



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God, Most
Gracious, Most Merciful*





Whoever acts righteously, whether male or female,
and is a believer, We will certainly enable him lead a
PURE LIFE and surely We will bestow on such
their reward according to the best of their deeds .
(an-Nahl: 97)



IMJPL

International Multidisciplinary Journal of
PURE LIFE

Vol. 11, Issue. 40, Autumn. 2024
(Serial Number. 4 / December)

Concessionaire: Al-Mustafa International University
(In Collaboration with The Iranian Scientific Consulting Association)

Director-in-Charge: Dr. Saeid Arjmandfar
(Al-Mustafa International University, Philosophy and Contemporary Wisdom)

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Address: Southern Sahili St, Between Lanes 4-6, Qom, Iran

Tel: 982532114174

Fax: 982532613875

Post Box: 3713913554

Number of Pages: 164

ISSN: 3041-8801

Circulation: Electronic Printing

Web: <http://p-l.journals.miu.ac.ir>

Email: p-l.journals@miu.ac.ir
purelifejournal@gmail.com

This Juournal, according to the *Scientific Journals Commission of the Ministry of Science, Research and Technology*, approved on 2019/04/29 (1398/02/09) in the Evaluation of 2021 (1399), it has Succeeded in gaining the “B” Rank.

Also, based on the approval of the Juournals Evaluation Council, *Islamic World Science Citation Center (ISC)* (on 01/06/2021), this Juournal received a score (77/91) out of 100, and it is indexed in this center.

This journal is in the electronic form which after being published will be uploaded to the following addresses:
(and can be downloaded completely)

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About Journal

International Multidisciplinary Journal of PURE LIFE (IMJPL) is an interdisciplinary quarterly English-language electronic journal. The scope of this journal is Comparative and Interdisciplinary Studies in Religion and Life, Lifestyles, Interreligious Dialogues and Advertising in Cyberspace; however, its focus is on *“The Meaning of Life and Pure Life in the Modern Age”*.

Promoting the level of scientific research related to the Humanities and the Meaning of Life, **IMJPL** seeks to facilitate and develop the relationship among researchers who are doing studies on humanities and divine religions.

Unlike predatory journals whose focus is on making money by the publication of works mainly written by university faculty members and charging authors under the name of APC, this journal welcomes all scientific standard papers in the scope of the journal from scholars, researchers and professors around the world and publishes articles for free regardless of religion, gender, academic rank and any other discrimination only upon the issuance of the letter of acceptance after peer reviews by two editors of the journal.

All required international standards have been considered to prevent any discrimination and create an open scientific space to fulfil the slogan of the Al-Mustafa International University, which is to have the authority on the international science and propagation, and production of science and software movement in the Islamic world. As of now, many of the editorial staff and authors who have published their articles in the journal are priests, Christians and followers of various religions and denominations.

This international journal is in English and is accessible on the website of the journals of Al-Mustafa International University at <http://journals.miu.ac.ir> and receives papers only through the linked e-mail to the above website. Also, **IMJPL** according to License ID 74327 E-Rasaneh (Ministry of Culture and Islamic Guidance/ Date: 2/3/2015) it Registered at the Level of “Licensed Journals”.

IMJPL belongs to Al-Mustafa International University. The managing editor of the journal is *Dr. Saeid Arjmandfar* (Assistant Prof. of Al-Mustafa International University and President of Al-Mustafa Open University). The editor in chief of the journal is *Prof. Saeid Nazari Tavakoli* (Prof. at the University of Tehran). It has 44 editorial board members from 15 nationalities, of which 23 members of them are full professors.

The journal is also indexed in 20 domestic and 28 international databases and benefits 135 reviewers from 22 nationalities. The first issue of **IMJPL** came out in 2015, and it has published 287 papers by 516 authors from 41 nationalities in 37 issues so far. Out of this number, 140 authors (equivalent to 27.1% of total authors) are women.

Also, **IMJPL** is the only journal approved by the Ministry of Science, Research and Technology in the Islamic Republic of Iran, which is published in English in the sub-category of Philosophy and Theology.

1	Period of Publication	Quarterly
2	Type of Publication	Electronic
3	Language of the Journal	English
4	The First Issue Published	May 2015
5	Specialized Field	The Meaning of Life and Pure Life in the Modern Age
6	Review Process	Double Blind Peer Review (Two Evaluators)
7	Standard Method of Citing References	APA
8	The Duration of Evaluation	Three Months
9	Rapid Evaluation of Papers	No
10	Cost of Evaluation	Free

Aims and Scope

Objectives:

1. Theorizing and Production of Science in the Field of Religion, Meaning of Life and Humanities under the Concept of **Pure Life**
2. Deepening and Promoting of Religious and Human Teachings in the Field of Meaning of Life and **Pure Life**
3. Analysis, Critique and Review of Important Ideas and Theories in the Field of Humanities and Life Meaning
4. Presenting Models and Applied Theories of Humanities in the Face of Contemporary Social Challenges and **Pure Life** in the Modern Age
5. Explaining the Basic Religions Ideas and Systematization based on it in Different Areas of Life
6. Explaining the Theoretical Foundations of the Islamic Republic and the Great Islamic Revolution of Iran in Relation to the Concept of **Pure Life**
7. Creating and Expanding the Scientific and Research Opportunities in Al-Mustafa International University with Emphasis on Teaching Education Life and Religion in Cyberspace
8. Scientific Defense of Religious Teachings and Ideas and Response to Contemporary Doubts in the Field of Meaning of Life and **Pure Life**

Policies and Strategies:

1. The Focus of Abrahamic Religions, the Thoughts and Ideals of Imam Khomeini, Imam Khamenei and the Discourse of the Great Islamic Revolution of Iran under the Concept of **Pure Life**
2. Observance of Moral and Legal Standards and Norms among the Abrahamic Religions
3. Attention to the Needs and Priorities of Research in the International Arena with a Focus on the Humanities and **Pure Life**
4. Emphasis on Using the Scientific Capacity of Non-Iranian Professors, Researchers, Scholars and Graduates of Al-Mustafa International University and International Scientific Institutions
5. Emphasis on Preserving the Originalities and Values of the Seminary and Adhering to the General Policies of the Islamic Republic of Iran
6. Respect for Natural People and Legal Entities
7. Observance of the Principle of Approximation of Monotheistic Religions and Denominations and Refraining from Raising Challenging Issues of Contrary to Unity
8. Interaction and Cooperation with International Scientific Centers and National and International Publications

Publication Ethics

International Multidisciplinary Journal of PURE LIFE (IMJPL) and its publisher Al-Mustafa International University adhere to the principles of the Committee on Publication Ethics (COPE) and Best Practice Guidelines for Journal Editors and the Code of Conduct for Journal Publishers. **IMJPL** also follows recommendations contained in A Guide for Editors-in-Chief, Associate Editors, and Managing Editors.

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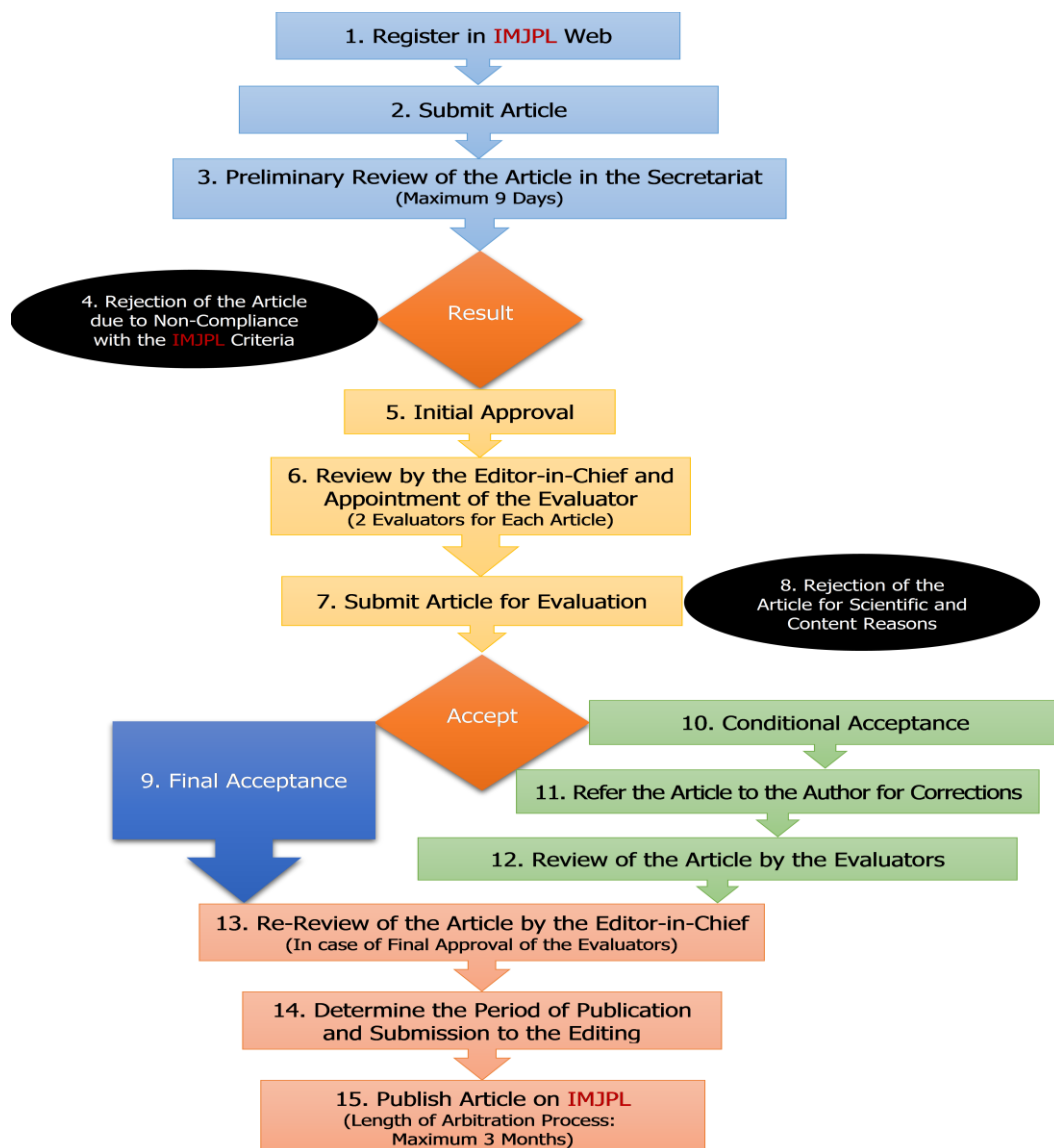
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Flow Diagram Evaluation

The process of evaluation and accepting articles in **IMJPL** is in accordance with the following 15-step diagram, and all journal processes from submitting an article to announcing the result of evaluation and announcing the Editor-in-Chief final opinion on publishing or rejecting an article are done through the journal system:



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A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE (IMJPL) is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **IMJPL** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE (IMJPL) with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deal with comparative studies in the field of religion and life. In every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

PURE LIFE is published, every season, in a form of an electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.



PAPER DERIVED FROM THESIS


The Perfect Human in Terms of His Relationship With the Universe Based on the Quran and Sunnah

Mohammad Mahmood Khalfan^{1*}, Mustafa Farhudi², Ali Fazli³

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ARTICLE INFO		ABSTRACT	
Article History: Received: 05 August 2024 Revised: 10 October 2024 Accepted: 01 November 2024		SUBJECT & OBJECTIVES: Islamic Mysticism presents three fundamental ontological dimensions of the Perfect Human: the personal, the divine, and the creational. In this paper, our main focus will be the third dimension, which underscores his supremacy and sovereignty over the entire hierarchy of the self-disclosures of God. We aim to prove some of the fundamental characteristics of this dimension introduced by authorities of mysticism through subtleties drawn from the Quran and Sunnah based on the principles of esoteric interpretation as understood by authorities of mysticism.	
Key Words: Perfect Human Ontological Characteristics Spirit of The Universe Intermediary of Grace Supreme Intercession		METHOD & FINDING: This research tries to establish a dialogue between the characteristics of the mystical doctrine of the Perfect Human and the teachings of the Quran and Sunnah by using the comparative-analytical method and citing library sources. Evidence from the Quran and Ḥadīth appropriate to each characteristic and property of the Perfect Human after depicting its ontological status and providing a mystical exposition of the same is provided. Such evidence is not confined to mere explicit similarity apparent at the level of words but also considers content compatibility that resonates with the spirit of the religious text.	
DOI: https://doi.org/10.22034/imjpl.2024.10179		CONCLUSION: According to the Quran and Sunnah, the Perfect Human has ontological characteristics such as being <i>Rūḥ al-‘Alam</i> (the spirit of the universe), <i>Wāsiṭat al-Fayḍ</i> (the principal intermediary of divine grace), and <i>al-Shafā‘ah al-Kubrā</i> (the station of his supreme intercession). Whilst analyzing the Quranic verses and Ḥadīth, one realizes that the perfect human spoken about in mysticism is not different from the Infallible Imam of the Twelver Shi‘as.	
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		NATIONALITY OF AUTHOR (Kenya, Iran)	

Introduction

In general, Islamic mysticism is categorized by scholars into two main areas: ontology (often referred to as the 'unity of being') and anthropology (commonly understood as the 'perfect human being') (Ibn Turkah, 2002, p. 198). The human being realizing his potential is the most comprehensive manifestation of Allah, who unfolds and reveals all existence. It has three fundamental ontological dimensions: the personal, the divine, and the creational.

Muslim mystics have often tried to explain their mystical experiences and teachings with the Quran and the Sunnah. According to them, mystical experiences are nothing but the realization of the inner meanings of the Quran and the Sunnah. This is because the very origin of Islamic Mysticism is the Quran and the Sunnah (Yazdānpanāh, 2009, pp. 26-28).

In this paper, we shall focus on the third of the abovementioned ontological dimensions of the Perfect Human, which underscores his supremacy and sovereignty over the entire hierarchy of the self-disclosures of God. After explaining each of the various ontological characteristics of this dimension, we shall present evidence from the Quran and Ḥadīth as endorsements. In several cases, our comprehension of the teachings of the Quranic verses and Ḥadīth is based on the esoteric principles of interpretation.

The Perfect Human, having attained the zenith of his perfection through *al-Sayr wa al-Sulūk* (spiritual wayfaring)

or *al-Ġaḍbah al-Ilahīyyah* (divine attraction), *al-Fanā' fi Allah* (crossed the phases of annihilation in God) and *al-Baqā' bi Allah* (subsistence through Him), attains sovereignty and ontological domination over all the strata of existence. As a result, he acquires many exceptional ontological characteristics. Due to the limited scope of this paper, we shall consider only three of these here:

- *Rūḥ al-'Alam* (the spirit of the universe)
- *Wāsiṭat al-Fayḍ* (the intermediary of divine grace)
- *al-Shafā'ah al-Kubrā* (the Major Intercession)

Theoretical Foundations

1. The Perfect Human

The Perfect Human who is the primary reason for God's creation of the universe, is he who has realized his potential of becoming the vicegerent of God on earth by ascending to the highest Divine Realm of self-disclosures. It is he who in terms of existence is the last and in terms of purpose the first entity in the hierarchy of existence. It is also he who through the perfectional movement of intensity in *al-Qaws al-Ṣu'ūd* (ascending arc) covers the created and divine realms and attains *al-Wahīdīyyah al-Indīrājīyyah* (inclusive oneness) in *al-Ta'ayyun al-Awwal* (the first entification) and thus comprehends it as the self-disclosure of the Essence of the Non-composite God. In this way, He unites with *al-Nafas al-Raḥmāni* (the Breath of the All-Merciful), and akin to It, permeates throughout the order of existence.

The Perfect Human having ascended to the station of *Jam' al-Jam'* (the All-

Comprehensiveness of All-Comprehensiveness) possesses all the Divine Names. Hence, from one aspect he possesses an elemental dimension, and from another a Divine dimension. That is why it is said that the Perfect Human who is temporal, is eternal, perpetual, and everlasting (*Ibn 'Arabī, 2024, p. 89*). His relation to the world resembles the ring-stone in relation to the ring and the pupil of the eye in relation to the eye (*Ibid*).

2. Ontological Characteristics

Ontological characteristics are existential characteristics present in the Perfect Human, which are related to three of his ontological dimensions: his personal dimension, which constitutes *al-Nafas al-Raḥmāni* (the Breath of the All-Merciful), his ontological relation with God, the Glorious, which are his stations of Divine Representation such as the Greatest Self-disclosure, Greatest Vicegerency, etc., and his ontological relation with the creation, which constitutes of stations of his sovereignty over the entire creation, such as the Spirit of the Universe, Greatest Intercession, and the Intermediary of Grace.

Literature Review

The ontological characteristics of the aforementioned three dimensions of the perfect human have been dealt with meticulously and accurately in the works of Ibn 'Arabī (d. 1240), Ṣadr al-Dīn Qūnawī (d. 1274), and his students

but in bits and pieces. Although they have mostly delved into the Quranic verses, there is rarely any mention of the narrations of the Infallible Household of the Holy Prophet. Hence exploring the narrations from the Shi'i sources of narrations such as *'Uṣūl al-Kāfi, al-Iḥtijāj, and 'Uyūn Akhbār al-Riḍa* is significant.

In the works of the later masters of mysticism, some of the ontological characteristics of the Perfect Human in light of the Quran and the Sunnah have also been taken into consideration.

Examples of masterpieces in this regard that paved the way for our research are *al-Kalimāt al-Maknūnah* of Fayḍ Kāshāni (d. 1679), *Miṣbāḥ al-Hidāyah* of Imam Khomeini (d. 1989) and two significant works of Ayatullah Ḥasan Zadeh Amoli with the titles of *Insan-i Kamil az Didgah-i Nahj al-Balaghah* and *Nahj al-Wilayah*.

Nevertheless, extensive work has not been done on the subject of our research despite the abundance of Quranic verses and narrations of the Ahl al-Bayt on this subject.

Ontological Characteristics of the Perfect Human in Terms of His Relationship with the Universe

1. *Rūḥ al-'Alam* (the spirit of the universe)

1.1. The Flowing Spirit of the Universe

In the same way as a body without a spirit is lifeless, the entire cosmos

without the perfect Human Being is lifeless. This means that the Perfect Human manifests in all the elements of the universe (Ibn 'Arabī, 1997, Vol.2, p. 67).

Without the Perfect Human Being, therefore, the universe cannot exist. In simple terms, he is *al-ʿIllah al-Fāʾilīyyah* (the efficient cause) of the cosmos or, to employ a subtler and more accurate articulation, the reality that permeates the cosmos. Just as the human spirit permeates the entire human body, the Perfect Human being permeates the entire universe. In the mystical jargon, such permeation is called *Sarqān al-Insān* (lit. the flow of the human being).

This subtle phenomenon, however, must be understood in light of the principle of 'the oneness of being', and therefore one must not conjecture the existence of two different entities, 'the subject' that permeates and 'the object' in which it permeates. Rather the relationship is that of *Zāhir* (the manifest) and its *Mazāhir* (manifestations). The object of permeation is a sheer manifestation and self-disclosure of the subject of permeation itself. Therefore, it is a single reality that unfolds and discloses itself in the form of the cosmos and its entities.

This naturally transpires after the Perfect Human soars in the Ascending Arc to unite with the Lordly Realm and returns back to the created realm in the third spiritual journey, which in mystical jargon, is *al-Safar min al-Ḥaqq ila al-Khalq bi*

al-Ḥaqq (the journey from the Real to the creation through the Real). Qayṣarī, alluding to this in the prolegomena of his commentary on Ibn 'Arabī's *Fuṣūṣ al-Ḥikam*, says, "That is why it is said that the Perfect Human Being must flow in all the existents just as God flows in them, and that happens in the third spiritual journey which is 'from the Real to the creation through the Real', and upon this journey, his perfection is complete and he attains *Ḥaqq al-Yaqīn* (the truth of certainty)" (Qayṣarī, 1996, p. 118).

1.2. The Spirit of the Universe According to the Holy Quran and the Sunnah

- The Holy Quran says, "*Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in knowledge.*" (The Quran, 65: 12).

Tilimsānī in his *Sharh al-Mawaqif*, whilst commenting on one of *al-Niffari's* inspirations about how one witnesses himself as the heavens and the earth, says, "He means that of the signs of Your *Wilāyah* (guardianship) is that you see yourself differentiated the differentiation of the heavens and the earth. Indeed, God's word says, "*Allah is He Who created seven heavens... that you may know that Allah has power over all things and that Allah*

indeed encompasses all things in knowledge” (The Quran, 65: 12). In citing this verse *Tilimsānī* draws our attention to the reality of *Sarayān* (permeation) in the Quran. Thus, when one attains his perfection, he sees himself unfolding as the heavens and the earth unfold and realizes that his power and knowledge as mentioned by the verse are not different from God’s (*Tilimsānī*, 2007, p. 251).

- The Holy Quran says, “...and their footprints, and We have recorded everything in a clear writing.” (The Quran, 36: 12).

This verse alludes to the reality that the Perfect Human Being ontologically and epistemologically comprehends everything. The phrase *Ahsaynahu* which literally means ‘Addadnahu (we enumerated) (*Ṭabarsī*, 1993, Vol. 8, p. 654), signifies comprehension and encompassment (*Ṭabāṭabā’ī*, 1970, Vol. 19, p. 180), which in its accurate sense means both epistemological as well as ontological encompassment. In other words, the Perfect Human being ontologically possesses everything.

As for the word *Imam* in the verse, it is rendered as ‘a book of guidance’ (*Qommī*, 1984, Vol. 1, p. 360; *Suyūṭī*, 1983, Vol. 5, p. 261), because it is an object of attention and intention (*Ma Yutawajjahu Ilayhi wa Yuqòad*) (*Mustafawi*, 2006, Vol. 1, p. 149). The Holy Quran also explicitly

employs it sometimes to signify the same (The Quran, 11: 17). Just as the Quran is *al-Kitab al-Tadwinia* (written book) sent by God, the universe is a Divine Book too because it consists of Divine Words, which are existents that emanate from God. The Perfect Human being, likewise having united with the Divine Names unfolds the words of God which are the existential entities. In reality, he discloses himself as God’s ontological scripture. Just as God discloses Himself through His written and cosmological scriptures, the Perfect Human being likewise discloses Himself in these two forms.

In several narrations from the Household of the Prophet, *Imam* in the Quranic verse 36: 12 is interpreted as the Divine Guide who is the Perfect Human being par excellence. In his *Tafsīr al-Ṣafī*, *Fayḍ Kāshānī* narrates a *Ḥadīth* from Imam al-Baqir, from His father, from His grandfather Imam ‘Ali who said, “when the verse “...and we have enumerated everything in the manifest Imam” (The Quran, 36: 12) was revealed to the Apostle of God, Abu Bakr and ‘Umar stood and asked the Prophet, “O Apostle of God, does this [i.e. the word imam] refer to the Torah?” The Apostle of God replied, “No.” So they asked, “Therefore, does it refer to the Gospel?” The Prophet said, “No.” So they asked, “Then is it the Quran?” The Prophet said, “No.” Thereafter

the Commander of the Faithful approached the Apostle of God and He said, [whilst pointing to Imam ‘Ali], “It refers to Him.” Indeed, he is the Imam in which Allah has enumerated the knowledge of everything” (Fayḍ Kāshānī, 1994, Vol. 4, p. 247). It is noteworthy that the accurate import of ‘knowledge of everything’ refers to ontological comprehensive knowledge.

- The Holy Quran says, “...and We have made of water everything living, will they not then believe?.” (The Quran, 21: 30). The esoteric import of this verse reveals that *al-Wujūd al-Munbaṣiṭ* the extended existence or God’s *al-Nafas al-Raḥmānī* (the Breath of the All-Merciful) is the source of everything. This is because the most perfect extension of the reality of water is the All-Merciful Breath, which permeates the entire universe. The literal import of the verse suffices to make the insightful understand that since the entire universe is living in the true sense of the word, water refers to the All-Merciful Breath from which all the things [which in reality are alive] emanate. Hadī Sabzawārī in his understanding of the verse says that the adjective *Ḥayy* (living) which *Kulla Shay’* (everything) in the verse is qualified with, is not a *Ṣifah Mukhaṣṣiṣah* (distinguishing characteristic), but a *Ṣifah Kāshifah*

(revealing characteristic) of everything (Sabzawārī, 1995, p. 54). When the human being attains perfection and unites with this station, he becomes the source of everything and discloses himself in all the entities of the universe. Hence, He is the water that permeates everything (Shīrāzī, 1999, Vol. 6, p. 117).

- The Holy Quran says, “...and My mercy encompasses all things...” (wa *Ja’alna min al-Ma’i kulla Shay’in Ḥayy*) (The Quran, 7:156). This is another verse that reveals the reality of God’s pervasion in everything. And when the Perfect Human being dissolves in the station of His Comprehensive Mercy, he actually discloses himself in everything. Hence, he unfolds as the entire universe. A similar verse that speaks of how the Perfect Human being unfolds as the entire universe is the verse addressed to the Holy Prophet as follows: “And We have not sent you but as a mercy to the worlds.” (wa *ma Arsalnaka illa Rahmatan li al-‘Alamin*) (The Quran, 21: 107). In his *Hezar wa yek Kalimah*, Ḥasan Zādah Āmulī whilst introducing the Holy Prophet as ‘Mercy of the Worlds’ says that it refers to *Raḥmat al-Wāsi’ah* (comprehensive mercy) which is one of the names of the extended existence (Ḥasan Zādah Āmulī, 2002, Vol. 1, p. 152).

- The Holy Quran says, “Allah is the light of the heavens and the earth...”

(*Allahu nur al-Samawati wa al-Ard*) (The Quran, 24: 35). This verse tells us that Allah Himself is the very light of the heavens and the earth, which reveals God's permeation in the heavens and the earth. When the Perfect Human being attains the station of the Divine Names, he too becomes the light of the heavens and the earth. In some narrations of the Household of the Prophet there is an allusion that the Perfect Human being too can attain a station in which having united with the Divine Light, unfolds himself and the light of the heavens and the earth (Şadūq, 2020, p. 157).

- In section eight of the prolegomena of his *Sharh Fuşūş al-ḥikam* explaining the flow of the Perfect Human being throughout the cosmos, Qayṣarī, cites a narration from Imam 'Ali. He says, "What we mentioned is confirmed by the statement of the Commander of the Faithful, God's Close Servant in the lands, the Pole of the Monotheists, 'Ali ibn Abi Talib in a sermon that he presented to the people, "I am the dot of the *ba'* of *bismillah*, I am the vicinage of Allah which you were negligent about, I am the Pen, I am the Guarded Tablet, I am the Divine Throne, I am the Pedestal, I am the seven heavens and the earth (Qayṣarī, 1996, p. 38). Thereafter he says, "That is why it is said that the Perfect Human being

must flow in all existents just as God flows in them, and that transpires in the third spiritual journey which is from the Real to the creation by the Real. With this journey his perfection is complete and he attains *Ḥaqq al-Yaqīn* (the truth of certainty). At this point it [also] becomes clear [to him] that 'lastness' is the same as 'firstness' and the secret of '*He is the First and the Last, the Apparent and the Hidden, and He has knowledge of everything*' becomes apparent for him" (Qayṣarī, 1996, p. 142).

- In a salutation recital *Ziyārah al-Jāmi'ah al-Kabīrah* composed by the Tenth Imam, 'Ali al-Naqi, the Holy Prophet and His Successors, are addressed as follows, "Your names are in the names, your bodies in the bodies, your spirits in the spirits, your souls in the souls, your effects in the effects and your graves in the graves" (Qumsha'ī, 2015, p. 105; Khomeini, 1996, p. 60).

These expressions actually allude to the permeation of the Imam who is a perfect human being united with the All-Merciful Breath, through all the entities.

- In a supplication taught by the Twelfth Imam al-Mahdi for the month of Rajab, the following expressions appear, "O God, I ask You by the meaning of all that by which You are called upon by those who govern with Your authority: those who are entrusted with Your mystery, welcome Your command, extol Your

power, and proclaim Your majesty...There is no difference between You and them, save that they are Your servants and Your creation, their doings and undoings are in Your hand, their origin is from You and their return is to You...with them, You filled Your heaven and Your earth until it became manifest that other than You there is no god” (Majlisī, 1982, Vol. 95, p. 393).

As is clear, this supplication narrates the most profound truths about the Perfect Human Being. The expression ‘and with them you filled your Heaven and Earth’ is a clear allusion to their permeation in the heavens and the earth.

2. *Wāsiṭat al-Fayḍ al-Ilahi* (The Intermediary of Divine Grace)

Another ontological relation between the Perfect Human Being and the universe is his station of *Tawassuṭ* (mediation), the crux of which is self-disclosure for facilitating the flow of grace to all the succeeding entities (Gorjian et al, 2020, p. 65). Without the Perfect Human par excellence, who is the All-Merciful Breath, the universe cannot receive any grace whatsoever. In religious terms, he is the *Wāsiṭah* (the intermediary) of *al-Fayḍ al-Ilahi* Divine Grace. Due to his presence in both the Lordly and created Realms and his *Sinkhiyyah* (affinity) with them, he can receive Grace directly from God and bestow it to the lower levels of entification and existence. This is a natural process

without which the lower loci of Divine Manifestation can never receive any grace of existence. In the words of Jāmī in his *Naqd al-Nuṣuṣ*, “...was it not for him [Perfect Human being] in terms of his intermediate station that is not different from the two dimensions [the Lordly and other-Lordly], nothing from the cosmos would be able to accept the Single Divine Aid due to the lack of affinity and connection” (Jāmī, 1991, p. 97).

2.1. The Necessity of Mediation

Scholars of mysticism e.g., Qūnawī and Jāmī, endorse the well-known principle that says, “*al-Wāḥid la Yaṣḍuru ‘anhu illa al-Wāḥid* (Nothing but one emanates from the One)”, the crux of which is the principle of *Sinkhiyyah* (affinity) between *Zāhir* (the manifest) and the locus of *Maḥzar* (manifestation) (Qūnawī, 1992; Jāmī, 1991).

Hence the *Kathrah* (plurality) that is seen in the creation cannot emanate directly from the Essence of God. Rather it originates from *al-Ṣādir al-Awwal* (the First Emanation) or *al-Wujūd al-‘Am* (the Universal Existence) which discloses and manifests itself throughout the hierarchy of existence and is directly and immediately in contact with every entity of the entire hierarchy (Fanārī, 1995, p. 196). For the process of creation to transpire, therefore, there must be an intermediary which emanates from God and can manifest itself in the form of the realm

of plurality and has affinity with the latter. Therefore, according to this principle, an intermediary is essential for the creation to transpire and begin. In reality, God's action is only one (The Quran, 54: 49-50), within which the different strata of existence emanate.

2.2. The Intermediary of Divine Grace in the Holy Quran and the Sunnah

- The Holy Quran says, *"He sends down water from the sky whereat the valleys are flooded to [the extent of] their capacity..."* (The Quran, 13: 17). According to this verse, water is poured down in abundance, but each valley accepts it according to its own measure and limit. Although the literal import of the verse is a material phenomenon that transpires on earth, God describes it as a similitude that alludes to a higher reality. Water refers to, employing the mystical jargon, God's Grace and Universal Existence which manifests in the different entities throughout the entire cosmos according to their own capacities. Hence it serves as an intermediary between God and entities of the realm of creation. The past tense verb *Anzala* ('He' Sent down) in the verse refers to God. And water is an allusion to the Single Grace of God which in mystical terms is also called the All-Merciful Breath or the Extended Grace. It commences with the First Self-Disclosure of God flows through the different realms of

existence and finally culminates with the elemental human form (see: Shīrāzī, 2021, Vol. 2, p. 266; Khomeini, 1996, p. 86; Ṭabāṭabā'ī, 1970, Vol. 11, p. 277). Since the Imam is united with this extended grace, He likewise serves as the intermediary of God's grace.

- The Holy Quran says, *"Indeed We have created everything in a measure, and Our command is but a single [word], like the twinkling of an eye"* (The Quran, 54: 49-50). In this verse, God's existentiating command is introduced as being one and akin to the twinkling of an eye. In other words, it is known to be non-composite and instantaneous. It is the Simple Divine Grace conditioned with universality and *Iṭlāq* (absoluteness) that manifests in every entity according to the entity's pre-eternal uncreated measure and essence. In this way, it serves as the Intermediary of God in bestowing grace to all the other entities. Depending on the measure of the entities, each is created and clothed with existence (see: Shīrāzī, 1981, p. 583; Sabzawārī, 1991, Vol. 4, p. 368).

Having understood that 'the single divine command' in the verse refers to the extended grace, the verse also refers to the Perfect Human Being who through spiritual wayfaring can attain this station. Hence the most deserving extension of the verse is the Imam who is the most perfect extension of the Perfect Human Being.

- The Holy Quran says, *"O you who have faith! Be wary of Allah, and seek the*

means of proximity to Him (Wabtagū ilayhi al-Wasīlah), and wage Jihad in His way, so that you may be felicitous” (The Quran, 5: 35). This verse speaks of *Wasīlah* (a means) to get closer to God. The fundamental means through which all other means are realized are the Holy Prophet and the Imams of his Infallible Household, who are united with the All-Merciful Breath and the Simple Divine Grace that flows throughout the universe. Hence it is through them that one can attain Divine Proximity.

‘Allamah Ṭabāṭabā’ī in his *Tafsīr al-Mīzan* after explaining the above Quranic verse opens a section on narrations that reveal that one of the extensions of *wasilah* in the verse refers to the station of the Holy Prophet and the Imams of his Household. For example, in a narration from ‘*Uyun* of al-Ṣadūq, the Holy Prophet is reported to have said, “The Imams are from the children of al-Hossein, whosoever obeys them has obeyed God, and whosoever disobeys them has disobeyed God; they are *al-Urwat al-Wuthqa* (the firmest handle), and the means of proximity to God” (Ṣadūq, 2000, p. 63).

Imam ‘Ali likewise is reported to have said commenting on the phrase “and seek the means of proximity to Him” that, “I am the means of proximity to Him.” Another report Ṭabāṭabā’ī mentions is from Abu Sa‘id al-Khudri

who narrates the following from the Holy Prophet, ‘If you supplicate to God, then ask Him that I attain [the station of] *al-Wasīlah*. Al-Khudri says, “So, we asked the Prophet what *al-Wasīlah* was” and He said, “It is my level in Heaven.” Commenting on this narration, Ṭabāṭabā’ī says, “If you were to ponder over this narration, and how the Quranic verse [5:35] refers to it, you will realize that *al-Wasīlah* is the station of the Prophet in the proximity of God by means of which he would gain Divine Proximity, and he would be followed by His Pure Household, and the virtuous ones of his nation respectively” (Ṭabāṭabā’ī, 1970, Vol. 5, pp. 333-334).

- The Holy Quran says, “*Whatsoever in the heavens and the earth ask Him. Every moment (Yawm) He is in a single task (Sha’n)*” (The Quran, 55: 29). This is one of the most profound verses of the Quran that speaks of every entity asking and supplicating to God by its essence and capacity every moment. The word ‘*Sha’n*’ literally signifies ‘one’ task or command. This alludes to the single grace that scholars of mysticism call *al-Fayḍ al-Munbasit* (the extended grace).

Akin to the aforementioned verses, this *Sha’n* which is interpreted as the Extended Grace of God, can also be reckoned to be a *Miṣḍāq* (extension) of the Perfect Human who existentiates everything in the universe moment by moment, and hence serves as the

Intermediary of Grace. Grand Ayatullah Javādī Āmulī in the book *Hidayat dar Quran* alludes to the truth that the spiritual wayfarer having attained the level of the *Kawn-i Jami'* (comprehensive being) is the complete self-disclosure of the verse "Every moment He is in a single task" (Javādī Āmulī, 2004, p. 298).

The well-known salutation recital *al-Jāmi'ah al-Kabīrah*, which is reckoned by some scholars of mysticism and tradition, as the most perfect and beautiful of salutation recitals in various places alludes to the principal role of mediation of the Imams. Following are noteworthy examples: "Through you, Allah has initiated [the contingent realm], and by you will He seal it. Through you, He brings the rains, and through you, He holds the heavens from falling to the earth, except by His will. Through you, He removes worries and relieves distress! ... Allah has given you what He has not given to any of the world's existents! ... everything is lowly before you. The earth shines with your light..." These and many similar verses allude to the fact that the Imams are the intermediaries of grace. The reasoning for this, as we mentioned earlier is that they have attained the station of the All-Merciful Divine Breath, and thus obviously serve as the Intermediary of Divine Grace. We should however not be oblivious to the fact that when we say that the perfect Human being is the

intermediary of Divine Grace, we are not referring to something parallel or 'other' than God. It is God Himself who discloses himself in the reality of the First Emanation (Qarā'ī, 2019, p. 542).

3. *Al-Shafā'ah al-Kubrā* (The Major Intercession)

The Perfect Human being, having attained the level of *al-Tajallī al-Awwal* (the First Self-Disclosure of God), occupies the ultimate form of *Shafā'ah* (intercession) because whatever happens in the lower realms of self-disclosure, does so by the leave of the Primary Self-Disclosure. The literal meaning of *Shafā'ah* is to join with another to assist him and intercede on his behalf (Iṣfahānī, 1991, p. 457). Its trilateral root *sh-f-* ' means *Muqāranatu Shay'ayn* (to make two things accompany one another) (Ibn Fāris, 1983, Vol. 3, p. 201), or *Dammu al-Shay' ila Mithlihi* (to join a thing to its peer) (Iṣfahānī, 1991, p. 457).

According to Iṣfahānī in his *Mufradāt*, *Shafā'ah* normally occurs when a person of higher standing assists one who is of lower standing than him (Ibid, pp. 457-458). The *Shafi'* in reality assists the *Mashfu' lahu* (the beneficiary of *Shafā'ah*) to get his objective fulfilled. In its religious context, *Shafā'ah* is when a stronger force joins a weaker force to attract benefit for him or repel harm from him. Hence, when the interceder becomes the means of forgiveness or elevation

for the beneficiary of intercession, the reality of *Shafā'ah* takes place.

Considering the spirit of the meaning of *Shafā'ah* in light of its religious context, it can be classified into two fundamental kinds: *al-Shafā'ah al-Takwīnīyyah* (ontological intercession) and *al-Shafā'ah al-Tashrī'īyyah* (legislative intercession) (Ṭabāṭabā'ī, 1970, Vol. 1, p. 171; Vol. 2, p. 333).

Both these kinds of intercession have been mentioned in the Holy Quran. Our emphasis in this section, however, is on ontological intercession, which in reality is the crux of both kinds of intercession. This is because, without it, no kind of intercession can take place. Every change that happens in all the strata of existence takes place with the permission of the Principal Controller, who is God. For this very reason, all intercession is attributed solely to Him. In the words of the Quran, “Say: to Allah belongs all intercession” (The Quran, 39: 44).

3.1. The Intercession of the Perfect Human Being

Since the perfect Human being is united with the First Self-Disclosure of God, which, as we learned earlier, is the single intermediary of all grace, only he is the primary *Shafi'* (intercessor) and it is only by him that intercession fundamentally transpires. Therefore, it is through him that the sinful are forgiven and through him that the faithful attain heights of perfection. It is also through him that every secondary

intercessor can intercede. Hence, all those who are allowed to intercede are primarily permitted him, who in turn is permitted by the Essence of God. In universal terms, he is the primary intermediary, who attracts benefit and repels harm in the entire realm of creation. In this way, he is reckoned to possess the station of *al-Shafā'ah al-Kubrā* (major intercession).

Ibn 'Arabī has alluded to this lofty prophetic station in his works with terms such as mastership of the children of Adam in the opening of the gate of intercession (Qayṣarī, 1996, p. 468). In other words, he is the primary sovereign over the children of Adam in the ontological sense. This is because he is at the pinnacle of perfection and resides to use the well-known metaphoric expression in the village of 'Abbadan, beyond which there is no higher abode. Here is the domain of Divine Comprehensive Mercy and the Origin of all power, control, and influence. This station is also known as the station of *al-Wasīlah* (Ibn 'Arabī, 1997, Vol. 2, p. 87; Baqli, 2008, Vol. 2, p. 368), which the Holy Prophet sought through the prayers of his followers (Ibn 'Arabī, 1997, Vol. 4, p. 404). He is reported to have said, “When you pray to Allah for something, ask Him to bestow me [with the station of] *al-Wasīlah*” (Fayḍ Kāshānī, 2004: 384).

3.2. Intercession in Accordance with Receptivity

If we study the Quran and the narrations of the Infallible Household of the Holy Prophet, we will realize that *Shafā'ah* is of a wide spectrum. Ontologically, since the entire creation is saturated by the cover of the All-Embracing Divine Mercy, they all are beneficiaries of intercession. This is because intercession signifies, as Ṭabāṭabā'ī explains in his *al-Mizan*, mediation, and causation (Ṭabāṭabā'ī, 1970, Vol. 1, p. 160). In simple terms, whatever benefit anyone receives or protection he enjoys, is primarily due to ontological intercession. In this way, intercession not only covers the faithful believers but also the defiant disbelievers and hypocrites as well. Legislative intercession, the crux of which also returns to ontological intercession, on the other hand, covers only the faithful who meet its specific conditions such as belief in the verities of religion. They can benefit from Divine Forgiveness, soar to higher degrees of perfection and even serve as secondary intercessors for others. However, they are of different levels, depending on their capacities and *al-A'yān al-Thābitah* (sempiternal archetypal realities). The ultimate level belongs to the perfect Human par excellence who resides in the highest station of God's Self-Disclosure and serves as the primary

intermediary of Divine Grace.

3.3. The Major Intercession in the Holy Quran and the Sunnah

Having understood the reality of the perfect human's station of Major Intercession in light of mysticism, we now turn to establish the same through the Quran and Sunnah:

- The Holy Quran says, "*Indeed, soon your Lord will give you [that with which] you will be pleased*" (The Quran, 93: 5). This profound verse of the Quran, which is addressed to the Holy Prophet, has some noteworthy allusions: Firstly, it speaks of a comprehensive bestowal that would please and satisfy the Muhammadan Reality. The phrase '*Yu'ti-ka*' (soon He – your Lord -- will give you) without any mention of 'the object of *al-Mu'ta* (bestowal)' does not set any limit for the bestowal. Secondly, since *al-Mu'ti* (the Bestower) introduced in the verse is *Rabbu-ka* (the Muhammadan Lord) both the Divine Name '*Rabb*' and the second person singular pronoun '*ka*' reveal that the bestowal is equal to the Muhammadan Essence or Archetype. Thirdly the phrase '*fa-Tardā*' (so that you are pleased) alludes to the fact that God shall Bestow Muhammad with whatever his archetypal reality seeks, for every archetype is pleased and satisfied when all its needs and requirements are fulfilled. Among the scholars of mysticism who have

tacitly or clearly interpreted the Divine Bestowal mentioned in this verse as God's All-Comprehensive and Absolute Mercy are Ibn 'Arabī in his *Futūḥāt* (Ibn 'Arabī, 1997, Vol. 3, p. 240). Others such as Mulla Hadi Sabzawārī (Sabzawārī, 2007, p. 626), conclude that it refers to the Prophetic Station of Major Intercession. Both interpretations are correct, for the latter is an essential corollary of the former. In simple words, the station of the all-comprehensive mercy is the primary intermediary of the existence, subsistence, perfection, etc. of all the entities of the different strata of existence. Hence it is also the primary ontological intercessor. Exegetes of the Quran have --- in line with the teachings of the Fifth Imam al-Baqir - - also called this verse the most hope-giving verse of the Quran.

- The Holy Quran says, “*And keep vigil for a part of the night, as a supererogatory [devotion] for you. It may be that your Lord will raise you to a praiseworthy station (Maqāman Maḥmūdān)*” (The Quran, 17: 79). This verse discusses one of the most fundamental practices of spiritual wayfaring that can transport the wayfarer to a very high level of perfection. Observing the night prayer which was made obligatory on the Prophet would make him ascend to the Praiseworthy Station. Many exegetes of the Quran have interpreted *al Maqāman*

Maḥmūdān (the ‘praiseworthy station’) as the station of the Major Intercession. It is known as praiseworthy in the absolute sense, without specifying the subject of Ḥamīd (praise), because it is praised by all. And the reason for praise is because, it is the station of the Divine Names in their highest realities, which necessitates praise. And being the highest station of the Divine Names, it is also the source of existence and the primary station of *Wasāṭah* (mediation) and *Shafā‘ah* (intercession). In the mystical jargon, it is the station of the All-Merciful, which breathes moment by moment with all the different entities throughout the strata of existence and entifications. Hence it is also *Shafi‘* (the primary intercessor) of whatever transpires in the realms of existence. Whilst explaining the fact that the Holy Prophet occupies the station of the leadership of intercession, Javādī Āmulī in the book *Adāb-i Fināy-i Muqarrabān* mentions the verse of the praiseworthy station (The Quran, 17: 79), as well as the verse of universal mercy (The Quran, 20: 107), and concludes on their bases that the Holy Prophet is *Walī Ni‘mat* (the provider) of the realm of contingency because he is the intermediary of Divine Grace to others. Hence in being an intermediary and intercessor, he is the Imam of all and the belongings of others are due to his bounty (Javādī Āmulī, 2010, Vol. 7, p. 330).

- The Holy Quran says, “*Say: To*

Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then unto Him will you be brought back” (The Quran, 39: 44). If we reckon Allah to refer to the station of the comprehensive name of God, which is also the Muhammadan Reality, then all kinds of intercession belong entirely to the Muhammadan Perfect Human Being, who is the Primary Self-disclosure of Allah. Hence all the Imams of the Household of the Holy Prophet possess the same station. Obviously in this level, there is no sort of multiplicity whatsoever, and hence, it is God alone who exercises authority and intercession. Sultan ‘Ali Gunābādī alludes to this subtle interpretation in his *Bayan al-sa‘adah* saying that since the First Imam ‘Ali is the complete locus of the Name Allah, the verse can refer to him too (Gunābādī, 1987, Vol. 4, p. 11). An intricacy worthy of consideration is that *Shafā‘ah* which is ontological intercession, irrespective of its level and kind, solely belongs to Allah. In clearer terms, it is He Alone who is the main doer in all the levels of intercession, and there is no ‘other’ who has any kind of influence whatsoever. Gunābādī in his witty and clear expression in this regard says, “To ‘Ali belongs all intercession, meaning with all the levels of intercession and their particularities, no one has a share

in any of them” (Ibid).

- The Holy Quran says, ‘...Who is it that can intercede with Him save with His permission?...’ (The Quran, 2: 255). Scholars of mysticism such as Ṭabāṭabā’ī in his *al-Mizan* (Ṭabāṭabā’ī, 1970, Vol. 1, p. 160), define *Shafā‘ah* in the Quranic phrase, ‘...Who is it that can intercede with Him save with His permission? To be *al-Wasaṭah* *al-Takwīnīyyah* (ontological mediation). Baḥrānī in his *Tafsīr al-Burhan* narrates a *Ḥadīth* from Imam al-Sadiq who when asked about the mentioned verse, said, “We [the Infallible Prophetic Household] are those intercessors” (Baḥrānī, 1994, Vol. 1, p. 516). This narration alludes to a specific level of intercession, which is ‘the ultimate level’, because firstly there are many indications in different narrations that include the faithful in the category of intercessors depending on their levels of perfection. Secondly, the *Ḥadīth* clearly restricts the intercession mentioned in the verse to the Infallible Household of the Prophet. Thirdly, the third person pronoun *hu* in the phrase ‘*Inda-hu*’ alludes to the highest level of mediation and intercession, because it either refers to the Ipseity of God or the Station of His Exclusive Oneness. Hence, we can say that the verse speaks of the highest level of *Shafā‘ah* which is the Major Intercession.

• Of the well-known prophetic narrations that Muslim scholars of tradition have reported is that the last person to intercede is “the Most Merciful of the merciful ones”. If we comprehend this narration accurately, we will understand the reality of the Muhammadan Station of the Major Intercession. This is because, as understood earlier, the perfect Human being is *Khalīfat Allah* (God’s Vicegerent), and thus qualifies to possess all the Divine Attributes. We have already alluded to some narrations from the Prophet’s Household in this regard. One of the Divine Names is God’s comprehensive mercy, which actually is the Source of His Grace on everything and all strata of existence under its fold. It is also through this Divine Name that all levels of intercession transpire. Therefore, since the Holy Prophet and the Imams of his Infallible Household are all proven to be the Divine Vicegerents they also possess all the Divine Names, including the Name *al-Raḥmān*, which is the source of all intercession. Hence, they are the final interceders and it is only the likes of them who have the highest level of intercession which is termed as *al-Shafā‘ah al-Kubrā*.

Conclusion

In this paper, which considers the perfect man’s relationship with the creation the following three important

ontological dimensions have been explained according to theoretical mysticism and established through Quranic verses and Ḥadīths of the Holy Prophet and the Infallible Imams of his Household:

- 1) *Rūḥ al-‘Alam* (the spirit of the universe)
- 2) *Wāsiṭat al-Fayḍ* (the intermediary of divine grace)
- 3) *al-Shafā‘ah al-Kubrā* (the Major Intercession)

As for the ‘Spirit of the Universe’, after presenting a mystical definition of the same, which refers to the flow of the universal man through all the strata of existence, akin to the flow of the spirit in the body, reference was made to the Quran and Ḥadīth to establish this important relationship.

Concerning the Intermediary of Divine Grace, which reveals a fundamental role of the universal man concerning all the strata of existence, after presenting its definition in the mystical tradition, a discussion on proving the necessity of an intermediary was propounded, and thereafter reference was made to Quran and Sunnah to establish the same.

The Universal Man’s Station of The Major Intercession was another facet that was discussed in detail in light of the mystical tradition. Matters such as the kind of intercession, conditions of intercession, and the process of intercession were also

discussed. Thereafter to establish the reality of the universal man and the Imam's station of major intercession, verses of the Quran and Ḥadīth were referred to and analyzed to show how they refer to this great station.

Having discussed the aforementioned three ontological facets of the perfect human in light of the Quran and Sunnah we realize that contrary to the view of some orientalist who reckon the teachings of Islamic Mysticism to be foreign, the very sources of the reality of the perfect man as expounded in theoretical mysticism are the Quran and Sunnah.

Acknowledgment

This article is derived from the first author's Ph.D. dissertation, titled '*An Exposition on the Ontological Dimensions of the Perfect Man on the Basis of Quran and the Sunnah.*' Supervised by Dr. Mustafa Farhoudi, Faculty of Mysticism, University of Religions and Denominations, Qom, Iran, 2024.

Funding

This research project was carried out without financial support from scientific centers, and it was the result of the scientific efforts of the authors.

Authors' Contributions

The idea of research, collecting data analyzing the content of the paper,

and compiling it on a wide level was carried out by the corresponding author and the other authors helped to enrich the paper by adding new references and scientific suggestions. Therefore, the authors contributed to the paper revision and have read and approved the final version.

Conflict of Interest

The authors declare that there is no conflict of interests regarding the publication of this manuscript.

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HOW TO CITE THIS ARTICLE

Khalfan, M. M., Farhoudi, M., & Fazli, A. (2024). The Perfect Human in Terms of His Relationship With the Universe Based on the Quran and Sunnah. *International Multidisciplinary Journal of Pure Life*, 11(40), 1-20.

DOI: <https://doi.org/10.22034/ijmpl.2024.10179>

URL: http://p-l.journals.miu.ac.ir/article_10179.html




ORIGINAL RESEARCH PAPER

Elucidating the Behaviors of the Hypocrites in Medina During the Prophet's Era as an Undesirable Lifestyle

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ARTICLE INFO		ABSTRACT	
Article History: Received: 10 June 2024 Revised: 20 August 2024 Accepted: 05 September 2024		SUBJECT & OBJECTIVES: This study examines the behaviors of hypocrites in Medina during the Prophet Muhammad's era, positioning them as paradigms of an undesirable lifestyle. It integrates historical accounts, Quranic references, and prophetic traditions to identify detrimental behaviors and propose corrective measures for a balanced Islamic lifestyle.	
Key Words: Hypocrisy Lifestyle Undesirable Lifestyle Islamic Morality Medina Society		METHOD & FINDING: Using a descriptive-analytical methodology grounded in library and electronic resources, the research identifies ten traits, namely deception, rumor-mongering, duplicity, fostering doubts, alliances with non-Muslims, mockery, reproach, breaking covenants, false oaths, and defiance of the Prophet's orders as reflections of hypocrisy. The findings underscore the significance of avoiding these behaviors to foster a lifestyle rooted in faith, morality, and social harmony.	
DOI: https://doi.org/10.22034/imjpl.2024.10187		CONCLUSION: The study concludes by presenting practical strategies for achieving an ideal way of life based on adherence to divine commandments, thereby contributing to individual and societal well-being. This research extends existing literature on the Islamic lifestyle and highlights the enduring relevance of these lessons.	
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* Corresponding Author: Email: bagherisadr@gmail.com ORCID: 0009-0008-1813-1099		Article Address Published on the Journal Site: http://p-l.journals.miu.ac.ir/article_10187.html	
NUMBER OF REFERENCES 35	NUMBER OF AUTHORS 1	NATIONALITY OF AUTHOR Iran	

Introduction

One of the aspects of Islam's advancement is the emphasis on lifestyle and how to live within a society. A person striving for prosperity always pursues two main goals: spiritual and material. The spiritual goal pertains to achieving eternal happiness and salvation, while the material goal focuses on leading a better worldly life. To achieve spiritual goals, as the term implies, one must adopt a proper religious lifestyle. Similarly, attaining material goals requires moral and psychological security, which necessitates a correct way of living.

The concept of lifestyle is broad, making it challenging to define a precise framework. Experts in various fields of humanities view lifestyle as a set of behaviors and activities that an individual consistently engages in throughout their life. These behaviors often follow a specific pattern influenced by the individual's thoughts, beliefs, values, living environment, and upbringing.

This study seeks to identify some components of a correct lifestyle by analyzing the behaviors of the hypocrites in Medina. Based on the Quranic verses that were revealed in condemnation of their behavior and ethical recommendations from narrations, it proposes pathways to achieve a better worldly and spiritual life. Meanwhile, the research addresses the following

questions to provide a focused exploration:

1. What are the specific traits of hypocrisy acted by individuals in Medina during the Prophet's time as documented in Quranic and historical sources?
2. How did these behaviors impact the spiritual, moral, and social fabric of Medina?
3. What practical strategies can be derived from Islamic teachings to counter such behaviors and establish an ideal lifestyle?

To address the questions mentioned, the study establishes the following objectives:

1. Identify and analyze the key behaviors associated with hypocrisy during the Prophet's era.
2. Evaluate the negative effects of these traits on the community and their contradiction to Islamic values.
3. Propose corrective measures and strategies rooted in Islamic teachings to foster faith, morality, and societal harmony.

By systematically addressing these inquiries and objectives, this research aims to contribute to the literature on the Islamic lifestyle, demonstrating the enduring relevance of these historical lessons. Such an approach underscores the significance of avoiding the detrimental behaviors of hypocrites and embracing virtues that promote spiritual and social well-being.

Theoretical Foundations

the most important terms used in the title and contents of this article will be briefly explained as follows:

1. Lifestyle

Lifestyle refers to the method that every individual chooses for their lifespan in this world. It encompasses the system of values, perceptions, attitudes, habits, subcultures, actions, and reactions of each person. This concept originates from the realm of insight and gradually manifests in actions, eventually evolving into a permanent disposition (Sharaf al-Dīn, 2017, p.74; Kāfi, 2018, p.22; Fa'ālī, 2018, p. 90).

The premise of this discussion is that a healthy and correct lifestyle depends on adhering to divine commandments and following religious teachings. Accordingly, the prohibitions mentioned in Quranic verses and traditions including the prohibition of the behaviors of the hypocrites, are considered pathways to achieving a healthy lifestyle. Thus, *Ḥayāt al-Tayyibah* (goodly pure life) is a kind of individual or social life, that is characterized by calmness, smoothness, purity, and peace of mind, and it is free from every kind of pollution, oppression, betrayal, enmity and hatred, captivity and humiliation, and all kinds of worries and anything that makes life unpleasant (Muhammad-Bello et al., 2021, p. 48).

2. Nifāq (Hypocrisy)

The Arabic term *Nifāq* is a rare verbal noun derived from the *Mufā'ala* form, following the pattern of *Fi'āl* and stemming from the root *Nafaqa*. This root conveys the meanings of 'loss' or 'to lose' and this general sense is present in all its derivatives, such as *Nafaqatun* (expense) and *Infāq* (spending). The idea is that in any kind of expenditure, an individual's wealth decreases and a portion of it is lost. Sometimes, *Nafaqa* is also used concerning the price of goods, implying that a commodity has become scarce or unavailable, leading to an increase in its price.

It is pertinent to mention that all the derivatives mentioned under the entry *Nafaqa* in *Kitab al-'Ayn* pertain to these meanings (Farāhīdī, 1989, Vol.5, p.178). Additionally, the term *al-Nafaqun* refers to moving stealthily, whether underground or above ground (Ibn Durayd, 1988, vol. 2, p. 967). This term entails a sense of escape (Azharī, 2000, Vol. 9, p. 155; Ibn 'Abbād, 1993, Vol. 5, p. 445). Some linguists believe that this root and its derivatives stem from two principal meanings. Certain derivatives refer to the first meaning, i.e., loss, while others relate to the second meaning, i.e., concealment. These two meanings ultimately converge, as the derivatives of this root imbue both concepts (Ibn Fāris, 1984, Vol. 5, pp. 454-455).

In technical usage, the term *Nifāq* refers to a psychological state where an individual outwardly professes Islam while inwardly remaining a disbeliever (cf. 'Askarī, 1980, p. 223). This state is precisely the opposite of *Taqīyya* [dissimulation], in which a believer conceals their faith while outwardly displaying something else (cf. Muḥaffarī, 2022, p. 43).

Additionally, *Nifāq* is defined as entering Islam through one door and leaving it through another (cf. Ibn Manzūr, 1993, Vol. 10, p. 359). Thus, a person exhibiting the psychological state of hypocrisy is referred to as a *Munāfiq* (hypocrite), which is the active participle of the *Mufa'ala* form derived from this root.

3. Islamic Morality

Morality refers to the degree of conformity to the moral principles acquired by a society. (Leaman, 2008, p. 414). Islamic morality is therefore rooted in the Quran and the Prophet's sayings and actions. Many good character traits/moral qualities such as kindness (to people and animals), charity, forgiveness, honesty, patience, justice, respecting parents and elders, keeping promises, and controlling one's anger, are commanded or encouraged in verses in the Quran and Hadīth (Ibid, p. 416).

This moral framework was crucial in shaping the community in Medina, where the Prophet encouraged believers

to adopt a lifestyle of compassion and righteousness.

4. Medina Society

The society of Medina during the Prophet's era was diverse, consisting of Muslims, Jews, and other groups, each with distinct beliefs and interests (Mubarakpuri, 2004, p. 60). The establishment of Islam as the dominant faith and the formation of a unified Muslim community brought about social and political transformations. However, some individuals, particularly those with personal or tribal interests, displayed outward allegiance to Islam while secretly opposing its principles. This dual-faced approach led to internal discord and challenges in governance, prompting Quranic revelations that exposed their deceitful behaviors and warned the Muslim community of their harmful influence.

Literature Review

Although numerous literary works have been written on healthy lifestyles and the Islamic lifestyle, as well as various studies addressing the characteristics of the hypocrites during the Prophet's era, no work has been identified that specifically analyzes the behaviors of the hypocrites in Medina during the Prophet's era as an undesirable lifestyle.

However, there are writings by various scholars that closely align with the subject of this article. Hence, it can be claimed that the literature

review on this topic should be sought in works that mention and analyze the traits of hypocrites. For example, Abu Bakr Ja'far ibn Mohammad al-Firyabi (d. 913), in his book *Ṣifat al-Nifāq wa Dhamm al-Munāfiqīn* (The Characteristics of Hypocrisy and the Condemnation of Hypocrites), which is among the earliest surviving Islamic writings on the topic of hypocrisy, compiled narrations from the Prophet, his companions, and their successors in the following two sections: 'The Three Characteristics of Hypocrites' and 'Those Who Feared Falling into Hypocrisy.'

After him, Hafiz Abu Na'im al-Iṣfahānī (d. 1038), in his book *Ṣifat al-Nifāq wa Na't al-Munāfiqīn min al-Sunan al-Ma'thūrah 'an Rasūl Allāh* (The Characteristics of Hypocrisy and Description of the Hypocrites based on Prophetic Traditions) collected 181 narrations from the Holy Prophet, His companions, and their successors, deriving the titles of each chapter from the first Ḥadīth in that chapter. Ibn Qayyim al-Jawzī (d. 1350), authored *Ṣifāt al-Munāfiqīn* (The Characteristics of Hypocrites), in which he categorized hypocrisy into the following two types: *Nifāq Akbar* (major hypocrisy) and *Nifāq Aṣghar* (minor hypocrisy). He then provided Quranic verses related to each type and described the moral traits of hypocrites, condemning their behaviors. It can be asserted that many

later books discussing and condemning the traits of hypocrites were indebted to Ibn Qayyim's meticulous examination of Quranic verses on the subject of hypocrisy.

Among contemporary scholars, 'Abd al-Raḥman Ḥasan Habannakah al-Maydani, a Syrian writer, in his book *Zāhirat al-Nifāq wa Khabā'ith al-Munāfiqīn fī al-Tārīkh* (The Phenomenon of Hypocrisy and the Vices of Hypocrites in History), sought to explore the nature of hypocrisy. Similarly, 'Ali Reza Mohseni Tabrizī, Maḥmoud Rajabi, and 'Ali Salimi in their article *Tabyīn-e Ijtimā'i-ye Nifāq: Olgu'i Talfīqi bar Asās-e Āmūze-hā-ye Qur'ānī* (A Sociological Explanation of Hypocrisy: An Integrative Model Based on Quranic Teachings), published in Fall/Winter 2012 of the biannual journal *Nazariye-ha-e Ijtimā'i-ye Mutaḥakkiran-e Musalman* [Social Theories of Muslim Thinkers], have aimed to demonstrate the social dimensions of hypocrisy and analyze cultural variables at the micro, intermediate, and macro levels using Quranic verses.

Research Methodology

The research employs a descriptive-analytical methodology to explore the behaviors of hypocrites in Medina during the Prophet Muhammad's era as examples of an undesirable lifestyle. The descriptive approach gathers and organizes data from Quranic verses, Prophetic traditions, and historical

accounts to detail the hypocrites' traits, such as deceit, rumor-mongering, and covenant-breaking. The analytical aspect critically examines these behaviors, highlighting their ethical and social ramifications in the context of Islamic principles. Through this analysis, the study not only underscores the contradiction of such actions with Islamic teachings but also provides practical guidance for avoiding them and fostering a lifestyle aligned with faith and moral values. This methodology ensures the research is both comprehensive in its documentation and relevant in its applicability to contemporary life.

The Behaviors of the Hypocrites

By examining some of the characteristics and behaviors of hypocrites, we can derive recommendations for adopting a proper lifestyle.

1. Deception Against God and the Believers

One of the fundamental and strategic principles underlying the behaviors of hypocrites is deception and trickery. This trait is evident in all their actions, making deceit and the use of cunning schemes one of their prominent characteristics. The Quran points out that hypocrites even attempt to deceive Almighty God, as stated, "*The hypocrites indeed seek to deceive Allah, but it is He who outwits them*" (The Quran, 4: 142).

The term *Khid'ah* in the Arabic lexicon means deceit, trickery, and misleading others (Bustānī, 1996, p. 358). The Prophet Muhammad said, "*A true Muslim neither deceives nor schemes, for I heard Gabriel say: Indeed, deceit and scheming belong in the Fire*" (Ṣadūq, 1984, Vol. 2, p. 50). Thus, the life of a true Muslim is devoid of deceit and trickery. Anyone who uses such means to achieve their goals adopts a hypocritical disposition.

In another verse, God identifies reliance on deceit and manipulation as a trait of hypocrites. In this respect, Allah said, "*They seek to deceive Allah and those who have faith, yet they deceive no one but themselves, but they are not aware*" (The Quran, 2: 9). This verse emphasizes that while hypocrites may seek to deceive God and believers, their schemes ultimately backfire, affecting none but themselves.

2. Rumors Mongering

One of the most significant and impactful activities of the hypocrites during the Prophet's era in Medina was their orchestration of psychological warfare against the Prophet and the Muslims. They sought to harm Islam and its nascent government by fabricating and spreading rumors, disseminating false information, and fostering fear, insecurity, and anxiety among the Muslim community (Khātāmī, 2000, p. 121).

A notable example of such rumors was the false accusation concerning one of the Prophet's wives (Aisha or Maria), known as the Incident of Calumny (Ḥalabī Shāfiʿī, n.d, vol. 2, p. 294). Almighty God countered this rumor by the revelation of verses in the Quran and said, *“Indeed those who initiated the calumny are a group from among yourselves. Do not suppose it is a bad thing for you. No, it is for your good. Each man among them bears [the onus for] his share in the sin, and as for him who assumed its major burden from among them, there is a great punishment for him”* (The Quran, 24: 11).

The Holy Quran addressed the incident of the calumny, describing the behaviors of the hypocrites and simple-minded people who participated in this character assassination of the Prophet, offering guidance and warnings in response and said, *“When you [first] heard about it, why did not the faithful, men and women, think well of their folks, and say, ‘This is an obvious calumny’?”* (The Quran, 24: 12). The next verse emphasized the need for evidence in such accusations, *“Why did they not bring four witnesses to it? So, when they could not bring the witnesses, they are liars in Allah’s sight”* (The Quran, 24: 13).

In continuation of the verse, Almighty God said, *“Indeed those who want indecency to spread among the faithful—there is a painful punishment*

for them in the world and the Hereafter, and Allah knows and you do not know” (The Quran, 24: 19).

The following principles as guidelines for a proper Islamic lifestyle could be derived from these verses:

1. Spreading rumors is prohibited since Islam strongly condemns and punishes those who engage in rumor-mongering.
2. Not only rumor-mongering is forbidden, but also admiring or supporting the propagation of immorality is equally forbidden.
3. Rumor-mongering not only incurs worldly punishment but also incurs eternal punishment.
4. Regarding a calumny, the listeners must demand witnesses from the reporter, and the witnesses must be at least four; otherwise, the reporter is to be regarded as a liar and a fabricator.

3. Duality in Appearance and Inwardness

The most important trait of the hypocrites is their duplicity. They profess the faith outwardly but harbor disbelief inwardly. The hypocrites apparently claim to believe, but inwardly they do not believe in what they say or do. In this regard, Allah said, *“They say with their mouths what is not in their hearts, and Allah knows well whatever they conceal”* (The Quran, 3: 167).

With this account, a lifestyle where one’s actions and words do not align with one's true beliefs is described as

hypocritical and is strongly condemned in Islam.

4. Creating Doubts

One of the destructive strategies employed by the hypocrites during the Prophet's era was their dissemination of doubt and confusion, especially during critical and challenging moments. This behavior aimed to weaken the faith of the Muslim community. For instance, before the Battle of Badr, the hypocrites spread doubt among Muslims to stop them from participating in the war, claiming that God's promises of victory were illusory and deceptive (Yūsufi Gharawī, 1996, Vol. 2, p. 133).

The hypocrites created a similar doubt during the *Battle of the Trench*, when the Muslims encountered a massive rock while digging the trench, the hypocrites mocked the Prophet's promises of future conquests. They cynically remarked, "Do you not marvel at Muhammad's promises of the palaces of Hira and Ctesiphon while you cannot even manage to dig this trench?" (Ṭabarī, 1992, Vol. 2, pp. 179, 368).

The Quran highlighted these tactics of creating doubt by the hypocrites and said, "*When the hypocrites, as well as those in whose hearts is a sickness, were saying, 'Allah and His Apostle did not promise us [anything] except delusion'*" (The Quran, 33: 12).

Another doubt raised by the hypocrites emerged during moments of Muslim defeat in battle. They told the

Muslims that because our religion was not right, we were defeated in the *Battle of Uhud* and if we were right, we would not have been killed here (Yūsufi Gharawī, 1996, Vol. 2, p. 133). The Quran also mentions this doubt and says, "*They say, 'Had we any role in the matter, we would not have been slain here'*" (The Quran, 3: 154).

It is essential to distinguish legitimate questioning from insidious doubt-mongering. Asking questions is a natural process of an active and thoughtful mind. Questions—whether expressed in speech or writing—should be posed respectfully and answered appropriately. Similarly, doubt is not inherently negative. Constructive doubt, when pursued logically and systematically, leads to certainty and stronger faith. However, it is crucial to engage with doubt responsibly and through proper means to avoid becoming entrenched in excessive skepticism.

5. Alliance with non-Muslims

Careful study of the Quranic verses reveals that Allah, the Almighty, disapproves of Muslims associating with disbelievers, polytheists, and certain factions of Jews, Christians, and followers of other religions who aim to sow discord and harm Islam and Muslims. However, examining the behaviors of the hypocrites in Medina during the Prophet's era shows repeated instances of their

continuous association with, and even obedience to, non-Muslims.

Allah describes the hypocrites' motives for forming ties with non-Muslims in the Quran, "*Those who take the faithless for allies instead of the faithful. Do they seek honor with them? [If so,] indeed all honor belongs to Allah*" (The Quran, 4: 139).

The hypocrites' primary motivation for associating with non-Muslims was to gain prestige and protective support during critical times (Darwazah, 1964, Vol. 2, p.180). Additionally, due to their lack of faith and weak reliance on Allah, they viewed material power as the sole determinant of success. As a result, they sought friendships and collaborations with powerful non-Muslims to ensure their safety and wealth in case these non-Muslims gained control of the society's political conditions (Khātāmī, 2000, pp. 47-50).

Applying these lessons today can shape a proper lifestyle. The Quran, as a timeless guide for humanity, emphasizes that honor and power are entirely contingent on faith and allegiance to believers. This principle remains a foundational guideline for Muslims, helping to define the correct boundaries and conduct in their interactions with others.

6. Mockery and Ridicule of the Believers

Mocking and ridiculing the believers was one of the most frequent actions

of the hypocrites throughout their presence in Medina, while the Prophet was present there. The Quran addressed this characteristic and stated, "*The hypocrites are apprehensive lest a surah should be sent down against them, informing them about what is in their hearts. Say, 'Go on deriding. Allah will indeed bring out what you are apprehensive of'*" (The Quran, 9: 64).

This verse shows that the hypocrites feared the revelation of a surah that would expose their inner secrets. Allah commands the Prophet to tell them to mock, as Allah would reveal what they feared. Other verses refer to their mockery of the Prophet as being naive and simple-minded, and the believers as foolish (The Quran, 9: 61; 2: 13).

There are several historical instances of mockery and ridicule of the believers by the hypocrites during the Prophet's mission. For instance, in the ninth year of Hijrah, when the Muslims were preparing for the battle against the Romans in the region of *Tabūk*, due to the harsh conditions and distance of the battlefield, they were forced to gather a large number of supplies, the Muslims on the other hand would do whatever they could to help the Islamic armies. A poor Muslim named Abu Aqil was only able to provide a small number of dates, which he had earned as payment for watering the garden of one of the *Anṣār*. He presented these dates to the

Prophet and the Muslim army as provisions. When he did, the hypocrites began mocking him, saying that Allah did not need such a meager offering (al-Ṣāliḥī al-Shāmī, 1993, Vol. 5, p. 435).

However, Allah exposed their ill intentions with the revelation of a verse and promised them punishment, saying, *“Those who blame the voluntary donors from among the faithful concerning the charities—and as for those who do not find [anything] except [what] their means [permit], they ridicule them—Allah shall put them to ridicule, and there is a painful punishment for them”* (The Quran, 9: 79).

Mocking others is considered one of the moral vices and one of the most heinous sins (Narāqī, 1999, p. 556). According to Mulla Ahmad Narāqī, the mocker is devoid of faith, humanity, and reason and will be subjected to various punishments on the Day of Judgment (Ibid, p. 555). Numerous Quranic verses and Ḥadīths condemn mockery (Kāshif al-Ghiṭā', 2001, Vol. 6, p. 33). This vice is attributed to criminals (The Quran, 83: 29), hypocrites (The Quran, 2: 14-15), the most unjust individuals (The Quran, 18: 56-57), and the foolish (The Quran, 5: 58). Therefore, a healthy, human-centered lifestyle is free from mockery and ridicule.

7. Reproaching the Believers

The hypocrites during the Prophet Muhammad's era exhibited hostility

towards the Muslims, displaying resentment during their moments of joy and mocking them in times of hardship. Their behavior reflected their inability to tolerate the success or happiness of the believers. The Quran vividly describes and portrays this behavior of the hypocrites in several verses. For instance, Allah said, *“If some good should befall you, it upsets them, but if some ill befalls you, they rejoice at it. Yet if you are patient and Godwary, their guile will not harm you in any way. Indeed, Allah encompasses what they do”* (The Quran, 3:120). Also, *“And should an affliction visit you, he says, ‘It was certainly Allah’s blessing that I did not accompany them!’”* (The Quran, 4:72).

One of the historical manifestations of the hypocrites mocking the believers occurred after the *Battle of Uhud*, when the Muslims had lost many martyrs and, on the surface, the battle appeared to be a defeat against the Muslims. As the Muslims returned to Medina, they mourned the loss of their dead. The hypocrites rejoiced in this situation and mocked the Muslims, saying, *“Muhammad is seeking kingship and royalty, which no other prophet has achieved. Those who died in this battle should have survived, but they chose to be with Muhammad. The hypocrites aimed to create doubt among the Prophet's companions and gradually isolate them from the*

Prophet through these remarks” (‘Āmilī, 1994, Vol. 6, p. 122).

The hypocrites in Medina exhibited destructive behavior by reproaching and mocking the believers during hardships and resenting their successes, intending to weaken their morale. The Quran highlights their actions, contrasting them with the Islamic principles of constructive reproach aimed at improving individuals' behavior without attacking their character. Constructive reproach involves critiquing undesirable traits privately to avoid embarrassment, as advocated by Imam Ali, “Reproaching someone in front of others is an attack on their character” (Āmadī, 1990, Vol.1, p. 720).

However, public criticism may be necessary in cases where harmful practices might influence others (Sharīf al-Razī, 1993, p. 98). Constructive reproach, rooted in sincere intentions, is vital for fostering correction and maintaining trust. In contrast, destructive reproach, stemming from arrogance, seeks to harm reputations and violates the principle of ‘enjoining good and forbidding evil’. Imam Baqir narrates from the Prophet, “It is enough of a fault for a man that he looks at the flaws of others but fails to see his own, or that he reproaches others for actions that he commits” (Kulaynī, 1986, Vol. 2, p. 459).

8. Breaking of Covenants

Breaking covenants is another characteristic of the hypocrites, which is mentioned in the Quran and Ḥadīth. The hypocrites, like other members of society, outwardly professed Islam, thus signing a pact of cooperation and solidarity with the Muslims and the Islamic government under any circumstances. They were obligated to defend Islam and the Prophet against their enemies. However, in several battles, they broke this practical covenant with the people. Sometimes, they refrained from joining the Muslim army before the battle even started, and at other times, they would retreat or flee after the battle had begun and the dire situation of the war became apparent.

This issue was addressed earlier in the discussion of the *Battle of Uhud*. Similarly, in the *Battle of the Trench*, after the enemies of Islam, with their overwhelming armies, created a critical situation at the gates of Medina, the hypocrites abandoned the battlefield. The Quran stated, “*Though they had already pledged to Allah before that they would not turn their backs [to flee], and pledges given to Allah are accountable*” (The Quran, 33: 15). That is, they had previously made a covenant with Allah not to turn their backs on the enemy, and the covenant made with

Allah will definitely be questioned, for they are accountable for it.

As previously mentioned, in the *Battle of Tabūk*, a group of hypocrites, led by Abdullah ibn Ubayy, did not accompany the Prophet and the Muslims and they returned to Medina. Similarly, in the *Battle of Banu Nadir* where they had made a pact of cooperation with the Jewish tribe of Banu Nadir they also acted treacherously and broke their promise. The Quran refers to this behavior of the hypocrites as follows, *“Surely, if they were expelled, they will not go out with them, and if they were fought against, they will not help them, and [even if] they were to help them they will turn their backs [to flee] and eventually they will not be helped”* (The Quran, 59: 12).

Fulfilling promises and covenants is a fundamental duty and one of the etiquettes of interaction and good conduct with others. The Quran considers the fulfillment of covenants a sign of faith (The Quran, 23: 8), and an attribute of the righteous (The Quran, 2: 177). Therefore, keeping promises should always be a cornerstone of the lifestyle of the faithful and the righteous.

9. False Oaths

There were times when the intentions and actions of the hypocrites became apparent to some Muslims. In such cases, one of the actions that the hypocrites

consistently resorted to was the use of false oaths. In the Quran, 58:16, which refers to the alliance between the hypocrites and the Jewish tribe of Banu Nadir around Medina, Allah describes their false oaths as a shield to deflect accusations and suspicions from themselves. The verse states, *“They make a shield of their oaths and bar [people] from the way of Allah; so, there is a humiliating punishment for them”* (The Quran, 58: 16).

One of the manifestations of the hypocrites' false oaths occurred when the Prophet Muhammad and the Muslims were returning from the *Battle of Tabūk*. The hypocrites, to apologize for not accompanying the Prophet and the Muslims in the battle, sought to gain their favor by swearing false oaths. However, before they reached Medina, Allah informed the Prophet of this plot and revealed, *“They will offer you excuses when you return to them. Say, ‘Do not make excuses; we will never believe you. Allah has informed us of your state of affairs. Allah and His Apostle will observe your conduct, then you will be returned to the Knower of the sensible and the Unseen, and He will inform you concerning what you used to do.’ They will swear to you by Allah when you return to them, that you may leave them alone. So, leave them alone. They are indeed filth, and their refuge shall be hell, a requital for what they used to*

earn. They swear to you that you may be reconciled to them. But even if you are reconciled to them, Allah shall not be reconciled to the transgressing lot" (The Quran, 9: 94-96).

An oath refers to a statement that emphasizes the truth and correctness of a matter, asserting that there is no mistake or error in it (Ṭabarasī, 1987, Vol. 9, p. 87). A lie, on the other hand, means a statement that is false and contrary to reality and is considered one of the major sins (Hāshimī Rafsanjānī, 2000, Vol. 13, p. 373).

Some scholars believe that a false oath involves two sins. One is the sin of lying, which is a major sin, and the other is swearing falsely by something sacred, such as Allah. Therefore, the sin of a false oath is considered to be double, equivalent to two major sins (Motahhari, 1997, Vol. 8, p. 263). In the advice of the Prophet Muhammad to Imam Ali, it is stated that Allah does not show mercy to those who swear falsely in His name (Ibn Shu'bah, 1984, p. 14). According to Ḥadīths, false oaths lead to poverty, infertility, severed family ties, and the depopulation of cities (Ṣadūq, 1990, pp. 226-228).

The Quran also mentions the following punishments for false oaths:

1. The painful punishment of Allah (The Quran, 3: 77).
2. Being deprived of the abundant benefits of the Hereafter (*Ibid*).

3. Allah does not speak to those who swear false oaths (*Ibid*).

4. The humiliation and disgrace of the individual on the Day of Judgment (The Quran, 9: 62-63; 58: 14-15)

5. The destruction of the individual (The Quran, 9: 42).

10. Disobeying the Prophet's Orders

One of the characteristics of the hypocrites in Medina during the Prophet's era was their defiance of his commands and their avoidance of responsibility during critical times. Historical reports indicate that during the Battle of the Trench, the Prophet assigned the digging of the trench to groups of ten men. Among the Muslims were some hypocrites who were supposed to carry out the task of digging, just like the others. However, when they felt that no one was watching them, they would stop working, and whenever the Muslims paid attention to them, they would resume the task. They would abandon their work without permission from the Prophet and even go to their homes (Ibn Hishām, 1936, Vol. 2, p. 701).

The Quran addressed this issue and said, "*Do not consider the Apostle's summons amongst you to be like your summoning one another. Allah certainly knows those of you who slip away shielding one another. Those who disobey his orders should beware lest an affliction should visit them or a*

painful punishment should befall them” (The Quran, 24: 63).

Since the *Wilāyah* (guardianship) in Islamic and Quranic analysis is a fundamental aspect of faith, and the two are inward matters, the way to assess a person’s acceptance of guardianship and faith is through their obedience. In other words, to measure a person’s faith and loyalty to the chosen servant of God, one must look at their willingness to obey.

The more obedient and responsive a person is, the greater it is understood that such an individual has love and affection for the chosen servant of God and feels a closer connection to them. This is because *Wilāyah* in the Quranic culture is deeply connected with love and affection. Hence, it is said in the interpretation of true faith that faith and disbelief are nothing but love and hatred respectively. Believers have love and affection for Allah and the Islamic leaders, who are referred to as the chosen servants of God, and this love and affection is what transforms them into obedient and responsive individuals. If they are asked to do something, they do it without hesitation or excuse. In this sense, guardianship and its acceptance are core elements of the believers’ lifestyle.

Conclusion

This research examines the undesirable lifestyle traits exhibited by the hypocrites in Medina during the

Prophet Muhammad’s era, as derived from Quranic verses and Prophetic narrations. The study systematically analyzed ten significant behaviors, such as deception, rumor-mongering, alliance with non-believers, and false oaths, that undermined societal and spiritual cohesion. These actions, driven by duplicity and selfish motives, not only threatened the emerging Islamic community but also contravened the core principles of morality and faith as emphasized in Islam.

From this examination, a set of constructive guidelines for adopting a righteous lifestyle emerges. These include truthfulness, maintaining loyalty to covenants, fostering sincerity in belief and actions, resisting deceit, upholding communal trust, and aligning one’s life with divine teachings and the example set by the Prophet. By avoiding the traits of hypocrites and adhering to these principles, Muslims are empowered to cultivate a lifestyle centered on ethical conduct, societal harmony, and spiritual well-being. Ultimately, this study affirms the enduring relevance of Quranic injunctions in guiding human behavior and promoting a virtuous society. It underscores the importance of self-awareness and moral discipline in building a life that leads to both worldly and eternal success.

Acknowledgment

I am sincerely grateful to all those who assisted me during the course of writing my research work. I really acknowledge and appreciate their patience and professional guidance which assisted in the timely completion of my Ph.D. dissertation. I wish them success in their endeavors.

Funding

This article has not received any financial support or sponsorship from any organization or individual.

Author Contributions

The article has been written by one author, and the author was solely responsible for the conception, research, analysis, and writing of this article.

Conflict of Interest

The authors declare that there is no conflict of interests regarding the publication of this manuscript.

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HOW TO CITE THIS ARTICLE

Bagheri Sadr, M. (2024). Elucidating the Behaviors of the Hypocrites in Medina During the Prophet's Era as an Undesirable Lifestyle. *International Multidisciplinary Journal of Pure Life*, 11 (40), 21-38.

DOI: <https://doi.org/10.22034/imjpl.2024.10187>

URL: http://p-l.journals.miu.ac.ir/article_10187.html



ORIGINAL RESEARCH PAPER

The Model of Moral Virtues of Imam Hussein Manifested in His Speeches on the Day of 'Āshūrā


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ARTICLE INFO		ABSTRACT	
Article History: Received: 25 March 2024 Revised: 20 May 2024 Accepted: 15 June 2024		SUBJECT & OBJECTIVES: Possessing a collection of ethical qualities sets apart a virtuous human being from the rest and steers them toward everlasting bliss. It is a widely recognized fact that God's messengers and spiritual leaders exemplified these qualities, even in the most arduous and bleakest circumstances. This was particularly evident on the day of 'Āshūrā, when Imam Hussein fearlessly showcased these qualities in Karbala, addressing His formidable adversaries and encouraging them to opt for the righteous path. It is not surprising that Imam Hussein demonstrated such nobility amidst the turmoil of warfare, as his father Ali once asserted that through a change of circumstances, the mettle of men is known. On the 10th of Moharram, we must fully immerse ourselves in Imam Hussein's enlightening utterances, striving to grasp his profound truth.	
Key Words: Virtue Morality Model Āshūrā Sacrificial Leadership		METHOD & FINDING: Through this examination, we intend to delve into the moral high ground that Imam Hussein adopted on this momentous day, employing a descriptive-analytical methodology. Through undertaking this investigation, we have managed to uncover several priceless facets of Imam Hussein's character, which became evident on a day unparalleled in human history. In his speeches, Imam Hussein emphasized the importance of virtues such as gentle articulation, alignment with a divine, prophetic, and Quranic approach, unwavering resolve and refusal to yield to the adversary, as well as humbleness and rejection of conceit before the Almighty, among various others.	
DOI: https://doi.org/10.22034/imjpl.2024.10183		CONCLUSION: These facets demonstrate the authentic model of moral virtues embodied by Imam Hussein, which are proven in times of difficulty and crisis. His steadfastness in these principles reflects the mark of a truly perfect man.	
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Article Address Published on the Journal Site: http://p-l-journals.miu.ac.ir/article_10183.html			
NUMBER OF REFERENCES 31		NUMBER OF AUTHORS 4	
		NATIONALITY OF AUTHOR (Syria, Iran)	

Introduction

“Speak so that you may be known since man is hidden under his tongue” (Sharīf al-Raḍī, 11th c, Sayings No. 402). This was emphasized by Imam Ali, as an important aspect of understanding a person’s truth and the essence and nature of their soul. The focus of this research will be on the words of the most influential leaders throughout history, particularly on a day when humanity mourned the loss of the Prophet's grandson, Imam Hussein, who meant a lot to him and brought him joy. Imam Hussein's divine personality was characterized by embodying moral virtues to the highest degree, encompassing the noble qualities of the human soul in its most beautiful and meaningful forms.

It is no surprise that such a personality expressed profound words aligned with morality even in the most challenging situations, particularly in the battle between truth and falsehood. On the day of ‘Āshūrā, the leader of the youth of Paradise addressed Omar bin Sa‘d's camp in the year 61 AH, introducing Himself and explaining His purpose of coming to Iraq based on the invitation of the people of Kufa. He mentioned individuals who corresponded with Him from Ibn Sa‘d's camp, as well as His refusal to swear allegiance to Yazid bin Mu‘awiyah, which caused humiliation and disgrace. In this study, we will delve deeper into the moral aspects of the words of Imam Hussein, the Master of the Martyrs.

Theoretical Foundations

1. *al-Faḍīlah* (Virtue)

Linguistically in Arabic originates from the term *Faḍala* which denotes an increase or surplus in something. From this root comes *Faḍl*, meaning abundance and goodness (Ibn Fāris, 1984, Vol. 4, p. 508).

The term ‘virtue’ idiomatically means the virtue of the soul, not that of the body, like happiness is an activity of the soul (Aristotle, 1923, Vol. 1, p. 219). Virtue is formed only through habit and nature grants us only predispositions and capacities, and we shape them into specific faculties through the way we use them. For one does not learn to perform good actions except by acting. Moral virtue is primarily the product of habit and character (Ibid, p. 225).

2. Morality

It is a state of the soul that inclines it towards actions without thought or deliberation. Some morals are innate, stemming from one's natural disposition such as a person who is easily provoked to anger by the slightest cause. Others are acquired through habit and training; they may begin with thought and contemplation but through continuous practice, become deeply ingrained as a disposition and character trait (Ibn Miskawayh, 2005, p. 50-51).

3. Model

It has several meanings, the most important of which is something such as a system that can be copied by other people. The nation's constitution provided a

model that other countries followed. Further, (approving) a person or thing that is considered an excellent example of something. For example, it was a model of clarity (Oxford Advanced American Dictionary, 2011, p. 955).

4. Āshūrā

The day of Āshūrā, the very day on which Hussein ibn Ali was martyred on a Saturday, the tenth of Muharram in the year 61 AH (Tabarsī, 1997, p. 459). Imam Hussein says: On Āshūrā not a single member of my family, lineage, or household will remain without suffering. My head will be carried to Yazid ibn Mu'awiya (Khasibi, 1991, pp. 206-207).

Literature Review

Imam Hussein occupies a singular position in history as a revolutionary figure whose martyrdom at Karbala precipitated a paradigm shift in Islamic thought, ethics, and resistance movements. His legacy transcends temporal and sectarian boundaries, rendering him not merely a historical personality but an enduring archetype of moral defiance against tyranny. Given his exceptional stature, every aspect of his life—particularly his oratory—demands rigorous scholarly examination as a source of theological, ethical, and socio-political methodology.

The Hussein narrative has been extensively studied through various lenses, including historical chronicles (e.g., *al-Ṭabarī's Tārīkh al-Rusul wa al-Mulūk*), theological exegeses (e.g.,

Shaykh al-Mufīd's al-Irshād), and literary elegies (e.g., the works of Moḥammad Mahdī al-Jawāhirī). However, while the broader Karbala event has been meticulously documented, a critical lacuna persists in the systematic analysis of Imam Hussein's sermons as discrete rhetorical and philosophical texts. His speeches—particularly those delivered en route to and within Karbala—constitute a manifesto of principled resistance, yet they remain underexplored in terms of their linguistic structure, moral philosophy, and persuasive power.

Among the limited scholarly works addressing this gap is Syed Muṣṭafā Mūṣṣawī I'timād's *a Glimpse of Imam Hussein's Eloquence: Speeches, Letters, and Sermons*, which provides a focused examination of Imam Hussein's oratory, particularly his sermons on Āshūrā.

I'timād's work distinguishes itself by dissecting the interplay between rhetorical devices (e.g., parallelism, antithesis, and Quranic intertextuality) and moral exhortations in Imam Hussein's speeches. However, while I'timād's analysis offers foundational insights, it does not fully engage with comparative frameworks—such as juxtaposing Imam Hussein's sermons with classical theories of rhetoric (Aristotelian pathos and ethos) or contemporary resistance literature (e.g., Frantz Fanon's *The Wretched of the Earth*).

Further scholarship has touched upon related themes without centering the sermons themselves. For instance:

- Ayoub (1978) in *Redemptive Suffering in Islam* examines Karbala's theological symbolism but does not analyze the sermons as performative acts of resistance.
- Dakake (2007) in *The Charismatic Community* discusses Shi'i communal identity formation but overlooks the rhetorical strategies in Imam Hussein's discourse.
- Hyder (2006) in *Reliving Karbala* explores the event's literary representations but does not deconstruct the original sermons' linguistic and ethical dimensions.

Most prior studies examine Imam Hussein's *qiyām* (uprising) in terms of its historical, political, or theological dimensions (e.g., martyrdom as resistance to tyranny). This article zooms in on the ethical content of his words on 'Āshūrā, treating them as a model of divine morality (e.g., gentleness, forbearance, honesty) derived from the Quran and prophetic tradition.

The Manifestations of Moral Virtues in The Speech of Imam Hussein in 'Āshūrā

Imam Hussein is an embodiment of the Quranic methodology of morality which shines clearly in the sky of 'Āshūrā. As we delve deeper into His remarkable character, we sense the absolute perfection of humanity in every single word He uttered and every action He performed during that momentous historical event.

1. Softly Speaking (Flexible Saying)

Imam Hussein's remarkable and compassionate speech with his

opponents stands out from the beginning. Despite being the esteemed leader of the youth and the beloved of the Prophet, Imam Hussein chooses to address His adversaries with utmost gentleness. One might expect that someone with such a revered position and the ability to beseech the Almighty for severe punishment upon his enemies would do so, but Imam Hussein defies this expectation. His noble character and profound connection to the Creator reveal His greatness, kindness, and mercy. Even in the face of adversity, Imam Hussein demonstrates His exceptional nature by choosing to communicate with his opponents in a manner that reflects his deep connection to the Divine Essence.

In this respect, Imam Hussein says, "O people of Iraq! Listen to me and do not make haste to kill me so that I may tell you what I must, and appraise you of the reason for my coming to Iraq. If you accept my excuse, believe in what I say, and behave towards me fairly, you will level for yourselves the path of prosperity, and then you will have no reason to kill me. And even if you do not accept my excuse and deviate from the path of justice, you must ponder over the pros and cons of the matter before you kill me, and should not undertake such a delicate task rashly and without deliberation. My supporter is the Almighty Allah Who has revealed the Quran. Allah guards His deserving servants" (Majlisi, 1983, Vol. 45, p. 6).

In this instance, we behold the delicate and tender nature of speech, which is merely a manifestation of divine morals, a prophetic tradition, and an approach derived from the Quran that he adopted in a place and time resistant to being hard for others. This occurrence brings to mind the interaction between the prophet Moses and Aaron, and Pharaoh, as mentioned in Allah's words, *"Speak to him in a soft manner"* (The Quran, 20: 44). A gentle manner represents a mild and comforting expression, and gentleness encompasses dutifully obeying what brings about goodness, to the point where it is referred to as a religion, as stated by the prophet Muhammed, "Surely, God is kind and loves kindness" (Āmulī, 2006, Vol. 2, p. 490).

This divine recommendation to the two Prophets of God to be compassionate and gentle is merely a reflection of His benevolence and magnanimity towards His adversaries, with the full knowledge of Pharaoh's utter incapability and weakness, and his tremendous detachment from the realm of servitude, coupled with his capacity to discern based on the meaning of the Almighty's words, *"Maybe he will take admonition or fear"* (The Quran, 20: 44).

It is evident that God intended for gentle speech to be a sign of benevolence and politeness and required it to be delivered by someone who held greater power than the

recipient. This is because requests made gently are more likely to be granted, whereas oppression does not lead to mercy and kindness. Therefore, the manifestation of divine gentleness from the Messengers of God serves as motivation to align Pharaoh's outward appearance with his true nature, known only by the Almighty, it is no secret that Pharaoh's inward form is the most helpless, despite his outward appearance of arrogance. However, he eventually abandoned his tyranny and arrogance through the use of gentle speech, making his internal and external forms harmonious and compatible. Hence, these soft words became the soldiers of God who confronted Pharaoh's inner soldiers and defeated them. Pharaoh was too preoccupied with dealing with the consequences of his defeat, such as humiliation and loss of power, to resort to violence against those who spoke gently to him in that council meeting (Ibn 'Arabī, 1997, Vol. 3, p. 264).

Hence, a gentle statement represents a divine morality made by a kind God who possesses expert knowledge and understanding of his creation. This is nothing but His kindness to His most severe enemies, so what is the situation with one who is His servant? The power of tenderness and meekness, contrary to what one might assume about their feeble influence, actually holds the greatest sway and encompasses all people in general. The most convincing

example of this is the Almighty's truth standing against the cruelest and most unjust individuals, like Pharaoh. The Almighty imparts a universal rule that applies to every listener of a kind word, revealing the essence of the message without imposing upon the listener to embrace and follow the truth. Pharaoh serves as a prime example, as he initially had an inkling of the truth in his heart but led himself down a path toward ultimate ruin, both physically and morally. This same scenario played out with the enemies of God and His Imam within Ibn Sa'd's camp, as their souls were convinced of the truth yet denied it, as Allah says, *"They impugned them — though they were convinced in their hearts— wrongfully and defiantly. So, observe how was the fate of the agents of corruption!"* (The Quran, 26: 14).

2. Prudence and Forbearance

Forbearing, often referred to as the calmness of the inner self, possesses the ability to remain unaffected by anger and disturbances. It serves as the true opposite of anger, prohibiting its emergence and subsequent agitation. In terms of psychological qualities, prudence, and forbearing hold the utmost importance after knowledge, as knowledge alone lacks significance without it. Consequently, whenever knowledge is praised or inquired about, it is commonly compared to the significance of forbearing (Narāqī, 1990, p. 332).

The temperance that emanated from Sayyid al-Shuhadā' (Master of Martyrs)

is simply an extension of the Eternal Truth. Imam Hussein remains steadfast in preserving the example set by the father of all prophets, Abraham, His son Ishmael, His grandfather prophet Muhammad, His father, Imam 'Alī ibn Abī Ṭālib, and His brother Imam Hasan al-Mujtaba. This encompasses the way they dealt with divine tests and their enemies. In the Holy Quran, Abraham and Ishmael are described as embodiments of resilience and patience, as they reached the pinnacle of these qualities while facing the severe trial of Ishmael's sacrifice, a test not faced by any other prophets, *"Indeed Abraham was most plaintive and forbearing"* (The Quran, 11: 114). Also, *"So We gave him the good news of a forbearing son"* (The Quran, 37: 101).

Ishmael demonstrates remarkable patience and endurance in His servitude to God and the hardships of the divine tests, and compassion was an attribute of Ishmael that he inherited from His father, Abraham (Jīlānī, 2009, Vol.5, p. 31). The Prophet Muhammad perfected the concept of prudence, as he embodied and exemplified this virtue and its truth unprecedentedly. The Messenger of God stated that He was not sent to curse but rather as a mercy (Mohammadi Reyshahri, 2010, Vol. 4, p. 278).

Imam Hussein adopted a divine approach, emulating the ethical standards of His Almighty Creator and following the path of His revered grandfather. He displayed utmost

patience to endure all the adversities inflicted upon Him by his enemies, with the purity of His heart and the serenity and goodness of his soul. He asked them with the power of His soul about who He was and to what lineage He belonged to, despite their complete knowledge. This is done in multiple ways, either by directly asking them or refuting the origin and branches of his good relative tree, as evident in His words, “O people! Identify me and see who I am. Then you will come to your senses and reproach yourselves” (Majlisī, 1983, Vol. 45, p. 51).

You should reflect carefully on whether it is permissible for you to kill me and to disregard the reverence due to me. Am I not the son of your Prophet’s daughter? Is the *Waṣī* (vicegerent) of your Prophet and His cousin and the first person, who expressed belief in Allah and confirmed what was brought by His Prophet, not my father? Is the Doyen of Martyrs Hamza bin ‘Abdul Muttalib not the uncle of my father? Is not the martyr Ja‘far son of Abu Talib who has two wings and flies with Allah’s angels my uncle? Have you not heard what the Holy Prophet has said about me and my brother, “These two sons of mine are the chiefs of the young men of Paradise? Or by asking them to ask some of the companions of the Messenger of God who are still alive, such as Saeed Al-Khudri, Sahl bin Sa‘d Al-Sa‘idi, Zayd bin Arqam, and Anas bin Malik. And even if you do not believe in my words

and refute me, there are still some companions of the Holy Prophet amongst you who, when asked, will apprise you of the facts. Ask Jabir bin Abdullah Ansari, Abu Sa‘id Khudari, Nahl bin Sadi, Zayd bin Arqam, or Anas bin Malik, so that they may tell you that they have heard these words from the Holy Prophet about me and my brother” (Ibid, Vol. 18, p. 245).

Although his honorable soul included all human perfections and he was the infallible son of the Messenger of God. Through His unique forbearance, He declared the validity of His lineage without intentionally lying, which of course, due to His divine infallibility, He was absolved of when He said, “I swear by Allah that I know Allah hates the liars, and I have never told a lie” (Ibid, p. 245).

The display of forbearance by Imam Hussein can be understood as a manifestation of his deep reverence for the Almighty and his religion. It reflects His concern for preventing the enemies of God from perpetrating the gravest offense and the most egregious transgression against Allah by violating the sanctity of His appointed guardian.

3. Honesty and Rejecting Lying

All the moral signals mentioned in this final sermon by Imam Hussein on the difficult day of ‘Āshūrā are nothing but sparkling existential values that reflect the brilliance of this honorable soul. We feel with our souls the sweetness of honesty in his words, and how could

that not be so since He is the friend, the son of the friend, the son of the friend?

We see Imam Hussein giving an indication and nod to the source of the virtue of honesty in Himself, which is its association with the truth, as we see in His saying, "If you think that whatever I am saying is true so much the better. I swear by Allah that I know Allah hates the liars, and I have never told a lie" (Majlisī, 1983, Vol.18, p. 245).

The truth is not only that which cannot be separated from honesty, but rather it encompasses every good and righteous thing without exception. God mentions it 253 times in the Holy Quran in various contexts because it represents constancy and encompasses the God Almighty, His oneness and worship, and all obligatory matters. Believing in God's prophets, messengers, books, and the Last Day, and adhering to their laws and rulings are part of the truth (Ṣādeqī Tehrānī, 1986, Vol. 30, p. 442).

Honesty can be seen as a branch of the tree of absolute goodness. It is impossible for Imam Hussein to speak anything other than the truth, considering His honorable character that reflects the essence of truth and infinite goodness. It is important to note that the path of truth and its embodiment did not cease with Imam Hussein, but rather it was carried on by his family and descendants. We can observe their dedication to the path of truth and honesty in their actions and

movements. This is exemplified by the words of Ḥaḍrat 'Ali al-Akbar when He addressed His father during the incident of Karbala, "Do we not stand for the truth?" In response, He said, "Yes, my son, and by Him to whom the servants will return." Ali Al-Akbar then expressed, "O father, then we do not care about death" (Majlisī, 1983, Vol. 44, p. 367).

4. Pride and Dignity in Confronting the Enemy

Imam Hussein's moral qualities were seen in his response to al-Ash'ath's request for Him to surrender and swear loyalty to Yazid, as mentioned in His sermon, "By God, I shall not give you with my hand as the giving of the humiliated, nor shall I flee from them as slaves flee!" (Ibid, Vol. 45, p. 6).

Likewise, when the people turned around Imam Hussein, He mounted his horse after ensuring the safety of Himself and His followers. He condemned the disgrace and spoke to them, stating, "Indeed, the illegitimate person, the son of the illegitimate person has left me between *al-Sillah* (unsheathing sword) and *al-Dhillah* (disgrace) and how far removed is that [disgrace] from me! God and His Messenger and the believers and the ancestors who were purified and homes that were made pure have refused that we should prefer the obedience of the base over the martyrdom of the noble" (Ibid, Vol. 44, p. 83).

In these words, the Master of Martyrs reflects the true meaning of pride and its orientation in His personality, according to what His grandfather, Prophet Muhammed expressed when He said, "Whoever begins a new day from my community with a concern other than Allah is not from Allah, and whoever does not care about the affairs of the believers is not one of them, and whoever willingly submits to humiliation is not one of us, the people of the household" (Majlisī, 1983, Vol. 74, p. 162).

Imam Hussein gained His honor and splendor from the Mighty, the Victorious and Unconquerable Essence who possesses supreme power and knowledge beyond comprehension and understanding. The One who is unparalleled and unknown in terms of His Reality and Essence. The One who has absolute glory, for whom there is great need, is difficult to attain, and can only be reached through Him (Qūnawī, 2008, p. 153).

When one is captivated by the magnificence of the Divine Glory and encompassed by His sovereign rule, similar to Imam Hussein, they disregard all other beings and acknowledge no authority greater than their Creator. Allah points out that might to whom it truly belongs. They say, "*When we return to the city, the mighty will surely expel the abased from it. Yet all might belong to Allah and His Apostle, and the*

faithful, but the hypocrites do not know" (The Quran, 63: 8).

The hypocrites made a mistake and their eyes deviated from the truth in distinguishing the more honorable from the meaner, thinking that they were the most honorable, not the Muslims, so that the Almighty God answered them saying, "*And Glory belongs to God and His Messenger and the believers*" (The Quran, 63: 8).

Glory belongs to God all together. The Glory of the Truth is intrinsic and essential, while the glory of the Messenger and the believers is obtained as His blessing. Therefore, attaining divine glory must be through true faith, which gives its followers a glory that does not fade in this world and the hereafter. Accordingly, there is no glory except in obedience to God, and there is no humiliation except in disobedience to Him, otherwise, there is no basis for it (Qushayrī, 1992, Vol. 3, p. 590; Mustafa et al, 2021, pp. 53-74).

Thus, God Almighty has explained the origin and source of glory, which is the Divine Will, indicating that by saying, "*Those who take the faithless for allies instead of the faithful. Do they seek honor with them? [If so,] indeed all honor belongs to Allah*" (The Quran, 4: 139).

In other words, do not seek glory or recognition from the world and its inhabitants, as those lacking in something will not be able to give it. Instead, ask for it from God Almighty, whose treasures are abundant with

never-ending goodness in this life and the hereafter, by following the Prophet and His family, to be among those who are mentioned in the following verse, “And glory belongs to God and His Messenger and the believers” (Najm al-Dīn, 2009, Vol. 2, p. 217).

Imam Hussein exemplified the act of seeking glory from the divine presence by following Prophet Muhammad when He rejected the offer of safety from Yazid's army in exchange for pledging allegiance to him. This was to teach us how one can maintain their honor and strength in the eyes of Allah in the most critical moments of their life. When Imam Hussein refused to give in like the subservient ones, He was guided by the eternal truth that cannot be changed or altered, which is that glory belongs to God and to those who are on His side, even if they appear to be defeated (Sulṭān ‘Alī Shāh, 1988, Vol. 4, p.179).

Therefore, all glory, victory, power, pride, and authority belong solely to Allah. As a result, the Messengers of God and His close companions do not concern themselves with the actions or words of oppressors, as they do not possess anything of their own. This is because all glory truly belongs to God and is manifested through His Messenger and the believers as a divine honor and glorification for them. As Allah said, “Allah has ordained: I shall surely prevail, I and My apostles. Indeed,

Allah is all-strong, all-mighty” (The Quran, 58: 21) and “Indeed We shall help Our apostles and those who have faith in the life of the world and on the day when the witnesses rise” (The Quran, 40: 51)

5. Disavowing The Arrogant and Ungrateful Ones

This high virtue was mentioned at the end of His sermon when He concluded it with the following Quranic verses, “*Oh Allah Servants “have taken the protection of my Lord and your Lord, lest you should stone me” (The Quran, 44: 20) Also, “Indeed I seek the protection of my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning” (The Quran, 40: 27; Majlisī, 1983, Vol. 45, p. 83)*

When we refer back to the Holy Quran, we observe that the reason Imam Hussein has chosen these particular verses is significant. Each of these verses was originally mentioned in the context of the prophet Moses battling against the tyrant Pharaoh. Therefore, to comprehend the rationale behind Imam Hussein's selection of these two holy verses, it is necessary to delve into a thorough study and analysis. In this respect, Allah said, “*And Pharaoh said, ‘Let me slay Moses and let him invoke his Lord. Indeed, I fear that he will change your religion, or bring forth corruption in the land’ (The Quran, 40: 26).*

Additionally, Moses asserts, “*Indeed I seek the protection of my Lord and*

your Lord from every arrogant one who does not believe in the Day of Reckoning” (The Quran, 40: 27).

In this context, Pharaoh dared to mock Allah and His Messenger by saying, “Let me slay Moses, and let him invoke his Lord.” This implies that if Moses’ Lord was truly powerful, then he should seek help from Him to escape his predicament. Pharaoh proclaimed to his people that he intended to kill the prophet Moses because he believed Moses was attempting to spread corruption on Earth and feared that Moses would change their religion. However, it is vital to recognize that Pharaoh himself was the source of corruption. It is not surprising that he and other tyrannical pharaohs would wear a mask of innocence in front of their people, concealing the truth and manipulating emotions to incite animosity towards the rightful reformer.

Prophet Moses, in His response, displayed utmost intelligence and faith by seeking refuge in his Lord and their Lord from every arrogant individual who denies the Day of Reckoning. This was done to challenge Pharaoh's assertion that there is a distinction between his Lord and theirs. Pharaoh provocatively challenged Moses to call upon His Lord, to which Moses sought refuge in His Lord and their Lord, thereby emphasizing the oneness of God and clarifying that His refuge extends to their Lord as well.

Furthermore, Moses expanded the scope of His refuge by including every arrogant person who rejects the concept of the Day of Judgment, without singling out Pharaoh by name, using the term ‘arrogant’ to undermine his oppressive authority and include him among others who possess arrogance.

This approach aimed to diminish Pharaoh's power, arrogance, and tyranny, treating him as an equal among the arrogant and highlighting his accountability before his people. This response, which is the kindest, strongest, and smartest, serves as a suitable reply to an arrogant tyrant. In such situations, one must seek refuge in the Lord of the Worlds who protects and elevates His creation.

There are several reasons for this. Firstly, the arrogance of the tyrant is unfounded. This arrogance stems from their disbelief in the Day of Judgment, which leads them to live a life lacking respect for others in both their words and actions (Şādeqī Tehrānī, 1986, Vol. 25, p. 434). These individuals abandon moral values and principles, relying solely on their tyranny and dominance when interacting with people.

They deliberately reject the truth and consequently deny any responsibility for their behavior and statements. The only way to escape from their harm is by seeking refuge in the Lord of the Worlds. This was the exact situation Imam Hussein faced when confronting Yazid and his

followers, who can be compared to the Pharaoh of his time. Just as Imam Hussein and His family were the most distinguished individuals, Yazid, and his followers were the most despicable due to their arrogance, envy towards the truth and its advocates, and their refusal to follow it.

They were slaves to worldly desires. Therefore, Imam Hussein recited the same noble verses that the prophet Moses used to disassociate Himself from Pharaoh and his reprehensible qualities. Pharaoh exhibited both types of arrogance: arrogance towards God and arrogance towards people based on tyranny and complete ignorance. This is why Almighty God denounces arrogance multiple times in His Book, *“Indeed those who are disdainful of My worship will enter hell in utter humility”* (The Quran, 40: 60). Also, *“And on the Day of Resurrection, you will see those who attributed lies to Allah with their faces blackened. Is not the [final] abode of the arrogant in hell?”* (The Quran, 39:60).

6. Avoiding Offensive Language and Causing Harm

This moral virtue was highlighted in the profound statement made by Imam Hussein as a noble verse at the end of his sermon, *“I seek the protection of my Lord and your Lord, lest you should stone me”* (The Quran, 44: 20).

This verse is among a group of verses that also talk about the confrontation of Moses with Pharaoh, *“Certainly We*

tried the people of Pharaoh before them when a noble apostle came to [saying,] ‘Give over the servants of Allah to me; indeed, I am a trusted apostle [sent] to you. Do not defy Allah. Indeed, I bring you a manifest authority. I seek the protection of my Lord and your Lord, lest you should stone me’” (The Quran, 44: 17-20).

Prophet Moses implores the protection of the Lord of the Worlds in these verses, entrusting Him to endure the retaliatory backlash from Pharaoh and his people in response to his sincere call to faith. This backlash encompasses physical harm such as violence, stoning, murder, or verbal mistreatment (Ālūsī, 1995, Vol. 13, p. 120).

The annals of history depict the consistent utilization of oppression and persecution by Pharaoh-like figures to suppress God's messengers and those who dissent against their ideas, zeal, and approach, owing to their irrationality. Imam Hussein similarly sought refuge in this manner, emphasizing that unjust violence is universally abhorred and despised regardless of one's religious affiliation or sect. The employment of vulgar language, obscenity, and cursing is a manifestation of the animosity that resides within an individual's soul (Narāqī, 1990, Vol. 1, p. 349). These are a few detestable characteristics that define the adversaries of God and His chosen protector, which Imam Hussein aimed to avoid. One might question if

Imam Hussein's quest for refuge had the same existential realization as Moses', as the events in their respective stories ultimately diverged, with Pharaoh drowning and God ensuring the safety of Moses and His brother.

Undoubtedly, the presence and reality of Imam Hussein encompassed this sanctuary for numerous reasons:

1. The speech delivered by the holy [cut] head of Imam Hussein during the captivity of His family in Karbala, and his frequent recitation of the Holy Quran before and after the Event of Karbala, clearly portrayed His dignified demeanor (Majlisī, 1983, Vol. 45, p. 304). This underscores the profound reality of Imam Hussein's noble presence, which can only be comprehended by those with pure hearts due to his moral perfection and divine protection. Additionally, the presence of Imam Hussein and his enigmatic core of essence, beyond our limited understanding, attests to his unwavering devotion and eternal love for the Divine. Unlike ordinary individuals who perish and succumb to death, Imam Hussein will never meet such fate, for he possesses a life unlike any other, which elucidates the significance of the speech of Imam Hussein's holy head. It was reported that one of the knowledgeable men, namely Ba'ḍ al-Ārifin, laughed while in the grave, so it was said, "Is there life after death?" He replied, "Such are the beloved of God." And the

knowledgeable man said, "The life of knowledge is a special spirit that the Truth has perfected in revealing Himself to it, and it was by the Truth, not by command" (Bakli, 2005, p. 157). If this is the condition of ordinary individuals with knowledge of God, then imagine the state of the Infallible One.

2. Divine victory cannot be determined in a single moment, rather it is a continuous historical process. This is a result of the divine qualities of patience and justice. God bestows patience and does not neglect, which is evident in the ongoing issue of Karbala. This issue will remain unresolved until the appearance of Imam Mahdi, who embodies the divine caliphate based on truth. The essence of truth is explained in the Almighty's words, "*Shall We treat those who have faith and do righteous deeds like those who cause corruption on the earth? Shall We treat the Godwary like the vicious?*" (The Quran, 38: 28). Hence, the righteous, who are constantly connected to the brilliance, beauty, and magnitude of God, cannot be equated with those whose desires and worldly pleasures blind them to God's radiance. Therefore, truth serves as the foundation and core of creation. Consequently, the reward for good deeds can only be goodness, and the righteous cannot be compared to the ungodly. This parity contradicts one of the fundamental principles of creation:

the rejection of the claim of the ungodly caliphate on Earth. Moreover, the enemies of God and Imam Hussein no longer exist. The memory of their presence has been erased after the tragic events of Karbala.

3. The true magnitude of victory has been affirmed by the Almighty God and His Messenger through numerous narrations that highlight the esteemed position of Imam Hussein. These narrations emphasize his role as one of the fifth of *Aṣḥāb al-Kisā'* (the People of the Cloak), the leader of martyrs, the leader of the youth in Paradise, and more.
4. The leader of the martyrs, Imam al-Hussein, imparted the teachings of enthusiasm and the true essence of victory. He exemplified how one can strive, with divine support and protection, to distance oneself, family, and companions from the humiliation imposed by oppressors, sacrificing everything for the pleasure of God. His actions embodied the fullest meaning of victory, and without his embodiment of these principles, the concept of ultimate victory would not have been passed down to future generations. Imam Hussein willingly embraced death, considering it as true happiness. Ibn Abī Al-Ḥadīd describes Imam Hussein in his commentary on *Nahj Al-Balagha*, in a chapter titled *The Deniers of Oppression and Their Reports*,

saying, “Abu Abdullah Al-Hussein bin Ali bin Abi Talib, the leader of fearless people, taught people honor - and chose death under the shadows of swords over humiliation. Despite being given a chance to escape and ensure safety for himself and his companions, he refused the offer, fearing that Ibn Ziyad would subject him to some form of humiliation if he did not kill him - so he chose death over that (Ibn Abī Al-Ḥadīd, n.d., Vol. 3, p. 249).

Conclusion

The genuine nature of a person is revealed when their life is on the line, and in this case, we can sense the essence of the Quranic moral truth of Imam Hussein's actions and choices on the tenth of Moharram. The words spoken by Imam Hussein during the battle of ‘Āshūrā and his final moments were not mere words, but rather a practical reflection of his moral values and principles. One notable virtue displayed by the Imam was his gentle speech even towards the most formidable enemies of God, which exemplifies divine morals, follows the teachings of Prophet Muhammad, and adheres to the Quranic approach. Furthermore, we witness His commendation of God Almighty in His last challenging moments. His prudence was driven by His unwavering dedication to defending the religion of God, preventing the enemies from committing the gravest crime

against the honor of God's chosen guardian. We observe true sincerity in His actions and gestures. Imam Hussein's pride was intertwined with his devotion to the eternal glory of God, as He displayed arrogance towards the enemies of God and utmost humility in the presence of His beloved Creator, demonstrating remarkable resilience despite enduring numerous horrors and successive calamities. These are some of the lessons we learned from the grandson of the last Prophet.

Acknowledgment

I want to sincerely thank Almighty God for giving me the wisdom and direction to work on such an important subject as Imam Hussain and his admirable morals throughout the most challenging times of Ashura. I also want to express my sincere gratitude to my colleagues for their tremendous assistance and cooperation in this endeavor.

Funding

This research project was carried out without financial support from scientific centers, and it was the result of the scientific efforts of the authors.

Authors' Contributions

The idea of research, collecting data analyzing the content of the paper, and compiling it on a wide level was carried out by the corresponding author and the other authors helped to enrich the paper by adding new

references and scientific suggestions. Therefore, the authors contributed to the paper revision and have read and approved the final version.

Conflict of Interest

The authors declare that there is no conflict of interests regarding the publication of this manuscript.

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HOW TO CITE THIS ARTICLE

Mustafa, K. F., Ali, Y., Pashaei, A. H., & Faraji, H. (2024). *The Model of Moral Virtues of Imam Hussein Manifested in His Speeches on the Day of 'Āshūrā. International Multidisciplinary Journal of Pure Life, 11 (40), 39-56.*

DOI: <https://doi.org/10.22034/imjpl.2024.10183>

URL: http://p-l-journals.miu.ac.ir/article_10183.html




PAPER DERIVED FROM THESIS

Social Status of Afghan Women During The History and Its Impact on Their Contemporary Life

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ARTICLE INFO		ABSTRACT	
Article History: Received: 25 December 2023 Revised: 20 February 2024 Accepted: 15 March 2024		SUBJECT & OBJECTIVES: One of the most significant issues in the contemporary world is women's legal status and social activities. Afghanistan is at the forefront of women's discussions due to its drastic changes and developments. This article aims to examine the status of women in this country's traditional and historical context to provide a solution to various issues and problems.	
Key Words: Social Status Women Afghanistan Ġaznavīd Durani Ṭāliban Mujāhideen		METHOD & FINDING: Our findings indicate that Afghan women have faced numerous challenges throughout history, although there were periods, such as the Kushan Empire age when they found a respectable position. The advent of Islam initially promoted cultural tolerance and respect for women, promoting their status among Muslim nations. However, during the ‘Umayyad and ‘Abbāsīd Dynasties, class and racial discrimination contributed to a decline in women's status. The emergence of local dynasties such as the Ṭāhirīds, Ṣafārīds, and Sāmānīds brought political stability and gradual cultural development, although women's social participation remained limited. The Ġaznavīd era marked a turning point, providing a more favorable environment for women's education and rights, while the Timūrīd era witnessed the peak of women's involvement in social affairs.	
DOI: https://doi.org/10.22034/imjpl.2024.10005		CONCLUSION: Overall, the status of Afghan women has fluctuated considerably, with their current situation experiencing significant ups and downs due to changing political circumstances. By reflecting on the past, we aim to provide insight into their status from history to the contemporary age.	
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Article Address Published on the Journal Site: http://p-l.journals.miu.ac.ir/article_10005.html			
NUMBER OF REFERENCES 37		NUMBER OF AUTHORS 2	
		NATIONALITY OF AUTHOR (Afghanistan, Iran)	

Introduction

The situation of women in Afghanistan under the Tāliban is tough, as they are excluded from government roles, schools, universities, and social life, leading to their isolation. The Tāliban's strict interpretation of Islam has undone two decades of progress in the Islamic Republic of Afghanistan, which initially brought hope among oppressed minorities, especially women. However, the shortcomings of the Islamic Republic's government, marked by corruption and insecurity, ultimately frustrated public opinion and allowed the Tāliban to seize power. Of course, the economic burden of ongoing conflict and adverse global conditions have further reduced support for the republican government. In addition, efforts by human rights organizations and other non-governmental organizations to promote unbridled freedoms through their media arm within the country and to challenge the norms of traditional Islamic society have inadvertently contributed to the decline in the republican government's popularity.

The objective of this article is not to criticize the current regime or defend the previous government, but rather to examine the historical factors that have influenced, and in some ways imposed upon women's status in traditional Afghan society and their lifestyles.

Theoretical Foundations

Women throughout history, have faced disrespect and marginalization, although

some ancient cultures accorded them relatively favorable positions. In general, patriarchal norms have prevented women from recognizing their identity and access to their rights and relegated them to subordinate roles in different civilizations, including ancient Iran, Rome, Greece, and Egypt. Before Islam, women were often considered the property of their husbands or male relatives. However, Islam granted women the right to own property, inherit, and trade, and recognized their dignity and equality with men. Unfortunately, over time, these rights were diminished by the influence of indigenous cultures in many Muslim societies, with Afghanistan being one of them.

Some key concepts are applied to the article. We will deal with the brief explanation of which in the following:

1. Social Status

Social status and role are key concepts in social sciences, providing insights into individual positions and societal expectations. Social status refers to an individual's standing within a social structure, influencing their rights and privileges. As Bruce Cohen states, "social status refers to the social position and base that a person achieves in a group compared to other groups" (Cohen, 2007, p. 80). This highlights that social status is relative and affects access to resources and opportunities. In contrast, a role encompasses the behaviors and responsibilities expected

from individuals based on their social status. Giddens notes that social status refers to the differences between social groups in terms of the respect or social prestige that others give them (Giddens, 2002, p. 244). This indicates that roles are linked to societal perceptions of prestige, which can be influenced by various factors, including economic conditions. Our discussion on the 'social status of women' aims to explore Islam's perspective on this issue in all its dimensions.

2. Afghanistan

is a landlocked country located in Central Asia, bordered by Iran, Pakistan, Tajikistan, Uzbekistan, and Turkmenistan.

3. Ġaznavīds

This dynasty ruled over Afghanistan and parts of India and Iran from 977 to 1186. At its greatest extent, the Ġaznavīd Empire stretched from the Oxus River to the Indus Valley. The dynasty was founded by Sabuktigin, who succeeded to the rule of Ġazna following the death of his father-in-law, Alp Tigin, an ex-general of the Samanid Empire.

4. Durrānī

This dynasty governed large parts of Afghanistan, northern India, and eastern Iran after the fall of the Afsharid state in Iran, from 1747 to 1823.

5. Mujāhideen

This term refers to various Islamist groups that fought in Afghanistan against the Soviet Union and the

government of the People's Democratic Republic of Afghanistan during the Soviet occupation.

6. Ṭāliban

Meaning 'students of religious sciences,' the Ṭāliban is an extremist Islamist religious-military organization comprised of Sunni Islamist clerics in Afghanistan. They now refer to themselves as the Islamic Emirate of Afghanistan.

Literature Review

In this research, key historical texts such as *Afghanistan on the Path of History* by Mīr Ġulam Moḥammad Ġobār, *Afghanistan in the Last Five Centuries* by Mīr Moḥammad Ṣadiq Farhang, and *Afghanistan: War, Politics, and Society* by Antonio Giustozzi have been cited. However, aside from general works, several texts specifically addressing women's issues from various perspectives provide important background for this article.

One notable work is *Women in the History of Afghanistan* by Din Moḥammad Jāvid, which offers a historical-descriptive approach to women's issues. Another significant text is *Afghan Women Under the Pressure of Tradition and Modernity* by Sayed 'Abdullah Kaḍim. This book critiques traditional norms while favoring modernity, which may detract from its analytical value. Additionally, *Women's Access to Justice in Afghanistan* by Luccaro and Gaston

examines the situation of Afghan women during the era of the Islamic Republic of Afghanistan, providing a descriptive account of their efforts and achievements.

The book *Women in Afghanistan and the World* by 'Abd al-Ḥamīd Mubārīz presents a broad overview of women's issues globally. However, its content appears to be a compilation of various articles and notes, resulting in a lack of logical flow. Lastly, the article *The Status of Women in the Ġaznavīd Era* by Ms. Khadija Piroti is informative but primarily offers a historical-descriptive perspective that is limited to a specific period.

The distinction of the present research lies in its extraction of information and data from general history books and works addressing political developments in Afghanistan, alongside articles focused on women's issues across different periods. This study employs a process-based approach to analyze the status of women, aiming to provide a unique perspective on their historical context. We specifically examine the historical status of Afghan women and highlight the influence of political, social, and cultural factors on their current conditions and contemporary lifestyles. In summary, our trend-oriented approach is designed to be more effective in understanding these dynamics.

Research Method

This article aims to examine the social position of Afghan women and their role

models within the prevailing culture and social conditions, as well as their impact on these conditions, in a historical context. To conduct this analysis, we employed historical and analytical research methods to evaluate the evidence.

1. The Status of Women in Pre-Islamic Civilizations in Afghanistan

The status of women in Afghanistan reveals significant challenges due to the country's turbulent history, characterized by political, social, and cultural crises since the 19th century. Insecurity and war have resulted in the destruction or illegal sale of many ancient documents, while government surveillance and the dominance of various ideologies have distorted historical documents, complicating research in this field.

Throughout history, women have often faced unequal rights compared to men. Nevertheless, there have been periods when women in Afghanistan held respected positions. Zoroastrian teachings emphasized the importance of education for both sexes, focusing on skills for family management. Zoroastrianism encouraged newlyweds to promote kindness and honesty to foster a happy family life (Ḥosseinī Dehshīrī & Islami, 2012, p. 141).

During the Kushan period, Afghanistan emerged as a cultural crossroads that fostered tolerance and acceptance of diverse customs and traditions (Ġobār, 1989, Vol. 1, p. 66).

Evidence from inscriptions and artistic representations indicates that women played significant social roles, including holding government positions, in Khorasan and Transoxiana during the rise of Islam. During the Kushan period, Afghanistan became a cultural crossroads that fostered tolerance and acceptance of diverse customs and traditions (Ġobār, 1989, Vol. 1, p. 66).

2. The Status of Women in Early Islamic Centuries

At the time of the rise of Islam, women in different societies lacked value and proper status. However, Islam recognized women as human beings elevated their status, and granted women rights that were not only progressive for that time, but are still relevant today.

The goal of Islam was to enlighten society and promote respect and dignity for everyone, especially the lower classes. It dismantled class structures and claimed that all humanity has a common origin. Islam established an equal relationship between rulers and subordinates and thus transformed and improved human relations. According to Islam, both men and women are equal and piety is the criterion of superiority (The Quran, 49: 13). This principle allowed women to actively participate in political, social, economic, and military fields.

Unfortunately in Khorasan, with the rise of the Umayyad rulers, the spirit of

Islamic justice decreased and led to the revival of class distinctions between Arabs and non-Arabs. This offended many Muslims and provoked rebellions, such as those led by Abū Muslim Khorāsāni and Yaḥyā ibn Zayd. In this way, the social chaos caused by the unrest hurt the cultural and social conditions, and therefore, until the establishment of independent local governments in Afghanistan, we will not find prominent figures among women. It is worth mentioning that during the uprising of Abū Muslim, a woman named Bibi Sity was mentioned, although later she chose seclusion and became a Šūfist (Jāvīd, 2003, p. 36; Ḥusseinī, 1994, p. 43).

3. Women in the Era of Independent Local Governments

3.1. Ṭāhirīds, Šafārīds, and Sāmānīds Eras

The decline of political unrest and the emergence of independent local governments led to a shift in focus towards cultural affairs. While the Ṭāherīds were able to achieve political independence, the Šafārīd state recognized the Dari language, and Dari literature flourished during this period with notable works in prose and verse. Key texts such as Ṭabarī's exegesis and history, *Kalila wa Dimna*, and *'Aja'ib al-Buldan* were translated into Dari, and prominent poets such as Rūdakī Samarqandī and Rabī'a Balkhī emerged (Ġobār, 1989, Vol. 1, p. 99).

Bukhārā, the capital of the Sāmānīds, became a center of learning, where Avicenna was introduced to the works of Aristotle and al-Fārābī. Local governments throughout Afghanistan reflected this cultural renaissance.

But among all these prominent male figures, only one woman is mentioned i.e., Rabia al-Quzdari Balkhi, the first female poet in the Persian language. This shows that despite their presence and efforts, women were not given a proper place compared to their male counterparts. Rabia Balkhi was a contemporary of Rūdakī of Samarqand, and according to available documents, she met him. Her life is mentioned in the *Nafhat al-Auns* of Maulana Jami and also in the *Zanaan 'Arif*, and Sheikh 'Aṭṭār discussed her in one of his Mathnawis (Hedāyat, 2003, Vol. 1, p. 820).

3.2. Women During The Ġaznavīd (977-1186) and Ġūrīd (1175-1215) Period

With the rise of the Ġaznavīds in Afghanistan, the status of women began to improve (Ibn Baṭṭūṭa, 2004, Vol. 2, p. 370).

During the Sāmānīd and Ġaznavīd periods, Khorasan gradually stabilized after a long period of disorder and, with the support of the court of the Baghdad Caliphate, fostered cultural development.

Sources related to the Ġaznavīd period indicate that women could learn various sciences and were knowledgeable in religious sciences, the Quran and Ḥadīth, and skilled in

cooking (Piroti, 2010, p. 142). Women also played decisive roles in the political arena, including the appointment and dismissal of the sultan. Political marriages between rulers were common to maintain stability in the Ġaznavīd state. Notable examples include the marriage of Maḥmūd Ġaznavī to the daughter of Ilak Naṣr Khan (Bayhaqī, 2007, Vol. 1, pp. 243-244).

Women in the Ġūrīd dynasty played an important role in culture and society, especially in the harems, and influenced political affairs. Although their influence was certainly less evident compared to neighboring dynasties such as the Ġaznavīds and Seljūks, there are significant instances of women's involvement in politics (Jowzjāni, 1984, Vol. 1, p. 355; Khvāndamīr, 2001, Vol. 2, p. 654).

Beyond politics, women in Ghor contributed to culture and knowledge. Notable among them was Māh Mālik, daughter of Sulṭān Ġiyāth al-Dīn (1163-1164), who was an educated woman with an interest in history (Jowzjāni, Vol. 1, p. 370).

3.3. Women During the Seljūks and Khwārazmīān (1077-1231) Era

The Seljūks (1037-1308), like their Ġaznavīd counterparts, facilitated the participation of upper-class women in political and social affairs. Women's roles during this period included political intervention, strategic marriages to strengthen dynastic power, and cultural

activities common practices among dynasties for survival.

Despite Khwāja Nizām al-Mulk's concerns about women's influence, Seljūk women actively participated in political, social, and cultural affairs, often consulting on educational and judicial matters (Raḥīmpūr Azgādī & 'Alāsvand, 2017, p. 115). They used their wealth to finance schools, mosques, and public works and to promote Islamic culture (Ibid., p. 117).

The era of the Khwārazm kings (1041-1231) can be seen as a continuation of the Seljūk period in terms of the role of women. Turkān Khātūn, the mother of Sulṭān Shāh, had a significant influence on government affairs and played a key role in the conflicts between her son and Teksh after the fall of the Arslan dynasty (Dāneshjū et al, 2018, 38-39).

3.4. Women During the Timūrīd (1370–1507) Era

The most important government that was formed after the Mongol invasion was the Timūrīd government, of which Afghanistan was part of their territory, and later, Timūr's successor, Shāh Rukh, made Herat the center of his government. His period was one of the brightest historical periods for women in all social affairs. The presence of women in social, cultural, and political activities of this period shows their power and influence and also shows the change in society's attitude towards

their role and social position. The Timūrīd rulers of Herat, who ruled from 1404 to 1506, took a long time to create a magnificent and lasting civilization.

Although Timūr was a warrior and power manager, he was interested in art and artists. Sharaf al-Dīn Ali Yazdī pointed out this point in his book and wrote, "From the guilds of artists and craftsmen, everyone who was famous in some of the categories was sent to Samarkand" (Yazdī, 2008, Vol. 1, p. 290).

After the death of Timūr, his son Shāh Rukh (1405-1447) sat on the throne. Shāh Rukh and his wife Govharshād Agheh, who founded the Timūrīd dynasty in Herat, were the creators of a movement that made important progress in cultural life, especially in the field of arts and intellectual research, and in this way, by lighting the lamp of science, literature, wisdom, and mysticism became famous in Herat (Jāvīd, 2003, p. 50).

4. Status of Women After the 19th Century in Afghanistan

4.1. The Durrānī Kingdom

The Timūrīd rule collapsed with the increasing power of its neighbors and internal conflicts. But in the late 18th century (1747), after the death of Nāder Shāh Afshār, Aḥmad Shāh 'Abdali took over and established a government that stretched from Herat to Delhi and from the Amu Darya in the north to the Arabian Sea in the south.

Aḥmad Shāh was able to restore political unity in Afghanistan, but he focused more on organizing military affairs and neglected cultural and economic development (Farhang, 1988, p. 78; Ğobār, 1989, p. 360). Cities were destroyed, aqueducts dried up, and the economy suffered from foreign wars. As a result, national wealth, peace, and cultural progress declined, and many scientific centers were destroyed (Azraq, 1991, p. 46; Jāvīd, 2003, pp. 65-66).

During Aḥmad Shāh's reign, women were mostly confined to the home, and he enforced laws in his realm that combined Islamic law and Pashtūn tribal traditions known as Pashtūnwali i.e., a set of laws that regulate the life of Pashtūn-populated areas and consists of specific beliefs and customs (Ford-Lewis, 1988, as cited in Shafāi, 2014, p. 394), and these orders were the guidelines for his statesmen regarding women. Some of these come in the following:

- Pashtūn girls were prohibited from marrying outside their tribe, while boys were not prohibited.
- Girls were deprived of their father's inheritance.
- A widow was often forced to marry her husband's brother or close relative.
- If the husband had no heir, the woman had to stay in his house and rely on his property for support.
- When a woman died in her husband's house, her family could not claim her dowry.

- Divorce after marriage was prohibited (Iti'zad al-Saltanah, 1986, pp. 36-37).

These regulations placed restrictions on women that conflicted with their religious rights. For example, Islam allows widows to remarry freely after the death of their husbands, and daughters have the right to inherit. However, since in tribal societies, giving inheritance to daughters could result in the transfer of property to outsiders, this prompted Aḥmad Shāh to prohibit daughters from inheriting.

These strictures and the imposition of Pashtūn tribal culture on the country and the increasing expansion of class society had divided the society into two classes, the rich and the poor, which benefited the Durrānī tribes and other Pashtūns, but this caused the country to lose its balance. Meanwhile, the rich who were at the head of the royal family and the princes were open to their desires, and the poor and needy were increasingly poor. The class gap made another aspect of Abdali's behavior with women manifest, which is the formation of harems of Abdali rulers.

One of these princes was Timūr Shāh, who had many wives (Farrukh, 1992, p. 108). Timūr Shāh spent all the huge wealth that the Abdali government had acquired through taxes and occasional raids on India on his harem, which included 300 women and concubines (Farhang, 1988, Vol. 1, p. 111).

This was the general condition of women during the Abdali period. Although 'Aisha Durrānī and Fīrūzeh Kābulī were poets and literate women who lived during the time of the Abdali Shāhs. A poetry notebook has been preserved from 'Aisha Durrānī, but only scattered verses have survived from Fīrūzeh Kābulī (Anoūsheh, 2002, Vol. 3, p. 789). Of course, it should be noted that during the time of the Abdali Shāhs, women participated in political and social affairs through political marriages that were carried out to consolidate the foundations of power.

4.2. The Rule of Nāder Khān and His Family

After the government of Amānullāh and during the rebel government of Bacha Saqaw, the first thing that was done was to close the women's schools and the *Kābul Women's Association* and the *Irshād al-Niswān* magazine and forcibly return the Afghan students sent from Turkey (Jāvīd, 2003, p. 87). After him, the same process continued during the time of Nāder Khān, because he wanted a limited and slow transformation in the administration of the government only in the military field so as not to harm the interests and influence of those in power, so that in this way he could take the throne of Afghanistan. keep for yourself (Ġobār, 1989, Vol. 2, pp. 34-35).

But after the end of the four-year rule of Nāder Khān and during the time

of his son Zāhir Shāh, the situation of the Afghan society began to improve. The social presence of women and education among women developed, and special schools for women were established, and the number of students reached six thousand girls, and the total number of school students in this period was more than one hundred thousand (Jāvīd, 2003, p. 87).

Under the pressure of the international system and the Kennedy doctrine, the government was forced to take measures to reform social structures. Meanwhile, women wanted active presence and participation in the country's social and political system at the same time as the Shāh's reforms. These reforms led to the social classification of women and the persuasion of some elites to communist ideas, and it was during this period that the women's democratic organization was formed and women entered the parliament in the first elections (Meḥrabī, 2010, p. 342).

During the period of Moḥammad Zāhir Shāh, there were three female ministers in the cabinet, and until the early 1990s, most of the teachers, half of the government employees, and 70% of the doctors in this country were women (Zafaranchi, 2010, p. 174).

4.3. Women in The Communist Government (1978)

The People's Democratic Party of Afghanistan took power in 1978 after a

coup and aimed to change the country's political and social structures through a reform program. The communist government sought revolutionary social change, modern state-building, and the restoration of women's rights (Moghadam, 2002). Their reforms mirrored those of King Amānullāh, particularly in establishing compulsory education for all citizens. However, opposition to traditional symbols such as religion and internal party purges quickly undermined their authority (Giustozzi, 2000, pp. 16–17).

The regime's main slogan was women's freedom, education, and work. Shortly after the Saur coup, the Revolutionary Council announced policies that emphasized equal rights for men and women in various fields. A new Ministry of Social Affairs was established under the leadership of Anahita Ratebzad, later renamed the 'People's Organization of Afghan Women' (Kādim, 2005, p. 346).

The party introduced land reform, abolished the bride price i.e., Shīr bahā, and set the minimum age of marriage at 16 for girls and 18 for boys (Kādim, 2005, p. 353; Ahmed-Ghosh, 2003, p. 6).

It is worth noting that significant progress has been made in women's education and employment, especially in urban areas such as Kābul. Women began to work in various sectors such as the police, factories, and hospitals (Giustozzi, 2000, p. 35). Educational

opportunities increased and the number of female teachers in Kābul tripled between 1980 and 1986. In Mazar-i-Sharīf in 1990, 43 out of 46 high schools employed female teachers (Ibid., p. 36). However, this progress was limited in rural areas, where local mullahs aligned with the Mujāhideen often restricted women's participation in development programs (Ibid., pp. 36-37).

4.4. Women in Mujāhideen and Ṭaliban Government (In the First Round)

The truth is that the political and social conditions that emerged in Afghanistan in the 1970s, due to severe backwardness in all dimensions, caused Afghanistan to develop in a caricatured and unbalanced way in the field of education and training in the cities, while the main base of the country was still traditional and backward. This led to the penetration of educated youth by imported Marxist teachings and political Islamism. Which prepared the ground for subsequent events in Afghanistan.

In general, the formation of such a situation can be summarized in the political, economic, and cultural axes. In the political dimension, it should be noted that the ineffective policies of the royal regime and their oppression and tyranny, which were accompanied by extreme ethnicism and exploitation of disadvantaged groups, led to public dissatisfaction. Another reason was the

poverty and misery of the people and the adoption of ineffective economic policies that had been rampant in Afghan society for years, but the rulers only thought about their own sovereignty and benefits.

This widespread poverty and deprivation is also one of the reasons for public dissatisfaction and the people and intellectuals taking sides against the governments. On the other hand, the illiteracy of the people in the country on the one hand, and the entry of Marxist ideas and values from the northern borders of the country on the other confused the people and ultimately attracted intellectuals to Marxist ideas.

The Afghan Mujāhideen, who fought against the communist government in Kābul, were the product of such a complex and ambiguous situation. Ambiguous because the Afghan Mujāhideen focused all their thoughts and efforts on the war and suffered from the lack of a plan for the future of the country at the same time were divided into several groups.

The establishment of the Islamist Mujāhideen government in Afghanistan led to significant destruction and an escalation of civil wars because the unity between the warring factions fell apart. The common goal of the Mujāhideen, who were initially united in their Jihad against the communist regime, faded with the fall of Dr. Najībullah's government and was replaced by ethnic

interests represented by various party and jihadi organizations (Mubāriz, 2000, pp. 49-50; Tanīn, 2005, p. 400).

The Mujāhideen who entered Kābul closed universities, libraries, and schools or set them on fire as a result of the war. Women were forced to wear the Burqa' and fewer women were seen on television and in professional jobs. The intervening years of 1992-1996 witnessed unprecedented violence by Mujāhideen groups, and women were forced to migrate to villages that were safer than the centers of conflict or to seek refuge in neighboring countries to avoid rape and forced marriages (Ahmed-Ghosh, 2003, p. 7).

In the context of women's issues, it should be said that the Mujāhideen government did not prevent girls from studying or women from working, and of course, a fatwa was issued to separate women's education and work. But the crisis of insecurity and war had so dominated the lives, wealth, and honor of the people that women's education and work had practically stopped.

The dominance of the Tāliban, these extremist Islamists, over Afghanistan, was a natural extension of the Mujāhideen 's rule over the country. The continuation of civil wars and the insecurity of communication routes had turned Afghanistan into thousands of islands of power under the control of jihadi commanders. In this chaotic situation, the Pakistani government,

which had always considered Afghanistan a way to access the gas resources of Central Asia and trade with those countries, decided to introduce the reserve forces that had been trained in Pakistani schools during the years of jihad as the Tāliban Islamic movement to reach the countries of Central Asia.

What caused the Tāliban movement to form in the first place is not very clear, and everyone cites a reason (Mubāriz, 2000, 228). But what is clear is that without foreign support, such an attack would not have been possible for any of the Mujāhideen groups in terms of manpower, logistical facilities, and financing of the war.

After taking control of Kandahar, the Tāliban quickly advanced towards the Pashtūn-dominated southern provinces, with the only major obstacle in their way being non-Pashtūn groups.

4.5. Women in the Islamic Republic of Afghanistan (2003)

The government of the Islamic Republic of Afghanistan, which was formed after the Bonn Agreement, can be considered a golden era for women's participation in political, social, economic, and educational affairs. After the fall of the Tāliban and the establishment of the Islamic Republic and the adoption of a new constitution in the country, government laws were enacted based on the participation of all ethnic groups and socio-political groups. Special attention was paid to the

legal rights of women, and special quotas were even set for them to compensate for their lack of presence in the social scene.

In general, the actions of the government of the Islamic Republic of Afghanistan in the field of women's issues can be divided into legislative and practical measures.

In the legislative part, the new Afghan government took important steps to remove the restrictions that the Tāliban had placed on women's rights. For example, in 2004, the Afghan government adopted a new constitution, according to which all Afghan citizens, including women, enjoyed equal rights (*Constitution of the Islamic Republic of Afghanistan, 2004/2013, Art. 22*). In early 2003, Afghanistan joined the Convention on the Elimination of Discrimination against Women (CEDAW). In 2007, the Ministry of Women's Affairs approved the National Action Plan for Women, which included better development, education, and laws that would achieve full equality for women in Afghanistan (Luccaro & Gaston, 2014, p. 4).

In the practical part, the government has been working on ensuring women's rights in social, political, educational, and economic life, especially in cases where the government has recognized them through laws and regulations and has

provided the basis for their increasing participation in various fields.

One of these areas was the participation of women in parliamentary elections, both as voters and as candidates. Another measure was the use of positive discrimination to make women's political participation effective (Maghṣūdī & GhalehDār, 2010, pp. 196-198).

This led to a significant increase in women's participation. In the field of education, the level of women's participation was extraordinary. After a period of stagnation, young girls now had great motivation and hope for their future and had a significant presence in schools, universities, and higher education institutions. According to Oxfam, the number of girls in schools in Afghanistan was about 2.4 million, a significant increase from the 5,000 who were enrolled in schools in 2001 (Luccaro & Gaston, 2014, p. 4).

4.6. Return of the Ṭāliban

The fall of the Islamic Republic of Afghanistan and the return of the Ṭāliban to power primarily affected women and ethnic and religious minorities. The first period of the Ṭāliban government from 1996 to 2001 was accompanied by severe restrictions on Afghan women, including in the fields of education and employment. However, by referring to the Quran and Ḥadīths, numerous examples can be found condemning

ignorance and its negative consequences (Askarinejad et al, 2024, p. 84).

However, violent behavior and extreme interpretations of Islamic teachings marginalized the people of the country, especially ethnic minorities and women, and led to widespread skepticism towards the Ṭāliban.

Despite the current Ṭāliban's claims that they have changed from their past, the Afghan people remain skeptical because the new Ṭāliban have mastered political disunity and use manipulated rhetoric instead of real transformation. Since the Ṭāliban came back to power, many restrictions such as closing girls' schools, banning the presence of female students in universities, and limiting the presence of women in public life and the media show that not much has changed since their return to power. During nearly three years of rule, they have slowly and creepily imposed numerous restrictions without improving the status of women, which we will not go into detail here, as they have been well documented in various media (Rashīd, 2010; Andīshmand, 2003).

5. Future Prospects of Women in Afghanistan

The situation of women in Afghanistan under the Ṭāliban is dire and significantly deviates from the rights that Islam provides for them and that are respected in other Islamic countries. Since the Ṭāliban regained power in 2021, they have imposed severe restrictions on

women's rights, including education, employment, and public life. However, the future of Afghan women's status will depend on several following factors:

- **International and Regional Pressures**

Continued support from the international community and regional countries may influence the Taliban's policies towards women.

- **Emergence of Popular Movements**

The resistance and determination of Afghan women to defend their rights could lead to wider protests and act as a catalyst for change.

- **Cultural Change**

Efforts to foster sustainable cultural change could gradually change society's attitudes towards women's rights, especially as younger generations advocate for equality and education.

- **Political Dynamics**

Domestic and external political developments, including negotiations with opposition groups and possible changes in Taliban leadership, will affect women's rights. While the current outlook is bleak, there is potential for change driven by both domestic and external factors.

Conclusion

This article examines the historical social status of Afghan women and its impact on their current lives, revealing how cultural and social influences have shaped their experiences. Although

women enjoyed relative respect during certain periods, political and social turmoil significantly affected their status. Despite Islam promoting cultural tolerance and respect for women, the 'Umayyad and 'Abbāsid governments perpetuated class and racial discrimination, leading to a decline in the status of non-Arabs and women in Afghanistan.

While local governments brought about political and social development, the lack of prominent women figures among the prominent figures of the period reflects their low status in society. It was the rise of the Ghaznavids that created a more favorable environment for the advancement of women's rights, which reached its peak during the Timurid era. However, after the 19th century and the rise of the Abdali dynasty, Afghan women once again faced a decline in their social role. Overall, from a historical perspective, the status of women in Afghanistan clearly witnessed fluctuations, deeply influenced by the prevailing political and social conditions.

Acknowledgment

This article is taken from the thesis entitled *The Social Status of Women in Islam With An Emphasis on the Traditional Context of Afghanistan*. I would like to express my gratitude to Dr. Mohsen Ghanbari for his guidance and supervision in compiling the article.

Funding

The authors received no financial support for the research, authorship, and or publication of this article.

Author Contributions

The research idea, data collection, content analysis, and editing were largely carried out by the corresponding author. Since the article was derived from a thesis, the aforementioned processes were carried out under the supervision of the second author as a supervisor.

Conflict of Interest

The authors declare no conflict of interest regarding the publication of this manuscript.

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HOW TO CITE THIS ARTICLE

Saeidi, M. Z., & Ghanbari Alanaq, M. (2024). Social Status of Afghan Women During The History and Its Impact on Their Contemporary Life. *International Multidisciplinary Journal of Pure Life*, 11(40), 57-74.

DOI: <https://doi.org/10.22034/imjpl.2024.10005>

URL: http://p-l.journals.miu.ac.ir/article_10005.html




ORIGINAL RESEARCH PAPER

Moral Principles and Norms of Legislators from the Perspective of Islamic Teachings

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ARTICLE INFO		ABSTRACT	
<div>Article History:</div> <div>Received: 02 April 2024</div> <div>Revised: 08 June 2024</div> <div>Accepted: 01 July 2024</div> <div>Key Words:</div> <div>Islamic Teachings</div> <div>Islamic Ethical Framework</div> <div>Professional Ethics</div> <div>Parliamentarians</div> <div>Moral Codes</div> <div>Ethics of Legislation</div> <div>DOI:</div> <div>https://doi.org/10.22034/imjpl.2024.10188</div> <div>This is an open access article under the CC BY license (http://creativecommons.org/licenses/by/4.0/).</div> <div></div>		<div>SUBJECT & OBJECTIVES: This article examines the moral principles and norms required by legislators, particularly parliamentarians, from the perspective of Islamic teachings, which is significant for crafting appropriate codes of conduct. It aims to differentiate the unique professional ethics requirements for parliamentarians within a religious democratic context like the Islamic Republic of Iran. Additionally, it identifies potential conflicts or synergies between Islamic ethics and global ethical standards.</div> <div>METHOD & FINDING: The approach includes a comparative analysis, looking at contemporary practices of ethical code development, alongside a focused review of Islamic religious texts and their interpretations regarding moral governance. Key findings suggest that trustworthiness, confidentiality, consultation, and adherence to the law stand out as crucial ethical obligations. Moreover, the article highlights the potential pitfalls of not adhering to these ethical standards, such as the loss of public trust and the erosion of the legislative body's effectiveness. The approach includes a comparative analysis, looking at contemporary practices of ethical code development, alongside a focused review of Islamic religious texts and their interpretations regarding moral governance. Key findings suggest that trustworthiness, confidentiality, consultation, and adherence to the law stand out as crucial ethical obligations. Moreover, the article highlights the potential pitfalls of not adhering to these ethical standards, such as the loss of public trust and the erosion of the legislative body's effectiveness.</div> <div>CONCLUSION: The development of a comprehensive moral framework for parliamentarians is not only a foundational step in enhancing the integrity of governance but also crucial for maintaining public trust and accountability. Islamic teachings provide a robust foundation for these ethical norms, emphasizing the importance of moral conduct in leadership roles. By adhering to these principles, legislators can ensure more effective governance and a greater alignment with the public's interests, which ultimately strengthens the overall democratic structure.</div>	
<div>* Corresponding Author:</div> <div>Email: chegini.mahdi@gmail.com</div> <div>ORCID: 0000-0002-1967-0544</div>		<div>Article Address Published on the Journal Site:</div> <div>http://p-l.journals.miu.ac.ir/article_10188.html</div>	
NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHOR	
30	2	Iran	

Introduction

In contemporary governance, the integrity of legislators is paramount, not only in maintaining the efficacy of the legislative process but also in fostering public trust and confidence in political institutions. This is particularly significant in contexts where legislation and ethical governance are informed by religious principles, such as in the Islamic Republic of Iran. The role of ethical norms and codes of conduct for parliamentarians, underpinned by Islamic teachings, presents a unique intersection of religion and politics that merits comprehensive exploration.

The objective of this article is to examine the moral principles and ethical requirements that should guide legislators, focusing on the distinct context of a religious democratic system. This inquiry is essential as it explores how Islamic teachings can inform and shape the professional ethics of parliamentarians, providing a framework that can be adapted globally to enhance legislative practices.

This study addresses several core questions: What are the ethical expectations for parliamentarians as dictated by Islamic teachings? How do these expectations align with or differ from those in secular systems? And, crucially, what are the implications of

these ethical norms for public trust and the effectiveness of legislative bodies?

To answer these questions, the article will review historical precedents of ethical codes, analyze relevant Islamic texts, and draw parallels with contemporary ethical practices in governance. Through this multifaceted approach, the study aims to outline a set of ethical guidelines that uphold both the spiritual and practical requisites of legislative conduct, ultimately contributing to a broader understanding of ethics in governance from an Islamic perspective. The exploration will not only highlight the importance of ethical governance but also propose ways in which Islamic ethical principles can provide a robust foundation for the development of codes of conduct for legislators worldwide, thereby enhancing transparency, accountability, and integrity in politics.

Theoretical Foundations

The theoretical basis of this study is anchored in the fields of ethics, religious studies, and political science, with a specific focus on the impact of Islamic teachings on the ethical standards expected of public officials. Islamic ethics, deeply ingrained in the Quran and Ḥadīth, provide detailed guidelines on moral behavior, highlighting qualities such as honesty,

integrity, and accountability, which are crucial for those in governance roles.

1. Islamic Ethical Framework

Islamic teachings provide a comprehensive set of ethical guidelines emphasizing moral responsibilities, particularly for those holding public office. The Quran and Hadīth specify behaviors that promote trust and justice, essential in public administration and governance. Figures such as Imam Ali are often referenced for their insights into leadership and governance, offering a historical perspective that enriches the understanding of modern ethical considerations.

2. Islamic Teachings

Islamic teachings encompass the principles, values, and guidelines derived from the Quran, Hadīth (sayings and actions of Prophet Muhammad and His successors), and Islamic jurisprudence. These teachings provide a comprehensive framework for personal conduct, social interactions, and governance. In the context of professional ethics, Islamic teachings emphasize justice, honesty, accountability, and the welfare of society (Kamali, 2008, p. 84).

3. Professional Ethics

Professional ethics refers to the set of moral principles and standards that govern the behavior and decision-making of individuals in their professional roles. For

parliamentarians, professional ethics involves adhering to principles such as transparency, accountability, fairness, and respect for the rule of law. These ethical standards ensure that public officials act in the best interest of their constituents and maintain public trust (Cooper, 2012, p. 85).

4. Moral Codes

Moral codes are systems of principles and values that guide individuals in distinguishing right from wrong. These codes are often shaped by cultural, religious, and philosophical traditions. In the context of Islamic teachings, moral codes are deeply rooted in concepts such as justice (The Quran, 4:135), compassion (The Quran, 21:107), honesty (The Quran, 49:11-12), and respect for human dignity (The Quran, 17:70) as demonstrated in classical and contemporary Islamic ethical scholarship (Trapnell, 2013, p. 16; Kamali, 2019, p. 45; Ramadan, 2017, p. 89).

5. Ethics of Legislation

The ethics of legislation encompasses the moral principles that govern the creation, amendment, and implementation of laws. This framework demands that laws be:

1. Just and Equitable: Ensuring fairness across all societal groups (Rawls, 1971, p. 60).

2. Public-Interest Oriented:
Prioritizing collective welfare over partisan or private interests (Habermas, 1996, p. 107).
3. Inclusive: Deliberately addressing the needs of vulnerable populations (Young, 2000, p. 23).

Literature Review

Previous studies have explored various aspects of ethical governance, particularly focusing on secular and religious frameworks. Research on ethical codes for public officials highlights the role of transparency, accountability, and moral integrity in governance. Scholars such as Thompson (1995), and Heywood (2017) have contributed significantly to the discourse on legislative ethics, emphasizing the necessity of well-defined ethical guidelines to mitigate corruption and enhance public trust. Studies on Islamic ethics have examined how religious doctrines shape governance, particularly in predominantly Muslim nations such as Anṣārī (2006) and Osman (2019), but have often lacked a comparative perspective integrating secular ethics.

This study distinguishes itself by offering a comprehensive comparison between Islamic and secular ethical frameworks, demonstrating how Islamic teachings can complement and enhance existing legislative ethics. Unlike previous research that primarily focuses on either Islamic or secular

systems, this study bridges the gap by analyzing their intersections and divergences. Moreover, it provides practical recommendations for implementing ethical codes in diverse governmental contexts, ensuring that legislative bodies uphold both religious and universal ethical principles.

Research Method

This study employs a qualitative, interdisciplinary approach to explore the ethical obligations of parliamentarians, especially through the lens of Islamic teachings. It integrates several research methodologies, including textual and doctrinal analysis, comparative analysis, case study review, historical contextualization, and an interdisciplinary approach. By combining these methods, the research provides a comprehensive view of ethical governance in legislative contexts, allowing for a nuanced understanding of the frameworks that shape parliamentary conduct.

The textual and doctrinal analysis examines Islamic religious texts, such as the Quran, and Ḥadīth, to extract fundamental moral principles relevant to governance. Comparative analysis juxtaposes these ethical standards with those in secular systems, identifying commonalities and differences that can inform broader professional ethics. Additionally, case studies in regions where Islamic ethics play a central role,

such as the Islamic Republic of Iran, assess the practical application and challenges of implementing ethical norms in governance. Historical contextualization further enriches the study by tracing the evolution of legislative ethics from classical Islamic teachings to modern applications. The interdisciplinary approach, incorporating political philosophy, religious studies, and ethics, ensures a well-rounded analysis that contributes both theoretical insights and practical guidelines for developing ethical codes that enhance integrity, transparency, and public trust in legislative institutions.

Professional Ethics Requirements for Representatives

Given the fundamental difference between the Islamic Republic of Iran's religious democratic system—which is rooted in *Wilāyah al-Faqīh* (Guardianship of the Jurist) (Khomeini, 1971)—and secular political systems where religion plays no formal role (OECD, 2021), the code of conduct for Iranian parliamentarians must be carefully designed to reflect this unique hybrid governance structure. While comparative research suggests the utility of adopting evidence-based anti-corruption measures from secular democracies (IPU, 2020, p. 33), Islamic political ethics require the integration of Quranic principles such as *ʿAdl* (justice) (The Quran 4:58),

and *Amanah* (trusteeship) (The Quran 4:135), into parliamentary standards (Sachedina, 2001, p. 72).

This dual approach ensures ethical guidelines align with both democratic accountability and Shi'a jurisprudential values (Motahhari, 1985). As Anṣārī (2006) demonstrates in his analysis of Iran's post-revolutionary Majlis, codifying ethics is only an initial step; sustained institutionalization through mechanisms like the Article 90 Commission and religious-legal oversight bodies remains critical for enforcement (p. 167).

This paper will explore the moral obligations and potential ethical challenges faced by representatives in the context of the Islamic Republic's parliamentary system. By examining these requirements, we aim to lay the groundwork for the creation of a comprehensive ethical framework for parliamentarians in Iran. Although this study focuses on the Iranian Majlis, the insights derived from this code could apply to parliamentarians globally.

Trustworthiness

Trustworthiness is a key moral obligation for members of parliament, defined here as the careful management of state resources and finances. It involves safeguarding public funds and avoiding personal misuse of government property, such as using

government cars, offices, or employees for personal gain or political campaigns. Such actions, including bribery and financial misconduct, are clear violations of trust, which undermine the integrity of parliamentarians and the political system.

Beyond the protection of public resources, trustworthiness is vital because it directly impacts public confidence in the government. Parliamentarians, elected by the people, are tasked with ensuring the proper functioning of the government, and their ethical behavior is essential in maintaining public trust. Any financial misconduct by representatives can severely damage the relationship between citizens and their government, leading to a loss of trust in parliamentary institutions (Mohīti Ardakan, 2024, p.55).

In Islamic teachings, trustworthiness is one of the highest moral principles, emphasized by figures such as Amir al-Mu'minin and Imam Sadiq. The Prophet's sayings and the teachings of early Islamic leaders stress that those in positions of authority, including parliamentarians, are responsible for maintaining trust in all matters involving public property, dignity, and the people's welfare (Ṣadūq, 2006, p. 52).

For MPs, trustworthiness extends beyond managing state property. It also involves the ethical use of their influence. Abuse of power, such as

nepotism or using one's political position for personal advantage, is a significant breach of trust. For example, recommending relatives for government jobs or using one's position to resolve personal matters, like pressuring the police to release a relative, is an abuse of power and undermines the parliamentarian's ethical standing.

Islamic teachings underscore the importance of maintaining ethical conduct in all areas, as illustrated by Imam Ali's letters to his governors, warning them against betraying public trust (Sharīf al-Raḍī, letter No. 53). Even seemingly benign actions, such as using an MP's office for a neighbor's complaint, can be problematic if they fall outside the scope of parliamentary duties. Although these actions may not have immediate negative consequences, they raise ethical concerns and must be carefully considered.

While trustworthiness is a cornerstone of ethical governance, its application in modern political systems is often complicated by competing interests. For instance, MPs may face pressure from lobbyists or party leaders, which can conflict with their duty to act in the public's best interest. A deeper examination of these challenges, supported by case studies from different countries, would provide a more nuanced understanding of how

trustworthiness can be maintained in complex political environments.

Consultation

An important ethical responsibility of parliamentarians is to seek consultation from knowledgeable individuals on various matters. While consultation is beneficial for everyone, for parliamentarians, it is not only a moral virtue but a duty. Given their influential role in decision-making, seeking expert advice is essential for making well-informed choices.

In Islamic teachings, *Shura* (consultation) is highlighted as a key characteristic of believers. The Quran in Surah *Shura* describes believers as those who respond to their Lord, establish prayer, and whose affairs are decided by mutual consultation ([The Quran, 42:38](#)). Additionally, many *Hadīths* emphasize the importance of consultation. Imam Hassan Mojtaba states that any group that consults is guided to the path of growth and guidance ([Sobhani, 2001, p. 154](#)). This teaching is reinforced by the advice of Amir al-Mu'minin, who urged his governor Malik Ashtar to consult with scholars and wise individuals to make the best decisions in governance ([Sharīf al-Raḍī, letter No. 53](#)). Such consultations are vital because they allow leaders to draw on the wisdom and experience of experts,

ensuring that decisions are well-guided and conducive to growth. In contrast, relying on one's own unchecked opinions can lead to destruction, as Imam Ali warns, "Whoever relies on their own opinion alone will be destroyed" ([Ibn Abi al-Ḥadīd, 2005, p. 500](#)).

Among various public officials, parliamentarians bear a unique responsibility that requires frequent consultation. Unlike other government roles, which are more specialized, parliamentarians must make decisions on a wide range of national issues political, economic, military, and cultural. Given the breadth of their legislative and supervisory duties, no matter how knowledgeable an MP may be, they cannot possess all the information required to make fully informed decisions. Therefore, consulting experts and specialists is critical for MPs to fulfill their responsibilities effectively and in the best interest of the public.

Although consultation is a key principle in Islamic governance, its practical implementation can be challenging. For example, in times of crisis, the need for swift decision-making may conflict with the time-consuming nature of consultation. Additionally, in some political systems, consultation may be limited by bureaucratic structures or political hierarchies.

Keeping Secrets and Confidential Information

Although sessions of the Majlis (Iran's parliament) and its specialized commissions are typically open to the public, there are times when certain meetings are held privately, and MPs are required to keep the details of these sessions confidential. This confidentiality is necessary because parliamentarians often need access to sensitive and classified information to make informed decisions. For example, when determining the country's defense budget, MPs must be aware of national security threats. Similarly, in addressing economic issues, MPs must have access to confidential financial data, such as the country's assets and liabilities. Therefore, the ability to maintain secrecy about such information is a critical part of a parliamentarian's duties (Preston & Sampford, 2012, p. 31).

Despite the importance of confidentiality, many instances of classified information being disclosed to the media are reported, even though MPs are well aware of the legal and criminal consequences of such actions. Before closed-door sessions, parliamentarians are generally reminded of the need to keep this information private. However, some MPs, often driven by political motives, deliberately leak confidential details to the media. These leaks can occur as a means to attack political rivals,

influence public opinion, or gain leverage in media coverage.

This practice of leaking confidential information has become so common that it poses a serious concern for the government, especially for agencies like the Ministry of Foreign Affairs, which has declared that it will no longer share sensitive information with parliamentarians due to the frequent breaches of confidentiality. This ongoing issue has led to a breakdown in trust between government officials and members of parliament, highlighting the challenges of maintaining confidentiality within the legislative process (Ibid, p.38).

Seriousness and Perseverance

Success in any field, particularly in government roles such as parliamentary representation, demands high levels of seriousness and perseverance. Elected parliamentarians represent the hopes and expectations of their constituents, and although it is impossible to satisfy all demands, making earnest and sustained efforts is a fundamental responsibility of every MP (Ibid, p. 42). Given that terms in parliament are typically fixed to a few years—four years in many countries including Iran—every moment of service counts, demanding MPs focus solely on their legislative duties.

The lack of direct monitoring of parliamentary activities emphasizes the

need for MPs to be self-disciplined and manage their schedules effectively. Historical figures like Imam Ali have stressed the importance of not relying on ineffective or indifferent staff, which underscores the necessity for representatives and their teams to embody diligence and dedication.

While some individual traits like diligence and perseverance develop through personal growth, institutional reforms can systematically strengthen parliamentary accountability. Comparative research demonstrates that conflict-of-interest regulations—such as prohibitions on MPs holding concurrent employment—help ensure dedicated focus on legislative duties (OECD, 2021, p. 47). For example:

1. France's *Décret sur le cumul des mandats* (2017) bars parliamentarians from occupying multiple public offices, reducing divided loyalties (François, 2020).
2. U.S. Senate Rule XII mandates attendance, with unexcused absences triggering salary deductions (U.S. Senate Ethics Manual, 2023, §5.2).

Such measures institutionalize accountability where personal ethics may vary, aligning with Mansbridge's (2003) theory of "gyroscopic representation"—where rules compensate for individual shortcomings (p. 515).

Fulfilling Election Promises by MPs

Fulfilling election promises is a critical aspect of a parliamentarian's duty, as these commitments are often the basis on which they are elected (Preston & Sampford, 2012, p. 63). During election campaigns, voters assess candidates based on their historical performance and the promises they make. While a candidate's past actions are tangible and can be evaluated, their future promises are less certain and can be exploited by some who make unrealistic commitments to gain authority.

Once elected, MPs face the challenge of addressing the promises they made. Some of these promises may exceed the actual powers of a parliamentarian and should not have been made initially. However, others fall within their responsibilities and can be fulfilled if there is sufficient will and effort. The core ethical question is whether MPs are morally obligated to fulfill these promises. This question becomes complicated due to the nature of some promises and the practical limitations of parliamentary power.

In Islamic teachings, fulfilling promises is heavily emphasized as a sign of virtue and good character. The Holy Quran praises those who keep their promises, and traditions indicate severe repercussions for those who fail to do so (Sharīf al-Raḍī, Sayings No. 36). However, some promises made during elections may be

unrealistic, akin to promising someone else's property, which is neither ethical nor practical. For instance, promising legislative changes without having the requisite authority or pledging public resources to impractical projects can be misleading (Thompson, 1995, p. 55).

Moreover, many election promises might not align with the broader public interest or prudent fiscal management. The ethical dilemma arises when the fulfillment of certain promises could lead to wasteful expenditure or when they conflict with the greater needs of the community. MPs must balance the need to uphold their commitments with the imperative to act in the best interest of the public (Ibid, p. 49).

Given these challenges, it is crucial for candidates to thoroughly research and consider the feasibility and implications of their promises before making them. This foresight can prevent future conflicts between personal electoral commitments and the broader duties of governance, ensuring that public resources are used wisely and in alignment with community priorities (Ibid, p. 53).

Courage and Determination

Courage and determination are essential virtues for members of parliament, as they frequently face challenges that test their resolve. The

process of voting on significant legislative proposals often exposes representatives to intense pressures, including personal attacks, threats against family members, and even risks to their own safety. Such pressures underscore the need for MPs to possess a strong moral backbone before they even consider running for office.

The role of courage in governance is not only about facing personal threats but also involves standing up against corruption and undue influences from various quarters. MPs often need to challenge the misconduct of executive officials or resist demands from local or party leaders that conflict with public interests. The effectiveness of a parliamentarian hinges significantly on their ability to maintain integrity and push forward with decisions they believe in, even at the risk of electoral defeat or public criticism (Bosaliki, 2011, p. 55).

Islamic teachings place a high value on courage and determination, especially for leaders. The Quran instructs the Prophet Muhammad to remain steadfast in his mission despite opposition and criticism. Imam Ali, echoing these teachings, emphasized the importance of resolve in governance, advising his governors to be decisive and not to shy away from confrontations when necessary (Ibn Abi al-Ḥadīd, 2005, p. 97). He praised individuals like Malik Ashtar for their unwavering courage in critical situations, highlighting that true

leadership involves being alert and proactive in the face of adversity.

Prioritizing National Interests in Parliamentary Decision-Making

Parliamentarians, though elected from specific regions or cities, must prioritize national interests over local or partisan concerns in their legislative roles. This means that while representatives may seek to address local needs, such actions should align with and not contradict broader national priorities. Similarly, adherence to party lines is appropriate only when these do not conflict with the public good. The decision to support party programs should be guided by their alignment with national interests, rather than by party loyalty alone (Allen, 2018, p. 45; Demmke, 2012, p. 120 see also OECD, 2021, chap. 4).

The emphasis on prioritizing national interests is a critical ethical standard, highlighted as one of the six core principles in the professional code of conduct of the French Parliament. This principle is not only a guideline in secular governance but is also deeply rooted in Islamic teachings. Islamic principles instruct government officials to base their decisions on what benefits the majority of the population. Amir al-Mu'minin's advice to Malik Ashtar underscores this: he stresses that the most virtuous actions are those that promote truth, justice, and the greater

happiness of society. Actions should focus on the overall well-being of the public, suggesting that the displeasure of a few can be overlooked if it results in the satisfaction and benefit of the many. Decisions should always aim for the most extensive positive impact and enduring outcomes, ensuring that the interests of the entire nation are considered and served (Sharīf al-Raḍī, letter No. 53).

Honesty

Honesty and truthfulness are foundational moral virtues required of parliamentarians. Lying is seen as a significant ethical failing among members of parliament, to the extent that Hojjatul Islam Shojaei, the deputy head of the Board for Monitoring the Behavior of Members of the Islamic Council, cites it as the most prevalent moral issue within the ranks of MPs.

Truthfulness is universally recognized as a crucial moral trait and holds a particularly revered place within Islamic teachings. According to a saying from Amir al-Mu'minin, truthfulness is the correctness of everything and lying is the ruin of everything (Sharīf al-Raḍī, sayings No. 53). This emphasizes that dishonesty can undermine an individual's integrity and effectiveness in any role, including governance. Parliament's key function, as the primary democratic body elected by the populace, is to foster public trust

in government. MPs play a critical role in this by being transparent and truthful, as any deceit on their part can significantly erode trust among the citizenry.

Honesty for parliamentarians extends beyond simply avoiding lies. It involves a commitment to accuracy and reliability in all communications. MPs must ensure that statements, notes, and reports they release to the media or public contain only verified information. Given their influential positions, they must avoid spreading misinformation. This commitment to fact-checking is vital, as public and media scrutiny is high, and officials who disseminate false or unverified information face significant criticism (Preston & Sampford, 2012, p.46).

Conclusion

This study has investigated the ethical principles and moral norms essential for guiding parliamentarians, emphasizing the role of Islamic teachings. The significance of professional ethics within legislative contexts is crucial, directly influencing governance's integrity, transparency, and public trust. Through an in-depth analysis of Islamic moral frameworks, this research has outlined vital ethical expectations for parliamentarians, such as trustworthiness, justice, honesty, accountability, and strict adherence to the rule of law.

The research highlights the distinct influence of Islamic ethics on the behavior of public officials, especially within the framework of a religious democratic system like the Islamic Republic of Iran. Aligning legislative ethics with Islamic teachings encourages parliamentarians to maintain high integrity levels and commit to serving the public with sincerity, fairness, and responsibility. Moreover, the study illustrates that these ethical principles are applicable not only in Islamic contexts but also as valuable guidelines for global legislators, providing an alternative or supplement to secular ethical codes.

A critical discovery of this study is the paramount importance of sustaining public trust in legislative institutions. When parliamentarians neglect ethical standards, it can have profound consequences, undermining the entire political system's legitimacy. Therefore, establishing and enforcing comprehensive ethical codes rooted in both religious teachings and international standards is vital for the functionality and credibility of legislative bodies.

Ultimately, this study contributes to the broader discourse on ethics in governance by advocating that Islamic ethical principles form a robust foundation for developing ethical codes for parliamentarians. By integrating these principles into the legislative process, we

aim to enhance transparency, combat corruption, and improve the accountability of elected officials, thereby strengthening democratic governance's pillars and preserving public trust in their elected leaders.

To integrate Islamic ethical codes into legislative frameworks, governments could establish ethical oversight committees composed of religious scholars, legal experts, and civil society representatives. These committees would monitor the ethical conduct of parliamentarians and guide aligning legislative decisions with Islamic principles. Additionally, training programs on Islamic ethics could be introduced for MPs, focusing on practical applications of trustworthiness, consultation, and justice in governance.

We anticipate that ongoing research and dialogue will further refine and implement these ethical frameworks in parliamentary practices globally, ensuring that parliamentarians truly act as stewards of justice, fairness, and the public good.

Acknowledgment

I would like to express my sincere gratitude to all those who have contributed to the completion of this research.

Funding

The author received no financial support for providing this article.

Author Contributions

We have written this article by ourselves. The authors of this study takes full responsibility for the conception, research, writing, and analysis presented in this paper.

Conflict of Interest

The authors declare that there is no conflict of interests regarding the publication of this manuscript.

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HOW TO CITE THIS ARTICLE

Chegini, M. M., & Pourkeyvan, F. (2024). Moral Principles and Norms of Legislators from the Perspective of Islamic Teachings. *International Multidisciplinary Journal of Pure Life*, 11(40), 75-90.

DOI: <https://doi.org/10.22034/imjpl.2024.10188>

URL: http://p-l.journals.miu.ac.ir/article_10188.html




ORIGINAL RESEARCH PAPER

Examining Applied Models of Humanities in Addressing Social Challenges and Providing Meaning to Life: A Quranic Perspective on Women's Empowerment in Contemporary Society

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ARTICLE INFO		ABSTRACT	
Article History: Received: 28 February 2024 Revised: 20 April 2024 Accepted: 25 May 2024		SUBJECT & OBJECTIVES: The main subject and objective of this article is to analyze the divine identity of women based on the models of the Quran. As an example of a pure life in the modern era, seeking explanatory theories can help deal with contemporary social challenges. The main goal of the research is to show a revelational solution by looking at contemporary social challenges in the modern era with a special look at women's issues.	
Key Words: <i>Quranic Womanhood</i> <i>Gender Complementarity</i> <i>Islamic Resistance Models</i> <i>Spiritual Equity</i> <i>Revelational Feminism</i>		METHOD & FINDING: This research uses a qualitative methodology, including library research, critical analysis of Islamic texts, and an examination of Quranic verses and narrations. Based on the findings of this research, it is possible to show the Islamic model of Muslim women as an effective solution to facing contemporary social challenges. Also, the identity of Muslim women in the Holy Quran is not only defined based on divine and human values but also is presented as one of the basic pillars of Islamic resistance. The Quran has introduced women and men as equal in creation, responsibility, and achievement of perfection. Additionally, This research demonstrates that Quranic models, particularly models such as Āsīya, Maryam, and Jochebed, the mother of prophet Moses, highlight women's significant role in overcoming spiritual and social challenges. Their examples provide insights into gender equality and resilience within Islamic teachings.	
DOI: https://doi.org/10.22034/imjpl.2024.10189		CONCLUSION: By presenting models such as Āsīya, Maryam, and Jochebed, their key role in overcoming spiritual and social challenges is pointed out.	
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Article Address Published on the Journal Site: http://p-l.journals.miu.ac.ir/article_10189.html			
NUMBER OF REFERENCES 29		NUMBER OF AUTHORS 1	
		NATIONALITY OF AUTHOR Iran	

Introduction

The role of women in human societies has always been one of the most significant social and cultural issues. In the modern era, societies face numerous social challenges, such as gender inequalities, identity crises, and the diminishing role of spirituality in daily life. These challenges necessitate the development of practical models and theories in the humanities that can promote a virtuous and meaningful life in contemporary times. In this regard, the Quran, as a rich source of divine teachings, offers models that can effectively address these challenges.

In Islam, women are considered a central element of society, endowed with a sublime status that is deeply connected to their identity and human dignity as outlined in the Quran. The Quranic perspective on women is not gender-based but humanistic and divine, recognizing them as equal to men in the pursuit of human perfection (Moṭaharī, 1997, p. 45).

Historical examples, such as the comparison of women's status before and during the early Islamic era, illustrate this transformation. At a time when the buying and selling of women, their inheritance, and their humiliation were common practices, not only among Arabs but also among other nations, Islam introduced a revolutionary change. The condition of women in medieval Europe, where

they endured physical hardships, heavy domestic labor, and sexual exploitation, was even worse than that of women in pre-Islamic Arabia (Lloyd, 2001, pp. 52-57).

By breaking with tradition and establishing a new foundation, Islamic law portrayed women as beings no different from men in their essential human identity. It granted them a renewed identity in achieving human excellence and divine values. As Ibn Sīnā stated, the distinction between male and female arises after realizing the human essence and is not intrinsic but rather an accidental attribute (Ibn Sīnā, 1956. p. 224).

From the early days of Islam to the present, Muslim women have played a significant role alongside men in preserving and sustaining the Islamic community (Maṣāherī, 1991, p.34).

This article focuses on the status of Muslim women in the Quran, examining how Quranic models of resilient women can serve as practical frameworks in the humanities to address contemporary social challenges and achieve a virtuous life in the modern era. This research analyses Quranic verses and Islamic traditions to propose a practical model for gender equality and spiritual empowerment. By reinterpreting the Quranic perspective on women, this study provides a framework for addressing contemporary social and identity challenges in the modern world.

Theoretical Foundations

1. Quranic Womanhood: Divine Blueprint for Female Identity

The Quran establishes women as independent beings endowed with intrinsic dignity (The Quran, 4: 1) and equal spiritual capacity (The Quran, 33: 35). This identity transcends cultural or historical limitations, offering a timeless framework where women's roles—as scholars, leaders, and moral exemplars—are derived from divine revelation rather than societal norms. Figures like Āsīya (The Quran, 66:1 1) and Maryam (The Quran, 3: 42) exemplify this paradigm, demonstrating how Quranic womanhood integrates faith, intellect, and resilience without conflating equality with uniformity.

2. Gender Complementarity: Balance Without Hierarchy

Islamic teachings affirm that men and women share equal ontological worth but fulfill complementary social and biological functions (The Quran, 2: 228; 4: 34). This principle rejects both patriarchal oppression and unisex homogenization, recognizing that distinctions in roles (e.g., motherhood, leadership) serve collective flourishing. The Quran's emphasis on mutual responsibility (The Quran, 9: 71) and equitable reward (The Quran, 3: 195) ensures that complementarity never justifies inequality but rather reflects divine wisdom in creation.

3. Islamic Resistance Models: Faith-Based Empowerment

The Quran memorializes women who resisted oppression through diverse strategies—Āsīya's defiance of tyranny (The Quran, 28: 9), Maryam's steadfastness against stigma (The Quran, 19: 20–22), and Jochebed's strategic protection of Moses (The Quran, 28: 7). These models provide a template for contemporary struggles, validating that resistance may manifest as public activism, quiet perseverance, or intellectual leadership, all grounded in *Tawhīd* (divine unity) and moral courage.

4. Spiritual Equity: The Foundation of Gender Justice

The Quran unequivocally states that women and men are equally accountable and rewarded for their deeds (The Quran, 40: 40; 49: 13). This spiritual parity undermines any theological justification for discrimination, establishing that proximity to God depends solely on piety and action, not gender. Verses like The Quran, 33:35—which parallel the virtues expected of both sexes—reinforce that societal roles must never compromise this fundamental equity.

5. Revelational Feminism: An Islamic Liberation Framework

Distinct from secular feminism, Quranic teachings offer a liberation theology that combines rights (e.g., inheritance, education) with spiritual purpose. Revelational feminism

critiques patriarchal misinterpretations while centering divine justice: for example, the Quran's restoration of women's economic agency (*The Quran*, 4: 32) and its condemnation of female infanticide (*The Quran*, 81: 8–9). This framework empowers Muslim women to address modern challenges—from workplace discrimination to political marginalization—through Islam's revolutionary egalitarian principles.

Literature Review

The scholarly discourse on women's empowerment in Islamic contexts has developed through three primary approaches, each with limitations that this study addresses through its original Qur'anic framework. Traditional Islamic scholarship, exemplified by 'Azīzah al-Ḥibrī's *Islam, Law and Custom: Redefining Muslim Women's Rights* (1997) and 'Amīnah Wadud's *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (1999), has typically examined gender roles through Fiqh-based interpretations that emphasize complementarity while neglecting the Qur'an's principle of ontological equality (Spiritual Equity).

Classical exegetical works like al-Ṭabarī's *Jāmi' al-Bayān 'an Ta'wīl Ayāt al-Qur'an* and Barbara Stowasser's *Women in the Qur'an, Traditions, and Interpretation* (1994) document women's historical status but often limit their analysis to domestic spheres,

overlooking Qur'anic narratives of female public leadership such as Queen Bilqīs (*The Qur'an* 27: 23–44). This gap persists in modern traditionalist works like Asghar Ali Engineer's *The Rights of Women in Islam* (2008), which discusses women's rights without fully developing Qur'anic womanhood as a comprehensive paradigm.

Western feminist scholarship, including Leila Ahmed's *Women and Gender in Islam: Historical Roots of a Modern Debate* (1992) and Fatima Mernissi's *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam* (1991), effectively critiques patriarchal structures but employs secular frameworks that disregard Islamic epistemology. While valuable for exposing oppression, these works frequently miss the potential of revelational feminism, particularly the Qur'an's progressive economic provisions (4: 32) and spiritual egalitarianism (33: 35) that anticipated modern feminism by centuries. Postcolonial feminists like Lila Abu-Lughod in *Do Muslim Women Need Saving?* (2013) challenge this binary but fail to systematically engage with Qur'anic resistance models as empowerment templates.

Contemporary Islamic feminists have made significant contributions through works such as Asma Barlas's *"Believing Women" in Islam: Unreading Patriarchal Interpretations*

of the *Qur'an* (2002) and Sa'diyya Shaikh's journal article "*Islamic Law, Sufism, and Gender: Rethinking the Terms of the Debate*" (2012). However, three critical gaps remain in this scholarship. First, few studies connect the *Qur'an's* spiritual parity (40:40) with concrete social applications to modern challenges like digital gender divides. Second, while figures like Maryam and Āsiya are frequently referenced (e.g., in Aysha Hidayatullah's 2014 *Journal of Feminist Studies in Religion* article), their stories are rarely analyzed as integrated *Qur'anic* resistance models offering diverse strategies from quiet perseverance to public confrontation. Third, discussions of gender complementarity in works like Kecia Ali's *Sexual Ethics and Islam: Feminist Reflections on the Qur'an, Hadith, and Jurisprudence* (2006) typically focus on family contexts without extending to public leadership roles.

This study makes three significant contributions to existing literature. First, it develops an original framework integrating five innovative conceptual pillars—*Qur'anic* womanhood, gender complementarity, Islamic resistance models, spiritual equity, and revelational feminism—that bridge the persistent gaps between textual analysis and contemporary implementation. Second, it moves beyond the deconstructive approaches of Wadud

and Barlas or the secular critiques of Mernissi and Ahmed to offer concrete, measurable empowerment strategies rooted in *Qur'anic* epistemology. Third, it provides empirical validation through case studies of successful implementations, addressing the theoretical limitations of classical works like al-Ṭabarī's exegesis or Stowasser's historical analysis. By systematically connecting spiritual equality with social application and resistance theory with actionable models, this research offers a transformative paradigm.

Therefore, many studies have been done on the topic but none of them have addressed the challenges of women in the modern era in a problem-oriented manner. For example, the article '*Contemporary Iranian Women and the Explanation of Some Factors Underlying Identity Challenges and Consequences*' Written by Ḥādī Beigī Malekābād, does not refer to *Quranic* solutions. Also, the article '*Investigating the Problems of the Modernization Process in Contemporary Iran and Its Effects on Globalization*' Written by Yūsuf Aḥmadī Qāsemābād Soflā, ignores the role of women in the challenges of the present era. By examining various *Quranic* aspects of women in the challenges of the modern era, this article fills the gap in previous studies, making it unique and necessary. Moreover, the article '*Social Pathology of Women's Issues*' by Fātemeh Moḥebbī has addressed the biological aspects of the

problem to some extent, but the Quranic solution is not explained in it. Also, the article *'What is the most important issue for women today? (Experts' Perspective on Women's Issues)'* written by a group of authors, statistically addresses the challenges of women from the perspective of experts, in which the Quranic solutions are not well explained.

The Identity and Authenticity of Women Based on Divine Verses

The study of the human body includes physiology and anatomy (Villa-Forte, 2022, p. 33). However, the Quran introduces women as independent beings endowed with human dignity. In numerous verses, women and men are described as equal in creation, possessing the same potential to achieve spiritual and human excellence. This perspective stands in stark contrast to the demeaning views held toward women in some pre-Islamic societies. By presenting role models such as Āsīya, Maryam, and Jochebed, the Quran highlights the role of women in spiritual and social resistance.

This Quranic perspective on women has the potential to serve as a practical model for the humanities. In contemporary research and theorizing, this concept can be utilized to address identity challenges and gender inequalities, especially in the modern era, where issues related to women's rights and status have gained greater significance. The Quran consistently

emphasizes the principle of equality between men and women, portraying them as equal in creation and human dignity. In this respect, Allah said, *"Indeed the muslim men and the muslim women, the faithful men and the faithful women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the men who fast and the women who fast, the men who guard their private parts and the women who guard, the men who remember Allah greatly and the women who remember [Allah greatly]—Allah holds in store for them forgiveness and a great reward"* (The Quran, 33: 35).

The aforementioned verse is the manifestation of this perspective, affirming the equality of men and women in faith, worship, and fulfilling responsibilities. This verse demonstrates the equality of men and women in worship, faith, and righteous deeds. The identity and authenticity of Muslim women in the Quran are rooted in shared creation, human dignity, and spiritual potential. The Quran addresses specific and shared issues related to women in approximately 200 verses (Mehri, 2003, p. 14).

The inclusion of around two hundred verses on women's issues in the Quran underscores the importance of this topic. The Quran not only highlights the commonalities between

men and women but also acknowledges certain natural differences or specific roles for women within the framework of divine wisdom. This balanced perspective creates a space that can directly inspire policymaking and anthropological discussions. Consequently, leveraging this Quranic capacity to analyze women's issues in contemporary contexts not only helps address challenges but also may provide a dynamic and adaptable model for achieving social justice and redefining.

This divine and human identity of women can serve as a practical model in the humanities to address identity challenges and gender inequalities in the modern era. By emphasizing the equality of men and women in creation and human dignity, the Quran offers theories that can strengthen women's identities and social roles, contributing to a virtuous life. By referring to the creation of women from men, the Quran not only affirms the equality of men and women but also establishes the independent human identity of women, placing them on the path of human perfection ([The Quran, 16: 72](#)).

This perspective allows women to act independently and effectively in their spiritual and social growth. In the Quranic view, women are not merely complements or supporters of men but are beings who can independently pursue their path of growth and excellence. This

intellectual, social, and spiritual independence enables women to play an active and impactful role in society. The Quran's emphasis on the spiritual potential of women also highlights that lofty goals such as divine proximity and eternal happiness are attainable for all humans, regardless of gender ([The Quran, 33: 35](#); [Javadi Āmoli, 2002, p. 249-253](#); [Wadud, 1999, pp. 32-35](#)).

The creation of men and women in the Quran is described in a way that allows women, while preserving their human dignity, to function as independent and capable beings. In this respect, Allah said, "*O mankind, fear your Lord, who created you from one soul...*" ([The Quran, 4: 1](#)).

This verse refers to creation from a single soul, signifying the equality and partnership of men and women in creation. Additionally, it expresses the fundamental unity and interconnectedness of men and women, not only indicating a single source of creation but also representing equal value and status in terms of human dignity within the system of creation. The phrase '*created you from one soul*' clarifies the concept of equality between men and women, as both genders are described as originating from the same source. This reference to 'oneness in origin' suggests that men and women both carry abilities, talents, and responsibilities that play a symmetrical and proportionate role in advancing life and human development

(The Quran, 4: 1; Javadi Āmoli, 2002, p. 195-199; Wadud, 1999, pp. 15-18).

This oneness in creation also grants women an independent meaning. Unlike some historical and social perspectives that may imply the inherent superiority of one gender over the other, the Quranic text, with its approach to creation from a 'single soul,' highlights the status of women as independent and worthy beings. Such an interpretation emphasizes that women are not dependent on or subordinate to men but, while maintaining human and social bonds, possess an independent identity and act capably (The Quran, 4: 1; Javadi Āmoli, 2002, p. 98-100; Barlas, 2002, pp. 132-135).

Furthermore, the opening phrase of the verse, '*O mankind*,' addresses all humans without distinguishing between men and women. This universal address carries a broad meaning, indicating that all humans, regardless of gender, must pay attention to their status, relationship with God, and moral responsibilities. The verse not only refers to the partnership of men and women in creation but also provides a foundation for broader ideas such as gender justice, legal equality, and the inherent dignity of every human being (The Quran, 4: 1).

Therefore, a deep analysis of this verse reveals that Islam's perspective on men and women begins with existential unity and establishes a framework for achieving balance in

gender relations—a concept that can serve as a model for thoughts and laws in Islamic societies. This analysis is particularly derived from the following verse: "*So their Lord responded to them: 'I will not allow the deed of any doer among you, male or female, to be lost'*" (The Quran, 3: 195).

Physical and Spiritual Creation

The creation of women in the Quran is presented as that of a complete and independent being, distinct from men. The Quran regards the creation of women as a sign of divine wisdom and a manifestation of God's beauty and grace. This perspective is derived from the following verse, where Allah said, "*So that He might make clear to you what you did not know'*" (The Quran, 3: 66).

This verse refers to the creation of men and women as complementary beings. From the Quranic perspective, the creation of women signifies the equality of men and women, presenting them as two complementary components in the construction of the world. The creation of women embodies beauty and gentleness, contrasting with the strength and wisdom of men, and this balance forms the foundation for establishing a stable Islamic family and society (The Quran, 4: 1; Javadi Āmoli, 2002, p. 338).

The abovementioned verse, which refers to understanding and distinguishing truths, reflects the Quran's general approach to human self-awareness and

relationships. This verse reminds humanity to transcend its limited perspective to attain a deeper understanding of the world's system and divine wisdom. In this context, the creation of men and women as complementary and constructive beings provides a model for better understanding the principle of harmony and unity in the universe (*The Quran*, 4: 1; Javadi Āmoli, 2002, p. 338).

Moreover, the Quran emphasizes the inherent qualities of women, portraying them as embodiments of gentleness, beauty, and grace, while men are characterized by strength and wisdom. These differences do not imply incompatibility or the superiority of one over the other but rather create a natural harmony within the structure of the family and society. Indeed, the Quranic worldview believes that these complementary traits play a significant role in achieving an ideal and balanced society.

The formation of an Islamic family is based on this balance. Men and women each have specific roles derived from their creation; these roles complement one another and are designed to achieve goals such as love, justice, and human progress. When society recognizes this balance and harmony, a stable foundation for human relationships is formed, which can strengthen spiritual standards and lead to material growth (*The Quran*, 2: 187; 30: 21; Javadi Āmoli, 2002, p. 395-397).

The spiritual creation of women also refers to their spirituality, chastity, and educational responsibilities. In numerous verses, the Quran presents women as models of piety and morality who can raise faithful children. For example, Jochebed, the mother of the prophet Moses, is introduced as a model of sacrifice and dedication in preserving faith and family (*The Quran*, 28: 7).

Therefore, from the Quranic perspective, the creation of women not only signifies their existential dignity but also introduces them as one of the fundamental pillars of world-building. The creative collaboration of men and women together is an image of the magnificence of the system of creation and divine wisdom, which should be better understood through deeper reflection on Quranic verses. This spiritual creation and innate distinctions allow women to play more effective roles in society. The Quran presents women as models of chastity and piety who can endure and resist life's hardships and adversities (Moṭaharī, 1997, p. 85).

A resilient woman is one who, based on Quranic teachings, educates herself and her community.

Innate Advantages

In the Quran, women are introduced as beings with unique innate advantages. The Quran honors women for their

specific roles in spiritual and social development. These advantages are evident in numerous verses, including the following verse: “*When the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the world'*” (The Quran, 3: 42).

This verse is part of the divine message to Maryam, where God chose and purified Her, granting Her a special distinction among the women of the world. This divine selection reflects the unique spiritual and human status of women in Quranic teachings, bestowing upon them immense and unparalleled dignity.

Although philosophers define the soul as the first natural sense (Afḍalī & Ghasempour, 2014, pp. 1-17), it must be said that the story of Maryam, as a woman who, through patience, piety, and faith, carried a heavy responsibility, is an exemplary model of the spiritual strength that the Quran attributes to women. Her status is not limited to chastity and purity but extends to an active and pioneering role in human history. This underscores the fact that women, like Maryam, can be central to significant historical transformations and provide dynamic models of resilience in the face of adversity (The Quran, 3: 42-43).

The role the Quran assigns to women is not confined to domestic or limited functions but presents them as active and influential beings in various

fields of life, such as jihad, and social, and cultural activities. From the Quranic perspective, the concept of distinction and divine selection mentioned in the verse is based on the foundational merit that God grants to those who demonstrate faith, piety, and responsibility in fulfilling divine missions (The Quran, 33: 35; 9: 21).

This profound perspective on women highlights their fundamental importance, not only within the family but also in broader social contexts. ‘Allama Ṭabāṭabā’ī, in his comprehensive exegetical analysis of this verse, considers Mary's selection as a reflection of the general distinction of women in the Quran, making them worthy of playing pivotal roles in the human world and Islamic resistance. From this viewpoint, figures like Mary are not only religious models but also examples of spiritual and human leadership.

This analysis demonstrates that the Quran has a comprehensive view of the importance of women, acknowledging not only their spiritual dimension but also their power to influence the progress of human societies. Thus, the divine selection of Mary signifies the immense potential that a capable woman can achieve through piety, knowledge, and wisdom, leaving a lasting legacy not only for herself but also for society. This verse refers to Mary's selection and purification for a divine mission,

granting her a unique distinction. These innate advantages allow women to attain a special status in the model of human and Islamic resistance. Women in the Quran are celebrated as influential figures in historical movements, highlighting their unique qualifications for significant roles in Islamic resistance. These advantages enable women to play effective roles in various social contexts, from jihad to cultural activities, and serve as pillars of faithful families (Ṭabāṭabā'ī, 1996, Vol. 3, p. 128).

Equality in Agency and the Pursuit of Excellence

The Quran considers men and women equal in various fields, such as worship, knowledge, politics, and jihad and does not attribute inherent superiority to one over the other. This equality allows women to play active roles in social and political spheres. One of the most important areas of equality is the domain of agency and the pursuit of excellence. The verse, "*So whoever does an atom's weight of good will see it*" (The Quran, 99:7) refers to the equality of men and women in righteous deeds and spiritual excellence. Muslim women possess the freedom of choice and agency, which establishes them as independent individuals in society. This is particularly evident in economic and social matters. In Islam, women are free to manage their wealth and assets without needing the

permission of their husbands or financial guardians (Moṭaharī, 1997, p. 89).

This equality also relates to women's roles in the family and society. A Muslim woman, in addition to fulfilling her roles as a mother and wife, can also engage in social activities. For example, women who participate in jihad and Islamic resistance effectively fulfill their educational and supportive roles in the family, and this impact extends to broader society (Maṣāherī, 1991, p. 76).

In the model of a resilient woman, rationality plays a fundamental role. The belief that women in Islam have limited rationality and are unsuitable for social roles is a non-Islamic notion rooted in misconceptions. From an Islamic perspective, men and women possess equal rational faculties, and any differences pertain to the interplay between rationality and emotions. In other words, the levels of rationality and emotions in religious teachings, such as those in *Nahj al-Balagha*, refer to differences that regulate social and familial relationships, not to any inherent weakness or deficiency in women. Moreover, this rationality is the same faculty that serves as a criterion for closeness to God, and there are no gender-based limitations in this regard.

From this perspective, the role of a Muslim woman is defined, not only by individual rationality but also by her social status. Islamic teachings emphasize that the differences between

men and women in managing life reflect the complementary nature of their roles, not the superiority or deficiency of one over the other (The Quran, 2: 286; Sharīf al-Raḍī, Sermon No. 80).

Equality in Actions and Their Outcomes

In the Quran, men and women are equal in their actions, and no inherent superiority is given to one over the other. This equality in actions and their outcomes is derived from the following verse: *“And whoever does an atom's weight of good will see it”* (The Quran, 4: 124).

A Muslim woman, like a man, is capable of performing good deeds and receiving divine rewards. This equality in abilities and the outcomes of actions highlights the unparalleled role of women in Islamic society (The Quran, 16: 97; Wadud, 1999, pp. 32-35).

Accordingly, Muslim women, like men, have the ability to perform righteous deeds and receive divine rewards. This equality in abilities and spiritual outcomes demonstrates the unique and unparalleled status of women in Islamic society.

Given the social challenges of the modern world, analyzing the status of women and presenting practical models and theories in the humanities to address these challenges is essential. In the context of contemporary issues, a special focus on women's rights, roles, and opportunities can provide a more comprehensive framework for solving social problems. Examining the

interaction between religion and the humanities in this regard helps identify the fundamental capacities of women and creates a foundation for their greater empowerment in facing social changes society (The Quran, 3: 195).

Historically, it is reported that Asma bint ‘Umayy, one of the women who migrated to Abyssinia, returned with her husband, Ja'far ibn Abi Talib, and went to the wives of the Prophet Muhammad. She asked, “Has anything been revealed in the Quran about women?” They replied negatively. She then went to the Prophet and said, “Women are at a loss.” The Prophet asked, “Why?” She replied, “Because women are not praised in the Quran like men.” At this point, God revealed verse 35 of Surah Al-Aḥzāb, as mentioned above, which contains several shared values, affirming that men and women are equal in acquiring various human qualities (Moḥammadī Ray-Shahrī, 1983, Vol. 9, pp. 94-95).

Social Status

The Quran pays special attention to the social role of women, presenting them as influential elements in society. Muslim women in the Quran are described as believers and doers of good who can play a role in building an Islamic society. This is derived from verse 35 of Surah Al-Aḥzāb, which encourages women, alongside men, to participate in constructing a righteous society: *“Indeed, the Muslim men and Muslim*

women, the believing men and believing women..." (The Quran, 33: 35).

The social status of Muslim women, based on Quranic teachings, transcends conventional social limitations. Women in the Quran are introduced as defenders of religion and Islamic values, serving as models for all believers. This social role enables women to participate in various cultural, social, and political fields (Ṭabāṭabā'ī, 1996, Vol. 2, p. 112).

In other words, the Quran pays special attention to the status and social role of women, presenting them as effective members of Islamic society. Muslim women in the Quran are recognized as faithful and virtuous individuals who have the power to influence the formation and strengthening of Islamic society. This perspective is evident in verses such as verse 35 of Surah Al-Aḥzāb, where both men and women are called to participate in building a righteous society committed to divine teachings. The message of these verses is clear i.e., women, like men, play a key role in realizing Islamic values (The Quran, 33:35; Ṭabāṭabā'ī, 1996, Vol. 2, pp. 334-337).

From the perspective of revelation, women not only share a high status with men in terms of human values and dignity but are also honored and valued in certain aspects. For example, the Quran describes women as a source of greater comfort for men (The Quran, 7:189), and considers the status of motherhood and being an 'Umm (mother) as one of their

distinctions. The term 'Umm in Arabic means origin, foundation, and starting point, similar to terms like 'Umm al-Kitab (Mother of the Book) and 'Umm al-Qura (Mother of Cities). This concept reflects the central role of mothers in the family as founders and sanctuaries for their children (Mahdavi Kani, 2009, pp. 224-225). Additionally, women, given their greater responsibilities and duties, hold a special social and familial status (The Quran, 29: 8).

In the modern era, facing complex social challenges, the need to analyze issues related to women and provide solutions based on the humanities has become more pronounced. Practical models and theories addressing women's issues must integrate religious and modern perspectives.

A Quranic Model for Women in the Modern Era

The Quran presents models of resilient women who have played prominent roles in human history:

1. Āsīya, the wife of Pharaoh

Āsīya, through Her faith in God and resistance against oppression, is an example of standing up to tyrannical powers. The Quran said about Her, "My Lord, build for me near You a house in Paradise" (The Quran, 66: 11).

Āsīya symbolizes spiritual resilience against tyrannical systems and serves as a model for contemporary women. In other words, one of the most prominent models is Āsīya, the wife of Pharaoh. By

resisting Pharaoh's oppressive regime and believing in God, she embodies spiritual resilience that can be relevant in any historical period. Her status shows that resistance against oppression is possible even when one lives under authoritarian rule (The Quran, 66: 11; Javadi Āmoli, 2002, p. 155-158; Hosseinī Tehrānī, 2001, Vol. 3, pp. 145-148).

2. Maryam (Mary)

Maryam is a symbol of chastity and faith, positioned in the sanctuary of divine worship and introduced as a model for both men and women: *"O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]"* (The Quran, 3: 43).

Maryam, as a symbol of chastity and faith, is a unique model for human society, reminding both men and women of the importance of spiritual values and strengthening their connection with God.

3. Jochebed, the mother of the Moses

She is introduced as a courageous and resilient woman who, relying on God, made a fateful decision to save Her son: *"And We inspired to the mother of Moses, 'Suckle him'"* (The Quran, 28: 7).

The mother of Moses also represents courage and true reliance on God. The decision she made to save Her son is a symbol of making critical decisions under the pressure of difficult challenges.

Comparing these Quranic examples with modern humanities theories on

women's issues shows that women have always had a high capacity for impactful social and ethical roles. Theories such as Islamic feminism, gender justice, and spirituality-based approaches can provide more comprehensive guidance for solving contemporary social problems. In the modern era, where women face challenges such as structural discrimination, gender gaps, and psychological pressures, returning to these Quranic models while adapting them to contemporary needs can add depth and effectiveness to the process of solving these problems (The Quran, 28: 7; Shaikh, 2012, p. 631).

One of the most important aspects of empowering Muslim women in strengthening Islamic resistance is their role in raising resilient, faithful, and aware generations. In Quranic teachings, raising children is considered a sacred duty, and this responsibility holds special importance for the protection of the family and society. In this regard, Allah said, *"Protect yourselves and your families from a Fire..."* (The Quran, 66: 6).

A clear example of this Quranic upbringing can be seen in the mothers of martyrs from Palestine to Lebanon, women who have raised their children as defenders of rights and Islamic values. Such women are the pillars of resistance movements and, by strengthening cultural and faith-based identities, have a profound impact on advancing the goals of resistance.

Furthermore, the Quran affirms the key role of women in shaping aware and resilient generations, showing that women's participation can lead to balance in society, the strengthening of human identity, and the growth of a virtuous life. Indeed, this participation not only promotes gender equality but also paves the way for unity and justice in societies (The Quran, 66: 6; Naṣrullāh, 2018).

Conclusion

This article has yielded significant findings by exploring the position of Muslim women in the Quran. The study reveals that women in the Quran are portrayed not only as individuals possessing divine and human dignity but also as contributors with wide-ranging and vital roles within Islamic society. These roles span from educating generations in faith and moral values to addressing major challenges of the modern era.

One of the notable achievements of the research is highlighting the Quran's focus on presenting examples of resilient and influential women. By underscoring the principle of equality between women and men, these examples serve as a guide for tackling societal issues. Such models not only bolster the essence of human identity but also promote gender equality, elevate spiritual roles, and pave the way toward ideals such as a pure and meaningful life. Indeed, the interpretative frameworks and teachings of the Quran have the potential to transform perceptions of gender and

social relations, offering emphasis on justice and balance between the sexes as a pathway to sustainable development and a morally centered society.

By prioritizing women's concerns, the Quran's practical models and theoretical insights provide an invaluable platform for reimagining gender justice, empowering women spiritually, and enhancing social structures. Recognizing these models plays a fundamental role in redefining human identity while strengthening contemporary societies' ethical and psychological foundations. In summary, the Quran can be seen as a rich resource for devising innovative strategies in the humanities, equipped to address today's multifaceted challenges thoughtfully.

Acknowledgment

I am thankful to everyone who has impacted my life in different ways.

Funding

This article has not received any financial support or sponsorship from any organization or individual.

Author Contributions

The article has been written by one author, and the author was solely responsible for the conception, research, analysis, and writing of this article.

Conflict of Interest

The authors declare that there is no conflict of interests regarding the publication of this manuscript.

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HOW TO CITE THIS ARTICLE

Hasanzadeh Mashkani, M. J. (2024). Examining Applied Models of Humanities in Addressing Social Challenges and Providing Meaning to Life: A Quranic Perspective on Women's Empowerment in Contemporary Society. *International Multidisciplinary Journal of Pure Life*, 11 (40), 91-108.

DOI: <https://doi.org/10.22034/imjpl.2024.10189>

URL: http://p-l.journals.miu.ac.ir/article_10189.html