time, and they are Ḥamza and Ja'far b. Abī Tālib, **“And some are waiting”** [وَمِنْهُمْ مَن يَتُنَظَّرُ] their appointed time, meaning 'Alī (peace be upon him), Allah says, **“And they did not change their pledge.”** (Qur'an 33:23) **وَمَا يَبْدُلُوا تَبْدِيلًا**.

Regarding what was revealed from the Qur'an specifically concerning the Messenger of Allah, peace be upon him and his family, and 'Alī and his household, peace be upon them, apart from the people, from Surah al-Baqarah: **“And give good tidings to those who believe and do righteous deeds...”** [وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ....] - the verse was revealed concerning 'Alī, Ḥamza, Ja'far, and 'Ubaydah b. al-Hārith b. 'Abd al-Muṭṭalib. (*Tafsīr Furāt al-Kūfī*, p. 53).

And it has been narrated on the authority of Abū Ja'far (peace be upon him):

Regarding the saying of Allah, **“Those who have been evicted from their homes without right - only because they say, “Our Lord is Allah”** (Qur'an 22:4), [الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ] he said: "It was revealed concerning the Messenger of Allah, peace be upon him and his family, and 'Alī, Ḥamza, Ja'far, and it applies to al-Ḥusayn, peace be upon them all." (Al Kouleini, vol. 8, p. 338).

Second: Ja'far b. al-Ṭayyār in the Noble Traditions:

1. Ja'far is among the leaders of the people of Paradise: The Messenger of Allah (peace be upon him and his family) said: "We, the sons of Abdul-Muttalib, are the chiefs of the people of Paradise: I, Ḥamza, 'Alī, Ja'far, Hasan, Hussein, and the Mahdi." (Ibn Majah, vol. 2, p. 1368; Mustadrak al-Hakim, vol. 3, p. 211; Al-Shaykh al-Şadūq's, p.562).

2. Allah Almighty praises Ja'far for four qualities in him: Imam al-Bāqir (peace be upon him) said: "Allah Almighty revealed to His Messenger: 'I have praised Ja'far b. Abī Ṭālib for four qualities.' So, the Prophet (peace be upon him and his family) called him and informed him. Ja'far said, 'Had Allah not informed you, I would not have informed you. I have never drunk wine because I knew that if I did, my intellect would be lost. I have never lied because lying diminishes nobility. I have never committed adultery because I feared that if I did, it would be done to me. And I have never worshipped idols because I knew that they neither harm nor benefit.' Then the Prophet (peace be upon him and his family) struck his hand on Ja'far's shoulder and said: 'It is the right of Allah Almighty to give him wings with which he will fly in Paradise.'" (al-Fattāl al-Nayshabūrī, p. 269; al-Ṣadūq, vol. 4, p. 133; 'Ilal al-Sharāy', vol. 2, p. 668).

3. Ja'far is among the best of martyrs: Amīr al-Mu'minīn 'Alī (peace be upon him) said, "The best of martyrs are Ḥamza b. 'Abd al-Muṭṭalib and Ja'far b. Abī Ṭālib, the one with the dyed wings." (Qādī al-Nu'mānī al-Maghribī, vol. 1, p. 124).

4. Ja'far resembles the Messenger of Allah (peace be upon him and his family): The Prophet (peace be upon him and his family) said: "O Ja'far, you resemble my character and my appearance, and you are from the same tree as I am." (Mohammad b. Sulayman al-Kufī, vol. 1, p. 497; *Musnad of Ahmad*, vol. 4, p. 342; *al-Bukhuri*, vol. 3, p. 168; *Sunan al-Tirmidhī*, vol. 5, p. 320).

5. Ja'far was the intimate of the Messenger of Allah (pbuh). (In other words, Ja'far had a very close and personal relationship with the Prophet Mohammad (pbuh). Being an intimate of the Messenger of Allah implies that Ja'far was not only close to him physically but also emotionally and spiritually. He was someone whom the Prophet trusted deeply and with whom he shared personal thoughts, feelings, and experiences. This closeness indicates a strong bond of friendship, trust, and mutual respect between Ja'far and the Prophet Mohammad (pbuh).

Imam al-Ṣādiq (as) said: "When the Prophet's death approached, Ja'far b. Abī Ṭālib and Zayd b. Ḥarīthah passed away, he used to weep excessively for them when he entered his house, saying, 'They both used to console me and keep me company.'" (Ṣadūq, vol. 1, p. 177) *Ja'far's Stations and Distinguishing Characteristics*. (Al-Ashraf: "The Family of Ja'far")

Ja'far's Stations and Distinguishing Characteristics

First: His Stations (*Maqāmāt*)

1. His Faith

He never associated partners with Allah even for the blink of an eye; thus, he remained steadfast upon the religion of his noble forefathers, and condemned the worship of idols. (Balādhurī, vol. 2, p. 295).

It is narrated in a reliable tradition from Imam Abū Ja'far al-Bāqir (peace be upon him) that he said: Allah, the Most High, revealed to His Messenger, "I have praised Ja'far b. Abī Ṭālib for four qualities," so the Prophet (pbuh) summoned him and informed him. Ja'far replied, "Had Allah not informed you, I would not have revealed these to you:

1. I have never consumed alcohol, for I know that it clouds the mind.
 2. I have never lied, for lying diminishes integrity.
 3. I have never committed adultery, for I fear the consequences.
 4. I have never worshiped idols, for I know they neither harm nor benefit."
- The Prophet (peace be upon him and his family) then struck Ja'far's shoulder and said, "It is the right of Allah, the Almighty, to grant you wings with which you will fly alongside the angels in Paradise." (Al-Ṣadūq, vol. 4, p. 397, h:5847; Al-Ṣadūq, p. 75; Al-majlis, p. 17; Al-Ṣadūq, vol. 2, p. 558; Also, p:348; Al-Majlisī, vol. 22, p. 273, h:16).

It is also narrated that Abū Ṭālib once saw the Prophet (peace be upon him and his family) and 'Alī (peace be upon him) praying, with Ja'far (peace be upon him) on the right side of 'Alī. He said to Ja'far, *Pray next to your cousin and pray to his left.*) Ibn al-Athīr, vol. 1, p. 386; al-Mamaqānī, vol. 1-2, p. 212), Ja'far was the first to pray after the Prophet and 'Alī (peace be upon them), as mentioned in the *Amālī* of al-Ṣadūq: Imam al-Sadiq, Ja'far b. Moḥammad (peace be upon him), said, "The first congregation was when the Prophet (pbuh) prayed and 'Alī b. Abī Ṭālib was with him. Abū Ṭālib passed by with Ja'far, so, he told him, 'My son, pray next to your cousin.' When the Messenger of God, peace be upon him and his family, felt their presence, he preceded them.



2. Resembling the Messenger of Allah (pbuh)

He who resembled the Messenger of Allah, peace and blessings be upon him and his family, in his appearance and character... And it suffices to know of his beauty, dignity, radiance, behavior, praiseworthy qualities, and his elevation above all worldly matters.

It is narrated in a reliable chain from the Commander of the Faithful, 'Alī b. Abī Ṭālib, peace be upon him, that the Prophet, peace and blessings be upon him and his family, said: *"As for you, O Ja'far, you have resembled my appearance and character, and you are my progeny."* (Ibn al-Athīr, vol. 1, p. 378; Ibn 'Abd al-Barr, vol. 1, p. 212).

And the Messenger of Allah, peace and blessings be upon him and his family, said: *"Ja'far resembled me in my appearance and character."* (Al-Balādhārī:2/295-298, 299), And indeed, Ja'far was the most resembling of people, both in appearance and character, to the Messenger of Allah, peace and blessings be upon him and his family. (Ibn 'Abd al-Barr, vol. 1, p. 211; al-Amīn, vol. 4, p. 118; Ibn al-Athīr, vol. 1, p. 386; al-Māmaqānī, vol. 1-2, p. 212).

3. A Branch of the Tree from which the Messenger of Allah Was Created

Ja'far is a branch of the tree from which the Messenger of Allah and the Commander of the Faithful, 'Alī, peace be upon them, were created, as narrated by al-Ṣadūq from Imam Moḥammad al-Bāqir, peace be upon him, who said: *"The Messenger of Allah, peace and blessings be upon him and his family, said: 'People were created from various trees, and I and the son of Abū Ṭālib were created from one tree. My trunk is 'Alī and my branch is Ja'far (as)'"* (Ṣadūq, vol. 1, p. 24-25, No. 72; al-Māmaqānī, vol. 12, p. 212).

Ibn 'Abbās said: *"The Messenger of Allah, peace and blessings be upon him and his family, once went out while holding the hand of 'Alī b. Abī Ṭālib, peace be upon him, and said: 'O people of the Ansar, O people of Banū Hāshim, O people of Banū 'Abd al-Muṭṭalib! I am Moḥammad, I am the Messenger of Allah. Indeed, I was created from a blessed clay from four members of my household: Myself, 'Alī, Ḥamza, and Ja'far.'"* (Ṣadūq, vol. 22, p. 274, h:20).



Similarly, it is reported from Imam al-Ṣādiq, peace be upon him, from his father, peace be upon him, who said: "The Messenger of Allah, peace and blessings be upon him and his family, said: '*People were created from various trees, and I and Ja'far were created from one tree,*' or he said: '*From one clay.*'" (Ibn Abī al-Ḥadīd, vol. 15, p. 72; Al-Majlisī, vol. 21, p. 64).

4: Among the Masters of Paradise

In a hadith from the Messenger of Allah, peace and blessings be upon him and his family, he said: "We, the sons of 'Abd al-Muṭṭalib, are the masters of the people of Paradise: The Messenger of Allah, Ḥamza the master of martyrs, Ja'far the one with two wings, 'Alī, Fāṭimah, Ḥasan, Ḥusayn, and the Mahdī." (Al-Majlisī, vol. 22, p. 275, h:22; Al-Ṭūsī, p. 183).

5: Beloved to the Best of Creation

Ja'far b. Abī Ṭālib, peace be upon him, was beloved to the Messenger of Allah, peace and blessings be upon him and his family. (Ibn Abī al-Ḥadīd, vol. 15, p. 72).

The Messenger of Allah, peace and blessings be upon him and his family, designated a place for Ja'far b. Abī Ṭālib, peace be upon him, beside the mosque. Ja'far was esteemed by his brother, the Commander of the Faithful, 'Alī, peace be upon him, and he was generous, noble, dignified, and highly respected. He never turned away anyone who sought his help through Ja'far.

It is narrated by Ibn 'Abd al-Barr and Ibn al-Athīr with a reliable chain from al-Sha'bi who said: "*I heard Abū Abdullah b. Ja'far saying: 'Whenever I asked my uncle 'Alī for something and he refused, I would say to him: 'By the right of Ja'far, give it to me!'*" (Ibn Qudāma, p. 164; Ibn 'Abd al-Barr, vol. 1, p. 211; al-Balādhurī, vol. 2, p. 295-299), (then he would give me)." (*Al-Ashraf*, vol. 1, p. 18; Al-Majlisī, vol. 21, p. 64; al-Balādhurī, vol. 2, p. 295-299).



6: The Special Choice

Ja'far al-Ṭayyār, may Allah's peace be upon him, was chosen by Allah, the Exalted, in a special way. It is narrated with a chain from Ḥudhayfa b. al-Yamān that the Messenger of Allah, peace and blessings be upon him and his family, said: *"Indeed, my Lord chose me in three from among my family, and I am the master of the three and the most God-fearing among them: He chose me, 'Alī, and Ja'far b. Abī Ṭālib, and Ḥamza b. 'Abd al-Muṭṭalib..."* (*Al-Qommī*, vol. 2, p. 347; *Al-Majlisī*, vol. 22, p. 276, h:26; *Al-Ashraf*, vol. 1, p. 17).

7: The Best of People

It is narrated by 'Aṭiyya from Abū Sa'īd al-Khudrī who said: The Messenger of Allah, peace and blessings be upon him and his family, said: *"The best of people are Ḥamza, Ja'far, and 'Alī."* (*Ibn Abī al-Ḥadīd*, vol. 15, p. 72; *Al-Ashraf*, vol. 1, p.18).

8: Ja'far's Return to Medina

When Ja'far was returning, the Negus equipped him and his companions with a fine outfit, ordered them to be clothed, and carried them in two ships. (*al-Ṭabarsī*:101).

When he arrived with a group of Muslims who had stayed with him and a group who had converted to Islam from Abyssinia, the Messenger of Allah, peace be upon him and his family, said, *"I do not know what fills me with more happiness, the conquest of Khaybar or the coming of Ja'far."* He embraced him and kissed him between his eyes. (*Al-Balādhurī*, vol. 1, p. 225).

Saduq narrated with a chain of transmission from al-Ḥasan b. 'Alī, from 'Alī b. Abī Ṭālib (peace be upon them all) (From al-Ḥasan b. 'Alī, from his father 'Alī b. Moḥammad, from his father Moḥammad b. 'Alī, from his father al-Riḍā 'Alī b. Mūsā, from his father al-Sadiq Ja'far b. Moḥammad, from his father Moḥammad b. 'Alī al-Bāqir, from his father Zayn al-'Ābidin 'Alī b. al-Ḥusayn, from his father al-Ḥusayn b. 'Alī, from his father from 'Alī b. Abī Ṭālib (peace be upon them all):



"When Ja'far came to him from Abyssinia, the Messenger of Allah (peace be upon him and his family) stood up to greet him, taking twelve steps towards him, embraced him, kissed him between his eyes, and wept. He said, 'I do not know which of the two I am more pleased with, your arrival, O Ja'far, or Allah's victory through your brother at Khaybar,' and he cried tears of joy at the sight." (al-Ṣadūq, vol. 1, p. 231; No. 4, ch:26; Al-Ṣadūq, vol. 2, p. 572, N:58, ch12, al-Māmaqānī, vol. 1-2, p. 212).

Second: The Distinguishing Characteristics of Ja'far b. Abī Tālib (a)

Ja'far b. Abī Tālib (a) is one of the most prominent figures in Islamic history. He was distinguished by many virtues and qualities that made him highly respected and esteemed among Muslims. Among his most notable characteristics that distinguish him from others are enumerated as follows:

The First Distinction: The One with Two Wings

This attribute is unique to Ja'far b. Abī Tālib (as) and his nephew Abū al-Faḍl al-'Abbās (as). Allah the Almighty granted them this unique distinction, bestowing upon them two wings with which they can fly wherever they wish in Paradise. This indicates their esteemed position, high status, and honor with Allah, His Messenger (pbuh) and the pure members of his household (pbuh). Their elevated rank is reflected in a narration from Imam 'Alī b. al-Ḥusayn al-Sajjād (as), who said: "May Allah have mercy on my uncle al-'Abbās. He sacrificed himself and was loyal to his brother, until his hands were cut off. Allah granted him two wings with which he flies with the angels in Paradise, just as He granted to Ja'far b. Abī Tālib (as). 'Abbās has so high a status before Allah that all martyrs will envy on the Day of Judgment." (Ṣadūq, p. 68, H:101).

The Second Distinction: Leader of the People in the Battle of Mu'tah

The Messenger of Allah (pbuh) entrusted Ja'far al-Ṭayyār (peace be upon him) with the banner of the Battle of Mu'tah, appointing him as the commander of the battle. Despite the critical and dangerous nature of this battle, Ja'far was more than capable and deserving of this role.



It is widely reported in general Islamic sources that the first person given the banner in the Battle of Mu'tah was Zayd b. Ḥāritha (May Allah be pleased with him). However, this is not correct. According to the words of the source of Allah's knowledge (peace be upon them), the first person to be given the banner and the leadership of the battle by the Prophet was his beloved Ja'far al-Ṭayyār (peace be upon him). If Ja'far was martyred, then the banner would pass to Zayd b. Ḥārithah, and if he was martyred, then to 'Abdullah b. Rawāḥa (may Allah be pleased with them both).

First Point: The Role of Ja'far al-Ṭayyār in Islam

While in Abyssinia, Ja'far demonstrated exceptional diplomatic skills. The Quraysh of Mecca sent emissaries to persuade the Abyssinian king, Negus (or Najashi), to extradite the Muslim refugees. Ja'far eloquently defended the Muslims before the king, explaining the principles of Islam and highlighting its similarities with Christianity. His speech impressed the Negus, who then granted the Muslims asylum and ensured their safety.

1. Return to Medina and Continued Service:

As mentioned earlier, Ja'far and the other Muslims stayed in Abyssinia for several years. He returned to Medina around 628 CE, after the Treaty of Ḥudaybiyya, when it was safer for Muslims. Upon his return, Ja'far continued to support the Islamic community and participated in significant events, including the Battle of Khaybar.

2. Legacy and Influence:

Ja'far's legacy extended beyond his life. His commitment to Islam and his leadership during critical periods helped to solidify the Muslim community's presence and resolve. He is remembered with great respect and honor, and his story continues to be told as an example of faith, courage, and dedication to the cause of Islam.

In summary, Ja'far al-Ṭayyār's role in promoting and spreading Islam involved early conversion, leadership in seeking refuge, effective diplomacy, ongoing support for the Muslim community, military contributions, and his lasting legacy as a martyr and leader.



Second Point: The Prayer of Ja'far as a Gift from the Messenger of Allah (pbuh)

It is narrated in al-Kāfī al-Sharīf from Imam Ja'far al-Ṣādiq (a) who said: "The Messenger of Allah (peace be upon him and his family) said to Ja'far: 'O Ja'far, shall I grant you something? Shall I give you something? Shall I present you with something?' Ja'far replied, 'Yes, O Messenger of Allah.'"

He (the Messenger of Allah) said: "People thought he would give him gold or silver, so they gathered for that. Then he said to him: 'I will give you something which, if you perform every day, will be better for you than the world and everything in it. And if you perform it every two days, it will forgive you what is between them. And if you perform it every Friday, or every month, or every year, it will forgive you what is between them.' Then he taught him the Prayer of Ja'far al-Ṭayyār."

It is narrated from Imam al-Riḍā (as) from his father (peace be upon him) that a man asked his father Ja'far b. Moḥammad (peace be upon them both) about Ṣalāt al-Tasbīḥ (Prayer of *Tasbīḥ*). He said: "That is the gift. My father told me, from my grandfather 'Alī b. al-Ḥusayn (as) who said: When Ja'far b. Abī Ṭālib (as) returned from Abyssinia, the Messenger of Allah (pbuh) met him at a distance from his encampment at Khaybar. When he saw him, Ja'far hurried to him, and the Messenger of Allah (pbuh) embraced him and spoke to him for a while. Then he mounted al-'Aḍbā' (his camel) and had Ja'far ride behind him. When they were settled on the mount, he turned to him and said: 'O Ja'far, O best of men, shall I present you with something? Shall I give you something? Shall I choose you for something?'"

He said: "People thought he would give Ja'far a great amount of wealth!" He said: "This was because Allah had granted His Prophet the conquest of Khaybar and its lands, wealth, and people. Ja'far replied, 'Yes, may my father and mother be sacrificed for you.' So, he taught him the *Ṣalāt al-Tasbīḥ*."



It is narrated that it is the best prayer after the obligatory ones, among the recommended prayers. The Messenger of Allah (pbuh gifted it to Ja'far b. Abī Ṭālib (as) after his return from Abyssinia, in honor of his continuous struggle for Islam) Al-Majlisī, p. 320-321). The Prophet (pbuh) taught this prayer to his cousin Ja'far al-Ṭayyār after his arrival on the day of the conquest of Khaybar. This pleased the Messenger of Allah (peace be upon him and his family) when Ja'far returned from Abyssinia. He went to meet him and taught him the Prayer of Tasbīḥ in recognition of his continuous struggle) Al Sadok, vol. 1, p. 553; Al-Majlisī, p. 320-321; Al Huor Al Aameli, vol. 8, p. 51). From that time, it was attributed to him and became known as the Prayer of Ja'far al-Ṭayyār. This prayer is also called the Prayer of the Gift (Ṣalat al-Ḥabwah), and it is named so because the Messenger of Allah (pbuh) bestowed it upon Ja'far b. Abī Ṭālib (as). (Al Sadok, vol. 1, p. 552).

Third Point: The Martyrdom of Ja'far (a)

It is narrated *al-Kāfi* from Abū Baṣīr, from Abū 'Abdullah (as), who said: "While the Messenger of Allah (peace be upon him and his family) was in the mosque, everything high was lowered for him and everything low was raised for him, until he saw Ja'far fighting the disbelievers. He said: 'Ja'far has been killed,' and the Messenger of Allah (pbuh) felt a pang in his stomach..." (Kolayni, vol. 8, p. 376, h:565; Al-Majlisī, vol. 21, p. 85).

Jabir said: "On the day of the battle, the Prophet (pbuh) led us in the Fajr prayer, then ascended the pulpit and said: 'Your brothers have met the polytheists in battle,' and he began to describe their skirmishes. He said: 'Zayd b. Ḥārithah has been killed, and the banner has fallen,' then he said: 'Ja'far b. Abī Ṭālib has taken the banner and advanced with it,' then he said: 'His hand has been cut off, and he has taken the banner with his other hand,' then he said: 'His other hand has been cut off, and he has taken the banner with his chest,' then he said: 'Ja'far b. Abī Ṭālib has been killed, and the banner has fallen, then 'Abdullah b. Rawāḥah has taken it.' He then mentioned the number of polytheists and Muslims killed, naming them one by one. Then he said: 'Abdullah b. Rawāḥah has been killed...'



He then descended from the pulpit and went to Ja'far's house, called for 'Abdullah b. Ja'far, and seated him on his lap, rubbing his head. His mother, Asmā' bint 'Umays, said: 'O Messenger of Allah, you are rubbing his head as if he were an orphan!' He said: 'Ja'far has been martyred today,' and the eyes of the Messenger of Allah (pbuh) welled up with tears. He said: 'His hands were cut off before he was martyred, and Allah has given him two wings of green emerald with which he flies in Paradise with the angels as he wishes.'" (Al-Majlisī, vol. 21, p. 53)

According to historians, when the battle became intense, Ja'far b. Abī Ṭālib dismounted his reddish horse and hamstringed it, then fought until he was martyred. Ja'far was the first to hamstring his horse in Islam. He was found with over eighty wounds from arrows, strikes, and stabs. (Ibn Shahr Ashob, vol. 1, p. 205). Ja'far al-Ṭayyār (peace be upon him) was martyred in the Battle of Mu'tah in the month of Jumāda al-Awwal in the eighth year of the Hijra.

Fourth Point: The Blessed Tomb of the Martyr Ja'far al-Ṭayyār (s)

His honored shrine is located where he was martyred in the town of Mu'tah, which is now part of the Southern Mazar district in Karak Governorate. It is 12 kilometers from the city of Karak and 140 kilometers south of the Jordanian capital, Amman. The town is home to the first university in southern Jordan, named Mutah University) I took the information from Wikipedia website).

The shrine and mosque are visited by pilgrims from around the world. We do not know the source of the narration that Moḥammad Ḥusayn Heikal relied on when he said, "According to one narration, Ja'far's body was carried to Medina and buried three days after Khālid b. al-Walīd and the army arrived there."

The late Sheikh Moḥammad Ḥusayn Ḥariz al-Dīn narrated in the footnote of his grandfather's book, "*Marāqid al-Ma'ārif*," that the late researcher al-Sayyid 'Abdul Razzāq al-Mūsawī al-Muqarram said:



"The noble literary figure al-Sayyid ʿAbdul Jabbār al-Wardī al-Kazimī told me on Saturday, 10th Jumāda al-Awwal, 1386 AH in Damascus that the noble ʿAbdullah from Amman, who is a lawyer in the Sharīʿa court, told him in the village of Jericho in 1383 AH that in 1942, he went with Sharīf ʿAbdullah b. al-Ḥusayn, King of Jordan, to repair the grave of Jaʿfar al-Ṭayyār in Mu'tah. When they reached the grave, they found it demolished. Al-Sharīf ʿAbdullah, the lawyer in the Sharīʿa court, descended alone into the grave by order of al-Sharīf al-Amīr ʿAbdullah and saw Jaʿfar Al-Ṭayyār's body intact, his clothes blood-stained and the sword still in his neck. Nothing had changed from his body as if he had just died. The lawyer swore repeatedly with solemn oaths that they found him in this state. Then, al-Amīr ʿAbdullah b. al-Malik Ḥusayn rebuilt the grave and the mosque that stands there now.

Conclusion

Faith, sincerity in work, belief, and patience in the face of trials elevate a person to high and noble ranks. Allah Almighty said in Sūrah al-Zumar, verse 10: **'Indeed, the patient will be given their reward without account.'** Truthful is Allah, the Highest, the Most Great. Jaʿfar al-Ṭayyār was a faithful follower of Islam and the Prophet, peace be upon him and his family. He migrated, persevered, and strived, achieving what he sought, which was martyrdom. Allah granted him a high and noble status and replaced his hands with wings to fly with in Paradise wherever he wished. Peace be upon Jaʿfar b. Abī Ṭālib al-Ṭayyār, on the day he was born, on the day he was martyred, and on the day, he will be resurrected alive.



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Twelve Imams (as): A Study on the Number and the Names

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Abstract:

Imāms (as) of the Shī'a are twelve men from the family of the Prophet Mohammad (pbuh) who are, according to Shi'a teachings, successors of the Prophet (pbuh) and the guardians and leaders of the society after the Prophet (pbuh). The first Imam is Imam 'Ali (as) and the other Imams (as) are his and lady Fatima's (as) sons and grandsons. There are a lot of hadiths those prove Imams after prophet are twelve and mention their names. Hadith of Twelve Caliphs is a hadith by Prophet Mohammad (pbuh) according to which his caliphs or successors are only twelve people, all of whom are from Quraysh. Hadith of Jabir in the exegesis of the verse, *ulul Amr* is a hadith from Prophet Mohammad (pbuh) to which the Shi'a appeal to demonstrate the imamate and specify their Imams. The hadith was transmitted by Jabir b. 'Abd Allah al-Ansari. In this hadith, the Prophet (pbuh) explicitly mentioned the Twelve Imams (as) of the Shi'a as well as the title of the Fifth Imam. Hadith of *Lawh* (the Tablet) of Fatima al-Zahra (as) is among the authentic narrations which is reported in various traditional sources. Its authenticity and the explicit mention of the names of true successors of the Prophet (pbuh), has placed it among the significant evidences to prove Shi'a Imams' Imama and their rightful immediate successor-ship after the Prophet (pbuh).

Keywords: Imams, Successors of Prophet, Imam Ali (as), Hadith of Twelve Caliphs, Hadith of Jabir, Hadith of *Lawh*, Vers of *Ulul Amr*. Names of Imams.



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Introduction

The Imamate of Imam Ali (as) is proven due to the repeated affirmation of the Prophet (pbuh) and the Imamate of the other eleven people is also proven according to the text of the Prophet (pbuh) and the text of the previous Imam (as).

The Shia group has many documents to prove its claim. Imams (as) are appointed by Almighty Allah. Divine knowledge, infallibility and the right of intercession [for people] are bestowed them by Allah. Verses of the Qur'an have discussed the issue of imamate ; such as the verses of *ulul Amr, Tathir, al-Wilaya, al-Ikmal, al-Tabligh* and *al-Sadiqin*.

In some narrations from the Prophet (pbuh), the qualities, the names and the number of Imams (as) have been mentioned; such as Hadith al-Thaqalayn, Hadith of Manzila, Hadith of Safina, Hadith of Yawm al-Dar, Hadith of Madinat al-'Ilm, Hadith al-Tayr al-Mashwiyy, Hadith al-Rayat, Hadith al-Kisa', Hadith of Jabir and Hadith of the Twelve Caliphs. According to these narrations, all of Imams (as) are from Quraysh and they are the Ahl al-Bayt (as) (household) of the Prophet (pbuh) and the last Imam is the Promised Mahdi (May Allah hasten his reappearance).

Accordingly, the successors of the Prophet (pbuh) are the following twelve individuals: Ali b. Abi Talib (as), al-Hasan b. 'Ali (as), al-Husayn b. 'Ali (as), 'Ali b. al-Husayn (as), Mohammad b. 'Ali (as), Ja'far b. Mohammad (as), Musa b. Ja'far (peace be upon them), 'Ali b. Musa (as), Mohammad b. 'Ali al-Jawad (as), 'Ali b. Mohammad (as), al-Hasan b. 'Ali (as) and Al-Hujjat ibn al-Hasan al-Mahdi (May Allah hasten his reappearance)

Among Muslims, those who believe in the Imamate and caliphate of these great men and follow them are called " Imami Shia " or "Twelfth Shia". This group of Shias is considered the largest and most important Shia sect today . Shia also has other sects - such as the Zaydiyya and Isma'ilism who do not share the same number of Imams.



Proofs of Imamate

Proofs for Imamate have always been an important topic of books for Twelver Shi'a and Shi'a scholars have many works with different approaches about that. *Kitab Sulaym b. Qays al-Hilali's* written in late 1st/7th century is among the oldest works in which the Twelve Imams are mentioned. (Sulaym b. Qays al-Hilali. p. 227; Al-Najashi, Rijal, p. 440)

About the explicit mentioning of the Twelve Imams (peace be upon them), there are works such as Ibn 'Ayyash al-Jawhari's *Muqtadhab al-athar Fi al-Nass 'Ala al-A'immah al-Ethnayi ashar* (d. 401/1010-1) and al-Khazzaz al-Qummi's *Kifayat al-athar Fi al-Nass 'Ala al-A'immah al-Ethnayi ashar* (late 4th/10th century) in which their authors have made efforts to collect narrations about the explicit mentioning of the Twelve Imams (peace be upon them) from different Shi'a and Sunni sources.

In addition to the books of nusus (explicit references), other works under the general title of "Dala'il al-Imama" (proofs for imamate) about the Imams' (peace be upon them) acts of wonder and miracles can be mentioned such as *Dala'il al-imama* attributed to Ibn Rustam al-Tabari (printed 1383/1963, Najaf), or works under the general title of "al-Wasiyya" which explain the transmission of deputyship in the chain of the Twelve Imams (as) such as al-Mas'udi's *Ithbat al-wasiyya* (printed Najaf, Haydariyyah library).

Proving the imamate of the Twelve Imams (as) based on hadith has also been a focus of Twelver Shi'a theologians and many important theological works have been dedicated to this topic. (Al-Sharif al-Murtada. p. 502-503; Al-Hilli, p. 314) Among the most famous of these hadiths are Hadith al-Thaqalayn, Hadith al-Manzila, Hadith al-Safina, Hadith Yawm al-Dar, Hadith Madinat al-'Ilm, Hadith al-Tayr al-Mashwiyy, Hadith al-Rayah, Hadith al-Kisa', Hadith of Jabir, and Hadith of the Twelve Caliphs. We will introduce some hadiths that contain the number of Twelve Imams and the names of them (as):



1. **Hadith of Twelve Caliphs** that explicitly mentions the number of the Twelve.
2. **Hadith of Jabir** that completely mentions the names of Twelve Imams (as).
3. **Hadith of Lawh** that completely mentions the names of Twelve Imams (as) and describes some of their outward and spiritual characteristics.

1. **Hadith of Twelve Caliphs**

Hadith of Twelve Caliphs (successors) is a hadith by Prophet Mohammad (pbuh). according to this hadith his caliphs or successors are only twelve people, all of them are from Quraysh.

The hadith was quoted with different wordings, and is taken as reliable by Sunni scholars of hadiths. The Shi'as deal with this hadith as evidence for the imamate of their twelve Imams (as). Sunni scholars have no consensus over the instances of the twelve caliphs referred to this hadith. In addition to Shi'a hadiths, there are certain hadiths narrated in Sunni sources referring to twelve caliphs or imams after the Prophet (pbuh). During the 1st/7th century, there are hadiths narrated from some of the Companions of the Prophet (pbuh), give in the good news about twelve imams (as) after the Prophet (pbuh) which were being circulated in various meetings. Among those hadiths, the hadith narrated by Jabir b. Samura which is mentioned in both *Sahih al-Bukhari* and *Sahih Muslim* is the most famous one. In this hadith, it is mentioned that emirs (imams or caliphs) after the Prophet (pbuh) are 12 from Quraysh.

Theme of the Hadith of Twelve Caliphs in Shia sources

Who are the Twelve Caliphs? There is no doubt among Shi'as that the instances of the Twelve Caliphs are the twelve Imams.

- A. Sheikh Tabarsi has narrated in his book *E'lam Al-Wara be Aalam Al-Huda*, from Abu Ja'far ibn Babawayh Sheikh Al-sadough, that the Prophet of Islam, peace be upon him and his family, said:



"The Imams after me are twelve. The first of them is Ali ibn Abi Talib and the last of them is the Qa'im. They are my caliphs, successors and friends, and after me they are the proof of Allah among my nation. Whoever loves them is a believer, and whoever denies them is a disbeliever. (Tabarsi, vol. 1, p. 539.).

- B. In Hadith of Jabir ...prophet (pbuh)says; ... هم خلفائى يا جابر وأئمة "They are my successors and the imams of Muslims after me. (Tabarsi, vol. 2, p. 182; Qunduzi, vol. 3, p. 398-399)

2. Hadith of Jabir and the verse of *ulul Amr*

Hadith of Jabir is a hadith from Prophet Mohammad (pbuh) to which the Shi'a appeal to demonstrate the imamate and specify their Imams (as). The hadith was transmitted by Jabir b. 'Abd Allah al-Ansari. In this hadith, the Prophet (pbuh) explicitly mentioned the Twelve Imams (as) of the Shi'a as well as the title of the Fifth Imam.

Text of the Hadith after the revelation of *ulul Amr* Verse

يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O, you who have faith! Obey Allah and obey the Apostle and those vested with authority (*ulul Amr*) among you. And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favorable in outcome." (Qur'an 4:59)

Jabir b. 'Abd Allah al-Ansari asked the Prophet (pbuh): "O the messenger of Allah! We know Allah and His messenger; but we need to know the *Ulul Amr*." The Prophet (pbuh) replied:

هم خلفائى يا جابر وأئمة المسلمين من بعدى أولهم على بن أبى طالب ثم الحسن ثم الحسين ثم على بن الحسين ثم محمد بن على المعروف فى التوراة بالباقر، ستدرکه يا جابر فإذا لقيته فأقرئه منى السلام ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم على بن موسى، ثم محمد بن على، ثم على بن محمد، ثم الحسن بن على، ثم سمى وكنى حجة الله فى أرضه وبقيته فى عبادته ابن الحسن بن على... ذاك الذى يغيب عن شيعته وأوليائه غيبة لا يثبت فيها على القول بإمامته الا من امتحن الله قلبه للإيمان....



"They are my successors and the imams of Muslims after me. The first is Ali b. Abi Talib, and then Hasan, then Husayn, then Ali b. al-Husayn, then Mohammad b. Ali known in the Torah as "Baqir", whom you will see at an old age, and whenever you see him, send my regards to him. After Mohammad b. Ali, Ja'far b. Mohammad, then Musa b. Ja'far, then Ali b. Musa, then Mohammad b. Ali, then Ali b. Mohammad, then Hasan b. Ali, and then his son who is my namesake and has the same kunya as mine... He is the one who will hide from his people's view, and his occultation will be so long that only people with firm beliefs will continue to believe in him". (Tabarsi, vol. 2, p. 182; Qunduzi, vol. 3, p. 398-399)

The Content of the Hadith

The hadith was transmitted from the Prophet (pbuh) by Jabir b. 'Abd Allah al-Ansari. Thus, it came to be known as Hadith of Jabir. The Hadith of Jabir explicitly mentions the Twelve Imams of the Shi'a and their imamate. When the Prophet (pbuh) mentions the Fifth Shiite Imam (as), he points to his title (Baqir), asking Jabir to send his regards to Imam al-Baqir (as). The hadith also points to the long Occultation of the Twelfth Imam of the Shi'a, analogizing the hidden Imam to the sun behind the clouds. (Tabarsi, vol. 2, p. 181-182)

Sources

The hadith was also cited in some Shiite sources, such as *Kifayat al-Athar Fi al-Nass 'Ala al-A'imma al-Ethnayi 'Ashar* Khazzaz al-Razi, p. 54-55 (Kamal al-din) Saduq, vol. 1, p. 253-254 (and Bihar al-anwar,) Majlisi, vol. 36, p. 251 (as well as some Sunni sources such as Yanabi' al-mawadda) Qunduzi, vol. 3, p. 398-399. (Some Shiite exegetes of the Qur'an have cited the hadith under the discussion of the Uli l-Amr Verse) Bahrani, vol. 2, p. 103-104; Fayhd al-Kashani, vol. 1, p. 217



In addition to the Hadith of Jabir there are also other hadiths in exegesis of the *ulul Amr* verse. The belief in the imamate of the Twelve Imams (as) is among fundamental beliefs of the Twelver Shi'a and many reports from the Prophet (pbuh) and Imams (as) in available hadiths references support it. Shi'a exegetes and theologians believe that the Qur'an has referred to this belief implicitly in the *ulul Amr, al-Tathir, al-Wilayah, al-Ikmal, al-Tabligh*, and *al-Sadiqin* verses.

Explanation of the *Ulul Amr* verse

Ulul Amr verse is the verse 59 of Qur'an 4 (Sura Nisa') which commands believers to obey Allah, the Prophet (pbuh), and *Ulul Amr* (those vested with authority). The verse of *ulul Amr* is one of the Qur'anic proofs for the infallibility and imamate of Imam 'Ali (as) and other Imams (as).

Context of Revelation

A Muslim and a Jew had a dispute over a subject. The Jew said, "Let's go to Mohammad (pbuh) for judgment", the Jew knew that the Prophet (pbuh) would not accept bribe; but the Muslim said, "Let's go to Ka'b b. Ashraf" because the Muslim knew that he will accept bribe and will judge for him. After the event, the verse of "Ulul Amr" revealed and commanded the believers to obey Allah, the Prophet (pbuh), and *ulul Amr*; and in times of any dispute refer to Allah and his Prophet (pbuh). (Tabarsi.vol.2, p. 264)

The *Ulul Amr* are Infallibles

In the view of the Shi'a exegetes, there's no doubt that the verse indicates the infallibility of *ulul Amr*. The reasoning is based on two main points:

1. When Allah commands to obey someone unconditionally, it results in his infallibility; because if he is fallible and commands us to commit a sin, at the same time, we must obey him (because Allah commanded us to do so), and not obey him (because we must not commit sins). (Muzaffar. vol. 2, p. 17)



2. The word *ulul Amr* is mentioned immediately after the word *al-Rasul* (Prophet) and because the obedience of the Prophet (pbuh) is unconditionally necessary, due to his infallibility, so the obedience of *ulul Amr* is also unconditional. So, it results in the infallibility of *Ulul Amr* (Tabrisi, vol. 2, p. 64)

In addition to Shi'a scholars, some Sunni scholars, such as Fakhr al-Din al-Razi accepts that the verse indicates the infallibility of *ulul Amr*. (Fakhr al-Razi, vol. 10, p. 113). Although Fakhr al-Din al-Razi accepts that the verse indicates the infallibility of *ulul Amr*; he considers its instance, the consensus of Muslims and claims that we cannot identify the infallible and recognize them. (Ibid).

Who are the *Ulul Amr*?

There are many hadiths in Shi'a and sunny sources which explain that the instance of *ulul Amr* are the Shia Imams (as). Many Shia narrations interpret the term " *Ulul Amr* " as referring to the infallible Imams (peace be upon them) (Sadugh, vol. 2, p. 131; Furat al-Kufi, p. 108; al-Ayashi, vol. 1, pp. 250 and 260). In some Sunni narrations, it is also interpreted as referring to Ali (as) (al-Hakim al-Haskani , vol. 1, pp. 190-191) and in some, it is interpreted as referring to Ali, Hasan, and Husayn (pbuh) (Ibid). The Prophet (pbuh) , Imam al-Baqir (as) and Imam al-Sadiq (as) mentioned the Twelve Imams (as) in the exegesis of the verse, "*Ulul Amr* and named them one by one.

- The Prophet (pbuh) explicitly mentioned the Twelve Imams (as) when Jabir b. 'Abd Allah al-Ansari asked him who are *ulul Amr*? (Hadith of Jabir)
- Imam al-Baqir (peace be upon him) says in the exegesis of the verse, "*Ulul Amr* are from the children of 'Ali (as) and Fatima (peace be upon her), till the Day of Judgment." He also said, "By *Ulul Amr*, Allah only intended us and commanded all the faithful to obey us until the Day of Judgment." (Baḥrānī, p. 383, 386)
- Imam al-Sadiq (as) says: "*Ulul Amr* are 'Ali b. Abi Talib, al-Hasan, al-Husayn, 'Ali b. al-Husayn, Mohammad b. 'Ali and me, praise Allah that introduced your imams and leaders to you when people deny them. (Ayyāshī, p. 252)



- Mohammad ibn Yaqub al-Kulaini narrated from Ali ibn Ibrahim , and he narrated through seven intermediaries from Abu Basir : He said: I asked Imam al-Sadiq (as) about this verse, and he said: It was revealed about Ali ibn Abi Talib, al-Hasan, and al-Husayn (as). Then he said: I said: O son of the Messenger of Allah (pbuh), the people say: None of them are mentioned in this verse. The Imam said: Tell the people that when the verses of prayer were revealed to the Prophet, the number of rak'ahs for the five prayers had not been determined, so the Messenger of Allah (pbuh) stated the number of *rak'ahs*. (Kulaini, vol. 1, p. 286, h 1)

3. Hadith of *Lawh*

Hadith of *Lawh* (the Tablet) of Fatima al-Zahra (as), is among the authentic narrations which is reported in various traditional sources. Its authenticity and the explicit mention of the names of true successors of the Prophet (pbuh), has placed it among the significant evidences to prove Shi'a Imams' Imama and their rightful immediate successor-ship after the Prophet (pbuh).

The well-known version of this hadith is narrated from the famous companion of the Prophet (pbuh), Jabir b. 'Abd Allah al-Ansari. The *Lawh* on which this Hadith is engraved, was descended from Heaven to the Prophet (pbuh) as a gift for the birth of his second grandson, Imam al-Husayn (as). As a present, the Prophet (pbuh) gave this Tablet to his daughter, Lady Fatima al-Zahra (as). The Hadith of *Lawh*, has been reported in different accounts, with slight differences in the phrasing and the length

The reliability of the Hadith

The Hadith of *Lawh* is among the narrations that have been reported in authentic Shi'a sources. Also, there are contextual indications that affirm its authenticity and increase its value. Thiqat al-Islam al-Kulayni reports this hadith in *al-Kafi* through a trustworthy chain of transmission. (Kulaynī, vol. 1, p. 527)



Additionally, other scholars have considered this Hadith authentic and reported it in their collections with the same chain of transmission or other chains. Al-Nu'mani in *al-Ghayba*; (Nu'mani, p. 62). al-Shaykh al-Saduq in 'Uyun akhbar al-Rida (a)] (Saduq, vol. 1, p. 41). and Kamal al-Din; (Saduq, vol. 1, p. 3. (Shaykh al-Mufid in al-Ikhtisas (Mufid, al-Ikhtisas, p. 210) and al-Shaykh al-Tusi in *al-Ghaybah* (Tūsī al-Ghayba, p. 142.) have reported this hadith. Also, in other sources like: *al-Ihtijaj*, *al-ihitjāj 'alā ahl al-lijaj* (known as al-Ihtijaj (is written by Abū Manşūr, Aḥmad b. 'Ali b. Abi Ṭalib al-Ṭabarsī (died in 599 AH/1202 CE) *Irshad al-qulub of Al-deylami*, *Ta'wil al-ayat*, *Taqrib al-ma'arif*, *Fada'il of Fadl b. Shadhan*, *Manaqib Al Abi Talib* known as al-Manaqib written by the Shi'a scholar, Mohammad b. 'Ali b. Shahrashub Al-Mazandarani (d. 588/1192), *Kashf al-ghumma*, *al-Fusul al-mukhtara*, *al-Sirat al-mustaqim* and *al-Irshad* of al-Shaykh al-Mufid, this hadith has been reported, partly or entirely, sometimes without mentioning its chain of transmission.

In Sunni Sources

Tabarsi writes in *I'lam al-wara* that there are implicit and partial references to the hadith of Lawh in Sunni sources; however the entire hadith cannot be found in Sunni hadith collections. (Tabarsi, p. 258).

The Famous Version

The famous version of Hadith of Lawh, which has been narrated by Jabir b. 'Abd Allah al-Ansari is as follows: Mohammad b. Yahya and Mohammad b. 'Abd Allah narrated from: 'Abd Allah b. Ja'far from Hasan b. Zarif and 'Ali b. Mohammad from Salih b. Abi Hammad, from Bakr b. Salih, from 'Abd al-Rahman b. Salim from Abu Basir, from Imam al-Sadiq (as) who said: One day my father, Mohammad b. 'Ali al-Baqir (peace be upon them) , told Jabir b. 'Abd Allah al-Ansari "O' Jabir! I have something to tell you, what time is suitable for you so I can talk to you?" "Whenever you wish" Jabir replied.



So, in a proper occasion, they gathered together and talked. In this session, the Imam wanted Jabir to tell him about the Lawh that he once had seen with his grandmother, Lady Fatima (as), and narrate for the Imam (as) what she had told Jabir about the inscriptions of that Tablet. "I testify that" Jabir started, "during the lifetime of the Prophet (pbuh) I visited your mother to congratulate her on the birth of her son, Husayn, there I saw a green Tablet in her hands which I thought had been made of emerald. There was a bright inscri May my parents be your sacrifice, what is this tablet?" she said: 'this is a tablet which Allah, the exalted one, has gifted to his Apostle (pbuh). In this tablet, the names of my father, my husband, my two sons and the Imams who are form my descendants have been listed. My father, the Prophet of Allah (pbuh), has given it to me so that my heart feels happy and pleased whenever I look at it." Here Jabir Added "then your mother gave the tablet to me and I read its inscription and made a copy of it. Jabir brought a thin parchment sheet, opened it and showed it to my father. My father said to Jabir: Jabir! Now look at the sheet that you have so that I can recite it to you from memory. Jabir looked at the sheet in his hand and my father recited the entire contents of the sheet to Jabir from memory. By Allah, not a word of the Imam's words contradicted a word of the sheet in Jabir's hand. After the Imam's recitation was finished, Jabir said: I call Almighty Allah to witness that what I saw on the sheet with Fatima (pbuh) is what you recited. The text of this tablet is as follows, according to the narration.

The Hadith

This is what was written on that tablet:

«هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نَبِيِّهِ وَ نُورِهِ وَ سَفِيرِهِ وَ حِجَابِهِ وَ دَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَظِيمٍ يَا مُحَمَّدُ أَسْمَائِي وَ اشْكُرْ نِعْمَائِي وَ لَا تَجْحَدُ الْآلِيَّ إِلَيَّ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا قَاصِمُ الْجَبَّارِينَ وَ مُدِيلُ الْمُظْلُومِينَ وَ دِيَانُ الدِّينِ إِلَيَّ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَجَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَدْلِي عَذَابًا لَا أَعْدِيهِ أَحَدًا مِنَ الْعَالَمِينَ فَايَايَ فَاغْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِلَيَّ لَمْ أُبْعَثْ نَبِيًّا فَكَمَلْتُ أَيَامَهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِلَيَّ فَصَلُّوكُمْ عَلَيَّ الْأَنْبِيَاءِ



وَ فَضَّلْتُ وَصِيكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَيْبَلِيكَ وَ سَبْطِيكَ حَسَنَ وَ حُسَيْنَ فَجَعَلْتُ حَسَنًا مَعْدِنَ عِلْمِي-بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا خَازِنَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ خَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مَنْ اسْتَشْهَدَ وَ أَرْفَعُ الشَّهَدَاءَ دَرَجَةً جَعَلْتُ كَلِمَتِي التَّامَّةَ مَعَهُ وَ حُجَّتِي الْبَالِغَةَ عِنْدَهُ بِعِزَّتِيهِ أَثِيبُ وَ أَعَاقِبُ أَوْلَهُمْ عَلَى سَيِّدِ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَائِي الْمَاضِينَ وَ ابْنُهُ شِبْهُ جَدِّهِ الْمَحْمُودِ مُحَمَّدُ الْبَاقِرُ عِلْمِي وَ الْمَعْدِنُ لِحِكْمَتِي سَيِّهْلِكَ الْمُرْتَابُونَ فِي جَعْفَرِ الرَّادِّ عَلَيْهِ كَالرَّادِّ عَلَى حَقِّ الْقَوْلِ مِنِّي لِأَكْرَمَ مَنْ مَثَوَى جَعْفَرٍ وَ لِأَسْرَتَهُ فِي أَشْيَاعِهِ وَ أَنْصَارِهِ وَ أَوْلِيَائِهِ أُتِيحَتْ بَعْدَهُ مُوسَى فِتْنَةً عَمِيَاءَ جِنْدِسٍ- لِأَنَّ خَيْطَ فَرَضِي لَا يَنْقَطِعُ وَ حُجَّتِي لَا تَخْفَى وَ أَنَّ أَوْلِيَائِي يَسْقُونَ بِالْكَأْسِ الْأَوْفَى مَنْ جَحَدَ وَاحِدًا مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي وَ مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَى وَبِيلٍ لِلْمُفْتَرِينَ الْجَاحِدِينَ عِنْدَ انْقِضَاءِ مُدَّةِ مُوسَى عِنْدِي وَ حَبِيبِي وَ خَيْرَتِي فِي عَالِي وَ لِيْلِي وَ نَاصِرِي وَ مَنْ أَضَعُ عَلَيْهِ أَعْيَاءَ النُّبُوَّةِ وَ أَمْتَحِنُهُ بِالْأَضْطِلَاعِ بِهَا يَفْتَنُهُ عَفْرِيَّتٌ مُسْتَكْبِرٌ يَذْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ- إِلَى جَنْبِ شَرِّ خَلْقِي حَقِّ الْقَوْلِ مِنِّي لِأَسْرَتِهِ بِمُحَمَّدِ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ وَ وَارِثَ عِلْمِهِ فَهُوَ مَعْدِنُ عِلْمِي وَ مَوْضِعُ سِرِّي وَ حُجَّتِي عَلَى خَلْقِي لَا يُؤْمِنُ عَبْدٌ بِهِ إِلَّا جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَ شَفَعْتُهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلَّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ وَ أَحْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَالِي وَ لِيْلِي وَ نَاصِرِي وَ الشَّاهِدِ فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أَخْرَجَ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَ الْخَازِنَ لِعِلْمِي الْحَسَنَ وَ أَكْمَلَ ذَلِكَ بِابْنِهِ م. ح م د. رَحْمَةً لِلْعَالَمِينَ الدَّاعِيَ إِلَى سَبِيلِي وَ الْخَازِنَ لِعِلْمِي الْحَسَنَ وَ أَكْمَلَ ذَلِكَ بِابْنِهِ م عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُوبَ فَيَذُلُّ أَوْلِيَائِي فِي زَمَانِهِ وَ تُنْهَادِي رُءُوسَهُمْ كَمَا تُنْهَادِي رُءُوسَ النَّارِ وَ الدَّيْلِمُ فَيَقْتُلُونَ وَ يَحْرُقُونَ وَ يَكُونُونَ خَائِفِينَ مَرَّ عَوْبِينَ وَ جَلِيلِينَ تُصْنَعُ الْأَرْضُ بِدِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ الرَّثَّةُ فِي نِسَانِهِمْ أَوْلِيَايَ حَقًّا بِهِمْ أَدْفَعُ كُلَّ فِتْنَةٍ عَمِيَاءَ جِنْدِسٍ وَ بِهِمْ أَكْشِفُ الزَّلَّازِلَ وَ أَدْفَعُ الْأَصَارَ وَ الْأَغْلَالَ أَوْلِيَايَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أَوْلِيَايَ هُمْ الْمُهْتَدُونَ.»

“This letter is from Allah, the Almighty, the Wise, to Mohammad (pbuh), His Messenger, His Light, His Ambassador, His Gatekeeper, and His Proof, to whom the Trustworthy Spirit from the Lord of the Worlds descends. O Mohammad (pbuh)! Magnify My names, be grateful for My blessings, and do not deny My favors. Indeed, I am Allah, there is no god but Me. I am the destroyer of the oppressors, the giver of wealth to the oppressed, and the punisher of the Day of Resurrection. Indeed, I am Allah, there is no god but Me. Whoever hopes for anything other than My bounty and fears anything other than My justice, I will punish him with a punishment I have not inflicted on any of the worlds; so worship Me alone and rely on Me alone .



I did not send any prophet to complete his term and end his term except that I appointed for him a successor and a successor, and I preferred you over other prophets and your successor over other successors and I honored you with two lion cubs and your two grandsons, Hasan and Husayn, and I made Hasan the center of My knowledge after the death of his father, and I made Husayn the treasurer of My revelation, and I honored him with martyrdom and I made his end of work prosperous. He is the best of the martyrs and his position is higher than all of them. I placed My perfect word with him and My clear proof with him, and I will reward and punish him for the sake of his lineage. The first of them is the master of the worshippers and the adornment of My past saints, and his son, like his grandfather Mahmud, Mohammad, is the dispeller of My knowledge and the center of My wisdom, and Ja'far, about whom those who doubt will perish. Whoever does not accept him has not accepted Me. My word and promise is that I will honor the position of Ja'far and make him happy with his followers, companions and friends. After him is Musa, who will be in a time of confusing chaos; because the chain of the obligation of obedience to Me will not be broken and My proof will not be hidden and My friends will be quenched with a full cup. Whoever denies any of them has denied My blessing and whoever changes a verse of My Book has fabricated a lie against Me After the passing of the time of My servant, friend and chosen one Moses, woe to the liars and deniers of Ali, My friend and helper and the one on whose shoulders I will place the heavy burdens of prophethood and test him by fulfilling them. He will be killed by a wicked and stubborn man and will be buried next to the worst of My creation in the city that a righteous servant built. My command and promise have been fulfilled that I will make him happy with the presence of his son and successor and heir to his knowledge, Mohammad.



He will be the center of My knowledge, the place of My secret, and My proof over My people. I will make Paradise his abode for every servant who believes in him, and I will accept his intercession for seventy of his family, all of whom deserve Hell, and I will make the end of his son Ali , who is My friend and helper, and a witness among My creation, and the trustee of My revelation, a happy one.

I will create from him a caller to the path and a treasurer of My knowledge, Hassan , and I will complete this chain with the birth of his son “ M, H, M, D ”, who is a mercy for the worlds. He has the perfection of Moses , the prosperity of Jesus. and patience of Job. During his (occultation) time, my friends will be humiliated and (the oppressors) will send their heads as gifts to each other, just as they sent the heads of Turks and Daylam as gifts.

They will kill them and burn them and they will be afraid and fearful and terrified. The earth will be colored with their blood and wailing and lamentation will rise among their women. They are my true friends. Through them, I will remove every difficult and dark turmoil and by their blessings, I will remove doubts, calamities and chains. May the blessings and mercy of their Lord be upon them and they are the guided ones.

The position of the Hadith

Imam Baqir (as) ’s attention to the hadith of the Tablet and the comparison of this hadith that he had with what was in his possession with what was in Jabir’s possession , indicates the importance of the narration. Imam Baqir (as) also recited this hadith to his children and relatives who came to him, including Zayd ibn Ali, which shows the extraordinary importance of this hadith (Majlisi, Bihar, vol. 36, p. 201)

Imam Sadiq (as)’s companionship in this area also adds to the importance of this hadith. The Imam narrated this hadith to Ishaq ibn Ammar and said that it was in the dictation of the Prophet (pbuh) and the handwriting of Amir al-Mu’minin Ali (as), and that it is the religion of the prophets and the angels (Ibid., vol. 36, p. 201).



In another narration, he said: This is the secret of Almighty Allah and His religion and the religion of the angels. (Ibid., vol. 36, p. 200.) Abu Basir, who narrated this hadith to Abdur Rahman ibn Salim, said: If you have not heard anything but this hadith during your lifetime, it will be sufficient for you; so hide it from those who are not worthy of it. (Saduq, vol. 1, p. 311),

This hadith is a sacred hadith because it is the word of Almighty Allah. In addition to stating the dignity of Allah, ordering to worship Him, appointing a successor for all the prophets, and proving the Imamate, it is also considered one of the most important unseen news because this hadith deals with the Imamate of each of the Imams (as) and describes each one by name.

The statement of the successorship and immediate caliphate of the Commander of the Faithful Ali (as), the martyrdom of Imam Hussain (peace be upon him), the confirmation of the scientific authority of Imam Baqir (peace be upon him), the Imamate of Ali ibn Musa al-Rida (as), the news of his martyrdom at the hands of the tyrants of the time (Ma'mun), and the appointment of his burial in Tus alongside the accursed Aaron, the joy of Imam Reza (as) at the presence of his son Imam Mohammad al-Taqi (as), the glad tidings of the holy existence of the Imam of the Time (as) and his likening it to the status of the prophets, the troubles of the Shiites during the era of occultation, and the glad tidings of Allah's mercy for the Shiites are among the matters and evidences that are mentioned in the sacred hadith of the Tablet.

Important Points in the Hadith

1. Mentioning the Imamate of the Twelve Imams (as)



2. The divine precedent in appointing successors for previous Prophets (pbuh): according to this hadith, Allah says: "I have not sent any apostle but when he finished his days (lifetime), I appointed for him a successor." In fact, the divine custom of appointing a successor (*Wisayah*) started from Prophet Adam (as) and continued to the final Prophet (pbuh). In a similar long hadith from Imam al-Sadiq (as) , it has been said that all the Prophets had divinely appointed successors. The names of some of these successors have also been mentioned.

3. The Commander of the Faithful (peace be upon him) is the best of Awsiya (divinely appointed successors): the supremacy of Imam 'Ali (as) among all other divinely appointed successors of the previous prophets is a fact that has been stated in various narrations.

4. Continuity of Imama through the lineage of Imam al-Husayn (peace be upon him): according to the explanations of al-Majlisi, it can be concluded that what has been meant by the word: *al-Kalima al-Tammah* (the complete word) and *al-Hujjat al-Baligha* (the ultimate evidence) and their association with Imam al-Husayn (as) by Allah, is the affairs of Imama. "I have placed my complete word and my ultimate evidence with him (al-Husayn (as))." The two mentioned features are correspondents to different aspects of the task of Imama. Also, the ultimate evidence can be interpreted as representing the proofs and evidences for the rightfulness of Shi'a Imams (as). In any case, this particular phrase affirms that later Shi'a Imams shall be among the descendants of Imam al-Husayn (as), a fact that has been stated in other mutawatir narrations. (Majlisī, vol. 26, chapter of "Imams from the progeny of Husayn (as)).

5. The continuity of the Divine Guidance through the continuity of Imamate



6. **Rejecting only one Imam means rejecting all of them:** As belief in all the previous Prophets is necessary for Islamic faith and rejecting one of them results in rejecting all of them; likewise rejecting one of Shi'a Imams results in disbelief in all of them.

7. **Prophecies of the events of each Imam:** some parts of the hadith of Lawh contain the prophecies of what will happen to each of the Imams.

8. **Completion of Imamate by Imam Mahdi (as)** according to the hadith of Tablet, Allah says: I shall complete it (Imamate) by his son (the son of Hasan b. 'Ali al-'askari), "M, H, M, D". (May Allah hasten his reappearance)

9. **The doctrine of Mahdawiyya in the hadith of Lawh:** Mahdawiyya means the general belief in a divinely appointed leader, savior and reformer that will rise in the end of time, who shall eradicate all forms of injustice and oppression and will establish justice in the globe. In the hadith of Lawh, Allah, the exalted one, describes this person as: "Qasim al-jabbarin and Mudil al-mazlumin" the smasher of the oppressors and helper of the oppressed ones. This, in harmony with Qur'anic verses in this regard, refers to the doctrine of Mahdawiyya.

10. Description of the outward and spiritual characteristics of Imam Mahdi (May Allah hasten his reappearance) and the statement of political, social and cultural situation of the era of the appearance as well as the events and social reforms that occur after the appearance of the Imam (May Allah hasten his reappearance).

Conclusion

Imams (as) of the Shia are twelve men who are successors of the Prophet (pbuh). These Imams (as) are appointed by Almighty Allah. In some narrations from the Prophet (pbuh) the names and the number of Imams (as) have been mentioned; such as Hadith of the Twelve Caliphs, Hadith of Jabir. The Hadith of *Lawh* of Fatima al-Zahra (as), these express the number and the names of true successors of the Prophet (pbuh).



The verse of Uli al-Amr is one of the Qur'anic proofs for the infallibility and imamate of twelve Imams (as). These hadiths are strong evidences for the Shia claim to the Imamate of the Twelve Imams (as). Also, there are hadiths from the Prophet (pbuh) and Imam Ali (as) which have explicitly mentioned the imamate of the second Imam (peace be upon him).

Afterwards, every Imam (as) explicitly has introduced the Imam (as) after himself. According to these explicit mentioning, Imams (as) and the caliphs after the Prophet (pbuh) are twelve.

These hadiths prove the belief of twelver Imami Shiites in twelve Imams (as) and cancel the belief of Sunnis who don't believe in any Imam as successors of the Prophet (pbuh) or other branches of Shia Islam like Zaydiyya and Isma'ilism (Musta'li Isma'ilism, Nizari Isma'ilism) wherein they differ from the Twelver Shia.

Also, the Imamate and succession of the Prophet (pbuh) is an important and fundamental issue in the Islamic world, which must be expressed and explained with strength and wisdom in terms of concept and example.



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Authentication of the Text and Document: Imam Sadiq's Response to Mofazal's Letter Concerning the Introduction of the Batiniyya Sect

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Abstract

In response to a letter from Mofazal, a distinguished companion and scholar of Imam Sadiq (as), concerning the Batiniyya sect, Imam Sadiq addressed doubts and misconceptions. He stated that divine laws and regulations can only be understood through the guidance of righteous men who determine the boundaries between the lawful and the unlawful. He emphasized that knowing these men is equivalent to knowing God and His religion. By examining textual and documentary evidence, using a descriptive-analytical approach, it has been established that the content of the letter is authentic and has been widely corroborated. The term "men" in the letter refers both to the infallible Imams, whose knowledge and obedience are obligatory upon all believers in every era, and to the unjust rulers. What Allah has declared lawful in the Qur'an has an apparent meaning, which is the external aspect, and a deeper, esoteric meaning that refers to the Infallible Imams (as) Conversely, what Allah has prohibited has a literal, apparent meaning, but its inner, esoteric significance pertains to the unjust leaders.

Keywords: Imam Sadiq (as), Mofazal's Epistle, Batiniyya, Knowledge of the Imam, Authentication.

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Introduction

The letter in question was penned by Mofaddal ibn Umar, born around 100 AH, during the lifetime of Imam Sadiq (peace be upon him). While the original letter is no longer extant, Imam Sadiq's response to it is preserved in authoritative Shi'a works such as *Basair al-Darajat* by Al-Saffar al-Qumi (1404 AH, pp. 526-536) and *Mukhtasar al-Basair* by Saad ibn Abdullah al-Ash'ari al-Qumi (299 AH, p. 6), among other Shi'a sources. This letter contains Imam Sadiq's advice and guidance regarding the Batiniyya sect, a group that outwardly appeared pious and devout but, according to their beliefs, the essence of religion lay in the recognition of specific individuals. They argued that once one recognizes and loves such a person, any action becomes permissible. In their view, acts of worship such as prayer, fasting, zakat, Hajj, and Umrah, as well as other divine obligations, are merely symbolic, and true devotion lies in recognizing and loving these individuals."

Given the lack of consensus among scholars of both sects regarding this letter, it is imperative to verify its authenticity. This paper aims to answer the question of whether, based on the evidence and supporting hadiths, the text of the letter is authentic from both a documentary and textual standpoint. To answer this question, we must establish the authenticity of the letter's issuance and text through various indicators such as its compatibility with the Qur'an, rational arguments, established traditions, and the consensus of the Imamiyya sect. Therefore, we will cite hadiths with similar meanings as supporting evidence for the text in question. Based on the following reasons.

Methodology This research employed a library-based approach for data collection, relying on documentary evidence. The analysis is qualitative and descriptive-analytical.

1. The letter's authenticity is supported by the following evidence and corroborating hadiths found in Shi'a sources:

1.1 Evidence and corroborating hadiths in Shi'a sources with verbal agreement:

* *Basair al-Darajat*, by Al-Saffar, pp. 526-536.

* *Bihar al-Anwar*, vol. 24, p. 286, hadith 1, and fragments in vol. 27, p. 175, hadith 21.

* *Wasa'il al-Shi'a*, vol. 21, p. 55, under 26520.

* *Mustadrak al-Wasa'il*, vol. 14, p. 107, hadith 16222, and p. 375, hadith 17001.

* *Mukhtasar Basair al-Darajat*, by Saad ibn Abdullah, 299 AH, p. 6.

1.2 Evidence and corroborating hadiths in Shi'a sources with agreement in meaning:

* *Basair al-Darajat*, p. 33.

* *Usul al-Kafi*, vol. 1, p. 181.

* *Tafsir al-Qumi*, vol. 1, p. 227.

* *Al-'Ayyashi*, vol. 2, p. 16.

* *Al-Ghaybah*, by al-Nu'mani, p. 131.

* *Sharh al-Maqasid*, vol. 2, p. 275.

* *Tawil al-Ayat al-Zahira*, p. 177.

* *Bihar al-Anwar*, vol. 23, p. 83, hadith 22.

* *Wasa'il al-Shi'a*, vol. 25, p. 10.

* *Mir'at al-Uqul*, vol. 4, p. 220.

* *Al-Burhan*, vol. 3, p. 185.

* *Nur al-Thaqalayn*, vol. 4, p. 204.

* *Tafsir Ahl al-Bayt*, vol. 5, p. 114.

Therefore, there is abundant textual and contextual evidence for this letter in Shi'a sources."

"2. Documentary and Textual Authentication of the Letter from Muffazal ibn Umar to Imam Sadiq (a.s.)

To establish the documentary and textual authenticity of the letter attributed to Muffazal addressed to Imam Sadiq (a.s.), a comprehensive analysis of both its chain of transmission (isnad) and its content (matn) is necessary.

2-1- Isnad Analysis

In this section, the narrators of the hadith will be listed in their respective order, followed by a general evaluation of the isnad based on the assessments and reliability evaluations of earlier and later traditionists (*rijāl*).

Sa'd ibn 'Abdullah In the book *Basair al-Darajat*, he narrates from 'Ali ibn Ibrahim ibn Hashim, al-Qasim ibn al-Rabi' al-Warraaq, Mohammad ibn Sanan, Sabah al-Madaini, and ultimately Muffazal ibn Umar, who in turn attributed the statement to Imam Sadiq (as). (Saffar Qumi, 1404 AH, p. 164).

2-1-1- Sa'd ibn 'Abdullah al-Ash'ari

Abu al-Qasim Sa'd ibn 'Abdullah al-Ash'ari al-Qumi (d. ca. 301 AH), was a prominent hadith scholar and jurist among the Imamiyyah in the third century AH. He was highly regarded by traditionists, who often praised him and even bestowed upon him the title "Sheikh al-Ta'ifah" (Leader of the School) before Sheikh Tusi became famous by that title. His father, 'Abdullah, was also an Imamiyyah narrator but was not as renowned as his son (Amin, 1406 AH, p. 104).

Ibn Dawood al-Hilli, in the early 8th century AH, mentioned Sa'd ibn 'Abdullah's name in two different places in his book, seemingly intending to categorize him as a weak narrator (Hilli, 1392 AH, p. 104). However, some scholars of rijal defended Sa'd, such as Ayatollah Khu'i in Mu'jam Rijal al-Hadith and Allameh Mamqani in Tanqih al-Maqal. Khu'i stated that Sa'd narrated from 'Ali ibn Musa al-Ridha and Abu Ja'far (Khu'i, 1410 AH, p. 62).

Tarikh Qom (History of Qum) mentions that Mohammad ibn Hasan Abi Khalid al-Ash'ari al-Qumi was designated as Sa'd's successor in both narration and other matters, and this has been cited by rijal scholars as evidence of Mohammad ibn Hasan's reliability.

Among Shi'a sources, Sa'd ibn Sa'd al-Ash'ari al-Qomi is considered one of the Ash'ari family, a companion of the Imams, and a trustworthy narrator (Qomi, 1363 AH, p 582). Moreover, Dawari, a Shi'a scholar of rijal, refers to Sa'd ibn Sa'd as a representative of the Imams in his book *Usul 'Ilm al-Rijal* (Dawari, 1416AH, p 487). Najashi, a renowned scholar of rijal, reports that Sa'd narrated from 'Ali ibn Musa al-Ridha and Mohammad al-Taqi (Khu'i, 1410AH, p 62). Atarody emphasizes that Sa'd ibn Sa'd narrated more than 40 hadiths on various topics such as imamate, tafsir, supplication, prayer, fasting, pilgrimage, marriage, divorce, jihad, and wills from 'Ali ibn Musa al-Ridha (Atarody, 1367AH, p 206).

The Shi'a scholar Barqi, in his book of rijal, considers him among the companions of Musa ibn Ja'far (Atarody 1367AH, p 205; Khu'i, 1410AH, p 63). Sheikh Tusi writes in *al-Fihrist*: "He was a highly respected and trustworthy hadith scholar, a narrator of hadiths, and the author of several books" (Tusi, 1417AH, p. 75). In his book of rijal, Sheikh Tusi also speaks highly of Sa'd: "Sa'd al-Ash'ari was a companion of Imam Hasan al-Askari (a.s.) and a contemporary of his, but I have not found any narrations from

him attributed to the Imam" (Tusi, 1415AH, p. 431). For this reason, he includes Sa'd among those who have not narrated from the Infallible Imams (ibid., p. 475).

Najashi writes about him: "Abu al-Qasim Sa'd ibn 'Abdullah al-Ash'ari was a knowledgeable jurist and a trustworthy hadith scholar, one of the great figures of the Ash'ari family and a teacher of his time." Najashi then lists Sa'd's books, stating that he authored approximately 36 works (Najashi, vol. 1, p. 401; Amin, 1421 AH, vol. 7, p. 225).

Shahid Thani, in his marginalia on Ibn Dawood's Rijal, states that there is a consensus among Shi'a scholars regarding Sa'd's trustworthiness, greatness, and knowledge. Many other scholars of rijal, such as Kashi (Kashi, p. 528), Ibn Shahr Ashub (Ma'alim al-Ulama, p. 54), and Allameh Majlisi (al-Wajiza, p. 50), have also spoken highly of Sa'd. Therefore, based on the evidence presented, Sa'd ibn 'Abdullah al-Ash'ari can be considered a trustworthy narrator.

2-1-2- Ali ibn Ibrahim ibn Hashim

Ali ibn Ibrahim lived during the latter half of the 3rd and the early 4th centuries AH, although the exact dates of his birth and death are unknown (Sabhani, 1419 AH, p. 282). He is counted among the companions of Imam Hadi (a.s.) (Tusi, 1415 AH, p. 390). Ali ibn Ibrahim was alive during the time of Imam Hasan al-Askari (a.s.) and also during the Minor Occultation. Traditionists have considered him trustworthy (thiqat) in narrating hadiths (Tusi, 1417 AH, pp. 152-153). Najashi described Ali ibn Ibrahim as a reliable person in narrating hadiths, possessing a firm and steadfast faith, and being trustworthy with sound beliefs and a correct religious understanding (Qomi, 1404 AH, Introduction, Part 1, p. 8). His name appears in the isnads of numerous Shi'a hadiths (Khu'i, 1372 SH, vol. 12, p. 213).

Kulaynī has narrated more than seven thousand hadiths from him (Sabhani, 1419 AH, p. 283). Tabarsi considers Ali ibn Ibrahim one of the greatest Shi'a narrators (Tabarsi, 1376 SH, vol. 1, p. 120). Among Ali's teachers was his father, Ibrahim ibn Hashim al-Qumi, who was highly regarded among Shi'a traditionists (Sabhani, 1414 AH, p. 310). Some sources have recorded the names of 48 teachers and 23 students of Ali ibn Ibrahim. Mohammad ibn Ya'qub Kulinī and Ali ibn Babawayh al-Qumi (the father of Sheikh Saduq) were among his students (Qumi, 1363, p.

1776). Even Sunni sources mention him (Qumi, 1363, p. 1776). Ibn Hajar al-Asqalani, a renowned Sunni scholar of rijal, mentions Ali ibn Ibrahim in his book and states that he was a staunch Shi'a (Hajar al-Asqalani, 852 AH, vol. 4, p. 191). Umar Ridha Kahala, another Sunni scholar, states that Ali ibn Ibrahim was a jurist, Qur'anic commentator, and a muhaddith (one who narrates many hadiths), and that Kulinī had narrated from him (Kahala al-Dimashqi, 1408 AH, vol. 7, p. 9). Therefore, Ali ibn Ibrahim ibn Hashim is considered a trustworthy narrator.

2-1-3- Al-Qasim ibn al-Rabi' al-Warraq

This individual is mentioned over two hundred times in the Four Books (*al-Kutub al-Arba'a*), and major figures such as Ibn Abi 'Umayr, Ibn Fadhal, Ibrahim ibn Hashim, Safwan, and Hammad ibn 'Isa have narrated from him. However, there is no specific attestation of his trustworthiness, and this person is often confused with Qasim ibn Mohammad al-Isfahani, Qasim ibn Mohammad al-Jawhari, and several others (Khu'i, 410 AH/1369 SH, p. 128).

Najashi states, "لم يكن بالمرضى" meaning he was not considered reliable (Najashi, 1407 AH, p. 429). Ibn Ghada'iri also states, "يعرف تاره و ينكر اخرى," meaning he is sometimes known and sometimes unknown, which neither praises nor criticizes him; it simply means that strange and unusual narrations have been attributed to him, and therefore he is neither weakened nor strengthened (Ghada'iri, 1364 AH, p. 265). Allama Hilli places him in the second section of his book on the reliability of narrators, indicating that he is weak, seemingly relying on the opinion of Ibn Ghada'iri. He concludes, "فعدى فى حديثه توقف، و لا اعمل بروايته" (Hilli, 726 AH, p. 95). Kashi states that he was a Waqifi. Allama Mamqani, however, considers him trustworthy, although this attestation is not certain (Mamqani, 417 AH, vol. 16, p. 44).

In conclusion, there is a debate among the scholars of rijal regarding the reliability of Al-Qasim ibn al-Rabi'. The confusion arises primarily due to the existence of multiple individuals with similar names. However, given that Mohammad ibn al-Husayn ibn Abi al-Khattab (whose trustworthiness is not disputed) has relied on him, there is no need for further proof of his reliability, and the transmitted texts can be considered acceptable.

2-1-4- Mohammad ibn Sanan

Mohammad ibn Sanan, also known simply as Ibn Sanan, is frequently mentioned in Shi'a hadith literature. His name appears as an authority in the chains of narration for 797 hadiths in the Four Books of Hadith (Khu'i, vol. 17, p. 148). It is noteworthy that rijāl (scholarly works on the reliability of narrators) mention two individuals named Mohammad ibn Sanan, distinguished by their lineages and grandfathers. The one we are discussing is Mohammad ibn Hasan ibn Sanan al-Zahri. The other, Mohammad ibn Sanan ibn Zarif al-Hashemi, is likely the brother of Abdullah ibn Sanan, a companion of Imam Sadiq, based on the statements of Shaykh Tusi (Tusi, 1415 AH, p. 283) and al-Kashshi, who stated: "...Ibn Sinan, and he is not Abdullah."

Many scholars have questioned the reliability of Mohammad ibn Sanan. Najashi, in his assessment, cites Ibn 'Iyash who states, "He is Mohammad ibn al-Hasan ibn Sanan. His father, al-Hasan, died when he was a child, and he was raised by his grandfather, Sanan, and thus was attributed to him." Consequently, due to being raised by his grandfather, Sanan, he was named after him.

Shaykh Tusi has also criticized him in several works, such as *Al-Fihrist* where he states, "And he has been criticized and his reliability has been questioned" (Tusi, 1417 AH, p. 219). In *Tahdhib al-Ahkam*, he describes him as "weak according to the critics of news" (Tusi, 1417 AH, vol. 7, p. 361), and in *Al-Rijal*, he simply labels him as "weak" (Tusi, 1415 AH, p. 364).

Al-Kashi narrates from Fazl ibn Shazan that Mohammad ibn Sanan was one of the well-known liars. Al-Kashi also categorizes him among the extremists. Ibn Ghada'iri says about him, "He is weak, an extremist who fabricates, and one should not pay attention to him" (Khu'i, 1410 AH, vol. 17, p. 168). Shaykh Mufid, in his treatise on numbers, refutes the proponents of numerology, stating, "Mohammad ibn Sanan is a highly criticized figure, and his weakness is undisputed. Therefore, his methods should not be followed in religious matters..." (Wahid Behbahani, 1117 AH, vol. 3, pp. 277-249). According to *Qamus al-Rijal*, all those who have criticized him, except Ibn Ghada'iri, have also praised him elsewhere. It adds that even if Ibn Ghada'iri's book of praise were to be found, he might have praised Mohammad ibn Sanan in it. Furthermore, it states that al-

Hamdawi has not criticized him but merely said that he does not narrate his hadiths, and not narrating someone's hadiths does not necessarily indicate their unreliability (Shushtari, 1410 AH, p. 189).

Many people have relied on the narrations of Mohammad ibn Sanan and have trusted his reports. Al-Najashi initially states that he is weak but then quotes a statement from al-Safwan ibn Yahya, saying that Mohammad ibn Sinan initially had extremist tendencies but later, after discussions with him, he agreed with them. Therefore, if al-Kashshi considers him weak, it is likely due to Mohammad ibn Sinan's earlier stance. However, Mohammad ibn Sinan later became more steadfast in his beliefs. Shaykh Tusi, who has criticized him in several books, considers him among the praiseworthy in his book *Al-Ghayba* and highly praises him (Tusi, 460 AH, p. 257). Mufid, who has spoken so harshly about him in his treatise on numbers, has praised him in his *Al-Irshad* and considered him among those whose status and authority are unquestionable (Mufid, 413 AH, vol. 2, p. 248). Al-Kashshi, who has categorized Ibn Sinan among the extremists in his commentary on Mufazal ibn Umar, appears to have relied on him in two other places.

Therefore, al-Kashshi's criticism does not seem to have been consistent. According to Ayatollah Khu'i, Ibn Qulawayh and Ali ibn Ibrahim have considered him reliable, as Mohammad ibn Sanan is mentioned in the chains of narration in their books (Khu'i, 410 AH, p. 237). Allama Hilli has retracted his earlier assessment of Mohammad ibn Sanan as weak and has instead affirmed his reliability (Hilli, 1413 AH, vol. 7, p. 8). Allama Majlisi and Sayyid Nimatullah al-Jazayeri have also considered him among the special companions of the Imams. Sayyid ibn Tawus, one of those who have criticized him, has expressed surprise at such assessments. (Khaqani, 1362 SH, p. 162). Individuals like Ibn Tawus and Ibn Shu'bah have vouched for his reliability, and some of the great Shi'a scholars, including the late Kullini, have preferred to affirm his trustworthiness, which is indeed the correct position (Khu'i, 1410 AH, vol. 17, p. 169). In conclusion, we can conclude that Mohammad ibn Sanan was a special companion and one of the inner circles of the Imams. Not only is his reliability not questionable, but his trustworthiness and the reliance on his narrations are also proven.

2-1-5- Sabah al-Madaini

In *rijāl* (scholarly works on the reliability of narrators) literature, there is no explicit attestation of the reliability of an individual named Sabah al-Madaini. However, a plausible argument can be made for his trustworthiness based on the potential identity of this individual with Sabah ibn Musa al-Sabati. Sabah ibn Musa is considered reliable in *rijāl* works, and given that al-Sabati and al-Madaini were contemporaries, and al-Sabati was from a village near Madain, it is possible that these two narrators are one and the same. Shaykh Tusi, in his *rijāl* work on the companions of Imam Sadiq, mentions both Sabah ibn Musa al-Sabati and Sabah al-Madaini (Kashshi, 1348 SH, pp. 226, 3044, and 3048). This suggests that these two names might refer to the same person, as Ayatollah Khu'i has also hinted in his *Ma'ajim al-Rijal*, stating, "If you ask about the companions of Imam Sadiq mentioned in Shaykh Tusi's *rijāl*, it can be weakly suggested that [Sabah al-Madaini] is the same as Sabah ibn Musa al-Sabati..." (Khu'i, 1410 AH, vol. 10, p. 106).

The multiple mentions of these two names in Shaykh Tusi's and other *rijāl* works do not necessarily indicate that they refer to different individuals. If the *rijāl* scholars had been certain that the two names referred to different people, they would not have included both in their works. For instance, Shaykh Tusi, upon encountering the *isnads* (chains of narration) of both Sabah al-Madaini and Sabah ibn Musa al-Sabati, and not being certain of their identity, included both in his *rijāl* work. The inclusion of two names in *rijāl* works only indicates that the scholars were uncertain about their identity, not that they were definitely different people. Even if the *rijāl* scholars considered the two names to be distinct, this would not be definitive proof of their difference, as there is always the possibility of error on their part. However, to counter the opinion of the *rijāl* scholars, we would need very strong evidence indicating their identity. Therefore, there is no obstacle to considering Sabah al-Madaini and Sabah ibn Musa al-Sabati as the same person and accepting his trustworthiness.

2-1-6- Mufazal ibn Umar

2-1-6-1- Views of Rijal Scholars

Scholars of *rijāl* (the study of the reliability of hadith narrators) have presented varying opinions regarding the trustworthiness of Mufazal ibn Umar. These viewpoints can be categorized into three groups:



1. **Unreliability:** Early rijāl scholars such as Ibn Ghada'iri, Ibn Dawud Hilli, al-Najashi, and Allama Hilli have labeled him weak, deviant in belief, unreliable in narration, extravagant in his claims, and associated with the Khattabiyyah (a sect). They cite certain narrations found in al-Kashshi's book as evidence for their assessment (Ibn Ghada'iri, 1380 SH, p. 87; Hilli, 1392 AH, vol. 1, p. 280; Najashi, 1421 AH, vol. 1, p. 416; Hilli, 1392 AH, vol. 1, p. 412).
2. **Reliability:** Scholars such as Shaykh Mufid in *Al-Irshad* (Mufid, 1413 AH, vol. 2, p. 216) and Shaykh Tusi in *Al-Ghayba* consider Mufazal to be one of the great companions of Imam Sadiq (peace be upon him), one of his close associates, and a righteous scholar. Many later rijāl scholars also consider him trustworthy and hold sound beliefs. By citing narrations praising Mufazal ibn Umar and comparing them to those criticizing him, as well as gathering various pieces of evidence, they have cleared him of accusations such as exaggeration, association with the Khattabiyyah, and unreliable narration. Among these rijāl scholars are Abu Ali al-Ha'iri in *Muntaha al-Maqal* (Mazandarani, 1416 AH, vol. 6, p. 310), Mulla Ali Aliyari Tabrizi in *Bahjat al-Amal fi Sharh Zabdat al-Maqal* (Aliyari Tabrizi, 1412 AH, vol. 7, p. 70), Mamqani in *Tanqih al-Maqal* (Mamqani, 1351 AH, vol. 3, p. 238), Mohammad Taqi Shushtari in *Qamus al-Rijal* (Shushtari, 1410 AH, vol. 9, p. 93), Ali Namazi Shahrudi in *Mustadrakāt 'Ilm al-Rijal al-Hadith* (Namazi Shahrudi, 1412 AH, vol. 7, p. 477), and Sayyid Abu al-Qasim Khu'i in *Ma'ajim al-Rijal al-Hadith* (Khu'i, 1372 SH, vol. 19, p. 315). Additionally, Muhaddith Nuri, at the end of *Mustadrak al-Wasa'il* in the section on the "isnād" (chain of transmission) of those mentioned in *Man La Yahduruhu al-Faqih*, discusses Mufazal's trustworthiness in detail and presents evidence to support his claim (Nuri, 1429 AH, vol. 22, pp. 95-135). Shaykh Asad Haydar in *Al-Imam al-Sadiq wa al-Madhahib al-Arba'a* argues that there were two Mufazal ibn Umars: Mufazal ibn Umar al-Ja'fi, who was trustworthy and reliable, and Mufazal ibn Umar al-Safiri, who was deviant in belief and associated with the Khattabiyyah. He suggests that perhaps opponents have intentionally confused the



two (Asad Haydar, 1422 AH, vol. 2, p. 104). Evidence for this claim is found in Shi'a hadith books where narrations are attributed to Mufazal ibn Umar ibn al-Qasim al-Safiri (Tarabi, 1423 AH, vol. 1, p. 367).

3. **Silence on Trustworthiness:** Some scholars have not explicitly stated their opinion on Mufaddal ibn Umar's trustworthiness or unreliability. For example, Shaykh Tusi, in *Al-Fihrist*, only mentions Mufazal's will and book (Tusi, 1415 AH, p. 251). In his rijāl work, he lists Mufazal as a companion of both Imam Sadiq and Imam Kazim, but does not comment on his trustworthiness (Tusi, 1415 AH, p. 307). Al-Kashshi, in his rijāl work, simply narrates both the narrations praising and criticizing Mufazal without offering a conclusion (Kashshi, 1404 AH, vol. 2, pp. 612-621).

2-6-1-2 - Evidence of Mufazal ibn Umar's Reliability

1. **Narrations Praising Mufazal:** There are numerous narrations from the Infallible Imams praising Mufaddal ibn Umar.
2. **Explicit Attestation by Shaykh Mufid:** In his book *Al-Irshad*, the late Shaykh Mufid (may Allah have mercy upon him) considers Mufazal ibn Umar to be one of the special companions of Imam Sadiq (peace be upon him) (Mufid, 413 AH, p. 159).
3. **Attestation by Shaykh Tusi:** In his book *Al-Ghayba*, Shaykh Tusi mentions Mufazal ibn Umar as one of the trusted emissaries (Mufid, 1411 AH, p. 138).
4. **The Title of "Bab":** Some scholars have bestowed the title of "Bab" upon the closest and most trusted companions of the Imams. This title signifies someone who possesses deep knowledge of the Imam's secrets and teachings in political, social, and intellectual matters. Ibn Abi al-Thalj Mohammad ibn Ahmad al-Kathib al-Baghdadi, Shaykh Tabrizi, and Mamqani in *Tanqih al-Maqal* have all considered Mufazal ibn Umar to be the "Bab" of Imam Sadiq (peace be upon him) (Sadr, 1420 AH, p. 144; Mamqani, 1351 AH, vol. 1, p. 190). Al-Kaffami also considers him the "Bab" of Imam Sadiq (peace be upon him) (Kaffami, 1349 SH, p. 523). However, Ibn Shahr Ashub in *Manaqib Aal Abi Talib* considers him the "Bab" of Imam Kazim (peace be upon him) (Mazandarani, 1405 AH, vol. 4, p. 325).

5. **The Book of Tawhid:** Another significant piece of evidence is the book of *Tawhid* (Unity of God), which Imam Sadiq (peace be upon him) dictated to Mufazal ibn Umar. The sentences in this book begin with the phrase "Think, O Mufazal," indicating the Imam's high level of trust in him. Al-Najashi refers to this book as the "Book of Thought" (Najashi, 1365, p. 416).
6. **Mufazal's Agency:** In *Muntaha al-Maqal*, there is a reference to Mufazal ibn Umar acting as an agent (Ha'iri, 1416 AH, vol. 6, no. 3029, p. 314). In *Al-Ghayba* by Shaykh Tusi, there are two narrations that attest to Mufazal's agency. For example, Hisham ibn Ahmad narrates that he took some money to Musa ibn Ja'far (peace be upon him) and was instructed to return it to Mufazal ibn Umar (Tusi, 1411 AH, p. 347).

Therefore, based on the consensus of several scholars that agency from an Infallible Imam is a strong indication of trustworthiness, along with the other evidence presented, Mufazal ibn Umar can be considered a reliable narrator and one of the special companions of the Imams (Astrabadi, 1416 AH, p. 45; Hasan ibn Zayn al-Din, 1362 SH, vol. 1, p. 18; Ha'iri, 1416 AH, vol. 7, p. 474; Mamqani, 1411 AH, vol. 2, p. 258; Nuri, 1415 AH, vol. 5, p. 263).

2.2 Textual Analysis

In this section, we will engage in textual verification of Imam Sadiq's (as) response to Mufaddal's letter and through signs and indications such as...

Concordance with the Qur'an: The text is examined for consistency with the Qur'anic verses.

- **Alignment with authentic and unanimous traditions:** The epistle is compared against well-established hadiths that corroborate its content.
- **Agreement with rational arguments:** The textual claims are assessed for their logical coherence.
- **Conformity with the consensus of the Twelver Shi'a:** The text is evaluated against the established beliefs and doctrines of the majority Shi'a sect.

Through this rigorous analysis, we aim to dispel any doubts surrounding the authenticity and reliability of the letter's contents.



2-2-1- Thematic Analysis of Mofazal ibn Omar's Letter

The guidance and advice proffered by Imam Sadiq (peace be upon him) in his epistle to Mofazal can be broadly categorized into two primary themes:

a. The essence and truth of religion is the knowledge of men (of religion).

b. "The evils prohibited in the Qur'an, such as alcohol, gambling, and those inherent in tyranny ("Khalifah Jorr"), can be categorized.":

Here, the Imam delves into the grave sins prohibited in the Qur'an, such as the consumption of alcohol and gambling. Moreover, he warns against the dangers of associating with individuals who outwardly profess piety but harbor malicious intentions and tyrannical inclinations.

Given this thematic framework, the subsequent analysis will present excerpts from Mofazal's original query and Imam Sadiq's corresponding response. By meticulously comparing these passages with the Qur'anic text, authentic hadiths, and employing rigorous textual analysis, we aim to substantiate the authenticity and reliability of this significant correspondence.

2-2-2- The Essence of Religion Lies in Knowing *rejal*.

أَنَّ الدِّينَ إِنَّمَا هُوَ مَعْرِفَةُ الرِّجَالِ ثُمَّ بَعْدَ ذَلِكَ إِذَا عَرَفْتَهُمْ فَاعْمَلْ مَا شِئْتَ وَ ذَكَرْتَ أَنَّكَ قَدْ عَرَفْتَ أَنَّ
أَصَلَ الدِّينِ مَعْرِفَةُ الرِّجَالِ فَوَفَّقَكَ اللَّهُ وَ ذَكَرْتَ أَنَّهُ بَلَغَكَ أَنَّهُمْ يَزْعُمُونَ أَنَّ الصَّلَاةَ وَالزَّكَاةَ وَصَوْمَ
شَهْرِ رَمَضَانَ وَالْحَجَّ وَالْعُمْرَةَ وَ الْمَسْجِدَ الْحَرَامَ وَ الْبَيْتَ الْحَرَامَ وَ الْمَشْعَرَ الْحَرَامَ وَ الشَّهْرَ الْحَرَامَ هُوَ
رَجُلٌ وَ أَنَّ الطُّهْرَ وَ الْإِغْتِسَالَ مِنَ الْجَنَابَةِ هُوَ رَجُلٌ وَ كُلُّ فَرِيضَةٍ افْتَرَضَهَا اللَّهُ عَلَى عِبَادِهِ هُوَ رَجُلٌ؛

Religion is nothing but the knowledge of men. When you know a man, then do whatever you wish, remembering that you know the foundation of religion is the knowledge of men." In your letter, you mentioned that you know the essence of religion is knowing men, but they say: Prayer, zakat, fasting the month of Ramadan, Hajj, Umrah, the Sacred Mosque, the Kaaba, the Sacred Sanctuary, and the sacred month are all a man.



Purification and ablution from jenabat are also a man. And every obligation that God has imposed upon His servants is a man. In essence, Mofazal ibn Omar states in his letter that there is a group (the Batiniyya) who believe that whoever knows those men (the Infallible Imams) completely and with certainty in their hearts, can dispense with performing external actions and striving in deeds. According to them, if one knows them, these actions are accepted from them without being performed at the prescribed times.

Imam Sadiq's response to the first statement

ثُمَّ إِنِّي أَخْبَرْتُكَ أَنَّ الدِّينَ وَاصِلَ الدِّينِ هُوَ رَجُلٌ وَ هُوَ الْيَقِينُ وَ هُوَ الْإِيمَانُ وَ هُوَ إِمَامٌ أَمَّتِهِ وَ أَهْلَ رَمَانِهِ فَمَنْ عَرَفَهُ عَرَفَ اللَّهَ وَ مَنْ أَنْكَرَهُ أَنْكَرَ اللَّهَ وَ دِينَهُ وَ مَنْ جَهَلَهُ جَهَلَ اللَّهَ وَ دِينَهُ وَ حُدُودَهُ وَ شَرَائِعَهُ بِغَيْرِ ذَلِكَ الْإِمَامِ كَذَلِكَ جَرَى بِأَنَّ مَعْرِفَةَ الرَّجَالِ دِينُ اللَّهِ . فَمَنْ رَعَى أَنَّ ذَلِكَ إِنَّمَا هِيَ الْمَعْرِفَةُ وَ أَنَّهُ إِذَا عَرَفَ اكْتَفَى بِغَيْرِ طَاعَةٍ فَقَدْ كَذَبَ وَ أَشْرَكَ ذَلِكَ لَمْ يَعْرِفْ وَ لَمْ يُطِيعْ وَ إِنَّمَا قِيلَ اعْرِفْ وَ اعْمَلْ مَا شِئْتَ مِنَ الْخَيْرِ فَإِنَّهُ لَا يُقْبَلُ ذَلِكَ مِنْكَ بِغَيْرِ مَعْرِفَةٍ فَإِذَا عَرَفْتَ فَاَعْمَلْ لِنَفْسِكَ مَا شِئْتَ مِنَ الطَّاعَةِ قَلَّ أَوْ كَثُرَ فَإِنَّهُ مَقْبُولٌ مِنْكَ؛

"I caution you that the root and foundation of religion is an individual, a single person. That person is certainty and faith. He is the leader of the people and the people of his time.

Whoever knows him, knows God and His religion. And whoever denies him, denies God and His religion and is ignorant of the Imam, ignorant of God and His religion. Religion, faith, and the boundaries of the Lord cannot be known except through that Imam. For this reason, I say that knowing specific men is the knowledge of God's religion. Whoever thinks that only knowledge and understanding are necessary and that after knowing, there is no need for action, has lied and is a polytheist. Such a person has neither gnosis nor obedience.

It has been said: 'Know and have gnosis, then do whatever good deeds you wish,' because good deeds are not accepted without knowledge. When you find gnosis, whatever obedience and submission you do for yourself, whether little or much, is accepted (provided you have not abandoned the obligatory duties)."



2-2-2- Concordance with the Book of God and Agreement with Definitive Traditions and the Imamiyyah Sect

Numerous verses in the Glorious Qur'an employ the terms "religion," "knowledge," "love," and "obedience," each with distinct roots, all of which are related to the concept of *wilāyah*. In the following section, we will briefly examine a few examples of verses and hadiths concerning these terms.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"And whoever chooses a religion other than Islam will never have it accepted of him, and in the Hereafter he will be one of the losers." (Al-Imran 3:85)

Terms such as "Islam," "religion," and "loss" are Qur'anic terms (i.e., terms whose specific meaning is determined by the infallible Imams). Therefore, we cannot independently define the exact connotations of these words. In the traditions of the Infallible Imams (peace be upon them), Islam is defined as submission to the *wilayah* (divine guardianship) of Amir al-Mu'minin Ali (peace be upon him). Consequently, one who chooses a religion other than Islam is, in fact, rejecting *wilayah*.

The term "din" (religion) in this context refers to the perfection of religion, which was completed on the Day of Ghadir. Anyone who rejects this perfected religion will suffer loss on the Day of Judgment. The true interpretation of this verse has not yet fully materialized. The necessary conditions for its complete realization will only be met when all people have accepted the religion of Islam.

This will only occur during the time of the Mahdi, when the interpretation of the verse will be fully realized. At that time, anyone who does not accept Islam will be a loser. The aforementioned interpretation can be inferred from the following hadiths.



Hadith 1:

الصَّادِقُ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ تَعَالَى وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ فَقَالَ غَيْرَ النَّسْلِيمِ لَوْلَايَتِنَا"

And whoever seeks other than Islam as a religion will never have it accepted of him, and in the Hereafter he will be one of the losers." (Al-Imran 3:85)

Imam Sadiq (as) interpreted this verse to mean: "Whoever does not submit to our wilayah (divine guardianship) will not have his religion accepted, and he will be among the losers in the Hereafter." (Majlisi, Bihar al-Anwar, vol. 23, p. 358; Ibn Shahr Ashub, Manaqib, vol. 4, p. 283).

Therefore, Islam is understood as submission to the wilayah of Ali ibn Abi Talib (peace be upon him) (as narrated by reliable scholars), which is equivalent to submission to God. Submission, in this context, implies affirmation and recognition. Thus, the essence of faith lies in affirming, submitting to, and recognizing the Imams.

Hadith 2:

عَنْ الْحَسَنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ: حُبُّ أَهْلِ بَيْتِي وَ ذُرِّيَّتِي اسْتِكْمَالُ الدِّينِ وَ تَلَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) هَذِهِ الْآيَةَ: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَنْتُمْ عَلَىٰ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ...؛

"Imam Hassan (as) narrated that the Prophet (pbuh) said: 'Love for my family perfects one's religion.' Then, he recited this verse: 'This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as 1 a religion...' (Ma'idah 5:3).

According to this verse, loving the Ahl al-Bayt (peace be upon them) and the Prophet's progeny perfects one's religion. As a result, this love leads to knowledge, and knowledge of the Imams is the essence of religion."

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind except that they should worship Me." (Qur'an 51:56)

This verse clearly states that the purpose of creation is to worship God. However, numerous hadiths narrated by the Imams indicate that this worship is intrinsically linked to the knowledge of the Imams.



Without this knowledge, worship becomes incomplete and devoid of its true essence. As Imam Reza (peace be upon him) stated in the well-known Hadith of the Golden Chain, "La ilaha illallah is My fortress, and whoever enters My fortress will be safe from My punishment." This hadith highlights the significance of tawhid (monotheism) as a protective fortress and emphasizes the role of the Imams in attaining true monotheism.

Hadith 1:

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ: خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ (عليه السلام) عَلَى أَصْحَابِهِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ مَا خَلَقَ الْعِبَادَ إِلَّا لِيَعْرِفُوهُ فَإِذَا عَرَفُوهُ عَبَدُوهُ فَإِذَا عَبَدُوهُ اسْتَعْنَوْا بِعِبَادَتِهِ عَنْ عِبَادَةِ مَنْ سِوَاهُ فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ بِأَيِّ أَنْتَ وَ أُمِّي فَمَا مَعْرِفَةَ اللَّهِ قَالَ مَعْرِفَةَ أَهْلِ كُلِّ زَمَانٍ إِمَامُهُمُ الَّذِي يَجِبُ عَلَيْهِمْ طَاعَتُهُ؛

"Imam Hussein (peace be upon him) said: 'O my companions! God created people to know Him. When they know Him, they worship Him, and when they worship Him, they cease to worship others.'

A man asked, 'O son of the Messenger of God, may I be sacrificed for you! What is the meaning of knowing God?' The Imam replied, 'For the people of each era, knowledge and recognition mean knowing their Imam of the time, whose obedience is obligatory upon them.' (Saduq, 1413 Q, vol. 1, p. 9; Huwaizi, 1412 Q, vol. 3, p. 194; Barazesh, 1396, vol. 15, p. 154).

The components and characteristics of wilayah (divine guardianship) are knowledge, love, and obedience. Obedience is one of the pillars of wilayah, alongside knowledge. First, we must know, and then we can obey. Knowledge, combined with obedience, leads to love. Therefore, the essence of religion is love, knowledge, and recognition of the Imam of the time, and knowing the Imam (the Imams) is the same as knowing God."

وَيَبْيَهُمَا جِجَابٌ وَعَلَى الْأَعْرَافِ رَجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَتَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُواهَا وَهُمْ يَطْمَعُونَ

"And between the two groups is a barrier and a curtain (from a good nature and a bad one that prevents them from seeing each other) and on the A'raf are men who recognize all by their faces, and they call out to those of Paradise who have not yet entered Paradise and still hope to enter, saying, 'Peace be upon you.' (Al-A'raf 7:46).



The atmosphere conveyed by this verse paints a picture of a judgment that God Almighty has prepared for each individual on the Day of Resurrection.

However, what can be inferred from this verse is that the judge on the Day of Resurrection is not God Almighty Himself, but rather His fully authorized representatives, referred to as 'rijal' (men) who recognize all men by their faces. Based on the hadiths that follow, these men are meant to be the Infallible Imams (peace be upon them)."

Hadith 1:

عَنْ مُفَرَّرٍ، قَالَ: سَمِعْتُ أَبَاعَبْدِ اللَّهِ (عليه السلام) يَقُولُ: جَاءَ ابْنُ الْكَوَّاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَالْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَقَالَ تَحْنُ عَلَى الْأَعْرَافِ نَعْرِفُ أَنْصَارَنَا بِسِيمَاهُمْ وَ نَحْنُ الْأَعْرَافُ الَّتِي لَا يُعْرِفُ اللَّهُ عَزَّوَجَلَّ إِلَّا بِسَبِيلِ مَعْرِفَتِنَا وَ نَحْنُ الْأَعْرَافُ يُعْرِفُنَا اللَّهُ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَنَا وَ عَرَفْنَاهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَنَا وَ أَنْكَرْنَاهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَوْ شَاءَ لَعَرَفَتِ الْعِبَادَ نَفْسَهُ وَ لَكِنْ جَعَلْنَا أَبْوَابَهُ وَ صِرَاطَهُ وَ سَبِيلَهُ وَ الْوَجْهَ الَّذِي يُؤْتِي مِنْهُ مَنْ عَدَلَ عَنْ وَ لَا يَتَيْنَا أَوْ فَضَّلَ عَلَيْنَا غَيْرَنَا فَأَبْهَمَ عَنِ الصِّرَاطِ لِنَاكِبُونَ فَلَا سَوَاءَ مَنِ اعْتَصَمَ النَّاسُ بِهِ وَ لَا سَوَاءَ حَيْثُ ذَهَبَ النَّاسُ إِلَى عُيُونٍ كِدْرَهُ يَفْرَعُ بَعْضُهَا فِي بَعْضٍ وَ ذَهَبَ مَنْ ذَهَبَ إِلَيْنَا إِلَى عُيُونٍ صَافِيَةٍ تَجْرِي بِأَمْرِ رَبِّهَا لَا نَفَادَ لَهَا وَ لَا انْقِطَاعَ

"Mugharen narrated: I heard Imam Sadiq (peace be upon him) say: Ibn Kawa'a came to Amir al-Mu'minin (peace be upon him) and asked him, 'O Amir al-Mu'minin, what is the interpretation of the verse: "And on the A'raf are men who recognize all by their faces"? He replied, "We are on the A'raf, and we recognize our supporters by their faces.

We are the A'raf, and God Almighty is not known except through our knowledge and recognition. We are the A'raf, and God will keep us on the Straight Path on the Day of Judgment. No one will enter Paradise except those who have known us and we have known them, and no one will enter the Fire except those who have denied us and we have denied them.

Indeed, God, the Exalted, could have made people familiar with Himself so that they might know His limits and turn to Him. God has made us the door, the path, the way, and the gate of entry to His presence. Whoever deviates from our wilayah or prefers others to us has deviated from the straight path. Those to whom people have resorted are not equal, nor is it the same for people to go to muddy springs that empty each other or to come to us. Whoever comes to us has gone to clear and pure springs that flow by the command of the Lord, springs that never end and are

always flowing." (Barazesh, 1396, vol. 5, p. 138; Kulini, 1365 SH, vol. 1, p. 184; Majlisi, 1037, vol. 3, p. 253; Saffar, 1404 Q, p. 497; Kufi, 352 Q, p. 142; Astarabadi, 2015, p. 182; Majlisi, 1037 Q, vol. 8, p. 339; Huwaizi, 1412 Q, vol. 3, p. 184).

Hadith 2:

عَنْ ابْنِ أُدَيْبَةَ قَالَ حَدَّثَنَا غَيْرٌ وَاحِدٍ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ: لَا يَكُونُ الْعَبْدُ مُؤْمِنًا حَتَّى يَعْرِفَ اللَّهَ وَرَسُولَهُ وَ الْأَيَّمَةَ كُلَّهُمْ وَ إِمَامَ زَمَانِهِ وَ يَرُدَّ إِلَيْهِ وَ يُسَلِّمَ لَهُ ثُمَّ قَالَ كَيْفَ يَعْرِفُ الْأَخْرَجَ وَ هُوَ يَجْهَلُ الْأَوَّلَ

"One of the two Imams, Baqir or Sadiq (as), said: 'A believer will not be a true believer unless he knows God, His Messenger, all the Imams, and his Imam of the Time, and consults his Imam of the Time in his affairs and submits to him.' Then he said, 'How can he know the last Imam while being ignorant of the first?' (Kulayni, 1365 SH, Kitab al-Hujjah, Bab Ma'rifat al-Imam wa al-Radd ilayhi, vol. 1, p. 336)."

Hadith 3:

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا فَقَالَ طَاعَةُ اللَّهِ وَ مَعْرِفَةُ الْإِمَامِ

Abu Basir narrated: Imam Sadiq (as), in interpreting God's saying (Bagharah, 2:273): "And whoever is given wisdom, indeed he has been given much good," said: "It means obedience to God and knowledge of the Imam." (Kulaini, 1365 SH, vol. 1, p. 185).

In other words, whoever has a better understanding of the position of the Imam (as) has, in fact, been given wisdom. In the aforementioned verse, the singular form of "much good" is used, but in verse 77 of Surah An-Nisa, it states, "The enjoyment of this worldly life is but little." This means that even if one possesses all the wealth of the world, it is considered little, whereas whoever is given wisdom (knowledge) is given much good. In the second part of the textual analysis, we will address a statement made by Mufazal and Imam Sadiq's (as) response. In this section, it is mentioned that Imam Sadiq (peace be upon him) has identified the essence of all vices such as wine, gambling, and adultery as *rajul* (man).

To prepare the audience for understanding this topic, we will first present Mufazal's statement and Imam Sadiq's (peace be upon him) response, and then proceed to analyze and examine the relevant verses and hadiths.



2-2-2- Vices prohibited in the Qur'an, such as wine, gambling, and others

وَيَزْعُمُونَ أَنَّ لِهَذَا ظَهْرًا وَبَطْنًا يَعْرِفُونَهُ فَالظَّاهِرُ يَتَنَاسَمُونَ (ما يَتَنَاهَوْنَ) عَنْهُ يَأْخُذُونَ بِهِ مُدَافِعَهُ عَنْهُمْ وَالْبَاطِنُ هُوَ الَّذِي يَطْلُبُونَ وَبِهِ أَمُرُوا

They say that there is an outward and an inward aspect to the prohibitions of religion. The outward aspect is what is avoided and is done for the sake of self-defense, but the inward aspect is what they seek and are commanded to do. Imam Sadiq (peace be upon him), in response to Mufazal ibn Amr's question regarding the prohibitions mentioned in the Qur'an, said: Imam Sadiq's (peace be upon him) response to the second statement..."

فَعَدُوُّهُمْ هُمُ الْحَرَامُ الْمُحَرَّمُ وَ أَوْلِيَاؤُهُمُ الدَّاخِلُونَ فِي أَمْرِهِمْ إِلَى يَوْمِ الْقِيَامَةِ فَهُمُ الْفَوَاحِشُ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْحَمْرُ وَ الْمَيْسِرُ وَ الزَّانَا وَ الزَّيْبَا وَ الدَّمُ وَ الْمَيْتَةَ وَ لَحْمَ الْخِنْزِيرِ فَهُمُ الْحَرَامُ الْمُحَرَّمُ وَ أَصْلُ كُلِّ حَرَامٍ وَ هُمُ الشَّرُّ وَ أَصْلُ كُلِّ شَرٍّ وَ مِنْهُمْ فُرُوعُ الشَّرِّ كُلِّهِ وَ مِنْ ذَلِكَ الْفُرُوعُ الْحَرَامُ وَ اسْتِخْلَالُهُمْ إِيَّاهَا وَ مِنْ فُرُوعِهِمْ تَكْذِيبُ الْأَنْبِيَاءِ وَ جُحُودُ الْأَوْصِيَاءِ وَ رُكُوبُ الْفَوَاحِشِ الزَّانَا وَ السَّرْقَةِ وَ شُرْبِ الْحَمْرِ وَ الْمُسْكِرِ وَ أَكْلِ مَالِ الْيَتِيمِ وَ أَكْلِ الزَّيْبَا وَ الْخُدْعَةَ وَ الْخِيَانَةَ وَ رُكُوبِ الْحَرَامِ كُلِّهَا وَ انْتِهَاكِ الْمَعَاصِي وَ إِنَّمَا يَأْمُرُ اللَّهُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِبْتِئَاءِ ذِي الْقُرْبَى بِعَنْ مَوَدَّةِ ذِي الْقُرْبَى وَ ابْتِغَاءِ طَاعَتِهِمْ وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ وَ هُمْ أَعْدَاءُ الْأَنْبِيَاءِ وَ أَوْصِيَاءِ الْأَنْبِيَاءِ وَ هُمُ الْمُنْهَى عَنِ مَوَدَّتِهِمْ وَ طَاعَتِهِمْ بِعِظْمِكُمْ بِهَذِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ

"The enemies of the Prophet are the true harams (prohibited things), and their followers are involved in their affairs until the Day of Judgment. They are the manifest and hidden indecencies: wine, gambling, adultery, usury, blood, carrion, and pork.

They are the true haram and the root of all haram, the true evil and the root of all evil; all evils have sprung from them. From this same branch, prohibitions and the permissibility of indecent acts have emerged, including the denial of the prophets (peace be upon them) and the denial of the successors, as well as the commission of evil deeds such as fornication, theft, wine, intoxicants, consuming the property of orphans, usury, deceit, betrayal, and all other haram and wicked acts.

Although God commands justice, kindness, and maintaining kinship ties, which refers to the kinship of the Prophet and following them, and forbids evil deeds, corruption, and wickedness.

They are the enemies of the prophets and the successors of the prophets; God has forbidden friendship and obedience to them. God gives you this



advice, perhaps you will understand. (Saffar, 1404 Q, pp. 526-536; Majlisi, 1037 Q, vol. 24, p. 286, h1; Barazesh, 1396 SH, vol. 4, p. 632).

Many verses in the Qur'an refer to manifest and hidden indecencies. We will briefly mention a few examples of these verses:

2-2-2-1- Concordance with the Book of God

وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

"And do not approach evil deeds, openly or secretly." (Qur'an 6:151). Before delving into the interpretation of this verse, it is essential to provide a historical context. Throughout Islamic history, various groups and sects (theological, philosophical, mystical, etc.) have emerged.

One such sect is the Zahiris, who strictly adhered to the literal meaning of the Qur'an and Sunnah, while their counterparts, the Batinis, emphasized the esoteric or inner meanings.

This verse aligns with Imam Kazim's (peace be upon him) assertion that religion has both an outward and an inward aspect. The outward appearance of indecencies is what is commonly known, but the inward reality of indecency is the tyrannical ruler who assumes power. Due to their corruption, incompetence, and injustice, such a person leads to the proliferation of all forms of indecency in society. Therefore, the root of all indecency is the tyrannical ruler himself.

The hadiths presented below support this claim and can be found in numerous reliable Shia sources.

Hadith 1:

الامام الكاظم (عليه السلام): إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ فَقَالَ إِنَّ الْقُرْآنَ لَهُ ظَاهِرٌ وَبَاطِنٌ فَجَمِيعُ مَا حَرَّمَ اللَّهُ فِي الْقُرْآنِ فَهُوَ حَرَامٌ عَلَى ظَاهِرِهِ كَمَا هُوَ فِي الظَّاهِرِ وَالبَّاطِنِ مِنْ ذَلِكَ أَيْمَةُ الجُورِ وَ جَمِيعُ مَا أَحَلَّ اللَّهُ تَعَالَى فِي الكِتَابِ فَهُوَ حَلَالٌ وَ هُوَ الظَّاهِرُ وَ البَّاطِنُ مِنْ ذَلِكَ أَيْمَةُ الهُدَى

Imam Kazim (as) said: "The Qur'an has an outward and an inward meaning. What God has forbidden refers to the outward meaning, while the inward meaning of prohibitions refers to tyrannical leaders.

And what God has permitted in His Book refers to its outward meaning, while its inward meaning refers to the true Imams." (Majlesi, 1037 Q, vol. 24, p. 189; Ayyashi, 1380 Q, vol. 2, p. 16; Saffar, 1404 Q, p. 33; Astrabadi, 2015, p. 177; H¹ ٤١٢ ويزى, Q, vol. 4, p. 184; Bahrani, 1100 Q, vol. 3, p. 201; Kulini, 1365 SH, vol. 1, p. 374; Saffar, 1404 Q, p. 53).

(Qummi, 1404 Q, vol. 1, p. 227; Majlesi, 1037 Q, vol. 24, p. 303; Bahrani, 1100 Q, vol. 3, p. 189; Barazesh, 1396 SH, vol. 5, p. 114).

Hadith 2:

"Imam Sadiq (as) said regarding the verse 'And He has made faith pleasing to you and beautified it in your hearts': 'The meaning is Amir al-Mu'minin (Ali ibn Abi Talib).

And He has made disbelief, wickedness, and disobedience hateful to you': 'The meaning is the hatred and enmity of us, the Ahl al-Bayt, towards those who opposed the Prophet (peace be upon him and his family) and opposed us (the unjust caliphs).' (Majlisi, 1037, vol. 23, p. 358; Ibn Shahr Ashub, 1376, vol. 4, p. 214; Bahrani, 1100, vol. 3, p. 195).

"According to the above narration, the root of wickedness, disbelief, disobedience, and rebellion are those men (the unjust caliphs).

Hadith 3:

الصَّادِقُ (عَلَيْهِ السَّلَامُ): نَحْنُ أَصْلُ كُلِّ خَيْرٍ وَ مِنْ فُرُوعِنَا كُلِّ بِرٍّ وَ مِنَ الْبِرِّ التَّوْحِيدُ وَ الصَّلَاةُ وَ الصِّيَامُ وَ كَطَمُّ الْعَيْظِ وَ الْعَفْوُ عَنِ الْمُسِيءِ وَ رَحْمَةُ الْفَقِيرِ وَ تَعَاهُدُ الْجَارِ وَ الْإِقْرَارُ بِالْفَضْلِ لِأَهْلِهِ وَ عَدُوْنَا أَصْلُ كُلِّ شَرٍّ وَ مِنْ فُرُوعِهِمْ كُلُّ قَبِيحٍ وَ فَاجِشَةٍ فَمِنْهُمْ الْكُذِبُ وَ النَّمِيمَةُ وَ الْبُخْلُ وَ الْقَطِيعَةُ وَ أَكْلُ الرِّبَا وَ أَكْلُ مَالِ الْيَتِيمِ بِغَيْرِ حَقِّهِ وَ تَعْدِي الْخُدُودِ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ وَ رُكُوبُ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ مِنَ الرِّئَا وَ السَّرْفَةِ وَ كُلُّ مَا وَافَقَ ذَلِكَ مِنَ الْقَبِيحِ وَ كَذَبَ مَنْ قَالَ إِنَّهُ مَعَنَا وَ هُوَ مُتَعَلِّقٌ بِفُرْعٍ غَيْرِنَ

Imam Sadiq (as) said: "We are the root of all goodness, and every good deed sprout from us. Among these good deeds are: monotheism, prayer, fasting, controlling one's anger, forgiving sinners, being compassionate to the needy, visiting one's neighbors, and acknowledging the merits of those who deserve it.

Our enemies are also the root of all evil, and every bad and ugly deed sprout from them. Among these are: lying, backbiting, stinginess, cutting off family ties, usury, consuming the orphan's property unjustly, transgressing the limits set by God, and committing both apparent and hidden indecencies, such as fornication, theft, and other evil acts. It is a lie for someone to claim to love us while engaging in the actions of our enemies. (Barazesh, 1396, vol. 5, p. 112; Majlesi, 1037 Q, vol. 2, p. 303)."

In explaining and analyzing this narration, we can refer to verse 24 of Surah Ibrahim, which introduces the root of the religion of the Ahl al-Bayt (peace be upon them). "Have you not seen how Allah has made a beautiful

similitude: a good word is like a good tree whose root is firm and its branches are in the sky?" (Ibrahim 14:24).

Therefore, the root and origin of all goodness is the Ahl al-Bayt (peace be upon them), and its branches are goodness, prayer, patience, and so on. The root and origin of all evil is the unjust caliphs, who are referred to as "men" in the hadiths, and their branches are aggression, slander, arrogance, and so on.

Conclusion

The results obtained from this research can be summarized as follows: The thematic agreement of the letter with Qur'anic verses and authoritative narrations, reason, the consensus of the majority of scholars, and the acceptance of this letter as authentic, the citation of the narration with multiple chains in a single book, the presence of the narration in reliable Shiite hadith books, and historical reality are all evidence that confirms the authenticity of this letter. This knowledge demonstrates that the knowledge of religion is only obtained through the recognition of men, and by "men" is meant the Prophet and the Infallible Imams. By obeying them, one obeys God, and by disobeying and rebelling against their commands, one disobeys and rebels against the commands and decrees of God. Moreover, the true nature of the ugly and hidden indecencies forbidden in the Qur'an is the leaders and ringleaders of disbelief and the roots of atheism, whose call is nothing but a call to the Fire. And the inner meaning and interpretation of the Fire is the acceptance of their tyrannical caliphate.



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**Investigating the Relationship between Tolerance and Privacy from
the Perspective of Islam and Liberalism**

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Abstract

Preserving human rights and values, especially privacy in different schools has been formed on the basis of various principles and often based on personal interests. While the individual conflict of interests is an undeniable issue, tolerance (*Tasāhol*) as an effective solution plays a pivotal role to resolve the individual conflict of interests. The problem of research has been formed to explain this issue and identify its relationship with preserving privacy of individuals in the two schools of Islam and liberalism through descriptive-analytical research method and library studies. Findings show that in the school of Islam, easygoingness (*sahl gerayee*) is the basis for the formation of religion and through using the teachings of revelation and human intellect, regulates the laws of society and has ensured the observance of the rights of individuals, especially the preserving human privacy, while individualism is the basis of the school of liberalism and it is possible to legitimize their beliefs based on tolerance (*tasāhol*).

Keywords: Islam, Liberalism, Tolerance (*Tasāhol*), Toleration (*Ravādāri*), Privacy.

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Introduction:

Human life is composed of his relationship with other beings in different areas, and the prerequisite for this communication and interaction with others is the separation between domains and the existence of boundaries for the entry, awareness or intervention of others. Boundaries that vary according to the personality and circumstances of different human beings, but different schools have set general and common conditions for determining these boundaries based on their principles. If we accept this issue as a principle, determining the boundaries of this privacy and how to preserving it can be considered. This area is called privacy.

With the advent of the Universal Declaration of Human Rights, this sanctuary has been defined and supported from the perspective of liberalism with its own ideas and principles. After the proclamation of human rights in the West, this privacy (harim) has been defined and supported from the perspective of liberalism with its own ideas and principles, and followers of other schools of thought, including Muslim thinkers, compared the view of Islam in this regard with the school of liberalism.

Privacy is defined in Islam and Islamic societies as follows: "Privacy is the realm of a person's life in which that person typically and legally or with prior notice, expects others to have no access to or monitor his or her information without his or her consent. "Privacy includes the preserving independence, security, respect and human dignity in the physical, financial and dignity dimensions according to Islamic law(sharia)." (Baqer Ansari, 2007: 28-51)

Naturally, this rule, like any other rule and law is based on the principles and type of worldview of each school. One of the most important of these principles is tolerance(tasahol). Tolerance is for individuals to enjoy individual rights in society in order to limit interference in their private affairs. Assuming the valuable place of tolerance in the school of Islam and liberalism, the main subject of the research is to examine the relationship between privacy and tolerance to legitimize the doctrinal principles.

In the present study, by explaining the concept of tolerance and privacy, the relationship between these two subjects is identified based on the Qur'anic teachings and the Prophet's tradition in the school of Islam and also using the views of liberalism experts. Then how the relationship and

role of tolerance and privacy in the legitimacy of the doctrinal principles of the two schools is examined.

Major research on tolerance began with John Locke's "A Letter Concerning Tolerance (namei dar babe tasahol)" and then continued with the book by the French philosopher Julie Gendron entitled "Tolerance in Western Thought (Tasahol dar andisheye qarb)". Gendron selected exactly the most important part of texts of more than twenty Western theologian son tolerance and analyzed the term tolerance solely on the basis of the ideas of Western scholars. Also, the book "Privacy Law" by Baqer Ansari has been written on privacy, which lacks any analysis of the ethical model of tolerance with a focus on privacy. A review of research and literature on the role of tolerance in protecting the privacy of individuals shows that experts have examined the basics of privacy and the issue of tolerance separately, but no specific source has been found to address both simultaneously.

1. Conceptology

1-1-Islam

The meaning of Islam in Arabic from the root "salama" is "peace and tranquility", "comfort" and "liberation from persecution". "And when the ignorant address them, say, 'Peace!'" (Al-Furqan: 63) (Azhari, 310/12) Salama is also used to mean peace and entering into goodness, so that the parties are willing to accept the suffering of their friend and companion. "Do not say to someone who offers you peace, 'You are not a believer'" (Al-Nisa: 94) (Azhari, 311/12)

In this article, topics and contents have been extracted by quoting verses from the Qur'an, which is the most authoritative book and religious source of Muslims; In order to explain this issue, interpretive sources such as Tebyan, Kashif, Al-Mizan, Fi Zelal ul-Qur'an have been used. This article addresses the issue of tolerance from a moral perspective and social laws.

1-2-Tolerance

Tolerance is an Arabic word from root of SAHL which means easygoingness, tolerance and overlook. (Ibn Manzoor, 1414: 349/11) The meaning of the word tolerance in the Holy Qur'an is associated with roots such as "amnesty(*afv*)", "overlook (*safh*)" that in all of these concepts, there is the meaning of easygoingness.



The equivalent of tolerance from the Greek root "Tolero" which means tolerate, forgive others in Latin is tolerance (*tasāhol*) and toleration (*ravādari*) (Angela Crawley, 2002: 381)

1-3-Liberalism

A liberal is a person who believes that people should be free to behave and think as they like. (Angela Crawley, 2002: 207) Liberalism lexically derived from "liber" which means freedom and adherence to the principles of freedom and open mindness and "liberal" also is defined as reformist, unprejudiced and not strict. (Jennifer Bradbery, 2011: 265)

This paper investigates the opinions of John Locke who is an English pioneer of the theory of religious forbearance and the designer of the theory of liberal *tasahol* and *tasamoh*; Immanuel Kant who is the theorist of individualism and authority; Voltaire, the great apostle of religious forbearance; John Stuart Mill as the true embodiment of liberalism; and finally, John Rawls who is guardian of liberalism after John Stuart Mill.

According to the most important concepts emphasized by liberalism such as freedom, individuality, government with the consent of the people and equality of rights (Shapiro, 2001: 113-115), the followers of this school were presented as special supporters and defenders in the field of privacy. Actually, the root of the function of liberalism should be found in this theory which calls for the deepening of individual rights and the extraction of their results. (Georges Boudreau, 1999: 41) This led to the study being viewed from the perspective of liberalism.

1-4-Privacy:

"Harim" from the root of "Haram" means prohibition, forbidden and ill gotten (*haram*). (Ibn Manzur, 1414: 129/12) Prohibition of something that is forbidden for non-possessors to approach it and is said to be wherever it is supported. Privacy, which is the opposite of public, refers to what is specific to someone. (Ibn Manzur, 1414: 25/7) In fact, privacy has existed as a part of human life, while this new term has little history in human rights. Therefore, there is still no single and clear definition of the term "privacy" to be agreed upon by thinkers. The equivalent of privacy in Arabic is the term "*Alhayāt al-khāssah*" and in English, the term "private right" is used. In Persian, words such as citizenship rights, individual rights, privacy, privacy and protection are equivalent to the term privacy.

(Amadeh, 2013: 24) In this paper, citizenship rights as well as privacy have been used equivalent to privacy.

Privacy is the right to be alone; limiting the unwanted and uninvited hands of others to human beings; hiding some things from others; control over personal information and the preserving human personality and dignity. (Ansari, 2003: 7) Among the various definitions of privacy, this definition seems to be the most comprehensive: "Privacy is the part of human life in which there is freedom from accountability and legal punishment, and any decision, awareness, entry and supervision of it is exclusively at his disposal and interference or intrusion of others is not allowed without his permission". Recognizing the mentioned concepts, research was conducted based on identifying the two issues of tolerance and privacy and their relationship, first in Islam and then the school of liberalism.

2. Islam

2-1 Tolerance in Islam:

Islam has been formed according to human nature in such a way that it first provides the ground for a free and conscious man to flourish in order to move in the light of reason, then, he guided along with his analytical thought with divine limits and do's and don'ts of divine revelation. (Javadi Amoli, 2009: 151/7) Therefore, the source of knowledge of Islam is based on rational reason and valid narration.

The guidance of human beings with the two criteria of reason and revelation and kind and tolerant behavior of the Prophet of Islam paved the way for the spread of Islam and the emergence of the thinking of human rights. What is left of the Prophet's tradition and the discussion of tolerance in early in Islamic period is the basis for the emergence of human rights thinking, just as tolerance and indulgence caused Islamic power to spread first to the Arabian Peninsula, then to the non-Arab world and to parts of Europe. The kind of relationship that Muslims had with dissidents and followers of other religions was one of the factors of this success. (The Great Islamic Encyclopedia, 23/6)

At first, Islam puts the human being free in the acceptance of the principle of religion and there is not any reluctance or compulsion on man, and after accepting the religion, it made it easy for its followers to perform their duties. "Allah does not task any soul beyond its capacity." (Baqarah:



286) Therefore, Islam is a religion whose commands and rules are easy to carry out.

Some verses, such as the following ones confirms easygoingness (*sahl gerayee*) in the school of Islam; "Allah desires ease for you and He does not desire hardship for you" (Baqarah: 185) and "And say, "[This is] the truth is from your Lord: let anyone who wishes believe it; and let anyone who wishes disbelieve it." (Kahf: 29)

In relation to social relations, the divine commands indicate tolerance, so that this command considers differences to be natural and considers it as the foundation of stability of ideas and thoughts, and assumes tolerance with opponents, even enemies, as a way to create closeness between their hearts and avoidance of their division and their guidance. Compromise, avoidance of controversy, forgiveness and overlook (*safh*) show a kind of tolerance of the Prophet (pbuh) with his opponents. The Prophet's toleration from the beginning is remarkable.

The Prophet's behavior and manners are explained in another verse with a tolerant approach: "If you issue forth in the way of Allah, try to ascertain." means that when you go to jihad, be careful in killing someone who you doubt in his religion and enmity. "When you issue forth in the way of Allāh, try to ascertain: do not say to someone who offers you peace, You are not a believer" (Nisa: 94)

Whoever professes Islam has all the rights of Muslims, whether for his benefit or to his detriment, especially in the protection of property and body; but the intention and reckoning of his work is with God (Mughniyeh, 647/2)

In Islamic teachings, in addition to the amnesty, the forgiveness or self pity has also been commissioned and it has been considered as the basis of peace, friendship and security. Self pity is a situation in which a person forgives and then behave well with the opponent. (Qurashi Bonabi: 131/4) "Yet excuse[them] and forbear until Allah issues His edict". At the beginning of his guidance, the Prophet (pbuh) was tolerant towards the pagans, infidels and polytheists of Quraysh, and by tolerating their speech and behavior, he lived a peaceful life with the people and dealt severely only in case of betrayal and violation of the covenant. Therefore, easygoingness (*sahl gerayee*) is the basis of Islam and the basis for preserving human dignity, and in this school, citing Qur'anic teachings with

rational confirmation, there is a special emphasis on easygoingness in individual and social affairs of human beings. (Hajj: 78 / Baqarah: 185)

2-2 -Privacy in Islam:

With the advent of Islam, the slogans of equality and justice, which showed the value of each people in the school of Islam, fascinated the people. Islam gives equal rights to all human beings, so that every person has the right to enjoy it, regardless of place, color, race or religion. (Hujurāt: 13) Violation of this right is prohibited and the defense of it is obligatory and is considered as a right of citizenship or privacy in society.

Every natural talent is the basis of a natural right. Human beings have "human rights" because they are human beings. In terms of civil society, human beings all have equal and similar natural rights. (Motahari, 2011: 19/161)

Therefore, from the perspective of Islam, respect for privacy is one of the special rights in line with human nature and natural rights of human beings and can be mentioned from two perspectives of Islamic verses and references.

2-2-1 -From the perspective of verses:

In the Holy Qur'an, there are several verses with themes related to maintaining the privacy of individuals. Respecting and not entering the privacy of individuals has been raised in the form of key topics such as avoidance of spy, suspicion and entering people's homes without permission. The most famous of these verses are the following two examples:

A) Hujurat/ 12:

God the Almighty says: "O you who have faith! Avoid much suspicion; indeed, some suspicions are sins. And do not spy on or backbite one another." The writer of al-Mizansaid in explaining "Li Tajassasou" that: Do not spy and look for people's faults so that the things they like to hide are not revealed. (Tabatabai, 1995: 484/18)

After emphasizing the preserving freedom and respect for human rights and dignity, Seyed Qutb points out in this verse that by avoiding suspicion, human conscience is purified internally and protected from being contaminated with bad thinking, because usually after having suspicion, spying and discovering the mistakes of others occur. The freedoms,

sanctities and dignity of individuals can not be violated or affected under any circumstances. (Seyed Qutb, 1425 AH: 6/3345)

Man has no freedom in his suspicions and imaginations, but circumstances and factors beyond his will and authority, induce good or bad suspicions on him. (Mughniyeh, 1999: 7/202) However, the emphasis of Islamic teachings is on having good suspicions of individuals, as in this verse "when you [first] heard about it, why did not the faithful, men and women, think well of their folks, and say, "This is an obvious calumny"? (Nur;12) it is interpreting that the believer must think well and not think badly about what he finds a beautiful interpretation for. (Sheikh Tusi, No Date, 9/349) Therefore, in the school of Islam, it is recommended to have good suspicion about another person's behavior. Other verses in which God explicitly respects the privacy of individuals include:

B) Nur, 27

"O you who have faith! Do not enter houses other than your own until you have announced [your arrival] and greeted their occupants. That is better for you. Maybe you will take admonition." God knows your entry into the house of others and your intentions to enter the house, so it is advisable not to enter without permission, because it removes man from sin, slander, suspicion and provocation (Sultan Ali Shah, 1993: 10/310 - 313)

Therefore, it is forbidden to enter the private areas of individuals or even public places where one does not need to rebel. The interpretation of this verse states: "In Islamic society, the secrets of life remain hidden and no one can know inside of a people the secrets of life remain hidden and no one can be aware of inside of a person, even if others know that the person is secretly doing something wrong. " (Seyed Qutb, No Date, 6/3346)

2-2-2 -From the perspective of Islamic laws:

Islamic scholars have also derived laws based on verses of the Qur'an. Determining laws such as "principle of avoidance of spy", "principle of equality", "principle of innocence", "individuality of punishments", etc shows the importance of preserving individual privacy. (Mohaghegh Damad, 2004: 3/4)

According to the principle of avoidance of spy, the privacy of the people is respected, so that in principle 38 Islamic law and the Constitution of the Islamic Republic of Iran, even to discover the crime attributed to the

accused, it is never possible to unreasonably search her/his personal life and find out her/his hidden details. (Mohaghegh Damad, 2004: 6/4) Therefore, any spying on the private life of individuals is prohibited.

According to verse of "O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another" (Al-Hujurat: 13); all the people are equal in terms of rights and tasks, and the principle of equality applies to all people of all races.

The phrase "*Li Ta'ārafu*" means that the purpose of diversifying your countries, races and colors is for you to cooperate with each other in what is good for you. This verse is a call from the Holy Qur'an to form a single human and universal nation, whose justice and love are the reason for the gathering of its people. (Mughniyeh, 1999: 7/209)

Despite the principle of innocence, Islam emphasizes the preserving of individuals' privacy in such a way that human beings enjoy sufficient immunity and social security, and that the rights of individuals in society are guaranteed by the government. Article 37 of the Constitution of the Islamic Republic of Iran states: "The principle is innocence and no one is guilty according to the law, unless her/his guilt is proven in a competent court." There are many verses in the Holy Qur'an that indicate the validity of the principle of correctness and truth; For example: "Do not talk except good things about people until their guilt is known." (Mohaghegh Damad, 1383: 1/197)

According to the burden rule, "No bearer shall bear another's burden", even judges and rulers are required to respect the principle of individuality of punishment. (Mohaghegh Damad, 2004: 8/4) Islam's view is to respect the rights of individuals, to conceal and protect their individual and family secrets because the most important common element mentioned in Islamic principles is the preservation of the dignity of individuals: "Indeed those who want indecency to spread among the faithful, there is a painful punishment for them in the world and the Hereafter, and Allah knows and you do not know." (Noor: 19)

Also, among the current laws of Muslims, which are derived from Islam and the law of revelation, with the establishment of principles in the field of morality and law, any invasion of privacy is prohibited and rejected.



2-3 -The relationship between tolerance and privacy from the perspective of Islam

After examining the two issues of tolerance and privacy separately, the relationship between privacy and easygoingness can be explained carefully and thoughtfully in the verses of the Qur'an.

Recognizing this relationship by quoting moral teachings in the Qur'an partially explains the problem of research. In this regard, valuing easygoingness in preserving the privacy of human beings, in two areas of communication of human relationship with God and with other human beings in Islam can be identified, generalized and evaluated.

2-3-1-The relationship of human with God

Man's relationship with God is one of the most important relationships that God has established between himself and man by setting boundaries in duties. God commands His servants: "O you who have faith! Do not ask about things which, if they are disclosed to you, will upset you. Yet if you ask about them while the Qur'an is being sent down, they shall be disclosed to you. Allah has excused it, and Allah is all-forgiving, all-forbearing." (Mā'idah: 101)

God, along with making it easy for His servants, refers to preserving His privacy with human beings, and clarify that only God is aware of its causes, so that any difficulty will be eased for the obligated people.

2-3-2-The relationship of human with others:

In the relationship between a person and others, two relationships can be referred and mentioned for example, in two forms of the closest family member, i.e. spouse, and the farthest person, i.e. citizens, who are opposed to religion and belief. Preserving privacy in relationship of the person with the closest family member is based on an easygoingness approach, especially in relation to spouses in the Qur'anic teachings. for example:

" If a woman fears from her husband misconduct or desertion, there is no sin upon the couple if they reach a reconciliation between themselves; and reconciliation is better " People's greed for their rights is a trait that compels them to defend their rights. So, if you men do good and follow the path of piety and do not force your wives to waive their rights, it is more deserving because God is aware of what you do. (Allameh Tabatabai, 162/5)

With a little reflection on the content of the verse, it can be seen that in addition to God ordering the peace and reconciliation of spouses, but by

stating the natural realization of the right, in defense of personal rights, the individual can choose and no one can interfere with his/her privacy. So, by a tolerant approach, Qur'an recognizes the dignity of the person in maintaining and choosing his/her life. Also, in the relationship of a person with others, we can mention the farthest relationship of a person in society, communication with followers of other religions; despite the multiplicity of beliefs, the privacy of individuals has been preserved. "Indeed, the faithful, the Jews, the Christians and the Sabaeans—those of them who have faith in Allah and the Last Day and act righteously—they shall have their reward from their Lord, and they will have no fear, nor will they grieve." (Baqarah: 62).

In many Qur'anic teachings, in addition to respecting the beliefs of Jews and Christians, etc., the authority and choice of the individual along with compromise in the face of opposition and tolerance with others, the preserving privacy is well explained.

Therefore, it can be said that Qur'anic teachings based on peace and easygoingness from the beginning of Islam, pave the way for the emergence of human rights thinking and preserving privacy. With reference to the Qur'anic teachings and the design of a brief communication cycle of the person, God, and others in religious teachings, the prominent role of tolerance in protecting the privacy of individuals is significant.

3- Liberalism

3-1- Privacy in Liberalism:

The diversity of concepts in relation to liberalism is undeniable, but the commonalities of the views of the claimants of liberalism is "individualist. The ontology of liberalism is based on individualism, and liberalism's familiar commitments to freedom, tolerance, and individual rights derive from this basis (Arblaster, 1988: 18). In this view, man is inherently a wise being, and the intellect is the only guide for him/her. Any subject that can not withstand the test of reason is not accepted. Therefore, rationalism, one of the other principles of liberalism as the spirit of Western culture, makes man the criterion of everything and reason is the only selector in practice and decision making (Ibid, 1988: 50)

Tendency to freedom is another foundation of liberalism; according to liberal, God, religion and the unseen affairs do not exist, or even if they exist, they have no right to interfere and influence in any of the theoretical

and practical aspects of human life, and the right to choose in all decisions is up to man and according to his/her carnal desires. (Ibid, 1988: 112)

According to the doctrinal principles, the school of liberalism is one of the claimants and advocates of privacy. In the view of liberalism, the delimitation and rights of individuals are specified with civil liberties, natural rights and human rights. Article 12 of the Universal Declaration of Human Rights in 1948 states: "Arbitrary interference with one's privacy, family, home or correspondence should not be construed, nor should the dignity or reputation of a person be attacked. "In the face of such interference or aggression, the preserving the law is the right of every individual".

According to the liberal view, the individual's choice and authority is prior to society in all respects, and man is inherently a rational, free and independent being in choosing individual and social issues, rejecting any imposition by others. Only the risk of violence on the interests of society leads to the deprivation and prohibition of man's autonomy. Therefore, this school has a special view on the individual and privacy of individuals.

3-2 -Tolerance in liberalism

Liberal thinking and being free from any prejudice and confrontation with various ideas and opinions is valuable to liberals. Experts in the school of liberalism believe that freedoms increase the power of reason, and that all ideas, even false ones, should be express freely. The greater the difference, the more opportunities the reason has to choose, and the higher the value of human action. Man achieves true freedom and his innate goals through reason (Shapiro, 2001: 13) Therefore, multiple differences and choices resulting from the mere use of reason require the observance of ease in the various views of human beings. Tolerance(tasahol) in liberalism means that accepting something we do not believe in and objecting to it, while objecting to it is justified by a kind of rationality, maintaining self-control and protecting oneself from the rejection and destruction of the thoughts and ideas of others. (John Locke, 1998: 7)

In the history of Western political thought, the concept of the word tolerance first emerged in the context of religious issues, and during the sixteenth and seventeenth centuries, religious tolerance became a legal concept. After the rise of Christianity, the church increased its repression of its opponents, considering itself the only true interpreter of the word of

God, and believed that the church was the ultimate decision-maker about the beliefs of the people. (Ibid, 1998: 5)

The intellectual characteristic of liberalism actually rooted in the belief in a kind of relativism that lies within the realm of religious thought of this school. In liberal ideology, individual desires, will, and judgments are the criteria for distinguishing between good and bad which are variable for each individual, it has no result other than relativism and personalizing of moral rules. According to this view, in spite of differences and diversity, human beings choose as an autonomous being to achieve their goals only by using reason, and in order to protect the rights of others, they make the necessary considerations according to their own thoughts. These considerations will be the same as tolerant approach and the basis of easygoingness has made the doctrinal foundations of liberalism applicable. Then, in order to answer the research hypoarticle and further explain the subject, the relationship and dependence of tolerance in maintaining the privacy of individuals was examined and evaluated according to the views of the thinkers of this school.

3-3 -The relationship between tolerance and privacy from the perspective of liberalism:

According to mentioned contents, the school of liberalism has been a defender of the individual privacy. In order to protect and defend individual rights, it has based its beliefs on various principles such as rationalism, libertarianism, pluralism and easygoingness; despite differences of opinion and interference in the rights of individuals, the experts of this school have tried to correct and resolve conflicts by presenting various opinions. The research hypoarticle assumes that easygoingness plays a central role in relation to other principles proposed in the school of liberalism. To further explain the discussion, we can refer to the various theories of the experts of this school that only in the presence of a spirit of negligence, the privacy of individuals is preserved and possible conflicts between the doctrinal foundations will be resolved.

Therefore, according to the multiple doctrinal principles of liberalism, if it is based on individualism and man is the criterion of everything and reason is the main decision maker, there will be a high probability of opposition and disagreement of individuals. According to the principle of libertarianism, if all decisions are made based on personal desires and



wishes, as a result, the probability of disagreement, conflict of desires and wishes with the desires of others is very high. Also, the principle of pluralism, the recognition of the ideas and views of different religions and parties, requires tolerance with others. In the following, we can point to some examples of conflict and disagreement among the experts of this school. John Stuart Mill considers pleasure as the criterion for calculating the value of human actions and individual freedom. In other words, moral hedonism claims that every human being is free to pursue her/his own purpose and benefit as long as she/ he does not violate the laws of justice, and anything that is enjoyable is good. (Shapiro, 2001: 142)

John Stewart considers the behavior of governments to be just only when it maximizes the general happiness of the people of society. Therefore, if the government pursues a policy based on something other than the principle of maximum happiness, it has acted illegitimately from a hedonistic perspective. However, it is unreasonable to expect the government to approve of one person's comprehensive teaching. It is unreasonable because hedonism expects the government to exercise the principle of greatest happiness. Kant also claimed that the precepts of practical reason are obvious precepts and that all human beings understand them. That is, moral precepts are always and everywhere fixed for everyone, and there are no exceptions. For example, if telling the truth kills thousands of innocent people, is it still a good thing. But it is clear that this ruling is contrary to human intellect and nature. Therefore, in order to know the moral rules of voluntary actions, one must know its real interests and corruptions and its result in order to be able to judge its good or bad.

According to the principles and values of liberalism, tolerance is especially important in the foundations of liberalism, because making decisions in accordance with the intellect of each free and independent person with different opinions and acceptance by others is associated with differences and conflicts in individual rights and respect for privacy and preserving individual rights will be possible in society with tolerance.

In any society where, individual liberties are recognized and upheld by liberal principles, one can expect that different attitudes towards a happy life will emerge among the citizens of that society. On the other hand, these attitudes are often in conflict with each other, which has made it difficult to reconcile them in a way that is acceptable to all. (Kicks, 2013: 56)

Recognizing happiness is different for each person and its effect on the lives of people with different perspectives, capacity and opportunities is different. (Ibid, 2013: 50)

In the school of liberalism, individuals with all sorts of perceptions of a happy life are unable to maintain each other's privacy unless they take a tolerant approach to resolving undeniable differences. This school, under the power of reason, is able to perform any behavior and actions in the individual domain, provided that they do not harm another person. According to the scholars of this school, interfering in the actions of individuals is illegal even if it is irrational, stupid and emotional, and it is only on condition that it does not harm other, because individuals know better than anyone what is good for them. Even in the long run, it is better to allow the person to make a mistake than for a foreign power to impose a perception of good on her/him, even if the intervention is intended to benefit the individual. (John Locke, 1998: 34)

It should be noted that any person who considers his opinion rational, considers the opinion of others as irrational and does not tolerate accepting the opinion of others, but if he believes in the limitations of the human mind, he accepts with a tolerant and reasonable approach that there may be mistakes in decision making or the other person's way of thinking is more correct in the selection process.

The acceptance of distinct cultural behaviors while maintaining free and independent privacy faces contradictions that have challenged the foundations of liberalism in practice. In order to resolve some of the conflicts that have arisen, the scholars of this school have set conditions for the agreement of citizens who have many differences, to protect the rights of individuals and privacy, which will be resolved only in the face of easygoingness. John Rawls, one of the contemporary philosophers of liberalism, considered rationalism to be the source of problems and challenges.

He believed that the mere use of rationality causes controversy, which is in clear contradiction with the principle of liberal freedom of thought. This contemporary philosopher introduced tolerance as the consensus among citizens. He considered the realization of a consensus among free and equal citizens to be feasible without relying on any power and doctrine only through rationality. (Rawls, 2013: 11)



Rationality is when human beings tend to be governed by principles that can be shared by them and others. Rationality means creating a framework for the world on which behaviors are based so that in addition to pursuing one's own interests, the interests of others are considered. It may be argued that the separation of rationality and reasonability is still the most important tool for reconciling cultures and creating a better environment for tolerance. (Bagheri, 2017: 196)

Conclusion

Man, who is a social being, on the one hand has individual independence and on the other hand lives in society and related to others, and society has to provide a suitable environment for him to adhere to the obligations arising from individual independence. In this regard, rights are granted to human beings in order to maintain their human dignity and psychological security; one of these prominent rights is the right of privacy. In this regard, in order to prevent the interference of privacy and to achieve the transcendent human goals, in each society, different schools that are derived from collective wisdom or divine revelation, are forced to enact laws and regulate the above-mentioned relationships.

Human life is composed of social relations in various fields that in order to have a proper relationship, respect and sanctity are appropriate between human beings in individual and collective relations, so that a person can have the necessary tolerance and interaction with others without unconditional entry and intervention into the privacy of others through personal will and appropriate choice. Since the seventeenth century and the advent of the universal declaration of human rights, the tendency towards individualism led the followers of the school of liberalism to become one of the first proponents of privacy by establishing principles and beliefs based on pure reason.

In the school of liberalism, individual liberties were first considered and then, in order to preserve and support the principles of privacy based on pure rationality, the tendencies shifted towards a tolerant approach. As a result, the existence of a basis for tolerance in liberalism was formed to protect the privacy and authority of the individual, so that without considering this basis, the implementation of other principles is not possible. In the school of Islam, revelation is the basis of all rational calculations and studies to regulate the laws of life and is always the support

of man. Therefore, despite the two powers of revelation and reason, everyone can reach the truth.

The Qur'anic teachings have provided a suitable ground for respecting the rights and privacy of human beings. Islam has allowed the individual to express various interpretations in the field of beliefs by setting religious laws and ease in duties in accordance with the capacity and ability of human beings, within the framework of the ideas that presented, and in this regard, social rights and especially personal privacy have been protected. In this regard, tolerance is the basis for all human beings to achieve freedom, equality, protection and respect for the privacy of individuals.

Liberalism, on the other hand, focuses on the ease of dealing with others, so that each person chooses freely according to her/ his own rationality and considers what she/he deems her own right to be her natural right. The actions and behaviors of human beings are considered correct to the extent that they bring him happiness. The existence of different human perceptions of happiness and a happy life and the confrontation and antagonism between them is possible only by observing tolerance.



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The Esoteric Interpretation of Divine Caliph in Surah al-Baqarah

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Abstract

This study aims to elucidate the Esoteric interpretation of the term *Khalīfah* in Surah Baqarah. Given the importance of examining Qur'anic terms and concepts, the research first reviews the literal meaning of the word *Khalīfah* and, through reflection on verses 30 to 39 of Surah Baqarah, seeks to derive the Esoteric concept of Divine Caliph (*Khalīfah* Ilahi). By utilizing the meanings of key words and phrases in these verses, it is suggested that the Esoteric interpretation of this title is realized in the human being. In this context, the existential structure of "Adam" and his mission are also conceptualized. This study investigates the influence of the true teaching of *al-smá kulluhā* (all the names) in the structure of humanity. The conclusion drawn is that the complete manifestation of the Divine Names in the existence of humankind might be the primary factor for the realization of the "Divine Caliph" attribute within them. The occurrence of this reality will lead to the obedience of all the forces of the universe to humankind, which is expressed in the Qur'an by the angels' prostration to Adam. The embodiment of this attribute in the personalities of the Divine *Awliyyá* (particularly the Ahl al-Bayt, peace be upon them) in the material world gradually becomes apparent. Thus, the purpose of Adam's descent to the "earth" (a realm of materiality and gradual progress) is to display the gradual attainment of the position of "God's Deputy," which, in the end, leads to the Divine *Awliyyá* attaining the highest positions of the complete manifestations of the Divine Names and proximity to "Allah".

Keywords: Esoteric interpretation, *Khalīfah*, Earth, Adam, Knowledge of Names, Prostration.

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Introduction

Since the title of *Khalīfah* is assigned to "Adam" by God in the Holy Qur'an, the most important and suitable reference to understand the meaning of this attribute for "Adam" is the Qur'an itself. Given that the true understanding of the Qur'an is accessible through the Ahl al-Bayt (as) and the Divine *Awlīyá*, it is inevitable and essential to draw upon the sayings of the infallible Imams and Islamic mysticism to comprehend the inner meaning of the term "Divine Caliph" (*Khalīfah Ilahi*). This research seeks to explore the structure and mission of "Adam" in verses 30 to 39 of Surah Al-Baqarah in order to derive the Esoteric interpretation of "God's Deputy," utilizing both the Qur'an and Esoteric theories based on the interpretation of these verses. Words such as: Khalīfah, Adam, knowledge, names, news, prostration, earth, and descent in relation to God's assignment of a deputy on Earth in these verses require conceptualization. Each of these terms, considering their syntactical and contextual relationships, will create a broad semantic field for the word "Khalīfah," through which the true meanings of "teaching the names" (*al-'Ilm al-Asma'a*), how Adam informed the angels of these names, the quality of the angels' prostration to Adam, the imparting of "words," the meanings of "earth," and the purpose of descent will be understood. Each of these phrases, in addition to their apparent meaning, contains deep, esoteric concepts.

Research Methodology

One of the ways to access the deep meanings of the Qur'an is through contemplation of its verses. "Contemplation" (*Tadabbur*) means to think beyond the surface, delving into what is hidden beneath. The result of deep reflection is the discovery of truths that are not immediately apparent from a superficial glance. The Qur'an, in three verses (23:68, 47:26, and 4:82), warns and admonishes its audience to engage in deep reflection on its verses. Imam Ali (as) says in *Nahj al-Balaghah*, sermon 106: "Only the 'contemplative person' can uncover the essence and pure truth of Islam." These statements highlight the importance of reflection, and thus the best way to understand the deeper meanings of the Qur'an is through contemplation. Therefore, the method adopted in this study will be the practice of contemplation in the Qur'anic verses. Since reflection on the Qur'anic verses can lead to understanding their multiple layers of meaning, merely relying on the apparent meanings of the verses, with the assumption

that the apparent meaning is conclusive, will not reveal the deeper truths of the Qur'an. Considering the Esoteric interpretation of the Qur'an as explained by the people of knowledge, one can also seek guidance from the practices of these great figures to express the inner meanings of the verses.

Literal Meaning of the Word *Khalīfah*

The word *Khalīfah* means "deputy" or "successor" (Qurashi, 1317 AH, vol. 2, p. 286). According to Raghīb in his *Mufradāt* (Raghīb, 1416 AH, p. 39) and Shartuni in *Aqrab al-Mawarid* (Shartuni, n.d., p. 65), the term *Khalīfah* refers to one who acts as a deputy for someone else due to the absence, death, incapacity, or honor of the original person. In this sense, God has made His *Awliyá* (saints) deputies on Earth: "He is the one who made you *Khalīfahs* of the earth" (Al-An'am, 6:165). Raghīb adds that *Khalīfah* refers to a singular and *Khalīfah* and *Khulafa'* are plural forms. For instance, "He made you successors after the people of Noah" (Qur'an, 35:39). This is a rule of pluralization, where gender (masculine or feminine) is not considered. For Prophet Dawood (David), it is mentioned: "We made you a *Khalīfah* on Earth" (Qur'an, 38:26). According to *Aqrab al-Mawārid*, both *Khulafa'* (plural masculine) and *Khulafa'* (plural, can be masculine or feminine) are correct and widely used in classical Arabic, as evidenced in the Qur'an.

Divine Caliph in the Qur'an

"And when your Lord said to the angels, 'I am going to place a deputy (*Khalīfah*) on Earth..." (Baqarah, 2:30). The word *Khalīfah* and its derived forms (in the context of praise) appear 12 times in the Qur'an (Abu Zahra al-Najdi, 1416 AH, p. 91). The phrase "I am going to place a deputy on Earth" seems to refer to appointing a deputy for God, because if the intention were to appoint a deputy for someone else, the term *musta'khlef 'anhu* (the one being succeeded) and the duration of the succession would need to be specified. The fact that these details are not mentioned suggests that the succession is meant for God Himself (Misbah Yazdi, n.d., vol. 1, p. 364).

The Concept of *Khalīfah* in the View of the People of Knowledge (*Ahl al-Ma'arifah*)

In the domain of Irfan (mysticism), this concept is explained as follows: everything that exists in the universe is a manifestation of the Divine Names and Attributes (Mulla Sadra, 1384 AH, vol. 1, p. 87). With this

introduction, some believe that the Divine Names and Attributes initially manifested separately, and then all these Names united in the greatest manifestation. Thus, the "concept of the Perfect Human" (*al-Insān al-Kāmil*) becomes revealed in the world (Qaysari, n.d., p. 63). The manifestation of the "Perfect Human" is essentially the unveiling of the body of humanity, meaning that everything that the Divine Names represent has manifested in this body. Here, an important point arises: the manifestation of the Divine Names in their collective form (Hassan Zadeh Amoli, 1374 AH, p. 95) certainly holds the highest rank, as a complete whole inherently includes all its components. Therefore, the theory of the separate manifestation of the Divine Names is rejected based on this reasoning.

In other words, perhaps there is a confusion between the manifestation of the Divine Names in the spiritual realm (*Alam al-Amr*) and their appearance in the material world (*Alam al-Mulk*). The spiritual realm is outside the boundaries of time and space. Therefore, the realization of any matter in this realm follows the "Kun Fayakun" principle (Be, and it is). An important note regarding this principle is that in a monotheistic view, it may be said that since there is nothing in the universe besides "Allah," the concept of ancient and created matters is nullified. This is because there is nothing in the world that can exist after Allah. According to this view, everything that exists in the universe has existed eternally.

*In the beginning, the light of Your beauty was revealed,
And love appeared, setting fire to the entire world (Hafiz, Ghazal 152).*

All the truths that exist in the universe are contained within the human being. This is confirmed by the verse: "We will show them Our signs in the horizons and within themselves" (Fussilat, 41:53). This verse clearly states that the signs of God are present not only in the external world but also within the self. (Ibn Arabi, 1367 AH, vol. 11, p. 23). However, it is important to note that objects are not individually and concretely present in humans; rather, their truths, or in other words, the essence of things in their totality, are present in humans. Thus, human beings are the microcosm of all non-material truths, and in this sense, humans are the "small world" (*'alam al-asghar*). Ibn Arabi uses various terms for the "Perfect Human."

In his book *al-Tadbirat al-Ilahiyyah*, he states: "People of truth have used various expressions to describe this *Khalīfah* (the Perfect Human), such as 'the Clear Imam,' 'the Throne,' 'the Mirror of the Truth,' and similar terms" (Ibn Arabi, 1366 AH, p. 121). The Perfect Human, who is the absolute *Khalīfah* of God, is unique in every era. Among all the *Khalīfahs* of God, Prophet Mohammad (pbuh) and the Imams (as) hold a special place. In reality, the first direct *Khalīfah* of God is the "Light of Truth," Prophet Mohammad (pbuh), and this does not contradict the fact that the first human being was Prophet Adam (as). The absolute and direct *Khalīfah* of God in the realm of Divine knowledge precedes all other beings and is the source of creation in the general and universal sense. However, in the material world, he occupies the final link in this chain (Qaysari, n.d., pp. 350-352). It is narrated that the Prophet (pbuh) said: "I was a Prophet while Adam was between water and clay" (Majlisi, n.d., vol. 16, Chapter 12, p. 134).

The View of the Angels Regarding "Divine Caliph"

"They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?'" (Baqarah, 2:30).

The structure of the angels is such that they can only know the degree that is actualized in their own being, and they are only aware of their own essence. They themselves admit this when God says to them, "Inform Me of the names of these, if you are truthful" (Baqarah, 2:31). The angels respond, "Glory be to You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise" (Baqarah, 2:31). So, how is it that they ask God, "Will You place upon it one who causes corruption therein and sheds blood" (Baqarah, 2:30)? Could it be that the angels' question is actually a rhetorical question posed by God to emphasize a point? The interpretation might be that God is reminding them: "If Adam forgets his position as My '*Khalīfah*' (deputy), he has forgotten the very purpose of his creation." Since Adam was created to be God's representative on Earth, the characteristics of the one who is represented (*musta'khlef 'anhu*), i.e., God, are inherently present in him. The *Khalīfah* retains these shared qualities with God, but only as long as he does not forget his true nature: that he is the servant (*'abd*) of the Lord of the Worlds. If he forgets this, then his path becomes confused, and he may even wish to "become God" himself, like Pharaoh, who declared "I am your lord, the

most high" (Qasas, 28:38). This marks the greatest challenge in the journey of the "Khalīfah of God," a major flaw that stems from forgetfulness.

Human beings are the deputies of God, and God has entrusted them with the management of His kingdom on Earth. However, the true owner is only God, and humans hold only the position of trusteeship. (Ibn Arabi, 1400 AH, p. 71). The relationship between the deputy (*musta'khlef*) and the one being succeeded (*musta'khlef 'anhu*), i.e., God, is that of a servant (*'abd*) to the master (Mawla). The same relationship must prevail between the human *Khalīfah* and God. As long as a person keeps the sense of servitude to God alive in their heart and sees themselves as completely dependent on the Lord of the Worlds, they will fulfill their role as God's deputy with dignity. However, forgetfulness of this truth causes them to go astray, leading to arrogance, as described in the verse: "No! Indeed, man transgresses when he sees himself as self-sufficient" (Alaq, 96:6-7). This rebellious tendency is inherent in human beings. Whenever they perceive themselves as independent, they want to be like God because their existence contains all the Divine Names and Attributes, stemming from the "breath of My Spirit" (Hijr, 15:29), which makes them inherently God-like.

To prevent Adam from forgetting his purpose, God has taken numerous measures. He sends him to Earth as His deputy and makes everything sent with him a reminder (*dhikr*). God sends messengers in the broadest sense: through the modes of creation, written scripture, and even embodied forms, such as Noah, Abraham, Moses, Mohammad, Ali, and Fatimah, to ensure Adam does not forget his mission. This is so that the angels' prediction will not come true: "Will You place upon it one who causes corruption therein and sheds blood?" And in response, the loving God defends His beloved creation: "Indeed, I know what you do not know." God Himself descends to Earth and manifests as Hussein, embodying the essence of God in the form of a human being: "The essence of God" (*Ziyārat al-Jāmi'ah*). Through the events of Karbala, God demonstrates the true kingship of His deputy, proving to the angels what they did not know. Thus, the martyrdom of Hussein becomes the ultimate proof of Adam's title as *Khalīfatullāh* (God's Deputy).

The Hidden Treasure

God manifests in the world out of love, a love derived from eternal affection: "I was a hidden treasure, and I loved to be known, so I created

the creation so that I might be known." (Shushtari, 1409 AH, Vol. 1, p. 431). In other words, God says: "I was a hidden treasure, and I loved to be known, so I created the creation and made Myself beloved to them through blessings so that they might know Me." (Kashani, 736 AH, p. 371). The phrase "that I may be known" refers to God's desire to be recognized, as the essence of "being beloved" is tied to the knowledge and understanding of the lover. The greater the knowledge of the lover, the more complete the beloved's position, and the elevation of the lover's status corresponds to the depth of their knowledge of the beloved. Love is, therefore, a result of knowledge, and this is a profound secret that not everyone can grasp.

The Burden of Trust

"So, I created" refers to the creation of both spiritual and material beings, beings without matter, helpers, or partners, created by choice, not compulsion, as the text says "the creation": God desired to create humankind, and nothing else in existence could bear the burden of divine trust. As mentioned in the Qur'an: "Indeed, We offered the trust to the heavens and the earth and the mountains, but they declined to bear it and feared it. But man undertook it." (Ahzāb, 33:72). This passage is a great announcement to humanity, signifying that human are the manifestation of the Divine essence and the reflector of the Divine attributes. Therefore, the entire universe directed its knowledge and recognition to humankind. (Shushtari, 1409 AH, Vol. 1, p. 431).

Many Sufis and spiritual seekers consider God's trust to be love, the very thing that the heavens and the earth refused to bear, but humanity, in their determination, accepted it. As 'Aziz ad-Din Nasafi states: "O dervish, the trust that was offered to all beings and was rejected by them, mankind accepted. This trust is 'love.' If people knew that love is a divine destiny and a great affliction, they would never have accepted it." (Nasafi, 1962 AD, p. 299). In the commentary of Safi Ali Shah, God's trust and love are discussed in more detail. (Safi Ali Shah, undated, p. 598).

The Criteria of Succession

In Surah Baqarah, verse 31, God says: "And He taught Adam the names of all things." The definite article "al" in *al-asmá* (the names) and the word *kullahā* (all) both imply the universality of the Divine Names. Teaching Adam all the names indicate his qualification for divine succession, and the complete embodiment of the divine representative (*Khalīfah*) reveals the

secret of succession. The Qur'an emphasizes the teaching of all names to Adam as the key to understanding divine succession. In this context, the Khalīfah, by manifesting all the Divine Names, becomes the representative of God on Earth and is granted the right to succeed Him. (Ibn Arabi, Vol. 1, p. 342).

After teaching Adam the names, God said to the angels, "Inform Me of the names of these, if you are truthful." The angels admitted their ignorance in response, and from this ignorance, God demonstrated their unworthiness for succession, stating: "Did I not tell you that I know the unseen of the heavens and the earth?" This implies that the unseen, which they did not know, is the "what you do not know" that they lacked. Interestingly, even after the angels were informed about the names, they still were not deemed worthy of succession because "informing" is different from "teaching." Despite being told about the names, the angels did not grasp them fully due to their lack of the necessary affinity with those names. They were not capable of encompassing such knowledge. (Bahraani, 1416 AH, p. 164).

The *Khalīfah* of God

The *Khalīfah* of God is the only being who fully manifests God, with all His perfections, Names, and Attributes. Specifically, the *Khalīfah* of God, by leading socially, manifests all of God's Names and expresses them through His sovereignty. Such a *Khalīfah* grants, forbids, honors, humiliates, gives life, causes death, brings harm, brings benefit, and displays the Divine Names in the world. (Ibn Arabi, undated, Vol. 2, p. 272).

Manifestations of "All Names"

Each of the "Names" represents the essence of a Divine attribute or manifestation. The Names have different levels: in the first level, they apply to intelligible meanings in the unseen world, which are not embodied as tangible entities. In a lower level, they apply to physical beings that serve as manifestations of the unseen Names. For example, "knowledge" is the essential truth of God, and it represents a Divine "Name" that reflects the abstract meanings of God's attributes and manifestations. Thus, each of the intelligences or pure spirits (the *aqls*) can be considered a manifestation of God's Name "Al-'Aleem" (The All-Knowing). The teaching of the Names to Adam refers to the divine inspiration of the truths of objects to him. (Sadr al-Din Shirazi, 1366 SH, Vol. 2, p. 305)

"A person who embodies the all-encompassing Name of God—the highest of Names in the second manifestation—has manifested all Names in themselves. By this, they have become the embodiment of God's all-encompassing Name. Such an individual must be seen as the manifestation of all the Names, unlike other creatures that only reflect one of God's Names." (Yazdanpanah, 1388 SH, p. 587) The *Khalīfah* of God is the one who reflects all the perfections of God, and among all beings, none, except the perfect human being, can be considered the full reflection of all Divine Names and Attributes. Therefore, among all manifestations, only the perfect human can ascend to the position of *Khalīfah* and reveal all the Attributes of the Divine *Mukhlaf 'Anho* (the one who is replaced). (Ibn Arabi, undated, Vol. 1, p. 263)

The Type of Teaching in "Knowledge of All Names"

It is unlikely that the teaching of the Names merely refers to their verbal utterance; it is far more likely that it refers to the understanding of their essence. The knowledge that is discussed in the worldly sense is primarily acquired knowledge—knowledge that is based on concepts and definitions. In contrast, the type of knowledge in the realm of meaning is not about words or concepts. It is not sound for the ears to hear, nor is it a picture for the eyes to see. It is not a concept for the mind to grasp. Here, the path is through the heart. The knowledge granted by God to His saints is known as knowledge of witnessing or presence, which is a direct showing of the truth to the individual through divine experience. This knowledge remains in the soul of the person and cannot be lost. The *Khalīfah* of God, in order to act upon the world, requires the Divine Names, as with these Names, the *Khalīfah* can influence and manage creation. (Ibn Arabi, 2001 AD, Vol. 1, p. 273)

The teaching of "All Names" occurs in the realm of meaning. The Teacher is "the Lord of the Worlds" (*Rabb al-'Alamin*), and therefore there must be a congruence between the "world of teaching and the teacher" and the "method and content of teaching." Whenever the Qur'an refers to God's teaching to His servants, this type of teaching manifests itself in the character of the learner. For example, the teaching that God imparted to Prophet Khidr (as) is illustrated in the Qur'an: "So they found a servant of Our servants to whom We had given mercy from Us and We had taught him knowledge from Ourselves." (18:65, Kahf). This divine teaching

manifested in the actions of Khidr, as when Prophet Moses (peace be upon him) asked Khidr to teach him some of the wisdom he had been given, saying: "Moses said to him, 'May I follow you so that you teach me from what you have been taught of sound judgment?'" (18:66, Kahf). Khidr displayed this "knowledge" through his actions during their journey, and no verbal instruction took place between Moses and Khidr because the teaching was of a divine nature. As Khidr was a servant of God, he was capable of manifesting divine wisdom, which is a characteristic of being a servant of the Lord of the Worlds.

The Manifestation of All Divine Names in Adam

Abd al-Razzaq Kashani, one of the greatest commentators on Ibn Arabi's teachings, describes three types of Divine manifestations. In the first manifestation, called the "Essence Manifestation" (*Tajalli Dhāti*), God's Essence becomes evident to itself, resulting in the emergence of the One (*Ahdiyyah*). In the second manifestation, the "Fixed Entities" (*A'yān Thabitah*) come into being, which Kashani refers to as the "First Determination" (*Tayyun Awwal*). The third manifestation is called the "Visionary Manifestation" (*Tajalli Shuhudi*), where God appears in the forms of His Names in the world.

The inner meaning of the "Teaching of the Names" refers to the complete manifestation of all Divine Names in Adam. God created Adam with a specific structure that could encompass and reflect all of these Divine Names. When the Names manifested in him, Adam became the "Face of God's Manifestation," containing within him all the Divine Names, even though the angels, each embodying a particular Name, could not do so. In essence, Adam, in his totality, was the fullest embodiment of God's attributes and essence. (Abd al-Razzaq Kashani, 736 AH, p. 17-18)

The Offering of the Names to the Angels

Before revealing Adam's true potential and capacity, God first presented all the Names to the angels: "*Thumma 'Aradahum 'Ala al-Malā'ikah*" (2:32). The reason for this "offering" rather than a "teaching" could be attributed to the unique attribute that the angels lack, which is the "Divine Spirit" (*Ruh Allah*) breathed into Adam, setting him apart. As God says, "I breathed into him from My Spirit" (15:29).

Mulla Sadra, in his explanation of the presentation of the Names to the angels, argues that every type of being, such as human or horse, has an

intellectual and luminous essence before God. These intellectual essences, known as "separate intellects" (*Aqls*) and abstract forms, are in fact the Divine Names, which have existed eternally. The Names are presented to the angels at this level of existence, yet the angels only recognize the Name that is embodied in their own existence, and remain unaware of the other Divine Names. As a result, they cannot fully comprehend the complete nature of the Names presented to them: "He said: 'Inform Me of the Names of these, if you are truthful.' They said: 'Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who are the Knowing, the Wise'" (2:32).

The True Meaning of the Angels' Prostration to Adam

The angels, upon being shown the Names by God, recognized that they too were manifestations of the Divine Names within Adam, as this is the inner meaning of the *Laylat al-Qadr*, where the angels descend with God's command: "The angels and the Spirit descend therein by permission of their Lord for every matter" (97:4). In this case, the "angels" represent the forces or faculties of existence within Adam, and their prostration to him symbolized their obedience to his authority. Therefore, the angels' prostration was not just a physical act but a representation of their acknowledgment of Adam's unique position as the embodiment of God's full manifestation. As stated in the Qur'an: "And when We said to the angels, 'Prostrate to Adam,' and they prostrated..." (2:34).

This act of prostration, according to the teachings of Ibn Arabi and other mystics, is not merely an act of physical submission but a recognition of Adam as the true *Khalifah* (Vicegerent) of God, who embodies all the Divine Names. It is through Adam that the Divine essence and the complete manifestation of God's attributes come into being and interact with the world.

Reasons for Satan's Refusal to Prostrate to Adam

Satan's refusal to prostrate before Adam, despite God's command, is a critical event in Islamic theology and mysticism, and several reasons can be identified for his defiance. When God asked Satan, "What prevented you from prostrating when I commanded you?" (7:12), Satan's response was: "I am better than him. You created me from fire and him from clay" (7:12). Several key points arise from Satan's statement:

Superficial Understanding of Adam's Nature: Satan only saw Adam's physical form, which was made from clay, but he failed to recognize the spiritual dimension of Adam. God had breathed His Spirit into Adam, making him far more than just a physical being. God says, "And I breathed into him from My Spirit" (15:29). Satan's refusal stemmed from his inability to perceive the deeper, divine aspect of Adam's existence.

Faulty Reasoning through Comparison: Satan made an erroneous comparison based on appearances. His judgment was limited to a surface-level comparison between fire (a more exalted element in his view) and clay (the substance of Adam's body). In spiritual matters, such reasoning is deemed invalid. This reflects the Sufi perspective that worldly perceptions and comparisons based on physical qualities are misleading when it comes to the essence of creation and the Divine order.

Envy (*Hasad*): Another significant factor in Satan's defiance was envy. He could not accept that someone made from clay could be preferred by God over him, a being created from fire. This sense of superiority and jealousy led to his rebellion. Envy, especially in a spiritual context, prevents individuals from recognizing the truth and can lead to disobedience.

Pride and Arrogance (*Kibr*): Satan's arrogance was another key reason for his refusal. His sense of self-importance and belief in his own superiority blinded him to God's command. Pride prevented him from acknowledging that God, in His infinite wisdom, could prefer Adam over him.

Lack of True Love and Servitude: Satan was not a true lover or servant of God. A true servant of God would not question His command, nor would he seek to place himself above others. Satan, however, viewed his acts of worship as a transaction, where he hoped to receive a reward. This transactional attitude is not characteristic of true servitude, where the servant sees no distinction between himself and his Lord, and acts out of love, not for reward. God's command to Satan was, "Descend from it, for it is not for you to be arrogant therein. So, get out; indeed, you are of the humiliated" (7:13).

Adam's Residence in Paradise and His Mission on Earth

God commanded Adam to settle in paradise along with his wife, Eve: "And We said, 'O Adam, dwell, you and your wife, in Paradise' (2:35). The nature of this paradise is subject to different interpretations.

Transcendence of Paradise: Some scholars view the paradise where Adam resided as a spiritual or intermediate realm (*Barzakh*) rather than a literal, earthly garden. This perspective holds that the paradise in which Adam dwelled was not entirely disconnected from the material world but was a higher spiritual state, still containing certain qualities of the material world, yet transcendent in nature. In this view, Adam's existence in paradise represents a state of spiritual purity before his descent to the earthly realm.

Theological Perspectives: Allamah Tabatabai explains that the paradise where Adam resided was not in contradiction with his creation from clay, nor with his eventual descent to the earthly world. Some narrations even mention that this paradise had qualities resembling the material world, such as the presence of the sun and moon. According to Ibn Arabi, this paradise is different from the heavenly paradise (*Jannah*) after death. The paradise where Adam lived was a "pre-worldly" realm, a station of the soul before its descent into the physical realm.

Philosophical Interpretation by Mulla Sadra: Mulla Sadra explains that the paradise where Adam resided before his earthly life was not a place of final abode but an intermediate station in the spiritual journey of the soul. In his view, paradise represents a state through which the soul passes as it descends into the earthly realm, where it ultimately fulfills its role as God's vicegerent (*Khalīfah*) on Earth. Therefore, this paradise was a temporary abode to prepare Adam for his mission in the world.

The First Test and the Forbidden Tree

God warned Adam and Eve against approaching the forbidden tree: "And do not approach this tree" (2:35). Despite this clear prohibition, Adam and Eve ate from it, resulting in their expulsion from paradise. Some interpretations suggest that this paradise was never meant to be Adam's permanent home. It was a "temporary residence" that prepared him for his role as the vicegerent of God on Earth. God had already ordained for Adam to be placed on Earth: "Indeed, I am placing upon the earth a vicegerent" (2:30). This indicates that the earthly realm was ultimately his destined abode, and the paradise was a preparatory stage.

The test of the forbidden tree was a means of evaluating Adam's readiness for the responsibility of vicegerency. Some Sufis believe that Adam ate from the tree because he sought something "new." He found the blessings of paradise to be insufficient for his evolving soul, and so he

longed for deeper spiritual fulfillment. By partaking of the fruit, Adam demonstrated his readiness for the next phase of his existence. In Sufi thought, this action symbolized a deeper, more profound connection to the Divine — one that transcended the comforts of paradise.

Satan's refusal to prostrate to Adam was driven by pride, envy, a superficial understanding of Adam's nature, and a lack of true servitude to God. Adam's journey from paradise to Earth, on the other hand, was part of God's divine plan to prepare him for his greater role as God's vicegerent. The test in paradise was a pivotal moment, marking the beginning of Adam's spiritual journey and his eventual fulfillment of his earthly mission.

Characteristics of the World of *Mulk* (The Material Realm)

One of the prominent features of the worldly realm (*Mulk*) in the Qur'an is its nature as a realm of trial and test (*dār imtihān*). As mentioned in the Qur'an: "Indeed, We have made what is on the earth an adornment for it, that We may test them [as to] which of them is best in deed." (18:7). Furthermore, the Qur'an emphasizes the transient nature of worldly life and its trials: "And this worldly life is nothing but a deceptive enjoyment. You will surely be tested in your wealth and your lives." (3:185-186). The world is described as the "flower" of life: "The glitter of worldly life is but a test for them. And the provision of your Lord is better and everlasting." (20:131).

Given these attributes, the primary challenge for Adam as the first human in the material realm was to face and navigate this trial. God commands Adam not to approach the forbidden tree: "And do not approach this tree" (2:35). This first trial would determine whether Adam had the capacity and the readiness to take on the responsibility of God's vicegerency (*Khilāfah*) in this realm of trial.

Satan's Role in the Trial

Satan's role in the Qur'an is that of an antagonist whose task is to lead humans astray, to test them, and to sow discord. In the case of Adam, Satan succeeded in tempting him and Eve to eat from the forbidden tree: "Then Satan caused them to slip out of it and removed them from the state they were in." (7:22). This resulted in their expulsion from the paradise, and God commanded them to descend to Earth: "And We said, 'Descend, some of you are enemies to others, and for you on the earth is a place of settlement and enjoyment for a time.'" (2:36). Satan, as the instigator of the first trial,

also descends with them to Earth, and thus the journey of mankind in the world of trial begins. Interestingly, even Satan's opposition and role in testing Adam serve a greater purpose in God's plan, as through these trials, the true nature and potential of humanity are revealed.

Adam's Repentance and Return to Divine Mercy

After Adam and Eve's fall, they learned an invaluable lesson about their dependence on God. In response to their transgression, Adam receives guidance from his Lord: "Then Adam received words from his Lord, and He accepted his repentance. Indeed, He is the Accepting of repentance, the Merciful." (2:37). Despite his initial failure in the test, Adam's repentance becomes the turning point of his spiritual journey. It is important to understand that Adam's failure was not a sign of his inadequacy but a necessary part of his development. Through this failure, he learned not to trust in anything or anyone other than God. This realization marks his true return to his divine mission.

God, in His infinite mercy, did not leave Adam in despair but instead provided him with the means for his redemption. "Adam received words from his Lord" – these words are understood to be divine guidance or inspiration that enabled Adam to seek forgiveness, and God, being "the Most Merciful", accepted his repentance.

The Nature of Repentance in the Qur'an

The Qur'an describes repentance as a powerful tool for returning to God's grace. When Adam and Eve repent, it is not merely an act of regret but a turning back to God through His guidance. The "words" that Adam receives are a form of divine revelation that guides him back to his true purpose as God's vicegerent on Earth. These words are essential in Adam's repentance process and highlight God's role as the "Most Merciful" and "Most Compassionate" in facilitating human return to His favor.

The Role of "Words" in Spiritual Guidance

The notion of "words" (*kalām*) plays a central role in the Qur'an as a means of divine communication. In several verses, God sends His "words" to guide the prophets and the faithful. For instance, in Surah A'raf (7:158), the Prophet Mohammad (pbuh) is described as one who believes in God's "words" after believing in God Himself: "So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him that you may be guided." This highlights that God's words,

whether through Scripture or divine inspiration, are a means of spiritual guidance and redemption. Thus, Adam's repentance through receiving God's words was a critical moment in his journey, where he was spiritually rehabilitated and prepared for his role as God's vicegerent on Earth. The acceptance of his repentance signifies not only God's mercy but also Adam's reaffirmation of his purpose as a servant and trustee of God's creation.

The Role of Trials in the Material Realm

The world (*Mulk*) serves as a realm of trials and tests, where humans are tested in their deeds, their faith, and their ability to adhere to God's guidance. Adam's experience in the world of trial mirrors the ongoing journey of humanity, which involves navigating the temptations of Satan, learning from mistakes, and seeking redemption through repentance. The Qur'anic narrative emphasizes that while the world is a place of testing, it is also a place where God's mercy is ever available for those who turn back to Him with sincerity and humility.

This understanding of the world as a place of trial is crucial for human spiritual development. It teaches that despite the difficulties and tests faced in life, humans must trust in God's guidance, remain steadfast, and seek His forgiveness whenever they err. The words given to Adam represent the divine tool for this process, and it is through them that humans are reminded of their ultimate purpose and potential to fulfill their role as God's representatives on Earth.

Surah Luqman, verse 27, discusses the vastness of these "words": "And if all the trees on earth were pens, and the sea were ink, with seven more seas added to it, the words of Allah would not be exhausted." (Luqman 27) The late Allama Tabatabai, in his commentary on verse 27 of Surah Luqman, says: "The term 'word' in the divine discourse is sometimes applied to existence. Of course, existence, which is bestowed by His command, is referred to as the word *Kun* (Be), as mentioned in: 'Indeed, when He intends something, His command is to say to it 'Be' and it is.' So, the meaning of this verse is that if all the trees on earth were made into pens, and the waters of the seas, along with seven other seas, were assumed to be ink, and with this pen and ink, the words of God were to be written after being transformed into letters, the seas and trees would be exhausted

before the 'words' would end, because they are finite, whereas the 'word of God' is infinite."

In verse 171 of Surah Nisa, Jesus (as) is referred to as the "word" of Allah: "The Messiah, Jesus, son of Mary, is but the messenger of Allah and His word which He directed to Mary and a soul from Him." (Tabatabai, 1417 AH, vol. 18, p. 289)

In these verses, the common meaning regarding "word" or "words" seems to be that it does not refer to literal words, but to signs, verses, and the divine names, as clearly indicated in the verses. In verse 57 of Surah Luqman, it appears that the divine names are meant, which manifest in the larger world (the cosmos). Similarly, in verse 171 of Surah An-Nisa, the same divine names may be meant, but this time they manifest in the smaller world (the human realm). This could be because the presented names were the souls of beings more noble than angels. Some traditions suggest that these noble beings were the souls of the infallible ones (peace be upon them). (Bahrani, 1416 AH, p. 164)

In verse 24 of Surah Ibrahim, the verse "a pure word" is compared to "a pure tree." In Islamic traditions, it is explained that the "pure tree" refers to the Prophet Mohammad (pbuh) and his family. Other traditions state that the "pure tree" refers to the Prophet, Ali, Fatimah, and their children. (Hawizi, 1383 AH, vol. 2, p. 535, hadith 53)

Some mystics have also used the term "word" in accordance with its Qur'anic meaning, where the word of God is synonymous with the word *Kun* (Be), meaning creation. Therefore, all beings are the words of God, and adding it to the Mohammadian name can also confirm this meaning, as it is derived from the idea of creation. This is evidence of the first entity or first manifestation, which is the Mohammadan light or spirit. The perfect human being, who embodies the names and attributes of God, is created, and through him, all other beings come into existence. (Ibn Arabi, 1400 AH, p. 86)

Given this, it could be said that the words revealed to Adam were the existence of the "Ahl al-Bayt" (the Infallible Progeny of the Prophet), for these are the words that can be revealed, just like in the case of Jesus (peace be upon him), who is mentioned in Surah Nisa, verse 171: "Indeed, the Messiah, Jesus, son of Mary, is but the messenger of Allah and His word which He directed to Mary and a soul from Him."

Allama Tabatabai explains that Jesus is only the messenger of God, His word, and the soul granted to Mary from Him. (Tabatabai, 1417 AH, vol. 18, p. 289)

The similarity between the word "His word which He directed to Mary" and the words revealed to Adam "Adam received words from his Lord" may be that both represent the truth of the divine names in their collective form. Both are small worlds, containing the truth of everything in the greater world, which is comprised of divine words that cannot be counted: "And if all the trees on earth were pens, and the sea were ink, with seven more seas added to it, the words of Allah would not be exhausted."

These words are revealed to Adam so that through them, repentance between him and his Lord may be realized. Since that time, it has been established that these "pure words" act as an intermediary between the "servant" and the "Lord," becoming an unalterable divine tradition.

The meanings of *Hoboot* in the Holy Qur'an

The term *Hoboot* in the Arabic language means the descent from a high place to a lower and more inferior position. It is the opposite of ascent. (Farahidi, 1410 AH, vol. 4, p. 44, Ibn Manzoor, vol. 7, p. 421)

The *Hoboot* of Adam to the earth is mentioned in the following verses:

"And We said, 'Descend, some of you being enemies to others, and for you on the earth is a place of settlement and provision for a time.'"

"We said, 'Descend from it all. And when guidance comes to you from Me, then whoever follows My guidance will not be misled and will not grieve.'" (Baqarah, 37)

In the Holy Qur'an, *Hoboot* also refers to settling or being established in a place (city). In the story of Prophet Musa (Moses) and the Israelites, the Qur'an says: "...He said, 'Do you exchange what is better for what is inferior? Descend to the city, for indeed you will have what you have asked.'" (Baqarah, 61)

Prophet Adam's descent from the realm of the supernatural to the confines of the natural world was not a physical descent, but rather an existential and status-level descent. This kind of descent is similar to the descent of the Qur'an from the presence of Allah to guide mankind—not a bodily or physical descent. Furthermore, since the descent of Adam was accompanied by his repentance and divine selection, it is referred to as the



"descent of wilayah (guardianship)" and "caliphate." (Jawadi Amoli, 1385 SH, vol. 3, p. 383)

Perhaps, with the emergence of the faculty of "discrimination and discernment" in humans, man reaches the threshold of responsibility and becomes the bearer of the "trust of duty." (Nasafi, 1962, vol. 1, p. 301) He must become Allah's vicegerent on the earth. But how is the "earth"? What are its characteristics? What capabilities must Adam possess to establish his caliphate upon it?

Adam on Earth

Adam must learn, in the world of dominion (which is a world of gradual development), how to transform all the names that God has taught him from potentiality into actuality. To acquire this ability, God sends him a "teacher" from among those who can be an "imam" to teach him. Thus, Adam has a "messenger" (from among his kind) for purifying his existence and teaching him the "book." "It is He who has sent among the unlettered a messenger from them, reciting to them His verses and purifying them and teaching them the Book and the Wisdom..." (Jumu'ah, 2)

The loving God, with these words, begins a warm and intimate account of His union with His servant: "When your Lord said..." And this begins the writing of the tale of love in the Qur'an. This book becomes the model for the lover's life and a book of guidance. Allah, whose knowledge is through the names, chooses a vicegerent to communicate His will. "His reading" must also be through the names. Hence, it says: "And to Allah belong the best names, so invoke Him by them." (A'raf, 180)

Adam the vicegerent of Allah can preserve and fulfill his mission within the framework of servitude to Allah, and this servitude is only manifested in the form of "love." Love is the vehicle for the servant's movement towards the "Lord" without interruption. And for this movement and praise towards the Lord of the Worlds, the servant must constantly remember whatever He "inspires." This can only be achieved through love. This love results in his continuous "reading" of Him.

The loving God, in order to make Himself known to Adam, teaches him all the names. Now that He has made Adam fall in love with Himself, He introduces to him the "beautiful names" (*Al-Asma' al-Husná*). (Kulayni, 1401 AH, vol. 1, p. 133, hadith 2; Majlisi, no date, vol. 4, p. 88) These "beautiful names" are such that the "acceptance of the deeds" of the servants

depends on their knowledge of them. (Kulayni, 1401 AH, vol. 1, pp. 143-144) Difficulties, by seeking their assistance, are alleviated at the divine court. (Shaykh Mufid, 1403 AH, p. 252)

Conclusion

The mystics, considering the symbolic nature of the Qur'an, have decoded many Qur'anic stories, including the story of "Adam (as)," and in doing so, have embraced various dimensions of meaning at different levels. By reflecting on the verses of the Qur'an and exploring the rich and extensive texts of Islamic mysticism, we find that the story of Prophet Adam has taken on various interpretations and manifestations. The mystics believe that a "caliph" is an entity that may sometimes be absent, yet God, who is present everywhere, does not need a caliph. The existence of a caliph is not necessary from the perspective of God's agency because His agency is complete. The caliph of God is necessary because it transmits divine grace to humans and other creatures. Therefore, a caliph is required in every realm, and even God's caliph has his own caliphs, which is a divine tradition. (Sadr al-Din Shirazi, 1384 SH, vol. 2, p. 303) The people of knowledge believe that, initially, the caliph of God is the "Great Soul" or the inner truth of the "Great Human," which is the Mohammadian truth (pbuih) or the Universal Intellect and the First Element. He receives grace directly from God, and the smaller human, or Adam, is the caliph of God on Earth. However, this caliphate does not belong solely to Adam (as), but also extends to his descendants. From the perspective of the mystics, Adam (as) was God's caliph on Earth, and the caliph of God in all the realms of existence is Prophet Mohammad (pbuh). (Same source, vol. 2, p. 301) According to Ibn Arabi, all beings in the world are manifestations and reflections of the Supreme Truth, and each one of them is a mirror that, according to its capacity and potential, displays the divine perfections and names. Intellectual beings express the perfections corresponding to their level, and similarly, ideal and material beings each display specific aspects of the divine perfections according to their level. However, it is only humans who have the capacity to become the perfect mirror of the Supreme Truth. Because humans possess material, ideal, imaginary, intellectual, and even supra-intellectual aspects, they are not limited to any one of these levels, and as a result, they alone can manifest all the perfections that other

beings reflect in part. This is the secret of human superiority over other creatures. (Ibn Arabi, *Fusus al-Hikam*, 1400 AH, p. 75)

The "World of Dominion" (*Alam al-Mulk*), which is two stages lower than the World of Meaning, is the world of matter and gradual processes. One of the characteristics of the World of Dominion is that everything that manifests instantaneously in the World of Meaning gradually reveals itself in the World of Matter and Dominion over time. Each level of existence, when it enters the stage of "Kun Fayakun" (Be, and it is), must manifest in all three realms: the "World of Intellect" (*Alam al-Aql*), the "World of Example" (*Alam al-Mithal*), and the "World of Dominion." If it does not, its manifestation will not reach its perfection. The "Perfect Human," due to his absolute perfection, has the first manifestation in the World of Meaning, and since manifestations in the World of Dominion occur gradually, the more complete a being is, the longer its manifestation in the World of Dominion will take. (Imam Khomeini, 1378 SH, p. 83)

The final manifestation of the perfect human in the World of Dominion will be the last manifestation of this realm, and with his manifestation, the ultimate goal of God in creating a caliph on Earth will be fulfilled. Therefore, "glorification" in both the realm of creation (*'Ard Mulk*) and the realm of legislation (*'Ard Wujudi*) must occur in such a way that the manifestation of the perfect human is realized in these two realms. Then, the truth of this verse will become apparent: "And We wished to confer favor upon those who were oppressed in the land and make them leaders and make them the inheritors." (Qasas, 5) At that time, God's promise will be fulfilled: "And We will establish them in the land and show Pharaoh, Haman, and their soldiers from them what they had feared." (Qasas, 6)

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