

In the name of
God



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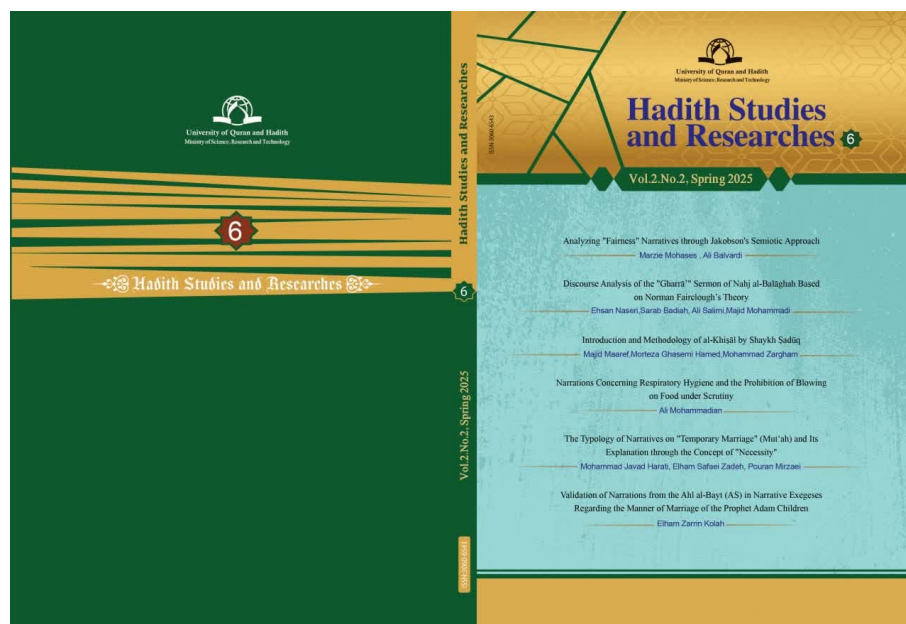


Table of Content

Analyzing "Fairness" Narratives through Jakobson's Semiotic Approach	3-42
Marzie Mohases, Ali Balvardi	
Discourse Analysis of the "Gharrā'" Sermon of Nahj al-Balāghah Based on Norman Fairclough's Theory	43-80
Ehsan Naseri, Sarab Badiah, Ali Salimi, Majid Mohammadi	
Introduction and Methodology of al-Khiṣāl by Shaykh Ṣadūq	81-116
Majid Maaref, Morteza Ghasemi Hamed, Mohammad Zargham	
Narrations Concerning Respiratory Hygiene and the Prohibition of Blowing on Food under Scrutiny.....	117-142
Ali Mohammadian	
The Typology of Narratives on "Temporary Marriage" (Mut'ah) and Its Explanation through... ..	143-184
Mohammad Javad Harati, Elham Safaei Zadeh, Poursan Mirzaei	
Validation of Narrations Transmitted from Ahl al-Bayt (AS) in Narrative Exegeses Regarding ...	185-220
Elham Zarrin Kolah	



Analyzing "Fairness" Narratives through Jakobson's Semiotic Approach

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Abstract

Re-examining hadiths based on modern literary criticism theories is one method of accessing their structural aspects in the present era. Among these theories are those in the field of semiotics. This research employs a descriptive-analytical method to analyze ethical narratives concerning fairness based on Jakobson's theory. Based on Jakobson's theory of verbal communication, this research examines the various components of verbal communication in ethical narratives concerning

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fairness and explains their cognitive implications. The present study aims to answer the question of ‘Which of the six types of verbal communication functions are used in ethical narratives concerning fairness, and what are the cognitive functions of the various roles of verbal communication in these narratives?’ Explaining the cognitive and conceptual implications related to fairness narratives based on this theory of verbal communication indicates that the presence of elements of verbal communication, including the components of "Message," "Sender of the message," "Receiver of the message," "Subject," "Code," and "Contact," plays a significant role in encouraging audiences to adhere to instances of fairness in various areas of life. Fairness in ethical narratives, as an important ethical principle, can have different meanings depending on the context and audience, and has widespread effects on individual and social levels. Fairness, as one of the virtues of Islamic ethics, holds a special place in the three main axes of communication with oneself, God, and others. This review shows that in the process of producing and receiving the meaning of fairness, extra-linguistic factors, by being placed in the structure of empathy, reference, persuasion, and aesthetics, play an important role in conveying a tangible meaning of fairness.

Keywords: Fairness, Semiotics in Narratives, Verbal Communication, Jakobson's Theory.

Introduction

4

Humans in this material world are always seeking to transfer meaning to each other, and the condition for this transfer of meaning is

communication that is established with words and sentences by the speaker, and the more effective this communication, the easier it will be to transfer deep meanings: "Verbal communication is one of the primary tools that humans use to influence, control, and understand the environment." (Miller, 1989 AD/1368 SH: 8)

The present study, based on Jakobson's theory of verbal communication, explores the communicative elements inherent in ethical narratives related to fairness, drawing from authoritative Islamic sources such as *Nahj al-Balāghah*, *Biḥār al-Anwār*, *Kāfī*, and *Ghurar al-Hikam*. The research seeks to answer the question: 'Which of the six types of verbal communication functions are employed in the collection of ethical narratives with the theme of fairness, and what are the cognitive functions of these types of verbal communication functions within the same collection of narratives?'

1. Research Background

In the field of "Fairness," numerous studies have been conducted with legal and jurisprudential approaches. However, research on fairness in Islamic texts is as follows:

Article "The Concept of Fairness in Islamic Ethics and its Relationship to the Golden Rule" (Gharai Soltanabadi and Nazari Tavakoli, 2015 AD/1394 SH): This article comparatively examines the concept of fairness in Islamic ethics and the Golden Rule in contemporary ethics. While addressing ambiguities and misunderstandings in understanding and implementing this principle, it presents a suitable behavioral model for individual and social life based on a shared

understanding of these two concepts.

Article "Necessities of the Concept of Fairness for Rulers and Political Agents from the Perspective of the Quran and Islamic Narrations," (Mirzadeh et al., 2019 AD/1398 SH) using a descriptive-analytical method and relying on Quranic verses and Islamic narrations, this article examines the concept of fairness and its indicators for rulers and political agents. It demonstrates that fairness in Islam is not only a moral value but also a requirement for the political, economic, and social performance of rulers.

Article "A Semiotic Look at the Word "Āyah" in the Holy Quran," (Najafiyān et al., 2010 AD/1387 SH) with a semiotic approach, examines the two meanings of the word "Āyah" in the Quran from the perspective of Ḥabash ibn Ibrāhīm Tiflīsī: "Admonition" and "Sign." The article shows that the Quran, in some verses, refers to God's signs in nature and the wonders of the world to prove metaphysical realities. Ultimately, verse 4 of Surah *al-An'ām* interprets the word "*Āyāt*" as both verses of the Quran and signs of God in the universe.

Article "Linguistic Functions and Message Function in the Letters of Nahj al-Balāghah Based on Roman Jakobson's Communication Model," (Ansari, 2021 AD/1400 SH) using Jakobson's communication model, examines the role of language and the influence of the author's intention and the type of audience in the letters of Nahj al-Balāghah. The results show that determining linguistic functions reveals the author's intention, but does not provide a complete analysis of the text. For example, linguistic differences are observed in texts written with

Given the importance and linguistic and cognitive capacity of ethical narratives with the theme of fairness, and considering the background presented so far, no research has yet examined narratives of fairness with a semiotic approach.

2. Research Method

The research method in this study is library-based and based on the principles of note-taking, descriptive-analytical and documentary methods, inductive method, and a linguistic approach based on Jakobson's theory of verbal communication patterns. This theory, by focusing on the various elements of verbal communication and how meaning is formed through signs, provides a suitable framework for analyzing communication phenomena. In this research, by utilizing the principles and concepts presented in Jakobson's theory, narratives with the theme of fairness will be examined and analyzed.

3. Conceptualization of Vocabulary

"*Inṣāf*" (fairness) is derived from the root "N Ṣ F," meaning "Half of everything." This meaning is presented and expressed in various ways in dictionaries. In the oldest dictionary, "*al-ʿAyn*," as well as the book "*Lisān al-ʿArab*," it is stated as follows: "Giving equal rights." (Farāhīdī, 1789 AD/1210 AH: 132; Ibn Manẓūr, 1993 AD/1414 AH: 9, 330)

Ṭurayhī, the author of the book "*Majmaʿ al-Baḥrayn*," states it as "Behavior with justice and equity based on equality of rights." (Ṭurayhī, 1988 AD/1367 SH: 4, 322) Similarly, the author of "*Mufradāt Gharīb al-Quran*" has defined it as "*Shaṭr al-Shayʿ*"

meaning behavior with justice and equity based on equality of rights (Rāghib Iṣfahānī, 1983 AD/1404 AH: 495). Other meanings, such as: giving equal rights and taking rights (Ibn Manẓūr, 1993 AD/1414 AH: 9, 332) have also been given for the word "*Inṣāf*." Although these definitions seem slightly different from each other, with a little reflection, it becomes clear that "*Inṣāf*" means giving rights equally.

Technical definitions of "*Inṣāf*" are expressed in various forms in narrative books. In some sources, "*Inṣāf*" means "Equality" or "Halving." (Sarakhsi, 1985 AD/1406 AH: 16, 76)

In some others, it means "Equality and parity between oneself and another, and not preferring oneself over another in anything." (Mazandarani, 2000 AD/1421 AH: 8, 312) Also, fairness means "Taking complete due rights and obtaining them through justice," (Māwardī, 1981: 61) and also means "That you grant others the same right that you would like to take if you were in their place, and this granting of right should be current in speech and behavior in satisfaction and anger, and this virtue is for those whom we love and also for those whom we hate." (Ibn Ḥamīd Ṣāliḥ, 1999 AD/1420 AH: 3, 577) Despite these diverse definitions, their common aspect is the emphasis on observing justice, equality, and the rights of others in all aspects of life.

4. Semiotics

So far, numerous definitions of semiotics have been presented, which is considered one of the branches of linguistics. Some consider it as a science, and some consider it as an applied method under any science.

Semiotics is a science that has roots in human history; because since ancient times, philosophers, logicians, and grammarians have been engaged in research on signs, and until today we are witnessing the continuous efforts of linguists, anthropologists, psychologists, sociologists, and literary scholars to develop a coherent theory about implication, communication, and cognition (Dinesen, 2001 AD/1380 SH: 11).

Semiotics is the science of studying the sign system, interpretive processes, and research tools for understanding the hidden truth behind signs, symbols, and indications, where the researcher, by focusing on the function of signs, deals with the production of meaning and how the life-world of humans becomes meaningful through their sign system. For this reason, phenomena do not find meaning on them, but are placed within a network of meanings that have specific frameworks. Semiotics can help studies in various fields by studying these frameworks. In other words, semiotics is the science of studying sign systems such as language and codes and symbols, of which language is a part, and semiotics is the science of studying non-linguistic sign systems.

In semiotic systems, comprehensive levels of language are used in interaction with other systems. For example, layered semiotics employs texts as signs, considering the contextual and human factors involved. It views the text as a phenomenon composed of different layers, which are they concrete manifestations and coding systems. Each textual layer generates expectations from the other layers (Tajik, 2010 AD/1389 SH: 10).

In semiotics, each word, in addition to its literal meanings, can encompass implicit meanings that relate to social, cultural, and personal associations, including emotional, ideological, and other aspects.

Therefore, it becomes clear that the goal of semiotics is to decode the semiotic content and search for a more stable and general semantic level within it. From another perspective, it involves examining and understanding a system of signs without regard to its nature and limitations. Thus, it seeks to discover social dynamics through the analysis of codes, structural relationships, their semiotic systems, and structures of signification (Tajik, 2010 AD/1389 SH: 12).

From the author's perspective, since Islamic religious texts serve as the communicative language of God and the Infallible Ones with humanity, aiming to pave the way for human guidance, growth, and happiness, they possess the capacity to be examined and researched based on a semiotic approach.

5. Jakobson's Theory of Verbal Communication

Roman Jakobson (1896-1982) was a renowned Russian linguist, critic, and literary scholar whose views on literary criticism and linguistics have garnered significant attention from experts. Jakobson's theory of verbal communication, with its emphasis on the comprehensive individual and social functions of language, asserts that language in its communicative process possesses diverse semantic functions.

According to Jakobson's view, the sender transmits a message to the receiver, and for this message to be effective, it must refer to a context or instance so that the receiver can understand it. It also

requires a code that is shared between the receiver and the sender, or in other words, between the encoder and the decoder. Finally, it necessitates the category of contact to establish a physical channel and a psychological connection between the sender and the receiver of the message, enabling both to establish verbal communication and continue it. This theory highlights six constituent elements in every linguistic event (Ahmadi, 1991 AD/1370 SH: 65).

Each of these six factors determines the functions of language (Chandler, 2008 AD/1387 SH: 260), and we will proceed to describe the six elements, their roles, and functions.

5-1. Speaker

The speaker or sender of the message is the first element effective in the process of forming verbal communication and has an emotive role. The sender of the message is a thoughtful element that can send a meaningful and analyzable message to the receiver, and they are the first to determine the semantic rules and the foundation of the message (Ahmadi, 1992 AD/1371 SH: 136). If the message is oriented towards the speaker, the emotive function of language is raised. This linguistic function expresses the speaker's attitude and inner feelings towards the message. From the perspective of the sender of the emotive message, language expresses a mental state, and from the perspective of the motivational message, it is an attempt to achieve a specific effect (Eagleton, 2015 AD/1395 SH: 136). This linguistic function represents the speaker's direct feeling about the subject they are talking about, and also expresses a specific emotional feeling that can

be real (Jakobson, 2001 AD/1380 SH: 263). Jakobson believes that the purely emotive role of language is manifested in interjections (Safavi, 2004 AD/1383 SH: 31).

According to Jakobson's model of verbal communication, if the message relates to the sender, it has an emotive role and relates to the speaker's impression of the subject and situation they are talking about. In other words, the message is oriented towards the speaker. This function shows the existing attitude towards a subject and specifies the relationship between the message and the sender, and expresses the orientation and inner states of the message sender; therefore, its function is subjective and can include implicit connotations and different styles. In this function, the speaker or implicit "I" speaks of their emotions and feelings (Makarik, 2005 AD/1384 SH: 30).

The Holy Prophet (PBUH) in his will to Imam Ali (AS) regarding the position of fairness says: "O! Ali (AS), the highest deeds are three: First, being fair to people on your own behalf; second, accompanying a brother in the way of God. Third, remembering God Almighty in every situation. Now, when a believer realizes the importance and position of fairness and justice and makes it the motto of their moral life, they will be given social blessings such as honor and respect." (Majlisī, 1935 AD/1315 SH: 72, 27)

12 This narration from the Holy Prophet Muhammad (PBUH), using the direct and respectful address "O! Ali" demonstrates the sincerity and mutual respect between him and Imam Ali (AS). This address, in

addition to creating a sense of closeness, ensures that Imam Ali (AS) pays closer attention to his advice regarding fairness. He describes fairness as one of the highest deeds.

The narration from Imam Ṣādiq (AS) and the Holy Prophet Muhammad (PBUH) states: "A man came to the Messenger of God (PBUH) and asked: "O! Messenger of God! What is knowledge?" The Prophet replied: "Fairness." The man asked: "Then what?" The Prophet replied: "Listening to it." The man asked: "Then what?" The Prophet replied: "Preserving it." The man asked: "Then what?" The Messenger of God (PBUH) replied: "Acting upon it." The man asked: "Then what?" The Prophet replied: "Then spreading it." This noble narration explains the stages of acquiring knowledge and benefiting from it in order: fairness, listening, preserving, acting, and spreading, and emphasizes the importance of each of these stages." (Ṭabrisī, n.d.: 1, 133; Kulaynī, 1943 AD/1363 AH: 1, 48)

In this narration, the Holy Prophet Muhammad (PBUH), as the speaker, expresses his view on knowledge and the stages of acquiring it in the form of an answer to a man's question. The tone of the narration is educational and guiding, and the Prophet (PBUH) uses emotional words and phrases: "Although no particular emotional tone is apparent in the narration, one can sense a kind of compassion and interest of the Prophet (PBUH) in guiding and developing the audience behind these words." First: "The use of vocative particles in the two-way conversation: "The use of words such as "*Yā Rasūl Allāh*" (O! Messenger of God) by the man indicates his respect and

devotion to the Prophet (PBUH)." Second: "Educational and guiding tone: "The overall tone of the narration is educational and guiding, and the Prophet (PBUH) patiently answers the man's questions." This tone shows the Prophet's (PBUH) love and compassion for his Ummah (community)."

Also, Imam Ali (AS) says in Nahj al-Balāghah: "You should be fair to people from yourself and from your relatives and family, and from those of your subjects to whom you are inclined, because if you do not do this, you have committed injustice." (Nahj al-Balāghah, Letter 53)

Alternatively, in another statement, he says: "I am astonished at how someone who is unjust to himself can be fair to others." (Āmudī, 1987 AD/1366 SH: 325)

Imam Ali (AS) says in a narration: "Indeed, whoever is just to all people from his own self, God will only increase him in honor." (Kulaynī, 1984 AD/1363 SH: 2, 144)

In these narrations, the use of metaphor, as a claim of the speaker, has an emotional function and, therefore, possesses ambiguity and a kind of mystification, making it one of the most effective tools for clarification. The analogy of intellectual matters to sensory ones, with the aim of facilitating the understanding of the audience, although initially paradoxical and ambiguous, is resolved by the speaker employing the analogy of justice, when practiced, leading to honor, and its abandonment leading to injustice, thus removing its mystified state. At the same time, considering justice as a form of bestowing

14 honor and abandoning it as a form of injustice to oneself and others

can also be seen as having a persuasive and emotional dimension. Thus, it can be said that narrations that introduce justice as honor and abandoning it as injustice to oneself and others are also a kind of expression of the speaker's state.

5-2. Audience

The audience, or receiver of the message, is an element that plays a persuasive role in the process of verbal communication. From Jakobson's perspective, when the message is oriented towards the audience, the persuasive functions of language become more prominent and pronounced. Imperative, vocative, and supplicatory sentences, and many declarative sentences that are expressed with the intention of persuasion, have a persuasive role (Jakobson, 1987: 25). When the goal of speech is to attract the participation of the receiver or to arouse them, the motivational or persuasive function of language is realized. This function of language plays an important role in advertising (Giroud, 2001 AD/1380 SH: 21).

Creating movement and passivity in the audience is one of the functions of this role; therefore, the reactions that are created in the receiver of the message are diverse and can lead the audience to social, psychological, cultural, and political phenomena, etc. The receiver of the message is sometimes a concept that is indeterminate from a historical, social, psychological, and cultural point of view; but in many cases, the receiver is a specific and known individual.

"It often happens that, based on elements that are unclear to the sender or at least were not predictable at the outset, the message is

received by other recipients." (Ahmadi, 1992 AD/1371 SH: 137)

If the message's orientation is related to its recipient and leads to a reaction in the listener, the message has a persuasive role. Therefore, the persuasive structure is audience-centered, and in such a state, more vocative, imperative, and supplicatory verbs, and the manner of things... are observable. In some sources, this function is also referred to as the persuasive-ironic function with a judgment.

Imam *Ṣādiq* (AS) says in a hadith: "The foundations of transactions are based on four aspects: dealing with God, dealing with oneself, dealing with creation, and dealing with the world. The foundations of dealing with creation are seven: "Forbearance, forgiveness, humility, generosity, compassion, counsel, justice, and fairness." He says that all worldly transactions are of four types: "First, the believer's transaction with God; second, a person's transaction with himself; third, a person's transaction with each other; fourth, every person's transaction with the world." The principles of a Muslim's transaction with his Muslim brother are seven, one of which is observing justice and fairness. These are: "*al-Ḥilm*" (forbearance); "*Wa al-ʿAfwu*" (be forgiving towards people); "*Wa al-Tawāḍuʿ*" (your relationship with people should be humble); "*Wa al-Shakhāʿ*" (be generous); "*Wa al-Shafaqahh*" (be kind to people); "*Wa al-Nuṣaḥ*" (and be benevolent); the circle of benevolence is very wide. "*Wa al-ʿAdl*" (observe justice with those around you); "*Wa al-Inṣāf*" (act fairly) (Shahīd Thānī, 1998 AD/1377 SH: 1, 606).

16 In this narration, the concept of "Fairness" as a moral value is instilled in the audience through a combination of persuasive

strategies. This narration, using simple and fluent language and relying on religious teachings, invites the audience to observe justice and fairness in all aspects of life. The use of numerous examples and the introduction of other ethical models have caused this message to take root in the mind of the audience. Also, by emphasizing the positive results of fairness, a strong motivation is created in the audience to act on this advice.

"Generally, this narrative has successfully conveyed the importance of fairness as a fundamental human value to the audience by employing various persuasive mechanisms." The narrative in question utilizes several layers of persuasion, emphasizing the encouragement of fairness:

1) Direct Persuasion (Imperative): "Fairness and justice are explicitly and overtly emphasized. Phrases such as "Observe justice and fairness" and "Act fairly" directly command the audience to perform this action, which constitutes a form of persuasion."

2) Persuasion through Example: "By mentioning examples of other commendable qualities, such as tolerance, forgiveness, humility, generosity, and kindness, the importance of fairness is highlighted alongside other ethical values. This allows the audience to comprehensively understand the significance of fairness."

3) Persuasion through Role Models: "Referencing the Imams (AS) as perfect role models encourages the audience to recognize the importance of acting upon these recommendations and to strive to emulate their example."

4) Persuasion through Stating Positive Outcomes: "By mentioning

the positive results of acting fairly (such as creating healthy social relationships, gaining divine satisfaction, etc.), motivation is created to act upon this advice."

In another narration, Imam *Ṣādiq* (AS) advises his companions: "Do you not want me to tell you about the three things that are among the most difficult obligations of God upon His creation?" I said, "Yes." He said, "Being fair to people with regard to yourself, equality with your brother, and remembering God everywhere." This importance is such that fairness and justice have been mentioned as among the realities of faith in believers." (Kulaynī, 1984 AD/1363 SH: 2, 145)

In this narration, Imam *Ṣādiq* (AS) uses an imperative grammatical structure: "The phrase "*A lā Akhbirukum*" (Shall I not inform you?)" is posed as a question, but it is, in fact, a firm command. This grammatical formula makes the audience listen carefully to the speaker's words, which encourages the audience to act fairly. By emphasizing the importance of fairness as one of the most difficult divine obligations, Imam *Ṣādiq* (AS) emphasizes the importance of this issue and encourages the audience to pay more attention to it.

He attempts to establish an emotional connection with the audience by using phrases like "Your brother," encouraging them to act justly. By referring to religion and pointing out that fairness is one of God's obligations, Imam *Ṣādiq* (AS) emphasizes the importance of this issue from a religious perspective, thereby creating greater motivation for

Imam *Ṣādiq* (AS) said: "The most difficult deeds are three things: "Being fair to people with yourself, in such a way that you do not approve for them anything unless you approve the same for yourself; showing compassion and helping your brother with your wealth; and remembering God in every situation, not just saying "*Subḥān Allāh*," "*Lā Ilāha illā Allāh*," and "*Allāhu Akbar*," but when something comes to you that God has commanded, you do it, and when something that God has forbidden comes to you, you avoid it." (Kulaynī, 1984 AD/1363 SH: 2, 144)

The narration of Imam *Ṣādiq* (AS) is stated with the aim of encouraging the audience to perform three important actions (justice, compassion, and remembrance of God). To achieve this goal, various persuasive techniques have been used in the narration.

First, using persuasive words and phrases: "The narration begins with the word "*Ashaddu*" (most difficult), which attracts the audience's attention and highlights the importance of the subject." Phrases such as "*Ḥattā lā Tarḍā lahā minhum bi Shay'in illā bi Mithlih*" (in such a way that you do not approve for them anything unless you approve the same for yourself) and "*Dhikrullāhi 'alā Kulli Ḥālin*" (remembrance of God in every situation) encourage the audience to perform these actions.

Second, stating the rewards and positive effects of actions: "Although the narration itself does not directly refer to the reward for these actions, according to other narrations and Islamic teachings, one can realize the worldly and otherworldly rewards of these actions. For

example, fairness creates peace and tranquility in society, compassion increases empathy and affection between people and remembrance of God strengthens faith and piety."

Third, using Examples and Illustrations: "The narration implicitly points out that the remembrance of God is not limited to saying "*Subhān Allāh*" (Glory be to God), "*Lā Ilāha illā Allāh*" (There is no god but God), and "*Allāhu Akbar*" (God is the Greatest), but also includes acting upon divine commands and abstaining from His prohibitions. This example helps the audience to better understand the concept of remembrance of God and to put it into practice in their lives."

Fourth, direct Address to the Audience: "The narration speaks directly to the audience, asking them to think about their actions and correct them. This direct address creates a sense of responsibility in the audience and encourages them to perform these actions. The narration of Imam *Ṣādiq* (AS) effectively encourages the audience to perform three important actions (fairness, compassion, and remembrance of God) by using various persuasive techniques."

5-3. Context

Context is the background or subject matter, the third element of verbal communication. Most verbal and linguistic messages are about the context of the message and convey information about the specific situation related to the context of the message. The message is initially sent in a specific context, a context that depends on the time of presentation of the message; that is, on semiotic, socio-historical,

psychological, philosophical, ethical situations, and, in a word, on the horizon of specific cultural connotations. For effectiveness, the message needs a referential context (reference to another, a two-part pattern, like a dictionary) that can be appropriated by the receiver (Jakobson, 1960: 353). In most messages that refer to linguistic and extra-textual context, the referential function is dominant, and in this function, the fundamental issue is the formulation of true, objective, observable, and verifiable information about the message's referent (Giroud, 2001 AD/1380 SH: 20); therefore, in the referential function, all parts of a text work together to explain and clarify the subject, in order to refer the listener to the main subject. In this function, the message's orientation is towards the subject of the message. Jakobson emphasizes that the distinction between the referential and persuasive functions of language is determined by the possibility of distinguishing the truth or falsity of what is said, and declarative sentences of language entirely possess the referential function (Safavi, 2010 AD/1390 SH: 36).

Imam *Ṣādiq* (AS) states in a narration: "Compel yourself to show friendship, be patient in enduring the hardships caused by people, do not withhold your life and wealth from your friend, be hospitable and attend gatherings with your acquaintances, do not withhold your cheerfulness and affection from the general public, and observe justice and fairness even towards your enemy." (Majlisī, 1894 AD/1315 AH: 71, 391) In clearer terms, sacrifice your blood and wealth for your brother, apply justice and fairness to your enemy, and extend cheerfulness and kindness to the general public. Greet people so that

they may greet you in return (Majlisi, 1894 AD/1315 AH: 71, 50).

According to Roman Jakobson's referential model, this can be analyzed as follows. The referential function of this narration is evident in three ways. Firstly, the narration specifically emphasizes the importance of being fair to the enemy. This emphasis adds new dimensions to the concept of fairness, meaning that fairness is not limited to friendly and family relationships but must be observed towards all individuals, even enemies. This reference shows that fairness is a universal value and must be observed in all human relationships. Secondly, the narration refers to social realities and interpersonal relationships, presenting concepts such as friend, acquaintance, enemy, and the general public as examples of other references. Thirdly, the narration refers to ethical values such as friendship, forgiveness, justice, and fairness, introducing these values as a reference point for evaluating human behavior. A noteworthy point in this narration is the emphasis on fairness even towards the enemy. This demonstrates that fairness is a universal value that must be observed in all human relationships. With this approach, the narration not only expresses an ethical principle but also implicitly shows the audience how this ethical principle should be implemented in daily life. In fact, by creating a connection between ethical values and social realities, the narration helps the audience to gain a deeper understanding of the concept of fairness.

22 In another narration from Imam Ali (AS), *'Amr ibn 'Uthmān* narrated that Amir al-Mu'minin (AS) went to his companions. They were engaged in a conversation about chivalry. Imam Ali (AS) asked:

"Where are you? Haven't you seen the Book of God?" The companions asked: "O! Amir al-Mu'minin, where in the Book of God?" He said: "In God's saying: (Indeed, Allah orders justice and good conduct) [Quran 16:90], where justice is fairness, and good conduct is extending a hand in generosity." ((Nahj al-Balāghahh: No date, 1, 509; Ḥurr al-ʿĀmilī, 1991 AD/1412 AH: 16, 291-434)

In the aforementioned narration from Nahj al-Balāghahh, Imam Ali (AS) refers to the subject of justice and good conduct by citing a verse from the Quran. This narration provides an analysis of the referential function of language in Roman Jakobson's communication model. By focusing on the word "Fairness" (*Inṣāf*), one can understand the connection between language, reality, and ethical concepts.

The references made in this narration are as follows:

1) Defining the meaning of the word "Justice" by referring it to "Fairness" Imam Ali (AS), by placing the word "Fairness" alongside the word "Justice," points to the precise meaning of these two concepts. He states that "Justice" is the same as "Fairness," and this indicates that he seeks to provide a precise and comprehensive definition of these concepts.

2) Referring to reality outside of language: "The word "Fairness" refers to an abstract ethical concept rooted in social relations and interactions between individuals. This concept is beyond language and observable in social reality. Imam Ali (AS), by using this word, refers to an important and fundamental social reality that is experienced in every individual's daily life."

3) Referring to the divine text: "By citing a verse from the Quran, Imam Ali (AS) refers to a sacred text. This act shows that the Holy Quran is the primary and ultimate source for understanding ethical concepts in Islam, and the word "Fairness" is also rooted in Quranic teachings. By emphasizing the importance of justice and fairness, he points to the important role of ethics in individual and social life. Imam Ali (AS) shows that language is not only a tool for communication but also a tool for promoting ethical values."

Imam Ali (AS) said: "There are three qualities by which the affection [of others] is attracted: "Fairness in association, empathy in hardships, and returning to a sound [and vengeful] heart." (Majlisī, 1894 AD/1315 SH: 75, 82; Irbilī, 1961 AD/1381 AH: 2, 349)

The narration of Imam Ali (AS) regarding the three qualities that attract affection is replete with references to ethical concepts and values that hold particular importance in human society. One of these key concepts is "Fairness," which is alluded to in the phrase "Fairness in association." Fairness, as an abstract concept, means observing justice and equality in dealing with others. This concept encompasses various dimensions of justice, including justice in social relationships. In this narration, fairness is specifically emphasized in the realm of "Association." Association means interaction and communication with others and includes social, family, friendly, and professional relationships. Therefore, "Fairness in association" means observing justice and equality in all these types of relationships. The reference to the concept of fairness in this narration is direct and through the word

24 "Fairness." This word directly refers to the concept of equality in

social behaviors and association with others and invites the audience to think about this concept and its various dimensions. This referential function in this narration, by emphasizing the concept of fairness, helps the audience to correctly understand the concept of fairness and to realize the importance of fairness in social relationships. The emphasis on "Fairness in association" shows that observing fairness in social relationships is of particular importance and can lead to attracting the affection of others.

5-1. Code

According to Jakobson, whenever both the speaker and the listener feel it is necessary to ensure that they share the same code, the message is oriented towards the code, and this is called the metalingual function. This function is more commonly used in descriptive cultures, and the purpose of this function is to clarify the meaning of signs that the message receiver may not understand.

In its metalingual function, the language of the text possesses signs that are used to convey a specific meaning to the audience. In such situations, language is used to talk about language itself, and the words used are explained. For example, the sentence "Uncle means father's brother" demonstrates a metalingual application (Safavi, 2011 AD/1390 SH: 37). Metalingual functions are established conventionally, and they can change and evolve due to various cultural, ethical, and religious reasons. The metalingual function that Jakobson refers to holds a special place in the field of rhetoric.

In a narration from the Holy Prophet regarding the truth of faith, he

says: "There are three realities of faith: "Spending in times of scarcity, treating all people fairly from oneself, and imparting knowledge to those who seek it." (Majlisī, 1935 AD/1315 SH: 2, 20) According to Roman Jakobson's metalingual theory, in the aforementioned narration, the word "Fairness" (*Inṣāf*) acts as a central symbol and encompasses deep and broad concepts. This word is a symbol of faith. In this narration, by repeating the word "Fairness" alongside other components of faith, a unified and coherent mental image of faith is created in the mind of the audience as a symbol of faith. Fairness, as an action and deed, emphasizes the practical importance of faith and shows that faith is not just a belief in the heart, but must also be manifested in action.

Furthermore, relying on Roman Jakobson's metalingual model, the concept of "Fairness" in another narration can be examined as a multifaceted semantic actor. In the context of the narration, this concept is not only a moral value but also a collection of symbols related to power, nobility, virtue, reward, and even competence for leadership. In other words, "Fairness" in this text acts as a conceptual complex in which moral, social, and political symbols are intertwined.

This approach allows us to delve deeper into the hidden layers of meaning within this concept in the text under study and identify the connections between its various components.

These narrations, which consolidate fairness into a symbol within a collection of individual and social actions, can be rewritten from the words of Imam Ali (AS) using Roman Jakobson's meta-linguistic model as follows: "Fairness is a symbol of the highest virtue" (Āmidī,

1987 AD/1366 SH: 394, Hadith 9096); fairness is a symbol of the best character (Āmidī, 1987 AD/1366 SH: 394); fairness is a symbol of the greatest reward and recompense (Āmidī, 1987 AD/1366 SH: 394); fairness is a symbol of power and ability (Āmidī, 1987 AD/1366 SH: 394); fairness is a symbol of the adornment of leadership (Āmidī, 1987 AD/1366 SH: 394); fairness is a symbol of the character of honorable people (Āmidī, 1987 AD/1366 SH: 394).

5-2. Contact

The element of contact plays an important role in empathy. This empathy takes shape within a communication channel, and the function of this role in establishing communication, its continuation or termination, ensuring the establishment of the communication channel, attracting the audience's attention, and ensuring that they are still paying attention to what is being said, is expressed. Whenever the message is oriented towards contact (the communication channel), the empathetic function is realized. In general, the purpose of establishing communication in this function is to establish, continue, or terminate communication (Selden, 1993 AD/1372 SH: 8). The speaker usually wants to find individuals and audiences who are like-minded and empathetic through empathetic communication. The formation of unity and empathy requires attention and focus on moral virtues and values that provide the foundation for a humanitarian attitude among individuals. Jakobson believes that the process of verbal communication requires the element of contact: a physical channel and a psychological connection between the sender and the receiver

that enables both of them to remain in the communicative act (Chandler, 1999 AD/1378 SH: 260).

A narration from Imam *Kāẓim* (AS) regarding empathy in the element of contact is as follows:

A group of our companions, from *Aḥmad ibn Muḥammad ibn Khālid*, from *ʿUthmān ibn ʿĪsā*, from *Samāʿah*, narrated that he said: I heard from *Abul Ḥasan* (Imam *Kāẓim* (AS)) who said: "Do not consider a great amount of good deeds to be too much, and do not consider a small amount of sin to be too little, because a small amount of sin accumulates and increases. Fear God in secret so that you may have fairness towards yourselves, hasten to obey God, speak the truth, and fulfill the trust, for this is to your benefit, and do not enter into what is not lawful for you, for this is to your detriment." (Kulaynī, 1984 AD/1363 SH: 2, 457)

In this narration, the speaker approaches the audience using simple and fluent language, empathizing with them. The elements of empathy in the narration are: Use of the plural pronoun:

- The repeated use of plural pronouns such as "We" and "You" indicates that the Imam (AS) does not see himself as separate from the audience and feels empathy with them.
- Simple and fluent language: "The language of the narration is very simple and fluent, and complex and technical terms are not used. This makes it easy for the audience to understand the concept of the narration."

28 - Emphasis on the importance of action and performing divine

commands: "The Imam (AS) emphasizes the importance of acting on religious commands and avoiding sin. This emphasis shows that the Imam (AS) wants to invite the audience to religious teachings in a practical way."

- Use of simile: "In this narration, sins are likened to something that grows larger as it accumulates. This simile makes the audience more concretely aware of the danger of sin."
- Emphasis on "Fairness": "The word "Fairness" has been chosen as the main axis of the narration and repeated in several places. This makes the audience aware of the importance of this moral characteristic and act upon it according to divine commands."

In another narration, Imam Ali (AS) says to his son Imam *Hasan Mujtabā* (AS) about justice towards creation: "O! My son, make your conscience a measure between yourself and others. So, like for others what you like for yourself, and dislike for them what you dislike for yourself. Do not oppress as you love not to be oppressed. Do good as you love to have good done to you. Consider ugly in yourself what you consider ugly in others. Be content with the people with what you would be content with them from yourself. Do not say what you do not know, even if what you know is little. And do not say what you would not like to be said to you. And know that self-admiration hinders correctness and is the bane of reason." (Nahj al-Balāghah: Letter 31)

Empathy and shared understanding are very prominent in this **29**

narrative and clearly evident. Imam Ali (AS), using simple and sincere language, speaks directly to his son and tries to lead him to a deep understanding of moral concepts. He uses direct and affectionate address: the phrase "*Yā Bunayya*" (O! My son) demonstrates the intimate and paternal relationship of Imam Ali (AS) with his son. This direct address allows the message of fairness to people to penetrate directly into the heart of the audience. Imam Ali's (AS) simple and fluent language makes complex moral concepts easily understandable for his son. This method allows the audience to easily connect with the text. He uses understandable examples, such as a scale, and the principle of wishing for others what you wish for yourself (fairness), comparing behavior towards others with behavior towards oneself, making this concept visually understandable for his son. He also emphasizes the importance of empathy, reminding his son that we must put ourselves in the place of others and want for them what we want for ourselves. Imam Ali (AS), considering his son's feelings, tries to speak to him with the language of the heart and encourages him to do good deeds and avoid bad ones.

30 A narration from Amir al-Mu'minin Ali (AS): "There was a butcher who bought meat from a slave girl and treated her unjustly. The slave girl cried and went out and complained to Ali (AS). The Imam went with her to the butcher and invited him to be fair to the slave girl, admonishing him and saying: "The weak should be like the strong to you, so do not oppress the slave girl." The butcher, who did not

recognize Ali (AS), raised his hand and said: "O! Man, get out!" Imam Ali (AS) turned back and said nothing." (Majlisī, 1894 AD/1315 AH: 41, 33; Ḥurr al-‘Āmilī, 2004 AD/1425 AH: 3, 493)

The narration of Amir al-Mu'minin (AS) regarding the story of the butcher and the slave girl clearly demonstrates the function of empathy. In this story, Imam Ali (AS) not only seeks to restore the slave girl's rights but also aims to establish an empathetic connection with her and the butcher, and to correct their behavior. Imam Ali's (AS) empathy with the slave girl is such that he listens to her complaint patiently, pays attention to her, and then takes action. This demonstrates his empathy with the slave girl and his understanding of her difficult situation. Imam Ali (AS) personally goes to the butcher's shop with the slave girl, which shows the importance of the matter to him and his effort to solve the slave girl's problem. This accompaniment is a form of support and encouragement for the slave girl. He uses the word "Fairness": "In his conversation with the butcher, Imam Ali (AS) uses the word "Fairness" and invites him to observe justice in dealing with the slave girl. This word has a deep meaning and signifies observing fairness and equality in dealing with others. The use of this word shows that Imam Ali (AS) is not only seeking to restore the slave girl's rights but also to promote a culture of justice in society."

5-3. Message

When the orientation of the message is towards the message itself, the literary role becomes prominent. Jakobson defines this function as the relationship between the message and itself. A prominent example of the aesthetic function is seen in works of art, where the reference of

the message is the message itself, and this message is no longer a means of communication but its subject (Giroud, 1973: 22). This role enhances the aesthetics of language by using phonetic patterns, innovative figures of speech, and expression, and draws the reader's attention to the work itself. Jakobson believes that in every situation, one of the six factors is dominant, and this dominant factor influences the overall character of the message. For example, the literary function exists not only in poetry but in every creative use of language (Chandler, 1999 AD/1378 SH: 260).

With a closer look at these narrations and the application of Roman Jakobson's aesthetic model, one can understand the depth of their beauty and eloquence.

In these narrations, profound and valuable concepts such as fairness, honor, and affection are expressed in the most beautiful way possible, using literary devices like brevity, simile, antithesis, and repetition. For example, in the hadith "*al-Inṣāfu Shiymatul Ashrāf*," (Āmidī, 1987 AD/1366 SH: 1, 38) using brevity and precise word choice, the concept of fairness is presented as the main characteristic of honorable people. In the hadith "*al-Inṣāfu Rāḥatun; al-Sharru Waqāḥatun*" (Āmidī, 1987 AD/1366 SH: 2, 475), the difference between these two qualities is beautifully highlighted by using the antithesis between fairness and evil, and likening evil to shamelessness. Also, in the hadith "*al-Inṣāfu Yastadīmūl Maḥabbata*," (Āmidī, 1987 AD/1366 SH: 1, 36) the importance and lasting impact of this quality on human relationships is emphasized by repeating the word "Fairness." Overall, by utilizing literary beauties, these

narrations not only convey ethical concepts in an attractive and lasting way, but also stand as examples of the most beautiful and eloquent speech in the Arabic language.

To create more beauty and depth in these narrations, one can use allegory. Allegory, as one of the most important literary devices, helps us express abstract concepts in a more concrete and understandable way. For example: Amir al-Mu'minin (AS) says: "*al-'Adlu Inṣāfun*." (Āmidī, 1987 AD/1366 SH: 1, 23) "Justice is fairness (and equality with others)." This allegory likens justice to a scale whose two pans must always be equal, meaning "Justice is like a scale in which everyone's right is weighed according to their worth."

In another narration from Amir al-Mu'minin (AS): "*al-Inṣāfu Yarfa'ul Khilāfa Wa Yūjibu al-I'tilāfa*." Fairness eliminates discord and brings about harmony and solidarity (Laythī Wāsiṭī, 1997 AD/1376 SH: 1, 26). In this short narration, Imam Ali (AS) conveys the most meaning to the audience using the fewest number of words. One of the aesthetic elements in this narration is brevity and conciseness. Despite its brevity, the narration of Amir al-Mu'minin (AS) contains a deep and comprehensive meaning. This brevity and conciseness are prominent features of the Arabic language and add to the beauty and impact of the speech. The brevity and conciseness in the narration play an important role in its aesthetics.

This characteristic ensures that the narrative remains easily in the audience's mind and its message is quickly conveyed. Furthermore, brevity and conciseness lend the discourse a wise and comprehensive quality, enhancing its impact. The brevity and conciseness inherent in

the Arabic language are employed in this narration in the best possible way, contributing to the beauty and effectiveness of Imam Ali's (AS) words. Moreover, in this narration, Imam Ali (AS), using the fewest possible words, points to the most important and fundamental points regarding fairness and its impact on society. The choice of the words "Fairness," "Discord," "Unity," and "Empathy" in them possesses calligraphic and literary beauty. In addition, these words have been carefully selected, and each carries a specific semantic load, which ultimately contributes to the semantic richness of the narration.

6. Analysis of Narrations Based on the Theory of Verbal Communication

In this section, we examine examples of the six elements, linguistic roles, and their functions in narrations.

A significant portion of the ethical narrations in the field of fairness have a reasonably acceptable correspondence with Jakobson's theory of six functions. In some narrations, several functions are observed simultaneously, indicating the complexity and depth of the hidden messages within them. The frequency of these functions in various narrations reflects the diversity and breadth of language use in conveying ethical concepts. In this research, language in narrations, in addition to playing the role of conveying explicit content, also has a semiotic function. Therefore, a deeper analysis of the hidden layers of meaning in them can be undertaken, leading to a comprehensive understanding of the ethical messages hidden in these ethical narrations. Fairness, as one of the virtues of Islamic ethics, holds a special place in the three main axes of this ethic, namely, relationship with oneself, God, and others. By utilizing Jakobson's

verbal model, a more precise analysis of the role and position of fairness in narrations can be conducted, and the various dimensions of this ethical virtue can be clarified.

Analysis of Narrations on Fairness in Jakobson's Verbal Model Based on Islamic Ethics	
Human Connection with Self	<p>Emotional Function: In this narration, "O! Ali, the master of deeds are three qualities: "That you deal justly with people from yourself, that you comfort your brother in God, the Almighty and Glorious, and that you remember God, Blessed and Exalted, in every situation." The use of the address "O! Ali" indicates the intimate and respectful relationship of the Holy Prophet (PBUH) with Ali (AS) and draws his attention to the importance of fairness as one of the main pillars of faith. Emphasizing fairness as "<i>Sayyid al-A'māl</i>" (master of deeds) also greatly contributes to promoting self-awareness and improving human relations. Also, in another narration, "O! Messenger of God, what is knowledge?" He said, "Fairness." In this model, the use of the vocative particle "O! Messenger of God" indicates an intimate and respectful relationship between the Holy Prophet (PBUH) and the audience.</p> <p>Persuasive Function: In the narration, it says: "The principles of dealing with creation are: compassion, advice, justice, and fairness." Or in another hadith, it says: "The most difficult of deeds are three: fairness to people." In this model, by emphasizing the importance of fairness in transactions and fairness as one of the most difficult deeds, it directly encourages the audience to observe fairness. This approach leads to the moralization of economic relations in Islamic society. In addition to promoting individual ethics, this approach greatly contributes to creating trust and economic security in society and shows the importance of effective verbal communication in human interactions with oneself.</p>
Human Connection with God	<p>Emotional Function: In this narration, it says: "O! Ali, the master of deeds are three qualities: "That you deal justly with people from yourself, that you comfort your brother in God, the Almighty and Glorious, and that you remember God, Blessed and Exalted, in every situation." The use of the address "O! Ali" indicates the intimate and respectful relationship of the Holy Prophet (PBUH) with Ali (AS) and draws his attention to the importance of fairness as one of the main pillars of faith. Emphasizing fairness as "<i>Sayyid al-A'māl</i>" (master of deeds) also greatly contributes to promoting self-awareness and improving human relations. Also, in another narration, "O! Messenger of God, what is knowledge?" He said, "Fairness." In this model, the use of the vocative particle, "O! Messenger of God," indicates a cordial and respectful relationship between the Holy Prophet (PBUH) and the audience. Fairness in these hadiths, with a persuasive approach, also improves the relationship between man and God.</p> <p>Emotional, persuasive, referential, and empathetic functions can, through their applications, lead to a stronger connection between humans and God.</p>

Analysis of Narrations on Fairness in Jakobson's Verbal Model Based on Islamic Ethics

Human Connection with others

Persuasive Function: "It is stated in a narration: "The foundations of dealing with people are: compassion, advice, justice, and fairness." Or, in another hadith, it is stated: "The most difficult deeds are three: "Fairness to people." In this model, by emphasizing the importance of fairness in transactions and fairness as one of the most difficult deeds, it directly persuades the audience to observe fairness. This approach leads to the moralization of economic relations in Islamic society. In addition to promoting individual ethics, this approach significantly contributes to building trust and economic security in society and demonstrates the importance of effective verbal communication in human interactions.

Referential Function: "In a narration, it is stated: "Commit yourself to affection, be patient with the burdens of people, give yourself and your wealth to your friend, your support and presence to your acquaintance, your cheerfulness and love to the public, and your justice and fairness to your enemy." In this model, by examining the narration related to fairness and enmity, we arrive at this important principle in Islamic ethics: even towards enemies, one must adhere to the principle of fairness. The reference to fairness in the context of enmity in the referential model beautifully fits within the framework of Islamic ethics. This reference shows that fairness knows no boundaries and must be observed even in difficult relationships. Such an approach greatly contributes to creating consensus and unity in Islamic society.

Empathy Function: "In this hadith from Amir al-Mu'minin: "It is narrated that a butcher was selling meat to a slave girl of a person and was unfair to her, so she cried and went out. She met Ali (AS) and complained to him, so he walked with her towards him and called him to fairness in her right." And the hadith of the conversation between Imam Ali (AS) and his son, using gentle and delicate language, creates an intimate and empathetic atmosphere. This type of communication based on fairness is not only between father and son but also in all family relationships, a valuable model for creating healthy and lasting relationships. Also, the empathy function between the Imam and the slave girl to solve the problems of others reminds us of a kind of empathy.

Aesthetic Function: "In the narrative "Justice is Equity," the use of allegory, or in the hadith "Equity is the characteristic of the noble," the use of literary brevity in the literary aesthetic model, by utilizing literary beauties such as contrast and simile, allegory, and brevity in narrations about equity, a deeper understanding of this ethical value can be created, and it can significantly contribute to the improvement of human relationships.

The added value of analyzing ethical narrations of fairness based on Jakobson's semiotic model, relying on Islamic ethics, is as follows:

A) Added Value of Emotional and Persuasive Function in Human and Divine Relationships

Narrations of fairness, emphasizing it as "*Sayyid al-A'māl*," have added value in two areas of human connection with oneself and human connection with God, from Jakobson's perspective. In the area of self-knowledge, these narrations, using the intimate address "*Yā Ali*" and emphasizing fairness as a pillar of faith, create an emotional function and encourage the audience to self-knowledge and improvement of human relationships. This, by creating motivation in the individual to observe fairness, leads to the promotion of individual ethics and, as a result, improves his relationship with God. In the area of connection with God, fairness as "*Sayyid al-A'māl*," by creating an atmosphere of justice and equality in human relationships, indirectly helps to improve human connection with God as well; because observing fairness in human relationships is a manifestation of divine justice in society and can pave the way for human closeness to God.

B) Added Value of Referential, Empathic, and Aesthetic Functions in Social Relationships

Narratives of fairness, in addition to their emotional and persuasive functions, possess added value in the realm of human interaction, according to Jakobson's perspective. In this area, the referential function of narratives, by emphasizing the observance of fairness even towards enemies, contribute to the promotion of Islamic ethics in

society and demonstrates that fairness is a universal principle that knows no boundaries. Furthermore, the empathic function of narratives, through the use of gentle and delicate language in the dialogue of Imam Ali (AS) with his son, provides a model for creating healthy and sustainable relationships in family and society. Moreover, the aesthetic function of narratives, by utilizing literary beauties such as contrast and simile, aids in a deeper understanding of this ethical value and can lead to the improvement of human relationships. In summary, narratives of fairness, with their various functions, play a significant role in promoting individual and social ethics and, consequently, improving the quality of human life.

Conclusion

The present study, employing an interdisciplinary approach and a descriptive-analytical method, has examined ethical hadiths related to fairness, utilizing Roman Jakobson's six-function model. The results of this research indicate that a significant portion of these hadiths can be adapted to various linguistic functions in accordance with Jakobson's theory. In some cases, even several linguistic functions can be observed simultaneously in a single hadith. By analyzing the relationships between signs and examining their meaning, a deeper understanding of the hadiths of fairness and their functions can be achieved. The narratives of fairness, from the perspective of Jakobson's six linguistic models, demonstrate that these narratives have a high capacity for improving human relationships. Emotional and persuasive functions help to improve the individual's relationship

with themselves, while referential, metalinguistic, empathic, and aesthetic functions emphasize the improvement of interpersonal, social, political, and economic relationships. In other words, narratives of fairness, by utilizing these functions, offer solutions for improving individual and social human life.

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