

## *A Critical Discourse Analysis of the Virtues of 'Alī ibn Abī Ṭālib in the Holy Qur'an Based on Fairclough's Theory*

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Article History: Received: 26 August 2025; Accepted: 21 January 2026

### ABSTRACT:

Original Paper

Critical Discourse Analysis (CDA) represents an evolutionary trajectory in linguistic studies. This approach goes beyond the mere description of linguistic data to prioritize the ideological processes, situational contexts, and intertextual relations that shape discourse. Accordingly, the present study employs Norman Fairclough's CDA framework to examine the Qur'anic verses revealed regarding the virtues of 'Alī ibn Abī Ṭālib. The main objective of this research is to uncover the hidden power relations and ideological foundations of the discourse of *Imāmah*. This is achieved through a systematic analysis at the three levels of description, interpretation, and explanation. The findings indicate that at the level of description, the virtues of 'Alī ibn Abī Ṭālib are concretely represented and foregrounded through rhetorical devices, such as antithesis, parallelism, contrast, rhyme, and allusion, as well as symbolic loci like Ghadīr and the Mosque. At the level of interpretation, the intertextual network of the examined verses forms a coherent discourse of *Wilāyah*, self-sacrifice, truthfulness, and divinely endowed knowledge. Furthermore, at the level of explanation, the *Imāmah* discourse attains hegemony over competing discourses through six ideological components: divine legitimacy, infallibility, completion of religion, absolute obedience, moral superiority, and divinely bestowed knowledge. Ultimately, the combination of textual and metatextual elements demonstrates that the discourse of *Imāmah* is a

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<http://dx.doi.org/10.37264/JIQS.V5I1.4>

[https://iqs.sbu.ac.ir/article\\_107247.html](https://iqs.sbu.ac.ir/article_107247.html)

revelatory, integrated, and hegemonic discourse. It is formed in structural opposition to rival discourses such as tribalism, hypocrisy, and those of the People of the Book.

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KEYWORDS: The Qur'an, Critical Discourse Analysis, Imāmah Discourse, Verse of *Tablīgh*, *Ulū al-Amr*, *Wilāyah*, *al-Ṣādiqīn*, *ʿIlm al-kitāb*, Hegemony; Discursive Struggle.

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## 1. Introduction

Critical Discourse Analysis (CDA), as an interdisciplinary approach, investigates the inseparable relationship between language, power, and ideology. Emerging from the tradition of Critical Linguistics in the 1970s, this approach was developed by theorists such as Norman Fairclough, Teun Van Dijk, and Ruth Wodak. Through its three-level framework of description, interpretation, and explanation, Fairclough's model provides a systematic tool for dissecting texts. It seeks to uncover hidden connections between discourse and socio-cultural structures (Jørgensen and Phillips 2002).

Since the Qur'anic verses related to the virtues of 'Alī ibn Abī Ṭālib (PBUH) play a fundamental role in clarifying the concept of *Imāmah* and the leadership of the Muslim community after the Prophet Muhammad (PBUH), they constitute the central focus of the present study. In this context, "virtues" refers to the attributes and deeds that signify the superiority and elevated status of 'Alī ibn Abī Ṭālib within the Qur'an and the traditions. These virtues have been extensively echoed in the exegetical and *ḥadīth* sources of both Shia and Sunni scholarship.

The verses examined in this research encompass key conceptual themes related to the Imam's virtues. However, due to the breadth of the subject, only selected verses have been chosen as the analytical foundation including:

- The verse of *Tablīgh* (proclamation):  
*O Messenger, convey that which has been sent down to you from your Lord; and if you do not, then you have not conveyed His message. And God will protect you from the people. Indeed, God does not guide the disbelieving people (Q.5:67).*
- The verse of *Ulū al-Amr* (those vested with authority):  
*O you who believe, obey God, obey the Messenger, and those vested with authority among you (Q.4:59).*
- The verse of *Wilāyah* (guardianship):  
*Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down (Q.5:55).*
- The verse of *al-Ṣādiqīn* (the Truthful):

*O you who believe, be conscious of God and be with the truthful (Q.9:119).*

- The verse of *ʿIlm al-kitāb* (the Knowledge of the Book):  
*Those who disbelieve say, 'You are not a messenger.' Say, 'God is sufficient as a witness between me and you, and so is the one who possesses knowledge of the Book' (Q.13:43).*

These verses are analysed according to Fairclough's model, drawing upon authoritative exegetical sources and widely transmitted narrations. The selection of these five verses is based on several factors. First, there is a presence of widely transmitted narrations regarding their occasions of revelation in both Shia and Sunni traditions. Second, there exists an exegetical consensus or widespread scholarly attribution of these verses to 'Alī ibn Abī Ṭālib among commentators of both schools. Finally, these verses focus on foundational concepts of the discourse of *Imāmāh*, including the proclamation of *Wilāyah*, obedience, self-sacrifice, truthfulness, and divinely endowed knowledge. Accordingly, this study seeks to address the following questions: What are the most prominent discourses present in the Qur'anic verses related to the virtues of 'Alī ibn Abī Ṭālib? How do Fairclough's three analytical structures reflect ideological concepts in this group of verses?

## 2. Literature Review

In recent years, numerous studies have applied Critical Discourse Analysis to literary and religious texts. While space constraints preclude a comprehensive list, the following works highlight the application of this approach to the Qur'an.

Fallah and Shafī'pour (2018) analysed the textual structure of the surah al-Shams and its correspondence with the situational context at the interpretive level. They examined how the discourses within Surah al-Shams maintain a resistant relationship with the dominant discourse of society. Doodman-Koushki et al. (2019) emphasized the religious, ethical, and pedagogical aims of the surah al-Muṭaffifīn. Their study focused on how the surah's discourse interacts with and is enacted within its context. Ahmadi and Yazdani (2021) examined the different levels of the surah. They concluded that the intratextual and intertextual structures, along with the discourse at the explanatory level, convey specific pedagogical objectives to the audience. Mahmoudi and Alipour (2024) analysed the narrative of the people of Lūṭ and its semiotic significance across the three levels of description, interpretation, and explanation. Mollaebrahimi and Karami (2025) identified a strong and inseparable coherence between the language of Surah Maryam and the social and external context of the narrative. This coherence, they argue, imbues the Qur'anic story with a distinct ideological value. Despite these studies, no systematic research has yet analysed the

collection of Qur'anic verses concerning the virtues of 'Alī ibn Abī Ṭālib using Fairclough's three-level model. Therefore, the present study represents the first systematic framework for explaining Alawite virtues. It simultaneously evaluates the rhetorical and discursive elements of the selected verses while extracting the ideological components of the discourse of *Imāmah* based on authoritative Sunni and Shia exegetical and *ḥadīth* sources.

### 3. Theoretical Framework

Discourse analysis concerns itself with the use of language in social contexts, particularly in interactions or conversations among speakers (Khanifar and Moslemi 2019). It also examines the meanings that human beings project onto the world (Ghahramani 2013). In other words, discourse analysis deals with the description and interpretation of discourse based on linguistic foundations and the strategies of extra-linguistic and sociological factors, such as situational context, social participants, history, ideology, and power (Aghagolzadeh 2013).

Linguists generally offer two perspectives regarding discourse analysis. The first defines discourse analysis as the examination of linguistic units larger than the sentence, while the second views it as a focused inquiry into how and why language is used. The first perspective, which emphasizes the structure and form of the text, is known as structuralism. In contrast, the second, which stresses the function of the text, is termed functionalism. While the former considers discourse as a specific linguistic unit larger than the sentence (Irakhah et al. 2015), the latter views discourse analysis as the study of various aspects of language use, concentrating on the functions of linguistic units (Fairclough 1995). Scholars in the functionalist group pay attention to human actions and behaviours, as well as the specific intentions underlying language use. They seek to uncover the social, cultural, political, communicative, and situational meanings embedded in discourse.

Norman Fairclough distinguishes three stages of Critical Discourse Analysis: the description of the text, the interpretation of the relationship between text and interaction, and the explanation of the relationship between interaction and social context. He applies discourse analysis at three distinct levels: (1) description, viewing discourse as text; (2) interpretation, viewing discourse as the interaction between the processes of text production and interpretation; and (3) explanation, viewing discourse in relation to the social context (Fairclough 1989). In Fairclough's model, description serves as the foundational basis for interpretation and explanation.

## 4. Application of Fairclough's Discourse Analysis

The following analysis applies Fairclough's three-dimensional model of Critical Discourse Analysis to the selected verses concerning the virtues of 'Alī ibn Abī Ṭālib.

### 4.1. Linguistic and Structural Features of the Verses

At the descriptive level, Fairclough's theory examines linguistic techniques and analyses the discursive elements of the text. The following features are summarized in Table 1.

Table 1. Linguistic and Rhetorical Features of the Verses

| Verse                            | Linguistic Features                                                                                  | Syntactic Structure                                                                        | Rhetorical Devices                                       | Example                                                 | Discursive Function in Highlighting the Virtue                                                                                                                                                                                                     |
|----------------------------------|------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|----------------------------------------------------------|---------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Tablīgh</b><br>Q. 5:67        | Imperative verb: <i>balligh</i> ;<br>Conditional clause:<br><i>wa in lam...</i>                      | Conditional structure;<br>Performative (injunctive) sentence                               | Antithesis ( <i>ṭibāq</i> )                              | <i>balligh</i><br>versus<br><i>lam taf'al</i>           | The contrast between delivering the proclamation and abandoning it highlights the magnitude of the mission of <i>wilāyah</i> .                                                                                                                     |
| <b>Ulū al-Amr</b><br>Q. 4:59     | Repetition of the verb <i>aṭī'ū</i> ;<br>Attached pronoun: <i>minkum</i>                             | Performative sentence;<br>Imperative style                                                 | Parallel construction and balance                        | <i>aṭī'ū</i><br><i>Allāha wa aṭī'ū al-rasūl</i>         | The alignment of obedience to the <i>ulū al-amr</i> with obedience to God and His Messenger                                                                                                                                                        |
| <b>Wilāyah</b><br>Q. 5:55        | Restrictive particle: <i>innamā</i> ;<br>Circumstantial clause ( <i>ḥāl</i> ): <i>wa hum rākī'ūn</i> | Relative clause;<br>Restrictive nominal sentence ( <i>qasr</i> );<br>Circumstantial clause | Restriction ( <i>qasr</i> ) through <i>innamā</i>        | <i>innamā waliyyukum Allāhu wa...</i>                   | The restrictive construction confines legitimate <i>wilāyah</i> to Allah, His Messenger, and the designated believers. The circumstantial clauses identify the qualified believer through the distinctive act of giving <i>zakāt</i> while bowing. |
| <b>Al-Ṣādiqīn</b><br>Q. 9:119    | Imperative verbs:<br><i>ittaquū, kūnū</i>                                                            | Performative sentence;<br>Imperative style                                                 | Balanced rhymed prose (Parallel <i>saj'</i> )            | <i>ittaquū</i><br><i>Allāha wa kūnū ma'a al-ṣādiqīn</i> | The phonetic and semantic symmetry places companionship with the truthful on the same level as piety.                                                                                                                                              |
| <b>ʿIlm al-kitāb</b><br>Q. 13:43 | Rhetorical interrogative:<br><i>Alasta</i> ;<br>Emphatic particle: <i>inna</i>                       | Interrogative sentence;<br>Argumentative style                                             | Rhetorical interrogative;<br>Metonymy ( <i>kināyah</i> ) | <i>man 'indahū 'ilm al-kitāb</i>                        | An implication indicating the boundless and divinely granted knowledge of the Book.<br><br>The rhetorical question invalidates the deniers' rejection.                                                                                             |

### 4.1.1. Spatial Element

In Critical Discourse Analysis, space is not merely a physical and static container. Rather, it is a dynamic and symbolic setting in which profound doctrinal and historical concepts are manifested, functioning as a social structure that carries ideological weight and power (Muhabbak 2001). In the verses concerning the virtues of ‘Alī ibn Abī Tālib, space becomes a key element that serves as a stage for the manifestation of legitimacy, divine obedience, and the delineation of the path of guidance for the community (Sha’iri 2016). These elements are summarized in table 2.

Table 2. Analysis of the Spatial Element in the Verses (Based on Sunni and Shia Sources)

| Verse                            | Spatial Setting                                                                                                         | Discursive Signification                                                                                                                       | Narrative Source                                                                                                                                  |
|----------------------------------|-------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Tablīgh</b><br>Q. 5:67        | Ghadīr Khumm<br>(a desert crossroads between Mecca and Medina during the Prophet's return from the Farewell Pilgrimage) | Transformation of an arid, barren location into a symbol of the proclamation of <i>wilāyah</i> ; a place of pressure and trial for the Prophet | Wāhidī 1991, 194; al-Tha’labī 2002, 4:92; al-Ḥākim al-Ḥaskānī 1990, 1:249; al-Ṭabrisī 1999, 3: 344; al-Shawkānī 1993, 2:69; al-Suyūṭī 1983, 2:298 |
| <b>Ulū al-Amr</b><br>Q. 4:59     | Medina<br>(during the formation of the Islamic political community)                                                     | A locus of authority and governance; wherever an Islamic community is established, obedience to the <i>ulū al-amr</i> becomes obligatory       | al-Ḥākim al-Ḥaskānī 1990, 1:190; al-Qummī 1988, 1:141; al-Huwayzī 1994, 1:500                                                                     |
| <b>Wilāyah</b><br>Q. 5:55        | Masjid al-Nabī, Medina<br>(during communal prayer while Imam ‘Alī was in the state of <i>rukū’</i> )                    | The mosque as a domain embodying worship and self-sacrifice                                                                                    | al-Ṭabarī 2000, 6:186; al-Zamakhsharī 1987, 1: 649; al-Ṭabrisī 1999, 3: 325; al-Ḥākim al-Ḥaskānī 1990, 1:209; al-Suyūṭī 1983, 2:293               |
| <b>Al-Ṣādiqīn</b><br>Q. 9:119    | Medina<br>(on the eve of the Tabūk expedition, following the consolidation of the Islamic state)                        | Any place accompanied by the Imam is transformed into a “place of truth”                                                                       | al-Ḥākim al-Ḥaskānī 1990, 1:341; al-Tha’labī 2002, 5:109; al-Ṭabrisī 1999, 5:122; al-Suyūṭī 1983, 3:290; al-Shawkānī 1993, 2:472                  |
| <b>‘Ilm al-kitāb</b><br>Q. 13:43 | Mecca<br>(amid the Meccan opposition to the Prophet's mission)                                                          | A spiritual and supra-spatial setting; the station of divine proximity                                                                         | al-Ḥākim al-Ḥaskānī 1990, 1:400; al-Tha’labī 2002, 5:303; al-Ṭabrisī 1999, 6:462; Abū Ḥayyān 1999, 6:402                                          |

According to narratives, the location associated with the Verse of *Tablīgh* (Q. 5:67) was Ghadīr Khumm (Wāhidī 1991, 194; al-Tha’labī 2002, 4:92; al-Ḥākim al-Ḥaskānī 1990, 1:249; al-Ṭabrisī 1999, 3:344; al-Shawkānī 1993, 2:69; al-Suyūṭī 1983, 2:298). In this context, the location functions as a “place of pressure and trial” for the Prophet. It is in this specific setting that God prepares His Messenger to convey the most critical component of the mission, namely, the *Wilāyah* and succession after the Prophet, and

protects him from potential harm. This desert crossroads between Mecca and Medina during the Prophet's return from the Farewell Pilgrimage became the stage for the Prophet's absolute obedience to the divine command. Since the atmosphere of Ghadīr was turned into a threatening space by the hypocrites, the verse was revealed precisely in that location to underscore the seriousness of *Wilāyah*.

The Verse of *Ulū al-Amr* (Q. 4:59) does not identify a specific geographical location. Nevertheless, a number of exegetical reports associate the expression *Ulū al-Amr* with 'Alī ibn Abī Ṭālib (al-Ḥākim al-Ḥaskānī 1990, 1:190; al-Qummī 1988, 1:141; al-Ḥuwayzī 1994, 1:500). The verse instead constructs a normative political order in which *Ulū al-Amr* occupy the highest rank of legitimate authority within the Islamic community. The domain of Islam is thus conceptualized as a sphere of divinely sanctioned governance in which, after God and His Messenger, obedience to *Ulū al-Amr* becomes obligatory. Accordingly, the spatial dimension of the verse should not be understood in a merely physical or territorial sense; rather, it denotes a structural and institutional arena in which divine authority is exercised and manifested in communal life. Within this interpretive framework, 'Alī ibn Abī Ṭālib may be understood as the foremost exemplar of *Ulū al-Amr*, embodying the Qur'anic model of delegated divine authority.

The spatial signification of the Verse of *Wilāyah* (Q. 5:55) is universal in scope. Yet, the reports concerning its occasion of revelation relate it directly to 'Alī ibn Abī Ṭālib, who gave charity in the mosque while in the state of bowing (*al-Rukū'*) (al-Ṭabarī 2000, 6:186; al-Zamakhsharī 1987, 1:649; al-Ṭabrisī 1999, 3:325; al-Ḥākim al-Ḥaskānī 1990, 1:209; al-Suyūṭī 1983, 2:293). Thus, the mosque becomes the significant spatial setting for this act of generosity. As a place of purity and nearness to God, the mosque provides a context where giving charity, especially during an act of worship, represents the height of selflessness and devotion. The space of worship (the mosque) merges with the worshipful act (charity during bowing) to manifest an unparalleled virtue for 'Alī ibn Abī Ṭālib. Accordingly, the mosque functions not merely as the physical setting of the event but as the discursive space in which 'Alī ibn Abī Ṭālib's act is presented as the distinguishing mark of the believer endowed with *wilāyah*, thereby linking the spatial context of the revelation to the Qur'anic designation of his authority.

The spatial reference in the Verse of *al-Ṣādiqīn* (Q. 9:119) is similarly universal. Nevertheless, reports concerning its occasion of revelation identify 'Alī ibn Abī Ṭālib as a principal referent of "the truthful" mentioned in the verse (al-Ḥākim al-Ḥaskānī 1990, 1:341; al-Tha'labī 2002, 5:109; al-

Ṭabrisī 1999, 5:122; al-Suyūṭī 1983, 3:290; al-Shawkānī 1993, 2:472). The verse addresses believers regardless of their location and commands them to remain within the “space of truth,” namely, in the company of the truthful ones. In this sense, physical space derives its significance from proximity to the Truthful. To be beside 'Alī ibn Abī Ṭālib is to stand within the sphere of truth; conversely, to be distant from him is to remain outside the centre of sincerity. The verse thus links the notion of space to an identity-forming and doctrinal concept.

The Verse of *'Ilm al-kitāb* (Q.13:43) does not point to a physical location but to a spiritual rank and station before God. This is a metaphysical and epistemic space, as 'Alī ibn Abī Ṭālib is described as the one who possesses the totality of the knowledge of the Book (al-Hākim al-Haskānī 1990, 1:400; al-Tha'labī 2002, 5:303; al-Ṭabrisī 1999, 6:462; Abū Ḥayyān 1999, 6:402; al-Qundūzī 1996, 1: 307). He thus stands in the station of divine proximity, at the very source of revealed knowledge. Space here is not a physical site but a transcendent rank that connects the individual to the fountainhead of divine knowledge, validating him as a witness to the truth of the Prophet's mission.

Across these verses, space performs multiple functions. Concrete and historical locations, such as the mosque and Ghadīr Khumm, become stages for decisive events and manifestations of virtue. Meanwhile, conceptual locations, such as divine proximity and the sphere of companionship with the truthful, emphasize the metaphysical and leadership dimensions of the Imam. In all these cases, space is transformed from neutrality and stillness into a dynamic agent participating in the unfolding of the divine narrative and the presentation of *Imāmah*. These locations, having witnessed both the presence of the Commander of the Faithful and the manifestation of God's command concerning him, attain enduring significance.

#### 4.1.2. Scene Construction

The Qur'an does not merely describe the time and place of events; rather, it creates a vivid and dynamic atmosphere, placing the audience at the heart of an unforgettable moment so that the depth of doctrinal meanings is conveyed through sensory experience (Salehi 2022). The scenes associated with the virtues of 'Alī ibn Abī Ṭālib are no exception. Each renders an artistic and memorable image of his virtue, obedience, and divinely sanctioned authority.

The Verse of *Tablīgh* (Q.5:67) portrays the scene of Ghadīr Khumm through a lens of emotional strain. In this setting, the Prophet is confronted with a grave and demanding command while anticipating the hostile



reaction of hypocrites and adversaries. The scene construction centres on the Prophet's inner state; furthermore, the phrase "*and if you do not, then you have not conveyed His message*" heightens the psychological intensity and tension of the moment. Thereafter, with the statement "*and God will protect you from the people,*" divine intervention restores calm to the tense atmosphere. This shift in emotional tone creates a compelling and suspenseful scene that underscores the critical sensitivity of *wilāyah*.

The Verse of *Ulū al-Amr* (Q.4:59) does not present a fixed or static scene; instead, it depicts a fluid and expansive one that encompasses the entire Islamic community. Wherever a believer resides, the scene of obedience to the divinely appointed guardian is present. The scene construction of this verse unfolds through the repetition of the verb "*obey,*" which creates a rhythmic and commanding tone that resonates throughout every dimension of a believer's life. The verse constructs a scene of a divine governance in which obedience to the guardian is intertwined with obedience to God and His Messenger, rendering this scene both continuous and enduring.

Although the imagery of the Verse of *Wilāyah* (Q. 5:55) conveys a general meaning, reports concerning its occasion of revelation associate it with 'Alī ibn Abī Ṭālib in the Prophet's Mosque (Masjid al-Nabī) while he was in the state of bowing (*rukū*). The scene is remarkable for its simultaneous portrayal of worship and charity: while fully immersed in prayer, 'Alī responds to the need of a beggar without interrupting his devotion. This convergence of spiritual concentration and compassionate action creates a vivid and memorable image in which ritual worship and social responsibility are inseparably united. The mosque itself functions not merely as the physical backdrop of the event but as a sacred communal space where divine authority is manifested through an act of selfless generosity. The scene thus transforms an ordinary moment of congregational prayer into a powerful visual expression of *wilāyah*, presenting leadership as an extension of devotion to God and service to the community.

The Verse of *al-Ṣādiqīn* (Q.9:119) likewise presents a universal and perpetual scene encompassing all dimensions of the social, political, and personal lives of believers. The scene construction begins with the imperative "*be,*" forming a dynamic and transformative scene in which believers are actively choosing their path. The scene presents two distinct trajectories: separation from the truthful or companionship with them. Ultimately, the verse emphasizes the necessity of choosing the latter and remaining close to the exemplars of truth.

The Verse of *Ilm al-kitāb* (Q.13:43) depicts a scene of debate and

theological confrontation between the Prophet and the disbelievers, a space filled with denial and doubt on one side and rationality and evidence on the other. In its scene construction, God expands the setting from a mundane debate to a celestial testimony. With the introduction of "*the one who possesses knowledge of the Book*," it is as if a veil is lifted and a witness from the metaphysical realm enters the scene. This carefully crafted scene sets forth a decisive and transcendent proof against the baseless claims of the disbelievers, guiding the audience toward an understanding of the depth of knowledge and the exalted rank of the Bearers of the Book.

In the scene constructions related to the Qur'anic verses denoting the virtues of 'Alī ibn Abī Ṭālib, the Qur'an employs various dramatic techniques, including contrast, suspense, and the creation of expansive and enduring scenes. These constructed scenes are not merely narratives of historical events; rather, they serve a higher purpose: to inscribe the truth of *Wilāyah* and *Imāmah* within the sensory experience of the audience, embedding an unforgettable image in both mind and heart.

## 4.2. *The Relationship between the Text and Its Agents*

At Fairclough's interpretive level, the focus is on analysing the process of text production and the relationship between the text and its agents. At this stage, the verses under study are examined within a specific socio-historical context that reflects the discursive struggle between the monotheistic discourse and the polytheistic and hypocritical discourses opposing it.

### 4.2.1. *Intertextual Relations*

Texts are continually produced in interaction and dialogue with preceding or contemporaneous texts; indeed, no text is created in a vacuum (al-Ghadhami 1985). The verses of the Qur'an likewise emerged within a specific context and in engagement with the discourses prevalent at the time of revelation. By examining the semantic network of the verses related to the virtues of 'Alī ibn Abī Ṭālib, their intertextual relations become evident.

The Verse of *Tablīgh* (Q.5:67), with its emphasis on the gravity of conveying the divine message, enters into a meaningful intertextual relationship with the Verse of *Ulū al-Amr* (Q.4:59). The latter indicates divine authority and the necessity of obeying the guardian appointed by God (Tabataba'i 1996, 6: 55). Together, they form a coherent discursive system centred on the leadership of the Islamic community after the Prophet. Since, according to both Shia and Sunni sources, the primary referent of both verses is 'Alī ibn Abī Ṭālib (al-Ḥākim al-Ḥaskānī 1990, 1:190; al-Juwaynī 1978,

1: 31ḡ; al-Amīnī 1995, 1: 214–224;), a logical connection exists between the Verse of *Tablīgh* and the Verse of *Ulū al-Amr* regarding the necessity of obeying God's appointed guardian. This correlation demonstrates that proclamation is the prelude to obedience. In addition, the Verse of *Ulū al-Amr* (Q.4:59) and the Verse of *Tablīgh* (Q.5:67) share an inseparable intertextual link with the Verse of *al-Ṣādiqīn* (Q.9:119) and the Verse of *ʿIlm al-kitāb* (Q.13:43). Collectively, these verses emphasize the necessity of aligning with the divinely truthful figures after the Prophet.

Furthermore, obedience to the *Ulū al-Amr* requires distinguishing the true bearers of *Imāmah* from those who falsely claim it. The Verse of *Wilāyah* (Q. 5:55), in portraying the self-sacrifice of ʿAlī ibn Abī Ṭālib, is closely connected to the Verse of the Truthful, which “emphasizes truthfulness and sincerity as the foundation of self-sacrifice.” The Verse of the Truthful is also linked to the Verse of *Ulū al-Amr*, as it underscores the necessity of accompanying the truthful ones, who are themselves the *Ulū al-Amr*. Moreover, this is closely related to the Verse of the Knowledge of the Book, as both highlight knowledge and divine insight as the basis of the truthfulness of the ʿAlī ibn Abī Ṭālib. The Verse of the Knowledge of the Book is also connected to the Verse of the Truthful because divinely bestowed knowledge is the greatest support for truthfulness.

The analysis of these intertextual relations shows that this set of verses forms a coherent semantic network grounded in key concepts such as *Wilāyah*, self-sacrifice, divinely endowed knowledge, and truthfulness. Through their internal dialogue, these foundational concepts construct the Qur'anic discourse of *Imāmah* and *Wilāyah*, with ʿAlī ibn Abī Ṭālib at its centre. This framework clarifies the link between textual features at the level of description and ideological foundations at the level of explanation (Yarmohammadi 2004).

#### 4.2.2. Situational Context

From the situational context of the Verse of *Tablīgh* (Q.5:67), the Prophet's concern regarding the consequences of delivering the divine command is evident, and God Almighty grants His Messenger complete reassurance. This inner concern arose from the power and influence of the anti-*Wilāyah* faction within the nascent Islamic community. This indicates that the discourse of *Imāmah* faced serious resistance and challenges from its inception. Thus, divine support in the Verse of *Tablīgh* signifies that the Prophet required supernatural backing to establish the principle of *Imāmah* and to break the hegemony of the dominant tribal discourse.

The situational context of the Verse of *Ulū al-Amr* (Q.4:59) shows that

the society of Medina was transitioning from a tribal system to a unified community with an organized legal structure. Since traditional sources of authority (tribal chiefs) no longer possessed legitimacy or effectiveness in such a context, the question naturally arose: to whom should one refer in times of disagreement? In response, the verse provides a universal and permanent directive for the social order of Islam. Within that specific context, the verse nullifies the legitimacy of all traditional sources of authority and assigns it exclusively to the *Ulū al-Amr* appointed by God. Thus, the context of the verse establishes the foundation of the divine governance in opposition to the aristocratic tribal system.

According to the situational context of the Verse of *Wilāyah* (Q. 5:55), the emerging Islamic community faced poverty and social disparity, while pre-Islamic values such as pride in wealth and reluctance to assist the needy still persisted among some members of society. Reports concerning the occasion of revelation portray an act of charity performed during prayer, thereby situating the verse within a context in which sincere faith was expected to manifest itself through both devotion to God and responsibility toward others. Against this background, the verse redefines the criteria of religious authority by associating it not with tribal status, wealth, or social influence, but with piety, selflessness, and obedience to God. The situational context thus presents *wilāyah* as an ethical and spiritual model of leadership that emerges from the integration of worship and social commitment, challenging the hierarchical values inherited from the pre-Islamic order.

From the context of the Verse of the Truthful (Q.9:119), it is inferred that after the conquest of Mecca and the expansion of Islamic territory, many individuals with diverse motives, ranging from material to political, joined Islam. This increased the risk of hypocrisy and duplicity infiltrating the Muslim community. In such an atmosphere, permeated by ambiguity and pretense, the command to “*be with the truthful*” functions as a guiding directive. It instructed believers on how to distinguish the “*axis of truth*” from falsehood amid widespread hypocritical claims. Therefore, by introducing the Imam as the paramount exemplar of the truthful, God provides a concrete criterion for discerning sincerity from hypocrisy in that increasingly complex society.

Based on the context of the Verse of *‘Ilm al-kitāb* (Q.13:43), the Prophet, continually faced doubts and denials from polytheists and the People of the Book. At times, their sophistry caused some new Muslims to experience uncertainty. In the face of the arrogant denials of opponents, God commands His Messenger to substantiate his arguments by appealing to the one who possesses the Knowledge of the Book. In doing so, the level of debate is elevated from mundane discussion to a form of supernatural proof. The

revelation of this verse within such a challenging situational context demonstrates that Islam, in proving its truth, relies on witnesses endowed with divine knowledge, not merely conventional reasoning.

The examination of the situational contexts reveals that the discourse of *Imāmah* constituted a dynamic, intelligent, and strategic response to the needs and crises of the era of revelation. Each verse forms a piece of a larger puzzle within the divine project to establish a civilization grounded in *Wilāyah*. This discourse, in fact, emerged through a dynamic interaction with social realities to offer a lasting and effective model for all ages.

#### 4.2.3. Temporal Element

In interpreting Qur'anic verses, time functions as an active component in advancing profound doctrinal concepts. In the verses concerning the virtues of 'Alī ibn Abī Ṭālib, time becomes the arena in which truthfulness, self-sacrifice, and *Wilāyah* are manifested; at times, it transcends the limits of a historical moment and transforms into an eternal and perpetual dimension.

The timing of the revelation of the Verse of *Tablīgh* (Q.5:67) corresponds to the Day of Ghadīr Khumm during the Prophet's return from the Farewell Pilgrimage (Wāhidī 1991, 194; al-Tha'labī 2002, 4:92; al-Hākīm al-Ḥaskānī 1990, 1:249; al-Ṭabrisī 1999, 3:344; al-Shawkānī 1993, 2:69; al-Suyūṭī 1983, 2:298) and is interpreted from the perspective of the Prophet's inner anxiety at the moment of announcing his successor. This passage represents a "moment of revelation" that descends prior to the public declaration of succession. The moment in which the Prophet is commanded to deliver the most difficult and perilous part of his mission is filled with tension and apprehension. This temporal moment is critical and decisive, for its fulfilment or neglect directly affects the very purpose of the Prophet's mission.

The timing of the Verse of *Ulū al-Amr* (Q.4:59) does not refer to a specific historical event but rather denotes a perpetual, instructive temporality. The expansive scope of the imperative verb "obey" (*aṭī'ū*) addresses its audience across all generations, from the moment of revelation until the Day of Resurrection. The temporal framework of this verse embodies the continuity of divine governance and demonstrates that obedience to the *Ulū al-Amr* is not limited to the Prophet's lifetime but constitutes a permanent and ongoing command for all ages.

The Verse of *Wilāyah* (Q. 5:55) signifies a general and comprehensive temporality. Reports concerning its occasion of revelation associate the

verse with an act of charity performed by 'Alī ibn Abī Ṭālib while he was in the state of bowing (*rukū'*) (al-Ṭabarī 2000, 6:186; al-Zamakhsharī 1987, 1:649; al-Ṭabrisī 1999, 3:325; al-Ḥākim al-Ḥaskānī 1990, 1:209; al-Suyūṭī 1983, 2:293). Within this temporal setting, a brief moment in the course of ritual prayer becomes the occasion for revealing a lasting model of *wilāyah*. The ordinary flow of time is interrupted by an extraordinary act in which worship and charity are performed simultaneously, transforming a passing instant into a decisive moment of divine recognition. Consequently, the temporal significance of the verse is not confined to the historical occurrence itself; rather, that moment serves as the enduring point of reference through which 'Alī's spiritual authority is presented and remembered. The verse thus preserves a single historical event as a perpetual testimony to the inseparable relationship between devotion to God, selfless generosity, and divinely sanctioned leadership.

The temporal dimension of the Verse of the Truthful (Q.9:119), much like the Verse of *Ulū al-Amr*, is continuous and perennial. The imperative verb "be" (*kūnū*) represents an ongoing call to accompany the truthful throughout all eras. The temporality of this verse is not merely segmented or historical; rather, it obligates believers at every moment to situate themselves within the "time of truth" and in the proximity of the "people of truth." This perpetual temporality emphasizes the necessity of steadfastness and unwavering persistence on the path of truth.

The Verse of *ʿIlm al-kitāb* (Q.13:43) operates across two distinct temporal layers: first, the historical present, in which disbelievers during the Prophet's era denied his mission; second, a pre-temporal and trans-historical dimension related to "*the one who possesses the Knowledge of the Book*." This latter temporality refers to the realm of divine, preexistent knowledge, prior to creation and beyond the boundaries of material time. According to this verse, 'Alī ibn Abī Ṭālib possesses knowledge rooted in God's eternal, primordial knowledge. The verse thereby underscores the trans-temporal and sacred dimension of *Imāmah*.

Time in this set of verses assumes multiple dimensions: at times it is continuous and perpetual, such as the obligation to obey the *Ulū al-Amr* and to accompany the truthful, reflecting the eternal nature of divine commandments. At other times, it is trans-historical, such as the divine, preexistent knowledge that signifies the sacred and divine origin of *Imāmah*. Thus, the temporal element demonstrates that the *Wilāyah* and *Imāmah* of 'Alī ibn Abī Ṭālib are not merely historical events, but enduring truths that manifest within time while simultaneously transcending it, maintaining an everlasting relationship with human history.

#### 4.2.4. Emotion Element

Across the verses examined in this study, emotion is not merely an affective reaction but functions as a discursive force that transposes the depth of faith, self-sacrifice, and *Wilāyah* into the heart of the audience. Profound and contrasting emotions appear in these verses, ranging from humility, sincerity, and truthfulness to concern, tranquility, and assurance, all serving to illuminate various dimensions of the exalted personality of ‘Alī ibn Abī Ṭālib.

The dominant emotion in the Verse of *Tablīgh* (Q.5:67) is characterized by anxiety, pressure, and concern. The Prophet is confronted with a formidable command and apprehends its consequences. The phrase “*and if you do not, then you have not conveyed His message*” conveys to the audience the magnitude of the duty and the gravity associated with its potential neglect. Subsequently, with the statement “*and Allah will protect you from the people,*” a sense of divine calm and assurance supplants the previous anxiety. This rapid affective shift underscores the critical importance and sensitivity of *Wilāyah*.

The emotion embedded in the Verse of *Ulū al-Amr* (Q.4:59) is one of ontological security, order, and tranquility. It signals to believers that through obeying the divinely appointed authority, they are extricated from confusion and perplexity, leading to the emergence of an orderly, God-oriented society. This verse instills in believers a sense of trust and confidence in divinely designated leaders and strengthens their identification with a sacred system of governance.

The Verse of *Wilāyah* (Q. 5:55) conveys an atmosphere of humility, compassion, and spiritual admiration. Reports concerning its occasion of revelation associate the verse with an act of charity performed by ‘Alī ibn Abī Ṭālib while he remained absorbed in prayer. The emotional force of the scene arises from the harmonious union of complete devotion to God and spontaneous concern for a person in need. Rather than portraying authority through power or dominance, the verse evokes reverence by presenting leadership as an expression of selflessness and compassion. The simultaneous performance of worship and charity creates a profound emotional resonance, inviting believers to admire a form of spiritual excellence in which devotion to God is inseparable from service to humanity. Through this affective portrayal, the verse strengthens the emotional bond between the audience and the Qur’anic ideal of *wilāyah*, presenting ‘Alī as an exemplary embodiment of humility, generosity, and divinely guided leadership.

Emotion in the Verse of the Truthful (Q.9:119) centers on moral security, integrity, and trust. Being in the company of the truthful emancipates the individual from loneliness, deception, and duplicity, granting him tranquility and assurance. The verse effectively guides the believer from the valley of doubt toward the steadfast shore of certainty. The emotional force of the verse thus serves as an invitation into a realm of absolute purity and integrity.

The Verse of *ʿIlm al-kitāb* (Q.13:43) contains dual emotional currents: on the one hand, the arrogance and denial of the disbelievers; on the other, the Prophet's unwavering confidence and inner assurance. By invoking "*the one who possesses the Knowledge of the Book*" as a divine witness, God instills in the Prophet and the believers a sense of transcendent dignity and reliance on a higher power. This verse demonstrates that in the face of ideological hostility, one must depend on the stabilizing, truth-bearing proofs provided by the Divine.

The emotions employed in these verses form an interwoven fabric connecting profound theological concepts to the collective conscience of the audience. This affective spectrum can be categorized into several groups: first, the emotions of tranquility and ontological reassurance found in the verses of *Ulū al-Amr* and *ʿIlm al-kitāb*; and second, the emotions of existential anxiety and sensitivity seen in the Verse of *Tablīgh*, reflecting the unprecedented magnitude of the mandate of *Wilāyah*. This range of emotions reveals that the narrative of *Imāmah* is not merely a dry theological construct; rather, it is imbued with human and divine sentiments that render it compelling and influential. Consequently, it portrays the discourse of *Imāmah* as a living, dynamic, and responsive reality designed to guide humanity across all ages.

### 4.3. *Explanation: Struggle and Ideology within Macro-Social Structures*

The level of explanation constitutes the highest and most complex layer of discourse analysis. Transcending textual description and situational interpretation, this level examines the dialectical relationship between discourse and broader social, cultural, political, and historical fluctuations. At this stage, discourse is understood not as an abstract phenomenon, but as a reflection of deep ideological struggles and, simultaneously, as a powerful instrument for stabilizing, resisting, or transforming dominant power structures (Fairclough 1992). This analysis focuses on the catalysts and motivations that shape major social actions. The social relations prevailing at the time of revelation, as well as the projected developments of the Islamic



community, play a decisive role in shaping subsequent discourses. Within this framework, institutionalized social structures and power relations provide the foundational bases for the formation of disruptive and transformative discourses (Aghagolzadeh 2013). The two principal and interconnected components at the explanatory level are Struggle and Ideology, which will be analyzed hereafter.

#### 4.3.1. Struggle

According to several theorists, ideological struggle is the confrontation between discourses in their attempt to attain hegemony, legitimacy, and the power to define social reality in a way that advances the interests of a particular group (van Dijk 2003). From Fairclough's perspective (1992), discursive struggle is a process in which discourses compete in order to become hegemonic. Thus, struggle in Qur'anic discourse is not a superficial or merely physical confrontation; rather, it is a profound ontological contestation between competing systems of thought, values, and worldviews. The struggle within the discourse of 'Alī ibn Abī Ṭālib manifests on several interconnected yet distinct levels, each of which can be traced in the selected verses and is presented in the table 3.

*Table 3. Arenas of Discursive Struggle in the Verses*

| Verse                           | Domain of Struggle                    | Competing Discourse                             | Strategy of the Imamate Discourse                                              | Historical Evidence                                                                                              |
|---------------------------------|---------------------------------------|-------------------------------------------------|--------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|
| <i>Tabligh</i><br>Q. 5:67       | Political–Security                    | Tribalism, hypocrisy                            | Transcendental support & formal proclamation of wilāyah                        | The Prophet's concern over opposition from hypocrites and hostile groups during the proclamation at Ghadīr Khumm |
| <i>Ulū al-Amr</i><br>Q. 4:59    | Legitimacy of governance              | Consultation, tribal aristocracy                | Establishing Divine-Political Obedience                                        | Exegetical reports identifying 'Alī as a principal referent of Ulū al-Amr                                        |
| <i>Wilāyah</i><br>(Q. 5:55)     | Religious authority and social values | Tribal elitism and material superiority         | Grounding leadership in divinely recognized piety, self-sacrifice, and charity | The report of 'Alī's charitable act while in rukū' in the Prophet's Mosque                                       |
| <i>Al-Ṣādiqīn</i><br>Q. 9:119   | Epistemological                       | Falsehood, hypocrisy, ostentation               | Designating a concrete exemplar of truthfulness (the Imam)                     | Hypocritical movements on the eve of the Battle of Tabūk                                                         |
| <i>Ilm al-kitāb</i><br>Q. 13:43 | Epistemological                       | Denial of Prophethood, Conventional rationalism | Appealing to divinely bestowed knowledge                                       | Polytheists' denial & their demand for miraculous proof                                                          |

The Verse of *Tablīgh* (Q.5:67) vividly foregrounds the intense struggle and profound psychological pressure placed upon the principal agent, the Prophet. The Prophet's concern regarding the social, political, and security-related consequences of proclaiming *Wilāyah* demonstrates that the discourse of *Imāmah*, at its very inception, confronted a powerful and expansive counter-discursive front operating within a climate of pervasive apprehension. According to this verse, the tribalistic ethos remains an ever-active and persistent force within society. The Verse of Proclamation clearly indicates that the production, dissemination, and consolidation of a revolutionary discourse are invariably accompanied by substantial costs and serious dangers, requiring transcendent support and a divine guarantee to rupture the siege imposed by the dominant reactionary discourse.

The Verse of *Ulū al-Amr* (Q.4:59) refers to a structural, perpetual, and fundamental struggle over the locus of authority, the basis of obedience, and the legitimacy of governance in the Islamic community. This divine command stands in diametrical opposition to traditional discourses of leadership, including the authority of tribal chiefs, Qurayshite aristocrats, and clan elders, as well as incipient discourses based on consultation, election, or elite consensus. By establishing the concept of divinely sanctioned political obedience as a religious obligation, the verse seeks to supersede the fragmented and volatile power dynamics and to define a unified, stable, and inviolable normative order.

The struggle depicted in the Verse of *Wilāyah* (Q. 5:55) unfolds primarily within the sphere of religious authority and social values. Rather than confronting political authority directly, the verse challenges the prevailing criteria by which leadership and social distinction were recognized in pre-Islamic and early Islamic society. Tribal lineage, material wealth, and social prestige constituted the dominant standards of legitimacy, whereas the Qur'anic discourse redefines authority by grounding it in piety, self-sacrifice, and unwavering devotion to God. Reports concerning the occasion of revelation associate this transformation with 'Alī ibn Abī Ṭālib, whose charitable act while remaining in the state of *rukū'* presents a model of leadership founded upon spiritual excellence rather than worldly privilege. Through this discursive strategy, the verse contests the hegemonic values of tribal elitism and replaces them with a divinely sanctioned conception of *wilāyah*, in which moral and spiritual merit constitute the basis of legitimate authority.

The Verse of *al-Ṣādiqīn* (Q.9:119) addresses a struggle over the conceptualization of truth and the validation of discourses within the ambiguous, hypocrisy-ridden social environment of post-conquest Medina. With the quantitative expansion of Islam and the entry of individuals and

groups with diverse, and at times conflicting, motivations, backgrounds, and intentions, the boundary between truth and falsehood, honesty and deception, and sincerity and ostentation had become deeply blurred and uncertain. By explicitly commanding alignment with the truthful, this verse launches a comprehensive discursive struggle to reclaim the meaning of integrity, establishing the discourse of *Imāmah* as the sole embodiment of authentic “truthfulness.”

The Verse of *‘Ilm al-kitāb* (Q.13:43) portrays an epistemological and evidentiary struggle within the realm of interfaith debate. When conventional and rational arguments fail in the face of obstinate denial, the monotheistic discourse reveals its decisive weapon: the testimony of one endowed with divinely bestowed knowledge. This elevates the struggle from terrestrial debates to a transcendent mode of proof, demonstrating that the discourse of *Imāmah* claims access to epistemic sources that lie beyond the reach of its rivals.

The comprehensive analysis of the element of struggle in these verses demonstrates that the discourse of *Imāmah* emerged within a multifaceted and full-scale battlefield. At times, as in the Verse of *Wilāyah*, this struggle is within the domain of religious authority and social values; at others, as in the verses of *Ulū al-Amr* and *Tablīgh*, it is structural, political and institutional; and in the verses of *‘Ilm al-kitāb* and the *al-Ṣādiqīn*, it is epistemological and discursive. The common denominator is the confrontation of the *Imāmah* discourse, as a hegemonic and transformative alternative, with deeply rooted dominant discourses such as tribalism, hypocrisy, and secular rationalism (Ta'ebi Esfehani 2022). In these intense confrontations, the discourse of *Imāmah*, by leveraging its rich symbolic capital, such as infallibility and divine knowledge, engages in a radical delegitimization of rival discourses while affirming its own inherent superiority.

#### 4.3.2. Ideology

In critical discourse analysis, ideology is understood as a symbolic and interpretive system that provides individuals and groups with meaning, direction, and coherence in their social actions. It is employed to legitimize political power, justify the existing order, or conversely critique and negate it (Fairclough 1995, 18). The ideology governing the discourse of *Imāmah* is an integrated, hierarchical, and profoundly divine intellectual system. Its foundational principles are purposefully manifested in the verses under study.

The ideology expressed in the Verse of *Tablīgh* (Q.5:67) asserts the

centrality, sanctity, and strategic magnitude of *Wilāyah* within the comprehensive project of Prophethood. In this verse, the proclamation of *Wilāyah* is regarded as coextensive with the prophetic mission itself. The verse demonstrates that the issue of leadership is neither marginal nor peripheral; rather, it possesses such foundational significance that tribal loyalties and the pragmatic conservatism of power-seekers are framed as major obstacles to its realization. This ideology prioritizes Divine Mandate over political expediency.

The ideological core of the Verse of *Ulū al-Amr* (Q.4:59) is the establishment of a Theocratic Political Order (the governance of God) and the obligation of absolute, unconditional obedience to divinely appointed authority. This verse commands obedience to *Ulū al-Amr* without qualification, placing it in ontological alignment with obedience to God and His Messenger. Consequently, perspectives that condition obedience on individual interest or popular will find no place within this framework. This principle stands in diametrical opposition to political systems based on secular social contract theory, aristocratic rule, or individual despotism.

The ideology of the Verse of *Wilāyah* (Q. 5:55) promotes a “Self-Sacrificial Economy” and a “Just Distribution of Wealth” as integral components of the ideal leader and society. This verse demonstrates that the leader within the discourse of *Imāmah* is neither a hoarder of wealth nor a consumer of luxuries; rather, he is a distributor and a pioneer in altruism. This principle stands in complete contrast to the ideologies of extreme capitalism and the wealth-centrism prevalent in class-based societies. The discourse of *Imāmah* thus redefines wealth not as a tool for domination, but as a medium for spiritual proximity and social justice.

The ideology of the Verse of the Truthful Ones (Q.9:119) is grounded in the necessity of forming a “community centered on integrity” and adhering to an objective, trans-individual moral authority. This verse mandates that collective salvation, social cohesion, and spiritual prosperity depend on an existential and practical bond with the “truthful ones.” This principle transforms the Islamic community from a fragmented collection of individuals into a unified, purpose-driven *Ummah* organized around the Imam, thereby highlighting the Imam’s central, unifying role within the social fabric.

The epistemic orientation of the Verse of *‘Ilm al-kitāb* (Q.13:43) rests on grounding leadership legitimacy in “divinely bestowed, metaphysical knowledge.” This verse indicates that the Imam is the inheritor of prophetic wisdom, possessing a form of knowledge rooted in God’s eternal, pre-existent reality. This principle stands in resolute opposition to purely

secular, administrative, or charismatic conceptions of leadership, asserting instead that divine leadership is founded upon “Gnosis” and a supernatural insight into both the ontological and the scriptural realms.

Fairclough (1995, 71–72) defines ideology as a system of meaning that either reproduces or challenges relations of domination. Accordingly, the ideology governing the discourse of *Imāmah* is an integrated, hierarchical, and comprehensive system grounded in six interdependent pillars:

1. Divine and Appointment-based Legitimacy: Designation by God, as opposed to human election;
2. Intrinsic and Acquired Infallibility: Immunity from error and sin through divine protection;
3. The Foundational Necessity of *Imāmah*: The belief that *Imāmah* is essential for the perfection of religion and the completion of divine favor;
4. The Obligation of Absolute Political Obedience: A theocratic and *Wilāyah*-based system of governance;
5. Moral, Altruistic, and Ascetic Superiority: A concrete model of justice, self-sacrifice, and pious simplicity;
6. Reliance on Metaphysical Knowledge: A supra-human and esoteric epistemic source.

This comprehensive and profound ideological system stands in complete and multidimensional contrast to rival ideologies such as tribalism, elitism, secular democracy, materialism, technocratic essentialism, and secular rationalism, presenting itself as the only legitimate, divine, and effective alternative for guiding the individual and organizing the Islamic society.

## 5. Conclusion

This study, which sought to examine the discourse of *Imāmah* in the Qur'anic verses concerning the virtues of 'Alī ibn Abī Ṭālib by applying Fairclough's three-level model, has reached the following conclusions:

- Description Level: The analysis of linguistic and rhetorical elements demonstrates that the Qur'an, through employing devices such as antithesis, parallelism, contrast, and metaphorical allusion, renders the virtues of the Imam tangible. By situating these virtues within symbolic chronotopes, such as Ghadīr and the Mosque, and constructing dramatic scenes, such as almsgiving during *rukū'*, the text transforms abstract theological concepts into perceivable social realities.
- Interpretation Level: By analyzing the situational context and examining elements of intertextuality, temporality, and emotion, it

becomes evident that the discourse of *Imāmah* constitutes a strategic response to the existential challenges of the formative era of Islam. Within an intertextual network, it forms a coherent discourse of proclamation (Q.5:67), obedience (Q.4:59), self-sacrifice (Q.5:55), truthfulness (Q.9:119), and divine gnosis (Q.13:43).

- Explanation Level: The discourse of *Imāmah*, across political, governmental, economic, and epistemological arenas of struggle, seeks to establish a new discursive order. Relying on its six ideological pillars, divine legitimacy, infallibility, the perfection of religion, absolute obedience, moral superiority, and metaphysical knowledge, it attains discursive hegemony. It presents itself as the sole divine and effective model for governing both the individual and the *Ummah*.

Overall, the discourse of *Imāmah* in the Qur'an is a divine, integrated, and transformative system that emerges in structural opposition to reactionary discourses. Supported by a comprehensive ideology, this discourse does not merely interpret the world but seeks to reconstruct it toward the realization of monotheistic ideals and a just, pious society. Thus, the ideology governing this discourse rests upon six interdependent pillars: Divine, appointment-based legitimacy; The requirement of intrinsic infallibility; The essential, completion-oriented nature of *Imāmah* for the faith; The obligation of absolute political obedience; Moral superiority and the embodiment of justice and ascetic simplicity; Reliance on divinely bestowed, metaphysical knowledge.

### *Acknowledgements*

The authors express sincere gratitude to the anonymous reviewers for their valuable comments, which significantly contributed to the quality of this study. Special thanks are also extended to the scholars whose insightful critiques assisted in the refinement of the ideas presented in this research.

### *Declarations*

Funding: No funding was received for conducting this study.

Conflict of Interest: The authors declare no competing interests.

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