



**In the Name of Allah,  
the Most Beneficent,  
the Most 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 Mobin Research Center;
- 4- Publishing an authentic and reference Quarterly with scientific-research validity in the field of Ahl al-Bayt (as) culture and education.

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

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.

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

Dr. Mohammad Reza Aram  
Editor-in-Chief



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## Ahl al-Bayt in Holy Qur'an

Mohammad Ali Savadi<sup>1</sup>

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### Abstract

Goal of the research is to explain the concept of Ahl al-Bayt and its real referents from the view of Holy Qur'an. So we are going to ask who Ahl al-Bayt or People of the Prophet's Progeny are. To answer this question, the hypothesis claims they are the five perfect and infallible human beings, meaning the Holy Prophet of Islam, Imām Ali, Fatima Zahra, Imām Ḥasan and Imām Husain. Bayt (House) in the phrase of Ahl al-Bayt, refers to spiritual resemblance to the Holy Prophet and special generosity, not a physical building. Based on the traditions (*aḥādīth*) the other nine infallible Imāms are included in the Qur'anic term Ahl al-Bayt. Allāh Himself directly has always and absolutely cleansed all of them spiritually and materially. Cleansing them absolutely and comprehensively or their infallibility is a divine tradition (*sunnat'ullāh*). Based on Allāh's Genetic Will, this tradition is permanent and never change. Allāh preserves their purity and does not allow any type of impurity to arrive at their sanctuary. Of course, this purity preservation does not mean they do not have free will and they are determined. They are free, but they can see the special guidance of Allāh (*borhānu rrabb* بُرْهَانُ الرَّبِّ), which keeps them from all kinds of impurity. Necessity of infallibility for Ahl al-Bayt is self-evident, because they are the guides and the role models of people. If they commit sin or make mistake, how people can rely on them. The research method is descriptive analytical.

**Key words:** Ahl al-Bayt, Holy Qur'an, Infallibility, Perfect Man, Role Model.

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## Introduction

There are many strong evidences in the verses of holy Qur'an and the traditions relating to those verses, which strongly prove the authority of Ahl al-Bayt in guiding and managing humanity. Some of them consist of:

### The verse of Purification (*Ayat Al-Taṭhīr*)

O Family of the House, Allāh only wishes to distance fault from you, and to cleanse you, and to purify you abundantly. (Qur'an: 33: 33).

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

In this verse, based on the internal style of the verse and the Qur'anic evidences, Ahl al-Bayt can be applied to only five perfect ones: The Holy Prophet of Islam, Imām Ali, Fatima Zahra, Imām Ḥasan and Imām Husain. But based on the traditional evidences (الشواهد من السنة) the verse includes other nine Imāms, whom the Twelver Shia believe in them (Javādi 'Amoli, 2022, vol. 66, page 143). This verse proves absolute and comprehensive infallibility for the fourteen infallibles (the same source, page 142).

In this verse, “distancing fault from them” means prevention from any type of fault; and “purifying them abundantly” means keeping them pure. In addition, Allāh Almighty ascribes these two actions to himself, not angels; it is a clear indication for greatness of the actions. Also the phrase “purifying you abundantly يُطَهِّرَكُمْ تَطْهِيرًا” indicates that it is a especial purification, not an ordinary one. As well, Allāh's wish (to distance fault from them and to purify them abundantly) is genetic (التكويني). This type of genetic will (الإرادة التكوينية) never leads to any type of determinism, because they always have free will. In fact, they by seeing the special guidance of Allāh (borhānu rrabb بُرْهَانُ الرَّبِّ), never incline to any fault; like what the Holy Qur'an explains regarding the Holy Prophet Yusuf:

And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ. (٢٤: ١٢)



"The manifest evidence of his Lord" is really the special guidance of Allāh. (the same source, page 172-174).

In this regard the following traditions are important: We were told by my father, may Allāh be pleased with him, that he said: We were told by Sa'd bin Abdullah, that he said: We were told by Ahmad bin Muhammed bin Isā, from Hasan bin Ali ibn Faddāl, from 'Ali bin Abi Hamza, from Abu Baseer, that he said: I said to Abu Abdullāh, peace be upon him: Who are the Al of Muhammed (آل محمد) Allāh's blessings be upon him and his Family? He said: His offspring. Then I said: His Household? He said: The Succeeding Imams. Then I said: Then who are his 'Itra'? He said: The people of the Cloak. Then I said: Who are his nation? He said: The believers who believed in what he brought from Allāh, Exalted and Glorious is He, who adhere to the Two Weighty Things whom they were ordered adherence to: The Book of Allāh, Exalted and Glorious is He, and his 'Itrat, his Household, from whom Allāh has removed all impurity and purified a (complete) purification. They are the Two Successors over the nation after him, peace be upon him.

وحدثنا أبي - رضي الله عنه - قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن علي بن أبي حمزة، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: من آل محمد صلى الله عليه وآله؟ قال: ذريته. فقلت: أهل بيته؟ قال: الأئمة الأوصياء. فقلت: من عترته؟ قال: أصحاب العباء. فقلت: من أمته؟ قال: المؤمنون الذين صدقوا بما جاء به من عند الله عز وجل، المتمسكون بالثقلين اللذين أمروا بالتمسك بهما: كتاب الله عز وجل، وعترته أهل بيته الذين أذهب الله عنهم الرجس وطهرهم تطهيرا. وهما الخليقتان على الأمة بعده عليه السلام. (<https://thaqalayn.net/chapter/28/1/34>)

In 'Uyūn al-Akhhbār: In the chapter on ar-Ridā's discussion with al-Ma'mun on the difference between the progeny and the Ummah, in a long *hadith* in which it says:

Al-Ma'mun said: Who are the pure progeny? So al-Ridā (as) said: Those whom Allāh Almighty described in His Book, for He says, "Surely, Allāh only wants to remove uncleanness from you, O Ahl al-Bayt, and purify you with a thorough purification" (33: 33), and they are the ones [regarding whom] the Messenger of Allāh said: "Surely, I leave among you the two weighty things: The Book of Allāh, and my progeny, my Ahl al-Bayt. Surely, they will not part from one another



until they return to me at the Pond. Be careful how you treat them after me. O people, do not teach them, for they know more than you.

في عيون الأخبار في باب ذكر مجلس الرضا عليه السلام مع المأمون في الفرق بين العترة والأمة حديث طويل وفيه فقال المأمون: من العترة الطاهرة؟ فقال الرضا عليه السلام: الذين وصفهم الله تعالى في كتابه فقال تعالى: (انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) وهم الذين قال رسول الله صلى الله عليه وآله: انى مخلف فيكم الثقلين كتاب الله وعترتي أهل الا وانهما لن يفترقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما، أيها الناس لا تعلموهم فإنهم أعلم منكم.

Muḥammad ibn 'Alī Ibn Bābawayh al-Qummī (1959). vol. 1, (pages 228-229).

-Also there is a tradition regarding the commentary of the verse 33: 33 as following:

"In the "Jami al-Bayan" Muhammad bin Jarir Tabari has quoted Shahr ibn Ḥawshab Ash'ari (d 100 A.H.) as saying: "When Ummu Salamah heard news of the martyrdom of Ḥusayn bin `Ali (`a), she cursed the people of Iraq and said: `May Allāh kill the people of Iraq who deceived him and left him alone. May Allāh curse them. Verily, I saw Fātimah while bringing a stone bowl of sweet paste for the Holy Prophet (s). The Holy Prophet (s) stated: `Where is your cousin?' She said: `At home.' The Prophet (s) said: `Go bring him here with his two sons.' Fātimah returned while holding the hands of Ḥasan and Ḥusayn. `Ali also followed them, and they came to the Holy Prophet (s). The Holy Prophet (s) embraced Ḥasan and Ḥusayn and made `Ali sit on his right and Fatimah on left. He then the cloak as the carpet on which we slept in Medina and placed it over Fātimah, `Ali, Ḥasan, and Ḥusayn. He held the two sides of the cloak with his left hand. He raised his right hand toward the sky addressing Almighty Allāh by saying: `O Allāh, purify them of any uncleanness. O Allāh, these are the members of my Household. Purify and cleanse them of any vice, wrong, and sin,' (He repeated this twice)." This tradition has been related by Ahmad bin Muhammad ibn Hanbal in "*Musnad*" 292/6; Tahāwī in "*Mushkil al-Āthār*" 335/1; and Muhib Tabari in "*Zakhāir al-`Uqbā*" 22/1. The *Kisā* hadith has been narrated in different forms by the Shias and the Sunnis." (Jalāli, Fall & Winter 1995-1996, pages 4-5)



In addition, it should be mentioned that Umm Salama wanted to enter under the *kisā'*, but the Prophet (s) prevented her. She asked: 'Am I not one of the Ahl al-Bayt?'. The Prophet (s) said: 'you are on the path of righteousness and goodness, you are one of the wives of the prophet of Allāh.'" (Muḥammadi Reiyshahrī, Ahl al-Bayt dar Qur'ān wa hadīth, vol. 1, p. 38.) ([https://en.wikishia.net/view/Hadith\\_al-Kis%27](https://en.wikishia.net/view/Hadith_al-Kis%27))

### **Hadith *Thaqalayn* (Arabic: حَدِيثُ الثَّقَلَيْنِ)**

Hadith *Thaqalayn* is narrated a little differently in different sources, but the content is the same. Al-Kāfi which is one of the Four Books of Shi'a:

"Indeed I am leaving two things among you, to which if you hold yourself, you will never astray: the book of Allāh –who is all mighty and great- and my Ahl al-Bayt (household), my *'itrat* (family). O people hear! And I have announced to you that: indeed, you will enter my presence and I will ask you about what you did to the *thaqalayn* (two weighty things) and the *thaqalayn* are the book of Allāh and my Ahl al-Bayt."

إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا- كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَ أَهْلَ بَيْتِي عِثْرَتِي أَيُّهَا النَّاسُ اسْمَعُوا وَ قَدْ بَلَغْتُ إِيَّاكُمْ سَتَرُدُّونَ عَلَى الْحَوْضِ فَأَسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَ الثَّقَلَانِ كِتَابَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَهْلَ بَيْتِي. (Al-Kulayni, al-Kāfi, vol.1, p.294)

Sunan al-Nasā'i, one of the six *ṣaḥīḥ* (authentic) books of Sunnis:

"Looks like I have been called, and I answered (my time of death has come), indeed I have left the *thaqalayn* (two weighty things) among you, one of them is greater form the other, the book of Allāh and my *'itrat* (family), my Ahl al-Bayt (household). So look after how you will behave with them after me, indeed they will never separate from each other until they enter my presence by the pool [in the paradise]."

كَأَنِّي قَدْ دُعِيتُ فَاجِبْتُ، إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، كِتَابُ اللَّهِ وَ عِثْرَتِي أَهْلَ بَيْتِي، فَانظُرُوا

كَيْفَ تَخْلَفُونِي فِيهِمَا، فَانْهَمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ.

(Al-Nasā'i, al-Sunan al-Kubrā, hadith: 8148)

([https://en.wikishia.net/view/Hadith\\_al-Thaqalayn](https://en.wikishia.net/view/Hadith_al-Thaqalayn))

فِي كُلِّ خَلْفٍ مِنْ أُمَّتِي عَدْلٌ مِنْ أَهْلِ بَيْتِي. (Al-Sawāeq al-Muhriqa, p. 90.)



In every generation of my community, there is a very just person from my progeny.

وعن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن أبي البخترى، عن أبي عبدالله (عليه السلام)، قال: إن العلماء ورثة الأنبياء، وذاك أن الأنبياء لم يورثوا درهما ولا دينارا، وإنما ورثوا أحاديث من أحاديثهم، فمن أخذ بشيء منها فقد أخذ حظا وافرا، فانظروا علمكم هذا عمن تأخذونه، فإن فينا أهل البيت في كل خلف عدلا، ينفي عنه تحريف الغالين وانتحال المبطلين وتأويل الجاهلين.

(Muḥammad ibn 'Alī Ibn Bābawayh al-Qummī (1959). vol. 1, page 221)

And from Muhammad ibn Yahyā, from Ahmad ibn Muhammad ibn Isā, from Muhammad ibn Khālid, from Abu al-Bakhtary who has narrated the following:

Abu Abdullāh said: 'Surely, the scholars<sup>-asws</sup> are the inheritors of the Prophets<sup>-asws</sup>, and that the Prophets<sup>-asws</sup> do not leave the inheritance of Dirhams nor the Dinārs, and they leave behind their<sup>-asws</sup> Hadith from among their Ahādith. Whoever takes anything from these has taken a colossal measure. Look at your knowledge and see where you have taken it from. From among our posterity the People of the Household, there is a just person, who denies the alterations of the exaggerators, uncovers the impersonations of the wrongdoers, and the interpretations of the ignorant'.

From these traditions and the similar traditions we can conclude that the title Ahl al-Bayt was not especial to some especial people living at the age of revelation, but it will be lasting till resurrection. In fact, the phrase "indeed they will never separate from each other until they enter my presence by the pool [in the paradise] على فانهما لن يفترقا حتى يردا على", shows this continuation. Meaning since the other nine Imāms have spiritual similarity with the Holy prophet, they are among Ahl al-Bayt. (Javādi 'Amoli, 2022, vol. 66, pages 212-213)

#### - **Condition of being from Ahl al-Bayt**

And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of Judges. \* He said: O Nūḥ! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that



of which you have no knowledge; surely I admonish you lest you may be of the ignorant. (11:45-46)

وَتَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ \* قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ. (11:45-46)

"Ahl al-Bayt" literally means people of the house and it refers to the family or children of a person. The term "family of the Prophet" can be applied on three kinds of relationships:

- Those who are related to the Prophet by blood or marriage ties only.
- Those who are related to the Prophet by soul and spirit only.
- Those who are related to the Prophet by blood or marriage ties as well as by soul and spirit.

When the Qur'an or the Prophet uses the term "Ahlul Bayt", it could not be the first or the second group.

The first group is only physically related to the Prophet but not spiritually, like the son of Prophet Nūḥ or the wife of Prophet Lūṭ or Abu Lahab, the Prophet's uncle. Allāh clearly says to Prophet Nūḥ about his son: "Innahu laysa min ahlik أَهْلِكَ - He is not of your family."

That is, he is not one of your spiritual family; he is only physically related to you. Lūṭ's wife and the Prophet's uncle, Abu Lahab, both are counted as people of the Hell-Fire.

The second category is considered "Ahl al-Bayt" only in a metaphorical sense, not in the real meaning; for example, Salmān al-Fārsi about whom the Prophet said, "Salmān is from us, the Ahl al-Bayt." This leaves us with the third group. (Sayyid Muhammad Rizvi. (n.d.))

### **Mubāhalah verse**

Sixty chiefs and *ʿUlamā of Najrān*, headed by Sayyid, Aqib, and Usquf (religious personalities) of the region in the 10th year A.H. came to Medina to clarify their religious and political stance vis-a-vis Islam which had spread over the Arab peninsula and to engage in discussions with the Messenger (s) of Allāh to realize the essence and truth of Islam.

After lengthy discussions which have been presented in details in Ibn Hisham's "Sirah" 573/1, no agreement was reached on the position and standing of Jesus. The Christians of Najrān believed in the divinity of

Jesus and considered him as the son of God. This is while, based on the explicit wording of the Holy Qur'an,

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. (3: 59)

The Messenger (s) of Allāh considered him as a Prophet and the servant of God. At the end of the discussions, the Prophet (s) suggested that the two sides engage in "*mubāhalah*", in other words, to invoke divine malediction for the lying side. The following verse was descended in this regard:

"But whoever disputes with you in this matter after what has come to you of knowledge, then say: come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allāh on the liars."

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ. (3: 61)

The 10th (and some say the 24th) of Dhul-Hajjah was chosen for "*mubāhalah*". The Messenger of Allāh ordered that in a field outside Medina a thin black "aba" (men's loose sleeveless cloak open in front) be used as a shade between two trees. The Christian chiefs and dignitaries of Najrān stood in orderly ranks on one side of the field, on the other side, the Prophet, together with `Ali, Fātimah, Ḥasan and Ḥusayn came from the direction of Medina to the shade. Along this path, the Prophet (s), holding the hand of `Ali (ʿa), Ḥasan and Ḥusayn walked in front with Fātimah behind them (c.f. "*Majm'ā al-Bayān*". Interpretation of the Mubāhalah Verse). With such simplicity and grandeur, they reached the shade and stood below the "aba". The Holy Prophet (s) recited the verse "*tathhīr*" and addressed the "Ahl al-Bayt" by saying: "I will invoke malediction for them and you say *`āmin*'." Seeing such glory and grandeur, the Najrān chiefs lost their self-confidence and felt that they were very puny and could not stand against Prophet Muhammad (s) and his Household. They, therefore, accepted to pay "*jizyah*" and offered to give in to peace. On behalf of the Holy Prophet (s), the commander of the Faithful, `Ali (ʿa), signed a peace treaty with the Christians.



The Christians were to annually offer twelve thousand exquisite clothes, a thousand *mithqal* of gold, and some other items to remain Christians under the umbrella of Islam.

On the basis of the verse *mubāhalah*, Sunni interpreters (such as Zamakhshari, Baydāwī, Imām Fakhr Rāzī and others) regard `Ali, Fātimah, Ḥasan and Ḥusayn (peace be upon them all) superior to all other people and argue that Hassan and Husayn are the sons of the Messenger (s) of Allāh .

The term "*anfusinā* أَنْفُسَنَا" in the verse *mubāhalah* proves the unity of the heart and soul of Prophet Muhammad and `Ali. The Holy Prophet (s) stated: "`Ali is of me and I am of `Ali." ("Fadāil al-Khamsah" 343/1). The hadith *mubāhalah* has been recounted in different books of "sirah" and history with various wordings. These include those of Tirmidhi ("Sahih" 166/2) which quotes S`ad ibn Abi Waqqās as follows: "When the verse *mubāhalah* was recited, the Holy Prophet (s) summoned `Ali, Fātimah, Ḥasan, and Ḥusayn and said: `O Allāh, these are the Members of my Household." This tradition has been narrated by Ḥakim Nishābūrī in "*al-Mustadrak*" 150/3 and Bayhaqī in "*Sunan*" 63/7. (The same source, pages 5-6)

### **The verse regarding calling on the members of the house to keep up prayer**

Ibn `Abdul-Bar in "*al-Isti`āb*" 598/2; Abū Dāwūd Tiālisi in "*Ṣaḥīḥ*" 274/8; and Firoozābādi in "Fadāil al-Khamsah" 236/1 have put at forty the number of mornings when the Prophet (s) went to the house of `Ali (a) and Fātimah (a). In *Tafsir Jami al-Bayān*, Tabari has said that this was done for seven months. Siyuṭī (in *al-Durr al-Manthūr*, 199) has quoted Ibn `Abbās as saying that after the verse "And enjoin prayer on your household ..." (وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ) (20: 132) was revealed, the Holy Prophet (s) for nine months went to the house of `Ali (a) five times a day at the time of daily prayers and called on the members of the house to keep up the prayer. Each time, he recited the verse *taṭhīr*. (The same source, pages 8-9)

### **Conclusion**

In the Holy Qur'an Ahl al-Bayt(as), are considered as infallibles, but some cannot understand this transcendent issue, because they either

mix the Allāh's genetic will (الإرادة التكوينية) with His statutory Will (الإرادة التشريعية) or do not differentiate between preventive removal (إذهاب الدفعي) and eradication removal (إذهاب الرفعي). The most controversial issue is the way of determining the real referents of Ahl al-Bayt(as). The Twelver Shia take advantage of the Holy Qur'an, the related traditions and intellect and through a certain method proves definitely the Ahl al-Bayt's infallibility. But unfortunately some deceived by the political deviations, which happened during the Islamic history (and paved ground for the cruel rulers and caused backwardness of the Islamic *Ummah*) try to include people that the verses of the Holy Qur'an do not mean. Meaning they are going to impose their illusions upon the Holy Qur'an. The Holy Qur'an as the most prominent source should be the scale of all scales. If we manipulate this scale, we will lose all scales. The Holy Qur'an should be commented by itself, not the illusions of so and so. The Holy Qur'an must be criterion for all traditions and sayings, not vice versa. The people's sayings must be evaluated by truth (الحق), not people themselves are considered as truth creator. Therefore, in fact, our epistemology, humanology, sociology, histeriology, axiology and of course ontology has many problems. We believe in many presuppositions, which we never can justify them. Then in order to explain what we believe, we deny the role of intellect or claim that politics is separate from religion, and simultaneously we claim that people must follow the cruel ruler, because we need those anti securities for keeping security!

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## Investigating the Heritage of Transmitted and Intellectual Sciences in Shia Thought

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### Abstract

The Shīʿa School of thought enjoys an enduring and influential history during various periods and among different Islamic denominations. It is traced back to the time of the Holy Prophet whose opinion and those of his pure household take precedence over the opinions of others in matters concerning beliefs, jurisprudence, Hadith and other sciences.

The intellectual heritage of Shīʿism has various dimensions, including hadith, theology, and history, each going through changes in the course of its development. Shīʿa scholars have made extraneous efforts throughout history to compile Islamic sciences and preserve the Islamic heritage. In the contemporary era, the knowledgeable scholars also have done everything they have been able to do to introduce and defend the scientific capacities of Shīʿa thought. Their efforts led to the compilation of precious books, such as *Al-Ghadīr*, *Aʿyān al-Shīʿa*, *Al-Mīzān*, *Al-Ḥayāt* and numerous other works.

This study seeks to explain the general principles of the Shīʿa School of thought highlighting its precious heritage particularly the valuable and distinguished intellectual and textual works in different periods of history. Efforts have been made to introduce the capacities of Islamic sciences of the Shīʿa School and its heritage by benefiting from data description and analysis method with a qualitative approach based on library resources.

**Keywords:** Shīʿa, Origin, Written Heritage, Intellectual Science, Transmitted Science, Shīʿa Scholars.

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## 1. General Principles of the Shī'a School

The ideological foundations of the Shī'a School are based on the verses of the Qur'an and the traditions of the Holy Prophet, may peace be upon him and his family.<sup>1</sup> This fact is important from two perspectives inasmuch as it firstly proves that Shī'ism originates in Islam and its beliefs are rooted in Quranic texts and traditions. Secondly, it shows that the emergence of this religion, at least in terms of belief, dates back to the age of Prophethood not to the historical events and developments following the demise of the Prophet (pbuh). The beliefs, jurisprudence, ethics, principles and codes of conduct of the Shī'a religion have their origins exactly in the very initial period of Islam and in the exact era of the prophethood. Shī'a, as a religious movement intended by the Messenger of Allah, is in line with the prophetic mission as evidenced and confirmed by numerous explicit

1. Some verses of the Qur'an and traditions of the Holy Prophet (pbuh) that indicate the fundamentals of Shia belief are:

1- Tawhid, 1: «قُلْ هُوَ اللَّهُ أَحَدٌ»; Nisá, 87: «اللَّهُ لَا إِلَهَ إِلَّا هُوَ»

2- Prophethood: (Hadīd, 26)

«قُلْ اللَّهُ يُخَبِّئُكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ»

3- Resurrection: (Jāthiyah, 26)

«قُلْ اللَّهُ يُخَبِّئُكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ»

4- Justice: (Qasas, 59)

«وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ»

5- The verse Indhār (warning): (Shu'ara, 214)

«وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ»

6- The verse Ghadīr:

«يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ»

7- Imamate: (Māidah, 3)

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا»

8- The verse Vilāyat: (Māidah, 55)

«إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ»

9- Sura Nisá, 59: «أُولَئِكَ الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ...»

10: Sura Ahzāb, 33: «إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا»

11- The verse Mubāhilah:

«فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ»

12- Hadith Thaqalain:

«وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي كِتَابَ اللَّهِ وَعَشْرَتِي أَهْلَ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ»

13- Hadith Safineh:

«إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ، مَنْ دَخَلَهَا نَجَّى، وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ»

texts. Shī'a scholars support this point of view and cite many corroborating proofs from the sources of the two branches of Islamic faith. "The call to Shī'ism began on the same day that the great liberator of mankind, Prophet Muḥammad (pbuh) declared addressing the people by saying "There is no god but Allah" (Muẓaffar, 1986: 8).

The use of the word Shī'a by the beloved Messenger of Allah (pbuh) and its application to Imam 'Alī (as) and his followers is evidenced by traditions narrated by both Shī'a and non-Shī'a historical sources. In one of the prophetic traditions, it has been reported that the Prophet (pbuh) said: "O 'Alī, you and your Shī'as will be the best of men on the Day of Resurrection." (al-Ṭabarī, vol.16:171).

In his *Al-Rasā'il*, Al-Shaykh Al-Kulaynī al-Rāḍī has narrated on the authority of 'Alī ibn Ibrāhīm that Imam 'Alī (as) ordered a letter to be read out to the public every week on Friday. The letter read: "In the name of Allah, the Compassionate, the Merciful, This letter is from the servant of Allah, 'Alī, Amīr alMū'minīn to his Shī'as; and this name (Shī'a) is the name which Allah adores, and has put down in the Qur'an, 'Surely one of his (Noah's) Shī'as was Ibrāhīm' (Qur'an, 37: 83) And you are (in fact) the Shī'as of the Prophet Muḥammad (pbuh) and Shī'a is not a specific name, and it is not a new thing or a heresy either. Peace and blessings be upon you. (al-Majlisī, 1992, vol. 30: 8) With regard to the validity of this report, it suffices to say that after Al-Shaykh Al-Kulaynī, scholars such as al-Sayyīd Ibn Ṭawūs, al-'Allāma al-Majlisī and others have also quoted it.

In the Glorious Qur'an, the term "Shī'a" is used three times to refer to subservience to the prophets. For example, in the verse (28:15) Allah Almighty speaks of one of the followers of Moses as one of his Shī'a. Elsewhere, Abraham is introduced as a Shī'a of Noah (37:83).

Also, different definitions of the term Shī'a have been offered by Muslim scholars. For example, 'Allāma Ṭabāṭabā'ī writes: "Shī'a are those who consider the succession of the Holy Prophet (pbuh) as the exclusive right of the Prophet's progeny and follow Islam according to the teachings of the Ahl al-Bayt (as)." (Ṭabāṭabā'ī, 2009:4)

The term Shī'a has also been used in the books authored by Sunni scholars to refer to the followers of 'Alī (as) and the Ahl al-Bayt (as).

Shahristānī (d. 548 A.H) in his *Al-Milal wa al-Niḥal*, an outstanding source about different sects in Islam, writes, "Shī'ā are those who followed 'Alī in particular and believed in his Imamate and caliphate according to the explicit teachings and will of the Prophet Muhammad (pbuh)." (Sharistānī, vol. 1, p. 146) Ibn Khaldūn writes, "You should know that Shī'a literally means friends and followers and in the words of the early and recent jurists and theologians, the term refers to followers of 'Alī (as) and his offspring." (Ibn Khaldūn, 1983, vol. 1: 269)

These are accurate definitions, since the Shī'ā themselves believe that the reason for following 'Alī (as) is that it was required by the Prophet (pbuh) and it was not their personal decision to choose whom to follow, unlike the non- Shi'a who, after the death of the Prophet Muhammad (pbuh), followed the one who was chosen at Saqīfa and believed that the Prophet (pbuh) had left it to the people themselves to decide whom to follow. However, the social role and function of Shī'ism became more evident on the day of Saqīfa and in the events following the demise of the Prophet, peace be upon him and his progeny.

## 2. Written Heritage of Shī'ism

### The Prophet's (pbuh) strategy in preserving the religious heritage

Almighty Allah praises His noble Messenger for the knowledge He endowed him with, "We taught you what you did not know." (Sūra al-Nisā', verse 13) The words of Prophet of Mercy (pbuh) are therefore a part of that divine knowledge which had been taught to him. In order to preserve this divine knowledge and pass it down to future generations, the Messenger of Allah (pbuh) ordered the recording of hadiths. He encouraged his followers to write down and narrate his teachings and knowledge. Many of the books written by his companions and their successor have reached us and are available here and there in the form of books and collections. (Murtaḍā al-Āmilī, 2012, vol.1: 104) Despite the fact that the Holy Prophet (pbuh) greatly emphasized that his traditions be recorded, according to the evidence, there is no ban on writing hadith in Shia and they followed the Prophet's order.



### Role of Shīʿa Imams in Compiling the Shīʿa Intellectual Heritage

After the Prophet (pbuh), his successors also paid attention to collecting and transmitting the hadith ordering their Shīʿas to write down the prophetic traditions and words of the Imams (as). They always encouraged their followers to meet and discuss with each other about recording hadiths and memorizing them so that the traditions of the Prophet (pbuh) would not be lost. (Al-Majlisi, 1992, vol. 2: 152) This special concern on the part of the Ahl al-Bayt (as) made the Shīʿas embark on extensive compilations inasmuch as the recording and compilation of hadith by them reached their peak during the time of Imam al-Bāqir and Imam al-Ṣādiq (as). After these two Imams, the Shīʿas had a written text for everything they needed in their religious affairs. (Al-Kulaynī Al-Rāḍī, 1986, vol. 1: 57) The Shīʿa School had a large number of diverse compilations and books in different sciences, thanks to the guidance and command of the Ahl al-Bayt (as) as well as to the special effort, hard work and endurance of excruciating pains by the Shīʿa scholars. Therefore, the books made available by the Shīʿa scholars during the time of the Infallible Imams (as) suggest that they enjoyed a special scientific and cultural privilege in this time. Therefore, on account of plans and strategies adopted by the Imams (as), the sciences and knowledge recorded and compiled in this time made this great culture permanent in history inasmuch one of the functions of the book is to transfer culture and knowledge to the next generations. The pure Imams (as) enriched the future generations with various Islamic teachings and sciences. Al-Shaykh Ḥurr al-ʿĀmilī says: "Many hadith books whose number exceeds six thousand and six hundred were written during the time of Imams (as)." (Ḥurr al-ʿĀmilī, 1981, vol. 3: 165) There were so many volumes of these writings that among the Shīʿa scholars, some started cataloging them as a result of which various catalog books were compiled.

### 3. Shīʿa Heritage of Transmitted Knowledge

After the Glorious Qurʾan, the most important source for understanding Islam is the hadith and transmitted knowledge (*ʿulūm naqlī*). The narratives and teachings of the Holy Prophet (pbuh) and those of his household are of special significance inasmuch as they are

the greatest sources of Islamic knowledge. The Holy Prophet (pbuh) and the pure Imams (as) not only encouraged Muslims to learn, understand and act upon the hadiths, but they also asked them to endeavor to preserve, compile, disseminate and publish them. Needless to say, the prolific Shīʿa scholars bequeathed a huge cultural asset to Shīʿism, which consisted of the books and writings of the luminous words and the revealed sciences of the Pure Imams (as). The Shīʿa School had such a huge scientific asset in the first *hijrah* century thanks to the existence of Ahl al-Bayt (as) and the efforts of great men such as Zurāra, Hishām b. Ḥakam, Muḥammad ibn Muslim, Ibn Abī ʿUmayr, Al-Bazanṭī and many other great traditionists.

### **Peculiarity of Shīʿa School in Preserving the Hadith Heritage**

There is no doubt that Shīʿa religious scholars made scientific and fundamental effort to record and preserve hadith from distortion and alteration<sup>1</sup>; they dedicated many books and study circles to the revival of the hadith. The expansion of hadith teachings resulted, over time, in the proliferation of diverse sciences whose first and foremost mission was to preserve and protect hadith. The hadith-related sciences that evolved and gradually became more complete, is one of the most important and significant parts of the scientific heritage of Islam, a characteristic which makes it superior over other religions. That is because such a broad and precise source of knowledge is not seen in other religions. In the meantime, the Shīʿa School has played a huge part in the development and publication of hadith and hadith-related content because continued efforts by Shīʿa scholars following the period of the Infallibles (as), according to Shīʿa, caused the Shīʿa hadiths and narratives to be superior and better in terms of quantity and quality than those narrated by Sunnis. Research and investigation in the works of the predecessors as well as in the written sources and heritage of the Shīʿa School shows that Shīʿa scholars made tremendous efforts in various fields of hadith sciences to preserve, record, teach, explain and translate hadith.

1 . (text and document filtering, presentation of hadith to imams (as) and scholars, Compare the version with the original version, permission to quote hadith list method, agreement of the text of hadiths with the explicit teachings of the Qur'an)

Contrary to the prohibition of recording, narration and compiling the hadith imposed by the caliphs, the Shī'a Imams(as) laid emphasis on preserving the hadith encouraging their friends and students and leaving written legacies to them. The book of Imam 'Alī (as), the *Mushaf of Lady Fāṭima* (as), the *Sahīfa Sajjādiyya*, the commentary of Imam al-Bāqir (as), the commentary of Imam al-'Askarī<sup>1</sup> (as) and numerous other hadith and commentary books left behind or reported in historical sources are proof of this claim.

The history of Shī'a hadith is fully connected and no missing link can be noted until the era of Prophethood and Imamate. For this reason, the first historical period of the Shī'a hadith is the era in which the first hadith writings are to be found. The difference is that the first hadith recordings of Sunnis are at least a century away from the era of Prophethood, but the first recordings of Shī'a hadith are completely connected to the era of the Prophethood and Imamate. (Mahrīzī, 2001, vol. 1: 50)<sup>2</sup>

## **Course of Development of the Transmitted Heritage of the Shī'a School**

### **A) Era of formation:**

The era of formation is in reality the period of the presence of the Prophet (pbuh)), the Infallible Imams (peace be upon them), and their followers, when several companions compiled books consisting of their teachings and works. This period continued until the occultation of the

1 . A group of hadiths and contents in Imam Askari's Tafsir have preserved their narrative style and are in accordance with the criteria of evaluation and validity of hadith. Some other narratives in this book can be cited in terms of content. Also, some hadiths in this book are available in Arba'a Shia books or other authentic books.

2 . - The first clarification about the entry of fake hadiths into the Shiite tradition was made by the infallible imams themselves.

- Before the Arba'a List of Rijāl Books (Rijāl Kashi, Najashi List, Tusi Rijāl, Tusi List), some Companions had many Rijāl books. That is, the refining of hadiths started from the time of Imam Masum, and the Shia comm Rijāl entators, knowing the men of hadiths, started writing hadiths, not blindly and without criticizing and correcting; For example, Abdullah ibn Jablah Kanani (219 AH), Mohammad ibn Isa Yaqini, Hassan ibn Mahbub (224 AH) and Hassan ibn Ali ibn Faddal (224 AH) and other Companions also had books of men.

- It also happened during the time of the authors of the Shia Arba'a books. They, who were experts and committed people, as they have stated, collected hadiths to be the proof between Allah the Almighty and them.



twelfth Imam(as) in the year 940 C.E. which coincides with the death of Al-Shaykh Ya'qūb al-Kulaynī al-Rāḍī, the great scholar of hadith, and author of *al-Kāfi*, the most important and authentic collection of hadith that deals with themes of doctrinal and ethical significance in the most coherent and systematic manner.

Mūḥaqqiq al-Baḥrānī writes: "The method used by the early Imāmiyya scholars in the time of the presence of the Infallible Imams (as) which lasted about three hundred years until the time of al-Shaykh al-Kulaynī (Died in 941 AD), al-Shaykh al-Ṣadūq (d 991) and al-Shaykh al-Ṭūsī (d 1067) was to record and compile the traditions in the meetings attended by the pure Imams (as). They were hastening to write down what they heard from the Infallibles (as) because they were afraid of making mistakes and forgetting what they had to record."<sup>1</sup> (Al-Baḥrānī, 1996, vol. 1: 9)

Following the efforts made by the Shī'a Imams to compile the hadith, the initial writings were prepared by hundreds of their students, which are referred to as *Al-Uṣūl al-arba'ami'a* (lit. the four hundred principles)". (Al-Mudarrisī, 2004: 12) *Al-Uṣūl al-arba'ami'a* are four hundred hadith collections recorded by four hundred great scholars from among the companions of the Infallible Imams (as), especially Imam Muḥammad al-Bāqir and Imam Ja'far al-Ṣādiq, (upon both of whom be peace). Unfortunately, these early works were destroyed due to historical events, such as the burning of al-Shaykh al-Ṭūsī's library in Baghdad, following the rise of sectarian conflicts, and only sixteen of those books remained.

### **B) Era of compilation:**

No sooner these collections were made available and considering their being scattered, then a group of great Shī'a hadith scholars tried to arrange and classify them. Thus from the third to the fifth century of *Hijrah*, the primary heritage of Shī'a hadith i.e. *al-Kāfi*, *Man layaḥḍuruḥu al-faqīh*, *Tahdhīb al-aḥkām* and *al-Istibṣār* came into being. This is a period in which important Shī'a hadith collections were compiled by scholars such as al-Shaykh al-Ṣadūq one of the greatest

1 . From the method: (Presenting the hadith in writing or reading to the Imam(as). Through special substitute. Presentation to hadith scholars. Etc)

Shī'a muḥadith (traditionist) who authored nearly three hundred books, al-Shaykh al-Mufīd(d 1022), al-Shaykh al-Tūsī, Quṭb al-Dīn al-Rāwandī(d 1178), al-Sayyīd Sharīf al-Raḍī(d 1015) (the compiler of *Nahj al-balāgha*) and al-Sayyid Murtaḍā 'Alam Al-Hudā(d 1044), al-'Allāma al-Ṭabarsī(d 1153), the author of the famous *Majma' al-bayān*, Ibn Shahr Āshūb (d 1192), al-Sayyīd b. Ṭāwūs(d 1266), as well as al-'Allāma al-Ḥillī(d 1325) and others who lived in this period and compiled important works in various fields of Islamic sciences.

### C) Era of change:

In the following centuries, a number of other experts in the field of hadith sought to complete the works of their predecessors leading to the formation of the secondary hadith heritage of Shī'a. Prominent scholars such as the late Fayḍ al-Kāshānī(d 1680), al-Shaykh Ḥurr al-'Āmilī (d 1693), al-'Allāma al-Majlisī(d 1699), Mīrzā Nūrī authored works such as *Kitāb al-wāfi*, *Wasā'il al-Shī'a*, *al-Burhān*, *Bihār al-anwār*, *Mustardak al-wasā'il*, *'Awālīm al-ūlūm*, and *Jāmī' al-Ma'ārif wa al-aḥkām*, which are considered a precious heritage of Shī'a transmitted sciences. As an example, the book *Bihār al-anwār* authored by Muḥammad Bāqir al-Majlisī (d. 1667 C.E) consists of 110 volumes which on the whole contain more than 85,000 hadiths in various fields of Islamic sciences. The book is undoubtedly one of the largest Shī'a hadith collections.<sup>1</sup>

### E) Age of development:

In the contemporary era, the task of completing and compiling the Shī'a hadith heritage is still being pursued. (Nāṣirī, 2009: 25) Some of the most important contemporary works authored in the contemporary period are the following:

*Jāmī' aḥādith al-Shī'a*, *Mīzān al-ḥikma*, *al-Ḥayāt*, *A'ayān al-Shī'a*, *al-Ghadīr* and *al-Mīzān*.

*Jāmī' aḥādith al-Shī'a* by Ayatollah Burūjerdī consisting of thirty-one volumes containing more than forty eight thousand hadiths.

1 . Based on reliable hadiths, there are many proofs of the correctness of the hadith. And sometimes it happens to someone and sometimes it doesn't happen to someone. The basis of authentic news is reliable, well-known and accepted by the majority of scholars. (حديث خبر موثوق به)

*Kitāb al-ḥayāt* authored by Muḥammad Riḍa Hakīmī includes a new arrangement of hadiths and verses. These 12 volumes include an Islamic encyclopedia, science, and research that has introduced the individual, social, economic, and political way of life based on the Qur'an and traditions to the Islamic and non-Islamic societies.

*Mīzān al-ḥikma* authored by Muḥammad Muḥammadī Rayshahrī contains more than twenty three thousand traditions.

*Al-Dharī'a ilā taṣānīf al-Shī'a*, encyclopedia of bibliography, consisting of 29 volumes that contain reviews of 55000 Shī'a books.

*A'ayān al-Shī'a*, the encyclopedia of Shī'a scholars and personalities, by Sayyid Muḥsin Amīn, authored in eleven volumes.

*Kitāb al-Ghadīr*, authored by 'Allāma Amīnī, to prove the guardianship (*wilāyah*) of the Commander of the Faithful, 'Alī (as) and rightfulness of the Shī'a religion, in twenty volumes.

Some contemporary Quranic *Tafsīr*: *Al-Mīzān fī Tafsīr al-Qur'ān* in twenty volume, Muḥammad Ḥusayn al-Ṭabāṭabā'ī. *Jāmī' Tafsīr* in fifteen volumes, Seyyed Mohammad Ebrahim Boroujerdi. *Tafsīr-i Nimuna* in twenty-seven volumes, Makarim Shirazi. *Tafsīr Min Huda al-Qur'an* in eighteen volumes, Seyyed Mohammad Taghi Madrasi.

And many other Shī'a hadith sources which are not mentioned here for the sake brevity since they are not within the scope of this article.

#### 4. Legacy of Shī'a Intellectual Sciences

The perfect teachings of the Imams (as) have formed a large collection of books and treatises that have been the focus of Shī'a thoughts for centuries. These thoughts derive ultimately from the prophetic religion, not from any other sources. For this reason, it is essential to call them "Islamic teachings" which several successive generations of Shī'a theologians and experts of Islamic tradition have endeavored to collect and record in their books, as well as to determine ways to trace them back to the Infallibles (as), and verify their authenticity and the validity of their chains of transmission.

#### Role of the Shī'a School in the Formation of Intellectual and Theological Thinking

Among the numerous works of the Companions, not a single independent work containing pure intellectual sciences or debates has

been passed down and narrated. In fact, the most profound intellectual and theological thoughts and views are seen only in the letters, sermons and maxims of Imam ‘Alī (as), Imam al-Ṣādiq (as), Imam al-Rīḍā (as) and some of his students. During the time of Imam al-Ṣādiq (as) intellectual sciences also expanded simultaneously along with the development of Islamic sciences. On the other hand, nothing other than secondary issues can be found in all of the Sunni hadith books. When it comes to Shī‘a hadith books, there is an entire book dedicated to *‘aql* and *jahl* (lit. reason and ignorance) in Kulyani's *al-Kāfi* while such topics have not been brought up in the books authored by Sunni traditionists.

Although in the era of the presence of Imams (as) the Shī‘a School did not have a codified theology applying a logical method, the codified theology is very important for the Shī‘a in terms of establishing and solidifying the principles of belief. The numerous traditions that have been passed down from the Imams (as) and the outcome of the discussions between many students of those noble Imams with their opponents, prepared the ground for establishing the principles of belief based on logical analogies. In the 4th and 5th hegira centuries, the intellectual sciences were revived by al-Shaykh al-Ṭūsī and Abū Naṣr al-Fārābī, and later, the intellectual sciences were fully developed, thanks to the efforts made by Ibn Sīnā (better known in the West as Avicenna). In the 6th century, however, the Philosophy of Illumination was refined by al-Shaykh Shahāb al-Dīn al-Suhrawardī. During the Safavid period and the Isfahan School, Mīrdāmād and Mullā Ṣadrā Shīrāzī and their students, understood and offered the unbreakable unity of faith and mysticism as a repository of conscientious knowledge of Shī‘a based on prophetic revelation and philosophical reasoning that understands the inner meaning through prophetic spiritual contemplation. (Al-Ṭabāṭabā’ī, 2009: 98)

Shī‘a scholars established the most progressive theological school, which can be said to be unprecedented, using the literal meanings of the verses of the Holy Qur'an and the traditions passed down from the Imams (as). They laid the foundation and principles of belief and practice of this religion in such a way that it not only survives

throughout history, but also maintains its progress and offers solutions to social problems. This means that, on the one hand, they introduced the principle of justice as one of the principles of belief, and on the other hand, they recognized reason as a source of Shī'a thought and a tool for the derivation of general secondary rules. Hence, contrary to the non-Shī'a denominations that rejected *ijtihād*, they opened its gate forever. In other words, the Shī'a scholars recognized the authority of reason in both fields of belief and practice. Henry Corbin, the French philosopher, says: "In the Islamic world, Shī'ism, the only school that accepts the agreement between reason and revelation and benefits from the niche of prophetic lights, has been able to reach the middle path which is the path of prophetic philosophy" (Corbin, 1992: 232).

### **Place of Reason in the Shī'a Religion**

Shī'a believe that the reason is a reliable and important source of knowledge. The Shī'a sources are indicative of the special place that the reason enjoys in the foundations of their thinking. Its position is such that according to the existing hadiths of the Infallibles (as), the value of people's worship is measured by their intellect. Imam al-Šādiq (peace be upon him) was told about someone's worship. The Imam (as) said: "How is his intellect? The value of every individual's actions is according to his intellect." (Al-Kulaynī al-Rāḍī, vol. 1: 42) Sunni scholars and those who made progress in knowledge have admitted the Infallibles' rational approach in all cases. They have not been able to conceal or deny their arguments and reasoning just as Abū Ḥanīfa said, "I have not seen a jurist more proficient and knowledgeable than Ja'far al-Šādiq (as)." (Šādiqī, Mūḥammad 2011: 69).

In the Shī'a religion, apart from the fact that reason is one of the four sources for derivation of legal rulings, along with the Qur'an, *Sunnah* and consensus, it also enjoys a significant role in matters of belief inasmuch it is necessary for a Muslim to believe in the fundamentals of faith with his own insight and understanding, and he cannot follow anyone in this respect i.e. he cannot accept the word of another who knows, simply because he has said it. Despite the infallibility of the Imams (as) as a main Shī'a doctrine, the reason (*‘aql*) is seen in complete harmony with revelation. This togetherness and harmony of reason and

revelation is a safe and error-free path towards guidance and the derivation of legal rulings whereas in other religions, the path of guidance, which originates from a pure and divine source, has undoubtedly been contaminated in the initial stages, after the Holy Prophet (pbuh), with interpretations based on personal opinions and a literalism.

### Conclusion

This article explains the principles and foundations of the Shī'a School as well as the origin of its formation, which dates back to the time of the prophetic mission. It also points to the special and dynamic features of this school in preserving and maintaining its heritage with an emphasis on the transmitted and intellectual sciences. In this regard, the most important valuable heritage of Shī'ism in different centuries, especially the present era, and its transformative role in creating scientific order and vitality in the Islamic world have been highlighted. Also, the superiority and special privileges of the Shī'a School compared to other denominations have been explained from the theological and jurisprudential perspectives.

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## 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 هُوَ آخِذٌ بِنَاصِيَّتِهَا 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", and "صراط مستقيم", and the directions of the "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 "دبيب" 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 "دب" 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 "دابه" (*Dābbah*) 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 مَّاءٍ...»

(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" (كُل) 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، رَبِّهِ، رَبِّكُمْ، رَبِّهَا، رَبَّ السَّمَوَاتِ 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 ربى 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 فَيَسْقَى رَبَّهُ خَمْرًا» (Yusuf/41)  
«وَ قَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ 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 "مستقيم". 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 مستقيم (Straight)

The word "مستقيم" 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 مستقيم (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 رَّبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ» 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:

مَا 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':

مَا 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:

مَا 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:

مَا 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: مَا 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-Muhit 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. «إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ» (Hud/56)

[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. «اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ...» (Hamd/5)

[Guide us to the straight way].

The straight path is the relying on God. «مَنْ يَعْتَصِم 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 قِيَمًا 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 Imamas 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 عَلَى صِرَاطٍ 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 الْعَرْشِ اسْتَوَى» [The Merciful Allah is on the throne] (Tāhā/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 forelocknd in 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 Straigh 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* (دابة 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-Kaḥfi*. (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: أَخْرَجْنَا لَهُمْ دَابَّةً .... 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 لَرَأْدُكَ إِلَى 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 مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رَجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى 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 «النَّبَأُ الْعَظِيمُ», Imam Ali (as) said to him:

«أَنَا وَاللَّهِ النَّبَأُ الْعَظِيمُ الَّذِي فِيهِ إِحْتَفَلْتُمْ وَ عَلَى وَلَايَتِي تَنَازَعْتُمْ، وَ عَنْ وَلَايَتِي رَجَعْتُمْ بَعْدَ مَا قَبِلْتُمْ... 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:

«وَلَقَدْ 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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## Textual Analysis of the Term *Ummī*: A New Perspective

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### Abstract

The Arabic word *ummī* is commonly translated as "unlettered." In the Qur'an, Muhammad is described as "*ummī*" and traditionally this has meant for Muslims that Muhammad was illiterate, completely unable to read or write. Thus, the fact that he was able to recite the Qur'an should be regarded as miracle (*ijāz*) and evidence that it really does have a divine origin. This paper, according to the verses of the Qur'an and historical evidence, proves that *ummī* should not be taken to mean illiterate, but rather scriptureless. This would mean that when Muhammad is described as *ummī*, it denotes the fact that he is not one of the People of the Book or simply that he is not a member of a group which has already received a revelation from God - at least, not until he received the Qur'an.

**Keywords:** *Ummī*, Literacy, Illiteracy, Followers of the Book, Immigration of Jews, Concealing the Fact.



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## Introduction

"*Ummī*" is one of the very important concepts which have been a source of controversy and debate, due to the various interpretations given to it. In this essay, after pointing out different interpretations of the word, criticism of ideas and views about it will be presented.

### Definition of "*Ummī*"

Islamic commentators say that the word has three meanings:

1. Illiterate and unfamiliar with writing.

The majority is the supporter of this theory or at least prefers it. The advocates of this view have said the word *ummī* is related to "umm" which means mother. *ummī* means the one who has remained in congenital condition.

In terms of his information about writings and human's data, be they his own or attributed to his nation, it means one who is accustomed to the majority of people. But the majority of the time did not know how to read and write and just a few of his Meccan contemporaries (about sixteen) knew. It also means an uneducated person who is ignorant and illiterate. (Raghib, p. 18-20; Tabarsi, Interpretation of the verse 78, Sura Baqarah).

1. Some have said one of the meanings of *ummah* is creation and *ummī* means one who has remained in his congenital condition which is an uneducated and illiterate situation (Tabarsi, Interpretation of the verse 78, Sura Baqarah). Whether derived from *umm* or from *ummah* or creation, the meaning of this word is illiterate.

2. (ام القرى) *Umm al-Qurá*, the People of Mecca.

Supporters of this theory say that this word is related to (*Umm al-Qurá*) which is Mecca. "*Umm al-Qurá*" in the Sura An'ām, verse 93 has been known to refer to Mecca:

«ولتتذر ام القرى و من حولها»: "That thou mayst warn the Mother of Villages and those around her"

This Possibility has been mentioned in the books of interpretation (Tabarsi, Interpretation of the verse 156, Sura 'Arāf; Fakhr Razi, Interpretation of the verse 75, Sura A'rāf) and several *Hadith* have confirmed this possibility.



3. The Arabs (i.e. non-Jewish and non-Christian Arabs) who were not the people of a valid scripture. This idea always has existed between the commentators.

In *tafsir* "Majma' al-Bayan", Sura Ālī 'Imrān, verse 21, it is said that *ummīyyin* were against *Ahlul-Kitāb*: "and say to those were given the scripture (Jews and Christians) and to those who are *ummīyyin*", according to a view attributed to Abdullah Ibn Abbas, one of the great Companions and commentators and following the verse 78 of Sura Baqarah, the commentator Tabarsi narrates this view from Abu Ubaydah; and in the interpretation of the verse 75 of Ālī 'Imrān, Tabarsi apparently has chosen this meaning.

Zamakhshari in *Kashshaf* has the same interpretation in this verse and the verse 75 of Sura Ālī 'Imrān, and Fakhr Razi quotes this possibility in the interpretation of the verse 78, Sura Baqarah and verse 20, Sura Ālī 'Imrān.

The commentators have mentioned three possibilities for the meaning of (*ummī*) and the majority of them have chosen the same meaning of uneducated and illiterate and often based on the derivative (*Umm*) or in the sense of a newborn who knows nothing about reading and writing.

What we seek to address is that this seemingly degrading term "illiterate" which has been attributed to Prophet on behalf of the Jews and Christians or Islamic theologians is based on two principles:

1- Historical evidence (History of the Arab and Mecca, contemporaneous with the emergence of Islam) and Traditions that exist in this field in history books, especially in the Qur'anic Sciences books.

2 - Verses of the Qur'an in which the word *ummī* has been used in a singular or plural form.

**First:** Regarding the first principle of those who advocate the illiteracy of the Prophet, the point that should not be neglected is that against all historical evidence which supporters of this theory, there are is some historical evidence which explicitly refers to the idea that the Prophet could read, at least after the Prophecy (Hojjati, p. 189-193).



The opposed Traditions of this theory questions the conclusiveness of these evidences. The traditions or other evidence of those who interpret the term as “illiteracy”, remain inconclusive because the scrutiny of evidences and Traditions casts doubt on their traditional and historical evidences.

**Second:** Those who uphold the above interpretation as referring to the illiteracy of Prophet says: Islamic commentators more or less differ on the concept of the word of *ummī* in the verses of Sura A‘rāf but in the meaning of the following verse which implies illiteracy of the Prophet they have no disagreement. Allah the Almighty in sura ‘Ankabūt, verse 48 says:

«وما كنت تتلوا من قبله من كتاب ولا تخطه بيمينك اذا لا رتاب المبطلون»

The verse is: “And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.”

This verse is clear that before the mission the Prophet was neither reading nor writing. Muslim commentators generally interpret this verse too as meaning that the Prophet could neither write nor read both before the Revelation of Qur’an and after, and that he has not written any inscriptions, for had he done that it would cast doubt on the Qur'an. But this deduction is rejected based on the following reasons:

1. As they say, commentators disagree about the meaning of verses of Sura A‘rāf in which there is the term of *ummī*. A reliable point for those who believe in the illiteracy of the Prophet is verse (‘Ankabūt, 48) which in their opinion explicitly refers to the Prophet being uneducated. However, this verse seeks only to express that the Prophet should stay safe from slanders and nonsense and that he did not read nor write anything. The question arises how has the illiteracy of the Prophet has been deduced from this verse.

For a better understanding of this sense, again every single words of this verse should be meditated upon and we must ask: if “*Talavah*” means ‘not reading from the scripture and lack of writing to prevent doubt and skepticism’, what is obstacle in accepting the possibility that the Prophet was aware of any skills of reading and writing, but that, in order to stay safe from scandal, he avoided writing and reading?

Moreover, this verse is not going to express that the Prophet was not able to read or write. Rather it states only that the Prophet did not read or write anything (Raghib, p. 71-72).

The negation in this verse is related to reading and writing from a book and this negation has not been awarded to the Prophet's ability of reading and writing. It means that the Prophet, despite the ability of reading and having writing skills, for the sake of protection and being safe from doubt and slander, neither wrote nor read anything in public.

This type of interpretation cannot be considered strange, for the historians and those familiar with the scientific and practical tradition of the Prophet know that the Prophet was a capable poet and lecturer so that his sermons which have been related are our evidence. However, he never wrote a poem nor placed himself in scandal and libel. And now there is the question if we have not heard or received poem from the Prophet must we warrant that the Prophet did not know the techniques of poetry? Because of the same reason that no poem or poetic speech has been quoted, equally we say that the Prophet before the mission did not write anything and nor read for the slander and doubt stays closed forever.

2. In this verse, reciting from a book has been denied and *book* means what has been written, whether a letter or a volume, sacred and heavenly or non-sacred and terrestrial; indefinite of this verse also explicitly indicates this subject.

Therefore, the word (من كتاب) does not refer only to the reading of the Scripture verses. But the word (*Ez'a*) in this phrase shows that if the prophet was writing or reading then nonsense and uncertainty were arisen. However, neither from the first part of verse nor from the second it does not follow that the Prophet was not able to write or read, rather this negation only denies the reading from a Book and is not a reason for illiteracy of the Prophet.

3 - lack of any historical evidences that the Prophet went to a school (though contemporaneous with the emergence of Islam, there is no any school) and there is no historically authentic Hadith in this regard that the Prophet has learned reading and writing from someone else is a reason for this claim that the Prophet who was given a huge global



mission and He should take this mission on his shoulder till the resurrection, must have received the mission areas and has been aware of possible obstacles so that after the Revelation of Qur'an has not been accused that because of his communication with Jewish scholars and Christians he has produced a Qur'an and then attributed it to Allah the Almighty.

Some traditions state that the Prophet from childhood until the age of discernment has been under an especially occult protection and the Prophet himself admitted to this matter in some cases (Beyhaghi, Al-Sunan al-Kubrá, 1404 AH). Based on this special protection, the Prophet before mission did not read or write anything so that after the critiques, the principles and basis of the Divine Word stays safe from nonsense and slanders.

4- Apart from the subjects that were previously presented, does it matter the Prophet who was under the moral education and has been prepared to receive divine revelation to learn literacy and write from non-routine ways and have learned from the occult disciplines. (And historical evidence indicates that before the mission the Prophet did not refer to someone else for learning the techniques of reading and writing). Moreover reading and writing is a value even though some believe that it is not so for the Prophet, as ability to read and write for the Prophet is not considered a value like worship, sacrifice, virtue because literacy for human beings is considered and also known as an extremely valuable education which is a means to use the information of the others but God is directly a teacher and conductor of Him, because God states:

«و ما ينطق عن الهوي ، ان هو الا وحي يوحى علمه شديد القوى»

“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him; He was taught by one Mighty in Power.” (Najm, 3-5).

In reply we must say that it is not related to the issue we discussed about because it does not matter whether the Prophet learned from God or was taught by another human. However, the mere knowledge of reading and writing skills can be considered as a value and because of that the movement of the Prophet was a pen movement and the first



verse of Sura 'Alaq that starts with (*iqra'*) discusses education and or Sura Nūn, verse 1, in which Allah the Almighty take an oath to Pen and states:

(ن وَالْقَلَمِ وَمَا يَسْطُرُونَ): Nun, by the pen and that which they write (therewith).

Here the Qur'an is not going to speak about where the Prophet learned the techniques of reading and writing from. Rather if it speaks on this issue as if the literacy is not value, then why did the Prophet create such a movement which caused a group of illiterate people in Medina to learn several languages, and they could convey the message of Islam with various languages around the world?

The Prophet, after getting the ransom from the prisoners, allowed them to get released. Some of them who were poor were released without ransom and he contracted with some of them who were literate that if they train 10 persons of children or Muslims of Medina, then they will be released. The Prophet that insisted so much on the literacy of Muslim and always enforce:

“Seek Knowledge even in China.” (اطلبوا العلم ولو في الصين) (Beyhaghi, Al-Sunan al-Kubrā, 1404 AH).

But none of these things requires that the Prophet should be informed and awarded for reading and writing? Or even be a proactive in this matter?

We believe no one has not being born as a learned and lettered and certainly everyone needs a teacher and requires an educator that inspired him. We believe that the teacher of the Prophet is not necessarily a human being, who would teach him the whole Knowledge of man (as an education) from him. Rather for the Prophet with high Heavenly degree that has a connection with the unseen, surely the God is a directly His teacher as the Qur'an states:

“Nor does he say (taught) of (his own) Desire. It is no less than inspiration sent down to him; He was taught by one Mighty in Power.” (Najm, 3-5)

### **The origin of the view of illiteracy of the Prophet (pbuh)**

The origin of the idea that the Prophet must be illiterate is related to the discussion of the miracle of the Qur'an. Some of the experts in

Qur'anic sciences say: In addition to historical evidence, the Holy Qur'an declares that the Prophet was unfamiliar with reading and representing of Qur'an through Him is a reason for the Miracles of Qur'an. Then he adds: but the reason is: How can someone believe that one who has not seen the school and teacher be able to bring such a Book which made the linguists of Arabic surprised and then invited all of human beings to bring its similar, but no one could bring a book like the Qur'an; and is this not a reason that the Qur'an has been revealed from God to the Prophet? (Ma'aref, p. 84-86)

With a careful and deep meditation on these words, we find that the discussion of illiteracy of the Prophet and the miracles of the Qur'an has been possibly mixed when they did not find a way for understanding the miracle of Qur'an, therefore they attempted to find out the secret miracle of Qur'an outside of Qur'an instead of within it!

All experts and scholars on the issue of miracle of the Qur'an know that whatever the miracle of Qur'an is that related to be the Word of God and therefore should be searched inside the Qur'an itself. And for proving the miracle of Qur'an no reason at all has been required to talk about the pagans, the ignorance era coincides with the emergence of Islam that was full of corruption and notice to the outside environment of Qur'an but look at the Qur'an itself as a miracle and we do not need to prove the miracle of the Word of God with the illiteracy of the Prophet and it is not appreciated at all to promote the position of Qur'an by lowering the position of the Prophet!

### **The miracle of the Qur'an should be searched within the Qur'an.**

Some scholars' opinion that the revelation of Qur'an on an illiterate person made the Arab surprised and impressed them is a baseless claim because the word of God itself is His truthful guidance and its expression impressed the Arab, not the revelation of a transcendent word on an illiterate messenger. Even if the Prophet were the most literate of people and Qur'an was revealed to him still the word of God would not be under question and doubt because the eloquent and linguists of the Arabs despite the higher literacy, have not been able to bring the like of it yet, for the type of language of the Divine Word basically is not from the type of language of human beings, so illiteracy

of the Prophet is not a reason for the greatness of the Qur'an and it is not involved in the miracle of Qur'an.

### **New Perspective:**

As we mentioned in the first part of debate about the meaning of the word (*ummī*) there are three views which regarding the evidences and reasons we presented, were rejected. We believe that contrary to the believers of illiteracy of the Prophet, the verse:

«وماكنت تتلوا من قبله من كتاب ولا تخطه بيمينك إذا لارتاب المبطلون»

is not going to say this at all and the word of *ummī* in other verses of Sura A'rāf has been disputed by the scholars and Qur'an commentators. We believe that *ummī* either singular or as a plural form refers to non-Jewish and non-Christians Arabs and there is some verses and historical evidences which prove this claim and there are some witness to this claim, so giving the history and causes of Jewish migration to Arabia and presenting the ethical and ethnic characteristics of them, and by resorting to the verses we prove that God in terms of opposition to Jewish and their wrong belief that the Last Prophet will be raise from among the Jews, explicitly emphasized: (Jumu'ah, 2)

« وهو الذي بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين»

“It is He Who has sent amongst the *ummīyyin* an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, - although they had been, before, in manifest error.”

### **The causes of Jews immigration to the Arabia**

One of very important debates about the conflict of illiteracy of the Prophet is paying attention to the reasons of the Jewish immigration to Arabia. There are various theories about why some Jews migrated to Arabia:

1. When Bukhtal-Nasr, the king of Assyria, attacked to Palestine, Jews were driven out from their country, some of them went to Arabia and inhabited there (Amin, p. 15). When this group entered the Hejaz expelled Amalaghe and Jarhamiyan then get their own farms and settled in Wadi al-Gura, Tima and Yasrib. Some says that a group of these people died (Balazeri, p. 22).



2. In 70 AD, after Titus attacked on Jewish temple, some of them were displaced from Palestine (Artold, p. 6; Moghaddasi, vol. 4, p. 109) and then they were severely tortured by Adrian Roman, so in 132 AD a number of Jews went out of His Land to Arabia which was a safe place (Port, John Dion; P. 5)

3. Judaism and Christianity through contact with neighboring civilized nations entered to this land (Taha, p. 5).

4. According to another theory, the first Jews arrived in land of Arabia in search of pasture (Zarrin Koob, p. 221).

Development increasing of Jews in Palestine created a situation which for other activities of their life was not enough, then forced to move to the nearby Lands such as Egypt, Iraq and Arabia (Tabbareh, p. 18).

5. Some says that possibly basic core of this group were Jews who fled in first century AD when the Romans occupied Palestine and perhaps that were the Aramaic language Jews who converted the name of "Yasreb" to "Madinata". All the cases are listed here refers to the Jews immigration to the Hejaz that immigrants arrived from the north and then considered the southern parts of Arabia (Ali, Javad, p. 512).

However, there is no effect of written work about Arabia Jewish to support their past (Fathi and al-Sabih Mohammad, p. 290). So the reasons for the immigration of Jews to the Arabia remains only in the stage of some diffused theories.

But among these theories there are some narratives which mention that the awareness for the emergence of a new prophet was a cause for the Jewish immigration to this area. Also the Jews preferred Judaism to other religions and this can be another cause for their immigration (Majlisi, vol. 15, p. 204. hadith 20, p. 206; hadith 24, p. 214).

The following verses confirm these narratives based on knowledge of Jewish immigrants from the emergence of new Prophet:

### **1. Jewish Racism**

One of the implausible characteristics of Jewish is racial prejudice as it supposes that they are superior to others and according to their opinion all types and people are considered to be their slaves.

One reason for Jewish sabotage against the Prophet was that the Prophet did not differentiate between Islam, Judaism, Christianity, Arab

and *Ajam*; but knew "*Taqwa*" (God-weariness) as a criterion for value. Holy Qur'an states (Baqarah, 80):

«وقالوا لن تمسنا النار الا ايما معدوده قل اتخذتم عند الله عهدا فلن يخلف الله عهده ام تقولون علي الله مالا تعلمون»

(And they say: "The Fire shall not touch us but for a few numbered days." Say: "Have you taken a promise from God, for He never breaks His promise? Or is it that ye say of God what ye do not know?")

Jews believe that even in the Hereafter, this racial score comes to help them and unlike others they will have only a short penalty and a light punishment in the Hereafter (Tabari, vol. 1, p. 540). Holy Qur'an in sura Nisá, verse 123 states:

«ليس باما نيكم و لا اما ني اهل الكتاب من يعمل سوء يجز به ولا يجد له من دون الله وليا ولا نصيرا»

“(This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.”

## 2. Betrayal of Jewish scholars and concealing the facts

another reason which indicates that the Jewish had been aware of emergence of the Prophet is the Holy Qur'an. Verse 159 and Verse 146 of Sura Baqarah explicitly point out to this matter. The Qur'an states that Jewish scholars such knew the accurate traits of the Prophet in the Old Testament, and that as soon as they saw the Prophet they knew Him. The Qur'an stated (Baqarah, 146):

«الذين آتيناهم الكتاب يعرفونه كما يعرفون ابناءهم و ان فريقا منهم ليكتمون الحق وهم يعلمون»

“Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).” (Baqarah, 146)

When Abdullah Ibn Salam accepted Islam he said: " I know the Prophet better than my son" (Zamakhshari, vol. 1, p. 2).

In the verse above (Baqarah, 146) a very interesting point is noted that the traits of physical and mental characteristics of the Prophet clearly have stated in the Book of Jewish so that if someone be familiar



to their Books completely knows the Prophet (Makarem, vol. 1, p. 500). However, some Jewish scholars intentionally and in full awareness concealed their knowledge about the Prophet (Tabatabaie, vol. 1, p. 322).

Jewish scholars not only hide these facts but ordered the Jewish people to conceal the facts (sobhani, vol. 6, p. 284). The Holy Qur'an states (Baqarah, 76-77):

«وإذا لقوا الذين آمنوا قالوا آمنا وإذا خلا بعضهم إلى بعض قالوا اتحدثونهم بما فتح الله عليكم ليحاجوكم به عند ربكم أفلا تعقلون أو لا يعلمون أن الله يعلم ما يسرون وما يعلنون»  
 "Behold! When they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what God hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand (their aim)? Know they not that God knoweth what they conceal and what they reveal?"

Some of the commentators has quoted from Imam Baqir (as): "When a group of Jews who had no enmity with the Muslims, saw in the Torah about the traits of the Prophet, they came to the Muslims and gave them the news; Jewish elders prohibited them from this and said: do not say the traits of the Mohammad in the Torah for them for these will be their reason against you." (Tabatabaie, vol. 1, p. 212 and Tabarsi, vol. 1, p. 272).

As deduced from the Qur'an and Traditions, the Jewish scholars prior to the mission, knew the signs and traits of the Prophet, even other tribes such as the Ows and Khazraj were heard from the Jews those signs and when the Jews saw injustice from Arabia tribes were saying to them: "If our Prophet whose news has come in the Torah after raising (according to the Torah) will migrate to Medina, he will save us from the humiliation and evil doing of the Arabs." (Tabatabaie, vol. 1, p. 212-220)

Jews, before the migration of Prophet were wishing the Prophet to come, but when the Prophet went for his mission to the Jews of Medina, they disbelieved the signs and traits of the Prophet and refused the calls of Him (Majlisi, vol. 19, p. 112). Therefore, divine revelation was revealed about the plot and their unbelief to the Prophet, it said (Baqarah, 89):



«ولما جاءهم كتاب من عند الله مصدق لما معهم كانوا من قبل يستفتحون علي الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنه الله علي الكافرين»

“And when there comes to them a Book from God, confirming what is with them - although form of old they had prayed for victory against those without Faith, - when there comes to them that which they (should) have recognized, they refuse to believe in it but the curse of God is on those without Faith.”

These verses fully revealed the fact that according to Jewish racism, and despite their detailed knowledge of all characteristics of the Prophet, they would not believe him. According to their opinion the Prophet is considered to have risen from among them and their race. As we mentioned before, Jews emigrated to Arabia because the Jews were already aware of the last Prophet's mission in this valley, but then for racist reasons emigrated to Arabia in the hope that the promised Prophet was raised from among them and insisting on their own belief went so far that although the last Prophet had been raised with the same characteristics which were mentioned in the Torah, they still did not believe him and even concealed the signs of the Prophet in the Torah. The Jews do not believe in the Prophet who was not sent among them; that is why that they believe they are the only ones who will enter heaven. The Qur'an refers to this (Baqarah, 111):

«وقالوا لن يدخل الجنة الا من كان هودا او نصاري تلك امانتهم قل هاتوا برهانكم ان كنتم صادقين»

“And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.”

The superior nature of Jewish racism went so far as they not only claimed that they are the children of God but denied the whole prophecy. "Rāf'i Ibn Huraymalah" and "Vahāb Ibn Yahūdā" the two Jewish elders said to Muslims: "we have not told you such a thing and God has never sent a Prophet". Replying to their claim, this verse was revealed to the Prophet (Mā'idah, 19):

«يا اهل الكتاب قد جاءكم رسولنا يبين لكم علي فتره من الرسل ان تقولوا ما جاءنا من بشير ولا نذير فقد جاءكم بشيرو نذير والله علي كل شيء قدير»



“O People of the Book! Now hath come unto you, making (things) clear unto you, Our Apostle, after the break in (the series of) our apostles, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And God hath power over all things.”

Of course, a cause of opposition of Jewish with the Prophet are rooted in their jealousy, the Jews not only did not accept Islam, but insisted that the believers should return from their faith as Allah the Most Exalted says (Bagharah, 109):

«ودكثير من اهل كتاب لو يردونكم من بعد ايمانكم كفارا حسدا من عند انفسهم من بعد ما تبين لهم الحق...»

“Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, till God accomplishes His purpose; for God Hath power over all things.”

Some commentators say the cause of Jewish envy to the Muslims was because of transferring of Prophethood from the descendants of Isaac to the descendants of Ismail and transfer of presidency from the Jews to the Muslims (Tabarsi, vol. 1, p. 347).

These set of reasons and the verses of Qur'an clearly demonstrates the fact of Jewish immigration to Arabia and they were aware of the emergence of the Prophet. Their racism and jealousy as the Qur'an explicitly referred to that, forced them to migrate to Arabia in the hope that the Prophet has been raised from among them.

## Conclusion

### *Ummī* is a Term

With all this explanation is quite clear that the words "*ummī* and *ummīyyoon*" are terms against The People of Scripture (Jews and Christians) and it means that for the Jews who were called the People Scripture, it clear that the last Prophet is synchronous among them but none of them. In the Qur'an verses, wherever the word "*ummī* or *ummīyyon*" is used (except one verse) that is a term for a nation against the People of Scripture. For an instance, In the verses of 157–158 Sura



A'raf and in the verse of 21 Sura Ālī 'Imrān, the word: «اهل كتاب» is mentioned alongside of «امي»:

«الذين يتبعون الرسول النبي الامي الذي يجدونه مكتوبا عندهم في التوراه والانجيل...»

“Those who follow the Messenger-Prophet, the *ummī*, whom they find written down with them in the Torah and the Gospel” (A'raf, 157).

«فامنوا بالله ورسوله والنبي الامي الذي يؤمن بالله وكلماته واتبعوه لعلكم تهتدون.»

“Therefore believe in Allah and His messenger, the *ummī* Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.” (A'raf, 158).

«فان حاجوك فقل اسلمت وجهي لله و من اتبعن و قل للذين اوتوا الكتاب والامين

ءاسلمتم فان اسلموا فقد اهتدوا و ان تولوا فانما عليك البلاغ والله بصير بالعباد.»

“But if they dispute with you, say: I have submitted myself entirely to Allah and (so) everyone who follows me; and say to those who have been given the Book and the *ummīyyin*: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.” (Al-Imran, verse 120)

Also in the verse 75 of the same Sura, the term «الأميون» regardless of its lexical meaning is mentioned alongside of اهل:

الكتاب»

«ومن اهل كتاب من ان تامنه بقنطار يؤده اليك ومنهم من ان تامنه بدينار لا يؤده اليك

الا مادمت عليه قائما ذلك بانهم قالوا ليس علينا في الاميين سبيل ويقولون علي الله الكذب وهم يعلمون»

“And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the *ummīyyin* any way (to reproach); and they tell a lie against Allah while they know.” (Ālī 'Imrān, 75)

«اهل الكتاب» in the Qur'an, is used in a lexical meaning? Now here is a question that whether if so and if this word has been applied in a lexical meaning, then the word "*Ahlul-kitab*" would mean that the all Jews were educated and literate, while the historical and Qur'anic evidences indicate that only a certain number of Jews were familiar with



reading and writing, and this issue does not apply to all Jews. The Jews and Christians were called "*Ahlul-Kitab*" for that they were the owner of Holy Book on the contrary of "*ummīyyin*".

This term does not mean the people who knew how to write and read but it means the nation or *ummah* which were owner of the Holy Book. For that reason, the Jews was calling the Arabs "*ummīyyin*" before revelation of Qur'an because they were not the owner of any Holy Book. Because of the name that the Jews coined, the Qur'an called the Arabs *ummī*.

Despite of the desire, enthusiasm and racism of Jews, the Prophet has been raised among *ummīyyin* and when the Jews saw their presidency in a great risk, they began to deny the Prophecy of Mohammad. The Qur'an in the verse 2 of Sura al-Jumu'ah stated:

«هو الذي بعث في الاميين رسولا منهم يتلوا عليهم اياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين»

"It is He Who has sent amongst the *ummīyyin* an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error." (Jumu'ah, 2)

And Qur'an in the same sura stated:

«ذلك فضل الله يؤتيه من يشاء والله ذو الفضل العظيم»

"Such is the Bounty of God, which He bestows on whom He will: and God is the Lord of the highest bounty." (Jumu'ah, 4)

It means that the prophecy and mission of the Prophet is a divine grace and God knows better that His grace to whom grant and the efforts of Jews in taking of this virtue will be in waste and any carnal desires does not take place any more. The same chapter, verse 5, states:

«مثل الذين حملوا التوراه ثم لم يحملوها كمثل الحمار يحمل اسفارا بنس مثل القوم الذين كذبوا بايات الله والله لا يهدي القوم الظالمين»

"The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of God: and God guides not people who do wrong." (Jumu'ah, 5)



as observed, the *ummīyyin* is a phrase against those who were possessor of Scripture and it became clear that the meaning of the "*ummī*" in the sense of Qur'an is not illiterate and uneducated but that is a term for non-Jews and Christians who were not the owner of Holy Book, this is also evident in the verses 78 and 79 of Sura Baqarah.

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## The Qur'an as a Language

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### Abstract

The Qur'an, the very Scripture of more than a billion Muslims around the globe, and the foundation stone of their faith, morality and piety, has been essentially considered by God the almighty and the Prophet as a language to be taught, not a sacred book for reading, reciting and chanting, nor a book of law and ethics. The Prophet founded His Qur'an teaching on listening and speaking, similar to natural training of mother tongue. Nowadays, we incessantly and continuously observe all various languages as being taught and learnt through hear-say-see methods, just like what the Prophet who his guidance is named in the Qur'an as "*Uswat-on hassana*" did to His early learners, Arabs and non-Arabs, with no differentiating, a full fourteen centuries ago. The main difference or contrast is that all other methods have considered the Qur'an as a book to be read, and hence they tried to teach its reading. But from the Prophet's viewpoint, the Qur'an is a language which should be taught to everyone, next to mother tongue, parallel to it or afterwards, taking into consideration that Qur'anic language is not any human being's mother tongue, so that even for the Prophet Himself the special Arabic of the Qur'an is not a native language and needs to be taught by God the almighty. This paper, at first, gives an overview of reasons and evidence proving that it had been so; then, synoptically describes how the Prophet taught Qur'anic language to the early Muslims (*Sahaba*); and finally, explains how his teaching of the Qur'an could be applied in Muslim societies around the world.

**Keywords:** Qur'an Teaching; Prophet's Life; Linguistics; Qur'anic Language; Qur'anic Studies.

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## Introduction

The word “Qur’an” to all Muslims around the world means only the original text of their sacred book, not its translation to any other language, even its Arabic interpretation.

The language used in the Qur’an, despite its Arabic appearance, as the Noble Qur’an states clearly, is a special and exceptional language: “*Lissan-onArabi-onMubin*” (XVII103). That is, it can interpret/clarify all other languages, whereas all other languages can’t clarify /interpret it .

The most exceptional feature of Qur’anic language is its “clarity” and “easiness” for all learners – or saying on purpose, “users” – whoever, from wherever happen to be, at any age, in any country, having any mother tongue, Arabic included. On the other hand, this depends on teaching and learning, or more precisely, the “way” and “method” of teaching.

In the purview of Qur’anic teaching, from Muslims’ viewpoint, God the almighty is the first great master/teacher/trainer and the Prophet is His first-and-last unparalleled private pupil/ student/trainee. Then the Prophet becomes the great master of Qur’an teaching, and all Muslims, or more precisely, all human beings are His pupils in a worldwide class. But, it is regrettable to notice that nowadays Muslims have to a great extent forgotten or neglected the Prophet’s method of Qur’an teaching, in spite of the fact that his guidance is named in the Qur’an as “*Uswat-on hassana*” i.e. good example, referring to every other example as inappropriate.

In fact, Muslims can present no convincing evidence and have no reasonable excuse, why they should give up the Prophet’s guidance infracting from His way and mastership, in such an essential and exigent subject. Nevertheless, we already witness dozens of Qur’an teaching methods implemented, which are too distant from the “*Sunna*” and they will not succeed at an acceptable rate, of course.

The main difference or contrast is that all other methods have considered the Qur’an as a book to be read, and hence they tried to teach its reading. But from the Prophet’s viewpoint, the Qur’an is a language which should be taught to everyone, next to mother tongue, parallel to

it or afterwards, taking into consideration that Qur'anic language is not any human being's mother tongue, so that even for the Prophet Himself the special Arabic of the Qur'an is not a native language and needs to be taught by God the almighty.

## I. Reasons and evidence

**I-1. Textbook:** The Qur'an is not a rather long book; it consists of 114 chapters varying in length: the short ones are placed at the end, and the longer ones at the beginning. Hence, if Qur'an teaching was aimed at teaching a book, the exclusive way to that educational aim would have been teaching allover the whole text, from the beginning to the end, or to have a shortcut to the aim, taking samples of a great deal of *suras* and *ayas*, leaving the reminder to learners to learn it by themselves, as it had been, unfortunately, routine in Iran since about half a century.

But, in view of the fact that the Prophet's aim was training His disciples (*Sahaba*) as "Hamalat al-Qur'an" i.e. Qur'an scholars (al-Kulayniy, 2/606, N.11; al-Saduq, 1404, 4/399, N.5855; al-Haythamiy, 1988, 7/161; al-Tabaraniy, 3/132, N.2899; al-Suyutiy, 2/215, N.5875), namely teaching Qur'anic language to them, He indicated and selected a part being one-seventh of the whole text (*Mushaf*) as "student's book" and "workbook" for Qur'anic language, altogether.

During the last years in Medina, the Prophet divided the whole text of the Qur'an, after it was fixed and nearly completed, to seven main sections and named each of them "*Hizb*" referring to groups of *suras*. The seventh and final *Hizb* of the Noble *Mushaf* consists of 65 *suras*, beginning from al-Qaf and ending with al-Nas. The Prophet has bestowed upon this very *Hizb*, despite the fact that most of its *suras* are short or nearly short ones, the title "*Mufasssal*" i.e. "expanded", "stretched" and "explained" or "multilayered".

## I-2. Hear-say-see:

The Prophet founded His Qur'an teaching on listening and speaking, similar to natural training of mother tongue. Muslims should hear the revealed *suras* by the Prophet's recitation or others', over and over, trying to repeat after the reciter, as well as they could, until they are able to recite their learnt Qur'an by heart. They would have



manuscripts of their own afterwards, but they necessarily needed no *Mushaf* to be able to recite the Qur'an. Even though having a personal *Mushaf* and reading the Qur'an in it has been noteworthy in the Prophet's Qur'an teaching (al-Muttaqiy al-Hindi, 1/516, N.2301). Thus, what great orientalists such as Theodor Noldeke (1836-1930), Ignatus Goldziher (1850-1921), Karl Brockelmann (1868-1956), Regis Blachere (1900-1973), in spite of their plenteous knowledge, have stated considering most various Qur'anic recitations as based on Qur'anic script, could not be completely correct (Ridwan, 2/516-550; al-Hamad, 717-728; Hammuda, 182-213; Ramyar, 7, 121-154).

Nowadays, we incessantly and continuously observe all various languages as being taught and learnt through hear-say-see methods, just like what the Prophet did to His early learners, Arabs and non-Arabs, with no differentiating, a full fourteen centuries ago.

### **I-3. Abundant facilitating:**

There are many marvelous and puzzling points in Prophet's life, but one may say the most puzzling and marvelous one is the Prophet's performance and behavior in the domain of Qur'an teaching. One can not find even one example for strictness, pedantry and severity in the subject under discussion, during His guiding life. On the contrary, He behaved so flexibly that occasionally caused "something" in the heart of His loyal disciples (al-Tabariy, 1/11; al-Khueiy, 172-173).

The Prophet repeated His very wondrous speech each time and on each occasion emphasizing that "The Qur'an has been revealed/sent down on seven types; thus, read it as easy as you may read" (al-Bukhariy, 25/235; Muslim, 1/560; al-Khueiy' 171-193; al-Fani, 42-46) clearly referring to recitation of the Qur'an as being limitless, not confined to seven or seventy types; as was indeed witnessed afterwards (al-Tabariy, 1/18-20; Abushama, 148-152; al-Zarkeshiy, 1/469470; Ibn al-jazariy, 1/40-44). Also, whenever He heard or listened to anyone reciting a *sura* or an *aya* of the Qur'an, He already approved them in advance before the reciter or others could hesitate or doubt about their recitation of Qur'an as it would have been questionable (al-Tabariy, 1/16; Ibn al-jazariy, 1/52; al-Zurqaniy, 1/178-183; al-Fani, 46-50).





By this sagacious and wise foresight, the Prophet resisted and confronted all ways and closed all doors to any shape of strictness and severity towards every recitation of the Qur'an. Hence, Muslims took great pleasure in Qur'an learning and reciting, so that it became their continuous occupation during day and night, through peace and war, and in every good or bad situation (al-Tabariy, 1/10-11, 18, 22; Abu Shama, 88; al-Zarkeshiy, 1/302-303, 313-315; al-Zurqaniy, 2/179-180). Furthermore, all His disciples became teachers of Qur'an by themselves, while they did not recognize any sign or signal of difficulty or any trace of unsurpassable hardship in the program.

This very behavior of the Prophet and His unexpected attitude towards Qur'an teaching, noticeably and manifestly proves that He did not regard it as training Muslims for being merely able to read "*Kalamullah*" in the Noble *Mushaf*. It has already been narrated and we know a lot about exactingness and fastidiousness towards writing the Qur'an. There is a large and expanded tradition about the scribes of revelation (*Kuttab al-Wahy*) explaining how the Prophet was punctilious and insightful toward their important work (Ibn Qutayba, 42; Abu Shama, 54; al-Saleh, 108; al-Kurdiy, 103-106, 124-127). On the other hand, we see that all specialists and experts at linguistics and psychology definitely emphasize upon not to correct infants while they are learning their mother tongue, pointing out that any correcting might cause them disorder and disturbance in their speaking, even mentally illness.

These reasons and others make obvious and apparent from the Prophet's viewpoint that the Qur'an teaching has been teaching a language, not merely training/teaching the trainees/learners in order to be able to read a book (*wa yu'allimuhum al-kitaba wa al-hikmata*, LXII:2 i.e. and to teach them the Book and the Wisdom).

## II. How the Prophet taught the Qur'an

The Prophet learned the Qur'an from God the almighty (*Sanuqri'uk-a fala tansa*. LXXXVII:6 i. e. We shall make thee recite, to forget not.) through hearing and saying, by heart, clearly and distinctly (LXXV:16-19), word by word, and character by character (al-Halabiy, 1/260). Then He taught early Muslims similarly, faithfully,



exactly, and literally, so that everybody around Him was able to repeat the words of God's speech after the Prophet, learn it by hearing-saying several times, and recite what had learned by themselves afterwards. Besides, they were able to teach other Muslims as easy and exact as they had been learning. (al-Bukhariy, 1981, 6/108; al-Tirmithiy, 4/246, N.3072, 3074; al-Imam Ahmad, 1/57, 69, 153; al-Thahabiy, 1/33; al-Majlissiy, 89/189, N.13; al-Fadliy, 13-21; Ma'rifat, 2/31-45)

Thus, whenever a *sura* or a group of *ayas* were revealed, the former simple educational system became activated. The newly revealed part of the Qur'an was to be recited, heard/listened and repeated over and over, until it could join the previous part of Qur'an and get combined with early *suras* and *ayas*.

In this manner, in Mecca, month by month and year by year, the account of revealed Qur'an and number of taught/learnt *suras* increased, until the total number of Meccan *suras* reached 80 or so. Some of these Meccan *suras*, nevertheless, were not completed before *Hijra* and their files were open in Medina too, until they got closed. Also, it is to be noted that some of these *suras*, despite being called "Meccan", had all their *ayas* revealed in Medina indeed, except the first few *ayas* (even only the first *aya*) as is the case with *sura* 6, 7 and 17. (Lessani, F., GIE, related articles)

During the last years of Medina, as mentioned above, the text of the Qur'an got shaped/formed and it is narrated that during the last years of His life the Prophet divided the sacred text to seven "*Hizb*"s. The order of this division was to regard three long *suras* after *Fatihah al-Kitab*, i.e. 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> *suras*, as the first *hizb*/section; the next five *suras* as the second *hizb*; the next seven *suras* as the third *hizb*; the following nine *suras* as the fourth *hizb*; the next 11 *suras* as fifth *hizb*; the following 13 *suras* as the sixth *hizb*; and the 65 last *suras* as the seventh/last *hizb*.

To the light of this noticeable division of Qur'anic text accompanied by the Prophet's guidance, the early learners and first teachers of the Qur'an found out that new Muslims or infants should learn the Qur'an only by hearing and saying/repeating the seventh *hizb*, *sura* by *sura*, al-Nas to al-Qaf, of course, not vice versa.



In this manner, and by applying this simple system of teaching-learning, Muslims taught each other and at the time of Prophet's departure from this world, a large number of Muslims had totally taught the whole text of the Qur'an who were given the title of "*Qari*" or "*Muqri*" i.e. a person who is perfect and expert at teaching the Qur'an. (al-Thahabiy, 1/33; al-Fadliyy, 13-22)

### III. How we could do the same

#### III-1. The main idea:

How can we accomplish now what the might do the Prophet did at His time and circumstances? The logical answer (and the shortest too) is that present Muslims, first of all should regard His "*Uswa*" and "*Sunna*" as obligatory and as a rule, unless it is impossible or inaccessible in some cases or situations. In such cases or situations, naturally, it would be alright to find the nearest and most similar to the Prophet's "*Uswa*" as an alternative.

#### III-2. Unexpected occurrence:

What has occurred during 14 past centuries with regards to Qur'an teaching, truth saying, has been an odd thing. One may naturally consider it probable that many traces and pathways to the teaching of Qur'an during Prophet's time get unreachable and disappeared, but when the present author embarked on researching this matter, several years ago, at a university in Iran, before long he and his assistants found out that all the Prophet had said, did and approved were saved in related sources and books and there was no noticeable difficulty in retrieving and recapturing the whole method of the Prophet in Qur'an teaching.

#### III-3. The applied method for the present time:

Obviously, there is no space in this paper to explain the above mentioned method of Qur'an teaching. Meanwhile, it would be practical to have a brief report of applied and update method of Qur'an teaching exactly according to the Prophet's guidance.

As was already mentioned, we hold the textbook for teaching/hearing of the Qur'an, indicated and defined by the Prophet. Now, it will be sufficient to add some necessary details, forgoing more explanatory exposition.



We have already five training stages in our Qur'an teaching or Qur'anic language course. The first stage consists of 22 short -even shortest- *suras* beginning with al-Nas and ending with al-Duha; the second stage 15 *suras*: from al-Layl to al-Naba'; the third stage 11 *suras*: from al-Mursalat to al-Mulk; the fourth stage nine *suras*: from al-Tahrim to al-Mujadila; and the fifth/last stage consists of the eight remaining, relatively long *suras*: al-Hadid to al-Qaf.

After passing this five stages, the Qur'an learner will get trained at the following points:

**1<sup>st</sup> stage: listening** to the teacher's recitation and **reading** *Suras* and *Ayas* after the teacher until aptitude to recite the learnt *suras* and *Ayas* individually, and practicing making transcription of Qur'an text;

**2<sup>nd</sup> stage:** Besides those trainings of first stage continued, learning and practicing *Tasrif*/substitution, and learning the different way of learning *suras* of two units) Ruku's) or more (each unit is named *Ruku'*);

**3<sup>rd</sup> stage:** Besides those trainings of previous two stages continued, learning how to find out the main subject of learnt *suras*, learning and practicing to scribe by *Kufi* script; the "Qur'anic script" according to the Prophet's approach;

**4<sup>th</sup> stage:** Continuing trainings of three stages before, practicing to **write dictations** of Qur'an text, only well learnt *suras*, of course and expand the *Tasrif* of *suras*, that is to substitute various parts of one *sura* by appropriate parts of other *suras*, in the other words, to practice **speaking Qur'anic language**;

**5<sup>th</sup> stage:** going on all trainings of four previous stages, expanding *Tasrif*/substitution of *ayas* and words, in order to Learn and practice **written and oral composition** in Qur'anic language.

Thus we already have **all four language skills** in Qur'an teaching according to the Prophet's *Sunna* and *Uswa*, consisting of arranged trainings in order to enable trainees at **listening**, speaking, **reading** and **writing** in Qur'anic language.

## Conclusion

In the same way, there is a nice concordance between the schematically explained path of teaching-learning and Qur'anic



expressions exactly placed in fitting suitable places in suras. At the beginning, there are **four** *suras* beginning with very opening “*Qul*” (1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> and 6<sup>th</sup> from the end of Scripture). Near the end of the first stage, the trainer and trainee pass the first *ayas* of *sura al-Alaq* (the 19<sup>th</sup> *sura* from the end of Scripture) saying: “*Iqra*” ... “*Iqra*”. At the beginning of the *sura* before last *sura* of the third stage, they have an *aya* to pay much tribute to **writing and calligraphy**, the first *aya* of *sura al-Qalam* (the 47<sup>th</sup> *sura* from the end). Finally, we have another *aya* to say: “*Allamahu al-bayan*” i.e. God taught **expression and composition** to human beings (*al-Rahman*, 4<sup>th</sup> the *sura* N.60 from the end). The *aya* is placed right in the middle of the fifth/last stage of Qur’anic language course.

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## Topic-Based Research Method in the Qur'ān Part1: Stages and Steps

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### Abstract

Because of Three major problems we must seek a method in order to studying different topics in the Qur'ān; The First is that we do not know actually, when a question is raised in our mind, whether the Qur'ān has an answer to it or not. The Second is the lack of a method to classify and analyze the verses we have gathered anyway; The third, is that we don't know through which principles and rules we should "read" the verses? How we should analyze and classify the gathered data? How can we get the ideas, set forth there? This article is going to take a step in providing a method for topic-based research in the Qur'ān. Some of the main stages and rules that should be followed in topic-based researching the Qur'ān are: Selecting a topic, Finding the keywords & determining the Title; Preparing Identical papers of the Research; Preparing the list of the main verses; Preparing Rokouaat's list; Reciting the verse Repeatedly; writhing the verse ideas and points; Noting the raised Questions; Considering the Context; Noting the discovered orders & harmonies in the process of research and so on.

**Keywords:** Research Methods, Topic-Based Research, Main Verse, Context.

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## Introduction

Topic-based Research or Study in the Qur'ān, in spite of its great importance and the need for it in understanding the Qur'ān, due to the obstacles often encountered, hasn't taken its original, real (actual) and deserving place among the Moslems.

**The First Major Problem** is that we do not know actually, when a question is raised in our mind, whether the Qur'ān has an answer to it or not. Often, sometimes by others' ideas – our answer – with no Survey – is “No” we pressure that Qur'ān is not supposed to have an answer to such a question. On the contrary, when we find some verses in answering the raised question, we don't know How to get it through them?

In most cases – with no keyword of our question – we read – or skim I should better say – in hope of finding some ideas, related to our question, but often in vain, we get tired and disappointed, since we will face a great deal of verses, each speaks about one aspect of the raised question.

For example, we are going to search about the topic “Freedom in the Qur'ān”. We passionately start to scan the text, but after a while we find that no verse is directly related to the given topic. Or we may find the whole text related to the topic indirectly; In both Cases we didn't get a reasonable answer and are Convinced that we should look for the answer somewhere else, we drop the search! We will find the verses, talking of theological & ethical problem, talking of the sky, land, mountains, seas etcetera, related to the topic. But we will get perplexed soon.

**The Second** main problem is the lack of a method to classify and analyze the verses we have gathered; We don't know where is the start – point? Which verse or (group of verses) should be analyzed at first? How should – the gathered data be classified and analyzed? How can we get the ideas, set forth there? And so on...

A, lack of such a method can be seen in most of topic – based survey conducted by Moslems in Qur'ān.

**The third** main problem is that we don't know through which principles and rules we should “read” the verses? How we should



analyse and classify the gathered data? How can we get the ideas, set forth there?

Usually we refer to exegetical texts or translation of the text and this avoid us from direct observation of the text that leads to indirect conceptualizing. Such a thing fails to lead us to obtain distinct answer and practical guidance as we expect. And at last we miss the interest of consulting the Qur'ān, when facing a problem.

These three problems have caused a new – born problem in Islamic world. The researches that bear the title of "... in Qur'ān", "... in Islam", "... from Qur'ān's point of view" or "... from Islam point of view" and so on, are not considered as an academic research – unfortunately sometimes considered funny. Even some Islamic Scholars believe that the academic researches would better not bear such a titles. Obviously, such problems close the way to look for the divine guidance of Qur'ān, through which man can have a better life.

This article is going to take a – perhaps the first – step in providing a step by step method for topic-based research in the Qur'ān.<sup>1</sup>

### **Stage 1: primarily steps**

#### **1. Selecting a topic, Finding the keywords & determining the Title**

Determining the Title and finding the Keywords, selecting a topic is the first and the prime stage of any research, moreover, choosing a distinct title for the work is of prime importance. Selecting a poor-defined topic mislead the research and may make the researcher to begin the work with a revised, distinct topic & title from the beginning.

One may say that, since we are surveying God's word and dealing with it, at any rate, makes us to get more familiar with it. That's quits true; However, we should notice that researching unsystematically in the Qur'ān, prevent us to get what we were seeking. Further, we may think that the Qur'ān has no distinct idea about the selected topic. Therefore, it is reasonable to define the subject and identify the title in a quit precise phrase.

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1 . The next part of this article –God willing- will offer a sample of Topic-based Research in the Qur'ān (Orphan in the Quran) based on the method offered in this part.



Getting familiar with subject of the topic as the title is yield by the subject we've chosen, we should be familiar enough with it in other words we should know some aspects of the subject and be able to define it exactly, that is, knowing its subject class. The more we are well-informed of the subject, we can better find Qur'ān idea of the given topic.<sup>1</sup>

**The topics** we select for our research are divided into two parts:

Some the (1) either form the Qur'ān itself or (2) what becomes a problem of ours.<sup>2</sup> Sometimes, when reciting the Qur'ān, some words or phrases get our attention. For example, "*Abrār*" (ابرار), "*Sharh e Sadr*" (شرح صدر) or the Question combination "*Alam Tara*" (الم تر) or the "*Kallā*" (كلا), for such topics, the keywords are the topic themselves and we can easily continue in research process.

In the second case in which some problems raise out of the Quran, we should find the keywords, such a prime & vital stage. In this case we'd better consults the dictionaries, encyclopedias, or knowledgeable people of our topic. They can analyze our topic, shedding the light in dark aspect of the topic helping to find the keywords. When the chosen topic is not selected from the Qur'ān's text it should be translated in Arabic. But we should be cautious to translate it carefully, not just word for word of finding the corresponding word in dictionary. Then, we can refer to book *Al-Mu'jam al Mufahras*<sup>3</sup> or different software to search our keywords in the Qur'ān.

## 2. Preparing identical papers of the Research

After you're found the right Corresponding of the keyword, at first you should prepare some papers identical in size and shape. This is because you won't become tired and perplexed during the research; it is also make you more stimulated and interested in moving for word in

1 . SeeAlso: Jalili, H. Raveshshenasi e tafasiremozoei e Qura'n p.182; Yadollahpoor B. Mabanivaseir e tarikhi e tafsiremozoei e Quran, p.14; Qarzavi y. simayesaberandar Quran p.17

2 . Some scholars know just the second kind authentic, for example see: Sadr S.M.B. Moqaddamaat fi al tafsir al mozoei le al Quran p. 19-21; Hakim S.M.B. Tafsir e sourehHamd, p.94; Sadr S.M.B. Ensan e mas'oulvatarikhsaz. P.8; sadr al dini, Kelidhayefahm e Quran, V.2, P.86

3 . Abd al baghi M.F. Almo'jam al mofahrasLalfaz al Quran al karim, Tehran, Eslami pub. 1372

research, most of the time, the tiredness, the researcher fed during the research is because of such little, not considered, tip.

It is strongly recommended to write on just one side of the papers; Otherwise, when you want to read the ideas you have gotten from the text, in writing step, you will not get tired soon and have not the necessary consisting and cohere and to write the text.

#### 4. Preparing the list of the main verses

Main verses involve the keywords and their derivations. In order to prepare such a list, we refer the Qur'an's index (*Al-Mu'jam Al-Mufahras*). You'd better arrange the verses from the end of the Qur'ān to beginning, so that you start the research from shorter statements to longer and more detailed. It also helps you start approximately from Meccan verses and Suras and go to Madinian verses, so that you save the God's order in stating the ideas.

After arranging the verses in text according to End to Beginning order and then list, write the address of each verse in the Qur'ān in the second paper sheet of the research, entitled "Address of Main verses"; You'd better have a list like this:

| Row Number | Verses Number – Suruh's Name – Smah's Number | The very word of used in the verse |
|------------|--|------------------------------------|
|------------|--|------------------------------------|

#### 5. Preparing Rokouāt's list

Another list which must be prepared is *Rokouāt's* list. The Holy Qur'ān, according to the Holy prophet's teaching has been divided into 555 thematic Units.<sup>1</sup> Such a Miraculous division, known as *Rokou'āt* in Qur'ān from the ancient time, is so, because the Holy prophet read one of them after Surah "*Hamd*" in the prayers and then bow "*Rokou'*". This division has been marked in Qur'ān's copies by the letter "ع". This letter is the border of a *Rokou'*. In the contemporary age this division has not been considered so important. Therefore, most printed copies of the Qur'ān don't contain this letter or there are misplaced. *Rokou'* is

1 . see the table of these units in: Lessani Fesharaki M.A, Ravesh e tahqiq e mozooeidar Quran p.59; lessaniFesharaki M.A. sourehshenasi p. 228



actually the context for a verse contains the keyword and should be analyzed in the way to find the idea of the given verse.<sup>1</sup>

## **6. Recording the number of Keyword's usage, main verses & context's (*Rokou'āt*) verses**

Most often these numbers reveal a marvellous order. You should write down any system and arrangement you see in these numbers and statistics.

### **Stage 2: study of gathered verses**

#### **1. Writing the whole verse and its address**

The first stop in this stage is writing the whole of the main verse on the top of a paper sheet, and its row number and its address in the Qur'ān (number of verse & Surah).

At the case of the long main verses, we may think that writing the phrase that includes the keyword(s) is enough and other parts of the main verse can be neglected. Yet you should notice that all parts of a verse are correlated and should be studied to find their relations.

#### **2. Reciting the verse Repeatedly**

when you have written the whole verse, it is Recommended to read and recite that Repeatedly. You should always consider the nature of Qur'ān that it is a reading book as its name introduces. We shouldn't imagine that we are doing a research on some parts of a book like other books. The Reading – based nature of the book when not deemed, the research will not lead us to Qur'ān's real answers.

While reciting the verse, you should pronounce each letter and word loudly, distinctly and slowly and a way that at least you can hear yourself. It is also suggested to read with no melody and preferably rhythm, so that we can face the verse in the way it shows off. Reciting the verse provides a speculation in which you can reflect on it. While reading the verse you can hear it repeatedly and Hearing the verses is the way to reflect on them. Therefore, the more the researchers accompany his survey to reciting, the better he proceeds in his research.



1 . for more studying about Rokouaat see: lessaniFesharaki M.A. sourehshenasi p. 88-105

### 3. Writhing the verse ideas

It is time to start to study the main verse. You should write down all ideas and pivotal points you see in the main verse and then write each on in a numbered sentence.

#### Tips:

\* The ideas and points must be listed, each in a sentence. This method helps found later, which idea or points related to which verse or phrase. Also it helps omit the ideas & points we find not correct later. It also can be so helpful in compiling stage of the research, when we are going to construct Qur'ān's opinion of a topic. Actually we, have, are listing a great deal of idea – natured – unit and at the end we just should find the right place to put them.

\* It is suggested to point out the phrase, from which you have written down an idea (directly or indirectly).

\* In this part you would better just concentrate on the main verse, despite what appears to you in depending the main verse understands to other verses. However, reviewing the previous and later verses doesn't harm your way, but we suggest you let your research to go ahead naturally.

\* Sometimes it seems that a part of the main verse has no relation to the topic. You should not leave then and go to next main verse. They are with no doing related to each other; otherwise they didn't come to gather in a verse. You should survey the verse to find the relation. You should write every kind of relation you find. Do not ignore them, due to the idea of irrelevant. However, you'd better always consider the topic in finding the relation.

\* Numbering the perceived ideas is actually a way of identifying them. Each number is identification number of the idea. For example, (1-2) means the second idea of the first main verse. In this way we don't need number the papers of the research.

\* In a topic – based research, the process of writing the ideas and points you perceive never ends; when the paper specialized to a verse is finished, you can simply take another paper go ahead. As an Islamic teaching, we have learned that the ideas and points of a verse are infinite. Two people can perceive many different ideas from a verse.



Therefore, we do not number the papers in order not the research to be out.

\* At the beginning you should try to understand the verse by yourself; when you have problem with some words or phrases, you can refer to dictionaries or ask others. If this consultation was even not helpful, you may refer to translations or exegesis texts but be cautious not to take the ideas from them. They are not God's word; It is suggested to write at first what you understand even when you are uncertain of your understanding. To be clearer you must blend the reference when you use a translation or exegesis. This helps you not confuse what you have understand from Qur'ān and from other words.

\* During the process of writing down the ideas, you should concentrate on all parts of the verse, words, phrases, letters and even the intonations and stresses of words. It's God's word so it is of great important. Each part of the word conveys ideas and points.

\* Sometimes you can find no idea from the verse. Don't worry! You leave it for the next row (and next verse). How you have survey some next verses, you will be back to the left verse, usually can understand the verse better and write some ideas you perceive.

\* During the process of idea – finding, we are not supposed to endeavour hard to get more. Certainly, the more ideas we write, is better obviously, the more he explores and study the text, the more ideas we perceive. Yet, we must proceed with the research to come a reasonable conclusion we read the nonce depending on our need and to a reasonable extend.

\* Usually in this step an important question raises to our mind: "Do I understand the text as it is meant"? Most of the time we stop continuing the research, fearing not to be wrong in understanding the verse. Sourly, moving in a newly discovered path has always put the walker of this path in the position of hesitation. But, mostly this path comes to a new idea or invention.

"*Tadabbur*" (reflection) in Qur'ān's verses is a duty for all Moslems according to the Qur'ān's call for it" (47:24) All people in the world are addressed in the mentioned verse, not just Islamic Scholars. The only



prerequisite for starting a topic – based research is a pure heart; in which nothing devilish lies.

God has called people to read the Qur'ān and he save them from any mistake in the way: “وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا” (69:29) If we made a mistake in understanding the text, nothing particular would happen. By continuing the research, the ideas, we have perceived will be corrected by other verses, or other researchers of the selected topic conducted by others, can remove the mistakes.

The most important thing is your endeavor to understand the Qur'ān; what God has called for. We do not try to impose our idea through Qur'ān's word. We are to listen to Qur'ān's word, to benefit from God's word, and that is the difference between “Tadabbor” and what has been known as “Tafsir bi ray” (Qur'ān's interpretation upon one's idea)

The most important thing is that we face the Qur'ān with; Intention to understand or construe that in a particular way. This point differentiates what you're doing and what is known as (*tafsir bi ray*).

However, you'd better add at the beginning of your sentences, in the case of hesitation, some adverbs like “maybe”, “Possibly”, “seemingly” or “phrases like” it “seems that” ... or put a question mark between two Parenthesis at the end of the ideas & points.

It should be noted that, such practices make perfect and are so helpful to reach the pure ideas of Qur'ān. Like a scholar in a particular field of study, through practicing to dealing with the text, we got acquainted well enough with it to manage to understand the text not in a particular way. A scholar in his way to understand his case of study properly, does not always go in a straight path. He will certainly make some mistakes that cause him come to false conclusion. But she owes the mistakes made to find the correct answer or more in straight path. So both correct and doubtful ideas you have perceived are, in your research, of the same value.

Facing the word of God immediately has been so affirmed in Islamic teachings system and is - as Qur'ān and Hadith stress - a must for every Moslem. It is annoying for the Satan to see that a Moslems particularly a young one, tries to understand the text immediately and



with no intervention of other Sources in order to benefit from its mercy and cure his injuries and diseases.

\* While studying the main verse, you start from the key word onward and survey the phrases of main verse to the end; then you come back and survey phrases located after then before the keyword.

#### **4. Noting the raised Questions**

While studying the verse, when a question arises to your mind, to which you find immediately, write it down anywhere it arises.

\* Write the raised question immediately and numbered in the list of ideas you perceived through reading the verse. Be cautious not to write them after you are finished with the ideas of the verse. Do not part them to write them on another paper. You should just record and reflect the natural process of your study of the verse; or else, you will lose some minute, while so significant points that are very decisive in forming the ideas you are seeking. Note that you are researching God's word, not man's. So it is definitely worth your while and attention.

\* A question raised equals a point gained, so when you could just a question, while studying a verse, do honor to it.

\* You may ask from the connection between each part of a verse, their connection with each other and their connection with the topic of your research. Through questioning you will gain some significant decisive points to your topic. The holy Qur'ān itself has emphasized on the question as a way to understand its (actually God's) word.

\* We are not supposed to know the answer to all questions raised in the process of the research. The sole significant is that we shouldn't ignore them. You should exactly write them. Surely During the research we will face the verses involving phrases that answer your questions. Be cautious not to re-direct your research way to a way leading to your question's answers. Yet, when you already have an answer in your mind, note it.

\* During the research, when you finalize the answer to a raised question, addressing the question, write the answer.

#### **5. Considering the Context**

To study the major verse more thoroughly, and receive more points and ideas, we must consider the verses lie before and after the major



verse, known as context. In order to do that, you should survey first their verses after main verse and then verses before it to make some supplementary and explanatory notes of the topic and also record the raised question from them.

You should number these ideas, following the number ideas and points perceived from the main verse.

Important notes:

Studying a verse, taking account of its context, lies on the principal that all verses of the context (*siyāgh*) are co-related and connected; the main verse is the central verse of the context. Therefore, to have a closer sight of the main verse and to confirm, support of developed concepts ideas we have perceived you should study the context, considering the *siaagh* (context).

\* In principle, to a better understanding of an object, we must try to know the environment enveloped it. If not, our understanding is probably incomplete; As an instance, I a person, if we acquire some information about his family, friends, job, life... and everything con learns him, we will know him more accurate and better. Everything we see in the word has a relation to environment around it. Obviously, god's word like his creatures does not violate this rule. So, the *siaagh* can be weighed as environment of the verse.

\* The numinous units (Qur'ānic *Rokou'āt*) can be considered as the context for a verse. Some scholars believe that these units match the occasions the revelation has been sent down; If so, the verses of a unit are connected so much as verses of a Sura & therefor you can consider a thematic unit (*Roku'*) as a Sura. Consequently, the best boundary for the context of a verse is the Roku (thematic unit) involves the verse dividing the long or relatively long Suras in to thematic parts, the prophet has provided us the best context for studying verses.

Yet, when you're not convinced to stop your study of the context according to thematic units, you can go ahead as far as you'd like, even you can study the Surah all as the context of your major verse. End examine its relation with other verses, and its *Roku'*s relation with other *Rokuaat* of the Sura, since all verses and thematic units of a Sura are correlated and aim have to the same goal.



\* You don't need to write all verses of the context on the paper like main verse, but you should point to verses & phrases and words from which you have drew the concepts. Sometime, you get some concepts not from a particular verse, phrase or word, but from a group of verses; Here, you should point to the number of that verse or those verses.

\* To study the context of a verses it is not needful to study all verses so close and accurate as the main verse and need just to investigate and question the relation between the verses of context with keyword, major verse and topic of the research and record whatever comes into you mind, including concepts, ideas and questions.

The concepts you perceive from the context, but still appear irrelevant to the topic, must be recorded. But be cautions not to stop at them. Pass them over somehow superficially; otherwise you will lose your way of research.

Most of these irrelevant – like concepts are actually relevant. This relevancy will be emerged more and more, when you study more verses and Rokuaat; Therefore, they must not be ignored. Qur'ān's expression style acts so that it usually set forth some concepts near beside others so that some are prerequisite for others. As an instance, the concept "صلاة", while you research it topic – basely in the Qur'ān, has been set forth, beside the concepts صبر، زكاه ... We must pay a deserving attention to these connections.

You should record all these relations and conjunctions. The Qur'an declare these apparently inconsistent concepts to get our mind acquainted with their syntagmatic relation and then inform us of their relevancy. You should be concerned enough of the themes and problems, set forth throughout the context of your main verse, seeking their relation - even with a question – to the keyword and the topic, but not as much and deep as the main verse. when a topic attracts your attention, while studying a verse, get it down as a topic worthy of a new research, helpful for the research at hand. for exam.

\* while, you are studying the context of a major verse do not endear or to bring out forcefully some concepts, but you should just study it normally, not so far to put yourself in trouble Even when no idea crême to your mind, go forth to study next main verses and their contexts.



\* You would better part your papers and mark from where starts the perceived concepts from the verses before the major verse in the *siyāgh* (context) or those after it, you write “Concepts of previous verses” or “Concepts of next verses”.

\* The reason why you should study the previous verses of the main verse, after the next verses, lies on the base that we here intend to study the verses not just read them. In the case of reading, no matter from there you start, beginning to end or vice versa. An example may clarify what we mean:

When you start to study – not just read – an essay or a book – in a short time – it is reasonable to scan it first and specify key points, in a way: such as highlighting or underlining them – to attract our attention much more. Seeing the marked words or phrases get busy our mind little by little with themselves. So that we get interested to know even more about them. Consequently, we will follow the text to see what has been set forth, then to learn even more, we return back to the materials expressed before to cover what we lack.

While reading the information expressed after the key ideas, we are seeking an explanation, or condition or consequences the key ideas may carve. Since Logically they come after the expressed materials: In this case we learn more about the ideas set forth.

Finding the keywords in the Qur’ān’s text, we are somehow scanning the whole text to mark key ideas of our topic. Then in order to learn more about them, we follow the text after them (Since logically, the explanation of a point comes after it in a text). Then we come back and study the verses before the marked ideas to understand the grand in which the idea has been declared.

Sometimes the key ideas are the beginning of the text; so we do not need to refer to previous materials (though in the stretched texts it may help in spite). Sometimes the key ideas are at the end of the text, then obviously we just should study the previous concepts.

Here, also, sometimes the major verse lies at the beginning or end of the *siyāgh*. It means it is at the beginning or end of a paragraph. In this case you should just study the next or previous part of the main verse.



Studying a *siyāgh* in the way mentioned above will provide us with the way, through which we can come to more concepts and ideas from the verses. If not, and study the *siaagh* from beginning to the end, we may lose some key ideas of the topic. In this case we may consider the location of keyword and main verse in the structure of a *siyāgh* not enough. We don't care what has come before the key word, and what after, & why it is so. Yes, you should note that if you just are going to read the Qur'ān, it doesn't matter from where you start your reading. But in the case of study & research, it is quite decisive.

\* Before getting started to study the *Siyāgh* of a major verse, you are recommended to recite it distinctly & plainly for few times, in a way that you hear yourself, few times. To do so, recite first each verse, located after the major verse, then study it, and others go to near verse, to the end of *siyāgh* then start with the verse located before the major verse and recite it, then study it and then more back ward in a singular way to the beginning of the *siyāgh*. When finished, it is so deserving to recite the whole *siyāgh* from beginning to end.

\* note the number of verses, studied with the major verse at the end of the paper in a diagram; for example, if you studied 2 verses after and 4 verses before the major verse, you write: "6 verses" 2 after and 4 before the major verse. It helps know how many verses we have studied at each row. If you study no verse, but the major verse in a *siyāgh*, note it. It is necessary to know that you have studied no verse in the context of the major verse.

\* You can also prepare a copy of all the *siyāgh*'s you're going to study, each in a paper or a card to study them more easily and accurately this work brings to you more concentration when you are studying the *siyāgh*, since you do not need more to refer to the original book each time. You already have those parts you need for your study. These papers or cards are somehow the portrait of the *siaaghs*. You'd better underline the major verse so that you can so easily its location in the *siyāgh*, between other verses of the *siyāgh*.



## 6. Noting the discovered orders & harmonies in the process of research, especially

when you are studying the major verses & their *siyāgh*'s, you should record accurately all orders or harmonies you discover between the verses. It will be so helpful later, in the process of the research and provides you with some helpful guidance. You should appreciate them, not consider them unimportant and helpless the orders or harmonies you find may be from every aspect. Do not worry about them. You should just not ignore them. Here we bring, as sample, some aspects of orders or harmonies. But they don't stop here; you may find some other kinds of orders or harmonies.

### A) Last part of a verse

for example: last part of all verses of this *siyāgh* is “وَنَ”, or all major verses of the research, in different Suras, are brought to their last part with some alphabet, or in each *siyāgh* of the research, one verse is brought to its last part with “وَنَ”, the other verses with “يَنَ” and soon.

### B) Verses numbers and number of verses

for example: major verse's numbers in this *siyāgh* and the previous one are identical; major verse's number in this research are even & uneven every other one; the number of verses of all studied *siyāghs* is uneven; the first *siyāgh* contains 9 verses, the second *siyāgh* 7 and the third 5; last verses number of the first *siyāgh* is 23 and for the second *siyāgh* is 46, and soon.

### C) Number of verse's phrases

for example: Generally speaking, the major verse of this research contain 3 phrases; for the first major verse, the first and last phrase are long and the Middle phrase is short, while this is vice versa about the second major verse and soon.

### D) Key word's location in major verse

for example: In a large number of verses, the keyword lies in the first part of the verse; in the first row the keyword is the first word of the major verse, while in the last row, the keyword is the last word of the major verse, and soon.



**E) Major verse's location in *siyāgh*;**

for example: In the first row, the major verse located in the beginning of *siyāgh*, in the fifth row, the major verse lies in the Middle of *siyāgh*, and in the ninth row, it lies at the end of the *siyāgh*.

**F) Location of the *siyāgh* in Sura;**

For example: all of the *siyāgh*'s locate at the last part of the Surah; The first, second and third *siyāghs* locate at the end of surah and forth, fifth and sixth *siyāghs* lie at the beginning of Sura and soon.

**G) Location of Suras in the Qur'ān**

for example: this topic has been dealt with in the Suras all located at the end of Qur'ān, this topic is talked of at the Suras located of the beginning and the end of the Qur'ān, this topic is considered just in Suras begin with Moghatta'ah letters, and soon.

**H) Minor and marginal themes of *siaaghs***

for example: in all *siyāghs* of the main verses of the topic, is dealt with the topic Hereafter (آخرة); this topic is considered in the first *siyāgh*, before the main verse; in the second *siyāgh*, after the main verse and in the third *siyāgh* also before the main verse and so on.

As mentioned above, you are not restricted to the given aspect. Just record every order or harmony you find between parts of the text. They will be surely so helpful in the process of moving in the direction of your research.

**7. Supplementary points****A) Keep in mind the concepts & questions**

You should try to keep in mind the perceived ideas and the raised question during the process of the research, so that you can move easily find the relation between the perceived concepts or even connect them in order to form an idea about the selected topic. You also can write the address of a question at the end of its answer with no difficulty. When you have in mind the question of the answer you already have.

You will lose some subtle relations between the perceived ideas if you forget the concepts and questions you have already acquired, or sometimes you have at hand the answer to a raised question, but you are not aware of it.



### **B) Learn the main verses by heart**

You are suggested to learn the major verses of your research by heart, through of the persistent and continuous reciting during the research. In this way you get more acquainted with the verses and can communicate with them much better. Even learning the *siaaghs* of each main verse by heart can aid you to do better the research.

#### **c) Keep your drafts**

Do not reform your notes and drafts of the research. Keep them all in their original order. Once you are going to present your findings in a form such as article, book, or in a conference or in form of a poem, you should form your notes and draft of your research, not change them.

This can help you know the precise ideas and questions you have found. You'd better even not tear the papers with false notes. You should just explain near them – preferably with a red pen – that they are wrong.

### **8. Reviewing the perceived ideas**

Once you are finished with the study of the main verses and their *siyāghs*, you should review all concepts you have perceived from the verses. This job may be done also by someone else. Here are some tips deserving of attention.

**A) Add new ideas:** sometimes, during the reviewing of concepts a new idea or concept comes to you mind, take it soon at the end of the perceived idea's list.

#### **B) Complement the deformed concepts**

Sometimes, some of concepts you have perceived are of deficiency. You should complement them by adding a supplement; such as a condition, exception, appendix, and soon.

#### **c) Reviewing the writing Marks:**

As we said before, you should put a mark at the end of a sentence in the process of finding concepts, compatible to our certainly of the truth a falseness of it. In this step, you should review these marks too. You may have put a wrong mark at the end of a sentence. Or you may have changed your idea their trash or falseness, concept during the process from certainly point of view and what to modify its mark.





**D) Part true ideas from false ones.**

In this step, you should also divide the concepts; you definitely know to be wrong from the true ones. Just do not omit them from your notes, list or draft. Mark them preferably with a red pen to be outstanding from true ones.

**E) Connect the related ideas:**

You should connect the ideas related somehow to each other in the process of reviewing. For example, one is explanation or supplement for another concept. Here you should note the address of each at the end of other one. As an instance, if the second concept of the third row (2-3) was related to the fifth concept of the 4<sup>th</sup> row (5-4), write the address of each at the end of the other one.

**F) Connecting the answers & questions**

You may find some concepts during the process of research, which are actually the answer to questions raised before. Connect them with than address like the related ideas in the previous point.

**9. Referring to exegetical texts**

This is the last word you should do in finding concepts from the Qur'ān. As we have insisted before, the researcher of the Qur'ān, while studying the verses should not consult the exegesis or translations of them as far as he/she can go on without them. However when the study of them has come to end, it is recommended to refer to these texts to compare your finding to theirs. This work will help you become confident of your finding, and see what you have found.

**More important tips:**

\* Referring to exegesis & translations should be in the same order as you have moved through the list of your main verses & their *siyāghs*, except for one thing: you move from the end of main verses List to its beginning. It means from beginning of the Qur'ān of its end. Most of the times the exegeses interpret the Qur'ān's verses from beginning to its end (recitation order *Tartīb-e-Tilāvat*)

\* Write the ideas you have found in exegesis & translations, in your papers of concepts, following them.

\* Write the exact address of materials you quote from exegesis; so that they are not mixed with your concepts.



At the end, we should make it clear that referring to exegetical texts is not actually a stage in this research method.

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