

## Esoteric Concept of "Divine Caliph" in the Qur'an

Zahra Teymouri

Islamic Sciences Researcher

[zahrateymouri@yahoo.com](mailto:zahrateymouri@yahoo.com)

### Abstract

This research is an inward concept of the word "Caliph" (*Khalifah*) in Sura Bagharah. Keeping in mind the importance of investigation in Quranic words and phrases the researcher has come to perceive the true meaning of "Divine Caliph" after studying Lexical meaning of this word through pondering and thinking in verses 30-39 of Sura Bagharah of Qur'an, it is done by using true meaning of existing key words and phrases in the mentioned verses and it looks that the author has reached the true meaning of this title in human being. In this direction existential structure of "Adam" and his mission has also been purported. In this study the effect of true teaching of "*Al-Asmā al-Husnā*" in human, s structure has been studied. The result is perfect manifestation of Gods names (attributes) in human being. The main factor in proving this attribute "Divine Caliph" to be true is the perfect manifestation of God's attributes in human being accordance of this matter will be followed by the obedience of all the world's forces to human being. That is shown in the form of angels bowing down in front of Adam in Qur'an. I identicalness of this special quality in the personality of Divine Saints, specifically *Ahl al-Bayt* (the member of our holy prophet's family) shows itself gradually in this world; then the purpose of "downfall" of Adam to this world (which is the world of matter and graduation) is demonstrated in gradual achievement of the position "Divine Saints" to reach the best position and will be the perfect manifestations of God's name and attributes. It is followed by proximity to God. That is when the leadership will be demonstrated in them, then the main duty of "Divine Caliph" will show itself in leadership. In fact, Imams are whom that names and attributes of "Lord of all the worlds" have been put in practice in them in full sense and this is the conceptual

meaning of "Then he gave Adam knowledge of the nature and reality of all things and everything". In the case of other human beings corresponding to their faith and deeds and also corresponding to the range of their obedience to Imams and *Ahl al-Bayt* who are the true evidence and real concept of perfect human being, God will give them an order of ideal perfection in humanity and this is a cause for to enjoy affinity to God and saints closed to God.

**Keywords:** Caliph, Earth, Adam, the knowledge of God's names, bowing down, Downfall.

### Introduction

Given that the title "caliph" for Adam is from Allah Almighty, which has been mentioned in the Holy Qur'an; therefore, the main and best reference to get a sense of the character for "Adam" is the Quran.

Since the true understanding of the Qur'an's concepts is possible through the *Ahl al-Bayt* (as), to understand the word "caliph" as one of the Qur'anic verses, therefore the use of the infallible words of the Qur'an is inevitable.

The aspects of the narrative of Adam's story are mentioned in various surahs and verses of the Holy Qur'an; but in this section of the surah, the issue of caliphate and dialogue between God and the angels is presented in a way that is not detailed elsewhere in the Qur'an.

This research seeks to discuss the structure and function of "Adam" in verses 30-39, and to discuss the true meaning of his "divine caliph" with the use of the Qur'an and narratives. In this regard, the use of valid sources will be considered.

In such verses, words such as "caliph, Adam, knowledge, names, news, bowing down, earth, and descent" in the statement of the purpose of the Lord from the appointment of the caliph on the earth, need to be conceptualized.

Each of the above words, with respect to the axis of companion, and the presence in a specific texture and context, will have a wide range of meanings for the word "caliph",

which, with their help, will interpret the true meanings of "teaching all the names", and also how Adam reports these names to angels, the quality of the prostration of the angels to Adam, the induction of "words", meanings of the earth, and the purpose of the fall, will be understood.

### **The purpose of the research**

The article sought to express the true meaning of the designation of the "caliph" in the "earth" of God. To accomplish this divine will, the quality and the way of "teaching all the names" to Adam and the effect of this teaching in his existential structure can be considered remarkable; because the main factor in providing him to take charge of the divine caliphate is "Teaching all the names" and the way of this teaching. The main task of Adam will also be according to the same method of teaching, and the ultimate goal of "falling into the earth" in the same task can be discussed.

### **The issue of research**

Since the conditions set forth in verses 30-39 of Surah al-Baqarah are beyond the material world and are located in the realm of spirituality and immaterialism kingdom; this question arises about the occurrence of "I appointed a caliph in the earth", "He taught all the names to Adam" "Teach and inform them of the names" and the true meaning of the prostration of angels to Adam. Due to the relevance of the questions being asked, the responses to each one depend on the answers to the other questions. The cause of human descent and fall into the "earth" is also revealed after answering the questions.

### **Methodology**

-Achieving the deep meaning of the Qur'an through pondering on the verses of Qur'an. Tadabbur (pondering) means to think deeply behind and beyond. The result of deep thinking is the discovery of facts that are not

apparent at the beginning of the matter and superficial opinion. The Holy Qur'an has invited its audiences to the pondering of its verses in three verses with a tone of reprimand and protest. Imam Ali (peace be upon him)<sup>1</sup> says: Only an arrogant person can understand the pure truth of Islam.

These statements point to the importance of the pondering, because the best way to get to the truths is to ponder on them, which the Qur'an and narratives a special place at the head of these truths.

According to this, the best way to understand the verses of the Quran is to ponder on them; therefore, this is the main method of the article in understanding the concepts of mystical interpretation of the verses.

Since pondering on the verses of Qur'an can be achieved through different semantic layers, so only relying on the literal and apparent meanings of the verses, with the notion that the appearance of the Qur'an is Hujjat, does not justify understanding the depth of the Quran's concepts.

Due to the meanings of the Quran's mystical interpretation in the words of the infallibles Imams (as), one can refer to the life of the elders to express the true meaning of the verses. In this regard, the use of interpretive narrations in the authentic narrative books will be very influential.

### **The term "Caliph"**

Considering that the topic of this article is "divine caliph"; among the key words, only the word "caliph" is also conceived outside the verse and the rest of the key words that help us to convey the meaning of the term, given the limitations that the author has expressed in the article, they will be understood by considering their position in the verse.

<sup>1</sup> Nahj al-Balaghah, Sermon 106.

### Lexical meaning

Caliph: It means a substitute and successor<sup>2</sup>. The authors of Mufradat<sup>3</sup> and Aqrab<sup>4</sup> say: A caliphate is a succession of non-existent for the absence of someone who has been absent, or for his death or for his failure or for the honor of the absentee. And such is that Allah has given his beloved the caliphate in the earth. As he said: "He is the One who made you the caliphs on the earth." (An'am, 165)

Raghib says: "*Khalāif* is the plural form of *Khalīfah*, and *Khulafā* are the plural of the *Khalīf*, such as "جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ".

It should be noted that this is based on the principle of plural, and neither the female nor the male has been considered in it. Aqrab al-Mawarid about the saying of Allah on Prophet David "جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ" says: Both *Khulafā* and *Khalāif* are the plural form of *Khalīfah*. *Khulafā* is male, it is said: "ثلاثة خلفاء", but about the *Khalāif*, it is permissible to be said that both are male and female: "ثلاثة ثلاثف و ثلاث خلفاء". An evidence for the view of Aqrab is that both have been mentioned in the Holy Qur'an.

### The frequency of the term "caliph" in the Holy Qur'an

The word "caliph" and its derived names (in positive mode) are mentioned in the Quran 12 times.<sup>5</sup>

### The concept of "caliph" in *Tafāsīr*

In the commentary, the term "caliph" in the phrase "اني جاعل في الارض خليفة" means the appointment of a successor to the Lord; for if the purpose was to determine the successor to other people, it would be necessary to specify the succession and the term of succession, and from refusing to comply with this conditions,

one can find that a substitute for God himself has been considered. On the other hand, this statement has been presented in order to prepare the angels for the command of prostration, because by introducing the new creature as his successor to God, a suitable ground was provided for the command of prostration, which is not necessary in the succession of other creatures of such a grounding.<sup>6</sup>

### Divine caliph

«وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ» (Baqarah, 30)

"And (remember) when your Lord said to the angels: I am going to place a representative in the earth. They said: Do you want to put in the earth the one who corrupts in it and shed blood in it, while we glorify with Your praise and sanctify You. He said: I am the Best Knower of what you do not know."

When contemplating monotheism in all worlds, the real meaning of "لا حول ولا قوة الا بالله" (no change and no power unless by Allah) reveals itself to the thinker. As philosophers believe, in existence there is no other truth other than "being", and the intellectuals also believe that "لا مؤثر في الوجود الا الله" (no effect in existence but God). These are the theoretical foundations of *Tawhīd*.

To realize this fact in the vision of individuals and the emergence of a monotheistic viewpoint, along with the passage of the mystical stages, the most important factor will be divine inspiration. If a person becomes subject to divine attention and reaches this monotheistic view, he will not see except God. At the sight of monotheist, all the universe are degrees of the existence of God. In the field of religion, this view is explained

<sup>2</sup> Qurashi, Qamus Qur'an, vol. 2, p. 286.

<sup>3</sup> Raghib Isfahani, Mufradat.

<sup>4</sup> Shartuni, Aqrab al-Mawarid.

<sup>5</sup> Abu Zahra al-Najdi, Al-'Ijaz al-Balaghi, p. 91.

<sup>6</sup> Misbah Yazdi, Ma'rif Qur'an, vol. 1, p. 364.

as follows: Everything in existence is the manifestation of divine names and attributes.<sup>7</sup>

With this introduction, some people believe that divine names and attributes have first been manifested separately; then, all of these divine names have been united in the great manifestation. Thus, in the world, "the concept of a perfect man" is manifested.<sup>8</sup> The manifestation of the "perfect man" is in fact the manifestation of the figure of humanity, in the sense that whatever the divine names are, they have existed in this figure. Here, there is a point to consider that the manifestation of divine names as a collection is, of course, the first of all, because it includes all the divine names, because the complete set essentially contains all of its subcategories.<sup>9</sup> Therefore, this theory of the manifestation of the names in separated form, with the above reasoning seems unacceptable. In other words, the confusion of the discussion is between the manifestation of the names in the world of spirituality and the emergence of that manifestation in the material world. The realm of spirituality is the world of "Amr" and that is outside of the framework of time and place. So fulfillment of all things in this world will be based on the principle of "كن فيكون" (be and it was). In the description of this rule, it is important to note that due to this, in terms of monotheism, it may be possible to express the view that there is nothing else in existence other than the existence of Allah. One can say that the old and the new case is in fact excluded. And this is because there is nothing in the world other than Allah to come next. According to this view, all that exists in the universe has existed from the beginning.<sup>10</sup>

<sup>7</sup> Sadr al-Mutallihin, Asfar Arba'h, vol. 1, Safar Awwal.

<sup>8</sup> Qaysar, Sharh Fusus al-Hikam, p. 10; Naqd al-Nusus fi Sharh Naqsh al-Fusus, p. 63.

<sup>9</sup> Hasan Zade Amuli, Ensan dar Qur'an, Ensan dar 'Urf 'Irfan, Ensan az Didgah nahjul Balaghah.

<sup>10</sup> Hafiz, Ghazal No. 152.

### The angel's view of "Adam"

« قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ » (Baqarah, 30).

"They said: Do you want to put in the earth the one who corrupts in it and shed blood in it, while we glorify with Your praise and sanctify You. He said: I am the Best Knower of what you do not know."

The question raised is how the angels discovered Adam's corruption? There are two answers to this in the commentaries:<sup>11</sup>

1- Before Adam, there were creatures living on the ground who were corrupting, and the angels considered Adam the same.

2- After the Lord said: "I am going to appoint a Khalifa in the earth", the angels realized that the new creation is earthly, and based on rational reasoning, they discovered his corruption; Thus, the new creature has the birth and an increase in generation, and the necessity of these two is lust and wrath, and since man first has an incomplete intellect that lacks the dominance of his lust and wrath, he acts of corruption and bloodshed on the effects of lust and wrath.

The structure of the angels is such that they only know the degree of their own action they have in their existence and they only recognize their truth. They themselves admit this as God says to them:

« أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ » (Baqarah, 31)

"Inform Me about those names if you are truthful".

The angels replied:

« سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ » (Baqarah, 32)

"Glory be to you! We have no knowledge except what you have taught us you are definitely the All-Knower, the Wise".

Regarding the meaning of the phrase: "We have no knowledge except what you have taught us", which states that they are not aware

<sup>11</sup> Al-Mizan fi Tafsir al-Qur'an, vol. 1, p. 115.

of anything other than God has placed in their institution; how they say to God:

« أَنْجَعُلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ »

(Baqarah, 30)

“Do you want to put in the earth the one who corrupts in it and shed blood in it”.

Is not this the question of the angels that is actually a "metonymy" by God himself? With this statement, God says this: This "Adam", whom I call My caliph in the earth, if this "divine caliph" and his mission are forgotten, actually he neglected the main purpose of his creation, in pursuit of this oblivion, he forgets the instructions for doing his mission. Considering that "Adam" was created to be the successor of God on the earth; consequently, there are characteristics of God in him.<sup>12</sup> "The Caliph" uses its common features with God properly as long as he avoids forgetting its original character. What will happen if he forgets the purpose of his creation? When he is the servant of the Lord, if he forgets his "Divine caliphate", because he has the attributes of God in him, the matter becomes obscure for him and he wants to be goddess! Therefore, he will become Pharaoh and give the voice of "I am your great God". It is here that the greatest challenge in the path of "God's vicegerent" reveals itself, the great calamity that comes from "forgetfulness". Perhaps, for this reason, the wise God has sent all that besides the fall of Adam with him to the earth, it is all a factor that constantly reminds him of the great truth of the divine caliph.

One representative and successor is to do all his efforts to do all the commands and desires of his master, which has been given to him in his mission. Between man, who is the divine caliph, and God is the relationship of slavery and mastership. Human being sees itself as poverty and need for God as long as the sense of servitude is alive in him. As long

as there is a servant of God in his existence, he also performs the duty of the divine caliph.

When he forgets that he is the servant of the Lord Who sent him to the earth for the mission of His caliphate, he disobeys like Pharaoh and he will be an example of the verses of "Verily, mankind transgresses, as he considers himself self-sufficient". (‘Alaq, 6-7). This rebellion is inherent in Adam. Whenever he sees himself independent, he wants to be goddess! Therefore, this creature of God must never forget the purpose of his creation, and always must be reminded of his mission. The wise God has made many things to prevent Adam's forgetfulness. He sends man to the earth as Khalifa, whatever He sends with him, makes it a reminder for him. He sends for mankind a prophet in the general sense. He sends of himself: Noah, Abraham, Moses, Muhammad, Ali, and Fatima, lest he forgets him and his mission, and lest the words of the angels apply to him, saying: “Do you want to put in the earth the one who corrupts in it and shed blood in it”. And how beautiful this lover God defends his beloved: “I am the Best Knower of what you do not know” (Baqarah, 30). He comes to the earth and becomes Hossein. He shows Karbala to prove the truth of his caliphate, and to tell all the angels what they did not know and the martyrdom of Hussain becomes a testimony and a document of honor for Adam Khalifah of Allah.<sup>13</sup>

God manifests Himself in the world for the sake of love, and says:<sup>14</sup>

«كنت كنزاً مخفياً فأحببت أن أعرف فخلقت الخلق لكي أعرف»

“I was a hidden treasure, so I loved to be recognized, so I created the creation to be known”<sup>15</sup>

<sup>13</sup> Ziyarat Jami'ah.

<sup>14</sup> Shushtari, *Ihqaq al-Haq*, vol, 1, p. 431.

<sup>15</sup> Kashani, *Majmu'ah Rasail wa Musannafat*, p. 371.

<sup>12</sup> Jawadi Amuli, *Tasnim*, vol. 3, p. 95.

### Hidden Treasure

"كنزاً": I was treasure, referring to the attributes of lordship. "مخفياً": I was a hidden treasure, referring to the mystical interpretation of the Truth. "فأحببت": I liked, referring to the trait of "lover and beloved" of Allah the Almighty. The right of lover is to be a lover one, and the beloved's right is to be loved. Allah loves both Himself and His beloved, "يُحِبُّهُمْ وَ يُحِبُّونَهُ" (He loves them and they love Him).

"أَنْ أَعْرِفَ": To recognize me, because the prerequisite of "Being loved" first, having the knowledge of Lover to his Beloved one, and to find a Beloved degree is in the amount of knowledge of "Lover" from "Him". The higher the position of knowledge, the degree of Beloved is more complete, and the status of Lover is as much as the knowledge to the Beloved one, as love is the result of knowledge, and this is a great mystery that no one understands.

### The Burden of Trust

"فَخَلَقْتُ": I created, referring to the invention of spiritual and physical creatures, without substance, without help, unmatched and without a partner, optional not by force. Because, apart from Adam, someone else did not take responsibility for the heavy divine burden:

«إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ»  
 Ahzab, 72( «أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ» )

"We offered the trust to the heavens, and the earth, and the mountains, but they refused to bear it, and were afraid of it, and the human carried it".

And at the same time, this is a great gospel for Adam, who is the place of the manifestation of the essence and represents the attributes of God, and has been chosen to have the knowledge among the whole being.<sup>16</sup>

### A mirror that shows the beauty of the Truth

Man is the brain of the whole world, and the oil of knowledge is embedded in him. The creation of creatures is due to the existence of mankind and the wisdom of human existence is also the same as the manifestation of God's attributes, and the human being is the mirror that shows the beauty of the Truth. One can see God's beauty in this mirror that:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

"Whoever knows himself has known his Lord"

First, man needs to know his mirror correctly so that shows God's beauty. Hear to know, Know to do it, do it to go, go to reach, reach to find, find to lose, get lost to be found out, get find to know, know to love, love to be loved, then the secret of the following statement will be revealed for you:<sup>17</sup>

فَأَحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ لِأَعْرِفَ

God who loves to be known, to be introduced and seen! By whom? Is there anyone in the world apart from Himself?<sup>18</sup>

God loved Himself as a true love; and He was impatient to see Himself, and the result of this impatience will be: "manifestation", "creation", manifestation and perfect creation, because He liked to see "all Himself", none of His manifestations alone are responding to His love to the existence, even the angels.<sup>19</sup>

This loving God, His last decree is to create a creature that is in every way, is similar to Himself, so that he may be responsive to His existence and makes him as His caliph in the earth to show Him perfectly. And for showing Himself, where is better than the earth, which is the visible world, then declares:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً  
 (Baqarah, 30)

"And (remember) when your Lord said to the angels: I am going to place a representative in the earth".

<sup>17</sup> Ibid.

<sup>18</sup> Hallaj, Book of poems.

<sup>19</sup> Hafiz, Ghazal No. 152.

<sup>16</sup> Shushtari, ibid.

This caliph is, in fact, the complete manifestation of divine love: what all the blessed ones have, you alone have all them together! (poem)

He is the good respond to Allah's full love. "Allah", whom the entire world loves Him, He Himself loves the existence that has entrusted "all His names" to him in order to bring them forth in the "earth". The name of this manifestation is "Human being".

He has blown from His soul into him:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ فَإِذَا سَوَّيْتُهُ  
(Hijr-28-29) وَتَفَخَّتْ فِيهِ مِنْ رُوحِي فَسَجَدُوا لَهُ سَاجِدِينَ

“And (remember), when your Lord said to the angels: I will create a human being from dry clay, from a black and smelly mud. So when I made it and blew out in it from My soul, fell down to prostrate before him”.

That is, the manifestation of "all God" in the human being, in the body of Ali, Zahra, Hossein and sees Himself in the body of "Mahdi". Then he orders all outward and inward forces of the universe:

«فَقَعُوا لَهُ سَاجِدِينَ»

“Fell down to prostrate before him”.

Perhaps the only thing that the angels realized in Divine Word was that they felt that God intended to create a creature that is superior to all creatures, and they realized this from the temptation of divine words, this "caliph" is definitely superior.<sup>20</sup> Because God wants to make him as His caliph on the earth. It seems that the angels did not have the ability to understand how Allah makes "Adam" as His caliph in the "earth"? So they ask God:

« أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ »  
(Baqarah, 30)

“Do you want to put in the earth the one who corrupts in it and shed blood in it”

Allah the Almighty who saw the angels who claim that they are His worshipers:

« وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ » “While we glorify with Your praise and sanctify You”

In response, He says:

«إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ» “I know what you don't know”

Perhaps what God knew of mankind was the "love" in which the angel had been deprived of it. The ignorance of the angels of "love" is evident there, which they states that they are worshipping God: “While we glorify with Your praise and sanctify You”

And now this "Adam" is the only one in the field of love that should show the love of God laid by God in his heart. How ?

### Caliphate Criterion

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ  
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ. قَالُوا سُبْحَانَكَ لَا عِلْمَ  
لَنَا إِلَّا

مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. قَالَ يَا آدَمُ أَنْبِئْهُمْ  
بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ  
السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ  
(Baqarah, 31-33) .

“He taught Adam all the names then turned toward the angels and said: Inform Me about those names if you are truthful. They replied: Glory be to you! We have no knowledge except what you have taught us you are definitely the All-Knower, the Wise. He said: O Adam tell them their names, (Allah) said: Did I not tell you that I know the unseen of the heavens and the earth and I know what you reveal and what you conceal”

### The explanation of verse “He taught Adam all the names” in the commentaries

Allah says in the verse 31: وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا “He taught Adam all the names”; *Alif* and *Lām* in *Asmā*, and the word *Kullahā*, both Both refer to the generality of the names. The result is that all names have been taught to Adam, and the same awareness of all names has been a criterion for merit for the Caliphate. On the other hand, God said to the angels, after teaching the names to Adam: أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ “Inform Me about those names”; but in response, they confessed to their ignorance, and God informed them of their ignorance,

<sup>20</sup> Tabarsi, *Majma' al-Bayan*, p. 189.

and that they do not deserve for the Caliphate, and said: "Did I not tell you that I know the unseen of the heavens and the earth". It is obvious that the unseen of the heavens and the earth, which they did not know, are the same as "what they do not know" that they did not have such a hidden science. The important thing is that, the angels, even after they are informed of the names by Adam, even they did not deserve to the caliphate because getting the news is other than learning. That is, they did not know the names after getting the news because they were unable to conceive of such a knowledge due to lack of congruity.<sup>21</sup>

### **The meaning of the Names in the Qur'an**

Allah Almighty, in many parts of the Holy Quran, has mentioned the word "names", which may indicate the importance of the meaning of the term. In "Baqarah / 32", God referred to the "all the Names", which, of course, meant that the names taught to Adam were not merely words needed to understand the meanings and the ability to establish a conversational in relationship with the individuals, then one can speak those words; because if it were, such a virtue would not be considered for Adam, insofar as he would rank him in comparison with the angels, and place him at a rank that would be the successor to God.<sup>22</sup>

### **Examples of "All the Names" from the viewpoint of the commentators**

There are several possibilities in this regard, the most important of which are three perspectives:

1- All things called "Name" were taught to Adam.<sup>23 24</sup>

2- Only some names have been taken into consideration.<sup>25</sup> As in some of the narratives, Lights of Ahl al-Bayt (as) are the examples of that names.<sup>26 27</sup>

3- The angels knew at least some of the names of God according to their glorifying and praising (Allah).<sup>28</sup> But since the caliph should have knowledge of what is related to the domain of his caliphate, he must recognize God and his attributes and all his creatures in order to fulfill his duty to them.

### **The type of knowledge in "He taught all the Names"**

It is unlikely that the meaning of "Names" was their only term, but it was most likely to identify their essence. What is in the world as "knowledge" is essentially acquired science. The knowledge which is considered in the world of spirituality is not a word and a concept. It is not a song to be heard by the ear; it is not a role to look at; it does not mean a concept to be received by the mind. This is the path to the heart. The knowledge God gives to his close friends is intuition or insight. That is, they show the truth to the individual through intuition. This knowledge remains on the scene of human life and is not lost.

### **How to teach the names to "Adam"**

About the teaching of names to Adam, one question is, what is the quality of this teaching? Absolutely different from teaching in the world. Teaching in the space outside the worldly space has occurred in the world of spirituality. Teacher is *Rabb al-Ālamīn*; therefore, it needs to establish a relationship between the teaching and learning world in terms of method of teaching and teaching content. Basically, wherever in the Qur'an is taught from the teachings of the Lord to the

<sup>21</sup> Bahrani, al-Burhan, p. 164.

<sup>22</sup> Al-Mizan, vol. 1, p. 116.

<sup>23</sup> Al-Tibyan, vol. 1, p. 131; Tabarsi, *Majma' al-Bayan*, vol. 1, p. 180.

<sup>24</sup> Bahrani, al-Burhan, vol. 1, p. 168.

<sup>25</sup> Balaghi, *Ālā al-Rahman fi Tafsir al-Qur'an*, vol. 1, p. 84.

<sup>26</sup> Burhan, vol. 1, p. 164.

<sup>27</sup> Misbah Yazdi, vol. 1, p. 365.

<sup>28</sup> Al-Mizan, vol. 1, p. 116.

servants, the type of this teaching is shown in the personality of that learner. For example, in the teachings that God made towards Khidr, this is stated in the Qur'an:

“Until they found a servant of Our servants upon whom We had mercy, and We have taught him from Our presence a knowledge”. (Kahf, 65)

This divine doctrine shows how Khidr behaves, where Moses asks him to learn from it:

“Moses said to him: May I follow you, on the condition that you might teach me right conduct of that which you have been taught”. (Kahf, 66)

On the way to moving with behaviors, he displays that knowledge; and there is no training in the form of the word between Moses and Khidr, because this teaching is from the teaching of God to the servant, and since Khidr was the servant of God, he was able to find the ability of God that this is from the the attributes of God's servant.

At that time, God aspires for the teaching of names to Adam, not the teaching of the word, but the manifestation of all the divine names in Adam. God has designed the only human existential structure that has the ability to accept the whole name:

:We offered the trust to the heavens, and the earth, and the mountains, but they refused to bear it, and were afraid of it, and the human carried it; surely, he is very cruel and ignorant, (because he did not recognize this great authority and wronged himself)” (Ahzab, 72)

And since all the names have been manifested in it, so it includes all the names, even angels, each of which is a name of divine names.

### The Names given to the angels

Allah, first, before revealing the true ability of man to manifest, initially gives all names to angels: “Then He gave them to the angels”. Perhaps the reason for "giving" instead of "teaching" is to them what the

angels lack; and that "divine spirit" blown in "Adam" that distinguishes him. After the submission of names to them, except for their names (which they manifest in their existence), they do not know other names, so how can they:

“He said: Inform Me about those names if you are truthful. They replied: Glory be to you! We have no knowledge except what you have taught us you are definitely the All-Knower, the Wise.”<sup>29</sup>

### How to "give names" to the angels

يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (Baqarah, 33)

“He said: O Adam tell them their names and when he informed them their names, (Allah) said: Did I not tell you that I know the unseen of the heavens and the earth and I know what you reveal and what you conceal”

When the inability of the angels to manifest in themselves the divine commandment was revealed, God commanded Adam:

يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ

“He said: O Adam tell them their names and when he informed them their names”.

Perhaps because the quality of the teaching of names is the manifestation of all the names in Adam's nature, the news of them should also be presented with this "nature". Now, this institution, which is a collection of all divine names, is definitely not a matter of telling him, and the way of this reporting is not an ordinary one! Rather, it is reporting great news. Adam wants to tell at once all the God that manifested in him; the only way is to immediately uncover his own truth; there is no other way; knowing and giving all the names is not easy. For the news of all names, we must resort to the "great news" to help him in fulfilling this great mission, to prove the truth of the word in which he said: “I know what

<sup>29</sup> Haft Urang Jami, Sabhat al-Abrar.

you reveal and what you conceal” (Baqarah, 33).

Adam has realized that he is "great massive news", so he immediately reveals all his truth.<sup>30</sup>

This is where the "great news" appears, the very news that everyone in their quest for his search was asking: "Concerning what they have asked each other?" (Naba', 1), and they differed in the recognition of it's example: "That which they dispute together on it", among those who differed, were the only "righteous" who knew well the "Master of righteous" who is the "great news", and they became the meaning of verse 31 of sura Naba: "Certainly, there will be salvation and prosperity for the righteous"; that their "salvation" was the same knowledge that, of course, they would follow the fascination with that "Master". This is the characteristic of knowledge. For this reason, God commands Adam: "O Adam tell them their names"; there might be some knowledge about this news. When the truth revealed to the angels:

«وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا» (A'raf, 11)

"And in fact, we created you, then we gave you shape, then We said to the angels: Prostrate to Adam, so they prostrated, except Iblis, who was not of those who prostrated".

However, they were prostrated by divine command, but the fact was that knowledge of "divine news" led them to the important thing: "So they prostrated". And they prostrated themselves to this great news forever:

«فَقَعُوا لَهُ سَاجِدِينَ» (Hijr, 29)

"Fell down to prostrate before him".

### The wisdom of the prostration of angels to Adam

The Qur'an's verses do not explicitly mention the motive and the purpose of the prostration of the angels<sup>31</sup>, but it is clear that

God has determined the modesty of the angels to Adam. In the cause of this will, views have been said in terms of rational findings, such as saying that prostration was the cursory code of the angels against the creature that might reach the highest point of all the angels.<sup>32</sup>

### The truth of the prostration of the angels to Adam

The angels, with the knowledge found by the Names, also saw themselves among the "Names" in Adam's nature, because this is the "Laylat al-Qadr" that happened to him:

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ  
)Qadr, 4(

"The Angels and the Spirit descend on that Night by command of their Lord for whatever is decreed".

So, in fact, the angels were the forces of existence of "Adam" who under his command were to act, and this being of "under the command" shows itself in the form of prostrations:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا (Baqarah, 34)

"And (remember) when We said to the angels: Prostrate yourselves to Adam; so that they all prostrated themselves".

### Reasons not to prostrate Satan to Adam

This is why the Quran has not been clearly spoken of as Satan by the command of prostrate. Perhaps this is because the disregard for the command of God is not worthy of being a righteous person; therefore, only the transgression of Satan has been expressed, but no words have been raised about him.<sup>33</sup> Perhaps there are several reasons for Satan's disobedience to *Sajdah* (prostration).

When God says to Satan: "What did prevent you from prostrating, when I commanded you to?" (A'raf, 12). Satan replied: "I am better than him, You created me from

<sup>30</sup> Hafiz, Ghazal 420.

<sup>31</sup> Tabarsi, majma' al-Bayan, vol. 1, p. 189.

<sup>32</sup> Al-Mizan fi Tafsir al-Qur'an, vol. 1, p. 231.

<sup>33</sup> Alusi, Ruh al-Ma'ni, vol. 1, p. 231.

the fire, and you created him from the clay” (A'raf, 12). In the words of the Satan, there are a few points to consider:

1- Satan's view of human existence was quite apparent; he later saw the physical body of Adam who was created from the wet soil; but he did not see his soul, which God says about him: “And blew out in it from My soul” (Hijr, 29).

2- Satan compares with this apparent outlook, which is, in principle, analogy is invalid.

3- Jealousy is another factor that makes him avoid divine command.

4- Arrogance in Satan caused that he could not see a superior creature.

5- Satan was not lover and servant of God. Because if this were the case, he did not consider his worship in front of his God and beloved.<sup>34</sup> If he loved God, he would not have seen other than Him; is not it that the beloved is lost in the lover?

The one who considers his works and his worship is not a servant; a trader who, in order to gain a wage, is a wage which is more important to him than anything, he has worked hard to earn rewards. He is not among the servants; therefore, God says to him:

فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ» (A'raf, 13)

“He said: Go down from this (state)! It is not for you to be arrogant here. Get out; you are of those humiliated”.

### **The wisdom of no prostration of Satan**

Satan was defeated to prostrate to Adam because of the arrogance spirit he had from the test that Allah made for him. From that moment, malice and hostility towards Adam were created in him, and since he was destroyed by the exam, he felt he had to destroy Adam by doing the same: “He said: Because you made me go astray, certainly I will sit in wait against them on your straight

<sup>34</sup> Nahj al-Balaghah, Sermon Qasi'ah, p. 287.

path to deceive them. Then I will attack them from before them and behind them, and from their right side and from their left side, and you will not find most of them thankful” (A'raf, 16-17).

He has bitterly failed to take the Divine Testament; he must give it to Man because he has become a serious enemy to him: “He said: Then, I swear by Your Mighty, I will beguile them all, Except of Your servants, who are sincere and purified ones” (Sad, 82-83).

Divine wisdom is given to the fact that Satan, among the thousands of ways to fight the enemy, is the only way to choose "seduction" to take revenge from Adam. The devil decided not to hesitate about any trial and sedition against him; he would be the examiner and the reward for this, "curse of God" will be:

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ \* وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ (Hijr, 34-35)

“He said: Go out of this (position or place) that you have been driven out. And surely, be cursed until the Day of Judgment”.

Satan is destined to be the examiner. The examiner, if he decides to follow whom he wants to test, will not succeed in his work. Therefore, from the very beginning, Satan shows no allegiance to him by rejecting prostrate to Adam. He must perform his trials in a brutal manner in a variety of ways. So the situation goes to a place that makes him an obvious enemy: “Verily, Satan is an open enemy to man” (Yusuf, 5), so that he can take exams from humans, with all the qualities of a hard exam and without any ease to distinguish and separate the pure servants from the other; because the purpose of God is from the choice of the divine caliphur to reveal the faces of pure servants.

### **Adam: Accommodation in Paradise - Settling in the Earth**

«وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا  
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ»

“And (remember) when we said: O Adam; dwell you and your wife in (this temporary) Paradise and eat with joy whatever you and your spouse desire and do not approach you and your spouse this tree lest you and your spouse be among those who have brought suffering and grief upon themselves. Consequently, Satan misled them from where they were therein, and We told them: Go down! While you will be the enemies to one another, and for you in the earth there will be a settling place and supplied commodity till the appointed time” (Baqarah, 35-36)

God commands Adam to settle with his wife in Paradise. There are many views on this Paradise. The perception of paradise is not contrary to the creation of the moist soil and the materiality of man, not with his fall to the earth and the material world; for, in the world of purgatory, there are some characteristics of material.<sup>35</sup>

In some narratives, there are also some characteristics of the material universe in Paradise, including in the narration that Ali bin Ibrahim Qummi has quoted from Imam Sadiq (as) referring to the being of Paradise of the world or Hereafter that Imam said: “That heaven was the paradise of the world in which the sun and the moon rose, and if it were from the paradise of the Hereafter, it would never have left it”.<sup>36</sup>

#### First Exam

«وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ»

“And do not approach you and your spouse this tree”. (Baqarah, 35)

In several verses of the Qur'an, the use of that Heavenly tree is prohibited for Adam and

Eve.<sup>37 38</sup> In spite of God's explicit prohibition on eating from the forbidden tree, Adam and Eve ate from that tree, and as a result of this act, they were expelled from Paradise.<sup>39 40</sup>

It seems that when God commands Adam and his wife to live in paradise, this is a temporary settlement, because God has said: "I am going to place a representative in the earth". He is supposed to be "divine caliph" in the "earth". So staying in this Paradise is not the ultimate goal of his creation.

Perhaps this was the "primitive reward" given to Adam. Perhaps it was a testament to see whether he, who was considered to be the great caliph's mission on the earth, satisfied himself with the low level paradise to ignore his mission, or not? He should be prepared for the caliphate on the earth! How? What is the characteristics of that earth? How Adam should get equipped for this situation?

#### Characteristics of the material world

The Characteristic of the earth in the Qur'an is that the earth is a test place:

«إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ  
عَمَلًا»

“We have made whatever is on the earth as an adornment for it, so that We test them that which of them is the best in deed” (Kahf, 7).

«وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ لِنَبْلُوَنَّ فِي أَمْوَالِكُمْ  
وَأَنْفُسِكُمْ»

“And the worldly life is only a source of deception, certainly, you shall be tested in your properties and your souls” (Āl-e ‘Imrān, 185-186).

«رَهْرَهَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى»

“(Of) the splendor of the life of the world, by which We test them; and the provision of

<sup>37</sup> For an example: Baqarah, 35, A'raf, 19-22.

<sup>38</sup> Sura Taha, 121.

<sup>39</sup> Al-Tibyan, Tusi, vol. 1, p.59; Al-Mizan, vol.1, p. 130.

<sup>40</sup> Majma' al-Bayan, vol. 1, p. 195.

<sup>35</sup> Al-Mizan, vol. 1, p. 139; Ibid, vol. 8, p. 39; Ibid, vol. 14, p. 219.

<sup>36</sup> Tafsir Ali ibn Ibrahim Qummi, vol. 1, p. 43.

your Lord is better and more lasting” (Ta Ha, 131).

Given this unique feature of the world, the first readiness of Adam will be how to face the test; God commands Adam: “And do not approach you and your spouse this tree” (Baqarah, 35).

Now he has to be tested to show if he has the ability and ability to take the caliphate on the ground where the test is located. Satan, who has been in charge of "seduction, sedition and trial," seems to be doing his first mission successfully: “Consequently, Satan misled them from where they were therein” (Baqarah, 36), The Lord commands Adam and Eve to Fall: ”And We told them: Go down! While you will be the enemies to one another, and for you in the earth there will be a settling place and supplied commodity till the appointed time” (Baqarah, 36).

Adam arrives at the place where his caliphate is established, so that his enemy will be a cause of good if God wills!

They are not alone in this fall. Their placement will be on the earth (test place); therefore, the accompaniment of the examiner will appear necessary, so Satan will fall with them.<sup>41</sup>

### Repentance of Adam

«فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ»

“And then Adam adopted some (secret and holy) words from his Lord, so that (Allah) turned toward him; He absolutely is the Acceptor (of repentance), the Especially Merciful” (Baqarah, 37).

Adam, who was created to be the divine caliph on the earth; apparently failed in his first test; this failure was a great lesson for him. He learned in this failure that he should not trust other than God. He must understand that in the land of his caliphate, the only thing

that will succeed him will be the obedience of God. God who loves his caliph, though aware of the ultimate goal of Adam's creation, is worried about the hardship of his fall, so He says to him:

«يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى. إِنَّ لَكَ أَلًا تَجُوعُ فِيهَا وَلَا تَعْرِى. وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى»

“O Adam! In fact, this (Iblis) is a (dangerous) enemy to you and your wife, so let him not evict you from the Paradise, that you will then be miserable. In fact, for you are the points that you will be neither hungry nor naked. And that you shall neither be thirsty, nor be sun-stricken” (Ta Ha, 117-119).

He knows that on the earth, the only way for human being to prosper is to live in hardship; the existential structure of Adam is designed in such a way as to be in difficult. God Himself has created him in such a way: “Indeed, We have created mankind in hardship” (Balad, 4).

Now why is he worried about getting hurt of Adam? Perhaps God's concern for his caliph is that he knows that one of Adam's characteristics is that he is very quickly oblivious; and that is why his other name is *Insān* (man). Allah the Almighty knows that humans, if they are companions to God, will be intimate with God, so He will say to them: “and He is with you wherever you are” (Hadid, 4). And if he does not feel this accompaniment, they will forget the remembrance of Allah. Therefore, Allah harshly forbids them from oblivion: “And do not be like those who forgot Allah, and He made them forget themselves, those are the defiantly disobedient” (Hashr, 19).

The merciful Allah worries that he will be among the fornicators and oppressors, so from this very beginning, He begins to remind him: “And do not approach you and your spouse this tree lest you and your spouse be among those who have brought suffering and grief upon themselves” (Baqarah, 35). Adam who still does not have experience of Divine Test,

<sup>41</sup> Tibyan, Tusi, vol. 1, p. 164; Majma' al-Bayan, vol. 1, p. 197; Mafatih al-Ghayb, vol. 3, p. 463.

and is not familiar with Satan's seditions, so Satan deceives him. He regrets breaking the covenant he had with his master, he is now helpless and tries to compensate, so he says:

«أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِلَهًا مَعَ اللَّهِ قَلِيلًا مَا تَتَذَكَّرُونَ»

“Or who is He who answers the desperate when he calls Him and removes the evil and appoints you as the successors of the earth, is there a god with Allah? How little you remember” (Naml, 62)

In this verse, not only Adam has been promised that his prayers are fulfilled; his duties are also given to him. It is now time for Adam to come to repent for what was created for it. How? He is the servant; without his creator, he cannot be guided. The Merciful Lord helps him:

«فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ»

“And then Adam adopted some (secret and holy) words from his Lord, so that (Allah) turned toward him; He absolutely is the Acceptor (of repentance), the Especially Merciful” (Baqarah, 37).

In the aforementioned verse, the words are induced and the manner in which they are taken is not specified. Although it has been given some possible interpretations, such as those words are the same as "They said: Our Lord, we have wronged ourselves, and if you do not forgive us and do not have mercy on us, surely we will be of the losers" (A'raf / 239).<sup>42</sup>

The three true stages of repentance are redefined in verse 118 of surah, as Alame Tabatabai explained in Al-Meizan<sup>43</sup>:

«وَعَلَىٰ الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ»

“And also the three people who were left behind and acceptance of their repentance was

<sup>42</sup> Al-Mizan, vol. 1, p. 133; Kashaf, Zamakhshari, vol. 1, p. 128; Alusi, Ruh al-Ma'ni, vol. 1, p. 128.

<sup>43</sup> Al-Mizan, vol. 9, p. 400.

delayed, until the earth became straitened for them with all its vastness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him. Then (Allah) turned to them that they might repent. Indeed, Allah is the Most Accepting of repentance, Most Merciful” (Tawbah, 118).

Repentance is a return to the truth of his mission. He must be servant, so that his Lord will give him the words. What can bring man to repent to the Lord. How should this repentance be made to accept God's attention? Only God knows how it says: “And then Adam adopted some (secret and holy) words from his Lord, so that (Allah) turned toward him; He absolutely is the Acceptor (of repentance), the Especially Merciful” (Baqarah, 37).

First, God pave the way for repentance by giving "words". Adam repents with the help of the inspired words and God accepts: “So that (Allah) turned toward him; He absolutely is the Acceptor (of repentance), the Especially Merciful” (Baqarah, 37).

What is the nature of these "words" that make Creator and Creator repent? In verse 158 of Surah al-A'raf, the affirmation of the Prophet's faith (pbuh) has been given to divine words after believing in Allah.

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

“So believe in Allah and His Messenger, the prophet, the Ummi who believes in Allah and His words; then follow Him, hoping to be guided” (A'raf, 158).

In another verse, Allah says:

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ

“And if all the trees on the earth were pens, and the sea, with seven more seas to help it, the words of Allah would never end; surely Allah is Almighty, Wise” (Luqman, 27).

Tabatabai says about this verse:

The “word” in the words of God is sometimes referred to as being. Of course, the

essence of his verse, which he interpreted to the word "be", said: "انما امره اذا اراد شيئا ان يقول ان يقول", the meaning of the verse is that if all the trees of the earth are pen and seawater is added to the seven other seas become ink, and it is supposed to be written by this pen and ink the words of God; the waters of the sea will be finished before the words of God are finished, for whatever the water of the seas is, it is mortal and the words of God are immutable.

From the summing-up between the verses above, and according to the view of Tabatabai, there seems to be a certain relation between the "words" in these verses with "all nouns". Because both of them include all being. The same is the "words" that the Prophet (pbuh) believes in Allah, and his mission is to introduce them, and Adam's caliphate is also to inform of them.

In verse 171 of Surah Nisaa, the Lord called Jesus "the Word" <sup>44</sup> and said: "The Christ, Jesus the son of Mary, is only the Messenger of Allah; and His Word which He bestowed it on Mary, and a spirit from Him".

In verse 24 of Surah Ibrahim, Allah regards the "word" as "pur" in "the purified tree" and says: "Have you not seen how Allah makes a parable? A pure word is like a pure tree, whose root is firm and its branch reaching into the heaven".

In the verses above, the common notion of "word" or "words" is that they do not mean words.

It is meant by words: Signs, verses and divine names, and this is clearly mentioned in the verses. In verse 57 of Surah al-Luqman it seems that the words are the divine names that have been manifested in the great universe. And in verse 171 of the Surah Nisaa, they may also have been manifested of divine names in the small world. Perhaps because the names were given, the spirits of beings were sharper than the angels, in some traditions, it has been

mentioned that those noble beings have been the spirits of the infallible Imams (as).<sup>45</sup>

In verse 24 of the Surah Ibrahim, the verse "The pure word" is considered to be "pure tree"; it has been described in the Islamic narratives that they are meant to be the prophet of Allah (pbuh) and his *Ahl al-Bayt* (as). In other narratives we read: "Pure Tree" is the Prophet and Ali and Fatimah and their children.<sup>46</sup>

However, it may be possible to say that the words that were inspired to Adam were the "*Ahl al-Bayt*", because only these words are inspirable, such as Jesus, which is mentioned in verse 171 of the surah Nisaa:

«إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاها إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ»

"The Christ, Jesus the son of Mary, is only the Messenger of Allah; and His Word which He bestowed it on Mary, and a spirit from Him".

Tabatabai says that Christ is merely the messenger of God and the Word, and the Spirit that has been given to Mary from him.<sup>47</sup> The similarity of the word, which was inspired to Mary, with that words that was inspired to Adam, is that both are the truth of the divine, which names can not be counted:

«وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ»

"And if all the trees on the earth were pens, and the sea, with seven more seas to help it, the words of Allah would never end; surely Allah is Almighty, Wise" (Luqman, 27).

These words are inspired to Adam's heart so that between him and his Lord the "repentance" is occurred. Anyone who wants to "repent", he should be inspired by these words; otherwise, there will be no repentance and this will be a great loss. Only "Adam" is subjected to the induction of these words. Because the conditions for teaching the names

<sup>45</sup> Bahrani, Burhan, vol. 1, p. 164.

<sup>46</sup> Huwayzi, Nur al-Thaqalayn, vol. 2, p. 535, hadith No. 53.

<sup>47</sup> Al-Mizan, vol. 18, p. 289.

<sup>44</sup> Al-Mizan, vol. 18, p. 289.

and their induction is that the person is "Adam". Then his repentance will be accepted by the Lord and his special mercy will be upon Adam. There the "caliphate of Allah" will be established in him.

### Downfall

"Downfall" literally means the fall from height to the lower and lower position and it is the opposite of ascension.<sup>48</sup>

Two verses state the downfall of Adam to the earth in Surah Baqarah:

1- «وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ»

"And We told them: Go down! While you will be the enemies to one another, and for you in the earth there will be a settling place and supplied commodity till the appointed time" (Baqarah, 36)

2- «قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ»

"We told them all to go down from the Heaven; so if a guidance comes to you from Me, then whoever follows My guidance, neither does fear envelop them, nor will they grieve" (Baqarah, 38).

Also, in the Quran, downfall has also been used in the meaning of settling in the place (city):

«قال أتستبدلون الذي هو ادنى بالذي هو خير اهبطوا مصراً فإن لكم ما سألتم...»

"He (Moses) answered: Do you want to exchange what is the best with that is the lower? Go down to Egypt then there will be what you have asked for" (Baqarah, 61).

Javadi Amuli, with the acceptance of Purgatory Paradise as the house of Adam and Eve, says: Adam was transmitted from the life of the trans-nature to the limits of nature, and such a transition is the same descent of existence and dignity, such as the descent of the Qur'an from God to lead people, not physical descent. Furthermore, since the fall of Adam was with repentance, so it is considered

to be the descendant of the *wilāyat* and the caliphate.<sup>49</sup>

Given that, Adam should be the successor of God in the "earth". How should the earth look like? And what features does it have? What skills should Adam has in order to be able to establish his own caliphate?

### Semantics of the Earth in Qur'an

The earth is repeated 461 times in the Qur'an, but it has never been used in plural.<sup>50</sup> Perhaps one can consider the terms "earth" such as: the planet, a particular place, Egypt, Mecca, dinner, and a place for collective life of the people, which indicates the extent of the use of the term in the Quran. One of the meanings that can be guessed for the "earth" is the concept of the surface of the earth and a dry place, such as the verse: "The Day the earth and the mountains shake thereof and the mountains are like flowing quicksand" (Muzzammil, 14); and the verse: "And the earth and the mountains shall be lifted up, and both of them are crashed with one severe shake" (Haqqah, 14).

In verse 176 of Surah al-A'raf, "earth" means personal appetites: "But he inclined firmly to the earth and followed his own desire, so his story is like a dog's story". Considering the context of the verse and its descendant cause that is about Bala'm Bāūrā, it is understood that he (Bala'm Bāūrā) turned over the earth and followed his desires.

"He inclined firmly to the earth" means the attachment to the earth, which is a heart and inner matter, not an attachment to a house or a piece of land, but an attachment to the world, in this sense, the material heaven is also the earth. In the verse: "Why do you incline heavily to the earth?" (Tawbah, 38) in fact, this is what it means: "You are going to the incline to the earth". Like a heavy object that wants to land and fall on the ground. The meaning of this verse is why you are slow and

<sup>48</sup> Farahidi, al-‘Ayn, vol. 4, p. 21; Ibn Manzur, Lisan al-‘Arab, vol. 7, p. 421.

<sup>49</sup> Javadi Amuli, vol. 3, p. 383.

<sup>50</sup> Wikipedia, Daneshname Hadith.

you are interested in the world of life, and why do not you want to fly from this world and you fall on the floor like a bird with a rock on its feet?

The "earth" is dry and dusty, without any inherent actuality, only the power and talent. The earth is a passive place filled with the stagnation, and it needs for a soul to blow in to give it life and movement. Adam, if he wants to rule the "earth", must take command of all his talents and do not give him any authority, because his talents and desires are inclining towards his material and animal world. If a person gives him his authority and will, "the earth" exercises this will and authority to achieve his material and animal talents, and removes Adam from his humanity and turns into a dog who remains loyal to him forever, as the Quran states: "But he inclined firmly to the earth and followed his own desire, so his story is like a dog's story" (A'raf, 172).

If that's the case, then not only did he not accomplish his mission, but he has completely lost his nature, he has become deformed, he does not belong to the human environment, he should go to hell, which is the place of dogs and wild animals. Not only is he not a caliph, but he like the wild animals is an enemy of others who are not alike to him and remained caliphs.

The best way to prevent this great catastrophe is that "Adam", based on the command of Allah Almighty, instantaneously turns on his Lord through the "words" inspired by the Lord of worlds, and he should not neglect even a moment of this action, because neglecting this important issue, causes him to fall from the position of the Divine Caliphate. Adam's destiny is to eat from a tree in order to make him prepare for the caliphate in the "earth".

Adam falls into two "earth": the land of his existence and the earth. He must learn how to bring the inner talents of these two earths to the realization of the mission God has given him:

«إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا»

"When the earth is shaken with its severe earthquake. And the earth throws up its heavy burdens" (Zalzalah, 1-2).

Is the meaning of bringing out the heaviness from the earth not revealing the talent and ability from within, due to the awakening vibrations that Adam creates?

"Adam", which became shocking, is at an earthquake level, exits any precious heaviness out of the heart of the existence.

### "Adam" on the earth

"Adam" must learn in the material world, which is the gradual world, how to transform gradually "the names" God taught him from the "talent" to "action". In order to find this ability, the Lord, along with his fall to the earth, sends "the teacher" from among those who can be Imam to teach him. In this way, Adam becomes a messenger from his own people to purify his existence in order to teach the "Book":

«هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ»

"It is He Who raised among Ummiyyin (the inhabitants of Mecca) a Messenger from among themselves, who recites to them His verses and purifies them, and teaches them the Book and the Wisdom, although before that they were certainly in manifest error" (Jumu'ah, 2).

God whom is known through His names. He chooses the caliph to inform Him. He should also be "read" through names; therefore, he says: "And the most beautiful names belong to Allah then call upon Him by them" (A'raf, 180).

Adam, the caliph of Allah, can fulfill his mission within the framework of God's slavery, and this slavery can only show itself on the face of love. Love is a means for a servant to move without interruption to the Lord. God teaches his names to Adam to make Himself known to Adam. And when God

make Adam lover of Himself, in order to be read continuously, He teaches "the most beautiful names" to him. This "*al-Asmā al-Husnā*" is such that the acceptance of the servant's deed depends on the amount of their knowledge to them.<sup>51</sup> And the hardships will be removed with the help of this "*al-Asmā al-Husnā*" at the divine site.<sup>52</sup>

### The ultimate goal of human caliphate in the material realm

The "material world" is two times lower than the spiritual world; the material realm is gradual. Of the properties of the material world, it is that all of creation is gradually showing itself in this world. In other words, everything that immediately manifested in the spiritual world, is evolving gradually over time in the material world.

Each degree of "being", when locates in the life of "كن فيكون", must be expressed in all three aspects in the "world of reason", "the world of example" and "the material world" otherwise, its manifestation has not reached its perfection.

"Perfect Man" due to his absolute perfection, has the first level of manifestation in the world of spirituality.<sup>53</sup> And the material world, in which the perfection is gradually taking place, therefore, every being is more perfect, it's manifestation will proceed later in the material world. The manifestation of the most perfect man in the material world will be the last manifestation of this descent, which, with his manifestation, the ultimate goal of this statement of God who states: "إني جاعل في الأرض خليفه" will be realized on the earth.

Therefore, the "*Tasbīh*" in the creation world: "worldly earth" and The world of law: "existential earth" must occur in such a way that the manifestation of the most perfect man

in the two earths can be realized. Then the truth of this verse will occur:

« وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ »

"And We will to bestow on those who were oppressed in the earth and make them leaders (of the people), and make them the inheritors (of the earth)" (Qasas, 5)

And then the divine promise will be fulfilled:

« وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمَا مَا كَانُوا يَحْذَرُونَ »

"And empower them in the earth, and show Pharaoh and Haman and their armies what they were fearing" (Qasas, 6)

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<sup>51</sup> Kulayni, vol. 1, p. 143-144.

<sup>52</sup> Sheikh Mufid, al-Ikhtisas, p. 252.

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