

## Characteristics and meaning of Rūḥ al-Qudus in the Qur'an

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### Abstract

In the Holy Qur'an and the traditions quoted from the Ahl al-Bayt (A.S) mention has been made of an entity called Rūḥ al-Qudus. Based on different arguments the hadith commentators and interpreters have expressed many viewpoints with regard to its characteristics and meanings. The present article was written to investigate these viewpoints and to display the comprehensive viewpoint concerning the meaning of Rūḥ al-Qudus understood from the Qur'anic verses and the traditions, as well as the works that have benefited from this issue. It has concluded that Rūḥ al-Qudus applies in the Qur'an and traditions to two senses: Gabriel, the trusted, and the sacred soul of the prophets and the Infallibles. In the first sense the great archangel assigned by Allah, the Exalted, to reveal the Qur'an to Prophet Muhammad (S) is meant; and in the second sense one of the human soul's ranks being the origin of knowledge, infallibility, and producing miracles for the prophets and the Infallibles is meant.

**Keywords:** Rūḥ al-Qudus, Gabriel, ranks of human soul, the Qur'an, hadith.

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## **Types of the Ahl al-Bayt's way of dealing with the traditions of other Islamic sects**

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### **Abstract**

After the demise of the Prophet (S) many intellectual and theological currents developed. The four sects of *Khawārij* (kharijites), *Murji'ah*, *Mu'tazilah* (Mu'tazilites) and *Ahl al-Hadith* are among the most important instances of these currents. Prophetic traditions constituted one of their major doctrinal sources. These traditions at times suffered from verbal distortion and incorrect explanation, and sometimes were afflicted by fabrication. In confrontation with these traditions – counted as pretexts for intellectual and theological currents' beliefs – in a direct or an indirect way the Ahl al-Bayt (A.S) at times disclosed the cases of distortion in the traditions; sometimes removed the misconceptions by properly explaining the traditions; and based on intellectual and transmitted evidences occasionally displayed that a (so called) tradition was fabricated.

**Keywords:** theological traditions, Ahl al-Bayt (A.S), sects.

## Terminology of Allah being Light based on the traditions of the Two Islamic Schools

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### Abstract

Nūr (light) being among God's Beautiful Names and the title of a chapter in the Qur'an is a name used in the Qur'an and traditions for various cases. Certain characteristics in these numerous cases occasioned the appellation of them as nūr. The best known verse in the Qur'an propounding the discussion of nūr is Q 24:35 in which this term has been reiterated five times. The verse begins with the fact that "Allah is the Light of the heavens and the earth". The exegetes, theologians, traditionists, philosophers and mystics have expressed various viewpoints with regard to its meaning; however, based on the interpretative traditions of the Two Islamic Schools (i.e. the Shi'a and the Sunni denominations) the most important viewpoint about Allah being the Light, is the one that signifies His guidance.

**Keywords:** nūr (light), terminology of light, interpretative traditions, the Verse of Light, the Two Islamic Schools.

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## **Comparative analysis of Imam Ali's letters to Mu'awiyah and the Qur'anic verses dealing with hypocrisy**

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### **Abstract**

One of the noteworthy texts in the political conduct of Imam Ali (A.S) is his correspondence with Mu'awiyah. On the other hand a number of verses revealed concerning the hypocrites have a literature and style that differs that of other verses. This article has attempted to compare these two sources and this way to assess the convergence degree between Imam Ali's discourse addressing Mu'awiyah and the Qur'anic verses that deal with the hypocrites, and hence to evaluate their relationship through a text-recognition approach. The results of this research show that in most of the cases the style of the Imam's discourse conforms that of God's discourse in the Qur'an and that the expressions and contents used in both sources are remarkably congruent. This congruence indicates on the one hand the close relationship between the Qur'an and Nahj al-Balaghah and hence the authenticity of the Imam's discourse, and on the other hand is a clear evidence disclosing the hypocrisy of Mu'awiyah.

**Keywords:** relationship between the Qur'an and Nahj al-Balaghah, stylistic of Nahj al-Balaghah, Imam Ali's correspondence with Mu'awiyah, the hypocrites in the Qur'an, Mu'awiyah in the Nahj al-Balaghah.

## Comparative typology of the punishment in the *barzakh* (intermediate realm) and the *ākhirah* (hereafter) from the perspective of interpretative traditions

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### Abstract

Barzakh (the intermediate realm) and ākhirah (the hereafter) are residences for two groups of human beings: those having stepped on the path of proximity to the Lord and perfection will attain happiness; and those having turned away from servanthship of Allah, commit sins and indecent acts and will receive divine punishment.

This research engages in the comparative typology of spiritual and physical punishments in the barzakh and ākhirah, from the perspective of traditions and the exegeses of the Qur'an. One of the most outstanding results of this research is that the punishment in the barzakh in comparison with the ākhirah is less severe, and that those afflicted with the divine punishment are put in an ordered classification.

This article was written in a descriptive-analytical method with regard to the content of the Qur'anic verses and the traditions quoted from the Ahl al-Bayt (A.S).

**Keywords:** punishment, barzakh (the intermediate realm), ākhirah (hereafter), interpretative traditions.

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### **A comparative study on being man the God's vicegerent as mentioned in major exegeses of the Two Islamic Schools**

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#### **Abstract**

This research deals with a comparative study on the most important opinions of some Shi'a and Sunni exegetes concerning man being the God's vicegerent. The clearest verse in this field is Q 2:30. Man being God's vicegerent means that he, as a sign of the most sublime creature and the medium between the Creator and the creatures for receiving the divine emanation, is God's vicegerent on the earth. This rank befits those individuals who would be able to manifest the Divine Names by means of their romantic choice, and would be appointed by God as His vicegerents. The exegetes of the Two Islamic Schools admit that the perfect man is God's vicegerent both in tashrī' (legislation) and takwīn (generation). The exegetes, however, have disagreement about the cases of God's vicegerents. The Sunni exegetes consider the prophets as God's vicegerents, but the Shi'a exegetes mention the Infallible Imams, in addition to the prophets, as the God's vicegerents.

**Keywords:** man, exegesis, God's vicegerent, Sunni, Shi'a.

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## Hadith-oriented position of Ahmad b. Abi Zahir and the theme of traditions transmitted by him

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### Abstract

Ahmad b. Abī Zāhir is one of earlier Imāmī (Twelver Shi‘a) scholars and a personality of hadith school of Qum who has writings with a hadith-oriented and theological approach. The amount of the survived narrations and traditions quoted by him is small and at the same time his books are inaccessible; however, collecting his traditions from early Shi‘a resources can result in retrieval of part of his scientific legacy. It has been attempted in the preset study to reconstruct the content of one of his books called “*Ṣifat al-Rusūl wa al-Anbiyā’ wa al-Ṣālihīn*”. Various evidences like paraphrase and or transmission by other isnāds in the Shi‘a resources indicates the authenticity of at least the survived part of his traditions.

**Keywords:** Ibn Abi Zahir, theological traditions, Imamate, retrieval of early resources.

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