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Ziyarat al-Jamia al-Kabira as a Source-Sensitive Ontology of Imamate: Tawhid, Walayah, Epistemic Authority, and the Architecture of Divine Guidance

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Abstract

Ziyarat al-Jamia al-Kabira is among the most comprehensive Imami devotional-theological texts on Imamate, yet its existing scholarship remains largely segmented across sanad analysis, commentary, thematic classification, bibliography, Mahdist interpretation, and devotional exposition. This article reconstructs the Ziyarat as a source-sensitive ontology of Imamate and an architecture of divine guidance. Methodologically, it adopts a qualitative, textual-conceptual, and source-critical theological design using close reading, isnād-cum-matn weighting, phrase-function coding, source-traceability mapping, commentary triangulation, and limited design-science logic for model articulation. The textual basis gives priority to *Man lā yaḥḍuruhu al-faqīh* as the central early witness, while situating the analysis within the wider *Kutub al-Arbāa* source infrastructure and selected commentary traditions. The study finds that the Ziyarat encodes Imamate as a sevenfold divine-guidance ontology: Godward recognition, appointed walayah, epistemic mediation, purified authority, ethical allegiance, communal identity, and Mahdist-civilizational completion. It further shows that the text does not present the Imams as autonomous sacred beings parallel to God, nor as merely symbolic, sociological, political, or managerial leaders. The article contributes to Shi'i theology, religious studies, Islamic epistemology, religious education, and AI-safe Islamic knowledge architecture by making sacred-text modelling source-traceable while keeping sanctity, divine acceptance, sincerity, spiritual rank, and wilāyah truth outside measurement.

Keywords: Ziyarat al-Jamia al-Kabira; Imamate ontology; tawḥīd; walayah; epistemic authority; phrase-function coding; Islamic knowledge architecture.

1. Introduction



1.1 Background and Context

Ziyarat al-Jamia al-Kabira occupies a distinctive position within the Imami Shii devotional and theological corpus because it joins liturgical address, doctrinal confession, sacred authority, ethical allegiance, and eschatological orientation within one dense Ziyarat text. In this article, Ziyarat al-Jamia al-Kabira refers to the received Imami visitation text attributed in the tradition to Imam al-Hadi and treated here through its early al-Saduq transmission, especially *Man la yahduruhu al-faqih*, as the central early textual witness [1]. The wider early Imami hadith infrastructure is controlled through the *Kutub al-Arbaa Man la yahduruhu al-faqih*, *al-Kafi*, *Tahdhib al-ahkam*, and *al-Istibsar* not because the complete Ziyarat is equally transmitted in all four works, but because these sources constitute the primary early Imami hadith environment for doctrinal and transmission control [1–4].

The text is also located through parallel al-Saduq material, later encyclopedic and liturgical reception, and major commentary traditions, including *Uyun akhbar al-Rida*, *Bihar al-anwar*, *Mafatih al-jinan*, *Zad al-maad*, and selected Arabic and Persian commentaries [5–15]. Three key terms require early clarification. “Imamate ontology” does not mean an independent metaphysical claim detached from the Imami tradition; it refers to the reconstruction of what the text itself says about the Imam’s place within divine guidance. “Source-sensitive” means that each major claim remains traceable to textual phrase, source layer, commentary support, and interpretive boundary. “JKOA,” the Jamia Kabira Ontological Architecture, names the article’s reconstructed model; it is not a managerial dashboard, KPI scheme, or empirical measurement tool.

The current scholarly urgency is methodological. Islamic theological texts are increasingly read across classical source studies, religious studies, digital humanities, and AI-mediated knowledge systems, yet sacred authority can be flattened when devotional language is translated into sociological, managerial, or machine-readable categories without source control [24–32]. The primary theoretical lens of this article is therefore source-critical Imamate ontology; the rival lens is reductionism, whether sanad-only, charisma-only, political-sociological, or KPI-governance reduction. Conceptually, the article moves from received Ziyarat text and early source infrastructure to phrase-function and source-traceability analysis, and then to a source-sensitive Imamate ontology governed by non-reductionist boundary rules.

1.2 Statement of Problem

The problem is not that *Ziyarat al-Jamia al-Kabira* lacks scholarly attention. The reviewed literature shows that the Ziyarat has generated sanad analysis, thematic classification, bibliographical mapping, commentary, Mahdist interpretation, and devotional exposition [9–15]. The remaining problem is analytical segmentation. Sanad discussions may remain detached from theological ontology; commentaries may explain individual phrases without modelling their wider architecture; Mahdist readings may be separated from the text’s tawhidic and epistemic structure; and modern analytical approaches may reduce Imamate to charisma, communal identity, institutional authority, or political sociology [20–23].



The operational problem is how to derive a defensible and source-traceable model from the Arabic phrase-structure of the Ziyarat without overclaiming. Key expressions such as “proofs of God,” “gates of God,” “callers to God,” “loci of knowledge of God,” “bearers of God’s Book,” “He purified you thoroughly,” and “whoever takes you as wali has taken God as wali” must be interpreted according to their doctrinal function within the Ziyarat’s theological order. The article therefore examines how the Ziyarat may be read as an integrated ontology of Imamate that preserves the vertical relation between God, the Prophet, the Imam, the believer, and history, while avoiding both ghuluw and reduction to symbolic, sociological, political, managerial, or measurable categories.

1.3 Research Gap: Critical Synthesis

The existing literature explains important layers of the text but does not fully resolve their interdependence. Early source and hadith materials provide textual grounding and doctrinal context [1–8]. Sanad-oriented work clarifies transmission caution, including questions of narrator evaluation [9]. Thematic and bibliographical studies show the breadth of the text’s interpretive history and prevent any simplistic claim that the Ziyarat is understudied [10–11]. Commentary works provide doctrinal and devotional depth [12–15]. Modern scholarship on Shii authority, walayah, Imamate, and messianism offers useful comparative vocabulary, but its categories require theological calibration because Imamate cannot be reduced to charisma, clerical authority, political legitimacy, or identity formation alone [20–23].

The decisive gap is therefore integrative and methodological. What remains underdeveloped is a compact and auditable reconstruction that connects source transmission, matn-theology, tawhid, walayah, epistemic authority, purity, ethical allegiance, believing identity, and Mahdist-civilizational completion within one source-sensitive model. The distinctive contribution of this article is not the claim that the text has been neglected; rather, it lies in reconstructing dispersed sanad, commentary, thematic, and theological insights into a sevenfold divine-guidance ontology.

1.4 Research Purpose and Research Questions/Objectives

The purpose of this article is to reconstruct Ziyarat al-Jamia al-Kabira as a source-sensitive ontology of Imamate and an architecture of divine guidance. It examines how the text encodes Imamate as Godward recognition, appointed walayah, epistemic mediation, purified authority, ethical allegiance, communal identity, and Mahdist-civilizational completion.

PRQ: How can Ziyarat al-Jamia al-Kabira be reconstructed as a source-sensitive ontology of Imamate and an architecture of divine guidance without reducing the sacred status of the Imams to managerial, symbolic, sociological, or measurable categories?

SRQ1: How do *Man lā yahduruhu al-faqīh*, the *Kutub al-Arbāa* source infrastructure, parallel al-Saduq material, and commentary traditions establish the textual field of the Ziyarat?

SRQ2: How does the Ziyarat articulate the Imam’s relation to God, the Prophet, religion, community, and history?



SRQ3: How does it integrate tawḥīd, walayah, epistemic authority, and purity while avoiding both ghulūw and reductionism?

SRQ4: How do tawallā, tabarrā, obedience, and dissociation form believing identity and ethical responsibility?

SRQ5: How can these elements be modelled as a source-sensitive Imamate ontology for religious education and Islamic knowledge architecture without becoming a KPI system?

1.5 Significance and Contributions

The study is significant because it bridges source criticism, theology, religious studies, and digital knowledge architecture without collapsing one field into another. Theoretically, it clarifies how sacred authority is articulated through textual address, testimony, knowledge, purity, walayah, obedience, and dissociation. Methodologically, it uses phrase-function coding and source-traceability logic to make the reconstruction reviewable rather than merely rhetorical. Practically, it enables religious educators, seminary instructors, curriculum designers, and Islamic knowledge-system developers to distinguish source phrase, commentary interpretation, model inference, and boundary condition before teaching or indexing theological claims.

This paper contributes by: (1) demonstrating that *Ziyarat al-Jamia al-Kabira* can be reconstructed as a sevenfold source-sensitive Imamate ontology through identifiable phrase-functions; (2) separating transmission, rijal, reception, and matn-theology levels so that sanad caution neither invalidates nor overdetermines the conceptual reading; and (3) specifying non-reductionist rules for religious education and AI-safe Islamic knowledge architecture, including the principle that sacred rank, divine acceptance, sincerity, and walayah truth are not measurable indicators.

1.6 Scope and Boundary Conditions

The scope of the argument is limited to the textual-conceptual analysis of *Ziyarat al-Jamia al-Kabira* within the Imami source and commentary tradition. The article does not offer a full critical edition, a final rijal ruling, an ethnographic reception study, an empirical study of reciters, or a general theory of all Ziyarat texts. It does not measure devotion, sanctity, spiritual rank, divine acceptance, thawab, or inward faith. The study is limited to the cited textual corpus and selected source base, and it does not involve human-subject data.

Section 2 establishes the source dossier, textual basis, and research gap. Section 3 explains the coding and source-traceability method. Section 4 presents the JKOA model and phrase-function findings. Section 5 discusses theoretical and practical implications. Section 6 concludes with limitations and future research directions.

2. Literature Review

2.1 Search/Selection Logic

This review is integrative and theory-building rather than systematic, scoping, meta-analytic, or database-driven. Its source base is deliberately bounded by the article's PRQ/SRQs and



consists of early Imami textual witnesses, parallel al-Ṣadūq material, later devotional and encyclopedic reception, sanad-oriented studies, thematic and bibliographical scholarship, classical and contemporary commentaries, modern scholarship on Shi'i authority, and selected theoretical works relevant to ontology and design-science communication. Inclusion was based on direct relevance to textual transmission, doctrinal vocabulary, commentary reception, Imamate authority, source-sensitive modelling, and non-reductionist boundary conditions. Sources were excluded when they relied on unsupported empirical claims, added devotional assertion without analytical value, or introduced external constructs not required by the article's conceptual-theological scope. Accordingly, the review assigns primary weight to early and near-primary source grounding, uses commentarial literature as interpretive triangulation, treats modern religious-studies scholarship as theoretical calibration, and confines digital-ontology literature to model articulation rather than implemented AI-system evaluation.

2.2 Theoretical Background: Foundation and Rivals

The primary lens is source-critical Imamate ontology. It combines early source control, isnad-cum-matn weighting, commentary triangulation, and conceptual-theological reconstruction. Within this lens, *Man la yahduruhu al-faqih* functions as the central early textual witness for *Ziyarat al-Jamia al-Kabira*, while the *Kutub al-Arbaa* provide the broader early Imami hadith infrastructure for doctrinal and transmission discipline [1–4]. Parallel al-Saduq material, especially *Uyun akhbar al-Rida*, *al-Tawhid*, and *al-Itiqadat*, provides doctrinal vocabulary control for concepts such as tawhid, hujjah, ghuluw, and Imamate [5], [17], [18]. Later reception through *Bihar al-anwar*, *Mafatih al-jinan*, and major commentaries supplies reception history and interpretive context [6–8], [13–16], [19], [20].

Two rival lenses require careful delimitation. An isnad-only lens protects the analysis from uncritical devotional overclaiming, especially where narrator evaluation is disputed; however, it cannot by itself explain the text's matn-theological coherence, commentary reception, or ontology of guidance [9]. A sociological-authority lens explains charisma, communal identity, clerical authority, and political reception, but it risks reducing Imamate to institutional or identity categories if treated as the governing framework [21–27]. Accordingly, JKOA neither bypasses sanad caution nor collapses the *Ziyarat* into sociology; it reconstructs the text's own theological grammar through a source-sensitive and non-reductionist reading.

2.3 Conceptual Domain Map

The review is organized around seven ontological layers, supported by source-control and traceability safeguards. Source control refers to the tracing of claims to primary textual witnesses, early Imami hadith infrastructure, commentary traditions, and reception history; it functions as a methodological safeguard rather than as an ontological layer. The first layer, Imamate ontology, refers to the text's account of the Imam's place within divine guidance, reconstructed through phrase-functions such as proof, gate, guide, trustee, and bearer of knowledge. Tawhid functions as the governing horizon that prevents ghuluw, since the *Ziyarat* presents the Imams as servants, callers to God, and protectors of divine unity rather



than as independent sacred beings. Walayah denotes vertical allegiance under tawhid, not horizontal equivalence with God. Epistemic authority refers to the protected mediation of religious knowledge through expressions such as treasuries of knowledge, bearers of the Book, and loci of divine recognition. Purity and ismah function as conditions of reliable guidance, not merely as statements of moral excellence. Ethical allegiance includes obedience, tawalla, tabarra, and dissociation from false guidance. The Mahdist-civilizational horizon refers to the completion of guidance through justice, rajah, revival, and expectation. The level of analysis is therefore textual and conceptual, not empirical, behavioural, institutional, or statistical.

2.4 Critical Synthesis by Themes/Mechanisms

Theme 1: Source transmission versus matn-theology. Ziyarat al-Jamia al-Kabira should be situated within both early Imami source discipline and its later reception history, with *Man la yahduruhu al-faqih* holding particular importance as the textual basis of this study [1]. At the same time, sanad-oriented discussions, including the status of Musa b. Abd Allah al-Nakhai, show that questions of transmission and rijal cannot be ignored [9]. These questions, however, should not exhaust the analysis, because sanad evaluation, reception history, and matn-theological coherence address distinct but interrelated dimensions of the text. Accordingly, this article adopts a four-level evaluative framework: transmission, rijal, reception, and matn-theology.

Theme 2: Commentary richness versus architectural integration. Commentaries and thematic studies provide substantial insight into the Ziyarat's phrases, devotional meanings, theological density, and descriptions of the stations of the Imams [10], [13–16], [19], [20]. Bibliographical mapping further confirms that the text has generated a broad tradition of study and cannot be treated as neglected [11]. The remaining gap is therefore not the absence of commentary, but the absence of an integrative synthesis that explains how tawhid, walayah, epistemic authority, purity, allegiance, and Mahdism operate as interdependent layers of one Imamate ontology. The JKOA model addresses this gap by organizing dispersed commentarial and thematic insights into a traceable theological architecture, without claiming to replace the classical sharh tradition.

Theme 3: Shi'i authority versus reductionist theories of authority. Modern scholarship helps situate Imamate, walayah, Shi'i identity, religious authority, Akhbari-Usuli debates, and early succession history within broader academic discussions of authority and community formation [21–27]. These lenses are valuable for understanding historical reception, institutional development, and social identity, but they become insufficient when sacred authority is treated mainly as charisma, political legitimacy, institutional power, or communal identity. The limitation arises from a mismatch in analytical level: modern religious studies often examines social reception, whereas the Ziyarat articulates a theological order of divine guidance. For this reason, modern theory is used in this article for calibration and comparison, not as the governing grammar of the text. The controlling interpretive frame remains the Ziyarat's own source-sensitive theological structure.



2.5 Measurement and Operationalization Review

This article does not measure sanctity, walayah truth, divine acceptance, sincerity, spiritual rank, thawab, or inward faith. Its operationalization is textual and auditable: source layer, Arabic phrase, literal meaning, doctrinal function, commentary support, JKOA layer, and boundary condition. The relevant controls are therefore interpretive rather than statistical or KPI-based. Source control is established by linking each major claim to an early textual witness, Imami hadith infrastructure, commentary tradition, or reception history. Phrase-function validity is established by examining whether an Arabic expression performs a tawhidic, epistemic, ethical, Imamic, or Mahdist function within the theological order of the Ziyarat. Non-reductionist validity is established by testing whether a claim avoids ghuluw, sociological flattening, managerial conversion, and the transformation of sacred realities into measurable indicators. The main validity risks are sanad overcompression, commentary overextension, model inflation, self-referential method dependence, and digital reduction. These risks are mitigated through four-level evaluation, phrase-function coding, source traceability, commentary triangulation, and explicit non-computability boundary rules.

2.6 Research Gaps to RQs/Hypotheses Bridge

The gap is not the absence of scholarship on *Ziyarat al-Jamia al-Kabira*. The decisive gap is the insufficient integration of source transmission, commentary, thematic classification, Mahdist interpretation, modern authority theory, and digital knowledge-architecture vocabulary into one coherent theological architecture. Without such integration, the Ziyarat may be reduced to sanad debate, isolated phrase commentary, devotional reverence, sociological authority, or uncontrolled machine-readable categories. This article addresses that gap by reconstructing the text as a sevenfold source-sensitive ontology of Imamate.

The primary research question therefore asks how *Ziyarat al-Jamia al-Kabira* can be reconstructed as a source-sensitive ontology of Imamate without reducing the sacred status of the Imams to measurable or sociological categories. SRQ1 follows from the source-control gap; SRQ2 from the need to define the Imam's relation to God, the Prophet, religion, community, and history; SRQ3 from the tawhid-walayah and anti-ghuluw boundary; SRQ4 from the interrelation of knowledge, purity, obedience, loyalty, and dissociation; and SRQ5 from the need to model these elements for religious education and Islamic knowledge architecture without converting them into a KPI system. The resulting conceptual sequence moves from received source text to phrase-function coding, doctrinal layer integration, and JKOA ontology, governed by sanad caution, commentary triangulation, and non-reductionist boundary rules.

2.7 Micro-Agenda for Future Research

Future research may extend this article in five directions. First, a full critical edition and manuscript stemma of *Ziyarat al-Jamia al-Kabira* would strengthen the textual basis of subsequent studies. Second, edition-level metadata for Persian and Arabic commentaries should be verified in order to improve bibliographical precision and source traceability. Third, the JKOA framework may be compared with other Ziyarat texts using the same phrase-



function coding protocol, thereby clarifying which layers are specific to Ziyarat al-Jamia al-Kabira and which are shared across the wider Imami visitation corpus. Fourth, the model's pedagogical usability may be examined in advanced Hawza and university settings, while maintaining the boundary that sacred rank, sincerity, divine acceptance, and walayah truth are not measurable. Fifth, future digital-humanities research may develop source-sensitive Islamic knowledge graphs and audit retrieval-augmented generation systems for clear separation between source phrase, commentary interpretation, and model inference. These directions would also help assess whether the four-level evaluative framework transmission, rijal, reception, and matn-theology can be applied to other received devotional-theological texts.

3. Methodology

This study uses a qualitative, textual-conceptual, and source-critical theological design. Its aim is to reconstruct how *Ziyarat al-Jamia al-Kabira* encodes a source-sensitive ontology of Imamate and divine guidance through Arabic phrase-structure, source transmission, commentary reception, and doctrinal coherence. The epistemological stance is interpretive-theological: the Ziyarat is treated as a received Imami devotional-theological text whose internal claims can be analysed through source control, phrase-function coding, and conceptual reconstruction without converting sacred realities into measurable indicators.

The unit of analysis is *Ziyarat al-Jamia al-Kabira*. The primary textual basis is al-Saduq's transmission in *Man la yahduruhu al-faqih*, treated as the central early textual witness [1]. The wider source environment is controlled through the *Kutub al-Arbaa Man la yahduruhu al-faqih*, *al-Kafi*, *Tahdhib al-ahkam*, and *al-Istibsar* as early Imami hadith infrastructure for doctrinal terminology and transmission discipline [1–4]. Parallel al-Saduq material, later encyclopedic and liturgical reception, and selected commentaries are used for triangulation rather than as substitutes for the textual basis [5–15]. The corpus is purposively bounded by the article's PRQ and SRQs: source field, tawhid, walayah, epistemic authority, purity and ismah, ethical allegiance, and Mahdist-civilizational orientation.

Data collection involved identifying core Arabic phrases from the received Ziyarat, recording their literal meanings, mapping their phrase-functions, linking each claim to source and commentary support, and classifying each phrase within the JKOA layers. The operational units are textual phrase-functions, not persons, behaviours, or KPIs. The main constructs are source control, Imamate ontology, tawhid, walayah, epistemic authority, purity and ismah, ethical allegiance, and Mahdist-civilizational completion. Analysis followed six auditable steps: close reading of the text's sequence; phrase-function coding; source triangulation; isnad-cum-matn weighting; model synthesis; and non-reductionist boundary testing. The coding rule was: Arabic phrase → literal meaning → doctrinal function → source support → commentary support → JKOA layer → boundary condition.

Validity is addressed through source traceability, doctrinal coherence, reception triangulation, commentary comparison, and explicit boundary conditions. Reliability is supported by stable



coding categories, repeatable phrase-function logic, and an audit trail connecting each conceptual claim to a textual phrase and source layer. The article does not provide a final rijal ruling, a critical edition, or an empirical reception study. It also does not measure devotion, sanctity, divine acceptance, sincerity, spiritual rank, thawab, or walayah truth. Ontology and design-science language are used only for construct definition, source traceability, model communication, and boundary rules, consistent with ontology-engineering and design-science literature [16–20].

Ethical control in this study concerns sacred-text responsibility and scholarly transparency. The analysis avoids four distortions: treating the Imams as measurable objects, reducing the Ziyarat to managerial governance, interpreting walayah as merely social identity, and using prior related work as doctrinal proof for the present text. Source provenance is recorded through citation, wording is controlled against the selected textual basis, and interpretive claims are separated from source phrases and commentary support.

4. Findings and Results

4.1 Data Overview and Evidence Base

The evidence base consists of a purposively selected textual corpus rather than empirical observations. The unit of analysis is *Ziyarat al-Jamia al-Kabira* as a received Imami devotional-theological text. The primary textual witness is al-Saduq's transmission in *Man la yahduruhu al-faqih* [1]. The broader source environment includes the *Kutub al-Arbaa* as early Imami source infrastructure, parallel al-Saduq material, selected commentaries, and relevant theological sources [1–4], [13], [17–19]. The study does not use interviews, surveys, behavioural records, or human-subject data. Its analytic evidence consists of 36 Arabic phrase-functions coded by literal meaning, doctrinal function, source support, commentary support, JKOA layer, and boundary condition.

4.2 Measurement Checks and Quality Diagnostics

Since the study is textual and conceptual, quality control is based on source traceability, doctrinal coherence, and interpretive restraint rather than statistical testing. Each major claim was checked against primary textual witness, early Imami source infrastructure, commentary support, or theological corroboration. Each Arabic expression was then assessed according to its phrase-function within the Ziyarat's theological order, including tawhidic, epistemic, ethical, Imamic, and Mahdist functions. Boundary review excluded interpretations that would imply ghuluw, sociological flattening, managerial reduction, or KPI-style measurement of sacred rank. These controls preserve the article's non-causal design: the findings reconstruct, map, and interpret the text without claiming statistical effect, empirical impact, or causal proof.

4.3 Main Findings Mapped to PRQ/SRQs

Finding 1 — Source field and textual authority, mapped to SRQ1.

The analysis establishes that the article's source field should begin with *Man la yahduruhu al-faqih* as the core early textual witness for the Ziyarat, while the *Kutub al-Arbaa* supply the



broader early Imami hadith infrastructure for doctrinal and transmission control [1–4]. This does not mean that every member of the *Kutub al-Arbaa* transmits the complete Ziyarat. Rather, it means that the article's source discipline must be situated within the school's normative early hadith environment. The conceptual significance of this finding is that it prevents JKOA from appearing as a free-standing modern construct detached from Imami source control.

Finding 2 — Tawhīd governs walayah, mapped to SRQ2 and SRQ3.

The phrase-function analysis shows that the Ziyarat repeatedly places the Imams within a vertical Godward order: they are callers to God, guides to divine pleasure, proofs of God, gates toward God, and servants whose authority remains under tawhid [1], [13], [17–19]. This supports the finding that JKOA cannot be read as a model of autonomous sacred power. Walayah is central, but it is ordered by tawhid. The conceptual significance of this finding is that it addresses the anti-ghuluw concern and protects the article from theological overclaiming.

Finding 3 — Epistemic authority is a central layer, mapped to SRQ3 and SRQ4.

The coded phrases “treasuries of knowledge,” “bearers of God's Book,” “guardians of God's secret,” “loci of knowledge of God,” and “guides to God's pleasure” indicate that the Ziyarat presents the Imam as a protected mediator of religious knowledge [1], [2], [13], [19]. Imamate is therefore not presented merely as political leadership, communal symbolism, or moral exemplarism; it also functions as an epistemic architecture for preserving and interpreting divine guidance. The conceptual significance of this finding is that it supports the article's knowledge-architecture contribution without reducing Imamate to information management.

Finding 4 — Purity secures guidance, mapped to SRQ4.

The phrase “tahharakum tathira” and related purity language position purification as a condition of reliable guidance rather than as generic moral praise [1], [13], [17–19]. This supports the JKOA layer of purity and ismah: guidance is trustworthy because the Imams are presented as purified authorities within the divine order. The conceptual significance of this finding is that it distinguishes sacred authority from ordinary virtue ethics.

Finding 5 — Ethical allegiance forms believing identity, mapped to SRQ4 and SRQ5.

The Ziyarat links love, obedience, loyalty, submission, tawalla, and tabarra into a single structure of believing identity. “Whoever takes you as wali has taken God as wali” establishes vertical allegiance, while “whoever opposes you has opposed God” marks dissociation from false authority and injustice [1], [13], [17–19]. This is not a permission for social hostility; it is a theological boundary condition. The conceptual significance of this finding is that it clarifies how identity, ethics, and allegiance are integrated within the text's doctrine of guidance.

Finding 6 — Mahdism completes the civilizational horizon, mapped to SRQ5.

The Mahdist horizon is not external to the ontology of Imamate. The article's source base treats rajah, revival of religion, illumination, justice, and the state of truth as part of the future-oriented completion of guidance [12]. This supports the finding that Imamate in the Ziyarat is not limited to past authority or present devotion; it extends toward eschatological and



civilizational completion. The conceptual significance of this finding is that it connects Imamate ontology to historical and future-oriented guidance without reducing it to politics.

Finding 7 — JKOA is a non-reductionist ontology.

The consolidated result is JKOA, the Jamia Kabira Ontological Architecture. The model reconstructs the Ziyarat as a sevenfold divine-guidance ontology: Godward recognition, appointed walayah, epistemic mediation, purified authority, ethical allegiance, communal identity, and Mahdist-civilizational completion. It is not a KPI framework, managerial dashboard, or empirical measurement system. Ontology and design-science language are used only for source traceability, conceptual modelling, and boundary control [28–33]. The main significance of this finding is methodological and theological: JKOA makes the structure of Imamate in the Ziyarat auditable through source-linked interpretation while keeping sanctity, the truth of walayah, divine acceptance, sincerity, and spiritual rank outside measurement.

4.4 Additional Analyses

Because the study is textual and conceptual rather than empirical, additional analysis takes the form of boundary testing. Four rival reductions were examined. A sanad-only reduction would collapse the text into narrator evaluation and would not account for reception history, commentary depth, or matn-theological coherence. A devotional-only reduction would treat the Ziyarat as spiritual praise while missing its epistemic, ethical, and Mahdist structure. A sociological reduction would flatten Imamate into charisma, identity formation, or political legitimacy. A managerial or KPI-based reduction would translate sacred categories into measurable indicators. The JKOA model remains bounded against these reductions because each interpretive claim must be linked to a source phrase, source support, commentary support, model layer, and boundary rule.

4.5 Results-to-Objectives Traceability

The findings answer the objectives as follows. The source-field objective is answered by identifying *Man lā yahḍuruḥu al-faqīh* and the *Kutub al-Arbaa* infrastructure. The phrase-function objective is answered by the 36 coded expressions. The theological-interdependence objective is answered through the tawḥīd → walayah → epistemic authority → purity → allegiance → identity → Mahdist completion sequence. The non-reductionist objective is answered by explicit boundary rules preventing ghulūw, sociological flattening, and KPI conversion. No objective remains unanswered within the conceptual scope, but empirical reception, full critical editing, and final rijāl judgment remain outside the design.

4.6 Transparency, Ethics, and Data Availability

The study uses cited textual and scholarly sources and does not involve human-subject data, private records, or identifiable participants. The coding logic is reproducible through the phrase-function protocol and may be supplied as an appendix or analytical codebook. Data availability is limited to the cited textual corpus and the article's coding framework; no private, sensitive, or restricted dataset is used. The author declares no conflict of interest.

5. Discussion



5.1 Summary of Principal Findings

The results can be synthesized into five principal conclusions. First, *Ziyarat al-Jamia al-Kabira* must be read through a controlled source field in which *Man la yahduruhu al-faqih* functions as the central early textual witness and the *Kutub al-Arbaa* provide the wider Imami source infrastructure for doctrinal and transmission control [1–4]. Second, the Ziyarat is internally ordered by tawhid: the Imams are presented as callers to God, proofs of God, gates toward God, and honoured servants, not as autonomous sacred powers parallel to God [1], [13], [17–19]. Third, the text constructs epistemic authority through phrases such as “treasuries of knowledge,” “bearers of God’s Book,” “guardians of God’s secret,” and “loci of knowledge of God” [1], [2], [13], [19]. Fourth, purity, obedience, tawalla, and tabarra form a theology of believing identity rather than a loose devotional vocabulary [1], [13], [17–19]. Fifth, Mahdism is not an appendix to the text; it completes the horizon of guidance through justice, rajah, revival, and the state of truth [12]. Since the study is textual and conceptual rather than empirical, its principal boundary result is not statistical but theological: the JKO model rejects ghuluw, sociological flattening, and KPI-style measurement of sacred rank.

5.2 Interpretation and Mechanisms

The findings indicate that JKO is not an imposed managerial model but a reconstruction of phrase-functions within a received Imami text. The mechanism is textual and theological: salutation establishes sacred address; testimony anchors doctrinal confession; phrases of knowledge and Book-bearing establish epistemic authority; purification language secures reliable guidance; loyalty and dissociation shape ethical identity; and Mahdist language extends guidance toward eschatological completion [1], [12], [13], [17–19].

Tawhid functions as the governing boundary of the model. The Imam is not placed beside God but within a vertical order of divine guidance. This explains why walayah can be central without becoming ghuluw: the text elevates the Imams as appointed guides while repeatedly retaining Godward orientation [1], [13], [17], [18].

A further implication is that JKO may support Islamic knowledge architecture and AI-safe retrieval by distinguishing source phrase, commentary interpretation, model inference, and non-computable sacred claims. This implication is conceptually plausible because ontology and design-science literature support explicit modelling of entities, relations, constraints, and artifacts [28–33]. This contribution is conceptual and architectural rather than an implemented AI-system evaluation.

5.3 Comparison with Prior Literature

Compared with sanad-oriented studies, this article does not bypass transmission caution; it incorporates sanad into a wider four-level evaluation of transmission, rijal, reception, and matn-theology [9]. Compared with thematic studies, it does not merely classify the Ziyarat into topics such as salutation, testimony, supplication, tawassul, and stations of the Imams; it explains how these themes interact as a theological architecture [10]. Compared with bibliographical mapping, it accepts that the Ziyarat is not neglected, but argues that the



remaining gap is integrative rather than bibliographic [11]. Compared with commentary traditions, the article does not replace the sharh literature; it uses commentary to triangulate doctrinal meaning and phrase-function interpretation [13–16], [19], [20].

Modern studies of Shi'i authority, Imamate, messianism, and identity provide useful comparative language, but their categories must be used with theological caution. Imamate in the Ziyarat cannot be fully explained as charisma, communal identity, clerical authority, or political succession [21–27]. The present findings therefore refine rather than reject modern religious-studies vocabulary: sociological approaches can explain reception and institutional life, but the inner grammar of the Ziyarat requires a source-sensitive theological lens.

5.4 Alternative Explanations and Rival Mechanisms

A sanad-only explanation would argue that narrator evaluation should control the entire analysis. This is insufficient because sanad evaluation alone cannot explain the text's reception history, commentary depth, matn coherence, or doctrinal architecture [9–16]. A devotional-only explanation would treat the Ziyarat primarily as spiritual praise; this misses its epistemic, ethical, and Mahdist structure. A sociological-authority explanation would reduce the Imams to charisma, collective identity, or political legitimacy; this does not account for the text's tawhidic hierarchy and Godward ordering [21–27]. A managerial or KPI-based explanation would make the opposite error by translating sacred realities into measurable categories. JKOA rejects these four reductions. It is a source-traceable theological reconstruction, not a sanad verdict, devotional paraphrase, sociological model, or performance dashboard.

5.5 Theoretical Implications

First, the study contributes to Shii theology by showing that tawhid and walayah are not competing poles but ordered layers within divine guidance. This contribution is tied to Findings 1–2 and addresses the literature gap between segmented sanad/commentary studies and an integrated ontology of Imamate [1–20].

Second, it contributes to religious studies by showing how sacred authority is textually articulated through address, testimony, purity, knowledge, walayah, obedience, loyalty, and dissociation, without being reduced to charisma or institutional power. This qualifies modern authority lenses by identifying their boundary conditions when applied to an Imami devotional-theological text [21–27].

Third, the article makes a methodological contribution by using phrase-function coding and source-traceability logic to make conceptual-theological reconstruction auditable. This contribution is tied to the 36-phrase matrix and addresses the risk that JKOA could otherwise appear as a rhetorical model rather than a source-derived architecture [1], [13–20].

Fourth, the study contributes to the digital humanities of religion by proposing that sacred texts may be modelled as source-sensitive ontologies while keeping sanctity, divine acceptance, sincerity, spiritual rank, and the truth of walayah outside computation [28–33].



5.6 Practical and Policy Implications

For religious educators, the article supports teaching the Ziyarat as a structured Imamology curriculum. Instruction may be organised around source context, tawhidic foundation, Imamic authority, epistemic mediation, purity, ethical allegiance, and Mahdist horizon. Reviewable educational criteria should include source-trace completeness, commentary coverage, and phrase-function accuracy, not measurement of faith, sanctity, or spiritual rank. The main risk is over-systematising a devotional text; this can be mitigated by preserving the Ziyarat's liturgical, theological, and devotional context.

For curriculum designers, the article recommends distinguishing sanad critique, matn-theology, commentary interpretation, and conceptual reconstruction. A source-indexed curriculum map can help ensure that claims are linked to textual phrase, source support, commentary support, and boundary condition. The main failure mode is methodological imbalance, especially sanad-only or theory-only reduction. This risk can be reduced through teacher-led theological framing and explicit attention to the limits of each method.

For Islamic AI and knowledge-system designers, controlled ontologies may support retrieval, pedagogy, and source traceability, but they must not convert sacred realities into measurable outputs. A source-sensitive knowledge graph should separate source phrases, commentary interpretations, and model inferences. Process checks may track traceability and boundary compliance, but they must not score sacred rank, divine acceptance, sincerity, spiritual rank, or the truth of walayah. The key risk is algorithmic piety: treating devotional or theological realities as computable judgments [28–33].

5.7 Boundary Conditions, Limitations, and Threats to Validity

The scope of the argument is limited to textual-conceptual analysis of *Ziyarat al-Jamia al-Kabira* within the Imami source and commentary tradition. The article does not provide a full critical edition, a final rijal judgment, an ethnographic reception study, or empirical validation of devotional practice. The main threats to validity are source-selection limits, incomplete manuscript apparatus, possible commentary overextension, and model inflation. The article mitigates these risks through source control, four-level evaluation, phrase-function coding, and explicit non-reductionist boundary rules. Its generalizability is theoretical and hermeneutic, not statistical.

5.8 Future Research Agenda

Future research should produce a full manuscript stemma and critical apparatus for the Ziyarat; verify page-level citations for key Arabic phrases; compare JKOA with *Ziyarat Ashura*, *Ziyarat Warith*, *Ziyarat Nahiya*, and *Ziyarat al-Arbain*; test the model in advanced religious education; examine reception through qualitative fieldwork; develop a source-sensitive Imamate knowledge graph; audit RAG-based Islamic retrieval systems for source/commentary/inference separation; and compare Imami sacred authority with broader theories of sacred mediation without reducing it to charisma or institutional power.



5.9 Ethics, Governance, and Responsible Use

The study uses textual sources and does not involve human subjects, private data, or identifiable participants. The relevant ethical obligation is sacred-text responsibility. The article avoids measuring the Imams, reducing walayah to identity politics, treating devotional acts as computable piety, or using prior related studies as doctrinal proof for the present text. The author declares no conflict of interest. Any future digital implementation should preserve source provenance, commentary distinction, model-inference transparency, and the non-computability of sacred rank, divine acceptance, sincerity, spiritual rank, and the truth of walayah.

6. Conclusion

6.1 Summary of Key Findings

This article has reconstructed *Ziyarat al-Jamia al-Kabira* as a source-sensitive ontology of Imamate and an architecture of divine guidance, without reducing the sacred status of the Imams to managerial, symbolic, sociological, or measurable categories. The analysis established *Man la yahduruhu al-faqih* as the central early textual witness for the study and situated the text within the wider *Kutub al-Arbaa* source infrastructure for Imami doctrinal and transmission control [1–4]. It also distinguished transmission, rijal, reception, and matn-theology as separate but interrelated levels of evaluation, thereby avoiding both uncritical devotional assertion and sanad-only reduction.

The findings answer the article's research questions in six linked ways. First, the textual field of the Ziyarat is grounded through early source control, later reception, and commentary triangulation. Second, the Imam's relation to God, the Prophet, religion, community, and history is articulated through a vertical structure of divine guidance rather than through autonomous sacred power. Third, tawhid governs walayah: the Imams are presented as callers to God, proofs of God, gates toward God, and honoured servants, not as beings parallel to God. Fourth, epistemic authority is central: phrases concerning knowledge, the Book, divine secret, and Godward recognition present the Imam as the protected mediator of religious understanding. Fifth, purity, obedience, tawalla, and tabarra form believing identity and ethical responsibility. Sixth, Mahdism completes the civilizational horizon of the text through expectation, justice, rajah, and the state of truth. The principal boundary finding is equally important: JKOA is not a KPI framework, not a managerial dashboard, and not a tool for measuring sanctity, walayah truth, sincerity, divine acceptance, spiritual rank, or thawab.

6.2 Scholarly Contributions

This paper contributes to the literature in three ways. First, it shifts the study of *Ziyarat al-Jamia al-Kabira* from segmented treatments of sanad, commentary, thematic classification, bibliography, and Mahdist reading toward an integrated source-sensitive ontology of Imamate. Second, it refines the theory of sacred authority by showing that authority in this Ziyarat is articulated through tawhid, walayah, epistemic mediation, purity, obedience, loyalty, dissociation, and Mahdist completion, rather than through charisma, institutional power, or communal identity alone. Third, it offers a methodological contribution: phrase-



function coding and source-traceability mapping make the reconstruction auditable, so that claims remain connected to Arabic phrases, source support, commentary support, model layer, and boundary condition.

6.3 Recommendations for Practitioners and Policymakers

Religious educators should teach the Ziyarat as a structured Imamology curriculum. Instruction can be organised around source context, tawhidic foundation, Imamic authority, epistemic mediation, purity, ethical allegiance, and Mahdist horizon. Reviewable process criteria should include source-trace completeness, commentary coverage, and phrase-function accuracy, not measurement of faith, sanctity, or spiritual rank. In the short term, this approach can support a modular course or one-semester curriculum. Its key risk is over-systematising a devotional text, which should be mitigated by preserving the Ziyarat's liturgical and theological context.

Hawza and university programs should distinguish sanad critique, commentary analysis, matn-theology, and conceptual reconstruction. This prevents one method from dominating all others. In the medium term, the model can support curriculum redesign or research-method training. The main risk is methodological imbalance, especially sanad-only or theory-only reduction. Cultural and educational policymakers should support source-sensitive digital platforms that preserve the sacred hierarchy of concepts. Islamic AI and knowledge-system designers should use controlled ontologies and source mapping only for retrieval, pedagogy, and traceability. Any such system must block KPI conversion of sacred rank, divine acceptance, sincerity, and walayah truth.

6.4 Limitations

The study is limited to textual and conceptual analysis. It does not conduct ethnography, survey reciters, measure devotional outcomes, or empirically test how communities teach or receive the Ziyarat. It does not produce a full critical edition of the Arabic text, exhaust the manuscript commentary tradition, or issue a final rijal ruling on every transmitter. These limits mean that the findings are hermeneutic and theological rather than statistical or causal. Prior related studies are used only for methodological calibration, not as independent doctrinal proof for *Ziyarat al-Jamia al-Kabira*. The model is therefore a bounded reconstruction, not a substitute for philological editing, hadith-critical specialization, or empirical reception studies.

6.5 Directions for Future Research

Future research should proceed through specific designs. First, a philological study should construct a manuscript stemma and critical apparatus for the Ziyarat using manuscript and printed-source comparison. Second, a hadith-critical study should examine transmission, rijal, reception, and matn-theology with page-level source documentation. Third, a comparative textual study should apply the same phrase-function coding to *Ziyarat Ashura*, *Ziyarat Warith*, *Ziyarat Nahiya*, and *Ziyarat al-Arbain* to test whether JKOA functions as a higher-order Imamate grammar. Fourth, a religious-education study should evaluate how the model



works in advanced Hawza and university teaching, using curriculum artifacts, instructor feedback, and learner-comprehension evidence without measuring sacred rank. Fifth, a digital-humanities study should design and audit a source-sensitive Islamic knowledge graph for Imamate concepts, ensuring strict separation between source phrase, commentary interpretation, model inference, and non-computable sacred claims.

6.6 Closing Synthesis

The problem matters because a major Imami Ziyarat can be weakened in two opposite ways: by treating it as isolated devotional praise without architecture, or by translating it into modern analytical categories that flatten its sacred hierarchy. This article has shown that *Ziyarat al-Jamia al-Kabira* can be reconstructed as a source-sensitive ontology of Imamate while preserving tawhid, walayah, epistemic authority, purity, ethical allegiance, Mahdist completion, and non-reductionist boundaries. Its central contribution is to convert dispersed sanad, commentary, thematic, and theological insights into an auditable Imamate-ontology model, enabling religious education and Islamic knowledge systems to use source-traceable structures without measuring or reducing the sacred.

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