



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



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- 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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Dr. Mohammad Reza Aram

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**Scientific Quarterly**  
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**The Inner Qur'ān: Notes on the Sufi Hermeneutics, Self-Knowledge, and  
 Divine Address**

Seyed Amir Hossein Asghari<sup>1</sup>

(Received: August 10, 2025, Accepted: August 11, 2025)

**Abstract**

Sufi interpretation of the Qur'ān—often termed *ta'wīl* or esoteric exegesis—seeks to uncover the inner spiritual meanings of the Islamic scripture beyond its literal text. This paper revises and expands the discussion on Qur'ānic mysticism, situating it within both Sufi and Shi'i traditions, and examines the epistemological foundations that enable such interpretations. Drawing on contemporary scholarship and classical sources, we explore how Sufi and Shi'i thinkers conceptualize the Qur'ān as a multi-layered revelation with *ẓāhir* (outward) and *bāṭin* (inward) meanings. We analyze definitions of *ta'wīl*, historical debates over its legitimacy, and the methods by which mystics claim to “return” the verses to their divine origin. Special attention is given to the role of *'ilm ḥuḍūrī* (knowledge by presence), *ma'rifat al-nafs* (self-knowledge), *fiṭra* (innate disposition), and *tawḥīd* (divine unity) as philosophical and mystical epistemologies underpinning esoteric hermeneutics. Balancing these insights, the study highlights that genuine mystical exegesis in Islam does not negate the exoteric meaning or the Sharī'a; rather, it integrates outward and inward, reason and intuition. Through engagement with Sufi commentaries and Shi'i mystical teachings—from early Sufi *tafsīrs* to modern seminarians—we demonstrate that mystical Qur'ān interpretation is a disciplined quest for deeper understanding of revelation, aiming at personal transformation and direct communion with the Ultimate Reality. The paper concludes that far from being a subjective or innovative reading, authentic mystical exegesis is grounded in the Islamic tradition's view of the Qur'ān as a “love-letter” from God to man, inviting the seeker to unveil divine secrets through purification, love, and inner realization.

**Keywords:** Qur'ān, Tafsīr, *Ta'wīl*, Mysticism, Sufism, Shi'ism, *'Irfān*, Self-Knowledge, *Fiṭra*, *'Ilm Ḥuḍūrī*.

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## Introduction

In Islamic thought, the Qur'ān has long been regarded not only as a book of law and guidance but also as a mystical scripture containing profound inner truths. From the earliest generations, Muslims approached the Qur'ān on multiple levels—some focusing on its legal and historical teachings, and others perceiving it as a gateway to metaphysical realities. As one classical metaphor suggests, the Qur'ānic text is like a mirror in which each reader sees his or her own reflection. A jurist finds law, a theologian finds doctrine, a philosopher finds rational argument—but a Sufi finds a love-letter from the Divine. Jalāl al-Dīn Rūmī's mentor, Shams-i Tabrīzī, is quoted as saying: *“For the travelers and the wayfarers, each verse of the Koran is like a message and a love-letter (‘ishq-nāma). If for the wayfarer it is a love-letter, for the jurist it seems to be a source of law, or for the philosopher a book of arguments.”* (William C. Chittick et al., (Albany, N.Y.: State University of New York Press, 2012), 58-9.) This poetic insight captures the essence of mystical Qur'ān interpretation: it is an experiential and heartfelt reading, treating revelation as an intimate communication between God and the soul.

According to the Sufi perspective, the entire creation and the Qur'ān itself are born of Divine love. A famous sacred tradition widely cited by Sufis has God declare, *“I was a hidden treasure; I loved to be known. Hence, I created the world so that I would be known.”*<sup>1</sup> Creation, in this view, is an act of love, and the Qur'ān is fundamentally a love-letter from the Eternal Beloved to mankind, teaching the wayfarer how to return to the True Source. Thus, the purpose of Qur'ānic revelation is understood to be the spiritual education of the human being: guiding individuals to realize their potential perfections and their ultimate purpose of nearness to God. The Qur'ān, read with the eyes of love, becomes a map for the soul's journey, not merely a code of law or history. As one scholar of Sufism

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1. This is very known hadith among the Sufi circles, however, scholars of jurisprudence or hadith do not include it inside their “sound” categorization. This notion is well rooted in Abrahamic traditions. For a jurist and theologian view see, Taqī al-Dīn Aḥmad b. ‘Abd al-Ḥalīm Ibn Taymiyya, al-Fatāwā al-Kubrā, ed. Muḥammad ‘Abd al-Qādir ‘Aṭā and Muṣṭafā ‘Abd al-Qādir ‘Aṭā (Beirut: Dār al-Kutub al-‘Ilmiyya, 1988), 5:88; idem, Majmū‘ al-Fatāwā, ed. ‘Abd al-Raḥmān b. Muḥammad b. Qāsim and Muḥammad b. ‘Abd al-‘Azīz b. Qāsim, 37 vols. (Beirut: Dār al-Wafā’; Dār Ibn Ḥazm, 2011), 18:122, 376. Ibn Taymiyya states of the report “kuntu kanzan makhfiyyan...” that “this is not from the Prophet's words, and I do not know for it any chain—sound or weak.”



summarizes, “Sufi literature indicates that the Qur’ān has been revealed to educate man and show him the path of his/her perfection.”

Defining “mysticism” in the Islamic context helps frame this discussion. In religious studies, mysticism generally refers to hidden, inner dimensions of spirituality and to the direct experience of ultimate reality. William Chittick, discussing mysticism in Islam, observes that if we accept the idea that true religion entails communion with the Ultimate Reality (God), then “*the experience of communion with ultimate reality lies at the foundation of religio* William C. Chittick, ([meti.byu.edu/mysticism\\_chittick.html](http://meti.byu.edu/mysticism_chittick.html)), also reproduced at *New Age Islam*, accessed August 2025.n, and *the quest for such communion has always motivated the practice of religious people.*” () In this sense, *mysticism lies at the heart of religion*, and especially so in Islam, where the goal of revelation is not only to inform but to transform—to lead believers to an intimate gnosis (*ma’rifah*) of God. The term Sufism (*taṣawwuf*) is often used to specify Islamic mysticism. Sufism can be described as the inner, experiential dimension of Islam that emphasizes asceticism, love, poverty (*faqr*), and direct knowledge of God through purification of the self. As one definition puts it, Sufism in Islam is a theoretical and practical path to Divine love and gnosis “*through self-knowledge.*” It has developed a distinctive methodology over centuries, and with good reason its approach is called “mystical,” insofar as it upholds the doctrine that “*direct knowledge of God or ultimate reality is attainable through immediate intuition, insight, or illumination and in a way differing from ordinary sense perception or ratiocination.*” In other words, Sufism posits that there are modes of knowing beyond the purely rational—modes that are visionary or experiential, by which the heart directly encounters divine truths. (Seyed Amir Hossein Asghari, 1. ed. (New York: I.B. Tauris, 2025), 3-4.)

Crucially, Sufi sages and the Shi‘i gnostics (‘*urafā’*) influenced by them have applied these mystical principles to Qur’ān interpretation. They maintain that the sacred text has both an *zāhir* (outward, exoteric meaning) and a *bāṭin* (inward, esoteric meaning) . The Prophet Moḥammad and the Imams of his household (in Shi‘i belief) alluded to this multi-layered nature of the Qur’ān. For example, a well-known report states that “*the Qur’ān has an outward aspect and an inward aspect, and its inward aspect has an inward aspect (up to seven inner layers)...*” – underscoring that there are depths of meaning accessible only through spiritual insight. Thus, Sufi and Shi‘i interpreters have long stressed that one should not stop at the outward meaning but strive to “go from the outward to the inward aspects” of the verses. Since Sufism represents the inner aspect of Islam, “*its doctrine is*

*in substance an esoteric commentary on the Qur'ān.*" (Seyyed Hossein Nasr, (London: G. Allen and Unwin, 1972)) Mystical exegesis, therefore, does not negate the literal meaning; rather, it builds upon it, seeking a deeper understanding that can transform the reader's soul.

This paper provides a scholarly overview of mystical interpretation of the Qur'ān in the Islamic tradition, with a focus on how Sufi and Shi'i thinkers have articulated and defended *ta'wīl* (esoteric hermeneutics). We will first clarify the concept of *ta'wīl*—its definitions and usage in Qur'ānic sciences—and recount some historical debates surrounding mystical exegesis. Then we will examine Sufi approaches to interpreting the Qur'ān, highlighting classical examples and the thematic centrality of love, self-knowledge, and the journey of return to God in their commentaries. In parallel, we will consider Shī'ī mystical interpretations, noting how Shi'a scholars integrated Sufi insights and how they linked Qur'ānic inner meanings to the doctrines of the Imams and *wilāyah* (spiritual authority). Subsequently, a key contribution of this paper is to explore the epistemological underpinnings of mystical exegesis: we discuss concepts like *'ilm ḥuḍūrī* (knowledge by presence or direct experience), the role of *fiṭra* (the innate God-given nature of the human soul), and the emphasis on *ma'rifat al-nafs* (knowing one's self) as a bridge to knowing God. These ideas, developed by Muslim philosophers and mystics (notably in the school of Mullā Ṣadrā and in later Sufi-Shi'i thought), provide a theoretical justification for how direct experiential knowledge can unlock Qur'ānic truths inaccessible to the merely literal or rational approach. Throughout, we will cite and integrate insights from contemporary scholarship and primary texts, including *Kernel of the Kernel* attributed to 'Allāmah Ṭabāṭabā'ī, modern studies on natural law and *fiṭra*, and works on Sufism in Shi'i seminaries, to show how the mystical reading of the Qur'ān remains a living and intellectually vibrant tradition. By adopting a neutral academic tone and avoiding first-person narrative, the discussion aims to be a cohesive analysis suitable for a peer-reviewed scholarly audience.

In sum, the mystical interpretation of the Qur'ān is presented here not as a fanciful or isolated endeavor of a few mystics, but as an integral part of Islamic hermeneutical heritage—a tradition that seeks a union of outward knowledge and inward realization. It is a tradition wherein, as one Shi'i mystic put it, remaining with the external meanings alone is like "*stopping by the shore of the ocean*". The true quest of *ta'wīl* is to plunge into the ocean of meaning, to "*discover the divine secrets*" hidden beneath the waves of the text, and ultimately to know oneself and one's Lord.

*Ta'wīl: Concept and Debates in Qur'ānic Hermeneutics*

*Ta'wīl* is the key term in Islamic discourse for deeper interpretation of scripture. Etymologically, *ta'wīl* comes from the root *'-w-l*, meaning “to return to the origin”. To perform *ta'wīl* of a Qur'ānic verse is thus to trace it back to its ultimate source and reality. In the classical sciences of the Qur'ān, the term has been understood in more than one way. In fact, 'Allāmah Moḥammad Ḥusayn Ṭabāṭabā'ī (1904–1981), the renowned Shi'ī exegete, notes that there have been over ten different definitions of *ta'wīl* posited by scholars. However, two primary views gained general acceptance:

- (1) *Ta'wīl* as Interpretation/Commentary (Early Usage): In the earliest generations of Muslims, *ta'wīl* was often used as a synonym for *tafsīr* (exegesis). According to this view, *ta'wīl* simply meant the explanation of a verse—its apparent meaning or the circumstances of its revelation. All verses of the Qur'ān could be said to have *ta'wīl* in the sense that they required understanding and commentary. Ṭabāṭabā'ī explains that in this view “*all Qur'ānic verses are open to ta'wīl*”, although proponents would cite the Qur'ān (3:7) which says “*none knows its interpretation (ta'wīl) except God*” as applying specifically to certain ambiguous verses. In other words, while human scholars may interpret all verses, the full reality of some statements (especially the *mutashābihāt*, the allegorical or ambiguous verses) might be known only to God. This first view treats *ta'wīl* as essentially equivalent to scholarly commentary that resolves ambiguity through rational explanation.
- (2) *Ta'wīl* as Esoteric Interpretation (Later Usage): Gradually, a second definition emerged: *ta'wīl* came to denote an *esoteric or inner interpretation* that yields a meaning not evident from the surface wording of the verse. In this sense, *ta'wīl* uncovers truths that lie beyond the *zāhir* (literal text), often by relating the verse to metaphysical principles, spiritual realities, or symbolic truths. As Ṭabāṭabā'ī describes, according to the second definition “*ta'wīl includes a meaning that the outer aspect of the verse does not mention and the interpreter deduces it from an external argument*”, and thus it is called *bāṭinī* (inner, esoteric) interpretation. The literal or apparent meaning is then termed *zāhirī* (outward). Importantly, in this view *ta'wīl* is not limited to ambiguous verses but in fact applies to *all* Qur'ānic verses. Every verse has an inner aspect that may be uncovered. Mystically inclined scholars seized upon this view, arguing that the Qur'ān, like the created world, consists of multiple layers of reality. They often quote the Qur'ān 57:3 – “*He is the First and the Last, the Manifest and the Hidden*” – to suggest

that God's Book, being a reflection of His wisdom, likewise has manifest (zāhir) and hidden (bāṭin) dimensions. The Sufis in particular systematized this idea: they posited that just as existence has levels (from corporeal to spiritual, from outward forms to inner meanings), so does revelation. *Ta'wīl*, in the Sufi usage, is the method of peeling back the outward shell of the verse to reveal its inner kernel of meaning

Both definitions of *ta'wīl* have their place in Islamic hermeneutics, but our concern is with the second, esoteric sense, as this is what is usually meant by "mystical interpretation of the Qur'ān." The legitimacy of such esoteric exegesis has been a matter of debate within Islamic scholarship for centuries. On one side, there were (and still are) critics who view mystical or allegorical readings with suspicion. These critics, including some medieval jurists and traditionalist scholars, argue that interpreting the Qur'ān in ways not directly supported by the explicit text or prophetic sayings opens the door to subjective speculation. For example, the 12th-century Andalusī jurist Ibn 'Āṭiyya warned against "reading into" the text one's own ideas. More prominently, the Hanbalite scholars Ibn al-Jawzī (d. 1200) and Ibn Taymiyyah (d. 1328) outright condemned the concept of a hidden (*bāṭin*) knowledge of scripture as an illegitimate innovation (*bid'a*). From their perspective, God's final revelation in the Qur'ān and the Prophet's teachings was clear and sufficient; seeking any "secret" meaning outside the obvious literal and legal instructions was seen as unwarranted. Ibn Taymiyyah, in particular, was fiercely opposed to the excesses of some batini sects and Sufi allegorists. In the *Shi'i* world, we find a parallel in the influential Safavid-era scholar Moḥammad Bāqir al-Majlisī (d. 1699). Majlisī, author of *Biḥār al-Anwār*, criticized philosophical and Sufi interpretations of scripture, accusing those who use philosophical concepts in exegesis of straying from the clear intent of revelation. He insisted that many allegorical interpretations (for example, interpreting the Qur'ānic term *'aql* – intellect – in a spiritually elevated way) were unjustified, preferring to stick to transmitted explanations. These scholars feared that *ta'wīl* could become a guise for importing foreign ideas (Neoplatonic philosophy, gnostic cosmologies, etc.) into Islam, thus diluting or distorting the faith's authentic message.

On the other side of the debate, defenders of mystical exegesis argue that the Qur'ān itself, as well as the teachings of the Prophet and Imams, validate the search for deeper meaning. They point out that the Qur'ān repeatedly encourages believers to reflect (*tafakkur*), contemplate (*tadabbur*), and not be content with superficial understanding. Prophetic traditions likewise state "*The search for knowledge is incumbent on every*

*Muslim*” and extol the virtues of understanding faith with wisdom (*fiqh*) rather than mere rote learning. Moreover, the idea that the Qur’ān has hidden meanings is supported by numerous *ḥadīth* in both Sunni and Shi’i collections. Shi’i Imams in particular emphasized *bāṭin*: Imam Ja‘far al-Ṣādiq is reported to have said that every verse has an outward and an inward meaning, and every letter of the Qur’ān has a secret. Thus, major Shi’i thinkers who were themselves Sufi-inclined, like Sayyid Ḥaydar Āmulī (d. 1385), claimed that true Imamī Shi’ism is inherently esoteric and aligned with Sufism. Āmulī argued that the *ẓāhirī* (legalistic, literal) approach to Islam and the *bāṭinī* (mystical) approach are not contradictory but complementary, just as body and soul are both essential to a living being. In his seminal commentary *Jāmi‘ al-Asrār*, Āmulī systematically interpreted Qur’ānic verses in light of Sufi metaphysics while also grounding them in Shi’i doctrine. He and others like him saw *ta’wīl* as a way to unite the truths of *taṣawwuf* and *tashayyū‘* (Shi’ism), contending that the Imams themselves were the inheritors of the Prophet’s esoteric knowledge (‘ilm al-bāṭin). Āmulī he was *an early proponent of the thesis that Imami Shi’ism and Sufism share the same essence*,” thereby demonstrating a Shi’i framework for mystical Qur’ān interpretation.<sup>1</sup> It should be mentioned that Hasan Ibn Hamza al-Shirazi al-Palasi was an earlier figure in this sense that we have studied him in other places. (Asghari, *Sufism and philosophy in the contemporary Shia Seminary: scholars and mystics*)

Western scholars of Islam have also weighed in. In the early 20th century, Ignaz Goldziher dismissed Sufi Qur’ān interpretations as “*the reading of one’s own ideas into a text*.” He viewed mystical tafsīr as a later development, alien to the original message of Islam, effectively accusing Sufis of eisegesis (injecting meaning rather than extracting meaning).<sup>2</sup> However, later orientalist like Louis Massignon and Paul Nwyia took a more sympathetic view. (See al-Ṣādiq Ja‘far et al., *Spiritual gems: the mystical Qur’ān commentary ascribed to Ja‘far al-Ṣādiq as contained in Sulamī’s Ḥaqqā’iq al-Tafsīr from the text of Paul Nwyia* (Louisville, Ky.: Fons Vitae, 2011). Their research showed how the mystical reading of the Qur’ān often arose from “*a dialogue between personal mystic experience and the text of the Qur’ān*.” In other words, the Sufi does not simply impose whims on the scripture; rather, through intense spiritual practice, he

1. Seyed Amir Hossein Asghari, "Shi'a mystical theology: Notes on Sayyid Ḥaydar Āmulī's 'Jāmi‘ al-Asrār wa Manba‘ al-Anwār'," *Kom: Casopis za Religijske Nauke* 9, no. 3 (2020), <https://doi.org/10.5937/kom2003065A>. <http://dx.doi.org/10.5937/kom2003065A>. See, Ḥaydar ibn ‘Alī active th century Āmulī and Muhammad Rizā Jawzī, *Jāmi‘ al-asrār va manba‘ al-anvār*, Chāp-i 1. ed., vol. Tihirān, ‘Irfān ; 10, (Tihirān: Hirmis, 2012, 2012).

experientially engages the text and finds his experiences reflected there. As Sarah Sands summarizes their position: “Both Massignon and Nwyaia insisted that the Qur’ānic text remains primary for the Sufi; the Muslim mystic does not impose his own ideas on the text, but rather discovers ideas in the course of his experiential dialogue with it.” From this perspective, mystical exegesis is discovery, not invention. The spiritual state of the interpreter acts like a key that unlocks certain meanings—meanings that were always potentially in the text, though not visible to the casual reader. This view aligns with the self-understanding of Sufi commentators themselves, who often claim that their insights are the result of divine inspiration (*ilhām*) or unveiling (*kashf*) granted in the course of devotion, rather than personal speculation.

In sum, *ta’wīl* in the mystical sense is a legitimate hermeneutical enterprise within Islam, albeit one that requires discernment and, according to its practitioners, purity of heart. The debates over it have never been fully settled: even in contemporary times, we find “scripturalist” movements wary of esoteric interpretations, while others argue that without recognizing the inner layer, one reduces the Qur’ān to a one-dimensional text. For the purposes of this study, we proceed with the understanding (shared by Sufi and certain Shi’i scholars) that the Qur’ān does indeed contain multiple levels of meaning, and that uncovering its *bāṭin* is an endeavor supported by the tradition. Mystical commentators assert that the Qur’ān’s verses serve as sign-posts (*āyāt*) toward spiritual realities: reading them merely at face value would be like “stopping by the shore of the ocean” and never venturing into its depths. The task of *ta’wīl* is to sail into the ocean of the Qur’ān under the guidance of spiritual insight, until one reaches the pearls of wisdom hidden beneath the surface.

Before turning to specific examples of Sufi and Shi’i exegesis, it is helpful to note one more point stressed by moderate mystical scholars: the balance of *ẓāhir* and *bāṭin*. The Qur’ān’s “hidden” meanings, they insist, do not abolish the outward duties and meanings, but rather complete them. This integrative approach combats two extremes: a purely literal approach that denies any deeper meaning, and a lawless esotericism that ignores the scripture’s plain teachings. The next sections illustrate how Sufi and Shi’i commentators navigated this, keeping one foot on the shore of the literal text and one foot in the sea of inner meaning.

### **Sufi Approaches to Qur’ānic Interpretation**

Sufi *tafsīr* (commentary) is the genre of Qur’ān interpretation emerging from the Sufi mystical tradition. From the 2nd/8th century onward, Sufis produced commentaries or scattered interpretations that read the Qur’ān in light of the soul’s inward journey. These works do not form a monolithic

method, but they share certain assumptions and themes. Chief among these is the conviction that every verse of the Qur'ān contains layers of meaning that speak to the state of the seeker. Historical evidence suggests that mystical interpretation appeared quite early. For instance, the Sufi master Sahl al-Tustarī (d. 896) wrote one of the earliest Sufi commentaries. *Tustarī's tafsīr* is relatively brief but thoroughly esoteric; he explicitly stated that the Qur'ān “contained several levels of meaning, including the outer (*ẓāhir*) and the inner (*bāṭin*).” In Tustarī's interpretations, even simple verses were seen as allusions to spiritual truths—sometimes to the point that an outsider might not readily see the connection. Another important early work is the commentary of Abu'l-Qāsim al-Qushayrī (d. 1074), which included mystical allusions (*latā'if*) alongside conventional exegesis, thereby legitimizing the esoteric approach within a scholarly format. (Al-Tustarī by Sahl b. 'Abd Allāh et al., *Tafsīr al-Tustarī [Tafsīr al-Tustarī]*, Great commentaries on the Holy Qur'ān; v. 4, (Louisville, KY, Amman, Jordan: Fons Vitae; Royal Aal al-Bayt Institute for Islamic Thought, 2011)).

One of the most comprehensive Sufi commentaries is Rashīd al-Dīn Maybudī's *Kashf al-Asrār* (12th century). Maybudī's work explicitly presents three tiers of interpretation for each verse: first the literal meaning and linguistic notes, second the ethical and theological lessons (what he calls *ishāra* or allusion), and third the mystical insights (*ḥaqīqa* or truth) for the verse. For example, in commenting on the Fātiḥa, Maybudī would start with a straightforward Persian translation and grammatical commentary; then discuss, say, the general moral teaching of the verse; and finally give a Sufi explanation, perhaps relating the verse to stages of the soul's wayfaring. This tripartite method acknowledges that the verse speaks on multiple levels simultaneously. Such multi-layered exegesis reflects the axiom that “the Qur'ān addresses all people according to their capacity”—the same verse nourishes the law-bound Muslim, the philosophical theologian, and the mystic each with its proper sustenance (Maybudī and William C. Chittick, *The unveiling of the mysteries and the provision of the pious = Kashf al-asrār wa 'uddat al-abrār*, Great commentaries on the Holy Qur'ān; v. 5; Volume V, (Louisville, KY, Amman, Jordan: Fons Vitae ; Royal Aal al-Bayt Institute for Islamic Thought, 2015).

What sorts of inner meanings do Sufi commentaries uncover? A dominant theme is Divine Love and the Primordial Covenant. Sufis often frame the entire human-divine relationship as a love story that began before creation. They cite Qur'ān 7:172, which describes God calling forth the souls of all human beings before they were born and asking them, “Am I

*not your Lord?*” to which the souls replied, “*Yes, indeed!*”. This is known as the Covenant of *Alast* (from *alastu bi-rabbikum*, “Am I not your Lord?”). Mystics interpret this verse to mean that every human soul affirmed God’s lordship in pre-eternity, which is to say, every soul knew and loved God before entering the material world. In the Sufi reading, the shock of temporal existence veils us from that original knowledge, causing us to forget the primordial love (this state of forgetfulness is alluded to by the Qur’ānic term *ghafla*). The role of the Qur’ān and the prophets, then, is to remind us of that covenant and rekindle our innate love for God. Sufi interpretations of many verses will invoke this backdrop. For example, when the Qur’ān says “*Remember God’s favor upon you and the covenant He made with you...*” or speaks of God’s love and mercy, Sufis may relate it to the soul’s pledge in pre-existence and its yearning to return to that state of intimacy.

Love (*‘ishq*) thus becomes a key to Sufi exegesis. It is often said that “*the Qur’ān for the Sufis is a love-letter (‘ishq-nāma)*”, meaning that they approach it in a state of devotion and longing. (Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: University of North Carolina Press, 2011), <https://public.ebookcentral.proquest.com/choice/publicfullrecord.aspx?p=830257>, 1 online resource. See also, Chittick et al., *In search of the lost heart: explorations in Islamic thought*). Verses are read less as legal injunctions or historical narratives and more as *symbolic communications* from the Beloved. For instance, instructions about ritual purity might be interpreted as hints about purifying the heart; stories of the prophets are read as allegories of the seeker’s journey, and Qur’ānic descriptions of paradise are seen as allusions to the bliss of proximity to God. Every narrative becomes personalized: the Moses of the Qur’ān represents the intellect seeking God, and his antagonist Pharaoh represents the ego; Abraham’s breaking of the idols is the mystic shattering attachment to all save God; the cave of the Seven Sleepers becomes the heart in contemplative retreat, and so on. Sufi language and its interpretation of the Qur’ān is a universal language – anyone with spiritual insight, Muslim or not, can grasp the author’s state. The main issue Sufis address is the mutual love between man and God. Sufi exegesis is thereby psychological and universalizing: it finds in the Qur’ānic text an articulation of the soul’s inner states, which in principle any seeker of truth could resonate with.

To illustrate, consider how a Sufi commentator might handle a specific verse such as “*He loves them and they love Him*” (Qur’ān 5:54). The outward meaning is a statement about God’s love for a group of believers and their love for Him. A Sufi would expand on this: the verse indicates

that God's love is prior – “whom He loves (*yuḥibbuhum*), and then they love Him (*wa yuḥibbūnahu*)” – thus God's attraction (*jadhba*) is what draws the seeker to seek Him. This ties into a fundamental Sufi principle that *God's love for man precedes man's love for God*, echoing a hadith that God says “*My Mercy outstrips My Wrath.*” The Sufi exegete might then remind the reader that the entire movement of Islam (which means surrender in love) is based on responding to that initial divine attraction. Such an interpretation remains anchored in the verse but elevates it to a theological and experiential principle about love.

Another unifying motif in Sufi Qur'ān interpretation is the concept of the Two Arcs of the Circle of Existence: the arc of descent (from God to creation) and the arc of ascent (from creation back to God). This is a cosmological picture inherited from Neoplatonic and Hermetic ideas, but islamized by Sufis like Ibn 'Arabī. According to this view, all souls originate with God (descent), and their duty is to return to God (ascent). Sufis see this pattern reflected in the Qur'ān's narratives and laws. Creation and prophetic history trace the arc of descent (God's actions initiating relationship with man), and the religious path (*Sharī'a* and *ḥaqīqa*) maps the arc of ascent (man's journey back to God). The Prophet Moḥammad is often portrayed in Sufi literature as the perfect wayfarer who completed the arc of ascent (hence his *Mi'rāj*, ascension to God) and thus can lead others on the same path. In mystical *tafsīr*, verses exhorting obedience to the Prophet or imitating his character are given special emphasis: to the Sufi, the Prophet is “*the symbol of the Perfect Man (al-insān al-kāmil) and the sure path to salvation*”. For example, Sufi commentators read the verse “*If you love God, follow me, and God will love you*” (Q 3:31) as a divine invitation to prophetic imitation as the quickest route to earning God's love. In a passage cited in the source text, Āyatullāh Rūḥullāh Khomeini (who authored mystical works in addition to being a jurist) expounds on a revelatory call: “*The call came from the Real: 'Whatever drink comes to you from the auspicious hand of Moḥammad the Arab... take it, for your life lies in that... The final goal of the traveling of the servants and the perfection of their states is My love, and My love lies in following the Sunnah of your prophet...'*”. Here the mystical path is explicitly tied to following the Prophet's example (the *Sunnah*) in all states, which leads one to the ultimate goal of divine love. This reflects a broader tendency in Sufi exegesis: the law (*Sharī'a*) and the spiritual path (*ṭarīqa*) are seen as one continuum, with the Prophet's outward teachings as the foundation and his inner reality as the pinnacle.

By the medieval period, Sufi Qur'ān commentaries had firmly established their credibility and widespread appeal, though not without



controversy. One significant work blending Sufi and Shi'i perspectives was Ṣāfi's commentary by Ismā'īl Ḥusaynī (d. 17th c.) which incorporated mystical insights while explicating verses according to Imāmī teachings. However, to many Sunni ulema, the most authoritative Sufi tafsīr became Ibn 'Arabī's school contributions. Ibn 'Arabī (d. 1240) himself did not write a full Qur'ān commentary, but his *al-Futūḥāt al-Makkiyya* and other works contain extensive verse expositions. His disciples, like 'Abd al-Razzāq al-Kāshānī (pseudo-Ibn 'Arabī commentary) and 'Abd al-Karīm al-Jīlī, penned commentaries that systematically interpret the Qur'ān through the lens of *waḥdat al-wujūd* (oneness of Being) metaphysics. These works read almost like metaphysical treatises keyed to Qur'ānic phrases. For instance, where the Qur'ān says “*God is the Light of the heavens and the earth...*” (24:35), Ibn 'Arabī's school would expound that all existence is the self-manifestation (*tajallī*) of that divine Light, and the “niche” and “lamp” mentioned in the verse symbolize levels of reality within the human heart. Such allegorical exegesis might seem far from the apparent meaning, yet to the mystic it unveils how the Qur'ān encodes the structure of reality.

It is important to note that Sufi exegetes often justified their interpretations by appealing to the concept of *kashf* (unveiling). They claimed an *experiential authority*: having undergone certain spiritual states, they *witnessed* correspondences between the text and higher realities. For example, a Sufi who experiences *fanā'* (ego-annihilation in God) might interpret Qur'ānic verses about death and resurrection as allusions to the death of the self and rebirth in divine subsistence (*baqā'*) within this life. These personal insights were cautiously expressed, often preceded by disclaimers such as “an allusion given to my heart is...”. This mode of interpretation was bolstered by verses like “*We shall show them Our signs on the horizons and in themselves until it becomes clear to them that He is the Real*” (41:53). Sufis read this as God promising to reveal spiritual meanings both in the external world (*āfāq*) and the inner world of the self (*anfus*), meaning the Qur'ānic *āyāt* (signs) have inner counterparts in the soul. The well-known maxim “He who knows himself knows his Lord” is frequently cited in Sufi tafsīr circles to connect self-discovery with Qur'ān discovery. Indeed, a prominent contemporary heir of this tradition, Ḥasan 'Alī Shāh (Sayyid Ḥasan Ḥasanzādah Āmulī), wrote *Lessons on Self-Knowledge* where he reinforces that *ma'rifat al-nafs* (self-knowledge) is the key to unlocking knowledge of God. When applied to the Qur'ān, this principle implies that as one purifies and understands one's soul, verses that were formerly opaque can suddenly convey profound meanings relevant to one's spiritual state.

To summarize, Sufi approaches to the Qur'ān are characterized by allegorical, symbolist, and experiential readings that complement the outward literal exegesis. They often require a reader already familiar with Sufi terminology and metaphysics (e.g., concepts like *fanā' wa baqā'*, *waḥdat al-wujūd*, *nūr Moḥammadī*, etc.) to fully appreciate them. Yet they remain anchored in a core conviction: *the Qur'ān is a living text with inexhaustible depths of wisdom, accessible in measure to the purity and receptivity of the reader's heart*. As later sections will show, Shi'i mystics shared these convictions and even expanded upon them, integrating Sufi insights with Imamī theological themes. But before moving to the Shi'i perspective, it is crucial to address how the philosophical notion of direct knowledge and innate disposition ties into mystical exegesis. The Sufis would say that to grasp the *bāṭin* of the Qur'ān, one must have a refined mode of knowing—what they call *dhawq* (tasting) or *'ilm ḥudūrī* (knowledge by presence). We now turn to these epistemological foundations which make mystical interpretation intelligible.

### **Shi'i Mystical Exegesis and Convergence with Sufism**

Shi'i Islam, especially in its Imāmī (Twelver) branch, has its own rich heritage of esoteric interpretation, much of which converges with Sufi perspectives. From the earliest period, the Shi'i Imams taught that the Qur'ān has multiple layers of meaning. Imam Ja'far al-Ṣādiq is attributed a saying: *“The Book of God comprises four things: the statement set down (‘ibāra), the allusion (ishāra), the hidden meanings relating to the supra-sensible worlds (laṭā’if), and the exalted spiritual doctrines (ḥaqā’iq). The literal expression is for the common folk (‘awāmm); the allusive indication is for the elite (khawāṣṣ); the subtle hidden meanings are for the friends of God (awliyā’); and the highest truths are for the prophets (anbiyā’).”* Such narrations (whether their chains are sound or not) reflect a normative Shi'i view that the Qur'ān contains teachings for every level of spiritual maturity. The Imams were seen as the guardians of both the exoteric and esoteric understanding of the Qur'ān. In Shi'i history, groups like the Ismā'īlīs became famous for *bāṭinī* exegesis, sometimes to extremes of symbolization.

One of the monumental figures that bridge Shi'i and Sufi exegesis is the aforementioned Sayyid Ḥaydar Āmulī. A Shi'i mystic of 14th-century Iran, Āmulī explicitly argued that *Shi'ism in its essence is nothing other than the esoteric aspect of Islam, of which Sufism is the methodology*. He wrote works to reconcile the two, famously stating *“Sufism and Shi'ism are two terms for the same truth, like two sides of one coin.”* In his Qur'ān commentary (which unfortunately only covers part of the Qur'ān), he

interprets verses in a way that affirms both the role of the Imams and the spiritual verities of Sufism.

In the later Safavid period, a tension grew in the Shi‘i scholarly community between the Akhbārīs (traditionists who were wary of ijtihād and philosophical interpretations) and the ‘irfānī or Hikmat-inclined scholars (who embraced philosophy and mysticism). The peak of Shi‘i mystical philosophy is seen in Mullā Ṣadrā Shīrāzī (d. 1640), who wrote not only works of philosophy (*al-Asfār al-Arba‘a*) but also Qur’ān commentaries (he commented on surahs like al-Fātiḥa, al-Baqara, Yāsīn, etc.) and hadith. Mullā Ṣadrā’s approach to exegesis was deeply philosophical yet suffused with mysticism. He believed in the unity of knowledge and existence, and thus he often interprets Qur’ānic narratives as allegories of the journey of the intellect/soul. For example, in Sūrat al-Kahf (18), the story of Moses meeting Khidr is taken by Ṣadrā as symbolic: Moses represents exoteric knowledge, Khidr esoteric insight. Moses’ inability to be patient with Khidr’s disturbing actions (scuttling a boat, killing a youth) illustrates how the outward law alone cannot comprehend the deeper wisdom of divine actions that mystics understand through inspiration. Mullā Ṣadrā explicitly theorized *ta’wīl* in his works, noting that the true meaning (*ta’wīl*) of a verse is in fact the *ontological reality* to which the verse points, not a subjective fancy. In his view, every Qur’ānic statement corresponds to a truth in the higher world of being. The process of *ta’wīl* is to raise the mind from the world of words to the world of realities. This matches the root meaning “to return to the origin”: the origin of the Qur’ān is God’s knowledge, and *ta’wīl* seeks to return the interpreter to that divine knowledge by lifting the veil of ordinary language.

An illustrative case from Shi‘i mystical tafsīr is the commentary of ‘Abd al-Razzāq al-Lāhījī (17th c.), a student of Ṣadrā (Sharīf Lāhījī, ‘Imī, 2011). In his commentary on the Verse of Light (24:35), Lāhījī provides a multi-layered interpretation: on one level, a metaphysical interpretation where the verse speaks of the emanation of Divine Light through the celestial and spiritual realms; on another level, a theophanic interpretation where the “Light” is the light of the Moḥammadan Reality present in the Imams; and on a mystical level, how the light shines in the heart of the true believer. Such commentaries show the fusion of philosophy (*hikma*), theology, and Sufism characteristic of the School of Isfahan.

By the 20th century, we see a revival and continuation of mystical exegesis in the Shi‘i seminaries, especially in *Najaf* and *Qom*. A prominent example is ‘Allāmah Ṭabāṭabā’ī himself. While his magnum opus *Tafsīr al-Mīzān* is a rational-textual commentary that doesn’t overtly delve into speculative mysticism, (Ṭabāṭabā’ī, al-Mīzān, 1983.) Ṭabāṭabā’ī wrote

separate treatises like *Risālat al-Wilāya* (Ṭabāṭabā'ī, *Risālat al-wilāya*, 1987). and reportedly taught esoteric doctrines privately (the notes of which became *Kernel of the Kernel*). In *al-Mizān*, he sometimes hints at deeper meanings. For example, when commenting on verses about the soul or about *Ūlū l-albāb* (“people of inner intellect”), he might cite a ḥadīth from the Imams that “the Qur’ān has an inner meaning appropriate to each level of heaven” and gently guide the reader to think beyond the immediate context. Ṭabāṭabā'ī's disciples in Iran, such as Ayatollah Ḥasanzāda Āmulī and Ayatollah Javādī Āmulī, carried this synthesis forward. As mentioned earlier, Ḥasanzāda wrote on self-knowledge and the microcosmic reading of scripture. Javādī Āmulī authored a work *Qur’ān, ‘Irfān and Burhān are Inseparable* (Āmulī, *Qur’ān va ‘irfān*, 1995). responding to those who wanted to “separate” philosophy and mysticism from Qur’ānic studies (notably, the Tafkīk school in Mashhad). Javādī Āmulī argues that “*dīn (religion) is what God has revealed (wahy), and ‘aql (intellect) is what God has inspired*” —thus both are complementary means to understand truth. In his view, a mature exegete must use both the transmitted knowledge and the inner intellect. He contends that the apparent conflicts between reason and revelation are due to shallow understanding; in reality, “*the development of the intellect leads to a deeper comprehension of religious content*”, showing potential harmony. This defense of using philosophical reasoning and mystical insight in exegesis has been vital in contemporary discussions, as it counters accusations (like those from the Tafkīk school or Salafi literalists) that mystical interpretation is an alien intrusion.

Sayyid Moḥammad Ḥusayn Ḥusaynī Tehrānī (d. 1995), a prominent contemporary Shi‘i mystic, authored numerous works advocating for the integration of Sufism/‘irfān within orthodox religious frameworks. In his works, he often cites the Qur’ān and *ta’wīl*. For example, Tehrānī's compiled notes from Ṭabāṭabā'ī's lectures, published as *Lubb al-Lubāb* (Kernel of the Kernels), begin by emphasizing the innate human attraction to God and the need to transcend the outer forms of religion toward inner realities. He reminds readers that focusing solely on external ritual without inner devotion leaves one “*foregoing the kernel and the essence*”; conversely, seeking spirituality without the Sharia is equally astray “*content with metaphorical, having abandoned the literal*”. This reflects a lesson often stressed by Shi‘i mystics: the exoteric and esoteric must go hand in hand. The “straight path” (*al-ṣirāṭ al-mustaqīm*) in their view is the median between neglecting the law and neglecting the spirit. They invoke the Qur’ān's own description of the Muslim community as “*ummatan wasaṭan*” (a middle community) and apply it to the individual's approach: “*those who combine within themselves the outward and the inward...*

*mingling them as sugar and milk. To them, the outward is the means for attaining the inward, and an inward devoid of the outward is like 'dust scattered' (25:23)."* In other words, the *bāṭin* without the *zāhir* is insubstantial, and the *zāhir* without the *bāṭin* is hollow. This golden principle has guided responsible mystical exegesis in both Shi'i and Sunni contexts.

Shi'i mystical exegesis advocates the same core idea as Sufi exegesis—that the Qur'ān has interior meanings accessible through spiritual realization—while often linking those interior meanings to Shi'i theological constructs like the authority of the Imams, the concept of *walāyah* (intimate guardianship of the saints), and the expectation of the Mahdi. Shi'i mystics find in verses indications of the Perfect Human who fully embodies the Qur'ān (identified as Prophet Moḥammad and, by extension, the Imam). For example, where Sufis might say the verse "*Guide us to the straight path*" (1:6) alludes to the path of love and gnosis, Shi'i exegesis might add that "the straight path" in its highest sense is the Prophet and the Imams themselves, as living Qur'āns. Both perspectives enrich the tapestry of meaning without contradiction: one focuses on personal mystical experience, the other on the human exemplars of that experience.

Epistemological Foundations: 'Ilm Ḥuḍūrī, Fiṭra, and Self-Knowledge

Underpinning mystical approaches to the Qur'ān is a distinctive epistemology—a theory of how humans can know truth. Unlike the purely textual or rational-empirical epistemology of exoteric scholarship, mystics posit that the deepest truths are known by presence and direct witnessing (*'ilm ḥuḍūrī* or *'irfān* in Persian/Arabic, often translated as "immediate knowledge" or "knowledge by presence"). This concept, systematically developed by Islamic philosophers such as Suhrawardī and Mullā Ṣadrā, and embraced by Sufis, holds that certain knowledge is not obtained by logical deduction (*ḥuṣūlī*, acquired knowledge) but by an *immediate unveiling of the object to the knower*.

Mullā Ṣadrā, in particular, made *'ilm ḥuḍūrī* the cornerstone of his epistemology. He argued that at its root, being (*wujūd*) and consciousness are identical or at least inseparable. In a famous formulation, Ṣadrā asserted the "*unity of being and knowledge*" (*wuḥdat al-wujūd wa'l-'ilm*). The Arabic term *wujūd*, according to William Chittick, conveys the meanings of both "existence" and "finding" (William C. Chittick, (Albany, N.Y.: State University of New York Press, 1989), 7). To exist is implicitly to be a locus of awareness; thus, all knowledge is a mode of being. From this perspective, knowing something truly means *to be it or to have it present in one's being*. Abstract or discursive knowledge (like reading a description of a place) is a shadow compared to immediate knowledge (actually seeing

the place). Ṣadrā stated: “*Being can only be known by visionary presential knowledge (al-‘ilm al-ḥuḍūrī al-shuhūdī), and the inner reality of light can only be perceived through an immediate illuminative connection... If something is known only by formal knowledge, the very reality of the thing is altered.*” (Ṣadr al-Dīn Shīrāzī, Seyyed Hossein Nasr, and İbrahim Kalin, (Provo, Utah: Brigham Young University Press, 2014), 11-13) This suggests that the comprehensive reality of an entity—particularly metaphysical entities such as the soul, the divine, or spiritual significance—is accessible solely through direct experiential witnessing, rather than through detached intellectual reasoning.

How does this relate to Qur’ānic interpretation? A Sufi would say that the true meanings of the Qur’ān are ultimately realities to be witnessed, not just propositions to be analyzed. For example, the Qur’ān speaks of *Nūr* (Light), *Rūḥ* (Spirit), *Jannah* (Paradise, literally “Garden”), *Malakūt* (spiritual realm), etc. While theologians may debate definitions of these and commentators give lexical explanations, the mystic seeks to *actually perceive* the Light, to *experience* the Spirit, to *taste* a breeze of Paradise in prayer, and to *glimpse* the Malakūt with the inner eye. In doing so, they believe they are coming to know the *ta’wīl* (inner reality) of those Qur’ānic terms. This highlights a saying attributed to Imam ‘Alī: “*The Qur’ān is not (truly) understood by mere learning; rather, the Qur’ān is understood by a divine light cast into the heart.*” (Ṭabāṭabā’ī, London: Zahra, 1987)

Another crucial epistemological concept here is *fiṭra*. *Fiṭra* is defined in the Qur’ān (30:30) as the original nature or disposition upon which God created mankind. It implies an innate orientation toward truth and goodness. Islamic philosophers and Sufis elaborated *fiṭra* as the human’s primordial memory of God and innate capacity to recognize Him. William Chittick interprets *fiṭra* as the “*innate capacity for humans to know God and adhere to divine truth,*” essentially the inborn disposition toward *tawḥīd* (recognizing God’s unity). Every child is born with this pure *fiṭra*, which includes an intuitive moral compass and a direct, if latent, consciousness of God (this idea resonates with the famous hadith, “*Every child is born upon the fiṭra; it is only parents (environment) that make him a Jew, Christian, or Magian.*”). This concept has direct implications for mystical epistemology: it suggests that the human soul naturally knows or can know Divine realities without external instruction, provided it can recover or awaken its original state.

Mullā Ṣadrā established a significant link between *fiṭra* and *‘ilm ḥuḍūrī*. He characterized *fiṭra* as “”, describing it as an *active ontological reality* through which truth is revealed via direct awareness. (Zailan Moris, , London: Routledge Curzon, 2003) In simpler terms, the *fiṭra* is not just a

blank slate; it is “*the soul’s innate, presential awareness of God and of moral truth that precedes discursive thought.*” Because our very existence (*wujūd*) is a mode of finding (*wujūd* as finding) according to Ṣadrā, to *be* is already to have a kind of knowledge by presence. Thus, the human soul by virtue of existing has *present within it* a knowledge of God (since we are *from* God and *upon* the mold of His intent). *Fiṭra*, in his metaphysics, is an ontologically active predisposition wherein “*the acts of being and knowing coincide*” (İbrahim Kalın, New York: Oxford University Press, 2010). We know God not through conceptual reasoning alone, but by awakening to our own deepest being, which is always in connection with God. This is why self-knowledge (*ma’rifat al-naḥs*) is continually emphasized: “*He who knows himself knows his Lord.*” The soul’s journey of perfection can be seen as an unfolding or actualizing of this latent innate knowledge. As Ṣadrā argues, humans are not born as completely blank slates; rather, the soul is imbued with “*innate knowledge from the outset,*” which gradually unfolds as one traverses the spiritual path. This innate knowledge by presence is like a seed that grows under the right conditions of spiritual practice, eventually yielding the fruits of direct insight (*kashf*).

In the context of Qur’ānic interpretation, this means that understanding the deepest meanings of the Qur’ān is less about acquiring information and more about awakening certain knowledge within. Verses of the Qur’ān often function as reminders (*dhikr*) that activate the *fiṭra*’s memory. An interesting point is made in a contemporary study on *fiṭra*: the Qur’ān calls itself “*dhikr for the ‘ālamīn*” (a reminder for the worlds). It suggests that revelation doesn’t so much *introduce* totally novel concepts as it *reminds* souls of truths they already deep down know (by virtue of *fiṭra* and the primordial covenant). For instance, when the Qur’ān speaks of God’s Oneness and Lordship, the message resonates with the soul’s innate testimony on the Day of Alast (7:172). That is why people often describe an inner echo or recognition upon reading the Qur’ān sincerely. Sufis take this further: through exercises of remembrance (*dhikr* Allah), meditation (*muraqaba*), and love of God, they seek to strip away the rust from the heart so that the *fiṭra*’s light shines forth, illuminating the meanings of revelation from within (See, Schimmel, *Mystical Dimensions of Islam*). In essence, the Qur’ān is written in the soul as well – a concept alluded to in some Sufi writings that the real Qur’ān is an eternal reality (*umm al-kitāb*) inscribed in the guarded tablet and reflected in the human heart, and the printed *mushaf* is a reflection of that higher reality (For the Qur’ān as an Eternal Reality in the Soul, See Henry Corbin, *Temple and contemplation, Islamic texts and contexts*, (London: KPI in association with Islamic Publications, London, 1986)

Now, how do these epistemologies justify or inform Sufi *ta'wīl*? They do so by asserting that *textual meaning is not exhausted by the outward linguistic expression; there are inner connections and realities that can be grasped through non-discursive means*. For example, when a Sufi says “this verse means XYZ in the inner sense,” from a rationalist perspective he might be making a tenuous connection. But from the perspective of knowledge by presence, that *meaning* might have been directly witnessed by the Sufi in a spiritual vision or state.

This interplay of reason and direct insight was addressed by ‘Allāmah Ṭabāṭabā’ī’s pupils when responding to the anti-Sufi Tarkīk school. They noted that both reason (*‘aql*) and revelation (*naql*) come from God. The intellect in its pure, God-given function (sometimes called *al-‘aql al-nūrānī*, the luminous intellect) does not contradict revelation; instead, it penetrates to the harmony between the rational truths of *tawhīd* and the experiential truths of ‘irfān. Thus, scholars like Javādī Āmulī emphasize *integrating the inward intellect (‘aql bāṭinī) with the outward, discursive intellect (‘aql zahīrī)*. True knowledge, he notes (echoing Mullā Ṣadrā), arises from their integration. In practice, this means the *tafsīr* scholar can and should use analytical tools—language, context, grammar—and be receptive to flashes of intuitive insight or inspiration that do not violate the shar‘ī principles. The greatest commentators, like al-Ghazālī or Mawlānā (Rūmī) or in Shi‘ism someone like ‘Allāmah Ṭabāṭabā’ī, combined rigorous knowledge of the outer sciences with inner spiritual refinement (Asghari, Sufism and philosophy in the contemporary Shia Seminary: scholars and mystics).

We should mention an example that encapsulates these epistemologies in interpreting a verse. Consider the Qur’ānic verse “*Allah taught Adam all the Names*” (2:31). Exoterically, this is about Adam’s knowledge. Philosophically, one might say it signifies man’s capacity for abstract concepts (naming). Mystically, especially in Ibn ‘Arabī’s school, this verse means that Adam was given knowledge of the realities of all things (*asmā’* here meaning the archetypes of existents), effectively a direct insight into creation. They relate this to the idea of Perfect Man containing the Names of God. This interpretation is not obvious from grammar alone; it stems from unveiling and deep contemplation on what it means to be taught “all names.” A philosopher-mystic like Ṣadrā would argue Adam’s *fiṭra* was pure and thus he had *‘ilm huḍūrī* of those realities (he “found” them present in himself as God taught him). A scriptural literalist might balk, but the mystical epistemology gives a coherent framework: Adam’s example foreshadows that the fully realized human (like prophets and saints) can

directly apprehend divine truths without intermediary, and the Qur'ān hints at such possibilities.

Finally, we return to *tawhīd*, the doctrine of Divine Unity, which is the ultimate truth mystics seek to know by presence. All mystical exegesis is oriented toward illuminating *tawhīd*. For the gnostic, *tawhīd* is not just the propositional statement “*There is no god but God*”, but an existential realization that “*There is nothing but God*” (in Sufi terms, *lā mawjūda illā Allāh*, or the doctrine of Oneness of Being properly understood as all things being divine self-disclosures). The Qur'ān's inner message is one of *tawhīd* in multiple facets: metaphysical (only God truly exists), spiritual (one's heart should love only God), ethical (to see God's hand in all happenings), and social (to worship none but God, etc.). Through *ta'wīl*, mystics interpret verses to guide seekers toward that unitary vision. For example, when the Qur'ān says “*Wherever you turn, there is the Face of God*” (2:115), a Sufi takes it as a direct indication of God's omnipresence and the need to perceive Him in every direction—an idea that supports Oneness of being. A philosopher might caution this means God's knowledge/power is everywhere, not His essence; but the mystic (often the philosopher-mystic like Ṣadrā or Qūnawī) would respond that all multiplicity is pervaded by the light of the One, and only one who has *knowledge by presence* of that reality can fully grasp the verse's import. Indeed, *Kernel of the Kernel* emphasizes that solely philosophical (*burhānī*) proofs of *tawhīd*, while logically airtight, “*do not satisfy the heart and spirit*”. True contentment of the soul comes from *shuhūd* (direct witnessing) of *tawhīd*. And *that* is the ultimate mystical interpretation of the Qur'ān: not an intellectual construct, but the lived, tasted knowledge that “*La ilaha illa 'Llah*” is absolute reality (*Kernel of the Kernel: Concerning the Wayfaring and Spiritual Journey of the People of Intellect (Risāla-yi Lubb al-Lubāb dar Sayr wa Sulūk-i Ulu'l Albāb)* A Shi'ī Approach to Sufism, SUNY Press, Albany).

### **Integration of Outward and Inward Hermeneutics**

A key feature of the genuine mystical approach—underscored throughout but deserving its own emphasis—is the integration of *ẓāhir* and *bāṭin*, of outward exegesis and inward interpretation. The Qur'ān itself repeatedly enjoins believers to use their reason and follow the Sharia, even as it alludes to profound mysteries. Thus, mystical commentators insist that any *ta'wīl* must not violate the established *ẓāhir* (the plain meaning and law). Rather, *ta'wīl* is built upon *tafsīr*. They often quote the maxim: “*al-ẓāhir ṭarīq ilā l-bāṭin*” – “the outward is the road to the inward.” In practice, this means a Sufi or 'arīf will first acknowledge the literal meaning of a verse and its legal or theological implications as valid, then supplement it with an inner meaning that does not nullify the outer. For instance, when

interpreting the ritual prayer, the outer meaning concerns the physical acts and recitations that are obligatory. The Sufi accepts that (and indeed performs the prayer meticulously), but additionally he interprets *standing* as standing before God in awe, *bowing* as the submission of the intellect, *prostration* as annihilation of the ego before the Real. These inner interpretations enrich the act; they do not cancel the obligation to actually stand, bow, and prostrate physically.

In the Shi'ī context, one finds that mystical interpretation is often tied to recognition of the Imam. The exoteric duty is to follow the Imam; the esoteric aspect is to see the Imam as a channel to God and to see God's attributes reflected in the Imam (the Perfect Human). For example, some Shi'ī hadiths interpret the Qur'ānic term "*dhikr*" (remembrance) as specifically referring to the Imam or the Prophet. Outwardly, *dhikr* means remembering God by tongue or heart; esoterically, it can mean the living reminder of God, the Imam, who "reminds" people of God by his very being.

Thus, the integration of *zāhir* and *bāṭin* also safeguards mystical exegesis from becoming an arbitrary free-for-all. It imposes a discipline: one cannot claim an inner meaning that blatantly contradicts the letter of the Qur'ān or the fundamental tenets of Islam. The inward sense must be "harmonious with the meaning" (to use Ṭabāṭabā'ī's term) of the verse, even if not derived by ordinary syntax. This is akin to what in hermeneutics is called the *sensus plenior* (fuller meaning) of scripture: it doesn't negate the *sensus literalis* (literal meaning) but adds depth. Sufi commentators typically present their insights modestly, as a meaning (*iḥtimāl*) or a *laṭīfa* (subtle point), after explaining or at least referencing the literal meaning. When al-Qushayrī or al-Niffarī or other Sufi authors write their commentaries, one sees a pattern: they will quote a verse and then say "*ishāra*" or "*fahm*" or "*inward note*", and give the Sufi meaning. By marking it as an allusion, they implicitly say: this is not the only meaning, but it is a valid lesson we can take (See, Kristin Zahra Sands, *Ṣūfī commentaries on the Qur'ān in classical Islam* (London: Routledge, 2006), 29-31, <http://public.ebib.com/choice/publicfullrecord.aspx?p=261318>, 1 online resource (viii, 196 pages).

As a concrete example from the provided sources: in the conclusion of the base paper, it was stated that *remaining in the zawāhir (outer forms) of the Qur'ān is like stopping at the shore of an ocean*. This metaphor acknowledges the shore (outer forms) exists and is the starting point, but urges one to set sail to the ocean (inner meanings). However, one must sail properly—with a boat. The "boat" is the Sharia and proper methodology. If one dives without a boat or safety, one might drown in fantasy.

Conversely, one who refuses to leave the shore never experiences the depth. The balance, again, is evident.

Therefore, in our unified academic perspective, we maintain that mystical interpretation in Islam is not an anti-nomian or purely subjective endeavor; it is a disciplined extension of classical exegesis, requiring its own qualifications (spiritual as well as intellectual). The mystic commentator is often at pains to establish credentials in the outward sciences (many wrote conventional commentaries too – e.g., Ṣadrā wrote a regular *tafsīr* on Sūrat al-Baqara aside from his theosophical glosses). This bridging of outward and inward ensures that mystical commentary remains anchored in the Qur'ān's actual text and the religion's praxis, thereby enriching the scripture's relevance rather than reading something foreign into it.

As Nasr has pointed out, the Qur'ān's miraculous quality (*i'jāz*) lies in its ability to address multiple levels of reality simultaneously. A single verse can guide a child at the literal level, a jurist at the legal level, a philosopher at a metaphysical level, and a mystic at a transcendental level—all without contradiction. It is precisely this multi-valence that mystical exegesis celebrates. By integrating outward and inward, one does justice to the fullness of the Qur'ānic revelation, which emanates from the One who encompasses both the outward and the inward (Q.57:3) (Seyyed Hossein Nasr, *The study Qur'ān: a new translation and commentary*, First edition. ed. (New York, NY: HarperOne, an imprint of Collins Publishers, 2015)).

### Conclusion

The mystical interpretation (*ta'wīl*) of the Qur'ān, as practiced in Sufi and Shi'i traditions, emerges as a profound testament to the Qur'ān's depth, elasticity, and enduring power to reveal meaning to those who seek God with both intellect and heart. Far from being a modern imposition or a heterodox whim, the esoteric hermeneutic has roots in the Qur'ān's own ethos and the teachings of early Islamic authorities. This study has shown that mystical exegesis is undergirded by a coherent epistemology—one that valorizes direct spiritual insight (*'ilm ḥuḍūrī*) and the soul's innate disposition (*fiṭra*) toward recognizing God's truth. Armed with these principles, mystics approach the Qur'ān not just as a text to be deciphered, but as a mirror in which timeless realities are reflected according to the purity of the seeker's soul. We explored how Sufi commentators, through metaphor and allegory, read the Qur'ān as a *love-letter* from the Divine Beloved, addressing the heart's longing for the Absolute. They employed *ta'wīl* to bridge the gap between the human and the Divine, discovering in Scripture the traces of a primordial covenant of love (Q.7:172) and mapping

the soul's journey back to God through the arc of ascent. Shi'ī mystics, meanwhile, complemented this perspective by highlighting the role of the Imams and the Prophetic Light in unveiling the Qur'ān's inner layers, positing that the fullness of Qur'ānic wisdom is realized in the Perfect Human who embodies its truths. Both traditions converge on the insight that the Qur'ān's verses have layered significations (*zāhir* and *bāṭin*) and that understanding the *bāṭin* requires not only scholarly effort but also spiritual refinement and illumination. A recurring theme in our study is that mystical exegesis does not abolish the outward meaning; it fulfills it. We saw how authoritative voices, from 'Allāmah Ṭabāṭabā'ī to contemporary scholars like Javādī Āmulī, insist on integrating reason, scripture, and inner experience into a harmonious approach. The *tafkīk* (separatist) tendency to divorce mystical insight from Qur'ān commentary was met with strong rebuttals: intellect (*'aql*) and revelation (*wahy*) are two wings of a bird, both given by God. Authentic Sufi commentary, therefore, operates within the bounds of orthodox belief and practice, using the Shari'a as its foundation and *taqwā* (God-consciousness) as its guiding light. As the *Kernel of the Kernel* counsels, the traveler on the path summons all dimensions of his being – body, mind, and spirit – in devotion. The body observes the outward rites (prayer, fasting, etc.), the mind contemplates divine signs, and the spirit seeks annihilation in God's presence. In exegetical terms, this means the sound mystical interpreter prays like a jurist, reasons like a theologian, and intuits like a lover of God. The role of epistemic humility also emerged in our discussion. Mystical authors often frame their insights as *dhawq* (taste) or *ishāra* (allusion), acknowledging that no single interpretation can exhaust the divine speech. The Qur'ān's nature as an infinite ocean of meaning is a common analogy. *Ta'wīl* is not about reading one's whims into the text (the Goldziheresque accusation), but about *discovering* layers through disciplined spiritual labor. In this regard, the mystical approach can be seen as an extension of the classical hermeneutical principle that the Qur'ān's verses can have multiple valid interpretations (*wujūh*). It simply extends that to include interpretations accessed via spiritual unveiling (*kashf*) – provided they do not contradict the Qur'ān or established doctrine. In the contemporary context, our exploration underscores that mystical interpretation remains relevant and vibrant. In an age of increased interreligious engagement and philosophical inquiry, concepts like *fiṭra* and natural law are finding renewed attention. The idea that all humans share an innate moral and spiritual sense resonates with modern discussions on human nature and ethics. Sufi literature and Shi'ī *'irfān* offer rich resources for a spiritual humanism grounded in the Qur'ān. They present a vision of Islam that speaks to the “heart of the matter” – the transformative

experience of the Divine – which can be especially meaningful in a time when mere formalism or externalism often leaves the youth uninspired. Mystical exegesis shows how the Qur’ān can be “*spirit and life*” (to borrow a biblical phrase), not just law and lore.

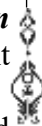
In conclusion, the mystical interpretation of the Qur’ān is a scholarly and spiritual endeavor that *strives to be true to the letter and the spirit* of the Islamic revelation. It invites the believer to engage the Qur’ān with the entirety of one’s being to recite with the tongue, understand with the mind, and respond with the soul. The outcome of such engagement is not merely theoretical knowledge, but a kind of *knowing that is being* – a knowledge by presence that, as Mullā Ṣadrā taught, is united with existence. When the Qur’ān speaks of those who “*believe and whose hearts find peace in the remembrance of God*” (13:28), the mystics interpret that at the deepest level: true peace of heart comes when one *experiences* the reality behind the words. In the final analysis, mystical exegesis is justified by its fruits: increased God-consciousness (*taqwā*), love of the Prophet and Imams, purification of the self, and unity of the community on the essentials of faith even as we celebrate diverse understandings. It is, as the conclusion of the base paper noted, “*nothing but discovering the Divine secrets through contemplation, intuition and mystical experience,*” a path of “*realizing the self*” and ascending the ladder of spiritual perfection. Such realization, far from being a “reading of one’s own ideas” into the Qur’ān, is viewed as the Qur’ān reading itself into one’s soul, thereby actualizing the promise of God’s Word as “a guidance and healing for those who believe” (41:44).

In bridging the exoteric and esoteric, the mystical approach contributes to the “unity of knowledge” in Islam—affirming that rational inquiry (*burhān*), scriptural testimony (*naql*), and spiritual illumination (*‘irfān*) ultimately converge on the One Truth. Each mode corrects and completes the others: reason keeps inspiration grounded, scripture keeps reason humble, and inspiration keeps scripture alive. As a unified academic article, this study has integrated materials from Sufi and Shi’i sources, classical and contemporary, to present a cohesive picture of Qur’ānic mysticism. It stands as a scholarly contribution that upholds a scholarly tone while not shying away from the poetic and transcendent dimensions of its subject.

The legacy of mystical interpretation affirms that Islam’s sacred scripture is not a static code but a living dialogue between God and the human soul. In the words of Rūmī addressing the Qur’ān: “*O Ocean of Knowledge, we are thirsting fishes. By the drops of wisdom, you have rained upon us, we swim back to your endless sea.*” The mystics, in their commentaries, simply chart the secret currents of that sea, so that earnest seekers may navigate towards the Divine shore.

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## **The Scientific Authority of the Ahl al-Bayt (as) in the Qur'ān**

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### **Abstract**

The Holy Prophet Mohammad (peace and blessings of Allah be upon him and his purified progeny) is introduced in the Qur'ān as an interpreter, teacher, and explainer of the Qur'ānic verses and religious knowledge. After the Messenger of Allah, his Ahl al-Bayt (the Prophet's purified family) have always been guides for the people as the most knowledgeable individuals regarding the Book of Allah and the Sunnah of the Messenger of Allah. Like the Holy Prophet (peace and blessings of Allah be upon him and his purified progeny), they have explained the knowledge of the Qur'ān and religion to the people and, in reality, have been responsible for the leadership of Muslims. By referring to the Holy Qur'ān and authentic Shia and Sunni commentaries, one can clearly observe the scholarly position of the Holy Imams (peace be upon them), who, among all the companions, successors, scholars, and great figures of various Islamic schools of thought, held a special and unique position, and as a reliable authority and an endless source of knowledge, they have always been a point of reference for the people.

**Keywords:** Ahl al-Bayt, *'Ulil Amr*, *'Ilmul Kitāb*, *Ahl al-Dhikr*, *Ahl al-Qur'ān*, *Ahl al-Kitāb*.

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## Introduction

The esteemed Prophet of Islam (peace be upon him and his noble progeny) held scientific authority among Muslims during his time, and they referred to him as the designated scholarly reference from God. After the holy Prophet, his companions were regarded as those who had learned the teachings of the religion and the Qur'ān from him, but none of them could answer all the questions of the people like the Prophet, except for those who, like the Prophet, possessed endless knowledge and were affirmed by the Qur'ān.

By referring to many verses in the Qur'ān and based on the authentic narrations of both Shia and Sunni sources, it becomes clear that the scientific authority after the holy Prophet rests solely with his Ahl al-Bayt (peace be upon them), and no one else. The explanation and clarification of the truths of the Holy Qur'ān and the prophetic tradition through Ahl al-Bayt is in a manner that prevents any misinterpretation and scientific disputes among Muslims. Establishing this authority is necessary firstly to identify the reference for explaining religious teachings and traditions after the passing of the Prophet, and secondly to prevent the distortion of religion due to personal interpretations.

According to some of the noble verses of the Holy Qur'ān, the infallible Imams (peace be upon them) are the scholarly reference in the interpretation of the Qur'ān and the Prophet's tradition, and referring to them plays a significant role in the correct understanding of religious propositions, fostering unity and peaceful coexistence among Muslims. Conversely, distancing from the Imams leads to incorrect interpretations of religious propositions, such as intercession, which today has resulted in dire consequences like war, bloodshed, and terrorism. The fundamental question, however, is: what evidence and verses from the Holy Qur'ān exist to prove the scientific authority of the Ahl al-Bayt (peace be upon them)? Extensive research has been conducted in this area, establishing the scientific authority of the Ahl al-Bayt through Qur'ānic verses, prophetic narrations, scientific and rational arguments, and historical evidence. The present study has struggled to substantiate the scientific authority of the Ahl al-Bayt by citing four verses from the Holy Qur'ān, drawing from Shia and Sunni interpretations and sources.

### 1. *Ulil Amr Verse*

In Surah Al-Nisa, God states: Believers, obey Allah and obey the Messenger and those in authority among you. Should you dispute about anything refer it to Allah and the Messenger, if you believe in Allah and

the Last Day. That is better and the best interpretation (59).<sup>1</sup> Through this noble verse, one can argue for the scientific authority of the Ahl al-Bayt (peace be upon them) in two ways:

### 1.1. The Instance of 'Ulil Amr (Those in Authority)

In the reputable sources of Sunni Islam, such as *Al-Jami' al-Bayan*, Vol. 5, p. 94; *Al-kashf wal-bayān an-Tafsīr al-Qur'ān*, p. 334; *Anwār al-Tanzīl wa Asrār al-Tawīl*, Vol. 2, p. 80; *Al-Jāmi' li-Aḥkām al-Qur'ān*, Vol. 5, p. 259; and *Al-Durr al-Manthūr*, Vol. 2, p. 176, prominent figures such as Abdullah ibn Abbas, Jabir ibn Abdullah Ansari, Abu Huraira, Mujahid, Suddi, Maymun ibn Mehran, and Ata', etc. have identified "the commanders of the sariyyahs<sup>2</sup> and Ulama<sup>3</sup> as the representatives of the 'Ulil Amr."

Regarding 'Ulil Amr verse, the great Sunni scholar Fakhr al-Razi, in his book *Al-Mafatih al-Ghayb*, Vol. 10, p. 113, states: "In this noble verse, God Almighty has definitively commanded obedience to 'Ulil Amr, and this is only valid if they are infallible from errors. Since it is not possible to identify an infallible Imam in our time, the intended meaning is the consensus of the people of *hall-o-'aqd*<sup>4</sup>...". Fakhr al-Razi has expressed this opinion based on his personal principle, as he considers consensus to be away from error and applies it to 'Ulil Amr, who are per se infallible, while error is possible for each individual from whom the consensus is formed. Therefore, consensus cannot represent 'Ulil Amr who intrinsically infallible.

Of course, according to Shia belief, the only representatives of 'Ulil Amr are the Ahl al-Bayt of the Prophet, whose obedience is obligatory just like the obedience to the Prophet himself after him. However, when we examine the views of Sunni scholars, it is clear that Imam Ali (peace be upon him) is undoubtedly one of 'Ulil Amr; because during the time of the Messenger of Allah, he was one of the commanders in sariyyahs (Waqidi, 1987, pp.

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

2. Sariyyah, also called Ba'th were the wars fought by Muslims during the lifetime of the Prophet Muhammad (PBUH) that were carried out without the presence of the Prophet himself and under the command of one of his companions.

3. Ulama, also spelled ulema, are religious scholars in Islam who are well-versed in Islamic doctrine and law. They are regarded as the guardians and interpreters of religious knowledge and are educated in religious schools known as madrasas. They are recognized as having specialist knowledge of Islamic sacred law and theology.

4. Control authority management; the people of hall-o-'aqd are those trusted by the common people, and are in charge of the work. In Islamic terminology, the term 'the people of hall-o-'aqd' refers to 'a group of people recognized as knowledgeable and capable, often involved in significant decision-making, particularly in relation to selecting a leader or caliph in Islamic governance'. Unlike Shia beliefs that emphasize a divinely appointed leader, Sunni tradition values the decision of "ahl al-hall wal-'aqd" (the people of resolution and contract) in choosing a leader.

502, 984,1079) and after the Prophet, he is considered one of the Rightly Guided Caliphs. At the same time, all prominent Shia and Sunni scholars acknowledge that Ali (peace be upon him) was the most knowledgeable person regarding the prophetic tradition. (Qurtubi, 1994, p. 206; Tabari, 1994, p. 141; Dhahabi, 1996, p. 628; Shirazi, 1987, p. 12, 42)

Ali (peace be upon him) held the command of at least three *sariyyahs* during the time of the holy Prophet and is also counted among those in authority. Mohammad Ravas Qal'ehji, a Hanafi Salafi jurist, writes in his book "*Mawsu'ah Fiqh Ali ibn Abi Talib*," p. 5: "The *fiqh* (jurisprudence) of the Salaf is derived from the *fiqh* of the *Sahabah* ( the Companions), and the *fiqh* of the *Sahabah* originates from the *fiqh* of the Imams of *Fatwā* [especially] their distinguished figures in *fiqh*, who are Umar ibn al-Khattab, Ali ibn Abi Talib, Abdullah ibn Abbas, Abdullah ibn Umar, Abdullah ibn Mas'ud, Zayd ibn Thabit, and Aishah, may Allah be pleased with them all; And, by the testimony of the holy Prophet, the knowledge of Ali ibn Abi Talib, may Allah be pleased with him, is greater than all of these."

Considering the statements of the scholars of Ahl al-Sunnah and their interpretations regarding the '*Ulil Amr*, Imam Ali (peace be upon him) is among the '*Ulil Amr*, as he was both a commander and a scholar.

Regarding this matter, Sheikh Mufid writes in his book *Tafsīr al-Qur'ān* al-Majid, p. 156, "The Commander of the Faithful [Ali] (peace be upon him) is undoubtedly among the '*Ulil Amr* because there are various opinions regarding the meaning of '*Ulil Amr*: first, that '*Ulil Amr* are the scholars; second, they are the commanders of *sariyyahs* [military expeditions]; and third, they are the leaders of the people. All these attributes were present in the Commander of the Faithful [that is, Imam Ali]. By consensus, he was among the scholars [*faqih/sfuqahā*] and, without any disagreement, was one of the most distinguished commanders of the Prophet's army, and by the agreement of all scholars after the holy Prophet of Islam, he held the leadership and imamate of the Muslims for a period of time. Therefore, it is necessary that the specific and defined instance [referent] of the verse regarding '*Ulil Amr* be based on what has been said, namely, Ali - the Commander of the Faithful.

### **1.2. Authority for Resolving Disputes after the Demise of the Prophet**

The Qur'ān states in the second part of '*Ulil Amr* Verse: ...then whenever you have a dispute or disagreement, refer it to Allah and His Messenger. The Sunni interpreters in *Al-Kashf wal-Bayān*, vol. 3, p. 336; *Anwār al-Tanzīl wa Asrār al-T'awīl*, vol. 2, p. 80; *Jāmi'a al-Bayān*, vol. 5, p. 96; *Al-Durr al-Manthūr*, vol. 2, p. 178; *Gharīb al-Qur'ān*, p. 114; and *Al-Jāmi' li-Aḥkām al-Qur'ān*, vol. 5, p. 261, regarding the community's

reference after the Messenger for resolving legal and social issues have said: "In times of dispute and disagreement about something, refer it to Allah, that is, to His Book, and refer to the Messenger if he is alive; if Allah has taken him to Himself, then refer to his Sunnah."<sup>1</sup>

Qurtubi (1994), a prominent Sunni interpreter of the Qur'ān who lived in the 7th century, cites the second part of a verse as evidence for the authority of the '*Uli al-Amr* (those in authority), in his book "*Al-Jami' li-Ahkam al-Qur'ān*," vol. 5, p. 260, stating: "In times of disagreement, one must refer to the Book of God and the Sunnah of the Prophet. No one other than the scholars [*'Ulamā*] knows how to resolve disputes according to the Qur'ān and Sunnah, and this indicates the necessity of asking scholars and accepting their *fatwās* [religious rulings]." Nonetheless, the most important question is: Who was the most knowledgeable and learned person regarding the Prophet's Sunnah? The answer to this question can be found in the words of prominent Sunni figures. According to different sources (Tarikh al-Khulafa by Suyuti, p. 171; Yanabi' al-Mawadda by Qunduzi, p. 343; Al-Isti'ab by Qurtubi, in the middle of the biography of Ali, vol. 3, p. 1104, hadith 1855 [with the same meaning]; *Tarikh Madinah Dimashq* by Ibn Asakir in the biography of Imam Ali, vol. 3, hadith 1079, p. 48; *Ansāb al-Ashraf* by Baladhuri, in hadith 86 from the biography of Ali from, vol. 2, p. 124, 1st edition, Beirut), it is narrated from Aishah that: "The most knowledgeable person regarding the Sunnah of the Messenger of Allah is Ali ibn Abi Talib."

Moreover, Anas ibn Malik narrates from the holy Prophet that he said: "There is no prophet except that he has a counterpart from his Ummah (nation), and in my Ummah, Ali is my counterpart."<sup>2</sup> (Qurtubi, 1994, p. 206; Shirazi, 1987, p. 42; Tabari, 1994, pp. 141, 143, 164; Dhahabi, 1996, p. 628. 18.) In another hadith, he says that the Messenger of Allah was asked: "From whom should we learn knowledge after you?" the holy Prophet replied: "From Ali and Salman."<sup>3</sup> (Sahmi, 1998, p. 29; Shushtari, 1997, p. 486; Dhahabi, 1960, p. 46.)

Based on the statements of prominent Sunni figures, it can be concluded that, according to the Sunni understanding of the meaning and embodiment of '*Uli al-Amr*, Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him) is the most deserving person to be a reference for resolving disputes among Muslims after the Prophet Mohammad (peace be upon him and his noble progeny). Furthermore, it is acknowledged by Sunni scholars and

1. «فإن تنازعتم، اختلفتم في شيء فردوه إلى الله أي إلى كتابه والرد إلى الرسول إن كان حياً فإن قبضه الله إليه فالرد إلى سنته».

2. ما من نبي إلا وله نظير من أمته وفي أمتي علي نظيري.

3. عمّن تكتب العلم بعدك؟ قال: عن علي و سلمان.

prominent figures (Dhahabi, 1996; Haythami, 1992; Ibn Abi al-Hadid, 1999; Ibn Asakir, 1995; Ibn Sa'd, 1983; Ibn Taymiyyah, 1995; Irbali, 2002; Jahiz, 1987; Mohammad, 1993; Shahrastani, 1985) who have praised some of the Shia Imams, such as Imam Sajjad, Imam Bāqir, and Imam Sadiq (peace be upon them), and have introduced these Imams as the most knowledgeable people of their time. For instance, Abu Hanifa, after having a debate with Imam Ṣādiq (peace be upon him), wherein the Imam answered all his questions based on the opinions of all the jurists, said about him: "Indeed, the most knowledgeable of people is the one who is most aware of the differences among people."<sup>1</sup>(Sharqawi, 2005, p. 49; Mohammad, 1993, p. 29)

Ibn Shihab Zuhri, one of the prominent and trusted scholars and jurists of the Sunnis, as cited in the book *Tadhkīrah al-Hufāz* by Dhahabi (2007) states: "I have not seen a jurist more knowledgeable than Ali ibn al-Hussein."<sup>2</sup>(p.75) Additionally, Shak'a (2007), one of the contemporary Sunni thinkers says: "Imam Ṣādiq is the Imam of the Shiites in particular and the Imam of all Muslims in general, and he is not only the Imam for the Shiites, since on various occasions Sunni scholars such as Sufyan al-Thawri, Abu Hanifa, and Sufyan ibn 'Uyaynah have narrated from him, and this narrating [of narrations] is natural; because he is the Imam of all Muslims and is not the Imam for a specific sect." (p. 398)

Abdul Rahman Al-Sharqawi (1983), a contemporary Egyptian writer and thinker says in his book *Al-'A'imma al-Fiqh al-Tis'ah* "Imam Ṣādiq (a) trained hundreds of Sunni fuqaha [jurists] who came to him from different cities, who narrated from him and taught his views on fiqh [jurisprudence] to the people, and these were other than the Shiite fuqaha. Imam Ja'far Al-Sadiq passed away while Imam Malik bin Anas was his student, and Nu'man Abu Hanifa narrated from him and learned from him, and he was his student for two years, and he said in this regard: "If it were not for those two years, Nu'man would have perished." (p.51)

Consequently, bearing in mind the words of Sunni scholars, outstanding figures, and thinkers, and considering that according to them, *'Ulil Amr* (the people of authority) are the scholars who refer to the Sunnah of the Prophet (peace be upon him) in times of disagreement and know how to use this Sunnah, we can conclude that the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him) and at least some of the Ahl al-Bayt (peace be upon them) would also be examples of *'Ulil Amr* in the noble verse of *'Ulil Amr*.

<sup>1</sup> إن أعلم الناس أعلمهم باختلاف الناس.

<sup>2</sup> ما رأيت أفقه من علي بن الحسين.

## 2. *Kūnū Ma'al-Ṣādiqīn* Verse<sup>1</sup>

In Surah Tawbah, verse 119, Allah says: “O you who have believed, be mindful of God and accompany the truthful.”<sup>2</sup> To understand who *sadiqeen* (the truthful) are, first, *sidq* (truthfulness) should be defined. *Ṣidq* means honesty and is the opposite of *kidhb* (lying); however, this term has a broader meaning and is also applied to intention and action. *Ṣādiq* (a truthful person) is “one whose intentions and actions align with reality and truth, fulfilling his or her obligations”. (Ragheb Isfahani, 1990, p. 479; Turayhi Fakhr al-Din, 1996, p. 199) In the interpretation of the above verse, commentators have also pointed out that “*ṣidq* here refers to honesty and integrity in speech, intention, and action”. (Zamakhshari, 1994, p. 320) in a way that “a person's actions confirm their words, and it is not the case that they speak or hold beliefs contrary to their actions”. (Tha'labi Nishaburi, 2000, p. 109; Baydawi, 1996, p. 207; Tabari, 2001, p. 45; Alusi, 1995, p. 43) Regarding the term *ṣādiq*, Tabarsi (1993) states: “... Be on the path of those who uphold truth in their speech and behavior, then associate with them.” (p. 122)

### 2.1. *Ṣādiqīn* and Scientific Authority

By examining the lexicons and the words of Qur'ānic commentators, we can conclude that *sidq* is the alignment of speech, belief, and action with reality. In ‘*Kūnū Ma'al-Ṣādiqīn* verse’, Allah commands us to accompany and associate with *ṣādiqīn*. Fakhr al-Razi states in his book *Mafātih al-Ghayb*, Vol. 16, p. 167: “Being with *sadiqeen* means to follow the way of *sadiqeen*.”<sup>3</sup> Thus, we are obliged by the Qur'ān to be with those who in their speech, thoughts, and actions, act correctly in accordance with reality and to walk in accordance with their method and doctrine. This implies a scientific authority that we must follow based on the speech, thoughts, and actions of *sadiqeen*, guiding our life's path, and if we stray, make mistakes, or deviate, a *ṣādiq* (truthful) person will prevent us from error.

### 2.2. The Exemplars of *Ṣādiqīn*

The question that now arises is: Who are the true examples of the *sadiqeen*, so that we can determine the path of our lives based on their methods, beliefs, and traditions? In the following, we examine the exemplars of *sadiqeen* based on the hadiths and sayings of the great scholars of Ahl al-Sunnah.

<sup>1</sup> كُونُوا مَعَ الصَّادِقِينَ.

<sup>2</sup> يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

<sup>3</sup> كونوا مع الصادقين يعني كونوا على طريقة الصادقين.

1. Jalal al-Din al-Suyuti in his book *Al-Durr al-Manthūr*, Vol. 3, p. 290, quotes Imam Bāqir (peace be upon him) as saying: “Be with *ṣādiqīn* [the truthful],” and he said: “With Ali ibn Abi Talib.”<sup>1</sup>

2. Sibṭ ibn al-Jawzī in his book *Tadhkirat al-Khawās*, p. 41, states: “The scholars of *Tafsīr* (exegesis) have said that the words of Allah, which state: “Be with *ṣādiqīn*,” mean to be alongside Ali and his household.”<sup>2</sup>

3. Hakim Haskani also mentions in his book *Shawāhid al-Tanzīl*, Vol. 1, p. 345, from Anas ibn Malik and Abdullah ibn Umar that: “Fear Allah,” he said: “Allah commands all the companions of Mohammad to fear Him and to be with *ṣādiqīn*, meaning to be with Mohammad and his household.”<sup>3</sup> According to this noble verse, all Muslims are obligated to follow *ṣādiqīn* and to walk in their path and doctrine. The primary and complete exemplars of *sādiqeen* are the Ahl al-Bayt (peace be upon them), whose methods and conduct in all religious matters serve as a model for others, and the rest, including the companions of the holy Prophet (peace be upon him and his noble progeny), should follow them.

### 3. 'Imol Kitāb Verse

In verse 43 of Surah Ra'd, God addresses the noble Prophet (pbuh), saying: Those who disbelieve say: 'You are not a Messenger. 'Say: 'Allah is a sufficient witness between me and you, and whosoever possess knowledge of the Book. '<sup>4</sup> The Holy Qur'ān articulates the laws and teachings of the religion for the people and is considered the first and most reliable source of knowledge for all Muslims. The Qur'ān outlines the general issues of religion, and to understand it accurately, a commentator and explainer is needed. Therefore, a reference is necessary to convey the true intent of the Qur'ān to others. This verse clearly testifies that among Muslims, there exists an individual who is knowledgeable of all the truths of the Qur'ān, indicating his scholarly authority. Now, we must investigate who this person is that possesses *'Imol Kitāb*; that is, all the knowledge of the Book. This knowledge is not merely knowledge of the apparent meanings of the Qur'ān but encompasses both the apparent and the hidden meanings, as well as all the depths of the Book of God. Knowledge of the apparent meanings of the Qur'ān is accessible to anyone and does not necessarily lead to certainty. However, the testimony of someone who possesses knowledge of the Book is a sign of his truthfulness and indicator

<sup>1</sup> كونوا مع الصادقين» ، قال : «مع علي بن ابي طالب».

<sup>2</sup> قوله تعالى: (وكونوا مع الصادقين)، قال علماء التفسير معناه كونوا مع علي وأهل بيته.

<sup>3</sup> اتقوا الله قال : أمر الله أصحاب محمد بأجمعهم أن يخافوا الله ثم قال لهم : وكونوا مع الصادقين، يعني محمداً و أهل

بيته.

<sup>4</sup> وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.

of his certain and definitive knowledge. Therefore, the one who holds all the knowledge of the Qur'ān is considered the most deserving reference for religious sciences. The important and fundamental question is: who is this person enjoying knowledge of the Book? In this regard, Abu Umar ibn Zazan narrates from Mohammad ibn Hanafiyyah: "The one who has knowledge of the Book is Ali ibn Abi Talib."<sup>1</sup> (Tha'labi Nishaburi, 2000, p. 304; Qurtubi, 1985, p. 336; Haskani, 1989, p. 401)

Moreover, Hakim Haskani, through his chain of narration from Abu Sa'id al-Khudri in Shawahid al-Tanzeel, Vol. 1, p. 400, has reported that: "I asked the Messenger of God about the saying of the Almighty God, i.e., '... and whoever has knowledge of the Book'. The Prophet said: He is my brother Ali ibn Abi Talib."

Abdullah ibn Aṭā says: "I was sitting with Imam Bāqir (peace be upon him) when suddenly the son of Abdullah ibn Salam passed in front of the Imam. I said, "May I be thy ransom; is he the son of the one who has *'Ilmol Kitāb* (knowledge of the Book)?" The Imam replied: "No, but your master Ali ibn Abi Talib is the possessor of *'Ilmol Kitāb*." (Tha'labi Nishaburi, 2000, p. 302; Qurtubi, 1985, p. 336; Haskani, 1989, p. 402.)

Among those whom some Sunni commentators have introduced as the possessor of *'Ilmol Kitāb* is Abdullah ibn Salam, a view that Imam Bāqir (peace be upon him) rejects. Additionally, when asked by Sa'id ibn Jubayr: "Is Abdullah ibn Salam the one who has the knowledge of the Book?" he replied: "How can Abdullah ibn Salam be, while Surah Ra'd is Meccan and Abdullah ibn Salam embraced Islam in Medina?" (Tha'labi Nishaburi, 2000, p. 302; Qurtubi, 1985, p. 336)

Although some prominent figures among the Sunnis have attempted to diminish the scholarly status of Amir al-Mu'minin Ali (peace be upon him) and portray others as more knowledgeable than him, historical evidence shows that Ali was the most knowledgeable person after the Prophet. For instance, the caliphs themselves would refer to Imam Ali for their scholarly problems; as Malik ibn Anas narrates: "A Jewish man entered the mosque and asked the people where the successor of the Messenger of God was. The people pointed him to Abu Bakr. The Jewish man said, "I want to ask you things that only the Prophet and his successor know." Abu Bakr replied, "Ask whatever you wish." The Jewish man asked, "Tell me, what is it that God does not have, and what is it that is not with God, and what does God not know?" Abu Bakr said, "O Jew, these are the questions of heretics." Then Abu Bakr and the other Muslims attacked the Jew. Ibn-e Abbas said, "You did not treat this Jew fairly." Abu Bakr responded, "Did you not hear

<sup>1</sup>. و من عنده علم الكتاب؛ قال : هو علي بن أبي طالب.

what he said?!" Ibn Abbas replied, "If you know the answer to his question, then say it; otherwise, go with him to Ali (may Allah be pleased with him) so he can answer it, for I heard from the Messenger of God that he said: " 'O Allah, guide his (Ali's) heart to the truth and keep his tongue steadfast in this way." Abu Bakr, along with his companions, went to Ali's house and addressed him, saying: " 'O Abu al-Hasan, this Jew is asking me questions that are from the words of heretics." Ali said, "What do you say, O Jew?" ... The Imam answered his questions, and afterward, the Muslims were pleased and addressed the Imam, saying: "O Reliever of Distresses!"<sup>1</sup>" (Mazandarani, 2000, p. 257; Sharqawi, 1983, pp. 88-89.)

It is also narrated from Umar ibn al-Khattab that he repeatedly said: "If it were not for Ali, Umar would have perished."<sup>2</sup> (Sibt ibn al-Jawzi. 2007, p. 198; Tabari, 1994, p. 141; Sharqawi, 1983, p. 107). It has been reported that one day, Umar ibn al-Khattab gathered the companions of the Messenger of God (peace be upon him) and consulted with them on a matter, and Imam Ali (peace be upon him) was among them. Umar said to Ali: "You should also share your opinion; for you are the most knowledgeable and the best among them (i.e., the companions)." (Shirazi, 1987, p. 42.)

According to hadiths narrated by Aisha and Salman al-Farsi, Ali ibn Abi Talib (peace be upon him) is identified as the most knowledgeable person about the prophetic tradition. (Qurtubi, 1994, p. 206; Dhahabi, 1996, p. 628; Ganji Shafi'i, p. 332.) Ganji Shafi'i, a trusted figure among Sunni scholars, states in his book *Kifayat al-Talib*:

"Abu Bakr, Umar, Uthman, and other companions of the Prophet always consulted Ali regarding religious rulings, and due to their acknowledgment of his knowledge and the breadth of his virtue and status in terms of his superior intellect and sound judgment, they accepted his opinion in rejecting or accepting rulings." (p. 223)



<sup>1</sup> يَا مُفْرَجَ الْكُرُوبِ.  
<sup>2</sup> لَوْلَا عَلِيٌّ لَهْلَكَ عَمْرٌ.

As an example, we can refer to a ruling case wherein Umar issued a ruling to stone a pregnant woman who had committed adultery. Imam Ali said: "The ruling cannot be executed until she gives birth." Umar accepted the Imam's words and said: "If it were not for Ali, Umar would have perished." (Ganji Shafi'i, p. 227.) indubitably, in a context where the caliphs and companions acknowledge that Ali ibn Abi Talib (peace be upon him) is the most knowledgeable of the companions and refer to him in their scholarly difficulties, there is no room left for some Sunni scholars to express opinions claiming others are more knowledgeable. Besides, 'Madinat al-'Ilm Hadith' [the hadith of the City of Knowledge], in which the Prophet introduces Ali as the gate of the city of prophetic knowledge, has been narrated in reputable Sunni books such as *Sunan al-Tirmidhi*, *Umdat al-Bari*, *Usd al-Ghābah*, *Tārikh-e Baghdad*, *Al-Mustadrak*, and others, which have confirmed its authenticity.

Considering the aforementioned points and the fact that Imam Ali, the Commander of the Faithful, is the one who possesses the knowledge of the entire Qur'ān, both its apparent and hidden meanings and secrets, no doubt remains that he is the reference for conveying the teachings of the Qur'ān and religion.

#### 4. *Ahl al-Dhikr* Verse

God states in two places in the Qur'ān, namely in verse 43 of Surah Nahl and verse 7 of Surah Anbīyā: "So ask *Ahl al-Dhikr* [the people of remembrance] if you do not know."<sup>1</sup> This means if you do not know something, ask *Ahl al-Dhikr* (the people of knowledge) and scholars. According to this verse, God refers people to those who are knowledgeable and learned in matters they do not know.

Tabarsi (1993) states "Here, knowledge is called *dhikr* (remembrance/mention) because *dhikr* comes into existence with knowledge, and *dhikr* is like a cause that leads to knowledge. Therefore, it is better to be placed in the position of knowledge and to inform about its meaning." (p. 557)



<sup>1</sup> فَاسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

Although *Ahl al-Dhikr* verse was revealed concerning the prophets, and they are of the human race and people, by disregarding the specific context, the verse can be generalized to mean that whenever a person does not know something, they should refer to the scholars of that field. About this, Alusi, in his book *Rūḥ al-Ma'āni*, Vol. 7, p. 388, says: "The beginning of the parenthetical clause with 'fa' (meaning so/then in Arabic) is among the cases that the author of *al-Tashīl* and others have pointed out, and what they have said about the impermissibility of beginning the first word of a sentence with 'fa' is not correct. The verse [Actually] is in the position of obligating and reproaching the ignorant, whose best interest lies in asking the scholars and accepting it, not denying it, because denying is not appropriate for their ignorance. Therefore, they must accept the words of the scholar, and *Ahl al-Dhikr* is not limited to the people of the Torah and the Gospel, but also includes the Prophet [Mohammad] and his companions." Yet, there exists a question of who the embodiment of *Ahl al-Dhikr* is.

### **Ahl al-Bayt**

Tabari, in his Tafsīr book, *Jāmi' al-Bayān*, Vol. 17, p. 5, narrates from Jaber ibn Yazid Jo'fi through his chain of transmission: "When *Ahl al-Dhikr* verse was revealed, Ali said: 'We are *Ahl al-Dhikr*...'"<sup>1</sup> Furthermore, interpreting the verse, Imam Bāqir (peace be upon him) states: "We [the Ahl al-Bayt] are *Ahl al-Dhikr*."<sup>2</sup> (Tabari, 2001, p.75; Tha'labi Nishaburi, 2000, p. 207; Haskani, 1989, p. 432; Tafsīr al-Qur'ān, Vol. 4, p. 492.) Ibn Kathir, in his Tafsīr *al-Qur'ān al-Azīm*, Vol. 4, p. 492, explains this *hadīth* by saying: "What Abu Ja'far [Imam Bāqir] means is that this Ummah is *Ahl al-Dhikr* because the Ummah of Islam is more knowledgeable than all previous nations, and the scholars of the Ahl al-Bayt of the Messenger of God are among the best scholars since they follow the correct tradition, like Ali, Ibn-e Abbas, Hasan, Husayn, Mohammad al-Hanafiyah, Ali ibn al-Husayn Zain al-'Abidin, Abu Ja'far al-Bāqir, and his son Ja'far, and the like who adhere to the firm rope and the straight path."

Sheikh Mufid also narrates in his book *Al-Irshad*, p. 385, from Fakhr al-Din al-Razi, a trustworthy scholar among the Ahl al-Sunnah, who said: "I asked Mohammad ibn Muqatil about *Ahl al-Dhikr*, and he said it refers to all scholars.

<sup>1</sup> لما نزلت فأسئلوا أهل الذكر إن كنتم لا تعلمون، قال علي نحن أهل الذكر.

<sup>2</sup> نحن أهل الذكر.

I conveyed this statement to Abu Zar'ah, and he was astonished by it. At the same time, I also narrated the *ḥadīth* of Yahya ibn Abd al-Hamid from Imam Bāqir, who said: 'We are *Ahl al-Dhikr*, and Abu Zar'ah said: Mohammad ibn Ali [Imam Bāqir] has spoken the truth. Indeed, they are the people of knowledge, and I swear by my soul that Abu Ja'far [Imam Bāqir] is one of the greatest scholars. He has narrated the news of tawhid (monotheism) and the prophets, and people follow his way and conduct, and rely on his statements regarding the rulings of Hajj, which he narrated from the Messenger of God. People have written a commentary on the Qur'ān from his speeches. Both Shia and Sunni have narrated from him, and he has debated with scholars of various sects, and many people have memorized a great deal of theological knowledge from him."

Hakim Haskani, in *Shawahid al-Tanzeel*, Vol. 1, p. 432, narrates with a chain of transmission from Suddi, and he from Harith, that: "I asked Ali about this verse, he said: 'By God, we are *Ahl al-Dhikr*, we are the *Ahl al-'Ilm* (People of Knowledge), and we are the source of interpretation (*ta'wil*) and revelation (*tanzīl*). And I [that is Harith] heard the Messenger of God saying: 'I am the city of knowledge, and Ali is its gate. So, whoever desires knowledge, let him come to it through its gate.'"<sup>1</sup>

According to the aforementioned narrations, therefore, since the *Ahl al-Bayt* (peace be upon them) are the source of knowledge and the knowledge of the Qur'ān is with them, whoever intends to understand true knowledge must refer to the *Ahl al-Bayt*. And this means the scholarly and scientific authority (*marja'īyyat-e 'ilmī*) of the *Ahl al-Bayt*.

#### 4.1. *Ahl al-Qur'ān*

According to Maybudi (1992) and Alusi (1995), *Ahl al-Qur'ān* or the people of the Qur'ān is "another definition or equivalent of *Ahl al-Dhikr*". (p.389; p.388) In this regard, Tha'labi Nishaburi (2000) narrates from Zayd: "By using the word *Dhikr* God intended the Qur'ān; that is, ask the knowledgeable believers who are the people of the Qur'ān." (p. 270.). Also, Alusi (1995) after investigation and examination in the related literature, concludes that *Ahl al-Dhikr* are *Ahl al-Qur'ān*. (p. 388.)

<sup>1</sup> سألت علياً عن هذه الآية «فسألوا أهل الذكر» فقال: والله إنا لنحن أهل الذكر، نحن أهل العلم، ونحن معدن التأويل والتنزيل، ولقد سمعت رسول الله يقول: أنا مدينة العلم وعلى بابها، فمن أراد العلم فليأتها من بابها.



Mohammad ibn Muslim also narrates from Imam Bāqir (peace be upon him) that he said: “*Al-Dhikr* is the Qur’ān, and the family of the Messenger of God [Ahl al-Bayt] are *Ahl al-Dhikr*, since they are the ones to be questioned.” (Bahrani, 1995, p. 452; Saffar, 2002, p. 42.)<sup>1</sup>

According to some narrations in Sunni sources, the meaning of the people of *Ahl al-Dhikr* is Imam Ali (peace be upon him), from whom people should ask their questions about religious matters. Based on some other narrations, the meaning of *Ahl al-Dhikr* is the Ahl al-Bayt (peace be upon them), and the following of them by people and scholars of various Islamic schools of thought, and the narration of their traditions in religious rulings, and acting according to their way of life can also confirm this matter.

Based on this interpretation, the scholarly authority of the Ahl al-Bayt is clear, but even if we consider the meaning of *Ahl al-Dhikr* to be Ahl al-Qur’ān and scholars from *Ahl al-Qur’ān*, then again, Amir al-Mu'minin Ali and the Ahl al-Bayt are superior to others because the knowledge of the Qur’ān is with them, and they are the best and most knowledgeable scholars of the Qur’ān and religious matters. Therefore, they are the most deserving individuals to answer and explain religious issues.

#### 4.2. *Ahl al-Kitāb*

Another example of *Ahl al-Dhikr* in this noble verse are the believers from *Ahl al-Kitāb* (the People of the Book), from whom questions should be asked about the human and male nature of the prophets of God. (Qurtubi, 1985; Tabarsi, 1993) This interpretation has been narrated by some Sunni sources from Ibn Abbas and Mujahid, but if we take the Qur’ān itself as the criterion, this interpretation seems correct that this question from the People of the Book was because of their knowledge of their own heavenly books. While the polytheists of Mecca did not have such knowledge, and it was only used in one specific case, the content of the verse is general. This general content is referring to a scholar in matters that a person is ignorant of, and based on the aforementioned hadiths and careful consideration of the relevant verses, the main and prominent example of these scholars is the Ahl al-Bayt.



<sup>1</sup> الذكر القرآن و آل رسول الله أهل الذكر وهم مسئولون.

## Conclusion

From the totality of the mentioned four noble verses and the interpretations provided for them, it can be concluded that whether we consider *'Ulil Amr* to mean those in authority [ even to mean military commanders] or scholars, the best and most prominent example of this is Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him). He was the most reliable individual for resolving religious disputes among people, and after him, it is acknowledged by the great figures and leaders of Sunni sects that the infallible Imams (as) from the progeny of the Prophet (pbuh) were the most knowledgeable individuals of their time in religious matters. Regarding the companionship with *Ṣādiqīn* (the truthful), those who are followed must not err in their words and actions. These individuals can only be the Messenger of God, Amir al-Mu'minin Ali, Fatimah al-Zahra, Hasan and Husayn (peace be upon them), as only they are infallible from error and sin. Taḥīr Ayah (the Verse of Purification) and Hadith Kisá<sup>1</sup> support this subject. (Sahih Muslim, p. 1049 (single Volume); Tabari, ١٩٩٤, p.135; Hakim Nishaburi, 2000, p. 133; Heravi Qari, 2000, p. 3062; Tirmidhi, 1998, p. 1079; Qunduzi, 1997, p. 107; Ganji Shafi'i, 1983, pp. 371-376.) Moreover, some Sunni scholars have stated that the intended meaning of *Ṣādiqīn* refers to Imam Ali and the Ahl al-Bayt (peace be upon them). According to Islamic commentators, the one who possesses the knowledge of the Book, is also Imam Ali (peace be upon him). Some prophetic traditions, such as the *Ḥadīth of Madīnat al-'Ilm* (the City of Knowledge), further affirm the superiority of Amir al-Mu'minin Ali (peace be upon him) in knowledge. *Ahl al-Dhikr* verse is another verse that explicitly stipulates the scholarly authority of the Ahl al-Bayt (peace be upon them). Considering the evidence that identifies the *Ahl al-Dhikr* as the Ahl al-Bayt, even if the intended meaning is *Ahl al-Qur'ān* (the people of the Qur'ān), the Ahl al-Bayt will still be the primary example due to their knowledge of the Qur'ān. From the perspective of the Holy Qur'ān, the Ahl al-Bayt are considered *Ḥablullah* [the rope of God] and the point of connection for all Muslims. Consequently, the correct path for practicing the religion and achieving unity among Muslims is to refer to the infallible Imams (as), who, according to Sunni scholars, are the best and most prominent *Marja'-e Ilmi* (scholarly reference) among Muslims, with Imam Ali (as) at their forefront.

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1. Also known as Hadith al-Kisa', and The Hadith of the Cloak.



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**Review and Analysis of Hadith *Thaqalain* with the Approach of Semantics and Correlation of Qur'ān and *'Itrat***

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**Abstract**

Some hadiths such as the Hadith *Thaqalain* have a significant impact on the formation or adherence to a belief. This study has been conducted to study the noble hadith by drawing the Excel table and arranged and carefully considered various narrations of hadith in it. To do this, the research setting has been considered in two sections: Part I: Reviewing the text of the narratives, firstly from the point of view of the narrators and their initial carriers, and secondly, on the examination of common terms and phrases. Therefore, by plotting the Excel table and inserting the statements of Hadith Sharif in it, in a way, the narrative is put forward in front of which a thorough reflection in it proves the certainty of its issuance and its frequency, both in terms of words and in terms of meaning. (Refer to the table) Part II: Examining the content of repeated and important phrases and narratives, in terms of meaning. The process during these steps in our research guides us to the results that there is no doubt in verifying the authenticity of the issue as well as its definitive volume in terms of words and meaning, as causing a definite knowledge and placed in such a degree of reliability that that it is impossible to remove, distort or neglect it. In addition, the content of the hadith phrases with its special meaning and adaptation to the verses of Qur'ān, definitely speaks of the important issue of the Imamate and the caliphate of the Islamic society is described by the *Itrat* as an integral part of the Qur'ān, and the only way to avoid straying is to hold fast these two, and if there was no other reason for this, then the hadith alone could have been the leader of the rightful mind.

**Keywords:** Book of Allah, *'Itrat*, *Thaqalain*, Frequency, Holding Fast.




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## Introduction

The society we are facing today is another society than yesterday. Today's society is a search-seeking community who, even in the face of an element known as religion and knowledge, is also among the great body of religious information and the diversity of religions and opinions, calls for genuine and profound knowledge and authentic and deep religious belief. Such a society, in the face of every thought and belief, including the religion of Islam, wants to know the genuine Islam and the essential element of religious knowledge in order to find the answer to its numerous questions and to trace the right path in the rush of the modern world. Nowadays, the scholars and questioners are not simple people, they are not free from the thought of research, and the thought of a true seeker who seeks to attain the true truth of religion simply does not yield to any insignificant word.

On this basis, perhaps we can say that if we can provide religious and Islamic thought, by maintaining the position of research and meditation in thought and far from selfishness and ignorant prejudices, putting on the original teachings and correcting the original religious words, then the ability to absorb the purity of nature and the truth seeker will be more than ever.

One of the most important and original sources that can be used in this regard is the glaring expressions of the infallible Imams, which can lead us to provide a straightforward way to receive original education, and so is the noble Hadith *Thaqalain*, which is expressed in the holy tongue of the Prophet (pbuh), repeatedly and in various ways, with various statements among the people and society, and its text has been quoted in the sources of the two sects in various ways, and sometimes it has been quoted in terms of the same and sometimes even repetitive words.

## Problem statement

Some of the hadiths play a significant role in shaping or adhering to an idea, given their status and significance. The role that sometimes forces people to insist on their beliefs and in return, provoke individuals and groups of opponents in order to eliminate them by neglecting them or by distorting, misinterpreting and falsely justifying to exploit its benefits, and to disrupt and undermine its function. These include the Hadith *Thaqalain*. The research has tried to consider the various narrations of the hadith by placing it in a specific table and reviewing it from two perspectives:

1- Firstly, the narrations have been examined from the perspective of the narrators and primary carriers of the hadith and by plotting the narratives in the table, it transcribes and proves its key words and its frequency beyond the spiritual frequency.

2- Then it will review the noble narration in terms of the words and phrases used in the text of the hadith, in order to identify the key sections and phrases repeated in the hadith, and hence to conceptualize them.

Therefore, the present research reviews in two phases with a view to the "text" of narrations narrated under the title "*Hadith of Thaqalain*" and, according to their quotes by the "original narrators" of noble hadith, has sought to, by plotting the narratives in the table, to prove the meaning of the words and key phrases of *Thaqalain's* narrative, and to critique these statements in terms of their important and frequencies, and thus, to place the authenticity of the beliefs of Shi'ite thought in exposed of the perspective of the right-seeker by a narrative that is like will. To this end, it is worth mentioning the tips as a start-up note that are described as the characteristics of the research.

### **Research Features**

Although many of the *Thaqalain* narratives, have quoted in many sources of the two sects and in different chapters, but the present research is based on the famous narrations known as the *Thaqalain* is formed on basis of the book Bihar al-Anwar, vol. 23, chapter 7.

- The basis of the work has been part of the famous hadith and has been refrained from bringing all the text of the hadith that has been in some cases long.

- In this research, those narratives have been considered, which are primarily narrated from the infallible Imams, and then narratives that its first narrator has been counted of the companion, by the definition that they accompanied the Prophet (pbuh) and conveyed this hadith from him.

- It has been avoided to bring the footnote explanation, which is often the comparison of the differences of versions and has no effect on the narration of the hadith in this study.

- The research has been considered in two sections:

Part I: Reviewing the text of the narratives, firstly from the point of view of the narrators and their initial carriers, and secondly, on the examination of common terms and phrases. Therefore, by plotting the Excel table and inserting the statements of Hadith Sharif in it, in a way, the narrative is put forward in front of which a thorough reflection in it proves the certainty of its issuance and its frequency, both in terms of words and in terms of meaning. (Refer to the table)

Part II: Examining the content of repeated and important phrases and narratives, in terms of meaning.

- In this research, narratives have been attempted to be preserved in the address mentioned in the book of Bihar al-Anwar, so that the critic's researcher can easily refer to them.



- The relevant selected narratives were initially presented in the section titled "*Thaqalain* narratives in Bihar al-Anwar" just have been brought for the sake of ease of work.

- In the section titled "*Thaqalain* narratives in Bihar al-Anwar" the order of the Book of Bihar is observed, but in the tabulation of phrases, narratives are classified according to the original vendor and narrator, as the choice of narrations is based on the same basis.

### Part One: *Thaqalain* narratives in Bihar al-Anwar

The selected *hadiths* known as *Thaqalain*, from Bihar al-Anwar, Chapter 7, vol. 23, pp. 104 to 166.

ح ٧: الطرائف روى عن أحمد بن حنبل في مسنده بإسناده إلى أبي سعيد الخدري قال قال رسول الله ص إني قد تركت فيكم الثقلين ما إن تمسكتم بهما لن تضلوا بعدي وأحداهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ألا وإنهما لن يفترقا حتى يردا على الحوض.

Hadith No. 7: Ahmad ibn Hanbal narrated in his *Musnad* "The Messenger of Allah said: I have left the *Thaqalain* in you, once you hold them, you will not go astray after me, and one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny; be aware that they will not be separated until they come back to me in the pond.

ح ٩: و من ذلك ما رواه أيضاً أحمد بن حنبل في مسنده بإسناده إلى زيد بن ثابت قال قال رسول الله ص إني تارك فيكم الثقلين خليفتي كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يفترقا حتى يردا على الحوض.

Hadith No. 9: This is also narrated by Ahmad ibn Hanbal in his *Musnad*: "The Messenger of Allah said: I have left the *Thaqalain* in you, the two successors, the book of God elongated rope from the heaven to the earth, and my Progeny; be aware that they will not be separated until they come back to me in the pond.

ح ١٠: و من ذلك في المعنى ما رواه مسلم في صحيحه من طرق فمنها من الجزء الرابع منه من أجزاء في أواخر الكراس الثانية من أوله من النسخة المنقول منها بإسناده إلى يزيد بن حيان قال: انطلقت أنا و حصين بن سيرة و عمر بن مسلم إلى زيد بن أرقم فلما جلسنا عنده قال له حصين لقد لقيت يا زيد خيراً كثيراً رأيت رسول الله ص و سمعت حديثه و عزوت معه و صليت معه خلفه لقد لقيت يا زيد خيراً كثيراً حدثنا يا زيد ما سمعت من رسول الله ص قال يا ابن أخي لقد كبرت سنّي و قدّم عهدى و نسيت بعض الذي كنت أعي من رسول الله ص فما حدثتكم فاقبلوه و ما لا أذكره فلا تكلفوني ثم قال قام رسول الله ص فينا خطيباً بماء يدعى خمأ بين مكة و المدينة فحمد الله و أثنتي

عَلَيْهِ وَوَعِظَ وَذَكَرَ ثُمَّ قَالَ أَمَا بَعْدُ أَيُّهَا النَّاسُ أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبَ وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ أَوْلَهُمَا كِتَابُ اللَّهِ فِيهِ النُّورُ فَخُذُوا بَكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ فَحَثَّ عَلَيَّ كِتَابُ اللَّهِ تَعَالَى وَرَغَبَ فِيهِ ثُمَّ قَالَ وَ أَهْلُ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي الْخَيْرِ. (و رواه أيضا مسلم فى صحيحه بهذه المعانى فى الجزء الرابع المذكور على حد ثمانى عشرة قائمة من أوله من تلك النسخة.)

Hadith No. 10: And from that in the meaning of what was narrated by Muslim in his Sahih from the ways of some of the fourth part of it in the end of the second booklet of the first transferred version from Yazid ibn Hayyan said: I and Husain ibn Sirah and Umar ibn Muslim came to Zaid ibn Arqam, when we sat down with him, Husain ibn Sirah said to him: You have received, O Zaid, much good!" You saw the Messenger of Allah, and you heard his speech, and you went with him and prayed with him. He said, "O son of my brother, I have grown up my age and made my covenant, and I forgot some of what I knew from the Messenger of Allah. Accept from me what I say to you and what I do not remember, do not harden on me." He said: "The Messenger of Allaah (pbuh) said to us: O people, I am a human being who is about to come to me as the messenger of my Lord and I will answer to him; and I leave the *Thaqalain* in you, the first is the book of God in which there is the light, take the Book of God and hold it fast. He advised about the Book of Allah. Then he said: " The people of my house, God reminded you in the people of my house, God remind you in the people of my house, God remind you in the people of my house." (Narrated by Muslim in his *Sahih* in this sense in Part IV mentioned on the list of eighteen of the first of that version.)

ح ١١: وَ مِنْ ذَلِكَ فِي الْمَعْنَى مِنْ كِتَابِ الْجَمْعِ بَيْنَ الصَّحَاحِ السُّنَّةِ مِنَ الْجُزْءِ الثَّلَاثِ مِنْ أَجْزَاءِ أَرْبَعَةٍ مِنْ صَحِيحِ أَبِي دَاوُدَ وَ هُوَ كِتَابُ السُّنَنِ وَ مِنْ صَحِيحِ التِّرْمِذِيِّ بِإِسْنَادِهِمَا عَنْ رَسُولِ اللَّهِ ص قَالَ: إِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضَلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ وَ هُوَ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَنْظُرُوا كَيْفَ تَخْلُقُونِي فِي عِزَّتِي.

Hadith No. 11: And from that in the meaning of the book of the combination of the six *Sahih* of the third part of the four parts of the *Sahih* Abu Dawood and it is the book of the *Sunan* and from the *Sahih* of Tirmidhi by his documents from the Messenger of Allah, he said: I will leave the *Thaqalain* in you, if you hold them, you will not go astray after me, one of them is greater than the other, and the book of God is a rope drawn from the heaven to the earth, and my Progeny; be aware that they will not be

separated until they come back to me in the pond, see how you will be my successors in my progeny.

ح ١٢: وَمِنْ ذَلِكَ فِي هَذَا الْمَعْنَى مَا رَوَاهُ الشَّافِعِيُّ ابْنُ الْمَغَازِلِيِّ مِنْ عَدَّةٍ طُرُقَ فِي كِتَابِهِ بِإِسْنَادِهَا فَمِنْهَا قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِيَّيْ أَوْشَكَ أَنْ أَدْعَى فَأَجِيبَ وَإِيَّيْ تَارِكٌ فِيكُمْ التَّقْلِينَ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَهْلُ بَيْتِي وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَنَظَرُوا مَا ذَا تَخَلَّفُوْنِي فِيهِمَا.

Hadith No. 12: And from this in this sense reported by Al-Shafi'i ibn al-Mughazili from several ways in his book by his documents which said that the Messenger of Allah said: I am about to be called, then I respond; I will leave the *Thaqalain* in you, the book of God is a rope drawn from the heaven to the earth, and my Progeny, the people of my house, and the aware gentle told me that they will not be separated until they come back to me in the pond; see how you will be my successors in my progeny.

ح ٢١: وَبِإِسْنَادِهِ أَيْضاً عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ تَرَكْتُ فِيكُمْ التَّقْلِينَ وَأَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَهْلُ بَيْتِي أَلَا وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 21: And by his reference also to Abu Sa'eed al-Khudri, he said that the Messenger of Allah said: I will leave the *Thaqalain* in you, the book of God elongated rope from the heaven to the earth, and my Progeny, the people of my house, be aware that they will not be separated until they come back to me in the pond.

ح ٢٢: وَبِإِسْنَادِهِ أَيْضاً عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ تَرَكْتُ فِيكُمْ خَلِيفَتَيْنِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ أَوْ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَهْلُ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 22: And by his reference also to Zaid ibn Thabit, he said that the Messenger of Allah said: I will leave the *Thaqalain* in you, the book of God elongated rope from the heaven to the earth, and my Progeny, the people of my house, be aware that they will not be separated until they come back to me in the pond.

ح ٢٣: وَمِنْ صَحِيحِ مُسْلِمٍ فِي الْجُزْءِ الرَّابِعِ مِنْهُ مِنْ أَجْزَاءِ سُنَّةِ فِي آخِرِ الْكُرَّاسَةِ الثَّانِيَةِ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ حَيَّانٍ قَالَ: أَنْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ حُصَيْنٍ (سِبْرَةَ) وَعُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمٍ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَيْتُ حُصَيْنَ وَمَعَهُ وَصَلَّيْتُ خَلْفَهُ لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا حَدَّثَنَا يَا زَيْدُ بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا ابْنَ أَخِي وَاللَّهِ لَقَدْ كَبَّرْتُ سُنِّيَّ وَقَدِمَ عَهْدِي وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أُعْمَى مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا حَدَّثْتُمْ

فَاقْبَلُوهُ وَمَا لَنَا فَلَا تَكْلِفُونِيهِ ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ ص يَوْمًا فِينَا خَطِيبًا بَمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةَ فَحَمَدَ اللَّهَ وَاتْنَى عَلَيْهِ وَوَعَظَ ثُمَّ ذَكَرَ وَقَالَ أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبَ وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوْلَهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَعَبَ فِيهِ ثُمَّ قَالَ وَ أَهْلُ بَيْتِي أَذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي قَالَ لَهْ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَلَيْسَ نَسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ نَسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ وَ لَكِنْ أَهْلُ بَيْتِهِ مِنْ حَرَمٍ عَلَيْهِ الصَّدَقَةُ بَعْدَهُ.

Hadith No. 23: And from *Sahih* Muslim in the fourth part of it in the end of the second booklet of the first transferred version from Yazid ibn Hayyan said: I and Husain ibn Sirah and Umar ibn Muslim came to Zaid ibn Arqam, when we sat down with him, Husain ibn Sirah said to him: You have received, O Zaid, much good!" You saw the Messenger of Allah, and you heard his speech, and you went with him and prayed with him. He said, "O son of my brother, I have grown up my age and made my covenant, and I forgot some of what I knew from the Messenger of Allah. Accept from me what I say to you and what I do not remember, do not harden on me." He said: The Messenger of Allah raised among us and praised Allah and glorified Him, then he promised and advised and reminded us, then said: O people, I am a human being who is about to come to me as the messenger of my Lord and I will answer to him; and I leave the *Thaqalain* in you, the first is the book of God in which there is the light, take the Book of God and hold it fast. He advised about the Book of Allah. Then he said: "The people of my house, God reminded you in the people of my house, God remind you in the people of my house, God remind you in the people of my house. Then Husain ibn Sirah said to him: Who is his progeny, O Zaid?

Is not his wife from his progeny? He said: His wives are from the people of his household, but his progeny is those who have been deprived of charity after him.

ح ٣٤: وَ رَوَى الْحُمَيْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي مُسْنَدِ زَيْدِ بْنِ أَرْقَمٍ مِنْ عِدَّةٍ طُرِقَ فَمَنْهَا بِإِسْنَادِهِ إِلَى النَّبِيِّ ص قَالَ: قَامَ رَسُولُ اللَّهِ ص فِينَا خَطِيبًا بَمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةَ فَحَمَدَ اللَّهَ وَ اتْنَى عَلَيْهِ وَ وَعَدَ وَ وَعَظَ وَ ذَكَرَ ثُمَّ قَالَ أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبَ وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ أَوْلَهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ وَ رَعَبَ فِيهِ ثُمَّ قَالَ وَ أَهْلُ بَيْتِي أَذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكَرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي .

Hadith No. 34: Al-Humaidi narrated in the combination of *al-Saheehayn* in *Musnad* of Zayd ibn Arqam from several ways, and some of them are documented to the Prophet. He said: The Messenger of Allah

raised among us and praised Allah and glorified Him, then he promised and advised and reminded us, then said: O people, I am a human being who is about to come to me as the messenger of my Lord and I will answer to him; and I leave the *Thaqalain* in you, the first is the book of God in which there is the light, take the Book of God and hold it fast. He advised about the Book of Allah. Then he said: "The people of my house, God reminded you in the people of my house, God remind you in the people of my house, God remind you in the people of my house.

ح ٣٥: أَقُولُ قَالَ ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ فِي حَجَّةِ الْوَدَاعِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْعُضْبَاءِ يَخْطُبُ فَمَسَمَعْتُهُ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِزَّتِي أَهْلَ بَيْتِي. أَخْرَجَهُ التِّرْمِذِيُّ.

Hadith No. 35: I say: Ibn al-Athir in the Jami' al-Usul of Jabir ibn Abdullah who said: I saw the Messenger of Allah in the Farewell Pilgrimage on 'Arafa and is on his camel 'Asba and said a sermon, and I heard him saying: I left in you the thing, once you take it, you will not go astray after me: The Book of Allah and my progeny, the people of my household. Narrated by al-Tirmidhi.

ح ٣٦: زَيْدُ بْنُ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي تَارَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ وَهُوَ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ الْأَرْضِ إِلَى السَّمَاءِ وَعِزَّتِي أَهْلَ بَيْتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا أَخْرَجَهُ التِّرْمِذِيُّ.

Hadith No. 36: Zaid ibn Arqam said: the Messenger of Allah said: I will leave in you the thing, once you take it, you will not go astray after me; one of them is greater than the other, it is the book of God elongated rope from the heaven to the earth, and my Progeny, the people of my household, be aware that they will not be separated until they come back to me in the pond; see how you will be my successors in my progeny.

ح ٣٨: قَالَ سَلِيمُ بْنُ قَيْسٍ بَيْنَمَا أَنَا وَحَمِيشُ [حَنْشٌ] بِنُ مُعْتَمِرٍ بِمَكَّةَ إِذْ قَامَ أَبُو ذَرٍّ وَ أَخَذَ بِحَلْقَتِهِ الْبَابِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ فِي الْمَوْسِمِ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ جَهَلَنِي فَأَنَا جُنْدَبٌ أَنَا أَبُو ذَرٍّ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنَّ مَثَلَ أَهْلِ بَيْتِي فِي أُمَّتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلُ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ أُمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي إِلَى آخِرِ الْحَدِيثِ فَلَمَّا قَدِمَ الْمَدِينَةَ بَعَثَ إِلَيْهِ عَثْمَانَ فَقَالَ مَا حَمَلَكَ عَلَيَّ مَا قُمْتَ بِهِ فِي الْمَوْسِمِ قَالَ عَهْدُ عَهْدِهِ إِلَى رَسُولِ اللَّهِ ص وَ أَمْرُنِي بِهِ فَقَالَ مَنْ يَشْهَدُ بِذَلِكَ فَقَامَ عَلَيَّ ع وَ الْمِقْدَادُ فَشَهِدَا ثُمَّ أَنْصَرَفُوا يَمْشُونَ ثَلَاثَتَهُمْ فَقَالَ عَثْمَانُ إِنَّ هَذَا وَ صَاحِبِيهِ يَحْسِبُونَ أَنَّهُمْ فِي شَيْءٍ.

Hadith No. 38: Salim ibn Qais said while I and Hamish ibn Mu'tamir were in Mecca, Abuzar took the ring of the door and then called with the highest voice: O people, who recognize me, he knew me; and who does not know me, let him know me that I am Jundab, I am Abuzar.

O people, I have heard your prophet saying: The likeness of my progeny in my nation is like the ship of Noah in his nation; whoever boarded the ship was saved, and anyone who did not do, drowned, and like the gate of *Hatta* in the children of Israel. O people, I have heard your prophet saying: I left the two things in you, once you take it, you will not go astray after me, the book of God and my progeny till the end of hadith.

When he came to the city, he sent 'Uthman to it. He said, what urged you to do what you did in the event? He said: The covenant that the Messenger of Allah has asked from me and ordered me to do it. He said: Who does bear witness this? Ali and Miqdad testified and then they, the three, went walking together. 'Usman said: This and his companions think that they are something.

ح ٥٤: زَيْدُ بْنُ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَارِكُ فِيكُمْ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَعِترَتِي أَهْلَ بَيْتِي أَلَا وَهُمَا الْخَلِيفَتَانِ مِنْ بَعْدِي وَ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 54: Zaid ibn Thabit said that the Messenger of Allah said: I will leave the *Thaqalain* in you, the book of God and my Progeny, my household; be aware that they are the two successors after me, and they will not be separated until they come back to me in the pond.

ح ٦٤: أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَارِكُ فِيكُمْ أَمْرَيْنِ أَحَدُهُمَا أَطْوَلُ مِنَ الْآخَرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَلَا وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَقُلْتُ لِأَبِي سَعِيدٍ مَنْ عِترَتُهُ قَالَ أَهْلُ بَيْتِهِ.

Hadith No. 64: Abu Said al-Khudri said: The Messenger of Allah said: I will leave the two things in you, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, be aware that they will not be separated until they come back to me in the pond. Then I said to Abu Said: who is his progeny? He replied: they are his *Ahl al-Bayt*.

ح ٦٦: ك، إِكْمَالِ الدِّينِ مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ حَفْصِ بْنِ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ صَالِحِ بْنِ مُوسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَارِكُ فِيكُمْ شَيْئَيْنِ لَنْ تَضَلُّوا بَعْدِي أَبَدًا مَا أَخَذْتُمْ بِهِمَا وَعَمَلْتُمْ بِمَا فِيهِمَا كِتَابَ اللَّهِ وَ سُنَّتِي «3» فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 66: Abu Hurairah said: The Messenger of Allah said: I will leave the two things in you, you will not go astray if you hold them fast,

and do in accordance with what is in them, the book of God and my Progeny, be aware that they will not be separated until they come back to me in the pond.

ح ٦٧: مُحَمَّدُ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ عَبَّادٍ عَنْ سُؤَيْدٍ عَنْ عُمَرَ بْنِ صَالِحٍ عَنْ زَكَرِيَّا عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا كِتَابَ اللَّهِ عَزَّ وَجَلَّ حَبْلٌ مَمْدُودٌ وَعَتْرَتِي أَهْلَ بَيْتِي وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 67: Abu Sa'īd said: The Messenger of Allah said: I will leave in you the thing, once you take it, you will not go astray, the book of God elongated rope from the heaven to the earth, and my Progeny, they will not be separated until they come back to me in the pond.

ح ٦٨: ك، إكمال الدين الحسن بن عبد الله بن سعيد عن محمد بن أحمد بن حمدان عن الحسين بن حميد عن أخيه الحسين بن علي بن ثابت عن سعد بن سليمان عن أبي إسحاق عن الحارث عن علي ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا كِتَابَ اللَّهِ عَزَّ وَجَلَّ حَبْلٌ مَمْدُودٌ وَعَتْرَتِي أَهْلَ بَيْتِي وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Hadith No. 68: Abu Ishaq narrated from Harith, and he narrated from Imam Ali that he said: The Messenger of Allah said: I am a human being who will pass away, and I am about to be called and then I will respond; I have left the *Thaqalain* in you, one of them is greater than the other, the book of God and my Progeny, my *Ahl al-Bayt*, be aware that they will not be separated until they come back to me in the pond.

ح ٦٩: ك، إكمال الدين القطان عن العباس بن الفضل عن محمد بن علي بن منصور عن عمرو بن عون عن خالد بن الحسن بن عبد الله عن أبي الضحى عن زيد بن أرقم قال قال رسول الله صلى الله عليه وسلم ما إن تمسكتم به لن تضلوا كتاب الله عز وجل حبل ممدود وعترتي أهل بيتي فإيهما لن يفترقا حتى يردا علي الحوض.

Hadith No. 69: Abu al-Duha narrated from Zaid ibn Arqam who said: The Messenger of Allah said: I will leave in you the *Thaqalain*, the book of God and my Progeny, my *Ahl al-Bayt*, be aware that they will not be separated until they come back to me in the pond.

ح ٧٠: ك، إكمال الدين الحسن بن علي بن شعيب عن عيسى بن محمد العلوي عن الحسين بن الحسن الحميري بالكوفة عن الحسن بن الحسين المغربي عن عمرو بن جميع عن عمرو بن أبي المقدام عن جعفر بن محمد عن أبيه ع قَالَ: أُتِيْتُ جَابِرَ بْنِ عَبْدِ اللَّهِ فَقُلْتُ أَخْبِرْنَا عَنْ حَجَّةِ الْوَدَاعِ فَذَكَرَ حَدِيثًا طَوِيلًا ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا بَعْدِي كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَعَتْرَتِي أَهْلَ بَيْتِي ثُمَّ قَالَ اللَّهُمَّ اشْهَدْ ثَلَاثًا.

Hadith No. 70: Imam Sadiq narrated from his father (as) that he said: I came to Jabir ibn ‘Abdullah and said to him: Inform us about the farewell pilgrimage. Then he remembered a long hadith, and said: I will leave in you the thing, once you take it, you will not go astray, the book of God and my Progeny, my *Ahl al-Bayt*, then he said three times: O Allah, bear witness.

ح ٧١: ك، إكمال الدين الحسن بن عبد الله بن سعيد عن محمد بن أحمد بن حمدان القشيري عن المغيرة بن محمد عن عبد الغفار بن محمد عن حريز بن عبد الحميد عن الحسن بن عبد الله عن أبي الضحى عن زيد بن أرقم قال قال رسول الله ص إني تارك فيكم ما إن تمسكتم به لن تضلوا كتاب الله وعترتي أهل بيتي فإنهما لن يفترقا حتى يردا علي الحوض .

Hadith No. 71: “Abdul Hamid narrated from Hassan ibn Abdullah, and he narrated from Abu al-Duha from Zaid ibn Arqam who said: The Messenger of Allah said: I will leave in you the thing, once you take it, you will not go astray, the book of God and my Progeny, my *Ahl al-Bayt*, be aware that they will not be separated until they come back to me in the pond.

ح ٧٢: ك، إكمال الدين محمد بن عمر عن عبد الله بن يزيد عن محمد بن طريف عن ابن فضيل عن الأعشى عن عطية عن أبي سعيد عن حبيب بن أبي ثابت عن زيد بن أرقم قال قال رسول الله ص كأني قد دُعيت فأجبت وإني تارك فيكم الثقلين أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يزالا جميعاً حتى يردا علي الحوض فإنظروا كيف تخلفوني فيهما.

Hadith No. 72: Habib ibn Abi Thabit narrated from Zaid ibn Arqam who said: The Messenger of Allah said: As if I had been called and I answered, and I will leave the *Thaqalain* in you, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond, then see how you will be my successors in the two.

ح ٧٣: ك، إكمال الدين محمد بن عمر عن محمد بن حسين بن حفص عن عباد بن يعقوب عن أبي مالك عمرو بن هاشم الجببي عن عبد الملك عن عطية أنه سمع أبا سعيد يرفع ذلك إلى النبي ص قال: أيتها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا من بعدى الثقلين وأحدهما الأكبر من الآخر كتاب الله عز وجل حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي آلا وإنهما لن يفترقا حتى يردا علي الحوض .

Hadith No. 73: Abu Sa’id narrated from the Prophet saying: I will leave the thing (the *Thaqalain*) in you, once you take it, you will not go astray after me, one of them is greater than the other, the book of God elongated

rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ٧٤: ك، إكمال الدين جعفر بن نعيم عن عمه محمد بن شاذان عن الفضل بن شاذان عن عبيد بن موسى عن إسرائيل عن أبي إسحاق عن حبيش بن المعتمر قال: رأيت أبا ذر الغفاري رضي الله عنه أخذاً بحلقه باب الكعبة وهو يقول أأنا من عرفني فقد عرفني ومن لم يعرفني فأنا أبو ذر جندب بن السكن سمعت رسول الله ص يقول إني خلقت فيكم الثقلين كتاب الله وعترتي أهل بيتي وإنهما لن يفترقا حتى يردا على الحوض أأنا وإن مثلهما فيكم كسفينه نوح من ركب فيها نجا ومن تخلف عنها غرق.

Hadith No. 74: Abu Ishaq narrated from Hamish ibn Mu'tamir saying: I saw Abuzar taking the ring of the door of *Ka'bah*, saying: Be aware, who recognized me, he knew me; and who does not know me, let him know me that I am Abuzar Jundab ibn al-Sakan. I heard the Messenger of Allah saying: I have left the *Thaqalain* in you, the Book of God and my progeny, my *Ahl al-Bayt*; and be aware that they will not be separated until they come back to me in the pond and the likeness of my progeny in you, is like the ship of Noah; whoever boarded the ship was saved, and anyone who did not do, drowned.

ح ٧٥: ك، إكمال الدين محمد بن أحمد العلوي عن ابن قتيبة عن الفضل بن شاذان عن عبيد الله بن موسى عن شريك عن الركين بن الربيع عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله ص إني تارك فيكم خليفتين (الثقلين) كتاب الله وعترتي أهل بيتي فإنهما لن يفترقا حتى يردا على الحوض.

Hadith No. 75: Qasim ibn Hassan narrated from Zaid ibn Thabit who said: The Messenger of Allah said: I will leave the thing (the *Thaqalain*) in you, the book of God and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ٧٦: ك، إكمال الدين ابن عبدوس عن ابن قتيبة عن الفضل بن شاذان عن إبراهيم بن عيسى بن يونس عن زكريا بن أبي زائدة عن عطية العوفي عن أبي سعيد الخدري قال قال رسول الله ص إني تارك فيكم الثقلين أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يفترقا حتى يردا على الحوض.

Hadith No. 76: Abu Sa'id al-Khudri said: The Messenger of Allah said: I will leave the *Thaqalain* in you, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ٧٧: ك، إكمال الدين أبي عن ابن قتيبة عن الفضل عن إسحاق بن إبراهيم عن حريز عن الحسن بن عبد الله عن أبي الضحى عن زيد بن أرقم عن النبي ص قال: إني تارك فيكم كتاب الله وأهل بيته وإيهما لن يفترقا حتى يردا على الحوض.

Hadith No. 77: Abo al-Duha narrated from Zaid ibn Arqam from the Messenger of Allah, saying: I will leave the book of God and my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ٨٨: ير، بصائر الدرجات محمد بن الحسين عن جعفر بن بشير عن ذريح بن يزيد عن أبي عبد الله ع قال قال رسول الله إني قد تركت فيكم الثقلين كتاب الله وأهل بيته فنحن أهل بيته.

Hadith No. 88: Imam Sadiq said: The Messenger of Allah said: I left the book of God and my *Ahl al-Bayt*, and we are his *Ahl al-Bayt*.

ح ٨٩: بصائر الدرجات محمد بن الحسين عن النضر بن شعيب عن القلانسي عن رجل عن أبي جعفر عن جابر بن عبد الله الأنصاري قال قال رسول الله ص يا أيها الناس إني تارك فيكم الثقلين الثقل الأكبر والثقل الأصغر إن تمسكتم بهما لا تضلوا ولا تبدلوا وإني سألت الطيف الخبير أن لا يتفرقا حتى يردا على الحوض فأعطيت ذلك قالوا وما الثقل الأكبر وما الثقل الأصغر قال الثقل الأكبر كتاب الله سبب طرفه بيد الله وسبب طرفه بأيديكم والثقل الأصغر عترتي وأهل بيته.

Hadith No. 89: Jabir ibn Abdullah al-Ansari narrated that the Messenger of Allah said: O people, I leave in you the heaviest weight and the weight of the smallest, if you hold them, you do not go astray, and they do not change; and I asked the aware gentle that they do not separate until they come back to me in the pond., they I have been given it. They asked: What is the heaviest and the smallest weight? He said: The heaviest is book of God, the one side of its rope is in the hand of God, the other side is in your hand, and the little weight is my progeny and my *Ahl al-Bayt*.

ح ٩١: ير، بصائر الدرجات علي بن محمد عن القاسم بن محمد عن سليمان بن داود عن يحيى بن أديم عن شريك عن جابر قال قال أبو جعفر ع دعا رسول الله ص أصحابه يمى فقال يا أيها الناس إني تارك فيكم الثقلين أما إن تمسكتم بهما لن تضلوا كتاب الله وعترتي أهل بيته فإيهما لن يفترقا حتى يردا على الحوض ثم قال أيها الناس إني تارك فيكم حرمات الله كتاب الله وعترتي والكعبة البيت الحرام ثم قال أبو جعفر ع أما كتاب الله فحرفوا وأما الكعبة فهدموا وأما العترة فقتلوا وكل ودائع الله فقد تبرؤا. (أى كسر وأهلكه)

Hadith No. 91: Imam Bāqir said that the Messenger of Allah said: O People, I will leave the *Thaqalain* in you, once you take it, you will not go astray, the book of God and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond. Then he

said: I will leave the sacred ones of Allah: the book of Allah and my progeny, and the *Ka'bah* the Holy House; then Imam Bāqir said: But then distorted the book of Allah, and destroyed the *Ka'bah*, and the killed the progeny and every caller to Allah, and they destroyed them.

ح ١٠١: ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبائه ع قال قال رسول الله ص كائى قد دُعيت فاجبت وائى تارك فيكم الثقلين أحدهما أكبر من الآخر كتاب الله تعالى حبل ممدود من السماء إلى الأرض وعترتى أهل بيتى فانظروا كيف تخلفونى فيهما.

Hadith No. 101: Imam Reza narrated from his forefathers that the Messenger of Allah said: As if I have been called and I answered, and I will leave the *Thaqalain* in you, once you take it, you will not go astray after me, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond, then see how you will be my successors in the two.

ح ١٠٥: ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام بهذا الإسناد عن النبى ص قال: إئى تارك فيكم الثقلين كتاب الله وعترتى وكن يفترقا حتى يردا على الحوض.

Hadith No. 105: Shaikh Saduq narrated a hadith from Imam Reza that the Messenger of Allah said: I will leave the *Thaqalain* in you, the book of God and my Progeny; and they will not be separated until they come back to me in the pond.

ح ١٠٧: ما، الأمالى للشيخ الطوسى أبو عمرو عن ابن عقدة عن عبد الله بن أحمد بن المستورد عن إسماعيل بن صبيح عن سفيان بن إبراهيم عن عبد المؤمن بن القاسم عن الحسن بن عطية العوفى عن أبيه عن أبي سعيد الخدرى أنه سمع رسول الله ص يقول إئى تارك فيكم الثقلين إلا أن أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتى أهل بيتى وإنهما كن يفترقا حتى يردا على الحوض وقال ألا إن أهل بيتى عيني التى آوى إليها ألا وإن الأنصار ترسى فاعفوا عن مسيئهم وأعينوا محسنهم.

Hadith No. 107: Abu Sa'id al-Khudri narrated that the Messenger of Allah said: I will leave the *Thaqalain* in you, be aware that one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; and they will not be separated until they come back to me in the pond; and he said: Beware that my *Ahl al-Bayt* are my eyes that I seek refuge to them, be aware that the Ansar lay down, so forgive their sinners and help their well-doers.

ح ١٠٩: ك، إكمال الدين مع، معانى الأخبار محمد بن الحسن البغدادى عن عبد الله بن محمد بن عبد العزيز عن بشر بن الوليد عن محمد بن طلحة عن الأعمش عن عطية بن سعيد عن أبي سعيد

الْخُدْرِيُّ أَنَّ النَّبِيَّ صَلَّى ص قَالَ: إِنِّي أَوْشَكَ أَنْ أُدْعَى فَأَجِيبَ وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَعَتْرَتِي كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَعَتْرَتِي أَهْلُ بَيْتِي وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ فَانظُرُوا بِمَاذَا تَخْلَفُونِي فِيهِمَا.

Hadith No. 109: ‘Atiyat ibn Sa’id narrated a hadith from Abu Sa’id al-Khudri that the Messenger of Allah said: As if I am about to have been called and I answered; and I will leave the *Thaqalain* in you, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; and the aware gentle informed me that they will not be separated until they come back to me in the pond, then see how you will be my successors in the two.

ح ١١١: ك، إكمال الدين مع، معاني الأخبار القَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنِ أَبِيهِ عَنِ الصَّادِقِ عَنِ آبَائِهِ ص قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى ص إِنِّي مُخَلَّفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعَتْرَتِي أَهْلُ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ كَهَاتَيْنِ وَضَمَّ بَيْنَ سَبَابَتَيْهِ فَقَامَ إِلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ «1» يَا رَسُولَ اللَّهِ وَمَنْ عَتْرَتُكَ قَالَ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَالْأَنْبِيَاءُ مِنَ وَوَلَدِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ.

Hadith No. 111: Imam Sadiq narrated a hadith from his forefathers that the Messenger of Allah said: I leave the *Thaqalain* in you, the book of God and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond. They are like these two fingers near to each other. Then Jabir ibn ‘Abdullah al-Ansari asked; O the Messenger of Allah, who is your progeny? He replied; they are Ali and Hassan and Hussain and the Imams from the offspring of Hussain till the Day of Judgment.

ح ١١٢: وَ أَقُولُ رَوَى السَّيُّوطِيُّ فِي الدَّرِّ الْمَثُورِ عَنِ أَحْمَدَ بِإِسْنَادِهِ عَنِ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى ص إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ (الثَّقَلَيْنِ) كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَعَتْرَتِي أَهْلُ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ.

Hadith No. 112: Suyuti narrated a hadith from Zaid ibn Thabit that the Messenger of Allah said: I leave the *Thaqalain* in you, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

ح ١١٣: وَ رَوَى أَيْضاً عَنِ الطَّبْرَانِيِّ بِإِسْنَادِهِ عَنِ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى ص إِنِّي لَكُمْ فَرَطٌ وَ أَنْتُمْ وَارِدُونَ عَلَى الْحَوْضِ فَانظُرُوا كَيْفَ تَخْلَفُونِي فِي الثَّقَلَيْنِ قِيلَ وَ مَا الثَّقَلَانِ يَا رَسُولَ اللَّهِ قَالَ الْأَكْبَرُ كِتَابُ اللَّهِ سَبَبَ طَرَفُهُ بِيَدِ اللَّهِ وَ طَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ لَنْ تَزُولُوا وَ لَا تَضَلُّوا وَ الْأَصْغَرُ

عَتْرَتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ وَ سَأَلْتُ لَهُمَا ذَلِكَ رَبِّي فَلَا تُقَدِّمُوهُمَا فَتَهْلِكُوا وَ لَا تُعَلِّمُوهُمَا فَإِنَّهُمَا أَعْلَمُ مِنْكُمْ.

Hadith No. 113: Zaid ibn Arqam narrated that the Messenger of Allah said: "I am over you, and you will come back to me in the pond, then see how you will leave me in the *Thaqalain*. It was said, "What is the *Thaqalain*, O Messenger of Allah?" He replied: The heaviest is book of God, the one side of its rope is in the hand of God, the other side is in your hand. If you hold it fast, then you will not go astray, and the little weight is my *Ahl al-Bayt*. Be aware that they will never be separated until they come back to me in the pond. Do not get ahead of them, then will be destroyed; and do not teach them, for they are knower than you.

ح ١١٤: وَ رَوَى أَيْضاً عَنْ سَعِيدٍ وَ أَحْمَدَ وَ الطَّبْرَانِيَّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضَلُّوا بَعْدِي أَمْرَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخِرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ عَتْرَتِي أَهْلَ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ .

Hadith No. 114: Abu Sa'īd al-Khudri narrated that the Messenger of Allah said: O People, I will leave the thing in you, once you take it, you will not go astray after me, one of them is greater than the other, the book of God elongated rope from the heaven to the earth, and my Progeny, my *Ahl al-Bayt*; be aware that they will not be separated until they come back to me in the pond.

### Analysis of the structure of the *hadith*

#### The plurality of narratives known as "*Thaqalain*"

By examining and contemplating, it can be seen that only by referring to the book Bihar al-Anwar, vol. 23rd, chapter 7, it is possible to find at least 37 narratives that collected and narrated "*Thaqalain* narrative" from various sources of the two sects.

Shiite reliable sources like books, *Kamaluddin*, *Basair al-Darajat*, *Ma'ni al-Akhbar*, *Uyun Akhbar Al-Rida*, *Al-Khisal*, etc.... and Sunni reliable sources like *Musnad* of Ahmad ibn Hanbal, *Al-Dur al-Manthur*, *Sahih Muslim*, *Sahih (Sunan) Abi Dawood*, *Sahih (Sunan) Tirmithi*.

#### The number of narrators of *hadith* on the stratum of the Companions

But regarding the number of narrators of this *hadith*, it should be noted that many Shi'a and Sunni scholars have studied the documents and narratives and the ways of this noble tradition, and they have dealt with them in their writings and works.

In the case of the carriers and narrators of the *hadith* on the companionship stratum, which are in fact the first carriers and narrators of the *Hadith of Thaqalain* and narrated this *hadith* from the Prophet (pbuh), more than thirty people can be mentioned.

Ayatullah Boroujerdi, in the introduction to the book collection "*Jami' al-Ahadith al-Shi'a*", says: It can be said that more than 30 men and women of the Companions have narrated the hadith of *Thaqalain*, and in addition to the scholars of the Imamate, more than 180 of the religious scholars of Ahl al-Sunnah have mentioned it in their true *Sahih* and *Sunan* (*Jami' al-Ahadith al-Shi'a*, Tabataba'i Boroujerdi, vol. 1, introduction).

The author of book '*Abaqat al-Anwar* says: "It has narrated this hadith over 30 companions of the Prophet (pbuh) from the Holy Prophet (pbuh)". Among them we can mention the following people:

1- Amir al-Muminin Ali (as) 2- Imam Hasan (as) 3- Salman Farsi 4- Abu Zar Ghaffari 5- Jabir ibn 'Abdullah Ansari 6- Abu Sa'id Khudri 7- Abul Haitham ibn Tayyahan 8- Zaid ibn Aslam 9- Sa'd ibn Abi Waqqas 10- Huzayfat ibn Yaman 11- Zaid ibn Thabit 12- Zaid ibn Arqam 13- Miqda ibn Aswad 14- 'Ammar ibn Yasir 15- Khuzaymat ibn Thabit 16- Abu Hurairah 17- Jubair ibn Mut'im 18- Bara ibn 'Azib 19- Anas ibn Malik 20- Talhat ibn Abdullah Tamimi 21- 'Abdurahman ibn 'Owf 22- Sahl ibn Sad Ansari 23- 'Uday ibn Hatam 24- Abu Ayyub Ansari 25- Abu Shuraih Khazayi 26- 'Aqabat ibn 'Amir 27- Abu Qudama Ansari 28- Abu Layla Ansari 29- Zumairah Aslami 30- Um Salamah (the Prophet's wife) 31- Um Hani (daughter of Amir al-Muminin Ali (as), etc.

Allamah Majlisi in the book *Bihar Al-Anwar* has only mentioned part of these narratives, and naturally only through a few of the early carriers, the *Thaqalain's* narrative are presented here.

The primary narrators of the *Thaqalain* from the infallible Imams in this research are: Amir al-Muminin Ali (as), Ja'far ibn Mohammad al-Sadiq from Mohammad ibn Ali al-Baqir from Ali ibn al-Hussain (as) from their forefather narrated this noble hadith. For this reason, perhaps it is better to consider this narrative as the "Gold Dynasty", although it does not have such a reputation.

The other narrators of this hadith are: Jabir ibn 'Abdullah Ansari, Abu Sa'id Khudri, Zaid ibn Arqam, Zaid ibn Thabit, Abu Zar Ghaffari, Abu Hurairah.

It can be seen a list of more than 300 scholars and narrators of the Hadith of the Four religions, in '*Abaqat al-Anwar*, which have narrated this noble hadith by various documents in their books.

Some of these books are: *Sahih Muslim*, *Sunan Tirmithi*, *Sunan Darami*, *Khasais Nisayi*, *Musnad Ahmad ibn Hanbal*, *Mustadrak Hakim Nishaburi*, *Thakhayir al-'Uqba Muhib al-Din Tabari*, *Hilyat al-Awliya Abi Na'im Isfahani*, *Kanz al-'Ummal Muttaqi Hindi*, *Mu'jam al-Kabir Tabarani*, *Sunan Baihaqi*, *Tafsir Razi*, *Tafsir Tha'labi*, *Tafsir Nishaburi*, *Tafsir ibn Kathir*, *Tafsir Suyuti*, *Tafsir Khazan*, etc.

### The narration plurality of the noble *hadith*

Although because of the difference in some of the words of this Hadith, some have said that this narrative has been issued in one position and in the same time and space, and since the terms in some versions is different, so the narratives have some kind of conflict, but the fact is that in the text of the narration is not only a conflict, but also a coherence of meaning, but in most cases even unity in words can be seen in the way that they complete each other's words and the text of the narrative.

On the other hand, although the delay in the writing of the hadith among the Sunni and the existence of harm such as quoting with the meaning and fragmentation and forgetfulness and the influence of the narrator's understanding in the hadith, sometimes causes such contradictions as conflict, but the collection and examination of the family of hadith in the case of many hadiths can reduce the effect of such damage and obtain a common limit of hadith. The formation of the family of this noble hadith also leads to a common limit of hadith, which, while proving the authenticity of the text, also strengthens its implications. Signs that, in addition to their narrative text, confirm and complete many other narratives.

Moreover, in the study of narratives, it is observed that the traditions that are famous for *Thaqalain*, both narrative and meaningful, and even in most cases, are in the same words that issued from the Prophet (pbuh) in terms of the different situations of times and places, and its narrators have reported the issuance of hadith in different situations of time and space.

In the multiplicity of the issuance of the hadith in different times and places based on the narration of narrators, one can mention the following:

- On the day of 'Arafa, riding a camel (Tirmithi, Sunan, vol. 5, p. 662, hadith no. 3786).

- In *Hujjat al-Wida'* (farewell pilgrimage) (Ahmad ibn Ali Tabarsi, Al-Ihtijaj, vol. 1, p. 391).

- Along with *Ghadir Khum*, before the pilgrims disperse. (Ahmad ibn Hanbal, Musnad, vol. 4, p. 371; Nishaburi, sahih Muslim, vol. 2, p. 1873). And the *hadith* of *Ghadir* is stated in the following (Saduq, Kamal al-Din, vol. 1, p. 234. Hadith no. 45; Hakim Nishaburi, vol. 3, p. 109).

- In a sermon on Friday with a Hadith of Ghadir ('Ayyashi, Tafsir, vol. 1, p. 4, hadith no. 3).

- In a congregation prayer in the Mosque Khaif, in the last days of *Tashriq* Days (Saffar Qumi, Basair al-Darajat, p. 412-414).

- Over the pulpit (Saduq, Al-Amali, p. 62).

- In the last sermon that the prophet read to the people. ('Ayyashi, Tafsir, vol. 1, p. 5, hadith no. 9; Ahmad ibn Ali Tabarsi, Al-Ihtijaj, vol. 1, p. 216).



- In the sermon after the last congregation prayer with the people (Daylami, *Irshad al-Qulub*, vol. 2, p. 340).

- In the time of illness, when the companions gathered at the bedside of the Prophet (Haithami, *Al-Sawaiq al-Muhriqah*, p. 150).

In the review of the narratives mentioned in this research, some of these are also mentioned in the explanation. In addition, the text of the hadith of *Thaqalain* is fully confirmed with the Qur'ān and other numerous narratives that narrated by Shiites and Sunnis.

### **Conclusion Part I**

It can be claimed that the hadith of *Thaqalain* is consistently quoted in the sources of the two sects. This noble narrative in the main books and resources of Shiite and Sunni hadiths has been repeatedly quoted in various ways, which certainly proves its frequency quotation. The frequency of Hadith means that the multiplicity of the narrations from different people in each class is such that its probability of being incorrect is zero.

this hadith In some forms has a spiritual frequency, and in many forms also has verbal frequency, and its quotation by some companions is in a way that in terms of reason and custom, their agreement on falsehood is impossible. Each of the verbal and spiritual frequency leads to definite knowledge (al-Ru'ayat fi 'Ilm al-Dirayah, Shahid Thani, p. 62).

Therefore, the definite frequency of this hadith can lead to the acceptance of its text and remove the root and principle of many illusions, ignorance, and biases for those who are beyond the prejudices of ignorance and seek for genuine truth. Because this noble hadith is one of the narratives, which, in terms of the document, is at the highest level of reliability and in terms of implication, it is completely clear and free of ambiguity.

This degree of credibility in the Hadith document and its definitive frequency in quoting the sources of the two sects (besides the clear implications of the text and content of the hadith that will be discussed in the second part) is one of the implications that will make it impossible to remove, distort, or ignore it.

### **Part II: Study and analysis of the contents of the text of the *Thaqalain* narrative with the semantics approach**

#### **Conceptual Analysis of *Hadith* Text**

In this part of the article, under the title of the second part of the article, after proving the authenticity of the issue and the frequency of hadith in the first part, we are seeking a conceptual analysis of the phrases of the narrative of *Thaqalain*, so that we can, in the statement and practice, follow the last will of the Prophet. In this regard, we tried to consider some of the repetitive expressions of narrative text to the extent possible.

The common characteristic of all the primary carriers of the narrative is that all has narrated the narrations from the prophet, although some of them have been mentioned as an independent narrative and sometimes also during a longer narration, but in all of them, without exception, the hadith has been narrated from the Prophet by the word "أنىّ (inni)".

As we know, "أنىّ (inna)" is a word that indicates the meaning of emphasis. In religious texts such as the Qur'ān and *Nahj al-Balaghah*, and so on, "inna" is often used to emphasize the concept of sentence, and it can be said in Persian as "verily, indeed, certainly, and ...".

The eloquent speaker makes use of the element of emphasis as a targeted tool in expressing valuable and important meanings of his words as he is aware that his words will be effective when the subject is appropriate. Sometimes the audience is not aware of the subject and sometimes is hesitant and sometimes is a denier.

In the Arabic language, the principle is to say the word without emphasis. When an audience is not aware of the fact or in a position of doubt, there is no need to emphasize the word. When the theologian sees his audience in the position of doubt and the desire to know the truth, he uses emphasis to eliminate his doubts. Or, when in the denying word, he addresses the addressee in a denier's position, because of the severity and weakness of denial, he uses an emphasis form to invite the denied audience to surrender. sometimes, according to the conditions of the non-negative audience, it is supposed to be denied, and the affirmative words are emphasized because the respondent does not appear to be denying the evidence and does not move on the basis of the truth and on the basis of his confession, and thus assumes that he is denier. (Arabic Language and Literature Magazine (The Journal of Applied Literature and Humanities, no. 16, p. 60).

As it appears from the apparent emphasis of the Prophet, which is the most eloquent of the Arabic people and who has been aware of all aspects of the speech and the present audience, in performing the role of his mission, the use of the word "emphasis" is certainly an important issue itself, and that the audience, at least if not denied, were hesitant. There is evidence of historical points and the frequency of repetition of the content of the *Thaqalain* narrative in other narrations, and sometimes in explaining the verses of the Qur'ān, which indicates that the audience is not unaware. among them is "the *Hadith Kisa*", "the *Hadith Manzilat*" and etc.

### Being nominal sentence

On the other hand, the sentence is, in fact, a nominal sentence and in the Arabic language that the nominal sentence is an expression of emphasis. 'Abdul Qahir Jurjani believes that there is a difference between «أعطيتك»

»and «أنا أعطيتك» since the latter sentence suggests that the current sentence has been converted to nominal, then in fact the meaning has been repeated twice, once as *Mubtada* and one-time as an *Fā'il*, and this repetition, is some kind of emphasis on the sentence (Jurjani, 'Abdul Qahir, p. 327).

### تارك فيكم: I leave in you

«خلفت», «تركت فيكم», «مخلف فيكم», «تارك فيكم», «قد تركت فيكم» are very repeated words in all the traditions, and only in a quote, «لكم فرط» is seen, which does not create a significant difference in the meaning that causes it to change, and actually leads the same theme. In addition to Zaid ibn Arqam, who is the narrator of this narrative, there are other narratives that the same phrase «تارك فيكم» has been repeated in them. The phrase has two types in the hadith: the name "تارك" and "مخلف", as well as the verbs "تركت فيكم", "قد تركت" and "خلفت فيكم" and "قد خلفت فيكم".

### Lexical meaning of “ترك”

التَّرْكُ: To let the thing leave.

التَّرْكُ: To keep in saying, as God the Almighty says: and we left it in others; that is, we kept it (Lisan al-'Arab, vol. 10, p. 405).

From what is seen in the books of dictionaries, the term "ترك" refers to the meanings: to preserve and to leave, to substitute, to inherit, to put something.

### Lexical meaning of “خلف”

الْخَلِيفَةُ: The one who Succeeds a place before him, and the jinn was the builders of the world, so Allah made Adam and his descendants a successor to them. It is He Who made you successors in the earth (An'am, 165), i.e., those who are successors in the earth (Kitāb al-'Ain; vol. 4, p. 267).

Caliphate means a substitute for another:

- 1- Or in the absence of someone.
- 2- Or because of the death of someone who succeeds him.
- 3- Or because of someone's disability.
- 4- Or because of the greatness and honor that the other will be his successor.

And in the last meaning, God sets up His close servants as His caliphate on the earth.

God the Almighty says: “It is He Who has made you successors in the earth” (Fatir, 39), “and my Lord will make another people succeed you” (Hud, 57) (Mufradat Qur'ān, vol. 1, p. 630).

Another form of emphasis in Arabic is to bring "قد" to the beginning of the past form of the verb. Zarkishi says: "قد" in the beginning of the past form of the verb means the emphasis, as God says: “And whoever holds

fast by Allah, certainly, he was guided to the right path” (Al-e ‘Imran, 101) (Buran, Zarkishi, vol. 2, 431).

And also, the figurative says that "قد" is not brought on the verb unless the listener is eager to hear the verb, like the verse "و قد أفلح من زكاهها" (Shams / 9) (Al-Sihah, Jawhari, p. 512). Therefore, in the meaning of "قد تركت" and "قد خلقت", the emphasis is also on the certainty of action.

And also, the term "تارك" and "مخلف" means the use of the derivative of the subject here, which, in the case of the grammar specialist, refers to the derivative, which refers to something that the verb involves. Because when it comes to nouns, it means meaningfulness and durability, and therefore implies emphasis (Journal of Arabic Language and Literature, No. 16, p. 65).

So apparently both the application of this root is also the form of its subject-matter; the "تارك فيكم" (the remaining one) and its current form: "قَدْ تَرَكْتُ فِيكُمْ" (I will definitely leave), in any case, on the same above meanings, of course indicates on emphasizes. And so is both the use of the nouns of the subject; the "مُخَلِّفٌ فِيكُمْ" and the current use; "قَدْ خَلَّفْتُ فِيكُمْ".

### ***Thaqalain***

The full repetition phrase and another important thing that is seen in the narrative, and the narrative, called the same phrase, is known and well-known, is the term "*Thaqalain*". As it can be seen, this phrase exists in most quotes. It is also observed in some of the quotations that the phrase "الثقلين" or "خليفتين" or "أميرين" and "شيينين" are used. There are also no such terms in a number of narratives, which, in the sense of the narratives mentioned in this passage, and the other features used in the narrative, definitely do not contradict the principle of meaning. "ثقلين", whose noble narrative is famous, is the deuterium of the three letter word "ثقل" which is used in the word in two forms:

1- "ثقل" means the goods of the passenger, what the passenger carries with himself, the cargo.

2- "ثقل" means a valuable object: "و تَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ" (They carry your loads to a land which you could not otherwise reach except by painful toil to oneself) (Jamharat al-Lughah, vol. 1, p. 430).

Firuz Abadi says: And (ثقل) of his goods and furniture, as well as every precious thing that is hidden and preserved, is the same as the Hadith: "إِنِّي" (Qamus al-Muhit, vol. 3, p. 468).

Ibn Manzur says: The book of Allah and the *Itrat* is called *Thaqalain*, because it is difficult to adhere to these two acts and it is heavier, and on the other hand, the Arab states ثقل to all that is valuable and important and protected, then naming the book of Allah and the *Itrat* to this name is due to the position of these two things (Lisan al-‘Arab, vol. 11. P. 88).

Raghib in *Mufradat* says: it should be noted that the words: heavy and light are used in two ways:

First, in the method of measurement and evaluation, that is, at first, it is not said to be anything ثقيل and خفيف, unless it is measured and considered by something else, and so if something is said to be alone and without dealing with something else heavy or light, the other one is heavier or lighter that they say so, and the two recent verses خَفَّتْ and ثَقَلَتْ مَوَازِينُهُ have said that they are the same as that which was said.

Second, the term "heavy" refers to objects that fall from the top down, such as stones and cloves, and mild or light ones that go up and down like fire and smoke (*Mufradat Qur'an*, vol. 1, p. 360).

This part of narrative has been quoted by the narrators in terms such as "ثقلين", "أميرين", "شيينين", "خليفتين", which, beyond the meaning of each of them, is consistent with their relative semantic overlap. Since the word "*Thaqalain*" was the most frequent, and the noble narration of the same name has become famous, we have spoken about the lexical meaning of the word.

Of course, the word "خليفتين" (إنت تارك فيكم خليفين) in some of the citations, and especially the advent of both words "الثقلين خليفتين" alongside each other in some of the other quotes, and the semantic relation of the word with the word "ترك", which is "تارك" and "قد ترك" is derived from it, or "خلف", which "مخلف" and "قد خلفت" is derived from it, can bear a special meaning, and this is the conceptual link that the term has with the concept of the Caliph of Allah that was discussed in Surah Baqara. "إني جاعل في إني جاعل في الأرض خليفة" (al-Baqara / 30).

On the other hand, the use of the term "خليفه" in these quotations is clearly expressed in the interpretation of the narrative of the Prophetic: "لا يزال الإسلام عزيزاً إلى اثني عشر خليفة" is an accepted narration between the two sects (*Al-Amali*, Saduq, p. 386; *al-Kafi*, Kulaini, vol. 2, p. 240; *Sahis Muslim*, vol. 6, p. 3; *Musnad Ahmad*, vol. 5, p. 86; *Mustadrak Hakim*, vol. 3, p. 617).

### **The phrase that implies two things**

The important point is that the use of all the words in the text of the hadith that refer to two things, namely "ثقلين", "خليفتين", "بهما", "إنهما", "يفترقا", "بفترقا", demonstrates that the slogan (God's Book is sufficient for us) ) will be ineffective.

Because it emphasizes the need to hold fast two things together and not one of them, and since the Prophet (pbuh) conveys to the people according to his mission, "O Messenger, deliver what is sent down to you from your Lord" (*Maidah* / 67), And they speak on the basis of the principle of "he does not talk of passion" and not to the exaggerated method, therefore, of

course, taking one of them without another is not only ineffective, but basically this is not possible. As the continuation of the hadith clarifies this, because both of these are never separated from each other, until they enter upon me over the pond.

### **Holding on**

The other words used in this narrative are the word "تمسك" or "أخذ" that has been repeated in this category of selected traditions 13 times.

The quality of the implication of these expressions leads us to conclude that the use of "holding fast (تمسك)" or "taking (أخذ)" without any conditions for both precious things together with each other without doubt, in addition to any particular sign, such as infallibility indicates to the imamate and *wilayat* of 'Itrat and demonstrates the solidarity between the absolute obedience and the imamate of the Imam and the leader who has been obliged to be obeyed from him with the book of Allah. Therefore, the context of the narrative, indicates to the imamate and caliphate of the 'Itrat will surely this noble hadith leads to the Imamate and the caliphate of 'Itrat and their authority.

the word (حبل) also means a long, sturdy string with which they close something. RaghIb says: To attach and join everything that should be achieved, the term rope (حبل) is used as a metaphor. As in the verse it has been used: اَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً (Mufradat Qur'ān, vol. 1, p. 447).

According to the addition of "rope" to "Allah" in the verse, the Qur'ān introduces the string that belongs to the Lord and creates a loop connecting between him and his servant, and naturally, this string should have an external example.

Therefore, as in this verse, the Islamic *Ummah* has been ordered to unify and it has forbidden divisions and separation, as in the previous two verses (Al-Imran, 101), this is also the case in this narrative. To be reminded. Therefore, the guidance and Imamate originally attributable to God is placed at the next level by his apostle and then by his successors and it is solely and solely for them that the caliph is the Messenger of Allah, the Prophet (s) who is the caliph of Allah, the Exalted.

Imam Bāqir (as) says: "The purpose of the (حبل الله) that God advised to grab is the progeny of Mohammad (pbuh) (Taraf-un min al-Anba wa al-Manaqib, ibn Tawus, p. 409).

**لن تضلوا: You never go astray**

The phrase "You never go astray" has also been quoted 13 times along with the repetition of the words "تمسك" and "أخذ", which are sometimes emphasized by the "بعدي", "لن تضلوا بعدي", "لن تضلوا ابدا", "لن تضلوا بعدي ابدا".

The words "لن تضلوا", "لن تضلوا بعدي", "لن تضلوا ابدا", in the continuation of the term "تمسك" or "أخذ" explicitly implies that the mere observance of

the "Itrat" along with "Book of Allah" Leads to the guidance and liberation from the "distraction", and the adherence to them, or, in other words, "تمسك" to non-them or "obtaining" from other than them is definitely a "distraction".

Although the term "لن يفترقا" does not at all mean the meaning that one of them should be taken or obtained, it is also true that the belief in *Hablullah* is right when the belief in the book of Allah and the 'Ither is fulfilled with together, because these two are not detachable and separable from each other. Perhaps this is the same as the term "اهدنا الصراط المستقيم ... و لا الضالين", which we constantly ask for in our prayers from "*Rabb al-Ālamīn*".

#### كتاب الله: The Book of Allah

The same repetition of the phrase "Book of Allah" in all the various narrations of the hadith and from different sources does not leave any doubt about its mention in the narrative text. And the same repetition of this word against the verbal alteration of some other words and expressions increases the changes in quoting the meaning in some other parts of the hadith.

In addition to repeating the phrase "Book of Allah" in all the citations, and attributing "the book" to "Allah" and not using the name "Qur'ān", in translating the meaning of the term to which it refers, namely, 'the 'Itrat', in attributing the "Itrat" to Allah, can also play an importance role; although this word is attributed to the "Prophet of Allah" and is referred to as "عترتى". In other words, "the book" is attributed to "Allah" and "Itrat" to the Prophet of Allah, and it is clear that there is a relation between Allah and the Prophet of Allah, and when this statement is placed besides the verse, "he does not speak of caprice," it is further understood in its deepest sense.

And again, it can be guessed from the same way that the phrase "حسبنا" الله", in which the phrase "كتاب الله" is repeated, shows that this message has a mental background for the audience, and it was not the only one that was heard from the Prophet's speech and it is considered somehow as a unconscious confession of the offender to his own crime.

**Usage:** The attributes of "سَبَبٌ طَرْفُهُ بِيَدِ اللَّهِ وَ سَبَبٌ طَرْفُهُ بِأَيْدِيكُمْ" and "حَبْلٌ مَمْدُودٌ مِّنَ "النور", "الهدى" "السَّمَاءِ إِلَى الْأَرْضِ" are most frequently repeated, as well as "كتاب الله" is one of the important points in introducing Allah's book, which can be described as attributes which are also transmitted to the book.

#### The Conjunction *Vaw* (واو)

The being of a vow conjunction in all of the citations is another indication of the definitive expression of "two cases" that can be considered important point in the word of the Prophet. In this sense, it is definitely mentioned in the Prophet's proclamation of two things that affect each other, and each one without another is ineffective. And no one alone can

secure the promise that has been said in the narrative, but the first one without the latter cannot play its role correctly. For in many cases, the conjunction *vaw* is an important point in the prominence and special significance of what it refers to before it, as the verse says: (... we heard and obeyed) (Baqarah, 285). It is definitely clear that the position of obedience is higher and after hearing, followed it. In addition, the book of Allah, in the existential and light truths of the Prophet (pbuh), and His true successors, have the possibility of full and complete manifestation.

The Prophet whom the Qur'ān has been revealed to his sacred heart and knows all its apparent and inner meanings, and knows all its secrets, says: Give me pen and paper to write for you something that will not be astray after me, unless that the Prophet (pbuh) himself knew that the Holy Qur'ān alone would not suffice to guide the people and the sufficiency of the affairs of the Muslims and would not prevent their dispersion and misleading.

As we see today, all the sects of the Muslim world are fully accountable to the Qur'ān and use their proofs to defend its verses, and their scholars have written various commentaries on the Qur'ān, and they all regard themselves as believers of the Qur'ān, but at the same time they are fighting each other. Have cursed each other, and even count each other's blood as lawful.

Therefore, any sane thinker concludes that the Holy Qur'ān alone and without a teacher and vision has not been sufficient for Muslims.

On the other hand, linking the two words to each other is a sign that the subject is related to the previous one. Therefore, it can be said that any description given in the Qur'ān to the Qur'ān itself is in fact a descriptive one for the for the *Ahl al-Bayt*.

Therefore, when referring to the Qur'ān by the definition of the "wise": "Ya, seen. And the Wise Qur'ān ", or with reference to the guidance aspect, with the description of "That book, which is no doubt therein, is a guidance to the pious" (al-Baqarah / 2), or with the word "munificent" It can be described as "It is in fact, a Munificent Qur'ān", or when a great trait is brought to it, it is described as "The Great Qur'ān" (al-Hijr / 87), or with the description of "Glorious": "Qaf, the Glorious Qur'ān" (Q / 1) and (al-Bruj / 21) Or it is referred to as other attributes, the same qualities can be accepted for the Prophet (pbuh) and his purified progeny, and they are wise, guide, munificent, great, glorious and etc. As some of these attributes, some in the Qur'ān and in the traditions attributed to the Infallible Imam.

### **My Progeny**

In introducing two precious heavy things besides "كتاب الله", the words "أهل بيتي", "عترتي", "و عترتي أهل بيتي" are quoted. The frequency of quoting

this statement is 36 times out of 37 narratives, which has sometimes been emphasized by the emphasis on "أذكركم الله في اهل بيتي".

There is only one quote in the series that has been used "سنتي" instead of "عترتي". A change in the same phrase completely changes the concept of narration and path and the result of the Prophet's proclamation and testament, so knowing the correct statement is very important. In particular, this is the root cause of wide disagreement among Muslim populations.

By reviewing and studying the narrations mentioned in this discussion, it is possible to obtain the literal and spiritual frequency of the phrase "عترتي" and it can be claimed that some of the terms of this narrative, such as "عترتي" and "اهل بيتي", are so frequent in their words that very little quotation of "سنتي", which is seen in some Sunni sources, has been quoted by the narrator, Abu Hurairah, with his special personality in the history, cannot violate the plurality of repeated narratives of "عترتي" and "اهل بيتي" by various narrators. The plurality of the phrase "عترتي" proves its authenticity in various quotations and proves its verbal frequency. In addition, the term "اهل بيتي" in some of the quotes as an explanation of the term "عترتي" acknowledges this concept, and in addition to the double importance that this explanation gives to the 'عترت', it strengthens the "عترتي".

It can be added that the double attention given to the position of *Itrat* and after mentioning the title of "*Ahl al-Bayt*" with the repetition and emphasis of the phrase, it is worth mentioning, and says three times: اذكركم الله في اهل بيتي. This quotation is also effective in enhancing the ability to quote the phrase "عترتي" in the narrative text. It is also possible to add to this the following items that follow the narratives, which are related to illustrating the examples of "the *Itrat* and *Ahl al-bayt*", sometimes described with the description of *Ahl al-Bayt*, and also, with the explanations, the wives of the Prophet will be excluded from this definition.

Therefore, without doubt, the *Ahl al-Bayt* are the same people as Allah in the verse, "O family of the House! Allah only wishes to distance fault (and abomination) from you, and to cleanse you, and to purify you abundantly," (Sura Ahzab, 33) has informed them of their cleansing of any rebellion, and they are the same people that God in the verse describe them as "O you who have believed! Obey Allah and Obey the Prophet and (also) those in Authority among you" (Sura al-Nisa, 59) He has created a relation between his obedience and the Prophet (s) of Allah and obeyed Allah and obeyed them and the Prophet (s). O family of the House! Allah only wishes to distance fault (and abomination) from you, and to cleanse you, and to purify you abundantly.



In addition, it can be said that the spiritual frequency of this narrative, as well as the numerous narratives that have been issued in the "*Ahl al-Bayt*", include "*Hadith Kisa*", "*Hadith Manzilat*", the narrations of "*Bab Hittah*", the verse "*Wilayat*" etc.

Another point is that even if the term "سنتی" is accepted here, then it should be asked, then what is the meaning of "حسبنا كتاب الله" (the book of Allah is sufficient for us) and the law "Prohibition of quoting the Hadith" and "the practice according to the tradition of *Shaikhain*" as a condition of caliphate? How much adherence to the tradition of the Prophet was shown and how much was it done?

This noble narrative, even on the assumption of the acceptance of the term "سنتی", is in conflict with "حسبنا كتاب الله", because either it has to accept "حسبنا كتاب الله" or "كتاب الله و سنتی", because besides "The book of Allah" is one of the other things to be taken and followed.

Thus, it can be said, firstly, there is no doubt that, in the words of the Prophet Mohammad (pbuh), there are two "objects" or two "affairs" or two "heavy precious things". This و itself is questioning the slogan "حسبنا كتاب الله" and its speaker. And secondly, after investigating and comparing the two quotes that are necessarily due to the importance of the noble narrative, it can be understood that citing the phrase "سنتی" versus frequency of verbal expression of "عترتی و اهل بیتی" completely disappears. As there are many proofs and evidences in other narratives to quote the phrase "عترتی" and so on, the spiritual frequency of the noble narrative also has the same effect.

On the other hand, as stated in the application of the letter of reference, the affiliation of this term with the book of Allah, the valuable discussion and the high status of the *Itrat*, and the necessity of paying attention to them, also become more and more significant.

Basically, this concept is an "*Itrat*" one that can play alongside "Book of Allah" because it is itself the caller to the Book of Allah and the teacher and its interpreter and illustrator, and such a role for "tradition" means "hadith" or even the meaning of "Way and Method", which itself depends on the narration of others and can be experienced by incidents, manners, and beliefs and perceptions of individuals, distorted, quoted in meaning, etc., as we have seen, is not at all conceivable.

On the other hand, it should be said that "سنت" is in any sense that is considered to be time-bound and time-limited, and cannot be equal to the "كتاب الله", which is the book of beyond of time. And of course, this defect is also noticeable to the Shi'a when they consider from *Itrat* only their narratives.

Another mistake of Shiites is that they replace "tradition and narratives" with "*Itrat*"; if we consider the *Itrat* as the only narrative from them, if one



of them is not narrated or less cited, then we should believe in the weak role of that Imam along with the fuller role of the Qur'ān, and this is also contrary to the fact that they are equal to Allah's book.

**لن يفترقا: They will never be separated**

The other word which is repeated in various quotations of hadith is the word "لن يفترقا", which is repeated in this category of selected traditions with a frequency of 27 times.

Speaking and emphasis on no-separation of two things over the entire period of time, in different historical periods and in different circumstances, considering that the religion of Islam is universal, immortal, and metaphysical, namely, permanent bondage and solidarity and the eternal of those two things to each other.

This means that the two heavy precious things are one, so referring to "*Itrat*" in the Holy Qur'ān and the interpretation of "*Hablullah*" in the verse "And hold fast to the rope of Allah all together and do not be disunited" (al-Imran, 103) refers to the same fact, and this interpretation also includes "*Itrat*".

**حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ: Until they come back to me in the pond**

Another phrase full of repetition of the noble narration in this category of selected narratives is the phrase "حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ", which is repeated 29 times exactly. This statement, which expresses the ultimate and enduring path of the two *thiql*, clearly shows how both these interconnected things are tied together and progress over time to come back to the Prophet at the Day of Resurrection.

Therefore, it can be said that the phrase "حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ" completes and acknowledges the same meaning as "لن يفترقا", and emphasizes its inseparability to the final destination.

Therefore, as mentioned before, since the related subject is transmitted by conjunction letter to before itself, it can be said that the *Itrat* and the *Ahl al-Bayt* are the tall and firm rope that the Holy Qur'ān in Sura Al-‘Imrān commanded to be take.

Therefore, it seems that it can be said that this narrative alone with the great themes and concepts implies all that is to be said, and if there was no other narrative other than this noble narrative, then again, the clear way of guidance was clear, and the right people and the truth seeker were guided by that path. Therefore, one can refer to each individual of the *Ummah* of Islam, saying:

“And do not be like those who became disunited and disputed after clear proofs had come to them. And those will have a great torment” (Al-‘Imran, 105).

**Conclusion**



From the two parts of this study, the following results are summarized:

- The noble narrative *Thaqalain* is mentioned in various ways by numerous companions and repeatedly in the hadith sources the two sects. (Proof of authenticity)

- The plurality of narrations in the class of the Companions (and, of course, consequently in all classes) indicate the definitive frequency of narration.

- The noble narrative in some forms with spiritual frequency and, in most cases, has verbal frequency in such a way that its contents can be accepted.

- Each of the verbal and spiritual frequency of hadith with the hadithologists leads to definite knowledge.

- This degree of credibility in the document and the implications of the none-ambiguity of the content of the narration makes it impossible to be eliminated or distorted.

- The phrase "أنتي" at the beginning of the hadith and the noun phrase of the sentence itself represents a kind of emphasis and rhetoric of the word which can include implications such as the readiness of the audience.

- The implications of the emphasis and inspiration of the Messenger of Allah on the themes and concepts of the words of the narrative are very clear.

- Aside from the lexical meaning of the words such as *تقلين*, *خليفتين*, *أمرين*, and *ثمينين*, their semantic overlap is fixed.

-The word "خليفتين" can bear the meaning of linking the word with the concept of the caliph of God, which is considered by the Qur'ān.

- It can also be explicitly expressed in the narrative of the "Twelve Caliphs".

- The two things in the narrative completely make the slogan of "the book of Allah is sufficient for us" ineffective.

- The word holding fast in the noble narration implies imamate, leadership, and caliphate.

- The only way to guide and escape from the delusions is to seize and hold fast the Book of Allah and the *Itrat* with each other, not each one alone.

- The phrase "Book of Allah" is repeated in the same form in all the quotes, which contains valuable concepts. That is, there is a balance and relation between Allah and the Prophet (pbuh), and the attribution of the *Itrat* to the Prophet of Allah creates the same relation between 'Book of Allah' and *Itrat*.

- The quotation of "عترتي اهل بيتي" is literally so frequent that the passage of the phrase "سننتي" does not impose it.

-The examples of the *Ahl al-Bayt* in this narrative have sometimes been characterized by the description, sometimes by name, in answering the

narrator's question and sometimes by removing the spouses from its definition.

- Adopting the phrase "سنتى" is in contradiction with the slogan "حسبنا كتاب الله".

- "Sunnah" can by no means be equal to "Book of Allah".

- The phrase "لن يفترقا" completely discredits the meaning of any one of these two can be taken alone, and it demonstrates that the one without the other can be useful.

- The same narrative alone for the purpose of conveying and communicating the divine message implies the great meanings that, if there were no other narratives, could have guided the righteous people.

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**Conceptualization of Familiarity with the Holy Qur'ān and Its  
 Parallels in the Hadiths of the Ahl al-Bayt (as)**

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**Abstract**

The inclination to develop familiarity with a person or entity that accompanies an individual along the path of life is an innate human aspiration. Meeting this need—by finding a trustworthy and sincere companion at various stages of life—is of such significance that a substantial portion of the Holy Qur'ān's verses and the guidance of the Infallibles (as) are dedicated to it. The evolutionary trajectory of human spiritual development reaches its most complete realization through companionship with one who comprehends every hidden dimension and secret of existence—none other than the Almighty Allah. Accordingly, engagement with the Divine Word offers a direct and compelling response to this intrinsic human longing, for the Qur'ān is the manifestation of Divine Beauty. Developing intimacy and affection toward the Divine Word enables the believer, under the shade of companionship with the Qur'ān, to attain inner tranquillity and partake in its manifold virtues. Genuine familiarity with the Qur'ān, however, necessitates constant engagement and the cultivation of a harmonious relationship with it, striving to embody its teachings so as to derive its benefits and draw nearer to Allah. This study seeks to conceptualize, examine, and analyse the notion of familiarity with the Holy Qur'ān as derived from both the Qur'ān and the narrations of the Ahl al-Bayt (as), while also exploring the aims and significance of such familiarity.

**Keywords:** Holy Qur'ān, Ahl al-Bayt (as), Familiarity, Epistemology, Recitation, Spiritual Tranquillity.

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## Introduction

In a world rife with anxiety and unrest, it is only through communion and companionship with the Divine that true tranquillity can be attained. The sacred presence of Allah calms the restless heart, guiding it to peace and security, and providing an unshakable refuge for the human soul. By nature, every person long for a companion who can rescue them from the isolation of loneliness and abandonment. Nothing in this temporal world elevates a person toward the horizons of growth, perfection, and servitude to Allah more than spiritual connection with the Creator's Word — a message that speaks in the innate language of the soul and offers healing for all its afflictions.

Human nature seeks one who is nearer than all others, who knows the unspoken sentiments of the heart, understands its innermost secrets, and guards its mysteries faithfully. This companion is none other than Allah Almighty — infinitely merciful, loving, and more compassionate toward humankind than they are toward themselves.

Innately, humans are seekers of perfection. Whatever their current attainment, the intrinsic desire for self-fulfilment compels them to seek something higher. Thus, we are constantly in search of the most complete being, striving to draw nearer to and resemble such perfection. This ultimate object of desire — the most complete, the most beautiful, the most noble — in all that is good, is Allah Himself. In His wisdom, the Creator has placed along our life's path a proof and a guide whose nature aligns precisely with our deepest needs. If we seek beauty and are drawn to those who possess it, then the Qur'ān is the manifestation of Divine Beauty, encompassing all virtues. It is the source of all heavenly blessings: "A Book We have sent down to you, blessed" (Ṣād 38:29, Mohammad Reza Aram, 2022).

To sustain a spiritual bond with the Qur'ān, one must transcend the confines of the material self and adopt the purity of faith. This luminous connection requires perseverance; only those who remain steadfast will reach the intended destination: "Indeed, those who say, 'Our Lord is Allah' and then remain steadfast — no fear will there be upon them, nor will they grieve" (Aḥqāf 46:13, Aram, 2022). True intimacy with the Qur'ān demands becoming a being of light, for the Qur'ān is "the Light of Allah in the heavens and the earth." One must separate from the darkness of sin and the shadow of transgression, attaining purity in order to enter the radiance of love and familiarity with the Qur'ān.

## Statement of the Problem

One of humanity's enduring concerns is to find a meaningful response to its innate needs. Among these is the desire to turn toward an eternal

source that encompasses all perfections, virtues, and beauty — so that under the shade of such connection, the soul may discover its hidden treasure and tread the path of spiritual growth with greater resolve, finding companionship in life's moments of solitude.

The most fitting companion in this journey is the Word of Allah — the boundless source of light and mercy — which brings peace and assurance to the human spirit. The Qur'ān, the “Written Word of Allah,” accompanies the believer at every stage of life, guiding them through the darkness of misguidance toward the abode of worship and servitude.

This study aims to explore the concept of *uns* (intimacy) with the Qur'ān, drawing upon Qur'ānic verses and the traditions of the Infallibles (peace be upon them). The research adopts a content analysis approach, utilizing library-based sources. The analysis focuses on Qur'ānic and narrational concepts, beginning with authoritative lexicons, leading commentaries of the Qur'ān, and major hadith collections. From these, the perspectives of the Qur'ān on intimacy are identified, followed by a detailed elucidation of the concept based on reflection upon the Qur'ānic text and the guidance of the Infallibles.

### **Explication of the Concept of *Uns* (Familiarity)**

#### **1. *Uns* in Linguistic Terms**

In the linguistic tradition, *uns* denotes becoming accustomed to, finding comfort in, or softening towards something (Dehkhoda, 1998, p. 3547). According to Mo'een Dictionary, *uns* signifies “affection,” “kindness,” “amiability,” “finding tranquillity,” “peace and joy,” as well as “acclimatization” or “familiarity” (Mo'een, 2001, vol. 1, p. 379). Some scholars consider *uns* as a verbal noun meaning “affection” (Ghorashi, 1992, vol. 1, p. 131) or “serenity” (Ibn Manzur, 1984, vol. 6, p. 14), defined in opposition to fear (*ibid.*, p. 12). This affection varies contextually, sometimes relating to knowledge (*ilm*), sometimes to an object, and at times to a sensation (Turaihi, 1996, vol. 4, p. 46).

For instance, in the Qur'ānic verse: "When Moses had fulfilled the term and journeyed with his family, he perceived a fire on the side of the mount. He said to his family, ‘Stay here; indeed, I have perceived a fire; perhaps I will bring you a burning torch or find at the fire some guidance.’" (Qur'ān 28:29, Aram, 2022),

the verb *anasa* means “he perceived” or “he saw” (Ibn Manzur, 1984, vol. 6, p. 15). Similarly, in: "And test the orphans until they reach marriageable age; then if you perceive sound judgment among them, release their property to them" (Qur'ān 4:6, Aram, 2022), *anasa* signifies “to perceive or recognize maturity” either intellectually or intuitively (Turaihi, 1996, vol. 4, p. 46; Ibn Manzur, 1984, vol. 6, p. 15).



Moreover, in Arabic usage, the phrase *anasa shakhsan min makanin kaza* means “to have seen someone from a place” (Faraheedi, vol. 7, p. 308), and the word *insān* (human being) is apparently derived from this root (Raghib Isfahani, 1961, pp. 95–96; Ibn Manzur, 1984, vol. 6, p. 16).

The meaning of *uns* in the Qur’ānic verse: “O you who believe! Do not enter houses other than your own until you seek permission and greet their inhabitants; that is better for you, so that you may remember” (Qur’ān 24:27, Aram, 2022)—based on transmitted narrations (Ibn Manzur, 1984, vol. 6, pp. 15–16; Turaihi, 1996, vol. 4, p. 46)—signifies undertaking an action that establishes affection and intimacy with the household members, whether through seeking permission, knocking, or greeting.

Some scholars interpret *uns* as “manifestation” or “presence,” whereby one who is continually exposed to this presence attains comprehension and emotional connection. This is evidenced in the phrase: “He perceived a fire on the side of the mount.” Thus, a companion (*anis* or *munis*) is one who maintains constant or frequent proximity to a person or object.

Furthermore, *uns* stands in contrast to aversion or fear. Therefore, one who is *munis* (familiar) with a person or thing neither flees from it nor merely tolerates it but longs for companionship. It is critical to note that familiarity with the Qur’ān and its Owner is not an instantaneous event but rather a continuous and enduring relationship.

## 2. *Uns* in Technical and Mystical Usage

In technical usage, some define *uns* as “the effect of Divine Beauty upon the servant’s heart” (Mo’een, 2001, vol. 1, p. 379). Accordingly, a servant’s *uns* with the Divine Word denotes such intimate familiarity and closeness that the beauty of the Divine Speech impresses deeply upon the heart.

Familiarity with the Qur’ān means becoming habituated and affectionate toward the Word of Truth, whereby a person, in the shade of this companionship, attains tranquillity and benefits from its virtues. Presence alongside the Qur’ān leads to establishing a relationship and harmony with it, motivating the individual to endeavour to emulate the Qur’ān’s teachings as far as possible, thereby deriving its benefits and drawing nearer to Allah. Consequently, the individual obeys the commandments contained within this heavenly Book, which is the Speech of the Almighty, strengthening this connection with the Self-Sufficient One to attain Divine satisfaction and reach the ultimate human perfection—the station of nearness to Allah.

From the perspective of Irfan (Islamic mysticism), *uns* holds a profound meaning deserving of mention here. Mystics hold that when the devoted seeker contemplates and witnesses the Beauty of the Beloved, they

experience a pleasure accompanied by expansion and serenity of both outward and inward faculties, termed *uns*. Siraj al-Din Tusi describes *uns* as a spiritual state in which the seeker becomes oblivious to all else; even if cast into fire, they do not perceive its heat or pain—*uns* being the expansion of the lover’s spirit in communion with the Beloved (Siraj al-Din Tusi, 1914, pp. 65–80).

Ibn Arabi defines Divine Majesty (*jalāl*) and Beauty (*jamāl*) as attributes of Allah, while Awe (*haybah*) and Familiarity (*uns*) are attributes of humans. According to him, early Sufis likened these to contraction and expansion, or awe and intimacy, based on their spiritual states in the presence of Divine Majesty and Beauty. He assigns *jalāl* to severity and *jamāl* to mercy (Ibn Arabi, *Risā’il*, p. 3; *Futūḥāt al-Makkiyyah*, vol. 2, p. 540). Ibn Arabi distinguishes between absolute and relative Majesty and Beauty, relating awe and familiarity to the relative Beauty. He warns that without *uns* with the manifested Majesty and Beauty, one would be destroyed, for the power and dominion of Majesty leave nothing unaffected. Hence, *uns* functions as a safeguard for reason and composure in witnessing Divine Majesty, while Divine Beauty’s expansiveness inclines the servant to familiarity, tempered by awe to prevent disrespect and estrangement from Allah. Thus, in Ibn Arabi’s thought, Majesty is a form of Beauty, and familiarity and awe are meaningful in the seeker’s interaction with Beauty. The seeker is barred from approaching the threshold of Divine Majesty (‘Ayn al-Qudāt, 1969, vol. 1, pp. 220–221; Ghaysari, 1996, pp. 43–44). Even prophets and near angels have not reached the grandeur of Divine Majesty.

Furthermore, Allameh Mesbah Yazdi, interpreting a hadith from Imam Sadiq (as) stating, “Become intimate with Allah,” explains that the intimacy of believers is with Allah, unlike worldly people who cannot attain such intimacy and are content with material desires. They cannot remain alone even briefly to contemplate their inner selves; when required to pray alone with presence of heart, they panic as if imprisoned in a dark cell threatening their life. In contrast, the friends of Allah derive joy from solitude and secret devotion, eagerly awaiting prayer times to commune with their Beloved. Those who enjoy worldly pleasures fear what the devout find intimate. The latter are Allah’s true friends, whom Satan relentlessly seeks to deceive. Through them, Allah removes every trial and calamity from the community (Mesbah Yazdi, Issue 23, 1997).

### **The Conceptualization of Intimacy (*Uns*) in the Qur’ān**

The Holy Qur’ān, as the divine speech and covenant of Allah, was revealed upon the pure heart of the Prophet of Mercy (pbuh). It serves as a profound link connecting the observable realm (the world of witnesses)



with the unseen realm (the metaphysical world), providing guidance and mercy for the believers. The Qur'ān encompasses multiple levels and dimensions of guidance, a reality confirmed by the Prophet Mohammad (pbuh), who stated that the verses of the Qur'ān possess inner esoteric meanings, each containing multiple layers up to seven depths (Kulayni, vol. 4, pp. 398–399; Majlisi, 1405, vol. 89, p. 78). Consequently, the Prophet described the Qur'ān as a "deep ocean whose wonders are innumerable, and whose scholars never grow satiated" (Biḥār al-Anwār, 1405, vol. 92, p. 17).

Parallel to this, human beings, as Allah's vicegerents (*khalīfah*), possess an extraordinary existential capacity enabling them to ascend to the highest spiritual realms (*A'lā 'Ilīyyīn*). Both the Qur'ān and humanity exhibit outer (apparent) and inner (hidden) dimensions, with the inner aspects themselves stratified into multiple levels. Therefore, intimacy (*uns*) with the Qur'ān, given this expansive complexity, manifests at various levels, each bearing distinct conceptual and semantic significance. The layered intimacy between the multi-dimensional human being and the Qur'ān, which itself comprises extensive epistemological and semantic strata, warrants profound contemplation and study at every stage, demanding a correspondingly nuanced mode of reflection. Accordingly, only the intimacy of the Prophet Mohammad (pbuh) and the infallible Ahl al-Bayt (peace be upon them) can be considered complete and all-encompassing, accompanying the Qur'ān in all its aspects and levels.

Although such perfect and comprehensive intimacy is exclusive to the Prophet (pbuh) and the infallible Ahl al-Bayt, the Prophet's exemplary status mandates that believers emulate him in their intimacy with the Qur'ān, applying his guidance at all stages and levels of this intimacy. This is explicitly enjoined by the Divine Essence: "And whatever the Messenger gives you—take it; and what he forbids you—refrain from it." (Qur'ān 59:7, Aram, 2022) When 'A'ishah was asked to describe the Prophet's character, she succinctly responded: "His character was the Qur'ān." (Ibn Hanbal, vol. 6, p. 91; Ibn Abi al-Hadid, vol. 6, p. 340) Allah Almighty affirms regarding His Messenger: "Indeed, in the Messenger of Allah you have a good example for whoever hopes in Allah and the Last Day and remembers Allah often." (Qur'ān 33:21, Aram, 2022) If one facet of the Prophet's exemplary nature is his profound intimacy with the Qur'ān, then believers must seek this intimacy and its manifestations within his speech and conduct, thereby emulating him.

Since the Prophet and the Ahl al-Bayt (peace be upon them) have been inseparable companions of the Qur'ān in its recitation, memorization, sciences, knowledge, and practical application, believers are likewise obligated to emulate them fully in these dimensions. Furthermore, as the

Qur'ān is the speech of the Lord, intimacy with the Word of Allah necessarily entails a direct connection with Allah Himself—a companionship that liberates the servant from the fear of loneliness and abandonment. This is reflected in the Prophet's statement: "He who has Allah as his companion will never be afraid." (Tabrisi, *Miskāt al-Anwār*, 1381, p. 223)

A critical point concerning intimacy with the Qur'ān is the necessity of seeking divine assistance to strengthen this connection and attachment. The Ahl al-Bayt themselves repeatedly implored Allah with supplications such as: "O Allah, make us intimate with You" or "O my Companion, O Generous One," as found in Imam Zayn al-'Abidin's (peace be upon him) supplications in *Sahīfah Sajjādīyah*. The Imam beseeches Allah to protect him from association with heedless individuals—an affliction that impairs remembrance and intimacy with Allah—and requests companionship with Allah and His pious friends: "Clothe my heart against the loneliness caused by the evil of Your creation, and grant me intimacy with You, Your friends, and those obedient to You."

Contemplation of Qur'ānic verses reveals that the Qur'ān is a divine light and guide sent by Allah to lead humanity from the darkness and pollution of sin to the source of luminous guidance and the straight path, enabling them to enjoy proximity to Allah's pleasure: "Indeed, there has come to you from Allah a light and a clear Book, by which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light by His permission and guides them to a straight path." (Qur'ān 5:15-16, Aram, 2022) Truly, a light and a clear book has come to you from Allah, by which He guides those who follow His pleasure to paths of safety, delivering them from darkness into light by His grace and guiding them to a straight path. As Allah Himself is Light: "Allah is the Light of the heavens and the earth." (Qur'ān 24:35) so too is His speech nothing but light: "O mankind, there has come to you a clear proof from your Lord, and We have sent down to you a clear light." (Qur'ān 4:174, Aram, 2022) This is the very light by which Allah guides His believing servants from the darkness of misguidance to the light of faith: "Allah is the protector of those who have believed; He brings them out from darknesses into the light." (Qur'ān 2:257, Aram, 2022) Those who choose the path of light and become intimate with the luminous verses of the Qur'ān will inevitably be endowed with radiance both outwardly and inwardly. Even a house in which the Qur'ān is recited will be illuminated and radiant to the perceptive. The Prophet (pbuh) described the bearers of the Qur'ān as: "Those surrounded by Allah's mercy and adorned with the light of Almighty Allah." (Mohammadi Reyshahri, 1379, Hadith 16482)

This illumination inherent in the Qur'ān signifies that the companion of the Qur'ān must also be of the nature of light, so that from among its merciful and healing verses, they may gather spiritual health and cure their physical and psychological ailments. Imam Ali (as) stated: "Learn the Qur'ān, for it is the best speech; understand it well, for it is the spring of hearts, and from its light you will receive healing that cures the sickness of the chest." Within the teachings of the Imams, the Qur'ān is not only a means of intimacy and connection between the servant and the Lord but also a mercy through which believers find healing and intercession. Allah explicitly refers to the Qur'ān as a source of healing: "And We send down from the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (Qur'ān 17:82) This verse clearly introduces the Qur'ānic verses as healing. The Qur'ān is a comprehensive remedy addressing all forms of disorder, improving the individual and society from moral, social, spiritual, and physical ailments.

A vital point underscored by this verse is that the healing of the Qur'ān is exclusive to believers; thus, a firm conviction in its curative power is necessary. The Qur'ān cures only those patients who, besides acknowledging their sickness and need, possess unwavering faith in the exclusive therapeutic efficacy of the Qur'ān. In such cases, the Qur'ān accepts their presence and aids them in the treatment and healing of various diseases (Fadlollah, 1405, vol. 14, p. 233). Initially, through clear evidence and arguments, it cures intellectual stagnation, grants independence of thought, and guides the individual from the darkness of disbelief, polytheism, ignorance, and hypocrisy to the illumination of guidance, faith, piety, purity, and sincerity. It places them on a path connected to the source of honour, power, glory, and exalted status of "Al-'Aziz Al-Hamid" (Modarresi, 1406, vol. 6, p. 295). "This is a Book We have sent down to you, that you might bring mankind out of darkneses into the light by the permission of their Lord to the path of the Mighty, the Praiseworthy." (Qur'ān 14:1, Aram, 2022)

The Qur'ān, through its admonitions and exhortations, remedies the hardness of hearts; through its historical narratives, it provides admonition and guidance; through its melodious eloquence, it attracts the wandering soul; through its laws and rulings, it eradicates superstitions and blind imitation; its recitation and contemplation heal heedlessness; and invocation and reliance upon it alleviate physical ailments (Tabatabaie, 1397, vol. 13, p. 196). The Prophet (pbuh) unequivocally introduced the Qur'ān as a cure and remedy: "The Qur'ān is the cure." (Mohammadi Reyshahri, 1379, vol. 8, p. 72) This truth is echoed by Imam Ali (as): "Be aware! In the Qur'ān are news of the future, accounts of past peoples,

healing for your illnesses, and a program for social order." (Nahj al-Balaghah, Sermon 158) And elsewhere he states: "Then upon him was revealed the Book, a light whose lamps never extinguish, a healing whose diseases it fears not, and a remedy after which there is no disease..." (Nahj al-Balaghah, Sermon 198) It is also narrated from the Prophet (pbuh): "Whoever does not seek healing through the Qur'ān, Allah will not grant him healing." (Biḥār al-Anwār, 1405, vol. 89, p. 176)

Certainly, the function of the Qur'ān extends beyond guidance and intimacy with Allah; it is an infinitely multifaceted charter whose every aspect manifests life-giving verse and exalted knowledge upon the earthly realm. Through its spiritual breath, earthly beings are liberated from diverse ailments and partake of the pure wine of Qur'ānic healing.

### **The Definitive Effect of Faith on Intimacy with the Qur'ān and Spiritual Tranquillity**

All schools of psychotherapy agree that anxiety is the principal cause of psychological disorders. However, they differ in identifying and treating the specific factors that induce anxiety. A historical examination of religions—particularly Islam—demonstrates that faith in Allah has been remarkably effective in treating such disorders, fostering a sense of security, tranquillity, immunity, and preventing anxiety and its related psychological illnesses. The Holy Qur'ān states: "Those who have believed and have not mixed their belief with injustice — those will have security and will be rightly guided" (An'ām 6:82, Aram, 2022). Essentially, peace, stability, and psychological security are realized for the "believer," because sincere faith in Allah inspires hope in divine mercy. A true believer is never overcome by fear or anxiety: "But yes, whoever submits his face to Allah while doing good — for him is his reward with his Lord; no fear will be upon them, nor will they grieve" (Baqarah 2:112, Aram, 2022).

A true believer does not indulge in sorrow, grief, or pain from past experiences. Moreover, a genuine believer never suffers from anxiety caused by unconscious guilt—an affliction common among many psychiatric patients. Such a believer constantly enjoys psychological assurance, inner peace, and a heart filled with satisfaction and tranquillity: "Whoever does righteousness, whether male or female, while he is a believer — We will surely grant them a good life, and We will surely reward them according to the best of what they used to do" (Nahl 16:97, Aram, 2022).

The absence of faith in Allah renders life devoid of its exalted meanings, noble values, and profound human mission, causing conflict, anxiety, confusion, and self-alienation (Najati, p. 336). Accordingly, devout individuals who are intimate with the Qur'ān rarely experience

despondency, depression, anxiety, or suicidal tendencies. Although they may lack material wealth, they lead vibrant, serene, and tranquil lives. The Qur'ān exhorts: "Do not weaken and do not grieve, and you will be superior if you are [true] believers" (Al-i 'Imrān 3:139, Aram, 2022). This verse emphasizes that faith acts as a strong armour for the soul, conferring a unique immunity against psychological distress: "Unquestionably, by the remembrance of Allah hearts are assured" (Ra'd 13:28, Aram, 2022). "It is He who sent down tranquillity into the hearts of the believers that they may increase in faith along with their faith. And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Knowing and Wise" (Fath 48:4, Aram, 2022).

### **The Qur'ān, the Remembrance of Allah, and the Key to Intimacy with Allah**

The Qur'ān itself is described as dhikr (remembrance), specifically signifying the conscious and deliberate acknowledgment by the aware mind of Allah's presence within the subconscious (Hosseini, 1995, p. 53). This remembrance—the conscious recognition of Allah who is present in the subconscious yet absent from the surface of the conscious mind—eradicates ambiguity, generating feelings of joy, peace, reassurance, meaningfulness in life and the cosmos, and spiritual elevation, thereby soothing troubled and anxious hearts (Hosseini Hamadani, 2001, vol. 9, p. 220). Acceptance of and submission to Allah's guardianship dispels fear, dread, sorrow, and grief from the heart (Makarem Shirazi, 1987, vol. 8, p. 333). "Indeed, the allies of Allah — there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is the great attainment" (Yūnus 10:62-64, Aram, 2022).

Remembrance of Allah instils hope for the future and mitigates fear, which otherwise deprives humans of comfort and peace. Fear of an uncertain future deprives individuals of present tranquillity and ease, rendering it difficult to enjoy the present moment. Faith in the future empowers hope and enhances the capacity to savour current blessings (Tabatabaie, 2018, vol. 17, p. 415): "Indeed, those who have said, 'Our Lord is Allah,' then remained steadfast — the angels will descend upon them, [saying], 'Do not fear and do not grieve, but receive good tidings of Paradise which you were promised'" (Fussilat 41:30, Aram, 2022). The Qur'ānic remembrance is the key to connecting with Allah, as elucidated by Imam Ali (as): "Remembrance [of Allah] is the key to intimacy" (Nahj al-Balaghah, Sermon XX) This remembrance establishes a direct, unmediated relationship between the servant and Allah, who is closer to the

servant than their jugular vein: "And We are closer to him than [his] jugular vein" (Qāf 50:16, Aram, 2022). "And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me" (Baqarah 2:186, Aram, Year). Such remembrance dispels fears arising from the influx of problems and anxieties caused by distrust in the future. It entails acceptance of Allah's constant and near presence at all times and places. Allah is closer to you than your own self and is the intermediary between your soul and heart: "And know that Allah intervenes between a person and his heart and that to Him you will be gathered" (Anfāl 8:24, Aram, 2022).

This continuous divine presence, rooted in the intrinsic need of all creation, assures that nothing lies beyond Allah's knowledge, power, and wisdom. Hence, believers are confident that Allah is ever-present as their companion and support. Indeed, this remembrance provides serenity and relief to the turbulent soul, guiding it to the secure harbour of divine peace. It rescues the heart from worldly anxieties, fear, sorrow, and psychological fluctuations, settling it in the safe refuge of Allah. The Qur'ān is the greatest remembrance (*dhikr*), the companion of the righteous servants, bestowing peace through its merciful verses: "Indeed, We have sent down the Reminder [the Qur'ān], and indeed, We will be its guardian" (Hijr 15:9, Aram, 2022). "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured" (Ra'd 13:28, Aram, 2022).

Moreover, the Qur'ān serves not only as a source of comfort but also as an intercessor guiding humanity along its developmental journey. When despair and the darkness of human oppression obscure the distinction between truth and falsehood, causing trials where right and wrong become indistinguishable, the Qur'ān and its recitation become the intimate companion and solace of the heart: "So when the darkness has covered you during the night, stand then by the Qur'ān, for indeed the Qur'ān recited at dawn is ever witnessed" (Muzzammil 73:20, Aram, 2022; see also Kulayni, vol. 2, p. 598).

Conversely, neglecting the recitation and remembrance of the Qur'ān, and turning away from adherence to its guidance, leads to confusion, aimlessness, hardship, and distress:

"And whoever turns away from My remembrance — indeed, he will have a depressed life, and We will raise him blind on the Day of Resurrection" (Tāhā 20:124, Aram, 2022). Mystics and saints are characterized by their constant remembrance of Allah, unaffected even by worldly distractions: "Men whom neither commerce nor sale distracts from the remembrance of Allah and from establishing prayer and giving *zakāt*,



fearing a Day in which hearts and eyes will [fearfully] turn about" (Nūr 24:37, Aram, 2022). "Those who remember Allah while standing or sitting or [lying] on their sides and reflect on the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You...'" (Al-i 'Imrān 3:191, Aram, 2022). "O you who have believed, let not your wealth or your children divert you from the remembrance of Allah. And whoever does that — then those are the losers" (Munāfiqūn 63:9, Aram, 2022). "O you who have believed, remember Allah with much remembrance" (Aḥzāb 33:41, Aram, 2022).

Remembering Allah—Who is the Most Beautiful, the Most Great, the Most Merciful, the Most Forgiving, the Most Knowing, and the Nearest—is the greatest delight for the knowledgeable (Tabatabaie, 2018, vol. 2, p. 29). "And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided" (Baqarah 2:186, Aram, 2022). Hence, Prophets, Imams, and saints spent their lives engaged in the remembrance of Allah and especially in prayer. The Prophet Mohammad (pbuh) spent many nights in prayer until Allah revealed: "Ṭāhā. We have not sent down to you the Qur'ān that you be distressed" (Ṭāhā 20:1-2, Aram 2022).

Indeed, the Qur'ān has a dual nature: while it guides and heals the pains of the believers, it brings loss and destruction to the unjust: "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss" (Al-Isra 17:82, Aram 2022). The Qur'ān is the Book of guidance and wisdom for the righteous:

"These are the verses of the Wise Book" (Luqmān 31:1-2, Aram 2022). The Prophet of Mercy received this wise discourse from the All-Knowing, the Wise: "And indeed, you receive the Qur'ān from one Wise and Knowing" (Naml 27:6, Aram 2022). Undoubtedly, intimacy with these wise teachings instils wisdom in the human heart.



## The Recitation of the Qur'ān and Its Role in Developing Intimacy with the Qur'ān

From the perspective of certain Qur'ānic scholars, the optimal method for beginning the recitation and memorization of the Holy Qur'ān is to start from the end, specifically from the 30th *Juz'* (part). This practice is grounded in the fact that the final chapters of the Qur'ān are generally brief and predominantly revealed during the Meccan period. Initiating recitation with these chapters symbolically aligns the reciter with the Prophet Mohammad's early experience of receiving and understanding the Qur'ānic revelations in Mecca. Such an approach evokes the image of an early listener who, with an open and receptive heart, engaged deeply with the spiritually uplifting words of the Qur'ān, thereby exposing their soul to the refreshing and life-affirming breath of divine mercy.

This synchronicity situates the reciter in a posture of inquiry—an attitude prompted by attentive listening to the Qur'ānic text. Indeed, the Qur'ān imparts its latent truths and precious admonitions exclusively to those who seek understanding and pose thoughtful questions: "Indeed, in Joseph and his brothers are signs for those who ask" (Yūsuf 12:7, Aram 2022). A further critical consideration in Qur'ānic recitation is the emphasis on *kawtharī* (abundant and beneficial) recitation rather than *takāthurī* (quantitative and excessive) recitation. Overemphasis on quantity, accompanied by neglect of quality and the efficacy of recitation, is a byproduct of erroneous teachings prevalent in the modern era of globalization. The Qur'ān explicitly cautions against such vain competition for increase without reflection:

"Competition in [worldly] increase diverts you" (Takāthur 102:1, Aram 2022).

Consequently, it is essential to recognize that, within Qur'ānic epistemology, the most valued form of recitation is one that generates abundant spiritual benefit—*kawtharī* recitation—which the Prophet Mohammad (peace be upon him) both endorsed and exemplified. Sheikh Saduq narrates an account wherein a man approached the Prophet seeking to learn the Qur'ān.



The Prophet recited until he reached the verse: "So, whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (Zalzalah 99:7-8, Aram 2022). The man responded, "That is sufficient for me," and departed. The Prophet remarked, "This man left having attained deep understanding" (Majlisi, 1405 AH, vol. 18, p. 89). Thus, a truly beneficial method of Qur'ānic recitation is one that yields substantial spiritual fruit rather than superficial display.

Building on these foundational points regarding Qur'ānic recitation, the present discussion now turns to the significance of reading the Qur'ān and its role in fostering intimacy and familiarization with its divine message. Undoubtedly, deeper familiarity with the Qur'ān necessitates ongoing, consistent engagement with its verses and meanings. A central principle in cultivating closeness with the Qur'ān is that such intimacy fundamentally depends on acquiring comprehensive and accurate knowledge of its contents. The greater the degree of understanding, the stronger the bond of attachment. Indeed, all forms of intimacy with the Qur'ān are predicated upon knowledge of it. To understand the Qur'ān's status and dignity, one must refer directly to the text itself. Allah Almighty describes the Qur'ān in diverse terms, highlighting its function as a guide to a stable and enduring path. He states: "Indeed, this Qur'ān guides to that which is most upright and gives good tidings to the believers who do righteous deeds that they will have a great reward" (Isrā' 17:9, Aram 2022).

### **Knowledge as the Pathway to Intimacy with the Qur'ān**

Intimacy (*uns*) with the Qur'ān is contingent upon knowledge and understanding; as one's knowledge deepens, so too does one's closeness and love intensify. The means to cultivate and deepen intimacy with the Qur'ān is through acquiring comprehensive knowledge of it as the ultimate spiritual ideal, thereby recognizing its encompassing significance for all aspects of human existence. Ultimately, this leads to the conviction that the Qur'ān embodies the most complete manifestation of all goodness. This knowledge and understanding operate on two levels.



The first level is general knowledge, which corresponds to the doctrinal aspect—that is, recognizing the unique nature of the Qur’ān in light of the characteristics and descriptions presented in its verses and the statements of the infallible Imams. Accordingly, the recognition of the Qur’ān has always been strongly emphasized throughout Islamic history.

A major challenge for the Muslim Ummah after the Prophet Mohammad (peace be upon him and his family) was the lack of proper understanding of the Qur’ān’s status and its connection with the Ahl al-Bayt (the Prophet’s household). Imam al-Mujtaba (as) suffered greatly from this deficiency, and the tragedy of Karbala was a direct consequence of it. Similarly, many of the contemporary difficulties and crises within our society can be traced back directly to ignorance of the Qur’ān and the rightful Imam of the time. The key to resolving life’s challenges and benefiting fully from the Qur’ān lies in attaining true knowledge of the Qur’ān.

It should be noted that knowledge of the Qur’ān—the gateway to all revealed knowledge—cannot be attained merely through learning its names, attributes, external sciences, or history. Rather, one crucial path toward true knowledge and intimacy with the Qur’ān is by understanding its inner layers and meanings. This is possible only through the mode of recitation and engagement with the Qur’ān that constitutes the school and tradition passed down by the Prophet Mohammad (pbuh), who exemplified not only continual recitation day and night but also inspired his sincere followers to compete in Qur’ānic recitation, thus establishing a profound and intimate relationship with the spirit and essence of the Qur’ān. The Qur’ān itself refers to such deep engagement in verses such as: “O you who wraps himself [in garments], arise [to pray] the night, except for a little — half of it — or subtract from it a little or add to it, and recite the Qur’ān with measured recitation. Indeed, We will cast upon you a heavy word.” (Muzzammil, 73:1–4, Aram 2022)



“Indeed, your Lord knows, [O Mohammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur’ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So, recite what is easy from it and establish prayer and give *zakāt* and loan Allah a goodly loan. And whatever good you put forward for yourselves — you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.” (Muzzammil, 73:20–21, (Muzzammil, 73:1–4, Aram 2022))

The Prophet Mohammad (pbuh) and the Ahl al-Bayt (peace be upon them) consistently emphasized the importance of Qur’ānic recitation, underscoring its profound impact on fostering intimacy with the Qur’ān. For instance, Sheikh Ṣadūq narrates a tradition in which a man approached the Prophet to learn the Qur’ān. When the Prophet reached the verse, “So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.” (Zalzalah, 99:7-8, Aram 2022) The man said, “This is sufficient for me,” and left. The Prophet remarked, “That man left while having become a jurist (*faqih*).” (Majlisi, Biḥār al-Anwār, vol. 18, p. 89)

Thus, a beneficial style of Qur’ānic recitation is one that brings abundant goodness, rather than one that is superficially impressive. Given these points, the significance of recitation in establishing and nurturing intimacy with the Qur’ān becomes clear. Undoubtedly, increasing familiarity and attachment to the Qur’ān necessitates continuous recitation and immersion in its verses and meanings. A fundamental principle in fostering this intimacy is the recognition that true companionship with the Qur’ān requires sufficient and accurate knowledge of its verses. The greater this knowledge, the deeper the intimacy becomes. In fact, all intimacy with the Qur’ān stems from such knowledge.



To understand the Qur'ān's status and dignity, one must refer directly to the Qur'ān itself, where Allah introduces the Qur'ān in multiple ways and with various descriptions. The Almighty presents the Qur'ān as a guide to the steadfast and lasting path and promises glad tidings to the believers who do righteous deeds: "Indeed, this Qur'ān guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward." (Isrā, 17:9)

### Conclusion

This study, relying on an analytical-descriptive methodology and referencing authoritative dictionaries and lexicons, examined the linguistic and terminological concepts of *uns* (intimacy/closeness). Subsequently, through an in-depth analysis of Qur'ānic verses and the guidance of the Infallible Imams (peace be upon them), and with reference to Qur'ānic exegeses and hadith collections, the research explored the various dimensions of intimacy with Allah and presented its significance and hierarchical levels. The primary focus of this article has been on the relationship and companionship with the Holy Qur'ān, emphasizing that through continuous and sustained engagement with the Qur'ān, individuals may benefit from its luminous virtues and divine guidance throughout their worldly life. Moreover, by highlighting the multiple levels and existential dimensions of both the Qur'ān and the human being, the study addressed the complexity inherent in the epistemology of intimacy with the Qur'ān. Given the critical importance of Qur'ānic recitation—which has been repeatedly emphasized and strongly recommended by the Infallible Imams—this research advocates for a *kawtharī* (abundant and fruitful) style of recitation over a *takathurī* (quantitative and superficial) one. Such meaningful recitation, accompanied by comprehension of the Qur'ān's meanings and concepts, not only heals physical and psychological ailments but, through persistent engagement, leads the individual to tranquillity, spiritual reassurance, and the ultimate perfection of divine proximity.



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**Prophet Mohammad (pbuh) as a Role Model in the Modern Age:  
Reconceptualizing the Prophetic Conduct within the Framework of  
Ethical Principles and *Ijtihād***

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**Abstract**

This article examines the methodology of emulating the Prophet in the modern world and argues that, despite the historical disparity between the Prophet's time and the present, emulation remains viable through a profound understanding of universal principles and enduring ethical and human values. To this end, two foundational premises are introduced: the comprehensiveness of Islam as a way of life and the universality and perpetuity of Islamic Sharia. These premises collectively justify the continued relevance of religious teachings in addressing the evolving needs of humanity. Drawing upon the insights of Martyr Murtada Mutahhari, the article distinguishes between the constant and variable needs of human beings, demonstrating that Islam, by relying on overarching principles and moral values, responds to new challenges through the dynamic process of *ijtihād* (juridical reasoning) and the intelligent application of these principles to contemporary contexts. Furthermore, various methodological approaches to interpreting religious texts—including semantic theory, methodological holism, and interactive hermeneutics—are analyzed to elucidate how ethical principles can be derived from the Qur'ān and the Prophetic Sunnah. Ultimately, the article emphasizes that the Prophet's exemplary status does not lie in the superficial imitation of the minutiae of his life, but rather in emulating his rational, ethical, and humanistic approach in confronting the challenges of the age.

**Keywords:** Emulation, Prophet Mohammad (pbuh), Ethical Principles, *Ijtihād*, Interpretation of Religious Texts, Perpetuity of Sharia, Variable Human Needs.




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## **Introduction**

As previously discussed, the world of today is fundamentally distinct from that of the past. Consequently, contemporary humanity faces challenge that previous generations never encountered. For instance, modern individuals confront the phenomenon of inflation—a concept that was virtually meaningless in earlier eras. Inflation refers to the devaluation of currency, a condition that was largely absent in the past due to the use of gold and silver as monetary standards. While certain goods might have fluctuated in price, systemic inflation did not exist. From the Qur’ānic perspective, usury (*ribā*) is strictly prohibited. But in a world where inflation is an inherent economic reality, how should the prohibition of *ribā* be understood and applied?

Furthermore, the circumstances of every individual differ from those of others. Given this diversity, how can one emulate the Prophet and take him as a personal role model? The Prophet Muhammad (peace be upon him and his family) lived over fourteen centuries ago, and his living conditions were vastly different from those of modern individuals. How, then, can a person today meaningfully model their life after the Prophet? Should we attempt to revert society to the conditions of his time?

## **Foundational Premises**

In seeking to emulate the Prophet Muhammad (peace be upon him and his family), certain foundational premises must be established, as outlined below.

### **1. The Comprehensiveness of Religion**

A fundamental premise for contemporary emulation of the Prophet is the belief that religion provides a comprehensive program for all aspects of human life. This premise is crucial because if religion, as some claim, were limited to only certain personal or spiritual matters, the Prophet’s role as a universal model would be correspondingly restricted. However, if religion is understood as the totality of divine teachings revealed in the Qur’ān, it becomes evident that Islam addresses not only individual affairs but also social, political, and economic dimensions of life. A thorough examination of Qur’ānic verses clearly demonstrates this all-encompassing nature.

Human beings are appointed as God’s vicegerents (*khalīfah*) on earth, and with this divine trusteeship come specific responsibilities. As stated in the Qur’ān:

“O David! Indeed, I have made you a vicegerent upon the earth; so, judge between the people with justice and do not follow desire, lest it led you astray from the path of Allah. Indeed, those who stray from the path of Allah will suffer a severe punishment for having forgotten the Day of

Reckoning.” (Ṣād 38:26) This command is not exclusive to Prophet David; rather, God also instructs the final Messenger to judge among people with justice: “And if you judge, judge between them with fairness. Indeed, Allah loves the equitable.” (Mā’idah 5:42) The command to uphold justice and kindness is addressed to all humanity: “Indeed, Allah commands justice, kindness, and giving generously to relatives. He forbids indecency, wrongdoing, and oppression. He advises you, so that you may take heed.” (Nahl 16:90) In cases of conflict between two groups of believers, the Qur’ān prescribes a clear course of action: “And if two factions among the believers fall into conflict, then make peace between them. But if one of them transgresses against the other, then fight against the one that transgresses until it returns to the command of Allah. Then, if it returns, make peace between them with justice and fairness. Indeed, Allah loves the equitable.” (Ḥujurāt 49:9) Allah commands jihad against those who disbelieve in Him and the Hereafter, who do not abide by the laws He and His Messenger have established, and who do not adhere to the religion of truth—specifically, among the People of the Book—until they willingly pay the *jizyah* (poll tax) while in a state of submission: “Fight those who do not believe in Allah or the Last Day, who do not obey the laws Allah and His Messenger have made binding, and who do not follow the religion of truth, among those who have been given the Scripture, until they pay the *jizyah* willingly while being humbled.” (Tawbah 9:29)

Regarding dietary laws, the Qur’ān also provides explicit guidance, declaring certain foods forbidden: “Forbidden to you are carrion, blood, the flesh of swine, anything dedicated to other than Allah, the strangled, the beaten, the fallen, the gored, and that which wild beasts have eaten—except what you properly slaughter. Also forbidden is what is sacrificed on stone altars and divination by arrows. All this is sin.” (Mā’idah 5:3) The Qur’ān also regulates familial relations. On the matter of divorce, it states: “And when you divorce women and they reach their waiting period, do not prevent them from remarrying their husbands if they mutually agree in a lawful manner. This is advised for whoever among you believes in Allah and the Last Day. This is purer and more wholesome for you. And Allah knows, while you do not know.” (Baqarah 2:232) Even the intimate relationship between spouses is subject to divine guidance: “Your wives are a tillage for you; so, approach your tillage as you will.” (Baqarah 2:223) “They ask you about menstruation. Say: ‘It is a defilement; so, keep apart from women during menstruation, and do not approach them until they are purified. Then, when they have cleansed themselves, go to them as Allah has commanded you.’” (Baqarah 2:222)

The Qur'ān also provides guidance on economic matters, which will be further explored in this discussion.

Based on the above, it must be affirmed that religion is a complete and comprehensive system that encompasses all dimensions of personal and social life. It offers a holistic framework aimed at securing both worldly and eternal well-being for humanity. Therefore, the domain of religion cannot be narrowly confined, nor can it be separated from economics, politics, and governance.

## 2. The Universality and Perpetuity of Religion

Another foundational premise for the contemporary emulation of the Prophet Mohammad (peace be upon him and his family) is the universality and perpetuity of religion. Islam is not a religion confined to a particular time, region, or people; rather, it is a divine message intended for all of humanity across all eras. A careful examination of the Noble Qur'ān reveals that the Prophet's mission is not limited to a specific geographical or ethnic context, but is universal in scope. As the Qur'ān declares: "Say: 'O mankind! Indeed, I am the Messenger of Allah to you all.'" (A'rāf 7:158)

The Prophet (pbuh) is a bearer of good news (*bashīr*) and a warner (*nadhīr*) for all of humanity, without distinction among people. As stated in the Qur'ān: "And We have not sent you except as a mercy to the worlds." (Anbiyā 21:107) "And We have sent you only as a bringer of good news and a warner to all mankind." (Saba' 34:28) "Blessed is He who revealed the Qur'ān upon His servant, that he may be a warner to the worlds." (Furqān 25:1). "It has been revealed to me that this Qur'ān is to warn you and whoever it reaches." (An'ām 6:19) This universal address is evident throughout the Qur'ānic text, where the audience is repeatedly referred to in general terms such as "O mankind" (*yā ayyuha al-nās*), "O you who believe" (*yā ayyuha alladhīna āmanū*), and "O People of the Book" (*yā ahl al-kitāb*). The very use of such comprehensive terms serves as a clear indication of the all-encompassing and enduring nature of Islam. If Islam were merely a regional or *tribāl* religion, its discourse would not be framed in such universal language. The fact that the Qur'ān addresses humanity as a whole, and calls upon all believers and People of the Book without restriction, further confirms the global and timeless character of the Prophet's mission (Mustafāpūr, 1396).

For instance, the Qur'ān states: "O mankind! There has come to you a clear proof from your Lord, and We have sent down to you a manifest light." (Nisā 4:174) "Say: 'O mankind! Indeed, the truth has come to you from your Lord.'" (Yūnus 10:108)



Moreover, the universality of the Prophet's call is matched by its perpetuity. Islam is not a temporary or transitional religion, but a final and complete revelation. The Qur'ān explicitly affirms the finality of prophethood with the Prophet Mohammad (pbuh): "Mohammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets." (Aḥzāb 33:40) The doctrine of the finality of prophethood (*khatm al-nubuwwah*) necessitates the eternal validity and applicability of Islam and the Qur'ān. Since no new prophet will come after him, the Qur'ān must serve as a perpetual guide for humanity until the end of time.

Two critical questions now arise, which must be addressed:

- How does Islam respond to the changing needs of different eras?
- What is the proper method for the propagation of religion in a changing world?

#### a) Islam's Response to the Changing Needs of Time

As previously stated, on one hand, religion encompasses every aspect of human life; on the other hand, human societies differ in their conditions and needs. For religion to remain a viable guide, it must be able to address new and evolving challenges. However, according to the Qur'ān, no new revelation will come after the final Prophet. Thus, the direct channel of divine communication (*wahy*) has been closed. How, then, can Islam continue to provide guidance for every new circumstance?

Some argue that Islam has provided rulings for every minute detail of life—even matters such as personal hygiene or eating etiquette. In this view, the role of jurists (*fuqahā'*) is merely to extract these rulings from religious texts. However, a careful examination of the sources reveals that many contemporary issues are not explicitly addressed in the primary texts. When some jurists attempt to impose their derived rulings on society without considering changing realities, it often leads to a disconnect between religion and the people.

The late scholar and martyr, Murtadha Mutahhari, in his work *Islam and the Needs of the Age*, resolves this paradox by distinguishing between constant needs and variable needs of humanity. Humans have certain fundamental, unchanging needs—such as the need for justice, worship, and moral guidance—while other needs are contingent upon time, place, and culture. For example, humans once relied on coal for heating, but today that need has vanished. In the Islamic legislative framework, fixed laws are established for constant needs, while flexible rulings are devised for variable ones. However, these variable rulings are not arbitrary; they

are derived from and subordinated to fixed principles. The fixed principle serves as the spirit and foundation of the variable ruling, and it is this principle that guides and modifies the application of the law in different contexts (Mutahhari, n.d., Vol. 21, pp. 326–327).

Jurists, through the process of *ijtihad* (independent juristic reasoning), address the variable needs of society by applying these universal principles to contemporary realities. But a crucial question remains: Given the vast diversity of human needs, how can jurists possibly respond to all of them?

Many jurists claim that *fiqh* (Islamic jurisprudence) is meant to govern society, which implies a responsibility to provide solutions to social problems and even to guide society toward an ideal state. They cannot merely be passive observers or moral advisors; they must actively engage in shaping society. For instance, while many jurists criticize modern banking systems, they also expect others to propose Islamic alternatives—yet they themselves often fail to offer practical solutions.

It is essential to distinguish between three roles among jurists:

1. The Role of the Teacher (*Mu'allim*): Many religious scholars are excellent transmitters of inherited knowledge and can effectively teach the doctrines of the past.
2. The Role of the Critic (*Naqiq*): Some scholars not only master and teach the tradition but also critically analyze it, identifying its strengths and weaknesses.
3. The Role of the Mujtahid (Jurist-Practitioner): To legislate for contemporary society, a different category of scholars is required—one that, in addition to mastering the knowledge of the first two groups, possesses the intellectual and practical capacity to derive new rulings in light of changing circumstances.

In the constant dimension of human life, God has specified detailed rulings. However, in the variable dimension, it is impossible to prescribe every detail in advance. Therefore, God has revealed general principles and overarching values that govern all aspects of human life. It is then the responsibility of human intellect to apply these principles to specific contexts, deriving appropriate rulings through the process of *ijtihad*. This is the essence of Islamic legal dynamism.

The Prophet's intellect resides within every human being. It is through reason that one accepts the fundamental principles of religion. The validity of religion is established through rational proof. Moreover, reason can grasp many truths on its own; however, God—who created humanity to reach the highest possible perfection—has confirmed even those truths that reason can comprehend, so that there may be no doubt



or dispute in guiding humanity. If all human reason were perfect, there would be no need for prophets in those domains. But since religion addresses all people, including those with limited reasoning, it must explicitly state all necessary truths.

If jurisprudence is viewed in this light—where universal principles are systematically identified, and jurists then derive general laws in accordance with the conditions of their time—then the words and actions of the Infallibles (peace be upon them) serve not as direct legal proofs for every new issue, but as examples of how universal principles were applied in their historical context. In this framework, the mere act or saying of an Infallible is not independently authoritative; rather, it is a witness to the method of applying principles to specific cases.

Therefore, in validating contemporary rulings, one must remain within the framework of established religious principles and reject any proposal that falls outside this boundary (see Diagrams 3 and 4).

The ideal society envisioned by religion is one in which its core principles are implemented, and people live with faith in God, the Day of Judgment, and perform righteous deeds. However, this does not imply a single, monolithic model for society. Different societies, with different social contracts, can fulfill these conditions. For example, in early Islam, the man paid the dowry (*mahr*), and the right of divorce rested with him. In the future, a society may emerge where this is reversed, yet still remains within the framework of Islamic principles. Marriage is a binding covenant that establishes rights and duties for both spouses. Human life must not become a playground for capricious individuals—neither man nor woman should be allowed to play with the other's life. Without a *mahr* or a similar deterrent, a man could easily abandon his wife and pursue others. If a man proposes and a marriage contract is formed, he must bear a cost—even if they have no relationship and he later dislikes her. This cost ensures he makes a rational decision and does not treat others as mere objects. The reason the *mahr* is traditionally paid by the man is that he is usually the one who initiates the proposal. Without it, he could easily divorce and move on. Conversely, if the woman receives the *mahr*, she must not abuse it—marrying men solely to collect dowries and then divorcing them would be exploitation. But if the right of divorce remains with the man, the woman cannot easily manipulate men's lives (Mahdavi Nūr, 1393, p. 113). In another society, this could be reversed, and new laws could be established that do not require a *mahr*.

From this perspective, tradition is a solution to the problems of the past, not a fixed law for the future, which may even create new problems.

Societies must adapt their traditions to their own time and context, while remaining within the framework of Islamic principles.

### **b) The Method of Religious Propagation and Islamic Governance**

As mentioned, religion has established principles for all aspects of human life—principles that must be upheld in planning and governance. In the domain of government, Islam has also laid down guiding principles that must be observed. The propagation of religion operates on two levels: that of the individual and that of the state.

Human beings are created free, and faith is a matter of the heart; thus, belief cannot be imposed by force. As the Qur’ān states: “There is no compulsion in religion. Indeed, the right path has become distinct from the wrong path.” (Baqarah 2:256)

Faith must be embraced willingly and with free will. The body may be subdued, but the soul cannot be coerced. Therefore, inviting people to religion must be done through rational and persuasive means.

The government must create the conditions for the voluntary acceptance of religion. It should establish a just system in which people, within a fair and equitable environment, can freely actualize their innate potential for faith and spiritual growth.

### **The Methodology for Extracting Principles**

The question now arises: *By what means can we extract these principles?* We possess the text of the Noble Qur’ān, which we believe to be divinely revealed in both its wording and meaning by the Exalted God. To extract principles from it, the first essential step is to understand the text. Indeed, one of the primary tasks of the researcher is the accurate comprehension of the text. Understanding textual meaning is especially critical in the field of religious sciences. But how should such understanding be achieved? Several theoretical frameworks exist for textual interpretation, each of which will be briefly outlined below.

#### **1. Semantic Theory**

The foundation of semantic theory in textual interpretation centers on theories of meaning, most notably the distinction between *confirmation-based signification* (*dalālat al-taṣdīqī*) and *conception-based signification* (*dalālat al-taṣawwūrī*).

According to the theory of conception-based signification, the meaning of speech does not depend on the speaker’s intention. When a speaker utters a statement, it carries a meaning that the listener comprehends, regardless of the speaker’s intent. In this view, the speaker’s will or intention plays no role in determining meaning. Even if someone utters a sentence in their sleep or unintentionally, the utterance still possesses meaning.

In contrast, the theory of confirmation-based signification holds that meaning is contingent upon the speaker's intent. A statement only acquires meaning when the speaker consciously intends it. According to this theory, a sentence, in and of itself and devoid of the speaker's intention, is empty, meaningless, and incapable of truth or falsity.

Under this latter theory, one must seek to determine the speaker's intent: What did the speaker intend by uttering this statement? Often, when we hear a remark that upsets us, we immediately seek to discern the speaker's intention—whether it was deliberate or not. If we learn that no harmful intent existed, our distress naturally subsides.

A critical question then emerges: *How can we discern the speaker's intent?* If the speaker is alive, we may simply ask them. However, when dealing with a text whose author is inaccessible—such as sacred scripture—how can we ascertain their intent? At first glance, we face a circular dilemma: to understand the meaning of a statement, we must know the speaker's intent; yet, we can only discern that intent through the statement itself. Thus, we must first understand the statement to grasp the intent, but according to this theory, we need the intent to understand the statement. To resolve this paradox, two methodological approaches have been proposed:

#### a) **Methodological Individualism (Subject-Centered Interpretation)**

In this approach, the reader employs various contextual clues (*qarā'in*) to infer the speaker's intention. This method is commonly used in interpreting religious texts. Deriving legal rulings (*aḥkām*) from Qur'ānic verses and hadiths requires precise understanding of the text. Jurists, within the science of *uṣūl al-fiqh*, have established a set of linguistic principles to determine the meaning of statements, enabling them to correctly interpret texts and deduce religious rulings. Some of these principles include:

- Principle of Literal Usage (*Aṣl Isti'māl al-Ḥaqīqa*): If a word with both literal and figurative meanings is used, and there is no indication that the speaker intended the figurative meaning, the default assumption is that the literal meaning was intended.
- Principle of No Implied Omission (*Aṣl 'Adam al-Taqdīr*): If there is a possibility that part of the speaker's intended meaning was left implicit or omitted, but no contextual clue suggests such an omission, the principle holds that the spoken words constitute the speaker's complete and unabbreviated intent.
- Principle of Generality (*Aṣl al-'Umūm*): If a general term (*'āmm*) is used and there is a possibility of its being restricted



(*takhṣīṣ*), but no evidence for such restriction exists, the principle of generality applies: the speaker is presumed to have intended the general meaning.

- Principle of Unrestricted Usage (*Aṣl al-Itlāq*): An unrestricted term (*muṭlaq*) is one used without qualification and thus applies to all instances of its category. If such a term is used and there is no indication that it was meant to be qualified (*muqayyad*), the possibility of implicit restriction must be disregarded based on the principle of unrestricted usage.
- Principle of Apparent Meaning (*Aṣl al-Zāhir*): When a word or phrase has a conventional, apparent meaning, and although one might suspect the speaker intended a different, non-apparent meaning, but no contextual evidence supports this, the principle holds that the apparent meaning was intended. This is considered the most fundamental of all linguistic principles, as many scholars of *uṣūl* maintain that all other principles derive from it. Specifically:
  - If one doubts whether the speaker meant the literal or figurative meaning, the apparent meaning favors the literal.
  - If one doubts whether part of the meaning was implied or omitted, the apparent meaning favors completeness.
  - If one doubts whether a general term was restricted, the apparent meaning favors generality.
  - If one doubts whether an unrestricted term was qualified, the apparent meaning favors unrestrictedness.

The listener, in engaging with a text, progresses through three stages of understanding, gradually approaching the speaker's intended meaning. This tripartite model is the result of the profound insight of later scholars of *uṣūl*, particularly the late Ṣadr al-Dīn al-Nā'inī. Earlier scholars, such as the two Nā'inīs (al-Naqqāshayn), recognized only two stages of apparent meaning; al-Nā'inī added a third, which has since been widely accepted among subsequent scholars of *uṣūl*. According to this refined model, textual understanding unfolds in three stages (Salmanpūr, 1383):

1. Perception of Conceptual Appearance (*Fahm al-Zuhūr al-Taṣawwūrī*): This refers to the immediate, surface-level meaning that words convey based on their conventional and linguistic usage—the meaning that first comes to mind upon hearing or reading a statement. This stage begins from the very onset of speech or textual encounter and does not await the completion of a sentence. It arises from linguistic conventions and habitual familiarity with word usage. This level of understanding is

independent of the speaker's intent and applies even if the speaker is asleep, unconscious, or intoxicated. It also applies to cryptic or symbolic texts where the apparent meaning differs from the intended one.

2. Perception of Confirmative Usage (*Fahm al-Zuhūr al-Taṣdīqī al-Isti'mālī*): This stage occurs after the completion of a statement or sentence, when the speech is understood according to conventional interpretation—what a competent speaker-listener would grasp upon the utterance's conclusion. This understanding depends on the completion of the speaker's statement and does not occur mid-speech. The speaker may alter the meaning during speech by adding qualifying phrases, thereby shifting the meaning from the initial conceptual appearance to a new one. Thus, the confirmative meaning at this stage may either align with or differ from the initial conceptual appearance.

3. Perception of Final, Revealing Significance (*Fahm al-Zuhūr al-Taṣdīqī al-Kāshif*): After passing through the first two stages, the listener arrives at a third level of meaning—one that reveals the speaker's true intent as closely as possible. At this stage, the speech connects the listener with the speaker's inner intention, which was the primary motive for the utterance. The words now serve as a bridge between the listener and the speaker's mental and spiritual content, creating a dynamic that can inspire verbal or behavioral responses (Salmanpūr, 1383).

Methodological individualism is inadequate for interpreting texts that employ symbolic or esoteric language. In such cases, the meaning perceived by the reader may be contrary to the author's intent. For example, consider the following verse by Hāfez:

"If the rosary breaks, excuse me, O Keeper, My hand was upon the arm of the silver-footed cupbearer."

Suppose you do not know this verse is by Hāfez. You might interpret it as indicating that the speaker's mind was distracted from prayer, preoccupied with romantic desire for the cupbearer.

Or consider this poem:

"From the tavern came the beloved, intoxicated,  
Chivalrous, with a wine cup in hand.

A hundred seductive beauties arose around him,  
While he, drunk, sat amidst them.

He placed his lips upon my lips,  
And broke his hair into two parts.

Love came and revived us,



He was attached to us like a bond.

From being and non-being, we were reborn— Stained by nothingness, free from existence. We tied our heart to the beloved's curls, and firmly planted our feet."

Now, if you knew this poem was composed by Shāh Ni'matullāh Walī, the renowned 8th-century mystic and Sufi master, would you interpret it in the same way?

The reason for widespread disagreement about Hāfez—some viewing him as a worldly hedonist, others as a realized mystic—is the symbolic and esoteric nature of his language.

### **b) Methodological Holism (Contextual Interpretation)**

In this approach, rather than relying solely on syntactic and grammatical rules, the interpreter turns to a broader context to understand individual words or sentences. This broader context includes the speaker's worldview, intellectual framework, and personal character. For instance, by understanding Hāfez's worldview, we realize he is not a mere hedonist indulging in worldly pleasures. Rather, he is a mystic whose sole focus is the Divine Beloved. Thus, the literal interpretation mentioned earlier cannot represent his true intent (Farāmārz Qarāmelki, *Methodology of Religious Studies*, 1388).

But how can one discern the speaker's worldview?

### **2. The Interactive Method**

To understand a text, one may go beyond mere attention to the speaker's intent (semantic approach) or the listener's reception (hermeneutic approach), and instead consider an active interaction between speaker and listener, where meaning emerges from this dynamic engagement. In this method, the speaker's intent is not denied, but the process of discovering it becomes a relational act—an interaction between listener and speaker that transcends mere linguistic rules.

Understanding does not occur instantaneously. The listener first arrives at an initial interpretation, but does not stop there. Rather than severing engagement, they return to the text repeatedly. Each prior understanding becomes the foundation for a new, deeper insight. With each return, the listener gains a fresh understanding, and this process has no final limit (Farāmārz Qarāmelki, *Methodology of Religious Studies*, 1388).

Moreover, other forms of knowledge are not irrelevant to textual understanding. One reason for the diversity of Qur'ānic exegeses is the varying intellectual scope of the commentators. In *Mafātīḥ al-Ghayb*, the commentary by Mulla Ṣadrā al-Shīrāzī, the influence of Transcendent

Theosophy (*al-Hikmat al-Muta'āliyah*) and the vast intellectual breadth of this brilliant scholar are clearly evident.

### **The Methodology for Extracting Principles**

To extract the ethical principles embodied in the conduct of the Prophet Mohammad (peace be upon him and his family), one must turn to the commands and prohibitions of the Qur'ān, abstracting them from their immediate historical context in order to distill their underlying moral principles. These divine commands and prohibitions themselves exist on a hierarchical scale, the intensity of which can be discerned through patterns of repetition and the tone of the sacred text.

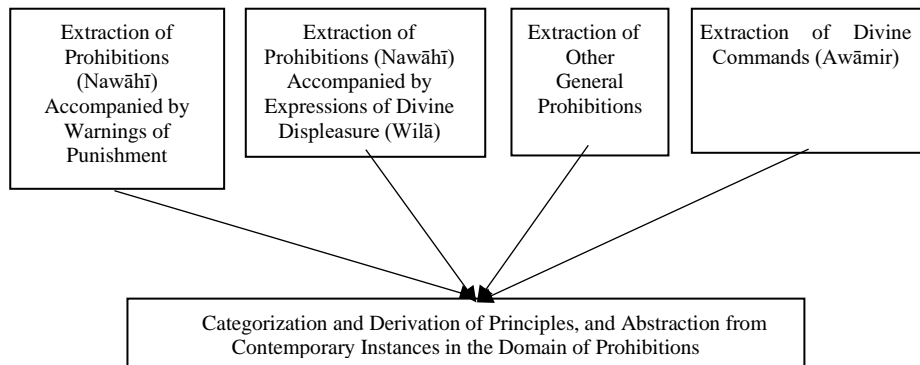
In the case of prohibitions (*nawāhī*), those actions accompanied by explicit warnings of punishment or divine threat carry a higher degree of severity. Similarly, for divine commands (*awāmir*), the frequency of repetition and the magnitude of promised reward indicate the relative importance and urgency of the prescribed action. Certain overarching concepts—such as *īmān* (faith), *kufr* (disbelief), and *ẓulm* (injustice)—are broad, categorical notions, the specific manifestations of which are derived and elaborated within the Qur'ānic discourse.

The process of extraction begins with identifying those sins for which God has explicitly promised punishment, followed by those for which divine displeasure (*sakhat*) is indicated, and then other general prohibitions. After establishing the prohibitions, the divine commands are systematically extracted. In the subsequent stage, these commands and prohibitions are categorized and subsumed under broader conceptual frameworks and universal principles, allowing for the abstraction of general ethical rules. Only then, in the final phase, are the contemporary applications and modern manifestations of these principles identified and articulated.



## The Application of Principles in the Contemporary World

**Figure 1. The Contemporary Process of Emulating the Ethical Conduct of the Prophet Muhammad (peace be upon him and his family)**



To apply these principles in the modern world, it is essential to take into account the specific conditions of time and place—such as technological advancements, societal characteristics, cultural dynamics, and human behavior. Based on these contextual factors, detailed rules and procedural frameworks must be formulated for the practical implementation of these principles in every domain of life.

For instance, suppose we intend to draft urban planning regulations. These regulations must address the needs of the present era. Moreover, in addition to formulating the laws themselves, we must design processes and procedures to ensure their effective and just implementation.

### Conclusion

This article has demonstrated that the emulation of the Prophet Mohammad (peace be upon him and his family) by contemporary humanity is only possible through a correct understanding of the foundational, principle-based, and value-oriented nature of Islam. Islam, as a comprehensive system, addresses not only personal and devotional aspects of life but also its social, political, and economic dimensions. This comprehensiveness, coupled with the universality and perpetuity of Islamic law (*sharī'ah*), enables a sustained connection between religious teachings and the evolving realities of the modern world.

Conversely, the rapid transformations in human societies—including the emergence of concepts such as inflation, banking systems, advanced technology, and cultural shifts—necessitate the continuous extraction and contextual application of Islamic principles. In this regard, the role



of Islamic jurisprudence (*fiqh*) and independent juristic reasoning (*ijtihād*) becomes paramount as dynamic and rational tools for deriving practical guidance from general principles.

This approach transcends superficial imitation of the Prophet's biography (*sīrah*) and emphasizes ethical intelligence and the contextualization of Islamic concepts within historical realities. Furthermore, the accurate derivation of ethical principles from the Qur'ān and the Prophetic tradition requires careful attention to methodologies of interpreting religious texts.

Approaches such as semantic theory, methodological holism, and interactive hermeneutics provide analytical tools that enable scholars to move beyond superficial readings and approach the intended meaning of the Speaker—God and His Prophet. This process, achieved through attention to the speaker's intent, worldview, and historical context, leads to a profound and dynamic understanding of religion. Ultimately, the Prophet's exemplary status is manifested not in the mindless imitation of the seventh-century details of his life, but in the emulation of his human, rational, and ethical character.

Contemporary humanity can, through a deep understanding of these universal principles and the application of reason and *ijtihād*, continue the Prophet's path in every field—from economics to urban planning. This is the only viable way to keep religion alive in the modern age and to respond effectively to the ever-growing needs of humankind. *Ijtihād* is not mere contemplation of the works of the past. The rulings and systems established by previous generations were formulated in response to the specific temporal and spatial conditions of their own eras. *Ijtihād* means a dynamic reading of religion—one that is capable of being implemented in the world of today.



It is impossible to govern contemporary society by laws devised fourteen centuries ago; to attempt this would be regression (*irtijā'*). Laws must evolve in accordance with the conditions of time and place. What renders such evolving laws authentically Islamic is their adherence to the overarching principles (*uṣūl*) of the *Sharī'ah*. It is entirely possible for the details of application to differ, even appear contradictory, across different contexts. For instance, in one society, the man may pay the dowry (*mahr*) to the woman, while in another, the woman may offer it to the man. These are contractual arrangements, not immutable natural laws. They are contingent upon social norms and human agreements, and thus subject to change.

On this basis, contemporary conditions can effectively abrogate certain scriptural rulings. The essence of Islam—the eternal principles—remains constant; however, the practical laws (*furū'*), being variable by nature, were often revealed to suit the circumstances of their time. When those circumstances no longer exist, the rulings derived from them are no longer applicable. Thus, a change in context can lead to the effective suspension (*naskh*) of a verse's legal application. For example, verses concerning slavery were specific to the historical conditions of the past and have been rendered obsolete by the evolution of human consciousness and social norms. In the present age, such rulings are effectively abrogated—not because the Qur'ān is outdated, but because its higher objectives (*maqāṣid*), such as justice, human dignity, and liberation, now demand a different application. The principle remains; the ruling adapts. This is the true spirit of *ijtihād*: fidelity to the eternal spirit of Islam while engaging wisely and responsively with the realities of the modern world.



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## Governing from the Qur'ān and Church Viewpoint

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### Abstract

In the Qur'ān, government-related vocabulary has been used more than 85 times, and mostly refers to ruling and judging. In addition to the mission of fostering political, doctrinal and moral principles, prophets and divine religions such as Joseph, Moses, David, Solomon and the Prophet Mohammad (pbuh) ruled, and in reality, their rule was part of the mission. In general, the Qur'ān does not mention Jesus Christ's rule, but the principle of non-separation of the prophets and the necessity of faith in all the divine prophets is stated in this context in verse 285 of Surah Baqarah: "They believed in God, the scriptures, and the prophets of God", and said: "We have no distinction between the prophets of God." Analyzing the process of the advent of Christianity and its development and adoption in the ancient Roman and Greek empires, it can be said that the people adopted Christianity as a religious belief from the beginning to the beginning of the second millennium, and that the government regarded it as the official religion. From 1054, many internal conflicts broke out, creating large gaps and sects of protest and reformist were registered. And historical experience shows that government-church relations in Europe are more dependent on the extent and manner of government participation, and the government has taken advantage of religious rules and components in the best of circumstances, particularly in its judicial and political structure. The main aim of this essay is to draw attention to a central question: to what degree is there a commonality and distinction between Islam and Christianity in terms of policy and political sovereignty?

**Keywords:** Qur'ān, Christianity, Sovereignty in Politics, Prophets.

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## Research Methods

According to common definitions and various classifications of general and religious forms of government, such as the rule of holy officers, the rule of the popes, the rule of holy kings and Islamic caliphs, this article tries to find a different approach based on the Qur'ān, European books and so on. Presenting a descriptive and comparative view of the question from a political point of view.

## Lyrics

Iran's Islamic Revolution was seen as the twentieth century's biggest political transformation. By proposing a new model of the political system that was in opposition to the current bipolar world structures, this movement was able to demand a new agenda to rule and control the people. Based on the teachings of Islam and in particular the Qur'ān, which played a key role in defining the Islamic Revolution, the revolution was able to challenge and rely on theories that pursued the causes of non-political and religious revolutions. It poses a big problem for the global bipolar system. The powerful outcome of the Islamic Revolution, which sparked a new wave among Muslim and even Christian nations, was the resurrection of forgotten discourses in politics and culture that identified Muslims. On the other hand, the world welcomed religious tendencies as a way out of the problems of modernity at the end of the second decade of the third millennium, especially after the outbreak of Corona 19, and therefore sociologists and psychologists pay particular attention to religiosity.

There are varying views of sociological research on the form and nature of government existence. Ibn Khaldun believed that governments have different lives and periods of birth, growth, youth, weakness and old age just like a human being. Each government passes five stages from its inception to its decline. In the third stage it tries to take advantage of the benefits of comfort and tranquility while maintaining self-sufficiency, relying on power. Mighty ruler's relatives and associates collect money and get wealthy. The height of power arrives in the fourth level, and all the rulers and subjects are absorbed in the pleasures of life. And extravagance has reached its height, and, along with external violence, spiritual corruption must lead to the full collapse of absolute power (Tavassoli, 1384). Maybe in simple terms, Ibn Khaldun 's views are the best study of the process of establishment and fall of the Pahlavi government in the twentieth century in Iran.



The early period of contact between the government and the church lasted from the fifth to the tenth century, leading to a major split in 1054. In his book, Mr. D. Snagov writes about the key reasons for this major split:

A: Political B: Philosophy of faith C: Christendom

The rise of Islam in the 7th century AD, of course, also played a part in the great divide. In the History of the Orthodox Church as verified by Timpothy W 1997. Description we may list four general ways after many centuries of conflict in shaping this interaction:

1. Equality Concepts or Evolution
2. Regulation on Distinguishing Powers
- 3-Fitting system
- 4-Ecclesial self-government and co-ordinated government-church relations

Disagreements between church and state are rooted in human nature and pursue a greater share, although since its creation, neither religion nor government has been willing to lose their freedom. And it was from the time of the first disputes between the church that a broad plan for special rights and special immunity was developed and continuously sought to strengthen and expand it, to the extent that this process was made clear to the access of the church leader to dual church and civil rights and privileges. The government itself faced a serious threat that faced with the church it could reduce its authority. (Martin F. 1982)

Both the church and the state have worked hard throughout history to assure their rights. In reality, the church used complex diplomacy to have more rights, and at times this diplomacy was followed by the slogan of protecting the dignity of the people, and the government, as a political power, tried to strengthen it through the legislative system and with the intention of regulating social and religious relations. It affected the citizens. In addition, the government has strengthened the people in the following areas by expressing political power (Mircea I. 1997):

- 1-Specific regulations governing each religion under the title of the law of religions and the system of fundamental and common values for followers of all religions;
2. Religious societies' rules of operation for sects accepted by the official religions.



Of course, in most Christian countries these laws and regulations have been written and accepted, and the roadmap has been the mechanism of contact between the government and the Church, which had been essentially a compromise of Roman law and a description of the relationship between politics and religion.

Snagov D. 1997, in a detailed review of his works, he points out the principles and methods of interaction between religion and the Church and notes the following forms of interaction:

1-Concepts of unity or evolution with a propensity to take church authority from the state authority

2-The principle of the division of power that is an examination of the religious community in simple groups. This theory is crystallized into three forms of clear separation, such as Anglo-Saxon liberalism, the separation that views the church as a private community, such as Belgium; and the explicit separation, reinforced after the French Revolution, that the state might interfere with civil and religious rights.

3. Principles of compliance between Church and State defined by diplomatic regulations.

In the second millennium the interaction between church and government has undergone many changes, and since the seventeenth century, with the strengthening of civil institutions and citizens' rights, the role and weight of the church in society and the individual weight of Europe has decreased. It is in a lower and weaker position. It is in a lower and weaker position. Mr Edouart L.L. 2001, a French theologian, defined the situation as the result of a periodic limitation on human rights, public opinion, and the pervasive prevalence of violence in European society. He added that the European citizen has reached a point where he sees the achievement of an ideal society in democracy, decay, freedom of religion, freedom of the media, social equality and self-government which can shield him from authoritarianism and the rise of dictatorship in any political form. And religiously prohibiting it which ultimately led to the profound and revolutionary separation of the church from the state in the nineteenth century with the slogan of the church's freedom of practice.



Throughout modern Europe and the twentieth century, the emphasis has been on the concept of church-state separation, and that pattern continues. Government-affiliated churches, are therefore a hundred times more successful than state-affiliated ones. Edward Labolai also supported this concept in this regard and wrote, referring to France: "The separation of church and state means the separation of religion from politics and to the general interest of every citizen of each country, something that should never be forgotten. Nevertheless, there is general agreement among modern European theologians of religion and secular Culture on the examples of ties between government and church in Culture, as in Mr. Preda R. Book.1992, we see the type of relationship between Church and Government, the following examples are cited as the final of this section:

1. Extreme separatism (French model), popular in France, The Netherlands and Ireland in the European Union. Has it got it?

2. Total recognition (English model), popular in one-third of the countries of the European Union, including UK, Sweden, Denmark, Norway and Finland. they do. They do.

3-Separate cooperation German model also common in Spain, Italy, Belgium, Austria and Portugal and in which a system of reciprocal control exists between the government and the Church

3. The post-Byzantine model, which applies primarily to the Orthodox Church and the countries of the Eastern Continent, where there is no link between the State and the Orthodox Church, such as the Catholic Church, and the actions of the Church only to fulfill religious duties and commemorate religious occasions. These are centralized and collect the government's primary budget. In addition, the key emphasis in the Orthodox Church is to maintain the dignity and sanctity of the church in public opinion, and to be at the highest level of citizens' confidence without intervening in political affairs and government. However, a limited group of leaders of the Orthodox Churches, particularly in the Balkans, such as Romania and Serbia, believe that the greater presence of the church in political life is essential for ensuring maximum church rights and for preventing the growth of new denominations.



## Islamic Government Definition

Islamic government was a modern ideology, but Imam Khomeini studied and researched it during his fifteen-year exile in Iraq, and explained the principles and concepts of Islamic government in the book of the Islamic Revolution. 1381 (Imam Khomeini, 1384)

A very important issue is that; in the early days of Islam, after settling in Medina and building the Mosque of the Prophet, the first constitution of the Islamic Community of Medina was drawn up by Prophet Mohammad (PBUH) and, more specifically, 27 of the 52 articles related to the relationship of other religions living in Medina. He is a Jew and idolater. The constitution was written in the first year of the Hijrah in such a way that adherents of various faiths could live together in that city and each would carry out his or her religious duties without disrupting the other.

Amir al-Mu'minin (as) applies to the domain of government in large portions of Nahjal-Balaghah. Maybe in Nahjal-Balaghah there are hundreds of sentences that describe the definition of government from the Imam Ali (as) point of view. For example, we read at the beginning of "Malik Ashtar 's (the governor of Egypt) decree": collecting taxes, fighting the enemies, changing things and building cities. There is no mention at Nahjal-Balaghah of the ruler of the Islamic community as a king or sultan. Throughout the sense of king and son, the interpretations throughout Nahjal-Balaghah are one of Imam's. The concept of leader is different from the concept of guide, the leader is the one who is the forerunner of this movement, if he gathers a population and a community. One meaning is governor. Governor" comes from the term "province," and according to the derivatives of this phrase, the desired level can be found inside it.

In the Islamic system, the rulers are bound by a set of conditions stated in the Holy Qur'an and the Sunna of the Holy Prophet (pbuh) for the execution and administration of a boundary. Therefore, in their opinion, the point of distinction between the Islamic system and other governments with authoritarian systems, constitutional monarchy, or other regimes is the observance and implementation of Islamic laws and regulations. Also, the need for Islamic unity stated in the Qur'an (Al-e 'Imrān, 105) and the reform theory in Islamic movements is another valid explanation for Imam Khomeini's desire to establish an Islamic Government." We have no choice but to form a government to protect the unity of Islam, to liberate the Islamic homeland from the colonialists' conquest and control and their puppet governments." (Imam Khomeini, 1384).



Furthermore, the Imam claimed that the need to rescue the poor and fight the oppressors determined the responsibility of Muslims and Islamic scholars to establish an Islamic State. On the other hand, regarding the need for the Islamic government to create government structures, Imam Khomeini (RA) found the creation of an executive branch and the tenure of an Islamic ruler necessary to enforce the rules and regulations of the divine law. A collection of rules is not adequate to transform society. It requires an executive branch if the law is to be a source of change and human happiness. For this reason, God Almighty has established a government and a system of administration and administration in addition to sending out a set of laws, that is, the Sharia rules. The Holy Prophet (pbuh) was at the forefront of Muslim community's corporate and administrative organization. In addition to communicating revelation, voicing and interpreting Islamic systems beliefs and laws, he had tried to enforce the rules and develop Islamic systems to build an Islamic State, and a very delicate and important issue is that Imam Khomeini sums up Islam in government: "Islam can be said to be a government with all its forms and the rules are the laws of Islam and their component are among the government's affairs but the rules are the government's most desirable and organic affairs and the spread of justice."

From the jurisprudential point of view of Imam Khomeini, the establishment of Islamic government is one of Islam's basic laws, so its development precedes all sub-regulations, including prayer, fasting, and hajj. The Islamic government is moreover a branch of the Prophet's absolute guardianship (pbuh). In addition, the intention of Imam Khomeini was to extend the field of jurisprudence from the field of Ijtihād and fatwa to the field of execution, planning and structuring to show an effective and modern Shiite power and capability model.

### **Islamic State characteristics**

In Qur'ānic philosophy, government has no inherent meaning in itself and achieving it is, in the Qur'ān's view, a small aim. (Yūsuf, verses 56 and 57) Those in power and government must see themselves as an examination and a challenge from which to get out safely is quite difficult. (A'rāf, verses 128 and 129)



The formation of a government with all its fragility and emergence and its fall in history is a good thing to judge, resolve disputes and manage society (Nūr, verse 55 and A'rāf, verse 128), and has even been mentioned as one of the goals of God and the Qur'ān's resurrection of the prophets. (Verse 213, Surah Baqarah).

One of the prophets' policies in different eras was to rectify the centrality of power and the rule of law by using the reform strategy and guiding the people, which can be seen as examples of Moses' policy against Pharaoh and highlighted Yusuf's policy during his kingdom. (Sura A'rāf, verse 103 and Muminūn in verses 45 and 46, and verse 32), Could summarize the above features as follows:

A) From the point of view of Imam Khomeini, one of the fundamental features of the Islamic government is that it is God's absolute and exclusive sovereignty which is also specified in the Holy Qur'ān.

B) Moreover, the law governing Islamic government is exclusively a divine law; God's sovereignty and the law are the command of God alone. Islamic law, or God's command, governs all persons in the Islamic state. A law revealed by God and expressed in the language of the Qur'ān and the Holy Prophet (pbuh). (Imam Khomeini, 1381)

c) One of the conditions and characteristics the Qur'ān considers for the rulers is the avoidance of tyranny in government affairs mentioned in Surah Al-e 'Imrān verse 159. Other features preventing oppression (Yūsuf, verses 78 and 79), Charity and goodness towards the nation (Yusuf verse 56), advanced Justice and avoidance of negative tendencies (Saad verse 26), Taking advantage of the consultation with individuals and using their ideas in community management (Al-e 'Imrān, verse 159), Consulting elites and thinkers in different science and practice fields and experts in any field and science (Naml, verse 32), The decisive implementation of decisions, programs, and policies, and the lack of delay and laxity in implementing resolutions (Al-e 'Imrān, verse 159).



## Conclusion

The reality is that in Christianity today there is less of a claim to religious rule and their preferred option is a sort of Vatican-style pope rule and a complete separation of religion from politics, while religious rule is Islamic, apocalyptic and savior in the current context. It is the human world and the fusion of reformism and revolutionaries and it claims to establish the rule of the oppressed on the basis of justice, equality and welfare of the whole public. (We would bless the oppressed of the earth and make them world leaders and heirs; Qisas, verse 5). With populism it is not based on the social contract of Hobbes nor on the necessity of living from democratic models, but on the ruler's faith and love, and both the people and the ruler have a place in the geometry of the state. They remove it, and none of them walk without the other (Surah Al-e 'Imrān, 110). At the beginning of Islam, during his mission and Islamic rule, Prophet Mohammad (pbuh) worked hard for it and had extensive interactions with the heads of various states by sending over three hundred written messages. The most famous were sent to Najashi was Abyssinian king, King Khosrow Parviz of Persia, Roman Emperor Heraclius and ruler of Bahrain, Oman and Alexandria. In fact, this number of letters is very close to the misdeeds that the Prophet (pbuh) proclaimed in the Qur'ān with the word *Qul* (331 times). At the same time, the Qur'ān emphasizes the necessity of the following in several verses:

A: Making the Prophet's instructions a priority, verse 6 of Surah Aḥzāb.

B: Obedience more than 13 times to the Messenger of God including verse 59 of Surah Nisá'.

C: To defend and fight for Islam, and to deny and disobey the disbelievers, verses 75 and 141 of Surah Nisá'.

D: Complete implementation of Islamic law, verses 44, 45 and 47 of Surah Mā'idah.



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