



وقائع مؤتمر الإمام الحسين  
عليه السلام  
الرواية السنوية للسياح  
السنوية

الجزء الخامس



## لدار القرآن الكريم في العتبة الحسينية المقدسة

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المنعقد بعنوان

أثر أمير المؤمنين عليّ القرآني في مدونات المسلمين

قراءة في المنهج والأدوات

وتحت شعار لن يفترقا

علي مع القرآن والقرآن مع علي

أقامه قسم دار القرآن الكريم التابع للعتبة الحسينية المقدسة  
بالتعاون مع كلية العلوم الإسلامية - جامعة كربلاء ورابطة المدعيين التبرؤيين

وذلك بتاريخ ( ٥-٦/٢/٢٠٢٥ )



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م/ مؤتمر

السلام عليكم ورحمة الله وبركاته

إشارة الى كتابكم ذي العدد (ع/ش.ع/ ٣٠٩) في (٢١/١/٢٠٢٥) ومرفقه الاوليات الخاصة بمؤتمر جامعتكم الموسوم ( أثر امير المؤمنين علي (عليه السلام) القرآني في مدونات المسلمين - قراءة في المنهج والادوات ) والمزمع انعقاده للمدة (٥-٦ / ٢ / ٢٠٢٥) ، وبالنظر لاستيفانكم المتطلبات المشار اليها ضمن الضوابط الخاصة بإقامة المؤتمرات التي تم اعصامها بموجب كتابنا المرقم بالعدد (ب ت ٥٣٥٩/٢) في (٢١/٦/٢٠٢٣) ، بشأنه حصلت الموافقة على إقامة المؤتمر اعلاه.

... مع التقدير

أ.د. لبنى خميس مهدي

المدير العام لدائرة البحث والتطوير

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نسخة منه الى //

- مكتب الوزير/ للتفضل بالاطلاع ... مع التقدير
- مكتب وكيل الوزارة لشؤون البحث العلمي/ للتفضل بالاطلاع ... مع التقدير
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م.م. مروه ١/٢٨



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### المقدمة:

الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ، وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ، نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ، وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ، وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِأَمْرِهِ صَادِعًا، وَيَذْكُرُهُ نَاطِقًا، فَأَدَّى أَمِينًا، وَمَضَى رَشِيدًا، وَخَلَّفَ فِيْنَا رَايَةَ الْحَقِّ، مَنْ تَقَدَّمَهَا مَرَقَ، وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ، وَمَنْ لَزِمَهَا لَحِقَ، آلَهُ الطَّاهِرِينَ، صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ...

خلق الله تعالى أمثلة للإنسان الكامل على مختلف العصور؛ فكان حجته في أرضه التي لا تخلو من مثالٍ لذلك الكمال، الذي هو بنفسه درجات مثل أعلاها نبينا محمدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فكان المثال الأعلى في الكمال على مستوى المخلوق، ولو أردنا البحث عمّن يليه في هذه المرتبة فلا بدّ من الاستعانة بخطّ شروع متفقٍ عليه يكشف الكمال، ولا يوجد مثل القرآن الكريم من يكشف ذلك بوصفه كلام الله تعالى الكامل، وعلى أساس ذلك يكون مقياس الكمال على شدة المصاحبة والانطباق مع كلام الله تعالى، ويكون ذلك ميزانًا للتفاضل، ومن هنا فقد اتفقت مصادر المسلمين على رواية قول النبي محمد صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأمير المؤمنين عليّ بن أبي طالب رَضِيَ اللَّهُ عَنْهُ: ((عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ، لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ))، وهذا الحديث رواه الحاكم النيسابوري (ت: ٤٠٥ هـ) في المستدرک وصحّحه، ووافقه الذهبي (ت: ٧٤٨ هـ) - على ما فيه من تشدّد - في التصحيح، وروي أيضًا في غير ذلك من المصادر الأخرى، أمّا في مصادر أهل البيت عَلَيْهِمُ السَّلَامُ فلا خلاف في هذا الحديث ودلالته، وبذلك فهو متفقٌ على صحّته ونسبته إلى رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وهو لا ينطق عن الهوى فيكون مصداق هذا الحديث حقيقة لا مرية فيها، وعلى أساس ما تقدّم أُقيم هذا المؤتمر العلميّ الدوّيّ لدراسة حقيقة هذا الحديث وواقعه العمليّ عبر البحث في مدوّنات المسلمين عن الأثر القرآني لأمير المؤمنين رَضِيَ اللَّهُ عَنْهُ، وبيان ما له من علوم قرآنيّة تفرّد بها؛ وصولًا إلى الإثبات العمليّ لدلالة الحديث المذكور آنفًا.



وقد حدّد المؤتمر مساره البحثي في بيان الحقائق القرآنيّة على وفق منهج أمير المؤمنين (عليه السلام)، والبرهنة العمليّة على كماليّة القرآن الكريم بشموله لكلّ نواحي الحياة، ومقاربة ذلك بحياتنا المعاصرة، ومعالجة أهمّ مشكلاتها في ضوء ما قدّمه أمير المؤمنين (عليه السلام) من أثر قرآنيّ امتدّ ليشمل الحاجات الإنسانيّة على مختلف العصور، مركزاً في ذلك على حاجات الإنسان الكبرى التي لا تختلف باختلاف صور معيشتها، ومن هنا فإنّ المؤتمر يركّز على الأثر القرآنيّ لأمر المؤمنين (عليهم السلام) تفسيراً وعلومًا، ومقاربتة على وفق المناهج الحديثة في البحث العلميّ ومساراته المعرفيّة في التخصصات الإنسانيّة والعلميّة؛ لتكون النتيجة تقديم أمير المؤمنين (عليهم السلام) بوصفه حلًّا لكلّ التقاطعات، والمرجعيّة الأصيلة التي يمكن أن تنتهي إليها بمعنيّة القرآن الكريم.

وكان حاصل هذا المؤتمر مائة وخمسة وستين بحثاً في شتّى التخصصات المعرفيّة، عملت على استنطاق أهداف المؤتمر ومعالجة أهمّ المسارات التي حدّدت بشأن أقامته، وما هذه الوقائع إلّا واحدة من مخرجات المؤتمر نأمل من الله تعالى أن تكون مرضيّة من لدن الباحثين والمتخصّصين والمتابعين بشكل عام.

وآخر دعوانا أن الحمد لله ربّ العالمين، والصلاة والسلام على محمّد وآله

الطاهرين.

#### لجنة التدقيق والمراجعة العلمية

- الشيخ د. خير الدين علي الهادي سلمان / رئيس قسم دار القرآن الكريم  
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 أمجد حامد شاكر / مدقق فني

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***The Quranic Impact on Imam Ali's Words  
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Intertextual Approach***

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**Abstract:**

The theory of Intertextuality explores how texts relate to and influence one another. In this case, it examines how Imam Ali's words in his commandment to Malik al-Ashtar are influenced by, echo, or reinterpret Quranic teachings. The study analyzes the ways in which Imam Ali's concepts of piety and governance resonate with or diverge from Quranic verses, emphasizing the intertextual dialogue between the Quran and Imam Ali's words. In the introduction, the background on Imam Ali's teachings and his role in Islamic thought is discussed. Shedding light on the importance of the themes of self-control and fear of Allah in Islamic ethics with an Overview of the commandment to



Malik al-Ashtar and its relevance to governance. The research highlights the alignment between Imam Ali's ethical guidance and key Quranic principles, showing his advocacy for justice, moderation, and spiritual integrity in leadership. Detailed examination of passages in Imam Ali's words are compared with Quranic principles and verses reflecting how Imam Ali integrates fear of Allah into his counsel to Malik al-Ashtar. The Quranic reflection in Imam Ali's warnings about injustice, oppression, and divine accountability proves the parallels between Quranic values and Imam Ali's vision of ethical governance and that he is the gate of the prophet's city of knowledge.

**Keywords:** Quranic influence, Imam Ali, self-control, fear of Allah, Malik al-Ashtar, Islamic leadership, moral governance, spiritual discipline.

The aim of this study: The main aim of this study is to analyze the ways in which Imam Ali's concepts of piety and governance resonate with or diverge from Quranic verses, emphasizing the intertextual dialogue between the Quran and Imam Ali's words. An essential approach in literary research is the modeling of one text on another, known today as intertextuality or interdependence. This concept highlights that certain texts, whether consciously or unconsciously, draw from other texts. It emphasizes that every text and speaker is influenced by other texts and speakers, whether from the past or present, and that their words and ideas are shaped, knowingly or unknowingly, by these influences.



Intertextuality refers to the ways in which texts interact with and reference one another, forming a network of connections that enrich the meaning of each text. The concept, while having roots in ancient history, gained prominence as a critical theory through the contributions of theorists like Ferdinand de Saussure, Mikhail Bakhtin, and Roland Barthes (Allen 6). Saussure's work on semiotics and the nature of language laid the groundwork for understanding how meaning is generated through relationships between texts. Bakhtin introduced the idea of dialogism, suggesting that all texts exist in dialogue with others, while Barthes emphasized the idea of the "death of the author," where the reader's interpretation connects the text with other texts ( Holquist 6).

Julia Kristeva, who coined the term "intertextuality" in 1966, built on these theories. She argued that any text is not an isolated creation but is formed through the assimilation, transformation, and extension of other texts. According to Kristeva and other theorists, texts derive their meanings not solely from their own content but from their relationship with prior texts and cultural discourses. In this way, a text can be viewed as an expansion or artistic reinterpretation of previous works, contributing to a dynamic and interconnected literary tradition (Becker-Leckrone 9)

Intertextuality refers to the concept of interaction or connection between texts, leading to the emergence of new ideas. According to this theory, all texts are influenced by other writ-



ings, and no piece of writing exists in isolation. The Quran, serving as a guidebook for humanity, influences the sayings of the Prophet and the Shiite Imams, which is why these texts often reference it. “In *Nahj al-Balagha*, there are instances of modified intertextuality, while allusive intertextuality is more common in the words of Imam ‘Alī (a), especially when he discusses piety, drawing on themes from Quranic verses” (Hoseynifar 1).

One of the clearest indications of the deep relationship between the Prophet Muhammad and Imam Ali is reflected in the numerous sayings of the Prophet regarding Ali. These sayings, along with Ali’s own aphorisms, sermons, and letters compiled in *Nahj al-Balagha*, contribute to the profound respect shown to Ali across the Muslim world. Ali’s closeness to the Prophet extends beyond familial ties to a more significant spiritual connection, making the reverence for Ali traditionally seen as linked to the veneration of the Prophet. A notable saying of the Prophet that illustrates this is, “I am the city of knowledge, and Ali is its gate.” (Sajoo 34).

Imam Ali b. Abi Talib (AS), son-in-law and cousin of the Prophet Muhammad, first Shi‘i imam and fourth caliph, is a monumental figure within the Islamic tradition. The Prophet regarded Imam Ali (AS) as the gateway to the city of knowledge. His teachings, preserved in the form of sermons, letters, and sayings, have been passed down to us through the renowned work known as *Nahj al-Balagha* (The Path to Eloquence) which is a collection of sermons, letters, and sayings of Imam Ali,



compiled by the [scholar](#) and [poet](#) Abu al-Ḥasan Muḥammad bin al-Hussain known as Al-Sharif al-Raḍi in the late 4th century AH.( Encyclopedia of Arabic Literature 701)

Imam Ali (AS) describes his close bond with Prophet Muhammad, as cited in *Nahj al-Balagha*, he likens himself to “a young camel following in the footprints of its mother,” emphasizing his devotion to the Prophet. He recounts accompanying the Prophet to the Hira cave, where he witnessed divine revelations and sensed the “fragrance of prophethood.” (Abbas32)

*Nahj al-Balagha* is often referred to as the “Brother of the Qur’an” because of its profound content and eloquent style. Following the teachings of the Holy Quran and the traditions of Prophet Muhammad, for over a thousand years, since Al-Sharif al-Raḍi carefully compiled *Nahj al-Balagha*, [Azim Nanji](#) in his book *The Penguin Dictionary of Islam* argues that *Nahj al-Balagha* Based on the sayings of the first Shia imam, ALI IBN ABI TA., is used extensively as a source of ideals, teaching and values and as a model of literary excellence and eloquence, and constitutes one of the most important texts in Shia devotional literature ( 88). This treasured work has profoundly impacted numerous prominent individuals across both Shia and Sunni communities, as well as non-Muslims, who have all recognized and esteemed its significance (Abdul Hassan 2).

One of the most renowned letters in this collection is the



one addressed to Malik al-Ashtar, a devoted companion of Imam Ali, who was appointed as the governor of Egypt. This letter, known as the covenant of governance, is filled with wisdom and guidance for all readers, especially for politicians and leaders who seek to govern with justice and integrity (Jafar 144). Historically, Imam Ali's letter to Malik al-Ashtar has served as a significant source of inspiration, regarded as an exemplary guide for Islamic governance. It offers a detailed framework outlining the responsibilities and rights of rulers, state officials, and key societal groups, making it akin to an ideal constitution (Lakhani 65).

One aim of Imam Ali's letter to Malik al-Ashtar is to illustrate how the Imam's teachings can be viewed as insightful interpretations of divine revelation, reflecting an understanding of the spiritual principles found in the Qur'an. Rather than treating revelation as something external and contrary to reason, it is presented as the outward manifestation of principles that the intellect, understood as the source of consciousness and spiritual insight, aligns with. This perspective connects closely to what the Imam describes as the 'heart,' the innermost form of perception that allows one to 'see' God (Ibid. 66).

Malik al-Ashtar was a dedicated and faithful supporter of Imam Ali, regarded as one of his closest and most reliable allies. During the civil war (657-661 CE), Imam Ali's chief adversary, Muawiyah, recognized Malik's importance, calling him one of the Imam's "right-hand" men. This acknowledgment



came following Malik's death due to a poisoning plot, which occurred before he could take up his position as governor of Egypt (Lankarani 16). The historian Tabari records that Muawiya remarked, "Ali ibn Abi Talib had two right hands: one was lost at Siffin, and the other today." In response to Malik's assassination, Imam Ali expressed profound grief, saying, "Malik, and what was Malik! By God, if he were a mountain, he would stand alone, towering above others, and if a rock, he would be unbreakably solid. No horse could climb it, nor could any bird fly over it" (Shah-Kazemi 82).

When Malik was appointed governor of Egypt, replacing Muhammad bin Abi Bakr, Imam Ali sent him a letter outlining the responsibilities and duties of rulers. The letter addressed the prioritization of rights and obligations, the administration of justice, supervision of officials and staff, division of tasks across administrative departments, and the need for coordination and collaboration with the central authority. Imam Ali also advised Malik to fight corruption and oppression, regulate markets, control imports and tariffs, and curb unethical practices such as profiteering, hoarding, and black-marketing. Additionally, the letter emphasized the government's obligations towards the lower classes, detailing how they should be cared for and their needs (Lankarani 20).

Had the instructions of Imam Ali (AS) been applied, it would have been a kind of Utopia or a paradise on earth as far as justice is concerned (Lakhani 86). The Lebanese Christian poet



Raymond Qasis argues that although all the letters of Imam Ali (AS) in *Nehj Al Balagha* captivates his, but his commandment to Malik al-Ashtar is so exceptional. He believes that that if current and future leaders were to adopt the guidelines outlined in this insightful letter of Imam Ali (AS) as a practical action plan, no one would ever have to endure the suffering that plagues humanity. (Qasis 24). This evokes the famous definition of Plato about justice when he says: ‘we have laid down, as a universal principle, that everyone ought to perform the one function of the community for which his nature best suits him ...that principle, or some of it, is justice (Plato 124). The connection between the Imam’s definition of justice and the sacred lies in prioritizing one’s relationship with God as the foremost aspect to be set right, with all other matters flowing from this spiritual foundation. This hierarchy is evident in the Imam’s advice to Malik: “Be just with God and be just with people, granting them what they are due from yourself.” The underlying principle is expressed in the saying, “Whoever ensures harmony between himself and God, God will ensure harmony between him and humanity.” (Lakani 64).

According to Shah-Kazemi, translator of the letter of Imam Ali (AS) to Malik in his work, *Justice and Remembrance*:

What needs to be highlighted here is that the spiritual element is what makes practicable an ideal that otherwise would be a heavy ‘burden’: divine assistance is assured for those whose attention is not confined to this world alone, but whose



aspirations extend beyond it to the Hereafter. It is only when this world is seen through to the next that a fully just attitude towards this world emerges. Those, on the contrary, whose talab, or aspiration, does not go beyond this world will be more likely to fall prey to the easy option of neglecting the destitute—for, in the horizontal scales of political evaluation, the costs to the ruler in pursuing a policy of charity towards the poverty-stricken may outweigh the benefits to him (109).

Imam Ali (AS) instructs Malik to be merciful with the people he is leading saying “They may act wrongly, willfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you are over them and your responsible Commander (Imam) is over you while Allah is over him who has appointed you. He (Allah) has sought you to manage their affairs and has tried you through them. This commandment is in harmony with words of Allah in the holy Quran in **Surah Al-Imran (Chapter 3: Ayah 159):**”So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] or harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

Prophet Muhammad and Imam Ali were leaders focused on distinguishing justice from injustice in society. Instead of



defining justice outright, they illustrated it through their own actions. From their examples, we can gather key elements of justice: treating individuals equally, fairly distributing resources, providing equal opportunities for involvement in decision-making, addressing the needs of disadvantaged groups, encouraging people to contribute according to their abilities, and preserving social stability (Martin, and Devenish 10).

Imam Ali believed that oppression leads to both divine and public opposition until the oppressor stops and repents. The Qur'an highlights how figures like Pharaoh and Nimrod faced severe consequences for their tyranny. Imam Ali also warned that injustice corrupts the heart and weakens one's faith, drawing individuals toward misfortune. Furthermore, oppressive actions break down trust, hinder cooperation, spark rebellion, and ultimately disturb social harmony (11).

In Imam Ali's commandment in his letter to Malik Al-ashtar, we find him saying "The best and most pleasant thing for governors is the establishment of justice in the lands, the manifestation of love by the subjects, and the appearance of goodwill among the ruled." The Qur'anic Counterpart of the above mentioned saying can be found in Surah An-Nisa (Chapter 4), Ayah 135 "O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice,



verily Allah is well- acquainted with all that ye do. And also **Surah An-Nisa (Chapter 4)ᄁ Ayah 58:** ...And when you judge between peopleᄁ judge with justice.” Both verses emphasize the importance of justice in Islamic teachings. Imam Ali (AS) advised Malik to cultivate self-awarenessᄁ maintain open communication with the peopleᄁ be accessible to all segments of societyᄁ and assemble a team of advisors consisting of scholars and philosophers.

In his letter to Malik al-Ashtarᄁ Imam Ali (As) says “Let the people be equal before you in law and your justice.” The Qur’anic Counterpart of this saying can be found in **Surah Al-Hujurat (Chapter 49)ᄁ Ayah 13:** “O mankindᄁ indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeedᄁ the most noble of you in the sight of Allah is the most righteous of you.” This verse emphasizes the equality of all human beings and highlights that true honor and nobility come from righteousness and pietyᄁ not from social status or ethnicity.

Concerning the Virtue of Worshipᄁ it is noticed at the beginning of the letter how the Imam began with a counsel to observe the obligatory prayers. At this pointᄁ after stressing the need to perform all administrative tasks in their appropriate timesᄁ the Imam instructs Malik to set apart the ‘most excellent’ of his available time for ‘what is between you and God’ᄁ that isᄁ acts of worship and devotion. (Lakhani 98) Malik is urged to pay special attention to the obligatory prayers as the means



by which he ‘purifies’ his religion for God, or renders sincere his devotion to God. The theme of the virtue of worship, which is highlighted in Imam Ali’s letter to Malik al-Ashtar, finds a counterpart in several verses of the Holy Qur’an. One prominent example is:

**Surah Adh-Dhariyat (chapter 51: ayah 56):** “And I did not create the jinn and mankind except to worship Me.” This verse emphasizes the central role of worship in a believer’s life, highlighting that the primary purpose of human existence is to worship and serve Allah. It aligns with the teachings of Imam Ali, who stresses the importance of devotion, humility, and continuous worship as key virtues in the life of a governor and a believer.

In the context of kindness and mercy to people Imam Ali’s in his Commandment to Malik al – Ashter says: “Be merciful to the people and love them, do not behave like a beast who seeks to devour them. For they are of two kinds, either your brothers in religion or your equals in creation.” is paralleled with **Surah Al-Hujurat (Chapter 49), Ayah 10:** “The believers are but brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy.”. It is also paralleled with Surah Al-Anbiya (Chapter 21), Ayah 107:”And We have not sent you (O Muhammad), except as a mercy to the worlds.”. These verses highlight the Prophet Muhammad’s role as a source of mercy and the importance of unity and reconciliation among Human despite their religions and races.



Concerning Oppression and Tyranny, Imam Ali says in his commandment to Malik al Ashter “Beware of bloodshed and do not shed the blood of anyone unlawfully. There is nothing more harmful to the stability of a state than the shedding of innocent blood.” is a counterpart to the holy verses of Quran Surah Al-An’am (Chapter 6), Ayah 151:”And do not kill the soul which Allah has forbidden, except by right...” and Surah Al-Ma’idah (Chapter 5), Ayah 32: “...whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.”. These verses emphasize the sanctity of human life and the severe prohibition against unjust killing in Islamic teachings. Besides, Surah Al-Isra (Chapter 17) Ayah 33):”And do not kill the soul which Allah has forbidden except by right. And whoever is killed unjustly—We have given his heir authority but let him not exceed limits in [the matter of] taking life. Indeed he has been supported [by the law].” This verse reinforces the prohibition of unlawful killing and the significance of observing justice even in seeking retribution.

Imam Ali (AS) displayed such a high degree of chivalry that he refrained from committing any injustice, even against his enemies, and never took the first step to destroy his adversaries. He upheld the belief that even opponents had certain rights, which is reflected in his instruction to his appointed governor in Egypt, Malik al-Ashtar: “Never deceive your enemy and never break your pledge” (Nahj al-Balagha, letter 53). Surah Al-Anfal (chapter 8) Ayah:58) “And if you fear treachery from a people,



then break off [the treaty] with them in a fair way. Indeed, Allah does not like the treacherous.” This verse highlights that if there is a need to end an agreement with an enemy, it should be done openly and justly, rather than through deceit. Secondly, Surah Al-Ma'idah (chapter 5) Ayah :1):”O you who have believed, fulfill [all] contracts...» This verse commands believers to honor their agreements, including pledges made with others, reinforcing the principle of keeping one’s word. Thirdly, Surah Al-Isra (chapter 17) Ayah:34):”And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.» This verse emphasizes the obligation to uphold promises and commitments, underscoring the accountability for one’s pledges. Finally, Surah An-Nahl (chapter 16) Ayah :91):”And fulfill the covenant of Allah when you have taken it, and do not break oaths after their confirmation while you have made Allah a witness over you. Indeed, Allah knows what you do.” stresses the seriousness of fulfilling covenants and not breaking oaths, reflecting the ethical standard for dealing with all parties, including enemies. These verses collectively support the values expressed in Imam Ali’s guidance to Malik al-Ashtar, aligning with the Quranic emphasis on integrity, justice, and fulfilling commitments in all circumstances.

in the letter says “Do not enter into any matter without consulting the wise and experienced ones from your people.” Qur’anic Counterpart is Surah Al-Imran (Chapter 3: Ayah 159): “...And consult them in the matter. And when you have decided,



then rely upon Allah.” As well as in Surah Ash-Shura (chapter 42: Ayah 38): “...And whose affair is [determined by] consultation among themselves...”. These verses emphasize the importance of consultation (Shura) in decision-making processes.

Imam Ali(AS) emphasizes humility as a vital defense against Satan, who aims to instill pride-the most dangerous vice that undermines and corrupts all virtue. Imam Ali warns that even virtuous acts can turn into vice if accompanied by pride, noting that “the sin that grieves you is better, in the sight of God, than the virtue that makes you proud.” Additionally, he cautions Malik about the dangers of excessive praise, as the love of “lavish praise” provides Satan with a means to erode one’s virtue (Lakhani 75). Imam Ali (AS) says about avoiding pride and embracing humility :”Let not any good action which you have performed, or any act of kindness which you have done, make you arrogant and vain; nor let any promises made by you raise you to false pride and conceit. Be careful not to give undue favors to yourself or your friends. Avoid boasting about your generosity or magnifying your good actions. Know that pride and vanity annul good deeds and drag one toward evil deeds.” A counterpart from the Holy Qur’an that aligns with Imam Ali’s advice on avoiding pride and emphasizing humility can be found in **Surah Luqman (chapter 31: Sorah18):**”And do not turn your face away from people in contempt, nor walk proudly on the earth; indeed, Allah does not like anyone who is self-conceited and boastful.” This verse echoes the guidance



given by Imam Ali, advising against arrogance and vanity. It emphasizes the importance of humility and warns against prideful behavior, which can abolish good deeds and lead to negative consequences.

Imam Ali says: “Malik, always remember that while you govern the people, the Caliph governs you, and God is the ultimate Lord over the Caliph.” Here, freedom is understood not as an absolute right—as often perceived in Western societies where rights and freedoms are intermingled—but as a spiritual responsibility (Lakhani 79). It reflects humanity’s role as God’s trustee, with freedom functioning in alignment with the natural order, rather than selfishly defying it. The above mentioned facts can be supported by several verses from the Holy Qur’an. Here are a few that emphasize the concepts of leadership, accountability, and the responsible use of freedom: **Surah Al-Imran (chapter 3: Ayah 164):** “Certainly Allah has conferred a great favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they were before in clear error.” And **Surah Al-Mulk (chapter 67: Ayah 2):** “He who created death and life to test you [as to] which of you is best in deed—and He is the Exalted in Might, the Forgiving.”

Imam Ali (AS) emphasizes that Divine support ensures victory, stating: “He has commanded one to aid Allah the Glorified with heart, hand, and speech, for Allah, whose name



is Sublime, promises to support those who support Him and to protect those who stand by Him” (Nahj al-Balaghah, letter 53). Additionally, the Holy Quran encourages reflection on the structures of creation across the heavens and the earth, as well as contemplation of human affairs, pointing to established rules and principles (Al-Anfal 8:38, Al-Hijr 15:13, 77th verse) ( Moghimi 110)

The Holy Quran presents many universal laws as stable and unchangeable, stating in Surah Al-Isra, verse 77: “That is Our established way with those messengers We sent before you, and you will find no change in Our way.” Similarly, in Surah Al-Fatir, verse 43, it emphasizes: “You will never find in the way of Allah any change, nor any alteration.” Here, *tabdil* (change) refers to altering or transforming the set regulations, while *tahwil* (alteration) indicates interventions in how the rules apply—such as when Divine action transfers punishment or wealth from one group to another. God, having created the world in perfect order based on His attributes, does not change His system, nor does He allow others to alter it. Therefore, what God ordains is fixed and indestructible, and understanding these enduring principles, as the Quran mentions, requires the intellect and reasoning of the human mind (Javadi Amoli, 2007, pp. 342345-) (Ibid 111).



## Conclusion

Imam Ali's use of Quranic verses in *Nahj al-Balagha* serves to interpret the verses and enhance their meaning through skillful expression, enriching the content of the sermons. Imam Ali's letter to Malik al-Ashtar encapsulates a Quranic vision of piety that includes justice, mercy, humility, and constant mindfulness of God's judgment. By urging Malik to govern with righteousness and compassion, Imam Ali integrates Quranic values into practical governance, demonstrating how deeply rooted his concept of piety is in the Quran. Imam Ali (AS) concentrated in his teaching on the practice of spiritual awakening is achieved through the remembrance of God, which serves as a core mystical exercise among Sufis. "Justice and Remembrance" will be highly beneficial for students and scholars focused on Islamic philosophy, as well as for those exploring the connection between spirituality and moral principles. In Conclusion, the profound impact of the Quran on Imam Ali's discourse on piety is clearly evident, especially in his instructions to Malik al-Ashtar. Through an intertextual examination, this paper has shown how Imam Ali's counsel not only mirrors Quranic principles of justice, ethical behavior, and a deep spiritual connection with God but also enhances them with practical guidance for leadership and personal ethics. By placing the relationship with God at the core of justice and extending this priority to the treatment of others, Imam Ali weaves divine teachings into a comprehensive approach to governance and moral living. This commandment thus exemplifies the strong



link between Quranic teachings and Imam Ali's ethical vision, underscoring the lasting significance of these values in both individual and societal realms.

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