Internal Editorial Board:

Guide for Authors

1. Article must include following sections:
- **Title**
- **Author(s) Profile**
- **Abstract**
- **key Words**
- **Introduction**
- **Problem Statement**
- **The Main Research Question**
- **Research Method**
- **Article Structure**
- **Conclusion**
- **List of References**

2. Only those articles will be considered which had not been published before and their authors have not been obligated not to publish them elsewhere.

3. The articles that can be published in IMJPL include: Research Articles, Applied Articles, Review Articles with a Comparative Approach, Case-Studies, Methodological Articles, Articles Related to Model and Pattern Design, Articles Resulting from Theorizing, and Articles derived from Dissertations and Theses.

4. Responsibility of scientific and legal authenticity of the articles will rest upon the corresponding author.

5. The right to accept or reject an article is reserved for the IMJPL.

6. Final approval for an article to be published will be made by the editorial board after the recommendation of referees. The arbitration process is "Double Blind Peer Review".

7. Length of an article must be 7 pages at least and 30 pages at most where each page contains 250 words.

8. Quotations and adaptations from articles of the IMJPL, with reference to the source, are allowed.

9. To write an English article, be "**Times New Roman**" font with the size of 14pt should be used.

10. References should be arranged alphabeticaliy and should be listed as follows:

> *Book***:** Surname, Name (Year of Publication). Title **(With "Bold" Font Style). Name of Translator** (If Applicable). Volume. Edition. Place of Publication: Name of Publisher.

> *Article***:** Surname, Name (Year of Publication). Title (With **"Bold" Font Style)**. Name of the Journal. Publication Period. Journal Number: Number of Pages.

11. Endorsement of references related to sources in the text should be made in from of *(Name of Author, Year of Publication: Page Number)*.

12. References of each page, such as the Latin equivalent of specialized vocabulary, idioms and side descriptions should be included in the footnote of the same page.

13. The author is required to send his / her educational details and academic rank along with sending the article to the address of the IMJPL:
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Index of Articles

A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE 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, **International Multidisciplinary Journal of PURE LIFE** 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 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 deals 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.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of a 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.

ORIGINAL RESEARCH PAPER

Comparative Nature of Revelation and its Types from the Perspective of the Holy Quran and the Testaments

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: Revelation as the relationship between God and the holy prophets of which provides conditions to receive and declare the divine message. It is a phenomenon occurring among religions so that in order to understand it, requires a departure from material calculations and an understanding the divine world; because the phenomenon of revelation can be comprehend in the relation to God and the divine prophets and is done through the role of the angel of revelation. *METHOD AND FINDING*: In this research, and according to the explained course, we try to study the nature of the phenomenon of revelation and the divine religions comparatively. For this purpose, a qualitative research method of library studies used for religious documents and sources. From this point of view, revelation is a phenomenon beyond the limit of human thought and scientific tools cannot recognize it as it will not experience or repeat again.

*CONCLUSION***:** In the process of receiving revelation, the Prophet, in a heavenly relationship, receives truths from the unseen world by his heart, it occurs without the support of his organs and senses, and without the power of his thought and intellect. Therefore, some people believe in that the truth of revelation is unknown to man and it is not possible to provide a comprehensive definition for it. At the same time, what has been said try to bring the human mind closer to this phenomenon and spiritual connection. Therefore, the possibility of recognizing the nature of revelation does not require denying the principle of revelation and prophecy of the prophets, Because revelation and prophecy is a theological issue that has been confirmed by conclusive proofs.

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NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
17	2	(Iran, Argentina)

Introduction

All divine laws are issued from the same source, and religion is a truth beyond historical events and changes. Religion is a single truth that has appeared in various forms in various laws throughout history. The prophets are also messengers from God to tell the essence of the religion to the people.

On the other hand, no prophet has historically been in a position to criticize or deny the prophet before him; Rather, all the prophets confirmed the prophets before them and considered themselves the continuation of the same revelation and prophecy of the previous ones, except that the next law complemented the previous law and while it confirmed some of the rulings of the previous prophet, at the same time It has also changed some of its provisions; Therefore, all religions announce a single truth and all have been revealed for the guidance and happiness of human beings.

The Holy Quran says in this regard:

> *"The same religion has He established for you as that which He enjoined on Noah -the which We have sent by inspiration to thee- and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)". (Quran, 42: 13)*

This Verse is used that the main text of the divine religions that was revealed to the prophets is a truth and no individual taste of them has interfered in the communication of revelation and mission.

Theoretical Foundations of Research

The word revelation and its derivatives, as derived from the words of Arabic lexicographers and lexicographers, have different meanings and uses; such as mention, inspiring, writing, mission and message, understanding and secret induction and etc.

The word is sometimes referred to as revelation and sometimes as an infinitive of revelation; but it seems to happen that both of the same meaning, just as the dictionary agrees that the comprehensive of all the meanings and uses of the word revelation is "rapid and latent understanding and induction".

This common meaning applies to all instances and applications, whether it is the induction of a formative thing on inanimate objects or the instinctual instinct on animals, the understanding of innate and heart dangers on ordinary human beings, or the understanding of the message of the Shari'a on prophets, whether by mention or secret writing; In all these cases, in a way, lies the characteristic of secret and rapid understanding and induction. *(Saeedi Roshan, 2009: 12)*

Ragheb writes:

> *Revelation literally means to announce quickly and secretly, that is, to instill something from one person to another in coding and to point to the beginning that only he understands and recognizes, sometimes using code words and language with an unmixed voice and Sometimes it refers to some parts of the body and sometimes it is accompanied by writing. (Ragheb Isfahani, 1992: 858, Following the Article of Revelation)*

Accordingly, Ragheb considers writing, code and

etc, as the means of mention and considers the main and exact meaning.

Tabarsi also believes that revelation is the induction of meaning secretly and also means inspiration and mention; of course, it is comprehensive of all the meanings of secret understanding, and if revelation and revelation mean secret understanding and hidden word, it will be comprehensive of all meanings. *(Ghorashi, 2007, Vol. 7: 189)*

Some researchers have also said:

The principle of unity in matter: means the induction of one thing within another, whether this induction is formative or by entering the heart or the subject is due to science, faith, light, questioning or other things; Therefore, man can benefit from knowledge and certainty, whether through angels or without intermediaries and with occult inspirations. (Mostafavi, 1955, Vol. 14: 56)

In defining revelation, Allameh Tabatabai has included the following elements and characteristics:

- *Secret speech with mention and like that. (Tabatabai, 1997, Vol. 2: 312)*
- *Understanding with indication. (Ibid, Vol. 12: 206)*
- *Accelerated mention*
- *Inducing and throwing meaning in a way that is hidden from the non-audience. (Ibid: 292)*

Therefore, the lexical definition of revelation from the point of view of Allameh Tabatabai is as follows: Revelation is a secret and hasty speech that is understood to the audience; In such a way that it is hidden from others.

The conclusion to be drawn from the writings of lexicographers is that "mention" is a sign of revelation and "speed" is one of its salient features. In the Holy Quran, revelation is also used to mean reference.

Ibn Faris has referred to this concept as follows:

> *Revelation means secretly transferring information to another. Revelation means pointing, writing, mission and message, and in general, whatever you instill in someone else, then everything that has been said about revelation goes back to that meaning. (Ibn Faris, 1979, Vol. 6: 93)*

In the literal sense of revelation, the revealer can be God, angel, man, Jinn and devil; Just as the recipient of revelation can be: man, angel, Jinn, plants and animals.

On the other hand, the terminological definition of revelation is not much different from its lexical definition; Because in both areas there is talk of a connection with the afterlife, the special nature of this connection and its secrecy.

In other words, revelation, with all its features in the field of lexicography, has a special audience that is referred to as divine prophets in theology.

Ragheb writes: Revelation is the word of God that is instilled and thrown on the prophets and his friends. *(Ragheb Esfahani, 1992: 858)*

All the prophets throughout history have claimed to have a direct connection with God, that they have received truths that other human beings have been unable to comprehend. This special and mysterious connection is called revelation.

Allameh Tabatabai writes in the definition of revelation: Revelation is a special consciousness and understanding in the interior of the prophets, the understanding of which is not possible except for those individuals who are under the divine care. Revelation is a wonderful thing, such as esoteric perceptions, a mysterious consciousness that is hidden from the senses.

There are also definitions of revelation in Christianity that refer to some: John Hick sees revelation as a set of truths expressed in precepts and propositions that convey authentic and valid divine truths to human beings.

According to the "Catholic Encyclopedia", revelation can be defined as the transmission of certain truths from God to rational beings through means beyond the ordinary flow of nature.

The "Bible Dictionary" says: Revelation is generally meant to be inspired. Also, in the book "Treasure of the Talmud", which is a description of the Torah, it is said: God has revealed His will to the people through the words of the speakers who have been called prophets.

Prophecy is not a gift given by God voluntarily to some people; rather, it is the highest level of exceptional intellectual and intellectual preparation and equipment that human beings can achieve.

The condition that this book enumerates in order to attain the status of prophethood is that the blessed and holy essence of the "Shekhinah" does not descend except on a person who is brave, rich, wise and humble; therefore, if a prophet is arrogant, the prophecy will turn away from him, and if he becomes angry and furious, the prophecy will leave him. *(Kohan, 2003: 139)*

In general, revelation, meaning divine connection with human beings, is found in any religion that ascribes its origin to God.

The Islamic term revelation is slightly different from its Christian equivalent. Revelation in Arabic, meaning signification, in the Islamic term refers to divine guidance, and the Quran has repeatedly used this term to refer to the evolutionary guidance of beings and the legislative guidance of human beings. In the book "Introduction to the Great Religions" it is said: Revelation comes from the Latin root

meaning "emergence" and "unveiling" and in Christian terms refers to the appearance of God for human beings in order to save them.

In addition to the world of creation, which is the manifestation of the Creator, the salvation of the Israelites by the splitting of the sea, the commandments of the Torah and the life of Jesus are examples of Christian revelation.

Revelation in Judaism is almost like Islam, and according to the Jews, revelation and prophecy were interrupted around four centuries BC.

Unlike Islam, prophecy does not have a specific framework in Judaism and Christianity, and a range of prominent people like Abraham to very ordinary people, prophesy; Moreover, Jews and Christians do not consider the prophets infallible and attribute great sins to them.

Christians consider only Jesus to be infallible; because they believe that in addition to prophecy, he also had divinity

and God does not sin. *(Tawfiqi, 2015: 227 and 244)*

According to Christians, the most complete revelation is reflected not in the book but in man. They believe that Christ reveals God in his life and person and expresses his will for mankind. Jesus was a man in whom the revelation of God was fully manifested. *(Michel, 2017: 228 and 230)*

Revelation in the Old Testament (Jewish)

The Jews call their holy books "Tanakh"[1], written in Hebrew and some in Chaldean. These writings are called "Old Testament" by Christians and include 39 books and are divided into three sections: "Torah", "Prophets" and "Letters".

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1. The word is made up of three letters "T" meaning Torah and in Hebrew "Tora", "N" meaning prophets and in Hebrew "Nuiim" and "Kh" meaning letters and in Hebrew "Katwiim" with the conversion "K" to "Kh" is made according to the rules of that language. *(Tawfiqi, 2015: 97)*

The Torah includes "Book of Genesis", "Book of Exodus", "Book of Leviticus", "Book of Numbers", and "Book of Deuteronomy". *(Tawfiqi, 2015: 97 and 108)*

The Old Testament has in some cases explicitly spoken of God's revelation and relationship with the prophets. Among other things, it is the revelation of the word of God about Israel and the word of God that spread the heavens and laid the foundation of the earth and made the human soul within him. *(Book of Zechariah, 12: 1-2)*

Some phrases have spoken of the revelation plummet; It is as if the revelation of God's word descends on the land of "Hadrakh" and "Damascus" is its place. *(Book of Zechariah, 9: 1; Quoted by Karimi, 2008: 394)*

The following is the type of revelation in the Old Testament, which is explained as follows:

A. Linguistic and Direct Revelation

It is understood from some passages in the Bible that God's revelation to Moses, as well as to some of the prophets, was verbal. Phrases such as "God said", "God says", "God's word came to me", "God spoke to Moses", and "I will speak to you" are repeated in the Bible. Other words, "God spoke to you through the fire, and you heard the words; but you did not see a face", *(Book of Deuteronomy, 14: 13)* So the God addressed Moses and said: "Gather with me seventy of the elders of the Israelites, whom you know to be the elders of the people and their rulers", *(Book of Numbers Numbers, 11: 17)* and other such expressions appear that the revelation of God to Moses was in the form of speech. *(Amini, 2014: 180)*

B. Revelation by Angels

Sometimes the revelation is communicated by the messenger angel. "The angel

of revelation appeared to Moses like a flame of fire from a bush, and God spoke to him". *(Book of Exodus 3: 2)*

Joseph says, "Blessed be the angel that kept me from all evil". *(Book of Genesis, 48:16)*

This divine angel enters the prophets in the following two ways:

- *In the dream of awakening: As it is said about Ibrahim: God said this to Abraham in the dream. (Book of Genesis, 15: 1)*
- *In the dream: At sunset, Abram fell into a deep sleep, while God told Abram. (Book of Genesis, 15: 12-13; Quoted by Parcham, 1383: 283)*

1. The Content of Revelation

- Monotheism (Tawhid)

The first message of divine revelation is monotheism. The first is the Ten Commandments of Moses concerning monotheism. Among the Jewish people, the divine prophets fought against other idols such as "Sun", "Baal", "Zabub", "Malcolm" and "Tammuz". Isaiah also calls the God of Israel the one God of the worlds.

It is God who declares monotheism to His people through revelation to His prophets and punishes them if they violate it. Moses says, "If you worship the gods of the people of the neighborhood, his wrath will be kindled against you, and he will destroy you from the earth". *(Book of Deuteronomy, 6: 14-15; Quoted by Parcham, 2004: 284)*

- Prognosticating Future Events

The "Bible Dictionary" states: The prophets received future events through revelation; such as the salvation of the Jews from the Assyrians *(Book of Isaiah: 10)* or the deliverance of the world by Christ. *(Ibid: 11)*

It is stated in the "Dictionary of Biblical Theology": Revelation includes events that human

beings face during their lifetime. Events that involve the salvation and deliverance of God. Accordingly, such events have mysteries that human beings are not able to see; But God has revealed the secret to the prophets. *(Book of Isaiah: 11)*

- **Life Plan or Rulings**

After the migration of the Israelites and their deliverance from Pharaoh, the Jews needed a religion and rules of life; to this end, God gave the Ten Commandments to Moses so that he could teach them to the people.

The revelation contained the rules and regulations of life and encouraged people to obey them as long as they followed the commandments of the law.

Blessing will come to them in the property and wealth of many tribes and individuals, and they will overcome the enemies, and they will be strengthened and approved by God. There will be plenty of rain and crops and other benefits. *(Book of Deuteronomy, 6: 13-20; Quoted by Parcham, 2004: 285)*

- **Explain Ethical Issues**

The Books of "Deuteronomy", "Leviticus", and "Exodus" have repeatedly stated that there is a strong emphasis on help the disabled, treatment of workers and widows and orphans and neighbors, keeping their promises and respecting their parents.

Amos (Prophet) severely attacks the priests who trample on these issues and tells them: "You hate the righteous judges, you hate those who tell the truth, you trample on the rights of the poor, and etc". *(Book of Amos, 5: 11-10; Quoted by Parcham, 2004: 286)*

- **Worship of God**

Worship of God has been one of the important issues of revelation in the Old Testament that God commands Moses in ten commandments to build a tent of worship with certain characteristics.

There are also many instances in the "Psalms of David" that call to worship God:

"O God! O my king! I will cherish you and praise you forever, I

will worship you every day". (Psalms David, Psalm 145: 1-2; Quoted by Parcham, 2004: 286)

2. Conditions for Receiving Revelation

The "Talmud" means education and comes from the Hebrew triple verb "lamad" -he mentioned- or the quatrain word "Telmiz" and its derivatives are related in Arabic, it refers to a very large book that contains Jewish hadiths and rulings, it is the interpretation of the Torah and it is also called the "oral Torah".

According to the "Talmud", prophecy is a gift from God that requires special conditions. One can receive revelation that after some stages has the "Holy Spirit": Shrewdness and agility brings purity to man, purity leads to purity, purity leads to piety, piety gives holiness to man, holiness makes man humble and humble humility cultivates the fear of keeping something in the human heart, the fear of doing something wrong causes piety and

religiosity, and finally piety and religiosity make a person have the "Holy Spirit".

In addition to moral conditions, being wise, knowledgeable, rich and long limbs is also a condition for receiving revelation. Moral deviations cause the blessing of prophecy and the benefit of revelation to be taken away from man temporarily or forever: "If a prophet becomes arrogant, prophecy will be removed from him, and if he becomes angry, his prophecy will leave him". *(Kohan, 2003: 139)*

3. The End of Revelation Despite the Continuation of Prophecy

The Jews believe that revelation has been discontinued since about four centuries BC and will be restored after the promised advent; *(Tawfiqi, 2015: 110)* although 48 prophets and 7 prophets women came after Moses for the Israelites; But they did not add anything to the Torah; because Moses, in addition to his own contents, also brought the

contents of all the prophets. *(Kohan, 2003: 141)*

It is also necessary to state that revelation is in the applications of the Old Testament, including idiomatic and special revelation of the prophets; because it also mentions the revelation and the "Holy Spirit" upon "Balaam Ba'ur", if he was not a prophet.

The author of the "Bible Dictionary", after stating some of the uses of revelation in the Old Testament, says: Generally, the meaning of revelation is inspiration; *(Karimi, 2008: 394)* Therefore, it can be said that the sum and result of revelation in Judaism is briefly as follows: the Torah along with the Sunnah of Moses (Tankh) and the Talmud (Interpretation and explanation of the Torah).

Revelation in the New Testament (Christianity)

The New Testament contains books that only Christians accept; but the Jews do not accept any of them in their scriptures.

Christians believe in both the Old and New Testaments of the Bible. The Old Testament represents the Old Testament of God with the Israelites through the prophets before Christ, and the New Testament represents the new covenant of God through the incarnate God- Christ- with all human beings.

The New Testament is written in Greek and consists of 27 books, which are divided into four sections:

- *The "Gospels" include the "Gospel of Matthew", "Gospel of Matthew Mark", "Gospel of Matthew Luke" and "Gospel of Matthew John".*
- *"Acts of the Apostles" contains a book on the biography of the apostles.*
- *"Letters of the Apostles" including 13 letters.*
- *Revelation contains a book called "Book of Revelation". (Apocalypse of John)*

Christians do not believe that Christ brought a book called the "Bible", the existing Bible is the account of his life and words by some of his apostles and followers; but because their authorship was inspired by God, they deserve the respect of the Bible and the inspiration of God. *(Michel, 2017: 62-64)*

The First Vatican Council states the new Catholic belief in the Bible: "Because it is inspired by the Holy Spirit, it can be said to have been written by God". The word revelation has been used many times in the Old Testament; but in the New Testament the word "inspiration" is used more; therefore, the Christian direction has also witnessed the study of the concept of revelation from the Old Testament. *(Karimi, 2008: 400)*

In a general summary of the definition of revelation in Christianity, there are two views and beliefs:

A. Linguistic Theory

The Bible is a collection of teachings revealed by God, revealed by the prophets and recorded infallibly; This, of course, is the view that prevailed in the Middle Ages and is represented today by the more traditional forms of Roman Catholicism.

According to this view, revelation is a set of facts that are stated in rulings or propositions. Revelation conveys the original and valid divine truths to human beings.

According to the "Catholic Encyclopedia", revelation can be defined as the transmission of certain truths from God to rational beings through means beyond the ordinary flow of nature". *(Amini, 2014: 157-160)*

In this view, Christ was a human being and the son of Mary, a servant and Prophet of God. He preached the word of God to the people and was the promoter of the Torah; as Christ himself confessed, so did the predecessor Christians.

The same passage is used in some passages of the New Testament: "The God of Abraham, and Isaac, and Jacob, the God of our fathers, glorified his servant Jesus". "First of all, God raised up your servant Jesus and sent him to bless you to atone for each of you's sins". *(Acts of the Apostles, 3: 14)*

Jesus answered and said unto them, "My education is not mine; It is from my sender". *(Gospel of John, 7: 17; Quoted by Amini, 2014: 159)*

These phrases and the like make it clear that Christ, like the other apostles, was a human being and a Prophet of God, through whom he communicated his revelation to the people.

B. Non-Linguistic Theory
In Christianity, there is another theory in expressing the truth of revelation, which is completely different from the first view. This view derives from a particular Christianity. Some of the phrases in the Gospels appear in it, and Paul, who was not an apostles and had never seen Jesus, worked hard to promote it.

In this belief, God is manifested in Jesus and came to human beings in a physical body, and whoever sees Jesus has seen God; because Jesus is the Son of God and the Father and the Son are one truth. Therefore, Jesus Himself is the incarnation of God's revelation. *(Amini, 2014: 159)*

Accordingly, the subject of revelation does not mean a set of occult knowledge and truths that have been instilled in the Prophet; Rather, it is the presence of God that enters the realm of human experience through its influence on history.

Paul says: "Christ is the sighted appearance of non sighted God. He is the son of God and superior to all beings". *(Book of Colossians, 1: 15)*

Christ was the only one who knew the Father and could tell him. *(Gospel of Matthew, 11: 27) Whoever sees Jesus has seen God. (Gospel of John, 14: 9)*

In other words, the original and complete revelation is the person of Christ, and the "Word of God" is manifested in the human body and in God in the presence of Jesus. *(Parcham, 2004: 300-395)*

In "Paul's Letter to Colossians", the purpose of the manifestation of God in the body of Christ is stated: By the work that Christ did for us, God provided a way to bring everything back to Him, both in heaven and on earth. Christ's sacrifice on the cross and the blood he shed for us have made peace with God.

Jesus made such a relationship with God possible by sacrificing his human body on the cross. It is as a result of this sacrifice that Christ has brought you before God. *(Parcham, 2004: 305)*

From this statement it becomes clear that the purpose of this revelation and manifestation of God in Christ is to reconcile man with God and to establish a relationship with him. It was God who took the first step, and his attitude was absolutely loving.

The Bible is also God's plan, a message that benefits all humanity and prepares them to accept the scandal of the cross. The essence of revelation depends on believing in Christ and listening to the saving message of the gospel.

From the Bibe point of view, revelation in history is not yet complete, and with the Second Coming of Christ, revelation will be complete, and the glory of God is for those who are saved and have risen as children and heirs of God. *(Parcham, 2004: 309)*

"John's Epistles" say: Yes, my children! Strive to have a close relationship with Christ so that when he returns we can welcome him with confidence, not with fear or embarrassment. *(Gospel of John, 1: 28)*

Yes, dear ones, we are truly children of God now, though we do not yet know what we will be like in the future; "But

we know for a fact that when Christ returns, we will be like him". *(Gospel of John, 2: 2; Quoted by Parcham, 2004: 307)*

Thus, the sum and result of revelation in Christianity are: The Bible along with the tradition of Christ; Of course, this Christian tradition still continues, because the churches are responsible for expressing these traditions, which are the approvals of the World Council of the Law of Faith and are under the authority of the "Holy Spirit" and in their view, are infallible. *(Tawfiqi, 2015: 180 and 194)*

Revelation in the Holy Quran (Islam)

The Holy Quran accepts revelation as a truth and attributes it to the prophets in many Verses; but in expressing its nature, except in the form of mention, there is not much explanation:

- *Verily this is a Revelation from the Lord of the Worlds: (192) With it came down the spirit of Faith and Truth- (193) To thy heart and mind, that thou mayest admonish. (Quran, 26: 192-194)*
- *Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe. (Quran, 2: 97)*

In this Verse, one of the most important features of revelation, namely the direct revelation to the heart, is mentioned and it is said that "Gabriel" revealed the Quran directly to your heart (the Prophet); that is, the Prophet understands revelation with "Knowledge by Presence", contrary to the conventional teachings of human beings, which is done by acquired knowledge.

According to the Quran, revelation is a mysterious connection between God and

the chosen human beings who are called prophets, and God speaks in this special relationship with his prophet directly or through the angel of revelation, and instills rules, teachings and laws in his enlightened heart, and gives him a mission to communicate it to the people

1. Concealing the Truth of Revelation

Revelation is the basis of prophecy and is one of the essential and obvious matters of divine law. Revelation is a category whose nature is impossible for human beings to know; because this is not a material phenomenon to be known with the help of scientific tools in the natural world; But it is a fast and mysterious connection between God and the chosen human beings who are called prophets. *(Parcham, 2004: 158)*

The Holy Quran says:

Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things). *(Quran, 22: 75)*

God speaks to the Prophet directly or through the angel of revelation in this particular relationship; the special sciences then instill rules and regulations in his enlightened heart and give him a mission to communicate it to the people.

According to Allameh Tabatabai, the truth of revelation is unknown to man; because man has been deprived of this gift and has not tasted it, and has only heard some of its effects that have reached him from the Quran and through prophecy, which may not have reached all the attributes and may have other properties and branches that are described Not given. *(Tabatabai, 2007: 119-120)*

Probably what the Holy Quran explains in the quality of its revelation is that the revelation of this divine book was complete and that the God spoke to His Holy Prophet and he understood the word of God

with all his being and not only with his ear.

God says:

> *It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise. (Quran, 42: 51)*

It is inferred from the Quranic Verses that revelation is not a rational-human consciousness or a knowledge derived from human genius or derived from great thought, mysticism and experience; Rather, it is superhuman consciousness and is a sacred-heavenly teaching and is considered an unseen teaching. *(Parcham, 2004: 159)*

In the meantime, the intellect, as it sometimes shows the way, sometimes goes wrong. Mystical discovery and intuition cannot be a guide either; because it seeks to discover a series of truths of existence that are useful only to the mystic and the seeker and not to others; for this reason, God chose the path of revelation to guide man, which is free from any error.

In order to guide human society to some of His privileged and chosen human beings, God provided knowledge beyond human thought with definite signs and miracles in the form of revelation to ensure the revelation and its audience: *(Parcham, 2004: 157-161)*

> *We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help,*

Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will). (Quran, 57: 25)

Allameh Tabatabai writes in the interpretation of this Verse: The meaning of "Bayyinat" is the Verses of "Bayyinat" and it is emphasized that the messengers are sent by God.

The content of Verses, miracles, clear evangelism and conclusive proofs, and the meaning of "book" is the revelation that has the authority to write and become a book and its instructions include religious teachings, such as beliefs and righteous deeds. *(Tabatabai, 1997, Vol. 19: 171)*

Prophets are the mediators of divine grace from God for people to bring them to salvation. These are the ones who receive knowledge and perfection from God through human education and convey it to the people. This knowledge is revealed to the heart of the Prophet:

With it came down the spirit of Faith and Truth. To thy heart and mind, that thou mayest admonish. In the perspicuous Arabic tongue. (Quran, 26: 193-195)

What is meant by "Ruh al-Amin" is Gabriel, who is the angel of revelation. The word "heart" in the words of the God, wherever it is used, is the truth of man to which perception and consciousness are attributed, not the spruce-shaped heart located on the left side of the body.

Allameh Tabatabai writes in the following Verse:

> *Perhaps the fact that in the sentence "With it came down the spirit of Faith and Truth, to thy heart and mind" the foot of the heart and did not say that the trustworthy spirit revealed it to you, is a mention to how the Prophet of God considered the revelation and the Quran to be revealed? And from that, what took the*

revelation from the soul was his soul, not, for example, his hand or other external senses. During the revelation to him, the Prophet of God both saw and heard without disabling his two senses of sight and hearing. (Tabatabai, 1997, Vol. 15: 317)

Therefore, the Holy Prophet received revelations with all his soul; Therefore, the truth of revelation is the cryptic understanding that comes from the nature of God and the person of the prophet receives it.

Accordingly, the revelation that has come in the form of religious texts for the guidance and happiness of mankind has no way in that error.

The revelation that descends on the Prophet is in the form of "Knowledge by Presence"; that is, the known essence is present in the eyes of the uniVerse, which is the Prophet, and there is no truth or falsehood in it; But it is higher than truth; that is,

"objectivity" and this category does not include "inspirations" and "inner revelations" that originate from states of taste. *(Parcham, 2004: 161)*

Therefore, in the first stage, the Prophet has an objective belief in the origin of his divine unseen and revelation, and in the next stage, he relies on an argument that he uses to complete the proof of creation.

It is not possible for people to know the truth of revelation, and the truth can be found through various examples; Therefore, observing the presence of the Prophet in the form of words does not fit and cannot be transmitted to others; But its content is transferable. *(Parcham, 2004: 160-161)*

2. Uses of the Word Revelation in the Holy Quran

The word revelation and its derivatives have been mentioned more than seventy times in the Quran, most of which are about God's special relationship with the prophets in conveying the message of

legislative guidance; However, a few instances of the use of this word in the Quran indicate that the concept of revelation in the Quran has a wide meaning, both in terms of its recipient and destination, as well as its sender and origin, although in all cases its general meaning means "Rapid and covert disclosure", whether true or false.

Some of the Quranic uses of the word revelation are as the following description:

- *Inspiration or learning information from an unseen origin: Sometimes thoughts subconsciously enter the human mind, which comes in two forms, in some cases, this thought is foul and its source is evil: "But the evil ones ever inspire their friends to contend with you", (Quran, 6: 121) and sometimes this thought is honorable, because its source is Rahmani: "So we sent this inspiration to the mother of Moses: Suckle (thy child); But when thou hast fears about him, cast him into the river", (Quran, 28: 7) it means that we brought these things to the mind of Moses' mother or threw them into her heart. (Iskandarloo, 2000: 21) Considering that she was not a pious lady of the Prophet, revelation in this Verse means inspiration and contemplation in the heart; That is, the same hidden understanding, so if the word revelation is applied to evil instincts and temptations, it is because such instincts are hidden.*
On the other hand, what is called "telepathy" today is a kind of inspiration. The transfer of thought from one person to another that is accepted in the

world of science and may have originated in the living or the dead. (Iskandarloo, 2000: 20)

- *Another key word is "indication" which in Verse 10 of Surah Maryam, reminds the flow of the proclamation of Zakaria to have a child and the fasting of his silence. According to the Holy Quran, he understands his purpose by referring to it as revealed in revelation. (Saeedi Roshan, 2009: 16)*

- *Instinctive inspiration to animals; The Holy Quran interprets the action of the bee as revelation: "And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations". (Quran, 16: 68)*

The meaning of revelation here is hidden inspiration, that is, the bee understands its duty without having a word and the other understands it, and does amazing things without any training. This instinctive inspiration is a kind of message from God, which is called revelation. (Parcham, 2004: 154)

- *Creational revelation; That is, the traditions and laws that govern the planets, the sky, the earth, the mountains, the plants, the inanimate objects, and the structure of human beings, in other words, their inherent structure is governed by revelation: "So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command; And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge". (Quran, 41: 12)*

The creation of traditions and systems hidden in the whole world of creation, which the heavens and the earth refer to in the Quran, so that each of them plays a special role for a certain time, has been placed in the nature of their existence through the Creator of the uniVerse. In the metaphor of the word revelation, the same amount is appropriate and sufficient for such an interpretation. (Shariati Sabzevari, 2015: 78)

- *Sharia revelation and God's special relationship with the prophets; Most of the uses of the word revelation and its derivatives in the Holy Quran mean this. Whenever the word revelation is used in an absolute and without symmetry, it means the same revelation for the prophets and a special message to them. (Ref: Quran, 6: 6)*

Dozens of other Verses can be presented that reveal the God and the recipients of the revelation were divine prophets throughout history. The contents of revelation are the truths, teachings and messages that have been sent to human beings by God.

The highest degree of revelation and understanding of truths is the special relationship of God with the prophets and special chosen ones of God, which no one knows except the prophets and is not aware of its mystery and nature: *(Amini, 2014: 24)*

- *We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David*

We gave the Psalms. (Quran, 4: 163)

- It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise. *(Quran, 42: 51)*

In a general division, the types of revelation can be presented in the following formulation:

- *Direct revelation from the God that the message is instilled in the heart of the Prophet without intermediaries.*
- *Revelation through the angel who either sees the angel himself or only hears his message.*
- *Hearing a voice behind the veil and behind the curtain or creating a face; in such a way that no one hears except the Prophet.*

Therefore, the word revelation in its Quranic usage does not refer to legislative revelation and the connection between God's special message to the prophets; Although the common meaning of the term is the same; Therefore, the secrecy of the divine knowledge of the prophets has caused it to be called revelation in the Holy Quran.

In divine revelation to the prophets there is the same main attribute of symbolic and immediate awareness; That is, the divine messengers received the prophetic message of God quickly and secretly from the understanding of others. *(Saeedi Roshan, 2009: 18)*

Allameh Tabatabai regarding the quality of revelation by the Holy Prophet believes that he considered the Quran to be an angel of revelation with his soul, That is, with his whole being, and not through physical and sensory means. *(Tabatabai, 2007: 121)*

Also, in addition to the fact that the meanings of the Quran are from God, its words are also from Him and the meaning of the heart is a truth from man to which perception and consciousness are attributed and that the Prophet of God when He was revealed, both seeing and hearing, without using his two senses of sight and hearing. *(Tabatabai, 1997, Vol. 15: 317)*

On the other hand, the term meaning of revelation in theology is the understanding of a series of facts and teachings or intellectual insights and behavioral instructions appropriate to the age given by God to the chosen people or the prophets, by other means than general methods of knowledge, such as experience and Mystical intellect and intuition are used to communicate and guide people. *(Saeedi Roshan, 2009: 19)*

Thus, prophetic revelation is a phenomenon beyond the horizon of nature and is a special kind of knowledge that is available only to a certain group of people; Those who are powerful and receptive systems that have the power and competence to understand and receive messages from the unseen world. *(Saeedi Roshan, 2009: 19)*

Distinguishing between Revelation and Inspiration

The difference between divine revelation to the prophets and inspiration to the common man is that the source is hidden from the person who is inspired; That is, he does not know from what source he was inspired, while the source of revelation is known to the prophets, and they know with full knowledge that they are revealed by God, and every prophet, when he receives the divine message, knows with certainty who the sender is. *(Iskandarloo, 2000: 21)*

The result of this discussion is that revelation in Islam is the Holy Quran along with the Prophetic tradition, which means the words, deeds and

narrations of the Holy Prophet whose authenticity is no different from the Holy Quran; Of course, in the Imami and Shia schools, in addition to the Sunnah of the Prophet, the Sunnah of the Fourteen Infallibles also has credit after the Prophet.

A Comparative Study of Revelation in the Quran and the Testaments

1. Historical Background of Revelation

As mentioned, both the Holy Quran and the Bible speak of the key word revelation and its meaning, and in both they refer to legislative revelation.

The Holy Quran and the Bible state: When the revelation was revealed to Abraham, he laid the foundation of divinity among his people, and the prophets after him declared their duty to convey divine revelation and call for monotheism.

From the point of view of both books, revelation was a phenomenon that has been going on since ancient times and a manifestation of it has been revealed in every period. *(See: Baqarah, 124-132; Book of Genesis, Chapter 15)*

2. Types of Prophetic Revelation

According to the Holy Quran and the Old Testament, the levels of revelation are shared in God's direct conversation with the prophets and indirect conversation by the angels. The Holy Quran adds another level of direct revelation, which is that God speaks from behind the curtain. *(Ref: Quran, 26: 51)*

In this case, God spoke to the Prophet without the mediation of an angel, such as God's conversation with Moses in Jabal Mousa as the voice of God was heard from the tree. *(Ref: Quran, 28: 30)*

The Old Testament also says in this regard that God spoke to Moses from the bush. *(Book of Exodus, 3: 4)*

He also believes that revelation is conveyed by

angels in two states, in the state of awakening and in the state of sleep, which some Jewish scholars have considered for revelation in this state, in which the prophets saw stories and dreams. Sometimes they knew its meaning and sometimes the angel of revelation interpreted it. Like the dreams of Zechariah and Daniel; But the Holy Quran does not elaborate on the dreams of the prophets and their descriptions.

3. Continuation of Revelation in the Coming Centuries

The New Testament places the inspiration that comes to individuals as revelation; In such a way that the twelve apostles after Jesus, who wrote his words, or Paul, who was not an apostle, have revelation, and basically in every period there are people who receive the divine message; But from the point of view of the Quran, this revelation and enlightenment is not an individual from the category of legislative revelation of the prophets.

From the point of view of the Holy Quran, not everyone can consider the result of their "Kashf" as a revelation; because revelation is a special relationship between God and the prophets, the secret of which is hidden from others, so the presence of the Prophet can not be transmitted to others.

4. The Role of Revelation in Guiding Man

The commentators have taken from the Quranic Verses that the principle of human guidance, which requires the necessity of revelation, is found in the divine laws; but each one directs and expresses it in some way.

According to the Holy Quran, human guidance depends on the evolutionary guidance of all beings, which is the responsibility of God; because man, although he has intellectual and natural powers; But his inner forces are not able to guide, and on the other hand, because he is a social being, the conflict of natural forces causes

differences in society and also the full recognition of human nature for human beings, it's impossible; Therefore, only God is the legislator.

God has prophets among His creatures who guide people to their own interests. In the Old Testament it is said that the revelation came to save the Israelites from the tyranny of the Pharaohs and also to have a prosperous life, peace and security, abundance of charity and material blessings and to know the Jews and worship him.

The role of revelation in the New Testament is in the incarnation of the word of God. God revealed His word with previous revelations; but in Christian revelation, he himself descended to mankind. The Bibe revelation is a "Monzol" person instead of a "Monzal" book.

A man who has turned away from God because of man's sin and has been abandoned can do nothing; So God must take the first step, so He revealed Himself in Christ so that man could reconcile with Him.

5. The Contents of the Revelation

Among the commonalities of the Holy Quran and the Bible are the contents of revelation; Such as theology and theism, prophecy, biographies of prophets and nations, the expression of the rules and laws of life and moral issues.

The Torah and the Quran have something in common in the field of monotheism; But the New Testament introduces the Trinity. On the other hand, there is no resurrection Day in the Old Testament; but the Holy Quran and the New Testament repeatedly speak of the resurrection Day and eternal life.

6. The Connection between the Re-Resurrection of Christ with Revelation

According to the New Testament, revelation is still incomplete and will be completed with the second resurrection of Christ; while

this point does not exist in the Holy Quran.

Allama Tabatabai, citing the Holy Quran, proves the issue of Christ's return, at which time all the "People of the Book" believe in him, and in the narrations related to the advent of Imam Mahdi, it is mentioned that at that time Christ will return and pray to him; But there is no mention of the perfection of revelation in those narrations. *(Ref: Parcham, 2004)*

Conclusion

The results of the discussions processed in this research can be summarized in the following key and practical points of the research text:

- *The literal meaning of revelation is the transfer of information to another quickly and secretly in a way that is hidden from others.*
- *Revelation is the term for a quick and mysterious connection between God and the chosen people called the Prophet. In this particular connection, God speaks to His Prophet directly or through the angel of revelation, and instills knowledge, rules, and laws into the enlightened heart of the Prophet, which is called legislative revelation; Of course, revelation in the Holy Quran has various uses, such as instinctive inspiration to animals, natural inspiration to humans, mention, Revelation of the devils, and etc., which is one of the common meanings of revelation to prophets.*
- *The truth of revelation is unknown to mankind, and the definitions and descriptions of it in the Holy Quran or other holy books, to bring the human mind closer to this meaning.*
- *The levels of revelation in the Old Testament include verbal and*

direct revelation and revelation by angels. This divine angel sometimes entered in the prophets dreams and sometimes in sleep.

- *The content of revelation in the Old Testament was monotheism, the expression of future events, worship, explanation of moral issues and rituals and laws of human life.*

- *Revelation in the New Testament has a hierarchy, which is linguistic revelation, which is the Bible as a set of teachings revealed by God, announced by the prophets, and non-linguistic revelation in the sense that the subject of revelation is the presence of God and Christ is the face of the invisible God.*

- *In the New Testament, Christ is the manifestation of God in human form and the clearest manifestation of the essence of divinity. The purpose of this manifestation is to reconcile man with God and to establish a relationship with him; because it was God who took the first step and his attitude was completely loving.*

- *From the point of view of the Holy Quran, revelation is a symbolic connection between God and the chosen human beings who are called prophets. On the other hand, the Prophet receives the divine message with his soul and heart, and not through the knowledge obtained and the external senses. The various forms of this connection are direct revelation, revelation through the angel, and hearing a voice beyond the veil.*

- *According to the Holy Quran, revelation from the category of thought and mysticism is not rational awareness or derived from the genius of the Prophet; Rather, it is superhuman consciousness and an unseen doctrine.*

As a result, and by summarizing the above-mentioned issues, comparing the concept of revelation in the Quran and the Testaments, it is obtained that they have common axes; however, there are several differences.

In the meantime, the Old Testament seems to be closer to the Quran, despite its differences, due to its historical antiquity and greater preservation of originality and less distortion; but revelation, which means the manifestation of God in the human body, which the New Testament recognizes as the most complete type of revelation, is an impossible and invalid act according to the Holy Quran; Rather, God is the only unique being.

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ORIGINAL RESEARCH PAPER

Reading the Quranic and Narrative Views on Inventory Features Called Jinn

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ARTICLE INFO	Abstract
	***SUBJECT AND OBJECTIVES*:** The Holy Quran and narratives, rejecting the invisible beings of the pseudonymous genius, reject the beliefs and beliefs of the falsehood, and by explaining the truth of the existence of the gens, the path to the arrival and prevalence of any religious and practical deviation among the Muslims is closed about this creature. Although the elements of the existence of the Jinn are different with man, the purpose of the creation of man and the Jinn is one and the most similar creatures are introduced to man; therefore, the explanation of the true characteristics of the genius from the perspective of the Quran and the Hadith, in order to recognize the false, false and distorted beliefs, It is necessary and necessary. ***METHOD AND FINDING*:** Jinn has sex, genitals, authority, perception, responsibility, and duty, and therefore has groups of believers and infidels and different religions and sects, and because of the totality of these blessings, they have resurrection, publishing, and Account will be.

CONCLUSION: Jinn from the perspective of the Quran and narratives are the most similar beings to humans; But because the original element of thecreation of the Jinn is different with humans, there are differences with humans. They were created from the fire before the human being created from the soil. For this reason, they benefit from certain features such as impurity and speed; Because of their power, they can appear in different forms in the sky and in the earth; But they are human beings. An inventory has authority, perception, science, responsibility and duty.

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Introduction

Based on religious texts, apart from the material world and organic creatures, there are also Faramatian realms and parts of the uniVerse and its creatures, which are beyond the scope of our perceived five senses.

From the beginning of Islam, the infidels, because of lack of wisdom and wisdom, cried to the Prophet of God why they cannot see him as eyes with his eyes, uncanny realms and their creatures, and for the same reason, by refusing these matters, They considered it contrary to the normal rules.

Nowadays, the attitude to material appearances and manifestations by some, as materialists, and the belief in the existence of those things that are experimentable and observable, have led many people to believe in nothing but what they see, and thus False beliefs and superstitions believe and believe.

However, the Holy Quran and narratives of the Ahl al-Bayt,

by explaining the reasons for the inadequacy of the beliefs of the unbelievers, describe the foremost uniVerse, and creatures such as angels and Jinn's as two examples of the entities of the uniVerse of the unseen.

Now, the question remains that considering the existence of the invisible existence of the name of the genius, what features and attributes to distinguish between the true and legendary meaning of this being can be seen from the perspective of the Quran and the traditions of the Ahlul-Bayt?

The concept and truth of the Jinn. In the books of the word, the word Jinn and its derivatives are meant to be hidden and invisible. *(Ibn Manzur, 1993: 13 and 93; Ragheb Isfahani, 1993: 1 and 203)*

The day of Imam Baqir was sitting in a shrine between a group of friends and one of his friends, who suddenly came to the Imam with a congregation from his right and said to Imam: "Do you ask question?"

He said: Yes, ask. He said: why was the name of the genie; He said: Because they were constantly hidden and behind the curtain and were not seen. *(Tabarsi, 2002: 2 and 178)*

The derivatives of the term "genius, soul and Jinn" are mentioned in 32 Verses in the Quran, which has 22 times the Jinn itself. *(Turahi, 1996: 6 and 27)*

In the interpretation of the Quran, Jinn is a kind of creature with intellect and consciousness, and since humans are unseen in our view, this is called the Jinn (and the difference between them and man) That the man is tangible and the non-perceptible genius).

Sometimes the term Jinn is meant to be "devil" because Jinn, as we have said before, is basically the word "disappearing" in the meaning of each being:

> *"Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!".* *(Quran, 18: 50)*

we read about the head of the devils, "Iblis": "Khan me al-Jinn": From Jinn; And also:

> *"And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them".* *(Quran, 21: 82)*

What in this Verse is as a devil It has been mentioned in Verses 12 and 13 of the Surah of Saba as Jinn, and it is clear that these two do not conflict, because we know that the "devils" are also from the Jinn. *(Makarem Shirazi, 1995: 5 and 439)*

Given that the Verses of the Holy Quran and the traditions of the Ahlul-Bayt indicate the existence of the Jinn, now the question arises as to what is the true existence of the genius?

Sadr ad-Din Mohammad Shirazi writes in this regard:

> *"Jinn is the existence in this world of sense and existence in the world of the unseen and the parable (the example of the uniVerse); but their being in this world, as stated, is no body that makes it a kind of subtlety and moderation There is no other than that which is the soul of it, and the soul of the active source has been added to it.*

And it may be that the reason for the emergence of the hidden face (Jinni) on some occasions is that they have subtle bodies that are modest in softness, and accept separation and congruence; And when it is rounded up and overthrown, its consistency becomes firm and observable; it is seen as the air, which, when it is broken down and clouded, is observed, and when it returns to its subtlety, it is not seen; Because some of the clouds of time come from a lot of masses of air without help from the steam of the sea, and so on". *(Sadr ad-Din Shirazi, 1984: 455)*

The deceased Khosravani also writes about this:

> *"The genie (in) the world and another world is beyond our world and is visible from our eyes and is not visible, and God knows its truth, and we save everything except that which is right We have spoken and introduced, and His Messenger has known us in the correct news. We do not know anything else and we do not know". (Khosravani, 2011, Vol. 8: 391)*

The statement of Tabatabai in the interpretation of Verses 26 and 27 of Hejr says:

"The appearance of the conflict between the words" and the glorification of the created self is the salsal of my love "and the next Verse" and my love for me, before me is established, as The first sentence attempts to express the principle of the creation of mankind, the second sentence is in the same sense.

So, it turns out that the creation of life has been the beginning of the poisonous fire. Are the next generations of John, like their first person, from the poisonous, in contrast to the man whose first person is from the Salsal, and the later people from his descendants; or the Jinn, as well as human beings, cannot be used from the Word of God, because the Word of God The statement is empty. (Tabatabai, 1982: 12)

The creation of "genius and devil" is based on Quranic Verses; But the question arises when it comes to the Holy Quran, which fire is?

Is this the fire caused by the combustion of combustible objects with oxygen?

Apparently something other than the fire mentioned. Therefore, according to the Verses of the Holy Quran, the genus is like a human being, a material being, with the difference that man is from the soil, and the Jinn is from the fire; Naturally, as human beings have the soul, the genie also has the soul; and such beings exist between the soul and the body of the opposite.

So there is an interaction between the soul and the object. The same law is true of the genie, which is also material, and there is such a relationship between his soul and his body. *(Mesbah Yazdi, 1997: 310)*

Jinn's Attributes

The Holy Quran has spoken in the sixteen surahs. In the

Verses of the Quran, the three words "al-Jinn", "john" and "al-junah" refer to some of the jones that are:

1. Creation of a Flame of Fire

"And He created Jinns from fire free of smoke". (Quran, 55: 15)

Say that "free of smoke" is a fire that the red, yellow and green tabs are blended together after its high and sharp. It is based on Marjuddin and Alamr is an unexpected and disturbing event, and on the ninth day of the second journey of the conquests of Makiyah mentioned that "free of smoke" is a flame rising into the air, which is said to be an air.

Therefore, the soul of the creature consists of two elements, which are the fire and the air and man created from two elements of water and soil. *(Kashani, 1965, Vol. 9: 121)*

It is narrated from Ibn Abbas that: Iblis is from one of the gentes They are called Jinn's, and they are created from a special fire among the angels, and the dinosaurs mentioned in the Quran are created from the flame of fire.

It is also stated that they created the fairy from the fire and its cause is the promise of God:

"And We created the soul before it was clear from the fire"; And God says from Iblis: "You created me from the fire and you created him from the flower". (Majlisi, 1983: 7 and 262)

2. Creation of Jinn before Human Creation

"And the Jinn race, We had created before, from the fire of a scorching wind." (Quan, 15: 27)

The Lord says that Satan was created before Adam, and created a fire that produced a hot and dead wind. Some say: that is, a fire that does not smoke, and the thunderbolts are the same. *(Tabarsi, 1981, Vol. 13: 184)*

Imam Ali says:

Seven thousand years before the creation of Adam, two tribes lived on the earth, the genius of the tribe and the tribe of the Nemence, the tribal descendants that were somewhat similar to human, with one hand and one leg instead, they had mouths, beards, and galloping like lobsters, often the two tribes were in war and strife; But the corruption of the Jinn was greater, and God sent a crowd of angels to their battle.

In this war, a large number of dinosaurs were killed, a group of people were captured, and some fled to the forests and deserts. By the permission of God, children and adolescents, and women and devotees believed, were forgiven.

One of the children of the Jinn's, "Azazil", was the devil of Allah's damnation, when God provided the two angels with his maintenance and training.

The angels took him to the heavens, Satan, through the teachings he received, and the plurality of worship and servitude of God, reached a degree that was like the angels of God; But after his thousand years of worship, when Adam was created, all the angels that Satan was among them Adam prostrated himself; But Satan, because of the intrinsic wickedness and injustice, he suffered from the Lord's command. *(Majlisi, 1983: 7 and 212)*

Also, the Prophet said:

God was with him, nothing was with him, not known or unknown, the first being created by Mohammad Mostafa, we created the people from the Beit with his light.

Then God created the air and then created the Jinn and settled them in the air and made them all pledges for the livelihood, and for Mohammad for prophecy, and for Ali to the

governor, whoever confessed now confesses and each That denied is now denied.

The first person to deny was the devil. May God curse him. His work ended in disappointment and the state of affairs now. Then God created Adam from the broadness of the plain of the earth. He turned his face and breathed into his soul.

Then he took him out of his body and made a pledge for them. His generosity and the Prophethood of Mohammad and the authority of Ali, whoever pleased, confessed, and whoever Denied the request. *(Majlisi, 1983: 3 and 17)*

3. Having the Right to Recognize the Right of Void

"Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said: We have really heard a wonderful Recital". (Quran, 72: 1)

The tribe of the genus has wisdom, understanding and understanding, responsibility and responsibility, and familiarity with the word and attention to the difference between miraculous words, as well They are obliged to advertise their rights. *(Makarem Shirazi, 1995, Vol. 25: 102)*

"We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush". (Quran, 72: 9)

Then the believers of the goddess are one of the signs of the truth of their speech In the world of nature, it is understandable to all the Jinn's, They say: "We searched for the heavens, and we found all of them full of guardians and strong guards, and the arrows of Mughāb". *(Makarem Shirazi, 1995, Vol. 25: 111)*

"But we think that we can by no means

frustrate Allah throughout the earth, nor can we frustrate Him by flight". (Quran, 72: 12)

The believers of the genius warn others to continue their speeches; And they say: "We are sure that we can never dominate the will of God on earth, and we can not escape from the power of his power". No one can be dominant, nor can justice be fooled, so it is better to submit. *(Makarem Shirazi, 1995, Vol. 25: 116)*

"One day will He gather them all together, (and say): O ye assembly of Jinns! Much (toll) did ye take of men. Their friends amongst men will say: Our Lord! we made profit from each other: but (alas!) we reached our term, which thou didst appoint for us. He will say: The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth. for thy Lord is full of wisdom and knowledge". (Quran, 6: 128)

4. Task and Responsibility

"I have only created Jinns and men, that they may serve Me". (Quran, 51: 56)

It is certain that Allah the Almighty has done nothing in vain, and the creation of the Jinn is no exception to this rule.

The Holy Quran knows the cause of the creation of the Jinn as the cause of the creation of man, which is worship and will reward them in return for worship. "O people of the Jinn and men who come to you, messengers of you, cutting you down, and warning you against your day".

O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My "signs, and warning you of the meeting of this Day of yours? They will say: We bear witness against ourselves.

It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith". (Quran, 6: 130)

Acceptance, Anne Jananke Same as the presence of Pyrambran and sent by Anan Niz Khoud guide Ber Mukhtar Boden Jan and Ans. The prophets' gender is from Adam; But the phrase "Alm is a messenger" is due to the tomb. With the unity of the nation, Imam has been on the genius and the holy man.

In Jurjani's commentary, it has been mentioned that, by consensus, the right to transcend any Jinn to the Jinn who did not send a revelation to him. *(Kashani, 1965: 3 and 452)*

According to some commentators such as Alushi, Gurdbabi, Tabarias, the apostles received the revelation through the apostles and sent to their own breed. *(Qara'ati, 1996, Vol. 3: 396)*

The Prophets and the Imams and the leaders in the tribal elite were not only not needed but also not needed, because for the tribe of the Jinn it was possible to contact the Prophets and the Avesi and receive the ordinances and the mystic was in the language of all of them; Of course, among them there were scholars who guided them ignorance and endorse them and give them the way to excuse them.

It is easier to obtain the commandments than the holy ones. On the other hand, al-'in could have served the Prophets and Imams, or they would be present at the meetings of the Ulema.

Among them, there are al-Qa'abr, al-Saqr and head and powerful, weak and strong, and Sultan, and the position of the Jinnism and the Prophet Suleiman, and the judicature of the Jinnism on Soleiman and the Qa'far with his companions, the servant of Abdullah and the coming of Satan in Darandumaih, the idolaters and there are many other issues on the subject; But

in the first prophecy, the condition of the prophet is that of humanity.

The Jinn is not capable of prophecy, and the Verses of the holy Quran have a strong evidence of this, and the Prophet of the Holy Quran was the priest and the honey man. *(Tayeb, 1982, Vol. 13: 213-232)*

It turns out from this Verse that the divine prophets, although all were human beings, were to be judged by Adam and Jinn, so if these two entities obey the message and the orders of the prophets, they will be rewarded and if they refuse, they will be punished. In the interpretation of light, Satan is also a genius, and the elf is obligated and has punishment and rewards. *(Qara'ati, 1996, Vol. 3: 393)*

5. Stalem Jinn on the Believers and the Faithful

> *"Amongst us are some that submit their wills (to Allah), and some that swerve from justice. Now those who submit their wills they*

> *have sought out (the path) of right conduct".* *(Quran, 72: 14)*

The term "Muslim" is that we are surrendered to God, so "Muslim" is the ones who surrender to God, and in whatever He wants to be commanded and obeyed; And the meaning of the word "Ghasotun" is Milin to void. *(Tabatabai, 1982, Vol. 20: 70)*

Applies to anything, means searching for it, and the meaning of the sentence is that those who submit to the cause of God seek to find In fact, Zafar went right to the right.

Also, in Verse 11 of Surah al-Jinn it is stated:

> *"There are among us some that are righteous, and some the contrary: we follow divergent paths".* *(Quran, 72: 11)*

Allah, furthermore, specifies that the principle of free will of the will also governs the Jinn's, *(Makarem Shirazi, 1995: 25 and 115)* they have divided them into

two categories of righteous and non-righteous.

In this Verse it is quoted in several ways:

- Jinnies have different colors
- There are many different types
- There are different branches and sects
- There are various privileges such as algebra, some kind of recipe. *(Amin, 1974: 3 and 143)*

Indeed, Jinn's optional faith in the 13th Verse of the same surah also reads:

> *"And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice". (Quran, 72: 13)*

The believers of the Jinn say in their own words: When we heard the guidance of the Quran, Believers, whoever believes in his Lord, is not afraid of defilement, nor oppression.

Believers make every small and magnificent work (good deed) receive revenues without any reduction; *(Makarem Shirazi, 1995: 25 and 116)* as well as the:

> *"It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord". (Quran, 72: 2)*

This statement of the Jinnian faith in the Quran and its acknowledgment of the fact that it is true, and the sentence "and Len Nasrk barbanah al-Hada emphasize their faith in the Quran, and finds that the faith of Jinnian The Quran is the same belief in the god who revealed the Quran; As a result, their slaughter is God, and their faith in the divine faith is monotheistic, that is, they will not be able to associate one with God". *(Tabatabai, 1982, Vol. 20: 61)*

This Verse also indicates that the Prophet and it is anonymous.

With a little careful attention to this, one can find a fascinating result: If the prophets and divine parents are the agents of all the Jinn's, then the Jinn's are also free from human beings, and with their own will, along with the rational arguments, can be the religion of divine prophets Accept or reject.

Those who believe in the Prophet of God and do good deeds will reward those who are human, and those who disobey the commandments will suffer a severe punishment of divine suffering:

> *"Such are they against whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be (utterly) lost". (Quran, 46: 18)*

According to this Verse of the unbelievers, the Jinn also have the same people's eagle.

"And they (came to) think as ye thought, that Allah would not raise up any one (to Judgment)", *(Quran, 72: 7)* and the Jinn's, like you, disbelieved in the group's people, and they believed that Allah would not live any one on the Day of Resurrection.

That is, the believers of the goddess told them that the unbelievers who took refuge in the age of jailbreak to men from the Jinn's thought that if you believed in a group of martyrs that God never came after Jesus and Moses of the Prophet, and beyond this jest with their rebellion like the Koran They heard that they believed and were guided. *(Tabarsi, 1981, Vol. 25: 347)*

5.1 Muslims and Idolaters, Shiites and Sunnis

What comes from the Verses and traditions is that the group of elks has not only Muslims but also Shiite and Sunni sects. The story of believing the genial group after hearing the Verses of the Quran from the Prophet on the market is evidence of this claim. I asked for permission to visit Imam Baqir.

They said that some of his services are in service, so I waited a little until they left. So, the people came out and I did not know them, because I got permission to enter, I entered and said:

> *I'll be glad, now is the time of the Umayyad and their sword is bleeding (that is, they may be spies and their entry is dangerous to you) Imam said: O'Abba Hamza, these were a group of "Shi'ites" from the tribe of the Jinn, who came to ask themselves about their religious issues. (Mohammad Rayshahri, 1997: 2 and 118)*

Some commentators believe that Jinni Muslims are also divided into different denominations, like humans. It has also been narrated in various books that Jane is Muslim as you are. Gandhi and Mardeh and Rafsheh, Shiite and Sunni, and so on. *(Khosravani, 2011: 8 and 396)*

In a narration from the Holy Prophet, the Prophet said:

> *"Ali is from me, and I love Ali from everyone who loves him. His friendship is Ali's blessing, and his followers are virtues that the angels believe in, and the righteous of the genius are gathered". (Saduq, 1983: 9)*

5-2. Dropping the Jinnies from the Shrikas

Allameh Tabatab, in the commentary on the Verse "But we do think that no man or spirit should say aught that untrue against Allah" *(Quran, 72: 5)*, says: This Verse is a protest from the Jinn's to what they had imagined.

Humans and Jinnifer, whatever they say, are true, and never against God does not lie; As a result, when they came to the polytheists, they heard that they believed that they were giving the woman and the child to God, And then they believed in those unprofessional proportions;

consequently, they became partakers of the same as they were, and were still polytheists until they heard the Quran and the truth was clear to them, and this adventive is actually the denial of the polytheists and Jinn's. *(Tabatabai, 1982: 39 and 195)*

Before the time of Islam, the devils and group of gens were allowed to go to the heavens, and some of them were eavesdropping in the heavens.

In the exegesis of the Assembly in the following Verse:

> *"And (moreover) We have guarded them from every cursed devil; But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see)". (Quran, 15: 17-18)*

From Ibn Abbas, it has been narrated that, in ignorance, there were priests who were each satanic, These devils were seduced in places, and they heard the sound of angels from the sky.

What they heard about the events of the earth was earthquake, then they came to the priests and provided what they had heard to them, after the expulsion of Jesus from the three heavens and after the Prophet of Islam, were forbidden from all heavens.

So the guard of the heavens was given to the stars to take the devils through the meteorites. The meaning of the Verses is such that, in the sky, which is the direction above the earth, we have placed towers and palaces, which are the same houses of the sun and the moon, and we decorate it, that is, the sky for the viewers, and the ornament is the same as astronomy and coax and we also preserve it, that is, the heaven from every deviated Satan, and we preserve that the devils do not know what is in the kingdom of the uniVerse, Unless the devil approaches to eavesdropping, he will hear the angel's conversation about the unseen and future events and the like, which will follow as soon as the meteorite approaches.

The band saw that for some time they had no way to the

sky and pursued them as soon as they approached the meteorite. They said that there was a new occurrence in the world, so they decided to go to find the cause.

In the exegesis of the Assembly, Ibn Abbas states: Ibn Abbas has narrated that: The Prophet had not specifically prayed for the Quran, and did not see the Jinn at all in this regard; But they went through a series of companions to reach the market, and this In the days when the Jinn's were forbidden from climbing to heaven, there was no longer any news of heaven, and the devils had seen each other what was going on.

They said that our hands will never reach the news of the sky, whoever asks us to go up the messiah to his suppression, and after telling the tongues, they came to the conclusion that there must have been an incident in the world, you should look at the east and west of the world, and the reason for this Find.

On the day that the Prophet sent to the market of paintings, a number of Jeans had come to search for that cause in the land of Thamma, and passed through the Prophet of Allah while this gentleman was busy with the morning prayer, when he heard the voice of the Quran from that gentleman, they listened well.

Then they said:

> *"Say: It has been revealed to me that a company of Jinns listened (to the Quran). They said: We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord". (Quran, 72: 1-2)*

After this incarnation, Say: "It has been revealed to me that a company of Jinns listened (to the Quran). They

said: We have really heard a wonderful Recital".

Therefore, the group of elks also abandoned Islam and converted to Islam. *(Rejali Tehrani, 2012: 108-110)*

Therefore, Imam Ali, in conjunction with a Jew, speaks to Prophet Mohammad regarding Sunnis Prophet Mohammad: Ehsan Hazrat Zahra is much more than the last Prophet of Allah, for the Divine of Solomon, all those devils who live on disbelief And were revengeful and the Prophet, for the sake of confessing the Prophethood of the Prophets, believed in the Prophet's for the sake of confession to the Prophets of the Holy Prophet.

Therefore, from the tribes of celibacy and their aristocracy, they came to the service of the Prophet Elanus and Jinn through the obedience and servitude of the goddesses.

One of those Jinn's from Nasybeen and eight others from Bani Amr ibn Amer was from Ajnan. I passed through that same congregation, and this tribe is the congregation that the Most High God calls for in the Quran, in his right, that: And they were not alone.

At that time, Prophet Mohammad was staying in the palm of the palace, as the nobles and aristocrats of the Prophet turned over to Zulu al-Mann. The Prophet Mohammad The tribe asked why you were late, they began to apologize.

And the Prophet said: The prophet of Allah believed that our deity was not yet sent by the holy Imam of the Prophet to guide the Ummah because our inquiry was sent to you by Allah through the guidance and guidance of the Master of the Qal' Thank you for speaking of your Majesty, Syed al-Boreh, you have come to you. You have taught your religion and your nation to return to your own repentance. We will teach and advise each of our relatives and confidants.

The Prophet said:

> *"You must each have to pay homemade to your homes, get your citizens and tribes and relatives to come in accordance with the law".*

He quickly removed all his relatives so that seventy thousand people came to the service of Syed al-Bashr. They taught it and taught the customs of fasting, prayers, Zakat, Hajj, Allah, Al-Haram, Jihad, and the priests of Islam, and the apologies that were made to the Prophet's mission. They said:

> *"O Prophet Mohammad, these relatives, we were all misguided, and they used the path of shirk and disbelief, and they gave the relation of the child and the woman to you".*

Allah and Hassan Tufiq are honored to speak with your happiness. Nabi al-Rahmah to the perception of religion; And the nation became merciless.

Then the Prophet said: O Jews, this mercy and kindness from the Prophet of the Prophet to the Khatam, the great prophets, are so great and excellent that he was revealed to the Prophet Solomon, after which he said that the Supreme Lord, the Creator of Allah, who is through the proof of prophecy and the statement of the Prophet Mohammad, after the devils, Jinn's and others, were obstinate from the decree and command of most Prophets and apostles, were submissive to Nabi al-Ansan and Jinn; And the believer of the devils is so much that the Prophet was born of a person so that he could direct the Prophet to the genius and the soul so that Al-Sayyed al-Mursalin would guide the guidance and guidance.

5-3. Jannian Faith before Islam to the Religion of Prophet Moses and Jesus

> *"They said: O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides*

(men) to the Truth and to a Straight Path". (Quran, 46: 30)

It turns out from this Verse that the Jinn's believed in the religions of Moses and Jesus They used the rules contained in their books because the group who had gone to the Prophet to hear the Verses of the Holy Quran advised the others when they returned; And they said:

> *We saw that he was the Prophet of the Torah and the Gospel, and He acknowledged them.*

This statement proves that they had sufficient knowledge of these scriptures, and then they believed in hearing the words of the Prophet's right.

6. Holding and Publishing and Rescuing

> *"On that Day no question will be asked of man or Jinn as to his sin". (Quran, 55: 39)*

On this day, the sins of anas and Jinn are not questioned, that is, the question is not being forgiven until it becomes known and the sin of work is determined by the question, for God Almighty He has counted all deeds and kept his servants; Of course they ask, the question is to repent and blame for calculation.

Imam Ridha has been narrated that he said:

> On that day do not ask the Jinn and the anos, and the meaning is that one who believes in the truth and authority of the people of Imam and Imamate Imams, committed a sin and did not pay attention in the world. Will be punished in grief and will come out of his grave at the Resurrection, while it is not guilty for him to be questioned. *(Tabarsi, 1981: 24 and 101)*

Also, the Verse "But those who swerve, they are (but) fuel for Hell-fire" *(Quran, 72: 15)* states: But the dirty wood of hell is Hell, and they are

burned in hell, their fire is ignited; they are like the devious ones of the Holy Quran. Hell read. He in Surah Bagherah, Verse. 24 said: "Fatqawa alnar alti al-wadda al-Nas". *(Ref: Tabatabai, 1982, Vol. 39: 202-203)*

In a narration from the Prophet:

> "God has created the elf in five classes: A class like wind in the air), And the guilds are in the form of snakes and guerrillas in the form of scorpions, and the guinea worms of the insects, and the guilds of them are like humans, which account for them and eagles". *(Qomi, 1993: 1 and 186)*

Conclusion

With the precision of the Verses of the Holy Quran and the traditions of the Ahl al-Bayt, the following research findings are obtained regarding the characteristics of the genus:

- The genre has a historical-intellectual background before Islam; But the Holy Quran and narratives, with their particular approach, on the one hand, raise the common cause of the creation of Jinn and mankind, and on the other, emphasizing his characteristics, Modifies the subjectivities, beliefs, beliefs and cultures about it.

- Jinn from the perspective of the Quran and narratives are the most similar beings to humans; But because the original element of the creation of the Jinn is different with humans, there are differences with humans. They were created from the fire before the human being created from the soil. For this reason, they benefit from certain features such as impurity and speed; Because of their power, they can appear in different forms in the sky and in the earth;

But they are human beings. An inventory has authority, perception, science, responsibility and duty.

- Therefore, in order to choose the right path, the Prophet needs the Prophet; Because of them, the possibility of communicating and contacting the prophets and the 'O'Sia'ah, the prophet Mohammad was also referred to the Jinn's. There is religion, religion, and denomination among the Jinn's, and they are like a human believer and a disbeliever. They have two females and males, they reproduce, and they also have death, resurrection and account, and the book of the forefathers; Because the story of Solomon in the Quran and serving some of the believers' gnomes for prophets, imams and individuals selected in some traditions indicates their obedience.

- Allah Almighty, while expressing the similarities in the creation of the Jinn and man and the purpose of this creation, emphasized two points: first, that the Jinn is like the human being of God, so it is not worshipable. Secondly, the genius enjoys the characteristics that humankind lacks; But these characteristics are not considered to be true perfection; But it is this man who can achieve complete perfection by gaining the position of the caliph of Allah.

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PAPER DERIVED FROM THESIS

The Interior (Batn) of the Holy Quran; Understanding it and its Levels from the Perspective of Allameh Tabatabai and Allameh Ma'refat

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ARTICLE INFO	Abstract
  	*SUBJECT AND OBJECTIVES***:** This article was compiled with the aim of understanding the meaning of the Quranic Interior and the extent of its knowledge from the perspective of Allameh Tabatabai and Allameh Ma'refat. In this identification, the differences between the two were also examined. *METHOD AND FINDING***:** According to Allameh Tabatabai, the Interior of the Quran is a fact on which the Verses of the Quran are based on preaching, and it is not one of the concepts that are shown in words and phrases for the awareness of the mind; rather, it is one of the transcendent objective concepts that God has limited to words in order to bring its understanding closer to the human mind, as defined in the Quran in the general sense of the Verses, which is called adaptation and application. On the other hand, Allameh Ma'refat believes that the Quranic Interior is the general or secondary meaning of the Verse from which the Verse and the specific aspects and the dignity of the revelation of the Verse are inferred.

CONCLUSION: Allameh Tabatabai and Allameh Ma'refat both came to the conclusion that the Quranic Interior has several levels and one of the reasons why the Quranic Interior is many times according to Allameh Tabatabai according to the different levels of its people, their levels and different moral purity of people. That they follow; while one of the reasons for the many levels of the Quranic Interior from the point of view of Allameh Ma'refat is due to the power of understanding of the audience, and it is because it propagates the comprehensive and eternal message of the Holy Quran.

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9	2	(Saudi Arabia, Iraq)

Introduction

The existence of the Quranic Interior is one of the truths stated in the words of the Holy Prophet and the Imams, and muslim scholars have followed this concept; because it is related to the immortality of the Quran and its application is valid and compatible in any society, of course, muslim scholars have had differences in defining the meaning, understanding and levels of the Quran Interior.

Among the famous scholars who sought to explain the reality of the Quranic Interior, Allameh Tabatabai was a philosopher, researcher and translator of the Holy Quran and came to the conclusion that its interpretation, implementation and application is the Interior of the Quran; Since Interior of the Quran understanding is one of the goals of the Quranic studies and interpretation, Allameh Tabatabai trained a generation of experts in the field of interpretation of the Holy Quran, one of whom was Allameh Ma'refat, who, while participating in interpretation, each with a different point of view, explained the Interior of the Quran.

Explain the Problem

In this article, the meaning of the Quranic Interior, the validity of understanding and its multiplicity of degrees will be examined according to the views of each of the two great worlds, Allameh Tabatabai and Allameh Ma'refat, and the approaches of both will be compared.

Importance of Research

Research on the Quranic Interior is very important in order to understand the Verses of the Holy Quran. The search for the meaning of the Quranic Interior, the degree of comprehensibility and its multiplicity from the point of view of Allameh Tabatabai and Allameh Ma'refat helps to clarify the meaning of the Quranic Interior and makes it possible to understand it.

Research Goals

The main purpose of the research is to identify the nature of the Quranic Interior from the point of view of Allameh Tabatabai and Allameh Ma'refat and to explain whether it is possible to reach the Quranic Interior and whether people are able to discover the meaning of the Quranic Interior; Also, assuming that the Interior of the Quran is comprehensible, is it a single-level concept or a multi-level concept?

Research Questions

- What is the Interior of the Quran and how understandable is it and what is its level with Allameh Tabatabai and Allameh Ma'refat?
- What is the meaning of the Interior of the Quran according to Allameh Tabatabai and Allameh Ma'arifa?
- Is the Interior of the Quran understandable according to Allameh Tabatabai and Allameh Ma'refat?
- According to Allameh Tabatabai and Allameh Ma'refat, is the Interior of the Quran unique or does it have several ranks?

Research Hypothesis

According to Allameh Tabatabai, the Quranic Interior is the objective reality of the Quran that can be understood and used; but the Quranic Interior according to Allameh Ma'refat does not have the ability to express and speak; But it is understandable and has several levels.

Theoretical Foundations of Research

1. **The Lexical and Idiomatic Meaning of "Interior" (Batn)**

- *Lexical*: The Interior is opposite in appearance to everything, and the sum of it is the Interiors.
- *Idiomatic*: These meanings are not obvious in the Verses of the Quran and

extracting and knowing them requires effort.

2. **The Lexical and Idiomatic Meaning of "Understanding"**

- *Lexical*: What is known by the mind or heart and has a clear idea of something and its meaning is understood by others.
- *Idiomatic*: This perception is the meaning of what the addressee said.

3. **The Lexical and Idiomatic Meaning of "Level"**

- *Lexical*: Level indicates the average status and grade.
- *Idiomatic*: The level of understanding or the degree of depth of the audience in terms of meaning and verbal importance, which is known according to the level of understanding or moral purity of the reader.

The Meaning of the Quranic Interior (Batn) from the Perspective of Allameh Tabatabai and Allameh Ma'refat

1. **The Meaning of the Quranic Interior (Batn) in the View of Allameh Tabatabai**

- The Interior is the same Esoteric Interpretation of the Quran

Allameh Tabatabai considers esoteric interpretation of the Quran as external facts on the basis of which the Holy Quran has based its knowledge and laws. For this reason, Allameh Tabatabai writes:

> *Esoteric interpretation of the Quran is the external facts on which the Verses of the Quran are based on the knowledge, laws and other things that have been shown. So if one of those facts were to change, the content of the Verses would change. (Tabatabai, 1997, Vol. 3: 61)*

Allama Tabatabai defines the Interior of the Quran (Esoteric interpretation of the Quran) as follows:

This is a fact on which the Verses of the Quran are based in terms of ruling and advice, and it exists in all Verses of the Quran. The Interior of the Quran is to get closer to the human mind and they are like proverbs that are used to get closer to the goals.

Therefore, Allameh Tabatabai believes that the Interior of the Quran is:

This is the fact on which the Quranic Verses are based, whether it is a ruling, advice or wisdom, and it exists for all the Verses of the Quran: They are "Muhkam and Mutashabih", and this is not one of the concepts uttered by words; Rather, it is one of the transcendent objective objects surrounded by word networks. Thus, they are like proverbs that are expressed to bring closer goals and in accordance with what is appropriate for the listener. *(Tabatabai, 1997, Vol. 3:57)*

As God said:

"By the Book that makes things clear. We have made it a Quran in Arabic, that ye may be able to understand (and learn wisdom); And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom". (Quran, 43: 2-4)

– The Interior is the same Adaptation

Adaptation in the Words: What passes quickly and is the opposite of stillness.

Conformity in the Term: Passivity from the article "according to" which means harmony and agreement.

Adaptation in the Term: It is the same linguistic meaning that was expressed and Allameh Tabatabai took it in the idiomatic meaning and used it in his interpretation; as

used in the Holy Quran in the sense of the sun and the moon.

According to the statement of Ahl al-Bayt and quoted by Fadhil ibn Yasar:

> I asked Abu Ja'far about this narration (there is no Verse in the Quran except that it has a behind and a Interior)?
> He said: The meaning from behind is revelation and the meaning of the Interior is the esoteric interpretation of the Quran of what is past and does not flow from it as it does not flow from the sun and the moon. *(Saffar, 2002: 216)*

Conformity in the Term: arises from understanding the meaning of the Verse with the new source, agreeing with it, not rejecting it and avoiding its comprehensiveness. *(Zubaidi, 2016: 106)*

Allameh Tabatabai defined the Quranic Interior with the general meanings of the Verse, which is called adaptation and conformity.

Allameh Tabatabai writes in his book "Quran in Islam" about adaptation and conformity in the Holy Quran:

> The Holy Quran is a permanent book for all times and its rulings apply to all people, so it also applies during the time of absence; as it happens now and applies to the past and the future. The rule of the Quran is for anyone who shares the characteristics of the source of the Verse. *(Tabatabai, 1984: 66)*

2. The Meaning of the Quranic Interior (Batn) in the View of Allameh Ma'refat

From the perspective of Allameh Ma'refat, the Quranic Interior is the general meaning of the Verse, which appears after extracting it from the temporal and spatial conditions and individuals. This is what is found in his mind and in extracting a general rule from the Verse. Allameh Ma'refat writes:

Most of the revealed Verses, considering the dignity (occasion) of the revelation of the Verses, seem to refer to the source of the revelation of the Verses according to their original appearance and do not go beyond the surface, and this issue makes the understanding of the Quranic Interior to others except Prophet, be hard.

This has a general message for all people; Therefore, the Interior has the general meaning that it is received by exemption from certain aspects of the Verse and its dignity. Therefore, the Verse is meaningful in relation to the source of its revelation. (Ma'refat, 1997: 34-33)

Method of Obtaining the Interior of the Verse: This is done by extracting the Verse and observing the temporal and spatial conditions and the dignity of revelation, which is done through the method of logical division.

Allameh Ma'refat writes:

We should note the comparisons and conditions of the Verse according to the revelation; Therefore, what we have kept in the core of our message and has nothing to do with the Verse, we must put aside it by using research and logical division.

The polytheists do not have access to this because they are polytheists, and this lack of understanding is due to their own ignorance. Likewise, there is no doubt about the issue of human prophecy; Rather, it is an issue that the pagans were unaware of.

Thus, referring to the Jews and questioning the People of the Book is only because they are scholars, and according to the Holy Quran, ask

of those who possess the Message. (Quran, 16: 43)

If we ignore these conditions and bring them to the core of the debate, the result from which it is extracted will be this: This is the general message of the Verse to the general public, and therefore to all the Verses that seem to be revealed in a special revelation. It has a general function. *(Ma'refat, 2011, Vol. 1: 33, Al-Tafsir al-Athari al-Jami)*

Ability to Understand the Quran Interior (Batn) from the Perspective of Allameh Tabatabai and Allameh Ma'refat

Allameh Tabatabai opinion about the interpretation of the Verse "And those who are firmly grounded in knowledge say" and the knowledge of esoteric interpretation of the Quran is for non-God is that the knowledge of esoteric interpretation of the Quran is for God and "And" in the Verse "And those who are firmly grounded in knowledge

say" is this which presupposes the word of God at the beginning of the Verse: "those in whose hearts is perversity follow the part thereof that is allegorical". *(Quran, 3: 7)*

He also writes:

> *The apparent limitation is that the knowledge of esoteric interpretation of the Quran is confined to God; but the Quran says: "And those who are firmly grounded in knowledge say". (Tabatabai, 1997, Vol. 3: 32)*
> *However, he believes that the knowledge of esoteric interpretation of the Quran is taught by purified people and under divine training "Which none shall touch but those who are clean". (Quran, 56: 79)*

The most important thing that Allameh Tabatabai adhered to to prove his statement is that the esoteric interpretation of the Quran is specific to God:

There are two types of people who take this meaning from the Quran: Some of them follow something similar, and some of them, if something similar, say: "We believe in the Book; the whole of it is from our Lord"; *(Quran, 3: 7)* Rather, they differed because of differences in heart deviation and knowledge confidence.

If "And" was for turning and meant to be associated with those who specialize in the knowledge of Esoteric (Ta'wil) interpretation of the Quran, it was the Prophet of God who is the best of them and how can it be imagined that the Holy Quran was revealed to the heart of the Prophet without knowing the purpose What is it?

If the meaning of his speech was: "And those who are firmly grounded in knowledge say" that they know the Esoteric interpretation of the Quran and the Prophet of God is certainly one of them, the right of speech was as stated;

So it should be said:

> *"but no one knows its hidden meanings except Allah; And those who are firmly grounded in knowledge". (Quran, 3: 7)*

Allameh Ma'refat view on the interpretation of the Verse "And those who are firmly grounded in knowledge say" and the knowledge of esoteric interpretation of the Quran for non-God is that "And" is a turning point and not "And" appeal, and this is due to the necessity of wisdom that requires opening the doors of knowing the Book of God in all sciences, statements and it is knowledge.

Allamah Ma'refat says in his book "Esoteric Interpretation of the Quran in Different Denominations and Opinions":

> *The commentators unanimously agreed on the necessity of turning and rejected the validity of the endowment, standing by the classical literature of the language in such terms. This*

necessity of wisdom requires opening the doors of knowledge of the Book of God in all its evidences and utterances; Because this book was revealed as a guide for the worlds and is a inspiration that illuminates the path of good and evil. (Ma'refat, 1997: 20)

Allameh Ma'refat also states that believing in the existence of Verses whose doors are closed to the public and which are incomprehensible even to the pure Imams is degrading the book of the Quran and is also contrary to the wisdom of God.

Accordingly, the Quran will be a puppet in the hands of swindlers to mislead people and create corruption on earth; Therefore, Allameh Ma'refat writes:

> *But there are some "Mutashabih" Verses that not everyone can understand. The Holy Quran is a book in which there are similarities that it is not possible for the general public to understand and need to be interpreted, and its interpretation is done by the Ahl al-Bayt so that other people do not misuse it do not mislead people. (Ma'refat, 1997: 21)*

- Aspects of the Science of Esoteric Interpretation of the Quran for Non-God

Allameh Ma'refat knows that the esoteric interpretation of the Quran of the Verses of the Holy Quran is not specific to God for various reasons:

1. Knowledge of the esoteric interpretation of the Quran of the Holy Quran for non-Gods is based on the rule of grace.
2. Lack of knowledge of esoteric interpretation of the Quran renders the Quran useless in most of its Verses.
3. The consensus of the Companions of the Prophet and their followers in esoteric interpretation of the Quran the Verses of the Holy Quran is based on this agreement. *(Ma'refat, 2011, Vol. 3: 43)*

Allameh Ma'refat Response to Allameh Tabatabai's Point of View in the Interpretation of the Verse (Al-Raskhoon)

Allameh Tabatabai believes: The apparent limitation is that the knowledge of esoteric interpretation of the Quran is devoted to God, and the apparent meaning of the words is that "And" in the Verse "Al-Raskhoon" is an appeal; because it is part of the repetition that happens at the beginning of the Verse.

The greatest "Al-Raskhoon" is the Prophet who reached this position, as the Holy Quran says:

> *"The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith";* *(Quran, 2: 285)* *and "But Allah did pour His calm on the Messenger and on the Believers".* *(Quran, 9: 26)*

The answer of Allama Ma'refat is that the Holy Quran contains many Verses that are understood by all and does not mention the Prophet individually; Such as this Verse: "There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice". *(Quran, 3: 18)* and other Verses. *(Ma'refat, 2011, Vol. 3: 38)*

Multiple Levels of the Quranic Interior (Batn) from the Perspective of Allameh Tabatabai and Allameh Ma'refat

1. **Multiple Levels of the Quranic Interior (Batn) According to the Theory of Allameh Tabatabai**

- The Interior of the Quran is numerous and has ranks according to the talent and understanding of the people: the perception of the people and their ability to acquire heavenly knowledge are different, there are

those who do not give originality to this world except to matter and there are those who have the effect of the purity of their nature who do not see happiness by relying on material pleasures; Rather, they look at the eternal world with their pure hearts and then the doors of knowledge and understanding of truth open for them. *(Tabatabai, 1999: 83)*

- The relationship between multiple levels of the Quranic Interior and moral purity: Since spiritual purity has several levels, those who believe in it are also different in reaching that level; therefore, what is obtained from the interpretation must be different and have a degree in terms of moral purity. *(Tabatabai, 1999: 85)*

2. Multiple Levels of the Quranic Interior (Batn) According to the Theory of Allameh Ma'refat

- The multiplicity of levels of the Quranic Interior is due to the power of comprehension of the audience: Allameh Ma'refat knows that the multiplicity of levels of the Quranic Interior is due to the level of comprehension of the listener and each class of people will have their share of Quranic expressions.

- The multiplicity of levels of the Quranic Interior is one of the characteristics of the Holy Quran: The Holy Quran had its behind and Interior from the beginning of its revelation, and according to the obvious meaning of revelation, it also had a hidden and esoteric meaning. *(Ma'refat, 2011, Vol. 1: 57, Al-Tafsir al-Athari al-Jami)*

- The multiplicity of levels of the Quranic

Interior is due to the fact that the Holy Quran has a comprehensive and endless message: Allameh Ma'refat knows that the Interior of the Quran is obtained by inferring Verses, which makes it a universal, comprehensive and timeless message. *(Ma'refat, 1997: 34)*

Necessary Qualifications to Reach the Interior (Batn) of the Quran

Allameh Ma'refat believes that just as interpretation requires special documents and degrees, esoteric interpretation of the Quran also requires the acquisition of special sciences; including some essential sciences related to interpretation and of course, getting rid of the mental whims and personal desires of the interpreter in the first place.

Secondly, the process of attaining the Interior of the Quran does not just require the Quranic interpreter who is aware only of the sciences of the Quran; Rather, to achieve a correct understanding of the Quran, one needs a mental trend and movement. Reading the text of the Quran is fruitful if it reaches the Interior of the Quran through it; otherwise, reading the Quran is superficial. *(Ma'refat, 1997: 52)*

Conclusion

- The Quranic Interior according to Allameh Tabatabai: It is a fact and the Quranic Verses about ruling and advice are based on it and exist for all Verses of the Quran, because the Verses of the Quran are "Muhkam and Mutashabih".

- It is also one of the concepts indicated by words; while the meaning of the Quranic Interior according to Allameh Ma'refat is a general concept that is understood from the content of the Verse by understanding the dignity of the revelation of a

particular Verse and its conditions, and connects the Verse to the source of its revelation.

- Allameh Tabatabai believes that the knowledge of esoteric interpretation of the Quran in the Verse is specific to God "And those who are firmly grounded in knowledge say" and that "And" in the Verse is "And" appeal; but from the Verse "Which none shall touch but those who are clean" he believes that those whom God removed the impurity from them and purified them with complete purification know the interpretation of the Quran.

- On the other hand, Allameh Ma'refat believes that the knowledge of esoteric interpretation of the Quran is known only to God and by the rule of grace, and "And" in the Verse "Al-Raskhoon" is for turning and not for appealing.

- Allameh Tabatabai believes that one of the reasons for the multiplicity of Quranic Interior is the correspondence with the various attributes of the people and the extent of their knowledge, which depending on the level of spiritual purity of the people, is for those who follow the Holy Quran; while one of the reasons for the various levels of the Quranic Interior according to Allameh Ma'refat is the multiplicity of the power of understanding of the audience, and this is one of the characteristics of the Holy Quran, because it has a comprehensive and wide and endless message.

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PAPER DERIVED FROM THESIS

A Comparative Analysis of Ethical Thoughts of Ayatollah Mesbah Yazdi and Søren Kierkegaard

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ARTICLE INFO	Abstract
        	*SUBJECT AND OBJECTIVES***: This study is an examination of the relationship between Islamic and Christian ethical thoughts. In this study, we find that faith is the central element of both ethical thoughts. *METHOD AND FINDING***: Ayatollah Mesbah Yazdi defining the Islamic ethical thoughts, understands faith as the key determiner of ethics, which is rationally understood by human reason. On the contrary Søren Kierkegaard who argues that surrendering to the will of God, regardless of the rationality of commands of God, is the highest moral trait. Kierkegaard concludes that the goal of humans is to reach the Abrahamic level of submission to the will of God, whereas Ayatollah Mesbah Yazdi concludes that the goal of human life is to find happiness obtained by seeking proximity to God. Both ethical thoughts emphasize the importance of God as the true judge of virtues concluding that acting in accordance with the wish of God is the highest level of morality; but the Islamic ethical thought concludes that ethics are based on ethical truths.

*CONCLUSION***:** The final goal for both ethical thoughts is reaching nearness to God, through human responsibility. This means that both ethical thoughts argue that being ethical means the fulfilment of ethical responsibilities towards God, oneself and others. Finally working together in a symbiosis where God and all His creations are closely connected and upholding virtues in relation to all dimensions of life will lead to final bliss.

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Introduction

Ethical discussions have been a part of human interests since the beginning of human's written history. Thinkers, philosophers and religious scholars have tried to answer questions related to ethical truths, ethical realism, good and bad conduct.

All religions hold a code of moral actions and virtues. Numerous ethical theories answer differently to at least one main question: "What is the greatest good?" and the answers have transformed into a set of rules on how to behave as individuals and societies.

Despite the high number of ethical theories, ethical questions are still discussed; As science and technology develop, country demographics are changing, immigrations and refugees are fleeing war, poverty, natural disasters, and information is spread worldwide due to globalization, ethical questions are always applicable.

Despite the world being globalized and offering us unlimited access to free information, intolerance is an increasing problem. The science of ethics is as relevant as it has always been, for even more so, as the world is faced with new challenges on a constant basis.

Despite from having unlimited access to knowledge, which should cause a development of human intellect, Europe is facing its worst human crisis since the WWII (second world war).

The structure of global and local laws that once secured human rights, are now replaced with ignorance and discrimination. Lawmakers are openly targeting Muslims as a minority, reducing their religious rights, and this yields the highest number of hate-crimes occurrence since the pre-WWII period.

Psychological warfare and misinformation are the main propaganda tools used in political campaigns, mainly targeting the Muslim minorities in Europe.

The main argument holds that Islam is something essentially different from Christianity, which is the religion that the country and former laws has been built upon.

Islam is being portrayed as harsh, immoral, and barbaric unlike Christianity which is portrayed as peaceful and morally good. The motivation to do a research on the differences and similarities of the two religions, namely their ethical thoughts, is derived from first-hand daily experiences as a Muslim living in the west.

My main question is therefore, will a research of the similarities and differences, comparing and contrasting, between these two provide a better understanding of the meeting points of Islam and Christianity?

This includes a comparison of the two ethical systems: The Divine Command theory which Kierkegaard is subjected to, and the system of Ayatollah Mesbah Yazdi which includes the human pursue of happiness.

Theological Methods

As I want to do a comparative analysis, I will introduce the two theological methods which form the bases of the two ethical thought systems.

Their differences are key to understand why their determination of ethics differ. Both may argue that nearness to God is the end goal of ethics but based on the different theological methods and approaches the end result differs. Søren Kierkegaard (d. 1855), which is the representative of Christian ethics in this comparison, is understood as the father of Christian existentialism.

This means that he is a firm believer in the Divine Command Theory. As for critics of the Divine Command Theory, we find scholars such as: Allamah Hilli (d. 1325), and Sadr ad-Din Mohammad Shirazi (d. 1640) an Iranian philosopher and a Muslim theologian, Shahid Morteda Motahhari (d. 1979) an Iranian Muslim Philosopher, Syed

Mohammad Baqir al-Sadr (d. 1980) an Iraqi philosopher and a Muslim theologian, Allamah Mohammad Hossein Tabatabai (d. 1981) an Iranian Muslim philosopher and prominent scholar, Syed Ruhollah Musawi al-Khomeini (d. 1989) an Iranian philosopher, a Muslim theologian and a religious leader, Ayatollah Jawadi Amuli (b. 1933) an Iranian Muslim philosopher, and Ayatollah Mohammad Taqi Mesbah Yazdi (b. 1934) an Iranian scholar.

The last person mentioned is the main figure of our research but what is common in all of them is that they do not agree on the terms of the Divine Command theory.

Ayatollah Mesbah Yazdi, as my key example of Islamic ethical thoughts, described thoughts and the ability to reflect on good and bad as well-known abilities since the beginning of humans' written history.

He then argued that despite humans' ability to reflect, it was only through the Divine epiphanies of the Prophet Mohammad, that the "raw material of human thought" was transformed into Divine standardly moralities. *(Mesbah Yazdi, 2014: 26)*

Whereas the Divine Command theory solely ascribe definitions of good and evil to God, scholars such as Ayatollah Mesbah Yazdi and the above-mentioned, argue that human intellect has been given a reason to reflect upon good and evil themselves.

Supporting this point of view is Allamah Hilli, who is one of the highest esteemed scholars. In his book "Al-Bab al-Hadi 'Ashar", he argued that human reason (al-'aql) necessary passes judgment on what is good and evil. *(Hilli, 1993: 40)*

He described "good" as the doing of an action which is praised in "this World and the World to come".

Ayatollah Mesbah Yazdi earlier concluded that humans have the ability to understand good and evil through reason; But it was only through Divine epiphanies the "raw material

of human thought" was transformed into Divine standardly moralities.

The normative theory which Mesbah Yazdi bases his ideas on, is the theory of happiness. This means that true happiness is found in achieving salvation through nearness to God, and the criterion of considering of ethics is achieving human perfection.

Based on the meta-ethical view of Mesbah Yazdi, there is a real relation between human qualities and actions, and human perfection, meaning that human will find happiness through perfecting their qualities, and as they reach perfection, they reach closeness to God.

This is completely different from The Divine Command Theory by which all ethical truths are related to the divine orders not real independent truths. To further understand the theoretical differences between the two ethical thought-systems, I will introduce the Christian ethical thoughts.

The prime value of existentialism is achieving freedom and its key virtue is acknowledged as authenticity. An essential part of existentialist theory is "the existential attitude".

It is the individual's starting point and defined as a sense of confusion and disorientation. Some of the most essential points of existentialism are the concept of existence before essence, the authenticity, the absurd, angst, facticity and despair.

One of the most central concepts of Existentialism is existence precedes essence. Existence precedes essence means that the most important idea for individuals is that they are individuals. They act independently and responsibly as conscious beings.

A theological approach to existentialism has been used by several philosophers such as Augustine, Aquinas, Pascal, Maritain and Kierkegaard.

The theological approach to existentialism is shown in the argumentations of Kierkegaard,

as he states that the uniVerse is a fundamental paradox, where the greatest paradox is the union of God and humans in Jesus Christ. He postulated having a personal relationship with God that surpassed all prescribed moralities.

Ethical Responsibilities and Faith as the Bases of Islamic Ethical Thoughts

The ethical thoughts of Ayatollah Mesbah Yazdi emphasizes on the meaning of human responsibilities. The responsibilities are connected by three unbreakable links. The responsibilities towards God, oneself and others.

That is why both faith, certainty and intention is important elements of the ethical thoughts of Ayatollah Mesbah Yazdi.

Like, self-worth and mental firmness is a key part. Lastly, the way we feel and treat others and our surroundings like the environment.

The responsibilities are fulfilled through the implementation and acting upon virtues, creating an ethical life. The first and most central virtue, as it is presented by Ayatollah Mesbah Yazdi, is faith. Virtues are valued on their ability to fulfill the purpose of life.

Faith is the central part and most essential tool to determinate a trait as a virtue, whereas intention, the performance and certainty are all tools to define the value of the virtue.

The most prominent virtues are therefore related to faith. Virtues are based on faith is the key to an ethical life and the reaching of happiness. Ayatollah Mesbah Yazdi explained how virtues are linked between the three areas of human responsibility.

The four central points of the text Duʿaʾ Makarim al-Akhlaq including: the perfect faith, highest type of certainty, purest intention, and the best deeds, form the foundation of the ethical thought of Ayatollah Mesbah Yazdi.

The ethical thought consists of normative rulings where faith is the most essential

virtue. Ayatollah Mesbah Yazdi concluded that "the importance of the role of faith in man's perfection and prosperity is because of his soul's main characteristic". *(Mesbah Yazdi, 2009: 394)*

That means that faith determine whether man will stay on the path towards perfection or decline and adversity. Logical results of faith lead to social responsibility and the kindness towards others.

A part of faith is the human choice, and thereby the free will to choose, which then became an essential part of striving for moral traits and upholding an ethical life. As the moral traits of the Islamic ethics are judged in relation to God's wisdom and their support of reaching humans' final goal, it becomes essential to have true certainty in faith.

If one is not certain, that the wisdom of God is the only true source of understanding and valuing moral traits, one might not act regarding to the ethical rules.

The intention and action are two central terms in the science of the Islamic ethical thoughts. The relationship between the intention and action is key to understand the values of a virtue.

Ayatollah Mesbah Yazdi argued that "one's own intention mediates one's deeds and soul". *(Mesbah Yazdi, 2009: 394)*

Furthermore, concluded that "the value of a voluntary act depends on the motivation and intention of its doer and good deeds without good intentions will have no effect on the progress of one's soul". *(Mesbah Yazdi, 2009: 395)*

Within the ethical thought of Ayatollah Mesbah Yazdi humans have different responsibilities. The responsibilities are all tools for humans to reach their goal and purpose of creation. Humans must take care and be aware of their responsibilities towards God, themselves and others.

The different responsibilities are all a part of the same

ultimate liability. Responsibilities cannot be segregated therefore one cannot fulfill the responsibility towards God without fulfilling it towards oneself and towards others.

Ayatollah Mesbah Yazdi argued, that "working for other people's benefit like individual acts of worship will be effective on one's perfection it originates from Divine motivation". *(Mesbah Yazdi, 2009: 395)*

All of the actions are then connected to each other and the perfection of man. The inner mental state must be in balance to be able to worship and perform one's responsibilities. Like, food is the nutrition of the body, the mental state must be in balance and nourished to fulfill the responsibilities. If man's mental state is not well or in balance he will not be able to perform any act of worship with a sound heart. The inner state will affect the inner spirituality, and the virtues that are needed to reach the end-goal, will be corrupted.

Related to the responsibilities towards oneself, man must perfect his faith, be free from needs, be grateful, humble and accept the guidance of others.

One must shut one's eyes towards evil and stay righteous through a general moderation affecting all aspects of human life.

In relation to others, one is required to repel bad actions with those of good, thereby erasing the evil. Humans' ethical responsibility towards each other is to treat one another with goodness, even though they are treated badly. Bad and evil actions done against oneself, do not justify an evil response, as even bad actions must be repaid by good.

One must not only have good behavior; But also must support and encourage others to behave well. One must spread justice and act just. One must cover others' fault, and show others true love, affection, devotion and generous friendliness. One must always be trustworthy and helpful towards others. One must never show hate or spread hate. One must restring his rage and have a mildness of temper.

All virtues are related to the respect and care for others, securing that people do not separate by holding on to the community. Humans are social beings, and one cannot reach perfection and the final goal of creation, without respecting all three responsibilities.

An ethical life does not only help humans to reach their purpose; But it helps humans to live in peace with each other. It is a perfect system for man to follow to secure a happy life and end.

Ayatollah Mesbah Yazdi even argued that man must acquire a good social standing, to discharge his religious obligations in a better way. Concluding that humans' relation to God, themselves and others all work in a perfect symbiosis, without the virtues, none of this would be possible.

The key element of the Islamic ethical thought is to illustrate the purpose of an ethical life. The purpose of an ethical life is the search for happiness. Happiness is, as argued by Ayatollah Mesbah Yazdi, the key goal and natural drive for all humans. Happiness is only achieved through closeness to God, which introduces a central term: Qurb. *(Mesbah Yazdi, 2014: 42)*

In short, Ayatollah Mesbah Yazdi described closeness to God as the realization that humans will achieve everything while having the love of God, and nothing without God. *(Mesbah Yazdi, 2014: 44)*

All noble traits and actions are tools to fulfill this purpose.

Ethical Responsibilities and Faith as the Bases of Christian Ethical Thoughts

Søren Kierkegaard is the most famous Danish philosopher and influential theologian till date.

He is still a well-used reference in ethical discussions, and his ethical system is taught to all children. His ethical thought is a key example of Christian ethics, especially

related to Denmark and other Northern-European countries.

Kierkegaard wrote a various works published from year 1843-1851 and latest year 1855, mostly by using pseudonyms.

His ethical thoughts are not found in one specific book within that period, rather it is found as a combination of different works. The concept of "ethics" is therefore presented in different ways. The meaning of "ethics" used in the theory of the different stages of humans' life has a specific connotation.

In this theory, "ethical" is a certain stage, indicating that a person acts according to the social norms and ethical prescripts. He does not conclude on what is considered "ethical norms", it is left out, maybe because Kierkegaard understood this stage in relation to different societies. At this point, he argued that there is no universal ethical idea, rather it is the norms that is understood by the individual society.

The use of ethics in this example is then only related to describing the actions of a person living an ethical life. To be at the ethical stage is to choose and not only to choose to follow one's desires as in the example of the aesthetic life, another stage in the same theory. It is not ethical to change principles out of feelings, desires or personal interests.

True ethics is the active choice, choosing a certain view or certain principles, and not changing them whenever one desires.

In the work "Fear and Trembling" ethics is understood as the common morality in society. Ethics is then understood as relative and depended on the different societies and their norms. What could be ethical in one society, could be unethical in another. To Kierkegaard, acting ethically correct, is to act according to the norms of the society.

As this leaves out the questions on intention, choice and the authority of the society

as truly ethical, he concluded that the best stage is the religious, as one act ethically but for the sake of God. If ethics is the common morals, then it can be overruled by the religious, as it is considered as higher. *(Kierkegaard, 1982c: 50)*

The last example of the term "ethics" is from work: "Concluding Unscientific Postscript to Philosophical Fragments". Here ethics is described as something which is gradually forgotten in the society. *(Kierkegaard, 1982: 24)*

He argued that ethics is what makes one understand the "reality of oneself", and as ethics are more and more forgotten, people will lose their understandings of the reality of themselves.

To reflect, to think, and to choose the ethical choices is to understand the existence, and the consequence of forgetting ethics, is disremembering of one's purpose of existence, or even the existence in and of itself.

All knowledge and sciences in the World, does not matter if one forgets oneself, because then one forgets the ethics. To know oneself is to be ethical, Kierkegaard argued.

In the first theory, "ethics" was used to define a stage, ranging lower than the "religious" stage; But in his later use of the term, being ethical and being religious is the same. It is uncertain whether Kierkegaard understood ethics on different levels, or he gradually changed his idea of ethics as time passed.

As briefly mentioned, Kierkegaard argued that humans find themselves at different stages. One can move from one stage to another; But that takes self-understanding.

The first stage is the "spidsborger". At this stage, one acts according to the norms of the society one lives in, without reflecting, questioning or choosing the actions.

One merely acts as the society expects from you and does it on a non-reflected foundation. At this stage, one has not yet come to understand

that one has a choice. The next stage is the aesthetical one. Here one understands that one has a choice; But one does not want to choose.

The aesthetician only follows his or her desires, rather it be sexual, intellectual, psychological or art related desires.

A stage related to the aesthetical stage is "the Ironist". The Ironist is a person, who want to choose; But cannot, and therefor he becomes frustrated which is shown in anger and hatefulness towards "spidsborgeren", who he ridicules.

The third stage is the ethical one. The ethicist is one who knows he or she has a choose and can act upon that choice. The ethicist acts according to what is understood as ethical correct, and he or she does it as a result of a choice. The ethicist chose to act ethically, instead of following his or her desires.

A subcategory of the ethicist is the "comic". He is an ethicist; But uncertain whether he should move onto the next stage. This means that "the comic" is a stage or transition between the ethicist and the last category: the religious.

A religious person is one who chose to act ethically; But does it for the sake of God, and understand that the relation to God is the true ethical goodness. It is through the relation to God, one finds oneself, and if one does not find oneself, it is up to one's surroundings to define one, which is understood as a horrific position to be in.

Ethical discussions are often related to the question of purpose and goodness. In the ethical thoughts of Kierkegaard, true goodness is found as one submits oneself to the will of God.

Abraham is an example of true goodness, and the highest moral stage. Abraham was commanded to sacrifice his son, despite killing one's offspring is ethical wrong according to Kierkegaard. Faith is the highest moral trait, and as Abraham had faith in God he became the example of the best moral stage.

The purpose of human life is defined in the example, as humans are to understand themselves in accordance with $understanding the power and will of God.

Another key element of the ethical thought is the human responsibility. Humans are, according to Kierkegaard, responsible for making a choice and understand oneself.

The worst position a human can be in, is the unreflective stage, where the surroundings such as cultural, social, and political norms define one, instead of gaining the control to define oneself in relation to God.

Kierkegaard argued that with the responsibility and the choices becomes angst and despair. Angst is the dreadful feeling one faces when one has the full individual control over one's choices, and then has to take full responsibility over the following consequences. When a person is fully responsible for the consequences of one's actions, Kierkegaard concluded that one would be filled with angst.

The feeling of despair is also related to the choice, as deciding consequently means that one chooses not to choose something else. In every choice, Kierkegaard argued, is a deselection.

Related to the ethical system, Kierkegaard here shows his understanding of humans. Humans, according to Kierkegaard, are dreadful and in despair when they must choose, and therefore most humans end up not choosing.

They would rather act according to the norms ascribed to the society they live in, than to face the angst and despair of choosing. The despair of humans regarding to their choices, shows that humans will never truly be satisfied, except those who find themselves in relation to God. Angst and despair is then a part of human nature, and a necessary part of reaching the highest moral state.

Faith is the highest stage and the best moral trait in the ethical system. Abraham became

the example of the importance in a "teleological suspension of the ethical".

One must act ethically; But one must act ethically because of one's relation to God, one's faith, not merely because of the norms. Humans must fulfill their duties towards the society and themselves; But the duty to follow the commands of God is more important.

To reach the position of religious faith, which in some cases involve a "teleological suspension of the ethical", the individual must first act according to the ethical.

One can be ethical without being religious; But one cannot be religious without being ethical, and in some sense, only true ethical positions are reached through faith.

In conclusion, we understand that Kierkegaard, in his understanding of a Christian ethical system, is an eventual advocate for the Divine Command theory, as he argued that individuals has an ethical and religious obligation to obey and understand the commandments of God.

Humans must not only obey orders; But must do so through self-awareness, self-reflection and the active choice, as faith must be the individual, free, reflective choice, concluding that faith is the final and central concept of the ethical system.

Ethics and the Relationship to God

Both ethical thoughts agree on the role of virtues and their relation to the goodness of God but differ in their examples. In the Islamic ethical thought, one holds the ability to do well; But need the help by God to perfect the goodness within oneself.

In the Christian thought, goodness is found in the individual relationship with God, and the choice of being religious. Both thoughts argue that one must choose the good, and that the good actions performed for others, will evidentially lead to a better position for oneself.

A constant fulcrum out through the analyses is the relationship between the Self and God. It is the central theme of both ethical thoughts, and the greatest similarity between them. Responsibility, free will, and choices were some of the key words through the analyses of the ethical thoughts, which indicate that humans must act, choose to act, in accordance to living an ethical life.

In the Islamic ethical thought, we learned that only actions based on free will can be judged as ethical actions. In the works of Kierkegaard, we were taught that only the active choices, and the actions performed on the base of independent, self-reflective choices, could be valued as ethical; But what is the role of God then? If one has the power to act ethically, the power to choose to act, then why ask God to help one achieve noble traits?

To answer this, we must understand the relationship between God and the Self.

Firstly, I will go through the understanding of the Self and God in the Islamic ethical system. To do this, I will look at the Quranic Verse:

> *"And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein". (Quran, 50: 16)*

The Quranic Verse is a key example of the relationship between the Self and God. In the Verse, God explains, not only how He created man and knows what is within him; But also places Himself closer than the "jugular vein". Being close is not a physical distance; But a spiritual one. A distance between the soul, or in this case, the Self, and God.

The well-known scholar, Ibrahim Amini, explained in his work Self-building, that the human Self is "a single reality but is the possessor of different

dimensions within his single existence". *(Amini, 2012: 19)*

The Self is described as having different dimensions. On one point the Self is gifted with "heavenly excellence" and given a source of perfection through the Godly characteristics. *(Amini, 2012: 19)*

Ibrahim Amini calls it a "Heavenly gift", and cited a quote from Imam Ali stating that:

> *"Whoever discovers the nobility of the Self shall guard him against lowness of passions and false desires".*

This narration introduces us to the point that the Self also holds a dimension of lowliness. The Prophet Mohammad stated, that "your greatest enemy is yourself, which is located between your two sides". *(Majlisi, 1983, V. 70: 64)*

This does not mean, that the Self is divided into two, rather it means that there are different dimensions of the Self. Perfecting the heavenly given, will result in the Self being better than the angles,

and heedlessly following the lowliness will cause the Self to be worse than the animals.

In this example, angles are creations of total submission and obedience, and animals are creations of sole desires. The battle, Ibrahim Amini argued, continue until one of the dimensions becomes dominant. Getting more in contact with the Self's divine nature, one acquires nearness to God. *(Amini, 2012: 25)*

Finally, the relationship between the Self and God, is defined by several steps. Humans must strive to gain a certain character trait or quality, then ask for its perfect form through the power of God. When a virtuous person makes an ethical decision and act upon it, his actions has potential to be more effective and complete through the power of God. The closeness of the Self and God has a direct influence on the ability to perfect one's ethical actions.

To start off understanding the self, as Kierkegaard described it in the Christian

ethical thoughts, I will introduce one of his most famous quotes on the self:

"Mennesket er Aand. Men hvad er Aand? Aand er Selvet. Men hvad er Selvet? Selvet er et Forhold, der forholder sig til sig selv, eller er det I Forholdet, at Forholdet forholder sig til sig selv. Selvet er ikke Forholdet, men at Forholdet forholder sig til sig selv". *(Sabir, 2007: 109)*

Translated into:

"The human is spirit; But what is spirit? The spirit is the Self; But what is the Self? The Self is a relationship, which relates to itself. It is the essence of the relationship, that relates to itself. The Self is not the relationship between the two but exists as the relationship relates to itself".

The Self, Kierkegaard argued, is the concept of one relating to oneself. The Self is a vital substance, dynamic and productive. The Self is the understanding and reflecting about oneself. As humans can think about themselves, think and reflect about their soul, actions and intentions, shows, to Kierkegaard, that humans have selves.

It is not the thinking which is the self; But it is the ability to reflect upon oneself. The self is a key element of the ethical system, Kierkegaard presented in his works. It goes hand in hand with his understanding of God, as the Self is a constant reflection upon God.

Kierkegaard concluded, that the Self had its origin in God, and He created signs of Him everywhere in the World, and in the human body and mind. If one truly wants to know God, one must know one's self, Kierkegaard argued. *(Sabir, 2007: 112)*

Kierkegaard did not need rational or scientific proof that God exists, rather he stated that by looking around oneself, looking at the World and the UniVerse, and looking inside of oneself, one would find proof of God's existence.

Kierkegaard argued, in another quote: "If I were to wish for something, I would not wish for wealth and power; But the passion of the opportunity. (I would wish for) an eye that forever and everywhere sees the opportunity". *(Kierkegaard, 1997: 18)*

The "opportunity" is the hidden knowledge of the World, only God can provide for His servants. The quote is an example of a servant of God asking Him to give him the opportunity to understand and witness the hidden wonders of the World, might even be the nearness of God.

One must understand himself in order to understand God, Kierkegaard said. To understand oneself is a trying and hard matter, he further argued. All humans might have a Self; But

to have an awaking Self is hard work. It demands a struggle or fight, not against others; But a fight to gain self-control. *(Sabir, 2007: 112)*

It is not to fight one's Self; But to have self-control. One must seek awareness of one's Self and the outer factors which affects the Self. If one does not take control over one's Self, the Self will act in accordance with the influences of others. If one, on the other hand, separates oneself from outer influences, one will gain the power to create one's own destiny.

Not only must one fight the outer influences by others; But also the outer influences of oneself. Kierkegaard divides the Self into the inner sphere and the outer sphere, where the outer one affects the inner. The inner is the pure Self, which is in relation to God, and the outer is the egocentric, and self-desiring Self.

Humans must, first and foremost, act in accordance to what is ethically right and stay away from what is ethically wrong. One will never reach

the higher levels without being fully ethical. Ethics are in the case, a method to reach the desired goal. Through ethics, one will grow spiritually, and through one's spiritual growth one will understand true love. *(Sabir, 2007: 113)*

Love is the most important part of having faith and being truly ethical. Only through love for others, one will reach the highest level of love (faith) of God. Without love, even love for one's own self-discovery and self-recognition, one will never fully have a pure heart, which is essential to the nearness of God by one's Self.

Purity of one's heart is the highest level of self-recognition, and with an impure heart, one will merely gain self-deception. *(Sabir, 2007: 113)*

Kierkegaard stated:

"Hjertets Reenhed, dette er et billedligt Udtryk, som sammenligner Hjertet med Havet, og hvorfor vel just med det? Fordi Havets Dybde er dets Reenhed, og

dets Reenhed er dets GJinnemsigtighed Som Havet gjengiver Himlens Høide I sin rene Dybde, saaledes gjengiver Hjertet, naar det er stille dybt gJinnemsigtigt, det Godes himmelske Ophøiethed I sin rene Dybde". (Walker, 1985: 121)

Translated as:

"The purity of the heart is related to the comparison between the Heart and the Ocean; And why do we compare the two? Because the depth of the Ocean is its purity, and its purity is its transparency. Like the Ocean reflects the elevation of the Heaven, the Heart reflects the sublimity of the heavenly Good, in its pure depth".

With this quote, Kierkegaard concluded that the purity of the heart is equal to the example of the sea. The colour of the sea reflects the depth of the sky, and the purity of the

heart reflects one's closeness to God. An impure sea will not reflect the depth and beauty of the sky likewise will an impure heart not reflect the depth of the Divine. The purer the heart is, God will be visible in one's Self. *(Sabir, 2007: 115)*

Conclusively, Kierkegaard argues that the Self is the true reality of humans; But the Self will never escape God. Humans will never be able to outrun God, even if one does not believe in God, God is always near. He is always in front, behind, on both sides, beneath and above.

Humans can know God; But one must truly know oneself through self-reflection and self-recognition.

He concluded that the Self has no stagnation, as it always moves in relation to God, closer or further away depending on one's self-understanding and self-control.

The Self and God is in constant relation to one another, as the Self is a part of God, the owner of the Self just have to realize it through reflections and self-search. Ethics, in this symbiosis, is a tool to control one's Self, and thereby obtain closeness to God.

Like in the Islamic ethical thoughts, humans must take the initiative to act, to intent to act, or to search for God. Both ethical thoughts agree to the point, that God is always near, and all humans possess the ability to reach Him.

Humans are required to want the nearness of God, and actively search for the path towards Him. The essence of both understandings of the Self and God is similar, and likewise is the relation between the two in the regards to ethics.

This sums up the role of virtues, and the position of God and the Self in the search for an ethical life. Conclusively, we can argue that there is no ethical life without virtues, and the father of all virtues is faith. This means that God most be the centre of one's life to fully reach the state of having an ethical life.

Conclusion

In this analysis, I wanted to understand the similarities and differences of the two ethical thoughts. A Christian and an Islamic. The very foundation of the two ethical thoughts are different.

They are based on different ethical branches, and it is therefor striking that the ethical thoughts have more similarities than differences. Despite the foundational differences, they differ in the expression of examples, or differs in the details.

The main difference between the two ethical thoughts is found in the determination of ethical values. In the Islamic ethical thought, ethics and morality is viewed as ethical truths, that exist independently of God's revelations and human reason.

God created the ethical truths independent. In the Christian ethical thought, the knowledge of God plays the central and only role in determining ethics.

Another difference is found in relation to the ethical thoughts' opinion on human reason. They differ as the Christian ethical thought is based on the Divine Command theory, meaning that God's commands and knowledge is the only elements of valuing ethics.

Ethical concepts and moral conducts are determined as good if they are in line with the commands of God, and they are understood as evil if they oppose God's commands.

This means that the virtues as they are commanded by God, could be different from ethics as they are understood by human reason. We saw this in the example of Abraham, as he was commanded to kill his son despite it being irrational.

The common ethical concept is that is it wrong to kill one's own offspring, and still God commanded it meaning that, according to the ethical thought, that it was ethically good. The commands of God are found in scriptures, prophetic examples and spiritual intuition and experiences.

The view of the Islamic ethical thought is that ethical truths are independent from the commands of God, and human reason. The only role of reason and revelation is to discover ethical rules, not to create them. As they are independent truths, the commands of God cannot contradict the human reason, like exemplified in the Christian ethical thought.

God plays a necessary role in both thoughts; But the purpose of the creation of humans is important too. The purpose and final goal of humans, in the Islamic ethical thought, is reaching perfection, meaning closeness to God and thereby happiness. It is based on the concept and ethical idea, that humans seek happiness as a natural instinct. The perfection is reached through perfecting noble traits, whereas the ethical rulings are key tools. The purpose of ethics is then to help humans to reach happiness.

The purpose of human life, according to the Christian thought, was to be created in the image of God.

The Islamic ethical thought does not use the same term; But if one makes use of interpretations, one could argue that the implementation of God's attributes holds the same meaning as the one of the Christian thoughts.

The fundamental ideas regarding the purpose of life are similar; But they are expressed and explained in two different ways. With other words, we find similarities in the general concepts, and differences in the foundations and the details.

The Christian ethical thought agrees to some extent, that only through perfecting of ethical traits, humans can obtain their relation to God. Different from the Islamic thought, the Christian does not describe the purpose of ethics.

Ethics are somehow implicit in the Christian thought, and something commonly understood; But we find that choosing God, and surrendering to the command of God is the highest

moral trait. This leads us to the conclusion of both ethical thoughts that faith is an essential part of ethics.

Faith is not the only element the two ethical thoughts have in common, human responsibility too is a key concept in both thoughts. They agree that humans must fulfill three responsibilities: towards God, oneself and others. They also agree, to some extent, on the meaning of the responsibilities, which is exemplified in a triangle, where the fulfillment of one responsibility affects another.

One cannot fulfill one's responsibilities towards oneself without fulfilling the responsibilities towards God and others. Doing good, is not only doing good by oneself, one must do good to God and others to fulfill the true virtues. Both ethical thoughts agree on the concepts of goodness, and the goodness of God; But differ in their examples, where in the Islamic ethical thoughts, one holds the ability to do good; But need the help by God to perfect the goodness within oneself.

In the Christian thoughts, goodness is found in the individual relationship with God, and the choice of being religious.

Both argue that one must choose the good, and that the good actions performed for others, will evidentially lead to perfecting of character traits, and leading to the final goal of both ethics and human beings.

Faith is the fundamental element of both ethical thoughts. Despite the disagreement of the two ethical thoughts, found in the Christian ethical thought that argues that the commands of God are the key source of ethics, in contrast to the Islamic ethical thought that argues that ethical truths are independent from the commands of God.

They agree on the importance of faith. An action can never be valued as ethically correct nor good, without it being performed by

a person who has faith. Both ethical thoughts emphasize that acting in accordance with the wish of God is the highest level of morality.

The ethical thoughts differ in their understanding of religion and the goal of human life. Kierkegaard argues that the religious paradox and belief despite irrationality is the highest level of morality, and Ayatollah Mesbah Yazdi argues that faith is not essential opposite to reason, as Islamic beliefs do not hold any paradoxes as seen in Christianity.

The goal of human life, to Kierkegaard, is to reach the Abrahamic level of submission to the will of God. Whereas Ayatollah Mesbah Yazdi concluded that the goal of human life is to find happiness, as it is found through closeness to God.

The final goal for both ethical thoughts is to reach nearness to God, through human responsibility although it is explained differently. This means that they differ in their understandings of God but agree that being ethical translates as fulfilment of ethical responsibilities towards God, oneself and others. Finally working together in a symbiosis where God and all His creations are closely connected, and upholding virtues in relation to all dimensions of life will lead to final and eternal happiness.

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ORIGINAL RESEARCH PAPER

The Phenomenon of Islamophobia and Spreading of Islamism in the West

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: The pervasive phenomenon of the Islamic uprising has taken the West by surprise, and for this reason, with the available tools, it analyzed it to discover the strengths and weaknesses of the problem, and to be able to face such an analysis; but on the other hand, the religion of Islam is a religion of development and it calls for all kinds of knowledge and asks the Muslim ummah to improve the elements of power in their soul and try to be the best ummah and to be the pioneer of the people of the world. ***METHOD AND FINDING:*** The religion of Islam in the West and the interaction way Western societies and governments and their interaction with Muslim minorities in those countries is a topic that has been the focus of analysts and culturologists for nearly two decades in scientific, academic, and media circles in Europe and the United States. Meanwhile, it seems that different attitudes and schools of thought towards Islam and Muslims living in Europe and America are far from the objective and practical situation of social movements of minorities and Islamic currents in these areas, in other words, due to the existence of different views and approaches on how to interact with these religious minorities, Islamic currents in the West find themselves in deep identity straits. ***CONCLUSION:*** The present study sought to explain the concept of Islamophobia and Islamism in the West, which was used to explain this meaning and concept.

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Introduction

The spread of Islamism and the emergence of Islamic groups is one of the most important political and social changes of the last quarter of the 20 century, especially in the West.

On the other hand, the religion of Islam, which is the source of the formation of a unique and distinct civilization, is an All-Encompassing religion that considers all the political, economic, social, cultural and spiritual dimensions of human beings. There is a vital need to become acquainted with Islam today; but in the meantime, a phenomenon called Islamophobia has emerged.

The phenomenon of Islamophobia has historically arisen between the Arabs and the Jews of the Arabian Peninsula and is one of the terms that has become relatively common, especially in the context of Islam's relationship with the West; Therefore, the phenomenon of Islamophobia has a history since the advent of Islam.

This phenomenon is rooted in ancient history, which is full of a long series of turbulent relations between the West and Islam, and during these turbulent relations, the Islamophobia has been established in the Western mentality and has made Islam a serious threat that threatens western everything.

On the other hand, with the expansion of the influence of Islam and the widespread acceptance of its religious and spiritual messages by the world and the provision of the ground for expressing the desire for Islam in the world, so the Western countries became anxious about the influence of Islam, and Muslim theorists in various ways and explicitly admit that after the collapse of communism, it is the only Islamic ideology that can pose a serious problem for the Western world.

Accordingly, the present study examines the concept of Islamophobia and its causes and the phenomenon of Islamism in the West.

The Phenomenon of Islamophobia

Islamophobia has been mentioned as a new term for old fears. *(Sajid, 2005)*

Some scholars believe that the West fear and hatred of Islam is not new and dates back to the 8 century, when the group refers to the historical experiences of Spain, the Crusades and subsequent eras. *(Toprak, 2010)*

Islamophobia is a concept that refers to fear, prejudice and irrational discrimination against Islam and Muslims. The theme of Islamophobia is that the Islamic world in general and Muslims living in Western countries in particular should be considered as a source of threat and danger to the people and culture and civilization of the West.

In general, Islamophobia implies that Islam has nothing in common with other denominations and cultures and is a violent, petrified and intolerant religion, and that Islamic civilization is inferior to the Western civilization and it is a political ideology.

Accordingly, Muslims are always presented as threatening national values and Western culture. *(Emami and Hosseini Faeq, 2011)*

On the other hand, some individuals and organizations have tried to define this term, which refers to some examples of these definitions:

- Kofi Annan; The former UN Secretary-General said at a conference on Islamophobia in 2004: When the world has to generate a term to describe prejudice and stubbornness, it is an unfortunate and difficult development. (Morshedizad and *Ghaffari Hashjin, 2007)*
- The Runnymede Trust, which established the British Muslim and Islamophobic Commission

in 1996, published its report in November 1976 entitled "Islamophobia: A Challenge to All of Us". The report defines Islamophobia as unfounded fear and reluctance towards Muslims, which leads to repulsion and discrimination against them.

- American author Stephen Schwartz condemns Islamophobia as condemning Islam as a whole and the history of Muslims as extremist, denying the moderate Muslim majority and considering Islam as a problem for the world, dealing with Muslim conflicts as necessarily the result of their mistakes; with emphasizing that Muslims seek change based on their religion and declaring war on Islam as a whole.

- An article in the journal "Sociology" in 2007 defined Islamophobia as racism against Muslims and the continuation of anti-Arab and anti-Asian racism. *(Emami and Hosseini Faeq, 2011)*

Causes of Islamophobia

In order to answer this question, it is necessary to consider a set of factors that include a range of historical, cultural, social and political factors, and below are some examples of these factors:

1. Migration and Confrontation of Cultures

The majority of Muslims in European countries have an immigrant background. Most of these countries increased labor migration from Muslim countries following World War II.

The initial plan was for these immigrants to stay only temporarily in these countries and then return to their country of origin, and therefore their integration into host communities was not encouraged; but many of these migrant workers eventually decided to stay.

EU countries imposed severe restrictions on immigration

in the 1970 in response to the recession, and in subsequent decades, most of the migrants who came to these countries were family members of former migrant workers, including Muslims, who benefited from family reunification programs.

A growing number of Muslim refugees have come to the EU since the 1970, and as a result of these developments, Muslims have become increasingly prominent in the EU since the 1980, especially in capitals and other big cities of these countries. *(Enayat, 2006)*

2. The Ideology of "Political Islam"

Political Islam contains religious ideologies, each of which claims to have truth and certainty, and in many cases, denies and rejects each other.

These ideologies can be divided from Salafi tendencies such as Wahhabism, which is considered a conservative tendency, to liberation movements in some countries and movements formed against Western colonialism and influence and Zionism, which common feature of all currents is the belief in the ability of Islam in answering the the issues political, social, cultural and economic problems of the world today.

The religion of Islam is innately a political religion; however, throughout history and due to the developments that took place in the Islamic world and its relationship with the outside world, the ground was prepared for different Islamic tendencies to re-emphasize and double the political dimensions of Islam and the political and mobilizing capacities of Islam to face enemies and Use it to stand up to tyrannical and deviant rulers, as well as to counter what they considered to be deviations. *(Ward, 2005)*

3. Eurocentrism or Racism

Man was part of a old pleasant system; His thoughts and behavior were trapped in a limited worldview, and the direction of his future life was more or less determined. Therefore, there was no need

to question his place in the world, and identity was not an issue. *(Ward, 2005)*

The idea of modernity deals with the belief that the constraints of tradition lead to progress towards human liberation; but promoting the present and the future and denying the past make people question the nature of their identity. Identities were valued linearly during this period, and in this valuation, urban, bourgeois, European, white, Christian, and the like were considered inferior.

In the same way, development took a linear direction, and according to this view, there is only one way to develop, which is to become Westernized and to go through the experience that the West has taken. *(Emami and Hosseini Faeq, 2011)*

4. The Effects of September 11 Attacks

September 11, 2001 marks a turning point in international developments and marks the beginning of a new era. At the social level and in connection with the issue of Islamophobia, there has been an increase in pessimism and intensification of violence, discrimination and intolerance against Muslims.

Since then, some politicians have dared to speak out that they could not speak publicly, accusing Islam and Muslims of terrorism, calling for restrictions on Muslim immigration, and proposals to expel Muslims and prevent the spread of mosques, they raised the exclusion of veiled women from education and many issues like this; however, due to the severity of these attacks after 9/11, the rate of violence and verbal and physical attacks against Muslims and prejudice against Muslims and their rejection has been higher than in the period before 9/11. *(Ward, 2005)*

Islamism in the West

The Islamic world, described as a stagnant and closed world in the West, is undergoing fundamental changes. Islamic modernism has

always been closely linked to resistance to the Western military forces and their political and cultural superiority over the Islamic world.

The Islamist movement in Asia and Africa, which has become a gathering place for its followers, has infiltrated the stronghold of today's elites and taken root among students, engineers, doctors and lawyers. The general appeal of modern Islam is such that in all the free elections held in these countries, the representatives and supporters of Islamists win.

The fact that the current political system in most Islamic countries hardly resists change has nothing to do with their culture or religion; rather, it depends solely on regional and global policies and their conditions and calculations.

Since Islam arrived at Europe, it has been able to have a great impact on their civilization and culture; but the process of change in Europe and the removal of religion from the scene of social and political life caused the current vacuum and provided the ground for the return of religion to the arena of European life.

In this situation, the religion of Islam, considering the perfection and guidance of human beings to complete all human aspects of growing, has been able to fill the spiritual and psychological gaps created in the seekers of religion and keep them from falling into the abyss of destruction, absurdity and anomalies of the industrial age.

However, the true manifestation of Islam has become an important factor for change and transformation among human beings and has been able to create the necessary coordination between material needs and spiritual values and respond to the spiritual and psychological gaps created in the human beings of the Western industrial age. *(Athartmar, 2012: 127)*

Islamism means placing Islam at the center of politics

and political action, and thus, Islamism is a political ideology that seeks to gain power to implement Islamic Sharia.

Islamists considered the solution of social problems to be the formation of an Islamic government and the implementation of Islamic rules and the rule of jurisprudence and sharia, which by this definition, Islamism should not be interpreted as a return to traditional Islam; because Islamists use new categories, theories, and practices such as ideology and revolution. *(Zare, 2004)*

The religion of Islam is often unrealistically perceived by Western public opinion only as a religion meaning a paradigm for a faithful life; while Islam is not the only apparatus of faith; rather, it is a comprehensive and absolute universalist doctrine expressed in the form of religion, based on its own legal system, a political ideology, and a plan for a state system, through which Islam can exert its influential force as a set of cultural laws.

Liberate a norm for an authoritarian and hierarchical model of government, as well as a religious and cultural apparatus whose theme is a premodern system of government. *(Toprak, 2010)*

In the analysis and intellectual confrontation of the Western thinkers and personalities with Islam, the following two different views can be seen:

- Thinkers and personalities who speak with a positive attitude towards Islam and introduce it as the only perfect religion and savior for modern crisis-stricken human beings.
- People who introduce Islam as the greatest and most powerful enemy of the Western world. *(Enayat, 2006)*

Concerns about the increasing of Islam have so permeated the American media that conservative

media channels have told their statesmen: "Soon the American people will wake up by th call of prayer".

On the other hand, the emigration of Muslims to Western countries has had a great impact on the West awareness of Islam, and this has made Europeans and Americans more closely acquainted with the divine teachings of Islam, and this has accelerated the growing trend of Islam in the West.

What is important here is that the vision of the people of the West has been strengthened despite the anti-Islamic propaganda, and such propaganda no longer has the same negative effects as in the past; therefore, the West, after deep study and research on Islam for many years, has well understood that the religion of Islam, far from self-made human prejudices, invites all human beings to true purity and happiness, and ultimately the God of the uniVerse. *(Alizadeh et al, 1397)*

Conclusion

The spread of the influence of Islam and the widespread inclination of the West towards its religious and spiritual messages alarmed the Western countries, and they used psychological operations to tarnish the image of Islam in public opinion.

After the collapse of communism, the West considered only the ideology of Islam as a serious problem, and by presenting the clash of rival civilizational identities, referred to the confrontation of religious and secular values as the arena of historical rivalry between Islam and Christianity and called it the Cold War.

Accordingly, many Western parties, thinkers, and politicians cite the spread of Islamism and the presence of Muslims in the West as unusual, and by proclamation of violent, unchangeable and fundamentalist try to change the facts of Islam in the public mind of the world in various titles and

ways, especially after the events of September 11, 2001.

To prevent this Islamist movement, the West has pursued a policy of creating Islamophobia by presenting distorted and violent images of Islam and Muslims; despite all these efforts, Islam today has the fastest growth among all religions in America, Europe, Africa and some other parts of the world, so at the present time, it is the second largest religion in terms of number of followers in Europe and America.

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APPLIED PAPER

Applying Islamic Values of Management and Government System of Imam Ali into Current Political System of Pakistan

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ARTICLE INFO

Abstract

SUBJECT AND OBJECTIVES: Every society has a kind of system of government that in order to manage and policy, it is necessary to solve the problems of society according to a set of principles and laws and guide the living standards of the people towards the enjoyment of welfare and prosperity.

METHOD AND FINDING: Accordingly and considering the importance of this issue, in this study, which was done by qualitative method and using library studies and field research, three important points were considered in this qualitative and comparative study: First, the need to establish an Islamic state and the need to maintain Islamic power to achieve Islamic goals, perceptions and principles. The second is the duty of the people, suchas the one who controls the government and the scholars, who must preserve the legislation of Islam and implement the Islamic laws and the third is the way to establish the Islamic state and religious legislation in Pakistan.

CONCLUSION: Therefore, the research was conducted to examine the validity and reliability of the Islamic government system according to Quran and Sunnah and discussed what was the contribution of Imam Ali in setting up exemplary Islamic political system and managerial system and why we should follow the Islamic management and political system created by Imam Ali.

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26	2	(Pakistan, USA)

Introduction

The management theories of Islam as practice by the believers of Islam might be thousand years old but still hold to this day as the best way of managing and leading. Some sectors of Muslims believe that the original sources (Quran and Hadith) have very little to say on the matter of management system for the state. There are hundreds of Verses in Holy Quran on management and it is one of the most basic sources of getting information.

The essential foundation of Islam is the Quran from which decorous management concepts can be extracted through pondering. Today the importance of management at all level is not being denied by anyone and all the people accept the role of management in their lives.

After the Prophet Mohammad, Imam Ali as his successor continued to work on the Islamic management society and developed many systems.

He devoted to the cause of Islam and rule of justice in accordance with the Quran and Sunnah. Muslims and non-Muslims scholars proliferate in notices on his proper religious duties, soberness and detachment from world.

Stubbe (2007) had stated that Ali ibn Abi-Talib had a contempt of the world and its glory, he feared god much, gave many alms, was just in his all actions, humble and affable; of an exceeding quick it and of an ingenuity that was not common, he was exceedingly learned, not in those sciences that terminate in speculations but those which extend to practice.

There was no one other than him to carry the flag of Islam to teach management system to Muslim world. During his years of Caliphate, he has given many rules of managing a state and often we can find him in history saying "saloni saloni". Islam teaches us the way of life and how to manage ourselves.

Ghadbian (2006) States that the basis of this distinction has to do with: how comprehensively Islam is incorporated into the affairs of the state.

This study attempts to first discuss the importance and necessity of Islamic law and management in Pakistan political structure as well as mission in establishment of an Islamic government. Then the features of stake holders will be derived from the Verses of Quran, Nahj ul Balagah, Imam Ali letter to Malik Ashtar and from other literally sources.

Good management is a core component in making an Islamic society. Pakistan was made on the name of Islam by the Mohammad Ali Jinnah.

Though he did not survived, rope came into the hand of politicians and army generals who could not establish Islamic management system.

There is a growing concern in Pakistan over the Islamic management system, though it has gained popularity but still lack source from which they can derive the laws of management. Considering the success of Islamic management system in Pakistan, concern has been raised on 'increased' criticism of the Islamic system in Pakistan. Hence the need of Islamic management system in Pakistan necessitating further research.

God has created this earth and have always sent its representative. It was either in the form of Prophets and Imam. When Prophet Mohammad went away from this world, he appointed his successor on the command of GOD.

> *"Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)". (Quran, 5: 55)*

It is accepted by Sunni and Shia scholars that this Verse

came for Imam Ali when he gave his ring to beggar while he was praying.

After Imam Ali, the authority to establish Islamic Government remained with other 10 Imams. Until Imam Mahdi returns, the responsibility to establish the Islamic government is with jurist. (Wilayat al-Faqih)

It is their Duty to provide us guidance with regards to Islamic matters and address all questions to satisfy them accordingly.

Background of the Research

The research paper is conducted to examine the government system of Imam Ali that provided us true Islamic values and management practices. These Islamic values and managerial practices are essential to create peace, brotherhood, harmony and justice in the Islamic society.

Islamic perspective regarding managerial practices was based on providing complete justice to everybody living in Muslim society with equal rights of living and working.

From the exemplary Caliphate of Imam Ali, we learned how and why Islamic values and managerial practices are based on true concepts of providing complete independence and equal human rights to all members of the society including minorities.

Islam has provided us with the concept of excellent management practices adopted within a society and within an organization. According to Islam managers and leaders are responsible to provide complete support and justice to their subordinates.

Islam never allows government or management of a country or organization to treat their countrymen or employees equally without creating any injustice or discrimination. *(Ather and Sobhani, 2008)*

Islam provides ideal mechanism to live and work where Muslim leaders adopt effective managerial practices to improve the living of others. By implementing true Islamic

values and managerial practices in Islamic society, Muslim individuals and their families could achieve a successful family life, business, government and political environment of the Muslim states.

The Islamic values and management practices are found to be essential for businesses and society as a whole to bring about quality of living and transformation. Islamic management model could be effectively used and implemented to resolve various managerial issues and work practices. Over the period of time, different countries around the world have adopted effective management systems based on Islamic values and managerial practices introduced by great Muslim leaders like Imam Ali.

The principles of Islamic values and management practices could be traced back to the time of Prophet Mohammad when he established Islamic society in Makkah to provide justice, peace and stability to the local residents.

Prophet Mohammad established Shariah compliant principles in Islamic society and guided His companions to obey Him without questioning.

The Holy Quran becomes the source of guidance for common people and the Islamic values and management practices were based on work ethics and sayings of Prophet.

The Islamic values stressed on increased learning and developing skills for ensuring good work for the organizations and the society to benefit the community. Islamic business practices were based on selling goods and services based on ethical and moral principles without deceiving their customers.

The Islamic values never allowed unethical practices in the social, economic and political system and strongly recommended Muslims to stay away from gambling, fraud and deceit. At the same time, non-Halal products and services were strongly

prohibited and condemned by the teachings of Islam.

During the early period of Islam, the Islamic values and management practices were based on Shura (consultation) where Muslim leaders needed suggestions from their subordinates through consultation. They were never allowed to adopt autocratic and authoritarian style of management and all matters of life were settled through Shura through proper consultation among different parties involved in the managerial and consultation process.

Islamic values and managerial practices also stressed the need of Ikhlas or sincerity by keeping the principles of Islamic management in the society without violating the rights of others. Managers and common people were responsible to obey moral obligation with complete sincerity by keeping their promises without creating discrimination in the society. Islam prohibited illegal earnings and emphasized on the legitimate and Halal earning and eating.

According to Islamic laws, everybody is allowed to do different businesses through lawful and legitimate means and permits only legitimate business that follows the principles of Quran and Islamic values.

Islam also advised Muslims never to follow profit maximization as their main principles of doing business; But Islamic society should be based on welfare principles. Islam also suggested Muslims to adopt righteous conduct, justice, peace, stability, equality and respect to others to ensure mutual respect and kindness in the Islamic society. *(Kazmi, 2003)*

The current research examines the influence of these Islamic values and management practices on the political system of Pakistan. The research points out the efforts of different political leaders that they adopted to implement above mentioned

Islamic values and managerial practices in the society.

According to Islamic values and managerial practices, every manager or government leader is responsible to lead their followers by offering prayers, caring for their interests and creating justice, equality and respect for others in social as well as in economics and political system of the society.

The research work conducted the Abbasi, Rehman and Abbasi (2010) examined the principles of welfare and justice that could be implemented in Islamic businesses based on Shura, Ikhlas and welfare of the overall society.

Islam provides excellent support to the businesses and political leaders to succeed by adopting effective managerial practices as suggested by Quran and Prophet Mohammad based on the concepts of justice, welfare and brotherhood in the society.

Islam prohibits unethical and immoral business and political practices and suggests Muslim leaders to get complete consultation before taking important decisions regarding business growth. *(Fiorina, 2001)*

When we look at the implementation of these Islamic values and management practices on the political system of Pakistan, we found that most of the military and democratic governments tried to implement these practices in Pakistan but could not succeed in implementing true Islamic values based on moral and ethical grounds.

Pakistani people and minorities suffered a lot due to so-called Islamic and Sharia laws imposed by General Zia and other political leaders over the past 50 years in the political history of Pakistan. Due to Sharia laws, minorities like Christians, Hindus and Sikhs suffered a lot because Islamic laws imposed by General Zia and his followers created difficulties for them to live and work in an

environment where equality of rights and justice prevailed.

The research identified that Islamic values and managerial practices were found completely compatible with the human needs and if something contradicts to these values, it could create injustice and political and economic instability in the society. The managerial practices in Islam stress the need to develop welfare-based political and economic policies where everybody enjoys complete justice and equality to work in welfare-based workplace environment.

The research highlights how and why these values could never be achieved in the political system of Pakistan though different political leaders played important role to ensure equality of human rights, justice, business consultation and harmony among different sections of the society. *(Choudhury and Hoque, 2006)*

Aims and Objectives

The primary aim of this research paper will be to establish Islamic management system into Pakistan. However, the research paper will aim at achieving following objective:

- To investigate the Islamic values and management system in Quran and Sunnah.
- To investigate if Islamic management system existed.
- To examine Nahj ul Balagah with regards to management theories.
- To inspect the letter or Imam Ali to Malik Ashtar regarding managing a state.
- To scrutinize the current political system in Pakistan.
- To establish impacts of Islamic management system on Pakistan.
- To investigate the reliability of other of other alternatives to Islamic management system.
- To determine possible impacts if Islamic laws

and Islamic Management system collapses in the Pakistan.

The following questions will be vital in ensuring achieving the core objective of the research project.
- What is the meaning of Islamic government according to Quran and hadith?
- Who was Imam Ali and what was his contribution towards Islamic management system?
- Why we should take Islamic management system from him?
- What is Islamic management system and General management?
- What are the importances of Islamic management system?
- How these affect our daily lives?
- What is the lack of Islamic management system in Pakistan?
- Does Islamic management system conflicts with the modern management system in Pakistan?
- What are the impacts of Islamization in Pakistan?
- Why Muslim countries deny the Islamic management system? And western interference?
- Which other alternatives exists for Islamic management system?

Research Methodology

The research methodology for the current research paper can be defined as the process to collect information and to evaluate it for the purpose of making better business decisions to investigate the influence of Islamic values and managerial practices of the political system of Pakistan based on the government system of Imam Ali.

The research could be based on exploratory, descriptive or explanatory depending upon the information collected on the suggested social science topic related to the field of Islamic studies.

The research methodology is adopted according to the main objective of the research to examine the government system of Imam Ali and to investigate the potential influence of Islamic values and managerial practices on the political system of Pakistan.

The exploratory research method is preferred for the current research paper to explore the theoretical ideas about a social science research by laying down groundwork to determine the implications of research observation by explaining its relevance to the existing theories on Islamic values and managerial practices.

Secondary data will be readily collected from Quran, Nahj ul Balagah, peer reviewed journals, business reports and other academic articles which are documented.

Also, the researcher will heavily utilize online data base, this includes EBSCOhost, Proquest, Sciencedirect and also Emerald to access reliable journals. For primary data, interviews and surveys will be conducted with scholars and government officials.

Similarly to methodology, data analysis is extremely useful in ensuring the realization of intended research objectives. For the purposes of this research, inductive approach will be utilized in analyzing the primary and secondary data collected.

The Importance and Necessity of Management in Islamic Society

1. Management in Islamic Society

Human beings are naturally a social creature and his social life results from his environment and a vital part of human success depends on gratifying his social and usual needs.

One of the pillars of social life is the management which resolves the shared and dissimilar benefit of human beings. The difference between the globe of animalism and humanity elucidate the need of management in the social life

of human beings. *(Berenji, 1993: 267)*

Good management system has eight major characteristics such as: Justice, Equality, accountable, transparent, responsive, effective, consensus oriented and efficient.

The better the management system is the corruption is at its low peak. Participation by all sexes is required to maintain good management system. Whenever the people gather, the need of management arises and thus it proves the necessity of management. Prophet Mohammad stated that "Nothing is permissible for three people who are together unless they make one of themselves chief". *(Sarmadi, 2002: 10)*

Islamic management issues can only be investigated using a religious source such as Quran and Hadith.

Islamic management is measured to be ideological management because it provides solution to all problems.

The realm of the Islamic management system is based on the foundation of ethics, manner of the Prophet Mohammad and the twelve Guided Imams from which a Islamic management theory is extorted.

Afjehee (1993) provides the definition of management that Islamic management is the religious issue and in his opinion the religion's responsibility is to offer solutions which are compatible with the concept of justice. The first step towards the Islamic management is to believe in oneness of GOD and seeking his guidance.

The research work conducted by Ather and Sobhani (2008) presented Islamic perspective regarding managerial leadership in Islam. The author pointed out that mankind was created by Allah with a very noble objective to enhance peace and harmony and mutual brotherhood amongst them.

He sent down prophets from time to time to present the

message of Allah to the people to make Islamic society a great society for everyone living with complete peace, security and independence of their human rights.

Islam gave the concept of excellent management of the mankind in their social activities to support and influence others by achieving their common objectives. Islam provided best guidelines to the Muslims to adopt effective managerial practices to improve the living of others, attain successful family life, business concern, government and political sectors of the society.

Islam guided classical approach of managerial practices that the Muslims could adopt to get things done effectively and efficiently in a business environment or in the society as a whole. In Islamic point of view, a leader is a team member who serves for the rights of a team exercise his abilities and professional work experience according to the principles of Islam to

forma and accomplish the ethical goals and objectives in the society.

The success of a leader is largely dependent on the spirits of their team members by adopting and exercising true Islamic values in life.

Islam provides excellent managerial guidelines to the managers and leaders to follow and succeed in contributing their part for the success of the organization and the society. It never allows anyone to live without the guidance of Islamic principles in any situation even if Muslims are on a trip or in a desert.

A manager in Islam has the main responsibilities of leading the people in offering prayers and looking after their interests with justice to run various managerial and business-related activities in a disciplined and systematic way to avoid any conflicts or injustice in the society. However, an Islamic managerial leader has the responsibility to serve his followers or subordinates by

adopting distinctive principles of Islamic, out of which some of the distinct operational principles are described as given below:

- **Shura**

The managerial leaders according to Islamic principles are responsible to do proper consultation with their followers or employees to facilitate in decision-making process.

Hossain (2016) pointed out that management practices in Islamic organizations are based on the principles of democratic system and managers in the Islamic system are always advised to consult with their subordinates on various organizational issues to succeed in formulating any of the new business strategy or policy.

Allah has directed his Prophet on various occasions to exercise consultation with his followers and companions in social spectrums of Arabic system. According to the guidance of Allah in Surah Al-Shura, Verse. 38, Allah directed the people to do proper consultation in various issues to create peace, harmony and equality in the society by saying "And those who have answered the call of their lord and setup prayer and conducted different affairs with proper consultation and spent out their time by bestowing on them for sustenance".

Allah also says in Surah Al-Imran, Verse. 159 that people should always seek the mercy of their Allah by dealing with their followers or subordinates gently; And if the subordinates are treated with harsh words, they would have broken away about you; so pass over their mistakes and always ask for Allah to forgive them by consulting with them in their affairs.

The research work conducted by Ashtankar (2015) identified that religion has become the important part of our society to impact human thinking, attitude, behaviors, their social interactions and relationship with others.

The laws and regulation were never found to be enough to induce ethical as well moral decision making. The businesses regulations have never ensured that entire business practices and policies will be based on ethical and moral grounds.

In order to provide an excellent solution of existent managerial practices and decision-making issues, the research provided Islamic notion of work and management practices to improve ethical and moral business in terms of their decision-making process.

Islam provided a perfect concept of basic human values and managerial practices and complete code of life based on humanity and managerial practices that were exercised 1400 years ago.

The teaching of Islam related to business and political world provided excellent direction to recent managers and political leaders to reap real fruits of Islamic teaching and managerial practices by implanting true Islamic values within a society and business enterprise.

The Islamic values prohibit businesses to adopt illegal or unethical business practices that promote injustice and discrimination in the society. At the same time, Islamic values strongly prohibit un-Halal products and services because they were never allowed to supply to other people of the society condemned by the teachings of Islam.

Zaman et al (2015) also examined Islamic values and managerial practices according to the principles and ethical grounds suggested by the teachings of Islam. The authors pointed out that the role of ethics and morality has been widely recognized important in the businesses adopting Islamic values and managerial practices.

Image building has increased in the recent years where real profit for businesses was based on ethics

and morality. It was damaged when the morality or moral business practices were attacked due to un-Islamic and unethical business practices all over the world.

The questions on ethical business practices have increased in the recent years and highlighted the need for Islamic values and managerial practices to overcome these issues by creating managerial welfare, equality and justice in the society.

Prophet Mohammad also stressed the need to create fairness in business and political systems of the society to encourage equality, justice and brotherhood in the society.

Honesty and transparency to work was required in business transactions to provide profitability to everybody involved in business environment. The fairness and justice was stressed to create equality among business owners and their customers.

Islam provided a Sharia compliant banking and financial system to the Islamic society because it governed almost every section of the Muslim world including spirituality, economics, political and social life and faithful execution of their duties based on Islamic values and managerial practices.

The Sharia compliant principles on Islamic values were promoted in the society to improve justice and welfare mechanism in the society to seek God's blessings, with ultimate objective to achieve success in this world and hereafter. *(Haniffa and Hudaib, 2007)*

- **Freedom of Thought and Justice**

Islam provides complete freedom to everyone in the society or in the business world to share their opinions with others. The Islamic society is based on brotherhood and equality and practicing managers are guided by the principles of Islam to create healthy workplace

environment in the organizations by treating politely with their staff members and sharing their opinions on various organizational issues.

The Four Khalifs of the Islam got huge aspiration and trust from their followers because they gave necessary importance to the Islamic Jurisprudence based on Quran, Hadith, Izmah and Kias. *(Fozia et al, 2016)*

They always followed these principles of Islam and treated their followers with justice, trust and reliability. The great Islamic leaders and managers followed these Islamic principles by behaving justly and fairly without creating any discrimination with their team members.

The managers followed Quranic commands about Muslims to behave fairly with their subordinates even in any circumstances if the verdict goes against them. The managerial leaders in Islam showed complete dependence on the messages of Allah for possible outcomes of their managerial actions in business environment.

Allah asked their believers to depend on Him without showing any dependence on other human beings. The managers in Islamic workplace environment are responsible to prepare and develop their managerial plans based on rational (halal) objectives without creating any discrimination or negative behaviors against others even against non-Muslims working under their management practices.

The managers are advised to depend on Allah for the successful achievement of their business goals and their managerial plans.

2. Need of Management in Islamic Society

We need to analyze the Muslim leader's manners, Muslim way of management and its personality which originates from their own Islam. The most important is to examine the issues of management from Islamic

sources (Quran and Sunnah) and to consider the manner of

Infallible Imams as the methodical practice. Ali ibn Abi-Talib emphasizes the importance and necessity of leadership and management in the society.

Ali ibn Abi-Talib pointed that "Without a leader, people will fight among themselves". It has been mentioned in the Quran that it's obligatory for Muslim Ummah to follow their leaders and not to do anything without their permission.

Abbasi, Rehman and Abbasi (2010) investigated the need of management in Islamic society by describing the principles of welfare, justice and protection in organizational management perspectives. The authors highlighted several incidents in the past decade that shocked the corporate world and caused organizational struggle to survive and secure their interests in the national economic growth.

In order to deal with several business and corporate-related issues, the managers and great leaders has adopted true values of Islam based on the concepts of welfare, justice and complete protection of the interests of their employees by following more powerful principles of Islam to ensure the satisfaction for all of their stakeholders of the organization.

The research article provided the model of Islamic management in today's corporate world to be successful in conducting their business practices and offering their services to their customers in the global business environment.

The research highlighted that need for management based on Islamic principles has increased to utilize religious perspective for the welfare and protection of their employees by preaching good and beneficial things for their employees. The Islamic management perspective was based on ethics and morality to deal with people without creating any injustice and

discrimination among different groups and section of society.

The managers in Islamic society created the culture of harmony, sustainability, diversity and courage among different sections and groups of people to promote invention and prosperity in the Islamic society.

Today, most of the organizations faced ethical and moral crisis and needed true values of Islam to conduct their managerial practices to build organizations that aspire to Islamic perspectives of management. *(Fiorina, 2001)*

Islamic values are preferred in today's organizations because they are based on beliefs and morals and social doctrine that promoted righteousness among all members of the organization.

The need for Islamic management principles has increased in organizations because they were constituted on complete and self-contained ideology which respected all aspects of our existence in this society

respecting moral and physical, spiritual and intellectual and personal and communal values of human life. Islamic values are found fully compatible with the needs of human beings to promote happiness and prosperity in all affairs of life containing business and corporate world.

Islamic management perspectives were based on the combination of welfare of all people living in the Muslim society and complete protection of all stakeholders of the organization by offering services to the fellow beings based on the true principles of Islam. *(Choudhury and Hoque, 2006)*

The management system in Islam promoted managerial perspective to treat their followers equally without causing any discrimination or injustice.

Islamic values never promoted servant leader relationship and demanded managers to show extraordinary commitment to their

organizations by understanding the employee needs.

The managers were guided to show logical feelings towards their employees by cultivating complete understanding of their problems and everyday issues and showing gratitude, kindness, forgiveness and compassion to meet their employees needs to work in a healthy workplace environment. *(Kazmi, 2003: 198-199)*

The research work conducted by Jamil (2015) described the need of management in Islamic society by indicating the role of today's Muslim CEOs in following Islamic leadership practices and showing equal treatment with their subordinates.

The true Islamic managers have adopted flawless principles of Islam to ensure effective communication, firmness and dynamism to deal with people of different personalities and different cultural backgrounds.

These managers have showed sincere commitment by always showing positive attitude to work during the conduct of their personal and professional lives. The need of management in Islamic society has also increased in the recent years to motivate and guide people in a manner and direction which are provided us by Allah and His Prophet Mohammad.

The Quran proposes Muslim managers to create concrete commendations for the potentials that should be adopted by managers while working in an Islamic workplace environment.

The Holy Prophet during his stay at Madina as the Chief Executive Officer of the State treated equally with justice and equality among common people. The Mohammad established the Muslim society by adopting true values of Islamic principles based on trust, equality and harmony.

In adopting effective managerial practices in Muslim society, Prophet Mohammad has guided Muslim managers to adopt

sustainable comprehensive compliance and authenticity in accordance with the Shariah compliant principles of Islam.

The managers are also advised to perform their managerial practices in the best possible ways how Allah and His Mohammad would want to behave by showing complete trust, responsibility and accountability or Amanah, Taklif and Mas'uliyyah.

The Holy Prophet Mohammad had all the qualities that were guided to Him by Allah the Almighty and He implemented these qualities in real life whether it was based on personal, practical or corporate to be based on true values of Islam to be successful.

In order to address the true need of management in the Islamic society, the managers and leaders could adopt these Islamic values followed by universal attributes and characteristics such as trustworthiness, self-reliance, compassion, positivity, inspiration and their sightedness to daily managerial and operational issues in the Islamic organizations.

There are several Ayats in Quran which states about the management such as: Zakat, Khums and etc. Prophet Mohammad has also given a management system and commanded us to follow it strictly. We can take his time of medina as an example of management system, when he was giving all the rules of Islam to the people.

He recommended people to perform hajj, Friday prayers and pay taxes to mention few. The necessity of government is one of the most important things to establish justice and maintain the social system. On the day of Ghadir, he showed the leader after him who will lead the Ummah and who will maintain the management of Islamic state. "We made them leaders who guided people by our order and we have inspired them to do good deed". *(Quran, Anbia: 73)*

The life of Prophet Mohammad and the Ayats of

Quran provide us direction and guidelines to adopt Islamic values and management practices in almost every aspect of life to create justice and peace in the society.

Rafiki and Wahab (2014) pointed out that when Islamic values and managerial practices are adopted in the Islamic society, they develop people attitudes, values and behaviors and prepare them to respect the equal human rights of others.

It affects not only a business enterprise; But affects the society as a whole including changing work practices of managers, employees, politicians and common people. The research indicated that Islamic principles of ethics and morality could be applied to every field of life and experienced in numerous forms of human interactions in the society.

As a comprehensive religious system, Islam governed true values of doing business and setting a good governance system through integrated system that clearly

focused on the importance of its values and practices in order to seek the blessings of Allah and His mercy and the likings of His Prophet Mohammad in almost every aspect of life.

The research clearly highlighted that there is a strong relationship between the religious and work attitudes and their relationship at the individual level as well as the organizational level in the society.

The research identified that Islamic values and managerial practices are deep rooted based on true principles of Al-Quran and Sunnah which is concerned with ethical values, principles, beliefs and practices that differentiate the right path from the wrong and justice from injustice in the society. It provides complete justice and protection to common workers working at different businesses to reinforce their social business responsibilities and to adopt

the virtues of work-orientation in their human life.

These principles could be applied to every business of life where behaviors of Muslims are examined and observed as the servants of Allah and true followers of Prophet Mohammad.

The research conducted by Sulaiman et al (2013) investigated the importance of Islamic values and managerial practices in Islamic society to get welfare of people at greater level.

Islam not only focused on the private living of people; But it also provides a complete mechanism of living better life by covering human interactions and activities in their daily life.

Islamic values and managerial practices are based on comprehensive teachings of Islam and provided great benefits to Muslim leaders and managers to adopt best Islamic values to manage and treat their workforce equally.

The research investigated the managerial activities of Muslim leaders and managers in managing daily activities of their businesses and involving their employees in decision-making process. Large numbers of businesses are adopting Islamic values and best managerial practices of Imam Ali in different organizations of Malaysia to improve their organizational performance and to enhance the trust of their employees on equal decision-making involvement of the employees in their daily business operations.

The research evaluated the application and implementation of Islamic management practices by Muslim leaders in their daily business activities because it has become crucial to develop an effective business management model in the future. The research article highlighted how effectively Muslim managers can comprehend and implement the managerial practices and Islamic values that were recommended by Imam Ali to ensure good manufacturing

practices, covering all aspects of Halal food production and handling their storage according to the principles of Islam.

The research critically investigated how successfully Muslim managers could adopt effective managerial practices that were recommended by Quran and Sunnah by enhancing the participation of their employees in daily business processes. The research pointed out how successfully these Islamic values and managerial practices could be implemented to every aspect of life including economic, political and social activities of life.

It explored that if Islamic values and managerial practices in its true values and spirits are implemented in Islamic businesses and political spheres, it could make substantial change and improvements in Islamic societies to enhance justice, trust, brotherhood and peace throughout their society.

Imam Ali ibn Abi-Talib and its Management System

Ali ibn Abi-Talib was the son of Abu Talib. He was the cousin, son in law of Prophet Mohammad and husband of his daughter Fatima. He was the first one to embrace Islam and to protect the prophecy. He fought all the wars and came back victorious.

He was a warrior, a scientist and philosopher. He was declared Amir ul Momnineen (Master of all the believers) on the day of Ghadir. He was famous for his faith, his wisdom, his bravery and his justice.

Gibbon (1911) writes that the zeal and virtue of Ali were never outstripped by any recent proselyte. He united the qualifications of a poet, a soldier and a saint: his wisdom still breathes in a collection of moral and religious sayings: and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour.

From the first hour of his mission to the last rites of his

funeral, the apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vicegerent and the faithful Haroon of a second Mosa.

Prophet Mohammad said that "I am the city of Knowledge and Ali is the door of it". Upon such virtuous, we can take his life as an example of leader and follow his management system to form an Islamic society. The Prophet of Allah said that Every Prophet has vicegerent and inheritor and Ali ibn Abi-Talib is my inheritor and vicegerent.

We are going to study the management ideas of Imam Ali with special reference to his letter to Malik Ashtar. After Reading the letter, we discovered that his way of management system was pure Islamic and proven success.

Imam Ali wrote many letters but this letter is more famous as regards to other due to its clarify of purpose. Imam Ali idea of management and justice does not only reflect his personal opinion but

symbolize core Islamic values as stated in Quran and by Prophet Mohammad.

Imam Ali started to change the state into Islamic state, changed the economy system. He cancelled the system of wealth distribution made by previous rulers, brought a Islamic management system in which all will be treated with just. Islamic Philosopher Farabi (950) theorizes that ideal state to be ruled by the Prophet Mohammad and his successor Ali ibn Abi-Talib.

Imam Ali letter to Malik Ashtar about managing a government was all about Fear of God, equality, justice among all, do duties well, take care of orphans and many other which will be mentioned below.

A famous Christian Scholar Abul-Anthaki reports that "the letter explains what a human management should be like and how it is to be carried on and it justifies the claims of Muslims that Islam wants to introduce a Godly management of the people for

the people and by the people and it wants that a ruler should rule not to please himself but to bring happiness to the rules.

Further he added that Ali ibn Abi-Talib should be congratulates for having introduced these principles in his government and for having written them down for posterity.

The letter of Imam Ali is valuable document which highlights the Imam outlook toward Islamic government and teaches all the prospects of management.

Few of the things as mentioned by Imam Ali ibn Abi-Talib in his letter to Malik Ashtar that:

- Communion with God
- Justice
- Equality
- Concern for poor
- Need for sincere and honest rule
- Typology of People
- Collection and distribution of Taxes
- Public interest and private interest
- Revenue management

Familiarity with Pakistan and its System of Government

Pakistan was formed on the name of Islam and got independence on 14th August 1947. It was Allama Mohammad Iqbal who gave this idea of separate nation for Muslims to Mohammad Ali Jinnah (The founder of Pakistan).

The famous speech of Jinnah just three days before the independence was remarkable example of Islamic state, where he declared that "you are free, free to go to temples, you are free to go to your mosques or to any other places of worship on this state of Pakistan. The vision of Jinnah was towards a nation which believes in Unity, faith and discipline, all these which are the important element of any Islamic society.

Mohammad Ali Jinnah also emphasizes that Muslim shall be enabled to order their living in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy Quran and Sunnah.

The resolution thus injected religion into the core of Pakistan. It was a natural relation between Islam and Pakistan. However, it was the preceding exploitation and deformation of religion for political and deliberate ends that sadly materializes as a fundamental matter in Pakistan's Islamic saga.

Lack of Islamic leadership resulted in destruction. There was no Islamic leadership who could manage the people of Pakistan and impose Islamic sharia system. There was no Islamic management context, people were divided and political parties gained ground and with the blink of eyes religious extremism supported by foreign powers and sectarianism wracked Pakistan.

Pakistan has been ruled mostly by the Army generals, while few shares went to democratic government which seems to be a destructive era of Pakistan.

Islam was routed away, anti-Islam slogans were raised and foreign policies were utilized in the country. All political parties played with the name of Islam and such attempts to islamically delegitimize political players.

Due to lack of Islamization (Islamic law and management) Salafis with the help of Governments grew stronger and started to kill Shia. Many militants pave the way for killing their fellow Muslim brother through declaring them as non-Muslims.

After Seventy years of Independence, Pakistan is in state of internal and external war. Pakistan situation is in turmoil due to lack of Islamic management system. The political leaders are being chosen by foreign powers and their policies flourishes in the country.

The need of Islamic management system is required, where all are equal, where justice can be given to all, where property and taxes to be distributed fairly.

Thus detailed research is required to get to the route of

problems for Pakistan and to purpose a good management plan for them.

1. Islamic Management Practices and Political Development of Pakistan

The research critically investigates the Islamic period of Imam Ali and determines how effectively Islamic management practices and values could be implemented in the political structure of Pakistan.

Topychkanov (2009) pointed out the political structure and importance of Pakistan in the Middle East and South and East Asia based on Islamic values and principles.

The research evaluated that Pakistan has faced weakening democratic institutions over the past few years with weakening government control of the tribal areas of Pakistan. Though Pakistan was established on Islamic management values and practices; But Islamic laws has never been implemented and the Islamic practices of Imam Ali has never been practiced in this country.

Topychkanov also highlighted incomplete transition of Sharia law in the political system of Pakistan due to instable political structure of the country that was often toppled by military dictators.

The military dictator, General Zia-ul-Haq established Sharia Court in 1980 in this country and conducted a number of amendments by establishing anti-blasphemy law to protect Islamic society from offensive crimes to insult Quran and a law making it offense to insult wives, family and companions of the Prophet Mohammad and two associated laws regarding Ahmediyya community living in this country.

General Zia-ul-Haq introduced Sharia law in 1988 and transformed the political structure of Pakistan into an Islamic state.

The courts were given the authority by this act to revise laws and statutes that were not

conforming to the Islamic values and principles; But with the crash of aero plane in 1988 in Bahawalpur, General Zia died and new government of Benazir Bhutto was formed that adopted the policies of enlightening Islamization.

The political structure of Pakistan clearly indicates that large numbers of Islamic laws created by military dictators and some of political governments restricted minorities rights and caused increased tensions in the country among Muslims and other communities.

Different political and military governments tried to establish Islamic values and principles in government political structures according to their own will; But most of their efforts were proved to be harmful to the personal rights, religious freedom, customs and the way of living for non-Muslims. The legal measures undertaken by General Zia were the root causes of this evil which created increased corruption, crime and violence in the Pakistani society.

After the military regime of General Zia-ul-Haq, different political and military governments tried to revise the Sharia system introduced by General Zia for different crimes related to theft, sexual abuse and alcohol drinking and gambling which restricted the contradictory nature of the government policies in the political structure of this country.

The research work conducted by Rahman et al (2013) pointed out the importance of Islamic values and management practices and their importance in the Islamic democratic societies like of Pakistan that was established on the principles of Islam.

The researchers identified that Islamic values in an Islamic state are based on ethical and moral beliefs and social doctrine that supported the existence of morality and spirituality and intellectual, personal and communal human life.

The Islamic values and management practices have

become equally important for the existence of human being in the world and contributed greatly for the prosperity and happiness in all affairs of life.

Today, different societies are facing social, ethical and morality crisis including the society of Pakistan and their political structure because their successive governments never adopted the true values of Islam and management practices in their respective governments. The research showed strong relationship between the religion and the ethical behavior and indicated that it was highly important for the success of a business in the Islamic societies.

The challenging business environment has created undue competition in business world and indicated that human resources have become their highly valuable assets and considered the most powerful source of dynamism workforce assets; But, unfortunately, due to the negative policies of different political governments

in countries like Pakistan has never adopted these principles and never gave importance to the human resources to improve productivity and enhanced business performance in various businesses in this country.

Waseem and Hayat (1997) investigated the political development of Pakistan based on Islamic principles and values and conflicts that created unstable political environment in this country.

Constitutionally, the state systems in this country faced severe problems and complications due to unorganized and underdeveloped provincial setups and dysfunctionality of the electoral system prevalent in the country with centralized authority structure and dominating role of the military leadership.

The author highlighted the past five decades of the country and indicated that the political structure of the country faced various phases of centralism, constitutional

engineering and the so-called Islamization, populism and unequal living for minorities by the military-bureaucratic establishments.

The political instability and increased role of military-bureaucratic establishment has largely affected provincial autonomy and business environment in the five provinces of Pakistan. The ethnic hostility among different religious has increased in the last ten years in Pakistan and rapid social change has created ethnic hatred all around in different provinces of the country.

Similarly, the influx of refugees from the neighboring countries has increased over the past few years and created several political, economic and social issues in this country where political instability and violence increased, drugs trafficking and illegal immigration of people increased from Pakistan to the Middle East and other Asian and European countries.

Overall, the research pointed out that the current political system of Pakistan was based on Islamic values and management practices but these practices were never implemented in the actual shape in this country. It promoted inequality, injustice and discrimination against minorities and other non-Muslim communities living in Pakistan.

Islamic values and management practices provide an excellent direction to the political or managerial system of country as highlighted by Waseem (2011) in his working paper that was published on January 2011; But the political system of Pakistan could never be strengthened due to increased military interventions and role of military-bureaucracy establishment in the local politics and political system of the country.

After the partition from India, the power structure in this country was largely military dominant. It weakened democracy and the establishment of democratic

political systems in the country and Islamic principles could never be aligned with strengthening political systems.

The regional developments such as the issues related to Kashmir dispute with India have also affected the internal political systems of the country.

The military of this country always played very active role in constraining the authority of Pakistan to be developed as the constitutional state by assuming that the role of political parties will be dominant and influential in the development of state policies and strategies.

Over the past few years, Pakistan could never be established as the welfare Islamic state where Muslims and non-Muslims had the complete authority and freedom to live their lives according to their religious and political rights.

The country has faced military intervention, political instability, regional instability of the neighboring countries and weakening legal and institutional frameworks created unrest and instability in the lives of different communities living in this country.

The Islamic values and management structures and systems could never be established in Pakistan since its establishment and the people of this country faced increased injustice, religious and social discrimination, poor and underdeveloped education system, civil society without any social and financial empowerment and the political system of this country remained vulnerable to political modernization and developed administrative structure.

The research conducted by Ahmad and Sajjad (2017) investigated the strategic management role of Islamic management system for Pakistan by analyzing shifting perspectives of this country over the past few years.

Pakistan after getting independence from the British rule was transformed into a

religious Islamic state; But due to immoral and cruel ruling elites, Islamic laws could never be strengthened and different perspectives remained inactive to corporate Islam and modern state system based on welfare objectives.

Most of the regional powers including Iran and Arab world never accepted the increasing role of Islam in their public spheres. Pakistan was established in the name of Islam; But their governments failed to establish true Islamic system in the country and it remained major concern for the modern state of Pakistan when and where to develop and establish the Islamic laws in the country.

Chughtai (2015) has explained the four phases of Pakistan since their independence in 1947 and establishment of PPP government until 2012. In the first phase of the political government in this country, Islam was used as the major government focus to enhance the social and economic welfare of Pakistani people who got independence from India and the British rule.

In the second phase of political structure in this country, Islamic values were adopted by local governments of Pakistan to promote peace, harmony and national unity throughout the country, because the separation of East Pakistan was the greatest upsets and religious divisions in the country.

In third and final phase of government structures and government development in Pakistan, Islam was used as the tolerant and most comprehensive and cooperative society for other religious groups and minorities. The role of has always remained the topic of intense discussions in the political system of the country where political governments were toppled several times and the image of welfare Islamic state has never been established for promoting peace and justice in the country.

2. Enactment of Sharia Law in Pakistan

Pakistan has been recently in the violent controversy of Sharia law (Islamic management system). It is understood from the Islamic point of view that if the majority of the people are Muslims, they have a right to bring Islamic management system known as Sharia. It is further believed that if a Muslim has a belief in Quran, then he/she must do things according to Sharia. It is obligatory on him to purpose such system for himself and for the society.

Muslims of Pakistan should follow the logical conclusion and endorse sharia law (Islamic management) and make it the only law valid for the Pakistan.

Many difficulties have been pointed out that due to constitutional problem; it is hard to bring Sharia into Pakistan. In other ways, it becomes difficult for those Muslims whose way of living are not according to Islam and not willing to accept.

The Islamic management system can be brought to the place where people are ready for it and willing to adopt the laws of Islam. Sharia (Islam management system) is the only law from the Islam and on the right path; But the question here how far can this law be transformed into legislation for running a political government?

The most fundamental issue to legalize the Islamic system is the unity which unfortunately in Pakistan; people are divided by race, clan, tribes, faith and political parties. Some people argue if the Islamic management system to introduce then what will happen to minority religion Pakistanis.

The lack of knowledge in the country is forcing non Islamic law to continue, while Islam is a complete religion, which has given a complete management system including treating Non-Muslims living in Muslims

states. Within Sunni Islam and Shia Islam whose interpretation of Sharia differs from each other makes it difficult to impose Sharia in the country.

More than fourteen centuries have passed since Islam came; still it is not enough for people to define the fundamentals of Islam. Question arises, How much more time do we need?

People of Pakistan has to reach a unanimously decision to adopt one Islamic system which each sector at least accepts. According to each sect, the punishment for certain crimes differs, so it is hard to imply the Islamic management system. The government itself is not a serious candidate but often says it's difficult to enactment of sharia law in Pakistan.

Parliament is now deciding to take the law from the Quran and make Quran the supremacy of all Management system. The law passed in Pakistan is that they will accept the supremacy of the Quran.

These are some of the difficulty of bringing Islamic management system in Pakistan. The life style of the Muslims and most of the country is not truly Muslims, which makes it difficult for a government to impose Sharia law in the country.

Each country has its own climate, system and readiness to accept or deny the Islamic management system (Sharia). Sharia can only be declared if all the people are ready and the one who impose are on the right path.

When you are praying five times a day, when you behave honestly, you do not need a Sharia law (Islamic management system). When you speak truth, you do thing honestly, you do not need Sharia Law. When robbery, thieving, killing, exorcism, injustice, inequality becomes normal, then how would you expect Sharia to work? How Sharia will be imposed under such situation, is itself a big Question.

Analysis and Discussion

The research paper critically investigated the Islamic government system of Imam Ali as a base for the research to examine the influence of Islamic values and management system on the political structure of Pakistan.

The research examined the Islamic values and management systems according to Quran and Sunnah by adopting the secondary sources of data collection and observation through already published sources.

It highlighted how Islamic values and management practices promoted harmony, justice, peace and stability in the society and corporate world. It investigated if the Islamic management system existed in businesses and political structure of Pakistan by evaluating Nahj-ul-Balagh with respect of management theories and practices.

After carefully evaluating the managerial practices of Imam Ali to create strong Islamic values and management practices in the society and businesses, the research investigated the influence of such managerial practices on the development of political structure and system in Pakistan over the past 70 years.

It evaluated how effectively these management practices influenced the current political system in Pakistan by exploring the reliability of other alternatives to the Islamic management system. It highlighted the possible impacts of Islamic laws and management system collapse in Pakistan by examining the meanings of Islamic government according to Quran and hadith.

It highlighted who was Imam Ali and what was his contribution to the Islamic management system and how these management styles affected our daily lives. It explored the deficiencies and lacks in the political system and structure of Pakistan.

The Islamic values and management practices that were initiated and followed by Imam Ali showed conflicts with the existing management systems and practices followed by modern government system in Pakistan.

The current research paper was mainly focused on three important sections; the section describing the government system of Imam Ali, the section highlighting the importance of Islamic values and management practices in Islamic society and the section highlighting the impacts of Islamic values and management practices on the current political structure of Pakistan.

The research investigated how the Islamic management systems and practices adopted in Pakistan showed conflicts with the true Islamic values and managerial practices of Imam Ali.

The detailed literature review pointed out that the government system of Imam Ali ib Abi-Talib was based on fulfilling societal needs and the values by showing their focus on addressing the rights of human beings in the society.

Imam Ali had always taken necessary steps by giving importance to the Muslims living in the Islamic society by showing a strong viewpoint of Islam towards the Islamic government system. When Imam Ali sent Imam Malik the governor to a country under his rule, he pointed out to Imam Malik to differentiate between just and unjust rule and asked him to scrutinize his actions with a searching eye to create peace, harmony, justice and stability in the country under his rule.

The government system of Imam Ali presented the true values of Islam and indicated that goods deeds are the richest treasure of Islamic culture and Islamic values. Imam Ali always directed his governors and rulers that they should keep their desires and actions under control by denying themselves from the

actions that prohibited Allah and His Prophet by distinguishing between the good and evil in the society.

Rulers and governors during his government system were always directed to develop their heart with feelings of love for their people and let it be the source of kindness and blessings to them. He directed his rulers and governors that they should never treat their people like a barbarian by not appropriating them which belongs to them.

The government system of Imam Ali clearly indicated that Islam has never allowed their rulers to develop laws that deteriorate the living of common people. The Islamic values and management practices were clearly focused to improve justice in the society and prohibited their rulers to follow un-Islamic values and practices.

Imam Ali prohibited his Governors of different states to never become dictator for his people and therefore, bow to his command because dictator and overload thinking will corrupt their heart and mind and weaken their faith in religion and create disorder in the state.

Imam Ali directed his governors to show respect through their actions as the rights of Allah and the rights of man and always hear about the complaints of their people. Islamic values and management practices clearly highlighted the need to create justice in the society by treating equally with common people, employees and subordinates.

Islam provided a guideline to the managers and leaders according to the true principles of Islam to treat everybody in a community or in an organization with justice, equality and humanity by creating justice and harmony among different groups of people working within the organization. Islam also prohibited Muslim leaders to deal negative to their employees who belong to

communities other than Muslims including Christians, Jewish and Hindus.

According to the government system of Imam Ali, the Muslim leaders are responsible to maintain justice in the administration and never impose it on their subordinates and always seek for the consent of the people.

Islam advised leaders never to treat negative to the subordinates and never face the discontent of the masses because it could shatter their trust on you. If the managers and leaders never treat equally with their subordinates, they could face the circumstances when nobody will be near to them in the moments of difficulty. *(Chughtai, 2015)*

In the final section, the research paper investigated the influence of Islamic values and management practices on the current political system of Pakistan. It was the most important section of the research which demonstrated the influence of adopting true

Islamic values and management practices on Muslim societies and institutions.

The research tried to explore whether the Islamic values and managerial practices of the era of Imam Ali has positive or negative relationship with the Islamic values and managerial practices adopted in the political system of Pakistan.

According to Rahman et al (2013), Islamic values and management practices in Muslim societies and countries are based on ethical beliefs and social doctrine. These ethical beliefs and social doctrine supports morality, spirituality, intellectual and communal human rights among all the residents of that society.

The research highlighted that Islamic values and principles could never be ignored in the political and economic environment of Islamic states. It was the responsibility of their government officials and policymakers to ensure peace, stability, equal human rights and

society without creating any discrimination against minorities.

The results drawn from the reviewed literature indicated that Pakistan as a Muslim society failed to implement Islamic values and management practices in their society. The Islamic laws created by General Zia and other political and military government created unrest and inequality in the society where powerful people ignored the rights of common people.

The negative government policies of different political governments in this country showed conflicts with the basic Islamic values and management practices implemented and suggested by the government system of Imam Ali.

The constitution of Pakistan faced several issues and complications because it completely ignored the rights of minorities and created unrest in the country due to dysfunctional electoral system. In the past five decades, different political and military governments were established in Pakistan including the political government of Zulfiqar Ali Bhutto, military regime of General Zia and then the political governments of Benazir Bhutto and Mian Nawaz Sharif.

Similarly, the military and political governments of General Musharraf from 1999 to 2008, the political government of Asif Ali Zardari from 2008 to 2013 and the current government of Mian Nawaz Sharif failed to create justice, equality and harmony among Muslims and other non-Muslim communities living in this country.

Pakistan faced various faces of centralism, engineered constitution and so-called policies of Islamization that increased the role of military-bureaucratic establishment in the country in almost every sphere of life. *(Ahmad and Sajjad, 2017)*

Right now, every single department of Pakistan

including Railways, Wapda, Steel Mills, even government policymaking is controlled by military-bureaucratic establishment. It enhanced the ethnic hostility among different religions and created ethnic hatred all around the different provinces of this country. Similarly, the influx of refugees from the neighboring countries has created severe political, economic and social issues for Muslims and minorities living in this country including Christians, Sikhs and Hindus.

Political violence against Christians and discrimination against Hindus and Sikhs increased in Punjab and Sindh provinces where Churches of Christians were set under fire during Muslim Christian riots and Hindu girls were forced to accept Islam in Sindh. *(Waseem, 2011)*

Conclusion

The current research paper was conducted to critically investigate the Islamic values and management practices of the government system created and implemented by Imam Ali.

It identified the true values of the government system of Imam Ali by investigating the Islamic values and managerial practices of this system according to the teachings of Quran and Sunnah. The research investigated how Islamic management system was created, developed and implemented in different parts of the world where Imam Ali established the government of Islam.

It highlighted how Islamic values and political system adopted managerial practices that promoted justice, peace, stability, equality and trust among Muslims and non-Muslims living and working with each other.

Once the political system of Imam Ali has been discussed and the true Islamic values and managerial practices are examined, the research investigated the influence of true Islamic value and managerial practices on the political system created and

developed in Pakistan over the past 70 years.

The research was conducted to examine the validity and reliability of the Islamic government system according to Quran and Sunnah and discussed what was the contribution of Imam Ali in setting up exemplary Islamic political system and managerial system and why we should follow the Islamic management and political system created by Imam Ali.

The research highlighted the importance of Islamic management system because it provided justice, equality, peace, stability and harmony among different communities living in the Islamic society.

Islamic values and managerial practices contributed greatly in developing highly valuable and progressing societies throughout the world. The research examined the influence of these political systems and managerial practices on the political system of Pakistan.

The research made in-depth analysis of determining whether or not Islamic values and managerial practices of Islamic political system showed conflicts with the modern management and political system in Pakistan. The research highlighted that different governments in Pakistan played their role in developing government political policies and practices to achieve greatest Islamic values and managerial practices in their society.

The government of General Zia created Islamic and Sharia Laws to protect Islamic values in this society and stressed for the Islamization of legal and political norms in the country; But his Sharia laws and policies created against Ahmadiyya community and other sections of the society created unrest among non-Muslims and their political, economic and social rights were badly affected.

Unfortunately, different political and democratic

governments after the military regime of General Zia failed to created peace, stability, harmony and justice among different sections and communities living in Pakistan.

Different government policies and practices created hatred among Muslims and non-Muslims and the incidents of political unrest and riots increased which caused severe political, economic and social loss to Pakistani residents representing Christians, Hindus and Sikhs living in different provinces of Pakistan including Punjab, Sindh and Khyber Pukhtunkhwa.

The information collected through literature review of this research paper suggested that all Muslim scholars should gather and look for a solution to impose Islamic management system in Pakistan. They can start with small cities and then they can impose in the whole country.

When the fear of God will be arise, the rulers will be uncorrupt then only the possibility of Sharia law can be imposed. It is obvious that in the current era the Pakistan Muslim society needs powerful Islamic management system led by the private sector with the support of Scholars.

New religious schools should be open to train the young generation and to educate all citizens to make it literate country. From the above discussion it is clear that need of good leader and proper management system is required to run a state in Islamic way.

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