

## The Logic of Understanding Ayatollah Javadi Amoli in the Announcement Scene of Divine Caliphate

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### Abstract

The story of Adam has been a site of debate among religious scholars for various reasons. In this context, examining how commentators engage with the text and articulating their logic of understanding play a significant role in acknowledging the evolution of thought in interpretation. A cognitive triptych by Ayatollah Javadi Amoli regarding the understanding of "The world, human beings, and knowledge" in relation to verses 30-34 can guide us towards this important discourse. The tripartite focus of understanding logic in this story centers on anthropology and defining the characteristics of the perfect human in his relationship with God as the Creator of the Caliphate, and with angels acting as the disciples of the Caliph. From this perspective, the faculty of knowledge of names, which is the source of Caliphate, is endowed in all humans, and the will is the factor that fosters human dignity or conceals it, leading to a fall into bestiality and wickedness. This scene, from a cosmological viewpoint, is transcendent in time and free from the possibility of error, contrasting with the material world as the place of the human

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elemental body and the origin of its evolutionary movement. In the epistemological dimension, the commentator believes in the existence of levels of knowledge based on the nature of the objects of knowledge across longitudinal realms. Accordingly, the realm of proclamation exists in the intellectual realm and the rights of humans within the status of the self-sufficient being and the realm of the soul. From his perspective, the story of Adam is a case of an external personal matter and informs of a divine and continuous tradition in creating a Caliph on Earth. His departure from the theory of corporeal creation and spiritual permanence in explaining the realms of the soul is also noteworthy in this narrative. The commentator's statements show the influence of the content of Shia narratives, alongside a prominent application of mystical and philosophical teachings and assumptions.

**Keywords:** Javadi Amoli, Logic of Understanding, Tasnim Interpretation, Methodology, Adam's Caliphate.

## 1. Introduction

Undoubtedly, the story of Adam is one of the most ambiguous and contentious narratives in the Holy Quran. The diversity of opinions among commentators in various sections indicates differences in foundational beliefs. One method of examining interpretative foundations is to articulate the logic of understanding. This process involves a logical sequence that varies in entry levels, analyzing a person's thoughts and academic roots, as well as studying the differences among scholars on a single topic; Ayatollah Javadi Amoli also refers to this (for example, cf. Javadi Amoli, 2001 AD/1380 SH: 3, 178-179). In this regard, examining this triptych within the interpretative perspective of Ayatollah Javadi Amoli, considering his philosophical and mystical principles in this story, is significant.

The story of Adam can be divided into three main scenes based on the commentator's differing foundations in cosmology and anthropology:

### 1) The Scene of Announcing Divine Caliphate;

This scene consists of two positions: First, the position where the announcement of the creation of a Caliph on Earth occurs and the ensuing dialogue between the angels and God, and the second position involves the teaching of divine names to Adam, presenting them to the angels, revealing their inability, and informing them by Adam.

### 2) The Scene of Prostration to Adam.

### 3) The Scene of Adam's Paradise.

Considering the breadth of the discussions presented in each scene, this article focuses on the first scene and its positions, which are detailed only in verses 30-33 of Surah *al-Baqarah*. The specific features of this scene within the tripartite logic of understanding may be unique among all verses. The commentator's depiction of the human position in the realm of proclamation serves as the foundation for understanding humanity in all other scenes, and knowing about humans without awareness of this process is incomplete.

Given the main question of this article, which seeks to uncover

Ayatollah Javadi Amoli's logic of understanding in relation to the event of announcing the Caliphate, this examination will consider his tripartite perspectives of cosmology, anthropology, and epistemology in elucidating subsidiary issues.

It is important to note that in his interpretation of the story of Adam, he discusses the multiplicity of "Possibility and Probability" and continues the narrative by referring to some posed questions, which he considers astonishing and unanswered, attributing the astonishment of commentators to the closure of the understanding of the speaking Quran (ibid: 55, 417).

### **1-1. Background of Research**

In line with the subject of this research, one can refer to the book "Human and Divine Caliphate" by the late Ayatollah Muhammad Shojai, published in 1362 by the Rasa Cultural Institute. The article "Examining the Dimensions of Human Caliphate" by Fatemeh Zivari was published in Spring 1398, along with "God's Deputy" by Abdol-Mahmoud Jahangiri, which examines the divine Caliphate focusing on the viewpoints of *Ṭabāṭabā'ī* and *Fakhr al-Dīn al-Rāzī*, released in 1402 by Hajar Publishing.

The article "Human Caliphate in the Quran" by Mohammad Hashim Zamani examined and critiqued some interpretive opinions in the Journal of Quranic Research in 1378. "Analysis of Mulla Sadra's Principles in His Interpretation of the Story of Adam" by Mohammad Hossein Mahdavi and Mohammad Reza Khodai was published in the Azar 1392 issue of the Sadra Wisdom Quarterly, discussing the language of the Quran and the philosophical and epistemological foundations of Mulla Sadra in interpreting various parts of this story, including the discussion of Adam's Caliphate and the teaching of names. Another study titled "Explication and Analysis of the Foundations of Mystical Interpretation of the Verses of Caliphate and Their Role in the Expansion of Existence" was published in Dey 1400 in the Journal of Quranic Knowledge, led by Mahdi Najibi, focusing on the relationship between the verses of Adam's creation and the formation and expansion of the universe, as well as the statement of

the truth and levels of humanity in relation to degrees of existence.

Despite the multitude of mentioned cases, there is no independent written work dedicated to Javadi Amoli's interpretive opinions. Considering the methodological structure in the logic of understanding and the commentator's assumptions, only the following articles are available as a background for this research: "The Logic of Understanding of Ayatollah Javadi Amoli in the Interpretation of Verses about Women," published in Winter 1401 in the Journal of Quranic Knowledge; and "Examining Conflicts in the Foundations and Interpretive Opinions of Ayatollah Javadi Amoli: A Case Study of Verses about Women," published in Fall 1402 in Quranic Studies and Islamic Culture. It is evident that based on the conducted research, there has been no relevant study on this subject, neither theoretically nor methodologically, published to date.

## **1-2. Research Methodology**

The approach of this study is descriptive-analytical. It is descriptive in the sense that it first aims to outline the logic of understanding of the commentator by cataloging opinions and describing the structure of his thought in the three domains of "Understanding the world, humanity, and knowledge," thus providing an overall picture. Then, through the analysis and clarification of the data, it aims to depict the logic governing the commentator's interpretation (for further information about this method, cf. Fakhari and Abhari, 2022 AD/1401 SH: 90). Additionally, the data analysis generally employs "Thematic Analysis."

## **2. Conceptology**

Given that two concepts are central to this article, a brief explanation is necessary:

### **2-1. Logic of Understanding**

This is a structured and comprehensive system that serves as the cognitive apparatus based on which it sets rules and goals, defining orientations and approaches. This apparatus has a rigid order based on the individual's beliefs in their worldview, anthropology, and

epistemology (Fakhari and Abhari: 2022 AD/1401 SH: 87-86).

## **2-2. Divine Caliphate**

Caliphate refers to someone occupying the place of another; this succession can be in terms of temporal precedence or hierarchical order (Javadi Amoli, 2001 AD/1380 SH: 3, 28). In the case of the Caliph of God, both are applicable, as God is a pre-existing being in essence and holds a position and rank in a hierarchy relative to humanity (ibid: 101-102 and 33).

Based on the above, the classification of the three propositions derived from the first scene will be presented:

## **3- Javadi Amoli's Cosmological Perspective on the Announcement of Caliphate**

From his viewpoint in this scene, two realms exist simultaneously:

### **3-1. The World of Announcing Caliphate**

This is the position in which God announces the appointment of His Caliph to the angels, and following this question and answer, the teaching of names to Adam and the reporting by Adam to the angels occurs to clarify the reasons behind his Caliphate.

#### **- Creation of the World (Cosmogony)**

This scene occurs in a created and pre-existing world, and there is no discussion on the time and nature of its creation; its existence is considered an assumption.

#### **- Knowing the World (Cosmology)**

In the commentator's mind, the aforementioned world has the following characteristics:

First, its state transcends time; where past and present have no meaning (Javadi Amoli, 2001 AD/1380 SH: 3, 260).

The second characteristic is the classification of beings based on their level of knowledge, where the perfect human stands at the highest level of creation, through whom knowledge flows to other worlds. In the lower ranks, there are angels with varying attributes and

levels of knowledge (ibid.).

The third characteristic is that in this world, there is no possibility of error. In this state, nothing exists except the truth; thus, there is no place for doubt between truth and falsehood (ibid: 256). The reason for this is that in the worlds of divine might and the highest kingdom, fancy and illusion, which serves as the internal tools of external evil, cannot enter; hence, the possibility of falsehood replacing truth does not exist (ibid: 26; ibid: 2000 AD/1379 SH: 89-90). As we descend from these worlds, other realms emerge, where the mixture of truth and falsehood exists, such as in the scene of prostration, where the arrogance of Iblis (Satan) unfolds.

### **3-2. The Material World**

It is worth mentioning that in this scene, another world is discussed, described using terms such as: Cosmic system (ibid: 32), heavens and earth (ibid: 60, 38-39, 32), and the expanse of the universe (ibid: 197). Regarding the lack of a specific name provided by the commentator for this world, and based on the mentioned characteristics and the audience's familiarity, we will designate it as the "Material World."

#### **- Creation of the World (Cosmogony)**

In this section, there is no mention of the time and manner of the creation of the mentioned world. Instead, it only refers to the following points as the cause and purpose of its creation: to secure the world of the Caliphate of the perfect human (ibid: 197), the domain of his Caliphate, and his area of influence (ibid: 60), along with his benefit from it (ibid: 32).

#### **- Knowing the World (Cosmology)**

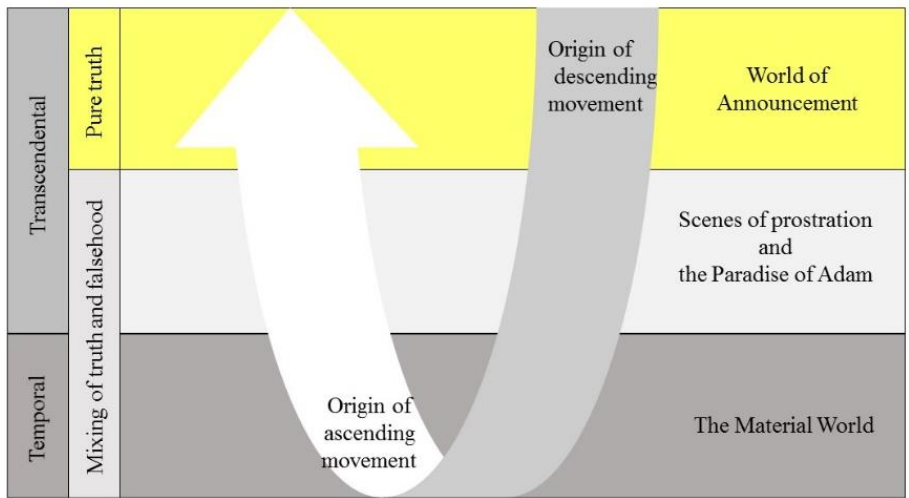
This world is the place of the elemental body of humanity (ibid: 38-39), the dwelling and location of their physical existence, and it serves as the origin of their evolutionary movement in the ascending arc (ibid: 116), which begins from matter (ibid: 38-39). To support what was stated in the section on the creation of the world, regarding the goal of creating the world to secure the realm of the perfect human, it is noteworthy that with the transition of the perfect human from the

realm of this world to the Hereafter, the world also transforms into the Hereafter (ibid: 197).

World	Creation	Time	Rank	Capability
World of Announcement	Created, pre-existing	Above time	World of pure truth	Origin of material creation
Material World		Confined to time	Mixture of truth and falsehood	Origin of evolutionary movement

Based on the above, the commentator's cosmology is a coherent, nuanced system that encompasses different worlds with specific characteristics that have a longitudinal relation with each other. The world of announcement is in the descending order, and the material world is in the ascending order, serving as the origin of human movement, with other realms located between these two.

**Javadi Amoli's Cosmology in the Scene of the Announcement of the Caliphate**



**4- Javadi Amoli’s Anthropological Perspective on the Announcement of Caliphate**

In this scene, the commentator’s anthropology is influenced by the prevailing cosmology, which defines the roles and relationships among three characters: God, the angels, and Adam. God's primary



role in this context is to manifest in the position of the one who is succeeded (the one being replaced) (ibid: 57-60), identifying His successor and explaining the reasons for accepting him in a practical manner. Adam is seen in two roles: As the Caliph in relation to God, and as the informant concerning the angels. The angels are first addressed by God and actively engage in questioning, and then they exhibit their incapacity in the role of receivers of news following God's inquiry. This crystallization of relationships in understanding humanity is particularly evident in the duality of the relationship between humanity and God as well as humanity and the angels; thus, this section will explain these two:

God  $\rightleftharpoons$  Human  $\rightleftharpoons$  Angel

Before beginning the discussion, it seems necessary to present the basis for the division. In this anthropological examination, the definition is based on the distinction between "Creation" and "Appointment." This duality, which is explained in some verses, first refers to the creation of a phenomenon and then to the appointment of a specific function for it. For example, in the first verse of Surah *al-An'ām*: "All praise is due to Allah, who created the heavens and the earth and made darkness and light..." It refers to the creation of the heavens and the earth, and then speaks of making darkness and light based on this creation.

In verse 54 of Surah *al-Furqān*: "And He it is Who created from water a human being, then made him [a relative by] lineage and marriage..." It speaks to the creation of humanity from water, and then it refers to the establishment of lineage and kinship for the created human. Similarly, in verse 81 of Surah *al-Naḥl*: "And Allah has made for you from what He created shadows and made for you from the mountains tents..." It references the creation of shadows from creatures and the establishment of shelter from the mountains (for further investigation, cf. verses: *al-A'rāf*/189, *Yūnus*/5, *al-Isrā'*/99, *al-Kahf*/48, *al-Rūm*/21 and 54, *Fāṭir*/11, *al-Zumar*/6, *al-Zukhruf*/12 and 19, *al-Ḥujurāt*/13, *al-Insān*/2).

**4-1. Creation of the Material Body**

In the position of announcing the appointment of the Caliph, the physical creation of Adam as the first human being has not yet occurred (ibid: 122). In the second position, the discussion of teaching names to Adam and him informing the angels about those names arises, but there is no mention of how and the stages of creation. Therefore, the topic of Adam’s creation is inferred during these two positions.

<b>First Position</b>	<b>Creation of Adam's Body</b>	<b>Second Position</b>
Announcement of the Caliphate		Teaching and Informing of Names

In the issue of the creation of God's Caliph, three points are noteworthy:

Firstly, the soul of the complete human being possesses a reality that predates the angels, is beyond time, and whatever appears after the existence of angels is a lower degree of that reality and a temporal being (ibid: 260 and 139).

The reality of the soul of the complete human being (timeless) → Existence of Angels → A shadow of the essence and truth of the soul of the complete human being (temporal)

Secondly, the angels are only intermediaries of divine grace at the lower or intermediate stages of the complete human being, that is, in the creation of his material body; the essence and reality of the Caliph of God, which is fundamental to the matter of Caliphate and serves as the teacher of the angels and the higher stage of his existence, is beyond the world of knowledge and comprehension of the angels (Ibid: 210-211 and 38).

Angels → Intermediary of divine grace → Creation of the material body of the complete human

Thirdly, given the lack of discussion on corporeal matters, what is expressed about the characteristics of humans in this scene pertains to the attributes of the immaterial soul. Due to these characteristics of the soul, humanity is the divine Caliph, and the present scene aims to demonstrate this significance to the angels. Therefore, it is dedicated

to explaining the highest attribute of the human soul (Caliphate) and transcending the intermediate attributes of that soul (lust and anger), which were referenced by the angels.

#### 4-2. Appointment of the Caliphate

Based on the events of the two positions in this scene, the position of humanity in the divine design is determined. This position is based on its specific characteristic in the Caliphate, which is grounded in the possibility of the actualization of names within the individual (ibid, 2000 AD/1380 SH: 3, 33).

According to the definitions provided regarding the Caliphate, this topic can be generally divided into two types:

Title	Basis	Resulting Orientation	In Charge of Perceptual and Motivational Powers	The Vicegerent and the One for Whom He is Vicegerent
Divine Caliphate	Natural inclination With adherence to reason and revelation	Truth, beauty, and goodness	God	Party of Allah
Satanic Caliphate	Sensory nature inclination Through the whispers of Iblis	Falsehood, lies, and evil	Satan	Party of Satan

(Javadi Amoli, 2000 AD/1380 SH: 3, 131-132)

The concept of having authority over powers in the divine Caliphate, according to the Hadith of the proximity of supererogatory prayers, emphasizes God's role in the powers of the believer at the level of love (al-Maḥāsin: 1, 291). This point in the context of Satanic Caliphate refers to the degree of Satan's influence over the powers of individuals under his dominion, based on the seventh sermon (Fayḍ al-Islam Isfahani: 3, 132) and 193 of *Nahj al-Balāghah* (Dashtī: 1, 406). The anthropology under the dominion of Satan indicates a person's

following of one whose reasoning is "I am better than him" and is distanced from monotheism. An example of this following is Qarun, whose reasoning is "I have been given it only because of a knowledge I have." (Javadi Amoli, 2019 AD/1398 SH: 321)

In defining Caliphate, it is essential to note that succession does not imply the delegation and transfer of authority to the Caliph; this is not possible concerning God due to His absolute presence in the world (ibid: 107-108). In the case of Satan, given the limitations of his Caliphate, which only encompasses the material worlds, it may seem plausible. Based on what has been stated, Caliphate can be considered a specific form of the "Manifestation" of the one who is succeeded (the original subject) in his Caliph (ibid: 104), where the Caliph, in both occurrence and persistence, serves as a mirror for the one who is succeeded (ibid: 53). Therefore, the complete human is a perfect mirror of God, showcasing Him to the extent of God's capacity, and through his mediation, other individuals witness God as much as their capacity for divine vision allows (ibid, 2003 AD/1382 SH: 175-176; 2014 AD/1393 SH: 151-152). Thus, what is presented in the scene of announcement is the Caliphate of the complete human and the complete Caliph of God, who, by God's permission, performs His functions throughout all aspects of the world of possibility (ibid, 2000 AD/1380 SH: 3, 93). However, all beings, according to their degree of existence and the scope of their attributes of beauty and majesty, act as Caliphs of God (ibid: 93-94).

In Javadi Amoli's perspective on establishing systems, the basis for policymaking and governance in society is the divine Caliphate. In this view, humanity is seen as a "Live being that is God-conscious"; the God-conscious being represents the ultimate limit of humanity in Javadi Amoli's perspective. The essence of humans in this definition as a "Living being" is akin to angels, and its last quality and limit, referred to as "God-seeking," is significant (Javadi Amoli, 2003 AD/1382 SH: 15-17; 2014 AD/1393 SH: 104). The Caliphate is a foundational element of existence and an inseparable part of their identity (the levels of divine Caliphate will be discussed later). Consequently, this dignity positions humanity at the center of a

structure based on God-centricity, where every thought and action in societal governance occurs following God's legislative will and is grounded in divine law (ibid: 141-142). This viewpoint fundamentally contrasts with the paradigm of humanism in Western thought, where humans, disconnected from God, set themselves as the standard for legislation and its implementation. In the view of Protagoras, human beings are the measure of all things that are and the measure of non-existence for all things that are not (Gathry, Fathi, 1996 AD/1375 SH: 11, 22).

The divine Caliphate is a concept that admits of gradation (Ibid: 94, 55, 40), and its levels indicate degrees of the connection between divine attributes and the spirit of the Caliph (ibid: 94). The source of this connection lies in the "Institutionalization of knowledge of the names" within human nature (ibid: 40); this means that all humans have the potential for knowledge of the names and the capacity for Caliphate, although belief and action are the factors that transform this potential into reality (ibid.). At the lowest level of Caliphate (the existence of potential), there are groups of people who are only considered human on a superficial level but are not truly human in essence and character; this group never reaches the state of actualizing their potential (ibid: 208). The essence of Caliphate is specific to a particular level of existence that constitutes the necessary and common standard, and according to the gradation of Caliphate, the differences in levels are determined after acquiring this standard (ibid, 2003 AD/1382 SH: 178).

The first level of Caliphate is mastery over oneself, even if the individual has no influence over others (ibid, 2019 AD/1398 SH: 282; 2014 AD/1393 SH: 149). Before reaching this level, a person is enslaved by their own desires. At the highest level of Caliphate, there are complete human beings who, with their knowledge of all names, have achieved the full actualization of human powers (ibid, 2000 AD/1380 SH: 3, 211 and 40), and between these two levels, there are multiple classes with varying degrees of knowledge and actualization. The existential identity of the Caliphs and divine saints possesses a degree of distinction despite sharing the essence of existence (ibid,

2003 AD/1382 SH: 178).

According to the interpreter, Caliphate is "A Type" in the sense that it is exclusive to a particular kind and class of humans (ibid: 176-178; 2014 AD/1393 SH: 153-154), namely the possessors of the rank of humanity (ibid: 2014 AD/1393 SH: 141). In this expression, Caliphate belongs to the human personality of the complete human (legal personality), and it is not limited to the person of Adam or the male gender (ibid: 189-183; 2019 AD/1398 SH: 290). Although the context and outward aspect of the position in the discussion of teaching Adam suggests an instantaneous quality, the interpreter believes that considering the aforementioned perspective on Caliphate as a type and the necessity for the effect of teaching to encompass the complete human type, the manifestation of activation occurs progressively (ibid, 2000 AD/1380 SH: 192).

Levels of Caliphate can be summarized in the following categorization:

Level of Potential	Level	Level of Knowledge of Names	Level of Divine Caliphate
Existence of Potential	-----	Capability for Knowledge of Names	Capacity for Caliphate
Actualization of Potential	Weak to Moderate Levels	Knowledge at Weak to Moderate Level	Manifestation of Caliphate at Weak to Moderate Level
	Complete	Knowledge of All Names	Complete Caliphate

(Javadi Amoli, 2000 AD/1380 SH: 3, 40)

In a more precise examination, the relationship between the levels of actualization of potential and the levels of Caliphate can be explained as follows:

Degree of Presence of Perfection Attributes	Capacity and Speed of Acceptance and Deterioration	Level of Caliphate
State	Capacity for Deterioration - Rapid	State
Queen	Capacity for Deterioration - Slow	Queen

Degree of Presence of Perfection Attributes	Capacity and Speed of Acceptance and Deterioration	Level of Caliphate
Essential Qualification	Constitutive of Essence / One of the Essential Components (Essence-Particularity) Non-deteriorable despite the Essence	Essential Qualification
Existential Qualification	Identity itself (Identity-Identity) Hypothetical Transformation of Deterioration while Preserving Identity	Existential Qualification

(Javadi Amoli, 2000 AD/1380 SH: 3, 93-94)

According to what has been discussed, at the highest level, the position of Caliphate encompasses the entire identity of the human being (ibid: 129-130), and in view of the simplicity of existence, it is identical to that identity (ibid: 94) and can never be separated from existence (ibid: 129-130). In his perspective, the divine Caliphate is the highest position of the human wayfarer (ibid, 2014 AD/1393 SH: 140-141), and above this position is the immersion in pure monotheism (ibid: 119).

The interpreter does not view Caliphate and the teaching of names as two separate positions for the complete human; rather, he considers the teaching of names as the foundation of the position of Caliphate (ibid, 2019 AD/1398 SH: 283). Therefore, in this context, the second position is foundational to the first. In his thought, names are external realities (ibid, 2000 AD/1380 SH: 3, 170), immaterial, possessing consciousness (ibid: 169 and 164), and rational, residing in the divine presence, which is one of the highest ranks of the unseen, and therefore, they are imperishable (ibid: 214 and 169). These realities become defined and multiply as they descend through the realms (ibid.), generating all the realities of both the unseen and the witnessed world (ibid: 170). Javadi Amoli, by accepting the law of causation in wisdom and the system of the manifest and the manifestation in mysticism, regards the names as specific and defined; in this sense, each name has a unique level of existence and manifestation that it does not exceed (ibid: 216). According to the interpreter, only the

characteristics of the chosen ones are worthy of the divine names, because upon their reaching the rank of nearness in supererogatory prayers, God becomes, in the realm of actual manifestation, their tongue, and the chosen ones describe Him with divine language, unlike others (ibid: 217-219). He interprets the divine speech in the context of the hadith of drawing near to supererogatory prayers, which refers to God's omniscient understanding of the heavens and the earth, as God's representation in expressing the words of His Caliph (ibid: 263).

Among the names, he considers the name "The All-Knowing" (*'Alīm*) to play a primary role in Caliphate (ibid: 192; ibid, 2019 AD/1398 SH: 283), and while the term "The Powerful" (*Qadīr*) is not explicitly mentioned in the description in the verse, he regards it as a central element of the divine Caliphate, acknowledging that reasons—such as conciseness or the role of knowledge in creating power—have led to its absence in discussion (ibid, 2000 AD/1380 SH: 3, 199-200). Of course, not every type of knowledge is considered relevant at this level; only knowledge of the names is introduced as the standard for divine Caliphate (ibid: 193), which differs from absolute knowledge in practice (ibid, 2019 AD/1398 SH: 303).

Javadi Amoli, accepting *Ṭabāṭabā'ī's* perspective, considers both the evolutionary path and the direct witnessing as stronger and clearer in expressing the implications and discovering the intended meaning (ibid, 2000 AD/1380 SH: 3, 32), and he views both acts of teaching and informing as belonging to this category, although he acknowledges the difference in the degree of witnessing the truth between Adam and the angels (ibid: 248, 169, and 164; 2014 AD/1393 SH: 158). He points out two aspects regarding the differences between Adam's achievements and those of the angels in this context: first, the differences in the expressions of "He taught" (*'Allama*) and "He informed them" (*Anba'ahum*) (ibid, 2000 AD/1380 SH: 247), and second, Adam's direct knowledge in contrast to his intermediary role in informing the angels, indicating Adam's superior rank (ibid: 248). He attributes this difference to the angels' inability (ibid: 238), as they could only bear witness to a weak degree of the



names (ibid: 248 and 164). Therefore, he regards the complete human, due to their direct learning of all names, as absolutely superior to the angels (ibid: 261), and in this correspondence, he considers the position of angels to be "Messengers who are intermediaries of degrees from certain Names." He maintains a belief in the superiority or, ultimately, the equality of humans with angels and does not accept the superiority of angels over humans (ibid, 2019 AD/1398 SH: 333-334). Despite the Qur'an not explicitly stating this, he believes in the mediating role of the complete human in divine communications with other beings, including angels (ibid: 333-336).

In his explanation of the all-encompassing nature of the complete human, he describes this individual as embodying both negative and positive names, and therefore a manifestation of all divine names (ibid, 2000 AD/1380 SH: 199). Consequently, while the earth serves as the place for their material body (ibid: 116 and 39-38), they are, unlike other earthly beings, not material (ibid: 206). They encompass both the physical and the metaphysical (ibid, 2003 AD/1382 SH: 282) and are capable of a coherent synthesis—meaning a synthesis that preserves the integrity of the singular entity—between the five presences: the realms of humanity, nature, the angelic, sovereignty, and divinity (ibid.). In each realm, they perform the respective tasks (ibid, 2000 AD/1380 SH: 3, 206) and regarding such complete encompassing, they are the universal entity (ibid: 207 and 118; 2014 AD/1393 SH: 137). The interpreter ascribes a rank to the complete human that is higher than the material body and even the immaterial soul, believing it possesses divine presence and intimacy with God, thus exerting control over their soul (ibid, 2000 AD/1380 SH: 123). He regards the complete human as a manifestation of God in terms of attributes, actions, effects, and even essence (ibid: 93); the Caliph of God is the "Hand of God" working in the form of a human being and is, in fact, God Himself who performs that action, and the Caliph becomes the conduit for the emanation of actions and the descent of divine will (ibid: 108), with the name "Caliph of God" being solely his celestial title from which all earthly titles stem (ibid, 2014 AD/1393 SH: 137).

He identifies two factors as obstacles to Caliphate: First, if a person does not consider them a representative and attributes authenticity to them, and second, if they regard themselves as a representative of someone other than God (ibid, 2019 AD/1398 SH: 295-296).

Javadi Amoli describes the relationship between knowledge and mediation in Caliphate with the following correspondence:

- Knowledge without mediation of all names → Unmediated Caliph: Complete Caliphate → Caliph of God

- Knowledge with mediation of some names → Mediated Caliph → Both Caliph of God and Caliph of the Caliph of God (ibid: 3, 211, 205, and 106-104).

Given the oneness of God, he believes there is only one way to attain the role of God's representative (ibid, 2019 AD/1398 SH: 292), which is the path of the prophets and saints (ibid: 293). In explaining the method of accessing the Divine names, he suggests that the means for access is through detachment from time, movement, and change (ibid, 2000 AD/1380 SH: 220) and points to three methods for achieving this perfection: the activation and flourishing of the innate disposition (ibid, 2019 AD/1398 SH: 313-314), the acquisition of knowledge and insight, and divine bestowal (ibid, 2000 AD/1380 SH: 3, 134). Some ranks of the complete human, such as legislative prophethood and Caliphate, can only be attained through divine giving, which is intrinsically tied to divine will and requires the purification of the soul and the sanctification of the intellect (ibid, 2019 AD/1398 SH: 313-314). Through the acquired method, a person must learn the beautiful names through teaching, understand their meanings, and embody their truths in their being (ibid: 282; 2014 AD/1393 SH: 149), with this final embodiment being subject to variations dependent on the agent (ibid, 2000 AD/1380 SH: 134).

The interpreter regards the teaching of names to Adam as the source of his dignity, which, due to its capacity, also encompasses all his descendants (ibid, 2019 AD/1398 SH: 327). In his view, dignity pertains to the intrinsic nobility of a being, which for humans relates to their soul (ibid, 2014 AD/1393 SH: 175-176). Humans are fully

dignified due to the coherent synthesis of their natural and metaphysical dignities (Javadi Amoli, 2014 AD/1393 SH: 176-177; 2019 AD/1398 SH: 327), and the Jinn and angels, who do not possess such a rank, are humble before them (ibid: 181; 2019 AD/1398 SH: 328). He believes the criterion for measuring human dignity is the word of the Noble God (ibid, 2019 AD/1398 SH: 331), and when discussing examples of dignity in the verse "We have honored" (*Karramnā*), he posits a standard, considering individuals who only possess a human form and lack the essence of humanity to be devoid of dignity (ibid, 2014 AD/1393 SH: 183; 2019 AD/1398 SH: 332). This group includes two categories: first, those who have descended into animality and have become even lower than that and second, those who are active in deceit and are, in their essence, human devils, aligned with the devils among the jinn and enemies of the prophets (ibid, 2014 AD/1393 SH: 186; 2019 AD/1398 SH: 337).

By separating these natural and identitarian humans, we enter the category of those who are dignified, which according to the verse refers to the true offspring and righteous successors of Adam (ibid, 2019 AD/1398 SH: 333). This includes two groups: Those who have remained steadfast in their innate monotheism and those who have blessed their innate nature by responding to the prophets (ibid, 2014 AD/1393 SH: 187; 2019 AD/1398 SH: 338). The first two groups have fallen prey to the schemes of Satan and have buried their innate nature, whereas the prophets purify and invigorate that nature (ibid, 2019 AD/1398 SH: 338).

The presence of angels in this context and their special relationship with Adam means that a more precise understanding of the rank of humanity is dependent on recognizing and understanding this relationship. For this reason, this topic will be addressed under the discussion of anthropology:

### **4-3. Angelology**

#### **4-3.1. Creation**

Throughout the Qur'an and consequently in these verses, there is no discussion regarding the time and manner of the creation of angels.

#### **4-3.2. Appointment: Angels, the Students of the Complete Human**

Javadi Amoli considers the existence of angels to precede that of the elemental existence of the complete human, based on the order of scenes (ibid, 2000 AD/1380 SH: 3, 260), although he considers the spirit and essence of the human to be superior and prior to the angels, accepting the mediation of angels only in the material creation of humans, which is the lower or intermediate degree of their existence (ibid: 210-211 and 38).

In his discussion of how perfections are realized in angels, he acknowledges one stage of angelic perfection (ibid, 2019 AD/1398 SH: 306). Accordingly, all angels are not on the same level and go through different stages in their particular journey. At the highest of these levels are the pure angels, who are known holders of a specific rank (ibid: 308). The granting of all perfections to this group is done all at once, and for them, advancement and waiting for future perfection do not hold meaning, as their beginning and end are the same (ibid: 308). Lower levels, which are connected to realms below themselves, exist at the level of the soul and have room for advancement, and as indicated by "We have no knowledge except what You have taught us," they have not completed the entire path of perfection (ibid.).

In the interpreter's view, angels are merely imperfect beings who do not require any external thing for their perfection and learning other than the manifestation of the divine light of knowledge within themselves (ibid: 307-308). Regarding angels who are in a state of anticipation, he suggests that teaching, reporting, and the concepts of precedence and succession are applicable, but for others, all knowledge is simultaneously attained and presents (ibid: 28, 179-180).

Based on the two emphases of "All" (*Kulluhum*) and "All together" (*Ajma'ūn*) (Javadi Amoli, 2000 AD/1380 SH: 3, 36), he views the angels present in the divine announcement scene as distinct from those in the prostration scene (ibid: 3, 35). He believes that in the first position of this scene, not all angels are addressed by the divine announcement, as firstly, some of them exist in states of immersion in

divine witness and permanence after annihilation, which is why they are excluded from the address and conversation (ibid: 38). Secondly, the pure angels do not need to learn (ibid, 2019 AD/1398 SH: 308). Thus, all those who prostrated are not considered students of Adam and are not amenable to learning (ibid: 308-309). Furthermore, if it is established that all angels were involved in the question, those immersed in divine witness were not authorized to participate, and their issue lies in the original question and the omission of a silent mention (ibid, 2000 AD/1380 SH: 3, 145-146).

The interpreter states that based on the manner of the announcement, God prevented the angels from rebellion and insurrection by clearly demonstrating the matter of succession to them (ibid: 37). This statement implies the acceptance of degrees of free will for the angels.

From Javadi Amoli's perspective, the angels have two claims regarding the succession of humanity, both of which are rejected in the subsequent events: first, they claim their own qualification for the succession (ibid: 186-185; 2014 AD/1393 SH: 145); and second, they question the qualification of humans for this position. Therefore, God defines the subsequent position with the challenge of names and the reporting from Adam to clarify his truth to the angels (ibid, 2000 AD/1380 SH: 3, 185-186). He views the angels' question as deeper in content compared to the reason for Iblis's arrogance, as Iblis has a material perspective, while the question of the angels transcends material nature and concerns some of the inner faculties (desire and anger) (ibid: 144). Additionally, due to the angels' exalted position in their relation to God, he considers a dimension of audacity in their words to be probable; this audacity is a boldness and courage stemming from confidence in love (ibid: 92).

The interpreter associates the angels' lack of qualification for teaching with their existential characteristics; they are merely manifestations of the names of God's transcendence, and their lack of manifestation of the names of similitude leads to their limited and mediated succession (ibid: 204). This existential limitation confines their knowledge, which is foundational to their glorification (Javadi

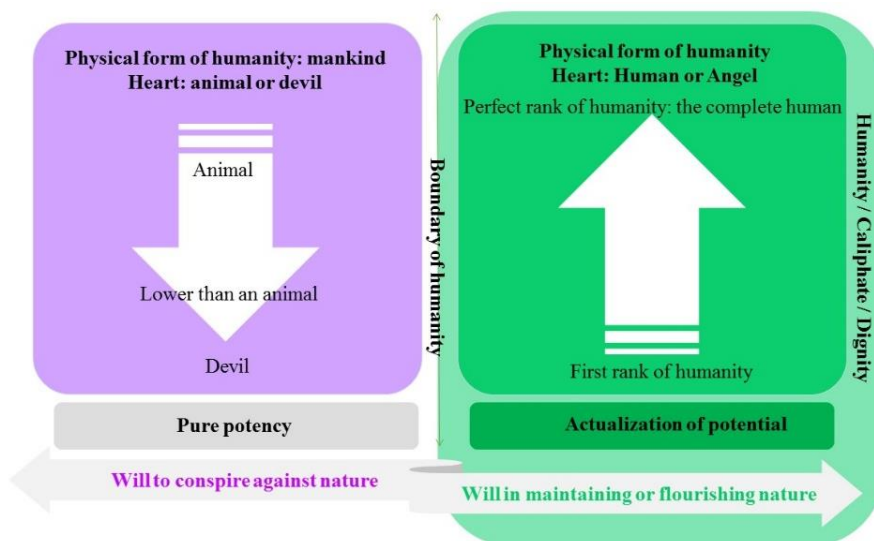
Amoli, 2000 AD/1380 SH: 3, 186), thereby making their praise somewhat deficient and not commensurate with the grandeur of the divine (ibid: 86). This knowledge, prior to reporting, was limited to the truths of the angels themselves and those beneath them; thereafter, they became informed about the truths above them (ibid: 215), which pertained to the higher realms of the unseen world, and accordingly, they glorified at higher levels of knowledge (ibid: 250).

He considers the depth of divine names to be beyond the existential capacity and understanding of the angels, and after the announcement by Adam, he posits a certain barrier to their comprehension, which he refers to as a "Light veil" (ibid: 181). He views the angels' initial declaration of incapacity as stemming from their ignorance of many hidden matters, and according to the tenth clause of sermon 91 of *Nahj al-Balāghah*, he considers this to denote their steadfastness in knowledge (ibid: 241). Furthermore, he interprets the angels' expression — where they recognize God alone as their teacher despite being informed by Adam (Maryam/64) — as a manifestation of pure monotheism and complete focus on God (ibid, 2019 AD/1398 SH: 309-310). He argues that this is the reason for the Quran's depiction of their attributes, to assist humanity, which progresses on its ascendant path toward the encounter with God, in becoming angelic, engaging in the teaching of angels, and thus facilitating the path of succession for them (ibid: 317-319).

Therefore, Javadi Amoli's anthropological perspective outlines the characteristics and relationships of beings that exist within a sequential and hierarchical system of the universe. The beings in this scene include humans and angels, which possess stages of vertical evolution based on a unique knowledge. In this context, the primary position of humanity is higher or at least equal to that of the angels, although its secondary range encompasses a broad spectrum that is categorized by three components: pure power, will, and the actualization of power, which exhibits vertical levels. At the lowest level of this spectrum, an individual's will is positioned towards the concealment of their potential. This group consists solely of a form of humanity that is referred to as "Mankind," with their spirit situated in

one of three stages: animal, lower than animal, and devil. At higher levels, the potential flourishes according to will (the text of humanity), and varied forms of actualization emerge. These levels essentially signify the manifestation of divine attributes in an individual's spirit and their presence in the realms of existence, leading to actions that are appropriate to those realms. The highest level is the complete actualization of potentials, which is realized by a specific group known as the "Complete Human" or the "Divine Vicegerent." Given the primary position, it seems that the commencement of human movement originates from the middle or upper stages of this spectrum.

In Javadi Amoli's anthropology, this is the context for the declaration of the emerging of succession



\*Heart or spirit or essence refers to the same existential reality of human beings.

### 5- Javadi Amoli's Epistemological Perspective on the Announcement of Caliphate

In this section, three general structures of epistemology based on the method of logical understanding will be elucidated:

**5-1. Cognitive Powers**

These powers constitute the structure that gathers data within humans. This structure is diverse and utilizes various tools for receiving information (ibid, 2000 AD/1379 SH: 297). The interpreter believes that the degrees of knowledge vary based on the nature of the object of knowledge:

Object of Knowledge	Degree of Knowledge
Material	Sensory
Imaginal	Malakuti (Celestial)
Rational	Abstract
Divine Identity	Purely Divine

(Javadi Amoli, 2005 AD/1384 SH: 85)

In the material world, this structure encompasses the five sensory powers and their physical organs. However, regarding the characteristics of the world of declarations, there is no mention of material tools in this context, and the higher powers are discussed. In this viewpoint, the human soul possesses five cognitive faculties: sense, imagination, intellect, will, and heart, each having its specific tools. Despite this multiplicity of tools, due to the presence of the soul in all degrees, the true perceiver throughout all phases is the soul itself (ibid, 2005 AD/1384 SH: 297). The ranks of this perception are as follows:

Power	Tool	Object of Knowledge	Characteristics of Object	Degree of Knowledge
Sense	Five senses	Material object: perceived by extension	Related to the natural world and possessing temporal and spatial characteristics	Sensory
Imagination	-----	Imaginary form	Form without matter	Imaginary
Intellect	-----	General meanings applicable to imaginary or sensory forms	Abstract meanings limited to conceptual perception	Rational
Whim	-----	Rational	Requires intervention	Imaginative



Power	Tool	Object of Knowledge	Characteristics of Object	Degree of Knowledge
		meanings added to specific forms	from the imagination	
Heart	-----	Abstract meanings	Personal external being with existential extent	Heartfelt

(Javadi Amoli, 2005 AD/1384 SH: 297-300)

Given the immaterial nature of the world of declarations, it can be said that heartfelt understanding is desirable in this scene. In the interpreter's view, the knowledge of monotheism is not like acquired sciences, where the human mind at the beginning of creation is akin to an unwritten tablet (ibid, 2000 AD/1380 SH: 3, 285).

Additionally, according to his explanation regarding the tripartite classification of the objects of knowledge in possible existences, the world of declarations is positioned within the realm of rational worlds, as mentioned in the cosmology section as the world of *Jabarūt*:

Object of Knowledge	Worlds	Definition
Existences of Possible Worlds	Intellect	General truths independent of specific dimensions or material constraints
	Imaginal	Non-material truths with dimensions: true dreams and visions
	Nature	Sensory-perceived world / requiring rational validation

(Javadi Amoli, 2005 AD/1384 SH: 317-319)

On the other hand, in the quadruple classification of the objects of knowledge, the legal personality of Adam in learning the names from God and the angels in reporting from Adam is positioned in the realm of the self-sufficient being:

Object of Knowledge	Realm of Existence	Characteristics	Level of Existence
Essence of Being	Above Complete	Pure perfection / securing all perfections of other beings	Divine Realm
	Complete	Possessing all appropriate	Realm of

Object of Knowledge	Realm of Existence	Characteristics	Level of Existence
		perfections	Intellect
	Self-sufficient	Lacking some perfections / self-sufficient	Realm of the Soul
	Deficient	Lacking perfection / lacking self-sufficiency	Realm of Nature

(Javadi Amoli, 2005 AD/1384 SH: 319-320)

Accordingly, the commentator regards teaching and reporting as belonging to the realm of intuition, and defines the meaning of teaching as the manifestation of the truth of knowledge within the essence of the learner, which is free from defects such as error, forgetfulness, and ignorance (ibid, 2001 AD/1380 SH: 3, 166), something not prevalent in human scientific communities. The degrees of this intuition vary according to the tolerance and capacities of the witness (ibid: 169, 164, and 22). The aforementioned limits regarding the angels, besides this case, are expressed differently, being reduced from teaching to reporting (ibid: 247-248).

### 5-2. The Mental Structure of Knowledge or the Logic of Truth

The mental structure is the single building that processes data obtained from cognitive powers, and its arrangement and interpretation are influenced by the logic of understanding as perceived by the interpreter (Alidad Abhari, 2022 AD/1401 AH: 43). Javadi Amoli asserts that the positioning of objects in the world depends on worldview, and the accuracy and intensity of the worldview are seen as a function of the level of epistemology (ibid, 2004 AD/1382 SH: 317; 2014 AD/1393 SH: 135):

Epistemology → Worldview → Positioning of Objects in the World

Empirical epistemology, with its restriction of worldview to sensory perceptions, summarizes existence within nature and considers the intangible to be myth and superstition, thus blending this knowledge with ignorance of higher levels (ibid, 2019 AD/1398 SH: 313). Mystical and Qur'anic worldviews regard the rank of human caliphate

as related to the inclusive existence of humanity, encompassing the realm of all creation and overseeing the universe (ibid, 2015 AD/1393 SH: 135).

In his view, understanding the essence of anything is impossible, and this knowledge is exclusive to God (ibid, 2005 AD/1384 SH: 61). On the other hand, human understanding of anything is limited to the realm of possibility and is proportional to the connection with divine grace (ibid: 62). In this context, he refers to the position of the First Emanation or the First Manifestation, which is the embodiment of the Divine Name and the Face of God, and it can open up the expansive divine grace, hence other humans should emulate him and draw near to him according to their own existential extent (ibid.).

In Javadi Amoli's interpretative outlook, the verse announcing succession holds a special place; although none of the verses explicitly mention its content or detail, he asserts that all or most verses of the Qur'an are an explanation of the succession of the complete human being (ibid, 2001 AD/1380 SH: 3, 149; 2019 AD/1398 SH: 279). This explanation is of the nature of interpreting the Qur'an through the Qur'an based on thematic connections (ibid, 2018 AD/1398 SH: 279; 2014 AD/1393 SH: 148). Regarding this significance, the only verse that can be considered equivalent to the Qur'an is the verse on succession (2019 AD/1398 SH: 280).

In this regard, the object of knowledge (the Names) is first discussed, with its special nature causing a unique type of perception in the world of declaration. The commentator introduces the Names as rational external beings (ibid, 2001 AD/1380 SH: 3, 169-170, 164), rather than as words and concepts that conform to acquired knowledge (ibid: 215). He considers the naming of these beings as Names to be indicative of their nature as signs for God (ibid: 169). In explaining the reasons for the differences among commentators regarding the meaning of the Names, he points to the modeling of individuals based on their logic of understanding, attributing the cause to differences in their epistemic identity, which leads each group to interpret them according to their own purpose (ibid: 178-179). It seems his statements in this section relate to a narration from the Ahl al-Bayt

(AS) (Ḥalawānī, 1987 AD/1408 SH: 1, 110).

He envisions the following degrees of the Names in human knowledge:

Title	Meaning	Manifestation	Connection of Levels
Divine Name	Sign, verse, and proof of God	External	Names of Allah
Mental Form	Name for external truth	Mental	Names of the Names of Allah
Word	Name for mental concept	Verbal	Names of the Names of the Names of Allah

(Javadi Amoli, 2001 AD/1380 SH: 3, 170)

In the second stage, the specific characteristics of the perceiving agent are addressed. The context of teaching—which is a form of evolution—exclusively belongs to the existence of a power, signifying the lack of complete intellectual abstraction. It does not matter whether this being, like humans, has a body and soul, or whether, like angels, it does not (ibid, 2001 AD/1380 SH: 242). In understanding rational and abstract matters, although conversation, debate, discussion, study, and physical research are temporally bounded, the stage of contemplation is free from time. Therefore, although the teaching of the Names occurred after the bodily creation of Adam, the essence of those Names, their manner of witnessing, teaching, and presentation to the angels is timeless (ibid: 180).

In explaining the generalities of this scene, it is significant to note that, despite being one of the prominent thinkers of Sadra, the commentator believes that depicting the points of succession and the discussions surrounding psychology should be coordinated with the principle of the spirituality of existence and the traditions regarding the precedence of souls over bodies. He sees the application of the corporeality of existence and the spirituality of endurance in Sadrian thought as requiring effort and ingenuity (ibid: 222-223).

From a knowledge-giving perspective, the commentator considers the Qur’anic narratives and the story of Adam as a personal and historical case in which only a single real entity existed at the time of the event. However, a general principle governs each of them, which

is the divine custom that is continuous and unchangeable. It is possible that another individual in history may be subjected to the same behaviors and conduct; this custom in the story of Adam illustrates an example of the divine vicegerent (ibid: 137), as the essence of humanity, which is the foundation of succession, has a continuous process throughout history and includes other examples.

He does not accept the notion of the story being purely symbolic in the sense that it lacks a corresponding real externality (ibid: 229, 223, 137-138) and rejects two meanings of allegory in the story: that of a baseless fictional narrative and that of logical allegory. From his perspective, the allegorical nature of the Qur’anic stories signifies that an intelligible and hidden truth that has occurred is conveyed in a tangible and observable manner (ibid: 223). This point may be expressed with the term “example” at the beginning or end of a story or may be understood according to the interpretative insights of the commentator (ibid: 228). In this interpretation, the essence is rooted in the reality of the events, and interpreting them as allegorical requires unnecessary considerations, leading to difficulties in understanding, as words are established for the souls of meanings, not for the forms and characteristics of examples, and thus have no share in the realm of concepts (ibid.). Moreover, what may seem to suggest using allegorical methods to explain all heavenly teachings in the surface of certain verses (al-Isrā’/89 and al-Rūm/58) actually only mentions using any kind of example in necessary cases, not universally (ibid: 229). In line with this definition of allegory, he regards the Qur’an as possessing a manifestation—indeed, an embodiment—at the following levels of existence (ibid: 226):

Longitudinal Level	Existential Realm	Existential Level	Characteristic	Manifestation of Existential Level
Fourth	Essence of God	Scientific	Indeterminacy	
Third	<i>Jabarūt</i> (Might)	Rational	Determined rationality, free from symbolic quantity	Scientific
Second	Non-Material	<i>Mithālī</i>	Quantitative	Rational

Longitudinal Level	Existential Realm	Existential Level	Characteristic	Manifestation of Existential Level
	( <i>Mithāl</i> )		determination, free from body and mass	
First	Matter	Verbal	Material rhythm, embodied from the example of existence	<i>Mithālī</i>

(Javadi Amoli, 2001 AD/1380 SH: 3, 226)

### 5-3. Effects of the Logic of Understanding on Knowledge

According to his theological perspective, the commentator considers the highest rank of divine caliphate to belong to the Messenger of God, attributing the singular address in the phrase (*Rabbuk*) in Surah *al-Baqarah* (30) exclusively to him for this reason. For Javadi Amoli, although the Prophet is outwardly a son of Adam, he is inwardly and essentially considered his father; thus, he is referred to as *Ādam Akbar* (the Greater Adam) and *Ab Aqdam* (the Earlier Father) (ibid, 2001 AD/1380 SH: 3, 23). This sacred existence surpasses all of creation without exception and is the most esteemed of all, being the first emanation and the first manifestation, with no entity superior to or comparable with him in the realm beyond God (ibid, 2019 AD/1398 SH: 334).

Moreover, he views the pinnacle of caliphate for the greatest vicegerent in the continuous teaching of the Names and the nurturing of a vicegerent-oriented knowledge as foundational (ibid: 282). Thus, accepting the narration of *Hārith ibn ‘Abdullāh al-Hamdānī* from Imam Ali (AS) (Majlisī: 6, 178), he recognizes the second rank in this hierarchy for Amir al-Mu'minin Ali (AS) and asserts the true existence of both before the creation of Adam (ibid, 2001 AD/1380 SH: 3, 139). He emphasizes the complete representation of the comprehensive divine vicegerent—the Messenger of God—in reflecting God's attribute of establishing caliphate and the appointment of Imam Ali during *Ghadīr* and other instances (ibid, 2001 AD/1380 SH: 3, 100-101). Following him, this position is attributed to other members of the Ahl al-Bayt, who are considered the essence of the Prophet, and thereafter, the Prophets of resolution are placed (ibid, 2019 AD/1398

SH: 290), with Adam's rank addressed after them.

He sees the event of *Mubāhala* as a prominent example illustrating the scientific and practical effects of caliphate within the realm of existence (ibid, 2003 AD/1382 SH: 178). A closer examination of this event clarifies that the discussion concerns the governance of God's caliphate in invoking divine curses and punishments, which pertains to actions rather than mere words (ibid: 180).

Additionally, relying on the Hadith of the proximity of supererogatory prayers (*Nawāfil*), Javadi Amoli considers the rank of caliphate to mitigate the soul's pain after descending from the station of proximity. According to this narration, God takes responsibility for the perceptual and motivational pathways of his vicegerent (ibid, 2001 AD/1380 SH: 3, 221-222), and this closeness alleviates the anguish of separation.

It appears that Javadi Amoli's epistemological viewpoint is rooted in his mystical perspective. This viewpoint recognizes the diversity of the levels of knowledge and its faculties in the longitudinal realms, both of which depend on the nature of the objects of knowledge. Two key points in this understanding are notable: first, the knowledge of the realities of things belongs solely to God and is beyond human capability; second, other levels of knowledge are contingent on the connection with God concerning the manifestation of the Names and the hierarchy of caliphate.

In his view, the narratives of the Qur'an are external personal events, yet the overarching principle governing them is a continuous and unbreakable tradition that can be repeated throughout history. The manifestation of this repetition in the story of Adam in the context of "The caliphate of a kind" becomes apparent, and according to the interpretation of the Qur'an through the Qur'an in its content, the entirety of the Qur'an interprets this caliphate.

The commentator's perspective on the emergence of the soul in the material world differs from that in the non-material realm. His foundation in explaining the non-material worlds is based on spiritual emergence, while in the material world; he emphasizes the

corporeality of emergence and the spirituality of permanence.

The logic of the commentator in delineating the ranks of caliphate based on knowledge distinctly highlights the precedence and priority of the Messenger of God and his household, as well as the Prophets of resoluteness prior to Adam.

### **Conclusion**

In the context of declaring divine caliphate, the basis of Javadi Amoli's interpretive thought rests on three foundational assumptions of understanding. In this discussion, his focus is on anthropology (determining the characteristics of the perfect human in relation to God as the creator of the vicegerent and in relation to the angels as the caliph's students), whereas cosmology and epistemology are subordinate to the elucidation of the human being as the vicegerent of God. His mystical and philosophical views depict a system based on the manifestation of knowledge through the Names in the perfect human and consequently in believers aligned with the pure nature of monotheism. This path illustrates their forms as angelic and human across longitudinal worlds from descent to ascent. Conversely, it also references the manifestation of animalistic and satanic forms in the satanic vicegerents and their descent from the precincts of divine honor.

In his worldview, this moment is trans-temporal and free from the possibility of error, with the opposite being the material realm as the place of the elementally formed human body and the origin of his evolutionary movement. In his epistemological perspective, the commentator elaborates on the various ranks of human knowledge and considers the knowledge of the divine essence and the perception of the realities of things to be impossible. Beyond this level, he acknowledges a range of knowledge from sensory to spiritual for humanity. He deems the story of Adam as an external personal event and asserts the reality of the story of the declaration of caliphate, maintaining the belief in the continuity of the tradition of appointing a vicegerent in the perfect human. His attribution of the highest rank of the perfect human to the Prophet and his household reflects the



commentator's beliefs.

His navigation through the theory of the corporeality of emergence and the spirituality of permanence in explaining the worlds of the soul, alongside his receptiveness to the essence of Shiite narrations and the application of mystical and philosophical teachings and assumptions in his interpretive opinions, indicates a form of independent thought characterized by both elevation and fluctuation in response to various texts and ideologies.

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