

## Correlation of the Truth of the "*Dābbat al-Ard*" and "*Al-Sīrāt al-Mustaqīm*" in the Qur'an and *Aḥādīth*, with an Esoteric Interpretation Approach

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### Abstract

Since in narrative interpretations, the true meaning of the "Straight Path" is a reliable narrative, which indicates that the essence of Imam Ali (as) is a perfect example of a "Straight Path", and also in many authentic narratives explicitly under the verse:

«وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ»

[And when the word concerning the promise of punishment is fulfilled on them, We will bring out from the earth a beast that shall speak to them: Indeed the people were not sure of Our signs]. (Naml/82), it is pointed out that the purpose of "*Dābbat al-Ard*" is the being of Amir al-Mu'minin (as), so the author in the present article, has given a detailed description of their meanings, referring to the verses containing these two words, centered on the verse:

«إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هِيَ أَخَذَتْ بِنَاصِيئَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ»

[Certainly, I put my trust in Allah, my Lord and your Lord. There is no moving creature but He holds the forelock of its existence. Verily, my Lord is on the right path. (Hūd/56)], which expresses the mercy of Allah, the supreme and perfect human being in the context of the truth of the Straight Path in the whole being; and the writer has also tried, in accordance with the words of his companion in the verses, to reveal the same truth in these two terms. In this regard, the use of authentic narratives has led to the introduction of these concepts by expressing the interpretation of these verses from the words of infallible Imam (as).

The result of this research is that, firstly, the audience of the Qur'an considers the contents of all Quranic words related to the truth of the *Wilāyat*, although there is no

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meaning in the apparent meaning of the words and phrases in this regard. Secondly, those who are in the true path of the "Straight Path" will be placed in the *Wilāyat* of the direct examples of the Prophet's (pbuh) path in all aspects of their life.

**Keywords:** *Rabb al-Ālamīn*, the Straight Path, Perfect Man, *Dābbat al-Arḍ*, *Dābbah*.

### Introduction

The writing of this article is in the form of a verse; in that sense, the writer considers the verses in which the terms "Straight Path" and "*Dābbat al-Arḍ* and *Dābbah*" to be subjected for pondering; then, by referring to the narrative interpretations, he examines the meanings of these phrases in each of these verses and narratives in order to reveal the implications of "directing in the light of the truth of the straight path"; therefore, the authentic interpretations and narrations of the Ahl al-Bayt (as) will be the main director in the subject matter. At the beginning of the article, first, the meaning of the verse (Hud/56) is discussed.

«...مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ» (Hud/٥٦)

[There is no moving creature but He holds the forelock of its existence. Verily, my Lord is on the right path.]

In the above verse, explicitly, the guidance of all creatures is expressed by the Lord of the worlds within the framework of the straight path; therefore, the author intends to explain the hidden truth in the verse by using the method of verse (which is one of the ways of thinking and research in the Qur'anic verses). The verse refers to the important point that Allah, in the regard of divine authority in the course of creation guidance, makes all his creatures move on a straight path. The phrase "ما من دابة" indicates that there is no exception. In this becoming, in other words, divine guidance takes place on the straight path in all divine phenomena. The question now is that, with this in mind, can it be said that the truth of the "direct path" has a broader concept than all the commentators have ever dealt with? To achieve this concept, first, the words and phrases of this verse need to be semantics.

### Explanation of words and phrases of the verse

First, we will describe the points to be considered in the words "رب", "هو", "دابة الارض", "دابة", "صراط مستقيم", "ان ربي على صراط مستقيم" and "آخذ بناصيتها".

## A) Lexical analysis

Essentially, in scientific research, a lexical study is done to determine if the root and application of the word are to a large extent supported by the proving or negation of the interpretation.

### A.1) The meaning of *Dābbah* (دَابَّة) in dictionaries

"*Dābbah*" (دَابَّة) derived from the material "دبب" means a calm move and it has been applied to every moving on the ground. Its small figure is «دُوبِيه». (Misbah al-Minr, p. 188). According to Ibn Fāris, the main meaning of the "*Dābbah*" (دَابَّة) is a slow motion and lighter walking.

The word (دَابَّة) of "دبب" means slow walking and small steps, but refers to any movement. (Lisan al-‘Arab, vol. 1, p. 269).

The word "دابه" derived from the root of "دبُّ" means "slow walking" and is used for any animal. (Al-Mufradat, p. 306; Al-‘Ayn, vol. 8. P. 13). And it is a general name for any animal to ride. (Al-‘Ayn, vol. 8. P. 13; Lisan al-‘Arab, vol. 1, p. 369); As Abu Hilal points out: "This word, basically, refers to all the creatures, while in the custom, is a name for some of the creatures (Mu’jam Furuq al-Lughawiyah, p. 138), And also refers to horses (Misbah al-Munir, p. 55; Majma’ al-Bayan, vol. 7, p. 366).

#### A.1.1) The semantic range of the word "*Dābbah*" (دَابَّة) in the Holy Qur’an

Now, after a lexical studying, it is helpful to refer to the verses in which they are used. The verses that include the word "*Dābbah*" of all creatures, such as

« وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ... »

(Sura Nūr/164, Baqarah/164, An’ām/38, ‘Ankabūt/60, Nūr/60, Fāṭir/45, Shūrā/29, Jāthiyah/4, Hūd/6 and 56, Naḥl/49 and 61). Of course, the word "whole" (كُلُّ) also plays a role in this development.

### A.2) The meaning of رب (Lord)

The word "رب" from the root of "ر ب ب" is one of the words involved in the Qur’an. The word "رب" has entered from Hebrew into Arabic. This term has been used in the primitive use of the term "king" and then evolved in the Christian communities of Syria in the sense of God. In the time of ignorance, "رب" has been used in the meaning of the king and also means "owner". As Abdulmutallab responds to

Abraha, he says: « انارب الابل و للبيت رب» [I am the owner of the camel, and the House has an owner]. (Tafsir Nemuneh, vol. 7, p. 332); and they called the idle «لات» as الرَّبَّة. The hadith of 'Urwat ibn Mas'ud is a witness to this meaning (Al-Nihayat fi Gharib al-Hadith, vol. 1, p. 180):

« لَمَّا اسلم و عاد الى قومه دخل منزله فأنكر قومه دخوله قبل أن يأتي الربَّة»

### A.2.1) Semantic meanings of the word رب in the Qur'an

#### A 2-1-1) It means God

This word means God, has come about 1002 times in the Quran (Comprehensive Qur'anic translation and commentary software); the words such as:

«رَبَّنَا، رَبِّه، رَبِّكُمْ، رَبِّهَا، رَبَّ السَّمَاوَاتِ وَ الْأَرْضِ، رَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّ الْمَغْرِبِينَ وَ رَبَّ الْمَشْرِقِينَ»

Which they are abundant in the Quran that all of them means God. For example, the word رَبِّي in the following verse:

(فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي) (An-'Āam/76)

means in the sense of "my God" that رب in this verse means God.

#### A -2-1-2) It means the king

In the verses concerning Yusuf, "رب" means the king, including the following:

« أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا» (Yusuf/41)

« وَ قَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ»

(Yusuf/42)

« قَالَ ارْجِعْ إِلَى رَبِّكَ» (Yusuf/50)

In all of these verses, the word "رب" means the king who is called Rayan ibn al-Walid, the king of Egypt (Wujuh al-Qur'an, p. 260).

#### A.2.1.3) It means to bring up and nurture something to an infinite extent

In the aftermath of the revelation of the Qur'an, "Sabb" has found various meanings in various sciences. Some have raised it as equivalent, and some scholar said that education have the following meaning:

«انشاء الشيء حالاً فحالاً الى حدّ التمام»

[to bring up and nurture something to an infinite extent] (Mu'jam Tafsir Mufradat Alfaz al-Qur'an, p. 338-339); and they said: "رب means moving the object to perfection and fixing the defects." (Al-Tahqiq fi kalamat al-Qur'an al-Karim, vol. 4, p. 20)



Conclusion: The word "رب" in the Qur'ān has been used in three meanings: "God", "king" and "breeder".

### A-3) It means path (صراط)

Raghib Esfahani, in the meaning of صراط, states: "صراط" means the highpath, the main path and the clear path (Mufradat Raghib Esfahani, p. 230).

Ibn Manzur says that "صراط" lexically means the path; the word "صراط" lexically means a broad and clear highway. Some scholars says the root and the principle of the term "صراط" is "سراط", which means swallowing, and since the open road and the public with its abundance and clarity seem to swallow the seeker, therefore it is called as "صراط" (Lisan al-'Arab, vol. 7, p. 13).

The word "صراط" has been repeated forty-five times in different verses of the Qur'an, and in all cases, it has been singular, in thirty-two verses, it is also described as "مستقیم". And in the verses of the Qur'an, it has meant the meaning of the highpath, the main path and the clear path (Tabatabai, vol. 1, p. 31; Hakim, p. 219).

### A. 4) It means مستقیم (Straight)

The word "مستقیم" is from the root "ق. و. م" and refers to the call for uprising. استقامت is craving for the uprising of an object and asks for an uprising, an exclamation from the advent and gaining of the effects and benefits of everything, and since the effects and benefits of the path of being in existence, without distorting, and not misleading the seeker, consider such a state an uprising . So, the straight path is the way to avoid distortion

### A.5) The meaning of صراط مستقیم (Straight Path)

In the Quranic teachings, the straight path is a special term with a special meaning. This term is a combination of two words, path and straight. The straight path is a path that is distinct from the first, contrary to the indirect ways, the straight path is the middle and middle way, which Imam Ali (as) says:

“The right and the left are misleading and the middle way is the (Straight) path” ((Bihar, vol. 87, p. 3).



## B) Translation of phrases:

Now, one has to look at what is the relationship between the words and phrases that are associated in this verse. First, in order to achieve this, the connotative meaning of the terms of these expressions is reviewed in a number of interpretations.

B -1) «أَخَذُ بِنَاصِيَّتِهَا» That is, he has his forehead hair. The point is that it has full control over it and takes away whatever it wants.

B -2) «ان ربي على صراط مستقيم» Meaning of the straight path is the same divine tradition, without exception, all beings who are servants of God are brought to this domain and He dominated over them.

## C) Explaining the phrases in the commentaries:

C -1) Kashf al-Asrar wa 'Idat al-Abrar:

ما مِنْ دَابَّةٍ إِلَّا هُوَ أَخَذَ بِنَاصِيَّتِهَا : There is no creature except he has taken his forehead.

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ : My Lord is on a straight path. (Kashf al-Asrar, vol. 4, p. 398).

C -2) Tafsir Jawami' al-Jami':

ما مِنْ دَابَّةٍ إِلَّا هُوَ أَخَذَ بِنَاصِيَّتِهَا : It is the domination of Allah on any creature, and that every creature is under his rule and control.

أَخَذَ بِنَاصِيَّتِهَا : Demonstrates His complete mastery.

و إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ : That is, my Lord is on the justice path. (Tafsir Jawami' al-Jami', vol. 3, p. 143).

C -3) Khulase Tafsir Adabi wa 'Irfani Qur'an:

ما مِنْ دَابَّةٍ إِلَّا هُوَ أَخَذَ بِنَاصِيَّتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ : There is no creature, except God has taken his forehead and He will ask him, because my God is on the right path (Khulase Tafsir Adabi, vol. 1, p. 454).

C -4) Tafsir Nasafi:

ما مِنْ دَابَّةٍ إِلَّا هُوَ أَخَذَ بِنَاصِيَّتِهَا : That is, there is no creature in which he is in the power of the kingdom.

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ : That is, my Lord is the guide way to the right path (Tafsir Nasafi, vol. 1, p. 428).

C -5) Tafsir al-Muhit al-'Azam wa al-Bahr al-Khadim

The author of Book "Jami' al-Asrar" said: And here is an accurate suspicion that must be mentioned; that is, a group of deviants from the straight path heard the words of God: ما مِنْ دَابَّةٍ إِلَّا هُوَ أَخَذَ بِنَاصِيَّتِهَا إِنَّ رَبِّي



على صراطٍ مُسْتَقِيمٍ and they heard the words of the Prophet, peace be upon him, that «the ways to God, is the number of every creature» So, they thought that all creatures - but all assets - on the straight path, and that the proportion of all to God is one ratio, and no one has an advantage over the other, not from the prophets and the saint ones, and not from other scholars and knowers and angels; and thus they disobeyed all the commandments of the law and divine laws; and they did not pay any attention to the knowledge and action at all, and they considered everyone the same. (Tafsir al-Muhtaj al-‘Azam, vol. 6, p. 57).

#### C -6) Al-Tafsir al-Qayyim

God the Almighty informed that he (the Prophet) is in the straight path, saying:

«إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.» (Hud/56)

[Certainly, I put my trust in Allah, my Lord and your Lord. There is no moving creature but He holds the forelock of its existence. Verily, my Lord is on the straight path.]

God’s word: "There is no moving creature but He holds the forelock of its existence" is like the word of the Prophet, as he said: "My forelock is in your hand", and God’s saying "Verily, my Lord is on a straight path", as the Prophet says, "You are just in your predetermination". And the first is His Kingdom, and the second is His Unseen affairs. And Glory be to Him, and to Him belongs the dominion. And the all praise belongs to Him. And being the Almighty is on a straight path requires that He only says the truth, and does not order only justice, and does not do except what is interest and mercy, and wisdom and justice; He is right in His words and deeds, and He does not judge what is injustice to His servant, and does not take him without his guilt, and does not lack of his goods anything. And does not bear the disadvantage of others, which he did not commit and did not cause anything, and no one is punished by the guilt of others, and never do what is not praised and commended for it, and there will be for Him a good consequences and goals required. The fact that he is on a straight path: He rejects all that.



Muhammad ibn Jarir Tabari said: His saying: “Certainly, My Lord is on a straight path” means my Lord is on the path of truth, reward the good-dooer of his creation by His grace, and punishes him for his evil deed. None of them will be wronged, and only Islam and faith will be accepted from them. (Al-Tafsir al-Qayyim, pp. 355-356).

### **The description of the verse (the settlement of Divine Lordship on the Straight Path)**

«إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.» (Hud/56)

[Certainly, I put my trust in Allah, my Lord and your Lord. There is no moving creature but He holds the forelock of its existence. Verily, my Lord is on the straight path.]

This verse refers to the supreme Lordship of Allah, and at the same time it is that the truth of Rabb al-Ālamīn is based on the Straight Path, and since there are two meanings for the word "رب" (for "رب", the breeder and, at the same time, the meaning of the owner (in the form of God and the king) is to be considered by the linguist), when the verse is discussed, the cross between two important points will attract attention; an issue is about the concept of the phrase: “There is no moving creature but He holds the forelock of its existence”, that is, Rabb al-Ālamīn has complete control over the world and whenever He wants to take the creatures and prevent anything He wants, and the other is the concept of the phrase: “Verily, my Lord is on the straight path”, which means Allah is on the straight path as a Lord. when the structure of the phrase “Verily, my Lord is on the straight path” has been subjected to be reviewed, The word "على" draws attention to what is meant by the use of this word between "رب" and "صِرَاطٍ مُسْتَقِيمٍ"?

In order to find the answer to this question, it seems that the "Straight Path" (صِرَاطٍ مُسْتَقِيمٍ) must be considered in terms of concept.

### **"Straight Path" (صِرَاطٍ مُسْتَقِيمٍ) in the Qur'an**

The straight path is God's way. (Hud/56) «إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.»

[Verily, my Lord is on the straight path].

«إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ.» (Ya Sin/3-4)





[Certainly you, (O Muhammad), are from among the Messengers, On a straight path].

The straight path is the way to worship God. « وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ »  
«مُسْتَقِيمٌ» (Ya Sin/61)

[And that you should worship only Me? This is a straight path].

The straight path is the way of guidance. « اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ...»  
(Hamd/5)

[Guide us to the straight way].

The straight path is the relying on God. « مَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى »  
«صِرَاطٍ مُسْتَقِيمٍ» (Al-e 'Imran/101)

[And whoever holds fast by Allah, certainly, he was guided to the right path].

### **The truth of "Straight Path" in the word of the Prophet (pbuh)**

Ibn 'Abbas narrated from the Prophet (pbuh) saying: The Prophet said to 'Ali ibn abi Talib: "You are the clear way; and you are the Straight path; and you are the supporter of the believers" (Shawahid al-Tanzil, vol. 1, p. 33). And also he said: "You are the proof (Hujjat) of God, you are the way to God, and you are the straight path" (Bihar al-Anwar, vol. 36, p. 4).

### **The meaning of "Straight Path" in the Qur'an**

The Holy Qur'an, in expressing the meaning of the straight path in Sura An'am, says:

«قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَبِيماً مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ»

[Say: My Lord has guided me to the straight path, the true religion, the sustainable religious creed of Abraham, the upright one, and he was not of the polytheists].

In this verse, Allah commanded Ibrahim (peace be upon him) to say: My Lord direct me to the "straight path" which is the "religion", the religion that there is no any violation in it.

### **The truth of "Religion" or "Straight Path" in the words of the infallible Imamas**

In the above verse, God the Almighty refers to the "straight path" as "religion"; now, to understand the truth of "religion", certainly the traditions of the infallible Imams will be helpful. Therefore, the

question arises: How does the term "sirat", which means "path", corresponds to "religion", which appears to be a series of divine orders? Where is this "sirat" to take it? Is "religion" a pre-determined outer road? Is moving on the path of "religion", a terrestrial or heavenly path?

Imam Sadiq (as) said in a hadith: ‘Ali (pbuh) said: "Allah, if he would want, He would make himself be known (without mediation) to the slaves, but He would call us "Bab" (gate) and "Şirāt" and "Wajh" (face) - From which to get to him. So whoever turns from our *Wilāyat* or prefers others to us, such a person will be removed from the path”.

In another narration, Imam Sadiq (peace be upon him) said: "By God, we swear that we are a straight path”. And also Imam ‘Ali in introducing “sirat” says: “I am the Straight path”.

And it has also been narrated from Imam Sadiq (pbuh) saying: “Ali is the straight path” (Nūr al-Thaqalayn, vol. 1, p. 32).

So, in fact, where God introduces the straight path as "religion", His purpose is the presence of Imam Ali and his purified descendants (Peace be upon them).

Now, with regard to the meaning of the "straight path" in the above, it may be possible to answer the question about the purpose of using the letter "على" between "رب" and "صراط مستقيم".

### **The relationship between "رب" and "صراط مستقيم"**

Considering the examples that has been presented to the straight path in the above mentioned traditions (Imam Ali (as) and his purified descendants), it may be possible to inner interpret the phrase "إِنَّ رَبِّيَ" "على صراطٍ مُسْتَقِيمٍ" as the truth that God the Almighty has a full control over the existence of a perfect man.

In other words, in fact the Lord of worlds has manifested in the truth of fourteen infallible Imams (pbuh). Therefore, the word "على" indicates the settlement of the Lord on the existence of a straight path (in the phrase “إِنَّ رَبِّيَ عَلَى صِرَاطٍ مُسْتَقِيمٍ”), the witness of this verse, is «الرَّحْمَنُ عَلَى» [The Merciful Allah is on the throne] (Ṭāhā/5) that can express the settlement and domination of Allah, the supreme being in the position of mercy, which is not detachable from the position of Lordship; in the inner sense of the "Throne" in the above verse, the narration of “the heart of the believer is the throne of Merciful Allah”



can reveal many inner truths; "The Prophet (peace be upon him), said: "The heart of the believer is the throne of Merciful Allah" (Bihar al-Anwar, vol. 55, p. 39). *Rahman* "(Bihar al-Anwar, p. 55, p. 39); regarding the meaning of this noble Hadith, it can be said that among the names of Allah, the noble name of "*al-Rahman*" has the characteristic of all the names and attributes of Allah, ie all divine names and attributes are in the name of *al-Rahman*. It is stated in the Hadith that the heart of the believer is the Throne of al-Rahman, that is, the heart of the believing human being, as the name "al-Rahman", is a comprehensive description of all names and divine attributes. For example, desirable attributes such as mercy and compassion, and dignity and comradeship, admiration and guidance, justice and power, wisdom and majesty, knowledge and life, joy and mercy, and amnesty, goodness and truth and all were manifested in the deeds of infallible perfect Imam, including seeing and hearing and eating and sleeping and walking, working and socializing, and even his worshipping; and he is merciful in all his affairs, and he is holy and fellow, and he is guide and the just, the wise and the great and the grantor ....

Therefore, the infallible Imam inform of himself as: "the Heart of the believer is Throne of Allah" that is, among all the beings, this is the heart a believer who is the throne of all the universes and can be the epitome of all the names of Allah.

In expression of the example of "believer", it is definitely the one who has been given the title of the believer from the beginning of creation, will be the first believer in all aspects (Imam Baqir (pbuh) said: If people knew when Ali was called "Amir al-Momenin", they would not deny his authority. The narrator asked: God bless you, when he was called to this nickname? Imam Baqir replied: "When the great God created the sons of Adam out of their fathers and made them testify to Him." He said: Am I not your creator, and Mohammad my Prophet to you, and 'Ali Amir al-Muminin (the Master of believers)? (Bihar al-Anwar, vol. 37, p. 306).

In fact, this hadith indicates that the supreme leader of Allah on the throne is the same ruler over all the existence of the believer because, according to the narration from Imam Ali (peace be upon him), the truth

of the throne is his own being, and the carrier of his throne is he who is the first believer, and also the carrier of his throne are the fourteen infallible Imams who are the most complete and perfect of people.

Conclusion: The true meaning of “Verily, my Lord is on the straight path” is the same as the inner meaning of “Merciful Allah is predominant on the Throne”, which expresses the complete control of Allah the Almighty on the throne of the perfect human (whose examples are fourteen infallible Imams) who are also the true straight path.

Among the interpretations that have already been presented in the explanation of the verse 56 of surah Hūd, the *tafsir Al-Qayyim*, in reference to a narration from the Prophet (pbuh), explains the straight path to some extent.

In this interpretation, it is stated: “ناصيتي بيدك” (my forelock is in your hand) in fact represents the manifestation of the domination and full reign of the Lord of worlds on the existence of the Prophet (pbuh) who is the perfect man and one of the examples of Straight path.

### **Relationship between the concept of *Dābbah* and Divine Names**

The verse: “There is no moving creature but He holds the forelock of its existence” means that Allah Almighty has complete dominion to all the creatures of the universe; in other words, Allah has a sublime inherent dominion over all its creatures because the truth of its creatures is the reality of the manifestation of His attributes which are considered “divine names. Now, in order to be able to achieve the complete result of the relationship between «دابه» and «رب»، it is necessary first of all the relationship between the creatures mentioned in this verse with the word «دابه» and the names and attributes of God; in this regard, it is necessary to explain the status of Allah Almighty in the form of “essence” and as “names and attributes” (which is the status of God's Lordship).

In this regard, we may say that if we consider nature, for example, with the trait of “*Rahmat*”, it will be called “*Rahim*”, or if we consider essence, with the attribute “*Qahr*”, its name is “*Qahhar*”, and ... (and of course, with this description, each being also refers to the essence of Allah the Most Exalted).



In the meaning of “*Ism*” (name), some of the linguists have described that it has taken from the “*Sumuw*” means transcendence and that the word “*Ism*” has been driven from “*Sam*” means “sign”; (Lisan al-‘Arab; the following word “*Sama*”). According to the recent definition of name, it is possible to say that the whole world is “Sign of Allah”; that is, a collection of divine names realized objectively. In other words, if the status of *Rab al-‘Alamin* is considered to be the full manifestation of the “attributes” of Allah, the position of creatures should be the manifestation of these attributes in the form of “name”. And since the essence of God does not reveal except through the names, they say that the names are the Keys of Unseen, that is, the keys of the universe in the arch of descent, as the ways to reach the divine are in the arc of transcendence; on this basis, structure of the divine names, in moving away from the center, tends to diversity and multiplicity (to the emergence of manifestations in the universe of plurality), and returning to the center refers to the essence of the unit, which in fact, this phenomenon is the description of the verse “we all belong to Allah, and to Him, our return will be”. Therefore, the universe is the symbol of divine names, but bearing in mind that names and attributes are not verbal things, but are realities of creation and objective affairs, the chain of existence and its degrees are all divine names. Of course, perhaps because not all the particles stop their moving, the term “*Dābbah*” can be used to refer to each of the divine names.

In this regard, the light of Muhammad and Al-e Muhammad (pbuh) whom referred to as “perfect man”, are definitely the manifestation of the great name of Allah, in other words, the manifestation of all the divine names. In fact, all the creatures and particles of universes and Unseen worlds and objective world have come up with the manifestation of the “comprehensive divine name”, which is the “great name”, because the great name has all the perfection attributes of Allah Almighty to all other beings, and the other beings are perfect in accordance with their existential capacity.



## Description of the structure of the perfect man (the Great Name) in the word of infallible Imam

In expression of the perfect man's manifestation in all the worlds and manifestations in all particles, there are many abundant narrations and remarks, and the tradition of the Prophet (pbuh) and the hadiths of the infallible Imams (as) is so many that in terms of its authenticity there is no any doubt; as it is said in a part of Ali' sermon:

“I am the point under the name of God (refers to the point under *Bism* in Arabic), I am the *Janbullah*, who You've ignored it, and I am the pen, and I am the preserved board and I am the throne, and I am the *Kursi* and I am the seven heavens and the earth” (Sharh Muqadamah, Qeisari, p. 652).

These words indicate that the perfect man has a presence that dominates all around the world and he is a symbol of all divine names.

From the foregoing and the other words from the Purified Progeny of the Prophet, it becomes clear that infallible Imams are the comprehensive name of the divine, and they are essentially encompassing all the worlds. After saying: “We are divine names” it becomes apparent that they are not, as in other creatures of the universe who are the manifestation of a name, but they are the manifestation of all divine names, or in other words, the great name, so certainly beings that embody one or more name of the divine names, they dominate all those beings because they contain all the Divine Names.

### Meaning of *Dābbat al-Ard* (دابه الارض) in the Sura Naml, Verse 82

«إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ»

[And when the word concerning the promise of punishment is fulfilled on them, We will bring out from the earth a beast that shall speak to them: Indeed the people were not sure of Our signs] (Naml/82).

As previously mentioned, the word "*Dābbah*", in terms of meaning, is a movable being that is applicable to man and non-human (Ahsan al-Hadith, vol. 1, p. 29). But in relation to the aforementioned term, it is described in the interpretations that the "earthly creature" in the verse is a creature with a program, and his mission is clear; the Qur'an expresses it as a symbolic expression of the fact and states:



«.... أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ»

[We will bring out from the earth a beast that shall speak to them: Indeed, the people were not sure of Our signs].

It is stated in the commentaries that the meaning of «وَقَعَ الْقَوْلُ عَلَيْهِمْ» in the verse is the occurrence of the resurrection and the presence of its signs, the signs that everyone obeys and surrenders, and is certain that the promises Divine is true and the Hour is near (Tafsir Nemuneh, vol. 15, p. 547).

Concerning the truth of the *Dābbat al-Arḍ* (دابه الارض) in narratives and interpretive sources, some commentators based on the traditions that came as explanations under the ayah, have traced the narratives saying that the *Dābbat al-Arḍ* is Imam Ali (as) (Ta'wil al-Ayat al-Zāhirah, pp. 399 and 400).

It is worth noting that there are other traditions in this regard that one can use the "*Dābbat al-Arḍ*" a more general concept that applies to each of the great leaders who reappearance at the end of the time and distinguish the right and wrong, and the believer and the infidels. (Tafsir Nemuneh, vol. 15, p. 554).

### Examining the "*Dābbat al-Arḍ*" examples in Shia's Hadithic Resources

In interpretation of the verse: “And when the word concerning the promise of punishment is fulfilled on them, We will bring out from the earth a beast that shall speak to them: Indeed the people were not sure of Our signs” (Naml/82), there are some views that one of them attributes the title of "*Dābbat al-Arḍ*" to the Imam Ali (as). The source of this interpretation is the traditions that are seen in the sources of the Shiite hadith. On the other hand, it is described in the Hadith of Sunni that *Dābbat al-Arḍ* is a being of special and extraordinary characteristics, and their *ahadith* indicate that it is not a human being. Considering the differences between the narrative texts and the conflicting judgments of the scholars of Hadith, it will stimulate a special sensibility to re-interpret the text and the document of these hadiths. Reflecting on these hadiths, by validating the document and reviewing the text and argument, there can be a step towards the recognition of valid narrative traditions.



## Abundance of Shi'i hadiths interpreting the "*Dābbat al-Arḍ* and its example"

In order to clarify the issue and to what extent this title corresponds to Imam Ali (as), we should examine the narrations of the Shiites in terms of documentary and content. The hadith series contained in the Shi'a narrative books, which are related to the interpretation of the *Dābbat al-Arḍ* and its relation, are as follows:

1- there is one hadith in the book *al-Kafi*. (Al-kafi, vol. 1, p. 197).

2- There are forty hadiths in *Bihar al-Anwar* with the removal of repetitions.

(Bihar al-Anwar, vol. 6, pp. 300, 303, 304 and 312; vol. 7, p. 45; vol. 8, p. 256; vol. 9, p. 204; vol. 18, p.377; vol. 25, p. 253, vol. 26, p. 317; vol. 39, p. 242-243; vol. 40, p. 57; vol. 41, p. 5; vol. 52, p. 10, 194, 234 and 174; chapter 29; vol. 1, p. 12)

3- There are four hadiths in Tafsir 'Ali ibn Ibrahim Qumi. (Tafsir Qumi, vol. 1, p. 198; vol. 2, pp 130, 131 and 400).

4- There are five hadiths in *Ta'wil al-Ayat al-Zahirah*. (Ta'wil al-Ayat al-Zahirah, p. 400/

In other sources, we also have narratives of this kind.

This research, while gathering all the traditions that have been determined for the purpose of *Dābbat al-Arḍ*, seeks to pinpoint each case and refer it to its sources.

### **Categorization of the narratives that determines the case of *Dābbat al-Arḍ* in accordance with the narrations used (in Shi'a narrative books)**

A) The narrations on which Imam Ali (as) has interpreted himself as "*Dābbat al-Arḍ*":

A-1) Al-Abūṣalt has narrated from Imam Baqir (as): Ali (as) has said: I am a division of Paradise and Hell, and nobody will enter only one of them ... I am *Dābbat al-Arḍ* who will talk to people" (Al-Kafi, vol. 1, p. 197; Basair al-darajat, p. 200).

A-2) Abu Abdullah Jidali said: "Once upon a time I came to Ali (as), Imam said: "I am *Dābbat al-Arḍ*" (Bihar al-Anwar, vol. 39, p. 243; Ta'wil al-Ayat al-Zahirah, p. 399).





A-3) Abu Abdullah Jidali has narrated: I came to 'Ali (as), Imam said: "Would you like to inform you of three things before the other one arrives? I said: yes. He said: "I am the servant of Allah and *Dābbat al-Arḍ*" (Bihar al-Anwar, vol. 39, p. 243; Ta'wil al-Ayat al-Zahirah, p. 400).

A-4) Ibn-i-Nabatah has narrated that I came to Imam Ali (as), and he was eating bread with vinegar and oil. I said: "O Ali, Allah Almighty has said (And when the word concerning the promise of punishment is fulfilled on them, We will bring out from the earth a beast that shall speak to them: Indeed the people were not sure of Our signs). He said: He is a *Dābbat al-Arḍ* who eats bread, vinegar and oil" (Bihar al-Anwar, vol. 39, p. 243; Ta'wil al-Āyāt al-Zāhirah, p. 400).

A-5) Āsim ibn Hamid narrated from Imam Baqir (as) that Imam Ali (as) has said: "I am the *Dābbat al-Arḍ*, the divider of Paradise and Hell, the key to Paradise and the owner of the A'raf" (Bihar al-Anwar, vol. 53, p. 46, quoted from Mintakhab al-Basair).

A-6) Aban has narrated: I met Aba Tufayl at his house one day, and he told me a Hadith as far as I said: O Ali, what is that? He said: He is the one who eats and walks in the doorway and marries women. I said: O Amir al-Muminin, believers, who is the earth who is calm through him? He said: He is the rightful separator from the falsehood and dowry of this nation. I asked again: Who is he? He said: "who is he the one that the earth becomes calm by him and who Allah Almighty said about him: *وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ وَالَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ وَالَّذِي (جَاءَ بِالصِّدْقِ وَالَّذِي صَدَّقَ بِهِ* I said: Tell me his name. He replied: "Oh, Aba Tufayl, I told him his name" (Ibid, vol. 53, p. 68).

B) The narrations according to which the Prophet (pbuh) and other Imams (as) called Imam Ali (as) as *Dābbat al-Arḍ*:

B-1) Abū Basir has narrated: Imam Sadiq (as) said: The Prophet (pbuh) encountered the Amir al-Mu'minin (as), who provided a handful of soil and put his head on it. The Prophet (pbuh) shook Ali's legs (as) and said: O *Dābbat al-Arḍ*, Get up. One of the companions of the Prophet asked if we could call each other with this name? The Prophet (pbuh) said: Do not, swear by God! This name belongs only to him; he is the same as God has mentioned to him in his book: (And when the

word concerning the promise of punishment is fulfilled on them, We will bring out from the earth a beast that shall speak to them: Indeed the people were not sure of Our signs), and then he added: O ‘Ali! When the end of the day comes, God brings you to the good face, and with you it is a hot mark to strike your enemies by it” (Tafsir al-Qumi, vol. 2, p. 130).

B-2) Imam Sadiq (as) said: The Prophet (pbuh) said: "The Lord revealed to me once a night from behind the veil, and it was like this from the word that he said to me." Muhammad, Ali is the last one whom I will take his soul and he is the *Dābbah* who will talk to people” (Basair al-Darajet, p. 514; Bihar al-Anwar, vol. 53, p. 68, quoted from the previous resource).

B-3) Imam Sadiq (as) said: A man told ‘Ammar Yasir: "There is a verse in the book of God has caused me to doubt. ‘Ammar asked: Which verse? He said: This is the verse: أخرجنا لهم دابه .... What is the meaning of *Dābbah* of the earth? ‘Ammar said: swear to God! I will not sit, and eat and drinking until I show you the meaning of the verse. Then ‘Ammar came along with that man to Imam ‘Ali (as). Imam was busy with eating dates and oil, Imam said: Go ahead. ‘Ammar sat next to Imam and he was eating with him. The man was astonished at this behavior, when he rose from his place, he said: "praise be to Allah! You had sworn that, you do not eat and drink until you showed me that *Dābbah*. ‘Ammar said: "If you had understood, I showed him to you” (Tafsir al-Qumi, vol. 2, p. 131).

Following this narration, Tabarsi adds that ‘Ayyashi has narrated the same story from Abu Dhar (Majma’ al-Bayan, vol. 7, p. 367).

However, it is worth noting that the ‘Ayyashi Tafsir, which is in our access, is until Sura Kahf (the eighteenth Sura), while the verse is discussed in the Sura Naml (Twenty sixth Sura). Of course, it is believed that the late Tabarsi had access to a copy of *Tafsir ‘Ayyashi*, which now that version is not available.

B-4) Imam Rida in interpretation of the verse (تَتَّبِعُهَا الرَّادِفَةُ) said: It refers to an earthquake that follows a *Dābbah* that will come up from the earth and will speak to people and it is Ali (as). (According to the traditions, Imam Ali's return will be after the reappearance of Imam of



time (peace be upon him), therefore, it is possible that the words of Imam Riḍā (peace be upon him) are in the above statement, the occurrence of the events of the time of reappearance is a universal revolution that is like An earthquake occurs) (Manāqib Al-e Abi Tālib, vol. 3, p. 102).

B-5) Ṣāliḥ ibn Maytham has narrated that I said to Imam Baqir (as): Give me a tradition. He said: Did you not hear from your father? I said that my father died when I was a child. He said: Tell me!

I said, "I say, if what I am saying is right, keep silent, and if I am wrong, get me back from my mistake." He said: It's easier. I said, surely I think that Ali (as) is *al-Dbbah*. Imam (as) said: I Swear to God! I see you as you say, Ali (as) returns to us, and he read the verse:

“إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيَّ مَعَادٍ” [Indeed, [O Muhammad], He who obliged upon you the Qur'an will take you back to a place of return] (Qasas/85).

### C) Witness Narrations

What have been mentioned before are the narrations that were explicitly expressed in the interpretation or adaptation of Imam Ali (as). On the other hand, narratives as witnesses reinforce the content of the previous narrations, because they consider *dābbah* as human, or are consistent with the desired naming. The following narrations are the following:

C-1) It has been narrated from Ibn Nabatah that Mu'awiyah said to me: "O Shiite community, do you think that Ali is a *Dābbat al-Arḍ*?" I said: yes, we believe that. Jews also say that. Then Mu'awiyah summoned the Greater Jews and wondered: "Wow! Is the story of *Dābbat al-Arḍ* written to you? He replied: Yes. He asked: What is his characteristic and do you know his name? He said: Well, her name is Ilia. Mu'awiah looked at me and said: "Oh, Asbagh! How much the name of Ilia is similar to Ali?" (Kanz Jami' al-Fawaid, vol 53, p. 112).

C-2) One came to Amir al-Muminin (as) and said: "Tell me about *Dābbah*!" Imam asked: What do you want to know? He said: I would love to get his knowledge. He said: he is the believer who reads the Qur'an, believes in God and feeds and walks in the valleys" (Bihar al-Anwar, vol. 53, p. 110).



C-3) Imam Ali (as) was asked what is *Dābbah*? He said: swear to God! He has no tail, but has merits. This narration, in the sense that it has at least human characteristics, can be considered as the witness narration of adaptation according to Ali (as). (Bihar al-Anwar, vol. 6, p. 300).

### **Describing the concept of "Daba" and its implications in the whole being (Signifying the word "Dābbah" for all beings)**

As discussed earlier in the discussion of the literal meaning of "*Dābbah*" and the relation between the concept of *Dābbah* and Divine Names, according to the viewpoint of scholars, the term "*Daba*" is used for the name of a moving being, and some Qur'anic verses also confirm it, for example. The Highest God in Surah Nūr says:

« وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رَجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ »

[And Allah created every living thing from the water then a group of them walk on their abdomen, and some of them move on two legs, and some of them are walking on four legs; Allah creates whatever He pleases; surely Allah has Power over everything.] (Nūr/45)

And also the following verse:

« وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ »

[And there is not a beast in the earth but its sustenance is due from Allah; and He knows its dwelling place and temporary abode; all this is recorded in a Clear Book.] (Hūd/6)

In these verses, it is quite clear that the meaning of the "*Dābbah*" is of any particle in the being that is moving; therefore, in the phrase « مَا » [There is no moving creature but He holds the forelock of its existence] (in the verse discussed) when it is raised: "Ho (Allah) takes forelock of any creature", this means that Allah Almighty has complete dominion over all the creatures of the universe, and of course, in the sense that all particles do not momentarily move, the word "*Dābbah*" can be All creatures. And since Allah has a sublime inherent ownership to all His creatures, because divine creatures are in fact the manifestation of His attributes, which are considered "Divine Names" and considering the fact that these names, which make up all the



particles in existence, they do not stop for a moment of the movement, so the result is that any "name" which is the symbol of the manifestation of an attribute of divine attributes can also be called "*Dābbah*". In other words, in fact, each of the particles of the universe can be considered a *Dābbah*, which represents a name of the Divine Names.

Now, in order to reveal the relationship between the *Dābbah* and *Dābbat al-Ard*, first of all, we must examine the truth of «دَابَّةٌ مِنَ الْأَرْضِ» with «خليفة الله في الأرض» in terms of their landedness in the earth.

#### **Relationship between «دَابَّةٌ مِنَ الْأَرْضِ» with «خليفة الله في الأرض»**

In order to determine the relationship between "*Daabat al-Ard*" and "Divine Caliphate in the earth", it is first necessary to examine the doctrinal and scientific terms of these two concepts, that is, on the basis of verses and narratives, to know what the meanings of each of these two words are and what is its cases? So finally, the connection between them will be realized.

#### **Appointment of Divine Caliph on the earth**

One of the most important relationship and relationship that exists between knowledge of man and God, is the "Divine caliphate" of man. The important issue in this section is to recognize the example of this caliph. To this end, we are guided by this concept by explaining the concept of caliphate and its secret.

The term caliphate here means mediation in grace and succession in the creational affairs, which, of course, can also have theological results.

The secret of this caliphate is "knowledge of the whole of the name", which in fact means the manifestation of all Divine names in the divine caliphate essence, therefore called the "perfect man", namely the term "full perfect" in its own right, whom all the divine names are embodied in him at once; therefore, according to the commandment of Lord of the world, he informs of his truth:

«قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ! فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ»

[He said: O Adam tell them their names and when he informed them their names, (Allah) said: Did I not tell you that I know the unseen of the heavens and the earth and I know what you reveal and what you conceal?] (Baqarah/33).



In fact, what he is announcing is his great essence, which is "Great News", which, apart from the Lord of worlds and himself, will not be fully understood by anyone; therefore, as a man from Syria asks him about the meaning of «النَّبِيَّ الْعَظِيمِ», Imam Ali (as) said to him:

«أَنَا وَاللَّهِ النَّبِيُّ الْعَظِيمُ الَّذِي فِيهِ اِخْتَلَفْتُمْ وَ عَلَى وَايَاتِي تَنَازَعْتُمْ، وَ عَن وَايَاتِي رَجَعْتُمْ بَعْدَ مَا قِيلْتُمْ... وَ يَوْمَ الْقِيَامَةِ تَعْلَمُونَ مَا عَمِلْتُمْ»

[I am the Great News about which you disagree! And you have come to a quarrel in my *Wilāyat*, you have turned away from my *Wilāyat* after you have accepted it, and you will know at the resurrection what you have done!] (Tafsir Burhan, vol. 4, p. 420; hadith 9)

### Reappearance of *Dābbat al-Ard*

As it has been described extensively, *Dābbat al-Ard* has already been adapted to the Imam Ali (peace be upon him) in the abundant narratives; for reminder, one of those hadiths related to the above is mentioned:

Abū Basir has narrated: Imam Ṣādiq (as) said: The Prophet (pbuh) encountered the Amir al-Mu'minin (as), who provided a handful of soil and put his head on it. The Prophet (pbuh) shook Ali's legs (as) and said: O *Dābbat al-Ard*, Get up. One of the companions of the Prophet asked if we could call each other with this name? The Prophet (pbuh) said: Do not, swear by God! This name belongs only to him; he is the same as God has mentioned to him in his book: (And when the word concerning the promise of punishment is fulfilled on them, We will bring out from the earth a beast that shall speak to them: Indeed the people were not sure of Our signs), and then he added: O 'Ali! When the end of the day comes, God brings you to the good face, and with you it is a hot mark to strike your enemies by it" (Tafsir al-Qumi, vol. 2, p. 130).

Therefore, the unique instance of "*Dābbat al-Ard*" (based on the many narrations mentioned) is Imam Ali (as), who is the objective example of the "*Dābbat al-Ard*", is also the "divine caliph on the earth"; he is the manifestation of all divine names.

### *Dābbat al-Ard* contains all *Dābbas*

With these descriptions, the relation of "*Dābbat al-Ard* and *Dābbah*" is the relation of the whole with its components, that is to say, that all goodness gathered in him himself; therefore, it can be said that

in fact, *Dābbat al-Ard* has all the domains over all, because he contains all of them.

«وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ»

[And when the word concerning the promise of punishment is fulfilled on them, We will bring out from the earth a beast that shall speak to them: Indeed the people were not sure of Our signs] (Naml/82)

When the meaning of this verse is taken into consideration, what is achieved is that with the occurrence of "*al-Qawl*" the conditions for the uprising of "*Dābbat al-Ard*" are provided. So, first, the concept of "*al-Qawl*" should be revealed.

Qumi in interpretation of the following verse says:

« وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ »

[And indeed, We sent down the message for them in succession and interconnected, so that they may remember] (Qasas/51).

Imam Ṣādiq (as) and Imam Kadim (as) who have been asked about the interpretation of « وَصَّلْنَا لَهُمُ الْقَوْلَ », he stated: “It means to connect one after another without a distance that there is no interval between them; the coming of Imam after the Imam, that is, the meaning is that the earth has not been empty from the "proof" (*Hujjat*) since Adam Abu al-Bashr until the death of the world, from the time when man was created, to the last person of the human being who is mortal”.

With regard to this narrative achievement, it can be said that ta'wil of the verse 82 from Sura Naml: «وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ» refers to the uprising of the proof (*Hujjat*) of God on the earth (the time of the advent of Imam Mahdi (as)) that after this "Great Promise" the meaning of this section of the verse «أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ» reveals that the reappearance of "*Dābbat al-Ard*" is by the Lord of worlds, which is also mentioned in the narrations following the explanation of this verse.

### Conclusion

The Great Name is the symbol of the manifestation of the Truth, and its complete manifestation is the perfect man, that the truth of "Straight Path and the divine caliph and the *Dābbat al-Ard*" in the verses of the Quran, expresses this unique truth. As mentioned before, among all human beings, the perfect man and among all perfect men, the holy

essence of the Prophet (pbuh) and his purified progeny (as) are absolute and immediate caliphs of God who are the examples of "the divine caliph on the earth" that their truths are the same with the "Straight Path" (which is the truth of religion) and "*Dābbat al-Ard*".

Therefore, the relation of "*Rabb al-Ālamīn*" with "*Dabbat min al-Ard*" is the same as the relationship with Ahl al-Bait (as) as a perfect man (who are the caliphs of Allah and the straight path).

That is, the dominance and encompassing of Allah in the status of Lordship on every creature is due to the truth of the "straight path" who is the "divine caliph on the earth" and "*Dābbat al-Ard*"; and that is the relation of "*Rabb al-Ālamīn*" with "*Dabbat min al-Ard*".

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