Proceedings of

First International Imamate Seven Days

on the slogan

Prophethood and Imamate:
TwoSingle-RootedPalmTreesbeyondChasm

entitled

Imamate: Nation System

Eighth Part

2023AD - 1444AH

الترقيم الدولي المعياري للكتاب
ISBN: 978-9922-680-97-2

Al-Abass Holy Shrine. Imamate Seven Days (first : 2023 : Karbala, Iraq), Author.
Proceedings of First International Imamate Seven Days : on the slogan Prophethood and Imamate Two Single Rooted Palm Trees beyond Chasm : entitled Imamate Nation System. Eighth Part.- First Edition.-Karbala, Iraq : Al-Abass Holy Shrine,1444 AH = 2023.
8 Volume ; 24 cm
Includes bibliographical references.
Text in English ; Abstracts in English and Arabic.
ISBN : 9789922680972 (v. 8)
1. Imams (Shiites)--Congresses. A. Title.

LCC: BP193 .A83 2023
Center of Cataloging and Information Systems - Library and House of Manuscripts Al-Abbas Holy Shrine
Cataloging in Publication

956
و 729 وقائع وبحوث أسبوعه الإمامة الدولي/ مجموعة مؤلفين .- ط1. - كربلاء : العتبة العباسية المقدسة، 2025 .
ج8 (360 ص.) ؛ 24 سم.
1. التاريخ الاسلامي
رقم الايداع
2025 /452
المكتبة الوطنية / الفهرسة اثناء النشر

رقم الايداع في دار الكتب والوثائق ببغداد (452) لسنة 2025

Book
First International Imamate Seven Days Proceedings

publisher
Holy Al Abbas Shrine

General supervision
Supreme Supervision Committee of International Imamate Seven Days

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Part: Eighth **Edition:** First **2023 AD - 1444 AH**

"First International Imamate Seven Days" as a conference heaves into view, readership, academics and audiences to disseminate the knowledge lights of the golden family, the golden mind that ploughs the first pathway of faith and dignity in the world. On July 7 2023 a constellation of researchers worldwide showed their papers on a prismatic topic "Prophethood and Imamate: Two Single-Rooted Palm Trees beyond Chasm" to explicate certain sermons, narrative and interdisciplinary studies on Ahlalbayt in two main sessions: morning and evening events. The scientific committee of the conference accepted only 16 papers as innovative in the field and the other ones met with unanimous rejection.

As planned and programmed , the seven-day stay bore fruit to have a plethora of academic discussion on the heritage of Ahlalbayt , peace be upon them, and the strategies to have their ethics, doctrines and literature promulgated throughout the world . It is all agreed that the modern age is the age of great changes and man has to find a harbour in a storm to shield his life, his mind, his family and his identity. In doing so, a group of international researchers attended an evening seminar to find common ground to be in the "editorial board" of "Qerba Journal". Most updated topics were tackled to take priority in the future issues of the journal.

In the long term , we , the Alkafeel Centre for translation as a part of the Intellectual and Scientific Society of Al-`Ameed , exert ourselves more and more to bring all the academic missions of the Holy Al-`Abbas Shrine into effect and reality , which falls within the remit of human prosperity , peace , coexistence and mercy .

Discoursal Analysis of Imam al-Mahdi's Letters at the Time of Occultation

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Abstract

Understanding the issue of Imam Al-Mahdi (PBUH) is not confined to his secret obscure birth or minor and major occultation. Various perspectives can be included. One of them is the scrutinization of his words or discourse. Specifically, his letters (or Tawqi'at) to some of his close followers during his occultation can be studied in terms of linguistics. It is a truism that these letters constitute a marvelous treasure that needs to be scrutinized in terms of jurisprudence, theology, and history, among others. This research, however, is a discoursal study of Imam's letters during his occultation. His words convey all meanings of the noble Islamic doctrines, morals urged by the Glorious Qur'an, guidance, supplications, and many others. The aim of shedding light on these letters helps in closely knowing Imam al-Mahdi and being introduced to his instructions, orders, and prohibitions. This study aims to find out the basic discoursal aspects of Imam's letters following Paltridge's (2007) presentation of discoursal studies. It is a descriptive qualitative approach. Three letters have been selected randomly from his letters that are classified under the theological content to be under scrutiny. Analysis shows

that ‘discourse grammar’ hosts cohesion, collocation, vocatives, questions, and negation whereas ‘discourse pragmatics’ houses directive speech acts and metaphorical use of language. The study ends with a number of conclusions the most important of which is that commanding, prohibiting, and supplicating are the distinct features in the data under investigation.

1.Introduction

Many intellectuals and researchers thought of Imam al-Mahdi and the letters he wrote and signed to his followers during the minor and major occultation. These letters are also called (Tawqi'at) as they are tailed by the Imam's signature. Najad (2006) succeeded to collect them in a book entitled *The Encyclopedia of Imam Mahdi's Letters*. The issue of Imam Al-Mahdi is a lively issue that is associated with every aspect of life. One of them is linguistics. Imam Al-Sadiq (PBUH) said: "Study our discourse because we are the princes of eloquence" (2000 ,المازندراني, p. 224). Yet, their words have been oppressed as they have witnessed and lived all images of oppression and injustice themselves. This study attempts to investigate the discourse of three randomly chosen letters of Imam al-Mahdi. They are all classified under the category of theology. The presentation of Paltridge (2007) for discourse analysis has been chosen to scrutinize the discoursal aspects in these letters.

2.Life of Imam al-Mahdi (PBUH)

After the passing away of Prophet Muhammed (PBUH), his family members underwent the worst torture and injustice by their enemies and those hypocrites who faked their claimed Islam. They commenced their hatred toward the greatest messenger of Allah when Al-Zahraa's inheritance of Fadak was usurped on the day of Saqifah. Imam Ali (PBUH) was deprived of the caliphate and his right to be the ruler of believers after Prophet Muhammed (PBUH) was confiscated. Although the Prophet of Allah had appointed him to Imamate on the day of Ghadeer in front of a huge number of his followers and companions, some denied this right. This injustice was copied to the rest of the Imams one after the other. Imam Hasan (PBUH) was secretly administered poison

تحليل خطاب لتوقيعات الامام المهدي ﷺ في زمن الغيبة

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اَلْمُلَخَص

لاتنحصرُ قضيةُ الإمام المهدي ﷺ في مسألة ولادته السرية الغامضة او غيبته الصغرى والكبرى. مضامين اخرى يمكن شمولها وأحدها يخص الدراسة اللغوية لكلماته الشريفة وخطاباته وبالتحديد رسائله (او توقيعاته) الى خواص اصحابه اثناء غيبته، ففي الحقيقةِ تشكل هذه الرسائل كنزاً عظيماً يمكنُ بحثه بلحاظِ العلوم الفقهية والعقائدية والتاريخية وغيرها. تُعنى هذهِ الدِراسة بتوقيعاتِ الإمام المهدي ﷺ كونها تنقلُ معاني العقائد الاسلامية النبيلة والاخلاق التي حث عليها القرأن الكريم كما تنقلُ ارشاداتٍ وادعيةٍ وغيرها كثير. إن تسليط الضوءِ على هذه الرسائل يساعدُ في معرفةِ الإمام بشكلٍ أدق والتعرف على أوامره ونواهيه وتعليماته. وعليه، تهدفُ الدراسةُ الحالية الى إيجاد اهم النواحي الخِطابية التي تسِم رُسائلَ الإمام المهدي ﷺ وفقاً لإنموذج باترج (٢٠٠٧) الخاص بدراسة الخطاب وتحليله. تتبع الدراسة المنهج الوصفي النوعي حيث اختيرت ثلاث توقيعات او رسائل للامام ﷺ من المحتوى العقائدي لتكون عينة الدراسة والبحث. اظهر التحليل ان «نحو الخطاب» يشتملُ على التماسكِ والتصافِ واسلوب النداء والاستفهام المجازي والنفي في حين ان «تداولية الخطاب» استضافت تحديداً افعالَ الكلام التوجيهية وكذلك الاستخدام المجازي للغة. وخَلُصت الدراسة الى مجموعة من الاستنتاجات التي من أهمها ان اسلوب الدعاء والامر والنهي هي السمات اللغوية التي تميز رسائل او توقيعات الامام ﷺ في غيبته.

and Imam Hussein (PBUH) was slain openly. Imam Sajjad, Baqir, and Sadiq (PBUT) were poisoned to die. Imam Kadhim (PBUH) spent his life to die poisoned in the prison of Haroon. Imam Reza (PBUH) was displaced and poisoned by Mamun 2004 ,(الحسني). All the honorable progeny are either killed or poisoned.

Benu Umayyah followed their ancestors. When Abbasid rulers gained power, they initiated the worst of oppression, atrocities, and tortures on the infallible Imams (PBUT). They considered Ahlul-Bayt (PBUT) and anyone who was of their adherents to be eligible for extreme pressure and restrictions. They were thrown into horrible prisons and then put to death. This is why Almighty Allah kept Imam Al-Mahdi concealed from the Abbasid tyrants so as to remain safe. He is kept as such until Allah would allow him to spread justice and establish peace and security. It is Allah's wisdom to hide the twelfth Imam from the eyes of people and enemies until he appears to spread justice and end people's tortures and pains. The divine secret of his occultation is a test for people (2018 ,القمي, p. 20). Four deputies were assigned by the Imam during his minor occultation. After the death of the last one, a major occultation occurred. The absent Imam contacts some of his followers secretly when they urgently need him.

3.Imam al-Mahdi's Letters

Imam's words and letters were scattered in some books and references. They were not collected as complete pieces of discourse in one separate book. Najad (2006) thought of doing so. Najad soon realized that collecting all the letters of the Imam is an arduous and difficult mission to achieve, if not impossible. They are large in number and they are scattered, cut into pieces, and not complete. After thorough investigation and research, he was able to gather them and he decided to classify them into three ma-

jor groups: the letters which are concerned with theology, those concerned with jurisprudence, and his letters to some trustful men of religion. Najad claims that the letters he collected in his *Encyclopedia of Imam Mahdi's Letters* are complete and not repeated.

According to Najad (2006, p.6), the Imam's discourse can be specifically classified in terms of their contents into the following: letters on theology, letters of jurisprudence, letters to his deputies, letters to trusted men of religion, letters related to his imamate, letters of supplications and his miracles and finally some of the letters that tell the stories of those who were honored to meet the Imam in his major occultation. It is worth mentioning that only believers in Imam certify the existence of these letters (الابطحي, n.d., 11). They are called among intellectuals and men of religion Tawqi'at. In this respect, *Tawqi'* means a person's name or mark used in signing a letter (signature). It proves that this letter has been written by the Imam. Tawqi'at are defined as the words that Imam al-Mahdi wrote with his own hands in response to the questions, enquires or suspects of his four deputies concerning any field of knowledge (المحمداوي, 2015, p.27). They are sent when needed to the concerned person to respond to a specific issue. These letters bear solutions to critical issues Shiaa face. This is part of his critical role in life as a reformist (القـرشي, 2008 ,p. 15).

Historically, these letters are similar to what prophet Muhammed (PBUH) wrote and sent to the King of Persia (Kisra) or the King of Rome or his letter to the people of Nijran, among many others. Imam al-Mahdi is different from all other Imams in that he started his minor occultation after the passing away of Imam Askari (PBUH) and continued to the death of his fourth deputy Ali Bin Muhammed al-Samary (329 AD). Imam al-Mahdi wrote to him:

«بسم الله الرحمن الرحيم، يا علي بن محمد السمري أعظم الله أجر إخوانك فيك، فإنك ميّتٌ ما بينك وبين ستة أيام، فاجمع أمرك ولا توصِ إلى أحد يقوم مقامك بعد وفاتك، فقد وقعت الغيبة التامّة، فلا ظهور إلّا بعد إذن الله» (القمي، ص ٥١٦).

Then the major occultation started and it is continued up to now. The letters of Imam are supposed to have stopped after the death of his deputies. Opinions and evidence, however, argue that the Imam still has contact with some men of religion or some pure persons who are qualified to meet or see or hear from the Imam in a private and secret way (الابطحي, n.d., p. 58). His words deserve to be read, understood, and scrutinized from different perspectives. This research work endeavors to do so in terms of the discoursal paradigm.

4.Discourse Studies

Widdowson (1978, p. 23) argues that discourse is made up of sentences having the properties of cohesion and coherence. Stubbs (1983, p.1) states that discourse analysis is concerned with language use beyond the boundaries of a sentence/utterance. It is concerned with the interrelationships between language and society. Discourse often implies interaction, according to Stubbs (1983, p.10). It is worth mentioning that there have been different views in the literature regarding the distinction between 'discourse' and 'text'. They are classified into two distinguishable approaches or they can be used interchangeably. This research adheres to the second view.

Discourse analysis is a qualitative research method that involves a thorough examination of written, spoken, or visual language in context (Brown and Yule, 1983, p. 1). It focuses on language in use with the purpose of investigating how meaning is

imparted. This can be achieved via studying the vocabulary, use of grammatical structures, paralinguistic features, and language techniques, among others.

In discoursal studies, any piece of discourse can be analyzed to understand the world better and how language is used in real life. By examining the social use of language, we can appreciate its multiple functions, such as creating meaning and maintaining certain social norms and common knowledge (Brown and Yule, 1983, p. 20). A thoughtful and deep analysis of any piece of language entails investigating it on the different levels of linguistics (Mehdi, 2023, p. 299). This paper is concerned with investigating the discoursal aspects of three letters by Imam al-Mahdi (PBUH) to find out their discoursal aspects. According to Paltridge (2007, p. 2), discourse "looks for patterns of language across texts and considers the relationship between language and the social and cultural contexts in which it is used". Paltridge's presentation of discoursal analysis (2007, p.2-5) investigates texts and discourses in terms of contexts, discourse structures (or discourse grammar), and discourse pragmatics. This research work adheres to the last two aspects in its analysis.

4.1 Aspects of Discourse Grammar

As far as text or discourse structures are concerned, a number of discourse aspects are taken into consideration. These are designed according to the Imam's letters which represent the data of this paper. They are cohesion, collocation, vocatives, rhetorical questions, and negation. Here is a brief introduction for the aspects of discourse grammar under investigation:

4.1.1 Cohesion

Cohesion is defined as "the set of linguistic means used for creating texture, i.e., the property of a text to be interpreted as

a whole rather than a group of disconnected sentences" (Halliday and Hasan, 1976, p. 2). Cohesion is viewed as a semantic concept that refers to relations of meaning which exist within a piece of discourse. It "occurs where the interpretation of some element in a discourse is dependent on that of another" (p. 4). Cohesion is best understood in terms of reference. Halliday and Hasan (1976, p.32) explain that reference functions as a semantic link that connects items within any piece of discourse or text. These items are dependent in the sense that, instead of being interpreted in their own right they make reference to something else for their interpretation. The most relative type of reference in this study is that of personal pronouns (we, you, they, etc.).

4.1.2 Collocations

Collocation pertains to lexical items that are likely to be found together within the same piece of discourse (Van Dijk, 1977, p. 2). It occurs when a pair of words is not necessarily dependent upon the same semantic relationship but rather, they tend to occur within the same lexical environment (Halliday and Hasan, 1976, p. 286). Renkema (1993, p. 40) avers that collocation has to do with the relationship between words on the assumption that they frequently occur in the same surroundings. For instance, "making coffee" rather than doing coffee or "going shopping" are said to collocate together.

4.1.3 Vocatives

A vocative construction is defined by Quirk et al. (1985, p.773) as an "optional element, usually a noun phrase, denoting the one or more persons to whom the sentence is addressed". This means that two types of vocatives can be specified. The first can be termed as "general vocatives" when the speaker addresses the whole crowd or a group of people. The second kind of voca-

tive can be called the "specific vocative" where a certain person is called upon (Mehdi, 2018, p, 28). Vocatives are usually realized basically by the particle "يا" in the Arabic language. Its main function is to draw the attention of the addressee and emphasize the message the speaker wants the addressee to pay attention to.

4.1.4 Rhetorical Questions

A question that does not expect a direct response is termed as rhetorical (Quirk et al., 1985. p. 824). In terms of syntax, it is an interrogation while semantically, it is a statement (p.804). It is employed to emphasize and draw attention to a specific state of affairs. Mostly, no answer is required for such kinds of questions and the speaker is sure that the addressee knows the state of affairs being questioned. Rhetorical questions are syntactic references to rhetorical uses of language; they denote an ability to use language eloquently and brilliantly.

4.1.5 Negation

People need to communicate about things that are not happening or things that they do not want to happen (Gleason, 2001). Negation is the reverse of affirmation. According to Quirk et al. (1973, p.183), negation is a grammatical term that is expressed via various ways. Verbs can form negation (e.g., avoid smoking); adverbs (e.g., I have never been in London); prepositions (e.g., We can manage it without his help); determiners (e.g., Neither of us wants this); or by some prefixes like "help-helpless", among others. Generally, any affirmative expression can be negated by using the particles of negation. These particles are different in different languages. English negates affirmatives by adding the particle 'not' (e.g., He is not late). Arabic language, on the other hand, resorts to some particles like (لا/ لم / لمّا/ ما / ليس) and so on (النقيب, 2014).

4.2 Aspects of Discourse Pragmatics

As far as the pragmatic paradigm of the data under analysis is concerned, speech acts theory (Searle, 1969) and breaching the cooperative principle of Grice (1975) are put under investigation.

4.2.1 Speech Acts

The functional theory of linguistics shows how language operates within human society as a form of communication (Muhammed, 2020, p. 9). Austin's theory (1962, p. 101) claims that saying is doing. Due to many modifications and elaborations on Austin's work, Searle (1969, p. 54) sets four felicity conditions for the successful execution of an illocution: propositional, preparatory, sincerity, and essential conditions. The classification of basic kinds of meaningful utterances is based on the notion of illocutionary point (Searle, 1979, p. 3). A classification of five macro-categories of speech acts has been introduced (Searle, 1976, p. 17-20) where each one of them constitutes a host of other sub-acts distinguished from each other by their own felicity conditions. These are commissives, declaratives or declarations, directives, expressives, and representatives. Only directives are of relevance to this study.

Requests, for example, are directive speech acts asking for something from someone. In the data under scrutiny, requests take the form of supplications. In this context, prayers to Allah can be in two main forms: liturgical (i.e., worship prayer or Salat) and personal prayer (i.e., supplication or Du'aa) (Campo, 2009, p. 664). A supplication is voluntary and it comes in different forms. Some supplications are fixed, famous, and well-known for people as these are documented and quoted by Imams like Du'aa al-Nudba or Du'aa Kumail. Some others come on the tongue of people and they express their personal feelings and needs. They

either relate to the person himself when one prays for Allah to heal him or fulfill one of his needs or they concern others as when a mother prays for Allah to cure her ill child.

Commanding is another speech act that commonly occurs if one has power over others (Searle & Vanderveken, 1985, p. 201). When compared with ordering, the speech act of commanding means to give an authoritative order. An order can be given by anyone to anyone, but the word "command", implies a pre-defined hierarchy in a manner that can only be given by a 'superior' to a lower-ranking person. In the army, soldiers are commanded to do things by officers.

Prohibiting speech act is the desire to forbid someone from doing something. Haverkate (1979, p.39) claims that prohibition is performed in order to prevent a certain state of affairs from being brought about. According to Jawad (2011, p. 617), the difference between a 'prohibition' and a 'command' is that the first instructs the addressee "not to do a given thing" whereas the second instructs the addressee to do something. In this sense, 'prohibition' is a kind of negative 'command'. Both are directives in Searle's taxonomy (1979). Syntactically, prohibition mainly takes the form of an imperative sentence. For Allan (1986, p.5), prohibition is shaped by the imperatives as in "Keep out". Prohibition might be carried out through the negative verb 'be' with 'to infinitive' as in "You are not to take my dictionary without permission".

4.2.2 Breaching Grice's Maxims

Logically, people are required to 'cooperate' in their personal interactions. The cooperative principle, proposed by Grice (1975), states that people adhere to four pragmatic maxims in their communication. These are the maxim of quantity (keeping

specific information), quality (saying things with evidence), relation (giving related information), and manner (involving well-sequences). If parties do not follow these maxims, they breach them by violating a maxim or flouting it (Grice, 1975, p. 45). In this respect, by breaching any maxim, a figure of speech may result such as metaphor, hyperbole, and so on (Grice, 1989, p. 34). Breaching the maxim of quality, for instance, gives a metaphor which is a comparison between objects and people of some similar features (Wales, 2001, p. 250). Accordingly, the model of analysis is engineered in Figure (1) as follows:

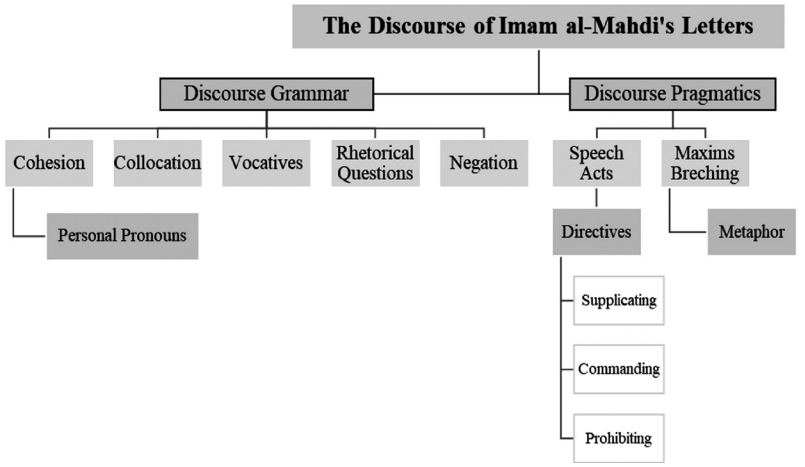

Figure (1): The Analytical Framework of the Discourse of Imam al-Mahdi's Letters

5.Data and Analysis

This section is dedicated to describing and analyzing the data of this research. It starts with data description and then moves to its analysis.

5.1 Data Description

Three letters (or Tawqia't) are selected to be the data of this research. They are quoted from Najad (2006, p. 9-14). They bear

the same content which is that of theology. In Islam, theology is one of the branches of Islamic religious sciences. It is mostly defined as "the science of kalam". Theological discussions use logical argumentation in order to prove some of the principles of religion (Anawati, 1987, p.231). The rationale behind choosing such a number and one content type of these letters has been due to space limitations. The length of these letters ranges from 300-450 words for each letter. The three letters of Imam al-Mahdi appear in Appendices 1, 2, and 3, respectively. It is worth mentioning that the discoursal aspect under discussion is underlined for clarification.

5.2 Data Analysis

The analysis of the data follows the analytical framework developed by this study after Partridge (2007). It presents the manifestations of each item in the analytical framework from the three letters under investigation. A number of illustrative examples are taken from each letter for each discoursal aspect. The analysis dwells first on the aspects of discourse grammar and then on the aspects of discourse pragmatics. It goes as follows:

5.2.1 Aspects of Discourse Grammar

In this part, five discoursal aspects related to the grammatical paradigm are examined. These are cohesion, collocation, vocatives, rhetorical questions and negation. They are presented as follows:

5.2.1.1 Cohesion

This aspect is realized by reference. In specific, it appears by the personal pronouns which are found in the following sentences as separate or attached pronouns addressing the addressee or addressor:

فقد نصحت لكم والله شاهد عليّ وعليكم

ونحن صنائع ربّنا

ويظهر أمر الله وهم كارهون

فإن أعش فأنا أحقّ بها وإن أمت فاتّق الله في نفسك أوّلا ثمّ فيّ

As a matter of fact, the three letters are full of personal pronouns because the Imam (PBUH) either talks about himself or addresses the person who is supposed to receive his letter. Moreover, he might refer to others for stating or clarifying a concept.

5.2.1.2 Collocation

The following expressions seem to collocate with each other in the entire data. The meaning is not complete or understood unless each of the first word is followed by the second. They are presented as phrases as they appear in the data:

سوء المنقلب، الشّكّ والحيرة ،ولاة الأمر، أعلاما يهتدون بها، أفل نجم، موبقات الأعمال، مرديات الفتن.

5.2.1.3 Vocatives

The vocative aspect is realized by the general and specific vocative expressions where the addressee is not specified in the first whereas it is specified in the second. In the first sentence, the vocative is general as it does not address a specific name. It uses the word (هؤلاء) while a specific person is addressed in the second (محمّد بن إبراهيم):

يا هؤلاء ما لكم في الرّيب تتردّدون وفي الحيرة تنعكسون

يا محمّد بن إبراهيم لا يدخلك الشّكّ فيما قدمت له

5.2.1.4 Rhetorical Questions

Rhetorical questions are found in the data. Here are some illustrative examples. The first is a rhetorical question because it is impossible that those Muslim people have not read the Glorious Quran. The second example is a rhetorical question because all

Shia believers have been told by their Imams that they are going to be oppressed and tortured. In the third one, all Muslims have been told by Prophet Muhammed himself that Imams are the equivalent of Allah's Glorious Quran and people need to follow them and their guidance. In the fourth example, again all Muslims have been told since the day of Ghadeer Khum that Imam Ali (PBUH) and his sons are the representatives of Allah after the prophet Muhammed (PBUH). The "hamza" in the following sentences is the tool for expressing the rhetorical questions in the first three examples whereas it is (أما) in the fourth:

أ وما سمعتم الله ﷻ يقول ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا الله وأَطِيعُوا الرَّسُولَ وأُولِي الْأَمْرِ مِنْكُمْ﴾

أ وما علمتم ما جاءت به الآثار ممّا يكون ويحدث في أئمّتكم على الماضين والباقين منهم ﷺ

أ وما رأيتم كيف جعل الله لكم معاقل تأوون إليها وأعلاما تهتدون بها

أما تعلمون أنّ الأرض لا تخلو من حجّة إمّا ظاهرا وإمّا مغمورا

5.2.1.5 Negation

Negation is utilized by Imam in his letters because he needs to negate some of the concepts that are not accepted and clarify the idea for his letters' receivers. He may resort to negation to reject a concept they are claiming or affirm a concept via negating its counterpart. Different particles are used in the following illustrative examples:

فلن يوحشنا من قعد عنّا ونحن صنائع ربّنا

كلاّ ما كان ذلك ولا يكون حتّى تقوم السّاعة

فغمّنا ذلك لكم لا لنا وسأونا فيكم لا فينا

أقدار الله ﷻ لا تغالب وإرادته لا تردّ وتوفيقه لا يسبق

فإنّ الله لا يخلّي الأرض من حجّة

ولا يبحثوا عمّا ستر عنهم فيأثموا ولا يكشفوا ستر الله ﷻ فيندموا

5.2.2 Aspects of Discourse Pragmatics

Here are the aspects that go under the pragmatic paradigm. These are speech acts and breach Grice's maxims. It is important to mention that only directive speech acts are specified in the data as a distinct feature. The analysis goes as follows:

5.2.2.1 Speech Acts

Several speech acts are found in the data. However, the most prevalent ones are the directives. These have been inspected in terms of three divisions: supplicating, commanding, and prohibiting.

5.2.2.1.1 Supplication

Imam al-Mahdi commences the three letters under scrutiny with a supplication which is a request to Allah for those people whom the Imam is addressing. This is an encouraging strategy the imam resorts to so as to show interest and care for his followers. In addition, he realizes well that they are bearing a heavy message and they need this support of supplication from Allah. It is important to mention that these supplications go in harmony with the content of the message. For example, in the first letter which concerns the doubt about the existence of the Imam, we have the following supplication where the Imma supplicates to Allah to help and save them from being skeptical of the existence of the Imam which definitely leads to bad consequences on one's life and destiny:

عافانـا الله وإيّاكـم مـن الفتـن ووهـب لنـا ولكـم روح اليقـين وأجارنـا وإيّاكـم مـن سـوء المنقلـب

It is noticed that the letter may end with a supplication as

well. Here are some more examples:

عصمنا الله وإيّاكم من المهالك والأسواء والآفات والعاهات كلّها برحمته

وصلّى الله على محمّد النّبيّ وسلّم تسليما.

وفّقكما الله لطاعته وثبّتكما على دينه وأسعدكما بمرضاته

وحسبنا الله ونعم الوكيل

5.2.2.1.2 Commanding

This speech act appears in the data because the letters of the Imam entails an answer or a response to an inquiry or an order for the receiver to comply with. All the commands found are achieved via using the imperative verb. Here are the commands that are found in the data:

فاتّقوا الله وسلّموا لنا وردّوا الأمر إلينا فعلينا

فليدعوا عنهم اتّباع الهوى وليقيموا على أصلهم الّذي كانوا عليه

أخرج رحمك الله الدّنانير الّتي استفضلتها من بين النّقدين من حسابنا

فليقتصروا منّا على هذه الجملة دون التّفسير ويقنعوا من ذلك بالتّعريض دون التّصريح

5.2.2.1.3. Prohibiting

Those people asking the Imam and waiting for a response from him (PBUH) are prohibited in these letters from doing some things because this is essential to their role in life and their relation with the Imam.Here are the examples:

ولا تحاولوا كشف ما غطّي عنكم

لا يدخلك الشّكّ فيما قدمت له فإنّ الله لا يخلّي الأرض من حجّة

5.2.2.2 Breaching of Maxims

Throughout the whole data under investigation, one figurative device has been noticed clearly which is that of metaphor.

This can be seen as a rhetorical device that appears in the discourse of Imam due to his eloquent language and because metaphor is a part and parcel of language most of the time. In the following example, the Imam compares himself and the previous Imams to a star. He means that as stars guide people in the dark nights, the Imams guide people to the safe side in this life and the afterlife:

وإذا أفل نجم طلع نجم

In the following second example, the Imam refers to the people of the RIGHT as in the Glorious Quran (واصحاب اليمين ماأصحاب اليمين) because those people follow the right path Allah wants people to obey. In this sentence, the Imam asks the letter's receiver not to leave the Imam since they represent the path of right. The words 'يمين' and 'يسار' refers to the Imams and their opponents, respectively. This metaphoric use alludes to the Imams and specifically to Imam al-Mahdi (PBUH).

ولا تميلوا عن اليمين وتعدلوا إلى اليسار

Here are some more metaphors in the data where all the reference is to the Imam himself or to the previous Imams:

معاقل يأوون إليها وأعلاما يهتدون بها

كان نورا ساطعا وقمرا زهرا

فمضى على منهاج آبائه ﷺحذو النّعل

6.Conclusions

Based upon the previous presentation and analysis, the following conclusions are arrived at:

1.Letters of similar content share similar discoursal aspects. This is why it was completely reasonable to classify these letters

in terms of content. The three letters are close and similar in terms of their discoursal aspects.

2.The theological nature of the letters under scrutiny entails some specific discoursal aspects like negating, commanding, or supplicating.

3.All letters start with supplication for the inquirer or the letter's receiver because he faces a difficult time and carries an important mission that needs this supplication from the Imam. It is the blessings of the Imam that his followers always need. His supplication to them is a bliss that all believers in him long for.

4.Commanding is the obvious speech act used in these letters as they are basically a response to an inquiry. These commands are achieved via the imperative verb in the first place because the instruction of the Imam is clear, concise, and direct.

5.The figurative language that arises from the non-observance of the cooperative principle is limited because the message should be clear, obvious, and comprehensible.

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Appendix (1)

احتجاج الحجّة القائم المنتظر المهديّ لامامته لمن ارتاب فيه التّوقيع الّذي خرج فيمن ارتاب فيه (صلوات الله عليه) عن الشّيخ الموثّق أبي عمر العامريّ (رحمة الله عليه) قال: تشاجر ابن أبي غانم القزوينيّ وجماعة من الشّيعة في الخلف فذكر ابن أبي غانم أنّ أبا محمّد ﷺ مضى ولا خلف له ثمّ إنّهم كتبوا في ذلك كتابا وأنفذوه إلى النّاحية وأعلموا بما تشاجروا فيه فورد جواب كتابهم بخطّه صلّى الله عليه وعلى آبائه:

بسم الله الرّحمن الرّحيم، عافانا الله وإيّاكم من الفتن ووهب لنا ولكم روح اليقين وأجارنا وإيّاكم من سوء المنقلب إنّه أنهي إليّ ارتياب جماعة منكم في الدّين وما دخلهم من الشّكّ والحيرة في ولاة أمرهم فغمّنا ذلك لكم لا لنا وسأونا فيكم لا فينا لأنّ الله معنا فلا فاقة بنا إلى غيره والحقّ معنا فلن يوحشنا من قعد عنّا ونحن صنائع ربّنا والخلق بعد صنائعنا يا هؤلاء ما لكم في الرّيب تتردّدون وفي الحيرة تنعكسون أ وما سمعتم الله ﷻ يقول ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا الله وأَطِيعُوا الرَّسُولَ وأُولِي الْأَمْرِ مِنْكُمْ﴾ أ وما علمتم ما جاءت به الآثار ممّا يكون ويحدث في أئمّتكم على الماضين والباقين منهم ﷺ أ وما رأيتم كيف جعل الله لكم معاقل تأوون إليها وأعلاما تهتدون بها من لدن آدم إلى أن ظهر الماضي ﷺ كلّما غاب علم بدا علم وإذا أفل نجم طلع نجم فلمّا قبضه الله إليه ظننتم أنّ الله أبطل دينه وقطع السّبب بينه وبين خلقه كلاّ ما كان ذلك ولا يكون حتّى تقوم السّاعة ويظهر أمر الله وهم كارهون وإنّ الماضي ﷺ مضى سعيدا فقيدا على منهاج آبائه ﷺ حذو النّعل بالنّعل وفينا وصيّته وعلمه ومن هو خلفه ومن يسدّ مسدّه ولا ينازعنا موضعه إلاّ ظالم آثم ولا يدّعيه دوننا إلاّ جاحد كافر ولو لا أنّ أمر الله لا يغلب وسرّه يظهر ولا يعلن لظهر لكم من حقّنا ما تبهر منه عقولكم ويزيل شكوككم لكنّه ما شاء الله كان ولكلّ أجل كتاب. فاتّقوا الله وسلّموا لنا وردّوا الأمر إلينا فعلينا الإصدار كما كان منّا الإيراد ولا تحاولوا كشف ما غطّي عنكم ولا تميلوا عن اليمين وتعدلوا إلى اليسار واجعلوا قصدكم إلينا بالمودّة على السنّة الواضحة فقد نصحت لكم والله شاهد عليّ وعليكم. و لولا ما عندنا من محبّة صلاحكم ورحمتكم والإشفاق عليكم لكنّا عن مخاطبتكم في شغل ممّا قد امتحنّا من منازعة الظّالم العتلّ الضّالّ المتابع في غيّه المضادّ لربّه المدّعي ما ليس له الجاحد حقّ من افترض الله طاعته الظّالم الغاصب وفي ابنة رسول الله ﷺ لي أسوة حسنة وسيردّى الجاهل رداء عمله وسيعلم الكافر لمن عقبى الدّار عصمنا الله وإيّاكم من المهالك والأسواء والآفات والعاهات كلّها برحمته. فإنّه وليّ ذلك والقادر على ما يشاء وكان لنا ولكم وليّا وحافظا. والسّلام على جميع الأوصياء والأولياء والمؤمنين ورحمة الله وبركاته. وصلّى الله على محمّد النّبيّ وسلّم تسليما.

Appendix (2)

احتجاج الحجّة القائم المنتظر المهديّ لامامته لمحمّد بن ابراهيم بن مهزيار ابن الوليد عن سعد عن علاّن عن محمّد بن جبرئيل عن إبراهيم ومحمّد ابني الفرج عن محمّد بن إبراهيم بن مهزيار أنّه ورد العراق شاكّا مرتادا فخرج إليه. قل للمهزيار: قد فهمنا ما حكيته عن موالينا بنا حيتكم فقل لهم أما سمعتم الله ﷻ يقول ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا الله وأَطِيعُوا الرَّسُولَ وأُولِي الْأَمْرِ مِنْكُمْ﴾ هل أمر إلاّ بما هو كائن إلى يوم القيامة أولم تروا أنّ الله ﷻ جعل لهم معاقل يأوون إليها وأعلاما يهتدون بها من لدن آدم إلى أن ظهر الماضي (صلوات الله عليه) كلّما غاب علم بدا علم وإذا أفل نجم طلع نجم فلمّا قبضه الله ﷻ إليه ظننتم أنّ الله قد قطع السّبب بينه وبين خلقه كلاّ ما كان ذلك ولا يكون حتّى تقوم السّاعة ويظهر أمر الله وهم كارهون. يا محمّد بن إبراهيم لا يدخلك الشّكّ فيما قدمت له فإنّ الله لا يخلّي الأرض من حجّة أليس قال لك أبوك قبل وفاته أحضر السّاعة من يعيّر هذه الدّنانير الّتي عندي فلمّا أبطئ ذلك عليه وخاف الشّيخ على نفسه الوحا قال لك عيّرها على نفسك وأخرج إليك كيسا كبيرا وعندك بالحضرة ثلاثة أكياس وصرّة فيها دنانير مختلفة النّقد فعيّرتها وختم الشّيخ عليها بخاتمه وقال لك اختم مع خاتمي فإن أعش فأنا أحقّ بها وإن أمت فاتّق الله في نفسك أوّلا ثمّ فيّ فخلّصني وكن عند ظنّي بك أخرج رحمك الله الدّنانير الّتي استفضلتها من بين النّقدين من حسابنا وهي بضعة عشر دينارا واستردّ من قبلك فإنّ الزّمان أصعب ما كان وحسبنا الله ونعم الوكيل.

Appendix (3)

جواب الامام من سؤال العمريّ وابنه في بعض المدّعين توقيع منه ﷺ كان خرج إلى العمريّ وابنه ﷺ رواه سعد بن عبد الله قال الشّيخ أبو جعفر ﷺ وجدته مثبتا بخطّ سعد بن عبد الله ﷺ: وفّقكما الله لطاعته وثبّتكما على دينه وأسعد كما بمرضاته انتهى إلينا ما ذكرتما أنّ الميثميّ أخبركما عن المختار ومناظرته من لقي واحتجاجه بأن خلف غير جعفر بن عليّ وتصديقه إيّاه وفهمت جميع ما كتبتما به ممّا قال أصحابكما عنه. وأنا أعوذ بالله من العمى بعد الجلاء ومن الضّلالة بعد الهدى ومن موبقات الأعمال ومرديات الفتن فإنّه ﷻ يقول ﴿الم * أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وهُمْ لاَ يُفْتَنُونَ﴾ كيف يتساقطون في الفتنة ويتردّدون في الحيرة ويأخذون يمينا وشمالا فارقوا دينهم أم ارتابوا أم عاندوا الحقّ أم جهلوا ما جاءت به الرّوايات الصّادقة والأخبار الصّحيحة أو علموا ذلك فتناسوا أما تعلمون أنّ الأرض لا تخلو من حجّة إمّا ظاهرا وإمّا مغمورا ولم يعلموا انتظام أئمّتهم بعد نبيّهم ﷺ واحدا بعد واحد إلى أن أفضى

الأمر بأمر الله ﷻ إلى الماضي يعني الحسن بن عليّ (صلوات الله عليه) فقام مقام آبائه ﷺ يهدي إلى الحقّ وإلى طريق مستقيم كان نورا ساطعا وقمرا زهرا اختار الله ﷻ له ما عنده فمضى على منهاج آبائه ﷺ حذو النّعل بالنّعل على عهد عهده ووصيّة أوصى بها إلى وصيّ ستره الله ﷻ بأمره إلى غاية وأخفى مكانه بمشيّته للقضاء السّابق والقدر النّافذ وفينا موضعه ولنا فضله. ولو قد أذن الله ﷻ فيما قد منعه وأزال عنه ما قد جرى به من حكمه لأراهم الحقّ ظاهرا بأحسن حلية وأبين دلالة وأوضح علامة ولأبان عن نفسه وقام بحجّته ولكنّ أقدار الله ﷻ لا تغالب وإرادته لا تردّ وتوفيقه لا يسبق فليدعوا عنهم اتّباع الهوى وليقيموا على أصلهم الّذي كانوا عليه ولا يبحثوا عمّا ستر عنهم فيأثموا ولا يكشفوا ستر الله ﷻ فيندموا وليعلموا أنّ الحقّ معنا وفينا لا يقول ذلك سوانا إلاّ كذّاب مفتر ولا يدّعيه غيرنا إلاّ ضالّ غويّ فليقتصروا منّا على هذه الجملة دون التّفسير ويقنعوا من ذلك بالتّعريض دون التّصريح إن شاء الله.

Anti-Slavery Quest in The Manners of Imam Ali bin Al Hussein

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Abstract

Despite the abundant writings about slave abolition and Islam, little researches have touched on Ahl al-Bayt's role in this era. Particularly, a serious gap of knowledge exists in discussing their role in developing human rights in the Islamic context. Yet, their morals and manners were a vital appeal to freedom and social justice that was defined later on with more details in subsequent treaties. This paper traces the fundamental role played by Imam Ali bin Al Hussein bin Ali (PBUT) in the anti-slavery appeal, and slave abolition. His life and behavior can be considered as an approach to Islamic law, and epistemology of Islamic divinities for human rights. The paper openly presents the principles of Ali bin Al-Hussein's time, policy, and spirituality. He declined the appropriation of man by establishing a deep system of anti-slavery and abolitionism, and putting it's roots by providing protection, life necessities, and freedom for the slaves in his time.

Keywords: Islam, Prophet Mohamed, Ali bin Al Hussein, slavery, slave abolition.

تقويض نظام الرق في فكر الامام علي بن الحسين عليه السلام

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المديرية العامة لتربية القادسية

الملخص

المقصود بالرق أو العبودية ملكية الانسان لإنسان آخر، والتصرف به كملك مطلق. وقد عُرفت هذه الظاهرة منذ عصور سحيقة، وتجذرت في مختلف المجتمعات على اختلاف درجة تحضرها. وعندما جاء الإسلام وهو دين الحرية والعدالة والمساواة، وجد امامه تركة جاهلية ثقيلة تستعبد الانسان وتستبيح كرامته فكانت قضية العبودية من القضايا الكبرى التي حاربها: إذ اخذ على عاتقه تحرير الانسان من كل أنواع الاستعباد، وسعى الى بناء انسان حر كريم لا يدين بخضوع الا لخالقه.

وعلى الرغم من كثرة الدراسات حول مواقف الإسلام الحازمة منقضية الرق، والطرق التي اتبعها لتجفيف منابعه الا ان هناك قلة واضحة في الدراسات التي تعرض لموقف أهل البيت عليهم السلام في هذه القضية، ودورهم الريادي في مناهضتها: فهم القرآن الناطق، والتجسيد العملي لمبادئ الإسلام العظيمة، وذرية القائل «أما اخ لك في الدين، او نظير لك في الخلق».

وقد اختارت هذه الورقة البحثية موقف الامام زين العابدين عليه السلام من قضية الرق والعبودية: وذلك لخصوصية المرحلة التي عاصرها الامام فهي مرحلة حساسة جدا وعلامة مظلمة في تاريخ الامة فيما يتعلق بموضوع

الرقيق: إذ بلغت النزعة العنصرية والعرقية في عصره ذروتها: وذلك حين استولى على مقاليد السلطة حكام مثّلوا أنموذجا مقيتا للعنجهية الجاهلية التي تمتهن الانسان، وتعبث بكرامته.

لقد كان الامام زين العابدين ﷺ شخصية فاعلة ومؤثرة في مجتمعه. ناهض نظام الرق، وحارب الفكر الاستعلائي الذي يمتهن الانسان أيا كان عرقه أو دينه، ونادى بمبادئ الإسلام التي حاول الامويون طمسها والعودة الى نزعات الجاهلية الأولى فكان ﷺ في حياته وسلوكه مؤسسا لنظام عميق يناهض العبودية، ويسعى الى إلغاءها وهذا ما ستعرضه هذه الورقة البحثية.

الكلمات المفتاحية: الإسلام، النبي محمد، علي بن الحسين، الرق، إلغاء العبودية.

The right of your servant upon you is your blessing; You must know that God has made you his protector, guard, helper, and stronghold. God makes him as a means and a reason for you to separate you from hell.(Ali bin Al-Hussein, The Letter of Rights, the right of slaves)

Introduction: Ali bin Al Hussein and his time

It was narrated by Jabir bin Abdullah Al-Ansari that he said: I was sitting near the Prophet Mohammed (PBUH) and he was carrying Al Hussein and playing with him. The Prophet said "O Jabir, a son will be born to him, whose name is Ali. On the Day of Resurrection, a herald will call: "where is 'the master of worshipers.' Then, Ali bin Al-Hussein will stand up. If you see him, O Jabir, tell him my greetings."[1] Ali bin Al Hussein is the best comprehensive repository of divine knowledge in all branches: belief, law, morals, and mysticism. He is the perfect model of the Islamic personality in its appointments, way of life, and its Sunnah. He is the representative of the Qur'an, and the living interpreter of its verses. His presence - alive – is essential to Islam and more effective for Muslims within the huge vacuum and deadly drought in that Islamic society. He terrorizes the enemies of Islam more than a thousand of swords, and Islam is only preserved by the survival of his ideas and values. All Muslims of his time recognized him as the most knowledgeable, and pious of his time. Imam Malik said: "Ali bin Al Hussein was named as Zayn al-Abidin because of his great worship. He is the prostrated, and the master of the worshipper."Al-Shafi also considered him to be: "the wisest of the people of Madinah."These facts were also acknowledged by the Umayyad rulers of his time, despite their enmity and rivalry. Abd al-Malik bin Marwan said to him: "You have been given knowledge, religion, and piety that no one has

been given before you, except those of your predecessors." Besides, Omar bin Abdulaziz described him as "the light of the world and the beauty of Islam."[2]

According to Al-Asbah by Sheikh al-Tusi and Al-Iqbal by Ibn Tawus, the most authentic narrations, he was born in 38 AH, and he was twenty-three years old on the day of the Battle of Karbala. He remained after his father for thirty-four years. History did not shed sufficient light on his life before the war of Al-Taff, but they shed more light on his life after the War. Actually, the nation in his time was without cultural immunity and this can be attributed to the political hostility against the Prophet's family, (PBUT), since they represent the pure sources of cultural resistance for the Islamic nation. Nations used to maintain their own culture from being lost or their heritage being plundered. Yet, the ruling policies made the greatest efforts to be diminished. Among that ruling polices were the efforts of the Umayyads. Historians asserted that the Umayyads blackened history with their heinous deeds, for which humanity is infatuated. They cut off people's heads, and they walked around the country with it. Sheikh Ali al-Kurani said that one of the German specialists stated that: (We must erect a golden statue of Muawiyah bin Abi Sufyan in a square in our capital, Berlin! Because he is the one who transformed the Islamic system of government from its democratic basis into fanaticism. Without that, Islam would have spread to the whole world, and therefore we Germans and all the peoples of Europe would have been Arab Muslims) Therefore, the Western world considers Muawiya to be the best in the West.[3]

Despite the Umayyads' attempts to obliterate and bury the historical relics of Imam Ali bin Al Hussein, we have received from his acquaintance, etiquette, morals, and knowledge of

what would be a beacon and a torch that guide the nation. When you dive into the life of Imam Ali bin Al Hussein and look at his behavior and actions, you will be certain that this Imam was acting on various roles. In his morals, you find the political as well as social role. For example, al-Zuhri, one of his contemporaries, narrates: one night, I was walking, and I found Imam Zain al-Abidin, (PBUH), masked ,and he was carrying luggage on his back. I asked him and he told me that he was travelling, but after a period of one or two nights, I saw him in the city. I told him, sir, I did not see any trace of that journey. He said, "This is the journey of the afterlife. I carry luggage to the hungry stomachs, to the thirsty livers, and the fearful souls." It was food that he carried to the poor, the chaste, who were not reached by their descendants. Rather, they abstained from telling people about their poverty. In this manner, the Imam represented the political role because he was resisting a politics of the Umayyads in his time. Also, Imam has practiced the social role that aims to draw the most beautiful pictures of solidarity among people, and he has exercised his educational role.[4]

In his Ahl al-Bayt , Sayyid Muhammad Baqir al-Sadr mentioned that during the era of Imam, there were multiple real crises: political, economic, social, and intellectual crises, which is the most serious one. This crisis arose for two reasons: The first is the openness to the non-Islamic civilizations that have intellectual systems, vocabularies, teachings and traditions that differ from what exists in Islamic civilization. When the civilization of a particular nation opens up in all its dimensions, it will undoubtedly affect the intellectual system of the other nation. Deviant ideas have spread among Muslims, such as the idea of reparation and delegation, the idea of fatalism, and other ancient Greek ideas.[5]

The second reason for this intellectual crisis is the deceiving process carried out by the authorities at the time, which is called brainwashing. Muawiyah occupied those who were among his entourage with making a history that he manipulated as he wanted. In Al Sahih in al-Sirah, Sayyid Jaafar Mortada al-Amili argues that the Levantines thought that the relatives of the Prophet and his household were the family of Abu Sufyan, Muawiyah and Yazid bin Muawiyah.[6] Also, in Condolences, Elegies and Commandments, Muhammad bin Yazid al-Mubarrad, mentions that Muawiyah left three commandments to his son Yazid. A will related to the people of Al Madinah, a will related to the people of Iraq, and a will related to the people of the Levant. In the will that is related to the Levantines, he said, "You should know that the people of Levant are your inner circle. Depend on them, and do not depend on another faction or another country in all your wars. A soon as the war ends, you have to return them immediately to the Levant, and do not let them mix with others, so that they do not discover a culture that clashes with the culture that they have," which is Muawiya's policy of brainwashing.[7]

In the midst of these circumstances, how was the Imam able to change these people? The process of changing sometimes tends towards changing the superstructures as well as the original systems. Imam Zayn al-Abidin realized that by changing the superstructures, this society would inevitably collapse, even if he became a ruler. It is the society that kills Al-Hussein Bin Ali, who is the master of the youth of Paradise, and before that revolts against the Commander of the Faithful, Ali Bin Abi Talib, who is the master of the guardians, the brother of the Messenger of God, and guardian of this society. Indeed, the Umayyad society collapsed overwhelmingly, and even the members of

the Umayyad family turned against their affairs.[8] Muawiyah bin Yazid bin Muawiyah II disavows the Umayyads and their actions. He said in the pulpit that my father and grandfather were usurpers of the caliphate, and the next person to it, was Ali bin Al-Hussein Al-Sajjad. That is why, the Imam aimed at changing the successive societies that have reached our time. He wanted to change the coming generations, establishing an intellectually correct minds based on high morals, correct Quranic education, and the knowledge of Ahl al-Bayt, (PBUT). Historians have stated that "Ali bin Al Hussein had disciples, just as Jesus, (PBUH), had disciples."[9]

Imam Ali bin Al Hussein emphasizes the necessity of moral reconstruction for the nation. That is why the Imam writes a huge legacy of morals and supplications in an endless generosity of morals. The legacy is The Letter of Rights. It can be considered as the greatest document of human rights. Ali bin Al Hussein precedes all the international declarations, human rights documents, and conferences that request man to respect his equivalent man and to recognize his right to a free and dignified life. The Imam consolidates these principles through an integrated human rights theory, and human rights treatise that can rightfully be considered as a preamble to all human rights documents in the world, even if it came before more than a thousand year. Among the rights was the right of the slaves over their masters. With this methodology, the Imam was able to bring people to religion. Specifically, Imam Ali bin Al-Hussein (PBUH) dealt humanely with the slaves. He made a great effort to elevate them scientifically, religiously, and morally. Many of them became active and influential members in the Islamic community, despite the inferior social view of slaves in that period. We can say that

Imam Ali bin Al-Hussein aims to educate society to respect human rights and preserve its dignity through respecting the principles of pure Islam and rejecting the ideas of the Umayyad authorities that call for racism in treatment.

Islam and slave abolition

Slavery is a person's possession of another human being, and disposing him as an absolute monarch. Peoples and nations have long known slavery. It was experienced before and after Islam. This phenomenon has been known and entrenched since ancient times in various societies of all levels of civilization. When Islam came, it found a substantial legacy that enslaves man and violates his self-esteem. Slavery was deeply rooted in Arabian society and casually accepted, not as a vice, but a device of honor, pride and status. Humanity did not get rid of it lawfully and officially except in the twentieth century. Islam encourages slave abolition, and considers it as one of the best acts to worship God. Islam closes many of the sources and techniques that led to enslavement. The Quran contains a number of verses that aim to control slavery and mitigate its negative impacts. It calls for the manumission of slaves, and prescribes kindness towards slaves. They are considered morally equal to free persons. However, they have a lower legal standing. All Quranic rules on slaves are emancipatory in that they improve the rights of slaves compared to what was already practiced in the 7th century. Many Muslims have interpreted the Quran as gradually phasing out slavery.[10]

In his farewell sermon, The Holy Prophet, (PBUH), emphasizes: "An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; A white person has no superiority over the black person, nor does a black have any superiority over whites, except by piety and good actions."

Based on this fundamental teaching, Islam approaches this problem, which wasn't depend on race or ethnicities. Deep considerations and wise steps were taken almost 1,500 years ago when slavery was not only accepted but was glorified and lauded.[11]

Within 23 years of his prophethood, the Prophet Muhammad (PBUH) turned the stream of this wicked crime against humanity and ended slavery in an authentic manner. He called his black freed slave as "master" and married the divorced wife of his freed slave. Any slave that came into his possession, he freed immediately while upholding their rights. He urged all Muslims to do the same. It is a severe rational dishonesty to say that the Prophet Muhammad traded or promoted slavery, yet, he was the one man who effectively abolished slavery. Islam also ensured that even after the emancipation of slaves, they were not left without support and helpers. The Holy Prophet established a bond of brotherhood between the freed slaves and their former masters. They were to be called each other's maula – helper or friend. This was to ensure that they would stand by each other in times of prerequisite. They were given the right to inherit each other if one died and did not leave an heir behind.[12]

Correspondingly, in order to abolish slavery, Muslims married slaves. Also, these freed slaves were blessed with a household and marital rights; their inferiority was practically put to an end through their new freedom. The Prophet appointed Zaid bin Haritha, a freed slave of him and his son, Usama duties overseeing very important military missions, while many of his most well-known and high-placed Companions served under them. The Prophet stood within the crowd of his Companions, saying: "Bear witness that this Zaid is my son. He inherits me and I inherit him." His name among Muslims remained Zaid bin Muham-

mad until the Holy Qur'an abolished the tradition of adoption. The Prophet says: "By God, just as Zaid was fit for leadership and was one of those whom I most loved and trusted, similarly, his son Usama is fit for leadership and is one of the most beloved and trusted men to me."[13]

The Prophet's family, the Imams of Ahl al-Bayt, and Companions also adopted these drills with so much pride that not only did they free their own slaves but also purchased slaves with non-Muslim masters, only to free them out of goodwill. "The freeing of slaves was regarded as the high-mountain road that led to heights of divine nearness" (Al-Balad, 11-13). Ahl al-Bayt (PBUT) used to buy large numbers of slaves as servants in order to liberate them. However, they would remain for a period of time under the guidance of infallibility and the refinement of their morals and beliefs, and then they would be freed. Perhaps we find in the work of Imam Ali bin Al Hussein a complete picture of this trend. He used to buy slaves and raise them during a whole year. Historians have described us the way Imam Ali bin Al Hussein (PBUH) dealt with slaves and his mercy, pardon, benevolence, forgiveness, humility, and tolerance towards them. Imam (PBUH) cared a lot about the issue of raising slaves on religious and moral values, teaching them the most important issues and rulings of Islam, and then freeing them. This matter prompted these slaves to pledge allegiance to the Imam (PBUH), to remain faithful to the doctrinal line to Ahl al-Bayt (PBUT), and to have loyalty and love for the Imam (PBUH). After finishing the moral training session for a whole year, the Imam sets them free.[14]

Ali bin Al Hussein's policy with slaves

In Ibn Al-Atheer's Al-Kamil in History, it was stated that during the era of Imam Ali bin Al Hussein (PBUH), slaves spread in abun-

dance in society, as a result of the entry of Muslims into other countries, and the expansion of the geographical area. Imam Ali bin Al Hussein was a contemporary of the rule of Abd al-Malik bin Marwan and his son Al-Walid bin Abd Al-Malik. After eliminating the Zubayrid movement in the Hijaz and Iraq, Abd al-Malik headed towards expanding the Islamic area, especially in Africa. He was able to seize countless numbers of slaves as well as gold and wealth. Also, in Andalusia, Tariq bin Ziyad and Musa bin Al Naseer achieved the Arab conquest of Andalusia, which is also known as the Islamic conquest of Spain. This wealth, by its nature, raises the standard of living of the community, especially that of prestige and social symbols in the nation. Captivity, money and slaves were the sources of income and enrichment for Muslims. For example, the rulers used to pay them as gifts and endowments to fulfill their needs. Likewise, the Muslims gained more than 60,000 slaves from this country. All of those turned into loyalists within the nation. Ibn al-Atheer states that: "the number reached sixty-five thousand heads of captivity. No one ever mentioned having heard of a curse greater than this."[15]

The tribal spirit, nationalism, and pre-Islamic customs had a negative impact on dealing with slaves. However, Ali bin Al Hussein (PBUH) has transcended all those Arab customs and traditions inherited from the pre-Islamic times, and married a slave woman, despite his high position, deep scientific status, and authentic Arab lineage. He wanted to prove the legal rulings, the major purposes of Islam, and get rid of the erroneous class and tribal spirit. The Umayyads tried to undermine the high status of Imam Ali Bin Al Hussein (PBUH), belittlig his position because of his marriage to his slave. The spies of Abd al-Malik bin Marwan, who were broadcast by the governor of Medina to moni-

tor the leaders of the nation and its symbols, headed by Imam Ali bin Al-Hussein (PBUH), noticed that Imam had freed his slave and married her. Thus, Abd al-Malik wrote to Ali bin Al-Hussein (PBUH): "I have been informed that you have married your mistress, and I knew that among the Quraysh there were those who were glorified by him in marriage and who were qualified to bear children. You did not know the value of yourself or your children." So, Ali bin Al-Hussein (PBUH) wrote to him: "I have heard your letter criticizing me for marrying my slave, and claiming that there was among the women of Quraysh those whom I glorified in marriage and preferred in childbirth..... Rather, it was my slave whom I liberated, as God wanted me to seek his reward. In Islam, God has raised the despicable, and completed the lack. It is the most disgraceful, so there is no meanness in a Muslim, but rather the meanness is the meanness of ignorance."[16] He answered him with the strong and clear logic of pure Islam.

History has recorded many stories and evidence about the Imam's behavior towards slaves, including:

A-A freed slave of Ali bin Al-Hussein (PBUH) used to take care of building, an estate for him. Nonetheless, he was corrupted and wasted a lot on it. Imam was angry and distressed because of what he saw. So the Imam knocked him with a whip that was in his hand, but he regretted it. When he went home, he went to the slave, and found him naked and the whip in his hands. He thought he wanted to punish him. So his fear increased. However, Ali bin Al-Hussein (PBUH) took the whip and extended his hand to it, and said: "knock me by the whip and take revenge from me." The slave said: "O Lord, by God, I deserve punishment, how could I take revenge from you?! The Imam said: "You have to take revenge." Slave said: I forgive you. He repeated that to

him over and over again. When he refused to take revenge, the Imam said "since you refused, the estate is a charity for you."[17]

B-A maid of Ali bin Al-Hussein (PBUH) pours water on him while he was performing poured for prayer. So the ewer fell from the hand of the maid on his face, slashing his head. The girl said: God Almighty says: [And those who repress anger]. He answered: I have suppressed my anger. She said: [And those who pardon people]. He answered her: God has forgiven you. She said: [And God loves the doers of good.] He (PBUH) answered: Go, you are free.(Al-Imran, 134).[18]

C-Ali bin Al-Hussein called his slaves twice, but he did not answer him. Yet, he answered him the third time. Imam asked him: Son, did you hear my voice? He said: Yes, I did. The Imam asked him, "why didn't you answer me?" The slave answered: "I feel safe with you." He replied: "Praise be to God who made my servants secure me."[19]

D-Moreover, it was narrated that he had guests, and he asked a slave of him to cook a roast in the oven. So, the slave approached him quickly, and the sword fell from him onto the head of the sons of Ali bin Al-Hussein (PBUH), hitting his head and killing him. While the slave was afraid and confused, Ali bin Al-Hussein said: "You are free, because you did not choose that." Then, he took his son's dead body and buried him. It is a level that expresses sublime transcendence and great morality, which has been a story for generations.[20]

These stories indicate the tolerance of Ali bin Al Hussein (PBUH) and his kind treatment, forgiveness, benevolence and humanity, for which we find no equal or counterpart except with his grandfathers. He took upon himself the notion of the emancipation of slaves. He used to hold an annual forum for their

emancipation. Also, he aims to encourage others to emancipate in order to achieve human freedom, and get rid of slavery. The Imam (PBUH) used to acquire many slaves to live with him for a period of time, then he would release them to live free. “Every year, on the last night of the blessed month Ramadan, the Imam used to free his slaves...” He was doing all this for the sake of The Almighty God.[21]

Conclusion

Imam Ali bin Al-Hussein is a leading abolitionist and a guideline for anti-slavery movements in communities facing injustices, and demanding legislation, and equality. Not surprisingly, he symbolizes the revitalization of the true Islamic spirit. Through his policy toward slaves, he traces the Islamic traditional views as documentations of human dignity. The wisdom of the pure religious teaching, represented by Imam Ali bin Al-Hussein, is sourced from the Creator. Through his highly humane dealings with slaves, he changes their lives, integrates them into Muslim societies, and wins their love, hearts and minds. He emphasizes the values of Islam in his view of human equality. He educates Muslims and urges them to end this unfair phenomenon by encouraging them to buy slaves and free them. His policy adds a supplementary force to the strength of pure Islamic thoughts. Generally, the school of Ahl al-Bayt aims to liberate man from all kinds of enslavement, and seeks to build a free and generous man who owes no submission except to his Creator.

Notes

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Critical Sociopragmatic Study of Equality and Equity in Imam Ali›s Aphorisms

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Abstract

Language is a powerful means of connecting, inspiring, and building bridges between societies and generations. When used wisely by those in power, it is a fertile ground for advocating equality, justice, and freedom among societies. This study deals with the language of equality and equity in Imam Ali's ﷺ acclaimed aphorisms. It aims to identify the various sociopragmatic strategies and functions of equality and equity, in addition to positively critiquing their usage and ideological tendencies. Amir Al-Mu'minin is renowned for his asceticism (zuhd) and philosophical wisdom; therefore, his discourses are characterized by literary elegance (fasaha) and eloquence (balagha). Moreover, the marvelous power of his words in moving hearts is purposely weaponized to promote respect and fairness across the areas of religion, culture, race, gender, and age in societies for generations. An amalgamation of pragmatics, sociolinguistics and criticality theory is adopted in order to elaborate and evaluate the various sociopragmatic strategies used in the generation of equitable and inclusive language. A positive critique of the ideology of asceticism is conducted by means of a three-step proce-

dure: awareness, perception, and recovery. Vigorous probes into the eloquent sermons of Imam Ali ﷺ have uncovered a pattern of use in which equality and equity are common denominators used to undermine the usage of language as a tool of control and power as well as transcending any barriers it may create.

Keywords: Equality; Equity; Asceticism; Aphorism; Sociopragmatics; Imam Ali ﷺ; Criticality.

دراسة اجتماعية تداولية نقدية للمساواة والإنصاف في أمثال الإمام علي عليه السلام

الاستاذ الدكتور فريد الهنداوي
الجامعة الاسلامية

دكتورة مها ال محمد
جامعة الكوفة

الملخص

اللغة وسيلة قوية للتواصل وإلهام وبناء الجسور بين المجتمعات والأجيال. عند استخدامها بحكمة من قبل من هم في السلطة، فهي أرض خصبة لمناصرة المساواة والعدالة والحرية بين المجتمعات. تتناول هذه الدراسة لغة المساواة والإنصاف في الأقوال المأثورة للإمام علي عليه السلام. وتهدف الدراسة إلى التعرف على مختلف الاستراتيجيات الاجتماعية البراغماتية ووظائف المساواة والإنصاف، بالإضافة إلى اجراء نقد ايجابي لاستخدامها والميول الأيديولوجية المتواجدة. اشتهر أمير المؤمنين عليه السلام بزهده وحكمته الفلسفية. لذلك اتسمت خطاباته بالفصحة والبلاغة. علاوة على ذلك، فإن القوة الرائعة لكلماته في تحريك القلوب يتم تسليحها عن قصد لتعزيز الاحترام والإنصاف عبر مجالات الدين والثقافة والعرق والجنس والعمر في المجتمعات المختلفة لأجيال. تم اعتماد اندماج البراغماتية وعلم اللغة الاجتماعي ونظرية النقدية من أجل تطوير وتقييم الاستراتيجيات الاجتماعية البراغماتية المختلفة المستخدمة في توليد لغة عادلة وشاملة. يتم إجراء نقد إيجابي لإيديولوجية الزهد من خلال إجراء من ثلاث خطوات: الوعي والإدراك والتعافي. كشفت التحقيقات الحثيثة في خطب الإمام علي عليه السلام البليغة عن نمط استخدام يكون فيه المساواة والإنصاف قاسمان مشتركان يستخدمان لتقويض استخدام اللغة كأداة للسيطرة والسلطة بالإضافة إلى تجاوز أي حواجز قد تخلقها.

الكلمات المفتاحية: المساواة؛ العدالة؛ الزهد؛ الاقوال المأثورة؛ الاجتماعية التداولية؛ الإمام علي عليه السلام؛ النقدية.

1.Introduction

Language is by far the largest and most flexible repertoire of information, the tool that enables people to learn, teach, connect, and change. However, the fluidity of language puts it in danger of misuse and misunderstanding, especially as time evolves. What might have once been the norm may have now become out of use and probably insulting. Then, how is possible that the language of those before us has survived the erosion of time and still is comprehensible and impactful to this moment. Unraveling this mystery may be the answer to unlocking the secrets of an everlasting equitable language that can communicate with anyone, anywhere, and anytime. Known for his asceticism (zuhd) and philosophical wisdom, Imam Ali Bin Aby-Talib ﷺ is the fountainhead of equality, equity, and social justice.

The speeches of Imam Ali ﷺ are the perfect example of powerful and equitable language. Since the earliest of times, two distinct merits have been recognized as distinguishing Ali's discourses: Firstly, literary elegance (fasaha) and eloquence (balagha); secondly, their characteristic multi-dimensional nature. Any of these two qualities suffices for regarding Ali's words as valuable, but the combination of these two qualities has made it almost miraculous. That being the case, Ali's speech enjoys a status in-between the speech of the human being and the Word of Allah. Indeed, it has been said of it that it is below the Word of the Creator and above the speech of beings. In Arabic: (دون كلام الخالق وفوق كلام المخلوقين).

During the fourteen centuries that have passed since Ali's times, the world has witnessed innumerable changes in language, culture and taste. One may be led to think that Ali's discourses, although they might have invoked the adoration of the ancient ones, may not suit the modern taste. But one would be surprised

to learn that such is not the case at all. From the point of view of literary form and content, Ali's discourses have the rare quality of transcending the limits imposed by time and place. It is the traits of equality and equity that distinguish Ali's discourses and linger them universal in their appeal to societies of all times.

A critical sociopragmatic study is conducted to unravel the social dimensions affecting equitable language and critique the role of asceticism in immortalizing the language of equality and equity. The following research questions inquire into the principles, strategies, and functions of equitable language in the context of wisdom literature. **Firstly**, what distinctive criteria of equality and equity are recurrent in Imam Ali's ﷺ aphorisms? **Secondly**, what are the basic manifestations of equality and equity in Imam Ali's aphorisms? **Thirdly**, what are the various sociopragmatic strategies underlying the language of equality and equity? **Fourthly**, what are the functions behind the use of equality and equity language? **Lastly**, what are the steps to critiquing the ideology of asceticism, as a preeminent part of Imam Ali's ﷺ aphorisms?

2.Equality and Equity

Language is ever-evolving and its use is a key tool in moving people by shifting attitudes and behaviors, as well as determining their value in terms of reinforcing certain ideas and amplifying particular perspectives. What someone talks about and how they talk about it is a crucial matter, since language connects a vast array of cultures and experiences. Indeed, it is not possible to make a list of all the 'correct' and 'incorrect' ways of using language, yet it is possible to avoid disrespect and exclusion since it is the impact that matters most. Through equality, inclusivity, and equity, language becomes a means of forging connections rather than a means for reinforcing power imbalances.

In light of the diversity, all persons, groups, and communities need to be seen as a continuum, i.e. a network of interconnected relationships, deserving of respect, dignity, and value. As illustrated in Figure (1) below, equitable language is therefore built on the foundations of respect, dignity, and value.

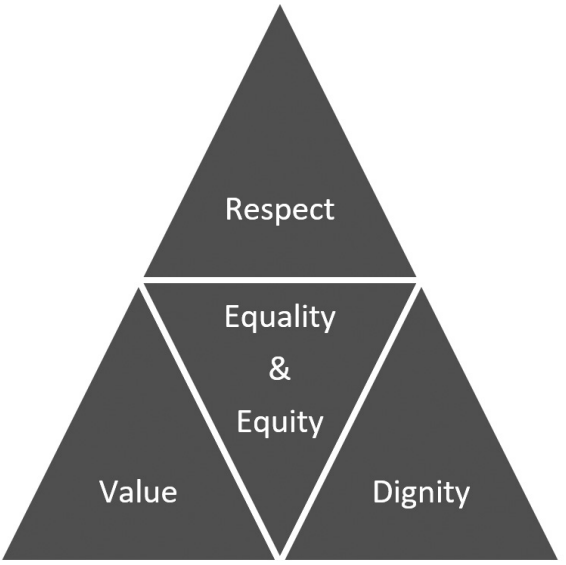


Figure (1): Cornerstones of Equitable Language

Between what we mean to say, what we intend to mean, and what our words signify and convey to other people exist multiple opportunities for inequality or injustice for saying more or less than was intended or implied. Accordingly, the solution would be to promote a language of equality and inclusivity so as to steer away from negative connotations and marginalization. That way, language will lean towards politeness, consideration, courtesy, and civility. Accordingly, equality denotes that one group should not to be beneath another with respect to opportunities and power and that self-respect and its social bases should not to

be distributed along the lines of race, ethnicity, religion, class, gender, or age (Sardar, 2008: 3-4).

2.1. Defining Criteria of Equality and Equity

Generally, the language of equality and equity is a precursor for diversity and inclusion. Hence, it is through language that users must consider the impact of the words and phrases they use on the experience of others. This does not mean that there are conclusive rules, but understanding some general principles of equality and equity will contribute immensely to advocating an inclusive approach in communication. Sardar (2008: 24-27) highlights the following defining criteria as working in conjunction with equitable language use.

1)Visibility: to be aware of hidden bias, i.e. to make visible what is rendered invisible by using specific but also inclusive language. For instance, the word 'European' generally connotes whiteness and leaves many others isolated.

2)Self-definition: to describe oneself as seen fit, hence, the correct label is the one given to oneself. Muslims, for instance, tend to refer themselves as 'Muslims' and not as 'Islamists' or 'Jihadists'.

3)Insider/Outsider: denotes that not all self-definitions are equal or equally acceptable. It is true that some insiders may describe themselves in particular ways, yet outsiders should be wary of using the same terms. While Black people, particularly comedians and musicians, often use the 'n' word, it is taboo for the rest to use it.

4)'People first': to focus on individuals and groups rather than what makes them different. By speaking of someone as a diabetic or an AIDS sufferer, it reduces the person to a mere disease.

5)Initials: to avoid acronyms and spell out what is meant, because reducing groups and communities to initials, such as ISIS, demeans their humanity.

6)Generic terms: to avoid the generic male reference or pronouns. Where possible, males and females should be addressed equally.

2.2. Social Dimensions of Equitable Language

Clearly, equitable language brings people together in order to create a common bond among them as well as to promote a harmonious society based on equality and equity where people are confident in all aspects of their diversity. Significantly, for equitable language to function diversely, it needs to advocate mutual respect across the areas of race, religion, culture, class, gender, and age. Some of the most prominent social factors steering the equality and equity of a given discourse include:

1)Race and ethnicity: taking into consideration how individuals and groups prefer to identify themselves, while addressing the fact that some people may be multiracial and/or multiethnic.

2)Nationality and religion: avoiding the stereotypes circulating religious and national identity, while keeping in mind that many nationalities include a multitude of religions.

3)Class: addressing different classes fairly and appropriately without insulting or disrespecting those of lower social status.

4)Gender: specifying and stressing the role of both genders without judging, pitying, or stigmatizing one or the other.

5)Age: considering the differences in age and experience as a precursor to one's responsibilities and duties.

2.3. Context of Equitable Language

It is a well-known fact that any text is always subject to its context. Subsequently, any context provides for differential rates of change and usage in language and its multiple meanings. Like our language, society is always a work in progress where ideas and attitudes as well as behaviors preserve, conserve, adapt, progress, liberalize, and change according to the diversity of backgrounds

and beliefs of the population at large. Achieving an equitable language may not be as simple as using polite, civil, or inclusive language, namely due to the fact that the concept of equality and equity may vary from one context to the other. In other words, what may be regarded as equitable in one situation, society, or generation may be thought of as otherwise in another. Stalnaker (1998: 58) stresses the fact that human speech is not fully intelligible outside its specific context, including "the knowledge, beliefs, expectations, and interests of the speaker and his audience; other speech acts that have been performed in the same context, the time of the utterance, the effects of the utterance, the truth value of the proposition", and so on.

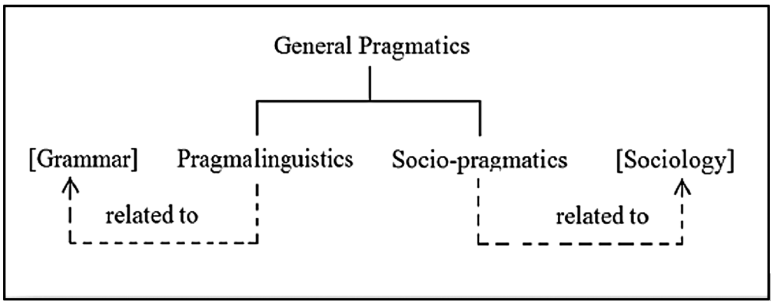
Through consideration, courtesy, and civility any language is equitable if fit with the right context, i.e. the necessary elements required in understanding the equality and equity in the words or discourse. The cohesion and coherence between a discourse and its context makes all the difference in interpretation and acts as a precursor for equality and equity. Furthermore, the social cues accompanying equitable language contribute immensely to helping a linguist analyze the anomalies and ambiguities built around the ideologies surrounding equality and equity.

3.Sociopragmatics

Since language is a living element of society, it is renowned for its power to create as well as reinforce human barriers. The amalgamation of sociolinguistics, the study of language in society, and pragmatics, the study of language use in social interaction, has the fruitful outcome of sociopragmatics. In this sense, it contemplates the aspect of language use that relates to everyday social practices.

Primarily, the term 'sociopragmatics' was first coined by

Leech (1983: 10) when he proposes the term 'general pragmatics', which indicates "the study of the general conditions of the communicative use of language" with its two aspects: sociopragmatics and pragmalinguistics. The former, on the first hand, is concerned with the social more specific conditions of language use, where cooperative principles and politeness principles operate in accordance with the different cultures, language communities, social situations, and among the different social cases, etc. (ibid.). The latter, on the other hand, is concerned with the study of the more linguistic aspects of pragmatics by considering the resources that are provided by a given language in order to convey a particular illocution (ibid.: 11). In other words, sociopragmatics is related to sociology and the sociological interference of pragmatics, while pragmalinguistics is related to grammar (ibid.). Figure (2) below illustrates the matter more plainly:



(Figure (2): General Pragmatics (After Leech, 1983: 11

Thus, sociopragmatics examines the way in which pragmatic meanings reflect social meanings. Leech (1983: 11) focuses on how the insights of sociolinguistics and pragmatics can be brought together as good partners in a fruitful contact, namely sociopragmatics. In the same line, Thomas (1983: 104) argues that an utterance is pragmatically successful when it involves two types of judgements which are pragmalinguistic and sociopragmatic

ones where the former is basically grammatical and the latter is concerned with the social or even political, religious, or moral judgements. In this sense, Thomas (ibid.) necessitates the idea of sociopragmatic analysis for a successful pragmatic investigation.

In brief, sociopragmatics productively investigates the relationship between macro-level sociolinguistics concerns and micro-level interactional sociolinguistic concerns, hence, providing a myriad of new insights into the means by which individuals are constantly negotiating complex social identities in communication. Over and above, the relationships between language, ideology, and discourse are being explored as key areas of social theory and critical theory. For that matter, the necessity arises for a critical approach to sociopragmatics.

A central problem facing social theory and analysis is the impossibility of pursuing ideology as an entity in and of itself, independent of and preceding the sites and formations of discourse (Foucault, 1980). For its part, linguistic analysis requires an expanded theorization of social structure and conflict, and unequal power and knowledge relationships. The task of connecting ideology with language, of joining macrosocial theory with close contextual analysis of spoken and written texts may require new hybrids of linguistics, such as critical sociopragmatics.

As a multidisciplinary approach, critical sociopragmatics resides at the intersection of language in social context and critical theory. More broadly, it is concerned with linguistic inequalities and power relations that may be identified via sociopragmatic strategies. Alongside social deixes, social conventions of speech acts, and the social factors giving rise to politeness, political correctness, and pragmatic traps, great emphasis is shun on the relationship between language and social power, and between

intention and ideology. Significantly, the concept of power, as shown in Figure 3, is a shared element in all three disciplines: pragmatics, sociolinguistics, and critical studies (Cummins, 2010).

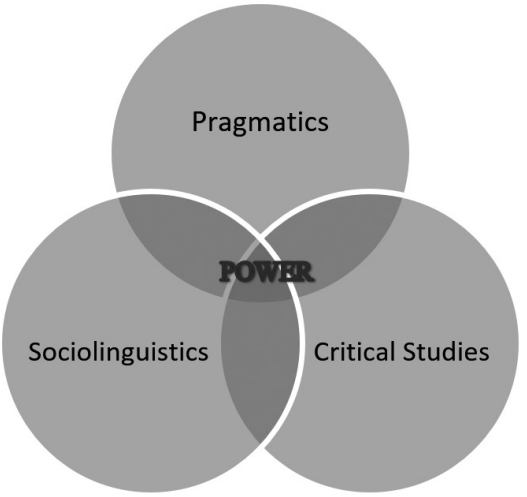


Figure (3): The Mutual Concept of Power

Among the relevant sociopragmatic strategies that are dealt with under the framework of equitable language are:

1)Euphemism: a mild or indirect expression or word that is substituted for one considered to be too blunt or harsh, and is employed namely when referring to something unpleasant or embarrassing (Allan & Burridge, 1991: 11).

2)Politeness: drawing heavily upon Erving Goffman's (1995) concept of 'face', politeness denotes reducing the force of face threatening acts for hearers or readers by down toning the negative force and making it more acceptable.

3)Correctness: a term commonly used to denote language that seems intended to give the least amount of insult or offense, particularly when describing groups identified by external mark-

ers such as culture, race, or gender.

4)Metaphor: as form of figurative language based on an implicit identification of resemblance, metaphor in linguistics is seen as a mapping between two domains of knowledge, one being a source domain and the other being a target domain.

4.Criticality

Language is not merely a means of communication; in fact it is also considered a means of control and power. To deal with such matters, Critical Theory was founded as an approach which directs critique at society in an attempt to change it, especially focusing on language since it plays an important role in creating or maintaining power and also in expressing ideological positions.

As a relatively recent area of language study, 'critical linguistics' was firstly proposed in Fowler et al. (1979). It is considered an approach to the study of language that stresses on the close connection between linguistic structure (language) and social structure (society). Significantly, its central objective is to help increase consciousness of language and specifically of the way in which the use of language contributes to the-domination of some individuals by others. More importantly, while power exists in many forms, including that of physical force, the type of power that is of main interest to critical linguists lies in the assumptions which are implicit in the conventions that tend to underlie everyday social interactions.

4.1. Ideology of Asceticism

In the realm of critical studies, ideology is a fundamental pillar above which the concrete foundations of any discourse may stand. Notably, an ideology is like a seed around which further thoughts are destined to grow. Simply stated, an ideology is known to be a set of subjective ideas or beliefs attributed to cer-

tain people. The term, which was coined by Antoine Destutt de Tracy in 1796, was first conceived of as the "science of ideas" based on two general things: firstly the sensations that individuals experience as they interact with the material world; and secondly the ideas that form in their minds due to those sensations. In the century that followed Tracy, the term ideology continued moving back and forth between positive and negative connotations. According to Terry (1991: 2), the term has since dropped some of its pejorative sting, and more recently has become a neutral term in the analysis of differing political views and opinions of individuals or social groups. While Marx pinned the term within power, domination, and class struggle (Tucker, 1978), others believed that it was an essential part of institutional functioning and social integration (Silbey, 2021).

Indeed, there are several different types of ideologies, falling in the range of political, social, religious, epistemological, ethical, and even personal. The present study deals with the ethical ideology of 'asceticism', which is a lifestyle characterized by restrainment from sensual pleasures, often for the purpose of pursuing spiritual goals. Its Arabic counterpart is the word 'Zuhd" (زهد), which means renunciation of the world. The Islamic religion encourages and praises asceticism in the Holy Quran by summarizing it in two sentences: "So that you may not grieve for what escapes you, nor rejoice in what has come to you… [57: 23]". In other words, whoever does not grieve over what he has lost and does not rejoice over what comes to him has acquired zuhd in both such aspects.

Accordingly, the ascetic ahorisms dealt with in the present study are characterized as showing a strong influence of the Holy Quran, Islamic teachings, true wisdom, humility, and philosophical calling. Moreover, such discourses also address topics of

managing one's own ego and desires, combating pride, and the need for humble self-assessment.

4.2. Positive Critique

According to Wodak and Meyer, critique refers to the process of "making explicit the implicit relationship between discourse, power and ideology, challenging surface meanings, and not taking anything for granted" (2013: xxiv). In other words, critique denotes the unraveling of the hidden relations within a given discourse to shun light on its ideological tendencies. Yet, despite the fact that the two terms 'criticism' and 'critique' often overlap, they are inherently different in essence. The former indicates a negative evaluation of things and primarily focuses on highlighting faults and weaknesses. The latter, critique, "is a detailed analysis of something ... giving an objective assessment that includes both negative and positive comments" (Wodak & Meyer, 2013: 12).

Any critical analysis seeks to influence the public's behavior, thoughts, and beliefs by virtue of positive or negative critical comments. The former promote positive and appropriate modes of language use, whereas the latter discourage and resist negative and inappropriate modes of language use. The present study conducts a positive critique of the ideology of asceticism so as to highlight the role of equitable language use in unifying individuals and societies. Steps to a positive critique include: (1) awareness (2) perception (3) recovery

1)Awareness: making readers/listeners aware of the equitable nature of certain words and phrases, the inherent politeness of a given discourse, and the important role of language in promoting community cohesion, unbiased relations, and shaping a just and fair society. Subsequently, the ideology embedded in any given discourse is then unearthed and put up for a positive or negative critique.

2)Perception: changing peoples' perceptions about difference and advocating the importance of accepting others, through the creative use of the language of equality and equity. Yet, changes in perceptions cannot be limited to such, but also using equitable language strategies to enable people to perceive the common values that are encapsulated in and enacted through our differences, as well as treating those differences equally to ensure justice.

3)Recovery: rescuing and reproducing certain words and concepts that have been debased but are inherently essential for performing awareness and perception, such as 'equality', 'equity', 'respect', 'civility', and 'power'.

5.Analytical Framework

In light of the aforementioned theoretical framework, an eclectic model of analysis is engineered to analyze a compilation of Imam Ali's aphorisms that are deemed of equitable essence and characterized by the ideology of asceticism. As shown in Figure (4), equality and equity, in the context of Imam Ali's aphorisms, function as an ideological practice for the ideology of asceticism. As pillars for equitable language, equality and equity in Imam Ali's discourse can be either manifested intentionally or unintentionally. The former type can have either positive intentions or negative intentions, whereas the latter type can be either implicitly or explicitly unintentional. These macro and micro types of equality are depicted through a range of pragmatic and sociolinguistic strategies that work together in harmony to produce an all-inclusive eloquent language. The sociopragmatic strategies include the theory of politeness (Brown and Levinson 1970), euphemisms (Allan & Burridge 1991), political correctness (Marxist-Leninist 1917), and metaphor (Lakoff and Johnson 1980).

More importantly, these types and strategies are generally

meant to accomplish certain discourse functions, namely (1) to undermine the positive, negative, or neutral usage of language as a profound tool of power and control and (2) to transcend the barriers that language may create within different societies and across different generations. The role of criticality is taken up from the start and includes a thorough elaboration of the ideology of asceticism in light of the ideological practice of equality and equity. The three step positive critique of awareness, perception, and recovery advocates asceticism and its significant role in promoting equitable language.

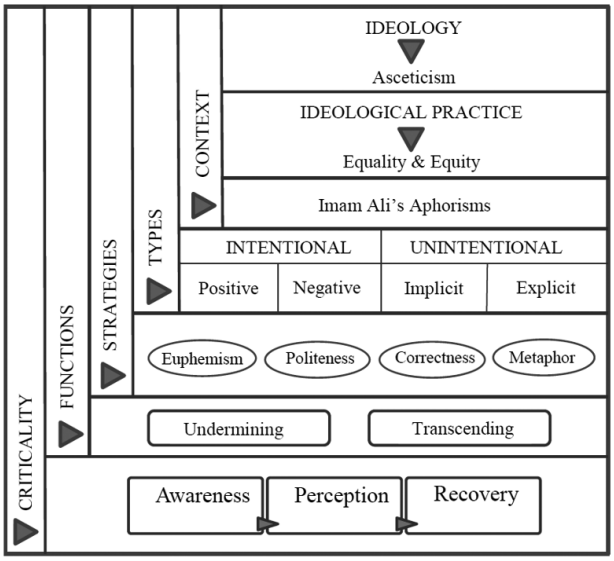


Figure (4): A Model of Critical Sociopragmatic Analysis of Equality & Equity in Imam Ali's Aphorisms

6.Data and Analysis

6.1. Data Selection and Description

The present study focuses on a laconic form of discourse known as aphorisms, which is often passed down by tradition from generation to generation. In *A Theory of the Aphorism*, Andrew Hui describes an aphorism as "a short saying that requires interpretation" (Hui, 2019).

Also known as 'wisdom literature', aphoristic collections have an eminent place in the canons of Islamic hadiths and literature. Case in point are the eloquent aphorisms of Amir Al-Mu'minin Ali (pbuh), the first Imam and the rightful successor to Prophet Mohammed (pbuh), that are renowned for their ethical and moral subjects.

Imam Ali's discourses are characterized by matchless eloquence, literary elegance and their multi-dimensional nature in that they deal with diverse and occasionally incompatible spheres of life. More importantly, his discourses are the fountainhead of equality and equity, which for generations continue to exercise their original power and influence. Accordingly, a selection of four of Imam Ali's (pbuh) aphorism are elucidated and explained in the light of the critical sociopragmatic model devised to positively critique the ideology of asceticism, as represented by Figure 4. The aphorisms, which vary in length, are extracts from sermons in Nahjul-Balagha, since these represent the peak of eloquence when it comes to Imam Ali's (pbuh) discourses.

6.2 Data Analysis

It should be noted that the following analysis is qualitative in nature rather than quantitative, since it focuses on a detailed sociopragmatic description of the hidden relations underlying the language of equality and equity. Additionally, the analysis is conducted in terms of the model designed by this study (see Figure 4).

:Aphorism 1

"الناس صنفان فإما اخ لك في الدين او نظير لك في الخلق"

"People are of two types, they are either your brothers in faith or your equals in humanity."

Through the theme of equality and equity, the ideology of asceticism is mirrored in the aforementioned aphorism to clearly

promote a sense of humbling respect and peace between people. The inclusive language is denoted by the notable embodiment of the principles of visibility and insider/outsider that inherently mark the aphorism as a form of equitable discourse. In terms of visibility, Imam Ali (PBUH) does not employ any bias in his words; on the contrary, he uses the general term (الناس) to reference people regardless of race, religion, class, gender, or age. More importantly, the aphorism surpasses the range of social dimensions to prove that equality and equity are linguistically empowering and socially balancing.

In terms of manifestation, equality and equity are intentionally expressed with positive connotation through the ideology of asceticism to reflect a general sense of belongingness and inclusivity. Indeed, the aphorism directs awareness to the fact that all humans are but one family and one species, so no matter the difference they remain inherently alike. Significantly, the equitable discourse is linguistically amplified through the sociopragmatic strategies of politeness and correctness. The positive face is referenced by means of inclusive terms and generalizations such as (اخ) and (نظير). Moreover, the explicit awareness of diversity is a marker of cultural correctness, mainly referenced in the word (خلق) to denote humanity as a unit without exceptions of any social factors.

The aphorism not only promotes the acceptance of difference, but also advocates for the ways that difference enriches life and gives its give color. Hence, the function of equality and equity in this aphorism is mainly to transcend the barriers created by power and control that have been created by social differences and promote asceticism. This is the standpoint of Imam Ali (PBUH), which is in essence a reflection of the teachings of Allah for humanity. For that reason the aphorism intentionally stimulates the ideological practice of equality

and equity to impact societies and generations to come.

With regards to recovery, Imam Ali's (pbuh) choice of terminology (brother, faith, equals, humanity) represents the pre-recovery stage of equitable language. The post-recovery stage is noted in nowadays terminology, where specificity of concepts is regarded more equitable. Case in point is the use of terms that are more defining in nature such as labeling the various nationalities, religions, social classes, and gender. In spite of the simplicity and shortness of his words, Imam Ali (pbuh) has managed to reinforce them with power and greatness without specifying or signaling anyone out, which is evidence of asceticism in its utmost linguistic limits.

Aphorism 2:

"غيرة المرأة كفر وغيرة الرجل ايمان"

"Jealousy in woman is unpardonable but in man it is a sign of his faith in religion."

Addressing the topic of jealously and envy, the aforementioned aphorism is characterized by the ideological practice of equality and equity in terms of its visibility and self-definition. No doubt, we are being made aware that both men and women are identified as being prone to jealousy, yet the difference lies in the outcome of the two jealousy cases. Moreover, both parties are labeled with regards to their gendered differences, with women being the opposing sex to men. Regardless of their race, religion, class, or age, all humans are equally jealous or envious of others in certain degrees, yet it is only the gender differences which depict one as part of faith and the other as part of sin.

The context of the aphorism marks it as an intentional, yet negative form of equitable language. It draws on the ideology of asceticism to maintain an equal address to both sexes. Yet, the

positivity and negativity of the concept of jealousy is connected with their different exploitation by males and females. This directly linked to the teachings of Islam, which generally aims to sustain respect and civility in familial relations. By stating matters directly and explicitly, the aphorism utilizes the sociopragmatic strategies of correctness and metaphor to draw a vivid picture of the abstract concept of jealousy. Women's jealousy is compared to a vile sin, while men's jealousy is compared to an act of faith in order to heighten their difference and stress their seriousness in Islamic belief. Furthermore, there is an obvious implication of cultural correctness to underlie such Islamic teachings.

Being made aware of the difference in gender and explicating the right terms to denote this difference is a step towards perception. Readers or listeners are at the mercy of the equitable language, which in this aphorism has been set to function as an undermining strategy seeking to decrease jealousy in women and increase it in men. In the post-recovery stage, the aphorism is noted to include general terms such as (jealousy, men, women). These may be rendered more specifically in the post-recovery stage so as to highlight or explain the specific types of jealousy and the particular group of men or women who are implicated, as for instance (single men or married women). Ultimately, the initial aim was to to render the aphorism as a power advocating discourse for both men and women alike.

Aphorism 3:

"لا تؤدبوا أولادكم بأخلاقكم ، لأنهم خلقوا لزمان غير زمانكم"

"Do not discipline your children with your morals, because they were created for a time other than yours."

In the above aphorism, Imam Ali (PBUH) stresses the topic of generational gap that has set a boundary between the older gen-

eration (parents) and the younger generation (children). Since the two generations do not see eye-to-eye in many matters, then there is no point in disciplining them according to older times. In other words they must be treated differently to ensure and equal and fair living style for everyone. The aphorism is undoubtedly reflective of the ideological practice of equality and equity due to the fact that it is characterized by the use of generic terms and the 'people first' principle. This inclusivity and definiteness opens the door for a more focused discourse that values individuals of all social backgrounds, with special focus on the age factor. The older generation is advised to be more acceptable, while the younger generation needs to be more manageable.

Built on the ideology of asceticism, the aphorism unintentionally sets the boundaries for an implicit base of equality and equity. The mere fact that morals are the key to the generational difference has rendered the aphorism inclusive and equalizing. Imam Ali (PBUH) has set a defining rule for all societies to follow based on a simple choice of words coated by the sociopragmatic strategies of politeness and correctness. Regarding politeness, the aphorism is two-folded. It is a face saving act that decreases the threat to the older generation and at the same a face threatening act that increases the warning to the younger generation. In both cases the politeness principles sets the discourse to be more acceptable and stern to hearers/readers. Simultaneously, cultural correctness is strategically employed in the aphorism to unify the generational gap.

After identifying the ideology of asceticism as a precursor to equitable language, the aphorism is rendered inclusive since it enables people to perceive the common values bottled by the different generations. Additionally, it becomes clear that Imam Ali (PBUH) anticipated the change to come and perceived the great difference that would divide not only societies but also genera-

tions. For that reason, the post-recovery stage utilizes terms such as (your morals, your children, your times), which are all first-person in nature. The post-recovery stage could be a suggestion of more precise naming or direct identification of the age, gender, or social class. By humanizing the address, asceticism clearly dominates the discourse and adds a moral lesson to be learned.

Aphorism 4:

"اعمل لدنياك كأنك تعيش أبداً واعمل لآخرتك كأنك تموت غداً"

"Do for this life as if you live forever, do for the afterlife as if you will die tomorrow."

This last aphorism captures the essence of the ideology of asceticism, which Imam Ali (PBUH) was publically known for. It employs the ideological practice of equality and equity in order to balance between the views between this life and the hereafter. The vast difference between the two worlds is brought together by an individual's own actions. Marked by the criteria of 'insider/outsider' and 'people first', the aphorism contributes immensely to advocating inclusivity in its communication to everyone as a unified individual. The aphorism makes a general reference to the addressee from an insider perspective, therefore garnering more closeness and equal treatment. At the same time, people are addressed directly and individually to ensure that they are made to feel important and of great value. The power is placed in their hands and they are given the choice of using it wisely to ensure the best life in this world and the hereafter.

The act of advocating for equality and equity is referenced unintentionally, yet with explicit terms to maintain the importance of a fair treatment for all. This is built on a person's own decisions and actions. The aphorism makes use of the sociopragmatic strategies of euphemism, politeness, and metaphor in order to illustrate the inclusiveness of the matter being discussed. By

mentioning the terms (life) and (death), the aphorism summarizes respectfully a lifetime of one's good deeds and bad deeds that may come back either to save or destroy them in the hereafter. Furthermore, the aphorism makes an explicit allusion to ".the metaphor that says "whatever a man sows so shall he reap

In a polite and civil manner, the aphorism makes a face threatening act of warning and cautioning hearers/readers of the punishment that awaits those who do badly in their lifetime. This is done through the avoidance of threatening or harsh words and instead using an inherently polite imperative request with an encouraging tone to get people to want to contribute positively. There are no exceptions in the aphorism since everyone is equal in the eyes of Allah and they are all rewarded or punished according to their actions.

Imam Ali's (pbuh) powerful words make it clear that everyone is under the mercy of their own actions regardless of their race, religion, gender, class, or age. Thus, the function of the aphorism is ultimately to transcend the use of equitable language as tool of power and control over societies and generations as a whole. Moreover, this power of words can help promote community cohesion and good relations in spite of the differences and variation. The post-recovery stage witnesses the use of terms such as (life, forever, afterlife, tomorrow) that are euphemistically inclusive and inherently politer. A post-recovery version would include more explicitly direct terms that would identify and segregate the good actions from the bad.

7.Conclusions

The findings of the critical sociopragmatic analysis of equality and equity in Imam Ali's (pbuh) aphorisms have paved the way to a number of conclusions. These are presented as follows:

1.The most defining criteria of equality and equity that are recurrent in Imam Ali's (pbuh) aphorisms include visibility, self-defi-

nition, insider/outsider inclusivity, people first principle, initials, and generic terms.

2.As pillars for equitable language, equality and equity in Imam Ali's discourse can be either manifested intentionally or unintentionally. The former type can have either positive intentions or negative intentions, whereas the latter type can be either implicitly or explicitly unintentional.

3.The sociopragmatic strategies of equitable langauge include the theory of politeness (Brown and Levinson 1970), euphemisms (Allan & Burridge 1991), political correctness (Marxist-Leninist 1917), and metaphor (Lakoff and Johnson 1980).

4.The function of a language of equality is (1) to undermine the use of language as a tool of power and control and (2) to transcend the barriers it may create.

5.The three step positive critique of awareness, perception, and recovery advocates asceticism and its significant role in promoting equitable language.

6.Representation certainly matters when it comes to equitable language. The words used, the perspectives assumed, and the ideologies manifested are all important indicators of the equality, inclusivity, and equity of one's language. If chosen correctly, they may have a great impact on those targeted. Accordingly, an equitable language is certainly an inclusive one, i.e. one that helps build trust as well as respects and reflects people's lived experience.

7.Equitable language means not only using (and avoiding) particular words but paying attention to whom you write about, how you tell their stories, whose points of view are included and whose are absent, whose voices are amplified and whose perspective is assumed.

8.Based on language usage, equitable language that is embedded with an ascetic ideology is sure enough likely to promote asceticism.

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Al-Taff Battle in Contemporary Writings: Analysis or Criticism Paper title Husayn is Husayn (a) – so what is the need to exaggerate?

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Abstract

When I was school-going in Nairobi, Kenya, my first introduction to Mohandas Karamchand Gandhi was as the founder of India. Fast forward to 2005 at an Imam Bargah in Kitchener, Canada, where I heard a guest Sheikh say matter-of-factly from the pulpit, "…even Gandhi, he was inspired by Imam Husayn (a)." I was surprised. Then he added, "Mandela, too." I was shocked.

It is true that the reality of Imam Husayn's (a) message is universal: "…*anybody* [my emphasis] who accepts this [invitation for truth] from me, they have already accepted the cause of Allah" (Fakhr-Rohani, 351: 2012). The Imam (a) does not present it as the cause of only the Shi'a or the Sunni, or of only the Christian, Jew, Buddhist, Hindu or Shinto.

Gandhi, who is known worldwide as *Mahatama*, which means 'great-souled' in Sanskrit, acknowledges the above about Islam (Wolpert, 2001). However Czekalska and Kłosowicz (2016) and Roy (2017) regard him as a controversial figure, elitist and a racist. Regarding Mandela, Bolt (2013) insists the sanctimonious status he is accorded is "not just a sin against history – but a danger" because "for decades [he was] a man of violence". By contrast, Hewer (2012) asserts that Imam Husayn's morals, manners

and motivation behind his revolutionary stance are universal, timeless and exemplary. Nevertheless, in their zeal to promote the Imam (a), it seems that the Sh'ia may be guilty of myth-making by creating sayings and then attributing the same to famous people from contemporary history, such as Gandhi and Mandela.

Thus, in this article I will discuss the findings of my research regarding the facts surrounding some of the potentially counterproductive contemporary quotes in respect of Imam Husayn (a) while asking the question: When Husayn is Husayn, what is the need to exaggerate? I shall conclude that some endeavours in relation to the propagation of Imam Husayn's (a) mission and personality can come across as desperate and thus, be counter-productive towards Islam's/the Imam's (a) cause.

Key words

Gandhi, Mandela, Imam Husayn, Malay Revolt, Myth-making, Exaggeration, Counter-productive

معركة الطف في الكتابات المعاصرة: تحليل أم نقد

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دكتوراه في الكتابة، جامعة برمنجهام، المملكة المتحدة

الملخص

سأناقش في هذا البحث الحقائق المتعلقة ببعض الاقتباسات المعاصرة التي قد تأتي بنتائج عسكرية فيما يتعلق بالإمام الحسين عليه السلام أثناء طرح السؤال: عندما يكون الحسين هو الحسين، لا حاجة ابدا للمبالغة سأفترض ان بعض المساعي فيما يتعلق بنشر رسالة الاما الحسين عليه السلام وشخصيته يمكن ان تبدو صعبة الفهم الى حد ما وبالتالي وبعد الدراسة والتحليل فإنها تأتي بنتائج مذهلة تخدم الدين الإسلامي والإنسانية جميعا.

1.0 Introduction

In 1984, I remember seeing a poster of the 1982 film *Gandhi* on display in the window of a video-cassette rental shop in Parklands, Nairobi, Kenya. At ten years old, that poster was my first introduction to Mohandas Karamchand Gandhi, who is known worldwide as Mahatama[1] Gandhi. Fast forward to 2005 when I was attending a lecture at an Imam Bargah in Kitchener, Ontario, Canada: there, I heard the speaker[2] state just matter-of-factly, "… even Gandhi, he was inspired by Imam Husayn. Gandhi said that when he began his non-violent revolt, the Satyagraha, against the British Raj, it was in emulation of Imam Husayn." I was surprised. Then the speaker said, "Mandela too": that the freedom fighter was asked how he had managed to live through the 18 years of brutal solitary confinement at Robben Island Prison in South Africa, and Mandela replied he was on the verge of abandoning his resistance when one night he recalled the massacre of Imam Husayn and his 72 companions in Kerbala; and that since then, he would think of one martyr of Kerbala every night to power his determination. I was shocked.

More recently, Hewer[3] (2021), seconds the speaker in Kitchener:

"A wide range of people have been inspired by the example of Husayn, from Gandhi to Martin Luther King and Nelson Mandela. It is a fundamental principle of religion that great religious figures do not belong to their own community alone but, because they belong to God, they belong to all humankind. Husayn, the hero of Karbala [sic], is worthy of consideration by women and men of every age and place on earth…" (p. 2).

Almost two decades ago, I wondered why despite being a born-and-bred Shi'a, I had been unaware that Imam Husayn was the man from whom Gandhi, a Hindu, and Mandela, a Christian,

took *their* inspiration for their movements. Throughout my life, I had heard about Imam Husayn, I had frequently been exposed to the eloquent rhetoric articulated about him from the pulpits, but that night in Kitchener, it hit me: if what the speaker stated was true, then in all this time I had never truly *understood* who, and what, Imam Husayn was.

2.0 IMAM HUSAYN'S IMPACT ON REVOLUTIONARIES & REVOLUTIONS WORLDWIDE

2.1 MOHANDAS KARAMCHAND GANDHI

Imam Husayn's stance against tyranny and injustice is said to have inspired some revolutions and revolutionaries since his martyrdom. Most recently, Pakistan's former premier, Imran Khan, a Sunni/Sufi by faith, has also made references to the Imam's uprising. Khan did so in his struggle against the decades-long corruption rife in his country, and the sacking of his democratically elected government on 10 April 2022 which he alleges was a treasonous act conducted by Pakistan's establishment at the behest of the US (Baloch, 2022; Peshimam and Shahzad, 2022; Rajghatta, 2022). In his speeches and tweets, Khan said: "In Karbala [sic], facing an enemy that far outnumbered them, Imam Hussain AS [sic], his family & followers laid down their lives to show people the difference between Haq (right/truth) & Baatil (falsehood). Today, we are fighting for truth & patriotism against falsehood & treason" (2022). Several years ago, he tweeted: "On Ashura, the martyrdom of Imam Hussain [a] remains a beacon for us today: to stand steadfast & fight against tyranny, for truth & justice" (Khan, 2015).

Mohandas Karamchand Gandhi, another revolutionary, is regarded by many as a controversial figure, despite the legendary status accorded to him around the world. In January 1908, when

he was imprisoned in South Africa for his discontent against the implementation of the 1906 Asiatic Law Amendment Ordinance of Transvaal, he characterised his idea of *Satyagraha* as "the defiance of unjust laws, acceptance of the consequences, strict observance of non-violence, suffering without retaliation, readiness to compromise, and determination never to surrender" (Czekalska and Kłosowicz, 2016: 37-38). However, Roy (2017) contests that his determination was not an endeavour towards the universal human rights of all men but that it was more for the preservation of the privileged positions of the upper-caste Hindus and the minority-white population in both South Africa and India. By contrast, nowhere in history, by any source or sect, has the stance of Imam Husayn been recorded as having been for the privilege of the wealthy or ruling classes. According to Hewer (2012), the Imam's morals, manners and motivation behind his revolutionary stance are regarded as exemplary and for all of humanity, regardless of race, complexion or religion.

Regarding Gandhi, though, Roy seems angry – even scathing – that he is "given [an] exalted, almost divine status […] in the imagination of the modern world, in particular the Western world" (2017: 2). Roy states that in order to establish the truth about Gandhi in the context of his debates with his rival, Dr Ambedkar, she "followed [Gandhi's] story all the way back to his 'political awakening' in South Africa, which is now the stuff of legend and folklore" (ibid). She confesses to "being disturbed and taken aback at the scale and dishonesty of the mythology and falsehood that have obscured the facts of that story. Not by Gandhi as much as by his myth-makers" and she feels "that unless his hugely influential and […] inexcusable position on caste and race was looked at carefully, Ambedkar's rage would not be fully understood" (ibid: 1-2).

Meanwhile, it seems that the Shi'as too are guilty of a little exaggeration regarding Gandhi. For instance, a viral meme on the internet claims that Gandhi stated the following in relation to the Imam: "I learnt from Husayn how to achieve victory while being oppressed."

Thus far, I have been unable to find any credible source for the aforementioned direct attribution[4] to Gandhi. However, there is no doubt that in a letter that he wrote in 1917 on his ideas about Satyagraha, Gandhi (1968b) does refer to Imam Husayn's (and his elder brother Imam Hasan's) revolt to explain his concept of a Satygarahi[5]: "Satyagraha is a soul-force as opposed to armed strength. Since it is essentially an ethical weapon, only men inclined to the ethical way of life can use it wisely" (p. 46). Thus, Gandhi considers Imam Husayn a Satyagrahi, although in the following quotation there are inaccuracies in his understanding of some historical facts surrounding the Imam and the massacre at Kerbala:

"A Satyagrahi bears no ill-will, does not lay down his life in anger, but refuses rather to submit to his 'enemy' or oppressor because he has the strength himself to suffer. He should, therefore, have a courageous spirit and a forgiving and compassionate nature. Imam Hassan [sic] and Hussain [sic] were merely two boys[6]. They[7] felt that an injustice had been done to them. When called upon to surrender, they refused. They knew at the time that this would mean death for them. If, however, they were to submit to injustice, they would disgrace their manhood and betray their religion. In these circumstances, they yielded to the embrace of death. The heads of these fine young men rolled on the battlefield[8]. In my view, Islam did not attain its greatness by the power of the sword but entirely through the self-immolation[9] of its fakirs" (ibid).

Czekalska and Kłosowicz (2016) claim that Gandhi was inspired by Jesus son of Mary (a). However, according to Leguizamon and Griggs (2018), Gandhi regarded Jesus as "one of the great teachers of mankind". He did not give sole credit for his inspirations to Jesus; in fact, he stated that "[i]t is difficult to say who was the greatest among Krishna, Rama, the Buddha, Jesus, etc. Their achievements differed because they lived in different times and under different circumstances. In point of character alone, possibly the Buddha was the greatest" (Gandhi, 1968b: 281-2). While Gandhi does not include Imam Husayn in this list, he does refer to him in several of his other letters and articles as being one of the great exemplars of inspirational conduct for mankind. Extracts of these are presented below:

"Imam Hasan and Hussein [sic] refused to acknowledge the [illegitimate] authority of Yazeed [sic], for it would have been wrong to do so. For this reason, that is, in order to preserve their honour, they became martyrs" (Gandhi, 1907: 89).

The Collected Works of Mahatma Gandhi (ibid) records Gandhi's participation in 1906 at a gathering of 2,000 people in Surati Mosque, Fordsburg, South Africa. It cites one of the dignitaries present there as follows: "Mr. Shahji Saheb, after referring to what Imam Hussein had suffered, said that what had happened to Ram Sundar Pundit might also happen to a Muslim priest. Unable to bear this thought, he had forced himself to be prepared to follow the Pundit to [sic] gaol" (p. 398).

Gandhi also regarded the Imam as a Kshatriya, an authority figure whose spirit is fearless, patient, merciful and compassionate. "The true Kshatriya does not kill but receives blows on himself […] Non-violent non-co-operation is a means of cultivating the Kshatriya virtues. Imam Hussen [sic] and Hassan [sic] were

Kshatriyas. Their oppressor was a tyrant" (Gandhi, 1966: 52).

For spiritual enhancement during strike days, Gandhi suggested: "It will be a proper way of spending the day to read the stories of great satyagrahis such as Prahlad, Harishchandra, Mirabai, Imams Hasan and Hoosein [sic], Socrates and others" (Gandhi, 1965: 279).

Thus, it is clear from these quotes that it is undisputable Gandhi was aware of Imam Husayn's spiritual status and noble stance taken against tyranny and oppression; and that in fact, he also took inspiration from the Imam [among others]. However, the direct "Gandhi" quotes presented on memes and disseminated as such throughout the social media by Shi'a organisations and individuals are inaccurate, or paraphrased versions of some of his letters. As such it has been observed that some respected academics and theologians of non-Shi'a disposition have only ended up quoting the same in their works, as if the quotes were authentic. For reasons of data protection, I shall not name an academic I queried about their use of one of the "Gandhi" quotes, and they replied as follows:

"I fear that I am not in a position to provide the authentic sources for which you seek. As you indicate, the laudatory comments concerning Imam Husayn from these three figures [i.e. Gandhi, King and Mandela] are in wide circulation and on that basis I repeated them in my introduction. I am on the road teaching for the next month and thus divorced from my books. I have a vague recollection of a publication, I think from the "Who is Husayn?" group, in which some source references were given, but whether they were primary or secondary, I cannot say. The best that I can suggest is to contact that group in London as [sic] see if they can help. As it was more a publicity handout rather than a book in my recollection, I strongly suspect that I did not

retain it on my shelves but I can have a look when I eventually return in the third week of July.

Do let me know if you ever succeed in authentication" (Anonymised, 2022).

2.2 NELSON MANDELA

In relation to Nelson Mandela, thus far, I have been unable to verify the claim the speaker in Kitchener made that the renowned freedom fighter of South Africa took inspiration for his struggle from Imam Husayn and the 72 martyrs of Kerbala. A meme on Mandela's purported quote is also viral on the internet: "I have spent more than 20 years in prison, then on one night I decided to surrender by signing all the terms and conditions of government. But suddenly I thought about Imam Hussain (as) [sic] and Karbala movement and Imam Hussain (as) [sic] gave me strength to stand for right of freedom and liberation and I did."

However, I was unable to find this quote[10] even in his autobiography, Long Walk to Freedom, in which Mandela presents a long list of the research he had performed on leaders of resistance movements worldwide because "[a]ny and every source was of interest to me" (1994: 260). These included: Blas Roca, the general secretary of the Communist Party of Cuba; guerrilla tactics of Boer Generals during the AngloBoer War; Che Guevara; Mao Tse-tung; Fidel Castro; even the revolt by Menachem Begin, the Polish Zionist leader who led a revolt to occupy Palestine against the British Mandatory Palestine government in 1944; the Ethiopians' armed resistance against Mussolini; the Algerian, Cameroonian and Kenyan struggles for freedom against other European colonialists; as well as the South African "history before and after the white man […] wars of African against African, of African against white, of white against white" (ibid). Thus, it can

be observed here that Mandela does not refer to Imam Husayn's revolt against Yazeed as a source of his learning and inspiration.

Nevertheless, a study of his other statements demonstrates that he seemed to be more pragmatic and coherent like Imam Husayn, when compared with Gandhi's "suffering without retaliation" (Czekalska and Kłosowicz, 2016: 37) slogan; the latter seems to champion completely non-violent struggles against his [colonial] oppressors, while the former [i.e. Mandela] talks about non-cooperation but with a realistic understanding of the fact that "only through hardship, sacrifice and militant action can freedom be won" (Mandela, 1994: 260).

Further, Mandela believed that it was "naive and criminal" for any serious politician "to seek for cheap martyrdom" by giving themselves up to the authorities in power (ibid). This seems to be more in line with Imam Husayn's honourable stance to resist the oppressor by peaceful means but to be ready to defend himself when violently oppressed. By contrast, Gandhi's proposition of passiveness that "[i]t is soldier-like to allow oneself to be cut down by a sword, not to use the sword on another" (Gandhi, 1968a: 46) is impractical because eventually, there does come a point in life when one has to resist unrelenting oppression by means of force in self-defence.

Mandela's words articulated in a letter that he released to South African newspapers are also similar to Imam Husayn's, such as: "I again proclaimed that a countrywide campaign of noncooperation [sic] would be launched"; "will not give myself up to a Government I do not recognize"; "I have chosen this course which is more difficult and which entails more risk and hardship than sitting in gaol"; "Will you come along with us, or are you going to cooperate with the Government in its efforts to

suppress the claims and aspirations of your own people?"; "Are you going to remain silent and neutral in a matter of life and death to my people, to our people?" (Mandela, 1994: 261). The last two quotes resonate with Imam Husayn's reminders to Yazeed's Kufa Battalion:

"Will you […] move away so that you will not hear any of my calls for help or notice my calamity?" (Rohani, 2012: 186);

"Isn't there anyone to help us? Isn't there anyone to sacrifice his life in favour of the [families] of the Prophet of Allah?" (ibid: 279);

"O followers of the House of Abu Sufyan. If you do not have any faith whatsoever and are not scared of the [Day of Judgement], at least act with dignity in your life and look back at your family backgrounds if you regard yourselves as Arabs, as you claim" (ibid: 351).

However, as in Gandhi's case, the near-saintly status accorded to Mandela is also disputed. Bolt (2013) states that while Mandela "negotiated a peaceful end to apartheid, and as the first president of democratic South Africa, [he] preached – and practised – reconciliation. In this he was great. A healer. An inspiration" and "he seems even Christ-like – someone who'd suffered for the sins of white guilt, and absolved those who believed in him of the sin of racism." However, Bolt argues, "[much] of the sanctimonious grieving for Nelson Mandela is not just a sin against history – but a danger" because "for decades [he was] a man of violence" who created a "terrorist group" and "pleaded guilty in court to acts of public violence, and behind bars sanctioned more, including the 1983 Church St [sic] car bomb that killed 19 people" (ibid).

In light of the above, Bolt insists that it should not be proclaimed that Mandela was a man who "did great things" (ibid). This is because, just as Roy (2017) criticises the "Western" obsession with Gandhi, Bolt (2013) remarks that "many of [Man-

dela's] more radical supporters in the West now use [Mandela's] greatness to wash clean his record of political violence – and his support for dictators who'd used it."

In contrast, Imam Husayn is not accused of any kind of terrorism or murder, for he learnt his morals and wisdom from Imam Ali, his father and teacher [who in turn was a student of Prophet Muhammad] – Imam Ali would say:

"By Allah, I would rather remain all night long wake [sic] on the as-sa'dan thorns (a plant having sharp prickles), or be driven in chains as a prisoner, than meet Allah and His Messenger on the Day of Judgement having oppressed anyone or usurped anything of the world's wealth. How can I oppress anyone for a world that is fast moving towards destruction, then I shall remain in the earth for a long time?...By Allah, even if I were to be given all the domains of the seven heavens and with all that exists under the skies in order to disobey Allah to the extent of snatching one grain of barley from an ant, I would never do it. For me, your world is lighter than the leaf in the mouth of a locust that is chewing it. What has Ali to do with bounties that will pass away and pleasures that will not last? We seek the protection of Allah from the slip of wisdom, from the evils of falling into error, and from Allah do we seek succor [sic]" (ibn Abu Talib, 2009: 690).

Such was the calibre of the Ahl ul-Bayt that they could not take even one innocent life in the name of freedom, for rulership or in the fight for the rights of oppressed peoples (Jordac, 1990).

As might be observed, fair-minded Muslims – be it Shi'a or Sunni – and non-Muslims alike do not see hints of violent dispositions, fanaticism, terrorism or blood lusts in the nature or way of life, that is, the *religion* of Prophet Muhammad and his progeny. Regarding the alleged 'Islamic' violence or the Qur'anic vers-

es of 'violence', these need to be understood in context. After all, even the 'great-souled' Gandhi repeatedly admires Prophet Muhammad and his progeny for their peaceful but indefatigable stance against oppressors' injustices and tyrannies, and ultimate fight in self-defence which they were forced into.

2.3 THE MALAYAN-PORTUGUESE WAR

This event is indisputably and directly attributed to Imam Husayn's inspiring stance against oppression, and is verifiable – and for some inexplicable reason, I have never heard it being referred to from the Husayni minbar. In the documentary film Grand Design – Shia [sic] in Malaysia (Ahlulbayt: Documentaries, 2015), Professor Faisal Tehrani talks about a book, Hikayat Muhammad Hanafiah, 'The Story of Muhammad Hanafiah' – the exact year of its publication is unknown, but according to Brakel (1975) it could originally have been written in the mid-fourteenth century. Translated from Persian into Bahasa Malaysia in a "partly legendary and partly historical fashion" (ibid: 7), it recounts the story in the words of Muhammad Hanafiah about Imam Husayn's uprising and the aftermath of the massacre at Kerbala. I discovered that not only was the Hikayat Muhammad Hanafiah possibly instrumental in shaping Indonesian Islam (Formichi and Feener, 2015), but that in 1511 during the siege of Malacca, Malay warriors would read it to raise their spirits in their resistance against the Portuguese occupation of Malaysia (Brakel, 1975). In other words, Imam Husayn inspired a resistance in the Far East too. Interestingly, the book has been long banned by the "secular" (Malaysia Bar, 2007) Government of Malaysia, which Chin (2015) regards as a pseudo-democracy.

2.4 An Illustration of Disservice to the Imam (a)

The discussion above leaves little to the imagination as to why governments and the non-Shi'a and other 'mainstream' media paint certain men and women in history as saints and "almost divine" (Roy, 2017: 2), while, others such as Imam Husayn who are deserving of the praise and propagation, and have a positive inspirational and universal impact, seem to be accorded almost total insignificance.

However, it would appear that some Shi'a – scholar or non-scholar alike – are, perhaps inadvertently, doing a disservice to themselves and to the Imam (a). To illustrate this, I will make use of a short 'polemic' entitled "Nelson Mandela On Hussin [sic] (as) Source?" taken from ShiaChat.com (2014):

Original post by X: Posted November 5, 2014

"I was wondering if someone could provide an academic source for the quote 'I have spent more than 20 years in prison, then on one night I decided to surrender by signing all the terms and conditions of government. But suddenly I thought about Imam Hussain (as) and Karbala movement and Imam Hussain (as) gave me strength to stand for right of freedom and liberation and I did.'

It is attributed to Nelson, but what proof do we have?"

Response by Y: Posted November 5, 2014 (edited)

"I would also like proof for all of the other attributions that we hear about e.g. gandhi, dickens [sic]

I know that Gandhi knew about Imam Hussain and wrote positive things about him, but I havent [sic] found a source for some of the specific quotes people mention, such as 'I learnt from Hussain how to achieve victory while being oppressed.'"

Response Z: Posted June 9, 2022

"I've searched in Nelson Mandela's book: Long Walk to Freedom. And I don't find the words Hussain or Karbala. Neither do I find these words in Ghandi's [sic] autobiography."

Response by HS: Posted July 24, 2022

"Nope. It's not there in his auto/biography either.

Islam is mentioned only once – that too as an adjective.

Muslim: Twice.

Muhammad/Mohammed: Not even once.

Imam: Not once.

Any variation of Imam Husayn's (a) name: Not once.

Not even this phrase: 'I have spent more than 20 years in prison…'

That quote is said to have been cited in an Iranian Farsi newspaper in the 1990s in an interview with an Iranian journalist..."

Response by A: Posted May 25, 2023

"Salam whether being an Iranian quote from a Farsi news paper [sic] or not it's a good & inspirational quote anyway his autobiography is a liberal & secular writing which in it he has avoided from mentioning any religion in particular based on his policy of 'The Love and Forgiveness Project' which he has just mentioned his struggles for freedom while he has not mentioned anyone which has been participated in Apartheid in order of forgiving anyone who has been involved in Apartheid policy whether that person has been a evil or good person which avoiding from mentioning religion &beliefs of them from both sides of his enemeies [sic] & friends."

Response by HS: Posted May 25, 2023

"Wa alaikum salām

I don't think appending a 'good & inspirational quote' with

somebody-famous' name - when s/he never even said it - is not good practice; it's rather desperate, in fact.

Hope you've read *Long Walk to Freedom*?

[…]

Thank you for your response though.

- Dr Hasan Shikoh" (ShiaChat.com, 2014).

3.0 Conclusion

As can be observed from this exchange, not only is attributing inspirational quotes to famous personalities in general bad practice and seemingly desperate; but in the context of Imam Husayn (a), disingenuous. This is because if writers like Czekalska and Kłosowicz (2016) and Roy (2017) are correct in their negative assertions about Gandhi, and Bolt (2013) in his about Mandela, why must some Shi'a effectively belittle the cause of Imam Husayn through their promulgation, perpetuation and then defence of the malpractice of incorrect attributions to men who are themselves desperately wanting in their character in comparison to the Imam? I believe that this tends to mar the upholding of the truth – the very cause for which Imam Husayn (a) laid down his life; and furthermore, when Husayn is Husayn, there is no need to exaggerate because his (a) creed and conduct speak for themselves

Endnotes

1- Sansikrit word for 'great-souled' (Wolpert, 2001).

2- This was 17 years ago. I forget his name.

3- Dr Chris T R Hewer is a Christian theologian with a background in education, Islamic studies and inter-faith studies and has worked in the field of Muslims in Britain and Christian-Muslim relations since 1986.

4- It seems that the saying quoted on the meme(s) might be a *paraphrased gist* of what Gandhi said or wrote.

5- A person who enacts Satyagraha.

6- Neither were "merely boys": at the time of their respective deaths, Imam Hasan was 46 years old and Imam Husayn was 54 years old.

7- I have not delved into the alleged conspiracy of Muawiya's intrigue and murder of Imam Hasan in this thesis due to word limitations. I have sufficed with the brief reference to the *Sulh al-Hasan*, The Peace Treaty of Hasan, signed with Muawiya, which is, by the way, another example of the gentle and peaceful nature and Islamic upbringing of the Ahl ul-Bayt.

8- The head of Imam Hasan did not roll on the battlefield. In fact, he never directly participated in the Battle of Kerbala because he had already been killed by poisoning 10 years earlier.

9- Neither of the Imams – Hasan or Husayn – committed "self-immolation"; unless, Gandhi meant 'self-sacrifice' or 'altruism', which are obviously different.

10- I also asked a renowned Iranian Shi'a scholar, Syed Abdullah Hoseini, who is based in South Africa, for a reliable source for this quote. He informed me via WhatsApp message that it was "fairly authentic" and in a subsequent phone call that Mandela was cited as such in the 1990s by an Iranian journalist in an interview for an Iranian Farsi newspaper. I have been unable to verify this claim thus far.

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Imam Ali (a.s.) and the Role of Media in His Government

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Abstract

This article on Imam Ali (a.s.) and the role of media in his government is to shed light on the significance of media and communication in Islamic history. The article aims to highlight how Imam Ali (a.s.) recognized the significance of communication and media in governance and used it as a tool to disseminate information to the masses.

It explores to the impact of media on society and how it can shape public opinion. The article also seeks to investigate the impact of media on society and how it influences it. By examining the media policies of Imam Ali (a.s.), it is aimed to draw lessons for modern societies and governments on how to use media and communication to promote accountability, fairness, and good governance.

Also, the article intends to dispel common misconceptions about Islamic history and governance by showcasing how Imam Ali (a.s.) implemented a policy that made it possible to open communication of information, transparency, and accountability in his government.

I take this opportunity to thank the Holy Al-Abbas Shrine, and its religious trustee his eminence Seid. Ahmed Al-Safi, may Allah last his glory, for his efforts in line with the sayings of the infallibles (a.s.) to have the authentic Islam and its effulgent principles as its mission and project.

Keywords: Editor, Education Today Magazine

الإمام علي ﷺ ودور الإعلام في حكومته

أ. زيشان عباس رضوي
حيدر أباد، الهند

اَلمُلَخَص

يناقش هذا البحث حكم الامام علي ﷺ ودور الاعلام ليلقي الضوء على اهمية الإعلام والتواصل في التاريخ الاسلامي ويسلط الضوء على كيفية إدراك الامام علي ﷺ لأهمية التواصل والاعلام في الحكم واستخدامه كأداة لنشر المعلومات الى الجماهير.

ولقد حاول البحث استكشاف تأثير وسائل الاعلام على المجتمع وكيف يمكن ان تشكل الراي العام ويسعى كذلك التحقيق في تأثير الاعلام على المجتمع وكيف يؤثر عليه. من خلال دراسة السياسات الاعلامية للإمام علي ﷺ، التي تهدف الى استخلاص دروس للمجتمعات والحكومات الحديثة حول كيفية استخدام وسائل الاعلام والتواصل لتعزيز العدالة والانصاف والحكم العادل.

ويهدف المقال ايضا الى تغير المفاهيم الخاطئة الشائعة حول التاريخ الاسلامي والحكم من خلال عرض كيفية تطبيق الامام علي ﷺ السياسة التي جعلت من الممكن التواصل المفتوح للمعلومات والشفافية والمساءلة في حكومته..

اَلكَلِماتُ المِفتاحيةُ: الاعلام، التاريخ الاسلامي، الغدير، الحكم، الجمعة

Introduction

Imam Ali (a.s.) is considered one of the most significant statesmen in Islamic history. He was born in the city of Mecca, in what is now Saudi Arabia in 600 AD, and was the cousin and son-in-law of the Prophet Muhammad (peace be upon him & his progeny). Imam Ali (a.s.) is highly regarded by Muslims for his leadership, wisdom, and deep devotion to Islam.

Imam Ali (a.s.) was known for his unwavering commitment to justice, equality, and compassion. He played a pivotal role in the early development of Islam, and his teachings and principles continue to inspire Muslims around the world today.

Imam Ali (a.s.) became the fourth caliph of the Muslim empire after the death of the third ruler, Uthman. His caliphate, which lasted from 656-661 AD, was marked by numerous challenges, including political strife, sectarian conflicts, and opposition from some powerful figures within the Muslim community.

Despite these challenges, Imam Ali (a.s.) remained steadfast in his commitment to justice and equity. His governance was characterized by a strong emphasis on transparency and accountability, and he implemented policies that aimed to promote the well-being of all members of society.

Imam Ali (a.s.) was also a prolific writer and thinker, and his words and teachings continue to be studied and admired by Muslims and non-Muslims alike. He was eventually martyred in 661 AD, but his legacy continues to live on today as a symbol of justice, compassion, and wisdom in Islamic history.

A Probe into Imam Ali's (a.s.) Government- Humanity as the Core

The religion of Islam is dedicated towards human being and ensures a productive life in this world and the Hereafter. Since Islam was at the core of Imam Ali's (a.s.) leadership, the human being becomes a core automatically.

This is the reason why the Imam (a.s) did not segregate into social classes. Imam (a.s) was seen roaming the street of Kufa like everyone else. He does not need the army to protect him. In fact, he did not need to make a showy parade to inform people that he was passing by. Although many times, people who interacted with him did not even recognize him. Imam (a.s) used to help them with his services. It was the Imam (a.s.) who used to protect them. Two people recall when he brought food to the widow and her children, and how he played with orphans.

He very much cared about the poor. In Basra, Othman ibn Hunaif Al Ansari was invited to a feast by a rich person. Imam Ali (a.s) was informed about the invitation, he sent a letter to his representative condemning this act of "feasting with the rich and depriving the poor of its place in that". (Nahjul Balagha, letter 45). The Imam (a.s.) was very hard to ensure that no person left in the community. The Imam (a.s.) wanted everyone to feel welcome even if the person was not a Muslim.

The Imam (a.s.) was on his way in the street one day, and he passed by a Christian beggar. A man who cannot work and ask people for help, the Imam (a.s.) responded: "What is this? You used him in his youth, and then you left him". Then he assigned a salary for him from the treasury, similar to Muslims that were used by them. (Wasail al-Shia). In this story, a question that the Imam (a.s.) raised will shed light on yet another important aspect of his government. The Imam (a.s.) did not ask about the identity of the beggar, he asked about the situation. What is this, not who is this? The Imam (a.s.) made begging uncommon during his rule, and in fact, it was Imam Ali (a.s) who fought poverty by providing the three most important human needs for the people, independent of what profession they were: shelter, water, and

sustenance (usually in the form of jobs). In the period of Imam Ali's (a.s.) rule, unemployment was nearly non-existent.

UN Secretariat, the Committee of Human Rights in New York under the chairmanship of the Secretary General Kofi Annan issued, in 2002 A.D., this historic resolution:

"The Caliph Ali Bin Abi Talib is considered the fairest governor who appeared during human history (After the Prophet Muhammed)".

UN Declaration was based on documents of 160 pages in English.

For this reason, the World Organization for Human Rights called the rulers of the world to follow the example of his sound and humanitarian method in ruling which revealed the spirit of social justice and peace. It is worth noting that the principles of justice, fairness, and equality promoted by Imam Ali (a.s.) are in line with the values and objectives of the United Nations, which seeks to promote these principles and ensure that they are upheld in all areas of human activity. The UN Charter, which outlines the organization's goals and principles, emphasizes the importance of promoting human rights, social progress, and the well-being of all people, regardless of their race, gender, religion, or political affiliation. These principles are central to Imam Ali's (a.s.) teachings and leadership style, and they continue to resonate with people of all backgrounds today.

It was mentioned that the famous American writer Michael Hamilton was acquainted with the administrative instructions that the Caliph Imam Ali (a.s.) gave to Malik Al Ashtar when he appointed him ruler for Egypt in 656 A.D., urging him to treat people, who were not Muslims, with charity and beneficence confirming the necessity of equality among the Jews and Christians with Muslims in rights and tasks, he showed his high admiration for his wise policy that made him enter the history of

humanity from its broad doors.

Here is one excerpt from Ali bin Abi Talib (a.s.), long letter of guidance to Maalik al-Ashtar advising the new governor that he should stay in touch with the people:

"You must take care not to cut yourself off from the public. Do not place a curtain of false prestige between you and those over whom you rule. Such pretension and shows of pomp and pride are in reality manifestations of inferiority complex and vanity. The result of such an attitude is that you remain ignorant of the conditions of your subjects and of the actual cases of the events occurring in the State".

Imam Ali (a.s.) is known for his many sermons and speeches on various topics, including the importance of staying in touch with people. One such sermon that highlights this importance is the "Sermon of al-Shiqshiqiyyah," which he delivered during his reign as the Caliph of the Muslim community. The sermon emphasizes the need for leaders to stay connected to their people and to be responsive to their needs.

In this sermon, Imam Ali (a.s.) says, "O people, do not separate yourselves from your leader, do not be far away from him, do not go astray from his leadership, do not wish to go beyond his reach, for verily, he is the holder of the rope of Allah, the Mighty and Sublime."

He goes on to say, "Beware of separation, for indeed, it is destruction, and beware of disagreement, for indeed, it is a trap. Hold fast to the truth, for it is your salvation, and beware of falsehood, for it is your destruction."

Imam Ali (a.s.) also emphasizes the need for leaders to be just and fair, saying, "O people, I am a just ruler, and I do not wrong anyone, so do not wrong yourselves. Indeed, the most beloved

of my deeds to Allah is that I am just to those whom I have authority over."

Overall, this sermon highlights the importance of leaders staying in touch with their people, being responsive to their needs, and maintaining a just and fair leadership style. These principles remain relevant today and can be applied in various contexts, including in politics, business, and social relationships.

Media in the Government of Imam Ali (a.s.) and its Impact on Society

Imam Ali (a.s.) is considered the rightful successor to the Prophet Muhammad (pbuh&hp) by Shia Muslims. The issue of succession after the Prophet's death was a source of disagreement among Muslims, and it ultimately led to a split between the Shia and Sunni branches of Islam.

Imam Ali's (a.s.) succession to the Prophet was based on several factors, including his close relationship with the Prophet, his knowledge and piety, and his role in defending and promoting Islam. The Prophet Muhammad (pbuh&hp) himself had recognized Imam Ali's (a.s.) leadership qualities and had designated him as his successor on several occasions.

However, after the Prophet's death, a group of Muslims gathered and decided to appoint Abu Bakr as the first ruler, instead of Imam Ali (a.s.). This decision was challenged by a group of Muslims, who believed that the Prophet Muhammad (pbuh&hp) had designated Imam Ali (a.s.) as his successor. Imam Ali (a.s.) continued to advocate for his own right to the caliphate and to assert his leadership and authority within the Muslim community. He eventually became the fourth caliph after the deaths of the three previous rulers. Imam Ali ibn Abi Talib (a.s.) ruled during a critical period in Islamic history. During his reign, he empha-

sized the importance of justice, equity, and fair governance, and implemented various reforms to improve the lives of the people.

During the reign of Imam Ali (a.s.), there was a need for a media department to communicate effectively with the people and disseminate information about the government's policies and decisions. The media department played a crucial role in conveying the message of the government to the masses, addressing their concerns and grievances, and creating awareness about the challenges facing the Muslim community.

Following are some of the reasons for the need to create a media department in Imam Ali's (a.s.) government:

1. The media department was responsible for disseminating information about the government's policies, decisions and initiatives. In this way, it helped to create awareness in the people and develop a sense of unity and purpose.
2. The propaganda campaigns against Imam Ali (a.s.) were several in his reign. The media department played a vital role in countering this propaganda effort by providing accurate and reliable information to the people.
3. The media department ensured transparency in the government's functioning by providing regular updates to the people about its policies, decisions and initiatives.
4. Imam Ali (a.s.) emphasized the importance of consultation in his government. The Media department facilitated this process by creating a platform for the people to voice concerns and opinions and contribute to the decision-making process.

In summary, the media department in Imam Ali's (a.s.) government played a crucial role in disseminating information, countering propaganda, maintaining transparency, and promoting consultation. Its functioning was essential in ensuring effective

governance and promoting the welfare of the Muslim community.

In the government of Imam Ali (a.s), media in the form of oral communication, played an important role. During his reign, he founded a network of preachers and orators who travelled throughout the Islamic world to disseminate the teachings of Islam and the principles of good governance. These preachers and scholars were tasked with promoting the message of justice, equality, and fairness in people's lives. They also had to keep them informed about government decisions and policies that are made by the government.

The impact of media on society during the government of Imam Ali (a.s.) was significant. The people were empowered to hold the government accountable and demand fair treatment because of the dissemination of information and the promotion of good governance. This was achieved through the communication of information and the promotion of the principles of good governance. It was necessary to create a culture of transparency, accountability and social responsibility that was important in ensuring the success of the government.

Additionally, the media played an important role in the education of the people, particularly in the area of Islamic law and jurisprudence. These helped to foster a sense of community and common values in the people, which was important for social cohesion and harmony.

Media and Requirements of Honesty

Nowadays, world media plays a significantly important role in shaping public opinion and influencing people's perceptions of the situation on various issues and events. It is worth noting that the media has a responsibility to be honest and impartial in its report, as well as to present information in an unbiased and fair way.

Honesty is a fundamental requirement for any media organization. This is reporting the true information without distortion, bias or prejudice. Honesty also requires transparency in sources, methods, and motives, as well as a commitment to correcting errors and mistakes.

The following requirements are required to be met to ensure honesty in media reporting. These include:

Objectivity: Media organizations must strive to be objective in their reporting and avoid taking sides in political or social issues. In this way, it means presenting all viewpoints and views fairly and without bias.

Assurance of Accuracy: Media organizations must verify the correctness and authenticity of the information that they present, as well as ensure that facts are not distorted or misrepresented. A commitment to fact-checking and careful research is necessary for this.

Transparency: Media organizations must be transparent in the details of their source, methods and motives. These are the reasons for disclosing any conflicts of interest or biases that may affect their reporting.

Accountability: Media organizations must be accountable for their reporting and take responsibility for any errors or misunderstandings. The work of this requires the commitment to correct inaccurate information, and issuing retractions as required.

Media in light of Quran

Quran stresses on mass communication and the freedom of expression. In today's world most media print and broadcast news without any verification, many news even do not have any base at all. A common practice for the media is printing fake and baseless news.

Quran is clearly denying this approach. The Quran has strictly denies this attitude. As Allah Almighty says in the Qur'an: "O, you who are devoted to religion, if there is any news that comes to you, ascertain the fact, so that you do not harm people unwillingly and afterwards become full of repentance for what you have done" (Al-Hujrat: 6).

ISLAM is not against the discussion of religions but recommends that this discussion should be in an improved way and through argument. Allah says "Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. (Al-Ankabut: 46).

There should be some people, who are busy in spreading the universal concept of Islam throughout the world. The idea of communication is that there should be some people, who must remain active in spreading the universal knowledge about religion and Islam to all countries around the world. According to Allah, "And from among you there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they who will attain true success". (Aal-Imran: 104)

Allah again says: "You are the best community ever raised for humanity—you encourage good, forbid evil" Supporting right deeds and negating evil deeds is the base of Islamic concept of communication, which means that it is the responsibility of communication media to preach good deeds and to struggle for the removal of evil from the society.. (Aal-Imran:110)

Those who do not believe in the truthfulness and sincerity of the Islamic concept of communication and promote misconceptions about Islam have been mentioned in Quran as: "The hypocrites, men and women, (have an understanding) with each other. They enjoin evil, and forbid what is just" (At Toba: 67)

Media at the times of Imam Ali (a.s.)

The media as we know it today did not exist during the time of Imam Ali (a.s.). But there were various communication methods used to disseminate information, including:

1. Most of the communication during that time was done through oral communication. The crowd would be in a public place to hear sermons, lectures or readings by religious leaders and other scholars.
2. Writing was not as prevalent as oral communication in the period of that time, but it was still used to convey important information. In different parts of the Muslim world, letters and documents were written and sent to different regions of the Muslim world to communicate with governors, officials, and leaders.
3. Poetry was a popular form of communication at that time. The poets would compose poems in praise of the Prophet Muhammad (SAW) and his family, or to convey important information.
4. In addition to oral communication, drum beat was used to transmit information. The people of the city beat drums in the street to signal important events or news.
5. A messenger system was established to deliver messages between different parts of the Muslim world.. Couriers were employed and their tasks were; to transport important messages and documents to their destinations.

The overall concept of communication during the time of Imam Ali (a.s.) relied on traditional means and was not as widespread or instantaneous as in today's world. As it was noted, at the time of Imam Ali (a.s), the means for information were primarily based on oral communication, supplemented by written and message systems in addition to messenger systems. Marketplaces were also important gathering place for information and news ex-

change. In addition, the carriers of news were also an important means of disseminating information across different regions.

Media and Rumour

The media has the ability to influence public opinion and shape perceptions of various issues and events. Media can also be used to spread rumours, misinformation and false information. The rumours are unverified and mostly unexpected stories that have been transmitted through social media, news sites or other forms of communication.

Rumours have a significant impact on the lives of people, causing fear, panic, and social unrest. They can lead to false accusations and harm innocent people.. In the media, they must check the accuracy of the information and prevent the spreading fake news or falsifying information.

For the protection of rumours, media organizations should be obliged to comply with strict ethical standards and instructions. The authorities must check the information that they report and avoid exaggerating or sensationalizing stories. Media organizations should be transparent in their sources, methods and motives.

Additionally, media organizations must have mechanisms in place to correct mistakes and retract inaccurate information. They must take account of the accuracy of their reporting and be willing to apologize and make corrections if needed.

Rumours have an important effect on society, causing fear, panic, and social unrest. In the media, they must check the accuracy of the information and prevent the spreading of fake news or falsifying information. Following strict ethical standards and instructions, media organizations can help prevent disinformation of people and improve the quality of information.

Military media

Military media refers to the communication channels and methods used by armed forces and other military organizations to disseminate information to their troops, the public, and other stakeholders. The military uses media to inform, educate, motivate, and inspire its troops, to promote its mission and values, and to shape public opinion.

Military media can take various forms, including print publications, television and radio broadcasts, social media, and online platforms. Military media can also involve the use of public relations and propaganda techniques to influence public opinion and perceptions of the military.

The role of military media has become increasingly important in modern warfare, where information and perception can have a significant impact on the outcome of a conflict. Military media can be used to achieve various objectives, such as creating a positive image of the military, countering negative narratives and propaganda from the enemy, and influencing public opinion in support of the military's mission.

However, the use of military media can also raise ethical concerns. There is a risk that military media can be used to spread false information or propaganda, leading to the manipulation of public opinion or the violation of human rights. Therefore, it is essential for military organizations to adhere to strict ethical standards and guidelines when using media to promote their mission and values.

In conclusion, military media plays an essential role in modern warfare, serving as a means of communication and information dissemination for armed forces and military organizations. While military media can be a powerful tool for achieving military ob-

jectives, it is important for military organizations to use it responsibly and ethically, to avoid the spread of false information or propaganda, and to respect human rights and democratic values.

Role of media in the campaigns of Imam Ali (a.s.).

During the reign of Imam Ali (a.s.), there were several propaganda campaigns against him by his political opponents. These propaganda efforts aimed to discredit him and his policies among the people and sow discord and division among the Muslim community. Some of the most significant propaganda campaigns during the time of Imam Ali (a.s.) are as follows:

The Campaign of Jamal: The Battle of Jamal was a major conflict that took place during Imam Ali's (a.s.) reign. Aisha, the wife of the Prophet Muhammad (s.a.w), led a rebellion against Imam Ali (a.s.) and spread propaganda against him. She claimed that Imam Ali (a.s.) was responsible for the death of the third ruler, Uthman ibn Affan, and that he was not fit to lead the Muslims. Ali's (a.s.) supporters questioned Aisha's ability to lead, accusing her of leading the rebellion out of personal ambition rather than genuine concern for the Muslim community.

The Campaign of Siffin: The Battle of Siffin was fought in 657 CE between the forces of Imam Ali (a.s.) and the forces of Muawiyah, the governor of Syria. It was a crucial battle in the early Islamic history and marked the beginning of the division of the Muslim community into Sunni and Shia branches.. During the battle, Muawiyah's army started spreading false rumours about Imam Ali (a.s.) to turn the people against him. They spread rumours that Imam Ali (a.s.) had abandoned the Quran and that he was not fit to lead the Muslims.

The Campaign of Nahrawan: After the Battle of Siffin, a group of Kharijites, who had opposed Imam Ali (a.s.), rebelled against

him. They spread propaganda that Imam Ali (a.s.) had betrayed the Prophet's teachings and was not fit to rule. This propaganda led to the bloody Battle of Nahrawan, which resulted in significant loss of life on both sides. The Battle of Nahrawan was fought in 658 CE between the forces of Imam Ali (a.s.) and a group of Kharijites who had rebelled against him. Prior to the battle, Imam Ali (a.s.) had prophesied that the Kharijites would be defeated and that their leader, Abdullah ibn Wahb, would be killed.

According to historical accounts, Imam Ali (a.s.) had addressed his army before the battle and said, "Tomorrow you will face a group of people who have deviated from the truth and left the community of Muslims. They have taken up arms against me, but they will be defeated. Their leader, Abdullah ibn Wahb, will be killed, and they will be scattered like sheep without a shepherd."

Imam Ali's (a.s.) prophecy came true, and the Kharijites were indeed defeated. Abdullah ibn Wahb was killed in the battle, and the Kharijite rebellion was crushed. This event is considered a significant moment in Islamic history and is often cited as an example of Imam Ali's (a.s.) leadership and prophetic abilities.

Imam Ali's (a.s.) prophecy before the Battle of Nahrawan is a testament to his spiritual and political insight. It shows that he was able to understand the nature of the Kharijite rebellion and predict the outcome of the battle. This ability to foresee events and make accurate predictions was seen as a sign of his divine favor and wisdom. It shows his prophetic abilities and his leadership skills, and it highlights the importance of spiritual insight and divine guidance in times of conflict and uncertainty.

Despite these propaganda campaigns, Imam Ali (a.s.) remained committed to promoting justice, fairness, and equality for all Muslims. He implemented policies that sought to uplift the

poor and marginalized communities and established a system of governance that emphasized consultation and collective decision-making. His legacy continues to inspire many Muslims today, who see him as a symbol of courage, wisdom, and leadership.

Imam Mohammad Baqir (a.s.) said:

When the Commander of the Believers, Ali Bin Abi Taleb (a.s.), came back from the Battle of Naharwan to Kufa, he heard that Muawiya had been cursing and insulting him and was killing his Shia. So he gave a speech in which he started by praising Allah and by sending Salawat to the Prophet. He mentioned the blessings that Allah had bestowed on His Prophet and on him.

Then he said:

If it was not for this verse in the Qur'an, I would not mention what I am about to say. Allah says, "Keep recounting (make mention of) the bounties of your Lord" (93:11). O Allah, praise is only for you, for your countless blessings and your unforgettable favors.

O people! I have heard the news (of Muawiya's behavior) and I can see that my death is approaching and that you are ignoring my status.

O people! I leave behind that which the Prophet (p.b.u.h&h.p) left for you, the Qur'an and my family, which is the family of the Guide to Survival, the last of the prophets, and the Master of Nobility, Prophet Mohammad (p.b.u.h&h.p).

O People! You will not hear this after me except from a liar. I am the brother of the Messenger of Allah (p.b.u.h&h.p) and his cousin. I am the sword of his revenge and his pillar of intense strength and support.

Where are the Muslims who believe in Qur'an?

My name in the Bible is "ILIYA," and in the Torah is "BARI," and in the Psalter is "ERI." Indians know my name as "KAABER," Romans know me as "BIT'RISA," Persians know me as "JOBEIR,"

Turks know me as “TABIR,” blacks know me as “HEYTAR,” priests know me as “BUSI,” Abyssinians know me as “BITRIK,” my mother knows me as “HEYDARA,” my nurse knows me as “MAYMOUN,” Arabs know me as “ALI” Armenians know me as “FAREEQ,” and my father knows me as “Z’AHEER.”

Beware that I am the special one in the Qur’an with many names. Do not change these or you will lose your religion.

On the Day of Judgement, the Messenger of Allah (p.b.u.h&h.p) will precede me, and I will precede my Shia. I swear to Allah that none of my Shia will be thirsty and none of them will be scared (on the Day of Judgement).

I have authority on my Shia, and Allah has authority on me.

Those who love me love someone who loves Allah. Those who hate me hate someone who loves Allah.

I have heard that Muawiya has insulted and cursed me! O Allah! Increase your punishment on him and descend the curse on the one who deserves it, Ameen. O Lord of the Worlds, Lord of Isma’eel, and the sender of Ibrahim, You are Glorious.

Then he (Imam Ali (a.s.)) came down from the platform and he never addressed the public like that again for the rest of his life, which came to an end when Ibn Moljam (may Allah’s curse be on him) killed him.

[Source: Basharat ul Mustafa Le Shiyyat e Murtuza, Chapter 1, Hadees.18 / Maani Al-Akhbar, Pg. 59]

Prophet Ibrahim was asked to announce the Haj Pilgrimage and Allah will convey the message to the world

The Hajj pilgrimage is one of the five pillars of Islam and is an annual Islamic pilgrimage to the holy city of Mecca. The ritual is based on the story of Prophet Ibrahim (Abraham), who was commanded by Allah to announce the pilgrimage to the people.

According to Islamic tradition, Allah commanded Prophet Ibrahim to proclaim the Hajj to mankind. In response to this command, Prophet Ibrahim climbed the top of a mountain near Mecca and called out to the people: "O people! Allah has prescribed Hajj for you, so perform it."

It is believed that Prophet Ibrahim's voice was miraculously carried by the winds and echoed throughout the earth, reaching all the corners of the world. As a result, people from all over the world were able to hear the call of Prophet Ibrahim and come to perform the Hajj.

This event highlights the importance of Prophet Ibrahim in Islamic history and his role as a messenger of Allah. It also emphasizes the universal nature of the Hajj pilgrimage, as people from all over the world are encouraged to come and perform this important ritual. (Tafseer of Ayat 27 Surah Haj, Maqbool Tarjuma H:5, Tafseer Qummi)

In conclusion, the story of Prophet Ibrahim's proclamation of the Hajj pilgrimage highlights the importance of this ritual in Islamic tradition and its universal nature. It also demonstrates the power of Allah and the miraculous nature of Prophet Ibrahim's message, which was conveyed to people all over the world.

At Ghadeer the Prophet told the people who were present to convey the Message of Imamate to the people who are absent.

The event of Ghadir Khumm is an important event in Islamic history that occurred in 632 CE. It is believed that during his final pilgrimage, Prophet Muhammad (pbuh&hp) stopped at a place called Ghadir Khumm, where he delivered a sermon and made an announcement regarding the leadership of the Muslim community after his death.

According to Islamic tradition, the Prophet Muhammad (pbuh&hp) made an announcement at Ghadir Khumm and said, “For whomever I am his leader, Ali (a.s.) is his leader.” This statement is known as the “Hadith of Ghadir” and is considered by many Muslims to be a clear indication that Imam Ali (a.s.), the cousin and son-in-law of the Prophet, was to be his successor and the leader of the Muslim community after him.

After making this announcement, the Prophet asked the people who were present to convey the message of Imamate to those who were not present. He said, “O people! Allah is my Maula (Master) and I am the Maula of the believers. I have been commanded to convey this message to you. So whoever I have been his Maula, Ali is his Maula.”

This instruction to convey the message of Imamate to those who were not present is significant because it shows the importance of spreading the message of leadership of Imam Ali (a.s.) to all Muslims, regardless of where they are. It is also seen as a reminder to Muslims that they have a responsibility to share their knowledge of Islam with others and to help spread the teachings of the Prophet Muhammad (pbuh&hp).

The event of Ghadir Khumm is an important event in Islamic history, and the Prophet Muhammad’s (pbuh&hp) instruction to convey the message of Imamate to those who were not present emphasizes the importance of spreading the message of Islam and the leadership of Imam Ali (a.s.) to all Muslims. This event remains a source of inspiration and guidance for Muslims today. (Tafseer e Ayashi, Tafseer e Majmaul Bayan, Usool e Kaafi, Maqbool Tarjuma Ayat 67, Surah Al Maidah)

Imam Ali (a.s.), in person, reminded others who witnessed the event of Ghadeer and the tradition of the Messenger of Al-

lah; these are some of the events:

- On the day of Shura (Election Day for Uthman)

- During the days of Uthman's rule

- The Day of Rahbah (year 35) where 24 companions stood up and swore that they attended and heard the tradition of the Prophet (P.B.U.H&H.P) first hand, twelve of whom were the warriors of Badr.

- The Day of Jamal (the War of Camel, year 36) where he reminded Talha.

- The Day of the Riders where 9 witnesses testified.

About the Battle of Camel, al-Hakim and Ahmad Ibn Hanbal and others recorded that:

We were in the camp of Ali (a.s.) on the day of Battle of Camel, where Ali (a.s.) sent for Talha to talk to him (before the beginning of war). Talha came forward, and Ali (a.s.) told him: I adjure you by Allah! Didn't you hear the Messenger of Allah (p.b.u.h&h.p) when he said: `Whoever I am his MAWLA, this Ali is his MAWLA. O God, love whoever loves him, and be hostile to whoever is hostile to him'?" Talha replied: "Yes." Ali (a.s.) said: "Then why do you want to fight me?"

Sunni reference:

- Al-Mustadrak, by al-Hakim, v3, pp 169,371

- Musnad Ahmad Ibn Hanbal, on the authority of Ilyas al-Dhabbi

- Muruj al-Dhahab, by al-Mas'udi, v4, p321

- Majma' al-Zawa'id, by al-Haythami, v9, p107

Ahmad Ibn Hanbal recorded in his Musnad that:

Abu Tufayl narrated that He (Ali (a.s.)) gathered the people in the plain of Rahbah (on year 35 AH) and adjured in the name of Allah every Muslim male present there who had heard the proclamation of al-Ghadeer from the Messenger of Allah (P.B.U.H&H.P)

to stand up and testify what they had heard from the Messenger on the Day of Ghadeer. Thereupon thirty (30) men stood up and gave evidence that the Prophet grasped Ali's (a.s.) hand and said to the audience: "He (Ali) has superior authority over those who believe me to have superiority over their lives. O Allah! Love him who loves him and hate him who hates him." Abu Tufayl says that it was in a state of great mental agitation that he left the plain of Rahbah, for the Muslim masses had not complied with the tradition. He therefore called on Zaid Ibn Arqam and told him what he heard from Ali (a.s.). Zaid told him not to entertain any doubt about it for he himself had heard the Messenger of Allah uttering those words.

Sunni reference: Musnad Ahmad Ibn Hanbal, v4, p370

Also:

Abd al-Rahman Ibn Abu Laylah said: I witnessed Ali (a.s.) administering an oath to the people in the plain of Rahbah. Ali (a.s.) said: "I adjure those of you in the name of Allah who heard the Messenger of Allah on the day of Ghadeer saying `Ali is the Mawla of whom I am Mawla' to stand up and to testify. He who was not an eyewitness doesn't need to stand up." Thereupon twelve (12) such companions who had participated in the Battle of Badr stood up. The occasion is still fresh in my memory.

Sunni references:

- Musnad Ahmad Ibn Hanbal, v1, p119, see also v5, p366

- Khasa'is, by al-Nisa'i, pp 21,103, narrated similar to above on the authority of three others: Umayah Ibn Sa'd, Zaid Ibn yathigh, and

Sa'id Ibn Wahab.

It is also recorded that:

When Ali (a.s.) said to Anas: "Why don't you stand up and

testify what you heard from the Messenger of Allah on the day of Ghadeer?" He answered, "O Amir al-Mumineen! I have grown old and do not remember." Thereupon Ali (a.s.) said: "May Allah mark you with a white spot (of leprosy; Alphosis) unconcealable with your turban, if you are intentionally withholding the truth." And before Anas got up from his place he bore a large white spot on his face, Thereafter Anas used to say, "I am under the curse of the righteous servant of Allah."

Sunni references:

Al-Ma'arif, by Ibn Qutaybah, p14, in the account of Anas among disabled persons.

Musnad Ahmad Ibn Hanbal, v1, p199, where he testifies to the above anecdote, as he says: "All stood up except three persons who came under the curse of Ali."

Hilyatul Awliya', by Abu Nu'aym, v5, p27

What is the relevance of Jummah Prayers in Islam and why it has been ordained?

Jummah, also known as Friday Prayer, is a congregational prayer that is performed every Friday in Islam. It is considered one of the most important prayers in Islam, and its significance is rooted in both the Quran and the teachings of Prophet Muhammad (pbuh&hp).

The relevance of Jummah prayers in Islam can be understood from the following points:

It is a weekly reminder of the importance of prayer: Jummah prayers are a weekly reminder for Muslims to prioritize their religious obligations and to make time for prayer. By attending Jummah prayers, Muslims are reminded of the importance of prayer in their daily lives and are encouraged to maintain their spiritual connection with Allah.

It promotes community and unity: Jummah prayer is only performed in congregation, behind a just Imam which helps to promote a sense of community and unity among Muslims. This communal prayer experience provides an opportunity for Muslims to come together, share knowledge, and support each other in their faith.

It provides spiritual guidance and education: The sermon (khutbah) that is delivered during Jummah prayers is an important source of spiritual guidance and education for Muslims.

It has been ordained by Allah and the Prophet Muhammad (pbuh&hp): Jummah prayers have been ordained in the Quran (62:9-10) and are also emphasized in the Hadith (narrations of the Prophet Muhammad's words and actions). The Prophet Muhammad (pbuh&hp) encouraged Muslims to attend Jummah prayers and emphasized the importance of this weekly prayer in several of his sayings. It is mentioned in the Book Al Kaafi that Imam Mohammed Baqir (a.s.) said Jummah is called as Jummah because Allah has assembled all his creation on this day and took oath from them on the authority of Prophet Mohammed (pbuh&hp) and his successor Imam Ali (a.s.).

At the time of the reappearance of Imam Mahdi (a.s.) Angel Gabriel will announce and the whole world will listen to it.

The belief in the reappearance of Imam Mahdi (a.s.) is an important tenet in Shia Islam. According to Shia tradition, Imam Mahdi is the twelfth and final Imam who went into occultation (ghaybah) in the year 874 CE and will return at a time appointed by Allah (SWT) to establish justice and equity on Earth.

There are various narrations and beliefs regarding how the announcement of the reappearance of Imam Mahdi (a.s.) will take place. One such belief is that the Angel Gabriel will announce

the reappearance of Imam Mahdi (a.s.) to the world. This announcement will be heard by people across the globe, regardless of their language or location. (Bihar ul Anwar -12, Ref - Ghaibat e Numani)

This belief is based on various narrations (hadiths) attributed to the Prophet Muhammad (pbuh&hp) and the Imams (a.s.), which describe the events leading up to the reappearance of Imam Mahdi (a.s.). However, it's important to note that the exact nature and manner of the announcement is not specified in these narrations, and there may be different interpretations and beliefs regarding this event.

Overall, the belief in the announcement of the reappearance of Imam Mahdi (a.s.) by the Angel Gabriel is a part of Shia tradition and highlights the importance of the return of Imam Mahdi (a.s.) in establishing justice and equity on Earth.

Allah spoke with the voice of Ali (a.s.)

In the book Kashful-Ghummah, as narrated by Faidh al-Kashani, from Umar that when the Prophet (p.b.u.h&h.p) was asked as to what voice did Allah (S.W.T) speak to him during the Journey (Ascension), the Prophet replied:

My Lord spoke to me with the voice of Ali Ibn Abi Talib (a.s.) and said, O Ahmad! I am an Entity that is not like anything else. I cannot be compared to anything else and I know all the secrets of your heart. With the exception of Ali Ibn Abu Talib, you have no other close friend. Thus, I speak to you with the voice of Ali Ibn Abi Talib so that your heart will be at ease.

Conclusion

Media or a medium of communication is from the beginning of the mankind. Allah (SWT) conveys His message through his Prophets and guide the people on righteous path. The succes-

sion of Imam Ali (a.s.) after the last prophet was also ordained by Allah (SWT) and adhered by the believers. The miraculous dissemination of His messages is visible from the events of Ibrahim (a.s), order of Jummah prayers, assent to heaven and it will also be known at the time of re-appearance of Imam Mehdi (a.t.f)

Imam Ali (a.s.) is known for his numerous contributions to Islamic knowledge and scholarship, as well as his leadership and bravery in defending and promoting the principles of Islam. His legacy is recognized and respected by Muslims worldwide, and his teachings continue to inspire and guide people of all faiths.

In conclusion, Media played a crucial role in the government of Imam Ali (a.s.), particularly in the areas of governance, education, and social cohesion. The dissemination of information and promotion of the principles of good governance helped to empower the people and establish a culture of transparency, accountability, and social responsibility, which were essential for the success of the government.

*Abbreviations

*(pbuh&hp): peace be upon him and his progeny

*(a.s.): Alaihi Salam – peace be upon him

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Imam al-Natiq (The Speaking Imam) in Twelver Shiism

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Abstract

This paper explores a particular expression and manifestation of the concept of spiritual charisma and authority (wilaya) in Imãmi Shi'ism, namely the notion of "the speaking Imãm" or al-Imãm al-natiq. The trope of speaking Imam has been presented in the corpus of Imami hadith literature in various ways. In-fact both the Prophet Muhammad and the Imäms have been described as the mouthpiece of the Qur'an or the conduits by which the Qur'an can speak and thus come alive for all those listening. Many of the traditions describing the Imams as the speaking Qur'ān or the very mouthpiece of God are to be found in sections of Imami hadith compilations pertaining to tawhid. This paper explores the various inherent symbolic implications of traditions such as these being associated with that which pertains to the oneness of God. What may have been the intentions of the compiler such as al-Kulayni or al-Sadüq when selecting such traditions? Put differently this paper will explore how we may understand the wilaya of the Imams in relation to the doctrine of tawhid specifically through the notion of "Speaking Imam" and as the mouthpiece or theophany of God's attributes as deployed in Imämi hadith literature.

Keywords: wilaya, speaking Imam, tawhid, al-Sadüq, al-Imam al-natiq,

الإمام الناطق في الشيعة الإثنا عشرية

فيناي خيتيا
معهد البحوث الشيعية

اَلمُلَخص

لقد تمت مناقشة ودراسة فكرة السلطة والكاريزما الروحية لدى الشيعة من قبل العديد من العلماء من داخل الطائفة وخارجها على مدار العقود الماضية. على الرغم من طبيعتها المتنازع عليها، لا تزال الولاية جزءا أساسيًا من عقيدة الإمام منذ وفاة النبي وحتى يومنا هذا. إن تقديم تحليل مفصل للتعريفات المختلفة ومجال الدلالات المحيطة بكلمة «ولاية» يتجاوز نطاق هذه الدراسة ، ومع ذلك ، من الضروري بناء فكرة يستخدم فيها المصطلح لغرض هذه الدراسة وان الولاية موضوع جدا مهم و عند تحليل الأدبيات حول موضوع الولاية ، يمكن التأكد من أن هناك تعريفا واسعا للمصطلح لأنه ينطبق بشكل مباشر على ما يمكن أن يعرف باسم الشيعة الاثني عشرية بحلول عام ٣٠٧ هـ من الإمام الثاني عشر عام ٣٢٩ هـ / ٩٤١ م ، يمكن التأكد من أن علماء الإمام قد طوروا وصفا متماسكا واسعًا لسلطة الإمام ، وقد تم ذلك أساسا من خلال تقديم التقاليد المنسوبة إلى الأئمة جميعا ﷺ . نظرا لوجود عدد لا حدود له على ما يبدو من التعريفات والأوصاف للولاية، فقد اخترت تسوية الوصف الذي طرحه لياقات تاكيم :

إن الإيمان الشيعي بالسلطة الروحية للأئمة يرمز إليه في الإيمان بالسلطة الشاملة (ولاية المطلق) للإمام. وبصورة مختلفة، يمتلك الإمام ولاية ليس فقط من حيث السلطة الزمنية ولكن أيضا من حيث السلطة الروحية على حياة المؤمنين الولاية التي يعتقد أن الرسول نقلها إلى علي ومن ثم إلى بقية الأئمة .... الولاية تمكن الإمام من توفير الخلاص لأتباعه وتوجيههم بالمعنى الباطني والظاهري.

اَلكَلِماتُ المِفتاحيةُ: الولاية، الإمام الناطق، التوحيد، الصادق، الإمام الناطق

The notion of authority and spiritual charisma in Shīʿism has been contested and discussed by numerous scholars from both within the tradition and outside the tradition over the past decades. Despite its contested nature, *wilāyah* continues to be a fundamental part of Imāmi doctrine from as early as the death of the Prophet up to the present day. It is far beyond the scope of this present study to give a detailed analysis of the various definitions and the field of semantics surrounding the Arabic word *wilāyah*, nevertheless, it is vital to construct a parameter in which the term will be used for the purpose of this study and why it is crucial to the topic of the study at hand. Upon analyzing the literature on the topic of *wilāyah* it can be ascertained that there is an over reaching definition of the term as it applies directly to what would come to be known as Twelver Shīʿism by as early as 307 A.H. [1] By the time of the major occultation of the 12th Imām in 329 A.H./941 CE, it can be ascertained that Imāmi scholars had developed a cohesive but broad description of the Imām's authority, this was primarily done by presenting traditions ascribed to the various Imams.[2] As there is a seemingly limitless number of definitions and descriptions of *wilayah* I have chosen to settle with the description as put forward by Liyakat Takim:

"The Shīʿi belief in the spiritual authority of the imams is symbolized in the belief in the comprehensive authority (*al-wilaya al-mutlaqa*) of the Imam. Stated differently, the imam possesses *wilaya* not only in the sense of temporal but also spiritual authority over the lives of the believers. The *wilaya* it is believed was transmitted by the Prophet to ʿAli and subsequently to the rest of the imams....The *wilaya* enables the imam to provide salvation to his followers and guide them both in the exoteric and esoteric sense..."[3]

The above definition seems to be one of the most comprehensive and intelligible amongst many. The only alteration to be made to Takim's definition is that rather than describing *wilāyah muṭlaqah* as comprehensive authority it could be translated as absolute or universal authority. Also it should be added that early Shiite texts of tradition also imply that the authority of the imam is cosmic and or universal, thus extending beyond the scope of time and space.[4] This authority is applicable and technically enforceable in all matters relating to spirituality, politics, and jurisprudence to name just a few. Imāmi scholars by as early as 329 A.H. did not discriminate between the authority of the various Imāms which meant that a confirmed statement whether it be from Imām ʿAlī or Imām Muhammad al-Maḥdi would carry an equal amount of importance.[5]

Wilāyah as a theoretical concept cannot do justice to the perception of the divine Imām rather the only way in which their authority can be understood is by means of *faḍā'il*. *Faḍā'il* are the spiritual distinctions of the Imāms. Hamid Mavani lists fourteen various ways by which these spiritual distinctions are manifested.[6] These spiritual distinctions can also be understood to be *ṣifāt* of the Imāms. Amongst these glorious attributes is the idea that the Imām is *nāṭiq*.[7] The term *nātiq* is an active participle (*ism al-fāʿil*) which means, one who speaks with diction (*bayān*) or one who is endowed with the faculty of speech.[8] The Qur'an uses the imperfect form of *naṭaqa*, *yanṭiqu* twice, in 37:29 it is translated as being 'to speak', and in 45:29 it is translated as 'testifies'. This use of the verb indicates that it can either be used metaphorically or literally to indicate that the testimony is by means of words.[9]

As it will be presented, the speaking Imam has been presented in the corpus of Imāmi ḥadīth literature in various ways. Infact both the Prophet Muhammad and the Imāms have been described as the mouthpiece of the Qur'an or the conduits by which the Qur'an can speak and thus come alive for all those listening. The relation between the Qur'ān and the infallible was of paramount importance for Twelver scholars prior to the occultation and well into the rationalist period. We also find traditions that go further than to state that the infallible is the spokesman or speaker on behalf of the Qur'an but in-fact he is the very spokesman of God or he is God's speaking tongue for all creation. Traditions describing the aforementioned have serious implications on how we understand *wilāyatu l-a'imah* and *tawḥīd*. Furthermore a similar genre of traditions can be found in the corpus of devotional literature. Lastly, there exists the notion of a speaking Imam and a silent Imam, once again this is quite prevalent in Imāmi tradition and relates directly to the conceptualization of authority. All of the mentioned variations have a common theme, that is the infallibles are described as *nāṭiq* and this descriptions lies at the heart of their authority.[10]

Earliest Sources

The traditions describing the Imam as *nāṭiq* that will be extracted from the books of traditions pertaining to the formative period culminating with the period of rationalism with Shaykh al-Mufīd (d.413 A.H.) and Shaykh al-Ṭūsī (d.458-460.AH.) in Iraq.[11] The formative period includes the latter part of the Umayyad period with the Imamates of Muhammad al-Bāqir (d.114-117A.H.) and Jaʿfar al-Ṣādiq (d.148 A.H.) extending to the rise and fall of the Buyid's in Iraq (446.AH.).[12] It is over a period of 350 years or so in which the fundamentals ideas of the Imamate were

formed, thus it is appropriately known as the formative period. It is within this formative period, especially between 250A.H. and 460A.H., from which we have written records of traditions with chains of narration extending as far back as to the time of the Prophet Muhammad. The earliest extent works that have been recognized date back to the 400 *uṣūl* which were essentially parchments upon which the students of the fifth and the sixth Imams recorded their statements. These statements would go on to make up a significant component of the recorded traditions found in the major canonical works of the Imāmiyyah, the most important of these texts being *al-Kāfī* which was compiled by Muhammad ibn Yʿaqūb ibn Isḥāq al-Kulaynī (d.328-329 A.H.).[13] Kulaynī was amongst several important traditionists (*muḥḥadithūn*), exegetes, and theologians including Ibn Babawayh (d.306. AH.?), Abū Jaʿfar al-Ṭūsī, and Shaykh al-Mufīd.[14] The authenticity of the traditions found in these early texts is an issue of serious controversy and concern for both those within academia and outside. Prominent Imāmi jurists and theologians such as Agha Buzurg Tihrani have stated that about two thirds of the *aḥādīth* found in *al-Kāfī* are weak (*ḍaʿīf*).[15] The use of traditions in this analysis will be used keeping in mind that these concepts were authentic and are authentic to those who deem them to be so and the genre of traditions speaks volumes as to state of mind of the writer and or compiler.

The Infallible and the Qur'an

During the period of 'non-rational Imāmī Shīʿism' there was a pre-occupation with creating a direct connection between the Imām and the Qur'ān. The Qur'ān was one of the few things that the various sects could agree on in so far as that it is a revelation from God and it serves as the most important piece of literature

known to Muslims. Furthermore the Qur'an served as a nexus between mankind and the divine for its very words were and continue to be considered the most sacred of all things for Muslims. Thus by creating a direct connection between the Imām and the Qur'ān early Twelver exegetes were able to place the infallible at this very nexus between God and his creation.[16] The introduction to *tafsīr al-ʿayāshī* is replete with traditions connecting the Imams, their *wilāyah* and the Qur'an. The following tradition from Imām al-Ṣāḍiq is worthy of consideration: "Verily Allah made our *wilāyah*, that of the people of the house as the axis (*quṭb*) of the Qur'ān and as the axis of all the books (of divine revelation)."[17] Another tradition from ʿAli ibn Abī Ṭālib states the following: "The Qur'ān (consists) of four parts (out of which are): in regards to us, our enemies, compulsory matters and rulings, what is permissible and prohibited and allocated to us are the most precious parts of the Qur'ān."[18] ʿAlī has also allegedly said the following: Not a verse was revealed to the Messenger of God except that it was recited to me and I transcribed it, and he taught me its *ta'wīl* and its *tafsīr*..."[19] Traditions such as these clearly portray the fourteen infallibles to be the cornerstone of the revelation and as a result they would have the ultimate authority over the revealed text.

As mentioned previously, Imāmi scholars do not make a habit of discriminating between the authority of Muḥammad and the Imāms. But rather a transmission of authority occurs from the Prophet to his successors. That being said, an illustration of the Prophet as being *nāṭiq* on behalf of the Qur'ān can be seen in the exegesis of 45:29 which states the following: "This is our book (that) speaks/testifies about you with truth..."[20] In reference to this verse both Kulaynī and ʿAlī ibn Ibrāhīm cite the same tradi-

tion in which Abū Baṣīr relates from Imām Bāqir:

"I mentioned to him [al-Bāqir] the statement of Allah: 'This is our book/record (that) speaks/testifies about you with truth.' He [al-Bāqir] said: Verily the book did not speak/testify nor will it speak/testify but the Messenger of Allah he speaks by means of the book."[21]

The *ḥadīth* clearly demonstrates the authority Muhammad held according to the Imāms. The *ḥadīth* stresses the uselessness of the Qur'ān without a speaker or spokesman. In this case Muḥammad is the spokesman on behalf of the Qur'ān. Consequently, the Prophet is *al-qur'ān al-nāṭiq*, and the Qur'ān without Muhammad in this case will forever be *ṣāmit* (silent). It should be noted that Abū Baṣīr was an intimate companion of the fifth and sixth Imāms, and the most prolific transmitter of traditions of the second century *hijri*, with close to three thousand transmissions attributed to him.[22]

In addition to the Prophet being a spokesman on behalf of the revelation, the Imāms are also described in a similar way. Faḍl ibn Shādhān has related a tradition in which the 8th Imām, ʿAlī ibn Mūsa al-Riḍa upon the request of al-Ma'mūn wrote a short treatise describing a pure form of Islām. In this treatise the al-Riḍa described the belief of *tawhīd* and the *faḍā'il* of Muḥammad. Shortly after that he wrote the following:

"...After him [Muḥammad] (there is) the proof (*ḥujjah*) upon the believers, and the manager of the affairs of the Muslims, and the speaker with regards to/from the Qur'ān, the one who knows its rulings, his [Muḥammad's] brother and his vicergent, his trustee, and his *walī* that is he (alike) to the position of Aaron to Moses. He is ʿAlī ibn abī Ṭālib..."[23]

The above tradition is significant for several reasons. First of all, the transmitter of the tradition is Faḍl ibn Shādhān al-Nīsābūri (Nishāpūrī). Faḍl ibn Shadhān is one of the most important Shiite scholars and transmitters of the formative period. Najāshī (d.450A.H.) has ascribed close to fifty different epistles to him dealing with theology, polemics, the Mahdī, jurisprudence, and the institution of the Imāmate.[24] Due to the prolific nature of the transmitter the tradition is worthy of evaluation by any scholar of *ḥadīth*. Furthermore, the tradition outlines the fundamental aspects of belief held during the time of al-Riḍa (d.203) and among them is the belief that the Imām is the speaker on behalf of the Qur'ān and this doctrine is directly connected to ʿAlī being a *walī*. Consequently the notion of the Imam as *nāṭiq* could not have been a fringe element Imāmī doctrine at the time for had it been a fringe element al-Riḍa would not have included it in a description of 'pure Islam' in his communication with the caliph. Not only was this a belief espoused by the Imām but according to another passage from Ṣaḍūq's *ʿUyūn al-Akhbār* the scholars of that period described the Imām as being *"al-nātiq bil l-qur'ān*" in connection to a discussion surrounding the institution of *imāmah*.[25] A similar instance can be found in the introduction to *Uṣūl al-Kāfī* in which Kulaynī describes the Imam in the following way: "The Imām speaks with regards to Allah (according to what is in the book), by Allah making incumbent upon the worshippers: obedience to him, obedience to the Imām, his [the Imām's] *wilayah*, and the obligatory nature of his [the Imām's] right."[26] The tradition from al-Riḍa and the statements of the *ʿulamā'* clearly lend a socio-historical context to the Imāmī doctrine of the *nāṭiq* Imām. In addition, the statements portray the importance of this notion and the role it played in religious instruction in so far that

the Shiite *ʿulamā'* (scholars) held the position that the Imām is mouthpiece of the Qur'ān which is a derivative of their absolute authority (*wilāyah*).

The Imām as the mouthpiece of God

Some of the most prominent and numerous reports in the sources belonging to the formative period of Twelver Shīʿism describe the Imām as a speaker or a mouthpiece. As mentioned previously the majority of scholars have discussed briefly the idea that the infallibles are the spokesmen on behalf of the Qur'an, but a browse through the *aḥādīth* will yield that this is not the only way in which the 'speaking Imām can be understood. Rather, there exists numerous reports which do not mention the Qur'ān or *kitāb* but yet these reports also describe the Imām as being *al-nāṭiq*. One example of these numerous reports is the following from al-Ṣāḍiq: "...Verily Allah created us, and we are the best of creation, and he formed us and we are the best form, and he made us to be his eye amongst his slaves and his speaking tongue in his creation"[27] Another tradition from al-Ṣāḍiq states:

" 'Amīr al-Mu'minīn was giving a speech, and he said: Oh mankind ask me (anything) before I leave you. Oh Mankind! I contain the heart of Allah, and I am his speaking tongue, I am the keeper of his secret, his proof upon his creation, and his observing eye in his entire creation..."[28]

The above traditions and those of a similar genre speak volumes as to how central the notion of the speaking Imām is in the works of Sulaym ibn Qays, Kulaynī, Safār al-Qummī, Ṣaḍūq, and Mufīd. All of the traditions cited describe the Imām as the very mouthpiece of God on Earth or his speaking tongue. The variations are as follows: *lisānahu fi khalqihi, lisānahu al-nāṭiq fī khalqihi, lisānahu, and lisānu allah*. All of the reports contain-

ing these phrases are accompanied by other attributes shedding light on their spiritual charismatic qualities. Upon examination of the reports one can only ponder over their implications on Imāmī belief in both the non-rational period and the rational period.

The first tradition is interestingly found under the chapter of *tawḥīd* and not *kitāb al-hujjah* in al-Kāfī. The book of divine proof in al-Kāfī contains the vast majority of the fantastical genre of reports describing the attributes of the Imāms, but in this case the notion of the speaking Imām is not found there but rather it is found in the chapter dealing with the oneness of God. The situation is the same when it comes to Ṣaḍūq, for the vast majority of these reports are found in his *Kitāb al-Tawḥīd*. Since the authors themselves have not written a commentary as to why they include such traditions in the aforementioned chapters we can only make educated assumptions.

The inclusion of this genre of reports in these respective chapters demonstrates the paramount importance of the absolute authority of the Imāms to Shiite belief. The compilers made a conscious decision to include these reports because the authority of the Imām is a derivative of the very authority of God himself. Consequently there is a form of theophany at play in the sense that the attributes of God are so intimately connected with mankind in this case, the infallibles. It is also for this very reason that Shaykh al-Ṣadūq made a rather unusual attempt to write a brief commentary on the second tradition. In his commentary which is located below the tradition he states that description of the Imām as being container of the heart of God only serves as a metaphor. He argues that it in-fact refers to the container (*al-wāʿī*) can be understood to represent knowledge, and the heart of God represents his obbediance.[29] Although he does not go on

to discuss the attribute of the Imām being "the speaking tongue of God (*lisānu allahi al-nāṭiq*) it can be inferred that he would have interpreted it to be some form of a metaphor (*majāz*). Ironicaly enough Ṣāḍūq wrote his book on *tawḥīd* with the primary intention of refuting the rationalist theology of the Mu'tazilah.[30] But in the case of these traditions he found it incumbent upon himself to comment upon the *ḥadīth*. It can be deduced from this that he did so in order to refute and disavow any theophanic or anthropomorphic interpretations. Nevertheless, whether the traditions are metaphorical or not they illustrate the idea that the Imām as the speaking tongue of God is a derivative of the very unity of God. Consequently the absolute authority of the *nāṭiq* Imām serves as a nexus between God and creation.

Another peculiar observation that can be gleamed from the second tradition is that it is found in the *ikhtiṣāṣ* of Shaykh al-Mufīd. As mentioned previously Mufīd was a strong proponent of rational Imāmi theology and tended to distance himself from some of the fantastical attributes of the Imām that are present in the books of tradition compiled during the lesser occultation. But despite this perception, he consciously chose to include the *nāṭiq* traditions. Therefore the very presence and survival of such traditions into the rationalist period lends the notion that the 'speaking Imām' can be seen as a corollary of *wilāyah and tawḥīd* in Twelver Shiism.

The Infallible as *al-Nāṭiq* in devotional literature

Devotional literature is a genre of reports that can be found in the canonical corpus of Imāmī *ḥadīth* as well as in several other Shiite texts. Supplication literature is different from that of traditions in the sense that their importance does not necessarily lie in their transmitters but only on the *maṭn* (text). The first of two

traditions alledges that al-Ṣāḍiq used to recite the following after the recitation of the Qur'ān: "Oh Allah I verily witness that this is your revealed book to your messenger Muhammad ibn ʿAbdullah…and your spoken word upon the tongue of your messenger…"[31] Supplications such as these are reminiscent of the underlying Qur'ānic theme creating a sense of agency in the actions and words of the Prophet. 53:3 of the Qur'an states: "Nor does he [Muḥammad] speak out of his own desire/fancy"[32] The Qur'an creates a sense of agency by attempting to absolve Muḥammad of his speech by stating that he does not speak out of desire but by what has been revealed to him. In the case of this supplication it describes the spoken word of God being transferred to the tongue of the Prophet. Thus it can be inferred that there is a transfer of charisma occurring in which the revelation (*al-waḥy*) is descending upon the Prophet so that he may recite it.

The second form of devotional literature is that of *al-ziyārah*. Allthough *ziyārah* in its literal sense means 'to visit' in Shiite literature it connotes the visitation of the shrines of the infallibles and their loved ones. While at the shrine the visitor will recite the prescribed supplications or in the case in which the believer is not able to visit the actual shrine he or she may recite the *ziyārah* wherever they are. In the event that the believer is not able to be physically present at the shrine of the Imām he or she is to imagine as if they are visiting the Imām. Liyakat Takim described the visitation of the shrines of the Imāms in the following way:

"…the shrine embodies the authority of the Imām and mediates with the divine in the same way that the Imām did during his lifetime…"[33] The 'recited *ziyārah*' consists of evoking salutations upon the infallibles and their loved ones. These *duʿā'* are vital in establishment of a spiritual connection between the dead

infallible and his *shīʿah*. The following is an excerpt from one of these supplications: "Oh God send salutations upon Mūsa ibn Jʿafar, your righteous slave and your speaking tongue upon your creation (*lisānuka al-nāṭiq fī khalqīka*) through your wisdom…"[34] The description of the salutation is clearly reminiscent of what has been mentioned previously with regards to the Imām being 'the mouthpiece of God on Earth' or 'the speaking tongue of God amongst his creation'. This form of devotional literature is directed towards the infallibles once again as it exemplifies that the 'speaking Imām is situated at the very axis between God and his creation. The significance of *ziyārah* literature cannot go unnoticed in early Imāmī literature nor can it go unnoticed as being part and parcel of Twelver Shiite culture today.

The Silent Imām and The Speaking Imām

The paradigm of the *al-imām al-ṣāmit wa al-Imām al-nāṭiq* arose out of the *ta'wīl* of the Qur'ān, 22:45 which states: "…And how many wells are lying idle and neglected, and castles lofty and well-built?" Under the rubric of this verse we find several traditions in *al-Kāfī*, *Mʿānī al-Akhbār*, *Baṣā'ir al-Darajāt, Tafsīr al-Qummī, and Tafsīr al-Furāt*. Out of the seven reports spread amongst the aforementioned compilations, there are 5 complete different *asnād*, allegedly going back to Imām ʿAlī (1 chain), Imām Ṣāḍiq (2 chains), and Imām Kāẓim (1 chain), and Imām Riḍa (1 chain). Out of these traditions five reports, four of them interpret the verse in the following way: " 'His exalted statement: A deserted well and a lofty palace.' He said: The deserted well is the silent Imām and the lofty palace is the speaking Imām."[35] In this case we do not find a comparison between the speaking Imām and the divine word but rather an ambiguous relationship. According to the editor of *Mʿānī al-Akhbār*, Muhsin al-Fayḍ al-

Kashānī has interpreted the tradition in a relational manner. That is the deserted well represents a lack of extraction of knowledge and the lofty palace represents the extraction of knowledge from the Imām. He goes further to state that the one who approaches the Imām is able to extract knowledge and the one who water springs forth from a well.[36] Thus the speaking Imām and the lofty palace can only be actualized with the his appearance, and the silent Imām or deserted well symbolizes the obstruction from seeking his knowledge.[37] **Consequently, for al-Fayḍ the lofty palace can only be actualized with the re-appearance of the 12th Imām.** But considering the tradition is reported to be from the sixth, seventh, and eight Imāms it can be inferred that each Imām has the potential to disperse wisdom and if the Imām is approached then his *ʿilm* is active in relation to the believer being guided and if the Imām is not approached then his *ʿilm* remains in a passive state therefore leaving the believer without guidance and salvation. This aquisiton of knowledge from the Imām is akin to being within the realm of his absolute authority.

Another interpretation of 'the silent Imām' versus 'the speaking Imām' can be found with the theologian al-Sharīf al-Murtaḍa (d.436 A.H.). He states that the silent Imām is he who has not yet taken the office of Imāmate and during this period he is not aware of all matters relating to jurisprudence. Thus prior to him taking the position of leadership and the subsequent actualization of his *wilayah* he is *ṣāmit* and at this point he does not possess complete knowledge of every affair.[38] But once he officially becomes the Imām of the time he is no longer *ṣāmit* but rather he comes *nāṭiq* and at this point he possess a complete knowledge of all affairs that are deemed to be of a *sharʿī* nature. Therefore, the deciding factor between functioning as a

silent or a speaking Imām rests squarely upon him becoming the Imam of the time. His function as a support (*asās*) to his father (the Imām of the time) does not render him *nāṭiq*. The two outlooks dealing with 'the silent Imām' and the 'the speaking Imām' although in stark contrast to one another both emphasize the relationship between knowledge, authority and 'the speaking or silent Imām'. Thus to summarize, the first outlook as presented from *mʿānī al-akhbār* of Shaykh al-Ṣādūq describes the Imām as being *nāṭiq* only in relation to the seeker. The second outlook as presented in the views of Sayyid al-Murtaḍa emphasizes that the Imām is only *nāṭiq* when he has assumed the position of the Imām of the time .

Conclusion

The Imām as the *nāṭiq* is a common and important doctrine in Twelver Shiʿīsm. As mentioned above after an overview of the sources of Imāmi tradition it is abundantly clear that the 'speaking Imām' serves as an important attribute of the infallibles and specifically of that of the Imām's absolute authority (*wilāyah*). The traditions drawn upon in describing the Imām as *al-nāṭiq* stem from as early as the later Umayyad period up to the end of the Buyid of the period in Iraq, which is also known as the formative period of Twelver Shiʿīsm. There are three underlying streams of traditions that discuss the concept of the 'speaking Imām'. The first stream of tradition describes the Imām as being *al-nāṭiq* of the Qur'an. Another genre of traditions state that the Imām is *lisānahu al-nāṭiq fī khalqiḥi* (his [God's] speaking tongue in creation). This genre of tradition raises issues of theophany which were difficult to negotiate theologically during the latter part of the formative period. Integrated within aforementioned descriptions is the protrayal of the Prophet and the

Imāms in devotional literature as being the spokemen on behalf of the Qur'an, and the speaking tongue of God on Earth. Lastly, the third stream of traditions describes the Imāms as being *nāṭiq* in relation to the seeker when he is in the process of obtaining guidance from the Imām. Contained within this stream is the position of Sayyid al-Murtaḍa which limits the Imām to being the *nāṭiq* upon his becoming the Imām of the time. The common theme in all three of these variation is that the concept of the *nāṭiq* serve as a bedrock of the absolute authority of the Imāms.

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4. Furāt al-Kūfī. Tafsīr al-Furāt, (Beirut:Lebanon, 1996), pp 141-142; Abū Faḍl al-Ḥassan al-Ṭabrasī, Majm‘a al-Bayan fi Tafsir al-Qur’an, (Beirut:Lebanon, 1994), 4:257-262; Muhammad ibn Murtada Fayḍ al-Kashānī, Tafsīr al-Ṣāfī, (Tehran:Iran, 1998), 3:174-178; Sayyid Hashim al-Bahrani, al-burhan fi tafsir al-Qur’an, (Beirut, 1983), 2:17-23.Note: All of these exegetes use 7:46 of the Qur’ān to describe the cosmic authority of the Imam which extends upon another plane of existence. In-fact Sayyid Bahrani cites many several traditions from Kulaynī’s al-Kāfī to prove this, also see: Dakake, p. 15.
5. Etan Kohlberg. “Imam and the Community in the pre-ghaybah period” in Authority and Political Culture in Shi’ism edited by Said Amir Arjomand (Albany, NY: State University of New York Press, 1998), pp. 27-29. It should be noted that there has existed some debate as to the nature of knowledge of each Imām and whether the amount of divine knowledge in-

creases or decreases from Imām to Imam, but despite this controversy all the 12 Imāms are believed to be free from sin and have absolute wilāyah.

6. Mavani, pp. 37-57. Mavani divides wiālayah in Twelver Shi'ism into 14 categories.
7. Mahmoud Ayoub. "The speaking Qur'ān and the Siltent Qur'ān" in Approaches to the History of the Interpretation of the Qur'ān edited by Andrew Rippin. (New York: NY, Oxford University Press, 1988), p. 183. Also see: Joseph Eliash. "The Ithnāʿasharī Juristic Theory of Political and Legal Authority" Studia Islamica 29 (1969), p. 22. and Takim, p. 29. Note: Ayyoub, Eliash, and Takim have only referred to the concept in passing and did not go into further detail. Furthermore all three of them limit their brief discussion to the Imam as being nāṭiq in relation to the Qur'ān. Furthermore Eliash provided only one short tradition from Kulaynī and Ayyoub presented a tradition from Majlisi's bihār al-anwār which is a late source and outside of the scope of the discussion at hand.
8. Al-Munjid fī al-lughah. (Beirut:Lebanon, Dar al-Machreq sarl Publishers, 2002), p. 817. According to al-munjid an animal cannot be nāṭiq because ʿaql is a pre-requisite to be nāṭiq.
9. Elsaid M. Badawi, and Muhammad Abdel Haleem. HdO Arabic-English Dictionary of Qur'anic Usage. (Leiden:The Netherlands, Koninklijke Brill NV, 2008), p.947.
10. Note: the term lisān literally meaning a tongue denotes a form of speech and language and the term lisān and nāṭiq are often used together.
11. Mohammad Ali Amir-Moezzi, The Divine Guide in Early Shi'ism translated by David Streight. (Albany: New York, State University of New York Press, 1994), pp.15-25. Moezzi de-

scribes the period of Kulayni and Saduq to be the period of non-rational Imami Shi'ism and the period of Mufid and Tusi to be a period of rational Imāmi Shi'ism.

12. Heinz Halm. Shi'ism: second edition. (Chichester: New York, Columbia University Press, 2004), pp.38-56.
13. Etan Kohlberg, "al-uṣūl al-arbaʿumi'a" in Belief and Law in Imāmi Shīʿism. (Aldershot Hampshire:Great Britain, Variorum, 1991), p141.
14. Moezzi, pp.5-28, also for more additional information see: I.K.A. Howard, "Shīʿī Theological Literature" in Religion Learning, and science in the 'Abbasid period edited by M.J.L. Young, J.D. Latham, and R.B. Serjant. (Cambridge:UK, Cambridge University Press, 1990), pp.28-32.
15. See: Aghā Buzurg al-Tihrānī. al-dharāʿīah ila taṣānīf al-shīʿiah. (Tehran: Iran, Matbaʿāt al-Ghārī, 1936-1978), 17:245. Shaykh Yūsuf al-Baḥrānī, lu'lu'at al-baḥraynī (Najaf: Iraq, Mu'assasah Āl al-Bayt li l-Ṭabaʿāt wa al-Nashr, 1980), pp. 394-395. Also see: Muhammad ibn Bāqir Zayn al-ʿAbidīn al-Khawnsārī. Rawḍāt al-janāt. (Qum: Iran, Maktabah al-Ismāʿīlyān, 1970), p. 116. The scholars mentioned above do not state that these traditions are deemed weak only for use in jurisprudential matters.
16. The use of the word infallible(s) refers to the 14 mʿasumūm, being the Prophet Muhammad, Fāṭimah, and the 12 Imāms. Both traditionist and rationalist Imāmī scholars are of the belief that all 14 of these individuals were free from sin and impurity. They are often referred to as the ahl l-bayt (the people of the house). For the purpose of this study the wilāyah of Prophet and that of the Imāms is akin to each other except that the Imāms did not receive revelation.

17.

18. Abī Naṣr Muḥammad ibn Masʿūd ibn ʿAyyash. Tafsīr al-ʿAyyashī. (Beirut:Lebanon, Mu'as-sasah al-ʿAlamī al-Maṭbūʿat, 1991), p.17.

19. Furat al-Kūfī, p. 46. Note: The tradition above is one amongst many listed in the introduction of the text. Also, Furāt al-Kūfī, ʿAyyashī, and ʿAlī ibn Ibrāhīm al-Qummī are considered to be the pioneers of Imāmī exegesis and of paramount importance to the development of a conceptual framework of wilayah and imāmah in the formative period. See: Meir M. Bar Asher. Scripture and Exegesis in Early Imāmī Shiism. (Jerusalem: Israel, Magnes Press, 1999), pp. 27-62, and pp.125-203. Also see Mavani: pp.58-93.

20. ʿAyyashī, p. 20.

21. Qur'an, 45:29 hadhā kitābunā yanṭiqu ʿalaykum bil l-ḥaqi…

22. Muhammad ibn Yʿaqūb al-Kulaynī. Al-Rawḍah min al-Kāfī. (Najaf: Iraq, Maktabah al-Islāmiyyah, 1962), 8:50. For the same tradition see: ʿAlī ibn Ibrāhīm al-Qummī. Tafsīr al-Qummī. (Qum: Iran, Mu'asassah Dār al-Hujjah ʿaj lilthaqāfah, 2005), p.270. Excerpt: "…al-kitab lam yanṭiqu wa lan yanṭiqa wa lakin rasūl l-allahi huwa al-nāṭiq bil l-kitābi.."

23. Hossein Modarressi. Tradition and Survival. (Oxford: England, Oneworld Publications, 2003), p.395.

24. Ibn Babaway al-Qummī. ʿUyūn al-Akhbār al-Riḍa translated by Ali Peiravi. (Qum: Iran, Ansariyan Publications, 2006). 2:248-251. Note: I have relied on the original Arabic script that is provided next to the English translation.

25. The following is an excerpt of the above tradition: al-nāṭiq ʿan al-qur'ān wa al-ʿālim biaḥkāmihi akhūhu wa khalīfatuhu wa waṣīhu wa walīhu.

26. Aḥmad ibn ʿAlī al-Najāshī. Rijāl al-Najāshī. (Qum: Iran, Mua'sasah al-Nashri al-Islāmī, 2006), p. 306-307.
27. Ibn Babaway, ʿUyūn al-Akhbār, 1:55.
28. Muḥammad ibn Yʿaqūb al-Kulaynī. Uṣūl al-Kāfī. (Beirut:Lebanon, M'uasasah al-Tārīkh al-ʿArabī, 2005), pp. 18-19. The excerpt is as follows: "…yanṭiqu al-imāmu ʿan allahi fil l-kitābi bimā a'ujaba allahu fīhi ʿala al-ʿibadi min ṭāʿtihi wa tāʿatil l-imām wa wilāyatihi wa wājibi ḥaqqihi…"
29. Kulaynī. Usūl al-Kāfī, 1:164. Ibn Babaway al-Qummī. al-Tawḥīd. (Beirut:Lebanon, Dār al-Mʿārif, 1967), pp. 152.
30. The excerpt is as follows: "…inna allaha khalaqanā faḥsana khalqanā wa ṣuwaranā wa jʿalanā ʿaynahu fī ʿibādihi wa lisānahu al-nāṭiq fī khalqihi…"
31. Muḥammad ibn Muḥammad al-Mufīd. al-Ikhtiṣāṣ. (Beirut:Lebanon, Dār al-Mufīd, 1993), p.248.Note: a similar tradition is found on the same page except it reads as: "lisānahu al-ṣāḍiq" Sulaym ibn Qays cites a report from the Prophet describing ʿAlī, see: Sulaym ibn Qays al-Hilālī. Kitāb Sulaym ibn Qays. (Qum: Iran, Dār al-Hawrā, 2005), p.859-860. Ibn Babaway al-Qummī, al-Tawḥīd, pp. 152, 164, 167. Ṣafār al-Qummī. Baṣā'ir al-Darajāt. (Qum: Iran, Manshūrāt Maktabah Ayatullah al-ʿUẓma al-Marʿashī al-Najafī, 1984), p 62, and p.64. Ibn Babaway al-Qummī. Mʿānī al-Akhbār. (Beirut:Lebanon, Mu'sasah al-ʿala lil l-Maṭbūʿāt, 1990), p.16. The excerpt from ikhtiṣāṣ reads the following: "khaṭaba amīr al-mu'minīn salūnī qabla 'an tafqadūnī iyahā al-nās anna qalbu l-allahi al-wāʿī wa lisānahu al-nāṭiq wa amīnahu ʿala sirrihi wa ḥujjatahu ʿala khalqihi wa khalīfatahu ʿala ʿibādihi wa ʿaynahu al-naẓarti fi barīyyatihi…"
32. Ibn Babaway al-Qummī, al-Tawḥīd, p.164
33. Etan Kohlberg. "Ibn Babawahi" Encyclopedia of Religion Sec-

ond Edition (1987), p.4262.

34. Mufīd, Ikhtiṣās, p. 142. “Allah humma ashhadu ʻan hadhā kitābuka al-munzil min ʿindika ʿala rasūlika muḥammad…wa kalāmuka al-nāṭiq ʿala lisānu rasl̄ūlik.”
35. Qur’an, 53:3
36. Takim, p.64-65.
37. Ibn Babawa al-Qummī. Man la yaḥḍuru al-faqīh. (Tehran: Iran, Dār al-Kutub al-Islāmiyyah, 1970), p. 603 Also see: Muḥammad ibn al-Ḥassan al-Tūsī. Tahdhīb al-Aḥkām. (Tehran: Iran, Dār al-Kutub al-Islāmiyyah, 1958-1962), 6:87. Note: Both renditions of the supplication are mursal (without a chain of transmitters).
38. Kulaynī, Uṣūl al-Kāfī, p. 384. Also see: Ibn Babaway al-Qummī, Mʿanī al-Akhbār, p.111. and Saffār al-Qummī, Baṣā’ir al-Darajāt, p. 505. Note: There is another tradition in Mʿānī al-Akhbār which states that the deserted well represents Fātimah and her progeny, and the loft palace respresents her husband ʿAlī because it was ʿAlī that rose to power and thus his authority was active.
39. Ibn Babawa, Mʿani al-Akhbār, ibid.
40. Ibid.
41. Sayyid al-Murtaḍa. al-Shāfī fi l-imāma. (Tehran:Iran, 1884), p.76-78, and pp. 188-189 as cited in: Etan Kohlberg, “Imam and the Community in the pre-ghaybah period”, p.27

Imam Ali – Promoter of Justice for All Communities

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Abstract

Abstract: Imam Ali (peace be upon him) is recognised as a major figure in early Muslim history – what are the qualities of this great figure which enable him to be remembered in this way? Part of the answer lies, I believe, in the justice which he pursued throughout his life. He promoted a version of justice which was challenging to some, and sometimes not obvious to everyone – but an investigation into his legacy – and the respect he received – reveals why he was a figure of such enormous respect – and why his message can speak beyond the Muslim community to the wider world.

Keywords: Ali b. Abi Talib, Justice, Shiism, Exempla, Inter-community Relations

الامام علي عليه السلام داعية العدل لجميع الطوائف

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اَلْمُلَخَص

كان الامام علي عليه السلام محور الكثير من النقاش، سواء في الاستشراق الغربي او في التقاليد الإسلامية. رغم اعتراض الجميع بفضائله وحسنه، حتى بين المستشرقين الغربيين. ومع ذلك فإن أحد المجالات التي نادرا ما يتم فهمها هو مساهمته في تطوير مفهوم العدالة في الإسلام.

لقد سبق له ان أوضح ذلك في القرارات التي اتخذها كقاض وقائد، في النصيحة التي قدمها للآخرين.

في هذه الورقة، أناقش كيف قدم الإمام علي عليه السلام هذه المساهمة ليس فقط في التقاليد الإسلامية، ولكن أيضا في التحقيق الإنساني الاوسع في العدالة والسلام والمصالحة.

اَلكَلِماتُ المِفتاحيةُ: العدل، الآداب، الشريعة، الفقه، الشيعة.

Paper:

Imam Ali (peace be upon him) stands at the critical element of early Islamic history, and the early history of Islam, as a religion. His time with the prophet, and his close relationship with the prophet, and his marriage, to the daughter of the prophet Fatima (peace be upon her), position him as the central figure in the period of early Islamic history after the death of the Prophet, Muhammad. his role as a confident of the Prophet Muhammad, and his close relationship with the prophet's family (peace be upon them), has led to many considering him the person who generated much of the early Islamic, Thought and Theology, which has survived through to today. For both Sunni and Shia Muslims, the importance of Ali (peace be upon him) is not underestimated. He is respected widely across the Muslim community, and even by those whose supporters disagreed with him at various points, such as the *khawarij*) Ali still maintains a position of elevated respect.[1]

The portrayal of his personality is perhaps one reason for his great success in terms of his reputation across different Islamic groups. As a dedicated follower of the prophet, he is also viewed as someone particularly trustworthy, honest, pious, and someone to whom particular religious directives were given through the prophet. The simple fourth of his personality may have enabled him to be so widely respected within the community.

It was this respect which made the disagreements between him and other leading figures, particularly harmful for the early development of the Muslim community. Imam Ali (peace be upon him) believed, and his followers agreed with him, that he had been designated by the Prophet Muhammad (peace be upon him), to be the next leader of the Muslim community. Those who disagreed, were, innocence, denying the prophets wishes and the designated will of God. Disagreement in such circumstances was bound to lead to serious community tensions.

One of the other reasons why Ali (peace be upon him) is so respected is that he is seen, not only as an important political and religious figure in early Islamic history, but he is also credited with more of the most important collections of religious texts from the early period.[2] The *Nahj al-Balagha* may have been collected some before hundred years after Ali (peace be upon him) passed away, but the attribution to the person is a central element of most studies of this book through the centuries. In that book, Ali is credited with both an important religious message, but also a masterful command of the Arabic language. It is given its title because of the wonder of its Arabic pros, and the succinct and beautiful expression of its message. This impressive record, it's one of the reasons why Ali (peace be upon him) is respected across-the-board. He spoke, and the book reflects this, in impressive and stirring Arabic, which connected him with the community he had offered himself to serve.

The importance of the *Nahj al-Balagha* has long been recognised. Its importance lies not only in it being a source of inspiration for Muslim believers, but it is also an example of eloquent Arabic prose and a potential source for the life and teachings of Imam Ali (peace be upon him). The text itself is a collections of sayings, addresses, prayers and letters attributed to Imam Ali (peace be upon him) and collected by the 4th Century AH/11th Century CE Imami Shi'ite scholar al-Sharif al-Radi (d.406/1015). It has been the subject of commentary and comment by both Sunni and Shi'i writers since its collection, and Agha Buzurg al-Tihrani, the great twentieth-century Imami biographer and bibliographer numbers the commentaries on the *Nahj al-Balagha* as at least 100, many of which are currently thought to be lost.[3]

The most impressive and widely used commentary (*sharh*) on the *Nahj al-Balagha* is probably that by the Mu'tazili Ibn Abi Hadid (d.656/1258). His *Sharh Nahj al-Balagha* is an extensive work, consisting of eightvolumes in its first edition, and 21 volumes

in more recent editions, is a masterpiece of linguistic, rhetorical and theological analysis. However, it is unashamedly from a Mu'tazili (rather than Shi'i) perspective, is difficult and technical for the non-expert reader, and provides only limited insight into the spiritual power of the *Nahj al-Balagha* as a devotional text. A more manageable and useful commentary is by Ibn Maytham al-Bahrani (d.670/1271). This shorter commentary by this great Shi'ite theologian and philosopher has been published in Arabic and aims to develop the spiritual, theological and devotional aspects of the *Nahj al-Balagha*, placing Imam Ali (peace be upon him) at the centre of a Muslim attempt to evaluate the significance of the message of the Prophet Muhammad. Ibn Maytham aims, in his *Sharh*, to demonstrate the link between the message of the Holy Qur'an and the Sunna of the Prophet Muhammad, with the spiritual encouragement, moral proclamation and Muslim devotion displayed in the *Nahj al-Balagha*. It exemplifies the attempt by Ibn Maytham to demonstrate that the message of Imam Ali (peace be upon him) is not restricted to Muslims who identify themselves as Shi'ite, but can serve as an inspiration for Muslims of all theological strands and schools.

Why have there not been more commentaries on the *Nahj al-Balagha* published? It seems to me that this is a major element in the field which requires attention. Whilst there are about to be two new translations of the *Nahj al-Balagha* in the near future, there is still no translated commentary, and that means that the challenging nature of the Arabic, and the beautiful poetic nature of Imam Ali(peace be upon him), and his prose, is not reflected or conveyed to an English-speaking audience. For this reason I can say that the wonders of Imam Ali's (peace be upon him) statements are not widely known within the western world - it would be a wonderful thing, not only to have a translation of the energy, but also a translation of one of the authoritative commentaries

upon it. Such a translation would not be an easy thing to achieve, but I can see how it would be a major contribution to the field.

Looking at other aspects of Imam Ali's (peace be upon him) life and work, Ali, Muhammad's cousin (peace be upon him), son of his uncle Abu Talib had known the Prophet all his life, had grown up with him like a brother when Abu Talib took in the orphaned Prophet. Ali (peace be upon him) had accepted Islam in its earliest days, had stayed loyal to the cause, and had been a close confident of the Prophet (peace be upon him) – it was, his supporters claimed, obvious that he was the designated successor – had not the Prophet (peace be upon him) himself said "whoever takes me as a guide, takes Ali as such also"? The party of Ali (peace be upon him) – Shi'at Ali – or Shi'a for short – campaigned for his rightful position as leader.

The injustice done to Ali (peace be upon him), son of Abu Talib, by the selection of Abu Bakr defined the Shi'i cause, and continues to define the Shi'a today. There are many different Shii groups, and they have disagreed, sometimes violently so – but the adherence to the legitimacy of Ali's claim to be the first leader of the community after Muhammad (peace be upon him) unites them. Ali's justice (peace be upon him), his honesty, his moral goodness, his incorruptibility, his bravery in defence of Islam, his care for the unity of the community – these qualities, for the Shi'a, demonstrate why the Prophet designated him as the next leader, and why the Prophet gave him his daughter, Fatima's (peace be upon her) hand in marriage.

For many Shia, this union, blessed by the Prophet himself, elevates the offspring of Fatima and Ali (peace be upon them) – the household of the Prophet (peace be upon them), to be the natural, proper leaders of the Muslims, and the history of Islam, from the Prophet's death to today, is one of usurpation of that leadership. The descendants of Ali (peace be upon him) are the

true Imams, the guides of the community, and the oppression of the Shia – who upheld Ali's (peace be upon him) legitimate claim. It's not so easy to disentangle the person of Ali (peace be upon him), son of Abu Talib, from the myth. He's recognised as a good, pious and upright Muslim by Sunnis. The fourth of the Rightly-guided caliph – in Sufism, the mystical tradition of Islamic thought, Ali (peace be upon him) is often seen as the initiator of meditative and contemplative practices – for the Shi'a of course he is the first Imam after the Prophet himself – and though the interpretation of his significance may vary, we can sketch out the bare facts of his life. He grew up with the Prophet (peace be upon him), knew him intimately, and perhaps he did consider himself chosen to lead – but if he did, he did not rebel when the community followed someone else. The Shi'a point to this refusal to openly condemn the other caliphs as signs of both his forbearance, and his devotion to the cause. Of course, he could have challenged them, so the argument goes, but he recognised that the community needed unity following the demise of their beloved leader – this was not the time to start a civil war, even if his cause was just.[4]

As an example of his justice, we can take just one example of a case which Imam Ali (peace be upon him) acted as judge:

A man deposited 2 dinars with *a trustworthy banker*; and another man deposited 1 dinar with the same person. *He kept them together,* but he was robbed, and one of the dinars was stolen. *There were only two dinars remaining.*

Imam ʿAlī's Judgement:

The one who deposited 2 dinars, gets a single dinar *returned to him*; the remaining dinar is then divided between them, each of them getting a ½. *So first one gets 1½ dinars, and the second, ½ dinar.*

The Explanation:

Imam ʿAlī, like any good judge, is looking for a judgement which is fair. The fairest judgement, in his view, is that the two depositors each lose the *same amount*, sharing the loss equally – so they each lose ½ dinar.

The first objection – or your first reaction – might be to ask is – why do the two depositors lose money in the first place? Surely it is the person who was looking after the money was responsible - the money was stolen from him not from the individuals. You might say he must pay back all 3 dinars and lose a dinar himself.

Imam Ali (peace be upon him) doesn't mention this – perhaps the person has no other money; more importantly though, perhaps this person was looking after the two depositors' money for free – as a favour, you might say. As far as we know, they paid nothing for this service. People who do a favour for another person, out of kindness, and through no fault of their own, something goes wrong should not be held responsible. If you start to make them responsible, no one will volunteer to help other people at all since they will always be worried they will be sued. So, the person who was looking after the money is not liable or responsible – in Imam ʿAlī's (peace be upon him) view.

There might be a second objection. It might be thought this is unfair; it might be thought that the two men should each lose the *same proportion* of what they deposited rather than the *same amount*. It might be argued that would be more just. Under Imam ʿAlī's (peace be upon him) ruling, the first man loses a quarter of what he deposited (a half of 2 dinars), whilst the second man loses half (a half of 1 dinar). It might be thought that it would be fairer if the first one gets 1⅓ (losing ⅔) and the second gets ⅔ (losing ⅓). If you do the maths, then each of them has lost ⅓ of the amount they deposited – that, it might be argued, is surely fairer than making one lose so much of what he deposited. Why should the rich man who deposits 2 dinars not

pay more; why should the poor man pay so much?

You must remember: we do not know the circumstances of the two depositors. Perhaps Imam ʿAlī (peace be upon him) did; perhaps he did not – the story does not tell us. But, say, the 2 dinars of the first man are his whole life savings; whilst the second man is extremely rich – 1 dinar to him is hardly anything. That would surely change the equation, wouldn't it? Now, you might say that the rich man should lose all his money, and the poor man's life savings should be protected. that would be fairer.

What Imam ʿAlī (peace be upon him) has done is give a rule which does not depend on the personal circumstances of the individual depositor. He might have done this because he did not know the circumstances; or he might have done this because he knew that when he made this rule, people were going to apply in many different circumstances on into the future. If you are going to have a single rule, then it is better to have a rule in which the *amount* lost is shared equally rather than what it might have meant to the individual concerned (i.e. the *proportion*).

You might come back at this argument with a third objection. Proportion is the rule in taxes – not just the taxes of the state – but the religious alms taxes, *zakāt* and *khums*. The rule there is poor people pay less *as an amount*, and rich people pay more *as an amount* – but they pay the same (or at least similar) amounts *as a proportion* of their wealth. We count this as fair – why didn't Imam ʿAlī apply this principle here?

The answer might lie in the fact that having a dinar stolen is very, very different from paying a dinar in tax. Some people – those who dodge their taxes perhaps - might not agree with this, but it seems Imam ʿAlī (peace be upon him) wants to make this distinction. A stolen dinar benefits no one - except the thief perhaps (but his benefit is only in this world – he will face judgement in the next). A dinar paid in taxes is for the benefit of everyone

– and you could say: taxes belong to the whole community and not to any one person. You pay taxes to fund things that no one person could ever afford to do on their own – and this means everyone should pay according to their ability (i.e. the proportion of their wealth, not the amount).

When a dinar is stolen it is different. The thief has taken something which belongs to someone else. That person had the right to do with it whatever he liked, and that right has been taken away by the thief. In the example, it may only be a dinar which has gone missing, but the principle is the same. It doesn't matter how much different people might have - when a thief steals their money, their rights are all equally affected. this is, perhaps, why for theft, we all share the loss *equally*, but for taxes we share the burden *proportionately*.

It must be remembered, though, Imam ʿAlī (peace be upon him) does not ignore personal circumstances when making judgements. This case is about how two people have had their rights broken – the thief did not just steal the dinar, he or she stole the right of the depositor to use that dinar. That right is indivisible – all people have it equally. Because they are absolute, when they are broken, they are broken equally for everyone. In legal terms, everyone experiences the same fracture in their human rights, even if the effect of it is more serious for some than others.

All this explains why Imam ʿAlī (peace be upon him) decided that the unfortunate depositors should lose half a dinar each**.**

People have problems understanding why Imam Ali (peace be upon him) made such decisions, and the reasoning behind them. Some have said that it is impossible to understand the reasoning behind such decisions, because Imam Ali (peace be upon him) is sinless, and therefore, his decisions are correct, and we are not in a position to question them.

But if Imam Ali (peace be upon him) and his message is to be truly global, and not be restricted just to the Muslim community, then there has to be an understanding of why he made such decisions and how they illustrate his internal just character. I hope I have done that in the above account, and to be honest, the record of his judgements provides some challenging, but ultimately rewarding reading. Many feel it difficult to believe that all of the stories that are true, but, for an outsider such as myself - a non-Muslim viewing the record of a great man, I do understand the nature of the justice he pursues. It is rooted in a fair and equitable treatment of the community and the claims of individuals, and it is also aware of the need for community unity, and coherence, and to reduce conflict.[5]

The skills such as this which stood him, apart from many of his contemporaries, and part of the reason why he is remembered for so long by so many people , it is part of the reason why he is revered as an imam amongst the Shi'a and as a caliph amongst the Sunnis.

There is, then, a reason why Imam Ali (peace be upon him) is not purely for this year, not purely for the Muslims, but for the whole of humanity. His ability to speak across communities, and across religious traditions, is one of the reason for his recognition as a contributor to world civilisation. Whose record may not be easy to judge from my political perspective, but as a religious figure, his words of wisdom, his advice, and his analysis of events, teaches all humanity, a lesson. It provides us with a example of how to engage in community affairs, in a just, honest, and equitable fashion, which will ultimately provide the community with appropriate leadership. This, more than at any other time in recent history, is essential for the well-being of the world, and our ability to face the challenges off tomorrow. I thank you all for your attention. Mercy is a good. thing, but justice is, however, better and should never be given up, that is, justice should not be sacrificed for mercy.

2. The Problem of Eight Breads

Two persons while travelling on a road sat under the shade of a tree for lunch. One of them took out of his big five breads and the other took out three breads out of his bag and put them near the five breads of his companion making the total number of the breads to eight. They had not yet started eating when a third person happened to pass by them.

Invited by the first two, the third man also sat with them and shared their lunch and while departing after meal, he gave them eight Dirhams against the share of the food he had taken with them.

After he had gone, the first two travellers started quarrelling about their portions in the eight Dirhams. One of them who had five breads claimed to have five Dirhams reasoning

that it was his due, but his companion who had three breads did not agree to such a division also reasoning that the stranger who had shared their food had not given them the eight Dirhams to them to share proportionately according to the number of breads they had. Moreover, he argued that the share of the stranger was to each of their own. Therefore, he claimed that what the stranger had given them had to be divided equally. Finally they decided to approach Ali (A) for a decision between the two. Having heard the case Ali (A) first advised them for a compromise and when they did not agree, particularly the one who had three breads, he solved the problem as under:

He said to the one who had three breads and had taken the case

to him with the claim that half of the eight Dirhams, i.e., Four Dirhams was his due share:

If you want a righteous decision in the case you should have only one Dirham which is your due actually. When requested to explain he enlightened him as follows:

He asked him; Had you not had only three breads and your companion five of them When he replied in the affirmative he said; The total of the breads you both had i.e., eight divided into three bits comes to twenty four. And as you say the stranger shared your food equally he should have eaten eight bits, i.e., only one of the nine bits of your breads, seven of them eaten from other›s, that is why you should have only one Dirham for only one bit of the eight bits of breads which the stranger ate.

Feeling uneasy at the above decision of Ali (A) the claimant who had taken the case to him agreed to the compromise he had advised for and to the offer of three Dirhams made by his companion. (Zakhaerul Uqba, p. 84, also Kafi)

It has been reported by Kulaini on the authority of Imam Jafar Sadiq (A) that a case was decided by Ali (A) in such a way that it was never decided before and that it was the first case after the demise of the Holy Prophet (S).

During the rule Abu Bakr a man was found drunk and brought before the ruler, Abu Bakr. the ruler asked him as to whether he had drunk wine. In reply the man admitted to have drunk.

the ruler asked him:Why did you drink when it has been prohibited in Islam

The man replied: I am residing in the neighbourhood of some pcople who are habitual drinkers. Although I am a Muslim, I have never heard that wine has been prohibited in Islam. Hearing this Abu Bakr looked at Omar with a question mark in his eyes. Omar said:

This is just one of the cases that no one else than Ali could decide. When the case was referred to Ali (A), he sent the man round in the city with some persons to ask the people as to whether anyone had recited to him the verse of the holy Quran whereby wine was totally prohibited. And when it was proved that none had done so, the man was rleased with a warning never to drink in future. (also carried by

Nasikhut Tawarikh, vol. 2, p. 731; Buharij, vo1. 9, p. 483; Manaqib, vol. 2, p.178).

3. Decision About a Donkey and a Cow

Once a man came to the Holy Prophet (SA) with the complaint that the cow of another man, who had also accompanied him, had killed his donkey. The Holy Prophet (SA) sent both of them to Abu Bakr.

Abu Bakr asked them as to why they had not gone to the Holy Prophet (SA). They replied that the Holy Prophet (SA) had himself sent them to him and that th case was in the first instance was duly taken to the Prophet of Allah (SA).

Having heard the initial report Abu Bakr said :

If an animal kills another animal there is no penalty on the animal or his owner.

Saying this, Abu Bakr told the parties to go to the Holy Prophet (SA) again and inform him of his decision. In compliance of the orders of Abu Bakr

both the men went back to the Holy Prophet (SA) and informed him of Abu Bakr's decision in their case.

The Holy Prophet (A) then sent them to Omar. He also gave the same decision as was previously given by Abu Bakr . When they appraised the Holy Prophet (SA) of the decision by Omar, the Holy Prophet (SA) finall) sent them to Ali (A) for a decision.

When the two men went to Ali (A), he put a few questions to them.

The first question was: Were both the animals united at the time of occurrence of the incident ?

No, said both of them.

Ali (A) then put a second question to them: Were both of them tied ?

No, replied they.

Then Ali (A) put a third question to them: Was the cow tied and the donkey untied? No, replied the two men again.

The fourth and the last question of Ali (A) was: Was the donkey tied and the cow untied ?

Yes, came the reply from both the parties.

Then, Ali (A) said, the owner of the cow has to pay the penalty to the owner of the donkey whom the cow has killed.

When the report of the decision by Ali (A) in the above case reached, the Holy Prophet (SA), he exclaimed : Lo!

Ali has given the same decision as Allah Himself would have given in this case. (Matalibus Soul: p. 85; Irshad Mufid, Manaqib, vol. 2, p. 177; Nasikhut Tawarikh: vol. 2, p.731).

7. The First Case After the Demise of the Holy Prophet (S)

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Endnotes

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Intimacy in Nahjul - Balagha: A Functional Stylistic Analysis

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Abstract

This paper addresses the concept of intimacy in five excerpts of Al- Imam Ali's(عليه السلام) letters in Nahjul– Balagha from a functional stylistic point of view . It focuses particularly on interpersonal meanings or aspects of interaction . The general conceptual orientation of the study depends on the approach that considers meaning as a use whereby the units of analysis are the linguistic choices or stylistic features that build an intimacy in interpersonal communications to fulfill certain purposes .This is a functional view of linguistic meaning whose bases are found in functional grammar by Halliday (1984) . The aim of the study is to identify the linguistic choices on lexical and syntactic level of language that convey the concept of intimacy and its impact on development and strength of relationships and interpersonal communication in certain contexts. It is hypothesized that intimacy is one of the realizations of justice that is presented by many stylistic devices that are functionally exploited in Al-Imam Ali's letters that were sent to his adherents who were appointed as governors in some Islamic countries.

The study falls into two parts : The theoretical part surveys the concept of intimacy، functional stylistics ، and interperson-

al pragmatics .The practical side analyzes the stylistic choices that signal Al-Imam Ali's ﷺ view of the world and personal relationships to the proposed idea and the intended audience. Some conclusions finalize the study .

KeyWords: Intimacy ، Nahjul-Balagha، Relational Side، Interpersonal Pragmatics ، Functional Stylistic، Lexical Level، Syntactic Level.

ملخص البحث

يتناول هذا البحث مفهوم الألفة في خمسة مقتطفات من رسائل الإمام علي ﷺ في نهج البلاغة من وجهة نظر أسلوبية وظيفية . ويركز بشكل خاص على المعاني أو الجوانب الشخصية للألفة . يعتمد التوجه المفاهيمي العام للدراسة على النهج الذي يعد المعنى بمثابة استخدام . إذ تكون وحدة التحليل هي الخيارات اللغوية أو السمات الأسلوبية التي تبني العلاقة الودية والألفة في التواصل بين الأشخاص لتحقيق أغراض معينة . وهذه هي النظرة الوظيفية للمعنى اللغوي الذي توجد أسُسهُ في القواعد الوظيفية لـ (Halliday) .تهدف الدراسة إلى تحديد الخيارات اللغوية الأسلوبية التي تنقل فكرة الألفة وتأثيرها على تطوير و تقوية العلاقات بين الأفراد في بعض السياقات على المستويين : المعجمي والتركيبي للغة في خمسة مقتطفات من رسائل الإمام علي ﷺ في نهج البلاغة . تقع الدراسة في جزئين : الجزء النظري يستعرض مفهوم الألفة ، الأسلوب الوظيفي والتداولية الشخصية . أما الجانب العملي يحلل الخيارات الاسلوبية التي تشير الى رؤية الإمام علي ﷺ للعالم والعلاقات الشخصية مع الفكرة المفروضة والجمهور المستهدف . تنتهي الدراسة ببعض الاستنتاجات.

الكلمات المفتاحية : الألفة ، نهج البلاغة ،جانب علائقي، تداولية شخصية ، الأسلوبية الوظيفية ، مستوى معجمي ، مستوى تركيبي .

1- Introduction

Language communication provides multiple means of conveying interpersonal meanings in a social context . Intimacy is one of these meanings that reflects a fundamental aspect of how we relate to others in social settings .

It is a vital component in human's hierarchy needs and it plays a key role in development and well –being (Sneed et al.، 2012) . This paper attempts to quantify intimacy expressed by various linguistic choices at different levels of language to show how it is constructed and employed across diverse social settings .

While previous studies in sociolinguistics and social sociology concentrate on how people shape their language to convey social information ، recent studies gear the orientation toward how individuals relate to their audience in their perceived interrelation، warmth ، and the desire to personally share . In other words ، the earlier studies focus on the concepts like politeness ، impoliteness ، face ، ….etc ; that is ' ethos' whereas the developmental inclinations in interpersonal pragmatics direct the focus to the interpersonal / relational side of language in use ; that is ' pathos' in Aristotalian Model . This orientation highlights all the aspects of the work employed by the speaker in " the construction maintenance، reproduction ، and transformation of interpersonal relationships among those engaged in social practice"(Locher،2013:147) . Accordingly ، this study investigates one aspect of linguistic meaning : expressive (affective or emotive) meaning that represents the speaker's or writer's feelings ، moods ، and attitudes toward " the propositional content of the message and the communicative context " (Niko ، 1990 :419) . The affective meaning is a representation of an interpersonal metafunction which is a category of Systemic Functional Grammar.This model

deals with a clause as a representation (ideational) ،as exchange (interpersonal) and as message (textual) function .

2- Theoretical Perspective

A brief view of functional stylistic approach and the concept of intimacy as well as some related topics are incorporated in this part of the study .

2-1 Functional Stylistics

Functional Stylistics (FS henceforth) is the orientation to the study of linguistics which has been regarded as distinct from formalist linguistics (Saussure 1916، Chomsky ،1957) .This branch of stylistics grew out of the work of Firth (1960) and was mainly developed by M.A.K. Halliday (1988) . It is a theory of language that focuses on the notion of function in which each element of language is explained by reference to its function in the total linguistic system. Consequently ، it concentrates the attention on the view of the communicative context . While formalist linguistics is concerned with the semantic function of the formal properties of the language system which involves paradigmatic and syntagmatic relations ، FS accounts for the variety of uses of the language system by exploring the motivations behind the selections (paradigmatic relations) ، and combinations (syntagmatic relations) that give rise to their meaning potential (Patricia ، 2013:46) . Thus ، Halliday asserts that language has a tripartite function which in turn falls into three interconnecting metafunctions :

a- Ideational metafunction represents ideas and experience .Thus ، " it enables human beings to build a mental picture of reality to make sense of what goes on around them and inside them" (Halliday ، 1994 :106) . Transitivity is a more complicated stylistic model in this metafunction in which elements of a clause ، as a representation ، have semantic concept . According to Hal-

liday ، the world of experience and reality can be construed by a manageable set of process types and the process is realized by the verb or verb phrase . These types are broken down into six divisions (Patricia ، 2013:47) .

- The material process (a process of doing).
- The mental process (a process of sensing).
-The relational process (a process of being)
- The behavioral process (the process of physiological and psychological behaviour of human being).
- The verbal process (a process that is realized by a participant that is being to exist .
- The existential process (a process that is realized by a participant that is being said to exist).

b-Interpersonal metafunction indicates a speaker's attitude towards or opinion about the truth of a proposition expressed by a sentence and extends to the attitude towards the situation or event described by a sentence(Simpson ، 1993:47) . In this sense، this function plays the role of establishing and maintaining social relations as well as indicating the roles of the participants in communication (Halliday ، 2002: 98). Eggins (2004: 34) states that the linguistic choices and stylistic features that are used by the speaker in the exchange enable us to recognize how the speakers build their mental depiction of the world around them on the one hand ، and the nature of their relationships with the participants ، their intimacy ، and their level of familiarity on the other.

c-Textual metafunction refers to the way in which a text makes a sense . This sense is realized grammatically though a series of cohesive devices that link sentences together . By these cohesive devices (cohesion)، we can make a comprehensive idea of a text (coherence) (Eggins ، 2004 :29) .

2-2 Relational and Interpersonal Pragmatics

Taking into account the various forms of linguistic function as expressed in descriptive and performative sentences ، a great need to linguistic expression can be used effectively for psychological interaction and social relationship . This gives rise to illustrate the relational impact on language use particularly in performative acts (advising and warning acts) (Locher &Graham ،2010:2).

The concept of relational and interpersonal work highlights the relational component of language through which relationships among interactants in situated contexts are manifested . The nature of the relationships among the participants in an exchange urges to avoid conflating the terms 'face ، im/politesness and relations' .All these terms are investigated within fields such as social cognition ، politeness research ، and the study of identity construction and all of them are concerned with the interpersonal aspect of language use (Locher ، 2013 :147) .

The studies in these fields are followed by studies with alternative terminology like the study of 'rapport management ' (Spencer –Oatey ، 2005)، ' relational work ' (Locher،& Graham 2010)،and' face constituting theory ' (Arundal،2010).

Significantly ، all these approaches are interested in the study of politeness phenomenon ، but they are not restricted to it. In the same vein ، the early theories of variation in language use and the social embedding of interaction in general which are handled by the scholars like Hymes (1974) ، and the sociologist Goffman (1967) aim at " modleling politeness along a rational path and worked with a rather static interpretation of relationships" (Locher،2013:148) . A recent view of relational aspect is directed toward a more dynamic understanding of the relational work instantiations and the creation of relationships (ibid). Intimacy is one representation of the dynamic

view of interpersonal meaning .

2-3 Intimacy in Communication

Intimacy refers to a vital component in the hierarchy of phsychological and social human needs . It indicates the associative ، closeness of partners، and warmth or affection experienced within their relationship (Perlman&Fehr،1987:34) .This psychological and social phenomenon is studied within multiple branches of linguistics including sociolinguistics ، conversational analysis ، and discourse analysis .It is worthy to mention that the relational aspect of interactions between people who are influenced by their understandings of culture ، society as well as their own and other's interpretations is recently studied within what is called interpersonal or relational pragmatics (Locher&Graham ،2010 : 7) .

One of the related branches of interpersonal pragmatics is the study of ' politeness' and ' mitigation' which represents the ethical aspect of communication. Both of them demonstrate how people modify their expressions to signal their respect to the social norms on the one hand and to save others' face needs on the other hand by using less present and more nebulous expressions to mitigate the burden of some speech acts particularly ، directives (Wajnryb، 1994 :235).

Similarly ، intimacy in language can be established by intentional pragmatic choices to signal perceived interaction between speakers by using different strategies like ' immediacy ' that can be represented by prominent lexemes or constructions. These strategies indicate positive feelings (Fraser ،1980:346) .

Importantly ،Prager (1995: 76) refers to a widely accepted notion ; that is، differentiation between intimate interactions and intimate relationships . The former signal dyadic communicative exchanges in a certain space and time (social setting)، whereas the latter refers to " the history and future expectations

of intimate contact over time " (ibid) . In this paper ، we focus on the latter aspect and how it is constructed through using various linguistic strategies such as using specific terms of address (dear) ، or in –group vocabulary (we) .These strategies and others motivate humanizing interactions and exchanges to achieve an affective function of language .

3-Methodology

In this section ، the researcher aims to figure out the de-
. scription of data ،the model of analysis ،and data analysis

3-1 Data Description

For the purpose of the study ، five excerpts of Al-Imam Ali's ﷺ letters to his adherents who were appointed as governors in some Islamic countries ،are analyzed from a functional stylistic point of view .Some stylistic features at the lexical and syntactic level of language that convey the meaning of intimacy in certain contexts will be chosen for analysis .

3-2 The Model of Analysis

Bell (1984: 198) states that the style of language can refer to the intimacy of the speaker and signal solidarity between the interlocutors . The model of analysis is an eclectic one in which the investigation on the presenting of intimacy in some extracts of Al-Imam Ali's ﷺ letters is conducted at the following levels :

1- Lexical level at which two items of Wajnryb's(1994) model of mitigation will be chosen : Diluted lexemes ، and metaphorical lexemes. Wajnryb (1994:235) states that these lexemes with their connotational meaning provide "language users with the tools for particular affective words in narratives and other expositions".

2-Syntatic level at which two items of Wajnryb's (1994) model will be exploited: question، and passive voice . As a stylistic choice ، questions particularly ، rhetorical question is used with

a purpose other than asking for information .One of the functions of rhetorical question is communicating a suggestion or expressing the speaker's evaluation .Thus ،it is a strategy for negotiation and showing feelings of sincerity and non aggressiveness (Ching،1982:105) .

Wiener and Mehrabian (1968:44) point out that passivization is termed as objective orientation because it indicates a lower degree of engagement of the agent and the focus is on the object to achieve certain purposes.

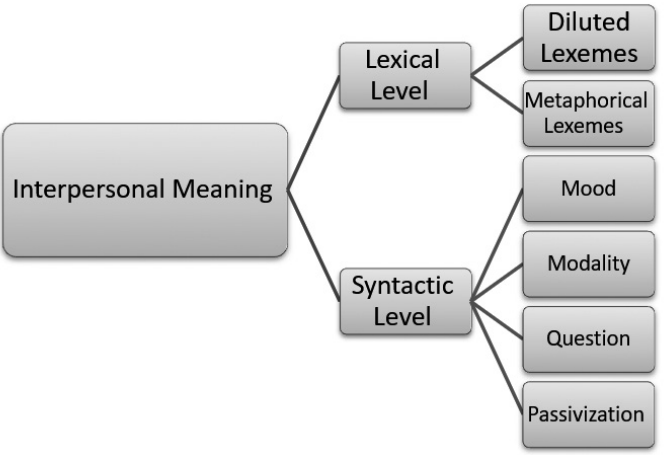
Halliday's(2000) model of mood and modality will be included . Halliday and Matthiessen (2014:134) state that " the clause is organized as an interactive event". In this sense an event is represented as an exchange in which giving and taking a commodity of some kind is involved . According to this view ، Halliday (2000: 87) classifies two kinds of commodity which are labeled as " information " and " goods –service" and four speech roles can be identified as it is illustrated in Table one which is adopted from (Hao&Yuhui،2010:826) study . Statements are naturally expressed by declarative clauses ،questions by interrogative clauses and command by imperative .

Table (1): Basic Speech Roles

Commodity Role	Good- Service	Information
Giving	Offer	Statement
Demanding	Command	Question

(Hao& Yuhui،2010)

The Model of analysis can be summarized by the following diagram :



4-3 Data Analysis

Extract (1) :

(عليه السلام ومَنْ كلام لهُ):

لمْ تكـنْ بيعتُـكمْ إيـاي فلتـة وليـسَ أمـري وأمرُكُـمْ واحـدا . إنّي أريدُكُـمْ لله وأنتـُم تُريُدونَـني لأنفسكُمْ أيُها النـاسُ، أعينُونـي عـلى أنفسكُمْ وأيـمُ الله لأنْـصِفَنّ المظلَـومَ مـن ظالِـهِ ، ..... (محمـد عبـده، ٢٠١٨:١١٥)

[Your homage for me was not a lapse and your matter and mine is not the same .I want you for God and you want me for yourselves .O people help me on your selves .I swear to God that I do justice to the oppressed from his oppressor].

In this excerpt ، Al-Imam Ali(عليه السلام) declares his love and interest to the addresses by using the statement in which the subject –finite verb makes up the indicative mood (إني أريدُكُـم) so، the mood is indicative (statement) through which Al-Imam (عليه السلام) uses the verb (اريد) (want) in the sentence (أريدكـم لله) (I want you to Allah) to express his interest and care of the people to be the closest ones to Allah (عز وجل) in order to gain His satisfaction . Syntactically ، Al-Imam (عليه السلام) also employs the imperative mood which functions as command through the verb أعنْ (help) in the sentence أعينوني على أنفسكُم(help me on yourselves) to express his (عليه السلام) actual care of

them .This affective meaning is expressed by the verb (أعنْ) (help) instead of using more potent or harsh lexeme like قاوموا (resist) in a sentence like قاومـوا أنفسـكم(resist your selves) . In short، the affective meaning in this excerpt is conveyed syntactically by exploiting declarative and imperative mood ، and lexically by using the verb أريد 'want' and أعن 'help' which can be titled as diluted lexemes .

Extract (2):

ومن كلام له ﷺ في النهي عن عيب الناس :

وإنـما ينبغـي لأهـل العصمـةِ والمصنـوع إليهـم في السـلامة أنْ يرحمُـوا أهـلَ الذنـوبِ والمعصيةِ ، ويكـون الشكرُ هـو الغالـبَ عليهـم والحاجزَ لهـم عنُهـمْ ، فكيـف بالعائـبِ الذي كان أخـا وعـيره ببلـواهُ . أمـا ذكـرَ موضـع سـتر الله عليـهِ مـن ذنوبـه ، ممـا هـو أعظـم مـن الذنـبِ الـذي عابـهُ بـه ، وكيـف يذمـهُ بذنـبٍ قـد رَكِـبَ مثلهُ....يـا عبـدَ الله، لاتَعجـلْ في عَيـبِ أحـدٍ بذَنبـهِ فلَعلـهُ مغفـورٌ لـهُ ،وَلا تأمـنْ عَـلى نفسـكَ صغيرَمعصيـةٍ فلَعلـكَ مُعـذبٌ عَليـهِ[(محمـد عبـده، ٢٠١٨:١١٩).

[The people of infallibility and those who are made to them safety should show mercy to the people of sins and impiety ، and thank should be prominent and the barrier for them. So، what about the one who reproaches a bother and reproaches him with his affliction . Did not he remember how God covered his sin which is greater than the sin with which he was reprimanded ،and to vituperate him for a sin he had committed like him . O servant to God ،do not hasten to vituperate anyone for his sin ،for he may be forgiven ،and do not insure yourself with a small sin ،for perhaps you will be punished because of it].

The mood of the whole excerpt is 'indicative' with different forms .The first two sentences are statements whereas the last ones are rhetorical questions. The indicative mood in this excerpt gives the sense of assertiveness .It is the urge to show mercy to those who have committed sins.

The mercy of people to each other is manifested through giving advice between them and hiding their sins . On the other hand ، the modal verb ' ينبغي ' (must)gives the sense of obligation ; that is، we must have mercy on each other in order to live peacefully .Equally important ،the particle ' لعل' which means (may) as well as the word 'مغفور' (forgiven) in the sentence ' فلعله مغفور لهُ' (he may be forgiven) carry the sense of softness of the semantic harshness of sins.

Lexically ،the words رحمه (mercy) in ' يرحموا' (they have mercy) ، and أخا (a brother) can be termed as ' expressives' rather than 'representatives '. Representatives refer to the speaker's knowledge whereas the expressives refer to the speaker's feelings and emotions .By these words ،Al-Imam's ﷺ affection is manifested for those who have committed sins and they are the focus of his attention and care ،because he is an imam of justice and fairness among all people .

Extract(3):

من عهدِهِ ﷺ إلى محمد بن أبي بكر حين قلدهُ مِصرَ:

فأخفـض لهـم جناحـك، وألـن لهـم جانبـك، وأبسـط لهُـم وجهـك، وآسِ بينهـم في اللحظـةِ والنظـرةِ حتى لا يطمـع العظـماءُ في حيفِـكَ لهُـمْ ولا ييـأس الضعفـاءُ مـن عدلِـك بهـمْ، فـإن الله تعـالى يُسـائِلكمُ معَـشرِ عبـادهِ عـن الصغيرة مـن أعمالكـُمْ والكبيرة ، والظاهرةِ والمستورةِ فـإن يُعـذبْ فأنتـم أظلـمُ ، وإنْ يعـفُ فهـو أكـرمُ [.(محمـد عبـده ،٢٠١٨:١٢٤).

He ﷺ wrote to Mohammed bin Abi-Bakir when he ﷺ appointed him as governor in Egypt . a

[So، lower your wing to them، soften yourself for them ،and make your face plain for them. Be fair among them in care so that the great do not covet your injustice to them and the weak do not despair of your justice with them . God Almighty asks you ،His servants ،about your small and great deeds ،the apparent and the hidden. If He punishes ،then you are more unjust ،and if

he pardons ،then He is more generous].

This extract is a series of imperatives and indicatives (negative statements). The first four sentences are in imperative mood which are diluted by the connotational penumbra that the metaphorical lexemes أخفض (make lower) ، جناح (wing) ، ألنْ (soften)، أبسط(make it plain) bear . They present the intimacy with the listener (Muhammed Ibn-Abi Bakir) to whom the orders are directed ،and with the intended audience (the Egyptians) to whom he was appointed as a guardian.

The word جناحك (your wing) in the sentence فأخفض لهم جناحك refers to the human's hand when a person wants to strike ،he raises his hand like a bird which also raises its wings to strike with them ،but it lowers its wings with its little birds and flaps over them .Thus ، lowering the wing means humility ،and gentleness in treatment، and socialization .

خفض الجناح(lowering the wing) ، بسط الوجه (making the face debonair) لين الجانب (softening) ، and المساواة (equality) are actual reflections of intimacy and sincere affection ،and they can be termed as ' accelerators of intimacy' .The other sentences are in indicative mood. The first two sentences are negative statements which are in consistent with what precedes them and as a result of them، and give incentives to the recipient to understand the codes of the discourse .To sum up ،this extract expresses Al-Imam's intimacy for the recipients which does not stem from the relational interaction only ،but from the relational relationships also that are not governed by a specific time ،place ،or event .It is like a constitution that regulates the lives of people everywhere and at all times .

Extract (4) :

ومن كتابٍ لهُ ﷺ الى عُمّالهِ على الخراج من عبد الله علي أمير المؤمنين الى أصحاب الخراج أمّا بعدُ فإنَ من لم يحذرْ ما هُوَ صائرٌ إليهِ لم يُقدمْ لنفسِهِ ما يُحرزُهَا . وأعلمُوا

أنَّ ما كُلفتُم يسير وأنّ ثوابُهُ كثيرٌ ...فأنصفوا الناسَ من أنفسكمُ واصبروا لحوائجِهم فإنكمُ خُزّانُ الرعية ...ولاتحسمُوا أحدا عن حاجتِه ، ولا تحبسوهُ عن طلبتهِ ولا تبعُنّ للناسِ في الخراجِ كسوةَ شتاءٍ ولا صيف ، ...ولا تضْربُنّ أحدا سوطا لمكانِ درهمَ ...ولاتدخروا أنفسكُمْ نصيحة....ولا الرعية معونة ...[(محمد عبده ،٢٠١٨:٨٠).

His letter to his workers on the tax. From the servant of God : Ali،The commander of the faithful to the owners of tax.

[As for after that ،whoever does not warn what will happen to him ،he does not avoid himself of what he is afraid of .And know that what you are entrusted with، is easy and its reward is abundant .So، do justice to the people ،and be patient with their needs because you are the caretakers of the people .And do not detain any one from his needs ،and do not prevent him from reveal his request .Do not sell people clothing of winter or summer from the tax. And do not beat anyone with a whip for a dirham . And do not skimp an advice or an aid for the people under your care] .

A group of prohibitions are delivered successively in a form of negative imperatives . They are a series of orders to the tax collectors to take into account the interest of the people and be kind to them .Syntactically ، the sentence واعلموا أن ما كُلفتم بيسير(know that what you have been entrusted with is easy and its reward is abundant) is in passive voice to make the workers' focus on the reward on the one hand and attenuate the burden of their responsibility on the other hand .This purpose is also achieved by using the diluted lexemes يسير (easy) ، ثوابهُ (its reward) and كثير (much) . By using passive voice and these diluted lexemes ،Al-Imam ﷺ presents his intimacy with the workers of taxes . The series of orders and prohibitions reflect his ﷺ intimacy and solidarity with the people because they are fall on their behalf.

Extract (5):

ومنْ عَهدٍ لهُ ﷺ كتبَهُ للاشترِ النخعيّ لَمّا وَلاّه على مصرَ :

هذا ما أمرَ بهِ عبد الله عليٌّ أميرُ المؤمنين مالكَ بن الحارثِ الأشتر في عهدهِ إليهِ حينَ ولاّه مصرَ : جباية خراجِها ، وجهَادَ عَدُوها ، واستصلاحَ أهلهَا ، وَعِمارة بِلادِها]...فليَكنْ أحبَّ الذخائرِ إليكَ ذخيرة العملِ الصالحِ ....وأشعِرْ قَلبكَ الرحمة للرعية والمحبة لهمْ واللطفَ بِهِمْ . ولا تكونَنّ عليهِمْ سَبُعا ضاريا تغتنمُ أكلهمْ فإنهمْ صِنفانِ إما أخٌ لكَ في الدينِ إما نظيرٌ لكَ في الخلقِ ...فأعطهم من عفوكَ وصَفحكَ مِثلَ الذي تُحب أنْ يُعطيكَ الله منْ عفوهِ وَصفحهِ .... وَلا تقولَنّ إني مُؤمّرٌ آمُرُ فَأطاعُ فإنّ ذلك إدغالٌ في القلبِ ، ومنهكة للدينِ ...وأعلمْ أنهُ ليسَ شيٌ بأدعى إلى حُسنِ ظنِّ راعٍ برعيتهِ من إحسانهِ إليهمْ وتخفيفهِ المَؤوناتِ عليهمْ .... وَلكنْ آثرٌ رؤوسِ جُندِكَ عِندكَ من منْ واسَاهُمْ في معونتهِ وأفضلَ عليهم من جدَتهِ ...فإنّ عطفكَ عليهمْ يَعطِفُ قلوبَهمْ عليك . وإنّ أفضلَ قرّةِ عَينِ الولاةِ استقامَة العدلِ في البلادِ، وظهورُ مودةِ الرّعِية ....[(محمد عبده، ٢٠١٨:٩٢).

He wrote to Al-Ashter Al-Nakhai when he appointed him on the servant of God Ali ،The commander of the Egypt .This is what . faithful ، ordered Malik bin Harith Al –Ashter

[Collecting its tax ،striving against its enemy ، reconciling its people ،and building its land .So،let the most beloved ammunitions to you is the good deed .And make your heart feels mercy ،love for them ،and kindness to them . And do not be a predatory lion over them ،taking advantage on their behalf ،they are of two types :either your brother in religion or your counterpart in humanitarianism .So، give them of your pardon .And do not say ،"I am commanded to be a commander ،so I am obeyed "; for that is an encroachment in the heart and debilitation of religion. Your kindness to them makes their hearts sympathize with you].

This extract is a part of a letter sent by Al-Imam Ali ﷺ to Malik Al- Ashter .We can consider this letter a full constitution to organize the affairs of the countries and the people so that peace and love prevail among all people in general .It is a mixture of three kinds of mood in which Al-Imam ﷺ is sometimes seen as an orderer ، sometimes as an inhibiter /or as provider of information .All the orders ، information ،and wishes or suggestions are relat-

ed to moral ، intellectual ،and humanitarian sources imposed by the nature of responsibility that is assigned to the listener ،the person to whom the speech is addressed ،the goal ،and the situation including the place and the time .

The subjunctive mood is presented in the sentence فليكنْ أحبّ الذخائر إليك العمل الصالح

[So، let the most beloved munitions to you is the munitions of good deed] which implicitly carries an order ،but it is softened and diluted by the particle (فا) in (فليكنْ) to become a form of wishing .Thus ،this sentence can be paraphrased as (I wish the munitions of good deed will be your most favorite one) . This order is also extenuated by the word ' ذخيرة ' (munitions) which gives the sense of importance and regard of the good deed .The imperative and indicative moods are presented in the other sentences that take the form of either orders ، prohibitions ، or statements .This style shifting creates a dynamic interpretation of relationships with Malik Al-Ashter away from static strategy that creates monotony and boredom .

The words الرحمة (mercy) ، المحبة (love) ، اللطف (kindness) ، عفوك وصفحك(your forgiveness and pardon)، تخفيفهِ المؤونات (reducing supplies) ،إحسانه (his favor) can be termed as diluted lexemes which carry within them sincere love ، compassion ،and intimacy of Al-Imam ﷺ toward the all people .

The negative order لا تقولنّ إني مؤمرٌ آمر أُطاع [do not say that Iam ordered and I am a commander ،so I have to be obeyed] functions as a prohibition in which Al- Imam ﷺ uses passive voice (مؤمر فأطاع) to direct Al-Ashter's attention to an important point that his position as ' a commander ' would give him a sense of power and dignity .This sense would spoil his relationship with his people .This point is represented in the word (إدغـالٌ) (spoiling

) in the sentence ' فإن ذلك ادغال في القلب' (It is corruption of the heart) . Al- Imam ﷺ wants Al –Ashter to create and maintain an intimate relationship with the people who are under his care based on love ، affection ،and intimacy instead of the basis of authority and power .This humanitarian tributary will deepen ، develop ، and its fruits will be picked up . This is what is confined in the sentence ' فأن عطفك عليهم يعطف قلوبهم عليك' (your kindness to them makes their hearts sympathize with you).

4- Conclusion

Intimacy is a vital emotional aspect of human interaction which is regarded a pivotal in the cultural construction of the relationship between self and the others. Language is not only a means of conveying cognitive aspects of an interaction ، but it provides multiple means of expressing feelings and emotions in a social context. Intimacy is one of the manifestations of emotional aspects that can be expressed by various linguistic choices and strategies .

Al- Imam Ali ﷺ in Nahjul-Balaga presents creativity in expressing this human tributary that is highly influenced by language use in context :who uses ، and to whom affective tools are used ? ، for what purpose ? in what context ،and what are the interpersonal meanings it conveys ? . Al-Imam ﷺ is creative also in style shifting to express intimacy which refers to his ability to reproduce and transform the relationships between him and his followers ،use different strategies to express his ﷺ identity on the one hand ،and his ability to create dynamic interpretation of the relationship on the other hand .In this sense ، he ﷺ mixes the relational as well as historical socio-cognitive elements in a more dynamic rather than static understanding of the relationships .

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Imam Husayn's Message and the Struggle for Freedom: Lessons from Modern History

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Abstract

The third Imam Husayn's courage in the fight against tyranny and oppression has been an inspiration to peoples in many places and times. This paper discusses how Imam Husayn's message has influenced campaigns for political freedom in modern history. It focuses in particular on the Indian subcontinent، which is home to one of the world's largest Shi'i populations and where many political freedom fighters، whether Shi'i or non-Shi'i، drew inspiration from Husayn's bravery in the struggle against British rule. The paper will discuss many figures who applied Husayn's struggle to their present day، including Shi'i writers and poets like Mir Anis and Muhammad Iqbal، political leaders like Mohandas Gandhi and Abul Kalam Azad، and especially، Shi'i mujtahids like Sayyid 'Ali Naqi Naqvi، who spread Husayn's message around India and the world. Exploring these literatures، it explores how these luminaries understood Husayn's message and embodied it in their campaigns. The paper will show that Husayn's struggle at Karbala is emblematic of an eternal struggle between oppression and freedom within human societies، and remains relevant to all. It also suggests that Husayn can be taken as providing mor-

al lessons for all of humanity، with relevance for today.

Key words Imam Husayn Imam Husayn (martyrdom/ sacrifice) Imam Husayn (social and political significance) South Asia/ India/ Shi'is in India

الملخص

لقد كانت شجاعة الامام الحسين في محاربة الاستبداد والقمع مصدر الهام للشعوب في العديد نت الأماكن والأزمنة، وقد تردد صداها عبر التاريخ الحديث في حملات الحرية السياسية. سأناقش العديد من الأمثلة، لكنني سأركز بشكل خاص على شبه القارة الهندية، التي تعد موطنا لأكبر عدد من السكان الشيعة في العالم وحيث استلهم العديد من المناضلين من اجل الحرية السياسية، سواء كانوا شيعة ام لا، من شجاعة الامام الحسين ﷺ في النضال ضد الحكم البريطاني. سأناقش العديد من الأمثلة الشعرية والأدبية التي طبقت نضال الامام الحسين ﷺ حتى يومنا هذا، بما في ذلك الكتاب والشعراء الشيعة مثل مير أنيس ومحمد إقبال والقادة السياسيين مثل مهاتما غاندي وأبو الكلام آزاد، وخاصة المجتهدين الشيعة مثل سيد علي نقي نقفي، الذي نشر رسالة الحسين في جميع انحاء الهند والعالم. باستكشاف هذه الآداب، سأكتشف كيف فهم هؤلاء اللامعين رسالة الحسين ﷺ وجسدوها في حملاتهم سيظهِر بحثي ان نضال الحسين ﷺ في كربلاء هو رمز للصراع الأبدي بين القهر والحرية داخل المجتمعات البشرية، ولا يزال وثيق الصلة بالجميع. سأوضح أيضا في ورقتي ان الأمام الحسين ﷺ على انه يقدم دروسا أخلاقية للبشرية جمعاء بدلا من أي مجموعة معينة. وأطلب مني ومن الجميع التفكير فيما قد تعنيه هذه الرسائل لنا اليوم.

الكلمات المفتاحية: الامام الحسين ﷺ، الامام الحسين ﷺ (استشهاد/ تضحية)، الامام الحسين ﷺ (أهمية اجتماعية وسياسية)، جنوب اسيا / الهند / الشيعة في الهند

Introduction

The sixth Imam Jafar al-Sadiq famously stated: 'Every day is 'Ashura، every land is Karbala.' The martyrdom of Imam Husayn ibn 'Ali، who was killed in 61AH with his caravan of family members and 72 companions on the plains of Karbala، was more than one event in one place and time. It was instead a universal and non-temporal moment، a node of the struggle between good and evil، between tyranny and freedom، that stands as a moral lesson for all civilisations across human history. The message set by Husayn's courage، steadfastness and sacrifice at Karbala has inspired human struggles for centuries، and this message extends far beyond its geographic heartlands، across the Muslim world.

The battle of Karbala can therefore be read as having meaning in a variety of spatial and temporal moments، and this paper looks at just one locus: South Asia (the Indian subcontinent) in the early twentieth century. For various reasons، South Asia offers a good focus for studying the inspiration of the Imams (and specifically، in this paper، Imam Husayn) upon all of humanity.[1] First، the several countries of the subcontinent are home to some of the world's largest Muslim populations، including largest Shi'i populations، making it a global centre of Shi'i thought and spiritual life that exists in frequent exchange with the major Shi'i populations further west. Second، the message of the Imams has inspired the populations of the subcontinent across their religious confessions. The subcontinent's Muslim elites and Sufi orders

1-For some examples of books on Shi'i Islam in South Asia which discuss these themes، see: Juan Cole، Roots of north Indian Shi'ism in Iran and Iraq: the state of Awadh 1722-1858 (California 1988); Justin Jones، Shi'a Islam in colonial India: religion، community and sectarianism (Cambridge، 2012); Karen Ruffle، Everyday Shi'ism in South Asia (London 2021); Simon Fuchs، In a pure Muslim land: Shi'ism between Pakistan and the Middle East (Chapel Hill NC، 2019).

trace their genealogies (nasb) back to ʻAli ibn Abi Talib and other Imams، meaning that these figures are widely revered among South Asia's Muslim communities. Equally، there has been the historical influence of Shiʻi Islam: the historic Indian Shi'i darbars (courts) at Golconda، Bijapur، Lucknow، Rampur and Dacca have given Shi'i traditions huge influence across literary and courtly culture. For centuries، poets and reciters of all religions، including Hindus، have revered the Imams، and all religious communities have historically taken part in the a'azadari rituals that are observed in towns during the holy days of Muharram. Across cities in India and Pakistan، on the holy day of ʻAshura on which the martyrdom of Imam Husayn is remembered، cries of mourning for Imam Husayn and reflection on his message take place not just among Shiʻis but among South Asia's many communities.

During the anti-colonial struggle، especially in the nineteenth and early-twentieth centuries، the population of India took inspiration from Husayn's courage and sacrifice in the struggle against British colonial rule. In this paper، I will think about the Indian freedom movement as just one time and place where Imam Husayn was lauded as the archetypal exemplar in the fight for justice and freedom، and where Karbala stood as a message for all places and times.

Imam Husayn's inspiration in struggle

For centuries in India، under noble patronage، Husayn's quest at Karbala had been commemorated in Indo-Persian genres of literature and performance. The marsīyah poem (a genre of poetry especially associated with Muharram and eulogies for Husayn and other martyrs)، majlis recital and Muharram observance have all long been established means of preserving the message of Husayn and ensuring its relevance for all places and

times. Let me briefly quote Mir Babar Anis، a major Shi'i poet of the nineteenth century. His marsiya poetry، written in Urdu in the nineteenth century، reflects on Husayn as the great King; Anis describes Husayn's suffering and sacrifice in emotive terms:

'At Karbala the traveller is undone!
An assault upon a Sayyid، loved by all!
In foreign lands can a battle ever be won?
Have mercy on these babes so frail and small.
They die of hunger; thirst has plunged its sword.
They are Your Holy Prophet's Family، Lord!'

Marsiya poems like this encouraged listeners to reflect on the tremendous sacrifice that Imam Husayn made، encouraging them to participate in the experience of suffering:

'Sheathing his sword، the King cried 'I obey!'
The day of Judgement came upon the world.
The enemy stood like animals at bay.
Their arrows fixed، their standard's flag unfurled.
Husayn stood helpless. See and you will know.
Your helpless Lord alone before your foe!'[2]

In later decades، some Indian Muslim authors looked not only to Husayn's suffering in this manner، but increasingly began to emphasise his inner strength، steadfastness and fortitude as an inspiration. Muhammad Iqbal، perhaps modern South Asia's greatest Muslim poet، took on the message of Husssein's bravery. Iqbal's couplets frame Husayn as the ultimate embodiment of the triumphant higher self (known as khudi); Husayn lived the concept of khudi by fighting for the principles of Islam and dying a martyr's death، alongside his companions:

2-Mir Babar 'Ali Anis، The Battle of Karbala ([1850s]، introd. David Matthews (Delhi، 2003)، 21-22، 42-45; see also Mir Babar 'Ali Anis، Waqi'at-i-Karbala (Lucknow، 1923/4); also، 'Abd ul-'Aziz، Majmū'ah-i-Mu'jiza't (Lucknow، 1873).

‘Like the grains of desert sand، his [Husayn’s] enemies were countless،

While the number of his friends equalled God.’

Iqbal’s views resembled the words of Jafar al-Sadiq cited the beginning of this paper: he saw Karbala as a spaceless and timeless message to fight for the greater good. It transcended narrow group or sectional loyalties by taking Karbala as a lesson concerning the struggle for universal justice. It should inspire every human to seek، like Imam Husayn، the triumph of the self:

‘The sands of Iraq await، the desert of Hijaz is thirsty،

Once again satiate your own Kufa and Syria with the blood of Husayn.’[3]

These themes of courage against adversity lent themselves clearly to political struggle. Muhammad Ali Jauhar، a politician who was one of India’s key Muslim nationalist leaders in the 1910s-20s، produced the poem Shi‘an-i-Husayn (The supporters of Husayn)، which also perceives Karbala as an eternal battle:

‘The war between truth and falsehood is eternal،

Those who are not frightened by falsehood are the partisans of Husayn.’

And elsewhere:

‘His splendid example will remain until doomsday،

The worshippers of truth shall never forget their debt to Husayn’.

Jauhar here interprets ‘shī‘an’ to mean not only a specific religious grouping (the Shi‘a) but all those people who drew meaning from Husayn’s example and emulated his conduct. The righteous could exist across religions and cultures. Likewise، Husayn’s battle was one of victory for universal moral right. As his

3-Muhammad Iqbal، Kulliyat-i-Iqbal، quoted in Syed Akbar Hyder، Reliving Karbala: Martyrdom in South Asian Memory (New York، 2006)، 143-8.

poem ultimately claims:

'Husayn's battle at Karbala resurrected Islam.' [4]

The invocation of Husayn within political thought in late-colonial India was not exclusive to Muslim political leaders. Mohandas K. Gandhi، the Indian nationalist movement's greatest leader، drew influence from the Imams 'Ali، Hassan and Husayn، and mentioned them on several occasions. In 1942، while in jail، he wrote:

'My admiration for the noble sacrifice of Imam Husayn as a martyr abides because he accepted death and torture of thirst for himself، for his sons and for his whole family but did not submit to unjust authorities'.[5]

Gandhi's reference to the lessons of Husayn suggests that he was applying the political meanings of the Karbala paradigm beyond the boundaries of the Islamic tradition، to reach out to all Indians. And it also shows how for Gandhi the character of Imam Husayn aligned with his political construct of satyagraha: the sacrifice of oneself in pursuit of truth and justice.

'Act on the basis of his example'

Thus far، this paper has noted a range of early-twentieth century thinkers who evoked Imam Husayn in verse or in prose; but other well-known figures penned more substantive reflections، in the form of treatises dedicated to telling the life of Husayn and his struggle at Karbala in detail. One highly influential figure to have taken inspiration from Imam Husayn was Abul Kalam Azad، one of the key Islamic scholars and political leaders of late-colonial India. His views on Husayn were expressed in particular in Shahīd-i-A'azam ['The Great Martyr']، a treatise first published in

4-Reprinted in Akhtar Bastavi ed.، Sukhan-i-Jōhar (Lucknow، 1983)، 314-
5-'Diary 1932، January 10' in The Collected Works of Mahatma Gandhi، Vol 55 (Delhi، 1999)

1927. In this text، Azad evokes Imam Husayn as having transformative meanings across history:

'The important place Husayn occupies in Islamic history is very well-known and requires no elucidation… No tragic incident has occupied in this world that has caused humanity to shed tears so profusely as the martyrdom of Husayn. More than 1300 years have passed since this soul-wrenching event in Islamic history and still the month of Muharram brings to the mind of every Muslim a vivid remembrance of the noble sacrifice offered by Husayn.'[6]

According to Azad's account، Husayn should be considered as an ūswah، a model or exemplar، or even the Ūswah-i-Ḥasnah، the Supreme Exemplar. He is an archetype of conduct for his followers. Azad ruminates upon Husayn's character and 'dignified spirit'، and his qualities of bravery، determination and forbearance (ṣabr-va-istiqāmat). Azad claims that Husayn's character must be emulated by his followers، through their own conduct:

'It is not lawful to praise any person for their love of Husayn، unless they act on the basis of his example.'[7]

The universality of Husayn's example was perhaps the chief quality that differentiated Imam Husayn from other revered martyrs. Quoting the great Islamic historian ibn Khaldun، Azad stated that all peoples (aqwam) of the world have their own mythologised leaders and martyrs; nations make their own 'martyrs' to contribute to feelings of patriotism (ḥub-i-vaṭan) to bind a particular group together. However، Husayn's example was different from these cases of national legends since Husayn alone offers a universal model for mankind. His example is unique by having

.6-Abu'l Kalam Azad، Shahīd-i-A'azam (Delhi، 1927)، 3 6
Ibid، 5-6

meaning for all of humanity. Azad's words are worth quoting at length:

'Husayn's story is a story of human dignity; a tale revealing the essential nobility of man; an account of man's ascent to the peak of grandeur. His story presents an ideal for individual and collective human life; it is a milestone in the long journey from beastly slavery to human freedom; it is a proclamation of God's Kingdom in this ephemeral world; it is an irrefutable proof of the possibility of establishing God's Kingdom among human beings; it is a beacon light which guides humanity to perfection. When humanity falters in adhering to the path of truth and freedom، the example set up by Husayn gives support and comes to its rescue. When the tyrants، proud of their wealth، power and authority harass the unassuming and helpless followers of Truth، Husayn's heroic stand in its cause will teach them the lesson of perseverance.' [8]

Another highly significant aspect of Azad's writings was his very contemporary presentation of Husayn as a fighter for political justice. Take the following passage، which shows how Azad brought the struggle of Imam Husayn into dialogue with contemporary political concerns:

'Husayn، the Prince of Martyrs، initiated the holy war against the oppressive regime of the Umayyads and refused to take the oath of allegiance to that authority. It is a sacred legacy bequeathed to posterity by Husayn that Muslims should never submit to any authority which defies the Divine Law، which maintains itself by force and foists its arbitrary decisions on the people at the cost of inherent human freedom.'[9]

By casting the late-Umayyad rule as monarchic (shākhsī)، im-

8- Ibid، 72-74.
9- Ibid 75-6.

perial (samrājī) and founded upon the qualities of 'oppression and tyranny' (ẓilm-va-jabr)، Azad drew a direct link between Husayn's struggle against Yazid and the contemporary struggles of Indian freedom fighters against the British Raj. In a similar vein، Azad argued that Imam Husayn aspired to build a true and just Islamic government (Islāmī hukūmat)، which offered an ideal template for a free India. Husayn's government would be based on a spirit (rūḥ) of 'liberty and democracy' (ḥurīyat-va-jamhōrīyat). It would apply the principles of collective consultation (mashwarah-i-ijmā'-i-ūmmat) which Husayn implemented among his followers. Furthermore، Husayn's ultimate government would embody the ethics of justice and charity (haq-va-ṣadāqat) that he always displayed in interaction with his family and followers. This democratic، just and empathic state for which Husayn fought evoked an ideal of social justice.[10]

Other Muslim authors and poets also looked to Imam Husayn's battle at Karbala as inspiration for the Indian freedom struggle. Josh Malihabadi، a Shi'i poet، was one example. He became known for a kind of poetry known as the 'new marsīyah'; his verses blended the imagery of Karbala with themes of political revolution، as he urged Husayn's followers to liberate themselves from colonialism:

'Call out O Prince of Karbala…

There are hundreds of Yazids، yesterday there was only one

In every village، cries arise that force is power

Once again human feet are chained.'[11]

Such verses، as was fully intended، became something of a political anthem، being recited during Muharram commemora-

10- Ibid، 76-8.

11- Josh Malihabadi، Josh Malihabadi ke Marsiye، quoted in Hyder، Living Karbala، 167-9.

tions in the years leading up to Indian independence.

'A martyr for all humanity'

All of the great writers and political leaders discussed above، whether Muhammad Ali Jauhar، Abul Kalam Azad، or Mohandas Gandhi، have drawn inspiration from Imam Husayn. They all show that there was a kind of collective inspiration taken from his martyrdom، in the years after the First World War، where Karbala came to stand for the eternal struggle against oppression and cruelty in all societies. This paper will now turn to one more particularly influential voice in the remembrance of Husayn. Sayyid 'Ali Naqi Naqvi is perhaps the most respected Shi'i mujtahid of twentieth century South Asia. Educated in the hawza of Najaf and Karbala، 'Ali Naqi Naqvi returned to the city of Lucknow in the 1920s، and thereafter became the most influential leader of India's Shi'i community. Over his long and distinguished career، he wrote many dozens of tracts on Imam Husayn. His aim was to circulate the message of Imam Husayn as widely as possible; he wrote primarily for the Shi'i community، but also desired to reach out to new audiences، across South Asia's many religious communities، who all had something to learn from Imam Husayn.

Naqvi's most famous work on Husayn was Shaheed-i-Insaniyat [The Martyr for Humanity]، published in 1941 to mark the 1300th anniversary of Husayn's martyrdom، which has come to be considered his most important work.[12] This deeply researched text traced Imam Husayn's ancestry and early life، and his life between the Prophet's death and the assassination of Imam 'Ali.

12- I have examined this text in greater detail in Justin Jones، 'Shi'ism، Martyrdom and Revolution in Twentieth-Century India: Selfhood and Revolution in the Husainology of 'Ali Naqi Naqvi'، Journal of the Royal Asiatic Society 24، 3 (2014)، 415-434.

But most of it documented in great detail Imam Husayn's refusal to pledge allegiance to Yazid، his journey to Kufa to face his adversaries، and his battle and martyrdom at Karbala. The core of Naqvi's message، in this book and others، was that Husayn was a model for all of humanity: he carried a universal message for everyone، regardless of their specific confession. In the opening lines of the book، he presented Husayn not simply as a model for the Shi'a but an example for all of 'humanity' beyond any particular religious group:

'All the people of the world، all its faiths and communities، can agree with the presence of righteousness، justice and truth in the message of Karbala.'[13]

Since Naqvi was writing at the height of the nationalist struggle، his rendering of Husayn's martyrdom is replete with references to the fight against infidel rulers:

'The mentality of blindly following the ruler like cattle، which had prevailed till 60 AH، was replaced، as a result of Husayn's sacrifice، with a sense of the recognition of ones' duties and a desire to call tyrants and oppressive governments to account.'[14]

In this sense، Husayn should be considered not just as a martyr، but also as the ultimate victor، based on his embodiment of greatness:

'Was it possible for such a man as is revealed by Imam Husayn's sayings and prayers to yield to the forces of insubordination to God، to swear allegiance to a sinner like Yazid? The answer must surely be an emphatic no. Even when alone، and surrounded by a huge army at Karbala، Husayn stood firm in his convictions. True، Husayn and his companions were slaughtered، but when the consequences of the battle of Karbala began to unfold، it was found

13- Sayyid 'Ali Naqi Naqvi، Shahīd-i-Insānīyat (Lucknow، 1995 [1941-2])، 16.
14- Naqvi، Shahīd-i-Insānīyat، 56.

that in reality Husayn had emerged as the true victor.'[15]

Naqvi wrote that Imam Husayn's fullest lesson for mankind was prompting a 'change in mentality':

'Husayn's chief method of opposition to Yazid's power was to revive in the people the capacity to feel، awaken in them the power to think for themselves independently، and to restore to them the courage to give free expression to the dictates of their conscience.'[16]

Husayn's objective in battle was not material victory، but eternal victory over people's minds:

'Imam Husayn wished to usher in a spiritual revolution. Yazid's armies could kill Husayn; but they could by no means kill the ideas which Husayn wanted people to acquire from the example set by him.'[17]

Naqvi lists what he calls the 'moral consequences' of Husayn's actions. Husayn's life story was to be read as a lesson for the most perfect human character. A large segment of Naqvi's book to the attributes (aūṣāf) of Husayn، all complete with anecdotal illustration: these include his independence، group organisation، honour، bravery، selflessness، empathy and non-aggression. Husayn provided lessons in 'patience and steadfastness'، and sticking to true principles. Husayn was 'a bulwark of steadfastness and resolve.'[18] He taught forbearance، being known as 'Sayyid al-Sabirin'، the steadfast leader. And he was a pacifist، who shunned war for twenty years under his brother's treaty with Mu'awaiya، and was pulled into war when he refused to pledge allegiance to Yazid. He tried to avoid conflict at all costs and only fought when

15- Naqvi، Shahīd-i-Insānīyat، 582-587.
16- Naqvi، Shahīd-i-Insānīyat، 230-231.
17- Naqvi، Shahīd-i-Insānīyat، 100-101.
18- Naqvi، Shahīd-i-Insānīyat، 654-694.

it was necessary، when justice was called into account.

By emphasising the message of selflessness، sacrifice، self-denial and compassion that Husayn taught his companions، Naqvi shows how Imam Husayn elucidated a complete model for all human social and political relationships. Like some of the other writers I have mentioned، Naqvi also related Husayn's message to modern political questions of freedom، and the creation of an ideal society. He wrote that Husayn carried Islam's 'message of liberty، equality and fraternity (ḥurīyat، musāwat، insānī birādarī)'. Husayn also taught the lesson of 'civil and human rights (shehrī aūr insānī ḥuqūq)، from which can be build the pillars of group solidarity to vanquish all poverty and misfortune.'[19] This is a clear example of how Imam Husayn's message could be taken up in a campaign for justice in modern politics.

Conclusion

This paper has looked at just a few poets، authors and political reformers – Muhammad Iqbal، Muhammad Ali Jauhar، Abul Kalam Azad، Sayyid 'Ali Naqi Naqvi and a few others – who understood Imam Husayn to represent an exemplar for all humanity. In his bravery، sacrifice and self-denial، he set a model for the world. The battle of Karbala was not one event in one place and time، but as Imam al-Sadiq had said، Karbala was the pivot of an eternal battle، between virtue and vice، which is being fought in all places and times. I have shown in this paper that، in the particular space and time of colonial India، Imam Husayn's battle continued in the form of the movement for political freedom and justice. Indian freedom fighters were inspired by Husayn's battle at Karbala as a template for the struggle for freedom British rule. They took Husayn as a meaningful exemplar for worldly action; they used Kar-

19-Naqvi، Shahīd-i-Insānīyat، 40.

bala as a rallying call in the fight against tyrannical government; and they evoked Karbala as emblematic of an eternal struggle between oppression and freedom across human history.

But most significantly، all these thinkers took the message to be universal. They saw Husayn as a messenger for all of humanity. They defined the 'shi'an'، the followers of Husayn، not as a particular political or religious group، but all those who followed the quest for justice inspired by his model. In these times of injustice، confusion and trauma، we can all find meaning in the character and life of Imam Husayn and the other eleven Imams، which is their truest legacy for us all.

Salam Ya Mahdi: Mahdaviyat and the Journey from the Periphery to the Center

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Abstract

This paper is a rhetorical analysis of "Salam Ya Mahdi" song to investigate the centrality of Mahdaviyat in Shiite discourse. For the purpose، the two concepts of "insiraf" and "tabador" are borrowed from Islamic jurisprudence and extended into the general Shiite rhetoric. It is discussed that Mahdaviyat is structured by making the elongated Imam Mahdi and Apocalypse the major discursive nodes of Shiism through switching their place from the secondary connotation or figurative meaning of the status quo into the primary denotation or veritative meaning of it. This rhetorical process is explained by the swapping of "insraf" for "tabador"، i.e. relieving the secondary، instable interpretation as part of "insiraf"، and prioritizing the apocalyptic interpretations through "tabador". The "insiraf-to-tabador" swap consolidates the centrality of Mahdaviyat as the point de capiton of Shiite discourse and stands for the imperative tone and nature of Shiite politics.

Keywords: "insiraf"، "tabador"، Salam Ya Mahdi، Mahdaviyat، Shiite Apocalypse، point de capiton

الملخص

تعتبر هذه الدراسة عبارة عن تحليل بلاغي لنشيد "سلام يا مهدي"للتحقيق في مركزية المهدويات في الخطاب الشيعي. لهذا الغرض ، تم استعارة مفهومي "الانصراف " و "التبادر " من الفقه الإسلامي وتم توظيفهما في الخطاب الشيعي العام. ولهذا يناقش البحث مدارات المهدويات التي تبنى من خلال جعل الإمام المهدي المنتظر المحور الاساس في بنائها واستخدام مفهومي او اسلوبي الانصراف والتبادر لشد انتباة المتلقي. ولهذا فان المركزية المهدوية هي نقطة انطلاق للخطاب الشيعي الاساسي

Introduction

The current paper، assumes the politics of Shiism by focusing on the process of turning "Imam Mahdi" or the "Shiite Apocalypse" into the key meaning behind the politics of each era through turning its position from the secondary، instable connotation into the primary denotation in interpreting the *status quo*. In other words، Shiism takes advantage of the mutability of meaning، hence shariah prescriptions، to understand social and political incidents relative to the concept of *Mahdaviyat* through "insiraf" and، at a second stage، turns this signification into the dominant meaning of those incidents through the process known as "tabador". This way، *Mahdaviyat* remains the dominant discursive node or the ultimate reality pursued in the politics of each era.

As seen، this paper interprets *Mahdaviyat* as the Shiite discourse that is extended from jurisprudence to politics through the exegetical function of "insiraf" and "tabador". For the purpose، the paper first gives an overview of the concepts "insiraf" and tabador" and their general meaning and usage in jurisprudence; then extends them to politics with a glance at the idea of "metaphor" and "metonymy" as Lacan's contribution to politics; and finally، applies the two to the understanding of the Shiite discourse of *Mahdaviyat* as a creative، imperative، and vibrant mode of politics.

The two jurisprudential concepts of "tabador" and "insiraf" denote the exegist act of inferring the meanings behind words in the interpretation of the Holy Book (of Quran) and narrations (Hadiths) for the sake of defining shariah regulations for everyday life. As everyday life suggests here، the process is highly interconnected with "urf" or the mutable، bottom-up norms of the

lifeworld، hence subject to change in time and place. It also corroborates the utility of rhetoric in discursive evaluations as rhetoric is the mechanism of making things known to the public. A shariah rule that comes from "tabador" or denotative/veritative meaning of the word، might change over time to give its place to a secondary meaning or connotation، as part of the process of "insiraf". As a result، the once secondary meaning of the word might find central place in interpretation; said another way، the connotation of a word attached to it through "insiraf" might one day become the denotative meaning that comes to mind through "tabador" and *vice versa*.

Shiite jurisprudence and political implications: "Iinsiraf" vs. "babador"

Insiraf and tabador are two concepts used in Islamic jurisprudence for interpreting the holy texts and inferring the sharia rules. The two involve the process of evaluating the direct and indirect meanings of the word by reference to the "urf" or the bottom-up norms of communication and language use. Since these norms change over time and across places، the interpretation is a mutable process that، though demanding scholarly knowledge of the text، pertain to the atmosphere as well. Henceforth، the two processes of "insiraf" and "tabador" are endless procedures that require reevaluation over time and in case of the problematization of earlier interpretative outcomes (Nazari Tavakkoli & Mohammad Ali Mirzaei، 2022; Kalantari، 2011). In the following، the two concepts are briefly defined to give an overview of how they can serve our understanding of *Mahdaviyat*.

Insiraf is the procedure in which the meaning is decided for a word by reference to a certain meaning from among a set of relevant meanings due to either the recurrence of the word in that

meaning or the frequency of that meaning or intention in the outside world. For instance، when hearing the word “animal” the mind directly takes all animals but humans; or when hearing the word “water”، the inhabitants of Kufa take “dijlah” river while those living in Bagdad، take the word to mean “Furat”، due to their proximity and frequent reference to them by “water”.

As seen in this definition، “insiraf” involves two negative and positive stages of detaching a set of general meanings to a word and attaching to it a certain meaning from among them. To attribute a certain meaning to a word in “insiraf”، requires “qarinah” or a justification that substantiates that way of meaning definition. As said above، this justification is generally divided into recurrence (case of animal) or frequency (case of water). The meanings attributed to the words through “insiraf” are mutable and can more readily change over time and across localities (Nazari Tavakkoli & Mohammad Ali Mirzaei، 2022; Kalantari، 2011).

Tabador is a cognitive procedure in which a certain meaning is attached to a word without the need for complicated reasoning (like recurrence or frequency) and as part of a pre-theoretical knowledge of a language by its speakers. Obviously، this meaning is the forthright and denotative meaning of the word over which there is the least confusion or controversy (Nazari Tavakkoli & Mohammad Ali Mirzaei، 2022; Kalantari، 2011). By words “brick”، flower” or “lion” English speakers intend a piece of rock used for building houses، a plant normally used for ornamentation، and a wild animal with long hair and tail، unless otherwise indicated or provided enough clues to convey another meaning. Meanwhile، interpretations based on “tabador” are subject to mutability too، although not as acutely as in the case of “insir-

af". The reason is that the change of meaning in "tabador" takes place due to the evolutionary nature of language that takes place at a slower pace، while that in "insiraf" is explained by the erratic nature of connotations more frequently observed.

"Urf" and mutability have their impact on meanings achieved through "insiraf" and "tabador". A general reality caused by this fact is that "tabador" and "insiraf" are interchangeable. A meaning attached to a word in certain circumstances and via certain reasonings might find universality due to endless recurrences and repetitions. A good example is the word "animal" to which people all over the world attach all animals except for humans، although scientifically، it includes humans as well. In this example، the attachment of the meaning to the word "animal" through "insiraf" is almost equivalent to attaching the same meaning to it through "tabador" (because it results as much from inclusion as exclusion). In the same vein، the most apparent meaning of a word might become obsolete over time and its attachment to the word gradually becomes as longshot and dependent on reasoning as an example of "insiraf". A good instance is the "gold coin" intended by *dinar* in archaic usage which has given its veritative place to the currency in cash and paper forms today.

Rhetorical Extension

After introducing "insiraf" and "tabador"، it is time to extend the two concepts to rhetorical analysis for the purpose of deriving their cognitive capacities in the understanding of a major Shiite discourse، namely *Mahdaviyat*. Rhetorical analysis is an interdisciplinary endeavor that adopts ideas، concepts، and theories from various fields of linguistics، literature، social sciences، psychology، etc. and applies them for an overall understanding of the text. The text might include either a piece of writing، a

presidential speech، a photo، a video-game، or a live presentation، and includes every aspect that is involved in producing and transmitting the message، from the words to sentences and utterances، to gestures and postures، and the location or time setting (Toye، 2013).

Mutually، rhetorical analysis is applied by various fields of study as an interpretative، analytical method. Finding extensive overlaps with discourse analysis، rhetorical study reveals the hidden aspects of language use for the main purpose of "persuasion" (Enos، 2009; Ford، 2020; Norris، 2017). Therefore، it is considered a good apparatus for evaluating democratic procedures and political structures by highlighting the conceptual relevance of language and meaning as the building blocks of "discourse". A well-known such cognitive endeavor of rhetorical analysis is the application of Jacque Lacan's "metaphor" and "metonymy" to the understanding of politics (Stavrakakis، 2002; Swale، 2019).

Rhetorical analysis interlinks lingual units to cognitive structures of mind by explaining the properties of political discourses with reference to the figures of thought primarily used in their speeches. Motahari and others (2020) interlink such properties by distinguishing passivity and activity of Iranian political groups to their reliance of irony and metaphor. In the current paper، the two jurisprudential concepts of "insiraf" and "tabador" are applied to explain how Shiite politics centralizes the idea of *Mahdaviyat* in its political discourse، and how this centrality gives Shiism the imperative tone and nature that guarantees survival by enabling discourse-building.

As explained above، meaning (the signified) is mutable although more so for those achieved through "insiraf" and less so in those achieved by "tabador". Mutability can make the position

of a meaning subject to either "insiraf" or "tabador" depending on how stable، durable، and axiomatic it has become in being attached to the word (the signifier). Speaking rhetorically، taking a certain meaning as the direct and axiomatic intention in the signification system turns it into the discursive node to which the whole discourse depends for survival and meaningfulness. In Lacan's terms، the main signifier of a signification system becomes its *point de capiton* relevant to which all other elements of the signification find meaning and reality (Stavrakakis، 2002; Swale، 2019).

Therefore، it is justified in this study that the elongated Imam Mahdi and the Apocalypse of Shiism are given increased central position in Shiite discourse in a way that *Mahdaviyat* has become the *point de capiton* of the Shiite discourse around which all other aspects of social and political life in the Shiite community are defined and structured. In the following، the centralization of *Mahdaviyat* is explained through the elucidation of its perpetual shifts from the peripheral، secondary place in signification to the central، primary. The shift is understood in terms of the mutability of meaning that has turned it from the subject of "insiraf" to the subject to "tabador". In other words، in interpreting the status quo، the Shiite apocalyptic discourse، Mahdaviyat is given the position of *point de capiton* that quilts the meaning of every incident and fact to the generality of the discourse.

***Mahdaviyat* and periodical relocations from the periphery to the center**

"Salam Ya Mahdi" is the title of a song first released in March 2022 in the event of the 1401/2022 Nowruz of Iran and then aired repeatedly on national television and performed as part of the religious and ideological events in various cities of Iran. Following the popularity of the song that swept all social media in

a matter of a few months and in the peak of Covid-19، the song was translated into Arabic، English and Urdu and performed in many Muslim countries، mainly Shiite communities of Iraq، Lebanon، Syria، Palestine، Kashmir، Pakistan، Senegal، Nigeria، and Turkey (*Salam Farmandeh*، n. d.).

The theme of the song، as the name suggests، is Imam Mahdi، the twelfth، absent، elongated Shiite Imam. The first performance of the song was attended by 2000 including 313 children from Qom، home to the major Shiite seminary of Iran، and 313 children from Gilan، a less religious city north of Iran where the song production team came from. Its implied audiences are kids and young teenagers. The performances of the song are mostly populated by little boys and girls sometimes accompanied by their parents. More than often، the children lip-synching with the singer (Abuzar Rouhi) have faces filled with tears and enthusiastically chanting the verses (*Salam Farmandeh*، without pagination). The girls are mainly wearing Islamic hijab (scarves) and accompanied by devout، ideologically oriented fathers.

Many assessments have reacted to the song including the western media who accused its propagation as the child-soldier recruiting efforts and the Lebanese organizer of the performance who described it as a "universal" hit (*Salam Farmandeh*، n. d.). Meanwhile، the socio-political aspects of the song and its context have generally been ignored in comments. *Salam Ya Mahdi* (originally *Salam Farmandeh* which literally means Salute to the Leader/Commander)، denotates Imam Mahdi as the absent Imam of Shiites and connotates also Ayatollah Khamenei as the Supreme Leader of the Islamic Republic of Iran who، for many in the Shiite community of the region، embodies the spiritual and ideological leader. The latter is alluded to in parts of the original

Persian performance as “Seyed Ali has summoned his generation of 2010s”.

The song is performed not only in religious sites like the holy shrine of Hadhrat Ma’soumeh or Jamkaran Mosque in Qom، but also in modern، civic places such as sports stadiums and the big squares of Iran’s major cities. The fact attaches religiosity and particularly *Mahdaviyat* to the contemporary history of Iran if not setting a reminder to its political gains in the region. Considering Iran’s political achievements in the Shiite crescent (Roomi et al، 2023)، the scenery is probably also suggestive of the similar prospective ascendency in countries staging the performance.

Regarding the setting and context، the initial release and successive performances forgo or follow several major incidents in recent Iranian، regional، and global history. *Salam Farmandeh* emerged a decade after Iran’s 2009 electoral crisis and the “fetneh” incidents that are still so fresh in the Iranian memory، the 2011 Islamic Awakening in MENA countries that was labeled the Arab Spring by the West، a year after the assassination of General Qassem Sulaimani the popular leader of the Iranian Quds Army، a year after disputes over Iran’s shot-down of the Ukrainian flight، a few months after the Iranian parliamentary elections and also the inaugural of the 13th government (of Ebrahim Raeisi)، amid controversies over Iran’s nuclear activities، at the peak of Covid-19 which took millions of lives worldwide and brought deep transformations in global economy، politics، and social lives of ordinary people، ahead of Yemen and Ukraine wars، and prior to the normalization of Iran-Saudi relations.

The worldwide popularity –and as much dismissal– of the song signify its timely emergence making it subject to interpretations relevant to preceding or subsequent incidents. The perplexity

caused by these incidents are mainly confined to the Iranian and by extension، the Shiite community، but at times confer to the global community as is the case with Yemen and Ukraine wars and the Covid-19 state of emergency. Religious coping during the pandemic surfaced in many cultures (Thomas & Barbato، 2020). In Iran، the 7th prayer of the Shiite book Sahife Sajadiyeh entitled "His Supplication in Worrisome" was recommended by the Supreme Leader to the youth and the devout for exiting the hardship. Aired nightly on the national television for three years، the supplication starts with: "O He through whom the knots of detested things are untied; O He through whom the cutting edge of hardships is blunted; O He from whom is begged the outlet to the freshness of relief" (Imam Zainul Abideen، without pagination).

The song "Salam Ya Mahdi" should be understood as part of the same supplication for safety from disasters of many kinds that have concurred to the global and the Shiite community around the time span preceding and subsequent to the song. When supplicating، the person gives the agency to the supernatural and، by asking for intervention، shares the agency. This agentry is addressed in the psycho-social explanations of supplication as reproductive of a sense of belonging and social identity (Haslem et. al.، 2009). In the religious context of Iran، the communal property of both the televised prayer and the song reinforce this sense of belonging، further highlighting the ideological aspects of Shiite minority as a survival mechanism. This unitary property was earlier defined as the imperative rhetoric of the Islamic Republic's political discourse (Motahari et. al.، 2020).

Speaking discursively، the temporal chaos caused by the synchrony of several incidents/disasters –national، regional or glob-

al– provides a *rupture* from the dominant discursive order (modernity) in the vacant position of which a new discursive order it is timely to be defined and enforced (Zizek cited in Stavrakakis، 2002). In other words، the fundamental change of atmosphere activates the mutability of interpretations of the status quo، giving the opportunity for the return *Mahdaviyat* as the *point de capiton* of Shiism from the periphery it has been relegated to throughout the transitory moment of modernization. This movement، as explained above، is the "insiraf-to-tabador" switch that revives *Mahdaviyat* from the position of the secondary to the primary signified of Shiism. The new blood in the veins of Shiism، it is justified، enables Shiism to rival over the position of dominant discourse in the absentia created by the nullification of the normally cohesive world order under Covid-19 protocols and restrictions.

***Salam Ya Mahdi*: Shiite discourse-building، "tabador" of *Mahdaviyat*، and "insiraf" from liberalism**

Motahari and others (2020) note how providing narratives imposes meaning on incidents. Using this communicative strategy، the western media labeled the 2011 MENA unrests as the "Arab Spring" to give it a modern، liberal nature; in the Iranian narrative، however، the same incident was called the "Islamic Awakening" to interpret it as the extension of the 1979 Revolution (Fisk، 2012; Mohseni، 2013). In the discursive rupture caused by Covid-19 and other incidents reviewed above، the same rivalry over dominating one's narrative of the situation challenged modernity and liberalism as global hegemons. The vacancy، provided the freedom of movement for the signifieds (narratives) that rival to ascend through the signification process and be attached to the signifier (global status quo); In the following، the

transcription of *Salam Ya Mahdi* Canada performance (*Salam Ya Mahdi*، n. d.) is analyzed to demonstrate the movement of *Mahdaviyat* from the periphery to the center of Shiite discourse، giving Shiism centrality and agency due to the unitary role that is conferred to it by Mahdaviyat. At times, translation of the original Persian performance (*Salam Farmandeh*) is also presented for substantiating the debate.

We promise you, O Imam of our time
We pledge allegiance to you, O Imam of our time
My life without you is shrouded in darkness
I should give up my soul for you
O entirety of my existence
From my heart, peace be upon you
When، O master, when
My tears are between your hands
And my soul is at your sides
By Hussain, we are at your service
And by Zainab, and by Abbas, we are at your service
By Fatima, we are at your service my master
O Mahdi we are at your service
Harsh are my days
Haste your return to us, so that our hope may blossom
My hopes are within reach
Is the light of your face not shining upon us?
My dreams are grand
Won't you come spread justice for us in the realms of this world?
We are at your service O Mahdi
Your children in foreign lands call out to you, won't you return?

We are at your service O Mahdi
And on the snow, we crawl as we prostrate
We are at your service O Mahdi
By my mother and father, when will you return to us?
When will you see us, and when will we see you?
Salam O' Mahdi
We will raise your banner
We will raise it proudly
Salam O' Mahdi
Your people await your guidance
We await it dearly
Salam O' Mahdi
With our young hearts
We await your commands
With our young hearts
We will take the right stand
With our young hearts
Hastily we prepare
For the truth to prevail
We pledge to remain faithful and waiting you
We pledge to remain constant on the path of master of martyrs
And your mother Zahra
Our loyalty is to you O' Mahdi
And upon you, my master, we pray
You have blessed our bewildered eyes
May Allah bless your eyes
Salam O' Mahdi
O companion, O manifester of Justice
Salam O' Mahdi

For the sake of Allah's religion, by Allah, we abide by the promise

Salam O' Mahdi

The song provides a narrative based on which the disastrous status quo is defined as the absolute consequence of an absence. The absence makes the whole narrative a supplication for the resurrection of Imam Mahdi; hence, a call for the return of *Mahdaviyat* from the periphery to the context of *Shiite* everyday life. With this reordering of the signification system, *Mahdaviyat* in this song is, in one stage, an "insiraf" of attention from the hegemon liberal، modern explanations of the status quo that have dominated the Muslim lifeworld for centuries، and in a second stage، makes *Mahdaviyat* again the key node or "the realness" of life that is conceived forthright through "tabador". A set of concepts are central to this periphery-center movement that restore *Mahdaviyat* the position of *point de capiton* of Shiism. Resembling the 7th supplication of Sahife Sajadieh، these concepts give the agency/centrality to an immortal، supernatural being whose hidden hand is present in our lives، however neglectful and unconscious of it we are. Therefore، the supplication is an allegiance pledge or a discursive recognition of *Mahdaviayat* in the signification system of Islamic worldview. Below، some of these concepts are analyzed.

The words *Salam* (salute) and *Labayk* (I am at your service) are terms that have been historically recorded as words of allegiance or loyalty when the Muslim (including Shiite) community wanted to express recognition of a Caliph or Imam. The expression used for the whole process is *bay'ah* and is seen in the verb form *baya'nak* (we pledge allegiance to you) in the song. *Bay'ah* gives authority and agency to the Imam or Caliph and is، there-

by، a centralizing، transitory action-verb that moves someone from among many to the position of the singular: “is the light of your face not shining upon us?” confirms the same distinctiveness by comparing the position of Imam against the community to the oneness of sun against the plurality of people. The words “truth”، “faithful”، “constant”; “loyalty”، “promise”، “abide by”، … are reproductive of the same delegatory transition by which loyalty، attentiveness، or belief is taken away from the dominant discourse، be it modernity or liberalism، and switched to *Mahdaviyat* as the true explanation and thereby، the real solution for the emergent problems of various kinds.

The set of pre-mentioned problems befallen on the humanity in general and the Muslim، Shiite community in particular are reflected in words such as “bewildered eyes”، “darkness”، “snow”، and “harsh are my days” that allude to the perplexity and powerlessness in dealing with the unknown، thereby، uncontrollable disasters. Meanwhile، the urge for the savior –“haste your return”– as a promise of allegiance is signaled by the repetition of begging for his coming and words like “waiting” and “haste”. The willingness to sacrifice for the sake of Imam’s return and the polarity made between Islamic and western civilizations is suggested in the verse “and on the snow، we crawl as we prostrate”، where the performers of the song inhabiting Canada complain the dearth of truth and liveliness in their surroundings. The utopic ideals sought for in the supplication as suggested by the words “truth”، “justice”، “dreams”، “hope”، “pride” … are offered to be the crave of the “youth” and “kids” who are portrayed to be talking to a “father”، “master”، “leader” and the “imam of our time” whose “path” is the “right stand”، whose “command” and “guidance” leads to safety from bewilderment،

and who is longed for to “rise the banner” of Shiism and Islam، suggestive of survival and dominance.

The resort to the Shiite beliefs and ideology amplifies when promising the Imam “by Hussain”، “by Zainab”، “by Abbas”، and “by Fatima”، mentioning the most iconic Shiite figures whose names are associated with feelings of belonging and identity. The promise both ensures the truthfulness of the followers –song performers– in their pledge of allegiance، and reproduces the discursive centrality of these figures. The story of Hussain، Zainab، and Abbas in Shiite history is meaningfully tied with loyalty in its purest sense. Beyond loyalty، the name Fatima is deeply associated with feelings of belonging exemplified in motherhood. Meanwhile، the major function of this mention is beyond truthfulness or belonging، an indication on the distinctiveness of these figures in the discursive sense. Therefore، the promise is a part of “insiraf-to-tabador” switch، which projects the same centrality of these figures to Imam Mahdi and reproduces the top-down structure and highly centralized discourse of Shiite concepts of *wilayah* (guardianship) and *bay’ah*. By such a centralized structure، it is meant for the relationship between center-periphery to be closely knitted with order and mutuality. It also reinforces the clear-cut distinction between center-periphery.

The original Persian lyrics of the song entitled “*Salam Farmandeh*” (Salute to the Commander) allude to General Qasem Sulaimani، the late Iranian leader of the Qods Army who was assassinated by the command of the former US president Donald Trump. This allusion is further verified by reference to Sulaimani in the song where singers pledge allegiance to the leader (Imam Mahdi or the Supreme Leader) to “replace your Haj Qasem”. The antagonism of modernity and liberalism that perceives both as

the “other” of Islam and the extension of “imperialism” and “colonialism” (Romero- Rodriguez et. al.، 2020) is the main turning point at which “insiraf” from the global hegemony in the signification system is justified for the sake of a better، more comprehensive، more just and more equal discourse.

Therefore، the supplication is meaningfully structured as a two-staged conceptual rearrangement: “insiraf” from the dominant discursive nodes of modernity and liberalism due to their failure in addressing the problems befallen on the world community (Dennen، 2018)، let alone Shiites، and “tabador” of the now re-centralized *Mahdaviyat* that is resorted to again for the substantiation of an in-group political discourse. Here، safety، hope، growth، survival، light، clarity، guidance، truth، pride and dominance are no longer translated into the pursuit of liberal models، lifestyle، and concepts. Rather، the true meaning of life and the reality of humanity are restored in their historical sense of *wilayah*; a mutually bounding relationship that preserves communal responsibility and promises the “right stand”. At the core of this discourse stands *Mahdaviyat* that makes allegiance to the cause of supernatural forces and the “creation” discourse as an authentic replica for humanist approaches to “natural” disasters. *Mahdaviyat* also carries the idea of Shiite Apocalypse as a source of hope and renewal for endless endeavors of discourse-building.

Conclusion

In this paper، we used rhetorical analysis as the method to expand the two ideas of “insiraf” and “tabador” from Shiite jurisprudence to Shiite politics for explaining the resort to *Mahdaviyat* as the *point de capiton* of Shiite discourse-building. We explained how the turning back to liberalist ideals and principles in the rupture created by a variety of causes including Covid-19 pro-

vided the opportunity for Shiite discourse to rival with the hegemon West over narrative-making and discourse-building and the quest for independence. For the purpose، we presented a rhetorical analysis the ideological song that is originally performed as "Salam Farmandeh" in Persian and later performed as "Salam Ya Mahdi" in Arabic، English and Urdu. The analysis، at times، approximated discourse analysis but meaningfully pointed to the word usages for highlighting the "insiraf-to-tabador" switch that enables the discursive re-centralization of *Mahdaviyat*.

As such، the song is interpreted to be reproducing the Shiite Apocalypse as the unificatory cause that requires responsibility on the side of supplicators (song performers) mainly observed in the action-verb "pledge allegiance" but also reflected in other terms that convey the top-down، center-periphery relationship between the Imam/leader and the community of followers and believers. The whole message is conductive to the historical notions of *wilayah* and *bay'ah* as the main unificatory socio-political strategies of Shiite Islam. They also suggest the enthusiasm for the return to a Shiite veriaty of democracy in which the public find agency in both pledging allegiance and placing the call for the centralized leadership. Therefore، *Salam Ya Mahdi* is conceived of as the call for *Mahdaviyat* to become once more the key discursive node or the *point de capiton* of Shiism in its unificatory rivalry over independence and totality.

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Being of Imam Mahdi (May God Hasten His Reapearance) Warrants Refuge and Solemnity for the Earth Populace

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Abstract:

The current study aims at explaining the Shiite belief that the attendance of the immaculate Imam, currently Imam Mahdi (may God hasten his reappearance) on earth, is the assurance for the security of the earthly creatures and the reason for the earth to go on rolling and remain habitable, as supported by the reliable Hadiths of the immaculate Imams (peace be upon them).

In this study we elaborate on topics such as the necessity of the presence of 'the proof of God' on earth, the earth not being apt to remain deplete of it till the end of time, and that being deplete of it for a blink of an eye, the earth would swallow its people, again based on the immaculate Imam's Hadiths.

The other topics addressed, in causal relationship with the previous one, refer to the existing Hadiths to document the idea that the much-celebrated presence of Imam Mahdi (may God hasten his reappearance) deters miseries and calls for God's mercy. Therefore, despite the failure to see him or recognize his attendance, the people on earth enjoy Imam's 'being' and the God's blessings that are endowed due to his presence. Also, the

fact that the blessed being of the Prophet and his progeny (Peace be upon them) protect the Islamic Ummah from going astray is elaborated.

Keywords:

Imam Mahdi (may God hasten his reappearance), Qaim Al Muhammed, the proof of God, absent Imam, Immaculate Imam, deters miseries

وجـود الإمـام المهـدي (عجّـل الله ظهـوره) يضمـن اللجـوء والوقـار لسـكان الأرض

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اَلْمُلَخَص

تهدف الدراسة الحالية الى توضيح الاعتقاد الشيعي بأن حضور الامام الطاهر، الامام المهدي (عجل الله ظهوره) على الارض، هو ضمان لأمن جميع الخلائق وسبب استمرار دوران الارض. وبقائها صالحة للسكن كما اكدت الأحاديث الموثقة للأئمة الطاهرين عليهم السلام.

في هذه الدراسة، نتناول بالتفصيل موضوعات مثل ضرورة وجود «دليل الله» على الأرض، وان الارض ليست مناسبة للبقاء مستنفدة منه حتى نهاية الزمان وأن الارض تستنفدها طرفة عين تبتلع اهلها مرة اخرى على اساس أحاديث الامام الطاهر.

اما الموضوعات الاخرى التي تم تناولها، فتشير الى الأحاديث الموجودة لتوثيق فكرة ان حضور الامام المهدي (عجل الله ظهوره) يردع البؤس ويدعو الى رحمة الله.

لذلك، على الرغم من عدم رؤيته او التعرف على حضوره، يتمتع اهل الارض ب « كيان» الامام وبركات الله التي وهبت بحضوره.

وأيضا حقيقة أن المباركة للنبي ونسله عليهم السلام تحمي الامة الاسلامية من الضلال.

الكلمات المفتاحية: الامام المهدي (عجل الله ظهوره)، قائم ال محمد، دليل الله، غائب الامام، يردع الشقاء.

The importance of the existence of an immaculate Imam, and at this time Qaim Al Muhammed Imam of the Time (may God hasten his reappearance) the awaited Mahdi, as the proof of God (Hujjat) on earth is completely elucidated in Shiite narrations. The immaculate Imam is the proof of God who illuminates the right (haq) and wrong (batil) and guarantees the sustenance of God's proof and perspicuity and invites to the right; he is the reason for the earthly creatures' security (from God's wrath) and the earth endurance, without whom the earth would fall apart and stop to exist.

Imamology means the knowledge of Imam and the acknowledgment of his exclusive 'Caliph of God' status. The position of the immaculate Imams recognized with certain attributes such as total immaculateness, omniscience, and the catholic veneration of God has given them the status of God's Caliph over his servants and the sole successors of Allah and guiders to His shariah.

Here, we elaborate on the hadiths that have reached us on the topic of the celebrated existence of Qa'im Al Muhammed (may God hasten his reappearance) as the source of peace and safety for the earthly beings and the guard against catastrophes for the nation of Muhammed (PBUH).

Imam is the cause of peace and security for earthly beings

In the many hadiths coming to us from the immaculate Imams (PBUT) on this topic, Imam is introduced as the cause of peace and security for earthly beings and the deterrence of calamities and God's wrath.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ السنائي [السِّنَانِيُ] رَحِمَهُ الله قَالَ حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانُ قَالَ حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الله بْنِ حَبِيبٍ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ الصَّقْرِ الْعَبْدِيُّ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ الْأَعْمَشِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عليه السلام قَالَ: نَحْنُ أَئِمَّةُ الْمُسْلِمِينَ وَ حُجَجُ الله عَلَى الْعَالَمِينَ وَ سَادَةُ الْمُؤْمِنِينَ وَ قَادَةُ الْغُرِّ الْمُحَجَّلِينَ وَ مَوَالِي الْمُؤْمِنِينَ وَ نَحْنُ أَمَانُ أَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ وَ نَحْنُ الَّذِينَ بِنَا يُمْسِكُ الله «السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ» وَ بِنَا يُمْسِكُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا وَ بِنَا «يُنَزِّلُ الْغَيْثَ» وَ بِنَا يَنْشُرُ الرَّحْمَةَ وَ يُخْرِجُ بَرَكَاتِ الْأَرْضِ وَ لَوْ لَا مَا فِي الْأَرْضِ مِنَّا لَسَاخَتْ بِأَهْلِهَا قَالَ عليه السلام وَ لَمْ تخلو [تَخْلُ] الْأَرْضُ مُنْذُ خَلَقَ الله آدَمَ مِنْ حُجَّةِ الله فِيهَا ظَاهِرٌ مَشْهُورٌ أَوْ غَائِبٌ مَسْتُورٌ وَ لَا تَخْلُو إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ حُجَّةٍ لله فِيهَا وَ لَوْ لَا ذَلِكَ لَمْ يُعْبَدِ الله قَالَ سُلَيْمَانُ فَقُلْتُ لِلصَّادِقِ عليه السلام فَكَيْفَ يَنْتَفِعُ النَّاسُ بِالْحُجَّةِ الْغَائِبِ الْمَسْتُورِ قَالَ كَمَا يَنْتَفِعُونَ بِالشَّمْسِ إِذَا سَتَرَهَا السَّحَابُ.(1)

Imam Sadiq (PBUT) quoted Imam Sajjad (PBUT) to say: Imam is the reason behind peace and security for the earth: Muhammed Ibn Ahmed Sanaei has quoted Sulaiman bin Mehran A'amash who referred to Imam Sadiq (PBUT) quoting his father Imam Baqir (PBUT) who referred to Imam Sajjad (PBUT) saying: we are the Muslim Imams and God's proofs on earth and lords of the devotees and ahead of the well-reputed and masters of the believers and the guards of the earthly beings the way stars are the guards of the heaven; we are the ones for whom God has held the heaven from befalling on earth: "and He holdeth back the heaven from falling on the earth" (Haj: 65) and has held the

earth from tiding over its inhabitants and because of us the rain falls and spreads its blessings and the earth gives out its benediction and was not there one of us on the earth, the earth would have swallowed its inhabitants. Then he added: from the day Allah created man, the earth has not been and will not be empty of His proof who has been either apparent and well-known to people or absent and hidden from their sight, he is the proof of Allah without whom Allah will not be worshiped.

The narrator of the hadith, Sulaiman, says he has asked Imam Sadiq (PBUH) how people enjoy the being of the absent Imam and was replied: the way they do enjoy the sun behind the clouds. (2)

In the following hadith from Amir Al-mu'minin (PBUH), the noble Imams are introduced as 'Bab Hutta' in causing the forgiveness of sins and safety from going astray:

تفسير الإمام عليه السلام قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: هَؤُلَاءِ بَنُو إِسْرَائِيلَ نُصِبَ لَهُمْ بَابُ حِطَّةٍ وَ أَنْتُمْ يَا مَعْشَرَ أُمَّةِ مُحَمَّدٍ نُصِبَ لَكُمْ بَابُ حِطَّةٍ أَهْلُ بَيْتِ مُحَمَّدٍ صلى الله عليه وآله وَ أُمِرْتُمْ بِاتِّبَاعِ هُدَاهُمْ وَ لُزُومِ طَرِيقَتِهِمْ لِيَغْفِرَ لَكُمْ بِذَلِكَ خَطَايَاكُمْ وَ ذُنُوبَكُمْ وَ لِيَزْدَادَ الْمُحْسِنُونَ مِنْكُمْ وَ بَابُ حِطَّتِكُمْ أَفْضَلُ مِنْ بَابِ حِطَّتِهِمْ لِأَنَّ ذَلِكَ كَانَ بِأَخَاشِيبَ وَ نَحْنُ النَّاطِقُونَ الصَّادِقُونَ الْمُؤْمِنُونَ الْهَادُونَ الْفَاضِلُونَ كَمَا قَالَ رَسُولُ الله صلى الله عليه وآله إِنَّ النُّجُومَ فِي السَّمَاءِ أَمَانٌ مِنَ الْغَرَقِ وَ أَهْلُ بَيْتِي أَمَانٌ لِأُمَّتِي مِنَ الضَّلَالَةِ فِي أَدْيَانِهِمْ لَا يَهْلِكُونَ مَا دَامَ مِنْهُمْ مَنْ يَتَّبِعُونَ هَدْيَهُ وَ سُنَّتَهُ. (3)

In Imam Hassan Asgari's interpretation, Amir Al-mu'minin (PBUT) is quoted to say: Bab Hutta was put for Israel's sons and you the Ummah of Muhammed [PPBUH] seek your Bab Hutta in

the progeny of Muhammed [PBUH] as you are ordered to follow their lead and take their path for your sins to be forgiven and for the virtuous to integrate in status and your Bab Hutta is better than Israel sons' as their Bad [door] was made up of a set of lumbers while yours are righteous and devout and guides and accomplished, as the holly prophet [PBUH] said the stars safeguard the heaven from drowning and my progeny on earth safeguard my ummah from aberration, they will not subside in their belief as long as they abide by the method and leadership of one of my sons.(4)

Three hadiths are brought in Ihqaq Al-Haq wa Izhaq Al-Batil from the holy prophet (PBUH) to describe his progeny (PBUH) as the guards and sources of peace for his nation and the earthly beings:

رواه عنه جماعة من أعلام القوم منهم الحاكم النيشابوري في «المستدرك» (ج ٣ ص ١٤٩ ط حيدرآباد الدكن) قال: حدثنا مكرم بن أحمد القاضي، ثنا أحمد بن على الابّار، ثنا إسحاق بن سعيد بن اركون الدّمشقي، ثنا خليد بن دعلج أبو عمرو السّدوسي أظنّه عن قتادة عن عطاء عن ابن عبّاس قال قال رسول الله ﷺ: النّجوم أمان لأهل الأرض من الغرق و أهل بيتي أمان لامّتي من الإختلاف فإذا خالفتها قبيلة من العرب اختلفوا فصاروا حزب إبليس. هذا حديث صحيح الإسناد. (5)

A group of dignitaries, the ruler of Nishabour among them, are narrated in Al-Mustadrak (Vol. 3: p. 149, published in Haidarabad Dakan): Mukarram bin Ahmed Qazi quoted to us from Ibn Abbas who narrated the holy prophet (PBUH) to say: truly, the stars guard the earthly beings from getting drowned and my proge-

ny guard my ummah against disputes. Then, if a tribe of Arabs negates my progeny, there emerges dispute among them and, for that reason, they turn into the army of satan. The hadith is well-documented and valid.

The following is another hadith quoted in Ihqaq Al-haq wa Izhaq Al-Batil on the topic:

حدثنا عبيد الله قال حدثنا موسى بن عبيدة عن إياس بن سلمة الأكوع عن أبيه قال قال رسول الله ﷺ: النجوم أمان لأهل السماء و أهل بيتي أمان لامتي. (6)

Ubaidullah said Musa bin Ubaidah has quoted Ayaz bin Salmah Akwa' who has quoted his father referring to the holy prophet to say: the stars are guards for the heavenly beings and my progeny are the guards for my ummah.

A third hadith in the same book reads:

رواه القوم منهم العلامة القندوزى في «ينابيع المودة» (ص ٢٠ ط اسلامبول) قال: أخرج الحاكم عن جابر بن عبد الله و أبي موسى الأشعري و ابن عبّاس قالوا قال رسول الله ﷺ: النّجوم أمان لأهل السّماء و أهل بيتي أمان لأهل الأرض فإذا ذهبت النّجوم ذهب أهل السّماء و إذا ذهب أهل بيتي ذهب أهل الأرض. (7)

A group of scholars, among them, Qonduzi, have said in Yanabi' Al-Mawaddah: Hakim has quoted hadiths from Jabir bin Abdullah and Abu Musa Ash'ari and Ibn Abbas who quoted the holy prophet (PBUH) saying: the stars are the guards for the heavenly creatures and my progeny are the guards for the earthly creatures. Without the stars, the people in heaven are troubled, and

without my progeny the people on earth.

Immaculate Imam reason of preserving the peace and security of earth

There are many hadiths on the status of the Imam in preserving the peace and security of earth. Two of them come in the following: Imam Muhammed Baqir (PBUH) describes an earth empty of the proof of God like this:

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللهِ الْمُؤْمِنِ عَنْ أَبِي هَرَاسَةَ عَنْ أَبِي جَعْفَرٍ ﷺ قَالَ: لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَمَاجَتْ بِأَهْلِهَا كَمَا يَمُوجُ الْبَحْرُ بِأَهْلِهِ. (8)

Ali quoted Muhammed Aisa quoting Abdullah Mu'min quoting Abi Harasah quoting Imam Muhammed Baqir (PBUT): if Imam is taken away from the earth, the earthly people will get restless like the sea.

In the following hadith, Imam Reza (PBUH) describes the essential role of God's proof on earth in preserving peace and livability of the earth:

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ عَنْ أَبِي طَاهِرٍ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ هِلَالٍ قَالَ أَخْبَرَنِي سَعِيدٌ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ﷺ قُلْتُ تَخْلُو الْأَرْضُ مِنْ حُجَّةِ اللهِ قَالَ: لَوْ خَلَتِ الْأَرْضُ طَرْفَةَ عَيْنٍ مِنْ حُجَّةٍ لَسَاخَتْ بِأَهْلِهَا. (9)

Muhammed bin Muhammed quoted Muhammed bin Sulaiman quoting Ahmed bin Hilal quoting Said quoting Sulaiman Ja'fari who said he had asked Imam Reza (PBUH) if the earth would become empty of God's proof and was replied: if the earth becomes empty of God's proof for a blink of an eye, verily the

earth swallows the folks.

The celebrated existence of immaculate Imam reason of The reason for the removal of calamities and the descent of mercy

According to the immaculate Imams in these hadiths, Imams are mediums of distributing livelihood among the servants of God and the livability of their lands and the pouring of the rain, and the growing of benediction from the earth, and the deterrence of punishment for sins.

Imam Baqir (PBUT) quoted the holy prophet (PBUH) on the deterrence of punishment and the endowment of blessings due to the existence of Imam:

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وآله لِأَمِيرِ الْمُؤْمِنِينَ عليه السلام اكْتُبْ مَا أُمْلِي عَلَيْكَ قَالَ عَلِيٌّ عليه السلام يَا نَبِيَّ اللهِ وَ تَخَافُ النِّسْيَانَ قَالَ لَسْتُ أَخَافُ عَلَيْكَ النِّسْيَانَ وَ قَدْ دَعَوْتُ اللهَ لَكَ أَنْ يَحْفَظَكَ فَلَا يَنْسَاكَ لَكِنِ اكْتُبْ لِشُرَكَائِكَ قَالَ قُلْتُ وَ مَنْ شُرَكَائِي يَا نَبِيَّ اللهِ قَالَ الْأَئِمَّةُ مِنْ وُلْدِكَ بِهِمْ يُسْقَى أُمَّتِي الْغَيْثَ وَ بِهِمْ يُسْتَجَابُ دُعَاؤُهُمْ وَ بِهِمْ يُصْرَفُ الْبَلَاءُ عَنْهُمْ وَ بِهِمْ تَنْزِلُ الرَّحْمَةُ مِنَ السَّمَاءِ وَ هَذَا أَوَّهُمْ أَوْمَأَ بِيَدِهِ إِلَى الْحَسَنِ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى الْحُسَيْنِ ثُمَّ قَالَ الْأَئِمَّةُ مِنْ وُلْدِكَ. (10)

Imam Baqir (PBUT) quoted from the holy prophet (PBUT) to say to Amir Al-Mu'minin: write down what I dictate. Ali (PBUH) asked: O' prophet, are you mindful of my forgetfulness? The holy prophet (PBUH) replied: I'm not mindful of your forgetfulness, as I have asked God to protect you from it and you will not forget anything. Meanwhile, I ask you to write for the sake of your col-

leagues. Ali (PBUH) asked: who are my colleagues? The Prophet answered: The Imams of your descendant for the sake of whom God sends the rain and for whose sake He answers their prayers, and keeps disasters away and pours blessings from the heaven, and of whom he is the first –pointing to Imam Hassan [PBUH]– and then pointing to Imam Hussain saying: Imams are your descendants. (11)

In another hadith, the topic is addressed:

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالَقَانِيُّ رَضِيَ الله عَنْهُ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى قَالَ حَدَّثَنَا الْمُغِيرَةُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا رَجَاءُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عليه السلام لِأَيِّ شَيْءٍ يُحْتَاجُ إِلَى النَّبِيِّ وَ الْإِمَامِ فَقَالَ لِبَقَاءِ الْعَالَمِ عَلَى صَلَاحِهِ وَ ذَلِكَ أَنَّ اللهَ عَزَّ وَ جَلَّ يَرْفَعُ الْعَذَابَ عَنْ أَهْلِ الْأَرْضِ إِذَا كَانَ فِيهَا نَبِيٌّ أَوْ إِمَامٌ قَالَ اللهُ عَزَّ وَ جَلَ «وَ ما كانَ اللهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ» وَ قَالَ النَّبِيُّ صلى الله عليه وآله النُّجُومُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَ أَهْلُ بَيْتِي أَمَانٌ لِأَهْلِ الْأَرْضِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى أَهْلَ السَّمَاءِ مَا يَكْرَهُونَ.

وَ إِذَا ذَهَبَ أَهْلُ بَيْتِي أَتَى أَهْلَ الْأَرْضِ مَا يَكْرَهُونَ يَعْنِي بِأَهْلِ بَيْتِهِ الْأَئِمَّةَ الَّذِينَ قَرَنَ اللهُ عَزَّ وَ جَلَّ طَاعَتَهُمْ بِطَاعَتِهِ فَقَالَ «يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ». (12)

Muhammed bin Ibrahim bin Ishaq Taliqani said Abd el-Aziz bin Yahya said Mogairah bin Muhammed said Raja' bin Salmah said Amro bin Shimr said Jabir bin Yazid Ju'fi said I asked Imam Baqir (PBUH): what do we need the prophets and Imams for? Imam replied: for peace to preserve in the world as the Great God will secure earth from punishment until a prophet or Imam is there

among the people as it is clarified in the Holy Book: 'Until you are among the people, God will not punish them'. And the holy prophet (PBUH) said: the stars are guards for the heavenly beings while my progeny are guards for the earthly beings; whenever the stars disjoint, the heaven will face the abominated and whenever there is no one of my progeny left, the earthly beings will face the abominated.

By progeny, it is meant the Imams whose obedience God has equated with His obedience and has said: "O' believers, follow God and His prophet and the beholders of his decree [wilayah]". (13)

In a hadith, Amir Al-Mu'minin describes the beholders of the decree (Ulul-Amr) as those who never depart from Quran until they enter the holy prophet (PBUT) near the Kawthar river on the coming day. (14)

In the following hadith, Imam Baqir (PBUH) describes the situation under the absence of Qa'im Al Muhammed and attributes the deterrence of punishment to his presence (although hidden):

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَضِيَ الله عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ الله الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ الْمُغِيرَةِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ﷺ أَنَّهُ قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغِيبُ عَنْهُمْ إِمَامُهُمْ فَيَا طُوبَى لِلثَّابِتِينَ عَلَى أَمْرِنَا فِي ذَلِكَ الزَّمَانِ إِنَّ أَدْنَى مَا يَكُونُ لَهُمْ مِنَ الثَّوَابِ أَنْ يُنَادِيَهُمُ الْبَارِئُ جَلَّ جَلَالُهُ فَيَقُولَ عِبَادِي وَ إِمَائِي آمَنْتُمْ بِسِرِّي وَ صَدَّقْتُمْ بِغَيْبِي فَأَبْشِرُوا بِحُسْنِ الثَّوَابِ مِنِّي فَأَنْتُمْ عِبَادِي وَ إِمَائِي حَقّاً مِنْكُمْ أَتَقَبَّلُ وَ عَنْكُمْ أَعْفُو وَ لَكُمْ أَغْفِرُ وَ بِكُمْ أَسْقِي عِبَادِيَ الْغَيْثَ وَ أَدْفَعُ عَنْهُمُ الْبَلَاءَ وَ لَوْلَاكُمْ لَأَنْزَلْتُ عَلَيْهِمْ عَذَابِي قَالَ جَابِرٌ فَقُلْتُ يَا ابْنَ رَسُولِ الله فَمَا أَفْضَلُ مَا يَسْتَعْمِلُهُ

الْمُؤْمِنُ فِي ذَلِكَ الزَّمَانِ قَالَ حِفْظُ اللِّسَانِ وَ لُزُومُ الْبَيْتِ.(15)

Jabir Ju'fi narrated Imam Baqir (PBUH) to say: there will come a time when people's Imam is absent (hidden) and lucky those who remain loyal to our cause in such a time, their least reward would be that God will accost them to say: O' my servants, thou put thy faith in my hidden [Imam] and acknowledged my hidden [benevolence], so I evangelize thou for thy goodness as My real servants, I will accept thee and forgive thee and endow thee and send rain to My servants and deter punishment from them for thy sake and were not thou, verily I would have punished them. Jabir said he asked: son of the prophet (PBUT), what is the most precious deed a believer could do at that time? and was replied: minding your tongue and seclusion. (16)

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Imperative Leader: Imamate in Islamic Theology and History

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Abstract:

Imamate (leadership) has been a central theological and historical concern within Islam. This question, after Prophet Muhammad (SAW), has led to schisms, contestations and even wars within Islam. These disagreements regarding the theological and political positions on this matter gave rise to many divisions within Islam; the most enduring amongst them has been the Shia-Sunni divide that exists to this day. This concern around leadership has revolved around another important question within Islamic history, the position and role of the Ahl-e-Bayt.

Ahl-e-Bayt refers to the family of the Prophet and his direct descendants. These are the children from the union of Fatima and Ali (R.A), the former being the daughter of the Prophet and the latter his paternal cousin. Although the family of the Prophet commands respect across the divisions within Islam, it is precisely in the role of Ahl-e-Bayt in the leadership of the ummah that Shia and Sunni authorities differ considerably. This paper is an exposition of the differences between these two major sects of Islam on this matter of leadership, their theological justifications, the role of Ahl-e-Bayt and finally, the historical eschatology on this matter.

القائد الحتمي: الإمامة في اللاهوت الإسلامي والتاريخ

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اَلمُلَخَص

كانت الامامة احد الاهتمامات اللاهوتية التاريخية والمركزية في الاسلام. ادى هذا السؤال بعد النبي محمد ﷺ الى انشقاقات وخلافات وحتى حروب داخل الاسلام.

ادت هذه الخلافات في المواقف اللاهوتية والسياسية في هذا الشأن الى نشوء انقسامات كثيرة داخل الاسلام. واكثرها ديمومة كان الانقسام الشيعي السني القائم حتى يومنا هذا. تمحور هذا الاهتمام بالقيادة حول سؤال مهم اخر في التاريخ الاسلامي. وهو موقف ودور اهل البيت. ويشير مصطلح اهل البيت عليهم السلام الى ال بيت النبي وذريته المباشرين. هؤلاء هم ابناء فاطمة والامام علي عليه السلام على الرغم من ان عائلة النبي تحظى بالاحترام عبر الانقسامات داخل الاسلام، الا ان دور اهل البيت في قيادة الامة هو بالتحديد الاختلاف الكبير بين السلطات الشيعية والسنية. يعرض هذا البحث الاختلاف بين هاتين الطائفتين الرئيسيتين في الإسلام حول مسالة القيادة ومبرراتها اللاهوتية، ودور اهل البيت، واخيرا، علم الامور الاخيرة في هذا الشأن.

الكلمات المفتاحية: القائد الحتمي، الامامة، اهل البيت، القيادة، الخلافات

Quranic Justifications of the Imamate

The word Imam means 'model' or 'one who is imitated.' Imam has been used twelve times in the Holy Quran, both in singular and plural forms. It has been used eight times for human beings, once for the straight path, once for the heavenly tablet containing all the secrets of the universe and existence (Lauhi Mahfuz) and twice for the Quran. Among these, the most prominent is the one where the Almighty refers to the appointment of Prophet Abraham (A.S) as an Imam. This verse states

And remember that Abraham was tried by his Lord with specific commands, which he fulfilled: He said: "I will make thee an Imam to the Nations."

(Surah Baqarah, Chapter 2: Verse 124)

In another verse, Allah clarifies the roles and responsibilities expected of an Imam. He says:

And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (And Us only).

(Surah Anbiyaa, Chapter 21: Verse 73)

In another verse, the Almighty again refers to Imams and their qualities. He says:

And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our signs.

(Surah Sajda, Chapter 32: Verse 24).

Thus, the office of the Imam in Islam exists at a conjunction of temporal and spiritual authority. The person is responsible for worldly affairs and is to guide them according to Islamic values and norms. He is the head of the community and is bestowed

authority by the Almighty to serve the principles and commandments of Islam. The position of an Imam as the head of the community is evident from another verse of the Quran where the Almighty says:

One day We shall call together all human beings with their (respective Imams); those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.

(Surah Israa, Chapter 17: Verse 71)

These verses make evident the status, place and importance of the office of the Imam, and the person occupying it, within Islamic theology. An imam is entrusted with temporal and spiritual authority over communities, ensuring obedience to the commandments of Allah, and guiding the matters of the polity in consonance with the principles laid out within Islamic theology. The community's future, both in this world and the hereafter, is linked to the Imam and his actions. Further, if the Imam fails to execute his duties and oaths, he is cautioned by Allah of dire consequences. In a verse from the Holy Quran, Allah says:

And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.

(Surah Tauba, Chapter 9: Verse 12)

Hence, it is amply clear that, theologically, the office of the Imam is vital, with a clear set of guidelines and rules in the Quran. However, there arose profound differences and contestations within Islam, immediately after the Prophet, regarding the nature of the Imam, the method of his ascension and the scope of authority invested in the office. Over time these differences led to a severe schism and gave rise to two different schools of thought within Islam. Islam was divided into Shia and Sunni

camps, which continue to the present day. Both these schools have divergent views on the subject and employ theological justifications for the same.

The Chosen Ones: Ahl-e-Bayt and the Office of the Imam in Shia Thought

Imamate, in the view of the Shia, is a form of divine governance, an office depending on the appointment, just like prophethood, something God bestows on exalted persons. The difference is that the Prophet is the founder of the religion and the school of thought that proceeds from it. In contrast, the Imam has the function of guarding and protecting God's faith, in the sense that people have the duty of following in all dimensions of their life the spiritual values and mode of conduct of the Imams.

The Shia community believes that "after the Messenger of God, the Islamic ummah required "a worthy personage who would be endowed with the knowledge derived from revelation, exempt from sin and impurity, and capable of perpetuating the path of the founder of the Shariah." (Lari, 2008: 10) Only a person endowed with such capabilities "would be able not only to watch over the political developments of the time and to protect society from its deviant elements but also to provide people with the extensive religious knowledge and general principles of the shariah." (Lari, 2008: 11). For this reason, the Shia community rejects election or ijma (consensus of the community) as the means for choosing the Imam. They use a few verses from the Quran to justify it. In a verse, Allah says:

The Lord does create or choose as He pleases; no choice have they (in the matter): Glory to Allah! And far is He above the partners they ascribe (to Him).

(Surah Qasas, Chapter 28: Verse 68)

Thus, it is argued that the appointment of an Imam is a divine decision solely exercisable by the Almighty. Another verse, in the context of the Imam being a recipient of the message of Allah, employed to justify this position says:

Allah best knows where He places His message.

(Surah An'aam, Chapter 6: Verse 124)

The Shia further argue that this endowment of responsibility and privilege can also be made to an entire family rather than just an individual, which is also evident from several verses of the Quran. In one verse, Allah says:

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

(Surah al-Imran, Chapter 3: Verse 33)

In another verse, Allah further says:

And from among their fathers and their descendants and their brethren, We chose them and guided them into the right way.

(Surah An'aam, Chapter 6: Verse 87)

For the Shia community, the family of the Prophet or the Ahl-e-Bayt is endowed with the responsibility to lead the Muslim ummah. The early Shi'a recognised Ali as the first Imam. This was in continuation of the declaration of the Prophet (SAW) himself, at Ghadir Khumm, during his last haj pilgrimage in 632 AD. He is supposed to have proclaimed.

"For whomsoever I was his master Ali is now his master. God, love whomsoever loves Ali and be the enemy of whoever is Ali's enemy. O God, aid whoever aids him and humble his enemies. O God, make him the pivot of truth." (Lari, 2008: 25-26)

It is also argued that just after this declaration by the Prophet (SAW), a verse of the Quran was revealed to him (Lari, 2008: 26).

It said:

Today I have perfected for you your religion, completed for you my bounty, and chosen Islam for you as religion.

(Surah al-Maidah, Chapter 5: Verse 3)

Hence, it is argued that this was a divine sanction on the appointment of Ali (R.A) as the successor and leader of Islam, the Imam of the ummah. However, it was Abu Bakr (R.A) who succeeded the Prophet (SAW) when the time came, putting into motion the differences that continue to the present day. Ali succeeded as the head of the people after Uthman (RA), but the question of leadership after his death crystallised the divide within Islam. Ali was first succeeded by his elder son Hassan (RA), but he was forced to abdicate it in favour of Mua'wiya in 661 AD. The issue of succession to Mua'wiya after his death led to a war between Imam Hussayn, brother of Imam Hassan and grandson of the Prophet (SAW), and Yazid. Son of Mua'wiya. The ensuing martyrdom of Imam Hussayn at Karbala became an epitome of rightfulness and struggle within the Islam world and continues to be an exemplar even today.

The Shia considered the Ummayad rulers as illegitimate and believed that the authority passed generationally from one person to another within the progeny of Ali. It was under Muhammad al Baqir and Jafar al Sadiq, the fifth and sixth Imam of the Shia community, respectively, that the concept of nass for Imamate was crystallised. Nass means Imamate by designation, and it was believed that an Imam could designate the succeeding Imam. However, the Imam has to be from the family of Ali, thus, confining the Imamate to Ahl-e-Bayt. Nonetheless, differences emerged within the Shia community, forming different sects, each following a different genealogy of the Imams.

The most prominent among them are the Imamis or Twelver Shia community. The Imamis constitute the majority of the Shia, and some writers consider them to represent the middle school. Their central belief is that it is necessary to recognise the imam and his designation. They trace the imamate from Ali and view the line of succession as established by descent from and by nass. After Ali, the imamate passed on to his son Imam Hasan and From al Husayn, upon the latter's death, to his brother, Imam Hussayn. The line of succession continued to his descendants by designation from father to son until the Mahdi. The teachings of the Imamis on the Imamah tend to reflect the elevation of the Imamah to the prophecy; the only difference is that to them, the imam does not transmit revelation.

The Mahdi is the last of the imams and was supposed to have gone into ghayba (occultation) when his father, Hasan al 'Askari, died. There are differing views as to the identity of the Mahdi, with some claiming that he had not been born and others saying that he went into occultation at an early age. The concept of sinlessness and infallibility of the imam is fundamental to the Imamis because this differentiates the imam from the rest of humanity. He must be the most excellent of all the people in his time, and since he is also divinely guided, he is free from sin and error.

The other group that developed within the Shia community was the Ismailis. The word "Ismaili" currently designates a religious community officially known as the Shiʿa Imami Ismaili Muslims. Ismailis are also known as the Nizari Ismailis. Ismailism came into being due to a dispute over the succession of Jafar al-Ṣadiq, the sixth Shia Imam. The debate's outcome was the creation of two major Shia groups—the Twelvers (or Imamis mentioned above) and the Ismailis. The former maintained the

succession right of Musa al-Kazim, the fourth and youngest son of Jafar al-Ṣadiq, and considered him the rightful heir to the position of the imamate. On the other hand, Ismailis believe in the legitimate authority of Ismail. Jafar al-Ṣadiq. Ismail was the latter's second son from his first wife and heir to the imamate. Ismailis maintain that Jafar al-Ṣadiq had, during his lifetime, made an explicit designation (naṣṣ) as to the imamate of Ismail. This designation cannot be revoked under any circumstances. For the Ismailis, the imamate revolves around the number seven, corresponding to their cyclical view of history. They assert that the prophet is represented by his wasi or asas in each prophetic era. During the time of Muhammad (SAW), his asa was Ali. The Ismaili consider Ismail the seventh imam, explaining his death as mere disappearance (Poor, 2014: 2).

The Zaydis are followers of Zayd ibn Ali ibn Husayn who recognise the latter as imam instead of Muhammad al Baqir's son, Jafar al Sadiq. Upon the death of Muhammad al Baqir, there were disagreements regarding succession, and the majority followed Jafar al Sadiq. This majority eventually became the Imamis, while the followers of Zayd became known as the Zaydis, who, in turn, was later divided into two: the Jaridis, who followed Zayd but were also followers of Muhammad al Baqir and the Batriyah, who recognised the imamate of Zayd but did not follow al-Baqir. The Jaridis did not recognise the imamate of Abu Bakr, Umar and 'Uthman. The Jaridis assert that the Prophet Muhammad (SAW) designated Ali by specifying his qualifications, although he did not mention him by name. The Zaydis believe that the Companions had erred when they chose the wrong person as Caliph after the death of Muhammad (SAW) because God had willed Ali to be the successor of the Prophet (SAW). The beliefs of the Jaridis pre-

vailed among the Zaydis from the third/ninth century onwards.

The Zaydis agree with the Imamis on the imamate as an exclusive privilege of the descendants of 'Ali and Fatimah. They trace succession either from the line of al Hasan or al Husayn, who, together with their father Ali, have been invested with religious authority by Muhammad (SAW). The teachings of the Zaydis on the imamate appear close to that of the Imamis. Like the latter, they subscribe to the doctrine that the establishment of the imam is obligatory upon the community, and the believer must have knowledge of the imam.

On the whole, the essential qualities of the imam, as espoused by the Shia, centres on piety and the spiritual purity of the imam. The Shia also concur in considering Ali as the first imam. As noted earlier, the Zaydis deviated from the notion of the imam as accepted by the majority at the time of al-Baqir. Instead, they asserted that after Husayn, the third imam, the imamate belonged to any qualified descendant of Hasan or Hussayn who called his allegiance and rose against the illegitimate rulers. For the Imamis, the line of succession follows the descent of Husayn. Both of them reject the concept of an elected imamate.

The Leader of the Believers: Imamate in The Sunni Doctrine

The question of the nature and degree of authority ascribed to the imamate constitutes a fundamental difference between the Shia and the Sunni sects. While both accept the obligatory nature of the imam on the part of the community, the Sunni emphasises that the successor of Muhammad (SAW), called the Khalifah (viceregent), is subordinate to religious law. The imam, according to the Sunnis, exercises his authority as a ruler of the community; it is incumbent upon him to implement religious law, but he is not himself the religious authority. For many Sunni

scholars, the imamate was not a divine obligation but a social utility (maslaha) that human societies in general and the Muslim community considered necessary for survival, social welfare, and cooperation (Yücesoy, 2011: 10).

While the imamate meant for Sunni scholars a form of leadership dating from the rise of Islam and, in particular, after the death of the Prophet Muhammad (SAW), the other forms represented a legacy of human experience and rationality since ancient times. The distinction, therefore, between "true imamate," which denoted the caliphate from Abu Bakr through the reign of Ali, and "kingship," which described the caliphate afterwards, was significant for Sunni jurists and theologians at an epistemological level. While other forms of leadership were legitimate, the imamate was better as it assured happiness in this world and the next. In contrast, royal authority safeguarded people's welfare only in this world.

There are also differences in the Sunni and Shia qualifications for the imamate. The Shia insist on Ali and his descendants having the rightful claim to the imamate. On the other hand, the Sunni requires that the imam be a descendant of the Quraysh tribe, but he need not necessarily come from the immediate family of Muhammad (SAW). In addition, the Sunni demands that the imam must be knowledgeable of the law and must be just since his primary task is to administer justice. He must also possess 'ilm (knowledge), which can enable him to perform ijtihad (independent reasoning) and pass judgment; he must be physically and morally fit; he must be able to protect Islamic territory and carry on jihad (religious war). The majority of the Shia, on the other hand, appear to put more emphasis on the moral and religious qualifications of the imam, and this has to do with

the Shia position on the functions of the imam, particularly in terms of his being a religious authority and repository of religious knowledge.

The Sunni believes that the proper procedure of choosing the caliph is either by appointment by his immediate predecessor or elected by the religious community. The Sunni emphasises ijma' or the consensus of the community in matters of choosing the imam. Only after the caliph has received the Bayt (allegiance) of the community does he assume legitimacy as a caliph. The Imami and Ismaili idea of succession through the descent from Ali and through designation does not follow the concept of ijma as understood in Sunni jurisprudence. In other words, the Shia doctrine of title by God implies the acceptance of the community and carries further the assumption that the designated imam is imposed upon the community. It is argued that consensus is emphasised by a hadith (saying of the Prophet) which states:

He who appointed someone as his ruler without the Muslims' consent, he shall not smell the fragrance of Paradise.

(Sahih Muslim, Book 20: Hadith 4483)

Thus, while accepting the centrality of the Imamate, the Sunni scholars challenge the religious and spiritual authority conceded to an Imam by the Shia community and the nature of his appointment. In the Sunni view, consensus and knowledge take precedence over lineage and should inform the choice of an Imam. However, there is an agreement between the two communities about the immense importance that such an office holds in an Islamic community.

Conclusion

Thus, the Imamate has been a central but controversial idea within Islamic theological discourse. It is generally accepted across the Islamic world that Imamate is a necessary office that should exist within Islam. However, different interpretations regarding its legitimacy, source of authority and nature of appointment have been a source of strife within the Islamic world. The Shia sect recognises the Imams as divinely appointed leaders with infallibility and authority. They believe in the continuation of the Imamate through the lineage of Ali and his descendants, known as Ahl-e-Bayt. On the other hand, while recognising the importance of leadership, Sunni Muslims believe that the Imams are not divinely chosen but elected through consensus.

These disputes over succession, disagreements on the rightful Imams, and conflicting interpretations have given rise to sectarian conflicts throughout history. The lack of a universally accepted Imam has led to the emergence of multiple claimants to the position, further exacerbating the complexities surrounding the Imamate. Additionally, questions arise regarding the authority and infallibility of the Imam. While some believe in Imam's infallibility and divine guidance, others argue for a more democratic approach to leadership.

However, the concept of imamate continues to hold relevance and significance within the Muslim community. The role of the Imam has also evolved in response to the changing needs and circumstances of the Muslim ummah. Imams today often engage in activities beyond leadership, including philanthropy, community development and leadership. They play a crucial role in promoting unity, social justice, and the well-being of their followers.

Hence, amidst all the diverse interpretations and conflicts, it

is essential to understand the role of an Imam in fostering unity, understanding and respect among Muslims. Recognising this mutual belief in the importance of leadership and guidance, Muslims can engage in dialogue and mutual understanding to bridge the gaps and overcome sectarian conflicts. Emphasising shared values and common goals can help promote unity within the ummah.

References from Quran and Hadith

* (Sahih Muslim, Book 20: Hadith 4483) – "He who appointed someone as his ruler without the Muslims' consent, he shall not smell the fragrance of Paradise."

* (Surah al-Imran, Chapter 3: Verse 33) – Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

* (Surah al-Maidah, Chapter 5: Verse 3)- "Today I have perfected for you your religion, completed for you my bounty, and chosen Islam for you as religion."

* (Surah An'aam, Chapter 6: Verse 124) - "Allah best knows where He places His message."

* (Surah An'aam, Chapter 6: Verse 87)-"And from among their fathers and their descendants and their brethren, We chose them and guided them into the right way."

* (Surah Anbiyaa, Chapter 21: Verse 73)- "And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (And Us only)."

* (Surah Baqarah, Chapter 2: Verse 124) – "And remember that Abraham was tried by his Lord with specific commands, which he fulfilled: He said: "I will make thee an Imam to the Nations."

* (Surah Israa, Chapter 17: Verse 71) – "One day We shall call together all human beings with their (respective Imams); those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least."

* (Surah Qasas, Chapter 28: Verse 68) - The Lord does create or choose as He pleases; no choice have they (in the matter): Glory to Allah! And far is He above the partners they

ascribe (to Him).

* (Surah Sajda, Chapter 32: Verse 24) - “And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our signs”

* (Surah Tauba, Chapter 9: Verse 12) – “And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.”

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Martyrdom of Imam Hussain in Orientalists' Discourse: A Critical Analysis of Kipling's Kim/ "On the City Wall", Forster's A Passage to India and Paul Scott's The Raj Quartet

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Abstract:

The reference to Karbala/ Muharram is not only a matter of faith and cultural tradition among the Muslims, but it reminds the heart-wrenching tragedy of the Islamic history. Karbala serves as a metaphor for the anguish of separation, social injustice, betrayal, loss of community, and martyrdom of Imam Hussain (peace be upon him). Karbala is also a pervasive metaphor in the Perso-Arabic and Urdu tradition of poetry. The twentieth-century colonial literature also has represented the Oriental culture, customs, religions, festivals, languages and diverse culture of the subcontinent and thereby the Oriental life. While dealing with essential Oriental culture, reference of Muharram is used in the colonial discourse. In most of the Oriental writings, passing reference of Muharram is found. The reference to the martyrdom of Imam Hussain (peace be upon him), more often than not, is marked by misconception and distortion of facts. Following the trail of the Oriental/colonial writers, Rudyard Kipling (1865-1936), E.M. Forster (1879-1970) and Paul Scott (1920-1978) have extensively and intensively dealt with the Orient/India in their writings Kim, A Passage to India and The Raj Quartet respectivey. The local Indian culture has deeply influenced their understanding and

representation. They record Oriental landscape, flora and fauna and concomitant Oriental cultural aspects and associate exoticism with the Orient. The British representation of India and the Oriental locale and images are portrayed from the colonial gaze that always places the Britishers at the centre and Orient at the periphery. While dealing with the Oriental culture, these three prominent British writers refer to Muharram procession and the heart-wrenching tragedy of Karbala. All three writers dealt with the tragedy of Karbala and mentioned the martyrdom of Imam Hussain (Peace be upon Him). The English writers render this ceremonial mourning as a religious stereotype. This paper probes whether the representation is genuine or conforming to and reinforcing the traditional Oriental stereotypes? The paper aims at examining the three colonial writers' preconceived knowledge about the Orient, the first cross-cultural encounter with Indians/ Natives and contemporary colonial politics that shaped their understanding of the Orient. This paper shall also analyze the religio- cultural aspects of the Indians, and the Orientalists' approach towards the Indo-Islamic culture and concomitant Oriental aspects in their novels.

Keywords: Imam Hussain, martyrdom, Karbala, Muharram, Orientalist, discourse, representation, distortion.

استشهاد الإمام الحسين في خطاب المستشرقين: تحليل نقدي لرواية كيم/»على سور المدينة» لكيبلنغ، و»ممر إلى الهند» لفورستر، و»رباعية الراج» لبول سكوت

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اَلْمُلَخَص

مثل الأدب الاستعماري في القرن العشرين الثقافة الشرقية والعادات والأديان والمهرجانات واللغات والثقافات المتنوعة لشبه القارة الهندية وبالتالي الحياة الشرقية بأسرها. أثناء التعامل مع الثقافة الشرقية والأساسية، غالبا ما تستخدم إشارة (محرم) في الخطاب الاستعماري. في معظم الكتابات الشرقية، تم العثور على إشارة عابرة ل(محرم). إن الإشارة استشهاد الامام الحسين ﷺ في أغلب الأحيان تتسم بسوء الفهم والتشويه للحقائق. على خطى المستشرقين/ الكتاب المستعمرين، تعامل روديارد كيبلينج (١٩٣٦-١٨٦٥) وأي إم فورستر (١٩٧٠-١٨٧٩) وبول سكوت (١٩٢٠-١٩٧٨) بشكل مكثفمع الشرق/ الهند في كتاباتهم:ممر الى الهند و(رباعية راج) على التوالي. أثرت الثقافة الهندية المحلية بعمق في فهمهم وتمثيلهم للجوانب الدينية والثقافية الشرقية. يسجلون المناظر الطبيعية الشرقية والنباتات والحيوانات والجوانب الثقافية الشرقية المصاحبة ويربطون الغرب بالشرق. تم تصوير التمثيل البريطاني للهند والمنطقة الشرقية والصور من النظرة الاستعمارية التي تضع البريطانيين دائما في المركز والشرق في الأطراف. أثناء تناولهم

للثقافة الشرقية، يشير هؤلاء الكتاب البريطانيون الثلاثة البارزون الى (موكب محرم) و (مأساة كربلاء المؤلمة). حيث تناول الكتاب الثلاثة مأساة كربلاء وذكروا استشهاد الامام الحسين (عليه السلام). يجعل هؤلاء الكتاب الانجليز هذا الحداد التذكاري صورة نمطية دينية. تبحث هذه الورقة فيما إذا كان التمثيل حقيقيا أم يتوافق مع الصور النمطية الشرقية التقليدية ويعززها؟ تهدف الورقة الى فحص المعرفة المسبقة للكتاب الاستعماريين الثلاث عن الشرق، وأول لقاء عبر الثقافات مع الهنود / السكان الأصليين والسياسة الاستعمارية المعاصرة التي شكلت فهمهم للشرق. ستحلل هذه الورقة أيضا الجوانب الدينية والثقافية للهنود، ونهج المستشرقين تجاه الثقافة الهندية الإسلامية والجوانب الشرقية المصاحبة لها في رواياتهم.

الكلمات المفتاحية: الامام الحسين (عليه السلام)، محرم، استشهاد، مستشرق، تمثيل، تحريف.

Cross-Cultural Encounter: An Overview

The socio-cultural-economic-political and religious issues of the East attracted the West several centuries ago. The phenomenal spread of Islam in the seventh century and its gradual expansion towards Asia, Africa, and almost banging the doors of Europe made the West apprehensive of the Muslims. The expansion of Islam and subsequent wars, particularly the Crusades (1096-1271) first brought the West face to face with Islam. Despite their religious hostility, the Crusades served as the ground of cultural transmission to the West as the Islamic world was a centre of advanced culture and civilization. It significantly contributed to the exchange of cultures, foods, clothes, military techniques, and Oriental vocabulary. A host of European scholars have identified the tremendous influence of the Orient on Europe. Martha P.Conant' Oriental Tale in England in the Eighteenth Century (1908), Marie de Meester's Oriental Influences in the English Literature of the Nineteenth Century (1914) and Edna Osborne's Oriental Diction and Theme in English Verse, 1740-1840 (1916) have recorded the Oriental influences on the West. The Western literature serves as the mirror, and records the (mis)perception about the Orient and Islam.

The Western misconception about Islam and Muslims is as old as the Islamic civilization. There is a need to understand the problematic relationship between the East and the West. The genesis of the cross-cultural cleavage (between East and West) dates back to Middle Ages when Islam was gaining prominence across the world. RW Southern considers the expanding period

of Islam as the "Age of Ignorance (700-1100)" (Kidwai 3: 2016). The never-ending confrontations between the Western-Christian world and the Eastern-Islamic world led the West to brand Muslims as the "fierce enemy, and irrational people". The popular image of the Muslims as heathens, Saracens, idolaters, and pagans always given to violence and lust is found in the English literature. Muslims appear as the heretics. The repulsive image of Prophet Muhammad as an impostor, magician, and prone to violence and bloodshed frequently occurs in the Western literature. Islamic civilization was denounced and the Islamic creed was considered to be heresy. Till the medieval period, the image of the Orient was distorted by false notions and misconceptions about Islam. It was religious and ideological differences which provoked the distorted image of the Orient and Orientals. The severe intolerance, misconceptions, and hostility towards Islam gradually waned with the passage of time.

The Oriental socio- cultural-economic-political and religious issues have influenced and attracted the Western writers in the production of Literary Orientalism- crusades, the frequent military confrontation between the West and the Orient, hostility towards Islam, missionary zeal, the popularity of travel Literature, and Eastwards British colonial expansion. Since the twelfth century to present a great deal of literature has been written on that and several Western writers have also attempted to explore the traits, cultures, and ideals of the Orient. Almost all canonical Western men of letters from the 12th century to present; Dante Alighieri (1265- 1321), Geoffrey Chaucer (c.1340-1400), Christo-

pher Marlowe (1564-1593), William Shakespeare (1564-1616), John Donne (1572-1631), John Milton (1608-1674), John Dryden (1631-1700), Alexander Pope (1688-1744), Lady Mary Wortley Montagu (1689-1762), Samuel Johnson (1709-1784), William Beckford (1760- 1844), William Wordsworth (1770-1850), Samuel Taylor Coleridge (1772-1834), Robert Southey (1774- 1843), George Gordon Byron (1788-1824), Percy Bysshe Shelley (1792-1822), John Keats (1795-1821), Thomas Carlyle (1795-1881), George Moore (1852-1933), Rudyard Kipling (1865-1936), E. M. Forster (1879-1970), Joseph Conrad (1857-1924), James Joyce (1882-1941), T.S. Eliot (1888- 1965), Doris Lessing (1919-2013) have dealt with literary Orientalism. Very few English writers namely, Lady Wortley Montagu, William Jones and Lord Byron have demonstrated a genuine understanding of the Orient, its social mores, and provided truthful representations of the East in their writings. In the chequered projection of Orientalism in English Literature, the Western representation Literary Orientalism is very much common to all three writers in varying degrees.

In their writings, the Western Literary Writers endeavour to understand the complex relationship, more often than not, appears to be biased because of their lack of genuine understanding of culture. The writers' ingrained prejudices, missionary approach, distorted perceptions, polemical zeal and the false beliefs of superiority of one culture over the other are evident in their writings. In the twentieth century, like their predecessors, Rudyard Kipling, E.M. Forster, and Paul Scott have extensively and intensively explored the Orient/ India in different periods of

the British-Raj in India.

Rudyard Kipling, the Nobel Prize winning British writer expounds the myth of the racial superiority of the English over the natives in Kim (1901). E. M. Forster represents British-Indian encounter and conflicts of colonialism in his acclaimed novel, A Passage to India (1924). Paul Scott is another writer who revisits the Quit India period of 1942-1947 in The Raj Quartet, which is a tetralogy comprising The Jewel in the Crown (1966), The Day of the Scorpion (1968), The Towers of Silence (1971) and A Division of Spoils (1975). The paper aims at examining the writers' perceptions about the Orient, contemporary colonial politics and the first-hand cross-cultural encounter with the Orient, Muslims/ Indians/ natives/ Others that shape their understanding of Indo-Islamic/ Indo-Muslim culture and above all the Orient. The colonial writers were, to a great extent, attracted to the Orient. Besides the preoccupation of the colonial empire, the British novelists also recorded their impression, more often than not, negative, about the Orient and what is "Oriental". The British civilizing mission was needed to mend their culture and the role of fiction in promulgating this belief is undeniable. Allen Greenberger surveys a plethora of novels and shows the changing attitude of Imperialism with the passage of time as he categorizes the Raj writings into three phases - the Era of Confidence (1880-1910), the Era of Doubt (1910-1935) and the Era of Melancholy (1935-1960) (Rubin). Three major writers, Rudyard Kipling (1865-1936), E. M. Forster (1879-1970) and Paul Scott (1920-1978) spent their lives and gathered first-hand experiences of India. Although their

writings are influenced by the colonial Imperial mission, these writings project the Oriental culture.

These writers represent the three phases of the Raj respectively and the role of the Empire and the Orient is reflected in their writings. This paper, therefore, examines the changing attitudes of the West towards the East/ Orient in different periods. The present study delves deep into the treatment of Orient by three colonial British writers and thereby provides an alternative vision hitherto neglected in the traditional interpretations. In Kim (1901), Kipling represents the ruthless suppression of the natives and the Great game i.e. the espionage of native hero, Kim. Kipling in "On the City Wall" represents the religio-cultural aspects of Indian Muslims. E. M. Forster is the unconventional and renowned colonial writer who represents British India in his acclaimed novel, A Passage to India (1924). Paul Scott is another British writer who revisits the Quit India period of 1942-1947 in The Raj Quartet, which is a tetralogy comprising The Jewel in the Crown (1966), The Day of the Scorpion (1968), The Towers of Silence (1971) and A Division of Spoils (1975). The three colonial writers visited, served and stayed in India in different periods in their various capacities. They represented the three phases of the Raj in their writings respectively and the same is reflected in their writings.

The kind of cross-cultural encounter examined in the paper is the Western colonial confrontation with the Orient and "Other" culture at a time when European culture was considered to be the benchmark of civilization. The encounter with "what is not European" at times illuminates them and equips them with new

insights, at other times, they are repelled by the culture, customs, and rituals of the Orient. Besides their encounter with the subcontinent in general, what the Europeans call Orient, the researcher further investigates the representation of various kinds of characters, cultures, religions and distinct customs of the subcontinent which fall under the rubric term "Oriental".

Kipling, Forster and Scott had spent their lives and gathered first-hand experiences of India/Orient through extensive reading and acute observation of the Oriental lives and customs. None of these writers had gained command over the Oriental languages, but they deftly employed Oriental expressions and vocabulary in their writings. They have extensively used Oriental diction in their writings– at times, they have provided the first-hand experience of the usage of the Oriental words, at others, they have given the preconceived notion of the Oriental culture and customs. Often they differ in their understanding of the Oriental perspective. The historical era/ situation also changed the context of their understating of the Oriental diction. In the narratives of the three writers, the appearance of the fair number of Islamic words, like Muharram, Hajj, Ramadan, Tazia, Id ul Adha, Id al Fitr Allah, Prophet Mohammed (peace be on him) show the prevalent Islamic tradition and contribute to the ethos of Indo-Islamic culture in British-India. Thus, a close reading of the Oriental diction reveals the perspectives and understanding of the writers.

The Tragedy of Karbala and Muharram procession: A Brief Overview

While delineating the issues of religio-cultural aspects of the

Orient, all three writers referred to the procession of Muharram in their writings. The reference to Karbala/ Muharram is not only a matter of faith and cultural tradition among the Muslims, but it reminds the heart-wrenching tragedy of the Islamic history. Imam Hussain was martyred in the battle of Karbala. The Muslims, particularly the Shia school of thought, mourns the martyrdom of Imam Hussain during the month of Muharram. Karbala serves as a metaphor for the anguish of separation, social injustice, betrayal, loss of community, and martyrdom of Imam Hussain (peace be upon him). Karbala is also a pervasive metaphor in the Perso-Arabic and Urdu tradition of poetry. The twentieth-century colonial literature also has represented the Oriental culture, customs, religions, festivals, languages and diverse culture of the subcontinent and thereby the Oriental life.

Representation of Muharram Procession by Rudyard Kipling, EM Forster and Paul Scott

Muharram is the first month in the Islamic lunar calendar. Muharram marks the anniversary of the Tragedy of Karbala (680 AD), where Imam Hussein, the son of Ali and the grandson of Prophet Muhammad (peace be upon him), was martyred by the forces of the second Umayyad ruler. On the other hand, Muharram procession refers to the ceremonial mourning of the martyrdom of Imam Hussein. It also refers to a period of fasting and public mourning by Shite school of thought in order to commemorate this historic tragedy. While dealing with essential Oriental culture, reference of Muharram is used in the colonial discourse. In most of the Oriental writings, passing reference of

Muharram is found. The reference to the martyrdom of Imam Hussain (peace be upon him), more often than not, is marked by misconception and distortion of facts. Following the trail of the Oriental/colonial writers, Rudyard Kipling (1865-1936), E.M. Forster (1879-1970) and Paul Scott (1920-1978) have extensively and intensively dealt with the Orient/India in their writings Kim, A Passage to India and The Raj Quartet respectively. The local Indian culture has deeply influenced their understanding and representation. They record Oriental landscape, flora and fauna and concomitant Oriental cultural aspects and associate exoticism with the Orient. The British representation of India and the Oriental locale and images are portrayed from the colonial gaze that always places the Britishers at the centre and Orient at the periphery. While dealing with the Oriental culture, these three prominent British writers refer to Muharram procession and the heart-wrenching tragedy of Karbala.

The reference to Karbala is not only a matter of faith and cultural traditions among the Muslims [Shite] in British India, but it reminds the "heart wrenching events of Islamic history". Karbala serves as a metaphor for the anguish of separation, social injustice, betrayal, loss of community, and martyrdom. Karbala serves as a pervasive metaphor in the Perso-Arabic and Urdu tradition of poetry. The English writers uses it more as a problematic tradition the religious and cultural stereotypes. Muharram has been used for a ground of communal conflict between Hindu and Muslims in A Passage to India. No English writers associate Islamic history; rather they refer to Karbala a cause of commu-

nal tension between Hindu and Muslim and a religious cultural tradition of blood bath among the Muslims. In his writing Kim, Rudyard Kipling represents Muharram procession as a passing reference but in one of his story 'On the City Wall' he represents the mourning ceremony of Muharram as follows:

All the processions…were now well within the City walls. The drums beating afresh, the crowd were howling 'Ya Hassan! Ya Hussain!' and beating their breasts, the brass bands were playing their loudest, and at every corner where space allowed, Mohamedan preachers were telling the lamentable story of the death of the Martyrs. It was impossible to move except with the crowd. (Kipling p.30.)

Kipling represents the commemoration of the martyrdom of Imam as mere chest thumping ceremony. However, Kipling is much concerned about the ceremonious commemoration rather than the real significance of the historic tragedy of Karbala and imam Hussain's martyrdom.

In A Passage to India, E.M. Forster represents the Muharram procession as a ceremony of drum beating and the ceremony of tazia displaying. He associates the mourning procession with drums and "Mohurram was working up. The city beat a good many drums, but seemed good- tempered" (API 84). Moreover, he represents Muharram as a cause of communal conflict between Hindus and Muslims in British-India and the Britishers intervention is essential to prevent the riots. Forster does not portray Muharram as the mourning ceremony; rather he portrays it to be bone of contention of the communal conflict between Hin-

du and Muslims. Forster further minutely takes notice of the internal conflicts among Hindus and Muslim. He observes that Hindus and Muslims cannot live in harmony in this country. Forster endorses the need of British presence to maintain the "peace" and "order" in the sub- continent. The recurrent communal riots during Mohurram necessitate the presence of a British officer like Roney Heaslop in Chandrapore, as Forster says:

Muharram was approaching, and usual the Chandraopore Mohammedans were

building paper towers of a size of too large to pass under the branches of

certain peepul tree. One knew what happened next; the tower stuck, a

Mohammedan climbed up the peepul tree and cut the branches off, the Hindu

protested, there was a religious riot, and Heaven knew what, with perhaps the

troops sent for....There had been disputations and.... all the normal works of

Chandrapur are hung up....The Collector favoured the Hindus, until they

suspected that they had artificially bent the tree nearer the ground. But Roony

had not disliked his day, for it proved that British were necessary to India;

there would certainly have been bloodshed without them. (A Passage to India

pp.87-88)

To keep "peace" and "order", character like Roony Heaslop wants to "hold this wretched country by force"(A Passage to India p.45). Despite law and order problems, Forster's endorsement for the need and continuation of the British Raj has attracted Indians' criticism.

Paul Scott refers to Muharram as the "Mohammedan new year" but his representation of Muharram is factually incorrect. Scott misrepresents the Muharram procession as mourning the death of Imam Ali, the father of Imam Hussain. Muharram procession is distorted as he represents it to be a mourning ceremony for the death of Imam Ali. On being enquired by English lady Sarah Layton about Muharram, Ahmed Kasim says that "A man called Ali. He was Muhammad's son in law. We mourn his death at the beginning of Muharram"(The Day of the Scorpion p.113). Thus, the representation of Muharram in The Raj Quartet is distorted and it betrays Scott's ignorance of authentic information. Ahmed Kasim says that "A man called Ali. He was Muhammad's son in law. We mourn his death at the beginning of Muharram"(The Day of the Scorpion 113).

Although Scott seems to be acquainted with basic principles of Islam, Scott's representation of Islam is not devoid of misconceptions and misperceptions. He provides a faulty representation of the Muharram's procession and the Caliph, Imam Ali and his representation of the image of the Prophet (peace be on him) is marked by hostility. He appears to be a staunch critic of purdah/ burqa and the abhorrent Hindu customs of widow burning called

sati. Scott's representation of cross-cultural understanding, perception/misperception is marred by a chasm and colonial insularity.

In The Raj Quartet, Prophet Mohammad's (peace be on him) character is stigmatized with an allegation as a preacher of violence. While representing the communal clash in India, Scott represents the Muslims as the violent followers of Prophet (peace be on him). Scott says: "[h]ave you stuck any good pig lately? If you do, don't leave the carcass in front of a mosque, or the devotees of the Prophet will have you by the knackers" (The Jewel in the Crown p.229). But Scott's claim of the Muslims to be the devotee of Muhammad is a blatant misconception.

Islam is a monotheist religion in which the God, Allah is considered to be the supreme and the Muslims across the world worship one God. Scott's perception and misconception are reflected in his representation of the Muslims in his narratives. The Muslims only worship one God, Allah and they follow the teachings/doings of the Prophet (peace be on him). In this context, Edward Said offers the argument about the representation of Islam:

It is worth noting... [the] use of the denomination 'Mahommedanism' out of a

variety of possible Anglo-Indian terminologies for Indian Muslims at the end

of the nineteenth century ('Musalmans', 'Mahommedans', 'Moslems'). The

term 'Mahommedanism'–erroneously implying 'the followers of Mohammed'

– reflects its pervasive comparison in pre-twentieth century

Western literature

with 'Christianity'(Said 209, qtd. Alex Padamsee).

Moreover, Scott portrays the violent image of Prophet Muhammad (peace be on him) as a warmonger and insinuates to Holy War and Crusades because of the Prophet as Scott says that "The Muslims' investigation of their religion was more dangerous because Mohammed preached Holy War against the infidel." Most of the reference to Islam is negative: Scott also insinuates to jihad as passing references, as he abruptly refers to the verses from the Quran that "[t]o die in a battle, fighting His enemies was the one sure way of going to heaven" (The Day of the Scorpion pp.50-51). The reference to the Holy War and Crusades (1296-1271) refers to the chequered relationship between the Eastern Muslims and Western Christian world in the past. The Holy War or the Crusades (1096-1271) brought the Islamic world with direct confrontation with the Islamic world. The military and political confrontations and subsequent unprecedented expansion of Islam made the west apprehensive and hostile against Islam and the Muslims as the prime enemy who has been projected as fierce people occasionally given to violence and lust in the polemical literature. In the article "The Prophet Mohammad in French and English Literature 1650 to the Present", Ahmed Gunny refutes the Western allegations against the Prophet as "the predominance of fantasy over reality" (Kidwai 258). Apart from the Prophet, Scott gives a derogatory and faulty representation of one of the prominent Caliphs of Islam, Imam Ali that "A man called Ali. He was Mohammed's son-in-law. We mourn his death

at the beginning of Muharram. The Mohammedan new year. But then the Sunnis often join in the mourning too." In his narratives, Scott's provides a faulty representation of the Muharram's procession and the Caliph, Imam Ali and the representation of the image of the Prophet (peace be on him) is marked by hostility.

Scott goes to the extent of naming the native servants after the Prophets of Islam as Suleiman, Ibrahim and Dost Mohammed, serving as the loyal servants of the British. The Muslims have a profound veneration for the prophets of Islam, like Prophet Suleiman popularly known as Solomon, Prophet Ibrahim and the Prophet Mohammed. In the novels, Suleiman and Ibrahim serving the English ladies appear to be rogues and their personal life is tainted with profligacy. Ibrahim appears with all negative traits in the Staying On (1978), which is a coda of the Raj Quartet. The name of the servant, Hussein seems to have been derived from Imam Hussain ibn Ali, the grandson of Prophet Mohammad. In The Jewel in the Crown, Hussein appears as a black servant examining English girl Daphne Manners' blouse. The negative portrayal of the character Hussain betrays Scott's literary Orientalism.

Kipling, Forster, and Scott dexterously exploit numerous Oriental words in their writings. The presence of this plethora of Arabic, Persian, Urdu, Hindi, and Sanskrit words calls for an explanation for a better cross-cultural understanding. Scott and Forster have used a vast number of Islamic terms such as Allah, caliphs, mosque, minaret, muezzin, the Quran, hajj, jihad, which point to their acquaintances with Islam. The presence of the Oriental words best describes their literary Orientalism: For the

better understanding of the Orient, Kipling gives parenthetical notes/ meaning of the Oriental diction beside the Oriental words which is mostly insufficient.

Their writings are directly influenced by the beliefs, attitude, prejudice, and liking and disliking of these authors. Although, these writers belong to the colonizers' culture, their approach to the Orient/ India is different from one another. At times, they conform to the established belief and at others, they refute the stereotypical representation and treatment of India and Indian characters in their novels. Their different approaches and the mode of representations also demonstrate the vast differences in their perception, thought, and personality. Their writings- Kim, "On the City Wall", A Passage to India and The Raj Quartet- were influenced by the beliefs, attitude, prejudice, and liking and disliking of these authors.

Despite extensive and intensive presence of Oriental diction, in certain cases Kipling fails to comprehend the religious-cultural aspects of the Orient. Scott's understanding of Muharram is tinged with misconceptions. The Raj Quartet evokes the repulsive image of the Prophet Mohammed and the representation is marked by hostility and polemical zeal. Unlike Kipling and Forster, Scott's inaccurate description of the Muslims manifests his shallow understanding of Islam and the historic significance of the martyrdom of Imam Hussain.

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«A Journey to Allah» as a Representation of the Consequences of the Love of Imam Alhussein as a Basis For Constructing the Religious Identity and Belonging to the Nation

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Abstract

The poem "Journey to Allah" which is written by the poet Mustafa Alesawi and sung by the performer, Hayder Albayati, in Imam Al Husein's Arba'aeeniah in 1444-2022 talks about the deep meanings of love for Imam AL Hussein as a key part of forming religious identity and creating a sense of belonging to the nation. The goal of this study is to look at the poem's themes and images to learn more about how love for Imam Hussein affects the formation of religious character and national identity. This study aims to put light on the importance of Imam Al Hussein's love as a driving force in the lives of people and the group awareness of the community. It does this by using a complete method that includes literary analysis and cultural contextualization. It is thought that the poem "Journey to Allah" will show how love for Imam Hussein is an important factor in forming religious identity and making people feel more like they belong to their country. The Poem is supposed to show how this love can change people and how it affects their faith, morals, and the community's common memory.

Keywords: Religious Identity, Imam AlHussein, "Journey to Allah", Loyality and Belonging

قصيدة «سفرة الى الله» وتمثيلها لمآلات حب الامام الحسين كركيزة لبناء الشخصية الدينية والانتماء للامة

خلاصة

قصيدة «سفرة إلى الله» التي كتبها الشاعر مصطفى العيساوي واداها الرادود حيدر البياتي في اربعينية الامام الحسين ﷺ للعام ١٤٤٤- ٢٠٢٢ تعبر عن المعاني العميقة لمحبة الإمام الحسين كجزء أساسي من تكوين الهوية الدينية وخلق الشعور بالانتماء للوطن. الهدف من هذه الدراسة هو إلقاء نظرة على مواضيع القصيدة وصورها لمعرفة المزيد عن كيفية تأثير حب الإمام الحسين على تكوين الشخصية الدينية والهوية الوطنية. تهدف هذه الدراسة إلى تسليط الضوء على أهمية حب الإمام الحسين كقوة دافعة في حياة الناس والوعي الجماعي للمجتمع. يقوم بذلك باستخدام طريقة كاملة تتضمن التحليل الأدبي والسياق الثقافي. يُعتقد أن قصيدة «رحلة إلى الله» ستظهر كيف أن حب الإمام الحسين هو عامل مهم في تكوين الهوية الدينية وجعل الناس يشعرون وكأنهم ينتمون إلى الامة. من المفترض أن توضح القصيدة كيف يمكن لهذا الحب أن يغير الناس وكيف يؤثر على عقيدتهم وأخلاقهم وذاكرة المجتمع المشتركة.

الكلمات المفتاحية: الهوية الدينية ، الإمام الحسين ، «سفرة إلى الله» ، الولاء والانتماء

INTRODUCTION

The poem "A Journey to Allah" is a profound depiction of the effects of love and devotion for Imam Al-Hussein, and how it serves as the foundation for constructing religious identity and nurturing a sense of belonging to a larger nation. The grandson of the Prophet Muhammad, Imam Al-Hussein, holds a special position in the affections of millions of Muslims around the globe, especially within the Shia community. His sacrifice and martyrdom at the Battle of Karbala represent unwavering faith and resistance against oppression. In this poem, the author depicts eloquently the essence of the love and devotion that motivates individuals to embark on a spiritual journey towards Allah, guided by the example and teachings of Imam Al-Hussein. The verses combine elements of devotion, sacrifice, and the interconnectedness of adherents from around the globe. Individuals from disparate origins unite under the banner of his love, highlighting the transformative force of Imam Al-Hussein's message. The poem examines the profound effect of Imam Al-Hussein's martyrdom on religious identity and the feeling of belonging to a larger community. It illustrates how the affection for Imam Al-Hussein transcends national, ethnic, and religious boundaries, uniting individuals from diverse continents and origins. Through their shared devotion, believers forge a profound connection to their religious heritage and find solace in Imam Al-Hussein's teachings. In addition, the poem explores the concept of sacrifice and its profound consequences. The sacrifice of Imam Al-Hussein inspires individuals to reflect on their own actions and pledge to uphold justice, resist oppression, and exemplify the values exemplified by Imam Al-Hussein. It inspires future generations by emphasising the significance of sacrifice in moulding individual

spirituality and collective consciousness. As we delve into the verses of "A Journey to Allah," we will examine how love, sacrifice, and devotion contribute to the formation of religious identity and a profound sense of belonging to the nation of believers. Through its lyrical expression, the poem invites us to consider the enduring legacy of Imam Al-Hussein and the transformative force of his message, exhorting us to walk the path of righteousness and uphold the tenets that define our faith.

Hypothesis:

The idea behind this study is that love for Imam Al Hussein is a changing force that plays a key role in forming religious identity and making people feel more like they belong to their country. People hope that the poem "Journey to Allah" will show in a clear way how important this love is, showing how it affects a person's faith, morals, and the community's memory as a whole. It is thought that an in-depth study of the poem and its themes will show that love for Imam Al Hussein is a cornerstone that shapes religious Identity and gives people a strong sense of belonging to their country and nation.

1.2. Aims:

1.To look at the ways that the themes and images in "Journey to Allah" show love for Imam Hussein.

2.To figure out how this love has shaped religious character and personal faith.

3.To look into how loving Imam Hussein helps build a sense of national connection and a shared sense of self.

1.3. Questions:

1.How does the poem "Journey to Allah" show love for Imam Hussein through its main themes and symbols?

2.How does loving Imam Hussein affect a person's faith iden-

tity and spirituality?

3.How does loving Imam Hussein help people feel like they belong to their country and have a sense of group identity?

4.How does the song "Journey to Allah" show that Imam Hussein's love is still important in today's world?

1.4. Significance:

This study is important because it tries to find out more about how love for Imam Al Hussein affects religious identity and a sense of belonging to a country and the nation. By looking at the poem's themes and images, "Journey to Allah" will add to the academic discussion about how Imam Al Hussein's love continues to affect people and the larger society. The results could have an effect on religious and cultural studies, helping us understand the role of love and loyalty in religious and national settings.

1.5. Methodology:

This study will use a comprehensive method that combines textual analysis, literary criticism, and cultural contextualization. The poem "Journey to Allah" will be the main source for the study, and its themes, images, and story structure will be looked at closely. Secondary sources, such as academic papers and historical stories, will be used to give a wider culture and political context. The results will be looked at and evaluated through the lenses of religious studies, literary theory, and social analysis. This will give a more complex picture of how love for Imam Hussein affects religious identity and national belonging.

2-Religious Identity

"Religious identity is a person's sense of self as defined by their religious beliefs, practices, and community." (Pargament, 2007, p. 10) And "Religious identity is the individual's sense of belonging to a religious group and the meaning that religion has

in their life." (McIntosh, 2005, p. 12) Or "Religious identity is the way in which a person's religious beliefs, practices, and experiences shape their sense of self." (Hill & Pargament, 2008, p. 2) In addition to these definitions, religious identity can also be understood as a person's sense of belonging to a religious community, the meaning that religion has in their life, and the way in which their religious beliefs and practices shape their sense of self. Religious identity can be a source of strength and resilience, but it can also be a source of conflict and tension. It is important to understand the different dimensions of religious identity in order to better understand how it shapes people's lives.

3-A Historical Background about How Religious Identity can be Formulated:

Religious identity is a complex and multifaceted construct that has been shaped by a variety of historical factors. Some of the most important factors that have influenced the formation of religious identity include:

3.1. The Rise of Religious Pluralism:

The rise of religious pluralism in the world has led to an increased awareness of different religious traditions and beliefs. This has made people more conscious of their own religious identity and how it differs from the identities of others.

3.2. The Growth of Secularism:

The growth of secularism in the world has also had a significant impact on the formation of religious identity. Secularism refers to the belief that religion should be separate from the state and from public life. This has led to a decline in the influence of religion in some societies, and it has also made people more likely to question their own religious beliefs.

3.3. The Experience of Migration:

The experience of migration has also had a significant impact on the formation of religious identity. When people migrate from one country to another, they often bring their religious beliefs and practices with them. However, they may also be exposed to new religious traditions and beliefs in their new country. This can lead to a renegotiation of their religious identity, as they try to reconcile their old beliefs with their new experiences. The rise of new religious movements: The rise of new religious movements in the world has also had a significant impact on the formation of religious identity. New religious movements are often founded by charismatic leaders who offer new and innovative interpretations of religious tradition. This can appeal to people who are looking for a more meaningful or fulfilling religious experience. These are just some of the most important historical factors that have influenced the formation of religious identity. It is important to note that religious identity is not static. It is a dynamic construct that can change over time in response to new experiences and challenges. In addition to the historical factors mentioned above, there are also a number of psychological factors that can influence the formation of religious identity. These include:

3.4. Early Childhood Experiences:

Early childhood experiences can have a profound impact on religious identity. Children who are raised in religious households are more likely to develop a strong religious identity themselves. Personal beliefs and values: Personal beliefs and values also play a role in the formation of religious identity. People who hold strong religious beliefs are more likely to identify with a particular religious tradition.

3.5. Life Experiences:

Life experiences can also shape religious identity. People who experience religious trauma or who have a religious conversion are more likely to have a different religious identity than they did before. It is important to note that religious identity is not always a positive experience. For some people, religious identity can be a source of conflict and tension. This is especially true for people who are members of minority religious groups or who live in societies where there is religious intolerance. Despite the challenges, religious identity can be a source of strength and resilience for many people. It can provide a sense of belonging, meaning, and purpose in life. It can also help people to cope with difficult times and to find hope for the future.

4-Discussion and Analysis of The Poem

The poem "Safareh Ela Allah" (Journey to Allah) is a powerful ode to Imam Hussein, the grandson of the Prophet Muhammad. The poem is full of imagery and symbolism that evokes the passion and sacrifice of Imam Hussein and his followers.

The poem begins with the speaker declaring their intention to make a journey to Allah. This journey is not a physical one, but a spiritual one. The speaker is seeking to find Allah through their love for Imam Hussein. The poem then goes on to describe the journey in detail. The speaker describes the crowds of people who have come from all over the world to Karbala, the city where Imam Hussein was martyred. They describe the processions that wind through the streets of Karbala, and the banners and flags that are raised in Imam Hussein's name. The poem also describes the sacrifices that people have made to make the journey to Karbala. They have travelled long distances, and they have

given up their time and their resources. But they do all of this because they love Imam Hussein, and they believe that he is a path to Allah. The poem ends with a call to action. The speaker calls on all people to join them on the journey to Allah. They say that the journey is open to everyone, regardless of their religion or nationality:

"All Sabian and Christian came
You see the sects in these positions,
they make you feel like Hussein
You see the Azdiyyah and the Sunnah
walking towards Hussain, being intransigent
You will see in Karbala, Paradise,
O Lord of Paradise
Oh, Hussein, makes people as crazy,
your hand never gives up, Hussein
The world has dried up completely,
peace be upon you,
Religions Wall, Religions of Karamat, Shaft Karamat
Messages in your blood, messages of religions, religions
Generate a sect with your love,
I need Hajj, and Hussain Hajjat for Karbala
To Allah is a journey to Allah &&&
We made it good with your blood, we made it good".

"Safrah Ela Allah, 2023. NP"

The poem "Safareh Ela Allah" is a powerful and moving call to action. It is a poem that can inspire people of all faiths to come together under the flag of Imam Hussein. The poem can serve as a means to gather people of the nation under the

flag of Al-Hussein in a number of ways. First, the poem's focus on the passion and sacrifice of Imam Hussein can evoke strong emotions in readers, such as compassion, love, and determination. These emotions can motivate people to join the cause of Al-Hussein and to work together to achieve his goals. Second, the poem's imagery and symbolism can help to create a sense of shared identity among people of different faiths. The poem's references to Karbala, the banners and flags of Imam Hussein, and the sacrifices that people have made to make the journey to Karbala can all help to create a sense of common purpose and belonging. Finally, the poem's call to action can inspire people to take concrete steps to support the cause of Al-Hussein. The poem's speaker calls on people to join them on the journey to Allah, and this can be interpreted as a call to action to work for justice, peace, and equality in the world.

In conclusion, the poem "Safareh Ela Allah" can serve as a means to gather people of the nation under the flag of Al-Hussein in a number of ways. The poem's focus on the passion and sacrifice of Imam Hussein, its imagery and symbolism, and its call to action can all help to motivate and inspire people to work together for a common goal.

4.1. The Passion and Sacrifice

The poem "Journey To Allah" which starts with:

"To Allah is the journey, to Allah
We call out to him with our blood, we call out to him
We walk on your path, we walk on it
To Allah, to Allah"

"Safrah Ela Allah, 2023. NP"

portrays the passion and sacrifice of Imam Hussein in a number of ways that evoke strong emotions in readers. First, the poem uses a rhetorical imagery to describe the events of Karbala as he refers to that Al Hussein is in “our blood”. The speaker describes the bloody battle, the suffering of Imam Hussein and his followers, and the ultimate martyrdom of Imam Hussein. This imagery can be very disturbing and upsetting to readers if it would not been described this way, but it also helps to convey the true horror of what happened at Karbala. Second, the poem uses powerful language to describe the emotions of Imam Hussein and his followers:

“See the processions
Count them, it’s mandatory
They serve the coming
And they say, “We sacrifice ourselves for you”
We dedicate our mistakes to him
And you walk
The leader of the procession,
leave him to his own devices
Allah, grant me the opportunity to walk
He holds the flag high
And kisses it with his forehead”

“Safrah Ela Allah, 2023. NP”

The speaker describes their love for Allah, their courage in the face of death, and their determination to serve the believers for the sake of what they believe in and for the sake of Imam Al Hussein’s love. This language can be very moving and inspiring to readers, and it helps to bring the characters of Imam Hussein and

his followers to life. Third, the poem uses symbolism to evoke strong emotions in readers. The speaker refers to Imam Hussein as a "path to Allah," a "sacrifice for justice," and a "symbol of hope." These symbols can be very powerful, and they can help readers to understand the significance of Imam Hussein's life and death. Finally, the poem ends with a call to action. The speaker calls on readers to join them in the journey to Allah, and they say that the journey is open to everyone, regardless of their religion or nationality. This call to action can be very motivating, and it can help readers to feel a sense of purpose and belonging:

"The seven continents are buzzing
And Karbala is the pilgrimage of Hussein
To Allah, to Allah"

"Safrah Ela Allah, 2023. NP"

In conclusion, the poem portrays the passion and sacrifice of Imam Hussein in a number of ways that evoke strong emotions in readers. The vivid imagery, the powerful language, the symbolism, and the call to action all work together to create a poem that is both moving and inspiring.

4.2. The Poem's Creation of the Sense of Shared Identity Among People of Different Faitsh

The poem's imagery and symbolism help to create a sense of shared identity among people of different faiths in a number of ways. First, the poem's references to Karbala, the banners and flags of Imam Hussein, and the sacrifices that people have made to make the journey to Karbala can all help to create a sense of common purpose and belonging. These symbols are familiar to people of all faiths, and they can help to unite people around a

shared cause:

"The sail of the ship
Moves between them
Karbala is at rest
Perhaps the door of Medina
It is a secret that we know
The meeting place of souls
The Earth asked
Who are the people of the Ali family?"

"Safrah Ela Allah, 2023. NP"

Second, the poem's use of imagery that is both religious and secular can help to bridge the gap between different faiths. For example, the poem refers to Imam Hussein as a "path to Allah," but it also refers to him as a "symbol of hope." This imagery can help to show that Imam Hussein's message is relevant to people of all faiths, regardless of their religious beliefs:

"The forty-day visit
The witnesses say
Iraq of Hussein had a long journey
From Mosul to Basra
Until it reaches Al Hadhrah
All prove Iraq as one"

"Safrah Ela Allah, 2023. NP"

Finally, the poem's call to action can inspire people to take concrete steps to support the cause of Imam Hussein. The poem's speaker calls on people to join them on the journey to Al-

lah, and this can be interpreted as a call to action to work for justice, peace, and equality in the world. This call to action can help to unite people of all faiths around a common goal.

In conclusion, the poem's imagery and symbolism help to create a sense of shared identity among people of different faiths in a number of ways. The poem's references to Karbala, its use of imagery that is both religious and secular, and its call to action can all help to unite people around a shared cause.

4.3. THE POEM'S CALL TO ACTION INSPIRE PEOPLE TO TAKE CONCRETE STEPS TO SUPPORT THE CAUSE OF AL-HUSSEIN

The poem's call to action can inspire people to take concrete steps to support the cause of Al-Hussein in a number of ways. First, the poem's speaker calls on people to join them on the journey to Allah. This journey can be interpreted as a call to action to work for justice, peace, and equality in the world. People can take concrete steps to support this cause by volunteering their time, donating money, or speaking out against injustice. Second, the poem's speaker says that the journey to Allah is open to everyone, regardless of their religion or nationality. This message can be very inspiring to people who feel marginalized or excluded. It can give them hope that they can make a difference in the world, regardless of their background. Third, the poem's call to action is urgent. The speaker says that the time is now to act. This message can motivate people to take action, knowing that they are not alone in their fight for justice. The serve their belief in and love for Imam Al Hussein and they are proud of what they are doing:

"Those who serve, they are proud
They call out the greeting of life
They stay up for you

They stay up, those who serve
These servants have filled our eyes
And Karbala is the pilgrimage of Hussein
To Allah, to Allah"

"Safrah Ela Allah, 2023. NP"

The poem's call to action can inspire people to take concrete steps to support the cause of Al-Hussein in a number of ways. The poem's message of hope, inclusion, and urgency can motivate people to make a difference in the world. There are some specific examples of concrete steps that people can take to support the cause of Al-Hussein:

1- Volunteer their time to help those in need.

2-Donate money to organizations that are working for justice and equality.

3-Speak out against injustice and discrimination.

4-Educate themselves about the history and significance of Karbala.

5-Organize or participate in events that commemorate the martyrdom of Imam Hussein.

By taking these steps, people can help to make the world a more just and equitable place, in the spirit of Imam Hussein. In this sense, the poem is potent and poignant examination of Imam Al-Hussein's love and its implications for religious identity and affiliation. The poem begins by describing the speaker's voyage to Karbala, the site of Imam Al-Hussein's martyrdom. As they travel, they contemplate the significance of Imam Al-Hussein's sacrifice to their own existence. The speaker realises that the murder of Imam Al-Hussein was not in futility. It was a sacrifice for truth, justice, and liberty. And it is a sacrifice that continues to inspire

people to stand up for what they believe in, despite tremendous adversity. The poem concludes with the speaker affirming their devotion to Imam Al-Hussein and his legacy. They claim they will continue to follow his path even if it leads to martyrdom. The poem “A Journey to Allah” is a potent reminder of the significance of love, sacrifice, and dedication in the formation of religious identity and affiliation. It is a poem that can inspire people of all faiths to live according to their innermost convictions.There are some of the poem’s major themes such as; the adoration of Imam Al-Hussein as a source of inspiration and fortitude, the significance of sacrificing for truth and justice, and the determination to pursue the path of Imam Al-Hussein despite adversity. Anyone interested in comprehending the significance of Imam Al-Hussein in Shia Islam will find “A Journey to Allah” to be a valuable resource. It is also a potent and poignant poem that can inspire individuals of all faiths to live in accordance with their innermost convictions.

5. Conclusion

The religious identity of the poem "Safareh Ela Allah" is Islam from Shia Sector. The poem is about the martyrdom of Imam Hussein, who is a revered figure in Shia and Sunnah Islam. The poem's references to Karbala, the banners and flags of Imam Hussein, and the sacrifices that people have made to make the journey to Karbala are all symbols that are familiar to Shia Muslims. The poem also uses language that is often used in Shia Islam to describe Imam Al Hussein. For example, the poem refers to Imam Al Hussein as a "path to Allah" and a "sacrifice for justice." These terms are used by Shia Muslims to express their belief that Imam Al Hussein's death was a sacrifice for the greater good, and that his life and death are a source of inspiration and guidance. The poem inspires the gathering of people around the same core regardless of their various affiliations as the love for Imam al Hussein is the point on which this gathering focuses. Imam Al Hussein, in this sense, is the source of love and of belonging.

To sum up, the religious identity of the poem "Safareh Ela Allah" is Shia Islam. The poem's references to Karbala, its use of religious language, and its focus on the martyrdom of Imam Hussein all point to the poem's Shia identity.

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role of Imam al-Baqir (peace be upon him) to explain the sources of knowledge

Sheikh Habib Zuaiter

Abstarct

Knowledge is a fundamental part of human behavior، as it plays a pillar role in how mankind conducts itself individually، in society، and connection with their hereafter. Hence، false knowledge can threaten individual and social stability، inheriting corruption and leading mankind astray. This significant phenomenon opens doors to questions like: How does one gain knowledge? What are the tools? What are the sources? How does one know their knowledge is correct?

One of the countless unmerited favors of Allah (s.w.t) is the availably of infallible figures who are the authorities of Allah in this world. One of them was Imam Al Baqir (a.s)، who had an important effect on knowledge in the Islamic community prolonging to this day and till the day of Judgment.

This descriptive study analysis Imam Al-Baqir's (a.s) contribution to showing the source of knowledge and his guidance to correct knowledge. The study consists of an introduction to the life and environment of the fifth Imam، such as the political situation and various sects at the time. This is followed up with four parts، each showing a method used by the Imam. In the end، conclusions drawn from the research are mentioned.

ملخص البحث

إنّ للعلم والمعرفة دور أساسي في توجيه السلوك البشري، وبالتالي لهما اثراً جسيماً في حياة الانسان الفرديّة والإجتماعيّة في هذه الدنيا، وعلاقته بآخرته، وبهذا يتضح أنّ المعرفة الزائفة تهدد الاستقرار الفرديّ والاجتماعيّ، وتورث الفساد والضلال. هذه الظاهرة المهمة تفتح الأبواب لأسئلة فطريّة مثل: كيف يكتسب المرء المعرفة؟ ما هي الأدوات؟ ما هي المصادر؟ كيف يعرف المرء أن معرفته صحيحة؟

وقد منّ الله تعالى على عباده ونعّم عليهم بحجج معصومين من الخطأ، هم حبله وسفراءه وخزان علمه، ومن تلك الأنوار الامام أبي جعفر محمد بن عليّ بن الحسين عليه السّلام باقر علوم الأوّلين و الآخرين، وكان لهذا الإمام ﷺ الذي تأثيراً مهماً على المعرفة في المجتمع الإسلاميّ.

هذه الدراسة الوصفية تحلّل مساهمة الإمام الباقر ﷺ في إظهار مصدر المعرفة وتوجيهه إلى المعرفة الصحيحة، وتتألف الدراسة من مقدمة عن حياة الإمام الخامس وبيئته، مثل الوضع السياسي والمذاهب المختلفة في ذلك الوقت، ويتبع المقدّمة أربعة أجزاء، كل منها يوضح طريقة كان يستخدمها الإمام لهداية الناس، في الختام تم ذكر النتائج المستخلصة من البحث.

Introduction

A Brief Profile of Imam Al-Baqir (a.s)

Muhammad ibn Ali ibn Al-Hussain ibn Ali ibn Abi Talib (Arabic: محمد بن علي بن حسين بن علي بن أبي طالب) was born in the year fifty-seven (57) of the Hijri calendar (677 AD)[1]. He was three years old when the tragic event of Karbala took place, in which he was present[2], and was thirty-eight when his father (a.s) passed away, becoming Imam for nineteen years unit his death. Imam Al-Baqir (a.s) was martyred at the age of fifty-seven on Dhu l-Hijjah 7, 114 H (January 28, 733) and buried beside his father's (a.s) grave and the grave of Imam Al-Hassan (a.s) -who is his father's uncle -, in Al-Baqi' Cemetery[3].

His father was Imam Zayn Al-Abideen (a.s) the fourth Imam in the Shi'a faith, and his mother was Um Abd Allah; the daughter of Imam Al-Hasan Al-Mujtaba (a.s)[4]. Hence, he is called Hashemite among Hashemites, Alavi among Alavis, and Fatimi among Fatimis[5].

When asked about the meaning of the title (Al-Baqir), Imam Zayn Al-Abideen (a.s) replied, "…the imamate will remain in his descendants until the day our Upriser rises and will fill the world with justice and equality. So, he is the Imam and father of the Imams (a.s). He is the core of leniency and location of knowledge; he will rip open knowledge completely[6]…" [7]

Al-Shaykh Al-Mufid said "Imam Al-Baqir (a.s) was superior to all his brothers in knowledge, piety, and dignity. He had a higher position in relation to his siblings. Everyone praised him with glory and he was respected by the Suuni and Shi'a scholars. He (a.s) had knowledge of religion, the Qur'an, ethics, and morals to such

a great extent that even these had not been formerly taught by any of the children of al-Hasan (a.s) and Al-Hussain (a.s). The rest of the companions of the Prophet (p.b.u.h & his progeny), noble ones among the Followers, and the highest ranking of jurisprudence scholars have narrated from him. His position in merits and nobility reached a level of being exemplary among the people of knowledge. They wrote works and composed poems to praise his personality."[8]

Imam Al-Baqir's (a.s) Political & Scientific Environment

Political decisions affect every aspect of society and can have a paramount role in shaping the scientific community. Hence, this understanding will give us context to various reports and a better understanding of their issuances. In our case having an understanding of the political situation – even if is brief – during the era of the Imam (a.s) can help us analyze his methods and part in leading to the straight path and showing the source of knowledge.

The Umayyads

During the pre-Islamic period, the Umayyads, or 'Banu Umayya' were a leading clan of the Quraysh tribe of Mecca. They dominated the Quraysh's increasingly prosperous trade networks in the Levant and established economic and military alliances with the nomadic Arab tribes that controlled the northern and central Arabian desert expanses, providing the clan with a degree of political power in the region. Under Abu Sufyan, they were the main opposition to Islam, as they fought against the Prophet (p.b.u.h & his progeny) until their defeat.

They returned to become the ruling party at that time,

through various kinds of deception and misleading tactics. This was after the Prophet's death and the error in not following the Prophet's successor; Imam Ali (a.s). After the rule of Abu Bakir and Umar, the popular forces killed Uthman. The Umayyads – who were given political power by Uthman, who favored his clan- used his blood as a motto to achieve their political objectives. They motivated society to "avenge" the blood of Uthman. They deceived people and made them forget that they themselves deserted him and did not aid him when the revolutionists besieged his house and asked him to establish social justice. After being able to deceive people in their wars against Imam Ali (a.s) and Imam Hassan (a.s), they established their government.

Imam Baqir's (a.s) imamate was contemporary with five Umayyad ruler:

Al-Walid ibn Abd Al-Malik (86 – 96 H)

Suleyman ibn Abd al-Malik (96 – 99 H)

Umar ibn Abd Al-Aziz (99 – 101 H)

Yazid ibn Abd Al-Malik (101 – 105 H)

Hisham ibn Abd al-Malik (105 – 125 H)

The most important general notions - related to this research - of the Umayyad period can be summarized by the following:

Firstly: Tyranny towards Ahl Al-Bayt (peace be upon them) and display of abhorrence toward them. This notion is clearly manifested in their wars against Amir Al-Mu'mineen (a.s) and Imam Al-Hassan (a.s), their order to insult Amir Al-Mu'mineen and disavowal him, and their killing of Abu Abdullah Al-Hussein (a.s). The basis for such actions is the usurpation of the caliphate and what wealth accompanies it, in addition to the envy towards the Prophet's Household (peace be upon them).

Secondly: Promoting the belief in predestination. This helped

them during their reign to falsely justify their rulership, as they took the theological position that Allah had bestowed the caliphate on them, just as the Quran described the bestowing of a caliphate on Adam. In addition, they used this fallacious belief to convince people of their schemes and excuse their unjust actions. Abdul-Jabbar in Al-Mughni reports on the authority of his sheikh; Abu Ali, as saying: "The first to believe in predestination and present it was Muawiya. He demonstrated that what comes to him is the will of Allah and of His creation. This is so he can excuse himself for what comes to him, delude the people that he is righteous, and that Allah made him an entrusted Imam. This [dogma] was spread among the Umayyad rulers, and because of this belief, Hisham bin Abd al-Malik killed Ghilan al-Dimashqi ... and Jahm said: 'There is no action from the servant'."[9]. Al-Raghib transmitted in his book Al-Muhadirat a story to about the topic[10].

Thirdly: Bring people of falsehood closer and the accompanying prevalence of suspicions and deviant ideas, as the approach of promoting Israeli women in the Islamic environment continued, and the rhythm of doctrinal suspicions in the minds of Muslims, as it is reported that the origin of sedition in the issue of divine speech began from a suspicion thrown by some Christian scholars, namely (John Al-Dimashqi) He died in the first half of the second century of the Hijra, and the result is that the Qur'an described Jesus as his word, so the Christian asked the Muslims about the word of God Almighty and that it is ancient or created. Since the basis in the minds of Muslims is that every ancient thing is a god, and if they say that it is created, then the Qur'an is the word of God Almighty, so it is created, and he wants from that - according to what they mentioned - fabricated and forged,

not in the sense of accident. This is in addition to the translation of philosophy, as it is reported from the act of (Khalid bin Yazid bin Muawiyah).

The Kharijites

The Kharijites first emerged at the Battle of Siffin, as a group of Imam Ali's (a.s) supporters rebelled against his orders to continue the war against Mu'awiya. This was after Mu'awiya – with advice from Amr ibn al-As- ordered his soldiers to lift the Quran on their lances, a signal to stop the fight, which they were losing, and negotiate peace. The Imam (a.s) advised them that it was a military trick. He told them that the Umayyads did not believe in the Quran and that they did not respect Allah. However, the Kharijites disobeyed him as they were moved by the gesture, which they interpreted as an appeal to return to the Quran. They demanded that the Imam cease the fighting immediately or they would draw their swords in his face. Unwilling, he (a.s) yielded under the pressure of his army's discord and threats of violence against him.

After understanding that they followed a plain error and that the Umayyads deceived them when they raised copies of the Quran, they refused the arbitration. They were so displeased with it that they asked the Imam (a.s) to announce his repentance and to go on the battle. However, the Imam refused to accept this weak view from them and was not ready to violate the truce and announce his repentance. Subsequently, they raised the slogan ‹judgment belongs to God alone (la hukma illa li-llah) and claimed that Imam Ali (a.s) committed the grave sin of rejecting God›s judgment. They criminally killed people who did not share their views. Imam Ali (a.s) spared no effort to convince

them, but all his efforts were ineffective, as they insisted on aggression and error. The Imam was forced to fight against them. Thus, the Battle of Al-Nahrwan took place, in which most of the Kharijites were killed. [11]

They believed that any Muslim was qualified to become caliph, regardless of origin, as long as he had the credentials of belief and piety. They rejected Qurayshite descent or close kinship with Muhammad as a condition to govern, which was the opposite view by most Muslims at the time. Also, they had the view that anyone who commits a major sin is an unbeliever and must repent to restore their true faith.

The Mu'tazilites

The Mu'tazilites played a hazardous role in the history of intellectual and social life during Imam Al-Baqir's period. Hence, must give a brief idea about the Mu'tazilites.

The Mu'tazila constitute a theological group shaped within the early 2nd century (Hijri). The primary pioneer of this group was Wasil ibn 'Ata'. Some scholars take the Mu'tazila to be a distension of the political I'tizal (isolation), which were a group of Sahaba and Tabi'un who held back from making any judgments concerning, and any support of, either side in The War of The Camel. Other scholars believe that Mu'tazilas are natural successors of Qadariyya because the two groups shared many views.

They left extensive effects on the intellectual Islamic community. They proposed a hypothesis around the committer of a Major Sin, which was opposed to that of Murji'ah and Khawarij. Among other ideas, which they are well known for was the consideration that Intellect (al-'aql) trumps Tradition (al-naql). Therefore, Mu'tazilites believed that theoretical reason should

evaluate the knowledge acquired through divine texts. This principle is clearly seen in various examples of theses in the intellectual structure and religious views of the Mu'tazila. Consequently, they tried to interpret away any religious texts which were apparently at odds with reason. For instance, they denied, and interpreted away, the possibility of seeing God which is apparently mentioned in some religious texts, because according to reason, it is not possible to see without a space and a spatial direction, and since God is beyond any space and direction, it is not possible to see Him in this world, nor in the afterlife. Some Mu'tazili beliefs are explicitly contrary to the ones agreed upon by other Sunni Muslims.

Murji'ah

The Murji'a emerged in the Islamic community during the Umayyad era. They played a treacherous role in formulating the political events at the time. There are different theories to the meaning of the term Murji'ah, which goes back to understanding the root meaning of the term was derived from.

Some believe that the word Murji'ah is derived from the verb arja'a, which means to give time and delay. Hence, they were called the Murji'ah because they postponed the affair of those who disagreed with the caliphate to the Day of Judgment.

Others thought that Murji'ah is derived from the verb arja'a, meaning hope. This is because they believed Muslims committing major sins would remain Muslim and be eligible for paradise if they remained faithful, giving hope for forgiveness. In other words, they hoped that Allah would forgive every Muslim.

Another view on the reason they were called Murji'ah is that they held the thought that the heart and the tongue confirmed

faith and that they delayed act. They thought that Allah would save the believers because of their hearty faith, though they did not pray and fast. With this, they prompted faith and delayed action.

It is highly probable that this sect was formed by the orders of the Umayyads. Anyhow, they were biased toward the rulers of their time, as they were dependent on them as mentioned in Ukhudabakhsh's statement, "The Murji'a made an agreement with the Umayyad government for livelihood.". Their ideologies were a useful tool for rulers to use, as in the remarks of Al-Ma'mun; the Abbasi ruler, "Al-Irja' is the religion of the kings.".

The Murji'ah spread their beliefs among the people, including the false claim of the validation of the Umayyads' rule. Even, they went to lengths to claim that Allah would decide on the Day of Judgment the grievous actions that the Umayyads made and that no one had the right to criticize their acts. This neglection of the Umayyads' ugly deeds deviated the Islamic nation from factual Islam.

Imam Al-Baqir's Duties & Situation

Whoever observes the lives of the Imams (peace be upon them) finds a bit of variety in their roles and the manner they are guided in. It has been explained in some reports that this is a covenant from the Messenger of Allah (p.b.u.h & his progeny). Al-Kulayni reports the following saying from Imam Al-Sadiq (a.s), "The will come from the heavens to Muhammad (p.b.u.h & his progeny) in a book (written) Nothing came to Muhammad (p.b.u.h & his progeny) from heavens in a written sealed document form except the will. Jibril (a.s) said, "O Muhammad (p.b.u.h & his progeny) this is your will about your followers with your family. The Messenger of Allah asked, "Which family of mine

O Jibril." Jibril replied, "The noble of Allah among them (your family) and his descendants so they inherit your knowledge as Abraham left it (knowledge) as his legacy. This legacy of Abraham is for Ali (a.s) and your descendants from his lineage." The Imam (a.s) has said, "The document had several seals on it." The Imam (a.s) has further said, "Ali (a.s) opened the first seal and followed what the instructions therein. Then al-Hassan (a.s) opened the second seal and followed the commandments and instructions therein. When al-Hassan (a.s) passed away then Al-Hussein (a.s) opened the third seal and found therein instruction to fight to do away with the enemy and be murdered and rise up (against the enemy) with a group of people for martyrdom. There will be martyrdom for them without you." The Imam (a.s) has said, "Al-Hussein (a.s) followed the instructions (entirely) and when he left this world, he delivered it to Ali ibn al-Hussein (a.s) just before his martyrdom. Ali ibn al-Hussein (a.s) opened the fourth seal and found in its instruction to remain silent and gaze in your front because of the concealment of knowledge. Just before his passing away, he delivered it to Muhammad ibn Ali (a.s). He opened the fifth seal and found therein instructions to interpret the book of Allah, the Highest, affirm the veracity of your father, and leave it as your legacy for your son. Do good to the 'Umma (nation), stand up for the right of Allah, the Most Holy, the Highest, say the truth in fear and in peace and do not be afraid of anyone except Allah. He did as he was instructed and delivered it to the succeeding Imam..."[12]

Al-Saduq reports that Imam Al-Sadiq (a.s) said, "Allah bestowed a book unto His Prophet (p.b.u.h & his progeny) before death came to him and said: "O Muhammad! This book is your will to the nobleman of your family." So, he said: "Who is the

nobleman from my family, O Gabriel?" So, he said: "Ali ibn Abi Talib." On the book were seals of gold. So, the Prophet (p.b.u.h & his progeny) gave it to Ali (a.s) and ordered him to open one of its seals and to do what is [instructed] therein. So, he (a.s) opened a seal and did what was in it. Then, he gave it to his son al-Hassan (a.s), who opened a seal and did what was in it. Then, he gave it to al-Hussein (a.s), who opened a seal, and found therein: "Take a people toward martyrdom, for they will not find martyrdom except with you. Ransom yourself for Allah." So, he did so, and he gave it to Ali ibn al-Hussein (a.s). So, he opened his seal and found therein: "Be silent, stick to your house, and worship Allah until death comes to you." So, he did so, and he gave it to Muhammad ibn Ali (a.s). So, he opened his seal and found therein: "Narrate to the people and give them edicts. Fear none but Allah, for none have a way to you." Then, he gave it to me, and I opened a seal and I found therein: "Narrate to the people and give them edicts. Spread the knowledge of your Ahl al-Bayt and the honesty of your righteous forefathers. Fear none but Allah, for you are in a protective hedge." So, I did so. Then, I will give it to Musa ibn Ja`-far, and then Musa will give it to the one after him; and that will continue until the rise of the Mahdi (a.s)."[13]. As mentioned in the two Hadiths, Imam Al-Baqir's role was to spread knowledge and the reality of Islam. He was ordered to explain intellectual issues and lay the foundations for an Islamic scientific institution.

What we have mentioned does not contradict that the era of each Imam is compatible with objective conditions that suit him, otherwise, the basis for communicating the religion and spreading it among the people is not based on permanent miracles. we can highlight two factors that helped Imam al-Baqir (a.s) to spread religion during his era:

The first factor: is the condition of the Umayyad state, its flabbiness, and the frequent revolts against it, which necessitate the weakness of the central state in the Levant.

The second factor: Jabir bin Abdullah al-Ansari (may Allah be pleased with him) and his glad tidings of Imam Al-Baqir (a.s) on the authority of the Prophet (p.b.u.h and his family), which had a special impact on the hearts of Muslims. Imam Al-Sadiq (a.s) said, "Jabir ibn 'Abdallah al-Ansari was the last surviving of the companions of the Messenger of Allah. He was a devoted follower of us, Ahl al-Bayt. He would sit in the Mosque of the Messenger of Allah, wearing a black turban. He would call, "O Baqir al-'Ilm, O Baqir al-'Ilm" The people of Madina would say, "Jabir is hallucinating." He would say, "No, by Allah, I do not hallucinate, but I heard the Messenger of Allah say, "You will soon meet a man from me whose name will be as my name and his manners would be as my manners. He will dig very deep in knowledge"' This is what makes me say what I say.".

The Imam (a.s) has said, "Jabir would still come and go and one day in one of the roads of Madina when passing he found a few of the school children among who Muhammad ibn Ali (a.s) was also present (for a reason other than schooling. Imams are not heard of as attending schools). He looked at him and called him (Muhammad ibn Ali) to himself. The boy came to him and then he said, "Go back." The boy went back. Then he said, "I swear by the One in Whose hand is my life, (that I see) manners as the manners of the Messenger of Allah. O boy, what is your name?" He replied, "My name is Muhammad ibn Ali ibn al-Hussein (a.s). Jabir came forwards and began to kiss his head and say, "May Allah take my soul and the souls of my parents in service for your cause, your great-great-grandfather told me to con-

vey his greetings and Salam to you and would say all of that. The Imam (a.s) has said, "Muhammad ibn Ali ibn al-Hussain came to his father and he was anxious. He explained to him about Jabir. His father asked, "Did Jabir really do this?" He replied, "Yes, he did so." The Imam (a.s) said, "My son, stay home (and do not expose yourself to the enemy because Jabir will maintain secrecy)." Jabir thereafter would come to him mornings and evenings and the people of Madina would say, "It is so strange that Jabir, the only surviving companion of the Messenger of Allah would come to a boy on both ends of the day every day." Very shortly after Ali ibn al-Hussein (a.s) passed away Muhammad ibn Ali (a.s) would go to visit Jabir out of respect for his being a companion of the Messenger of Allah and would speak to people from Allah, the Most Holy, the Most High. The people of Madina would say, "We have not seen anyone as bold as he is." On hearing this from them he began to speak to them from the Messenger of Allah. The people of Madina began to say, "We have not seen a greater liar as he is because he speaks from one whom he has never seen." On hearing this from them he began to narrate to them from Jabir. The Imam (a.s) has said, "They would accept what he would narrate from Jabir ibn 'Abdallah. However, Jabir would come to him and would from him (Muhammad ibn Ali ibn Al-Hussein (a.s))."

The Need for A True Source of Knowledge

To understand our need for an authentic source of knowledge there are two points that must be clear:

The First: Ignorance of the truth, or unawareness of reality is the ruination of every affair. Fake knowledge negatively affects our religious and non-religious individual and social lives. For re-

flection, at the individual level, a lack of authentic knowledge of health and medical issues can result in harm or death. An illustration of this is the permanent disabilities and deaths that have resulted worldwide from fabricated scientific reports. At a social level, false information can alter attitudes and policies on crucial ecological, social, and political issues and, in the extreme, can place entire populations at national, regional, and even global levels at risk of harm.

The Second: Mankind, a social creature by innate, needs social and emotional connections to thrive. This dependency on others for necessities and social interactions needs regulations to prevent injustice and preserve the rights of every member of society. More importantly, humans have been created for a purpose they must fulfill, which is to serve and worship Allah (s.w.t) to qualify for His satisfaction resulting in gaining His mercy and reward[14]. Recognizing the mentioned, humans are in no place to be the right authority to make laws. This is because humans instinctively will look, first of all, after their own interests and are prone to wrong judgment. Also, the actions that result in Allah's satisfaction cannot be known without Divine revelation. Therefore, it is necessary that laws and codes of conduct should be made by Allah (s.w.t).

In conclusion, religion is the collection of these laws, codes of conduct, belief system, and worldview that relate humanity to spirituality, moral values, and justice, the importance of having true knowledge about religion becomes clear. False knowledge or ignorance will lead mankind astray in this world and the hereafter, causing corruption and leading to eternal punishment. The action of innovation or giving fake knowledge is so dangerous that the person who does so is subject to divine curses and eter-

nal punishment. Al-Barqi and Al-Saduq cite a story told by Imam Sadiq (a.s) in which he states, “There was a man in the former times who sought the world by permissible means, but was not able to. So, he sought it by prohibited means, but he was not able to. So, Satan came up to him and said, ‘O you! You have sought the world from permissible means but you were not able to, and sought it by prohibited means but you were not able to. Shall I direct you to a thing by which your world would be abundant, and you would have abundant followers?’ He said, ‘Yes’. He said, ‘Innovate a Religion and invite the people towards it’. So, he did it. People responded to him, and he secured (a lot) from the world. Then he thought (to himself) and said, ‘What thing have I done? I innovated a religion and invited people to it. I do not see repentance for myself except that I should come to the ones I invited, and return them back. So, he went to his companions who responded to him, so he was saying, ‘That which I have invited to, is false, but rather it was I who innovated it falsely’. So, they went on to say, ‘You are lying! But it is the truth, you are doubting in your religion, so you have returned from it’. So, when he saw that, he deliberately chained himself, pegged it to the ground, chained himself around his neck, and said, I will remain in this condition till Allah forgives me. The Almighty Allah sent one of His prophets to him and conveyed the message that He swears by His honor that He is not going to forgive that person even if he repents so much that the joints of his body are separated. If the person wants to be forgiven, he should bring back to life those people who died on his religion.’.”[15]

Upon reflecting on the Hadith, we understand how major religion is. Thus, it is vital that mankind has the correct understanding and true knowledge of their religion. One of the main

reasons for falling into ignorance or false knowledge in religion is not knowing the source of divine knowledge and who is the authority of Allah on this earth. In other words, taking religious orders from unauthentic sources will cause corruption in the world and hereafter, individually and collectively.

The First Method:
Encouragement to Seek Knowledge

One of the issues that Islam emphasizes is seeking knowledge and acquiring it. Imam Baqir (a.s) highly encouraged the matter in various ways. One way was by showing that status of the seeker of knowledge is raised in the words of the Messenger of Allah (p.b.u.h & his family) to that of the scholar, as both will receive a reward, even if the teacher would receive extra. He (a.s) said, "The Messenger of Allah (p.b.u.h & and his family) said, 'The teacher and the student are both participants in the recompense. There are two recompenses for the teacher, and for the student, there is one recompense, and there is no good in (anything) besides that''[16]. Such types of encouragement push away the thought that with failure to acquire knowledge, there is no reward or benefit. Hence, the idea that knowledge is hard to possess will not become an obstruction that thwarts the seekers' path. Rather the seeker will be inspired by such a reward to try theirhardest.

As the Imam (a.s) instructed seeking knowledge, he also instructed spreading that knowledge, which is another way of encouragement. He (a.s) stated, "The one from you who learns the knowledge, there would be a recompense for him similar to the one who taught it, and for him (teacher) would be a merit upon him (student). Learn the knowledge from the bearers of knowledge and teach it to your brethren just as the scholars taught you''[17]. This inspiration closes the doors on veiling and hoarding knowledge from society.

It is important to note that in the words of Imam al-Baqir (a.s), attention is not only drawn to doctrine issues, but it also

shows the importance of knowledge in jurisprudential issues. The emphasis on this is because the person who lacks knowledge in jurisprudential issues is considered a Bedouin, as in the report of Muhammad ibn Muslim that Imam Al-Baqir (a.s) said, "Understand lawful matters and unlawful matters otherwise you would be considered to be Bedouins."[18]. Also, whoever needs people other than Ahl Al Bayt (a.s) will fall into misguidance in jurisprudence, which can result in doctrinal misguidance. Imam Al-Sadiq (a.s) states, "O Bashir, there is nothing good in those of our people who do not acquire (Fiqh) a good understanding of religion. If one of them would not have a good understanding of the religion he would need to ask those who oppose us. When he would need them, they would lead him into their straying ways in a manner that he would not even realize."[19]

It must also be noted that knowledge meant in such encouragements is the kind with understanding, not just recitation as a parrot. Imam Al-Sadiq (a.s) stated that his father (a.s) told him, "O my son, know that the rank of the Shi'a is based upon the degree of their narrating and conscious knowledge, for indeed, conscious knowledge is comprehension. With the comprehension of the narrations, the believer elevates to the farthest levels of faith. Indeed, I have looked into the book of Ali, peace be upon him, and I found in the book: Indeed, the value and rank of every person is his conscious knowledge. Indeed, Allah, Blessed, and Exalted is He, will judge people in accordance to the amount of what He has granted them of intellects in the life of this world."[20].

When society is prompted to push for knowledge, it triggers various questions. One of the many questions is: What is the source of knowledge? Or in other words: From who do we take knowledge?

The Second Method:

Emphasis on the Authority of Ahl Al-Bayt (peace be upon them)

The most important thing for every person that seeks knowledge with pure intentions is to perceive from where they get it from. They should distinguish who has authority and who uses their assumptions and is driven by personal interest. This notion is highlighted in the words of Imam Al-Baqir (a.s). Zayd Al-Shahham reports that Imam Al-Baqir (a.s) said "It is his knowledge that he acquires from whoever he acquires."[21] This he said in answer to the question 'What is his food' in the words of Allah, "Let the human being think about (how We produce) his food." (80:24)?'

This is with the stress that divine knowledge is preserved, and not raised after the death of the Messenger of Allah (p.b.u.h and his family), as in the report of 'Umar ibn Qays, "I heard Imam Abu Ja'far (a.s) saying, 'Allah, the Most-holy, the Highest, has not left untold anything that the 'ummah would need except that He has revealed in His book and has explained them to His messenger. He has made a limit for everything and an indication for it to point forwards to it and He has made a limit for those who would trespass those limits."[22]. In Another saying the Imam (a.s) states, "The knowledge which descended with Adam was not raised up, and the knowledge is inherited; and he, the knowledgeable one does not pass away except that he leaves behind from him, the one who knows similar to his own knowledge, or whatever Allah so desires (him to know)"[23]

Abu Basir from Abu Ja'far (a.s) has said the following about this verse of the Holy Quran. "In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowl-

edge. . .” (29:49) The Imam (a.s) then said, “O Abu Muhammad, for the sake of Allah, be the judge and tell, of who it is spoken (so often) between the two covers of the Holy Quran?” I then asked, “Who are they? May Allah take my soul in service for your cause.” The Imams (a.s) said, “Who else can they be other than ourselves?”[24].

Imam Al-Baqir (a.s) said to Salma ibn Kuhayl and al-Hakam ibn ‘Utayba, “Easternize or westernize you two will find not find correct knowledge except that which has come to light through Ahl al-Bayt (members of the family of Prophet Muhammad).”[25]

Zayd Al-Shahaam reports that Qatada Bin Da’ama came up to Abu Ja’far (a.s), so he (a.s) said: ‘O Qatada! Are you a Faqih (Jurist) of the people of Basra?’ He said, ‘That is what they are alleging’. Abu Ja’far (a.s) said: ‘It has reached me (a.s) that you are explaining the Quran’. Qatada said to him (a.s), ‘Yes’. So, Abu Ja’far (a.s) said to him: ‘You are explaining it by knowledge or by ignorance?’ He said, ‘No, by knowledge’. So, Abu Ja’far (a.s) said to him: ‘So if you are explaining by knowledge, so ‘you are’ ‘who you are’ and I (a.s) would like to ask you’. Qatada said, ‘Ask’. He (a.s) said: ‘Inform me (a.s) about the Statement of Allah (azwj) Mighty and Majestic in (the Chapter) Saba: “[34:18] and We apportioned the journey therein: Travel through them nights and days, secure”. Qatada said, ‘That is for the one who goes out from his house with lawful provisions, and camel rented lawfully intending this House’ (Kabah). He would be safe until he returns back to his family. So, Abu Ja’far (a.s) said: ‘I (a.s) hold you to Allah (azwj), O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on

the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'Our Allah (azwj), Yes!' So, Abu Ja'far (a.s) said: 'Woe be unto you! But rather, you are explaining the Quran of your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they. Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognized our (a.s) rights, loving us (a.s) with his heart, just as Allah (azwj) Mighty and Majestic has Said: "[14:37] therefore make the hearts of some people yearn towards them" and it does not mean the House, for He (azwj) is Saying 'towards them'. So, we (a.s) are, by Allah (azwj), the supplication of Ibrahim (as) towards whom (a.s) if one loves with one's heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada! So, if it is like that, he would be safe from the Punishment of Hell on the Day of Judgment. Qatada said, 'No offense. By Allah (azwj), I will not explain it except like this. So, Abu Ja'far (a.s) said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones (a.s) who have been addressed by it'[26].

In another report, the Imam said, "'Fie upon you, O Qatada. You must notice that Allah, most Majestic, most Glorious, has created creatures in His creation and has made them a barrier over His creation, and they are the pillars on His earth, protectors of His commandments, the noble ones in His knowledge whom He had chosen before His creation, while as shadows on the right of His throne.' He (the narrator) said that Qatada remained silent for a long time, then said, 'I pray to Allah to keep you well, I have sat before scholars of fiqh and before ibn 'Abbas but my heart

did not become nervous before any one of them as it has become nervous before you.' Abu Ja'far, said, 'Fie upon you, do you realize where are sitting? You are before the houses for which Allah has declared to be raised and therein Allah is spoken of. (It happens there) in the mornings and evenings, by men who are not distracted by trade or other forms of business from speaking about Allah, performing Salat (prayer), and paying Zakat. You are in such house and we are the people therein."[27]

These are just some examples from the words of the Imam (a.s), which puts forward their authority and claim to be the only source of divine knowledge.

The Third Method:
Rejecting Innovations, Personal Opinions, and Analogies

As we pointed out in the introduction, inside the Islamic community there were various opinions and false theories. This was a blindfold for the community to find the right path and true source of knowledge. Imam Baqir (a.s), by showing the errors of these theories and highly criticizing innovation in religion, would present the source of divine knowledge, clearing the path for people to reach divine knowledge.

Zurara reports that Imam Baqir (a.s) said the following: "By Allah, disbelief is before paganism and it is greater in filth. The narrator has said that the Imam then mentioned the disbelief of Satan when Allah told him to bow down before Adam and refused to prostrate, that disbelief is greater than considering things partners of Allah. Whoever chooses something instead of Allah, the Most Majestic, the Most Holy, refuses to obey and commits major sins is an unbeliever. One who establishes a religion other than the religion of the believers has considered things as partners of Allah."[28]

Burayd Al-'Ijli reports, "Once I asked abu Ja'far (a.s) of the minimum amount of belief with which one is considered a polytheist (one who considers other things as partners of Allah). The narrator has said that the Imam said, 'It is he who calls a nut a pebble and a pebble a nut and considers it his religion.'"[29]

The Imam would constantly bring up the sayings of Amir Al-Mu'mineen (a.s) when rebuking personal opinions, as the start of these opinions occurred during the era of Imam Ali (a.s), which caused mayhem in the Islamic nation. Muhammad ibn Muslim reports that Abu Ja'far (a.s) said the following, "Imam Ali

said in one of his sermons to people, 'O people, mischief begins with following certain desires and obeying certain invented rules that are different from the rules and laws of the book of Allah. In such cases people yield to other people as a high authority if falsehood would have been clear they would have no fear for the people of Intelligence. If truth would have been clearly distinct there would have been no differences. But (practical life) people mix certain parts of truth and with a few things from falsehood and present them together and in such Satan overwhelms his friends and only those who have previously received protection from Allah remain safe.'"[30]

The Imam (a.s) wrote an elegant message to Sa'd Al-Khair, in it: "In the Name of Allah (azwj), the Beneficent, the Merciful. Having said that, I hereby bequeath to you to fear Allah (azwj) for therein is safe from destruction and a gain during the return (to Allah (azwj)). Allah (azwj) Mighty and Majestic Protects the servant by means of his piety from whatever his intellect was remote from; and by means of piety he gets clarity from his blindness and his ignorance. And it was by piety that Noah (as) got salvation and those who were with him (as) in the ark got safety from the storm. And it was by piety that the patient ones succeeded and survived from the calamities, and they have brethren upon that path seeking those preferences, having renounced their insolence and their intentions by the desires when the examples from the Book reached them. They praised their Lord (azwj) on what He (azwj) has Sustained them with and that He (azwj) was the One (azwj) Deserving of the Praise, and they blamed their own selves upon what they had wasted and that they themselves were deserving of the condemnation. And they knew that Allah (azwj) Blessed and High, is the Forbearing, the Knowledge-

able, however, He (azwj) is Angry with the one who does not care about His (azwj) Pleasure and (as a result) He (azwj) Withholds from the one who does not accept His (azwj) Favours, and but rather the one does not accept guidance from Him (azwj) go astray. Then it is possible for the sinful people to turn to repentance and change to the doing of good deeds. He (azwj) has Called His (azwj) servants in the Book to that with a Loud Voice. He (azwj) Never Cut-off nor Prevented the calling of His (azwj) servants. So Allah (azwj) has Cursed the ones who conceal what Allah (azwj) has Revealed, and Obligated upon Himself (azwj), the Mercy to be before the Wrath. So He (azwj) Completed the Truth and the Mercy, so there is no beginning for the servant with the Wrath before he arouses His (azwj) Anger, and that is from the knowledge of certainty and the knowledge of piety. And every community from whom Allah (azwj) has Raised the Knowledge from them (Taken away), the Knowledge of the Book is when they rejected it, and befriended His (azwj) enemies when they made them to be the rulers. And from their rejection of the Book was that they established its letters and distorted its Limits. So they were narrating it but were not acting upon it. And the ignorant ones were pleased with the preservation of the narrations, whereas the scholars became aggrieved at their abandonment of the correct aspects of the narrations. And their rejection of the Book was that they made such people rulers who did not know, so they took them (in a direction) of wherever their own desires led them, and released them to death (ruination). They amended the ties of the Religion, and then they left it as a legacy among the foolish and childish (people). So the community was issued with the commands devised by the people instead of the Commands of Allah (azwj) Blessed and High, and it is to

them that they preferred. So evil it was what the unjust took in exchange, the governance of the people instead of the Governance of Allah (azwj), and took the reward of the people instead of the Reward of Allah (azwj), and the pleasure of the people instead of the Pleasure of Allah (azwj). So this is how the community has become, and among them were those who strived (The Mujtahids) in the worship upon that misguidance. They (the people) were fascinated by them and admired them, and their worship became a strife (Fitna) for them as well as those who followed them, whereas in the Messengers (as) there was a Reminder for the worshippers. Of these Prophets (as) was a Prophet (as) who was complete in his (as) worship, but then he (as) disobeyed Allah (azwj) Blessed and High in one aspect, so he (as) was exited from the Paradise, and he (as) was thrown into the belly of the whale. Then he (as) was not rescued until he (as) recognized (Al-Wilayah) and repented. So understand that there are similar ones to 'Al-Ahbaar and Al-Rahbaan' who go around concealing the Book, and alter it. So their business did not give them any gain and they were not of the guided ones. Then understand those that are similar to them in this community who establish the letters of the Book and alter its Limits. So they are with the chiefs and the notables, and when they disperse there are guided by the desires and they are with those who have a lot of the world (wealth), and that is what has reached them from the knowledge. They do not cease to be like that in copying (emulating) and greed. The voice of Iblees (la) does not cease to be heard from their tongues with the falsehood, a great deal. The scholars observe patience from them from the harm that they suffer and their bullying, whereas they themselves blame the scholars for having burdened them. And the scholars in them-

selves are disloyal for having concealed the advice when they see a lost and strayed one with no guidance to him, or for not having revived a dead one. So evil it is what they do because Allah (azwj) Blessed and High has Taken a Covenant to them in the Book that they would enjoin the doing of good and by what He (azwj) has Ordered for, and forbid them from what He (azwj) has Forbidden them from, and that they would help each other upon the goodness, and the piety, and will not co-operate upon the sins and the animosity. So the scholars are in a struggle in their efforts from the ignorant ones, that if they give good advice, the people would say that they have transgressed. And if they come to know the truth which they had avoided, they would say that they have opposed it. And if they quit they would say that they have separated, and they say, 'Give us your proof on what you are narrating', they would say that they have become hypocrites, and if they obey them, they would say that Allah (azwj) Mighty and Majestic has been disobeyed. So the ignorant ones are destroyed in what they do not know, unlettered in what they recite. They ratify the Book when it is defined and deny it in its altered state (Meaning they accept the present altered one and reject the original one which they consider to be the altered one), and so they are not deniers as such. They are similar to Al-Ahbaar and Al-Rahbaan, leaders in matters of desires and chiefs in matters of ruination, and others from among them are seated in between the misguidance and the guidance, not understanding one community from the other. They are saying that the people do not know this, nor will they return to what it used to be. And they are right. The Messenger of Allah (azwj) left them upon the clarity, it's night from its day. No innovations appeared among them, nor was the Sunnah changed among them. There was no

opposition from them or differences among them. So what made the people be covered in the darkness of their errors (sins) is when two imams appeared, one calling to Allah (azwj) Blessed and High, and one call to the Fire. At that time Satan (la) spoke in a loud voice by the tongues of his (la) friends and numerous were his horsemen and infantry, and he included them in the wealth and the sons, the ones who associated with him (la). So they acted by the innovations, and avoided the Book and the Sunnah, whereas the Guardians of Allah (azwj) spoke by the Proof and took to the Book and the Wisdom. So from that day on, the people of the truth separated from the people of the falsehood. The people of guidance were abandoned and insulted, whilst the people of the misguidance helped each other until they became a group with so and so, and the like of him. So, understand this type, and the other type and look at them through the eyes of the excellent ones, and be firm with them until you come to your family, for the losers are the ones who have lost themselves and their families on the Day of Judgement. Indeed! That is a clear loss'.[31]

The Fourth Method:

Showing The Authenticity of Their Knowledge & That It Is Inherited from The Holy Prophet (p.b.u.h & his family)

The Quran states, "Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity…" (57:25)

Allah (azwj) chose to channel his religion through prophets. Hence the prophets are supposed to be aware of all the matters connected with religion, which people need so that they may be able to fulfill their purpose in life. Hence, authentic religious knowledge is through prophets, which comes to them from revelation originating from the limitless knowledge of Allah. In this method, Imam Al-Baqir (a.s) shows that the knowledge of Ahl Al Bayt (a.s) is inherited from the Prophet (p.b.u.h & his family). This means that they are the source of knowledge because they possess what every Muslim views as authentic knowledge; the knowledge the Prophet had from his connection with Allah, The All-Knowing.

Imam Al-Baqir (a.s) said, "If we were to narrate by our opinions, we would stray just as the ones before us have strayed, but we are narrating by an explanation from our Lord. He had explained it to His Prophet, and he explained it to us.''[32].

In another Hadith reported by Jabir ibn Yazeed Imam Baqir (a.s) said, "O Jabir! If we had been narrating to you all by our opinions and our whims, we would be the doomed ones, but we are narrating to you all by sayings we had treasured from the messenger of Allah, just as they (other people) are treasuring their gold and their silver.''[33].

Finally in a noteworthy report from Imam Al-Baqir (a.s) who

said when some of his companions were around him, “I am surprised by people who follow us and make us their leaders, and they are describing that their obedience to us is obligatory upon them like the obedience to Allah, then they are breaking their arguments and are disputing themselves with their weak hearts and they are being deficient of our rights and faulting us of that upon us, ones whom Allah gave proof of rights of our recognition and the submitting to our orders. Are you not seeing that Allah Blessed and Exalted would obligate obedience to His guardian, then He would Hide from them news of the skies and the earth, and cut off from them the material of knowledge regarding whatever would be referred to them from what is there in the standing of their Religion?!”[34]

Conclusion

Imam Muhammad Al-Baqir (a.s) was the Fifth Imam from the Shia Twelvers' point of view.

He distinguished himself from the rest of the Imams with his role of oping the doors of knowledge for the Islamic community.

He lived in a period where the Umayyads were ruling and various schools of thought rose to the scene.

Every seeker of truth and knowledge needs to know the source of knowledge in order to reach their purpose.

Imam Al-Baqir used four methods to show the true authority and source of knowledge and that it was only with Ahl Al Bayt (a.s). The four methods were:

Encouragement to Seek Knowledge

Emphasis on the Authority of Ahl Al-Bayt (peace be upon them)

Rejecting Innovations, Personal Opinions, and Analogies

Showing The Authenticity of Their Knowledge & That It Is Inherited from The Holy Prophet (p.b.u.h & his family)

[1] Al-Kafi, v.1, p.469.

[2] Wafayat Al- Ayan, v.4, p.174,

[3] Al-Kafi, v.1, p.469.

[4] Abu Al-Sabbah reports that Imam Al-Baqir (a.s) stated, “Once my mother was sitting next to a wall. The wall began to break and we heard an intense crumbling noise. She pointed out with her hands saying, “No, for the sake of al-Mustfa (one of the titles of the Messenger of Allah) Allah has not granted you permission to fall.” The wall remained hanging in the air until she passed that spot. My father gave one hundred Dinars as a charity in appreciation and an expression of gratitude for Allah’s favor.” Abu al-Sabbah has said, “Once Abu ‘Abdallah (a.s) mentioned his grandmother and said, ‘She was a truthful person. No woman was ever found in the descendants of al-Hassan (a.s) like her (in excellence).” Muhammad ibn al-Hassan has narrated from ‘Abdallah ibn Ahmad narrated a similar hadith. View Al-Kafi, v.1, p.469.

[5] Al-Irshad, v.2, p.158.

[6] The root meaning of the letters (ب – ق – ر) (Ba-Qa-Ra) is: to rip open.

[7] Kifayat Al-athar, p.237.

[8] Al-Irshad, v.2, p.157.

[9] Al-Mughni, v.8, p.4.

[10] Al-Muhadirat, v.1, p.700.

[11] View Al-Kamil Fi Al-Tarekh, v.2, p.667 (onwards)

[12] Al-Kafi, v.1, p.279 – 280.

[13] Al-Amali, p.486, h.660.

[14] A. It is Allah who has created seven heavens, and of the earth [a number] similar to them. The command gradually descends through them, that you may know that Allah has power over all things and that Allah comprehends all things in knowledge (65:12).

B. He, who created death and life that He may test you [to see] which of you is best in conduct. And He is the All mighty, the All-forgiving (67:2).

C. I did not create the jinn and the humans except that they may serve Me (51:56).

D. Had your Lord wished, He would have made mankind one community; but they continue to differ, except those on whom your Lord has mercy - and that is why He created them - and the word of your Lord has been fulfilled: 'I will surely fill hell with jinn and humans, all together!' (11:118-119).

[15] Al-Mahsin, v.1, p.207. / Thawab Al Amal Wa Iqab Al Amal, p.257.

[16] Basir Al-Darajat, v.1, p.4.

[17] Basir Al-Darajat, v.1, p.4.

[18] Al-Mahasin, v.1, p.227 – 228.

[19] Al-Kafi, v.1, p.33.

[20] Ma'ani Al-Akhbar, p.1-2.

[21] Al-Kafi, v.1, p.50.

[22] Al-Kafi, v.1, p.59.

[23] Al-Mahasin, v.1, p.235.

[24] Al-Kafi, v.1, p.214.

[25] Al-Kafi, v.1, p.399.

[26] All-Kafi, v.1, p.311 – 312.

[27] Al-Kafi, v.6, p.256.

[28] Al-Mahsin, v.1, p.209.

[29] Al-Kafi, v.2, p.397.

[30] Al-Kafi, v1, p.54.

[31] Al-Kafi, v.8, p.52 – 53.

[32] Basir Al-Darajat, v.1, p.299

[33] Basir Al-Darajat, v.1, p.299

[34] Basir Al-Darajat, v.1, p.124 – 125.

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Philosophy of Occultation of Imam Al-Mahdi (May Allah accelerate his appearance) and the Absence of Fatima al-Zahraa's Grave: An Objective Study

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Abstract

The philosophy of occultation of Fatima Al- Zahraa's grave (peace be upon her) up to the appearance of Imam Mahdi (May Allah accelerate his appearance) is unknown wisdom Being peace be upon them is the pole of the millennium between the prophecy and the Imama, the current study attempts to investigate the issue of hiding the flicker of hope which is represented in Imam Mahdi and Fatima Al-Zahraa's grave. The lack of honor of her grave reflects the divine deprivation of the rational sortie. Actually, there is a positive correlation between the occult of both. The study deals with the universality of the Imam and Al- Zahraa in the Bible, as well as the questions behind the hidden mystery of the absence of Imam and the unknown tomb of Al- Zahraa, which still claims her usurped right. The study aims at enriching this aspect in many perspectives, within the framework of an objective explanatory study, and the truth necessitates Mahdawi occultation Al-Zahraa's grave which is integrated within a comprehensive reformation system and linked with the divine goal and the heavenly message, that in return, completes each other.

فلسفة الغيبة للإمام المهدي (عجل الله فرجه) وتغييب قبر الصَّديقة الطاهرة فاطمة الزهراء (عليها السلام): دراسة موضوعية

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ملخص البحث

تعد فلسفة الغيبة وراء بقاء القبر الشريف للسيدة فاطمة الزهراء ﷺ مخفيا الى ظهور الامام المهدي (عجل الله فرجه) حكمة مجهولة-حيث تحاول الدراسة الحالية استقصاء موضوعة النور الغائب للإمام المهدي (عجل الله فرجه) والمرقد الطاهرللزهراء ﷺ. ولكونها عليها السلام هي قطب الرحى بين النبوة والامامةلذا فإن عدم التشرف بقبرها يعكس الحرمان الالهي للطلعة الرشيدة . أذ يوجد ترابط طردي وثيق بين غيبة كلاهما. وتتناول الدراسة عالمية الامام والسيدة الزهراء في التوراة والانجيل . وكذلك تجيب عن التساؤلات وراء السر الكامن لغيبة الامام والقبر المجهول لام ابيها التي ما تزال تطالب بحقها المغصوب ؛ حيث ان كلاهما يتّبع نفس النهج الرسالي المحمدي وينضوي تحت امرة الدستور الإلهي. وتهدف الدراسة الى إثراء هذا الجانب من نواحي متعددة، وذلك ضمن إطار دراسة موضوعية.

وبالاعتماد على مصادر اجنبية (انكليزية) كالتوراة والانجيلتَبَيَّن شيوع فكرة الإقتران بين إحتجاب نور الإمام الثاني عشر وضَياع قبر الزهراء في الكتب المقدسة. وقد كان السبب الرئيسي وراء تَوَاري الإمام عن الأنظار هو تضييع قبرها ﷺ.

وتوصلت الدراسة ايضا الى ان الضرورة إقتضت الى التغيّيب المهدوي وتغييب القبر الطاهر للصّديقة و الذي يعتبر بمثابة الفردوس المفقود و يندرج ضمن برنامج اصلاحي شامل وأمرمرتبط بالهدف الالهي والرسالة السماوية ومكمل بعضهم لبعض.

1. Introduction

The occultation of Imam Mahdi and the hidden grave of Fatima Al- Zahraa form a one pole with the same requirements. The similarity between the two issues concentrates on the regression against oppression and tyrant. Al-Zahra is the daughter of the last Messenger who occupies the position of humanity savior. She also the grandmother of Imam Mahdi who is the promised savior of mankind that brings justice to the world. His undoubted revolutionary reform is identical to Al-Zahra's reformation at her time. The unorganized and unprepared people is the main reason behind the absence of both. Actually, there is no trusty people enough for the establishment of the justice state.

People are still following their interests regardless of Al-Albytal. They are not aware of their spiritual status. Thus, they feel depression. Life seems to be so hard for anyone living it. One cannot taste the real satisfaction since he is away from the prophet's household. They are the representatives of God's blessings on the earth. Once being purchasing personal interests, one is not able to touch such blessing of Al-Albytal.

2. Al- Zahraa's Hidden Grave: The Paradise Lost

Being a controversial matter, there is no clear tradition concerning Al- Zahraa's grave. The secret of the hidden grave explains the Al- Zahraa's cry throughout history against those who oppressed her. Her unknown grave is a great message for them . it also characterizes those who do not stand with her neglecting her superiority over others. It depicts the meanness of those group who do not keep pace with prophet's commandments It also remains a symbol of oppression and injustice all over time.

Sorrowfully, people have lost her holy grave which symboliz-

es the voice of conscience. Her hidden grave looks like a stigma on one's forehead. It is an everlasting mark in the history of humanity. One feels lost once wasting her Divine grave since her satisfaction is that of God's one and her angry is also God's one.

Figuratively, the loss of this paradise is a rational evidence of her distress. The deliberate absence of her character morally, intellectually and politically leads to such unfavourable end. i.e. the disappearance of her lovely tomb. The earthly paradise has been lost. Fortunately, it has not been so forever, there is an opportunity to be honored once discovering it.

The revolutionary woman whom message resonates entirely throughout times is still looking for her fadak. Her blessed unknown grave expresses her insistence to prove the right of hers and emphasizes her priority of Imama. Added to that, her beloved hidden grave sheds light on the people who violate God's instruction.

In the last moments of her life while she is dying (peace be upon her), she asks for being buried secretly. This is due to the hostile atmosphere at that period. She also wants to expresses her unsatisfaction with the people of her time. Al-Zahraa is sure that God is the one and the only one who is the source of relief.

Not only that group of people, we are living in timeless misery. Muslims are weeping on her from the bottom of their hearts since she is the only daughter of the last prophet.

The bad circumstance after the death of Al-Zahraa's father makes her living in sadness. She cannot surpass the situation, thus she becomes angry against all. Generation after generation, humanity is deprived of her graces and blessings. This total depression makes one lacking hope with the loss of the mother of her father. Man cannot feel happiness unless God permit. This

Divine permission can be attained with the appearance of the last Imam.

3. Al- Zahraa's Name Relation

As it has been stated in Al Najm Al Thaqib, the twelfth Imam has almost 202 names and titles:

1. Baqiat Allah: It has been narrated that Imam Mahdi is called as baqiat Allah by his 313 companions as he appears in Holy Kaaba addressing people that he is the last of Allah's remaining successor on earth. The first words he utters come out of the following verse: What Remains with Allah is Better for You , if you are believers .I am not your Guardian.(Hud Sura, verse 86). He tells the world the fact that he represents all Prophets , Messengers , the successor of his fathers and grandfathers who all have one mother is Lady Fatima. She is the source of this baqiat.

2. Imam Al Mahdi is Allah's Hujjat: Imam Mahdi is the greatest Hujjat by Allah for Humanity and everything beyond this universe: "Peace be upon you Allah's Hujjat which never disappears , peace be upon you Allah's Huhjjat on earth and Heaven…. I testify that you are the ultimate Hujjat upon everyone who has gone and lasted , you are the Hujjat upon all last nations." (Al Majlisi , vol. 99 : 117). This ziarah shows Imam Mahdi's place as being the biggest Hujaa upon the past , present , and future of creation as a whole. As far as the position of Hujja is concerned , Lady Fatimah embraces such position upon her offspring , like her husband Imam Ali , including the last Imam (peace be upon them all). The eleventh Imam , Al Hasan Al Askari , says : " We are Hujjats of Allah upon His creation , and our grandmother Fatimah is a Hujja upon us all". (Abd al Hussein Al Taiyeb . vol. 13 : 226).

3. Al Shareed or Al Tareed (Fugitive) : Imam Ali and Imam

Mohammad Al Baqir (peace be upon them) have been repeating this name for Imam Al Mahdi which reflects the meaning of the fugitive who cannot be reachable because of sins that hide the Imam from people's vision. This includes both the physical and spiritual vision. Hence , not only people's eyes are deprived from this bliss , but their hearts and minds are also blind to this divine light. Such a strong barrier establishes for they do not realize the bliss of Imam Al Mahdi's existence. The Imam himself conveys his grandfather's commandment : "My father the Prophet (p.b.h.) assured me that I must be invisible in order to keep my secret and fortify my existence against the plots of those who go astray , and I must seek the most unknown places on earth because any guardian sent y Allah has a knocking enemy and a competing opponent" (Al Sadooq ., vol. 1:475). His fugitive state has not been born of coincidence , however, this is also related to the reason behind making his mother Lady Fatima's grave invisible and unknown which remains a buzzling secret until he appears and reveals this secret.

4. Al Qaem: Imam Al Mahdi is the base of Allah's great case where the Imam is waiting for the last order by Allah so he can apply the right and destroy the wrong. Imam Al Mahdi hopes to fulfill justice upon those who killed his grandfather , Imam Hussein (p.b.u.h.) for whom angels are crying , weeping , and asking Allah to revenge upon his killers. This revenge ensues at the hands of Imam Mahdi (p.b.u.h.). The same thing is for his mother's case ; he will publish Lady Fatima's oppression through revealing her hidden grave to the world in order to show people that she has been murdered at the hands of those who claimed to be her father's companions. So , Imam Al Mahdi (p.b.u.h.) is the holder (Al Kaem) of these responsibilities.

5. Al Muntather (The Expected): Imam Al Mahdi is expected by all creatures not only by humans. Everything is waiting for and expecting his divine appearance since he is the only one whose the keys of establishing the state of justice. Eagerly , people are expecting his shining appearance because he is the only one who purifies the world after corruption and oppression have overwhelmed. The Prophet and his sons , including Lady Fatima , p.b.u.them all are also expecting this heavenly inevitable appearance.

6. Yousuf Al Zahraa: Calling Imam Al Mahdi by such name reflects the strong connection between Lady Fatima and this Imam though the time gap is large between the two. The occasion of this name has been taken from Jacob's the prophet relationship with his son Joseph who was absent to his father's eyes for many years. Jacob's deep sadness for his son's disappearance is one of the most unbearable grief kinds on earth. Crying day and night causes him blindness and pain too. However, he never ceases praying and hoping that one day this precious lost son will return back. Although , the prophet Jacob has eleven sons other than Joseph , he is very close and emotionally related to Joseph. This bond stems from the fact that this son has been given a special role by Allah which Jacob p.u.h. already knows. The prophet Joseph has to establish the state of justice as Allah promised. The last imam is very precious to his mother Al Zahra as Joseph is to his father Jacob.

One may build a comparison includes the similarities between Imam Al Mahdi and the prophet Joseph p.b.u.h on certain levels .The physical level admits that Joseph is known for his divine and physical beauty which corresponds Imam Al Mahdi's undiscoverable beauty as well. On the religious level , they both

are constituted as a prophet and Imam which is more important than prophecy. They are also both sent as reformers to misled nations. Moreover , Joseph and Imam Al Mahdi handle a very serious responsibility that is to purify the world through standing up against the oppressors of their own time. In order to establish the promising state , they both must undergo the disappearance stage before the revelation of the inevitable and ultimate appearance. Both Lady al Zahra and Prophet Jacob follow the wait project until the divine promise is certainly fulfilled.

As a matter of fact, what has happened to the Prophet Joseph represents an introductory era for Imam Al Mahdi's great mission. The divine beauty of Lady Fatima's beauty p.b.u.h. is being reflected in her grandson Al Mahdi p.b.u.h. and he is the carrier of her eternal secret , thus, she asks Imam Ali p.b.u.h. to make her burial unrecognizable , especially to those who oppressed her. She , furthermore, decides to hide her grave which symbolizes Imam Al Mahdi's secret absence. Imam Al Mahdi is called as Yousuf of Al Zahra because he is the complete mind for al Zahra and all Imams. He is considered to be the second savior after the Prophet Joseph p.b.u. both.

4. Al-Mahdi: The Good Omen

Al-ghayba is a common theme. It is a technique that is employed when being surrounded by the enemies. It has been activated to save Imama from corruption and decay (Walker, 1993:26).

With the missing Imam, humanity lacks confidence. Day after day, human beings perceive that life is unfriendly and meaningless. Its hardness increases with the passage of time. Pain, and sadness become immeasurable. Living in a constant disappointment, many

aim to compensate for such agony. Only few have the intention of siding with truth, and this can deplete one's spirit.

Finding no way and as an appeal from heartbroken souls, Al-Imam Al-Mahdi is the flame which never dies. The tragic scenes should be stopped one a day. The melancholy of depression should be ended.

The shining example of Al-Mahdi is the ambition and wishes of all. He is the superhero whose actions are inseparable from the Holy Qur'an and the Prophet Muhammed. Seeing that negative events as temporary, Al-Mahdi, as Walker(1993:74) states, is the man of principle. Enthusiastically, he engenders the Promised victory. He is the best future which is yet to come.

With an optimistic outlook, he is the newborn who carries an angel- qualities in human form. At that hopeful moment, everything will be different. Life will change radically. Honesty, trust and justice will be upraised.

His holy remembrance enlivens the Quran, enlightens the darkness, eradicates all the unjust rules. Put simply, He is the real happiness and the Garden of Eden

5. The Correlation between the Occultation of Imam Mahdi and Al- Zahraa's Hidden Grave

There is no clear cut distinction between the the occultation of Imam Mahdi and Al- Zahraa's hidden grave. The two events carry the same goals and principles. Both of them are considered the living Quran. Several attempts traces back the connection of this disappearnce and that one.

Many studies confirm that Imam Mahdi is beautiful as Al-Zahraa is. Physically, they represent the sublime human perfection. It is stated thatAl- Zahraa is the gatway to join Al-Mahdi's

army. This stipulates following all her teachings and defending her stolen rights. The appearnce of Imam means the spread of the Divine justice and taking revenge. He is only one who can revive the Muhammedian message (Al-Jaafar, 2011:6).

One of the merits of the absence of both is the culture of awaiting. It is suggested to have a positive waiting for the emergence of Imam whom, in turn, will reveal Fatima's grave. Another charectrestic of the hiding is the reformation. Man should have self-reformation. Unless having faithful followers, Imams cannot carry out their aims. All their tries are in vain without possessing trustfull companians. Achieving this necessitates the disapperance of Imam Mahdi and Al- Zahraa's grave so as to feel alienation and sadness. Thus, one must search for a redeemer so that he will have a peace of mind.

It is also said that this covering has a prefreable dimension. It is deemed to be as a test for all people to be patient and sincere in their beliefs. In a broad sense, it is a hard lesson to measure the patience of those who claim their advocation for the prophet's household. It is also as a chance for anyone who is liable to change or declare his repentance(Muhammed, 2017:16)

Considering them as models is not an easy task, however; it needs practice in word and action. The appearnce is whever they are ready for a single scared ruler. This Divine leader will put all God's laws into practice (Hakimi,2003: 55-7).

The necessity of the existence of Imam Madi is a must in which all live in peace and tranqulity. In John's book, he demonstrates his power and authority over his enemies. He will rule the whole world with that Divine power. John portrays Al-Mahdi as a crown on Fatim's head. Really, he is as so. This accurate potration of the interrlation between Al- Zahraa and Al-Mahdi shows the

harmony between them (Schroeder, 1995:175).

The sense of chaos has been mentioned in John's words. Although, Fatima's right has been taken forcely, it should be returned at the end. In one way or another, Fatima's right sholud be restored. Both of them have been covered bacause of the evil which is spread anywhere. Indirectly, he makes a reference for the hiding of Al-Imam and Fatima. The disapprence of Al-Imam starts with the erathly temptation and the increase of opression of the world which is full of cruelty and tyrrany (Belif in Imam Mahdi, 2014:64).

Al-Mahdi performs the echos of truth and fairness. He is as a gift for Al-Zahraa. Al-Imam is the God's hand on the earth. No one can deny this fact, even other religions.

With patience, Al- Zahraa awaits for Al-Imam to restore her right and her grave as well. She is speechlesss untill the apperance of the Imam. She also longs for defending her truth. For her, her heart is broken inside. No solace for her heart, except Al-Mahdi. He represents the solace and comfort of her.

God is also waits for that time of the appearance. (Muhammed, 2017:36)) Sura Al-Araf:71) (فَانتَظِرُوا إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِين)

The devil in John's words may refer to a group of people who twist the truth. The taken crown implies the calamities of depriving her Fadak and the attack on Fatima's house. In spite of the crushing destiny, Fatima obeys the divine commands and she is sure that better thing are ahead. This can be confirmed by the following text:

﴿ فَدُونَكَها مَخْطُومَةً مَرْحُولَةً. تَلْقاكَ يَوْمَ حَشْرِكَ، فَنِعْمَ الْحَكَمُ اللهُ، وَ الزَّعِيمُ مُحَمَّدٌ، ﴾

After all these crises, the crown will be regained. This is a hint for Al-Mahdi who will fulfill the universal reformation that he

is to bring about with. To strive in God's way, he will resort all rights for their real owners. No place for evil at that time.

The unseen treasure of Fatima paves the way for the invisibility of Al-Muntadhar. This can be attributed to her angry which stands for the Holy One. Both of the issues embody the global rennaisance aganist despotism.

Thus, we can conclude that the connectivity between the hiding of Imam Mahdi and Al- Zahraa's hidden grave is so obvious in all scriptures, not only in Islam. The intimate relationship between them is about to be a Scared cause.

The ultimate concealment of the Twelfth One and Fatima's grave reflects the senses of confusion and loss. What a mess people are in! God secretes these two sensitive topics. Like a puzzle, He leaves the subject as an open –ended question of the closeness and coincidence of them at once.

6. Imam Mahdi and Al- Zahraa in the Bible

In the Bible, John talks about Al-Zahraa. He shapes her as an angel in a human form. Describing her purity, chastity and human perfection, there is a detail description of Fatima in John's book. He presents her like a princess who wears the crown which stands for Imam Mahdi. The tiara has been make use of for defensive purposes.

With a pessimistic sense, John's speech about Fatima illustrates Al- Zahraa's struggle with her society and the sorrow circumstances that accompanies her everywhere. It also draws back all the sad events that occur after her father's death. Imam Mahdi and Al- Zahraa have been portrayed as the typical models to be adopted.

" You are filled with sorrow. If I do not go away, the Comforter

will not come to you. But if I go. When he comes, he will show the world it was wrong about sin, righteousness, and judgment……" Gospel of John 16:5-11.

To be described as the comforter, the 12th Imam stands for the flicker of hope. The world is full enough of sorrow and pain. There is an urgent need for a promised redeemer who will devote himself for the sake of rescuing others (Al-Hassan,2010:19).

"I have yet many things to say unto you, but you cannot bear them now. 13Howbeit when he, the Spirit of Truth, comes he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, shall he speak: … He shall glorify me"

Jesus praises that holy character, namely; Imam Mahdi. Without exaggeration, he states that this particular person is so Divine. He will restore all lost truths(Al-Hassan,2010: 20).

" A branch will spring from its roots. And on it will the ghost of God be placed and …will judge the poor fairly and will judge truthfully toward the oppressed."

Here, there is a clear reference for the Imam's hard tasks. He will support all weak people spiritually and materialistically. At that time, there will be no place for, starvation, unfairness and poverty. All will be equal. Peaceful will appear everywhere. Actually, the promised Imam mirrors the unattainable dream of those who are suffering and undergoes false pretends.

7. Imam Al Mahdi is Lady Fatima's Divine Secret

Holy Quran emphasizes the philosophy of secret where Allah says: Allah Has Knowledge of All That You Hide and All That You Reveal. Al Nahl ,verse 19. In another place , Allah also says: (Whether you) speak in secret or aloud, He knows the innermost of the chests. Al Mulk , verse 13. Allah assures the fact of secret

which cannot ever be hidden from Him , no matter man tries to make his secrets unknown. as a matter of fact , Allah is the owner of his creation's secrets in this world. Away from the ordinary secrets of human beings which are already revealed to Allah , there are other kinds of secrets that are made by the Divine Power for a purpose. The most significant one is Lady Fatima's secret. This secret is not allowed to be carried and revealed except by those who are assigned by Allah Himself to take the required responsibility of this secret. Pure Lady Fatima has been chosen to embed this great secret which is Imam Al Mahdi and his revolutionary appearance to the whole world. No more information are almost found about this secret since it is itself a secret that is created by Allah who wants it to be secret until the greatest revelation of Imam's appearance ensues and applies its practicality to this world.(Al Masoodi , :.43-4).

Lady Fatima (P.B.U.H.) witnesses the most painful experience in her life as she is watching Allah's plan for humanity in danger. Her father's will is eliminated from practice. Excluding Imam Ali and attacking his house where Al Zahra Salamu Allah Aleiha is found to be hurt by those who deviated from Allah's commandment. All of this has been formed by the Prophet himself , that is why , he tells his daughter and her husband to embrace tolerance and patience because this is the beginning only. What is coming next is more difficult and more painful since the war against the twelve fallible becomes sever and unstoppable. The Prophet (P.B.U.H.) asks his household to await the last inevitable promise represented by Imam Al Mahdi (May Allah Hasten His Appearance) , who will reveal the real world that should be seen by everyone.

There are some faces of similarity between Imam Al Mah-

di's life and that of Joseph the Prophet must be analyzed from the social point of view before discussing the two's missions religiously. On the social level , both Imam Al Mahdi and Joseph (P.B.U.them.) experience social isolation and family disconnection for a long time due to fortify their protection against the attempts to end their lives. Such isolation is seen very early for both of them ; childhood marks the start of their disappearance which is supposed to be something already planned for.

Although they denied Lady Fatimah's heritage after her father's death , the already appointed heritage appears by the great revelation of Imam Al Mahdi that he announces himself as the last successor of the Fourteen Masooms. One may ask why Imam Al Mahdi (a.s.) does not appear now , the easiest answer says that this is Allah's Will. It is the same Will which has made Lady al Zahraa's grave invisible. Allah's Will is based on His infinite wisdom. The appearance of both Imam Al Mahdi and his grandmother's grave solely depends on the decision of Allah ; it is Allah's decrees.

Viewing the secret connection between Imam Al Mahdi and Al Zahraa's cause , it is a test set to humanity as a test that proves the facts for people as witness , otherwise Allah has the foreknowledge of everything. This secret is also related to Paradise and Hell where those who are already tested are prone to be awarded by Paradise or punished by Hell. Believing in either cause is not enough , but support is summoned to help the great appearance of Imam Al Mahdi get accomplished. Having no background for lady Fatima Al Zahraa's misery and suffering does not support this accomplishment. This is because that Al Zahraa (a.s) defended not only Imam Ali's right to lead the Islamic nation , but Imam Al Mahdi's right to lead the world as well.

It is a universal cause and it deserves sacrifice since the ultimate result of the worldly life is embedded within this decisive cause.

Jacob the prophet (a.s.) built a house for himself where he expresses his deep sadness after Joseph (a.s.) had disappeared. The house was called " House of Sadness " . He used to isolate himself in that house and mourns his lost son. At the same time , he awaits with a deep longing hoping that his lost son would one day come back.

The deepsadness that Jacob (a.s.) feels is a previousreflection to Al Zahraa (a.s) as she experiences the same type of sadness , perhaps more painfullythanall kinds of sadness that all prophets had felt. Imam Ali (a.s.) builds a house for his wife where she can freely mourns her father's death. Moreover , she directs her calamity towards her future grandson's mission of purifying the world ; the ascendancy of justice overwhelms all aspects of life. It seems that Lady Al Zahraa (a.s.) carriesa very heavy burdenin the same way Imam Al Mahdi (a.s.) is strugglingeven after the great last apparition. She is suffering from the sting of separation and waiting simultaneously. She is looking forward her son just like Jacob whose eyes turned into white due to Joseph's absence. Imam Al Mahdi is the only one who demands and proclaims her unforgettable right.

Allama Al Majlisi narrates what Imam Hasan Al Askari (a.s.) reports that he was told about the day (9 , Rabeea the first) when Huzaifa Bin Al Yeman found the Prophet Mohammad (a.s.) ,Imam Ali (a.s.) , and his sons eating.The Prophet is smiling at the faces of Al Hasan and Al Hussain (a.s.). He assures them that on this day , Allah has his confirmative decimation for His enemy who is their Grandfather's enemy too. He tells them that their mother's supplication is answered . By this narrative , we

become certain of knowing that Lady Fatimah (a.s.) used to allocate time to pray for her son Imam Al Mahdi (a.s.). So , she does not assign that house for mourning her father's death only , she dedicates much of her noble time to her grandson's cause in order to be crowned as the last ruler of the world whose Allah's authority to purify humanity and destroy those who insist on going astray.(Al Majlisi , Vol.31:122).

Though hundreds of years stand between Al Zahra (a. s.) and Imam Al Mahdi , time and death do not obstruct the continuous aspiration by Lady Fatima to see the divine promise finally accomplished. This secret is applicable to the past , present , and future as well. Such aspiration has been functioned through our Prophet's suffering and his daughter's since her defending reactions towards preserving and keeping the right of Imamah alive. In fact , her role is basically to prepare the whole nation for a greater and more dangerous project assigned by Allah where Imam Al Mahdi is the only successful leader of a previous revolution led by Al Zahra (a.s.) and a future revolution led by him in a specific era appointed by Allah himself.

8. Suggested Causes of the Mystic of Imam Mahdi and Fatima's Tomb

It is expected that there are certain incidents behind the unidentified of the 12th Imam and Al-Batool's grave. However, there are some rational reasons of that and they are as follows:

It is proposed that the two matters are as evidence for God's will.

Both of them have the same message and the same goals.

It is also anticipated that Fatima does not accept a revenge less than the achievement of the world peacefulness.

It seems that the Promised long absence is a reaction of the Fatima's unknown grave.

People live in fear and ambiguity. This may lead them for meeting their beloved Imam at the end.

The identically in their unified case is that they are surrounded by people whom do not respect them. Moreover, they do not appreciate the extent of blessing that they have. Thus, the disappearance is the only method for feeling bemoaning.

Al-Zahraa wants to leave no room for repentance. All her sorrows have been buried in her missing grave.

The two share the same hardship as they both cannot cope with their society.

It is probably that they have certain viewpoints which are in common. The two missing topics shine even the dark corners of live. Therefore, there is a heavenly invitation for all to be elevated so as to see that beloved light.

Depending on the forgoing discussion, it is noted that this correlative temporary absence is a must. God wants to examines his creation of obeying Him. There is also a chance for speculation concerning God's teachings. One should be away of exceeding God's limits. Especially those which are related to His wisdom.

The interference between the subjects and their happen respectively confirms that one lead to the other. Putting an end for all wrongs, love, peace and happiness will exist.

The desertion of her existence reveals that she is still alive. Her honorable presence is along with the presence of her Holy grandson. In other words, they are not absent , however; they exist at any place and time. Such invisible existence cannot be touched. It cannot be felt with human senses, but with heart. Spiritually, one should devote himself for goodness as much as

possible. Once doing good deeds, one can taste the presence of Imam Mahdi and Fatima's Tomb as well. The immortality of them maintains the eternal conflict between right and wrong. When the evil spread, there will be a gap between their shining light and the earthly world.

Nowadays, the carelessness signifies the dilemma of the petrified hearts. There is a sense of degradation in the world and people are not aware of it. They are blind of the devastation they are in. this tight association likes foreshadowing to be ready for what is next.

It is also remarked that the weak sources concerning this issue creates a problem.

Conclusions

1-Humanity does not deserve seeing God's spirit yet. They are full of sins and betrayal.

2-With searching eyes and longing hearts, all are looking for that Lovely Man who will unified all nations.

3-The salient outcome of the loss of both is the falsehood and denial,

4-Not only in Arabic, many English references emphasize the idea that there is no clear cut distinction between the secretion of Imam Mahdi and Al-Zahraa's holy tomb.

5-To be secured for the time specified, both cases have been kept to display the struggle of one with his outside world.

It is also concluded that the concealment of the two is the salvation for a better future.

Fatima Al-Zaraa longs for a heavenly support that is embodies in her waiting grandson.

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