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lect hadiths in such a way that they comply with the consensus to demonstrate that there is no incompatibility between them and the Qur'an.

10. Kitab Al-Tawhīd (i.e. The Book of Divine Unity) is one of the earliest and the most significant theological sources which is compiled by the reputable hadith scholar of fourth/tenth century, Muhammad b. 'Ali b. Babiwayh, known as Al-Sheikh Al-Saduq. This book is about monotheism in its general sense (knowing about Allah) and includes narrations about the unity of the Divine essence, affirmation and negation attitudes in understanding Divine attributes.
11. This book is one the most famous collection of sermons, letters and aphorism attributed to Imam Ali and is collected by Al-Sharif Al-Radhī.
12. This book is a theological book in Arabic and is written by Hashim b. Sulayman Al-Bahrani, a Shiite scholar of the eleventh/seventeenth century. The content of this book is related to the virtues of Imam 'Ali (as) and other Shiite Imams.
13. This book is an exegesis of the Quran and is written by Abdul Ali Aroussi Al-Howayzi, who is a Shia jurist and hadith scholar in the late 11th century or early 12th century.

ently, we cognize externally existing objects; they are present before us (taḥḍar 'indana) with their essences, though not with their external existence and its accompanying external properties. In the case of the latter, that is, (Al-'ilm Al-ḥudhuri), it is the knowledge each of us has of his own self. One cannot fail to be conscious of oneself in any circumstance, "in solitude or in company, in sleep or in wakefulness, or in any other state (H. Rizvi Sajjad and Bdaiwi Ahab.p668)

7. As the philosophers and theologians mention, there are two kinds of coming into being (i.e. huduth), in religious terms, that are opposed to the eternal (i.e. qidam). The first one is 'temporal huduth' or huduth in terms of time [Al- huduth Al-zamani), which means the thing's existence being posterior to its non-existence, such as today's being posterior to its non-existence yesterday, or the posteriority of today'-s events to their non-existence yesterday. The second kind is 'essential huduth' (Al-huduth Al-thati), which means non-existence's being prior to the existence of the thing at the plane of its essence, as is the case with all contingent existents, which owe their existence to a cause beyond themselves with nothing in their quiddities and essences except non-existence (Al-Tabataba'i.p147).
8. Baṣā'ir Al-Darajat is one of the early Shia hadith sources, written by Abu Ja'far Muhammad b. Al-Hasan Al-Saffar (d. 290/903), who was a companion of Imam Al-Hasan Al-'Askari (a) and a famous scholar of the 3rd/9th century. Basa'ir is a hadith collection with a theological approach of hadiths that are about the imamate and the virtues and merits of Ahl Al-Bayt.
9. Al-Kafi is one of hadith collections of Twelver Shi'a. It is the most important and authentic collection among the Four Shia's Books. It was penned by Al-Kulayni (d. 329/941) in the period of Minor Occultation. Al-Kafi consists of three parts: Usul (principles), Furu' (branches), and Rawda (miscellaneous issues). As Al-Kulayni claims, he tries to col-

4. for instance: see: Al-Majlesi, v. 77, p. 192. (The Prophet (SAWA) said, 'He who goes to visit his brother in faith at his home, without any motive on his part, is recorded as having visited Allah, and Allah honors His guest by His own right.)
5. For instance; Al-Koleini.v1. p387. p. 389. Muhammad ibn Marwan quoted from Imam Al-Sadiq (AS), saying: "The Imam hears in the womb of his mother and when he is born these words of Allah will be written between his shoulder in all truth and justice, your Lord's word has been completed. No one can change His words. He is All-hearing and All-knowing." (6:115) When the command (Leadership with Divine Authority) is delivered to him Allah establishes a pillar of light for him through which he sees the deeds of the people of every town.). In another hadith, Imam Al-Sadiq (AS), said: ‹Allah has created us from the light of His greatness. Thereafter He shaped our form from preserved and hidden clay under the Throne. Then He made that light to reside in that clay. We were then spiritual creatures of the human being species. He has not placed anything as a share from that with which we were created in anyone else. He has created the spirits of our Shi'a from our clay and their bodies from preserved and hidden clay from below that clay. Allah has not placed anything as a share of that with which they are created in anyone except the prophets. Thus, our followers and we became the people. The rest of the people became riffraff for the fire and to the fire.)
6. Some contemporary researchers explain the viewpoint of Al-Ṭabaṭabāi as follows: Al-Ṭabaṭabāi's epistemology focuses on two accounts of knowledge, which are exhaustive in his view: knowledge by acquisition, or mediated knowledge (Al- 'ilm Al- ḥuṣuli), and knowledge by presence, or immediate knowledge (Al- 'ilm Al-ḥuḍhuri). In the case of the former, knowledge is attained through the mediation of mental concepts that represent objects of thought and perception. Put differ-

Quran which contains such things that can make the mountains move, crisscross the lands and make the dead to come to life. We know there is water under the space (in the surroundings). In the book of Allah there are verses that are indicative of certain issues only if Allah gives permission. This is along with the fact that Allah sometime grants permission to make use of the things that people of the past had written. Allah has set them for us in the origin of the Book as Allah says, 'All the secrets in heavens and earth are recorded in the illustrious Book.' (27:75) Allah has also said, 'We gave the Book as an inheritance to Our chosen servants,' (35:32) We are the ones whom Allah, the Most Holy, the Most High, has chosen and has given this (Book) which contains the explanation of all things.

3. For instance: Al-Shaykh Al-Saduq. p. 460. Al-Majlesi. v. 100. p. 12.p 257. Al-Koleini. v. 5, p. 583. (The Prophet (SAWA) was once asked by his grandson Hasan b. Ali (AS), 'O father, what is the reward of one who visits you?' to which he replied, 'My son, he who visits me, during my life or after my death, or visits your father, your brother or yourself becomes deserving of my visiting him on the Day of Resurrection when I will rid him of his sins.). And (Imam Al-Sadiq (AS) said, 'He who visits us after our death is as one who visited us in our lifetime.). and He (AS) said, ('Whoever visits Imam Al-Hussein (AS) fully comprehending and acknowledging his right, Allah rewards him with the equivalent of a thousand accepted obligatory pilgrimages (hajj) and a thousand accepted voluntary pilgrimages (umra), and forgives him all his past and present sins.) ..and ( Imam Al-Hadi (AS) was once asked by Ibrahim b. Aqaba about visiting the graves of Imam Al-Hussein (AS), Imam Al-Kadhem (AS) and Imam al-Jawad (AS), to which he replied, '[visiting] Imam Al-Hussein (AS) takes precedence, and this [visiting of the two Imams] has the greatest and most complete reward.) .

## Endnotes

1. Quran.4:59. In this regard God said: (O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you. And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favorable in outcome.)
2. For instance: Al-Koleini, v.1. p223. The author contended the following hadith indicated to the cosmic authority (Al-Walayah Al-Takwin-iyah) of Imams; Imam Al-Kadhem (AS) was asked about the prophet (SAWA) that received inheritance from all the prophets?' The Imam said, 'Yes, I can do so.' I asked, 'Did he inherit from Adam and all the other prophets?' The Imam said, 'Of every prophet that Allah sent, Prophet Muhammad was most knowledgeable.' I then said, 'Jesus son of Mary could bring the dead to life by the permission of Allah.' The Imam said, 'You spoke the truth.' I said, 'Solomon son of David could understand the language of the birds. The messenger of Allah, was also capable of doing such things.' The narrator has said that the Imam then said, 'Solomon son of David said about the Hud-Hud (Hoopoe), when he found him missing and had doubts about the bird, "How is it that I cannot see the hoopoe? [When he did not find him present and became angry]. Is he absent? I shall certainly punish him severely or slaughter him unless he has a good reason for his absence." He became angry; the bird would show him how to find water. This was only a bird but had received something that was not given to Solomon. The wind, ants, man, Jinn, devils and the rebels obeyed him in submission but he did not know about the water under the space (in the surroundings), but the bird knew. "On the other hand, Allah says in His Book, 'Even if the Quran would make mountains move, cut the earth into pieces and make the dead able to speak. . . .' (13:31) we have as inheritance this

to some introductory issues, such as (the significance of role of authority (Walayah) and the importance of the pilgrimage because of their effect over understanding the valuable status of Al-Ziyara Al-Jami'a, this paper has attempted to examine the approaches in this book.

The mystical approach is seen salient and noticeable during his explanation and commentary, the philosophical approach functions as the complementary to the former approach, and the theological approach lays out the Shia's views and beliefs in light of Al-Ziyara Al-Jami'a. Moreover, the most special feature of this book is the employment of many hadiths from the early and late Shia and Sunni's collections and sources for explicating and exemplifying the meaning the most special feature of this book.



valuable words and their literal meaning and for perceiving the status of infallible Imams with no exaggeration, and no metaphorical and figurative meaning in this regard. So, the author endeavors to exemplify the sections of Al-Ziyara Al-Jami'a by summoning various hadiths that convey the manners and philosophies of Ahl Al-Bayt.

Concerning the expertise of the author in Islamic science, he often comments on these hadiths and summarizes their main points. Therefore, this book may be counted as the one of the interpretive books of Shia's hadiths. In the vein, he has narrated from abundant Shia's hadith sources including the early and late ones. The early sources such as Basa'ir Al-Darajat<sup>(8)</sup> Al-Kafi<sup>(9)</sup>, Al-Tawhid<sup>(10)</sup>, Nahj Al-Balagha<sup>(11)</sup> and late sources such as Ghayat Al-Maram<sup>(12)</sup> and Tafsir Noor Al-Thaqalayn<sup>(13)</sup>.

## 8. Conclusions

We conclude from what has preceded that Al-Anwar Al-Sati'a fi Sharh Al-Ziyara Al-Jami'a is one of the comprehensive exegesis and commentaries upon Al-Ziyara Al-Jami'a Al-Kabira written in this regard. Sheikh Jawad Al-Karbala'i by his approach and seeks to demonstrate the multiplicity of meaning and internal layers of words and utterances of Al-Ziyara Al-Jami'a exhaustively by scrutinizing lexical, grammatical, jurisprudential, theological, philosophical, ethical, traditional, and interpretive issues in each section. In addition to pointing out

is established. The proceeding of these objects of knowledge is before their details and before their coming to the stage of being manifested in their substance and time. The decree to allow it to happen is decisive in the acts with the body and what is perceived with the senses of the colored having smells, weight, measurement and things like walking, crawling and creeping on earth on behalf of humans, Jinn, birds, beasts and others that are comprehended through senses. Al-Bida' happens with Allah in the issues that have no substance. When substance and the implicit meaning appear then there is no Bida'. Allah Does Whatever He Wants. With knowledge He Knows things before their coming into existence. With wish He Recognizes their qualities and their limits. He originates them before they are manifest. With will He Distinguishes them in their colors and qualities. With Proceeding He Proceeds their sustenance and Makes their beginning and end. With decree He Makes public for people their places and Guides them thereto. With allowing them to happen He Explicates the reasons and Makes undertakings public. This is the planning and proceeding of the Most Majestic, the All-knowing) (Al-Koleini. v.1.p149).

### **7. Complementary Explanations by and for Hadiths**

One of the salient and noticeable features of this book is the gathering, juxtaposing and comparing of narrations and hadiths of Ahl Al-Bayt for the better understanding of meaning of these

theologians argue, the divine decree of human destiny is of two types: (a) definitive and unconditional destiny, which is not susceptible of any kind of alteration; and (b) open-ended and conditional destiny, which, in the absence of certain conditions, can be replaced by another destiny (Al-Sobhani. p.159).

However, the author explicates the issue through the logical and rational division but he ascertains the best interpretation and clarification in this regard via the following hadith (Al-Karbala'i.v.3. p308-309) when Imam was asked: how is the knowledge of Allah? He replied: (He Knows, He Wants, He Wills, He Proceeds, He Decrees and He Allows it to happen. He Allows happening what He Decrees and Decrees What He Proceeds and Proceeds What He Wills. From His knowledge is His Wish. From His Wish is His will and from His Will is His Proceeding. From His Proceeding is His Decree and from His Decree is His Allowance of things to happen. Knowledge is before the Wish. The Wish is the second and the will is the third. Proceeding happens upon the Decree to allow it to happen. For Allah, the Most Holy, the Most High, there is Bida' in whatever He Knows when He Wants and in the Will to Measure things. When the Decree is issued to allow it to happen then there is no al-Bida'. Thus, the knowledge of the object of knowledge is before it comes into existence. The wish for the object of wishing is before its substance. The will in what is willed is before it

sis of both concepts to enlighten the depth and multiplicity of meanings by means of theological traditions such as the saying of Imam Ali (AS), the Commander of Believers, which elaborately characterizes the Oneness of Allah in a few sentences (Al-Karbala'i.v2.p442): The principal basis in religion is the acknowledgement of Him, the perfection of acknowledging Him is to testify Him, the perfection of testifying Him is to believe in His Oneness, the perfection of believing in His Oneness is to regard Him Pure, and the perfection of His Purity is to deny Him other manly attributes, because every attribute is a proof that it is different from that to which it is attributed. Everything to which something is attributed is different from the attribute. Thus whoever attaches some attributes to Allah recognizes His parallel, and whoever recognizes His parallel regards Him as being of two; and whoever regards Him as such recognizes parts for Him; and whoever recognizes parts for Him misidentify Him; and whoever misidentify Him point at Him; and whoever point at Him admit limitations for Him; and whoever admit limitations for Him add Him up. Whoever say: 'In what is He?' hold that He is contained; and whoever said: 'On what is He?' hold He is not on something else (Al-Shareef Al-Radhi.v1. p22-23).

Moreover, one of the controversies among Islamic theologians is the change of destiny (i.e., Al-Bida'). As some Shia

mediate knowledge and a detailed immediate knowledge of the things before their creation on the plane of essence, and that this knowledge is identical with essence. Allah also has a detailed immediate knowledge of objects on their own plane, extraneous to Essence. It is evident that this knowledge of things implies also the knowledge of their knowledge [of themselves and other things (Al-Tabataba'i.p203).<sup>(6)</sup>

Accordingly, the author argues about the knowledge of Allah and His features. In addition to some philosophers, he adds that the knowledge of Allah is essential and by itself without being changeable hence obviously coming into being (huduth)<sup>(7)</sup> is related to the object of association of knowledge such as the existence of a person (v.1.p487).

### 6.3 Theological Approach

Beside the mystical and philosophical approach, the author argues about the Shia's position in theological debates which would be needed during the exegesis. He argues about monotheism in this section as Imam said: o' you are sincere into the oneness of Allah.

Theologians discuss about the degrees of Taw'id and its division into oneness of the essence, oneness of the attributes and oneness of worship and etc. (Al-Sobhani.p20-28).

In this respect, the author concerns himself with the meaning of 'sincerity' and 'monotheism'. He proposes the deep synthe-

ars as much as possible. Due to his understanding, he tries to expound this issue within three grounds, then he discusses the meaning of lighting creation of Ahl Al-Bayt, the throne and being encompassed by throne by means of mystical hadiths and other evidence for further understanding (ibid.v.4. p253).

## 6.2 Philosophical Approach

Al-Karbala'i tries to lay out the ambiguous and equivocal words and utterances through philosophical interpretation. In this regard, in the preface to the book, he divides erudite people into several categories. The first are those who are the people of unveiling, revealing and perceiving the Almighty Allah by no attention to self, blissful absorption, vanishing from the others, being self-annihilated in the Divine Unity and constantly prostrating for Allah. The second are philosophers and wise men who contemplate about Allah and perceive Him in a mere intellectual aspect. Their pondering about the origin and resurrection of humans is inferior to the real existence (Ibid.v.1. p182.183).

Concerning this approach, the author, for the interpreting the section of Al-Ziyara as the Imam characterizes the merit of Ahl Al-Bayt: (You are) the guardian of knowledge; begins to expound the nature of knowledge and knowledge of Allah in a particular discussion.

As some Islamic philosophers claim, Allah has an imme-

gnostic bestows mercy upon the mankind to be the manifestation of the whole names and attributes of Allah in the earth (ibid. p147).

He defines the perfect mystic as the man who acquires the divine qualities. So, the value of man in the hereafter is dependent on his discovery of the divine knowledge and realities (ibid. p159).

In addition, the author states that the meaning of the words of Al-Ziyara Al-Jami'a refers to the mystical explanation. For instance, one of the most complicated phrases of Al-Ziyara Al-Jami'a reads, as Imam Al-Hadi (AS) said: your soul and life and nature are from the same source, these are thoroughly pure and pleasant and related to each other. The author attempts to interpret this section through the mystical attitude and by citing certain ideas of prominent figures in this regard and quoting some mystical hadiths<sup>(5)</sup>: these sayings imply the spiritual reality that would be either their world of immaterial bodies (a'lam me-sal) or their world of corporeal body, indicating imaginal world from which their followers are created (v.4.p241).

In the following phrase, Imam Al-Hadi (AS) has described the creation of Ahl Al-Bayt: Allah created you as the lights and appointed you to be encompassed by the throne.

The author claims that this phrase is a complex and overwhelming utterance that establishes differing ideas of schol-

p201).

This speech refers to one fundamental approach of the author in his book; i.e. the mystical approach. In his preface in the book by quoting the ideas of some scholars in this respect, he tries to classify the learned into three group. They are:

1. the knower of Allah with no knowledge of His command. This knowledgeable man is drowned into witnessing the light of the Majesty of Allah and he is not free for learning the religious rulings except for necessity cases;

2. The knower of Allah's command with no knowledge of Allah. He knows the permissible and prohibited deeds yet he is not aware of the secret of Allah's Majesty; and 3. the knower of Allah and His command. He possesses the common boundary between the world of the senses and the world of rational. Through the former knowledge he communicates with people and through the latter understanding, he remembers Allah and worships Him. That is the way of messengers and righteous saints. In fact, the author by this classification tries to introduce the real gnostic from his viewpoint (i.e. the third group) (Ibid.v.1. p136).

Then, he has made a comparison between perfect gnostic and human eyes: as microcosm by the perfect gnostic could look to the things. In Arabic, the word 'Insan' (i.e. human) is derived from 'Anasto' meaning looking. Thus, Allah through perfect



like visiting the believer brother<sup>(4)</sup>, nature of pilgrimage of the Household of the Prophet (SAWA), duties towards them, divine-law ruling of turning around (Tawaf) of shrine of the Prophet and Imams and kissing their graves, and the time and space of pilgrimage (Ibid.v.1. p355-370).

## 6. Methodology of the Interpretation

As we alluded aforementioned, Al-Karbala'i has tried to demonstrate the dynamic aspect of Al-Ziyara Al-Jami'a by the means of elaboration of all Islamic sciences within it.

Nevertheless, in this essay, the main concern is to clarify his method and manner seen throughout the commentaries and annotations. The author's approach in his book could be classified and categorized into several sections. Thus, the following aspects that are recorded and related in this paper reveal to some extent the method of the author in this comprehensive exegesis of Al-Ziyara Al-Jami'a.

### 6.1 Mystical Approach

Before starting the main part of the book by the exegete, he states that though Al-Ziyara Al-Jami'a has the aspect of eloquence and fluency with the need to be interpreted due to its common meaning, but he is trying to construe the spiritual reality and subtle points articulated by these words and utterances. Then, he highlights the lack of intelligence for comprehending this facet and signified facts by way of individuals (Ibid.v.1.

authority (Al-Walayah Al-Takwiniya) and legislative authority (Al-Walayah Al-Tashri'iyah). Having the second authority means being lawgiver, able to control the affairs of Muslims, manage their concerns such as judgment and perform certain decrees. This position is assigned into the Imams after the Prophet (SAWA). The former authority needs to be discussed and scrutinized more from the perspective of the author. It has an inclusive and exclusive meaning (Ibid.v1. p. 304-305).

On this basis, he proves his argument about the significance of cosmic authority (Al-Walayah Al-Takwiniya) through some evidence such as Quran<sup>(1)</sup> and hadiths<sup>(2)</sup> and quotation of ideas of specialists exhaustively (Ibid. v1. p. 303-310).

In addition, he argues about that statuses of authority based on early and late sources of Shia then he explicates the virtue and value of pilgrimage of the Prophet (May Allah grant peace and honor on him and his family) and infallibles Imams (peace be upon them) (Ibid.p353).

## 5. The Importance of the Pilgrimage

Obviously, a lot of traditions are narrated by the transmitters about the merits and features of pilgrimage and Al-Ziyara of our pious predecessors specially visiting the holy shrines of the Household of the Prophet (SAWA).<sup>(3)</sup>

According to traditions, the author has attempted to juxtapose this topic alongside issues such as the recommended deeds

guardianship, authority over the people in their actions and activities and its guidance entails conveying them to the final destination by the command of Allah. It is different from guidance which only shows the way and which is usually done by the prophets and messengers of Allah as well as by other believers who guide people towards Allah with sincere exhortation and good advice (Al-Tabatabaei.v1. p272).

In addition to both perspectives, some other scholars suggest that, as it is understood from the verses of the Qur'an and various ideas existing in traditions and Islamic literature, those who were commissioned by Allah had different rank. Prophet-hood means the ability to receive revelation from Allah. Then, a prophet is one on whom the Divine revelation comes down and whatever he receives by revelation he delivers to people and Messengership means to preach the Divine revelation, to spread the ordinances of Allah, and to train the souls and minds of individuals through education and acknowledgement. Imamate, means to guide and lead people. Imam is commissioned to execute Allah's commandments and assure their performance, while a Messenger is commissioned to preach those commandments. Many prophets, like the Prophet of Islam (S), were possessors of all three ranks (further reading: Faqih Imani v.1.p.187).

Al-Karbala'i proceeds his debate and presents another important subdivision of authority; that is divided into the cosmic

(Ibid.v.1. p28-29).

Having said this, he distinguishes between authority and prophecy and being a messenger of God, with some differentiation between them. Finally, he states that the authority in its particular meaning is broader than prophecy where the latter may be ended and the former is continuous and endless. Because of that, Valli (i.e. who has authority) had been chosen as a name for "The God-unlike-Nabi" (i.e. Prophet.) (Ibid.v1. p.30).

Al-Karbala'i has expounded this argument saying:

Prophecy and being a messenger are the features of a particular period of time and when the time of prophecy would end, no prophecy may exist. So, prophecy is temporary and provisional unlike authority that is one of the divine attributes, should be manifested among the creation, and is the sign of Might and Knowledge of God. Hence, authority is eternal and perpetual and no one can reach to the level of presence of God except by the means of authority which is the inner prophecy (see. Ibid).

But he also states that authority is consistent with prophecy and can together (ibid. v1. p35).

Similar to this viewpoint, Al-Tabatabaei believes, in his commentary over Quran, that:

Imam is a leader guided by a Divine Command and is closely associated with him. The Imamate, in its esoteric sense, is

this commentary has turned into one of the biggest exegesis of “Al-Ziyara Al-Jami’a”.

Although the author has written his book in Arabic language, but in some occasions he invokes to Persian poetry for more enlightenment and explanation. Before Sheikh Jawad Al-Karbala’i begins to interpret the text of Al-Ziyara, he prefers to discuss some topics that seem very important in this case. In fact, firstly he mentions the main general issues including the chain of transmission of Al-Ziyara briefly and the Imams authority (Walayah) in a detailed discussion and its related subdivision. However, before examining the Methodology of the interpretation, it is worth to note some points of his introduction.

#### **4. The Significant Role of Authority (Walayah)**

According to the beliefs of Shia, the authority of the infallible Imams is one of the doctrines and principles in Islam and should be considered as a maxim in the theological system of sharia. Thus, the author has based his interpretation on this case and through this perspective he has examined spheres of authority (Walayah) in his introduction (Al-Karbala’i v.1.p.18).

Initially, he states the literal and technical meaning of ‘authority’ then he starts discussing certain topics such as subdivision of authority into absoluteness (Mutlaqa) and restricted (Muqayyada) (v.1.p.18-27). He claims that the product of authority of the Prophet’s Household is showing love toward them

Arabic and Persian Commentaries of “Al-Ziyara Al-Jami'a”, such as:

1. Al- Anwar Al-Lami'a fi Sharh “Al-Ziyara Al-Jami'a” written by Sayyed Abdullah Shobbar (1188-1242. AH), ( Tehrani. v26. p62).

2. Haqa'iq Al-Asrar written by Sheikh Mohammad Taqi Agha Najafi Esfahani (D.1332 AH), (Gharavi.v2. p107).

3. Sharh “Al-Ziyara Al-Jami'a Al-Kabira” written by Sheikh Ahmad Al-Ahsa'i (1166-1243 AH) the founder of Shekhiya approach to Islam, )Sobhani.v5.p33).

4. Adab Fana' Al-Moqarabin written by Abdullah Al-Jawadi Al-Amoli, the contemporary thinker and scholar in Persian language.

Among the commentaries and exegesis, "Al-Anwar Al-Sati'a fi Sharh Al-Ziyara Al-Jami'a" has a special prominent distinction as shown in its features.

### **3. The Characteristics of “Al-Anwar Al-Sati'a”**

If a reader reviews the whole book, he may notice that one of the important aspects of this commentary is its comprehensiveness and inclusiveness of exegesis and explanation. The author tries to discuss the lexical, grammatical, jurisprudential, theological, philosophical, ethical, traditional, and interpretive issues as possible in each section. Therefore, because of that

## 1. The Biography of Sheikh Jawad Al-Karbala'i

Sheikh Jawad Hanaie known as Al-Karbala'i was born in Karbala in 1945. After spending four years in Karbala for primitive religious education, he migrated to Najaf for advanced studies. He studied there under the Grand Ayatollah Abu Al-Qasim Al-Khoei, Sayyed Ali Al-Qadhi Al-Tabatabaei, Hussein Al-Hilli, Sayyed Abd Al-Hadi Al-Shirazi, Sayyed Mahmoud Al-Shahroudi and Sayysd Mohsen Al-Hakim. Then, he traveled to Iran for the pilgrimage of holy shrine of Imam Redha and due to certain conditions he stayed at Iran and studied under the Grand Ayatollah Sayyed Hussein Al-Borujerdi and Mohammad Redha Al-Golpaygani in Qum for three years. After that, he inhabited in Tehran for the rest of his life. Eventually, he passed away in 2011 at the age of 86. He had written several books in diverse topics including jurisprudence and commentaries on some supplications such as "Ziyarat Amin Allah" and "Ziyarat Imam Redha" but the most famous work is "Al-Anwar Al-Sati'a fi Sharh Al-Ziyara Al-Jami'a" in five volumes.

## 2. Introduction

As "Al-Ziyara Al-Jami'a Al-Kabira" has a significant position among Shia's traditions narrated from Imam Al-Hadi (AS) in an authentic way (i.e. the chain of transmission is reliable), many scholar have interpreted this Ziyara until nowadays with various outlooks and approaches. There are some well-known

distinguishing between authority and prophecy and the importance of the pilgrimage for better and deeper understanding of “Al-Ziyara Al-Jami'a”. As we shed light on the methodology of the author, there are three main interpretive methods and approaches in this book which can be seen throughout the commentary and annotation. The mystical approach is seen salient and noticeable during his explanation and commentary, the philosophical approach that functions as the complementary to the former approach, and the theological approach which sets the Shia's positions in doctrines of beliefs in light of “Al-Ziyara Al-Jami'a”. Moreover, a special feature of this book is the employment of many hadiths from early and late Shia and Sunni's collections and sources such as Basa'ir Al-Darajat, Al-Kafi, Al-Tawhid, Nahj Al-Balagha, Ghayat Al-Maram and Tafsir Noor Al-Thaqalayn for explicating and exemplifying the meaning of words of “Al-Ziyara Al-Jami'a”.

**Keywords:** Al-Anwar Al-Sati'a, Al-Ziyara Al-Jami'a, interpretative method, mystical approach, Sheikh Jawad Al-Karbala'i.



## Abstract

Among the texts for reciting, before the sacred places such as the holy shrines of infallibles Imams, is “Al-Ziyara Al-Jami’a Al-Kabira” narrated from Imam Al-Hadi (AS) in an authentic way (i.e. the chain of transmission is reliable). It has a special status in this regard and many Shia scholars have written commentaries and exegesis about that. “Anwar Al-Sati’a fi Sharh Al-Ziyara Al-Jami’a” is a considerable and significant commentary that has penned by “Sheikh Jawad Al-Karbala’i” and is counted as one of the comprehensive interpretations in Arabic language. Although the author has written his book in Arabic language, but in some occasions he invoked to Persian poetry for more enlightenment and explanation. In this paper, we try to examine the interpretive method of this book partially. Due to expertise of the author in Islamic sciences, he sought to suggest the multiplicity of meaning and internal layers of words and utterances of “Al-Ziyara Al-Jami’a” exhaustively by scrutinizing the lexical, grammatical, jurisprudential, theological, philosophical, ethical, traditional, and interpretive issues as possible in each section of “Al-Ziyara” text . The author emphasized some important issues in his preface of the book such as the significance of role of Imams authority (Walayah) and its subdivisions: absoluteness (Mutlaqa) and restricted (Muqayyada);

## الملخص

تعد (الزيارة الجامعة الكبيرة) من النصوص التي تقرأ في المشاهد المقدسة للأئمة المعصومين عليهم السلام. وهي من المرويات الموثوقة عن الإمام الهادي عليه السلام، ولها مكانة متميزة استفاض فيها العديد من علماء الشيعة بتفسيراتهم وشروحاتهم. ومن بين تلك الشروحات الشاملة باللغة العربية شرح (الأنوار الساطعة في شرح الزيارة الجامعة) للشيخ جواد الكربلائي. على الرغم من أن المؤلف باللغة العربية لكن يلجأ الشارح أحياناً إلى توظيف الشعر باللغة الفارسية زيادة في التوضيح والافهام.

تهدف هذه الدراسة إلى استقصاء المنهج التفسيري للشيخ جواد الكربلائي والذي بخبرته الواسعة بالعلوم الإسلامية يذهب إلى تعددية المعنى ومستويات الألفاظ والأقوال في كل أجزاء (الزيارة الجامعة) من خلال الركون إلى القضايا التفسيرية والعرفية والاخلاقية والفلسفية والفكرية الكلامية والفقهية والنحوية والمعجمية.

يركز الشارح في مقدمته على أهمية مفهوم (الولاية) بقسميها: المطلقة والمقيدة، محاولاً التفريق بين (الولاية) و (النبوة) وعلى أهمية (الزيارة الجامعة) وفهم مقاصدها. ومن خلال التقصي والدراسة وجدنا ثلاثة مناهج تفسيرية اعتمدها الكتاب موضع البحث: المنهج الباطني / الروحي والمنهج الفلسفي والمنهج الفكري / الكلامي الذي يؤصل لمعتقدات الشيعة كما مبثوثة في ثنايا (الزيارة الجامعة). فمن العلامات الفارقة لهذا الكتاب الارتكاز على مصادر ومراجع ومسانيد الأحاديث المتأخرة والمتقدمة عند الشيعة والسنة من قبيل: (بصائر الدرجات) و(الكافي) و(التوحيد) و(نهج البلاغة) و (غاية المرام) و(تفسير نور الثقلين) بهدف معرفة وشرح وتوضيح معاني الألفاظ في هذه الزيارة.

الكلمات المفتاحية: الأنوار الساطعة، الزيارة الجامعة، المنهج التفسيري، المنهج الباطني / الروحي، الشيخ جواد الكربلائي.

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of Sheikh Jawad Al-Karbala'i in  
Al-Anwar Al-Sati'a fi Sharh  
Al-Ziyara Al-Jami'a**

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في كتابه (الأنوار الساطعة في شرح الزيارة الجامعة)

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