Analysis of Imam *Ṣādiq*'s (AS) Communication Approach with *Abul Khaṭṭāb*
(Based on the PDAM Narrative Discourse Analysis Method)

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Abstract

During his Imamate, Imam *Ṣādiq* (AS) faced many deviant thoughts and movements, one of which was the "*Ghuluw* (exaggeration)

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movement." *Abul Khaṭṭāb* is one of the prominent figures of *Ghuluw*. Although the *Ghuluw* movement spread significantly during the time of Imam *Ṣādiq*, *Abul Khaṭṭāb* faced the most and strictest opposition during this period. This it is an indication of the extent of the deviation of this dangerous exaggerator and Imam *Ṣādiq*'s (AS) efforts to nullify his Exaggerator propaganda; in dealing with *Abul Khaṭṭāb*, Imam *Ṣādiq* (AS) prioritized the preservation and protection of Shiʿa from deviations. The present study aims to identify the approach of Imam *Ṣādiq*'s (AS) communication in confronting *Abul Khaṭṭāb* as one of the prominent figures of *Ghuluw*. The present research uses a descriptive-analytical method with an interdisciplinary approach, and, by modeling the "PDAM" Narrative Discourse Analysis method, analyzes the communication approach of this Imam with *Abul Khaṭṭāb*. Research findings indicated that in Imam's (AS) encounter with *Abul Khaṭṭāb*, the "Repulsive Approach" with 96 percent had the highest frequency, and the "Conservative Approach" and "Reactive Approach" each had the lowest frequency with 2 percent. Among the dual approaches, the "Repulsive-Offensive Approach" has the highest value and frequency, and the Repulsive-Defensive approach has the lowest frequency. The results of the research show that "*Abul Khaṭṭāb*" caused deviation in Shiʿa beliefs; therefore, the Imam did not tolerate or compromise with him in any way. The high frequency of cursing and condemnation in the Imam's discourse indicates the extent of the deviation of this dangerous exaggerator and the Imam's efforts to expose and nullify his exaggerator propaganda. The high frequency of approaches in the "Structural Space" along with explicit

rejections and curses, condemnations, etc. from Imam *Ṣādiq* (AS) indicates the serious danger of *Abul Khaṭṭāb* and his movement for the Shi'a.

Keywords: Imam *Ṣādiq* (AS), Approach Identification, Communication, *Abul Khaṭṭāb*, Exaggeration, PDAM Discourse Analysis Method.

Introduction

"Extremist Thought" is among the most important discussions that have consistently existed throughout the history of divine religions and has inflicted numerous damages upon them (Saghari and Khoshhal, 2018 AD/1397 SH: 209). The historical background of this thinking is as old as the divine religions themselves, and the Holy Quran also refers to it. The exaggeration and excess of the People of the Book concerning their leaders and prophets was conspicuous, and the Quran severely reproaches and rebukes it. For example, in verse 30 of Surah *al-Tawbah*, God says: "The Jews say, "Ezra is the son of Allah," and the Christians say, "The Messiah is the son of Allah.""

This intellectual current was not limited to previous religions and has existed throughout Islamic history and during the time of the Imams (AS). From the very beginning, the Shi'a Imams (AS) seriously confronted this dangerous intellectual current. The extent of the efforts of the extremists was such that a very broad and wide range of ordinary Shias, due to religious fanaticism, ignorance, and unawareness, fell into the trap of exaggerated thoughts about the Imams (AS) (Saghari and Khoshhal, 2018 AD/1397 SH: 209; Hajizadeh, 2016 AD/1395 SH: 214; Ahmadi Kachaei, 2013 AD/1392

SH: 97). Among the influential figures of extremism is *Abul Khaṭṭāb*, who inflicted considerable damage upon the Shiʻa. Because of creating this harm and deviation, he was seriously excommunicated, denounced, rejected, and cursed by Imam *Ṣādiq* (AS). This in itself is an indication of the extent of the deviation of this dangerous extremist and the efforts of Imam *Ṣādiq* (AS) to thwart his extremist propaganda. According to some narrations, Imam *Ṣādiq* (AS), like other religious leaders, considered confronting the extremists to be one of his indispensable duties. In a narration, *Muṣādif*, one of the companions of Imam *Ṣādiq* (AS), says: "When I gave the news of the *Talbīyah* (a specific prayer during Hajj) of a group of Kufans to Imam *Ṣādiq* (AS), the Imam prostrated..." and said: "O! *Muṣādif*, if Jesus had remained silent about what the Christians were saying about him, God would have been worthy to take away his hearing and sight, and if I remain silent about *Abul Khaṭṭāb*, I am worthy of God bringing the same calamity upon me." (Ṭūsī, 1928 AD/1348 AH: 298-299)

It should be added that *Abul Khaṭṭāb'*s narrations are accepted before his deviation. Shaykh *Ṭūsī* says in "*ʻUddat al-Uṣūl*": "The sect acted upon what *Abul Khaṭṭāb* narrated during his uprightness, and abandoned what he narrated during his confusion." (Ṭūsī, 1928 AD/1348 AH: 1, 56)

A point to consider is that Imam *Ṣādiq*'s (AS) method of confrontation differs somewhat from the approach of previous Imams. The previous Imams' approach was more focused on guidance and clarification, but during the time of this Imam, in addition to the past methods, we encounter other approaches as well. The reason for this

approach should be sought in many factors, including the spread of "Exaggerated Thought" and their position in the discourse of power and politics (Ahmadi Kachaei, 2013 AD/1393 SH: 45). The explicit cursing of the leaders of the exaggerators, especially *Abul Khaṭṭāb*, by Imam *Ṣādiq* (AS) during this period is an example of the Imam's decisive action in dealing with this thought. With these kinds of actions, the Imam, on the one hand, averted the danger of these deviant thoughts, and on the other hand, quenched the thirst of truth-seekers with the pure ideas of the Ahl al-Bayt school (AS).

Accordingly, in the present research, Imam *Ṣādiq*'s (AS) communication approach in dealing with *Abul Khaṭṭāb*, after his deviation, is analyzed and evaluated through the Imam's narrative discourse.

1. Background of the Discussion

According to the research conducted so far on Imam *Ṣādiq*'s (AS) communicative approach with *Abul Khaṭṭāb* using the PDAM discourse analysis method, no independent writing has been written. However, there are writings that are useful for familiarizing oneself with the topic.

Haji Zadeh (2012 AD/1392 SH) in the article "The Exaggerated Personality of *Abul Khaṭṭāb* and the Analysis of the Positions of the Ahl al-Bayt (AS) Against Him and His Followers" defines exaggeration and the exaggerators, the personality of *Abul Khaṭṭāb* and the periods of his life, his followers, and his role in the formation of Ismailism, and explains the positions of the Ahl al-Bayt (AS)

39

regarding him and his followers.

Ahmadi Kachaei (2012 AD/1392 SH), in the article "Examining How the Imams Confronted Extremist Movements from the Beginning to the Time of Imam Ṣādiq (AS)," addresses the manner in which the Imams confronted extremists up to the period of Imam Ṣādiq. He (2013 AD/1393 SH) also, in the article "Typology of Divinity-Believing Sects in the Period of Imam Ṣādiq (AS) and How the Imam Faced Them," while introducing eleven divinity-believing sects of the time of Imam Ṣādiq (AS), explains the manner in which this honorable Imam confronted them using two methods: "Clarification and confrontation."

Majidi (2017 AD/1396 SH), in the article "Discourse Analysis of the Arguments and Debates of Imam Ṣādiq (AS)," with the aim of identifying some of the necessities for holding critical-theoretical and scientific debate forums, has examined the debates of Imam Ṣādiq (AS).

Some writings also appear based on the PDAM method, concerning other Imams (AS) or the manner in which Imam Ṣādiq (AS) confronted other movements.

Khakpour et al. (2019 AD/1399 SH) in the article "Analyzing Imam Ṣādiq's (AS) Communication Approach with the Leaders of the Zaydi Sect (Using the Narrative Discourse Analysis Method of PDAM)" analyzes Imam Ṣādiq's (AS) communications with the Zaydi sect, completing the previous model.

Khakpour et al. (2021 AD/1400 SH (a)) in the article "Analyzing Imam Riḍā's (AS) Social Approach in Confronting the Zaydi Leaders (Modeled

40

on the Narrative Discourse Analysis Method of PDAM)" analyzes the social approach of Imam *Riḍā* (AS) with the Zaydi leaders.

Khakpour et al. (2021 AD/1400 SH (b)) in the article "Analyzing Imam *Bāqir*'s (AS) Communication Approach with the Leaders of the Zaydi Sect (Using the Narrative Discourse Analysis Method of PDAM)" analyzes Imam *Bāqir*'s (AS) communications with the Zaydi sect.

Accordingly, no independent work has been written on the subject of the article to date, and from this aspect and in this method, it is a novel approach.

2. Theoretical Framework of the Discussion

2-1. Operational Model of PDAM Discourse Analysis

Numerous methods have been presented for discourse analysis; among them, the "Operational Model of Discourse Analysis" (PDAM). This method, utilizing and developing Norman Fairclough's method, has been presented and can be effective in various texts.

The PEDAM operational model encompasses Norman Fairclough's three-principle approach with a new interpretation, plus two levels: deep and deeper. It also utilizes the following concepts: "Central signifier, floating signifier, element, moment, antagonism, textual implications, hegemony, articulation, and intertextuality, as in the approach of Laclau and Mouffe." (Bashir, 2012 AD/1392 SH: 163 and 164; idem: 1385)

The PEDAM model is based on two pillars and five dimensions. The two pillars are the analysis of the surface text layers and the deep text layers, and the five dimensions are the surface of the surface, the depth of the surface, the surface of the depth, the depth of the depth, and deeper.

To explain this model, it can be said: "At the surface of the surface, or the highest layer of the text, the external structure and form of expression or manifestation of discourse are sought. The deepest layer of the surface text is the depth of the surface, which encompasses the internal structure or expressive content of the discourse. The uppermost level of the text's depth is the surface of the depth, which contains the specific content of the text. The topics raised in the text and the reason for choosing them, fictional or news events, are located in this layer of the text. In the depth of the depth, macro structures are located. The content of the discourse, the role and social function of the text, and its role in the culture and socio-cultural knowledge of the audience, and finally, the cultural, social, and even historical structures encompassing the text, are among the macro structures that shape this layer of the text, namely the depth of the depth." (Bashir, 2012 AD/1392 SH: 163 and 164; idem, 2015 AD/1395 SH: 169; Mirfakhraei, 2004 AD/1383 SH: 25)

In the last stage, the deeper stage, a macro view of the text and its relationship with the context and hypertext will be taken. In this level of discourse analysis, the main axes and details of the discourse of texts are extracted, examined, and explained. These three levels can generally be considered as the following three main axes:

"Interpretation of the original text; orientation and tendency of the text; justificatory analysis with regard to other tendencies of the text." (cf. Bashir, 2006 AD/1385 SH: 8) In other words, "First, the text must be considered and studied as one of the main parts of the analysis. In the next step, the tendencies and orientations of the text, with regard to the surface

and deep layers of the text at different levels of the text, are considered, studied, and evaluated in a detailed and general manner." (Bashir, 2012 AD/1392 SH: 57; Mirfakhraei, 2004 AD/1383 SH: 14)

According to what has been stated, the "Sum of the first and second stages of this model (the surface of the surface and the depth of the surface) can be evaluated similarly to the first stage of Fairclough's discourse analysis model, namely description." The third stage of this model (the depth of the depth) can also be considered analogous to the second stage of Fairclough's discourse analysis model, namely "Interpretation." The fourth and fifth stages of this model (the deep and deeper levels) can be defined within the framework of the third stage of Fairclough's discourse analysis model, namely "Explanation." With such a method, it can be ensured that with each stage of analysis, a part of the meaning is clarified in different circles, and ultimately, in the final stage of discourse analysis, the aforementioned semantic circles present the complete meaning (Bashir, 2009 AD/1388 SH: 101).

Undoubtedly, the analysis of these semantic layers in the narrative discourse of the Impeccable and the discovery of each of its semantic levels and layers significantly helps in understanding the main intention of the Imams.

2-2. The "PDAM" Method for Analyzing Religious Texts

In the analysis of religious texts – unlike other texts – the discussion of the context of discourse plays a very fundamental role. Pre-discursive spaces that can consist of intra- and extra-discursive intertextualities are like contextual clues in the science of Hadith (Fiqh al-Hadith) which play a significant role in understanding the Hadith

and the discourse of the Impeccable. One of the discourse analysis methods that pay special attention to "Context" is the PDAM method. Therefore, modeling this method and completing it can help us in analyzing the discourse of the impeccable (AS) and discovering the hidden layers of their discourse. Of course, it should be noted that this method is not complete and perfect, and it can be completed by considering the foundations of discourse formation, pre-discourses, etc., and making it more efficient (cf. Khakpour et al., 2018 AD/1397 SH: 88; 2020 AD/1399 SH: 269).

Two elements play a fundamental role in this method: the element of "Context" or "Texture" and "Hypertext." "Although in the process of discourse analysis, intertextualities and discourse-ness are very important, they are like complements to the relationship between the inside and outside of the text. In other words, the role of intra- and extra-discursive intertextualities, more than determining the basic signifiers with the central elements of discourse, is in explaining how they are involved in creating meaning and, in fact, "Semantic Development," especially in the minds of the audience, which is the basis of all approaches related to "Various Readings," plays a central role." (Bashir, 2012 AD/1392 SH: 58)

The naming of five levels in PDAM's discourse analysis as five spaces reflects the "Textual and intertextual space" effective in creating narrative discourse, which can be very effective in the narrative discourse analysis of religious texts: structural space, semantic space, communicative space, discursive space, and meta-discursive space. These are the five spaces

upon which Pedram's method is based. These five spaces can be briefly described as follows:

1) Structural Space: "This space focuses on issues related to the appearance of the text, such as language, linguistic structures, effective rhetorical factors, and grammatical relationships."

2) Semantic Space: "This space reflects the text's orientations toward achieving discursive goals. In the semantic space, both underlying and deeper meanings are considered. This meaning is hidden not only in the apparent and intrinsic senses of words and sentences but also in the parts and the overall meaning of the text."

3) Communicative Space: "This is perhaps the most important stage considered in narrative discourse analysis. In the communicative space, intertextual relationships between the structure and meaning in the text and external structures and meanings are discussed. Discovering these relationships." (Bashir, 2012 AD/1392 SH: 59)

4) Narrative Discursive Space: "What is discussed in the narrative discursive space are the conditions of power-governance, which are the most important effective element in creating narrative discourse and also determine the discourse approach."

5) Meta-discursive Space: "In this space, one can become familiar with the relationship between "Discursive space" and "Narrative discourse" at synchronic and diachronic levels. This space pays more attention to the diachronic level than the synchronic level. The meta-discursive space depicts the emergence of different

narrative discourses in conditions of power-governance. In other words, by discovering the meta-discursive space, one can take action to understand different narratives and determine their meanings, orientations, and goals." (cf. Bashir and Hatami, 2009 AD/1388 SH: 5; 2012 AD/1392 SH: 60)

It should be noted that the authors' proposed model, based on this method, indicates that pre-structural space should also be considered in the analysis of religious texts. The pre-structure itself relies on internal and external factors. Among the internal factors are the theological foundations and worldview of Imam Ali (AS), and the external factors can be based on the space of power, politics, and other factors.

It should be noted that the element of *Taqīyya* (dissimulation) should not be overlooked in some instances. It is quite possible that the Imam's discourse is based on the principle of *Taqīyya* as a pre-structure. In fact, *Taqīyya*, while considered an internal factor, also reflects external factors that require careful analysis. Therefore, analyzing the context in which *Taqīyya* took place requires abundant evidence (Khakpour et al., 2018 AD/1397 SH: 88; 2020 AD/1399 SH: 269).

2-3. Communication Studies of Discourse

In its technical meaning, "Communication" has numerous definitions, each varying according to dimensions, objectives, requirements, methods, and elements (Mahdavi, 2016 AD/1395 SH: 72). In the simplest definition, Aristotle says: "Communication" is "The search for all available means and possibilities to persuade and convince others." According to contemporary thinkers: "It is a process that

produces meaning (information, ideas, feelings, and perceptions) with symbols, verbally and nonverbally, consciously or unconsciously, within and throughout a cultural fabric and communication shields and media, and has a wide scope in various sciences." (Hibbles, 2012 AD/1392 SH: 9) It encompasses any action taken by an individual to understand the other party[1] or to transmit and disseminate information that they understand,[2] whether directly or indirectly,[3] or with the help of communication tools,[4] with characteristics such as ideas, skills, motivation, etc.,[5] and elements including sender, receiver, and message transmission (Mohseniyan Rad, 1995 AD/1374 SH: 57) to facilitate human interaction (Motamednejad, 1977 AD/1356 SH: 38), which is considered "Communication," although a true and complete understanding of it has yet to be achieved (Littlejohn, 2005 AD/1384 SH: 35).

Today, with the advancement of communications, despite mass media, communication has had a profound impact on social relations and human relationships (Schütz Schell, 2012 AD/1391 SH: 15). Therefore, in the categorization of types of social communication, communication elements, communication tools, etc., we witness many definitions and ideas that have many errors and shortcomings (Littlejohn, 2005 AD/1384 SH: 795).

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1. Smith, 1946: 244; Miller, 1954: 170.
2. Goyer, 1967: 4.
3. Morris, 1946: 294.
4. Browwnell, 1950: 240.
5. Berelson and Steiner, 1964: 527.

Accordingly, to give an Islamic direction to this science, one must refer to Islamic sciences and, by clarifying its divine principles and foundations, arrive at purposeful divine theories. Today, communication theories are the foundation of all human experiences, whose goals are predetermined and only obtained through knowledge of history and the experiences of the past, which in some cases have reached acceptable points (but not the original truth) and sometimes, from a cultural perspective, it is not endorsed by all ethnicities and nationalities. In the communication space, intertextual relationships between the structure and meaning within the text and the external structures and meanings of the text are examined. Discovering these relationships is the most important stage that is considered valid in discourse analysis (Bashir, 2012 AD/1392 SH: 73).

Considering the aforementioned points, this research, by outlining the function of this theory, has carefully examined the cognitive communication approach of Imam *Ṣādiq* (AS) with *Abul Khaṭṭāb*. After a brief explanation, the proposed model, alongside the PEDAM method, is used to achieve a better understanding and more effective outcome in modeling the behavioral patterns of the Imam (AS) when dealing with *Abul Khaṭṭāb*. Therefore, we categorize the Imam's (AS) behavioral cognitive approach into six approaches with the following titles:

1) Absorptive Approach

In the absorptive approach, the goal is solely "To guide the other party" and absorb them. The methods of absorption depend on the personality, circumstances of the place and time. Sometimes, the Imam (AS), by outwardly rejecting someone, intends to absorb them,

48

or in some cases, by ignoring them, he intends to bring them or others closer. This approach has the highest frequency in the behavioral pattern of the impeccable Imams (AS) because they have been called to invite people to the pure Islam of Muhammad (PBUH), and they themselves are real agents of commanding good and forbidding bad. Some of the most prominent methods of this approach can be advice and guidance, kinship ties, debate, invitation to challenge, and so on.

2) Repulsive Approach

The goal in this approach is to "Repel danger and harm." This method can be carried out secretly or openly, depending on the intention and purpose of the actor. Examples include rejection, ignoring, severe criticism, expressing hatred, reproach, and so on.

3) Passive Approach

This approach, by "Appearing passive," can address several dimensions: "Dissimulation (Taqīyya), a deep understanding of the subject for the other party, preservation of life and property, lowering the value and importance of the subject, and similar cases."

4) Defensive Approach

Defending truth and reality is the sole reason for this approach, which undoubtedly requires a correct understanding of reality and truth. Struggle, propagation, silence, speeches, taking witnesses, sacrificing life, weeping, and so on, is considerable methods that are used.

Discernment in choosing a method is contingent upon knowledge of the audience level and the time and place of action.

5) Aggressive Approach

Surprise and attack with careful planning are the principles of this approach. Aggression occurs quickly and appropriately to leave the desired and favorable effect. This approach, like all approaches, requires complete insight and understanding of the situation. Its operational methods include skirmishes, verbal and physical confrontations, expressing anger and hatred, taking up arms, demarcation, and so on.

6) Conservative Approach

This approach looks to "Preserve religion, life, property, culture, etc." Concealment, conformity to the environment, silence, claiming inactivity, feigning ignorance, and so on, help with this. In the conservative approach, the strategies of the Impeccable Imams (AS) have proceeded with specific prioritizations. The most prominent tactic of this approach for them is dissimulation (*Taqīyya*) and secrecy. These approaches make the behavioral conduct of the Imam (AS) imitable. On the other hand, understanding how to behave with individuals, intellectual-ideological, political, governmental currents, etc., leads to correct pragmatism in religious teachings, which is what religious leaders have aimed for in the education of people (Khakpour, 2016 AD/1396 SH: 91).

The method of integrating approaches with different goals can also replace a single approach.

The following diagram is a proposed model for understanding the communications of Imam *Ṣādiq* (AS).

50
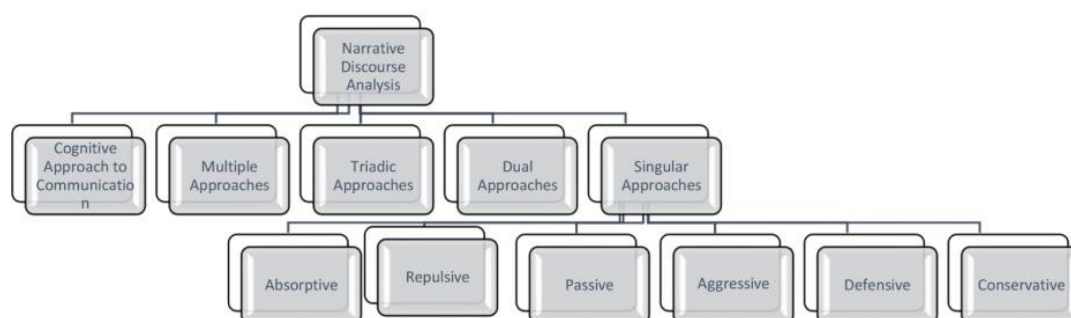
2-4. Methodology

First, the personality of *Abul Khaṭṭāb* has been identified based on narrations and biographical evaluation books. Then, his "Personality Action" has been explained in terms of his position and status in the discourse of power-politics. In the third step, the method of Imam *Ṣādiq*'s (AS) encounter with *Abul Khaṭṭāb* has been extracted from about 50 discourses, and we have expressed the behavioral approach of the Imam (AS) in dealing with him. In the final stage, we have drawn the Imam's practical method in dealing with him based on inferences from the "Structural space" and "Semantic space." This approach to communication analysis, focusing on the goal, takes place after recognizing and understanding *Abul Khaṭṭāb*'s personality - after his period of deviation. Therefore, how to behave with a deviant (opponent, enemy, or hypocrite...) also considers intra-group (interpersonal) behavior, which is, of course, generalizable to other individuals or larger society.

3. Discourse Analysis of Imam (AS) (Semantic, Structural, Communicative Spaces)

By examining extremist figures in the cognitive-communicative **51**

discourse analysis of Imam (AS), we can understand how to identify and explain his cognitive-epistemological approach. This examination includes: "Structural space," "Semantic space," and "Communicative space." Structural space is based on the words that Imam *Ṣādiq* (AS) used when confronting *Abul Khaṭṭāb*. The Imam sometimes considers extremists to be examples of the verse "Shall I inform you upon whom the devils descend?" one of whom is *Abul Khaṭṭāb*. In many instances, the Imam curses them. For example, Imam *Ṣādiq* (AS), in a narration, while cursing *Abul Khaṭṭāb*, introduced him as an infidel, transgressor, and polytheist who is in torment alongside Pharaoh (Ṭūsī, 1927 AD/1348 AH: 296), and elsewhere, he called him a liar and an infidel (Qāḍī Nuʿmān, 1963 AD/1383 AH: 1, 50). These statements in the "Structural space," and attention to their meanings in the "Semantic space," demonstrate the approach of Imam *Ṣādiq* (AS). Analyzing the structural and semantic space of the Imam's discourse regarding *Abul Khaṭṭāb* shows that Imam *Ṣādiq* (AS) in some cases disavowed *Abul Khaṭṭāb*. When *Abul Khaṭṭāb* and his followers claimed divinity for the Imam and chanted "*Labbayk*" in his name, the Imam disavowed their words, "...O! Lord, I disavow to You what they claim..." and also disavowed him and his followers because of their permissiveness (Ṭūsī, 1927 AD/1348 AH: 226). The high frequency of "Cursing and condemnation" in the Imam's discourse with *Abul Khaṭṭāb* indicates the severe deviation of this extremist figure and the great danger he posed to the Shiʿa community.

Prohibition of association and companionship with him: "Imam *Ṣādiq* (AS), referring to *Abul Khaṭṭāb* and other extremists asked

Mufaḍḍal ibn 'Umar not to associate with them, to avoid eating and drinking with them, and not to shake hands with them." (Ṭūsī, 1927 AD/1348 AH: 297; Ṭabrisī, 1966 AD/1386 AH: 2, 470; Ṭūsī, 1927 AD/1348 AH: 300) Imam *Ṣādiq* (AS) elsewhere called *Abul Khaṭṭāb* a liar and an infidel (Qāḍī Nuʿmān, 1963 AD/1383 AH: 1, 50). When the Imam was informed that *Abul Khaṭṭāb* was saying, quoting him, "If you know the truth, then do as you wish," the Imam, while cursing him, called him a liar (Ṣadūq, 1959 AD/1379 AH: 388).

Communicative Space	Semantic Space	Structural Space
The Imam, in interpreting the verse "Shall I inform you upon whom the devils descend? They descend upon every sinful liar." (al-Shuʿarā', 221-222), says they are 7 people upon whom the devil descends.[1]	The Imam (AS), while explaining the belief of the extremists – introduced examples of the verse. One of them is *Abul Khaṭṭāb*... Expressing the sinister nature of the extremists.	Repellent Approach: "Disclosure and enlighten-ment, denial, direct opposition to deviant beliefs, indirect advice to abandon contact with them."
Imam *Ṣādiq* (AS), while referring to the demonic embodiment named *Mudhhib* upon *Abul Khaṭṭāb*, asked the Shias to avoid him.[2]	Objective: To show his sinister personality for the purpose of increasing insight.	Repellent Approach: "Avoi-ding *Abul Khaṭṭāb*."
The Imam cautioned one of his companions about *Abul Khaṭṭāb*'s deceit and asked him to inform the Shias about this.[3]	The Imam's order to raise awareness with the aim of exposing *Abul Khaṭṭāb* and countering his demagoguery.	Repellent Approach, defensive, awareness-raising, insight-increasing.

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1. Ṣdūq, 1982 AD/1403 AH: 402; Ṭūsī, 1972 AD/1348 AH: 303.
2. Ṭūsī, 1972 AD/1348 AH: 293.
3. Ṭūsī, 1972 AD/1348 AH: 295.

Communicative Space	Semantic Space	Structural Space
The curse of God, the angels, and the people be upon *Abul Khaṭṭāb*. I bear witness to God, *Abul Khaṭṭāb* is a disbeliever, immoral, and polytheist, and he will be gathered with Pharaoh in the severest of punishments.[1]	This discourse speaks of *Abul Khaṭṭāb*'s disbelief, immorality, and lying; he, like Pharaoh, claimed a kind of divinity for himself. Company with Pharaoh in Hell.	Repellent - Aggressive Approach: "Explicit cursing, expressing intense hatred, denial, exposing deviant errors, promising divine punishment and his fate."
The Imam, in the presence of the Shiites, cursed and disassociated himself from *Abul Khaṭṭāb*, wrote a letter about this, and sent it to various regions.[2]	His method shows that the Imam wanted the Shias to be aware of the cursing of *Abul Khaṭṭāb*. Increasing insight, practical and written action.	Repulsive approach accompanied by rejection and cursing:
In confronting his incorrect interpretations, the Imam states three times, "Whoever says such a thing is a polytheist, and I disavow him."[3]	Fighting against extremist interpretations, raising awareness, exposing *Abul Khaṭṭāb*.	Aggressive repulsive approach, declaration of disavowal and calling him a polytheist.
They told the Imam: "The people of Iraq delay the Maghrib prayer until part of the night has passed..." The Imam said: "This is one of the deeds of *Abul Khaṭṭāb*, the enemy of God."[4]	The Imam states twice, "Cursed is the one who thinks like this." Distortion of jurisprudential issues by *Abul Khaṭṭāb*. Creating innovation in religion.	Aggressive repulsive approach: "Denial and cursing with repetition, expressing disgust, preventing distortion."

1. Kamarei, 1971 AD/1351 SH: 60; Kashshī, 1988 AD/1409 AH: 342.

2. Qāḍī Nuʿmān, 1963 AD/1383 AH: 1, 50.

3. Baḥrānī, 1954 AD/1374 AH: 4, 715.

4. Ṣdūq, 1983 AD/1404 AH (a):1, 221.

Communicative Space	Semantic Space	Structural Space
Abul Khaṭṭāb was a foolish man. They would tell him a hadith, but he could not memorize it and would add from himself.[1]	The purpose of this discourse is to expose *Abul Khaṭṭāb* and neutralize his extremist propaganda. Distortion in narrations.	Passive approach: "Raising people's awareness."
May God curse anyone who says anything about us that we ourselves have not said.[2]	In addition to explicit encounters – through negation and rejection of extremists – the Imam (AS) has addressed the removal of deviations and doubts.	Aggressive-repulsive approach: "Cursing and condemnation, revealing his lies, dispelling doubts."
The Imam rejected *Abul Khaṭṭā*b's false claim that the Imam placed his hand on his chest and said, "Keep this safe and do not forget it."[3]	The Imam (AS) refuted his extravagant claim of possessing knowledge of the unseen by stating this discourse.	Repulsive Approach: "Denial and rejection, exposing the falsehoods of the seditious figure."
"May God curse *Abul Khaṭṭāb*, who caused me to fear while standing, sitting, and sleeping. O! God, make him taste the iron of fire."[4]	Explicit condemnation along with explaining the reason for it; requesting divine punishment; fear of the spread of the claim of divinity.	Repulsive-Aggressive Approach: "Rejection and condemnation, expressing disgust and distance from the seditious figure."
The Imam cursed *Abul Khaṭṭāb* and expressed disavowal of him.[5]	The Imam (AS) in this discourse engages in expressing opposition and direct confrontation.	Repulsive-Aggressive Approach: "Expressing strong disgust towards him."

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1. Ṭūsī, 1972 AD/1348 AH: 2, 548.
2. Kashshī, 1927 AD/1348 AH: 403-302-291; Mohaddithzadeh, 1992 AD/1371 SH: 1, 63.
3. Ṭūsī, 1972 AD/1348 AH: 291-292.
4. Alawi, 2010 AD/1389 SH: 89; Ṭūsī, 1972 AD/1348 AH: 290; Tustari, 2001 AD/1422 AH: 9, 600; Kashshī, 1988 AD/1409 AH: 4, 305.
5. Mashkour, 1992 AD/1371 SH: 47; Shahrestani, 1985 AD/1364 SH: 1, 210.

Communicative Space	Semantic Space	Structural Space
"God curses anyone who says that my intention in cursing *Abul Khaṭṭāb* is someone other than him, as well as anyone who hesitates in cursing and disavowing him."[1]	The Imam (AS) delivers this discourse with the aim of expressing disgust, rejection, and divine condemnation, and establishing permission for his social condemnation.	Repulsive Approach: "Social rejection and condemnation of the seditious figure."
"If I remain silent about *Abul Khaṭṭāb*, it is fitting that God takes away my sight and hearing."[2]	The Imam (AS) addresses the correction and removal of deviations and fabrications with this discourse.	Repulsive-Defensive Approach: "Denial, exposing fabrication."
The Imam (AS) called *Abul Khaṭṭāb* base and forbade contact with him.[3]	The Imam (AS) warned against any contact with them because it has adverse consequences.	Repulsive Approach: "Abandoning kinship ties with the deviant."
Prohibits associating with those who share their views.[4]	In this discourse, the Imam (AS) warns people to cut ties with the exaggerators.	Aversive Approach: "General disassociation with the exaggerators."
They will be killed, and he asked his companions to stay away from them.[5]	While referring to *Abul Khaṭṭāb* and his followers, the Imam, by stating the fate of the exaggerators, demanded the rejection of association with them.	Aversive Approach: "Exposing ill-fated outcomes, abandoning kinship ties."

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1. Alawi, 2010 AD/1389 SH: 89; Ṭūsī, 1972 AD/1348 AH: 290; Tustari, 2001 AD/1422 AH: 9, 600; Kashshī, 1988 AD/1409 AH: 4, 305; Majlisī, 1943 AD/1363 AH: 19, 300.
2. Ṭūsī, 1972 AD/1348 AH: 298-299.
3. Ṭūsī, 1972 AD/1348 AH: 295.
4. Ṭabrisī, 1966 AD/1386 AH: 2, 470.
5. Ṭūsī, 1972 AD/1348 AH: 292.

Communicative Space	Semantic Space	Structural Space
Abul Khaṭṭāb, quoting you, says: "You have recognized the truth, do whatever you want!" The Imam denied this, cursed *Abul Khaṭṭāb*, and said, "By God, I did not say this to him." [1]	The Imam (AS) has addressed the ignorance of the uninformed and awakened the simple-minded, negating and rejecting the beliefs of the exaggerators. Combating permissiveness.	Aversive-Aggressive Approach: "Increasing insight and non-concealment in dealing with instigators."
May God curse *Abul Khaṭṭāb* and his followers, who were killed, and those who remain, and anyone who has mercy in their hearts for them.[2]	The Imam's emphasis on *Abul Khaṭṭāb* being a liar and an infidel demonstrates the severity of his deviation. Objective: "Cutting off *Abul Khaṭṭāb*'s deviant current."	Defensive-aggressive approach: "Rejection and cursing, denial."
Imam *Ṣādiq* (AS), while emphasizing his human attributes, disavowed the words of *Abul Khaṭṭāb* and cursed him.[3]	The Imam's clarification to reject the belief in divinity creates an appropriate intellectual movement to correct Shia beliefs.	Aversive-aggressive approach: "Announcing disavowal and cursing."
Abul Khaṭṭāb says that the deeds of the servants are presented to the Messenger of God (PBUH) every Thursday, but the Imam said: "It is so, but the deeds of the nation are presented to him every day."[4]	Affirming the principle of presenting deeds and correcting its timing. Preventing distortion; Discourse Setting: Presenting Narrations to the Imam.	Protective Approach, aimed at clarification.

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1. Ṣdūq, 1959 AD/1379 AH: 388; Qāḍī Nuʿmān, 1963 AD/1383 AH: 1, 50.
2. Ṭūsī, 1972 AD/1348 AH: 295.
3. Ṭūsī, 1972 AD/1348 AH: 226.
4. Baḥrānī, 1954 AD/1374 AH: 2, 844; ʿAyyāshī, 1960 AD/1380 AH: 2, 110.

Figure 1. Percentage of approaches used by Imam with Abul Khaṭṭāb
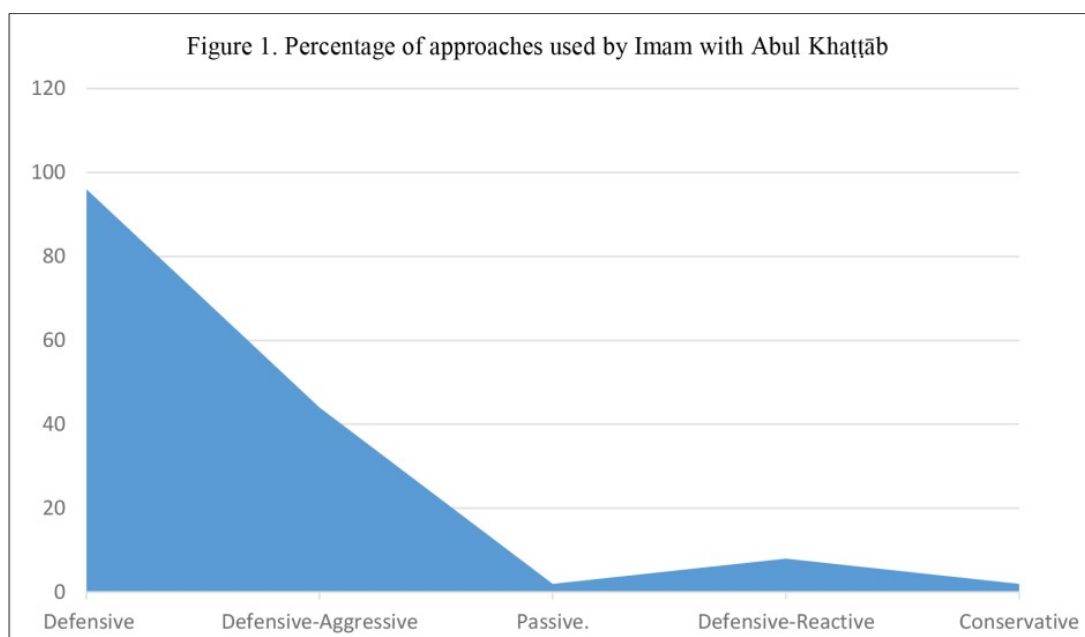
An analysis of past patterns reveals that the Imam's practical-behavioral approach with *Abul Khaṭṭāb*, depending on the context of discourse, the extremist's ideas, and his position within the power-politics discourse, generally involved methods such as: "Cursing and condemnation, exposing, denouncing and rejecting, expressing disavowal, severing family ties, issuing ultimatums, and other similar measures." A discourse analysis of the narrations of Imam *Ṣādiq* (AS), based on the above table, shows that in singular approaches, the Imam's repelling approach has the highest percentage and frequency at 96%, while the protective and enhancing approaches each have the lowest frequency at 2%. The Imam's repelling approach often manifests as a dual approach.

As it became clear, only in one discourse is the Imam's approach towards *Abul Khaṭṭāb* a protective one. In this discourse, Imam *Ṣādiq* (AS) confirms the principle of the narration reported regarding the presentation of the deeds of the community to the Messenger of God,

but he identifies the time as every morning. It is noteworthy that the Imam's companions would present narrations heard from *Abul Khaṭṭāb* to the Imam.

Reflection on the context and structure of some narrations indicates that *Abul Khaṭṭāb*'s ideas had become so influential in the Iraq region that jurisprudential actions were based on his fabricated narrations. This is a very important point: his narration had a jurisprudential effect and practical adherence, indicating that he was leading a school of thought and did not merely hold extremist ideas, but also introduced distortions and innovations into the devotional acts of Muslims; for example, the phrase "Indeed, a man from the companions of *Abul Khaṭṭāb*..." (Ṣadūq, 1983 AD/1404 AH: 3, 338) clearly indicates that some were following him in matters of worship. That is, it was not just a school of thought. This same narration shows that *Abul Khaṭṭāb* was also distorting God's lawful and unlawful decrees. Furthermore, narrations indicate that this dangerous school of thought continued even after his death (Baḥrānī, ibid: 1, 35).

The content of some narrations clearly shows that when *Abul Khaṭṭāb* heard a narration from Imam *Ṣādiq* (AS), he would distort it and transmit it to the people (Qāḍī Nu'mān, 1963 AD/1383 AH: 1, 139). The severe tone of the narrations and the judgment made regarding *Abul Khaṭṭāb*, in many instances by Imam *Ṣādiq* (AS), indicate how deeply *Abul Khaṭṭāb*'s ideas had permeated society, to the point where people were divided into two groups and movements. It can be confidently stated that the movement of *Abul Khaṭṭāb* and excessive beliefs had severely corrupted the people's beliefs.

Some narrations regarding *Abul Khaṭṭāb* indicate that the Imam (AS) points to two issues: "First, that *Abul Khaṭṭāb* revealed secrets of the Imam that he should not have, and second, that he attributed lies to him." (Majlisī, 1949 AD/1369 AH: 309) It seems that the part concerning the revealing of secrets is what led to the exaggeration about him, and the part concerning the attribution of lies is the ascription of narrations to the Imam (AS) when they were not actually from him. It is possible that the process of fabricating narrations occurred after the exaggeration about him, that is, the fabricated narrations occurred within the context of the creation and formation of the *Khaṭṭābiyya* movement. Furthermore, the activities of *Abul Khaṭṭāb* and people like him are referred to as drawing a sword against the Imam (AS). (This narration may be a direct reference to *Abul Khaṭṭāb*'s activity as soft warfare.)

3-1. Deep Stage of Discourse Analysis of the Imam (AS)

In this stage, the probable meanings of the text are extracted, taking into consideration the following: "Possible intertextualities that have been involved in the "Semantic Construction" of the text or can be involved based on the analyst's perspective." These meanings are inferred based on various intertextualities, part of which belongs to the producer of the text, part to the text itself, and another part, which is perhaps larger than both previous parts, belongs to the analyst. The noteworthy point in this section is the extraction of discourse signifiers. In the stage of meta-discourse analysis, the fundamental **60** signifiers of the discourse become apparent.

Table (3) Deeper Level of Imam's (AS) Discourse Analysis

Discursive Signifiers (Phase 3 of Analysis)	Essential Signifiers
Direct Recommendation to Abandon Kinship Ties	Instability in the Faith of the Seduced
Exposing and Disgracing *Abul Khaṭṭāb*	Revealing the Truth in Any Way
Exposing the Seditionist, Satan-like *Abul Khaṭṭāb*'s Beliefs	Informing People of All Satanic Methods
Insight Enhancement	1- Identifying and Explaining the Truth of the Seditionist 2- Arguing Against the Seditionist's Lies
Realism, Exposure, and Public Insight Enhancement	Denunciation and Cursing, Declaration of Disavowal

3-2. Deeper Stage of Imam's (AS) Discourse Analysis

This stage is highly sensitive and important in the analysis. Therefore, in this stage, the analysis of the discovered relationships between the text and the context, considering the intertextuality, is taken into account. A summary of this stage can be seen in the table below.

Table (4): A Deeper Stage of Imam (AS)'s Discourse Analysis

Essential Signifiers	Meta-discourse Signifiers of the Imam (AS)
Deviation for worldly gains	The seditionist has departed from religion
Revealing the truth about the seditionist and making his beliefs	Removing doubts and correcting deviations
Informing the people with methods of refutation	known Exposing the inner workings of *Abul Khaṭṭāb*'s actions
Presenting arguments to refute the seditionist's falsehoods	Increasing insight is the only way to make him known to the people
Increasing insight is the only way to save those affected by sedition	Recognizing seditionists to avoid incorrect beliefs

Discussion and Conclusion

The Imam's practical-behavioral approach with extremist leaders, leaders of sedition, etc., depending on the discourse space, the ideas of the extremist individual, his position in the discourse of power-politics, is often accompanied by methods such as: cursing and condemnation, exposing, denial and rejection, declaration of disavowal, severing family ties, ultimate warning, and other cases. The discourse analysis of Imam *Ṣādiq*'s (AS) narrations, based on Table No. 1, shows that the Imam's preemptive approach has the highest percentage and frequency, with 92 percent. And the defensive approach has the lowest frequency, with about 5 percent. The Imam's preemptive approach often manifests as a dual approach. Aggressive, defensive, and passive approaches are among the cases that accompany the preemptive approach in the Imam's narrative discourse. The low frequency of the single passive and defensive approach, as well as the dual preemptive-defensive approach, indicates the Imam's decisiveness in rejecting and repelling this ominous deviation. The Imam's preemptive approach is sometimes – about 50 percent – accompanied by an aggressive approach. This behavior shows that Imam *Ṣādiq* (AS) did not compromise with the extremist leaders and thinkers in any way. Their explicit rejection and cursing are due to the great danger that extremist thought poses to Shiism. They inflicted blows on the body of Shiʿa that are unforgivable.

The analysis of the Imam's "Communicative Space" with the

extremists leads us to the following components: prohibiting extremism and sectarianism, emphasizing balanced love for the Ahl al-Bayt (AS), disavowal of extremists and abandoning extremism, rejecting knowledge of some matters specific to God from oneself, the extremist being devoid of Islam, a person leaving the faith by listening to the words of an extremist, etc. The central signifiers in this part, which have a higher frequency, can be considered as the following: "Rejection and cursing, denial and rejection, cursing and condemnation, expressing intense hatred of the extremist leaders, exposing to identify the lies of the seditionist, requesting divine punishment."

In the deep analysis stage of Imam's discourse, there are five fundamental signifiers: "Creating instability in the faith of the afflicted by sedition; identifying and expressing the truth about the instigator of sedition; realism, exposure, and increasing people's insight; making people aware of all satanic methods; revealing the truth in any way." In the Imam's meta-discourse stage, five fundamental signifiers are also observed: "The instigator of sedition has deviated from religion; removing doubts and correcting deviations; exposing the inner workings of the leaders of sedition; increasing insight; recognizing the instigators of sedition." This stage is like a guiding light that determines our behavior in the face of similar currents, and we can learn from them.

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