



Introduction and Methodology of *al-Khiṣāl* by *Shaykh Ṣadūq*

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(Received: February 2025, Accepted: March 2025)

DOI: 10.22034/hsr.2025.51790.1062

Abstract

Shaykh Ṣadūq is one of the great hadith scholars of the Shia Imamiyyah in the fourth century AH, who left behind nearly three hundred authored works, indicating his effective role in promoting the culture of the Ahl al-Bayt (AS). One of the comprehensive approaches in the early period was writing books with attention to solving a problem or meeting a scientific need. Therefore, *Shaykh Ṣadūq*, with this goal, authored the book *al-Khiṣāl*, which is a comprehensive

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collection of ethical and doctrinal narrations. Although the majority of the book consists of narrations and he did not intend to provide explanations beneath the text of the narrations, he employed specific methods in citing them. Extracting these methods, categorizing, and analyzing them, which is the main issue of this research, is of great importance for emulation in hadith compilations. This book categorizes and organizes narrations in a novel format based on number and numerical order. This article examines it using a descriptive-analytical method. Therefore, while introducing the book and its structure and categorizing narrations based on the main narrators, the author's method in citing narrations is extracted, considering how the author cites the narrations. After examining the content of the book, the results show that *al-Khiṣāl* is a relatively topic-oriented hadith compendium, compiled in 26 chapters and 1255 hadiths, and includes a collection of doctrinal, ethical, jurisprudential, historical, theological, and other narrations. Their commonality lies in the number of characteristics mentioned in the narrations. The author's method in citing narrations consists of: "Citing narrations with *Isnād* (chain of narration), utilizing Shia and Sunni narrations in selecting narrations, explaining narrations with the help of other narrations, utilizing the knowledge of *Takhrīj* in recording narrations, paying attention to *Samā'* (oral transmission) in narrating hadith, numerical categorization of narrations, collecting narrations with diverse topics, and an educational and instructive approach in citing narrations."

Keywords: *Shaykh Ṣadūq*, *al-Khiṣāl*, Hadith, Shia, Sunni, Hadith Collection, Numerical Narrations, Methodology.

Introduction

In the history of Hadith, there are various historical periods, including the eras of the earliest (*Aqdam*) scholars, the early (*Mutaḡaddim*) scholars, the later (*Muta'akhkhir*) scholars, and the contemporary scholars. Among these, the period of the early Shia scholars, namely the fourth to sixth centuries AH, witnessed the emergence of the most important Shia compilers of comprehensive collections, the most prominent of whom are the authors of the Four Books: "*al-Kulaynī*, *al-Ṣadūq*, and *al-Ṭūsī*." Although even before that, in the era of the earliest scholars, there were books with the name "*Jāmi*" (comprehensive collection), such as "*al-Jāmi' fī al-Hadith*" attributed to *Aḡmad ibn Muḡammad ibn Abī Naṣr al-Bazaṇṭī*, which is also referred to as a "*Jāmi*'." (Maarif, 2016 AD/1396 SH: 71-73)

Hadith collections, as the name suggests, are books containing Hadiths related to various subjects (beliefs, rulings, conduct, manners, etc.). There is no consensus among Hadith scholars regarding the categorization of these subjects, to the extent that some even consider Hadith books with specific subjects, such as legal rulings, etc., as Hadith collections (Maarif, 2016 AD/1396 SH: 69). Based on the latter definition, the scope of the title "Hadith collection" is expanded and includes many books that authors have named "*Jāmi*'." However, what was intended in compiling comprehensive collections is not necessarily in line with other Hadith works, and some have introduced innovations in mentioning narrations and identified new aspects of the narrations. One of the new approaches in compiling comprehensive collections in the era of the early scholars was authoring books with

attention to solving a problem or addressing a scientific need. "*al-Khiṣāl*" by *Shaykh Ṣadūq* was authored in this regard, and the author used specific methods in mentioning the narrations. This book includes Hadiths on doctrinal and ethical subjects and is categorized and organized by the author in a new format based on numbers and numerical order, a method that had no precedent before *Shaykh Ṣadūq*, as confirmed by his introduction to the book (Ṣadūq, 1942 AD/1362 AH (a): 1, 1). Considering the position of *Shaykh Ṣadūq* among Shia Hadith scholars and the great attention paid to his works, introducing this book can illustrate a corner of the efforts of Shia Hadith scholars in preserving and compiling Hadith and provide an explanation of their working methods, especially in the era of the early scholars.

In this article, by referring to the book and the content of narrations mentioned in its various sections, and considering the introductions written for it, we introduce this hadith work and its methodology.

1. Research Method

The present writing examines one of *Shaykh Ṣadūq*'s important works, *al-Khiṣāl*, using a "Descriptive-Analytical" method. *al-Khiṣāl* is considered a relatively comprehensive, subject-oriented hadith collection with a numerical approach. In this research, after a brief introduction to *Shaykh Ṣadūq* and his works in general, this valuable work is specifically introduced. Subsequently, while listing the author's methods in mentioning narrations, examples are presented and examined.

2. Background

84 Based on the studies conducted, no independent written work similar

to this article was found on the subject of introducing and analyzing the methodology of the book *al-Khiṣāl*. However, there are writings that can contribute to the advancement of this discussion. Zarsazan (2013 AD/1392 SH) in the article "*Shaykh Ṣadūq's Method in Kamāl al-Dīn wa Tamām al-Ni'mah*," Bagheri Bidhendi (2002 AD/1381 SH) in the article "Bibliography of Translations of *Shaykh Ṣadūq's* Hadith Works into Persian," as well as Maaref (2010 AD/1389 SH) in the book "*Muḥaddith Ṣādiq*," etc., are useful in this regard. Despite the research conducted in the field of *Shaykh Ṣadūq's* hadiths, most of the research has focused on other books by the author, especially *Man Lā Yaḥḍuruhul Faqīh*, which is one of the Four Books of Shia Islam; and less attention has been paid to books such as *al-Khiṣāl*. This writing specifically introduces and analyzes the methodology of this valuable and useful book, which is based on "Numerical Narrations," in order to provide a clearer picture and a more accurate report of this theory.

3. The Scholarly Personality of *Shaykh Ṣadūq*

3-1. Introduction

Abū Ja'far Muḥammad ibn Ali ibn Ḥusayn ibn Mūsā ibn Bābawayh Qummī, known as "*Shaykh Ṣadūq*" and titled "*Ra'īs al-Muḥaddithīn*," (Baḥr al-'Ulūm, 1943 AD/1363 AH: 3, 292) is one of the great jurists and hadith scholars of Shia Imamiyyah and one of the authors of the four hadith books of Shia Islam in the fourth century AH. There is no precise information about the birth of *Shaykh Ṣadūq* in the books of biographies (Maaref, 1995 AD/1374 SH: 493). Researchers generally believe that he was born in the year 306 AH or shortly thereafter (Baḥr

al-‘Ulūm, 1943 AD/1363 AH: 3, 292) and died in the year 381 AH (Masoudi, 2018 AD/1397 SH: 263). *Shaykh Ṣadūq* has been praised with phrases such as: "*Shaykhunā wa Faqīhunā*," (Najāshī, 1945 AD/1365 AH: 389) "*Kāna Jalīlan*" (Ṭūsī, 2006 AD/1427 AH (a): 442) and "*Jalīl al-Qadr Ḥafīzah, Baṣīr bil Fiqh wal-Akḥbār wal Rijāl*." (Ṭūsī, 2006 AD/1427 AH (b): 439)

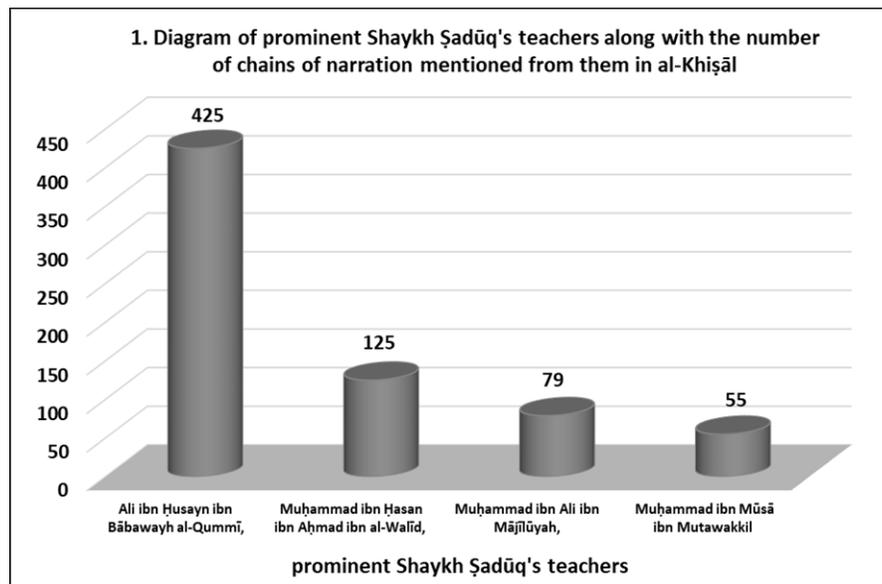
Ṣadūq is considered among the prolific Shi'a scholars due to his visits with prominent hadith masters, his acquisition of hadith from them, and the abundance of his scholarly writings. After nearly 70 years of a blessed life, *Shaykh Ṣadūq* passed away in the city of Rayy in the year 381 AH (Najāshī, 1945 AD/1365 AH: 389).

3-2. Teachers and Students

The number of his teachers and students has been estimated to be more than 250 (Ṣadūq, 1942 AD/1362 AH (b): 1, 10). However, among his numerous teachers, four are of greater importance, namely: "His father, *Ali ibn Husayn ibn Bābawayh al-Qummī*, *Muḥammad ibn Ḥasan ibn Aḥmad ibn al-Walīd*, *Muḥammad ibn Ali ibn Mājīlūyah*, and *Muḥammad ibn Mūsā ibn Mutawakkil*." (Maarif, 1995 AD/1374 SH: 496) In his book "*al-Khiṣāl*," which is the subject of this article, he mentions his chains of transmission 425 times through his father, 125 times through his teacher *Ibn al-Walīd*, 79 times through his other teacher *Muḥammad ibn Ali ibn Mājīlūyah*, and finally, 55 times through *Muḥammad ibn Mūsā ibn Mutawakkil*, tracing them back to the authors of books and primary sources. Among these, *Ibn al-Walīd* was more influential in shaping *Ṣadūq*'s scholarly personality, especially in the fields of hadith and *Rijāl*

(Maarif, 2007 AD/1389 SH: 27).

After these four, the following individuals can be mentioned as the most important teachers of Shaykh Ṣadūq: Aḥmad ibn Muḥammad ibn Yaḥyā al-‘Aṭṭār, Muḥammad ibn Aḥmad ibn Ali ibn Asad, Ḥamza ibn Muḥammad ibn Aḥmad al-‘Alwī, Ja‘far ibn Ali ibn Ḥasan, Ḥusayn ibn Aḥmad ibn Idrīs, and others (Maarif, 1995 AD/1374 SH: 497).



It is understood from his works, writings, and evidence that Ṣadūq had students and narrators who transmitted from him and narrated his traditions. Considering his frequent travels to important scientific centers of that time, which involved narrating traditions to the scholars of those cities, he had many students and narrators. This is supported by what *al-Najāshī* mentions in his *Rijāl*: He writes that Ṣadūq entered Baghdad in the year 355 AH, and in that year, the Shi'a masters began to acquire hadīth from him, even though he was young in age

(Najāshī, 1945 AD/1365 AH: 389).

We mention the names of some of those who are among the prominent Shia scholars: Abul ‘Abbās Aḥmad ibn Ali ibn Muḥammad ibn al-‘Abbās ibn Nūḥ, Abū ‘Abdullāh Ḥusayn ibn ‘Ubaydullāh Ghaḍā’irī, Abū ‘Abdullāh al-Ḥusayn ibn Ali ibn al-Ḥusayn ibn Mūsā ibn Bābawayh al-Qummī, brother of Ṣadūq, Ali ibn Aḥmad ibn al-‘Abbās al-Najāshī, father of Najāshī, Sayyid al-Murtaḍā ‘Alam al-Hudā, Abū ‘Abdullāh Muḥammad ibn Muḥammad ibn al-Nu‘mān al-Mufīd, and others (Ṣadūq, 1982 AD/1403 AH: 69-72).

Ṣadūq's high scholarly status was not only acknowledged by the Shia, as the scope of his knowledge was not limited to the science of Hadith and jurisprudence. *Shaykh Ḥusayn ibn ‘Abd al-Ṣamad ‘Āmilī* writes: The books "*Madinat al-‘Ilm*" and "*Man Lā Yaḥḍuruhul Faqīh*" are two works by the esteemed *Shaykh Abū Ja‘far Muḥammad ibn Ali ibn al-Ḥusayn Bābawayh Qummī*, who held a high rank and esteemed position among both Shia and Sunni Muslims. He was a memorizer of hadiths, insightful in jurisprudence and biographical evaluation of narrators (*Rijāl*), rational and traditional sciences, and a critic of news and narrations...

In his era, no one was seen to be like him in memorization and abundance of knowledge (‘Āmilī, 1940 AD/1360 AH: 86). *Shaykh Ṣadūq's* knowledge of the science of Hadith had made him a skilled hadith scholar and a capable expert in biographical evaluation of narrators. Therefore, *Shaykh Ṣadūq* was considered a critic and an authority in Hadith (A group of professors from the Faculty of Hadith Sciences, 2010 AD/1390 SH: 128 and 129).

3-3. Works and Writings

Shaykh Ṣadūq was a unique individual among scholars in terms of the breadth of his knowledge and the abundance of his books and writings. *Shaykh Ṭūsī* writes in his book *al-Fihrist* that the number of *Ṣadūq*'s books is about three hundred, and the list of his books is well-known, but I will mention only those books that I have access to. Then he lists forty-one books (*Kitāb Da'āim al-Islam, Kitāb al-Muqni', Kitāb al-Murshid...*) (Ṭūsī, 2006 AD/1427 AH (a): 442).

Najāshī also considered him a prolific author and the author of many books, and in his book, he mentioned about two hundred of his books (*Kitāb al-Tawḥīd, Kitāb al-Nubuwwah...*) (Najāshī, 1945 AD/1365 SH: 389).

Shaykh Ṣadūq was an authority in all religious fields, including exegesis, jurisprudence, theology, and Hadith. However, first and foremost, he should be considered a hadith scholar who, with mastery of the narrations of the Ahl al-Bayt (AS), strived to defend the truth of the Shia faith in his era and to transmit the existing works and legacies of his time to the next generation in the form of valuable writings.

Another issue in *Shaykh Ṣadūq*'s works is his interesting innovation in classifying and categorizing hadiths by subject. With the exception of a few of his books that were compiled as comprehensive written works, such as "*Man Lā Yaḥḍuruhul Faqīh*" or "*Madinat al-'Ilm*" - which unfortunately have been lost over time - the rest of his works are usually adorned with a thematic title, indicating the hadiths that existed in that field, such as "*Ma'ānī al-Akhbār*," "*Ilal al-Sharā'i*," "*Tawḥīd*," "*Uyūn Akhbār al-Ridā*," "*Khiṣāl*," "*Thawāb al-A'māl*,"

"*Kamāl al-Dīn*," and so on. According to historical evidence, most of *Shaykh Ṣadūq's* books were available and accessible to scholars and scientists until the fifth and sixth centuries AH. However, unfortunately, in our time, only a limited number of these books remain (Maarif, 1995 AD/1374 SH: 502 and 503).

Some of *Shaykh Ṣadūq's* writings that are currently available are:

Ikmal al-Dīn wa Itmām al-Ni'mah (or Kamāl al-Dīn); al-Amālī (Al-Majālis); al-Tawhīd; Thawāb al-A'māl; 'Iqāb al-A'māl; 'Uyūn Akhbār al-Riḍā; 'Ilal al-Sharā'i'; al-Khiṣāl; Ma'ān al-Akhbār; Man Lā Yaḥḍuruhul Faqīh; and so on (Ṭabāṭabā'i, 1970 A/1390 AH: 53 and 54).

3-4. Ṣadūq in the View of Scholars

Scholars, jurists, and great Islamic scientists, especially experts in biographical evaluation (Rijāl), have acknowledged his lofty scientific position with very eloquent expressions. As examples, some of them are mentioned below:

3-4-1. *Shaykh Ṭūsī*, in introducing *Shaykh Ṣadūq*, says: "He was a scholar of great stature and a memorizer of hadiths. He was fully aware of the conditions of men (in the chains of narrations) and was a highly qualified critic in the chains of hadiths. Among the notables of Qom, he was unparalleled in terms of memorizing hadiths and the abundance of information, and he left behind about three hundred authored works." (Ṭūsī, 2006 AD/1427 AH (a): 442)

3-4-2. *Najāshī* writes: "*Abū Ja'far (Shaykh Ṣadūq)*, a resident of Rayy, is a jurist and a prominent figure of the Shi'a in Khorasan. He also entered Baghdad, and despite his young age, all the great Shi'a scholars

listened to hadiths from him." (Najāshī, 1945 AD/1365 AH: 389)

3-4-3. *Ibn Idrīs*, in the book *al-Sarā'ir*, which he authored on jurisprudence, said about *Ṣadūq*: "He was a trustworthy and highly esteemed figure, insightful in hadiths, and a critic of narrations. He was knowledgeable about biographical evaluation (*Rijāl*) and was considered one of the memorizers. He was the teacher of our *Shaykh*, *Mufīd Muḥammad ibn Muḥammad ibn al-Nu'mān*." (Ibn Idris, 1989 AD/1410 AH: 2, 529)

3-4-4. *Sayyid Ibn Ṭāwūs* has described *Hillī* as a highly esteemed *Shaykh*, stating that there is consensus on his knowledge and justice. Whatever he narrates is acceptable and trustworthy (Ibn Ṭāwūs, 1943 AD/1363 SH: 129).

3-4-5. Allamah *Majlisī* says about him: "He is a pillar among the pillars of religion." (Ṣadūq, 1942 AD/1362 (a): 7)

4. Introduction to the book *al-Khiṣāl*

This book is one of the innovative works of *Shaykh Ṣadūq*, reflecting his genius and abundant taste in the classification and compilation of narrations. The author has selected creedal, ethical, jurisprudential, historical, theological, and other topics from the collection of narrations and classified and organized them in a new format based on numbers and numerical order (Maarif, 2010 AD/1389 SH: 157). This book is a comprehensive collection of ethical and creedal narrations, comprising 1255 hadiths in 26 separate chapters and two volumes, narrated with chains of transmission. Considering the type of hadith narrated in this book, it is considered a relatively topic-oriented

comprehensive hadith collection.

In the terminology of hadith scholars, a *Jāmi‘* (plural *Jawāmi‘*) refers to a book that includes all religious subjects and their chapters, including beliefs, rulings, biographies, manners, exegesis, trials, signs of the Hour, virtues, and so on (Maarif, 2016 AD/1396 SH: 347). Therefore, this book, which contains ethical and creedal subjects, can be considered a relative *Jāmi‘*.

4-1. Title of the Book and Time of Compilation

Shaykh Ṣadūq named this work "*al-Khiṣāl al-Maḥmūda wa al-Madhmūma*" (The Praiseworthy and Blameworthy Characteristics) (Ṣadūq, 1942 AD/1362 AH (a): 1, 1). "*al-Khiṣāl*" has been mentioned with the same title in primary sources as well (Najāshī, 1945 AD/1365 AH: 391). It seems that the book "*al-Khiṣāl*" was written during *Shaykh Ṣadūq*'s youth to middle age, because he himself, after mentioning narrations in the books "*Man Lā Yaḥduruhul Faqīh*" (Ṣadūq, 1992 AD/1413 AH: 3, 347) and *al-Tawḥīd* (Ṣadūq, 1978 AD/1398 AH: 407), referred to their existence in the book "*al-Khiṣāl*."

4-2. Motivation for Compilation

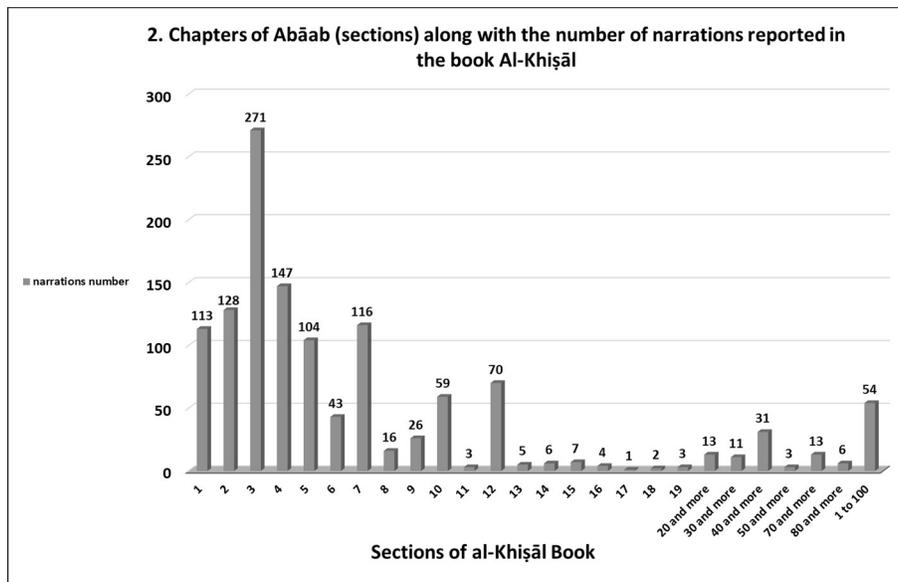
In the short introduction to the book *al-Khiṣāl*, the author states his motivation as follows: "I saw that my teachers and predecessors, may God have mercy on they had written books in various branches of knowledge, but they had neglected to write a book that included numbers and good and bad qualities. Since such a book would be very beneficial for seekers of knowledge and those who desire good, I compiled this book with the intention of drawing closer to God."

(Ṣadūq, 1942 AD/1362 AH (a): 1, 1) Therefore, the main purpose of writing the mentioned book was to explain good and bad qualities, with their writing order being based on numbers.

4-3. Book Type and Structure

The book begins with a short introduction by the author, followed by narrations arranged according to their numerical order within specific chapters. The author's introduction concerns the subject of the book and its organizational method. According to this introduction, *Shaykh Ṣadūq* undertook an innovative compilation with no precedent; he gathered narrations based on "Numbers." (Ahmadi, 2010 AD/1389 SH: 221) That is, narrations containing one attribute or characteristic are placed in a separate chapter, and narrations expressing two characteristics or two effects of an action are placed in chapter 2, and so on, with the author presenting a total of 20 chapters in this order. After the number twenty, narrations with numbers between 20 and 30 are mentioned, followed by these chapters: chapter 30 and above, chapter 40 and above, chapter 50 and more, chapter 70 and more, chapter 80 and more. After that, a chapter is included under the title "From One to One Hundred," and all narrations containing a number greater than one hundred are presented in order in this chapter. Then, a chapter about four hundred and another chapter about more than a thousand are included, with the last narration in this chapter containing the number one million, which is narrated from Imam *Bāqir* (AS) regarding the creation of one million Adams and one million worlds (*Alf Alf 'Ālam wa Alf Alf Ādam*). The number of

narrations in these chapters varies greatly. For example, in the chapter on the number one, 113 hadiths are mentioned; in the chapter on the number two, 128 hadiths; and in the chapter on the number three, 271 hadiths. The fewest narrations are in the chapter on seventeen, which only mentions one hadith, and the most narrations are in the chapter on three, which includes 271 hadiths. Some chapters, such as the chapter on sixty, are not mentioned at all. According to the count of Mr. Sayyid Ahmad Fahri in the corrected version by him, the total number of hadiths in the book is 1254, but according to the published list of Astan Quds Razavi, there are 1265 independent narrations and 874 implicit hadiths, totaling 2139 narrations (Madani Bajestani, 2006 AD/1385 SH: 1, 378). However, based on the version corrected by the late Ghaffari, which is the basis for this writing, the total number of hadiths in the book is 1255 (Şadūq, 1942 AD/1362 AH).



4-4. Versions of the Book

The versions of the book *al-Khiṣāl* can be categorized into three sections: manuscripts, printed editions, and selections.

4-4-1. Seven existing manuscript versions of the book are listed below:

- Manuscript of the Library of Navvab School of Mashhad, transcription date: 1026, No. 23/Akhbar;
- Another manuscript of the same library, collated with the version of Mulla ‘Abdullah Tunī, No. 84/Akhbar;
- Another manuscript of the same library, 12th century AH, endowed in 1120, No. 127/Akhbar;
- Manuscript of the Library of Astan Quds Razavi, No. 2011, transcription date: 975;
- Manuscript of the Library of Astan Quds Razavi, No. 1676, transcription date: 1073;
- Manuscript of the Library of Astan Quds Razavi, No. 2010, transcription date: 1094;
- Two manuscripts of the Library of Astan Quds Razavi, Nos. 569 and 2012, undated (Madani Bajnourdi, 2006 AD/1385 SH: 1, 379).

4-4-2. The following are some of the existing printed editions of this book:

- The edition published by Ilmiyyah Islamiyah Publications, translated by Sayyid Ahmad Fahri Zanjani, undated;
- The edition published by the Society of Seminary Teachers of Qom, edited by Ali Akbar Ghaffari, published in 1362 SH;

- The edition published by Javidan Printing and Publishing Organization, translated by Morteza Modarres Gilani, published in 1362 SH;
- The edition published by Kothar Publications, translated by Yaqub Jafari, published in 1382 SH;
- The edition published by Dar al-Irfan Publications, translated by Hossein Ansariyan, published in 1402 SH;
- The edition published by Kitabchi Publications, translated by Mohammad Baqer Kamarei, published in 1377 SH.

4-4-3. Selections and summaries have also been written on this book: "*Nukhbat al-Khiṣāl*," whose selector is unknown (Agha Bozorg Tehrani, 1982 AD/1403 AH: 20, 195; 24, 94) and *Khulasat al-Khiṣāl*, selected by Sayyid Mohammad Mousavi. This writing does not aim to validate the versions related to the book *al-Khiṣāl*; however, in this research, for greater accuracy, the version that has been corrected and meticulously researched by Ali Akbar Ghaffari (d. 1383 SH), jurist, hadith scholar, researcher, and corrector of Islamic texts, has been used. He benefited from the version of Sayyid Fazlollah Tabatabaei Yazdi, which he had collated with five manuscripts. He also emphasizes that despite some errors, especially in the *Isnād* (chains of narration), in Tabatabaei Yazdi's collated version, his version is ultimately accurate and precise in the text of the hadith (Ṣadūq, 1942 AD/1362 AH (a): 1, 11). Ghaffari, for the correction and verification of the book, compared his version with the manuscripts belonging to the Shah Mosque Library in Tehran and the manuscript of Dr. Sayyid Mahmoud Hojjat Hamedani's

library. Subsequently, after comparing these two versions, he referred to the existing quotations from this book in the volumes of *Bihār al-Anwār*, *Wasā'il al-Shī'a*, and other reliable sources that were corrected by the masters, in order to select the texts that he considered preferable in cases of discrepancy, so as to present the text in a correct and complete form based on the sources mentioned earlier (ibid: 12).

5. The Influence of *al-Khiṣāl* on Scholars' Works

The book "*al-Khiṣāl*" is one of the sources of *Wasā'il al-Shia* and *Bihār al-Anwār*. *Allamah Majlisī*, in the first volume of *Bihār al-Anwār*, in the section introducing the books he used, mentioned the name "*Kitāb al-Khiṣāl*" under the books of *Shaykh Ṣadūq* (Majlisī, 1982 AD/1403 AH: 1, 6). Also, in the second chapter, which is dedicated to introducing the abbreviations of his sources, he designated the abbreviation "L" for "*al-Khiṣāl*." (ibid: 46) Furthermore, *Shaykh Ḥurr al-Āmilī* used this book in compiling "*Wasā'il al-Shī'a*" (*al-Hādī ilH Ashraf al-Khiṣāl*) (Shaykh Ḥurr al-Āmilī, 1988 AD/1409 AH: 1, 7). *Allamah Karājakī*, *Abil Faṭḥ Muḥammad ibn Ali ibn 'Uthmān* (d. 449 AH), inspired by the numerical style of *al-Khiṣāl*, wrote the book *Ma'dan al-Jaw'hir wa Tanbīh (Rīyādat) al-Khawāṭir* in ten chapters (Agha Bozorg Tehrani, 1982 AD/1403 AH: 21, 221). Several others also engaged in summarizing, explaining, and translating it into Persian (ibid: 20, 195; 24, 94). Among them are: the book *Nukhbat al-Khiṣāl* by an unknown author, a copy of which, dated 1267 AH, exists in the Sepahsalar

School Library, and Mirza Hussein Noori possessed it and mentioned it in his list of books (ibid.). Also, an Arabic commentary named *Sharḥ al-Ḥadīth al-Thānī ‘Ashar min Kitāb al-Khiṣāl* by Hajj Mulla Muhammad al-Mashhadi (d. 1257 AH) (ibid: 13, 194), and a Persian commentary, written by Shaykh Mirza Baqir Kuhkamare'i, in three volumes (ibid: 13, 216).

6. *Shaykh Ṣadūq's* Method in Mentioning Narrations

Shaykh Ṣadūq used various methods in "*al-Khiṣāl*," which include the following:

6-1. Mentioning Narrations with *Isnād* (Chain of Transmission)

Almost all the narrations in "*al-Khiṣāl*" are presented with *Isnād*. Therefore, he was keen on mentioning hadiths with *Isnād*.

However, *Shaykh Ṣadūq*, in 77 instances, has attributed the chain of narrations in the book to *Raf'*, using phrases such as *Rafa'ahū ilā*, *Yarfa'uhū ilā*, etc. This indicates a break in the chain of transmission in those instances. The definition of a *Marfū'* hadith is: A hadith in which one or more narrators are missing from the middle or end of the chain, but the narrator explicitly states the *Raf'* (Modir Shanehchi, 2000 AD/1379 SH: 88). Some related *Isnād* (chains of narrations) are listed in the table below:

Source	Narration with Sanad Marfū'
Ṣadūq, 1942 AD/1362 AH (a): 1, 338 <i>Kamāl al-Rajul bi sitt Khiṣāl</i>	Ḥadathanā Aḥmad bin Ibrahim ibn al-Walīd al-Sullamī Qāla Ḥadathanā Abul Faḍl Muḥammad ibn Aḥmad al-Kātibu al-Naysābūrī bi Isnādihī Yarfa'uhū ilā Amir al-Mu'minin 'alayhi al-Salam anahū Qāla: Kamalu al-Rajuli bi Sitti Khiṣālin bi Asgharayhi wa Akbarayhi wa Hay'atayhi...

Source	Narration with Sanad Marfū‘
Ṣadūq, 1942 AD/1362 AH (a): 2, 467	Ḥadathanā Muḥammad ibn Ali Mājilūyh raḍīyallāhu ‘anhu Qāla Ḥadathanā Ali ibn Ibrahim ibn Hāshim ‘an Abīhi ‘an Muḥammad ibn Abī ‘Umayr rafa‘ahū ilā Abī ‘Abdillāh ‘alayhi al-Salam: Fī Qawli Allah ‘Azza wa Jall inna ‘Iddata al-Shuhūr ‘inda Allāhi Ithnā ‘Ashar Shahrān fī kitāb Allah Yawma Khalaqa al-Samāwāti wal Ard...
Ṣadūq, 1942 AD/1362 AH (a): 1, 143 <i>Lā Tashud al-Riḥāl illā ilā Thalāthati Masājid</i>	Ḥadathanā Abī wa Muḥammad ibn Ali Mājilūyh Raḍīyallahu ‘anhuma Qāla Ḥadathanā Muḥammad ibn Yaḥyā al-‘Atṭāru Qāla Ḥadathanā Muḥammad ibn Aḥmad Ibn Yaḥyā ibn ‘Imrān al-‘Ash‘arī ‘an Ba‘ḍi Aṣḥābinā ‘an al-Ḥasan ibn Ali wa Abī al-Ṣakhr Jamī‘an Yarfā‘ānihī ila Amir al-Mu‘minin ‘alayhi al-Salam annahū Qāla: Lā Tu shaddu al-Riḥālu illā ilā Thalāthati Masājid al-Masjid al-Ḥarām...

6-2. Utilizing Shi'a and Sunni Narrations in Selecting Narrations

In compiling the book and selecting narrations for *al-Khiṣāl*, *Shaykh Ṣadūq* used hadiths from both Shi'a and Sunni sources. For example, he narrated from *Abū Hurayrah* in 14 instances, from *‘Āyisha* in 4 instances, and from *Ibn ‘Abbās* in 27 instances. From the Shi'a tradition, he mostly narrated through *Ali ibn Ḥusayn ibn Bābawayh Qummī*, *Muḥammad ibn Ḥasan ibn Aḥmad ibn al-Walīd*, *Muḥammad ibn Ali ibn Mājilūyah*, and *Muḥammad ibn Mūsā ibn Mutawakkil* – which was discussed in the section on *Shaykh Ṣadūq*'s teachers and students – to narrate hadiths, examples of which are given below.

Narration with a Sunni Sanad:

"Akhbaranī al-Khalīl ibn Aḥmad Qāla Ḥaddathanā ibn Manī‘in Qāla Ḥaddathanā Abū Bakr ibn Abī Shaybah Qāla Ḥaddathanā Abū Mu‘āwīyah ‘an al-A‘mash ‘an Abī Ṣāliḥ ‘an Abī Hurayrah Qāla: Qāla Rasūlullah inna min Sharri al-Nās ‘inda Allah ‘Azza wa Jalla Yawmal Qīyāmah Dhal Wajhayn." (Ṣadūq, 1942 AD/1362 AH (a): 1, 38)

Narration with a Shi'a chain:

"Ḥaddathanā bi Dhālika Muḥammad ibn al-Ḥasan ibn al-Walīd Raḍīyallāhu ‘anhu ‘an Muḥammad ibn al-Ḥasan al-Ṣaffār ‘an Hārūn ibn Muslim ‘an Mas‘adah ‘an Ja‘far ibn Muḥammad al-Kāfir Ya’kulu fī Sab‘ati Am‘ā’." (Ṣadūq, 1942 AD/1362 AH (a): 2, 351)

Since all narrations in the hadith sources of both groups (regardless of the evaluation of their chain of transmission and text) are ultimately attributed to the Prophet (PBUH) in some way, it is obvious that there are commonalities between the narrations in the sources of both sects. The number of these commonalities seems considerable, and their exhaustive investigation and enumeration could be the subject of other independent research (Maaref and Shariati Niasar, 2018 AD/1398 SH: 379). Therefore, it is not far-fetched that some of what is mentioned in the book *al-Khiṣāl*, whether quoted from the author or from other sources, has similarities in Sunni sources. Based on a review of the narrations in *al-Khiṣāl*, 600 narrations have significant similarities and commonalities, some of which will be presented below. Through investigation, it became clear that *Shaykh Ṣadūq* used hadiths from Sunni sources but did not mention their sources. Considering that *Shaykh Ṣadūq* did not provide any explanation for these narrations in *al-Khiṣāl*, and also because his effort was focused on presenting authentic narrations, it is therefore assumed that he confirms these narrations.

al-Khiṣāl Book	Narration in al-Khiṣāl	Sunni Sources	Narration in Sunni Sources	Title of Similarity and Difference
Ṣadūq, 1942 AD/1362	Ḥaddathanā abī Raḍīyallāhu ‘anhu Qāla Ḥaddathanā	Bayhaqī, 2000 AD/1421	Abū ‘Abdillāh al-Ḥāfīz ana al-Ḥasan ibn Muḥammad ibn	Similarity in the text of the narration and

al-Khiṣāl Book	Narration in al-Khiṣāl	Sunni Sources	Narration in Sunni Sources	Title of Similarity and Difference
AH (a): 1, 2	Sa'd ibn 'Abdullah 'an Aḥmad ibn Muḥammad ibn 'Īsā 'an Abīhi 'an 'Abdullah ibn al-Mughayrah 'an Ismā'il ibn Muslim al-Sakūnī 'an al-Ṣādiq Ja'far ibn Muḥammad 'an Abīhi 'an Āba'ih 'an Ali 'Alayhim al-Salam Qāla: Qāla Rasūlullah Ṣallallāhu 'alayhi wa Ālih: Ṭūbā liman Taraka Shahwatan Ḥādiratan li maw'ūd lam Yarahū.	AH: 5, 46	Ishāq Thanā Abū 'Uthmān al-Khayyāt Qāla: Sami'tu Aḥmad bin Naṣr al-Ḥalabī 'an ibn Sābura Qāla: Qāla 'Īsā ibn Maryam: Ṭūbā liman Taraka Shahwatan Ḥādiratan li maw'ūd lam Yarahū.	difference in the chain of transmission.
Ṣadūq, 1942 AD/1362 AH (a): 1, 14	Ḥadathanā Ḥamzah ibn Muḥammad ibn Aḥmad al-'Alawī Raḍiyallāhu 'anhu Qāla Akhbaranī Ali ibn Ibrahim ibn Hāshim 'an Muḥammad ibn 'Īsā 'an Ziyād ibn Marwān al-Qandīy 'an Abī Wakī' 'an Abī Ishāq 'an al-Ḥārith Qāla Sami'tu Amir al-Mu'minin 'alayhi al-Salam yaqulu: Mā min Shay'in Aḥaqqā bi Ṭūlī al-Sijni min al-Lisān.	Ibn al-Mubārak, 2004 AD/1425 AH: 141	Akhbarakum Abū 'Umar ibn Ḥayawayh wa Abū Bakr al-Warrāq Qālā: Akhbaranā Yahyā Qāla: Ḥadathanā al-Husayn Qāla: Akhbaranā ibn al-Mubārak Qāla: Akhbaranā Sufyān 'an Yazīd ibn Ḥayyān 'an 'Anbas ibn 'Uqbah 'an 'Abdillāh ibn Mas'ūd Qāla: Mā min Shay'in Aḥaqqū bi Ṭūlī al-Sijni min al-Lisān.	Similarity in the text of the narration and difference in the chain of transmission.
Ṣadūq, 1942 AD/1362 AH (a): 1, 3	Ḥadathanā Aḥmad ibn Muḥammad ibn Yahyā al-'Aṭṭār Raḍiyallāhu 'anhu Qāla Ḥadathanī abī	Qaḍā'i, 2010 AD/1431 AH: 1, 298	Akhbaranā 'Abdul Raḥmān ibn 'Umar [al-Tujībī] al-Bazzāz, Anba'a Abū Sa'īd ibn al-A'rābī, Thanā	General similarity in the text of the narration along with minor differences in

al-Khiṣāl Book	Narration in al-Khiṣāl	Sunni Sources	Narration in Sunni Sources	Title of Similarity and Difference
	<p>‘an ‘Abdullah ibn Muḥammad ibn ‘Īsā ‘an Abīhi ‘an ‘Abdillāh ibn al-Mughayrah ‘an Ismā‘īl ibn Abī Zīyād al-Sakūnī ‘an Ja‘far ibn Muḥammad ‘an Abīhi ‘an Ābā’ih ‘an Ali ‘alayhim al-Salām Qāla Qāla Rasūlullāh Ṣallallāhu ‘alayhi wa Ālih: Man Ṭalab Riḍa al-Nās bi Sakhaṭi Allah Ja‘ala Allah Ḥāmidahu min al-Nās Dhāmman.</p>		<p>Aḥmad ibn Mūsā al-Sa‘diyy al-Ḥammāru, Thanā Quṭbah ibn al-‘Alā’, Thanā abī, ‘an Hishām ibn ‘Urwah, ‘an Abīhi, ‘an ‘Āyishah, Qālat: Qāla Rasūlullāh Ṣallallāhu ‘alayhi wa Sallam: "Man Ṭalaba Maḥāmida al-Nās bi Ma‘āṣi Allah ‘Āda Ḥāmiduhu min al-Nās Dhāmman."</p>	<p>some words and difference in the chain of transmission.</p>
<p>Ṣadūq, 1942 AD/1362 AH (a): 1, 329</p>	<p>Ḥaddathanā Ḥamzah Ibn Muḥammad ibn Aḥmad al-‘Alawīyy Raḍīyallāhu ‘anhu Qāla Akhbaranī Ali ibn Ibrahim ibn Hāshim ‘an Abīhi ‘an al-Nawfalīyy ‘an al-Sakūnīyy ‘an Ja‘far ibn Muḥammad ‘an Abīhi ‘an Ābā’ih ‘an Ali ‘alayhim al-Salam Qāla: Qāla Rasūlullāh Ṣallallāhu ‘alayhi wa Ālih: Al-Ḥukratu fī Sittati Ashyā’a fī al-Ḥinṭati wa al-Sha‘īr wa al-Tamri wa al-Zabībi wa al-Samni wa al-Zayti.</p>	<p>Qāsim ibn Salām, 1987 AD/1408 AH: 568</p>	<p>Ḥaddathanā Yaḥyā ibn Sa‘īd ‘an Abī ‘Awānah ‘an Mughayrah ‘an Ibrahim Qāla: "al-Ṣadaqah fil Ḥinṭati, wa al-Sha‘īr, wa al-Tamr, wa al-Zabībi, wa al-Sulti."</p>	<p>General similarity in the text of the narration along with minor differences in some words and difference in the chain of transmission.</p>

6-3. Explaining Narrations with the Help of Other Narrations

During the review of the narrations, the author did not intend to provide explanations below the text of the narrations (Maaref, 2010 AD/1389 SH: 158), but he attempted to explain the narrations with the help of other narrations. Although the author intended to present good and bad qualities, within these hadiths, there are many hadiths related to the jurisprudential rulings of purification, prayer, fasting, *Khums*, etc., as well as many narrations about the historical events of past prophets such as Prophet Job, or events during the time of the Holy Prophet (PBUH) such as the Aqaba incident, or the number of children of the Messenger of God (PBUH), or events in the life of Amir al-Mu'minin (AS) such as his appeal and oath-taking of the companions during the formation of the caliphate council. Even within the hadiths, narrations related to food and drink or medicine is also mentioned (Ṣadūq, 1942 AD/1362 AH (a): Book Index). For example, a hadith from Imam Ṣādiq (AS) with the title "The Messenger of God (PBUH) had seven children" is mentioned, which refers to the number of children of the Prophet (PBUH):

"Ḥaddathanā abī...‘an Abī ‘Abdillāh Qāla: Wulida li Rasūlillah min Khadījah al-Qāsim wa al-Ṭāhiru wa Huwa ‘Abdullah wa Ummu Kulthūmin wa Ruqayyah wa Zaynab wa Fāṭimah wa Tazawwaja Ali ibn Abī Ṭālib Fāṭimah." (Ṣadūq, 1942 AD/1362 AH (a): 2, 404)

Or, in another hadith from Imam Ṣādiq (AS) entitled "Ten Places Where Prayer Should Not Be Performed," 10 places where prayer should not be performed are mentioned:

"Ḥaddathanā Abī... 'an Abī 'Abdillāh Qāla: 'Asharata Mawāḍi' lā Yuṣallī fihā al-Ṭīnu wal Mā'u wa al-Ḥamāmu wa Masānnu al-Ṭarīq wa Qura al-Naml wa Ma'āṭinu al-Ibili wa Majral Mā'i wa al-Sabakhah wa al-Thalju wa Wādī Ḍajnān." (ibid: 2, 434)

6-4. Utilizing the Knowledge of *Takhrīj* in Recording Narrations

Shaykh Ṣadūq has used *Takhrīj* in the book *al-Khiṣāl*. The knowledge of *Takhrīj* consists of rules and methods by which access to the original text of the hadith, knowledge of the chains of narration of the hadith, sources of the hadith, *Isnād* of the hadith, and similar texts and contents become possible (Masoudi, 2017 AD/1397 SH: 256). After narrating a hadith in *al-Khiṣāl*, he proceeds to its *Takhrīj* and provides another *Isnād* for it, while also comparing the texts and, after quoting a few words from the beginning of the text, refers to the uniformity of the text by bringing the phrase "*Dhakaral Haditha Mithlahū Sawā'an*" (he mentioned the hadith exactly the same) (ibid: 263), an example of which is presented in the table below:

Source	First Sanad	Second Sanad
Ṣadūq, 1942 AD/1362 AH (a): 2, 502 and 503: "Thawābu man Ṣāma Khamsata 'Ashara Yawman min Rajab"	Ḥaddathanā Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd Raḍīyallahu 'anhu Qāla Ḥaddathanā Muḥammad ibn al-Ḥasan al-Saffār Qāla Ḥaddathanā Aḥmad ibn Muḥammad ibn 'Īsā Qāla Ḥaddathanā Aḥmad ibn Muḥammad ibn Abi Naṣr al-Bazanī 'an Abān ibn 'Uthmān 'an Kathīr al-Nawwā' 'an Abi 'Abdillāh 'alayh al-Salām Qāla: Inna Nūḥan 'alayh al-Salām Rakiba al-Safīnah Awwala Yawim min Rajab ...	Ḥaddathanā Muḥammad ibn al-Ḥasan Raḍīyallahu 'anhu qala Ḥaddathanā al-Ḥasan ibn al-Ḥusayn ibn 'Abd al-'Azīz ibn al-Muhtadī 'an Sayf ibn al-Mubārak ibn Yazīd Mawlā abil Ḥasan Mūsā 'alayh al-Salām 'an Abīhi al-Mubārak 'an Abī al-Ḥasan 'alayh al-Salām Qāla: Inna Nūḥan Rakiba al-Safīnah Awwal Yawmin min Rajab wa Dhakara al-Ḥadīth Mithlul Sawā'an. Shaykh Ṣadūq comment: "Wa qad Akhrajāt mā Rawaytah fī Thawābi Ṣawm Rajab fī Kitāb Faḍā'il Rajab"
Ṣadūq, 1942 AD/1362	Ḥaddathanā Abū 'Alī al-Ḥasan ibn 'Alī ibn Muḥammad al-'Aṭṭār Qāla	Ḥaddathanā Abū Muḥammad Muhammad ibn Abī 'Abdillāh al-

Source	First Sanad	Second Sanad
AH (a): 2, 345: "Awṣā Rasūlullah Abā Dharr bi Sab"	Ḥaddathanā Muḥammad ibn Maḥmūd Qāla Ḥaddathanā Abū Sulaymān Muḥammad ibn Manṣūr al-Faqīh wa Ismā'īl wa al-Makkī wa Ḥamdān Qālū Ḥaddathanā al-Makkī ibn Ibrāhīm Qāla Ḥaddathanā Hishām ibn Ḥassān wa al-Ḥasan ibn Dīnār 'an Muhammad ibn Wāsi' 'an 'Abdillāh ibn al-Ṣāmit 'an Abī Dharr Raḥmatullāh 'alayh Qāla: Awṣānī Rasūlullah bi Sab'in ...	Shāfi'ī bi Farghānah Qāla Akhbaranā Mujāhid ibn A'yūn Qāla Ḥaddathanā Abū Yaḥyā 'Abd al-Ṣamad ibn al-Faḍl al-Balkhī Qāla Ḥaddathanā Makkī bin Ibrāhīm Qāla Ḥaddathanā Hishām bin Ḥassān wa al-Ḥasan ibn Dīnār 'an Muhammad ibn Wāsi' 'an 'Abdillāh ibn al-Ṣāmit 'an Abī Dharr Qāla: Awṣānī Rasūlullah Ṣallallahu 'alayh wa Ālih bi Sab'in wa Dhakara al-Ḥadīth Mithlul Sawā'an.

Also, *Shaykh Ṣadūq* has used the word *Akhrajtu* (I have extracted) and similar expressions in 19 instances to refer the *Isnād* of a narration or an explanation regarding the narration to his other books, some of which are mentioned:

Source	Narration	Shaykh Ṣadūq's Explanation
Ṣadūq, 1942 AD/1362 AH (a): 1, 332: "Tafsīr Kalimat Hunna Aṣl al-Ḥajā"	Ḥaddathanī Muhammad ibn Sālim Rafa'ahū ila Amir al-Mu'minīn 'alayh al-Salām Qāla: Qāla 'Uthmān ibn 'Affān ya Rasūl Allāh mā Tafsīr Abjad ... Nasharahum ilā Yawm al-Qiyāmah faQuḍīya baynahum bil Ḥaqqi wa Hum lā Yuḏlamūn.	Wa Qad Akhrajtu mā Rawaytuh fī Ḥādhā al-Ma'nā fī Tafsīr Ḥurūf al-Mu'jam min Kitāb Ma'ānī al-Akhbār
Ṣadūq, 1942 AD/1362 AH (a): 2, 476	Ḥaddathanā Abī Raḍīyallahu 'anhu Qāla Ḥaddathanā Sa'd ibn 'Abdillāh 'an Muhammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb 'an al-Ḥakam ibn Miskīn al-Thaqafī 'an Ṣāliḥ ibn 'Uqbah 'an Ja'far ibn Muhammad 'alayh al-Salām Qāla: Lammā Halaka Abū Bakr wa Istekhlafa 'Umar...	Wa Qad Akhrajtu Ḥādhā al-Ḥadīth min Ṭuruq fī Kitāb al-Awā'il
Ṣadūq, 1942 AD/1362 AH (a): 2, 397: "Fī al-Shī'a Sab'u Khiṣāl"	Ḥaddathanā Muhammad ibn al-Ḥasan bin Ahmad ibn al-Walīd Raḍīyallahu 'anhu ... Muhammad ibn 'Ali 'alayh al-Salām Qāla: Innamā Kānat Shī'atah 'Alī al-Mutabādhilūn fī Wilāyatīnā ...	Wa Qad Akhrajtu mā Rawāituh fī Ḥādhā al-Ma'nā fī Kitāb Ṣifāt al-Shī'ah
Ṣadūq, 1942 AD/1362 AH (a): 1, 77: "Amrān Sarr bihimā al-Nabī"	Ḥaddathanā al-Ḥasan ibn Muhammad ibn Yaḥyā al-'Alawī Raḍīyallahu 'anhu Qāla Ḥaddathanā Jaddī Qāla Ḥaddathanā Dāwūd ibn al-Qāsim Qāla Ḥaddathanā al-Ḥasan ibn Zayd Qāla	Wa Qad Akhrajtu al-Akhbār Allatī Rawāituhā fī Ḥādhā al-Ma'nā fī Kitāb Faḍā'il Ja'far ibn Abī Ṭālib

Source	Narration	Shaykh Ṣadūq's Explanation
	Sami'tu Jamā'atan min Ahl Baytī Yaqūlūn: Inna Ja'far ibn Abī Ṭālib Raḍīyallahu 'anhu lammā Qadima min Ard al-Ḥabashah wa Kāna bihā Muhājiran wa Dhālika Yawma Faṭḥ Khaybar Qāma ilayhi al-Nabī fa Qabbala bayna 'Aynayh Thumma Qāla: Mā Adrī bi'Ayyihimā Ana Asarru bi Qudūm Ja'far aw bi Faṭḥ Khaybar.	

6-5. Attention to *Samā'* in Transmitting Hadith

Samā' is one of the methods of *Taḥammul al-Ḥadīth* (bearing/receiving hadith) and one of the most important. *Taḥammul al-Ḥadīth* refers to the transmission of a narration by a narrator from his teacher through one of the recognized methods such as *Samā'*, *Qirā'at* (reading), *Ijāzah* (permission), *Munāwalah* (handing over)... and accepting the responsibility of transmitting it without any addition or omission (Mohammadi Rey Shahri, 2017 AD/1397 SH: 1, 361). *Samā'*, which is the oldest and most common method of *Taḥammul al-Ḥadīth*, consists of the student learning the hadith directly from the teacher's own words (Māmaqānī, 1990 AD/1411 AH: 3, 66; Nafisi, 2009 AD/1388 SH: 299). Most of the narrations in *al-Khiṣāl* have been transmitted through the *Samā'* method. The author has mentioned the narrations of the book with his connected chain of narrators to the narrators of the hadiths, and the narrations begin with the words "*Ḥaddathanā*" (he narrated to us) and "*Akhbaranā*" (he informed us), which indicate the *Taḥammul al-Ḥadīth* through the *Samā'* method. Examples of this can be seen in the

106 hadiths mentioned below:

A) Ḥaddathanā Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd Raḍīyallahu ‘anhu Qāla Ḥaddathanā Muḥammad ibn al-Ḥasan al-Ṣaffār Qāla Ḥaddathanī Ibrāhīm ibn Hāshim Qāla Ḥaddathanī al-Ḥasan ibn Abī al-Ḥusayn al-Fārisī ‘an Sulaymān ibn Ja‘far al-Ja‘farī ‘an Abīhi ‘an Ja‘far ibn Muhammad ‘an Abīhi ‘an Jaddihī ‘an abīhi ‘an ‘Alī ‘alayh al-Salām Qāla: Qāla Rasūlullah Ṣallallahu ‘alayh wa Ālih: Mā Jumi‘a Shay’un ilā shay’in Afḍal min Ḥilm ilā ‘Ilm... (Ṣadūq, 1942 AD/1362 AH (a): 1, 4).

B) Akhbaranī al-Khalīl ibn Aḥmad al-Sijzī Qāla Akhbaranā Ibn Mu‘ādh Qāla Ḥaddathanā al-Ḥusayn al-Marwazī Qāla Ḥaddathanā ‘Abdullah Qāla Akhbaranā Yaḥyā ibn ‘Ubaydillah Qāla Sami‘tu Abī Yaqūl: Sami‘tu Abā Hurayrah Yaqūl: Qāla Rasūlullah: Dakhala ‘Abdun al-Jannah bi Ghuṣnin min Shawkin Kāna ‘alā Ṭarīq al-Muslimīn faamāṭahu ‘anhu (ibid: 1, 32).

6-6. Numerical Categorization of Narrations

In *al-Khiṣāl*, Shaykh Ṣadūq has categorized the narrations based on the number of characteristics, attributes, or numbers mentioned in them, and has chosen an independent title for each narration. This method of organizing the narrations is one of his innovations. This type of categorization of narrations facilitates access, learning, and understanding of the narrations, and as a result, the book becomes educational. By examining them, while identifying and better understanding good and bad qualities, the reason for their mention by the Lawgiver and the wisdom of their legislation become clear. Some of these features are as follows

6-6-1. Hadiths with One Characteristic: These include hadiths that describe one attribute or characteristic, an example of which is given below: In a hadith from the Prophet Muhammad (PBUH) in the chapter on unique characteristics, under the title "*Hadith Khaṣlat Munjīyyah*," one characteristic that is saving is mentioned. Allah Almighty said: "O! Son of Adam! Obey Me in what I have commanded you, and do not teach Me what is good for you." (Ṣadūq, 1942 AD/1362 AH (a): 1, 4)

6-6-2. Hadiths with Two Characteristics: Hadiths that refer to two related attributes or concepts. An example of which is given below: In a hadith from Imam Ali (AS) in the chapter on dual characteristics, under the title "*al-ʿIlm ʿIlmān*," (Knowledge is of Two Kinds) two types of knowledge are mentioned (O! *Abū al-Ṭufayl!* Knowledge is of two kinds: Knowledge that people has no choice but to contemplate, and that is the knowledge of Islam; and knowledge that requires no contemplation and that is the power of God) (ibid: 1, 41).

6-6-3. Hadiths with Three or More Characteristics: Hadiths in which three or more characteristics are discussed. In a hadith from Imam Ṣādiq (AS) regarding the eighty or more characteristics, entitled the hadith "*Takbīrāt al-Ṣalāt Khams wa Tisʿūn Takbīrah*," (The *Takbīrs* of Prayer are Ninety-Five *Takbīrs*) it states: "The *Takbīrs* of prayer in the daily prayers are ninety-five *Takbīrs*, including the *Takbīr* of *Qunūt*." (ibid: 2, 593)

6-7. Collection of Narrations with Diverse Topics

108 *Shaykh Ṣadūq*, in *al-Khiṣāl*, has collected hadiths with diverse topics.

These topics include ethical, theological, educational, social, and even historical discussions. He has strived to gather and categorize hadiths that relate to the individual and social life of humans. Some prominent topics are listed below:

6-7-1. Moral Virtues: Truthfulness (Ṣadūq, 1942 AD/1362 AH (a): 1, 282), fulfilling promises (ibid: 113), commanding good and forbidding bad (ibid: 42), etc.

6-7-2. Moral Vices: Lying (ibid: 87), oppression (ibid: 118), backbiting (ibid: 62), etc.

6-7-3. Educational and Social Recommendations: Respect for parents (ibid: 37), social justice (ibid: 7), etc.

6-7-4. Theological Issues: Tawhid (Oneness of God) (ibid: 33), prophethood (ibid: 2, 41), resurrection (ibid: 1, 62), etc.

6-8. Educational and Moral Approach in Mentioning Narrations

In narrating the hadiths of *al-Khiṣāl*, *Shaykh Ṣadūq* has not only presented good and bad qualities according to numbers, but has also paid attention to the educational and moral dimension. He has strived to mention hadiths that can influence the moral and social upbringing of Muslims. An example of narrations with the aforementioned approaches is as follows:

6-8-1. Educational Approach: "A hadith from Imam *Ṣādiq* (AS) regarding the four characteristics states that the Surahs of '*Azā'im*' (obligatory prostration) are four: "Indeed, the '*Azā'im*' are four: *Iqra'* *Bismi Rabbika Alladhī Khalaq*, *al-Najm*, *Tanzīl al-Sajdah* and *Hāmmīm al-Sajdah*." (Ṣadūq, 1942 AD/1362 AH (a): 1, 252)

6-8-2. Educational Approach: "A hadith from Imam *Zayn al-ʿAbidīn* (AS) regarding five characteristics states that the signs of a believer are five things: "The signs of a believer are five things: "God-fearing in solitude, giving charity in times of need, patience in adversity, forbearance in anger, and truthfulness in fear." (ibid: 296)

Conclusion

1) One of the important approaches to comprehensive writing in the early period was authoring books with attention to solving a problem or addressing a scientific need. Therefore, *Shaykh Ṣadūq* states that his motivation for writing "*al-Khiṣāl*" was to write a book containing numbers and good and bad qualities, beneficial for seekers of knowledge and those desiring good and virtue, which had been neglected. Thus, *Shaykh Ṣadūq* undertook an innovative work that had no precedent.

The book *al-Khiṣāl* is a relatively thematic comprehensive hadith collection including a set of ethical and doctrinal narrations, containing 1255 hadiths in 26 chapters and two volumes, which have been narrated with chains of transmission (*Isnād*). The versions of the book can be categorized into three sections: manuscripts, printed versions, and selections. Scholars have used *al-Khiṣāl* in their works; for example, this book is one of the sources of the two books, *Wasā'il al-Shī'a* and *Biḥār al-Anwār*.

2) *Shaykh Ṣadūq*'s method in mentioning narrations in the book *al-Khiṣāl* is as follows:

110 A) *Shaykh Ṣadūq* paid attention to mentioning hadiths with chains

- of transmission (*Isnād*). However, in 77 cases, the chain of narrations in the book is incomplete (*Marfūʿ*).
- B) One of the prominent features of *Shaykh Ṣadūq's al-Khiṣāl* is its utilization of both Shia and Sunni hadith in the selection of narrations, with 600 hadith in *al-Khiṣāl* sharing significant similarities and commonalities with Sunni sources.
- C) *Shaykh Ṣadūq* did not aim to provide explanations within the text of the hadith themselves, but rather sought to clarify them by using other hadith.
- D) In *al-Khiṣāl*, *Shaykh Ṣadūq* employed *Takhrīj* (referencing), using the phrase "*Akhrajtu*" (I have extracted) and similar expressions in 19 instances to refer the chain of narration or an explanation regarding a hadith to his other books.
- E) The majority of the hadith in *al-Khiṣāl* are transmitted through the *Samāʿ* (hearing) method. The author mentions the hadith of the book with his connected chain of narrators to the narrators of the hadith, and the hadith begin with the words "*Haddathanā*" and "*Akhbaranā*," which indicate the bearing of the hadith through the *Samāʿ* method.
- F) In *al-Khiṣāl*, *Shaykh Ṣadūq* categorized the hadith based on the number of characteristics, attributes, or numbers mentioned in them. This type of categorization facilitates access, learning, and understanding of the hadith, consequently giving the book an educational aspect; by examining them, one can identify and better understand good and bad qualities, the reason for their mention by the Lawgiver, and the wisdom behind their

legislation.

G) The author has compiled hadith on diverse topics, including ethical, theological, educational, social, and even historical discussions. He has strived to collect and categorize hadith that relate to the individual and social life of humans.

H) In transmitting the hadith of *al-Khiṣāl*, *Shaykh Ṣadūq* not only presented good and bad qualities according to numbers but also paid attention to the educational and instructive dimension.

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