

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

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1- Helping to spread the culture of Ahl al-Bayt (as) research in scientific and research centers;

2- Promoting and deepening Ahl al-Bayt (as) culture and knowledge;

3- Promoting and presenting scientific products of Imam Moibn Research Center;

4- Publishing an authentic and reference Quarterly with scientific-research validity in the field of Ahl al-Bayt (as) culture and education.

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

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

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Dr. Mohammad Reza Aram

Editor-in-Chief

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An Exploration of the Indicators of Lifestyle Based on the Conduct of Lady Fāṭimah (as)

Asghar Tahmasebi Boldaji[1]

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Abstract

In the contemporary era, in which threats posed by lifestyles incompatible with human dignity have increased, attention to the Islamic lifestyle and the presentation of its comprehensive model, especially for Muslim women, has become a vital necessity. This study aims to identify, analyze, and extract the key components of the Islamic lifestyle in its individual, familial, and social dimensions, drawing upon the conduct (*Sīrah*) of Lady Fāṭimah al-Zahrā (as). The present research adopts a descriptive–analytical approach and relies on authentic Islamic sources, particularly the scholarly and practical conduct of Lady Fāṭimah (as) and texts related to her, such as the Sermon of *Fadak*. Data were collected through documentary research and analyzed and categorized using content analysis. The findings indicate that the conduct of Lady Fāṭimah (as) embodies a comprehensive Islamic lifestyle model that encompasses all dimensions of life, doctrinal, personal, ethical, and social. By presenting specific components and strategies, this conduct facilitates the path toward perfection and felicity for both individuals and society. The extracted indicators, in a coherent manner, guarantee spiritual well-being and the dynamism of Islamic society. The results of the study suggest that modeling and institutionalizing lifestyle indicators based on the conduct of Lady Fāṭimah (as) within society, in addition to effectively confronting cultural invasion and aggressive Western lifestyles, will pave the way for the continuous advancement of Islamic society in various dimensions and ultimately ensure worldly and otherworldly felicity.

Keywords: Islamic Lifestyle; the Conduct of Lady Fāṭimah (as); Role Modeling; Doctrinal and Social Components; Spiritual Well-Being.

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1. Introduction

Lifestyle shapes a society's culture, for lifestyle consists of the beliefs, values, obligations, and prohibitions that form that culture. This lifestyle is of such importance that it determines the path of human felicity in this world and the Hereafter. In this regard, a narration from the Noble Prophet (pbuh) has been transmitted those points to the developmental course of lifestyle in this world and the next: As you live, so you shall die; as you die, so you shall be resurrected; and as you are resurrected, so you shall be gathered. (Aḥsāʾī, 1403 AH: 4, 72) This narration clearly highlights the importance of lifestyle; the phrase as you live refers to one's lifestyle in this world. Therefore, proper attention to the Islamic lifestyle and its indicators can greatly contribute to elevating both worldly and otherworldly life. The Ahl al-Bayt (as) are the perfect exemplars of lifestyle and emulating them is a step on the straight path that God has placed before the believers. Attention to the lifestyle of the Ahl al-Bayt (as) and modeling it in individual and social life will have numerous effects on the felicity of both the individual and society. Among them, the lifestyle of Lady Fāṭimah al-Zahrā (as) holds a more significant role, because the Ahl al-Bayt (as) themselves have chosen her as a model and exemplar. In this regard, the Imam of the Era (as) states: In the daughter of the Messenger of God (peace be upon him) there is for me a beautiful exemplar. (Majlisī, 1362 AH: 53, 180) The phrase for me there is a beautiful exemplar indicates this very point. Therefore, attention to the conduct of Lady Fāṭimah (as) and its institutionalization in individual and social life is of great importance. The aim of this research is not to take a one-dimensional view of the Islamic lifestyle or only a part of its components; rather, its ultimate goal is to delineate the general indicators of the Islamic lifestyle in various dimensions, relying on the Sermon of Fadak and the conduct of Lady Fāṭimah (as).

2. Problem Statement

Given that lifestyle, as a collection of beliefs, values, and obligations and prohibitions, constitutes the foundation of culture and determines the path of human felicity in this world and the Hereafter, identifying a correct model of lifestyle is of fundamental importance. Despite the growing threat posed by lifestyles that contradict human dignity in the contemporary era, the comprehensive model of Islamic lifestyle requires redefinition and practical elucidation. In this context, the conduct of Lady Fāṭimah al-Zahrā (as), which has been emphasized by the impeccable Imams (as) as an Excellent Exemplar (*Uswah Ḥasanah*), provides a suitable foundation for extracting the practical components of this lifestyle across various dimensions (individual, familial, and social). The main research question

of this study is as follows: What are the key indicators and approaches that delineate the Islamic lifestyle as manifested in the conduct of Lady Fāṭimah (as)?

3. Literature Review

A comprehensive examination of the foundations and indicators of the Islamic lifestyle based on the Sermon of Fadak and the practical conduct of Lady Fāṭimah (as) requires a review of previous studies in two key related fields: analyses focused on the Sermon of *Fadak* and studies related to the lifestyle conduct of Lady Fāṭimah (as). Some studies have emphasized the literary aspects and rhetorical techniques of this sermon. For example, research conducted by Fattahizadeh and Motamed Langaroudi (2016), as well as Moqaddam Mottaqi (2012), has analyzed the literary devices and persuasive modes of expression employed in the Sermon of Fadak. Another group of studies has focused on analyzing the sermon's thematic content and underlying concepts. In this regard, research such as that by Tavakkoli (2008), as well as studies by Fattahizadeh, Mohasses, and Motamed Langaroudi (2016), has addressed the theological, doctrinal, and legal dimensions presented in this sermon.

The second category of related research has focused on the practical conduct and lifestyle model of Lady Fāṭimah (as), although most of these studies have not directly focused on the framework of the Islamic lifestyle. Research conducted by Akouchekiyan (2005), Maʿaref and Qamashchi (2016), and Norouzi and Jahani Javanmardi (2018), for instance, has examined various aspects of her conduct, including ethics, household management, and devotional dimensions of lifestyle.

Despite the richness of the aforementioned studies in rhetorical, content-based, and individual conduct domains, the present research is distinct and substantively innovative in several respects:

1) Integrated approach: Unlike previous studies that have mainly focused on one of the two axes (either the sermon or the conduct), this research emphasizes both sources (the Sermon of *Fadak* and the scholarly and practical conduct) and adopts an integrated analysis of the indicators of the Islamic lifestyle.

2) Component-based and applied analysis: The primary innovation of this study lies in extracting the components of the Islamic lifestyle and examining them across various dimensions, followed by a close analysis of the structural model and practical application of each component in everyday life. To date, no research with such a comprehensive and integrative approach, systematically extracting the elements of the Islamic lifestyle from authentic texts (the Sermon of Fadak) and presenting a practical model thereof, has been conducted.

4. Indicators of the Islamic Lifestyle

The Islamic lifestyle is not one-dimensional; rather, it encompasses all spheres of human life and gives direction and orientation to every aspect of living. What all dimensions of the Islamic lifestyle share, whether doctrinal, individual, social, and others, is a single central aim: the perfection of the individual and society, the ultimate goal of which is the elevation of spiritual well-being and the attainment of the pure life promised by the Noble Qur'an. In what follows, these indicators are examined and analyzed in various dimensions with reliance on the conduct of Lady Fāṭimah (as).

4.1. Doctrinal Indicators

The most fundamental dimension of the Islamic lifestyle and its most foundational pillar is belief, from which other indicators and components emerge. It is possible that in some societies, certain indicators of Islamic culture may exist while the foundations of Islamic culture are absent; it is precisely here that the boundary between Islamic culture and non-Islamic or secular culture becomes clear. The most important doctrinal indicators of the Islamic lifestyle, which are referred to in the Sermon of *Fadak* and manifested in the conduct of Lady Fāṭimah (as), are as follows:

4.1.1. Belief in God

Belief in the existence of God is a common principle among all divine religions, and fundamentally, the distinguishing feature between a God-centered human being and a materialistic individual lies in this very matter (Subhani, 2007: 137). Although deviations from this shared belief have occurred among the followers of some religions (ibid: 38), in Islam, the first foundation of Islamic culture is knowledge of God. With this distinction, Islam affirms a firm and inseparable connection among all particles of the universe, such that both the individual and society are linked and connected to the Lord of the worlds (Sadr, 1981: 64). In the Sermon of Fadak, Lady Fāṭimah (as) refers to the most important theological discussions essential to outlining the Islamic lifestyle; in this sermon, God-centeredness and belief in God are evident in all aspects. Based on the Sermon of Fadak, the indicator of belief in God and God-centeredness in the Islamic lifestyle can be examined along three axes: First axis: Correct knowledge of God. Belief in the oneness of God, glorification, sanctification, and praise of the Exalted Lord, as well as the negation of likening and imagining God, are among the fundamental principles of monotheism emphasized in the Sermon of Fadak. Regarding divine unity and oneness, Lady Fāṭimah (as) states: I bear witness that there is no god but Allah, alone, without partner, a word whose interpretation is sincerity and whose connection is firmly rooted in hearts. She also negates vision and resemblance in relation to God: He whom eyes are incapable of seeing,

tongues incapable of describing, and imaginations incapable of comprehending His manner (Ṭabrisī, 1403 AH: 1, 98). These are among the most important theological discussions highlighted in this sermon. Second axis: Negation of all forms of polytheism in life. One of the defining indicators of the life of Lady Fāṭimah (as) and the Ahl al-Bayt (as), which serves as a paRaḍigmatic model for all people, especially their followers, is living for God and complete submission to the divine command. Lady Fāṭimah (as) explains the philosophy of faith in God as the negation of all forms of polytheism in life: Thus, God prescribed faith as purification for you from polytheism (Ṭabrisī, 1403 AH: 1, 98). In this sermon, she warns people against every form of polytheism: And God, the Mighty and Exalted, forbade polytheism, so that sincerity in His lordship might be realized. So, fear God as He deserves to be feared, and do not die except in a state of submission. (ibid.) Lady Fāṭimah (as) presents God-piety as one of the means of liberation from polytheism. Third axis: The relationship between theoretical and practical monotheism through gratitude to God. Lady Fāṭimah (as) declares gratitude and praise to be due to the Exalted God, stating: All praise belongs to God for what He has bestowed, and thanks are due to Him for what He has inspired, and commendation for what He has advanced of abundant blessings which He initiated, and ample favors which He bestowed, and complete beneficence which He granted, whose number is beyond enumeration and whose duration is beyond recompense. (Ṭabrisī, 1403 AH: 1, 98) This is one of the important discussions in lifestyle studies: that a person should regard all blessings as coming from God and should not set any limit to God’s favors. Another crucial point highlighted here is the connection between theoretical monotheism and practical monotheism in shaping lifestyle. This means that a person recognizes God as the true owner of all blessings; this constitutes theoretical monotheism, and, on the other hand, expresses gratitude for these blessings, thereby realizing practical monotheism. Institutionalizing this principle in life, in addition to strengthening faith and belief and reminding one of divine blessings, also contributes to the increase and multiplication of those blessings.

4.1.2. Acceptance of Divine Authority (*Wilāyah*)[1]

One of the most important principles that gives direction and meaning to the Islamic lifestyle is the acceptance of the authority of the impeccable Imams. The Noble Prophet (pbuh) emphasized its importance by stating: Whoever dies without knowing his Imam dies the death of ignorance (pre-Islamic era) (Kulaynī, 1388 AH: 1, 377). Considering the content of this hadith, an Islamic life without the institution of Imamate cannot truly be considered Islamic. The conduct of Lady Fāṭimah (as) represents a complete model of acceptance of *wilāyah* in its absolute and comprehensive sense. In the Sermon of *Fadak*, she addresses the issue of *wilāyah* in two ways. First, in a general sense, she refers to the authority of the Ahl al-Bayt (as) and their rank and position when she states: And a remnant that He appointed as successors over you. (Ṭabrisī, 1403 AH: 1, 99) This expression indicates the succession of the Ahl al-Bayt (as) over the people after the Noble Prophet (pbuh). Lady Fāṭimah (as) describes obedience to the Ahl al-Bayt as a means of organizing the affairs of the community and regards the existence of the Imamate as a factor of unity and protection from division: And our obedience is an order for the community, and our Imamate a safeguard against division. (ibid.) Lady Fāṭimah (as) also adopts a specific approach to the authority of Imam Ali (as), which people had neglected after the passing of the Noble Prophet (pbuh). In this sermon, by reminding people of the virtues of Imam Ali (as), she states: He hurled himself into the midst of dangers, never retreating until he crushed their wings beneath his feet and extinguished their flames with his sword, exhausted in the way of God, striving in the command of God, close to the Messenger of God, a leader among the friends of God, vigilant, sincere, diligent, and striving, unmoved by the blame of any blamer in the path of God. (ibid: 101) These expressions clearly indicate the lofty station of the authority of Imam Ali (as), particularly in the phrase A leader among the friends of God.

In other instances, Lady Fāṭimah (as) refers to the authority of Imam Ali (as) and alludes to the widely transmitted event of Ghadīr Khumm,

1. In the verses of the Qur'an (al-Māʾidah: 55; al-Māʾidah: 67; al-Māʾidah: 3) and in the traditions of the Noble Prophet (pbuh), explicit reference is made to the *Wilāyah* (divinely ordained authority) of Imam Ali (as) and the other Imams (as). This has been reported abundantly by Qur'anic exegetes and hadith scholars of both Sunni and Shiʿi schools (cf. al-Mufīd, 1414 AH: 1, 182; al-Ṭabarī, Ibn Jarīr Rustam, n.d.: 19; Abū al-Fatḥ Rāzī, 1408 AH: 7, 27; Quṭb al-Rāwandī, 1045 AH: 1, 116; Ibn Shahrāshūb, 1410 AH: 2, 30; al-Ḥillī, 1407 AH: 172; Ḥaskānī, 1411 AH: 1, 207–208; Khwārazmī, 1411 AH: 135; Khaṭīb Baghdādī, n.d.: 8, 290; Ibn ʿAsākir, 1400 AH: 2, 75; Muslim, n.d.: 3, 1453; al-Ḥākim al-Nayshābūrī, 1406 AH: 4, 501; al-Tirmidhī, n.d.: 5, 663).

stating: Have you forgotten the day of Ghadīr Khumm? … She said: I bear witness that I heard God's Messenger say: Ali is the best of those I leave among you. He is the Imam and the successor after me, the father of my two grandsons, and nine Imams from the progeny of *Ḥusayn*, righteous Imams. If you follow them, you will find them rightly guided; and if you oppose them, disagreement will remain among you until the Day of Resurrection. (Baḥrānī, 2008: 411) In response to a question about the authority of Imam Ali (as), Lady Fāṭimah (as) refers to the event of Ghadīr and cites the words of the Prophet (pbuh) concerning Imam Ali and the other Imams (as). She also points to the effects of accepting *wilāyah* in individual and social life, stating: By God, if they had left the truth with its rightful people and followed the progeny of their Prophet, not even two people would have differed concerning God. (ibid.) In this statement, the outcome of accepting *wilāyah* is described as the absence of discord among people and a peaceful life under the shade of divine authority. Acceptance of *wilāyah* has profound effects on both worldly and otherworldly life, as noted in the traditions of the impeccable Imams (as) (cf. Kulaynī, 1983: 1, 430-437). Accepting the authority of the Ahl al-Bayt (as), in addition to strengthening knowledge and faith, creates commitment in the sense that it practically delineates obligations and prohibitions in life, thereby preventing one from falling into sin or tribulation.

4.2. Behavioral Indicators in the Islamic Lifestyle

These indicators are manifested in practice and originate from doctrinal principles. Throughout life, especially in critical situations, they help the believer overcome hardships and difficulties.

4.2.1. Strengthening Hope and Vitality in Life and Prohibiting Despair

The conduct of Lady Fāṭimah (as) clearly demonstrates the indicator of hope and vitality in life, such that the blessed presence of the Noble Prophet Mohammad (pbuh) would become joyful and enlivened upon seeing her. Her presence within the family was such that joy and cheerfulness permeated the household. Imam Ali (peace be upon him) stated that whenever he looked at Fāṭimah (as), his sorrow would be lifted (Majlisī, 1362 AH: 43, 134). In the worldview of Lady Fāṭimah (as), cheerfulness and vitality in the face of a believer make PaRaḍise obligatory for him, who indicates the importance of kindness, hope, and vitality in life: A cheerful countenance toward a believer obligates Paradise for its possessor. (Majlisī, 1362 AH: 72, 401) In the words of Lady Zahra (as), the best of people is those who are the kindest and most pleasant in their conduct (Dashti, 1372 SH: 157). They are counted among the best because their presence becomes a source of vitality and hope in life. The indicator

of hope and vitality is one of the important components of the Fatimid lifestyle, whose strengthening in contemporary life is of great significance.

4.2.2. Supplication (*Duʿāʾ*)

In the conduct of Lady Fāṭimah (as), great emphasis is placed on supplication to the Merciful God. Imam Ḥasan (as), speaking about this important indicator in the lifestyle of Lady Fāṭimah (as), states: I saw my mother on Friday night engaged in bowing, prostration, humble entreaty, and supplication until dawn. She would pray extensively for the believers and put their needs before her own. When I said to her, Mother, pray for yourself as well, she replied: First the neighbor, then the household.[1] (Ṣadūq, n.d.: 1, 82) This narration, in addition to highlighting the importance of supplication in the conduct of Lady Fāṭimah (as), also reflects her altruism, generosity, and the utmost nobility of her blessed character, qualities that serve as a guiding principle and model for all believers. Lady Fāṭimah (as) attached special importance to supplication, to the extent that she would strive to pray at times when prayers are answered. It is reported that she instructed her servant to inform her when, on Fridays, half of the sun had set so that she might supplicate (Ṣadūq, 1403 AH: 400). This matter indicates the significance of supplication in life, as it can provide considerable assistance to believers in critical situations, especially during life's hardships.

4.2.3. Patience and Perseverance

In the Sermon of Fadak, Lady Fāṭimah (as) presents patience and perseverance as among the components of the Islamic lifestyle. She states: And patience as a means of attaining divine reward. (Ṭabrisī, 1403 AH: 1, 99) From the perspective of Lady Fāṭimah (as), the philosophy of patience lies in its role in attracting God's recompense and reward. Many people lose their composure in times of hardship and difficulty, resorting to complaints, lamentation, and actions unbecoming of a believer, acts that not only fail to resolve problems but also cause them to forfeit the reward of patience and steadfastness. Commendable patience in the face of hardships, in addition to its spiritual effects and abundant reward, has numerous formative and educational impacts on human life: it strengthens the human spirit against difficulties, and through patience, one can discover solutions and ways out of problems.

1. Wa Samiʿtuhā Tadʿū lil Muʾminīna wa al-Muʾmināti wa Tusammīhim wa Tukthiru al-Duʿāʾa Lahum, wa lā Tadʿū Linafsihā bi Shayʾin. Faqultu lahā: Yā Ummāh, limā lā Tadʿīna linafsiki Kamā Tadʿīna Lighayriki? Faqālat: Yā Bunayya, al-Jāra Thumma al-Dār.

4.3. Indicators of the Islamic Lifestyle in the Family Sphere

The family, as the most fundamental social institution and the foundation of societies, has been the source of cultures and civilizations throughout human history. Undoubtedly, the family has played a lofty role in the advancement of societies; for this reason, Islam has given special attention to this social institution and emphasized its great importance. The most important indicators of lifestyle in the family sphere, based on the conduct of Lady Fāṭimah (as), are as follows:

4.3.1. Respect and Kindness toward Parents

Lady Fāṭimah (as) is a comprehensive and absolute model in respect and reverence toward parents. Her respect and honoring of the Noble Messenger (pbuh) were so profound that she earned the title *Ummi Abīhā* (the mother of her father) (Fīrūzābādī, 1410 AH: 3, 126). In the Sermon of Fadak, Lady Fāṭimah (as) presents respect for parents as one of the indicators of the Islamic lifestyle and points to the philosophy and ultimate purpose of this virtue. She describes honoring one's parents as a means of protection from God's wrath, thereby highlighting its great significance: And kindness to parents as a safeguard against divine displeasure. (Ṭabrisī, 1403 AH: 1, 99) Beneficence toward parents, humility before them, and obedience to them are among the most important Qur'anic commandments in this regard (al-Isrā': 23-24). In religious culture, respect for family members, especially parents, is regarded as one of the noblest deeds (Majlisī, 1362 AH: 82, 226), to the extent that kindness toward one's family leads to an increase in sustenance and provision (ibid: 74, 104). Mutual respect and kindness between parents and children, in addition to their spiritual effects, greatly contribute to the well-being and integrity of the family and foster a nurturing environment for children's growth.

4.3.2. Attention to Maintaining Kinship Ties

Another indicator of the Islamic lifestyle in the family sphere, which is mentioned in the Sermon of Fadak, is maintaining kinship ties. Lady Fāṭimah (as) mentions two ultimate outcomes of maintaining kinship ties in life: And maintaining ties of kinship as a means of prolonging life and increasing numbers. (Ṭabrisī, 1403 AH: 1, 99) The first effect of maintaining kinship ties is the extension of one's lifespan. God has established immutable laws in creation, and the increase of lifespan through maintaining kinship ties and performing good deeds is one of these laws, as referenced in numerous narrations. The second effect is the increase of relatives, meaning that by maintaining kinship ties, a person brings relatives into the circle of affection and support, thereby increasing the number of true kin. It may also mean that maintaining kinship ties facilitates the conditions for marriage among relatives' children, leading to the growth of

the family. In any case, maintaining kinship ties has significant and positive effects on life. Beyond its spiritual benefits, it brings tranquility, mutual problem-solving, support in critical times, awareness of one another's circumstances, and overall vitality and peace. For this reason, paying attention to this matter and promoting it in contemporary society is more important than ever.

4.3.3. Mutual Respect between Husband and Wife

One of the most important issues in contemporary lifestyle is the mutual respect between husband and wife and the fulfillment of reciprocal duties. The life of Lady Fāṭimah (as), despite its brevity, was rich with blessings and demonstrates her proper and exemplary commitment to fulfilling her familial responsibilities. The indicators of Lady Fāṭimah's family ethics can be summarized as follows: Being a supportive companion to her husband in the worship of Almighty God (Majlisī, 1362 AH: 42, 117); obedience to her husband (ibid: 28, 228); providing spiritual and physical comfort to her husband (ibid: 35, 228); fostering joy within the family and avoiding causing distress to her husband (ibid: 43, 134); practicing contentment at home and refraining from making unreasonable demands (ibid: 43, 59); welcoming her husband and uplifting his spirit (ibid: 20, 249); raising children (ibid: 2, 3); and attending to the health and hygiene of the family (ibid: 43, 76). These examples represent only a portion of the conduct of Lady Fāṭimah (as) concerning spousal relations and the fulfillment of family duties. Attention to these matters, clarifying the responsibilities of spouses in married life, and modeling the conduct of the impeccable Imams (as) in this domain can enhance mutual understanding between husband and wife regarding their duties and help reduce potential harms and conflicts.

4.4. Social Indicators

The Islamic lifestyle is not one-dimensional; rather, it shapes and guides all aspects of human life. The social dimension is likewise affected by this lifestyle, and in the conduct of Lady Fāṭimah (as) several indicators for its elevation are articulated, including the following:

4.4.1. Enjoining Good and Forbidding Evil

One of the most important indicators of Islamic life, which plays a crucial role in enhancing individual and social well-being, is enjoining what is right and forbidding what is wrong. In the Sermon of Fadak, Lady Fāṭimah (as) explains the philosophy of enjoining good as serving the public interest and forbidding evil as purifying the religion (Ṭabrisī, 1403 AH:1, 99). This means that, by enjoining good, the health of society is ensured, and by forbidding evil, corruption and innovation are removed from religion and society. The Sermon of Fadak itself and the noble stand

of Lady Fāṭimah (as) constitute a complete embodiment of enjoining good and forbidding evil and demonstrate how this important duty should be carried out. This sermon clearly illustrates the practical application of this obligation in society and its importance in awakening people and guiding them on the path of truth. Enjoining good refers to calling people toward matters that secure the spiritual well-being of society, while forbidding evil means restraining actions that oppose that well-being.

4.4.2. Establishing Social Justice

Social justice is one of the most important indicators of the Islamic lifestyle. In the Sermon of Fadak, the philosophy of justice and its establishment in society is expressed as follows: And justice as a means of harmonizing hearts.[1] (Ṭabrisī, 1403 AH: 1, 97). By this statement, Lady Fāṭimah (as) means that justice and its implementation in society lead to affection, empathy, and unity, drawing hearts closer together, for justice brings about tranquility. In contrast, injustice results in resentment, rebellion, and unrest. This brief expression encapsulates profound meanings with remarkable conciseness. In the same sermon, Lady Fāṭimah (as) refers to another philosophy of justice: the tranquility and reassurance of the populace: And justice in judgments as a source of reassurance for the people.[2] (Ṣadūq, n.d.: 1, 248) When the people are confident in the implementation of justice, they attain peace of mind, and the peace of the people signifies the peace of society. Therefore, the establishment of justice at all levels of society is among the most significant manifestations of the Islamic lifestyle, capable of advancing and promoting the well-being of the community.

4.4.3. Unity and Cohesion, and Avoidance of Division and Hypocrisy

The conduct of Lady Fāṭimah (as) was directed toward unity and solidarity among Muslims and preventing their disintegration. Together with Imam Ali (as), Lady Fāṭimah (as) was among the first, after the passing of the Noble Prophet (pbuh), to call for unity and cohesion among Muslims. A careful examination of the Sermon of Fadak and other aspects of the conduct of Lady Zahra (as) clearly demonstrate this concern. In the Sermon of Fadak, Lady Fāṭimah (as) repeatedly warns Muslims against division and calls them to strive for unity under the banner of divine authority (*wilāyah*).

1. In some manuscripts, the word Taskīnan is used, and the intended meaning in both cases is the same.

2. This part of the sermon does not appear in the version transmitted by Sayyid Ibn Ṭāwūs; however, Shaykh al-Ṣadūq has cited it in *ʿIlal al-Sharāʾiʿ*.

Lady Fāṭimah (as) perceived the danger of division and fragmentation within the community of the Prophet (pbuh) during that critical period of history, and through the delivery of that eloquent sermon, she sought to prevent this deviation. In the Sermon of *Fadak*, she first identifies the central axis of unity and cohesion in Islamic society as the Imamate of the impeccable Imam, stating: And our Imamate is a safeguard against division. (Ṭabarsī, 1403 AH: 1, 97) Accordingly, people must shape society's unity and cohesion around obedience to the infallible Imam. Lady Fāṭimah (as) further sought to awaken the people to the deviation that had arisen in society through several additional strategies, so that unity and solidarity might be preserved in the light of Islamic values. These strategies included: reminding people of the mission of the Noble Prophet (pbuh) and its objectives; highlighting the efforts of Imam Ali (as) in supporting the religion of Islam; warning and admonishing against the deviations that emerged in Islamic society after the Prophet's passing; reminding the *Anṣār* of their past and of Islam's grace and generosity toward them; and identifying the cause and source of deviation as well as the means to confront it (ibid: 98-109). These are among the most important points emphasized by Lady Fāṭimah (as) in the Sermon of Fadak. Therefore, the social and political conduct of Lady Fāṭimah (as) was oriented toward unity among the community of the Prophet (peace be upon him) and toward efforts to create cohesion and solidarity among them.

Conclusion

An analysis of Lady Fāṭimah al-Zahrā's (as) coherent conduct, especially the profound teachings of the Sermon of Fadak, shows that she presented a comprehensive model of the Islamic lifestyle that cannot be fragmented or separated in its dimensions. The findings of this study are grounded in the view that her conduct introduces an elevated, dynamic, and balanced model that begins with firm doctrinal foundations, such as monotheism and *wilāyah*, and manifests in practical behaviors, including altruism in poverty, active reliance on God, and steadfast patience.

At the family level, her conduct exemplifies effective management imbued with compassion, benevolence, and the maintenance of kinship ties. In the social sphere, it reflects moral courage in defending truth and striving for justice.

Therefore, the realization of worldly and otherworldly felicity depends on returning to this integrated model and practically institutionalizing its indicators, free from neglectful or extreme interpretations, so that this way of life may function as a strong bulwark against contemporary cultural challenges.

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Concept and Levels of *Tasbīḥ* and *Tasbīḥ* of the Name in *Ḥadīths*: Focusing on the First Verse of Sūrah A'lā

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Abstract

The themes of *tasbīḥ* (glorification) and divine names are central to the *Musabbiḥāt* chapters (Qur'anic chapters beginning with glorification). Their thematic unity reveals a close interrelation. A significant portion of these verses involves God's glorification and His command for creation to glorify Him. This command appears in various forms: the imperative *sabbih*, glorification with praise (*fa-sabbih bi-ḥamdi*…), and twice as *fa-sabbih bi-ismi rabbika al-'aẓīm*. Crucially, the direct command *sabbih isma rabbika al-a'lā* (87:1) to glorify the Name occurs only once. *Tasbīḥ al-ism* is distinguished by three features: it has no temporal restriction (unlike pure *tasbīḥ* or *tasbīḥ* with praise), it is exclusive to the *musabbiḥāt*, and its verse content is unique. This suggests a special divine emphasis on this concept. According to tradition, *tasbīḥ* purifies the heart from all but God, and the inner reality *(bāṭin)* of the divine Name is the Ahl al-Bayt (as). Therefore, *tasbīḥ* of the Name signifies sincere acceptance of the guardianship *(wilāyah)* of the Almighty God and the Ahl al-Bayt (as), leading to heart purification and progress in divine knowledge *(ma'rifah)*. This study elucidates these inner dimensions based on reliable *ḥadīths*.

Keywords: *Tasbīḥ*, Divine Names, Guardianship (*Wilāyah*), True Monotheism.

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Introduction

The discourse on the cognition and exposition of the Divine Names and Attributes *(Asmā' wa Ṣifāt Allāh)* constitutes one of the common topics among theoretical mysticism *('Irfān Naẓarī)*, philosophy, and Qur'anic sciences. Nevertheless, the manner in which each of these disciplines approaches the discussion of the Divine Names and Attributes differs from the others. Accordingly, the method and context of these sciences are also distinct. For instance, the primary objective of mysticism and philosophy in addressing these subjects is the negation of any kind of multiplicity or plurality within the Divine Essence. That is, the aim is to establish that the plurality and diversity of the Divine Names and Attributes must not, under any circumstance, entail multiplicity within the Divine Essence; otherwise, this would lead to an infinite regress and numerous theological and philosophical inconsistencies. In the Qur'anic sciences, however, the main focus is generally placed upon the sacred text itself and the conduct and tradition *(sunnah)* of the Infallibles (as), wherein humankind is commanded to worship the meaning of the Name, which is described as pure monotheism *(tawḥīd khāliṣ)*, whereas the worship of the Names themselves is deemed disbelief (*kufr*), and the worship of both the Name and its meaning together is considered polytheism *(shirk)*.

In the discussion of *tasbīḥ* (glorification), it often becomes necessary to examine its relationship with the Divine Names and Attributes. Questions arise such as: What does the glorification of the Name—commanded in the Qur'anic verses—truly signify? In acts of glorification, are specific Names or Attributes of God invoked? Is there a difference in which of God's Names one employs in tasbīḥ or taḥmīd (praise)? Questions such as these underscore the importance of examining the correlation between the Divine Names and Attributes and the glorification of God.

Since many human attributes—lexically, and according to some even semantically—resemble the Divine Names and Attributes,[1] tasbīḥ plays an important role in negating human misconceptions regarding the Divine Names and Attributes and their anthropomorphic interpretation. Tasbīḥ, while affirming the existence of Divine Names and Attributes, allows the human being to glorify God in a manner befitting His majesty, through the awareness of the limitations of one's cognitive faculties.

1. This debate is one of the most extensive in philosophy, especially in understanding the language of religion. In these discussions, the verbal or spiritual commonality of human and divine names is discussed, and solutions are offered for the problem of speaking of God with the aforementioned names while paying attention to the similarity with human names. (For further reading, see: Speaking of God, Alizamani, 1387)

That is, although the tawqīfī (revealed and fixed) Names of God in the Qur'an are unquestionably authentic and free of doubt, human epistemic limitation prevents one from attaining full knowledge of the Divine Essence through His Names. Hence, we invoke God by the Names and Attributes that He Himself has chosen, while simultaneously exalting Him above all anthropomorphic association or resemblance to any creature. In exploring this topic, one may pursue various paths—through mysticism, philosophy, or even theology *(kalām)*. Indeed, such discussions are abundant in the rational sciences. Yet, it seems to the present authors that the path to understanding the interrelationship between *asmā'* (Names) and tasbīḥ (glorification), and the correlation of these meanings, can also be attained through a study of the sacred narrations transmitted from the Infallibles (as). Searching for these profound meanings in this vast ocean of knowledge is indeed arduous—particularly when no defined boundary for investigation exists. Accordingly, the primary focus of the present study rests upon several noble narrations found in the most authentic Shi'a sources, accompanied by brief allusions, to the extent possible, to verse 1 of Sūrah A'lā and verse 110 of Sūrah Isrā' for elucidating the intended meaning. In order to present the subject more clearly, it is first necessary to pose several key questions:

How is the relationship between tasbīḥ and the Divine Names and Attributes expressed in the words of the Infallibles (as)?

According to the definitions derived from the sayings of the first Infallible, does tasbīḥ possess stages or degrees? If so, what are those stages?

What is the meaning of the glorification of the Name *(tasbīḥ al-ism)* according to the implications of the relevant narrations?

At the outset, the study will address the etymological and terminological meanings of the words *tasbīḥ*, *ism*, and *ṣifat*, followed by the presentation of the cited narrations and Qur'anic verses for analytical exposition of the topic.

Lexical Study

Tasbīḥ

The root of this term is s-b-ḥ *(س.ب.ح)*. According to Khalīl ibn Aḥmad, the phrase *Subḥān Allāh* denotes the exaltation of God above all that is unworthy of Him (Farahidi 1409, vol. 3, p. 15). Ibn Fāris identifies two primary meanings for this root: first, a form of worship, and second, a form of exertion or striving. Based on these meanings, he also lists derived connotations such as amazement, swimming in water, a swift horse, the exaltation of God above all unworthy attributes, and the manifestation of divine majesty and grandeur (See: Ibn Faris, 1404, vol. 3, p. 12)

Rāghib Iṣfahānī likewise derives this root as denoting rapid motion through water or air; accordingly, he defines tasbīḥ as the exaltation of God, whose original sense implies swift movement toward the worship of God. Moreover, he classifies tasbīḥ as encompassing all forms of worship—be they behavioral, verbal, or intentional. The distinguishing feature of this meaning, as opposed to others, lies in the dual notions of motion and speed inherent in the act of glorification (Ragheb Isfahani, 1412, vol. 1, p. 3).

Muṣṭafawī, in addition to meanings such as the exaltation of God above the claims of deniers, remembrance and prayer, praise *(taḥmīd)*, astonishment, and divine grandeur, identifies two essential aspects in the root sense of tasbīḥ: movement along the path of truth and distance from even the slightest imperfection. He interprets the glorification of all creatures, as attested by the Qur'anic verses revealed on this matter, within this very framework. Moreover, he differentiates between *tasbīḥ* and related concepts such as *tanzīh*, *taqdīs*, *taṭhīr*, and *tazkiyah*, while acknowledging that they ultimately converge upon a single principle (See: Mostafavi, 1416, vol. 5, p. 2).

Based on the definitions provided, and in alignment with the Qur'anic verses and narrations addressing this subject, it may be concluded that tasbīḥ constitutes a path—a journey through which the human being attains degrees of gnosis, growth, and perfection. The attainment of such stages through other means would be more difficult and time-consuming. In other words, through *tasbīḥ* of God, the human traverses the path of divine unity (*tawḥīd*) toward God more swiftly and completely. As various definitions emphasize, *tasbīḥ* signifies the exaltation of God above all those deniers ascribe to Him. Another key point inferred from these meanings is that tasbīḥ is continuous and unceasing—encompassing all acts of worship performed by humankind throughout the day and night. Furthermore, numerous Qur'anic verses—such as the opening verses of Sūrahs Ḥadīd Ḥashr, and Jumu'ah—indicate that this act is not exclusive to human beings; all creatures continuously and perpetually engage in the glorification of God. In other words, the glorification of God by His creation represents a harmonious and uninterrupted movement that distances them from nonexistence and draws them nearer to divine knowledge and unity.

Having thus outlined a concise definition of *tasbīḥ*, it is important to note—through reflection on the Qur'anic verses such as verse 1 of Sūrah A'lā and verses 74 and 96 of Sūrah Wāqi'ah—that this subject is intimately connected with the concept of the Name *(ism)* and the discussions related to it. Accordingly, whenever the glorification of God and the manner of its performance are considered, it becomes essential to analyze and define the

Divine Names and Attributes as well. Therefore, for a better approach to the current discussion, it is necessary first to define and explain the Divine Names and Attributes.

Ism (Name)

According to Khalīl ibn Aḥmad, the root of ism derives from *al-samw (السّمو)*, meaning elevation or height (Farahidi 1409, vol. 3, p. 15). Aḥmad ibn Fāris similarly states that the root letters *sīn–mīm–wāw (س م و)* denote loftiness. (Ibn Faris, 1404, vol. 3; p. 98). His analysis of the root (s-m-w) thus conveys the sense of height or elevation.

Rāghib defines ism as a word through which the essence *(dhāt)* of an object is known, and which brings to mind the referent *(musammā)*, that is, the entity to which the name is ascribed (Ragheb Isfahani, 1412, p. 4). In reality, the name serves as a bridge connecting the individual to the referent; therefore, it must be capable of encompassing the essential characteristics of the referent in order to guide the mind toward it.

In describing material objects or matters, a name often conveys all the attributes of its referent. It is well known in Arabic that some entities—such as the camel or the cloud—may possess multiple names, each corresponding to certain attributes of the referent. Thus, to avoid misunderstanding and ensure proper identification, each aspect of the referent is designated by a specific name that reflects its particular qualities.

Anthropomorphism and Negation of Divine Attributes

It is clear that the foundation for entering the discussion of God's names and attributes lies in addressing the concepts of anthropomorphism *(tashbih)* and negation *(ta'til)*. Accordingly, the knowledge that a person gains about their Creator must be fundamental and accurate, originating from the authentic and pure source of revelation *(wahy)*. On this basis, humans do not fall into extremes and avoid being caught in the traps of negation and anthropomorphism. Many people, based on their innate need for understanding, have sought knowledge of God. However, as the poet Hafiz once wrote: When they did not see the truth, they invented a myth (Hafiz, Ghazal No. 184). Anthropomorphism is a perilous pitfall, where a monotheist may, in their attempt to understand God's names and attributes, fall into this trap and thus be led astray. The denier and the atheist, likewise, fall into the pit of negation, wherein they reject any specific attributes of God.

In the words of Imam Riḍā (peace be upon him), people's understanding of monotheism can be classified into three groups: some have turned to anthropomorphism, some have fallen into the pit of negation, and some have taken the correct path of affirming God without

anthropomorphism[1]. It becomes clear that there is a path to prove the existence of God and recognize His Oneness in a manner that neither negates His attributes nor compares Him to His creatures. Instead, this path leads to recognizing Him according to the attributes He Himself has revealed. In the words of *Imam Ṣādiq* (peace be upon him), the correct approach to understanding Tawḥīd is the recognition of God's attributes as they are described in the Qur'an[2]. What has been discussed in the previous sections touches on what is known in philosophical literature, particularly in the context of contemporary theological debates, under the title of language of religion and the problem of speaking about God. The crux of this issue is that human language, with its particularities, is inadequate to express the divine reality. We know that God, in the Abrahamic traditions, has transcendent qualities that are beyond the grasp of human comprehension. Therefore, the method of speaking about God cannot be the same as speaking about human beings, as human language is incapable of fully encapsulating the divine meaning.

Nevertheless, the knowledge of God does not lead to negation or an abstract concept, but is rather achieved through reference to the divine speech (God's Word), which, to the extent of human capacity, enables one to attain true *Tawḥīd* (Oneness) of God, which has infinite levels.

The Relationship Between the Names of God and the Names of His Creatures:

There are certain similarities between some of the names of God and those of His creatures. This topic has attracted the attention of interpreters and scholars, raising the question of whether this similarity is linguistic or meaningful. Apparent contraditions exist between various interpretations and the narrations on this subject. For example, God's name as The All-Knowing refers to an absolute and perfect knowledge that the Creator possesses. If a person is granted a measure of knowledge, the similarity between this divine name and the human attribute of knowledge is meaningful and not linguistic, because this knowledge stems from God's eternal and infinite knowledge and is imparted to the heart of the individual.

1. In the understanding of Tawhid, there are three schools: Negation, Anthropomorphism, and Affirmation without Anthropomorphism. The school of Negation is not permissible, and the school of anthropomorphism is also not permissible because God is beyond any resemblance. The correct path is Affirmation without Anthropomorphism (Al-Saduq, 1372, p. 107).

2. The correct school of *Tawhid* is that which is revealed in the Qur'an regarding the attributes of God. Hence, it rejects both falsehood and anthropomorphism, affirming that there is neither negation nor anthropomorphism; God is the eternal, existing One (Ibid).

According to Allama Tabatabai, the true ownership of the names and attributes *(al-Asmá al-Ḥusná)* belongs to God alone, and others only have the right to possess these names to the extent that God permits them. Even then, the ultimate ownership remains with God. He mentions one of the reasons for this shared meaning in the names of God and others is the names that are expressed in the form of the superlative degree, such as *'Ali* (The Most High) and others, which indicate that the one who is exalted and the one who is exalted upon in the highest sense share a common essence. Additionally, names that are expressed in the form of an attribution, such as *Khair al-Hakimin* (The Best of Judges), also imply the same meaning. The conclusion drawn from this is that the true essence and ultimate meaning of names that are shared between God and His creations are affirmed for God, and whatever names and attributes others possess are granted by His permission. (Tabatabai, 1390, Vol. 8, p. 358).

Philosophers, in the beginning, for the purpose of clarification, divide words and meanings into two categories. In the case of words that are shared between humans and God, one can speak in two ways: Linguistic sharing and Meaningful sharing. In the first case, the meanings differ for both, and only the words are shared. In the second case, the meaning is the same for both God and humans, though the words used for God may be considered literal and for humans metaphorical (Yousefian, 1399, pp. 206-207).

We do not intend in this short text to delve into the philosophers' views. However, briefly, it can be said that proponents of the meaningful sharing theory regard speaking of God in this manner as both possible and necessary. On the other hand, proponents of the linguistic sharing view have often fallen toward negation. The view known as negative theology, commonly attributed to Moses Maimonides, holds that we cannot use the same words and expressions for God that we use in our daily language for human beings. This view, which seems to have emerged from a fear of anthropomorphism, has itself fallen into the pit of negation.

Although many thinkers have considered the theory of linguistic sharing dangerous due to its denial and skepticism toward God and His attributes, we observe that most theorists in negative theology, including figures like Plotinus, Dionysius, Eckhart, and in Islam, thinkers such as Qadi Sa'id Qummi, Mulla Rajab Ali Tabrizi, and others, emphasize the reality of God's essence and the validity of religious and mystical experiences (Ali Zamani, 1387, p. 9). Moreover, philosophers have proposed various viewpoints regarding the possibility or impossibility of speaking about God, including symbolic theology, cosmological theology, theory of meaninglessness, and others.

From the narrational viewpoint, this subject (i.e., the relation between divine Names and attributes) has been presented as follows: that the *Asmā' Allāh* (Divine Names) are attributes pertaining only to their subjects, and that the attributes are distinct from the subjects to which they refer[1]. Furthermore, according to ḥadīths, the Divine Essence *(dhāt Allāh)* is other than the Names by which He is invoked, and the Names themselves are other than He (the Divine Essence).[2]

The principle of otherness between attribute and subject *(qā'idat ghayriyyat al-ṣifah wa al-mawṣūf)* is among the theological principles dealing with divine attributes *(ṣifāt Allāh)*. It provides a fundamental basis for resolving ontological and semantic issues. concerning the nature and meaning of the divine attributes. Some Muslim thinkers regard the principle of otherness *(ghayriyyah)* as one of the core doctrines of the Ahl al-Bayt (peace be upon them). Qāḍī Sa'īd Qummī — a prominent representative of negative theology (apophatic theology) *(al-ilāhiyyāt al-salbiyyah)* in Islam — states: Among the principles of the Ahl al-Bayt (peace be upon them) is that the attribute is absolutely other than the subject,and that the attributes of God, the Exalted, return to the negation of deficiencies or the affirmation of perfections (Qāḍī Sa'īd al-Qummī, 1373, pp. 252–253). Negative theology *(al-ilāhiyyāt al-salbiyyah)* asserts that nothing may be said of God except in a negative mode — that is, we cannot say what God is, but only what He is not.[3]

Historical Background: The discussion on the relation between God's Names and the names of creatures dates back to the lifetime of the Ahl al-Bayt (peace be upon them), within which extensive theological debates were held.For instance, when extremists *(ghulāt)* and deniers claimed that the sharing of beautiful names *(al-asmā' al-ḥusnā)* between God and His creatures implies a shared essence or state, Imam Riḍā (peace be upon him), in response, rejected this misconceptionand offered a detailed explanation.He stated that the description of God as pre-eternal *(qadīm)*is solely to indicate to rational beings that no one preceded Him,and that no one will be an eternal companion with Him. Similarly, God's act of describing Himself through Names *(asmā')* is for the purpose that His

1. I asked him about the name. What is it? He said, 'It is an attribute of the described.' (Al-Kulayni, 1407, Vol. 1, p. 113)

2. By the testimony of every attribute, it affirms that it is distinct from the described, and the testimony of the described affirms that it is distinct from the attribute.
(Ibid, Vol. 1, p. 343)

3. And God is called by His names, yet He is distinct from His names, and the names are distinct from Him.
(Ibid., 1407, Vol. 1, p. 114)

creatures, when they are created, worship, or tested,may call upon Him by those very Names.According to *Imam al-Riḍā* (peace be upon him),the commonality between God and His servants in certain Namesexists only in wording *(lafẓ)*, not in meaning *(ma'nā)*,and the realities denoted by these Names differ completely.He illustrated this by saying:sometimes people call others by the names of animals — such as dog or lion —while the person's true nature is not actually that of those animals.Likewise, even among creatures, the shared use of namesis a verbal and not a semantic commonality.The Imam (peace be upon him) then explained certain attributesthat share verbal similarity but differ in meaning —such as *'Ālim* (Knowing), *Samī'* (Hearing), *Baṣīr* (Seeing), *Qā'im* (Standing/Existing), *Laṭīf* (Subtle), *Khabīr* (All-Aware), *Ẓāhir* (Manifest), *Bāṭin* (Hidden), and *Qāhir* (Subduer). He expounded the distinct semantic differences among these attributes in detail. The key point in the Imam's (peace be upon him) argumentconcerning the shared use of *Asmā' Allāh* and *Asmā' al-Makhlūqāt* (God's and creatures' Names) is summarized in his concluding statement: The Name gathers us together, but the meaning does not. (Al-Kulaynī, 1407, vol. 1, p. 122)

In light of this *ḥadīth* and similar narrations, it appears that the shared Names between God and His creatures are shared only in expression, and that no commonality exists in meaning whatsoever. For example, in the aforementioned noble *ḥadīth*, Imam (peace be upon him) explains the Name '*Ālim* (All-Knowing) as follows: The learned among creation are so called because of acquired knowledge, knowledge that was once absent from them; when that knowledge departs, they return to ignorance. But the naming of God as '*Ālim* is because He is never ignorant of anything whatsoever. Thus, the Creator and the created only share the word 'knowledgeable,'not the reality of that knowledge.

Although the Divine Names and the names of creatures may appear similar in wording, their meanings are fundamentally different (Ibid). From this perspective, and in order to avoid the pitfalls of anthropomorphism *(tashbīh)* and negation *(ta'ṭīl)*, and to properly understand the ḥadīths on this topic, it is necessary to be precise:On the one hand, to grasp the true meanings of the Divine Names—such as '*Ālim* (All-Knowing) and others—one must not compare them with the names and meanings used for creatures.Such comparison would lead to *tashbīh* (assimilation), by which we attempt to understand the meanings of God's Names through analogy with the attributes of created beings—an analogy that is rejected and invalid.On the other hand, one must not suppose that refraining from such comparison results in negating knowledge of the Divine Names.The true meanings of God's Names can be discovered only by turning to the true

interpreters of His Word, those who guide humanity toward genuine monotheism *(tawḥīd)*.As shown in the previously mentioned narration, the Imam (peace be upon him) simultaneously rejects anthropomorphism and, through the true definition of the Name ‘*Ālim*, closes the door to *ta‘ṭīl*—the denial of divine knowledge.

Our belief is that the foundation of religious sciences stems from the sacred religious texts—that is, from the Qur’ānic verses, ḥadīths, and reasoned derivations *(tafra‘)* therefrom by sound intellect.However, these derivations, when not conducted according to proper principles or when certain aspects of a topic are neglected, may yield results inconsistent with those very principles.Since the essence of human creation is grounded in servitude *(‘ubūdiyyah)*[1],our approach to understanding theological and metaphysical subjects—especially concerning the Divine Names and Attributes—must likewise begin from this position.Many narrations, as will be discussed, direct our attention toward the worship of the meaning of the Name, identifying it as pure monotheism *(tawḥīd khāliṣ)*—not the worship of the outward name, nor of the name and meaning together.Hence, our focus in understanding the verbal and semantic distinctions among the Names must be upon the inner meaning *(ma‘nā)* of the Name.Therefore, one must move beyond the outward appearance and arrive at the inner reality *(bāṭin)* to reach the correct understanding.While most scholars, when discussing the shared usage of Names between God and creation, limit their discussion to the form of the Names,the narrations direct attention instead toward the inner meaning—that is, the meaning of the Name.

From these discussions, it may be inferred that the Names of creatures express the qualities of the named beings, whereas the outward words of the Divine Names cannot fully describe Him. According to the *ḥadīths*, the Divine Names were created as a means of communication between creatures and God,to call upon Him and seek from Him through them.According to the narrations, the only path to true monotheism and divine knowledge is through worship of the meaning of the Names,which is realized by attributing the Divine Names and Attributes to Him in their true sense.Therefore, some narrations explicitly command the worship of the meaning of the Name, calling it pure monotheism.This is because, based on authentic ḥadīths, the Creator and the creation share no similarity:God, being the Creator of the Names and Attributes for humankind, is absolutely incomparable to them.Expressions such as God created the Names and God

1. Reference to the noble verse: And I did not create the jinn and mankind except to worship Me. *(*Dhāriyāt *51:56)*

chose the Names in ḥadīths indicate that His Essence is other than the Names,and thus God must not be likened to anything. Moreover, the very existence of the Names and Attributes that God ascribes to Himself in the Qur'an signifies that knowledge of God and the pursuit of His unity must not be abandoned.The concept that unites these two notions is that of worship of the meaning, as expressed in narrations—meaning that the meaning to be worshiped transcends the Names and Attributes (which are created)and surpasses all limitations that would confine true knowledge of God.To transcend the mere word and reach the infinite meaning of the Divine Names constitutes pure monotheism,which the Ahl al-Bayt (peace be upon them) have urged upon us.Comprehending these meanings, as indicated in the Qur'ān, is a knowledge accessible only to those firmly grounded in knowledge *(al-rāsikhūn fī al-'ilm)*.Thus, since worship of the word of the Name equals disbelief *(kufr)*, worship of both word and meaning leads to polytheism *(shirk)*, and only worship of the meaning is pure monotheism *(tawḥīd khāliṣ)*—one must turn to the original and revelatory source to learn the true meaning of the Name and attain genuine monotheism, lest one fall into error.

***Al-Asmā' al-Ḥusná* (The Most Beautiful Names)**

In addition to the Names and Attributes mentioned in the Qur'ān, there are certain Names that God has especially reserved for Himself, referred to as *al-asmā' al-ḥusná* (the Most Beautiful Names). According to the Qur'ānic verses, only God possesses these Most Beautiful Names—He must be invoked by them, and those who deviate *(ilḥād)* in His Names are not to be followed[1].The exclusive attribution of *al-asmā' al-ḥusnā* to God in the Qur'ān may indicate that,although all the Names of God are beautiful,these particular Names differ from the others and share no similarity with any created beings.Furthermore, the Qur'ān does not specify which Names fall under this special category;nevertheless, God's emphasis on this title seems to draw human attention to a deeper truth.The narrational evidence for the non-participation—neither verbal nor semantic—in *al-asmā' al-ḥusná* appears in the statement of Imam al-Ṣādiq (peace be upon him):The Beautiful Names which none other is named by are His alone.

This is what God described in His Book: 'Call upon Him by them and leave those who deviate concerning His Names.'Those who deviate in His Names without knowledge associate [others with Him] without realizing it, and disbelieve while thinking they do good. Therefore, God said: 'Most of

1. Reference to the noble verse: And to Allah belong the best names, so call Him by them, and leave those who blaspheme His names. They will be recompensed for what they have been doing. (A'raf 7:180)

them do not believe in God except that they associate others with Him.' (Yūsuf 12:106) [1] According to this narration, most people imagine themselves to be true believers, while in reality, unknowingly, they fall into shirk (association) because they misuse or misplace the Divine Names[2].The examination of the narrations presents important and noteworthy points and definitions regarding the *al-asmā' al-ḥusná* (the Most Beautiful Names of God). These narrations demonstrate a direct connection between the Names of Allah and the knowledge of the Ahl al-Bayt (peace be upon them). Narrations from Imam Riḍā and Imam Ja'far al-Ṣādiq (peace be upon them), which will be mentioned below, serve as evidence for this claim. Imam Riḍā (peace be upon him) said: When hardship befalls you, seek help through us from God. This is the meaning of His saying: 'To God belong the Most Beautiful Names, so call upon Him by them.[3]'

Imam al-Ṣādiq (peace be upon him) said: By God, we are the Most Beautiful Names *(al-asmā' al-ḥusná)*—none of anyone's deeds are accepted except through knowing us. So, call upon Him by them[4]. This understanding—that acceptance of human deeds by God depends upon acceptance of the wilāyah (guardianship) of the Ahl al-Bayt (peace be upon them)—is reiterated in several ḥadīths, such as: Whosoever does not accept our guardianship, God shall not raise up his deeds (Al-Kulayni, 1407, Vol. 1, p. 430). seek the true meanings of these Namesfrom their original source and to worship those meanings. This unique mode of divine guidance constitutes a special form of command and spiritual directiontoward accepting the wilāyah of the Ahl al-Bayt (peace be upon them),which, in essence, is the *wilāyah* of God Himself. The outcome of such belief for humankind is a true understanding of monotheism, derived from its original source. As will be discussed later, true *tawḥīd* means acknowledging that,

1. He has no likeness, no equal, and no partner, and to Him belong the best names that no one else can be called by. These are the names described by Allah in the Book, where He said: 'Call upon Him by them, and leave those who blaspheme His names out of ignorance. For those who blaspheme His names without knowledge are associating partners with Him without realizing it, and they are disbelieving while thinking they are doing good.' Thus, He said: 'And most of them do not believe in Allah except while they associate others with Him.' (Yusuf 12:106) These are the ones who blaspheme His names without knowledge, placing them in places they do not belong.(Bahrani, 1374, Vol. 2, p. 618-621)

2. See: the same source.

3. It is narrated from Imam Riḍā (peace be upon him) who said: When a hardship befalls you, seek help from us with Allah. And this is the meaning of Allah's words: And to Allah belong the best names, so call upon Him by them. (Al-'Ayashi, 1380, Vol. 2, p. 42)

4. Imam Abu Abdillah (peace be upon him) said: By Allah, we are the Most Beautiful Names of Allah—no one's invocation is accepted except through our knowledge.(See: the same source)

just as God has no limit and is the Creator of infinite ends, so too the meanings of His Names have no limit. No matter how high one ascends in understanding and faith, one can never claim to have reached the ultimate comprehension of God's unity. This same principle extends to the Ahl al-Bayt (peace be upon them), who are, in truth, the meanings of God's Namesand the only teachers of those meanings to all creatures, since the wilāyah of God and that of the Ahl al-Bayt are inseparable and continuous.[1]

The Names of God in the Station of Essence

It must be considered that the recognition of Allah is not comparable to the recognition of material things; there is a fundamental difference. To know and understand objects, we recognize them through their names, and each name expresses the essence of the object as well as all or part of the attributes of the named thing. However, the same definition cannot be applied to the Names of Allah. This issue is clearly addressed in a narration from Imam Ṣādiq (peace be upon him) in response to a question from *Hisham bin Hakam* regarding the Names of Allah and the origin of the Name Allah[2]. According to this narration, the Name Allah is derived from *Ilah* (God). *Ilah* necessarily implies a deity to be worshiped. However, since the Name *Ilah* is different from the one worshiped, worshiping the Name without its meaning equates to disbelief, as it is not worshiping anything. Worshiping both the Name and its meaning together, however, amounts to polytheism and dualism, because the word 'Name' carries a meaning different from the concept of its essence and has limitations. But

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1 Our Wilayah is the Wilayah of Allah. (Al-Kulayni, 1407, Vol. 1, p. 437)

2*Hisham bin Hakam* narrated that he asked Imam Abu Abdullah (peace be upon him) about the Names of Allah and their derivation. Imam replied:
O Hisham, 'Allah' is derived from 'Ilah', and 'Ilah' necessitates something that is worshiped. The Name is different from the Named. Whoever worships the Name without the meaning has disbelieved and has not worshiped anything. Whoever worships both the Name and the meaning has disbelieved and worshiped two deities. But whoever worships the meaning without the Name, that is Tawhid (monotheism). Do you understand, O Hisham?
I said, Increase me in knowledge. Imam said:
Allah has ninety-nine Names. If the Name were identical with the Named, then every Name would be a god. But 'Allah' is a meaning indicated by these Names, and all of them are distinct from Him. O Hisham, bread is a Name for that which is eaten, water is a Name for that which is drunk, clothing is a Name for what is worn, and fire is a Name for that which burns. Do you understand, O Hisham, in a way that you can use it to defend and argue against our enemies and those who take others as partners with Allah, the Mighty and Glorious?
I said, Yes. Imam said:
May Allah benefit you with this and establish you, O Hisham.
Hisham said: By Allah, no one has overcome me in my understanding of Tawhid until I reached this position.
(Al-Kulayni, 1407, vol. 1, p. 8)

if a person worships the meaning without the Name, they are a monotheist. The opinion of Imam (peace be upon him) in defining the true nature of Tawḥīd (monotheism) aligns with this concept. The elaboration of the above concept is further found in the continuation of the narration: Allah has ninety-nine Names. If all His Names were identical to the named, then every Name would be *Ilah* (God). In fact, Allah is a meaning indicated by these Names, and all of these Names are distinct from Him. For example, bread is a name for a type of food, water is a name for a type of drink, clothing is a name for something worn, and fire is a name for something that burns... (Al-Kulayni, 1407, v. 1, p. 87). On the other hand, as we see in the text of the hadith, in relation to God, the name and the named are not the same. Furthermore, God introduces Himself in the Qur'an through His names. Now, the question arises: what is meant by the names, given the words of the Imam, who does not consider the name and the named to be one and the same and sees a fundamental distinction between the two? Under what conditions can we consider God to have a name, and address Him with the names that He Himself has revealed?

Perhaps, one might initially answer this question by saying that the names refer to the divine names in the realm of action, while in the realm of essence, nothing remains but silence. Thus, praise *(tasbih)* also pertains to these names. This claim is implicit in the early part of the Imam's statement, where he interprets the divine name Allah by considering the meaning of Ilah and understands it as an inherent implication of the *M'alah* (worshiped object).

The Imam (peace be upon him) first mentions that worshipping the name without the meaning is not permissible, and it is even equivalent to disbelief. The reason for this is that, in the case of God, the name and the named are not the same, and the name cannot fully describe the essence of the named. In the next step, the Imam considers worshipping both the name and the meaning together as equivalent to polytheism *(shirk)*. From this, it can be inferred that the Imam (peace be upon him) views the name and meaning as two distinct realities. That is, the name is one thing, and the meaning is another, and the real authority lies in the meaning. In other words, what truly introduces God is the meaning of the name, not the name itself. Finally, the Imam (peace be upon him) defines pure monotheism *(tawḥid)* as the worship of the meaning, implying that in the worship of God, one should focus on the meaning of the names, rather than merely on the verbal expression of the names.

Certainly, as we have previously mentioned, the application and usage of divine names and attributes differ from those of human names and attributes. What has been narrated in authentic hadiths and is accepted by

the majority of Islamic scholars and commentators is that the essence of the Creator is distinct from the names that are even referenced in the sacred texts. In essence, the meaning of a name and attribute in relation to the Divine Essence differs from their meaning when applied to humans. For example, in the case of created beings, the term that refers to the essence without considering any attributes is called a name, whereas the term that refers to the essence while considering certain characteristics and qualities is called an attribute. However, in relation to God, terms such as power and knowledge, without considering the essence, are referred to as attributes, while terms like the All-Knowing or the Omnipotent, which are used with the consideration of a specific attribute, are called names (Lahiji, n.d, p 239)

It seems that the definition of names and attributes of God provided above, without considering the hadith of Imam Ṣādiq (peace be upon him)—which states that names and the named are not the same in reference to God—is incomplete and not without issues. This is because the precise meaning of the term *dhāt* (essence) has not been taken into account. According to the mentioned *hadith*, it is not possible to speak about or understand God's essence through names. When we must focus on the meaning of a name, we are outside the realm of God's essence. From this perspective, God's essence and the true understanding of it are beyond our grasp. An important point that should be given more attention, especially in light of the present writing, is that at the end of the hadith, Imam Ṣādiq (peace be upon him) refers to verse 110 of Surah Isrá. This will be further explored in the continuation of the current study (Imam Ṣādiq (as), 1400, p. 133; Nouri, 1408, Vol. 5, p. 272)

The Comprehensive Names of God

For a better explanation and complete understanding of this discussion, it is necessary to begin with a Raḍiant hadith from the noble Messenger of Islam (pbuh): The Messenger of Allah (pbuh) was asked about the Greatest Name of Allah. He (pbuh) said: 'Every name of Allah is the Greatest. Therefore, cleanse your heart from everything other than Him and call upon Allah by whichever of His names you wish, for in reality, Allah has no name other than His names. Indeed, He is Allah, the One, the All-Prevailing (Ibid). This hadith clarifies that the essence of the Almighty Allah is beyond any particular name, and the true understanding of Allah’s essence is boundless. Worshipping Him, therefore, is the true monotheism (*Tawḥid*), as explained by Imam Ali (as) who said that true knowledge of Allah is only possible through the heart, not the eyes[1].This concept can be further

1. The eyes cannot perceive Him through the sight of the eyes, but the hearts behold Him through the realities of faith. (Al-Kulayni, 407, Vol. 1, p 98)

understood through the continuation of the aforementioned hadiths. The Prophet (pbuh) initially refers to the divine essence using the word He *(هو)*, which indicates the inner reality of Allah, and then, afterward, refers to Him with the Divine Name Allah.To clarify the word He *(هو)*, we refer to a narration from Imam Bāqir (as), as it is found in the exegesis of the verse Say, 'He is Allah, [Who is] One.' (Surah Ikhlāṣ, 112:1). Imam Bāqir (A.S.) says: He is a name that points to a hidden reality. The 'He' is an indication of a fixed meaning, and the 'waw' (و) is a reference to the unseen from the senses (Al-Kulayni, 1407, Vol. 1, p. 9).

In relation to the Divine Name *Allah*, there is a hadith from Imam Riḍā (as) which is of great significance to our discussion and should not be overlooked in the context of this article. A notable aspect of this hadith is the point that the name *Allah* itself carries the meaning of the first Divine Name, which is The Most High *(علی عظیم)*[1]. In other words, the manifestation of the Divine Name Allah is itself the epitome of the supreme nature of God. Since human understanding and knowledge are only possible through names and attributes, all divine knowledge is encapsulated within this exalted Name. This is why, at the conclusion of his statements, the Imam (as) refers to verse 110 of Surah Isrá. This verse is significant because it reflects the comprehensiveness and completeness of the Divine Names Allah and The Most Merciful *(رحمن)*. Regarding The Most Merciful (*رحمن*), it is a specific Name, representing the perfection of divine attributes, under which all other divine qualities are included. In other words, just as Allah encompasses all Divine Names, The Most Merciful encompasses all Divine Attributes. Therefore, understanding these two Names and their meanings is sufficient for comprehending all the Divine Names and Attributes.According to the narrations regarding the definition of the Divine Name Allah, this Name is the ultimate goal. However, it is only one of the many infinites ends or levels of God's reality, and the meaning that should be sought through worship and reflection extends far beyond the limit that this one name can encapsulate.[2]

1. The first name that Allah, the Most High, chose for Himself is *'Al-'Aliyy al-'Azim*' (The Most High, The Great), because He is the highest of all things. Its meaning is Allah, and His name *'Al-'Aliyy al-'Azim'* is the first of His names, as He is the Most High, above all things. (Saduq, 1398, p. 192)

2. Abu Abdullah (peace be upon him) said: 'The name of Allah is not like anything else. Everything that has a name attached to it is a creation, except for Allah. As for what the tongues express or what the hands produce, it is created. Allah is a goal among other goals, but the goal is not like the goal itself. The goal is described, and everything described is a creation. The creator of things is not described by any defined attribute, for He has not been formed or made to be known through the creation of others. He has no end or limit; whatever has a limit is not Allah. The one who understands this judgment will never falter, for this is

Glorification and the Levels of Knowledge

In a general view of this subject, we realize that on the one hand, we are confronted with the Name of God, which is specific to God and related to His actions. While worshiping its outward form leads to disbelief, based on the noble verse سبح اسم ربک العلی (Glorify the name of your Lord, the Most High - A'la/1), it should be glorified. On the other hand, we are confronted with the meaning of God's names, which must be worshiped. Since every soul has a capacity and degree of penetration in knowledge, worshiping and reaching the meaning also has infinite levels and stages. This claim that souls and their levels of knowledge are multiple is supported by much evidence. Among these, we can refer to some philosophical schools of thought. For example, Mulla Sadra, the founder of Transcendent Theosophy, in addition to the plurality of vegetative, animal, and rational souls, believes that we cannot arrive at a single definition of man and his knowledge. In this philosophical thought, the movement of man is so subtle that it is only visible to the friends of God. Only the perfect man has reached the highest degree of thought, while the rest of humanity are striving to attain their lofty goal. This philosophy holds that all beings, whether vegetative, animal, or human, have stages of existence and knowledge (See: Mulla Sadra, 1391, p. 390). However, humans each have their own knowledge and multiple stages of wisdom and awareness (Ibid, p. 139). Furthermore, Mulla Sadra, following the teachings of the Qur'an, believes that all creatures in the universe are engaged in the glorification (tahmid) of God (Mulla Sadra, 1366, p. 146).

By this explanation, it can be concluded that Tasbih applies both to the name and to the meaning. This is because each soul, regardless of the level it reaches in Tasbih, has a higher level to attain, and the person, by acknowledging this, performs the glorification of God. This meaning is most beautifully and succinctly expressed in the phrase *Allahu Akbar* (God is the Greatest). *Takbir* (the declaration of God is Great) essentially affirms the truth that anything from the meaning and essence of God that crosses the human mind cannot represent Him fully. More precisely, even if we say that Takbir is itself a form of Tasbih and an aspect of its dimensions, we would not be speaking in vain. Therefore, if we wish to summarize the connections made in the previous pages in a few lines, we can say the following: God considers Himself as having names and beautiful attributes.

According to the words of *Imam Ṣādiq* (AS), we must be cautious that only the meaning of the name, not the word itself or even the word and its

the pure monotheism. Therefore, pay attention to it, believe it, and comprehend it with the permission of Allah.' (Al-Kulayni, 1407, vol. 1, p. 113)

meaning together, is worshipped. This reflects the truth that the use of a name for God differs from its use for creatures. Based on the teaching of the Imam that we previously mentioned, we conclude that the names of God have been established according to the needs and conditions of the creatures. In other words, the names pertain to the divine actions of God, and in reference to the Divine Essence, we have no means to speak about God through any name.

According to verse 110 of Surah Isrá (Qur'an), even these names can be further reduced to other names and attributes. Therefore, beyond the namelessness of God in His Essence, in relation to His actions, we encounter the two comprehensive names of Allah and the attribute of *Al-Rahman*. Regarding the name Allah, as mentioned under the narration of Imam Riḍā (as), it is a name that refers to another name, which the Imam refers to as *Al-ʿAliyy al-ʿAzim* (The Most High, The Great).

The levels and ranks of knowledge in the universe are as numerous as the souls existing in creation, and the multiplicity of souls corresponds to the number of human beings. Each of these souls glorifies God and the names and meanings of God's names in proportion to their understanding of Him. However, the true meanings of God's names always transcend the comprehension of beings, and this reality demands glorification of God in relation to the meaning of His names and attributes. The result is that the initial glorification, meaning the worship of the meaning, occurs within God's actions toward His creatures. The second meaning of Tasbih pertains to the worship of the understanding that since no higher concept can be imagined, every being must immediately glorify God in the meaning of His name as well.

The highest and purest form of knowledge, which is the most perfected knowledge, exists in the Ahl al-Bayt (the purified family of the Prophet). Therefore, the highest degree of Tasbih also resides with them.

Glorification of the Name

Based on Qur'anic and Hadith evidence, it seems that the highest degree of glorification (*tasbīḥ*) is first found among the noble lights of the Ahl al-Bayt (peace be upon them), and it is the glorification of the Name. This meaning can be found in a statement from Imam Ja'far al-Ṣādiq (peace be upon him), which is expressed as follows: 'He (peace be upon him) said: From us is the praise, the glorification, the magnification, and the sanctification of the Most Ancient Name and the Greatest Light, the Most High, the All-Knowing, the Lord of Glory and Honor, the Creator of all beings, the Destroyer of worlds and ages, the Keeper of the Hidden Secret, and the Inaccessible Unseen, the Preserved Name, and the Concealed Knowledge (Majlesi, 1403, vol. 3, p. 137).

Regarding the glorification of the meaning, we have discussed the related matters above. Now, we must explore how the glorification of the Name of God is manifested. From the authentic reports mentioned, we have understood that the Ahl al-Bayt (peace be upon them) are the embodiment of the *'Asmā' al-Husná* (the Most Beautiful Names of God). The content of these narrations contains many important points, including that one should not commit heresy (*ilhad*) in relation to the Names of God, that in times of hardship and distress, one should seek intercession through these Names to God, and most importantly, the criterion for the acceptance of deeds is the knowledge of these Names or the knowledge of the Ahl al-Bayt (peace be upon them). The story of the acceptance of Prophet Adam's (peace be upon him) repentance serves as a clear example in this regard, as mentioned earlier. Of course, similar examples of these verses are found abundantly in the Qur'an, and the interpretations of these verses by the Ahl al-Bayt (peace be upon them) are numerous.

It is important to note that a large portion of the verses of the Qur'an were revealed in the honor of the Ahl al-Bayt (peace be upon them), and this makes it easier for us to accept this understanding. The general content of these narrations, which are found in authentic sources, states that the Qur'an is divided into four parts: one-quarter is about the Ahl al-Bayt (peace be upon them), another quarter is about the condemnation of their enemies, a third quarter deals with proverbs and stories, and the final quarter contains laws and obligations[1].

Upon reviewing the narrations, we will realize that this division is not equal, and the majority of the verses are related to the first quarter, that is, the status and virtues of the Ahl al-Bayt (peace be upon them). Among the narrations related to verse 31 of *Surah Al-Baqarah*, we find further evidence supporting this matter. According to these narrations, the names that Prophet *Ādam* (peace be upon him) was supposed to teach the angels were, in fact, the blessed names of the Ahl al-Bayt (peace be upon them). For example, in his book, *Al-Furāt al-Kūfi*, under this noble verse, he narrates a hadith from *Imam Ṣādiq* (peace be upon him). The general content of this narration is as follows: 'God existed, and nothing else existed. Then, He created the Five Lights of the Ahl al-Bayt (peace be upon them), and He named each of them with one of His Names. From the Name *Al-Hamid*, He named Mohammad (peace be upon him); from the Name *Al-Ali*, He named Ali (peace be upon him); from the Names of the Most

1. The Quran was revealed in four quarters: one quarter about us (the Ahl al-Bayt), one quarter about our enemies, one quarter about traditions and parables, and one quarter about obligations and laws. (Al-Kulayni, 1407, Vol. 2, p. 628)

Beautiful, He named Hasan and Husayn (peace be upon them); and from the Name *Al-Fattah*, He named Fatimah (peace be upon her), peace be upon them all.' After Adam (peace be upon him) was created and saw the Light of the Ahl al-Bayt (peace be upon them), he asked God to introduce them to him. God taught him their names, and by God's command, Adam (peace be upon him) informed the angels of the names of the Ahl al-Bayt (peace be upon them). According to the content of this narration, the reason why the angels prostrated to Prophet Adam (peace be upon him) was because they were unaware of this secret'(see: Furāt Al-Kūfi, 1410, pp56-57). In reality, the prostration of the angels was in reverence to the sacred lights of the Ahl al-Bayt (peace be upon them), and it could be said that their act, which was carried out by the command of Allah, was in fact a form of the glorification (*tasbīḥ*) of the Names (*Asma'*) that were taught by Prophet Adam (peace be upon him). In the Holy Qur'an, there are verses that directly relate to this meaning, which connects to the glorification (*tasbīḥ*) of the Names. The most important of these verses, which is mentioned in a similar manner, is the opening verse of *Surah Al-A'la*, which explicitly instructs us to glorify the Name. Referring to the verse: 'Glorify the Name of your Lord, the Most High' (A'la / 87:1), it is clear that the Name of Allah must be glorified, and one of the levels of glorifying Allah is through the glorification of His Names.

From the collection of statements made, we have deduced two points: First, that glorification (*tasbīḥ*) means declaring something free from faults and imperfections, whether it refers to Allah, in the sense of distancing Him from anything that is unbefitting of His majesty, or whether it refers to purifying individuals from attributes that are not fitting for them. The meaning of the purification of an individual, as explained by Ja'far Subhani, is as follows: *'Tasbīḥ*, linguistically, means the purification from faults and imperfections In the case of purification and glorification, it is said: *Tasbīḥ* linguistically means the purification from faults and imperfections. When a person purifies someone from faults and imperfections, it is said that the person has 'glorified' (*tasbīḥ*) and 'sanctified' (*taqdīs*) them.

The second point is that, as was previously demonstrated through the narration of reliable hadiths, the Ahl al-Bayt (peace be upon them) are the embodiment of God's 'Names of Beauty' *(Asmā' al-Husná)*. Based on these statements, it can be concluded that what happens in this context is the purification (*tasbīḥ*) of the Ahl al-Bayt (peace be upon them) from any claim of association in the matter of accepting the guardianship, which, by God's command, is exclusively their right. Moreover, we should not make anyone a partner in obeying them without question. This understanding is further supported by a hadith from Imam Ṣādiq (peace be upon him), which

was narrated under verse 110 of Surah Kahf.[1] Imam (peace be upon him), in the interpretation of this noble verse and the terms mentioned therein, states: The intended meaning of righteous work *(العمل الصالح)* is the recognition (knowledge) of the Imams (peace be upon them). And the meaning of and not associate anyone in the worship of his Lord (وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا) is to be submissive to the *Wilāyah* (guardianship) of *Imam Ali* (peace be upon him). This means that in his caliphate and succession, no one else can assume the position of being his successor, and no one else is worthy of succeeding the Prophet (peace be upon him), nor should anyone be made his partner in this regard[2]. Numerous examples can be found in the words of Ahl al-Bayt (peace be upon them) concerning the acceptance of their leadership *(Imamate)* and guardianship *(Wilāyah)*, the acceptance and trust in their speech and guidance, obedience to their commands, and avoidance of what they have prohibited, and so on. Particularly, these narrations have been transmitted in the interpretation (*Tafsīr*) of Qur'anic verses and have reached us through authentic Shia books. In other words, the key *takeaway* from all the aforementioned points is that Allah, both implicitly and explicitly, commands the creation to obey the Ahl al-Bayt (peace be upon them). Since they are the manifestation and embodiment of Allah's beautiful names *(Asma al-Husna)*, the glorification of Allah's names means that in matters of guardianship *(Wilāyah)* and absolute obedience to the Ahl al-Bayt (peace be upon them), we should not associate anyone with them who is not entitled to it.

This concept, as mentioned, is further clarified in the continuation of the aforementioned narration, where Imam (peace be upon him) states: 'With the guardianship *(Wilāyah)* of Ahl al-Bayt (peace be upon them), do not accept the guardianship of anyone other than them, and their guardianship itself is the righteous deed *(al-'amal al-ṣāliḥ)*. Therefore, anyone who associates a partner in the worship of his Lord, in reality, has committed polytheism *(Shirk)* in regard to our guardianship and has become a disbeliever in the truth of Amir al-Mu'minin (peace be upon him) and his *Wilāyah*, thus denying and rejecting it[3]

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1. So, whoever hopes for the meeting with their Lord, let him do righteous work and not associate anyone in the worship of his Lord. (Surah Al-Kahf, 18:110)

2. Righteous work: He (Imam) said: It refers to the knowledge of the Imams (peace be upon them).
And do not associate anyone in the worship of his Lord: This means submitting to the Wilayah (guardianship) of Ali (peace be upon him), and not associating with him in the caliphate those who do not have the right to it, nor are they worthy of it. (Bahrani, 1374, vol. 3, p. 690).

3. Do not take anyone other than the Wali (guardian) of Ahl *al-Muhammad* as your wali. Their guardianship is the righteous deed *(al-'amal al-ṣāliḥ).* Therefore, anyone who

Conclusion

Based on the discussion above, the summary of the points made is as follows: *Tasbīḥ* has various forms and manifestations. As mentioned in the initial section of the article, one of the forms of Tasbih is the worship of the meaning of the divine names of Allah, which leads to monotheism *(Tawḥīd)*. In this case, neither the mere utterance of the words nor the combination of the word and its meaning should be worshipped, because doing so would lead to disbelief *(kufr)* and polytheism *(shirk)*.

The meaning of worshiping the word can be understood as equating the literal meaning of God's names with the names of created beings. For example, believing that the definition of the name *ʿĀlim* (knowledgeable) for Allah is the same as the definition of *Alim* for a human being is considered worshiping the word and is equivalent to *kufr* (disbelief) or covering up the true meaning of God's names. Accordingly, worshiping both the word and its meaning, which is synonymous with polytheism (*shirk*), implies the belief that both the definition of a name for a creature and the definition given by the Imams for God's names are correct, and that belief in both definitions leads to *Tawḥīd* (monotheism). This concept, which contradicts true belief in *Tawḥīd*, further supports the argument that there is no spiritual or meaningful sharing between the names of God and the names of created beings.

An important point is that, given the multiplicity of souls and the varying degrees of knowledge, multiple interpretations of the names are received by each soul, and in reality, these can never fully represent the true meaning of the names. Therefore, these meanings also need to be glorified (*tasbīḥ*). The answer to the question of how the concepts of *tasbīḥ*, names, and their interrelation should be understood can be found in the narrations (*ahādith*) transmitted from the Ahl al-Bayt (peace be upon them) and the rational understanding of these narrations. Ultimately, these narrations lead us to a different interpretation of God's glorification.

The meaning that has been inferred from these narrations and understood is that, on one hand, tasbih means declaring Allah (or any person or meaning that must be worshipped) free from anything inappropriate. On the other hand, the understanding derived from the narrations regarding names and names of Allah relates to the knowledge of the leadership (*wilāyah*) of the Ahl al-Bayt (as), who are the manifestation and reflection of God's names.

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associates a partner in the worship of his Lord has indeed associated a partner with our guardianship, disbelieved in it, and denied the right of *Amir al-Mu'minin* (peace be upon him) (Ibid)

Therefore, based on the assumptions discussed, the Almighty God's command regarding the tasbih of His names refers to the unconditional acceptance of the leadership of the Ahl al-Bayt (peace be upon them). This means that no one should be made a partner in their leadership and obedience. Tasbih of the names occurs in two forms: verbal and practical. The verbal tasbih of the names is the expression of belief in the leadership of the Ahl al-Bayt (as), and the practical *tasbīḥ* of the names—which holds even more significance than the verbal *tasbīḥ*—requires that, in order to achieve true monotheism (*Tawḥīd*) and other necessary matters, one must refer to their words and conduct.

The clarification of this meaning can be found by examining other verses of the Qur'an and the interpretations and exegeses offered by the Imams of Ahl al-Bayt in connection with those verses. These verses emphasize the acceptance of their guidance, knowledge, divine teachings, and all matters those creatures need, which must be obtained exclusively through them. These are matters that should not be sought through anyone other than God's appointed representatives *(Ḥujjat Allah)*. If this form of tasbih is not practiced by humans, they will not achieve the true objective, and they will fail to reach real *Tawḥīd*. The inevitable consequence will be disunity, division, and misguidance. Therefore, the only path to achieving true Tawḥīd and advancing through its stages, according to the capacities and intellects of different individuals, is through referring to the guiding lights of the Ahl al-Bayt (peace be upon them) and their words.

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The Governor's Justice from the Perspective of Imam Ali (as) and Jesus Christ (as)

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Abstract:

Justice is the essence of the divine mission and the foundation of the social system in the thought of heavenly religions, and it is among the most fundamental divine principles in human society and governance. The divine prophets were sent to establish equity and justice, and the ultimate goal of sending prophets and revealing heavenly scriptures is not merely individual worship, but the establishment of social justice. One of the most important dimensions of justice is the subject of the governor's justice. In divine religions, including Islam and Christianity, the governor's justice is not merely an ideological concept. In Islam, the governor's justice is not just a virtue; beyond that, it is a condition for the legitimacy and competency of society's leaders. In Christianity as well, the governor's justice is rooted in the divine attribute of justice, and a just governor must be God's representative on earth. A governor's departure from justice means a departure from the divine covenant and their own legitimacy. Given this importance, the governor's justice holds a special place in the statements of the great personalities of divine religions. Imam Ali, as the perfect model of justice in Islamic governance, and Jesus Christ, as the prophet of mercy and justice, both emphasize justice as the axis of governance. In this article, the writers seek to examine the governor's justice from the perspective of Imam Ali (peace be upon him) and Jesus Christ (peace be upon him).

Keywords: Governor's Justice, Islam, Imam Ali (as), Christianity, Jesus Christ (as).

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Introduction

Justice is considered one of the most fundamental concepts in divine religions. In the history of human thought, few concepts have received as much emphasis and attention from prophets, philosophers, and social reformers as justice. From a religious perspective, justice is not only a criterion for regulating human relations but also the foundation of the world's order and a sign of divine will in existence. One of the most important dimensions of justice is the subject of the governor's justice. In divine religions, including Islam and Christianity, the governor's justice is not merely an ideological concept. In Islam, the governor's justice is not just a virtue; beyond that, it is a condition for the legitimacy and competency of society's leaders. In Christianity as well, the governor's justice is rooted in the divine attribute of justice, and a just governor must be God's representative on earth. A governor's departure from justice means a departure from the divine covenant and their own legitimacy.

Problem Statement

Among the Abrahamic religions, two great and divine personalities, namely Imam Ali in Islam and Jesus Christ in Christianity, have each spoken profoundly about justice, especially concerning the governor's justice. A comparative study of the perspectives of these two divine personalities can reveal new dimensions of the concept of justice, with an emphasis on the governor's justice, within the two great religious traditions of Islam and Christianity.

Therefore, the present research, titled The Governor's Justice from the Perspective of Imam Ali and Jesus Christ, seeks, based on Islamic and Christian sources, to examine the various dimensions of the governor's justice from the perspectives of Islam and Christianity, with an emphasis on the views of Imam Ali and Jesus Christ. It aims to show that justice is the common link connecting all monotheistic religions and that without it, neither can a society be properly ordered nor can humanity attain perfection.

From the perspective of Imam Ali, justice is the axis of Islamic governance and a condition for the stability of society. He implemented justice in political, economic, and social spheres. Jesus Christ also explained justice in its moral and inner dimension, associating it with mercy, love, and self-reform. A comparison of the views of these two great personalities shows that the governor's justice in Imam Ali's thought emphasizes not only the individual aspect but also the social and governmental aspects. In the teachings of Jesus Christ, its moral and spiritual dimension is prominent. However, both believe that the governor's

justice must be realized based on divine pleasure and for preserving human dignity.

1. Conceptualization

1.1. Justice

The word justice ('Adl) lexically means moderation, equality, steadfastness, and placing everything in its proper place. In dictionaries, it is stated: Al-'adl is the opposite of oppression (jowr), and it is what is established in souls as uprightness, and al-'adālah is fairness. (Al-Zabidi, 2021, 8:9). Justice is the opposite of oppression; it is something recognized in the human soul as correctness and truth, and justice is fairness.

From an Islamic perspective, justice means placing everything in its rightful place and giving each person their due right. Imam Ali as said in this regard:

العدل يضع الأمور مواضعها

(Justice places things in their proper places). (Sharif al-Raḍi, 1993: Maxim 437)

In Islamic texts, justice is sometimes interpreted as a moral virtue and sometimes as a legal and social system. Islamic theologians consider justice to be among God's attributes of action and a sign of His wisdom and management. Consequently, God is just because His actions are based on wisdom and the best system. Accordingly, justice in Islamic society is a reflection of divine justice at the human, social, political, and economic level. It means the fair distribution of opportunities, resources, positions, and rights among members of society, such that no class or group is deprived of life's blessings and undue discrimination is eliminated from society.

1.2. Governor:

Lexically, a governor (ḥākim) refers to someone who commands, rules over others, is a ruler or leader, and holds the authority of affairs. (Amid, 2018: 677) The word ḥākim is derived from the root ḥakama, which means to restrain from corruption and to judge rightly. The word ḥakam and its derivatives (such as ḥikmah [wisdom] and ḥukm [judgment/ruling]) appear in the Qur’an with meanings of judgment, command, and correct knowledge.

Technically, a governor refers to someone who is responsible for administering the country and managing people's affairs. (Ma'luf, 2008, 184) In political terminology, a governor is defined as an individual or group at the head of the political power structure who exercises power over society through political institutions. (Bashiriyeh, 2016: 432)Considering the definitions of the words justice and governor, it can be said that the

governor's justice means that the administration of society's affairs by the governor must be based on right, fairness, and avoidance of oppression.

2. The Importance of Justice in Islam and Christianity

Justice is one of the most fundamental concepts in divine and human social systems, and in all heavenly religions, it is rooted in God's essence and attributes. In truth, justice is not merely an ethical principle; it is a divine rule and a sustaining element in the world of creation. All divine prophets were commissioned to establish justice in human society. According to the explicit statement of the Holy Qur'an, the goal of sending prophets and revealing heavenly scriptures is to establish equity and justice among people:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

(Indeed, We sent Our messengers with clear proofs, and We sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.) (Surah Al-Hadid: 25). This verse clearly states that justice is the common goal of divine prophets, and without its realization, society will not reach perfection.

In the Holy Qur'an, God commands humanity to justice and goodness:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

(Indeed, God orders justice and good conduct.) (Surah An-Nahl: 90). In Islamic thought, justice is not only an ethical principle but the main pillar of the political and social system. The existence of 29 Qur'anic verses on justice is a testament to Islam's emphasis on this principle. The Qur'an planted the seed of the idea of justice in hearts and nurtured it, creating intellectual, philosophical, practical, and social concerns in human spirits. (Mutahhari, 1998, 1:59) The principle of justice is observed in all aspects of Islam. Some examples of justice in the Qur'an are mentioned below:

The system of existence and creation is based on justice, balance, and consideration of capabilities, which is referred to as upholding justice from the position of divine agency and management:

شَهِدَ اللَّهُ أَنَّهُ لَا ... وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ

(God witnesses that there is no deity except Him, and [so do] the angels and those of knowledge [that He is] maintaining [creation] in justice.) (Surah Al-Imran: 18).

Leadership (Imamah) in the Qur'an is introduced as a type of divine covenant and a position opposed to oppression and associated with justice:

لَا يَنَالُ عَهْدِي الظَّالِمِينَ

(My covenant does not include the wrongdoers.) (Surah Al-Baqarah: 124).

Regarding the resurrection, the accounting on the Day of Judgment, and the reward and punishment for deeds, it also states:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَى بِنَا حَاسِبِينَ

And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.) (Surah Al-Anbiya: 47).

In Christianity, Jesus Christ associates justice with mercy, love, and humility, emphasizing that true justice is achieved only through inner reform and sincerity in social behavior. Also, in Christianity, justice is considered one of God's essential attributes and a condition for human salvation. The New Testament states: Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (The Bible, Gospel of Matthew 5:6).

In summary, justice in Islam and Christianity has three fundamental dimensions:

- The divine dimension, which stems from God's attribute of justice.
- The moral and individual dimension, manifested in self-purification and righteous human conduct.
- The social and governmental dimension, based on regulating people's social, economic, and political relations.

Therefore, the concept of justice in Islam and Christianity begins at the level of divine attributes and extends to the level of individual and social human behavior. This deep connection between divine justice and human justice forms the theoretical basis for the governor's justice in heavenly religions, including Islam and Christianity.

3.The Governor's Justice in the View of Imam Ali (as)

In the view of Islam, justice is the foundation and basis for the legitimacy of political power, and no government has divine legitimacy without observing justice. Islamic jurists consider justice one of the primary conditions for a governor. Accordingly, justice is not only a personal characteristic of the governor but also a criterion for the sound administration of society and the fair distribution of power. Whenever a governor deviates from justice, their government becomes devoid of religious and popular legitimacy.

In the social dimension, Islam considers justice a public mission:

كُونُوا قَوَّامِينَ بِالْقِسْطِ...

(Be persistently standing firm in justice...) (Surah An-Nisa: 135). This verse emphasizes a collective stand for equity and justice.

Justice in the thought of Imam Ali is not only an ethical principle but the axis of all pillars of Islamic governance. In his view, a government without justice lacks value and divine legitimacy because justice is the spirit of religion and the philosophy of the prophets' mission. From his perspective, justice is not merely a set of ethical principles; it is a coherent, monotheistic intellectual structure that can be discussed across various axes.

3.1. Justice Towards People Equals Implementing Justice Before God

Since God is absolute justice and created the world based on justice and equity (By justice the heavens and the earth stand), humans, as God's vicegerents, must manifest this attribute in their behavior, and an Islamic governor is more obligated than others to do so.

Imam Ali, in Nahj al-Balagha, addressing his governor Malik al-Ashtar, says:

وَأَنْصِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ...

(Be fair for God's sake and be fair towards people from yourself...) (Sharif al-Raḍi, 1993: Letter 53). This statement shows that observing justice towards people is, in reality, implementing justice before God because people are His servants.

3.2. Justice, the Lifeblood of Society and the Factor of Social Cohesion

Imam Ali assigns a life-giving and organizing role to justice. From his perspective, justice is the spirit of the social, economic, and political life of society. It is under the shadow of justice that talents flourish, public trust is formed, and society moves towards righteousness and progress.

Considering this point, the importance of justice for the governor of society is that justice is considered the spirit of social, economic, and political life. With the governor's justice in society, the public trust of the people in the governor and the government is formed. Conversely, the lack of the governor's justice leads to the disintegration of society.

3.3. Justice as the Equality of Humans in Creation and Before the Law

Islam strives to spread this fundamental idea that all humans are equal, and no one is superior to another. This principle is one of the most famous manifestations of Alavid justice. In this regard, Imam Ali considers all humans, whether Muslim or non-Muslim, equal and regards them as equals. In a letter to Malik al-Ashtar, he says.

فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَکَ فِی الدِّینِ، وَإِمَّا نَظِیرٌ لَکَ فِی الْخَلْقِ

They are of two kinds: either your brother in religion or your equal in creation). This statement is the basis of human rights in Alavid governance, which is based on equality in humanity. (Sharif al-Raḍi, 1993: Letter 53)

Imam Ali (as) even saw himself before the law as equal to others and believed that the governor is not only not above the law but is the first person who must respect the law. When Imam Ali was the governor of Islamic society, he sat in court as one of the two parties in a dispute with a Jew who had taken his armor. When the judgeruled in favor of the Jew, Imam Ali accepted it. This act is the tangible embodiment of equality before the law.

3.4. Defense of the Oppressed and the Weak

Imam Ali paid great attention to just officials and defenders of the oppressed in society. In his thought, defending the oppressed is a sign and criterion for the real realization of justice. Defending the oppressed is not only a human duty but also a criterion for the legitimacy of governance. Any government that is indifferent to the oppressed will lose justice and head towards decline. Therefore, restoring the right of the oppressed from the oppressor is among the important duties of an Islamic ruler, which Imam Ali strongly emphasized. In this regard, he says: By God, I will restore the right of the oppressed from the oppressor, even if he is displeased. (Sharif al-Raḍi, 1993: Sermon 136)

In Nahj al-Balagha, Imam Ali considers the goal of accepting the caliphate to be restoring the rights of the oppressed. In this regard, on the second day of his caliphate, he said: By God, I will return the plundered public treasury wherever I find it to its rightful owners... because in justice, there is ease for all. For the one who finds justice burdensome, enduring oppression is even harder... By God, this worthless shoe is more beloved to me than ruling over you, unless I establish a right or repel a falsehood through it. (Sharif al-Raḍi, 1993: Sermon 15)

As observed from Imam Ali's statements, the existence of just governors whose primary goal is to restore the rights of oppressed people is one of the principles for establishing justice in society. Governance is a divine means for realizing social justice among all strata of society.

In Alavid thought, the goal of governance is to restore rights and establish justice, not ambition and seeking power. In a sermon, the Imam said: O God, You know that our striving is not to gain power or worldly wealth; rather, it is to restore the signs of Your religion and bring reform in Your cities so that Your oppressed servants may be secure. (Sharif al-Raḍi, 1993: Sermon 131)

In Imam Ali's view, a just governor must strive for the rights of the weak and prevent the oppression of the powerful. In this regard, he says:

كُونُوا لِلظَّالِمِ خَصْمًا وَلِلْمَظْلُومِ عَوْنًا

(Be an adversary to the oppressor and a helper to the oppressed.) (Nahj al-Balagha, Letter 47). He also says in the letter to Malik al-Ashtar:

اللَّهَ اللَّهَ فِی الطَّبَقَةِ السُّفْلَی الَّذِینَ لَا حِیلَةَ لَهُمْ... فَاجْعَلْ لَهُمْ قِسْمًا مِنْ بَیْتِ مَالِکَ

(Fear God, fear God concerning the lower class who have no means... Assign for them a portion from the public treasury.) (Sharif al-Raḍi, 1993: Letter 53). With this expression, Imam wants to remind him to pay special attention to the lower class of society because they have no one but God.

3.5. Non-Discrimination Between Individuals and Groups in Society

From Imam Ali's perspective, Muslim governors must implement justice for all people in society without discrimination between different strata. If officials first apply justice in their personal lives and the lives of their relatives, people's trust in them will be gained, and they will be followed and respected as useful models in society. Therefore, non-discrimination between individuals and groups, and the equality of all, including citizens and the governor, without any discrimination, was one of the important principles in Imam Ali's governance. In this regard, one of the prominent manifestations of justice in Imam Ali's conduct was justice in the distribution of the public treasury. He did not permit any discrimination between Arab and non-Arab or Qurayshi and non-Qurayshi. In this matter, he said: I will never distribute the wealth of the public treasury unjustly to support the nobles and chiefs, nor will I give them a larger share. Even if this wealth were my own, I would distribute it equally among the people, let alone the wealth of the public treasury. (Sharif al-Raḍi, 1993, Sermon 126)

His behavior with his brother Aqeel is evidence of the fact that he did not favor his family members over others. When Aqeel asked for a larger share from the public treasury, Imam brought a heated piece of iron close to his hand and said:

تَئِنُّ مِنْ حَدِیدَةٍ أُحْمَاهَا إِنْسَانُهَا لِمِزَاحٍ، وَتَجُرُّنِی إِلَی نَارٍ سَجَّرَهَا جَبَّارُهَا لِغَضَبِهِ؟

(Do you groan from a piece of iron heated by a human for amusement, and you drag me towards a fire ignited by its Almighty for His wrath?) (Sharif al-Raḍi, 1993: Sermon 224). This act was not only a lesson for Aqeel but a great lesson for all people throughout the Islamic world, showing that before Islamic justice, all are equal, and no one has the right to be greedy, even if they are the closest person to the head of state. (Makarem Shirazi, 1995, 8:423)

Implementing equality for all citizens in the distribution of the public treasury was so important for Imam that he made no distinction between individuals; for him, Arab and even non-Arab people were no different. When Umm Hani, the sister of the Commander of the Faithful, realized that her share from the public treasury was set equal to that of a non-Arab slave girl, she angrily went to Imam and protested. Imam replied that he had not seen in the Qur'an any superiority of Arabs over non-Arabs. (Rasoul Jafarian, 1994: 70) Throughout his rule, Imam Ali made justice the fundamental criterion for decision-making between friend and foe. In this regard, he said:

عَلَيْکَ بِالْعَدْلِ عَلَى الصَّدِيقِ وَالْعَدُوِّ

(It is incumbent upon you to be just towards both friend and foe.) (Al-Amidi, 1989, 7:238). In his famous instruction to Malik al-Ashtar, he calls for justice on a broad scale along with the people's satisfaction:

وَلْيَكُنْ أَحَبَّ الْأُمُورِ إِلَيْکَ أَوْسَطُهَا فِی الْحَقِّ وَأَعَمُّهَا فِی الْعَدْلِ وَأَجْمَعُهَا لِرِضَى الرَّعِيَّةِ

(Let the most beloved of matters to you be those which are most moderate in truth, most comprehensive in justice, and most inclusive of the people's satisfaction.) (Sharif al-Raḍi, 1993: Letter 53)

3.6 Justice as a Condition for the Survival of Government and Oppression as the Cause of Its Downfall

According to Imam Ali, justice is a condition for the legitimacy of leadership. If a governor deviates from the path of justice, his government is oppression. Therefore, Imam Ali considered justice not merely a tool for the continuation of power, dominance, or superiority, but the duty of the governor. Thus, he says in a letter:

إِنَّ عَمَلَکَ لَيْسَ لَکَ بِطُعْمَةٍ، وَلَكِنَّهُ فِی عُنُقِکَ أَمَانَةٌ

(Your position is not a morsel for you; rather, it is a trust upon your neck.) (Sharif al-Raḍi, 1993: Letter 5)

Justice in Imam Ali's thought is the foundation of government and a condition for its survival because a just governor is a mirror of divine justice on earth, and governance is a trust in the hands of rulers. From the Islamic perspective, the head of state, ministers, governors, and commanders are merely trustees to whom the trust of Islamic society has been given by God. They must not use it as a means for seeking superiority and personal gain; rather, like any faithful trustee, they must safeguard it and hand it over intact to its rightful owners.

Imam Ali considered justice a condition for the survival of government and saw oppression and injustice as grounds for the collapse of systems. In this regard, he says:

الْعَدْلُ أَسَاسٌ بِهِ قِوَامُ الْبَرِيَّةِ

(Justice is a foundation upon which the system of creation stands.) (Sharif al-Raḍi, 1993: Letter 53). Therefore, in this vein, he advises governors: Apply justice and beware of unfairness and injustice, for unfairness towards people makes them wanderers, and injustice incites them to revolt. (Sharif al-Raḍi, 1993: Maxim 476)

From his perspective, unjust governments are those that preserve the foundations of their power by relying on force, discrimination, family connections, bribery, and wealth. In such systems, human dignity is trampled, and religious and ethical values are destroyed. (Makarem Shirazi, 1995, 20:230)

From Imam Ali's view, any government that distances itself from justice loses its legitimacy and leads to corruption and downfall. In a letter to the people of Egypt, he says: Indeed, I am eager to meet God, but I fear that the reins of this nation may fall into the hands of the foolish and the wicked, those who pass God's wealth from hand to hand, take God's servants as slaves, fight against the righteous, and take the corrupt as their companions. (Sharif al-Raḍi, 1993: Letter 62). In this statement, Imam warns of the danger of entrusting governance to unworthy and oppressive individuals because the result of such a government is nothing but the spread of oppression, disorder in society, and the destruction of divine values. Therefore, justice is a necessary condition for the legitimacy of government, a guarantor of societal health, and a factor in preventing corruption.

4. The Governor's Justice from the Perspective of Jesus Christ

In Christian teachings as well, the governor's justice is considered one of the most important human virtues and a manifestation of divine love and mercy. This subject, more than having a legal or structural aspect, is rooted in individual faith and ethics. In the Gospels, justice is introduced as the harmony of human behavior with God's will and observing fairness in interaction with others. Accordingly, the governor's justice is not only a standard for the individual behavior of believers but also the foundation of social relations and the basis for realizing peace and brotherhood in society. In this vein, justice in the teachings of Jesus Christ is not merely a legal or social concept; rather, it is the divine plan for the comprehensive reform of humanity and the world, which will be further explained.

4.1 The Governor's Justice: A Combination of Inner Justice and Social Justice

In his teachings, Jesus Christ considers justice to be the essence of faith and a sign of the realization of God's will on earth. In his view, justice is not only concerned with social relations but is rooted in inner purity, love,

and piety. Through his teachings, Jesus presented a new definition of justice in which mercy and fairness take precedence over rigid law. In reality, the inner justice of the governor (reforming the heart, intention, and piety) is the prerequisite and root of social justice.

From Jesus Christ's perspective, justice begins from within a person. In this regard, Jesus strongly opposed religious hypocrisy and considered the source of oppression to be in the human heart. He addresses the Pharisees, saying: Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. (Gospel of Matthew, 23:25-28)

From the perspective of Jesus Christ, a just governor is one who, before reforming society, establishes himself on the foundation of truth and piety. In his teachings, political and social justice is not possible without inner and moral justice because power, if separated from the spirit of faith and divine love, will turn into a tool of oppression and selfishness. Jesus Christ emphasizes the governor's service to the people, support for the destitute, and avoidance of arrogance and domination-seeking. In dealing with the religious and political powers of his time, he defined justice in terms of sincerity, empathy with the oppressed, and standing against corruption. In the Gospels, it is repeatedly emphasized that the greatest among you shall be your servant. (Gospel of Matthew 23:11). This statement shows the foundation of Christ's view on the governor's justice.

On the social level, it should be stated that from Christ's perspective, justice is accompanied by the reform of economic and political structures. For example, the incident of Cleansing of the Temple (Gospel of Matthew, 21:12-13) is a clear example of Jesus's struggle against corrupt economic structures. He says: My house shall be called a house of prayer, but you make it a den of robbers. This act was a symbolic protest against a system that had turned worship into economic exploitation of the deprived. This act is considered a prophetic demonstration that places the kingdom of God in direct opposition to the oppressive systems of the time.

Thus, the governor's justice in Christianity is a combination of inner justice and social justice, meaning the connection of faith with social responsibility. In this view, a just governor is recognized not as a possessor of power but as a trustee of God.

4.2 Justice as a Condition for True Faith

From Jesus Christ's perspective, the essential condition for any good deed is having heartfelt faith and following divine teachings. A governor who lacks faith will have no motivation for justice. Therefore, if someone claims faith in God but is indifferent in practice to justice, compassion, and attending to the needs of the needy, their faith is not complete.

In his famous Sermon on the Mount, Jesus calls justice one of the primary signs of entering the Kingdom of God: For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (Gospel of Matthew 5:20). In this statement, formal and outward justice is deemed insufficient; rather, true faith must manifest in a person's behavior, intention, and conscience.

From Jesus Christ's view, justice must be accompanied by love, and this love must be for both God and neighbor: You shall love your neighbor as yourself. (Gospel of Matthew 22:39). This love is the foundation of any just governance, and social justice is realized when people are kind, sincere, and fair towards each other. In this vein, the governor must even love the people while enforcing the law in society.

The highest level of governor's justice, from Christ's perspective, is love for one's enemy. The governor should even love those who oppose him or distance themselves from him, and this is the highest level of justice, which is accompanied by love.

Finally, it must be said that from Jesus Christ's perspective, the governor's justice without love turns into tyranny and cruelty. True faith obligates the governor to treat people with love and compassion and to act with justice.

4.3 A Just Governor Equals a Humble and Servant Leader

In his teachings, Jesus Christ emphasizes the importance of serving others. Jesus's view of a just governor is that of a servant leader who gains legitimacy and greatness through humility and service to the people, not through domination and power-seeking. Regarding the main characteristic of a governor in society, Jesus says to his disciples: You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant. (Gospel of Mark, Chapter 10, verses 42 to 45)

He teaches his disciples that serving others is one of the fundamental principles of Christian life. Jesus says in the Gospel of Matthew: Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me. (Gospel of Matthew 25:40). This statement shows the importance of serving the needy and helping others in Jesus's teachings.

In his own life, Jesus also showed examples of serving others. One prominent example of this behavior is Jesus washing the feet of his disciples, demonstrating humility and service to others. (John 13:1-17)

Jesus's message for a just governor is that a just governor is not one who rules over people like worldly rulers; rather, they must devote themselves

to serving the people, have humility in this path, and the just governor must be like a servant for the people, not their master.

Jesus viewed governance not as political power but as a divine responsibility for serving people and spreading love and truth. He says in the Gospel: The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. (Gospel of Luke, 22:25-26). This saying shows that, according to Jesus, the basis of governance must be humility, service, and justice for all people, not domination-seeking and selfishness.

In Jesus's teachings, justice is not only about correct judgment or equal distribution; it is a kind of truthfulness, sincerity, and divine love in behavior towards humans. He says: Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. (Gospel of Matthew, 5:6).

4.4. The Ultimate Manifestation of Divine Justice on the Stage of History

The idea of the Kingdom of God or Kingdom of Heaven is the cornerstone of Jesus's sermons. This kingdom is the ultimate manifestation of divine justice on the stage of history. In this kingdom, oppression is decisively and permanently uprooted. This subject is mentioned in the Gospel of Matthew: Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.' (Gospel of Matthew, 25:41). This verse shows that ultimate justice includes final judgment and separation of good from evil. Here, divine justice is not limited to punishing the oppressors; it also emphasizes rewarding the just: For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. (Gospel of Matthew, 16:27). Ultimately, it must be said that justice at the end of history is not merely a political change; it is a complete transformation of the current order of the world.

5. Comparing the Governor's Justice from the Perspectives of Imam Ali and Jesus Christ at Different Levels

Both Imam Ali and Jesus Christ emphasized the necessity of the governor's justice as a main pillar of governance and administering society. Both consider the governor's justice a condition for preserving society and preventing corruption. Both emphasize the importance of the governor's ethics and sincerity in realizing social justice. Service and support for the weak are among the main commonalities in their views. However, at the same time, their methods for realizing justice differ, as will be pointed out below.

5.1 Inner and Moral Justice

From Imam Ali's perspective, a just governor must restrain himself from greed, oppression, and corruption and regulate his actions with the standards of justice and piety. In this vein, inner justice is important as a prerequisite for just actions in society. From Jesus Christ's perspective as well, inner and moral justice is the central axis of governance. In this context, the purity of intention, sincerity, and kindness of the governor is the foundation for realizing social justice and safeguarding people's rights.

5.2 Structural Justice

From Imam Ali's perspective, the governor's justice finds meaning within the framework of the society's structure. He emphasizes implementing the law, avoiding discrimination in managing the public treasury, fair treatment of governors, and supporting people's rights. In this field, justice in Imam Ali's view is a prerequisite for the stability of government and social equilibrium.

From Jesus Christ's perspective, political justice is not directly emphasized; rather, the focus is more on the governor's ethical and inner behavior. In this context, the governor must, with piety and humility, place power in the service of the people and the deprived.

5.3. Social Justice

From Imam Ali's perspective, equality in the distribution of resources, support for the downtrodden, and supervision over the implementation of laws are among the social dimensions of justice. From Jesus Christ's perspective, social justice is the direct result of inner and moral justice. In this context, support for the poor, avoidance of oppression, and providing equal opportunities are the axes of social justice for a Christian governor.

Conclusion

One of the most important goals of sending prophets and revealing heavenly scriptures is not merely individual worship, but the establishment of justice. In this regard, one of the most important dimensions of justice is the subject of the governor's justice. In divine religions, including Islam and Christianity, the governor's justice is a practical necessity for legitimacy and the realization of humanity's ultimate goals in this world and the hereafter. Imam Ali (as) and Jesus Christ (as) , as two great personalities in Islam and Christianity, attach special importance to the subject of justice, especially the governor's justice. A comparative study of the governor's justice from the perspectives of Imam Ali and Jesus Christ shows that justice is the common axis of religious thought and the foundation for the legitimacy of any type of governance in divine religions. Both divine personalities consider justice not as an abstract or merely ethical concept, but as a fundamental necessity for organizing the

individual, social, and governmental life of humans—a justice rooted in divine justice and considered the ultimate goal of the prophets' mission.

From Imam Ali's perspective, justice is the main pillar of Islamic governance and the criterion for legitimacy, political survival, and social health. In Alavid thought, justice is manifested in structural, legal, economic, and social dimensions. The governor is obligated to safeguard the rights of all humans, whether Muslim or non-Muslim, without any discrimination. By emphasizing the equality of all before the law, the fair distribution of the public treasury, decisive defense of the oppressed, and the accountability of governors, Imam Ali presents a practical model of governor's justice in which governance is a tool for restoring rights and establishing equity, not a means for domination and seeking privilege.

In contrast, Jesus Christ interprets the governor's justice more in connection with inner reform, true faith, love, and service. Therefore, justice without purity of intention, humility, and compassion leads to tyranny and violence. From this perspective, a just governor must first and foremost be a servant of the people and use power not for domination but for supporting the poor, the sick, and the oppressed. In Jesus Christ's view, justice begins from the human heart and then manifests in social behavior and unjust structures.

A comparison of these two perspectives shows that although Imam Ali emphasizes more structural and governmental justice, and Jesus Christ emphasizes ethical and inner justice, these two approaches complement each other. Accordingly, the comprehensive model of governor's justice in divine religions is a combination of inner, ethical, and structural justice that both preserves human dignity and guides society towards stability, security, and perfection.

Ultimately, it can be said that the governor's justice from the perspectives of Imam Ali and Jesus Christ is the connecting link between religion, ethics, and politics. Revisiting these two models in the contemporary world can provide solutions to many of today's ethical, social, and governmental crises because no society can achieve stability without justice, and no government can attain legitimacy without a just governor.

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Phenomenology of *Wilāyah* in Ḥajj Rituals: Explaining the Theological Link between Imamah and Acts of Worship

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Abstract

In the legislative system of Islam, the pilgrimage of *Ḥajj* is far more than a mere ritualistic-physical rite; it is a symbolic migration toward absolute *Tawḥīd*, the perfection and authority (*ḥujjīyyah*) of which are defined in the language of Revelation and *Sunnah* as being contingent upon its link with *Wilāyah*. The primary objective of this research is to explore the theological status of *Imamah* as a constitutive condition (*sharţ muqawwim*) of *Ḥajj* rituals and to conduct a phenomenological analysis of the bond between Bayt-Allah (the House of God) and *Walī-Allah* (the Guardian of God). Utilizing a descriptive-analytical method and drawing upon early sources from both schools of thought (*Āmmah and Khāṣṣah*), this paper seeks to elucidate how rituals such as *Tawāf*, *Istilām* of the *Ḥajar al-Aswad*, and *Wuqūf* are transformed into a soulless corpse and a state of pre-Islamic (*Jāhili*) wandering in the absence of *Wilāyah*. The findings of this study demonstrate that *Wilāyah* is not an accidental attribute but rather the key (*miftāḥ*) and the custodian (*walī*) of the pillars of *Ḥajj*. Accordingly, the reality of fulfilling the *Tafath* lies in the *Liqá al-Imam* (meeting the Imam), and the ultimate goal of the Istilām of the Stone is embedded in the renewal of the *Mithāq* with the *Ḥujjah* of the time. Furthermore, through an analysis of Sunni (*Āmmah*) sources, it is proven that the scholarly authority of the Infallible (*Ma'sūm*) has been the sole steadfast barrier against historical innovations (*Bid'ah*) and deviations in the rituals. Ultimately, this article presents Ḥajj as the center of Mahdavi civilization-building, wherein the pilgrim, by transcending stone symbols, attains the station of true servitude within the orbit of the Perfect Human.

Keywords: *Ḥajj, Wilāyah, Liqá al-Imam, Ḥajar al-Aswad*, Perfection of Religion, *Barā'ah, Mahdaviyat.*

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Introduction

Ḥajj is the greatest monotheistic gathering of the Islamic *Ummah*, where all outward distinctions fade away in the presence of the Creator's majesty. Nevertheless, a meticulous study of theological and historical texts reveals that throughout the centuries, Ḥajj has consistently faced the risk of reductionism—a danger that transformed this celestial journey into a formal habit or a display of political power for oppressive rulers. The fundamental problem of the present research is to reread the nature of Ḥajj through the lens of *wilāyah*. In the school of the Ahl al-Bayt (as), Ḥajj is not an independent and isolated act of worship, but a part of the *wilāyah*-centered system of religion, which, without the Imam, lacks correct orientation and purifying effect.

The necessity of this research arises from the fact that in the contemporary era, Salafī and materialistic movements attempt to distort the truth of Ḥajj by separating worship from *Imamah*. But the question arises: why did Imam al-Bāqir (as) consider *wilāyah* superior to Ḥajj and introduce it as the key to unlocking the secrets of this religious obligation? (Al-Kāfi, Vol. 2, p. 18). Utilizing a problem-oriented approach, this paper first elucidates the theological position of *wilāyah* within the pillars of religion and then analyzes the relationship between Ḥajj rituals and the stations of *Imamah* by scrutinizing primary texts.

1. Elucidation of the Research Problem

Literally, Ḥajj means intention or aiming for a journey; however, in Sharia terminology, it encompasses an intention that transcends mere physical movement. The central problem of this research is to scrutinize the nature of Ḥajj in its connection with *wilāyah*. In authentic Islamic thought, Ḥajj is not merely a physical exercise or a civil gathering, but a theological migration from the self toward absolute *tawḥīd*. Nevertheless, the fundamental question remains: why, based on mutawatir (frequently narrated) traditions, has the perfection of this great journey been made contingent upon Liqá al-Imam?

If we assume Ḥajj to be a body, what is the soul of this body? The issue lies in the fact that throughout history, deviant movements (such as the Umayyads and Abbasids) attempted to transform Ḥajj into a formal habit, devoid of political and Wilāyah-oriented content. The importance of this research is to prove, through a phenomenological approach, that Wilāyah is not an appended part of Ḥajj, but rather its essence and the condition for its acceptance. In this text, by citing primary theological sources such as *Al-Kāfi*, *''Ilal al-Sharā'i*, and *Biḥār al-Anwār*, we shall demonstrate that the Kaaba without the Imam is a mere stone that does not fulfill the Divine purpose.

2. Theological Foundations of the Superiority of Wilāyah over the Pillars of Ḥajj

To comprehend the position of *wilāyah* in Ḥajj, one must first reread the geometry of servitude within religious texts.

2-1. Analysis of the Narration Islam is built upon five and the Key-function of *wilāyah* In the noble book *Al-Kāfi* (Kulayni, Vol. 2, p. 18), a fundamental Hadith is narrated from Imam al-Bāqir (as) who states: Islam is built upon five [pillars]: Prayer, *Zakāt*, Fasting, Ḥajj, and *wilāyah*. The key point lies in the conclusion of this narration where he says: And nothing has been called unto as the call unto *wilāyah*; yet people took the [other] four and abandoned this one. Detailed Elucidation: Why did people embrace the four pillars and abandon *wilāyah*? Because the other four (Prayer, *Zakāt*, Fasting, and Ḥajj) do not inherently conflict with the political structures of the powerful in their outward form. However, *wilāyah* is precisely the boundary between servitude to God and servitude to others. The Imam further explains that *wilāyah* is the *miftāḥ* (Key) to these pillars. From a theological perspective, a key signifies something without which entry into the realm of worship is impossible. Ḥajj without the key of *wilāyah* is like a house with a locked door; the pilgrim merely wanders around the walls but never attains the Reality of tawḥīd, which resides within the house (*wilāyah*).

2-2. The *Walī* as the Dalil and Guide of Rituals In the same narration, the Imam states: And the Walī is the *Dalīl* (Guide) toward them. The question arises: why does Ḥajj require a *dalīl*? Ḥajj is replete with symbols (the symbol of Ramy, the symbol of Tawāf, the symbol of Sacrifice). Without the Divine Leader (Imam), these symbols become distorted by interpretations based on personal opinion (*tafsīr bi al-ra'y*). Historical Evidence: It is stated in the book *Basā'īr al-Darajāt* (Saffar, p. 513) that the Imams (as) are the sole Treasurers of Divine Knowledge. Without this treasury, the pilgrim falls into bewilderment regarding the correct timing of Wuqūf, the correct location of Maqam Ibrahim, and the correct manner of intention. Therefore, *wilāyah* is also the constitutive element of the jurisprudential nature of Ḥajj.

3. Analysis of the Issue of *Qaḍa al-Tafath*: From Physical Purification to Doctrinal Purification

One of the most significant verses regarding Ḥajj is Verse 29 of Surah Ḥajj: Then let them fulfill their *tafath* (*Li-yaqdu Tafathahum*) and perform their vows.

3-1. Explaining the Inner Layers of the Verse Exoterically, jurists (*fuqahá*) have interpreted *tafath* as the removal of physical dirt and impurities from the body after *taqsīr* (cutting the hair/nails). However, in

Tafsīr al-Ayyāshi (Ayyashi, Vol. 2, p. 76) and *Man Lā Yahduruhu al-Faqīh* (Ṣadūq, Vol. 2, p. 206), Imam al-Bāqir (as) reveals another layer: *Tafath* is the *Liqá al-Imam* (meeting the Imam). Problem-oriented Analysis: Why is meeting the Imam considered the eliminator of impurity (*tafath*)? From the perspective of the phenomenology of religion, the greatest impurity of humanity is misguidance and distance from the *Ḥujjah* of God. A pilgrim circumambulates the Kaaba to be cleansed of sins; yet, according to Shīʿī theological foundations, sins are forgiven only when the pilgrim returns to *Wilāyah*. Therefore, a pilgrim who completes the rituals but does not recognize the Imam of his time and does not pledge allegiance to him is like one who has bathed but still wears soiled garments. *Liqá al-Imam* is the final purification of doctrine that brings Ḥajj to its perfection.

3-2. The Link between Perfection of Religion and Completion of Ḥajj Imam al-Ṣādiq (as), in a narration cited in *Biḥār al-Anwār* (Majlisi, Vol. 96, p. 374), states: The completion of Ḥajj is the *Liqá al-Imam*. What does this completion or finality (*tamamiyyah*) signify? In Aristotelian logic, completion means a thing reaching its existential end (telos). The end of Ḥajj is the transcendence of the ego and entry into the realm of servitude to God. Since the Imam is the Straight Path (*Ṣirāṭ al-Mustaqīm*) and the embodiment of servitude to God, the pilgrim attains the ultimate goal of their journey only by reaching him. Consequently, a Ḥajj that does not culminate in meeting the Imam (whether physically or through gnosis during the period of Occultation) is a path traveled but a destination not reached.

4. *Ḥajar al-Aswad*: A Theological Scrutiny of the Stone of *Mithāq* and its Link to the Covenant of *Wilāyah*

One of the most complex and yet pivotal issues in the phenomenology of Ḥajj is the existential philosophy of the *Ḥajar al-Aswad* (The Black Stone). The central question is: why, in the language of traditions, is this stone introduced as the right hand of God on Earth, and why has its *Istilām* (touching or kissing) been made obligatory or a highly emphasized Sunnah?

4-1. *Ḥajar al-Aswad*: Preserver of Human Historical Memory (From Alast to Makkah) According to authentic narrations in *Al-Kāfi* (Kulayni, Vol. 4, p. 184) and *''Ilal al-Sharā'i* (Ṣāduq, Vol. 2, p. 426), the *Ḥajar al-Aswad* was a celestial jewel in which God deposited the Alast covenant (the *Mithāq* of *Wilāyah* and servitude). Detailed Elucidation: In the primordial world of *dharr*, when God took the confession from human souls, Am I not your Lord? (*alastu bi-rabbikum?*) and subsequently presented the *wilāyah* of the Prophets and the Successors (*Awsiyá*) to them, He entrusted this covenant to an angel who then, by Divine command, took the form of this

stone. From a theological perspective, the *Ḥajar al-Aswad* is a Divine medium whose function is to record the loyalty or betrayal of humans regarding that initial covenant. Therefore, when the pilgrim places their hand on the stone and recites: I have fulfilled my *amāna* (trust) and remained committed to my *Mithāq*, so that you may bear witness to my loyalty, they are, in reality, rereading their pledge of allegiance to *Wilāyah*.

4-2. The Issue of the Authority of Installation; Why does the Stone rest only by the hand of the Imam? Here we encounter a historical-theological problem. It is reported in *Manāqib Al Abi Talib* (Ibn Shahrashub, Vol. 4, p. 114) and *Basā'īr al-Darajāt* (Saffar, p. 502) that throughout history, whenever the Kaaba was destroyed, only the *Ḥujjah* of God could successfully reinstall the *Ḥajar al-Aswad* in its place.

Problem Analysis: During the reconstruction of the Kaaba by the Quraysh, the stone rested only through the hands of the Prophet (pbuh). Likewise, during the era of Ḥajjaj ibn Yusuf, the stone would not find stability in any trembling or impure hand until Imam al-Sajjād (as) stepped forward, and the stone settled in his hands.

Scientific Argumentation: This event signifies an ontological bond between *wilāyah* and *mithāq*. The Stone of the Covenant rejects the hands of usurpers. From a phenomenological standpoint, this means that a Ḥajj without the Imam is a Ḥajj in which the document of the covenant is not in its rightful place. If a pilgrim kisses the hand of a usurper of *wilāyah* or circumambulates under his banner, they are, in truth, acting against the *mithāq* of the Stone.

5. The Kaaba: The *Qiblahh* of Bodies; The Imam: The *Qiblah* of Souls

This chapter addresses the issue of directionality in worship. The Kaaba is the Qiblah, but is the Kaaba the end (telos) or the means?

5-1. Analysis of the Narration: The sanctity of the believer is greater than the Kaaba in *Man Lā Yahduruhu al-Faqīh* (Ṣadūq, Vol. 2, p. 204) and *Al-Khiṣāl* (Ṣadūq, p. 27), a narration is cited from the Prophet (pbuh) where he looked at the Kaaba and said: Welcome to the House... by God, the believer possesses a greater sanctity than you. Detailed Elucidation: Why is the sanctity of the believer (at the pinnacle of whom stands the Infallible Imam) higher than that of the Kaaba? From a theological perspective, the Kaaba is a stone that has gained sanctity by God's command, whereas the Imam is the *Khalifat-Allah* (Vicegerent of God) and the manifestation of Divine Attributes. The Kaaba is the sign of the path, but the Imam is the Guide and the Light of the path. If a pilgrim in Makkah faces the Kaaba but turns their back on the Imam of their time, they have fallen into a form of modern idolatry; for they have turned away from the Command of God (which is *wilāyah*) and clung to the Sign of God (the Kaaba). In *Wasā'īl al-*

Shia (Hurr al-Amili, Vol. 1, p. 120), it is explicitly stated that the soul of *Tawāf* is *Tawallī* (Devotion to the Imam). A *Tawāf* in which the pilgrim's heart does not revolve around the Imam's will is merely a circular motion lacking celestial direction.

5-2. The Kaaba: A Place for Stay (*Baytūtah*) or Allegiance (*Bay'ah*)? The question is whether the purpose of Ḥajj is merely staying in Makkah (*Baytūtah*). According to *Iqbal al-A'mal* (Seyed ibn Tawus, Vol. 1, p. 339), Ḥajj must culminate in *Bay'ah* (Allegiance). The Kaaba is the House (*Bayt*) and the Imam is the Gate (*Bab*). Entering a house without using the gate is invalid both rationally and *Shariah*-wise (according to the verse: And enter houses through their gates). Thus, Imam al-Ṣādiq (as) states that the perfection of Ḥajj lies in the pilgrim going to Medina (or the location of the Imam) after finishing the rituals to offer their support and victory (*nuṣrah*) to the Imam. This offering of support is the true meaning of fulfilling the vow in Ḥajj.

6. Phenomenological Analysis of *Barā'ah* as a Condition for the Perfection of *Wilāyah* in Ḥajj

The next issue concerns the relationship between Ḥajj and Divine politics. Can Ḥajj remain indifferent toward the enemies of God?

6-1. The Alawite Mission in Proclaiming Surah Tawbah in *Tafsīr al-Ayyāshi* (Vol. 2, p. 76) and *Tafsīr Furāt al-Kūfi* (p. 160), the event of the proclamation of the verses of *barā'ah* (dissociation) during Ḥajj by Amir al-Mu'minin Ali (as) is meticulously narrated. Gabriel descended and stated that these verses must be recited either by you (the Prophet) or by a man from you.

Problem Analysis: Why was Abu Bakr unable to proclaim *Barā'ah*? From a theological perspective, *brā'ah* is the boundary of *Wilāyah*. Only one who resides at the highest level of *ṣidq* of *Wilāyah* (truthfulness in devotion) can declare disavowal of *shirk* (polytheism). The Imam, as the *Mizān* (Scale) of truth and falsehood, is the only one possessing the status to shout God's disavowal in the heart of the stronghold of the Abu Sufyans. This indicates that *wilāyah*-oriented Ḥajj is inherently tied to *barā'ah*. A Ḥajj devoid of Death to the oppressors and Disavowal of the leaders of *Kufr* (unbelief) is a Ḥajj whose verse of *barā'ah* has not been proclaimed by a man from the Prophet.

6-2. *Ramy al-Jamarāt*: From Stone-throwing to Opposing Satan in *Mustadrak al-Wasā'īl* (Nuri, Vol. 10, p. 86) and *Biḥār al-Anwār* (Majlisi, Vol. 96, p. 233), the reality of *ramy* (the stoning ritual) is described as the *rajm* (stoning) of the enemies of God. Detailed Elucidation: The issue here is that Satan manifests in a different form in every era. If a pilgrim throws stones at a stone pillar but shakes the hand of friendship with human satans

(those who are usurpers of the right of *wilāyah*), they have in truth betrayed the philosophy of *ramy*. *Wilāyah* here connects the sign to its external referent (*mithdāq*). The Imam teaches the pilgrim that the primary Satan is that *Ţāghūti* (tyrannical) power which prevents humanity from reaching justice and *Imamah*. Therefore, every stone that strikes the *Jamarāt* must be a blow to the ideological foundations of the enemies of *wilāyah*.

7. *Wuqūf* in ‘Arafāt and Mash’ar: From Horizon-based Recognition to the Ontological Knowledge of *Wilāyah*

In the phenomenology of Ḥajj, *Wuqūf* signifies a pause or standing to attain awareness. The central question is: what kind of consciousness (*shu'ūr*) and knowledge (*ma'rifah*) is the pilgrim seeking in the desert of ‘Arafāt and the darkness of Mash’ar?

7-1. ‘Arafāt: The Rendezvous for Renewing the Covenant with the Witnessing Imam according to *mutawātir* traditions in *Kamāl al-Dīn* (Ṣadūq, Vol. 2, p. 440) and *Wasā’īl al-Shia* (Hurr al-Amili, Vol. 11, p. 135), the Imam of the Era (aj) is present in ‘Arafāt every year. He sees and recognizes the people, even if the people do not recognize his identity. Detailed Elucidation: The knowledge of God, which is the ultimate goal of ‘Arafāt, is impossible without the knowledge of the Mediator of Grace (the Imam). In the *Du’á-e ‘Arafah* of Imam al-Husayn (as), recorded in *Iqbāl al-A'mal* (Seyed ibn Tawus, Vol. 1, p. 339), the highest levels of *Tawḥīd* are intertwined with the supplication of the *Walī* of God.

Problem Analysis: The pilgrim in ‘Arafāt learns that the Presence of God on earth is perceived through the Presence of the Imam. *Wuqūf* in ‘Arafāt is an exercise in being present in the presence of the Hidden One. If a pilgrim in this desert does not remember the Imam of their time, their *wuqūf* is merely a geographical stay, not an epistemic uprising. From a theological perspective, ‘Arafāt is the prelude to the Reappearance (*Żuhūr*); a place where the *Ummah* gathers around the unseen axis of the Imam to declare their readiness for the global government.

7-2. Mash’ar al-Ḥarām: Attaining *wilāyah*-oriented Consciousness in the Night of Awakening After Knowledge (*ma'rifah*) in ‘Arafāt, it is time for Consciousness (*shu'ūr*) in Mash’ar. In *Tafsīr Ali bin Ibrahim Qummi* (Vol. 1, p. 71), regarding the verse: Then remember Allah at the Mash’ar al-Ḥarām, the frequent remembrance (*dhikr kathīr*) at this station is deeply linked to the remembrance of the virtues and *wilāyah* of the Household of Mohammad (pbuh).

Scientific Argumentation: *Shu'ūr* literally derives from *sha'r*, meaning meticulous precision. In the darkness of Mash’ar, the pilgrim must attain the consciousness that without the light of the Imam's guidance, the world remains in the darkness of misguidance. Therefore, *wuqūf* in Mash’ar

is a symbol of waiting during the night of the Occultation to reach the dawn of the Reappearance (*Eid al-Aḍḥá*).

8. Sacrifice (*Qurbāni*): The Slaughter of Ego and the Manifestation of Submission to the Will of the *Walī*

The issue of sacrifice in Ḥajj is a representation of the great trial of Ibrahim (as). However, what is its theological layer in connection with *wilāyah*?

8-1. **Analysis of the Narration:** Sacrifice as the Ransom of *wilāyah*-compliance in *'Ilal al-Sharā'i* (Ṣadūq, Vol. 2, p. 437) and *Biḥār al-Anwār* (Majlisi, Vol. 96, p. 296), the philosophy of sacrifice is described as the abasement (*tadhallul*) and humility (*tawāūu'*) of the servant before the Creator. But how is this humility tested?

Detailed Elucidation: Ibrahim (as) was commanded to slaughter the dearest fruit of his life (Isma'il). This command was not an outward rational instruction, but a pure *wilāyah*-based command (*amr al-wilāyi*). Isma'il (as), with his response, O my father, do as you are commanded, proved that the reality of religion is submission to the Command of the *Walī* of God, even if that command conflicts with human emotions and calculations. Problem-oriented Analysis: By sacrificing, the pilgrim essentially says: O God! Just as Isma'il was submissive to Ibrahim, I am also absolutely submissive to the Imam of my time. Without this theological link, the sacrifice is reduced to a traditional act and the distribution of meat. *Wilāyah* elevates the sacrifice from an animal slaughter to a spiritual slaughter (*Dhibḥ al-Nafs*) of the ego.

9. Ḥajj during the Occultation: The Issue of Waiting (*Intiżār*) and Renewing the Covenant with the Hidden *Ḥujjah*

One of the most important discussions in the present article is the analysis of the status of Ḥajj during the period of the Imam's Occultation (*Ghaybah*).

9-1. Ḥajj: The communicative hub with the Hidden Imam based on narrations in *Kamāl al-Dīn* (Ṣadūq, Vol. 2, p. 485), one of the philosophies behind the continuation of Ḥajj during the Occultation is to keep alive the hope for the Reappearance (*Żuhūr*). In every circumambulation, the pilgrim seeks that Lost Yusuf who is certainly present among the circumambulators. Problem Scrutiny: Why do the narrations emphasize that the Imam is present in Ḥajj every year? Argumentation: This permanent presence transforms Ḥajj from a historical rite related to 1400 years ago into a living and contemporary event. The *wilāyah*-oriented pilgrim sees the Kaaba not just as a memento of Ibrahim, but as the base for the uprising of the Mahdi (aj). According to the narrations in *Ghaybah al-Nu'mani* (p. 282), the Imam of the Era (aj) begins his uprising from

beside the Kaaba (between the *Rukn* and *Maqām*). Therefore, every Ḥajj is a maneuver for the reappearance and a renewed *Bay'ah* with Mahdavi ideals.

9-2. The Issue of the validity of Ḥajj during Occultation from a theological perspective in *Jawāhir al-Kalām* (Najafi, Vol. 19, p. 11) and *Anwār al-Fiqahāh* (Kashif al-Ghita, p. 212), the question is raised: Is Ḥajj fully authoritative (*Ḥujjah*) without the manifest presence of the Imam? **Theological Response:** The General Deputies of the Imam (*the Fuqahá*) bear the responsibility of safeguarding the laws of Ḥajj by the Imam's command until the true owner returns. However, the soul of Ḥajj (which is the intention toward the Imam) must always be present in the pilgrim's *niyyah* (intention). Without this intention, Ḥajj remains at the jurisprudential layer and does not attain the theological layer of acceptance (*Qabūli*).

10. Scrutinizing the Confrontation between *Wilāyah*-Oriented Ḥajj and Sultani Ḥajj: The Issue of Spiritual Distortion

One of the fundamental challenges in Islamic history has been the attempts by the Caliphate apparatuses to strip Ḥajj of the element of *wilāyah* and transform it into a tool for legitimizing oppressive rulers.

10-1. The Umayyad Strategy in the Distortion of Rituals According to reports in *Sharḥ Nahj al-Balāghah* (Ibn Abi al-Hadid, Vol. 11, p. 44) and *Ithbāt al-Waṣīyyah* (Mas'udi, p. 160), rulers such as Mu'āwiyah and Marwān sought to marginalize the scholarly authority of the Ahl al-Bayt (as) during the Ḥajj season.

Detailed Elucidation: The issue is that Ḥajj without the Imam is transformed into a Royal Festival. During the Umayyad era, they attempted to prioritize their political authority over the Divine text by displacing the *maqām* Ibrahim or altering the manner of *wuqūf*. Imam al-Ṣādiq (as) in *Basā'īr al-Darajāt* (p. 301) explicitly states that these displacements were symbols of the displacement of Truth and Falsehood in the management of the *Ummah*. From a theological perspective, Sultani Ḥajj seeks to train subjects (*atbā'*), whereas *wilāyah*-oriented Ḥajj seeks to train free men (*aḥrār*) and companions of the Imam.

10-2. The *sīrah* of the Infallibles (as) in restoring the soul of *wilāyah* to Ḥajj in the book *Al-Kāfi* (Vol. 4, p. 545), there are narrations showing how the Imams (as) defined the boundary between Prophetic Sunnah and Sultani *Bid'ah* by actively participating among the pilgrims and addressing doubts.

Problem Analysis: Imam al-Bāqir (as) would stand beside the Kaaba, pointing to the people performing *tawāf*, and say: *Hakadha kanu yatufuna fi al-Jahiliyyah* (Thus they used to circumambulate in the Age of Ignorance); he would then explain that true Ḥajj is a *tawāf* that culminates

in submission to the *Walī* of God. This confrontation demonstrates that *wilāyah* is the sole guarantor for preserving the authenticity of Ḥajj against the storms of distortion.

11. Civilization-Building Centered on *Wilāyah*: Ḥajj as the Hub of True Unity

The issue of Islamic unity in Ḥajj, without the centrality of *wilāyah*, is reduced to a superficial and fragile agreement.

11-1. *Wilāyah*: The thread connecting the *Ummah's* diversities in *Nahj al-Balāghah* (Sermon 192), Amir al-Mu'minin (as) introduces the Kaaba as a center for abasement and gathering. However, from a theological standpoint, a gathering of bodies without a union of souls does not lead to a civilization.

Detailed Elucidation: *Wilāyah* in Ḥajj is the systematizer of diversities. Different races, languages, and regions gather in Ḥajj, but the only thing that can transform this multiplicity into a civilizational power is having a Single Imam and a Single Ideal. According to *Al-Ḥayāt* (Hakimi, Vol. 2, p. 401), *wilāyah*-oriented Ḥajj moves the *Ummah* out of a state of passivity and transforms it into a Single Hand (*yad wāhidah*) against global arrogance.

11-2. Ḥajj: An Exercise in Divine Governance At the macro level, Ḥajj is a miniature representation of the promised global government. The issue of managing millions of humans based on order, ethics, and self-sacrifice reaches perfection only under the shadow of *wilāyah*-based thought. In *Jawāhir al-Kalām* (Vol. 19, p. 15), the discussion of the management of Ḥajj by the Imam is raised, indicating the sovereign dimensions of *wilāyah* in this religious obligation.

12. Comparative Analysis of Scholarly Authority (*Marja'iyyat al-'Ilmīyyah*) in Ḥajj: The Conflict between *Naṣṣ* (Text) and *Ra'y* (Opinion)

A critical discussion that significantly enhances the depth of this research is the examination of the jurisprudential guidance provided to pilgrims. The central question is: in the absence of the acceptance of *wilāyah*, what alternative was offered for the guidance of pilgrims, and what damages did this alternative inflict upon the reality of Ḥajj?

12-1. The Innovation (*Bid'ah*) of Prohibiting the Compilation of *Hadith* and its Impact on Ḥajj Rituals According to sources such as *al-Nihāyah* (Ibn al-Athir, Vol. 1, p. 21) and *Sharḥ Nahj al-Balāghah* (Ibn Abi al-Hadid, Vol. 1, p. 197), following the demise of the Prophet (pbuh), a movement emerged that prevented the narration of detailed *Hadiths* concerning Ḥajj. **Detailed Elucidation:** This action led to the Opinion (*Ra'y*) and Personal *Ijtihād* of the Caliphs replacing the Prophetic *naṣṣ* (text). For instance, the

issue of *Mut'ah al-Ḥajj* (*Ḥajj al-Tamattu'*), which was explicitly mentioned in the Qur'an and Prophetic Sunnah, was prohibited by the second Caliph. Theological Scrutiny: Imam al-Ṣādiq (as), in *Wasā'īl al-Shia* (Vol. 11, p. 12), fiercely confronted this innovation, labeling it a transgression of the boundaries of servitude. From a research perspective, this confrontation demonstrates that *wilāyah* is not merely a ceremonial position but is the Guardian of the *Sharī'ah*. A Ḥajj without the Imam is a Ḥajj in which the political ruler grants himself the permission to prohibit what God has made permissible. This section of the article proves that the jurisprudential validity of Ḥajj throughout history is indebted to the insistence of the Imams (as) on preserving authentic traditions against the *ijtihāds* of rulers.

12-2. The Issue of the Divinely Ordained Nature of Rituals (*Tawqifi*) and the Imam's Role in Explaining Secrets in *'Ilal al-Sharā'i* (Ṣadūq, Vol. 2, p. 404), there is a chapter dedicated to the philosophy behind every single movement in Ḥajj. The question arises: why must one circumambulate seven times? Why run between Ṣafá and Marwah?

Argumentation: The *Āmmah* (Sunni) school considers these acts merely as purely devotional (*Ta'abbudi*) without deep layers of meaning. However, in the school of *wilāyah*, the Infallible Imam unveils the hidden realities. For example, Imam al-Bāqir (as) in *al-Kāfi* (Vol. 4, p. 542) explains that the *harwalah* (brisk walking/running) between Ṣafá and Marwah is a symbol of fleeing from Satan and seeking refuge in God. These detailed elucidations transform Ḥajj from a mechanical movement into a conscious spiritual journey.

13. Theological Analysis of the Estrangement of the Kaaba during the Occultation: Why is Ḥajj Incomplete?

13-1. The Kaaba's Desolation from a *Wilāyah*-less *Tawāf* In the book *al-Ghaybah* (Nu'mani, p. 170) and *Biḥār al-Anwār* (Vol. 52, p. 151), there are narrations describing the Kaaba as estranged (*gharib*) during the Occultation, despite the millions of people circumambulating it.

Detailed Elucidation: The issue is that the Kaaba seeks companions (*yār*), not mere crowds. From a theological perspective, the Kaaba awaits the one who can fulfill its true right. The right of the Kaaba is the sovereignty of *tawḥīd*.

Phenomenological Analysis: As long as the Kaaba remains under the dominion of powers hostile to *wilāyah*, Ḥajj remains an oppressed obligation. The scholarly pilgrim must realize that the current Ḥajj is merely a model (*maket*) of the true Ḥajj that will be realized at the time of the reappearance. The Mahdavi Ḥajj demonstrates how the Imam of the Era (aj), through his manifestation, liberates the Kaaba from intellectual and political captivity.

13-2. The Role of the Heavenly Cry in Makkah and its Link to the *Mithāq* of the Stone According to sources such as *al-Irshād* (Sheikh Mufid), the Heavenly Cry (*Ṣayḥah*), which is one of the signs of the reappearance, resonates in Makkah during the month of Ramaḍān. This spatial link between Makkah and the beginning of the movement indicates that the primary base of *wilāyah* is the Kaaba. During Ḥajj, the pilgrim must attain the consciousness (*shu'ūr*) that every step taken in the Mas'a is, in reality, a training exercise for soldiership in that great uprising.

14. Elucidating *Wilāyah*-based Ethics in Ḥajj: The Confrontation with Arrogance and Selfishness

To further enrich the theological depth of this research, one must explore the layers of theological ethics (*akhlāq kalāmi*).

14-1. The Garment of *Iḥrām*: Negating Distinction to Perceive the Reality of the Imam in *Makārim al-Akhlāq* (Tabarsi, p. 450) and *Man La Yahduruhu al-Faqih* (Vol. 2, p. 206), the philosophy of wearing two simple pieces of cloth is cited as the negation of pride (*kibr*) and arrogance. Detailed Elucidation: The issue is that as long as a person remains within the cocoon of the ego and their worldly status, they cannot accept the *wilāyah* of the Imam. Acceptance of *wilāyah* necessitates annihilation in God (*faná fi-Allah*). *Iḥrām* is an exercise in voluntary death so that the human may move toward the Imam unburdened.

Analysis: The rituals of Ḥajj step-by-step prepare the pilgrim psychologically so that by the journey's end (whether in Medina or in an epistemic encounter with the Imam), no barrier of arrogance remains to hinder the acceptance of Truth.

15. Comparative Analysis of Sunni (*Āmmah*) Sources in Proving the Necessity and Superiority of the Imam in Ḥajj Rituals

Examining the issue of *wilāyah* through the lens of Sunni (*Āmmah*) sources is crucial to demonstrating that the necessity of the scholarly and political authority of the Ahl al-Bayt (as) in Ḥajj is a truth crystallized within the authentic texts of all Islamic schools of thought. This section seeks to answer whether Sunni sources provide evidence for the theological and jurisprudential superiority of Amir al-Mu'minin (as) in the capacity of Ḥajj Leadership.

15-1. The Imam’s Supreme Knowledge (*Ā'lamīyyah*): The Sole Path to Safeguarding Rituals in authoritative Sunni sources such as *al-Mustadrak 'ala al-Ṣaḥiḥayn* (Hakim al-Nishapuri, Vol. 3, p. 126) and *Tārikh al-Khulafá* (Suyuti, p. 171), it is emphasized that Umar ibn al-Khattab repeatedly reached deadlocks regarding complex Ḥajj issues and, upon referring to Amir al-Mu'minin Ali (as), exclaimed: Had it not been for Ali, Umar would have perished.

Problem Analysis: From a theological perspective, Ḥajj is an obligation replete with intricate details and divinely ordained (*tawqifī*) elements. When a Caliph, as the highest executive authority, errs in understanding the rulings of Ḥajj (such as the laws of the *muḥrim* or hunting), it indicates that the legitimacy of Ḥajj administration must not be divorced from scholarly competence. According to the rational rule of the impermissibility of prioritizing the inferior over the superior (*qubh taqdim al-mafdūl 'alá al-fādil*), the presence of the Imam as the most knowledgeable of the *Ummah* is a theological necessity for the validity of the rituals of all pilgrims.

15-2. Proclaiming *Barā'ah*: Negating the Competence of the Non-Infallible One of the strongest evidences in Sunni sources is the event of recalling Abu Bakr and dispatching Amir al-Mu'minin Ali (as) to proclaim Surah Tawbah during the Ḥajj season. This event is explicitly narrated in *Ṣaḥiḥ al-Tirmidhi* (Vol. 5, p. 275), Musnad Ahmad ibn Hanbal (Vol. 1, p. 151), and Khasa'is Amir al-Mu'minin (Nasa'i, p. 91). Argumentative Scrutiny: The Prophet (pbuh) stated: No one shall deliver [this] on my behalf except myself or Ali. This exclusivity in proclaiming disavowal of polytheists in the heart of Ḥajj proves that the station of *wilāyah* possesses an ontological link with the reality of Ḥajj. If Abu Bakr lacked the competence to proclaim a few verses during Ḥajj, how could he possess the competence for the macro-management of this great obligation? Sunni sources here inadvertently testify to the authenticity of *wilāyah* in Ḥajj; for Ḥajj without correct *barā'ah* is incomplete, and correct *barā'ah* gains validity only through the tongue of the Soul of the Messenger.

15-3. *Sadd al-Abwāb* (Closing the Doors): *Wilāyah*-based Purity in the Sanctuary in *Shawāhid al-Tanzil* (Haskani, Vol. 1, p. 176), a narration is cited stating that by God's command, the Prophet (pbuh) closed all doors of houses opening into the *Masjid al-Ḥarām* (and *Masjid al-Nabawi*) except for the door of the house of Amir al-Mu'minin Ali (as).

Theological Deduction: This event, widely mentioned in Sunni sources, signifies the Innate Purity (*taharat dhāti*) of the station of *wilāyah*. The Sanctuary of God is a place where only the Purified (*muṭahharūn*) hold authority. This distinction shows that the Imam is the sole connector between the House (*bayt*) and the *ummah*. From a phenomenological standpoint, this means only the Alawite *wilāyah* holds the right of establishment within the precinct of the Kaaba, while others are usurpers of this sacred position.

Consequently, even by relying on the foundations of Comparative Jurisprudence (*Fiqh al-Muqāran*), it can be proven that the authentic

Prophetic Ḥajj is one in which Knowledge, Purity, and *Barā'ah* are organized around the axis of the Infallible Imam.

Conclusion

- The present research, aimed at scrutinizing the relationship between Ḥajj rituals and the station of *wilāyah* through a phenomenological and theological approach, has reached the following results:

- Structural and Substantive Perfection: Based on mutawatir (frequently narrated) texts from both schools of thought, *wilāyah* is not an accidental attribute but rather a constitutive condition (*sharţ muqawwim*) and the governing spirit of the rituals. Ḥajj without Wilāyah is a soulless corpse and a repetition of pre-Islamic (*Jāhili*) behaviors that fails to bring the pilgrim to the ultimate goal of *tawḥīd* (*Faná fi-Allah*).

- The Authority of the Covenant: The theological analysis of the *Ḥajar al-Aswad* demonstrated that this stone is the preserver of the trust of Wilāyah from the primordial world of Dharr. Its *istilām* (touching/kissing) is a renewal of allegiance (*bay'ah*), the validity and acceptance of which only gain meaning within the framework of accepting the Imamah of the Infallible.

- Epistemic Purification (*Qadá al-Tafath*): It has been proven that the esoteric layer of purification in Ḥajj is not merely the removal of physical impurities, but the cleansing of the soul from the filth of misguidance and doubt through *Liqá al-Imam* (either through intuitive or heart-based recognition of the Ḥujjah of God).

- Exclusive Authority in Elucidating Secrets: A comparative study revealed that due to the divinely ordained (*tawqifi*) nature and complexity of Ḥajj secrets, only the Imam, as the Treasurer of Divine Knowledge, possesses the competence to lead the rituals. Turning to personal opinion (*ra'y*) and innovation (*bid'ah*) in the absence of *wilāyah* has led to the distortion of the essence of Ḥajj (such as the prohibition of *mut'ah al-Ḥajj*).

- Ḥajj as a Mahdavi Utopia: Ḥajj during the period of Occultation is an exercise in waiting (*intiżār*) and preparation for the global government. The Kaaba is not an ancient monument, but the base for the uprising of the Promised One (aj), and all its rituals (from *ramy* to *barā'ah*) are considered a prelude to the final victory of Truth over Falsehood.

- In conclusion, this study demonstrated that *wilāyah*-oriented Ḥajj is the only correct model of servitude capable of guiding the Islamic *Ummah* from civil multiplicity to civilizational unity around the axis of the Infallible Imam.

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Mu'āwiyah, the Writer of Revelation; From Humphreys' Claim to the Truth Among the Sunnis

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Abstract

This study uses comparative analysis to examine the narrative and theological debates surrounding Mu'āwiyah's personality, the prophet Mohammad's hadiths describing him, and the possibility of him writing down the revelation of the Qur'an. Using traditional and authentic Sunni sources in the fields of history, theology, and exegesis, the article has attempted to examine the possibility of Mu'āwiyah writing down the revelation of the Qur'an, which is raised in the book Mu'āwiyah from Arabia to Empire,written by Stephen Humphrey through comparing it with the words of the prophet Mohammad and Sunni elders.This article, by analyzing historical narratives and the actions that Mu'āwiyah committed, argues that in view of the hadiths and signs that were quoted by the Prophet of Islam Mohammad (peace be upon him) in the Sunni sources regarding Mu'āwiyah's ideological and personal deviation;As well as the behavioral deviations and actions of Mu'āwiyah, which Sunni scholars have interpreted as Mu'āwiyah's renegadeness, we ultimately come to the conclusion that it is much more reasonable to reject Mu'āwiyah's writing down of revelation than to reject the Prophet's hadiths or to deny many of the historical facts and facts related to Mu'āwiyah's actions.

Keywords: Mu'āwiyah, Scriber of Revelation, Ali (as), Sunnis, Caliphate.

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Introduction

The news of Mu'āwiyah being the scriber of revelation is related to an incident that was first narrated in the book of Muslim ibn Ḥajjaj Nishaburi in the form of a hadith. In this hadith, through narrators including Ikrimah, Abu Zumail refers to Abu Sufyan's request to the Prophet of Islam (pbuh) that since Abu Sufyan was not as popular with the people as before and people were reluctant to associate with him, he asked the Prophet to fulfill three of his requests:

1. Abu Sufyan's daughter, Umm Habiba, should be married to the Prophet (pbuh).

2. Mu'āwiyah should be appointed as the scriber of divine revelation.

3. Abu Sufyan should be given the position of commander so that he could participate in the war against the infidels against Muslims (Nishaburi, 1374 AH, p. 1945).

The aforementioned news was questioned by Sunni scholars and commentators themselves and considered it suspicious. The reason for this is that Abu Sufyan converted to Islam after the conquest of Mecca in the eighth year of the Hijri, but the marriage of Prophet Mohammad (pbuh) to Umm Habiba took place a long time ago (one or two years before the conquest of Mecca), in which case it is difficult to believe what Moslem-ibn Ḥajjaj said. Another problem that makes it difficult to verify this news and therefore consider it fake is that among the narrators of this news is Ikrimah bin Ammār who narrated the aforementioned news from Abu Zumail (Al-Nawawi, 1392 AH, p. 63).

Professor R. Stephen Humphreys, in his book Mu'āwiyah ibn Abi Sufyan from Arabia to Empire, claims that in the eyes of the Sunnis, Mu'āwiyah was not only a companion of the Prophet Mohammad (pbuh) but also a scriber of revelation. The author goes on to say on page six of the book: «Mu'āwiyah was chosen by the Prophet to head one of the small groups that were engaged in writing divine revelation».

Humphreys, in justifying the selection of Mu'āwiyah to such a position, says: Since the Prophet used everyone wherever he found talents, it makes sense to use Mu'āwiyah (ibid., p. 7).

In the aforementioned claim, Humphreys introduces Mu'āwiyah not only as a companion of the Prophet but also as a scribe of revelation and also as the head of one of the groups that wrote the Qur'an. However, in another part of his book, he cites reliable hadiths from the Prophet (pbuh) that not only do they not prove the sincere friendship of the Prophet with Mu'āwiyah, but they also show Mohammad's displeasure with him (ibid, p. 5).

For this purpose and to clarify the truth, the present article has analyzed and critically examined this incident and the related claim by the primary sources of the Sunnis, and while examining and analyzing them, it challenges the accuracy of the author of this book's claim through criticism and review.

1. Problem Statement

Although Mu'āwiyah was apparently close to the Prophet of Islam through marriage to his sister, and despite the fact that he apparently had the ability to write and be literate, and also because of a narration in a Sunni source that has been mentioned earlier regarding Mu'āwiyah's writing of revelation; there are clear and prominent signs and symptoms in Mu'āwiyah's behavior and personality that makes it difficult to believe, and so far from the truth.

The important issue is that if a hadith in a source with narrators in its chain of transmission, some of whom are also unreliable, can be an indication of the authenticity of the news of Mu'āwiyah writing the revelation, how can several hadiths from the Prophet of Islam that are included in Sunni sources regarding Mu'āwiyah's lack of authority and acceptance, or the denials that Sunnis have made about Mu'āwiyah, not negate the news of him as the scriber of revelation?!?

Assuming that Mu'āwiyah was the scriber of revelation, some critical questions come to mind that we are forced to raise:

A. Why is it difficult to accept Mu'āwiyah as the writer of revelation?

B. What factors and motivations played a role in Mu'āwiyah's being presented as the scriber of revelation?

C. What effects and consequences will the acceptance of Mu'āwiyah as being the scriber of revelation have?

The following are the reasons and cases that refute Mu'āwiyah's writing of revelation.

2. The Prophet's Hadiths on Mu'āwiyah's Incompetence

a. A narration from Ibn Abbas is narrated in the book Ansab al-Ashraf in which it is said: The Prophet Mohammad (pbuh) asked me to take Mu'āwiyah to him to obey the Prophet's command. When I reached Mu'āwiyah, I saw that he was eating and did not respond to the Prophet. The Prophet sent me again and I went to Mu'āwiyah again and saw that he was still eating. I narrated the incident to the Prophet (pbuh), who said: May God not satiate him (Baladhuri, 1417, p.121).

The same narration is narrated by Mada'ini through Ibn Sirin as follows: The Prophet (pbuh) called Mu’āwiyah to write something while Mu’āwiyah was eating and did not come, until the end of the incident when the Prophet prayed that he would not be satiated (ibid.).

B. Another narration in the book Ansab al-Ashraf is narrated by Ishaq and Bakr ibn Haytham through Abdullah ibn Amr ibn al-Aas, who says: We were in the presence of the Prophet (pbuh) and the Prophet said: «Behold, a man will come who will die on a religion other than mine. I, who was far from my father, was worried and restless until Mu’āwiyah came in and the Prophet (pbuh) said: This is the same man I told you (ibid, p. 126).

This news is narrated by Abdullah ibn Amr ibn al-Aas, who was the commander of the left wing of Mu’āwiyah's army in the Battle of Siffin (Dinvari, 1410, p. 123).

C. Another narration is mentioned in the book of Imam Ahmad, which introduces Mu’āwiyah as an outsider of the Islam religion:

I heard Abu Abdullah and he said to him, I heard Ali ibn Ja'd saying: By God, Mu’āwiyah will die on a religion other than Islam (Nishaburi Baghdadi, 1400, p.154).

d). Khalaf bin Hisham Bazzaz, quoting Salim bin Abi Ja'ad, narrates a narration from the Prophet that he introduced Mu’āwiyah as being outside of the PaRaḍise and considered him a person from Hell (Baladhuri,1417, p.128).

e). Another hadith from the Prophet of Islam is narrated by Yusuf ibn Musa through A'mash, in which the Prophet said: When you see Mu’āwiyah sitting on my seat, kill him (ibid).

Ishaq bin Abi Israel and Abu Salih Fara' Antaki through Abu Sa'id Khudri, following the above hadith, narrate a story in which an Ansari man decides to kill Mu’āwiyah because he believes that the Prophet ordered him to do so. He is told: Do not draw the sword during the time of Umar, but write a letter to the Caliph so that he may decide. They did so, but before the reply letter arrived, the Ansari man died (ibid, p. 128-129).

As can be seen in the above hadiths attributed to the Prophet (pbuh) and mentioned in reliable Sunni sources, the failure to obey the Prophet's (pbuh) command and the lack of commitment to obey him under any circumstances indicates a lack of commitment and dependence on the Prophet's instructions. At the very least, there is no intimacy or closeness between the Prophet and Mu’āwiyah. Abu Sufyan's mere request to the Prophet (pbuh) could not be the reason for accepting the position of writing down the revelation, that is, Mu’āwiyah is not confidention to this position.

3. Mu’āwiyah's behavioral and personality incompetence

Mu’āwiyah's behavior and performance before achieving absolute sovereignty over Islamic communities and during the lifetime of Ali ibn Abi Talib (as) until he attained the position of Islamic caliphate can be briefly reviewed in the form of a few points in order to better assess the degree of dignity and ability of this person to be appointed as the scriber of revelation and to supervise the writing group of the Qur’an.

a). Mu’āwiyah from the Emirate of Syria to his opposition to the Caliph of the Time

With the beginning of the caliphate of Ali ibn Abi Talib (as) in the year 35 AH, he appointed Sahl ibn Hanif as the emir of Syria by decree, and with this act, he dismissed the ruler of that state, Mu’āwiyah ibn Abi Sufyan, who had been ruling that land since the year 18 AH, i.e., during the caliphate of Umar ibn al-Khattab. Mu’āwiyah did not accept the ruling of the elected caliph of the people (Ali ibn Abi Talib) and returned the dispatched ruler (Tabari, 1357, 462).

In opposition to the command of the elected caliph, Mu’āwiyah thereby renounced allegiance to the Caliph and did not accept his envoy. In addition, he attributed the killing of Uthman to the Imam and used Uthman's revenge as an excuse and pretext (Ibn Abi al-Hadid, 1404, p. 88).

In this way, Mu’āwiyah tried to make the elected caliph appear guilty in the killing of Uthman by inciting the people to cover his personal intentions and goals in gaining absolute power under the guise of revenge for the oppressed Caliph.

The author of the book Khalifa al-Rasul says: Mu’āwiyah unjustly and with the intention of inciting the Syrians against Imam Ali (as), hung Uthman's shirt on the pulpit and, by gathering 50,000 people and shouting Wa'Uthmana, raised the flag of revenge against Ali (as) (Mohammad Khalid, 1424, p. 290).

Mu’āwiyah thereby sowed the seeds of discord and chaos that claimed many victims for years to come.

What made the war and confrontation between Ali (as) and Mu’āwiyah inevitable was the fact that Mu’āwiyah, with his long history of rule, was thinking of expanding his territory and, in addition to Syria, he also wanted Egypt, and he expressed this in his letter to Ali (as) (Ibn Asākir,1421, p. 91). Of course, as some researchers have pointed out, if these dreams of Mu’āwiyah had been realized easily and without opposition and hindrance in the shortest possible time, it could have led to the division and separation of the Islamic countries in the path of territorial expansion (Ibn Abi al-Hadid,1385, p. 232).

In such circumstances, the war between Ali (as) and Mu’āwiyah seemed inevitable. Some Sunni researchers have emphasized the correctness and legitimacy of Ali's (AS) treatment of Mu’āwiyah and have considered Mu’āwiyah's opposition to the rule of the elected caliph as rebellion or renegade. (Mawdudi, 1398, p. 87).

b). Mu’āwiyah's war with Ali (as) and the views of the Sunnis

Mu’āwiyah faced the caliph of the time, Imam Ali (as), in Safar, 37 AH, in a region called Siffin, near the Euphrates.They started a war that became known as the Battle of Siffin or the War with the Qasitans.

In response to Mu’āwiyah's sedition under the pretext of seeking Uthman's blood, Ali (peace be upon him) wrote to Mu’āwiyah as follows:

They killed Uthman without consulting me, but now they have chosen me after consulting and gathering. He continues: Allegiance to me is a general allegiance, whether they are in Medina or Basra or in Syria. Everyone knows that I did not kill Uthman, and if it were based on retribution, Uthman's relatives would be more deserving of it, and you yourself are among those who opposed Uthman and did not help him when he asked you for help until he was killed (Ibn Abi al-Hadid, 1967, p. 89; Baladhari, 1394, p. 211).

As can be seen, the Islamic Caliph, by sending letters to Mu’āwiyah, tried to stop his evil deeds in order to prevent further destruction, but the inevitable war finally happened. In this war, the number of deaths on both sides is said to be 70,000, of which 45,000 were from Mu’āwiyah's army and 25,000 from Ali's companions (Ibn Abi al-Hadid, 1385, p. 208).

At the end of the war, when Ali's (as) decisive victory was not far away and signs of defeat were visible in Mu’āwiyah's army, at Mu’āwiyah's request and with the conspiracy of Amr ibn al-As, the Qur’ans were put on spears (Ibn Abi al-Hadid, 1385, p. 210). In addition to creating discord in Ali's army and their request and insistence for peace and arbitration, a new sedition called the Nahrawan's companions was formed. Regarding the war between Mu’āwiyah and Ali (as) among the Sunnis, various opinions were given, including the following:

1. At first, the Sunnis considered both of them right, but they considered Imam Ali (as) closer to the truth (Ibn Arabi, 1419, p. 172).

2. Some, such as Nawawi, considered the affairs among the Muslims to be ambiguous and the ijtihad to be wrong in this matter, excused everyone and considered their actions and themselves to be right and correct (Asqalani, 1415, p. 26).

Of course, during the era of Mu’āwiyah and the Umayyads, there were also people who, although they participated in the Battle of Siffin and fought on Mu’āwiyah's side and held positions, later expressed regret for participating in the war between the Muslim brothers. Among these people, Abdullah ibn Amr ibn al-Aas can be mentioned (Ibn Sa'd, 1410, p. 344).

3. A large number of Sunni scholars and notables in history have introduced Mu’āwiyah as one of the rebels and misguided people, and of course, most of them have cited the famous hadith of the Prophet as the reason and evidence for their idea. When Ammār was killed on Ali's side in the battle with Mu’āwiyah, the Prophet had predicted such an event and announced his martyrdom at the hands of the rebels (renegades). Qurtubi, one of the Sunni Imams of Tafsīr, considers Mu’āwiyah to be a rebel. He considers anyone who rebels and rebels against the Imam to be a renegade:

So, it was established among Muslim scholars and recorded by the evidence of religion that Ali was an Imam and that whoever went out against him was a rebel (Qurtubi, 1427, p. 318).

Ibn Kathir - a historian and Shafi'i commentator - considers the sign of Mu’āwiyah's rebellion to be the famous hadith of the Prophet regarding Ammār ibn Yāsir. With Ammār's martyrdom at the hands of Mu’āwiyah's soldiers in the Battle of Siffin, a secret was revealed that the Prophet (pbuh) had previously announced: Ammār will be killed by the rebel faction. He continues: Therefore, we must say that Ali (as) is right and Mu’āwiyah is a rebel and an aggressor (Ibn Kathir Qurashi, 1407, p. 266). The famous hadith of the Prophet (pbuh) predicting the martyrdom of Ammār was so comprehensive and decisive that many Sunni scholars considered it as evidence of the legitimacy of the Caliph of the time, Ali ibn Abi Talib (as).

The story of Ammār was also raised as a criterion for identifying and recognizing the rebels during the Battle of Siffin by the leaders of Mu’āwiyah's army. Abdullah ibn Amr ibn Al-As, like his father, who confessed that he had sold his religion to the world (Ibn Athir, 1385, p. 275), narrates as follows: I was with Mu’āwiyah when two men came and argued over which of them had killed Ammār. I said: Now, can't one of you step aside in favor of the other? I heard from the Messenger of God (pbuh) that Ammār will be killed by a group of oppressors! Mu’āwiyah turned to Amr ibn al-As and said: Can't you correct your mad son? (Ibn Sa'd, 1410, p. 191) Among the other Sunni scholars who introduced Mu’āwiyah as a rebel and misguided person is Qaradawi. In support of his words, he refers to the Prophet (pbuh) who said: Ammār will be martyred at the hands of the rebels (Qaradawi, 1420, p. 93).

Other Sunni scholars also refer to the doubts and suspicions among the companions of the Messenger of Allah (pbuh) and the people regarding the legitimacy of the battle between the army of Ali (as) and Mu'āwiyah regarding the incident of Ammār and say: Ammār's martyrdom is a sign of which group was right and which group was wrong (Mawdudi,1398, p. 86). This scholar further says: With Ammār's martyrdom, it became clear that Ali ibn Abi Talib (as)was right, and the disagreement among the Sunnis in this regard was eliminated (ibid).

Neyshaburi Hakim, quoting a hadith from authentic chains of transmission, says: Khalid al-Ani and Abu Sa'id al-Khudri asked Hudhayfah: What did the Prophet (pbuh) say about seditions? Hudhayfah said: The Prophet said: Go around the circle of the Qur'an, and if there is a disagreement among the people, see which group Ammār, son of Sumayyah, is in and join him. The Prophet (pbuh) used to say to Ammār: O Abu Yaqzan! You will never die unless a group of wicked people who are not on the right path kill you (Hakim Neyshaburi, 1411, p. 162).

The martyrdom of Ammār changed the attitude of some of the companions. Khuzaymah ibn Thabit is known as Dhul-Shahadatyn, and the Messenger of God Mohammad (pbuh) considered his testimony as the martyrdom of two people. Khuzaymah's grandson, Mohammad ibn Ammār, says: Khuzaima accompanied Ali (as) in the Battle of Siffin, and his sword remained in its sheath in this battle and the Battle of Jamal until Ammār was killed in Siffin. Khuzaymah said: I heard from the Prophet that Ammār would be killed by a wicked group; so, he drew his sword and fought until he was martyred (Qurtubi, 1412, p. 448).

As can be seen, Mu'āwiyah's war with the chosen caliph of the time, Ali ibn Abi Talib (as), especially the famous incident of Ammār's martyrdom, which was announced in advance by the Prophet (pbuh), made the Sunnis doubt about Mu'āwiyah's intention to seek revenge of Uthman; death especially with the letters and ultimatum that Ali ibn Abi Talib (PBUH) made before the war with Mu'āwiyah.

c. Mu'āwiyah's peace with Imam Hassan (as)

Ali (as) while preparing for another battle with Mu'āwiyah, on 19th of Ramadan of 40 Hijri.was struck by the poisoned sword of Ibn Muljam al-MuRaḍi in the mihrab of the Kufa mosque while he was praying, which led to his martyrdom two days later (Ibn Asākir, 1415, p. 557).

Imam Hassan (peace be upon him) was faced with the betrayal of his commanders and their deception by Mu'āwiyah, and he had lost a large part of his forces (Ibn Abi al-Hadid, 1404, p. 42). He was also the target of an assassination attempt and was wounded (Hakim al-Nishaburi, 1411, p. 190).

With the increasing danger of the Imam Hassan being killed by Mu'āwiyah's agents or surrendering him to Mu'āwiyah, the Imam, in order to prevent further discord and sedition among the Islamic nation, as well as to prevent bloodshed and to preserve the religion of his grandfather, was forced to make an honorable peace with Mu'āwiyah, which was signed by both parties in the form of a treaty with several clauses. Among the important provisions of this treaty were:

1. Mu'āwiyah has no right to show the slightest disrespect or insult to Ali ibn Abi Talib (peace be upon him).

The level of Mu'āwiyah's commitment and performance in this matter can be assessed on several levels:

1.1. Insulting cursing Ali (as)

Badmouthing and insulting Ali (as), was one of the undesirable practices of the Umayyad government, which began with Mu'āwiyah and became a fixed practice of this government after Mu'āwiyah's death, even forcing Sunni elders and scholars to react.

A Sunni scholar, Ahmad ibn Hanbal, says: When Mu'āwiyah entrusted the government of Kufa to Mughirah ibn Shu'bah, he forced speakers to speak ill of Ali (as) and curse him on the pulpits (Ahmad ibn Mohammad ibn Hanbal, 1416, p. 294). Ibn Majah also narrates: Mu'āwiyah entered Medina after the Ḥajj ceremony and Sa'd ibn Abi Waqqas met him. As they were talking about Ali (as), Mu'āwiyah began to speak ill of him and Saad became angry (Ibn Majah, 1388, p. 69). The above-mentioned narration was also narrated by the son of Saad bin Abi Waqqas as follows:

Amer, the son of Saad bin Abi Waqqas, says that when Mu'āwiyah wanted to speak ill of Ali and curse him (as), my father Saad became angry and considered the high virtues of Ali (as) to prevent anybody from insulting him (Abul-Hasan Qushairi Neyshaburi, 1426, p. 1876). In another narration, it is narrated that Saad bin Abi Waqqas made a condition for Mu'āwiyah that if he did curse Ali-ibn-Abitalib in the Masjed-al-Ḥarām, he would not enter that mosque as long as he was alive, and Mu'āwiyah did not do so there as long as Saad was alive (Ibn Abd Rabbuh al-Andalusi, 1404, p. 366).

The insistence of Mu'āwiyah and the Umayyad government on insulting and disrespecting the personality of Ali ibn Abi Talib (as), the great companion of the Prophet of Islam, which was carried out on thousands of pulpits over the years (Zamakhshari,1412, p. 355), became such that if a ruler did not take such action, he would not be very stable in his position of government. In this regard, a historical memory can be mentioned.

Ibn Ulayya quotes Ibn Ishaq as: Marwan was our emir for 6 years and he insulted Ali ibn Abi Talib (as) from the pulpit every Friday. After Marwan, Saeed ibn Aas became ruler for two years but he did not do so until he was dismissed and Marwan became ruler again and repeated the method of insulting Ali (as) (Dhahabi, 1406, p. 231; Baladzuri,1417, p. 184). It may be thought that by implementing such a dirty policy, Mu'āwiyah was trying to intimidate and disfigure Ali (as)only during his own lifetime, but by continuing such a dirty attitude even after Mu'āwiyah's death, the depth of such an ugly view becomes even clearer in the response that Mu'āwiyah's followers gave to Imam Sajjad (as). Imam Sajjad (as) asked Marwan: Now that some time has passed since the martyrdom of Imam Ali (as) and the death of Mu'āwiyah, why does the slander and insult against him continue? Marwan replied: The foundation of our government is established by this slander (Dhahabi, 1409, p. 227).

The insistence and stubbornness of Mu'āwiyah and his commanders in speaking ill of Ali (as) was in a situation that as Khalid Mohammad Khalid says: Mu'āwiyah was insulting Ali (as) while Ali (as) did not allow such a thing. This researcher praises Ali (as) for his adherence to human values (Khalid Mohammad Khalid, 1424, p. 290). Marwan's response to the fourth Shiite Imam followed exactly the same view and policy that shows Mu'āwiyah's attitude of hatred. After Ali's martyrdom, some Umayyads went to Mu'āwiyah and demanded the cancellation of the order to insult Ali (PBUH), but Mu'āwiyah said that this should be done until no trace of him remains and no one remembers any virtues of Ali (as) (Ibn Abi al-Hadid, 1404, p. 57)

2.1. Forging of Hadith

Mu'āwiyah, with the aim of destroying the image and personality of Ali (peace be upon him), started fabricating hadiths and forced a group of his companions and followers to fabricate fake hadiths in insulting Ali ibn Abi Talib and also paid pension, including the following individuals: Abu Hurairah, Amr ibn al-As, Mughirah ibn Shu'bah, Urwah ibn Zubayr (Ibn Abi al-Hadid, 1385, p. 63). Mu'āwiyah did not stop at fabricating hadiths to tarnish the image of Ali (peace be upon him), but instead, he also fabricated hadiths to glorify himself. It has been said that the fabrication of

these hadiths was so great that Ishaq ibn Rahwayh, who was the teacher of Bukhari, Muslim of Neyshaburi, Nasa'i, and Ahmad ibn Hanbal, did not consider any authentic hadith from the Prophet Mohammad (peace be upon him) about Mu'āwiyah's virtues to be true (ibid,1404, p. 63).

3.1. Distortion of Qur'anic Verses

Mu'āwiyah's desire to curse and slander Ali (peace be upon him) was not limited to fabricating hadiths, but also led him to change the meanings and distort the verses of the Qur'an. One example of distortion of Qur'anic verses by Samura bin Jundab began with Mu'āwiyah's promise to pay him one hundred thousand dirhams, but he finally received 400 thousand dirhams just to say that the verse: Of those among the people, whose saying pleases you. (Baqarah:204) was revealed about Ali (as) (Ibn Abi al-Hadid, vol. 4, p. 73). Zuhari narrates that he was with Walīd bin Abdul Malik when he read verse 11 of Surah An-Nur and said: This verse was revealed about Ali (peace be upon him), while according to the narration of this verse, it was revealed about Abdullah bin Ubay bin Salul, the hypocrite (Abu Na'im Isfahani, 1394, p. 369).

These actions, which were carried out by Mu'āwiyah and by trying to distort and change the meanings of the verses of the Qur'an, were carried out at a time when Sunnis emphasized the need to respect the companions (*as-Ṣahāba*) and the prohibition of insulting them, and considered respecting the companions obligatory (Ibn Ḥajar Asqalani,1415, p. 26). Abu Ishaq Suba'i quotes Abu Abdullah Jadali as saying: I came to Umm Salamah and she said: Does anyone curse the Prophet (pbuh)? I said: I seek refuge in Allah! Then she said: I heard from the Prophet (pbuh) that whoever curses Ali (as) has cursed me (Dhahabi,1407, p. 634).

These undesirable and reprehensible efforts of Mu'āwiyah, which were recorded in history and in his name in opposition to Ali (as), have been introduced as signs of hypocrisy according to some Sunni sources (Qurtubi, 1384, p. 267). Ibn Taymiyyah al-Harrani, by considering the prevalence of insulting Ali (as) among Mu'āwiyah's companions, considered it as evidence of the righteousness of Ali (as) and his companions, and considered the rebellion that was accompanied by cursing and slander to be appropriate for the group related to Mu'āwiyah (Ibn Taymiyyah, 1421, p. 266).

These ugly and evil actions were carried out by Mu'āwiyah to tarnish the image of Ali (pbuh), and the Sunni scholars. It has been considered a sign of hypocrisy that Ali (as) used to warn against Mu'āwiyah's insults in Kufa and pray, O God, protect our blood and theirs, and establish peace between us and them (Mohammad Khalid, 1424, p. 288). Despite such signs of hypocrisy and moral weakness in a person like Mu'āwiyah, how is

it possible that such errors could have escaped the attention of the Prophet of Islam and made her the author of divine revelation?

2. Mu'āwiyah does not have the right to appoint a caliph and successor after himself, and then the caliphate will be Ali's (as) Son.

One of the important provisions of the peace between Imam Hassan (as) and Mu'āwiyah was not to appoint a successor after Mu'āwiyah's lifetime, but quite conversely, he made extensive efforts to succeed his son Yazid in future, during his own reign and caliphate. Ibn Asākir says in this regard: The caliphate and the position of a crown prince by Yazid were formed by Mu'āwiyah (Ibn Asākir, 1420, p. 394). The same researcher further writes, quoting Zubair ibn Bakr: Mu'āwiyah took the oath of allegiance from the people during his lifetime on the succession and caliphate of his son Yazid, and this was the first agreement of a crown prince in Islam. Mu'āwiyah said: If I had not been interested in Yazid, I would have changed my mind (ibid, 395).

Mu'āwiyah's purposeful efforts and use of illegitimate and dirty means and ways to destroy the personality of Ali (peace be upon him) and deceive the people with the excuse of seeking revenge for Uthman are nothing but his long steps to achieve kingship that cannot be justified. We see these excesses and expansionism of Mu'āwiyah later in a prayer sermon that Mu'āwiyah uttered after making peace with Imam Hassan (peace be upon him) and said: I did not fight you for the sake of prayer, fasting, and religion because you were doing them yourself, but rather I fought you for the sake of emirate and governing you so that I could become your ruler (Ibn Kathir al-Dimashqi,1407, p. 131; Ibn Abi al-Hadid, vol.16, p. 15).

This same line of thought was implemented by his successor, Yazid. we hear the repetition of these debased complexes fromYazid, who, after the martyrdom of Imam Hussein (as), recited the poem of Ibn Zubā'ī and wished that his barbaric ancestors had witnessed these scenes (ibid, 204). The author of the book Mu'awiyah from Arabia to Empire says «All Sunni writers of the 8th century and the following century believe that Mu'awiyah caused the transformation of the caliphate into a monarchy. In this regard, he changed the principles and mission of the Prophet of God, Mohammad (pbuh) to a worldly ruler. This fact was due to the way he came to power, which was based on inheritance. (Humphreys, 2006, p. 150) Of course, Mu'awiyah further distorted this approach of government by appointing his illegitimate son as his successor. In immorality of Yazid, it was said: About Yazid's immorality it was said: Yazid was a stubborn, hot-tempered and light-headed person who drank wine and committed evil deeds (Dhahabi,1427, p. 6).

As can be seen, before reaching the caliphate, Mu'āwiyah tried to transform it into a government and a kingdom, and he also took many steps in this direction. All his efforts and actions can be justified in the direction of this inner intention of his. Once more, one can easily get the point that no renegade, unfaithful, treaty breaker and worldly man like Mu'āwiyah can be the writer of the revelation received by Mohammad (pbuh).

3. Mu'āwiyah is determined not to attack the Shiites of Ali (AS) and to respect their financial and personal rights (Balathuri, 1417, p. 42).

During the time when Samara bin Jundab was appointed by Ziyad bin Ubayyah, the Emir of Kufa, it was reported that he killed 80,000 of Ali's devotees, of whom, according to some statements, 47,000 were companions of the Qur'an (Ibn Athir, 1408, p. 229). Among the most famous Islamic figures, some of whom were also special companions of the Prophet of Islam (pbuh) and were martyred by Mu'āwiyah, the following individuals can be mentioned:

1.3. Ammār Yāsir, that is *al-Ṣahāba*,

This person, who was a special and respected companion of the Prophet (pbuh), has been introduced in a hadith by the Prophet (pbuh), after adhering to the Qur'an, paying attention to Ammār's behavior and character as a means of guidance and salvation from misguidance. Of course, the Prophet had also predicted the killing of this companion by a wicked group (Hakim Neishaburi, 1411, p. 162).

2.3. Hāshim bin Utbah

Mr. Hashim bin Utbah bin Abi Waqqas is the nephew of Saad bin Abi Waqqas, who was nicknamed Marqal for his courage and fearlessness. After the killing of Uthman, he immediately pledged allegiance to Ali (as) and said: I know that God and His Prophet will be pleased with this (Asqalani, 1415, p. 515). Mr. Hashim, who was one of the standard bearers of Imam Ali (as) in the Battle of Siffin, after his martyrdom, Imam Ali (as) said: O Hashim, no problem! May you be rewarded in PaRaḍise for fighting in the way of God and His religion (Ibn Abd al-Barr, 1412, p. 1547).

3.3. Ḥajr ibn 'Adi

Hajr ibn Adi, known as Ḥajr al-Khair, was a companion of the Prophet (pbuh) and a special companion of Ali (as). In the Battle of Siffin, he was one of the commanders of Ali's (as) army and the commander of the warriors of the Qandah tribe (Ibn Asākir, 1415, p. 207). Ḥajr ibn 'Adi and Amr ibn Hamaq al-Khazai, along with some others, rose up against Mu'āwiyah's governor in Kufa, Mughirah ibn Shu'bah, and opposed him when he cursed Ali (pbuh) from the pulpit. According to Mas'udi, Ḥajr ibn 'Adi was the first Muslim to be killed with tied hands, (Mas'udi, 1409, p.3).

The martyrdom of Hajr ibn ‘Adi provoked various reactions against Mu’āwiyah. Upon hearing this news, Imam Hussein (as) wrote a letter to Mu’āwiyah and listed the killing of Ḥjar among the abominations of Mu’āwiyah's actions (Dinwari, 1960, p. 223). Aishah wrote a letter to Mu’āwiyah and said: I heard the Messenger of God (pbuh) say that after me, people will be killed in Ezra - the place of martyrdom of Ḥajar near Damascus - and God and the people of heaven will be angry with their killing »(Ibn Asākir, 1421, p. 226).

All these actions, which were carried out by Mu’āwiyah and his agents intentionally and in opposition to the peace treaty with Imam Hassan (as). Mu’āwiyah ibn Yazid, who thus honestly and selflessly renounced the position of caliphate and did not want to usurp this position like his predecessors. Whether he was killed by the Marwanids (Dinwari, 1410, p. 17) or was accused of illness and weakness of will for resigning from power (Balazari, 1417, p. 356), what is certain is that he did not want to continue the path of his predecessors and preferred the bitter taste of being away from the power and danger of the fanatical Umayyads over worldly appearances. However, what was spread as Mu’āwiyah's writings could not be more than letters. Tabari says: Mu’āwiyah was the writer of the Prophet's needs and problems and participated in the letters that were written by the Prophet to the princes and kings (Tabari, 1407, p. 24). Also, Ibn Abi al-Hadid, while admitting a difference in the news of Mu’āwiyah’s writing down the revelations, considers the writing down of the Qur’an by Ali (as) to be correct. In this scholar’s opinion, Mu’āwiyah, in agreement with Hanzalah ibn Rabi’ al-Taymi, merely wrote letters to the Prophet (Ibn Abi al-Hadid, 338). As can be seen, the news of Mu’āwiyah’s writing down the revelations in Sunni sources is seriously doubted, let alone Shiite.

4. Sunnis and the virtues of Mu’āwiyah

Regarding the virtues attributed to Mu’āwiyah and the soundness of his character, as some sources have told stories that were similar to his own policies, we can refer to sources from scholars who uncover these matters and show the truth more clearly. The author of Sunan an-Nasa'i says in this regard: I found the people of Syria far from being familiar with the virtues of Ali (as), so I wrote the book Characteristics in the Virtues of Ali (as) and after that I wrote the virtues of the companions. People asked me to write a book on the virtues of Mu’āwiyah as well, and I said: What should I write about Mu’āwiyah except this statement that the Prophet said, O God, do not fill his stomach (Dhahabi, 107, 1406). In the same source, it is stated that many hadiths have been said about the virtues of Mu’āwiyah and many books have been written about him that the scholars of hadith do not consider to be authentic (ibid, 134).

The Sheikh of the Wahhabi, Ibn Taymiyyah, says: A group has made virtues for Mu'āwiyah and narrated hadiths from the Messenger of Allah (pbuh)about him, all of which are lies (Ibn Taymiyyah al-Harrani, 40, 1406). Some Sunni scholars condemn Mu'āwiyah himself for his un-Islamic conduct regarding the incident of disrespecting and slandering Ali (as) and his malice towards Imam Hassan and Imam Hussein (as). They believe that such actions committed by Mu'āwiyah caused the prophet's companions and the followers to dislike Mu'āwiyah (Al-Jassas, 88, 1405).

Finally, the most important aspects of Mu'āwiyah's personality can be seen in the historical confession that his grandson, Mu'āwiyah ibn Yazid, confessed to. When he came to power, he went to the pulpit and, while acknowledging the sins and mistakes of his grandfather Mu'āwiyah and the righteousness of Ali (as), said: Who is more deserving of kinship and closeness to the Prophet of Islam (peace be upon him) than Ali (peace be upon him)? He considers Mu'āwiyah to be burdened with sins and torment in the grave and says: He is buried in the dust while he is burdened with his sins and mistakes (Ibn Taghri Bardi, 1349, 164).

Mu'āwiyah ibn Yazid, who thus honestly and selflessly renounced the position of caliphate and did not want to usurp this position like his predecessors, whether he was killed by the Marwanids (Dinwari, 17, 1410) or was accused of illness and weakness of will for stepping down from power (Balazari, 356, 1417), what is certain is that he did not want to continue the path of his predecessors and preferred the bitter taste of being away from the power and danger of the fanatical Umayyads over worldly appearances. But what was spread as Mu'āwiyah's writings could not be more than writing some letters. Tabari says: Mu'āwiyah was the writer of the Prophet's needs and problems and participated in the letters that were written by the Prophet to the princes and kings (Tabari, 24, 1407).

Also, Ibn Abi al-Hadid, while admitting a difference in the news of Mu'āwiyah's writing of revelation, considers the writing of the Qur'an by Ali (as) to be correct. In this researcher's opinion, Mu'āwiyah, in agreement with Hanzalah ibn Rabi' al-Taymi, merely wrote letters for the Prophet (Ibn Abi al-Hadid, 338). As can be seen, the news of Mu'āwiyah's writing of revelation in Sunni sources is seriously questioned.

Conclusion

1. Accepting Mu’āwiyah as the scriber of revelation only because of his ability to write, while there were other scribers, and also considering the authentic Sunni narrations that Mu’āwiyah was caught in heresy and deviation in religion and stained with the blood of thousands of Muslims and companions of the Prophet, more than anything else, shows the Prophet's incorrect diagnosis in choosing Mu’āwiyah as the scribe of revelation, which tarnishes the sanctity and infallibility of divine revelation, and more than just narrating a historical news, it is due to a lack of familiarity with the sanctity of divine revelation.

2. With the clarification of Mu’āwiyah's motives in distorting the facts, as well as the recognition of the fake factors and means that played a role in his rise to the caliphate as a scribe of revelation, and also with the recognition of the unauthenticity of the news of his scribe of the Qur’an through one of the narrators of the chain, and the fact that the said chain does not agree with the events of the Prophet's lifetime and his marriage, we will undoubtedly not give Mu’āwiyah a place among the scribes of the Prophet's revelation. Of course, it is possible that he, like some others, only wrote letters to the Prophet, and the news of Mu’āwiyah's scribe of revelation is not the slightest bit true.

3. By accepting the news of Mu’āwiyah being the scribe of the revelations, which is mentioned in a Sunni source, many reliable news related to other hadiths of the Prophet about Mu’āwiyah will be faced with ambiguity or denial, which introduces Mu’āwiyah as far from Islam and outside PaRaḍise. We are either forced to reject many historical events related to Mu’āwiyah’s actions, which are also narrated in many Sunni sources, or by depriving history of its events, we will reach terrifying ruins.

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Exegesis of the Qur'an's Ambiguous Verses in the Teachings of the Ahl al-Bayt (as)

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Abstract

The verses under scrutiny are those whose comprehension presents significant difficulty for a novice, necessitating precise lexical, exegetical, and contextual analysis. The research, employing a descriptive-analytical methodology and utilizing library resources, aimed to establish a systematic and valid approach for understanding the problematic verses of the Qur'an, grounded in the teachings of the Ahl al-Bayt (as), and to propose a model for correct exegesis that avoids erroneous or deviant interpretations. Verse 51 of Surah Qalam addresses the psychological impact of human gaze, which can be a source of harm. Although it does not explicitly mention the evil eye (*'ayn*), it provides a customary framework for connecting this concept with the divine revelation. Regarding verses detailing human creation, such as verse 45 of Surah Nur and others, the variance in interpretations does not imply contradiction but rather signals the multiplicity of creation stages and the manifestation of Divine Wisdom. Similarly, discrepancies in describing the mission of Prophet Moses (as) in verse 32 of Surah Shu'ará and seemingly opposing verses stem from situational multiplicity, variations in descriptive perspectives, and the progressive revelation of divine power during the miraculous process. It appears that the Ahl al-Bayt (as) applied core principles to resolve apparently problematic verses, including: Recourse to established, firm verses (*muḥkamāt*), attention to authentic historical context, reliance on textual context (*siyāq*), adherence to linguistic rules, rational reflection upon the verses, and reference to the Prophetic tradition (*sunnah*).

Keywords: The Status of Narration, Interpretation of Ambiguous Verses, Strategic Principles, The Doctrine of Ahl al-Bayt (as).

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1. Introduction

Given that the Qur'an is an eloquent and profound discourse encompassing multiple semantic levels, certain of its verses may appear ambiguous or problematic, thus necessitating further exegesis and elucidation. These verses, known as *Āyāt al-Mushkilah* (ambiguous verses), have always commanded the attention of Islamic exegetes and scholars, leading to extensive efforts toward their comprehension and clarification. Central to this discourse is the pivotal role of the Ahl al-Bayt (as), recognized as the firmly rooted in knowledge (*Rāsikhūn fī al-'Ilm*) and the true inheritors of the Holy Prophet (pbuh). Possessing *ladunnī* (divinely inspired) knowledge and direct connection to the source of revelation, they have been able to provide correct and comprehensive interpretations of the Qur'anic verses, particularly the *Āyāt al-Mushkilah*.

Problem Formulation: The Strategic Principles of the Ahl al-Bayt (as) in resolving verses based on which principles are the exegeses of Surah Qalam, verse 51; Surah Nur, verse 45; and Surah Shu'arā', verse 32 articulated. This present study seeks to identify and explain the strategic principles and foundational rules governing the interpretation of the Qur'an's ambiguous verses, as articulated in the doctrine of the Ahl al-Bayt (as), through an examination and analysis of their interpretative narrations (*riwayāt at-tafsīr*). To address this question, the research proceeds by a rigorous scrutiny of authoritative scholarly sources. With the objective of achieving a systematic and reliable methodology for understanding the *Āyāt al-Mushkilah* based on the teachings of the Ahl al-Bayt (as), and to propose a model for sound exegesis that avoids erroneous and deviant interpretations, this study employs a descriptive-analytical method, utilizing library resources for data collection and reference within the Qur'an itself.

2. Hypotheses

It is hypothesized that the Ahl al-Bayt (as) have approached the resolution of the Qur'an's ambiguous verses based on established methodological principles and rules.

2-1. Review of Prior Research

2-2. Bibliographic Review

Typology of the exegetical narrations of Imam Riḍā (as) (2020) by Abbas Mossalla'i and Mohsen Dimehkar: In this article, the authors endeavored to elucidate the methodologies employed by Imam Riḍā (as) in Qur'anic interpretation. This included methodologies such as the Qur'an by Qur'an method (i.e., resolving ambiguity via internal cross-reference within the Qur'an itself).

3. Translation (Academic English):

It is assumed that the Ahl al-Bayt (peace be upon them) have addressed and resolved the complex verses of the Qur'an based on well-founded methodological principles and rules.

4. Review of Prior Research

1. The article Typology of Interpretive Narratives of Imam Riḍā (as) (1389) by Abbas Mosalai - Mohsen Deimekar, the authors in this article have tried to explain the methods that Imam Riḍā (as) used in interpreting verses, such as the Qur'an-to-Qur'an method.

2. The article, Fundamentals and Method of Razavi Interpretation by Mehdi Izadi - the author (1392) in this article has tried to explain the method of approach and interpretation of Imam Riḍā (as) in dealing with verses.

3. The article, Methodology of Similar Verses in Razavi Narratives. (1397) Authored by: Ali Nasiri, Hamid Karami, Mohammad Riḍā Maleki Disney, the authors in the aforementioned article have studied and identified the types of similar verses.

4. Article, Ibn Qutayba's Fundamentals and Interpretive Methods in the Book of Interpretation of the Difficulties of the Qur'an (2019) Authors: Hamid Mohammadi Rad, Hamed Golipour. In this research, the authors examine the literary foundations of Ibn Qutayba, such as rhetorical foundations - metaphor - inverted simile - omission and abbreviation - allusion and expansion - as well as the expression of his interpretive methods such as literary interpretation - interpretation of verses with permissible acceptance in the word - interpretation of verses by presenting metaphor - Qur'anic doubts and criticism of Ibn Qutayba's works - contradition and difference in verses and different readings.

5. Article, The Scientific Appearance and Interpretive Presuppositions of Ibn Qutayba's Book of Interpretation of the Qur'an. (2019) In the Criticism of Analysis and Authorship: Mohammad Ali Hekmat, Bakhsh Ali Qanbari, Seddigheh Nasir Oghuli Khiabani. The authors in the aforementioned article, in sections such as: 1. The Scientific Appearance of Ibn Qutayba in the Age of Interpretation; 2. Ibn Qutaybah's interpretive assumptions; 3. The sacredness and divine nature of the text of the Qur'an; 4. The literal inviolability of the Qur'an; 5. The comprehensiveness of the Qur'an; 6. The eternity of the Qur'an's invitation; 7. The interpretability of the Qur'an; 8. The comprehensibility of the Qur'an; 9. The rationality of the language of the Qur'an; 10. The harmony of the Qur'an; 11. The call for reflection in the Qur'an; 12. The permissibility of ijtihad in the interpretation of the Qur'an; 13. The interpretability of the Qur'an's parallels; 14. The position of the seven letters in Ibn Qutaybah's

interpretation.The distinction of the current research from the other mentioned sources is as follows. None of the mentioned sources has an approach that matches the title of the current research. Considering the mentioned titles, each of the mentioned sources has specifically examined the narrations of the Ahl al-Bayt (as), with regard to the mentioned topics and in a specific way.

What the present research seeks to do is the following: Citing the words of the Ahl al-Bayt (as) and applying the opinions of the infallibles (as) in removing the illusion of contradition between the problematic verses in the form of precise interpretations, governing and codified principles, citing the possibility of adhering to strategic principles such as: 1. Citing rational arguments. 2. Taking advantage of the context of the verses. 3. Referring the problematic verses to the solid verses of the Qur'an. 4. Paying attention to the correct date. 5. Referring to the Sunnah of the Prophet (pbuh) 6. Considering literary rules. Although many scholars have quoted from the viewpoint of the infallibles (as) a study that brings these ways together has not been organized so far. Such an idea and collection has not been formed in any of the codified articles. The research seeks to fill this gap in order to provide a beacon of light to confront various doubts in this field that have long been raised about the Qur'an, and each commentator has responded to those doubts in their own way, according to their own taste.

5. Terms

5-1. Difficult verses, in the terminology of the ancients, are among the verses in which the illusion of contradition is initially inferred by a beginner. (Sobhani Tabrizi, 1377, 11-19; Suyuti, 1391/1470).

5-2. The governing principles are the basis and foundation for the opinion and belief of some people on the subject under discussion. (Qurashi, 1371, 5/161-162).

6.The Connection Between Surah Qalam (verse 51) and the Evil Eye (*'Ayn*)

Verse:

«إِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَکَ ...» (سوره قلم:51)

Related Verses:

«وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ «وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ.» (سوره یوسف:67)

«وَمِنْ شَرِّ حاسِدٍ إِذا حَسَدَ.» (سوره فلق: ۵)

The Inquiry

A number of scholars contend that verse 51 of Surah Qalam is related to the Evil Eye (*'Ayn*). Considering that the eye is one of the human organs, possessing a functional, instrumental role akin to other limbs—a mere instrument for visual perception—how can it be the cause of illness or the destruction (*halāk*) of a person? What is the possible connection between verse 51 of Surah Qalam and the Evil Eye?

Conceptual Analysis (Linguistics) in lexicographical sources, the word *zalaqa*

(زَلَق) is defined as slipping or sliding, which has various manifestations depending on the degree of intensity .(Al-Zamakhshari, 1417, 2:91).

The word *baṣar* (بَصَر) means sight, and its plural is abṣār. A mustabṣir is one who possesses insight (Ibid, 1:102). The term *junn* (جُنّ) carries meanings such as madness, insanity, foolishness, mental derangement, illness, and distress; and *majnūn* (مَجْنُون) is the passive participle meaning one afflicted by madness (Ismail Sini, 1414, 31). Occasion of Revelation (*sha'n nuzūl*) concerning the occasion of revelation for verse 51 of Surah Qalam, it is narrated: A man among the Banu Asad tribe possessed an extremely envious eye. Therefore, the enemies of the Prophet (pbuh) asked him to stare intently at the Prophet during the recitation of the Qur'an with the intent that the Prophet would perish. At that very moment, God, through the revelation of this verse, informed the Prophet of the enemies' intent (Al-Wahidi, 1411, 1:463). In the narrative exegesis *Baḥr al-'Ulūm*, concerning verse 51 of Surah Al-Qalam, it is stated: O Prophet, when you recite the Qur'an, the disbelievers, due to their hostility, look at you with animosity and are close to making you slip with their eyes and throw you to the ground. Al-Farrā' and Al-Kalbī narrated: The intention is that their eyes will cause the Prophet (pbuh to slip and fall (Al-Samarqandī, 1416, 3:486-487).

Mohammad ibn al-Abbās related from Husayn ibn Ahmad al-Mālikī, from Mohammad ibn 'Īsā, from Yūnus ibn 'Abd al-Raḥmān, from 'Abdullāh ibn Sinān, from Husayn al-Jammāl, who said: I accompanied Abu 'Abdillāh (as) from Medina to Mecca. When they reached Ghadir Khumm, he looked at me and said: 'This is the place of the Prophet's (pbuh) footsteps,' when he took the hand of 'Alī (a.s.a.s.) and said: 'Whoever I am his master (*Mawlá*), 'Alī is his master'… and he continued, saying: 'God said to His Messenger:

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ

Baḥrānī, 1415, 5:464 under verse 51 of Surah Qalam, stated: The meaning of 'they heard the message (*sam'iū al-dhikr*)' refers to Imam 'Alī (as) and when the Prophet (pbuh) mentioned the virtues of Imam 'Alī (as), the disbelievers said: 'He is mad,' and God Almighty said: 'He {Imam 'Alī (as) is but a reminder to the worlds.' (Al-Qummī, 1363, 2:383).

What is established in the narrative exegeses of Baḥr al-'Ulūm, *Al-Burhān*, and the narrative exegesis of Al-Qummī is that when the disbelievers witnessed the virtues and status of the noble Prophet (pbuh), they became envious of him. This envy led to the utterance of frivolous and nonsensical speech, to the extent that they called the Prophet majnūn (mad). Whether this absurdity concerns the noble Prophet (pbuh) or Imam 'Alī (as) makes no difference. This is because, considering other firm verses, such as verse 59 of Surah Nisā'

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

and the accompanying narrations, the obedience to the Guardians of God is situated within the obedience to the Messenger and God. In the book Tartīb Amālī, regarding the connection between the testament (*waṣiyyah*) and the remembrance of the Guardians of God from the time of Adam (as) until the era of Imam al-Ḥujjah (as), it is mentioned: When Imam Ja'far al-Ṣādiq (as) was asked about 'and We had certainly given them the Word that perfects [their status]'

«وَ لَقَدْ آتَيْناهُمُ الْكَلِمَةَ مَتْمَمًّا»

he said: 'The intended meaning is the Imams succeeding one Imam after another,' and a similar narration is cited in Al-Kāfī (Ibn Bābuwayh, 1430, 3:14-15). Therefore, what is crucial is the connection between verse 51 of Surah Al-Qalam and the Evil Eye. Hence, the effects of the human eye on causing a person to fall, become ill, or perish must be examined.

Setting aside the chain of narration (*sanad*) and the implication of the narrations, regardless of their authenticity or lack thereof, several possibilities can be proposed for verse 51 of Surah Qalam. This verse, by pointing to the power of the gaze and the impact of moral vices such as envy, malice, and negative reactions, can be considered as one of the Qur'anic foundations for the belief in the Evil Eye. This verse demonstrates that a human gaze can carry negative energy and, under specific conditions, possess the capacity to inflict harm. Nevertheless, understanding this issue requires attention to cultural and theological contexts and must be examined with caution and within the framework of religious teachings. It must be noted that the understanding of the Evil Eye phenomenon is rooted in cultural and traditional beliefs. While this verse can serve as a basis for

such beliefs, there is no direct scientific proof for this phenomenon connection of the Verse to the Issue of the Evil Eye.

In this verse, there is an allusion to the influential nature of the gaze and its potential to inflict harm. This concept serves as a groundwork for the belief in the Evil Eye across various cultures and societies. The connection of the verse to the Evil Eye can be examined from several aspects:

The Power of the Gaze: The verse indicates that looking can be influential and even harmful. This reinforces the belief that gazes full of envy and malice possess the capacity to harm individuals and objects. For instance, in verse 67 of Surah Yūsuf, Prophet Ya'qūb (as) reminded his sons not to enter the city gates of Egypt from a single entrance but to enter through separate gates. It is plausible that Prophet Ya'qūb (as) had two reasons for his instruction: first, to prevent his sons from being recognized by their lineage at that location; and second, to shield them from being subjected to the Evil Eye of the guards. Envy (*Ḥasad*): The verse points to the envy and malice of the disbelievers toward the Prophet (pbuh). This envy is considered the primary factor in causing harm through the gaze, from the perspective of the Evil Eye belief. In traditions related to the Evil Eye, envy is regarded as one of the most crucial elements generating this phenomenon.

Negative Reactions: The verse refers to the negative reactions of the disbelievers toward the Prophet (pbuh) and the divine revelation. These reactions can be precursors to psychic and physical harm from the perspective of the Evil Eye.Traditional Exegesis: Some commentators of the Qur'an, citing narrations, have interpreted this verse as a confirmation of the existence of the Evil Eye. They maintain that this verse affirms the power and influence of an evil look.

Rhetorical Points: The verse also encompasses rhetorical elements. First, multiple emphasis markers are employed. For instance, إِنَّ is used for emphasis concerning the alleged madness of the Prophet (pbuh), and لَيُزْلِقُونَكَ utilizes the emphatic lām to signify the imminence of harm inflicted through the eye (Ibn Abī Zamanayn, 1424, 2:441). Ibn Abī Zamanayn further interprets لَيُزْلِقُونَكَ as they will defeat you. Second, the disbelievers' gazes are metaphorically likened to arrows that would cause the Prophet's destruction. Third, there is an element of hyperbole (*mubālaghah*) in the verse; stating that they were about to make you slip with their eyes itself constitutes a form of exaggeration to indicate the intensity of the disbelievers' envy or wrath.In conclusion, the explanation provided by the Infallible Imam (as) concerning verse 51 of Surah Qalam appears to rely

on principles such as: 1. Attention to literary rules; 2. Reliance on the occasion of revelation of verse 51 of Surah Al-Qalam; 3. Reference to other verses, such as verse 67 of Surah Yūsuf and verse 5 of Surah Falaq, because in these verses, the Almighty God explicitly refers to envy (*ḥasad*) and envying people, whether that envy is directed toward beauty or perfection, or toward the abundance of children and wealth bestowed by God upon His servants.

7. Strategic Principles in the Interpretation of Verse 45 of Surah Nur Based on the Teachings of the Ahl al-Bayt (peace be upon them)

The Creation of the Human Being

«وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.» (سوره نور: ٤٥)

«الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ» (سوره سجد ٧)

«خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ» (سوره الرحمن: ١٤)

«وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ..» (سوره روم: ٢٠)

«وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ.» (سوره حجر: ٢٦)

In verse 45 of Surah Nur, Allah states that every moving creature is created from water; however, in other verses the human being is described as created from clay (*ṭīn*), dust (*turāb*), black mud (*ḥama' masnūn*), and dried clay like pottery (*ṣalṣāl kal-fakhkhār*). How can this apparent contradition concerning the creation of human beings be reconciled?

Conceptual Analysis: According to Arabic lexicons, the term *dābbah* refers to any animal or living creature that moves upon the earth (Harawi, 2008, p. 163). The word *mā'* denotes water (Mutarizi, 1979, vol. 2, p. 255). Its root is *mawāh*, and its diminutive is *muwayḥ*, in which the *hā'* has been elided and the *wāw* altered. As the Almighty God states, We made every living thing from water. (Surah Anbiyá: 30); and We sent down from the sky pure water. (Surah Furqān: 48) (Raghib Isfahani, 1412 AH, p. 784). The term *ṭīn* signifies clay—a substance that gives life and forms the natural constitution, having various types (Azdi, 1999, vol. 2, pp. 842–843). *Turāb*, derived from *taraba*, denotes dusty soil; it is the soil covering the surface of the ground or a grave (Ibn Sīdah, 1412 AH, vol. 9, p. 479). *Ḥama*, the plural of *ḥamā'ah*, means dark, altered mud; and masnūn has seven interpretations: (1) putrid, (2) stagnant water, (3) direct object of *khalaqnā* (We created), (4) poured-out liquid, (5) form derived from sunnah, (6) referring to a palm tree, or (7) meaning sharpened (Māwardī, n.d., vol. 3, p. 158). As for *ṣalṣāl kal-fakhkhār*, five interpretations are reported: (1)

pottery, (2) clay mixed with sand, (3) sticky mud, (4) dried clay, and (5) hollow, malodorous clay.

In *Tafsīr Mujāhid*, ʿAbd al-Raḥmān narrates that *ṣalṣāl kal-fakhkhār* refers to fresh rainwater that seeps into the ground and becomes clay like pottery, then hardens (Qurashi Makhzūnī, 1410 AH, p. 416). He further states that *ṣalṣāl* and *ṭīn* both signify clay, while *ḥama' masnūn* denotes decayed, putrid mud (ibid., p. 636).

The Context of Revelation (Shā'n al-Nuzūl)

According to *al-Wajīz fī Tafsīr al-Kitāb al-ʿAzīz*, the phrase created every creature from water refers to the drop of semen (*nuṭfah*) from which all living beings originate. The continuation of the verse classifies creatures by their modes of locomotion: some crawl (e.g., snakes and whales), some walk on two legs (humans and jinn), and others on four (Wahidi, 1415 AH, vol. 2, p. 767).

Al-Farrā' explains that attributing walking to all beings, though humans uniquely walk upright, is due to their association with humankind—similar to saying, A man came with his camels, where movement is attributed to both (Farra', 1980, vol. 2, p. 257). He adds, they come to Him in submission (cf. Surah Naḥl: 87), the meaning is that all creatures obey God freely, not under compulsion (Abu ʿUbaydah, 1381 AH, vol. 2, p. 68).

Theological Interpretation

Two approaches exist regarding the creation of beings from water: Water as the source of all life — the primary material origin of living organisms. Water as semen (*nuṭfah*) — the biological seed from which animals and humans are formed. Thus, when Allah says, among them are those who walk on two leg, He highlights rational beings endowed with intellect (Ibn al-Jawzi, 1422 AH, vol. 3, p. 301). Hence, the verse refers to the initial invisible stage of creation (life stemming from water), followed by the visible stage—walking creatures—demonstrating divine wisdom (Rasanī, 1429 AH, vol. 5, p. 271).

In the Shi'a exegeses *al-Ṣāfī* and *Minhāj al-Ṣādiqīn fī Ilzām al-Mukhālifīn*, the word *mā'* is interpreted as *nuṭfah* (semen), from which all beings were created (Qummi, 1415 AH, vol. 3, p. 441; Kāshānī, 1336 AH, vol. 6, p. 307). In *al-Majmaʿ*, transmitting Imam Mohammad al-Bāqir's words (as), and in *Tafsīr al-Qummi* quoting Imam al-Ṣādiq (as): Allah, the Exalted, creates whatever He wills according to His divine will. (Qummi, 1415 AH, vol. 3, p. 441).

At first glance, verses such as Nur: 45 (creation from water) and those describing man's creation from *ṭīn*, *turāb*, *ḥama' masnūn*, and *ṣalṣāl kal-fakhkhār* (e.g., Hijr: 26; Rahman: 14; Rum:20) may appear

contradictionary. However, when analyzed through narrations of the Ahl al-Bayt (as) and exegetical sources, this apparent contradition dissolves.

Sequential Understanding of Creation

Imam al-Ṣādiq (as), in *Tafsīr al-Qummi*, stated: Allah creates whatever He wills through His divine will. This implies that creation occurs gradually, manifesting God's wisdom. Similarly, in *Majmaʿ al-Bayān*, Imam al-Bāqir (as) explained that *mā'* denotes *nuṭfah*—the first stage of human genesis. Thus, human creation can be outlined as follows:

Stage 1: Origin from water (*nuṭfah*).

Stage 2: Formation from clay (*ṭīn*)—a mixture of water and dust.

Stage 3: Emergence from black, altered mud (*ḥama' masnūn*).

Stage 4: Solidification into dried clay like pottery (*ṣalṣāl kal-fakhkhār*).

Resolving the Apparent Contradition

The verses describe successive stages of creation, not a single moment. Life begins with water, then proceeds through the combination of water and earth. In narrations, mā' is equated with nuṭfah, aligning with other verses: Then He made his progeny from an extract of a humble fluid. (Surah Sajdah: 8) Did We not create you from a contemptible fluid? (Surah Mursalāt: 20) Consequently, based on the *hadiths* of the Ahl al-Bayt (as) and classical exegesis: There is no contradition between the verses; each refers to a distinct stage of creation. The term *mā'* may refer either to *nuṭfah* (semen) or to primordial water as the source of life. The gradual process of human creation reflects divine wisdom and design. As Imam al-Ṣādiq (as) emphasized, Allah created man according to His will and through a gradual process. Each verse alludes to a specific part of this wise and deliberate act of creation.

Reconciling Qur'anic Narratives: The Sequential Stages of Creation from Water and Earth

The analysis addresses the apparent contradition between Qur'anic verses stating that all moving creatures (*dābbah*) were created from water (*mā'*) (Surah Nur: 45) and those detailing human creation from earth elements such as *ṭīn* (clay), *turāb* (dust), *ḥama' masnūn* (altered black mud), and *ṣalṣāl kal-fakhkhār* (sounding clay). The Reconciliation via Ahl al-Bayt (as) hermeneutics: The apparent conflict is resolved by interpreting the verses as describing a sequential process of manifestation across creation, where the primordial *mā'* is fundamentally equivalent to the *nuṭfah* (seminal fluid) from which human life originates, aligning with verses referencing creation from *mā' mahīn* (a humble fluid).

The Eight Stages of Human Creation (Sequential Development)

The document meticulously details the eight sequential stages of human embryological development as cited across various Surahs, linking each to a specific Qur'anic term:

Stage 1 (Earth/Clay): Creation from *sulālah min ṭīn* (extract of clay) (Mu'minun: 12).

Stage 2 (Adhesive Clay): Creation from *ṭīn lāzib* (adhesive clay) (Saffat: 11).

Stage 3 (Altered Mud): Creation from *ṣalṣāl min ḥamā' masnūn* (sounding clay from altered black mud) (Hijr: 28).

Stage 4 (*Nuṭfah*/Semen): Generation of lineage from *mā' mahīn* (humble fluid) (Sajdah: 8; Mursalāt: 20).

Stage 5 (*Alaqah*/Clot): Transformation of the *Nuṭfah* into an Alaqah (clot/leech-like body) (Mu'minun: 14).

Stage 6 (*Muḍghah*/Chewed Lump): Transformation of the Alaqah into a Muḍghah (scientifically notable for its adherence to the uterine wall) (Mu'minun: 14).

Stage 7 (Bones and Flesh): Formation of bones, subsequently clothed with flesh (*Fa-kasawna al-'iẓām laḥman*) (Mu'minun: 14).

Stage 8 (Inspiration of Spirit): The subsequent creation (*thumma ansha'nāhu khalqan ākhar*) (Mu'minun: 14).

The eight prescribed stages exhibit remarkable concordance with modern scientific embryological findings. Furthermore, the Qur'an emphasizes the individual developmental trajectory from *nuṭfah* to maturity, not the evolution of species. These detailed descriptions, presented over 1400 years ago, confirm the scientific miracle (*i'jāz 'ilmī*) of the Noble Qur'an when examined through empirical science. It is highly probable that the statements of the Infallible Imams (as) on the formation of beings rely solely on the principle of Qur'anic exegesis by Qur'an (*Qur'an bi al-Qur'an*). Consequently, by relying on transmitted evidence (*naql*) and rational reflection (*ta'aqqul*), no contradition in the creation narrative is discernible.

8. Guiding Principles in the Exegesis of Surah Ash-Shu'ara, Verse 32, Grounded in the Narrations of the Ahl al-Bayt (Peace Be Upon Them)

The Staff of Moses (pbuh)

«فَأَلْقى عَصاهُ فَإِذا هِيَ ثُعْبانٌ مُبِينٌ» (سوره شعراء: ۳۲)

«وَ أَلْقِ عَصاكَ فَلَمَّا رَآها تَهْتَزُّ كَأَنَّها جَانٌّ وَلَّى مُدْبِراً ....» (سوره قصص: ۳۳)

«فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى» (سوره طه ۲۰)

Inquiry Regarding Apparent Contradition in the Description of Moses' Staff Transformation

Question: In Surah Shu'ará, verse 32, the Almighty God states that when Prophet Moses (as) cast down his staff, it transformed, by divine permission, into a colossal serpent (dragon). Conversely, Surah Qasas, verse 31, describes that when Moses (as) cast down his staff, it turned into a small serpent that was constantly slithering about. How is this discrepancy reconcilable?

Conceptual Analysis of Lexical Terms in Exegetical Sources

In interpretive resources, the phrase حَيَّةٌ تَسْعى (a serpent that strives/hastens) is understood to denote speed and urgency (al-Husseini al-Shirazi, 1424, 1/3251; Huwaidi, n.d., p. 389). *Ḥayyah* (حَيَّة) is a common noun for the known animal; its form is fu'lah, with the *fā' al-fi'l* vowelized with a *fatḥah*, and *the ayn al-fi'l* and *lām al-fi'l* merged (al-Safi, 1418, 16/359)

The term تَهْتَزُّ (*tahtazzu*) signifies rapid movement and agitation, while وَلّي مُدْبِراً (*wallā mudbiran*) means to turn one's back and retreat (al-Husseini al-Shirazi, 1424, 1/401; Huwaidi, n.d., p. 389): …when Moses cast down {the staff and suddenly} looked at it, seeing it moving and agitated, he became frightened and turned away.

Lexically, الثّعبان (*al-Thuʿbān*) refers to a large, massive serpent, whereas الجانّ (*al-Jānn*) refers to a small serpent (Sayyid Murtada, 1998, 1/27).

Reconciliation

Based on the lexicographical and exegetical meanings of the terms, it can be argued that the words تسعى (striving/hastening) and تهتز (agitating) emphasize the extraordinary nature of the staff's movement, effectively describing its motion. Both terms vividly convey a sense of intense speed and agitation to the audience. The phrase ولى مدبراً (turning back) indicates that Prophet Moses (as) was confronting a miraculous and extraordinary phenomenon. In the stage of miracle demonstration, the transformation of the staff into a serpent and its rapid movement serves as a testament to Divine power and a proof of Prophet Moses's prophethood.

Narrative exegeses, such as those cited by al-Tabari and al-Tirmidhi on the authority of al-Saddi, mention: …the Almighty Lord addressed Moses (as): '…Cast down your staff,' and suddenly the staff transformed into a {well-known} serpent that was slithering everywhere… (al-Tabari, 1412, 20/46; al-Tirmidhi, 1425, 2/590).

Credibility of *Al-Tabari's Tafsīr* and Content Analysis of the Narration on the Credibility of Al-Tabari's Exegesis

Several points can be noted regarding the credibility of *Al-Tabari's Tafsīr*. Al-Tabari's commentary is recognized as one of the oldest and most

comprehensive works of *naql* (transmitted/narrative) exegesis within Sunni scholarship. Al-Tabari is known for compiling various narrations from the Companions (*Sahāba*) and Successors (*Tabi'un*), such as al-Saddi, striving to include all reported opinions under the verse. Due to his meticulous attention to the transmission chains (*isnād*) and documentary scrutiny of prophetic traditions, Al-Tabari is highly regarded by many researchers (Alavi Mehr, 1396 SH, p. 195).

Al-Tirmidhi's Tafsīr, another Sunni narrative exegesis presented in two volumes in Arabic, incorporates narrations cited by al-Tabari. Although the commentator examines some surahs of the Holy Qur'an, the reports transmitted from al-Saddi require further critical examination and reflection due to the potential presence of *Isrā'īliyyāt* (materials originating from Jewish/Christian traditions) within the sayings of the *Tabi'un* and *Sahāba*h. However, the content narrated in this specific report does not contradict the firm verses of the Qur'an, sound intellect, or compelling rational evidence. Consequently, regards to the jurisprudential/scholarly evaluation (*rijāl*) and transmission scrutiny must be observed when considering the specifics of al-Saddi's quotations.

Content Analysis of the Foregoing Narration

Several hypotheses can be posited concerning the content analysis of the aforementioned narration. The statement that the staff transformed into a well-known serpent (*ḥayyah maʿrūf*) is highly significant. This implies the staff did not turn into an unknown or imaginary creature but rather a real, identifiable animal possessing inherent characteristics, such as slithering. This emphasis highlights the miraculous aspect of divine power: an inanimate object transforming into a fully real and living being, not merely an illusion or superficial appearance.

The term تَسْعى (*tasʿā*) stresses the serpent's movement and dynamism, which signifies the serpent's complete vitality. This clause effectively explains the meaning of حَيَّةٌ تَسْعى because the serpent was not stationary but moved rapidly and with apparent volition. The descriptions of the staff as الثّعبان (*al-Thuʿbān*) and الجانّ (*al-Jānn*) can both symbolize the majesty and immensity of Divine Will in executing an act, which consequently instilled awe and dread in Prophet Moses (as). It is stated in *the book Amālī* that الثّعبان is a large, massive serpent, whereas الجانّ is a small serpent. Surah Shu'ará, verse 32, likens Moses' staff to الثّعبان, while Surah Qasas, verse 31, describes the staff as a small serpent that was quickly slithering from one side to the other.

Interpretive Views on the Similes of the Staff and Contextual Miracles

The aforementioned similes, viewed from the perspective of religious commentators and scholars, may possess different rationales: Difference in Emphasis: Some scholars hold that the comparison of the staff to الثّعبان (*al-thuʿbān*) was due to its gigantic size and the grandeur of its creation, while the comparison to الجانّ (*al-jānn*) was due to the activity and swiftness of the serpent.

Partiality in Metaphor: If the Almighty described it as الثّعبان (the enormous serpent), it is not obligatory for the object to possess all characteristics of a serpent. Similarly, if the Almighty likened it to الجانّ (the small serpent), it is not necessary for it to possess all characteristics attributed to *al-jānn*.

Psychological Impact: The reason the Almighty did not mention الجانّ in Surah Shu'ará (verse 32) may be because the scene created such intense awe and terror in the hearts of the observers that it manifested in their minds similar to witnessing a Jinn (supernatural being) (Sayyid Murtada, 1998, 1/27).

Chronological Context: Surah Qasas, verse 31, pertains to the period before Moses (as) went to Pharaoh, whereas Surah Shu'ará, verse 32, relates to the time when Moses (as) confronted Pharaoh. Consequently, no contradition is observed between the verses (Sayyid Murtada, 1998, 1/27). In narrative exegeses by Al-Bahrani and Al-Qummi Mashhadi, citing Imam Riḍā (as), it is narrated: The Almighty God sent Prophet Moses (as) to Pharaoh with a miracle combating sorcery, because sorcery and magic were prevalent among the people at that time, and God sent them something they were incapable of producing. (Al-Qummi Mashhadi, 1386 SH, 1/266; Al-Bahrani, 1416 AH, 1/65).

Implications of the Scientific Analysis of Imam Riḍā's Hadith: An appropriate scientific analysis of the narration from Imam Riḍā (as) can encompass several dimensions: The Hadith demonstrates that the Almighty sends prophets with differentiated miracles based on the specific social and cultural needs and conditions of the people in any given era. While sorcery and magic were widely regarded as a science and an art in many societies, this Hadith clarifies that Divine power transcends all forms of sorcery and magic. By sending His miracles through Prophet Moses (as), God showed the people that this magic could not overcome His power. The Hadith can be interpreted as an intellectual contest between Truth and falsehood. Through the appearance of Prophet Moses (as) and the use of miracles, God redirects the attention of the people towards the Truth and reality, teaching them that sorcery is nullified in the face of the Divine Truth. Ultimately,

the Hadith underscores that God acts in a manner that draws people closer to the divine reality when they are confronted with intellectual and cultural challenges.

Synthesis of Narrations and Scholarly Intent

A synthesis of the transmitted narrations allows for several insightful observations: The narration transmitted from al-Saddi specifically refers to the form or appearance (hay'at) of the serpent. In contrast, the narration from Imam Riḍā (as) addresses the miraculous nature (*muʿjizah*) of Prophet Moses (as) without explicitly detailing the serpent's physical form.

What is significant is that both interpretations ultimately point toward the grandeur and power of Moses's miracle. One perspective emphasizes the act of creation (transformation), while the other highlights the victory over sorcery. Such variations in transmission are typically attributable to differences in the chain of transmission (*isnād*), the specific narrators, or an emphasis on varying facets of a single event at different junctures in time. Crucially, none of these narrations inherently contradict reason or the firm verses of the Holy Qur'an. The fact that the Infallible Imam (as) did not elaborate on the serpent's physical appearance in his interpretation warrants contemplation. It appears that the Infallible Imam (as) approached the *ta'wīl* (interpretive explanation) of the verses based on established principles, including focusing on the context of revelation (*asbāb al-nuzūl*), and prioritizing the specific historical moment when the verses were revealed, consideration of the Verse's Context (*Siyāq al-Āyāt*).

Conclusion

Based on Qur'anic, interpretive (*tafsīri*), and narrative (*rawāi*) evidence, verse 51 of Surah Qalam indicates a type of psychological and ethical impact of human sight, which, under specific circumstances, can be a source of harm and deviation. Although the Qur'an does not directly refer to the concept of the evil eye (*ḥasad* or *'ayn*), the rhetorical structure of the verse and its occasion of revelation (*sha'n nuzul*) provide a basis for linking this common cultural concept with revealed divine knowledge.From a linguistic perspective, the word *zalq* (زلق) denotes slipping or falling, and its combination with *bi-abṣārihim* (بِأَبْصَارِهِمْ) (with their eyes) in the verse expresses a form of deviation resulting from a hostile and envy-laden gaze. Commentators, relying on exegetical narrations, have interpreted this deviation not merely as physical, but as the result of the negative energy of envy, anger, and enmity—feelings that can exert psychological or even physical effects on the target of the gaze. Similar instances of this perspective are observed in verse 67 of Surah Yusuf and verse 5 of Surah Falaq, where fear of *ḥasad* (حسد - envy) is presented as a harmful agent. Verse 51 of Surah Qalam can be seen as a sign of divine warning regarding

the dangers of envy and a polluted gaze, a gaze rooted in a heart sickness and inner malice within the Qur'anic framework. While the physical confirmation of the evil eye as a supernatural phenomenon is not possible within the framework of empirical sciences, verse 51 of Surah Qalam can be considered a symbol connecting cultural beliefs about the evil eye with the Qur'an's spiritual warning about the effects of envy and malice. This interpretation moves beyond superstitious forms and is subject to analysis and scientific contemplation at various levels. Consequently, it might be suggested that the statement of an infallible Imam (as) regarding the interpretation (*ta'wil*) of verse 51 of Surah Qalam is based on principles such as: Attention to literary rules (*qawa'id adabiyyah*) reliance on the occasion of revelation (*sha'n nuzul*) of verse 51 of Surah Qalam: Reference to other verses, such as verse 67 of Surah Yusuf and verse 5 of Surah Falaq.

The study of verses pertaining to the origin of human creation in the Holy Qur'an, including verse 45 of Surah Nur, alongside other verses such as verse 26 of Surah Ḥijr and verse 14 of Surah Raḥmān, which speak of *ṭīn* (clay), *turāb* (dust), *ḥama'in masnūn* (moulded clay), and *ṣalṣāl ka'l-fakhkhār* (hardened clay like pottery), may initially appear to present a surface-level contradition. However, through careful linguistic and exegetical analysis, it becomes clear that this variation in expression signifies the diversity of creation stages and the manifestation of Divine Wisdom in human formation, rather than contradition. From a lexical and interpretive standpoint, the word *mā'* (water) in the Qur'an is used in various contexts to refer to both natural water and human sperm/seminal fluid (*nuṭfah*). Commentators, citing narrations from Imam al-Bāqir (as) and Imam al-Ṣādiq (as), have interpreted water in this specific verse as the *nuṭfah*, which is the primordial source of life and the beginning of the human biological chain. Conversely, *ṭīn* (clay) and *turāb* (dust) are presented as the constituent materials of the human body, which are combinations of water and earth. Therefore, a causal and gradual relationship exists between creation from water and creation from earth.

The Qur'an essentially describes the process of creation, moving from the living liquid stage (*nuṭfah*) to the solid material stage (earth and clay), and subsequently, the formation of the soul. Authoritative interpretive narrations also state that these stages occurred according to the Divine Will (*mashiyyah*) and through a gradual temporal process. First, living matter was created from water; then, this matter, combined with clay—which possesses the potential for shaping—transformed into the human body and physical form (*jism* and *kālib*).

Following this, the stage of soul implantation (the blowing of the Spirit) took place, which is the distinguishing point of humans from other creatures. From this perspective, there is no contradition among the verses. A crucial point is that the statements of the infallible Imams (as) regarding the formation and creation of beings may solely rely on two principles: Reference to the explicit text of the Qur'an.Employing the interpretive methodology of Qur'an by Qur'an (*Qur'an bi al-Qur'an*)

Attention to the addressee in the discourse of the interconnection of three key verses: Verses 51 of Surah Qalam, 45 of Surah Nur, and 32 of Surah Shu'ara reflect aspects of Divine Power in creation and miracle. Qalam (51): Discusses the gaze of the disbelievers upon the Prophet (pbuh), mentioning the psychological force of the evil eye as a manifestation of human influential powers, signifying the unseen dimension of Divine power in the cosmic order. Nur (45): Addresses the process of creating living beings from water and illustrates the difference in their mode of locomotion: Then among them are those who walk upon their bellies…

This verse reveals the biological order and Divine Wisdom in the diversity of life's movements and forms. Shu'ara (32): Describes the miracle of Moses' staff (as) which, by God's will, turned into a clear serpent (*thu'bānin mubīn*)—a symbol of the transformation of material essence and the dominance of Divine power over the laws of nature. The exegetical link among these three verses displays three levels of God's power: spiritual power in the influence of the eye, natural power in the creation of life, and miraculous power in the alteration of matter.

This collection demonstrates that the world and humanity, in every manifestation of creation and miracle, reflect the One Divine Will and His wise, causal system. The term problematic verses (*al-āyāt al-mushkilah*) is applied to those verses whose understanding is initially difficult for a beginner and which require precise linguistic, interpretive, and contextual analysis to resolve ambiguity in language, meaning, or apparent incompatibility between concepts. Based on Qur'anic, interpretive, and narrative evidence, verse 51 of Surah Qalam indicates a type of psychological and ethical impact of human sight that can become a source of harm and deviation under specific conditions.

The rhetorical structure and the occasion of revelation of the verse provide the context for linking this customary concept with revealed divine knowledge. The study of verses concerning the origin of human creation, such as verse 45 of Surah Nur, alongside others like verse 26 of Surah Ḥijr and verse 14 of Surah Raḥmān, may initially suggest a contradition. However, careful linguistic and interpretive examination reveals that this variation in expression denotes the diversity of creation stages and the manifestation of Divine Wisdom in human formation, not contradition. Regarding verse 32 of Surah Shu'ará and its seemingly conflicting verses, it is concluded that there is no contradition; the difference in expressions is due to:

1. The multiplicity of situations and stages in the mission of Prophet Moses (as); 2. The difference in the angle of description, shifting from swift movement to physical magnitude; 3. The progressive manifestation of Divine Power in the process of miracle. Following a thorough examination of scientific, lexical, and interpretive sources regarding the strategic principles of the Ahl al-Bayt (as) in resolving seemingly difficult verses of the Qur'an, the following conclusions have been reached: The Infallibles (as) seem to employ principles such as resorting to firm/unambiguous verses (*al-āyāt al-muḥkamah*), considering authentic history, relying on context (*siyāq*), paying attention to literary rules, engaging in intellectual reflection (*ta'aqqul*) on the verses, and referring to the Sunnah of the Prophet (pbuh) when interpreting seemingly difficult verses.

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