

In the name of
God



The Journal of Hadith Studies and Researches

Vol. 1, No. 1, Winter 2024

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Publisher:

- University of Quran and Hadith.

15 Khordad Blvd., Nobahar Square, after Jihad Settlement, Dar al-Hadith
Scientific and Cultural Institute, Iran, Qom.

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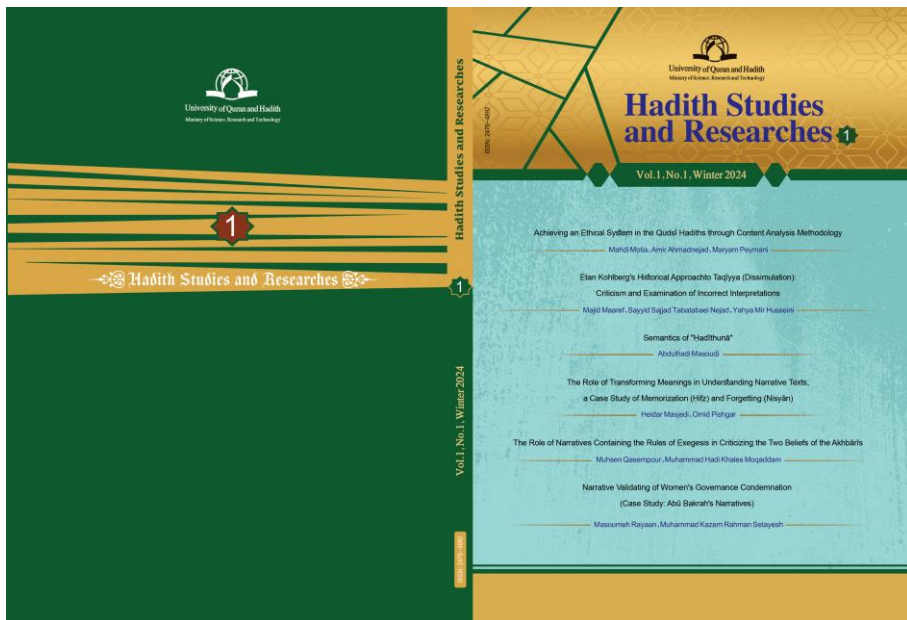


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Achieving an Ethical System in the Qudsī Hadiths through Content Analysis Methodology

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(Received: June 2023, Accepted: November 2023)

DOI: 10.22034/HSR.2023.13595

Abstract

The Qudsī hadiths are a valuable yet often overlooked source of divine wisdom that contains the teachings of Allah as conveyed through the language and expressions of the prophets. These hadiths are akin to the Quran, but they differ in literary style. The Qudsī hadiths are a treasure trove of rich narratives from the impeccable Imams (AS) that provide a unique insight into their profound wisdom and knowledge. One of the significant themes that the Qudsī hadiths speak about is ethics. The ethical propositions found within these hadiths form a meaningful collection or system that presents a strong ethical perspective. Using the content analysis methodology, a well-known and common method in religious research, the present study aims to present the ethical system of the Qudsī hadiths. The results indicated that the Qudsī hadiths, more than anything else, recommend

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individual ethics and focus on personal improvement. Personal ethics in this collection of hadiths is defined within the framework of the relationship with God. Among the most frequent components of this ethical system, we can mention the components of Dhikr (God'd memory), Infāq (Almsgiving), and Ṭā'at (Obedience).

Keywords: Relation with God, Content Analysis, Qudsī Hadith, Ethical System.

Introduction

The Qudsī hadiths are a conversation between Allah and His best servants and friends, narrated through the language and expression of the prophets and righteous individuals. Despite its importance as a source of divine teachings, the Qudsī hadiths have been largely hidden from the view of scholars. The Qudsī hadiths are one of the best sources of divine knowledge, and their ethical approach can serve as a gradual guide for seekers on the path of knowledge. The studies conducted in this research demonstrate that beliefs, ethics, and worship are the major topics discussed in the Qudsī hadiths, with ethics being the most frequent theme following beliefs.

The Qudsī hadiths emphasize interpersonal relationships with its discussion of topics such as Infāq, but the central issue of these hadiths is the relationship between humans and Allah. Therefore, the relationship with Allah and its various forms is the main component of the ethical system of the Qudsī hadiths and provides the direction for this system. The present study indicates that according to the Qudsī hadiths, Allah's role in the fate of human beings in this world and the hereafter is significant and undeniable, and Allah is the force that can determine or even control human fate. However, the crucial point is that such change and transformation are possible only through action.

The importance and necessity of exploring and studying the position that the relationship with Allah holds in the Qudsī hadiths and the methods proposed by these hadiths to establish such a relationship cannot be overemphasized. Therefore, the main question of this article is: ‘What does the Qudsī hadiths propose to establish a relationship with Allah?’ ‘Does establishing a relationship with Allah have only one possible method, or are there different ways to do so?’ If so, ‘Do the proposed solutions differ from one another?’ To answer these questions, the present article utilizes the content analysis methodology in quantitative, qualitative, and descriptive levels. This methodology, which has become prevalent in recent years in Quranic and hadith research, uses only the text itself for understanding and analyzing it in order to eliminate or reduce the impact of biases and preconceptions. Content analysis focuses on the explicit and implicit messages within the text, attempting to systematically interpret and extract messages, symbols, and concepts at different levels. The present paper, using this methodology and through the use of tables and diagrams, presents the ethical system of the Qudsī hadiths.

1. Background

There have been few studies on the topic of the Qudsī hadiths, including:

1) Mazruei (2012 AD/1391 SH): The author's thesis, entitled "Investigating the Textual and Documentary Basis of Shia Qudsī Hadiths, with Emphasis on al-Jawāhir al-Sanīyyah." This book is written by Shaykh Ḥurr ‘Āmilī. The author believes the theological thought of Shaykh that is from the Isfahan School of Akhbārī Jurists, were a strong motivation for to compiling this book, and the hadiths in

this book clearly testify to Shaykh's theological approach. Another noteworthy point is that although *Da'if* (Weak) and *Mursal* (Hurried) hadiths also appear in this book, their number is much less than that of strong and authentic hadiths.

2) Alishah (2012 AD/1391 SH): In the author's thesis, entitled "Investigation of the Ethical Content of *al-Jawāhir al-Sanīyyah fī al-Aḥādīth al-Qudsīyya*," the author focuses on descriptive and normative ethics. So, the hadiths in the book "*Al-Jawāhir al-Sanīyyah*" are analyzed, and 190 ethical hadiths are extracted from this book. Through the relevant inferences and conclusions drawn from these hadiths, some ambiguities are resolved, and a glimpse of the bright treasures of this book is revealed.

3) Rahimi (2013 AD/1392 SH): In the author's thesis, entitled "Investigating the Document and Implication of *Hadith al-Silsilat al-Dhahab*," the author approaches the subject from a theological perspective and believes that the message of the hadith is indicative of the political philosophy and system of Islam. The main theme of this hadith is "*Tawhīd*" (monotheism), as long as it is viewed through the lens of "*Vilayat*" (guardianship), because Imamate is the continuation of prophethood, the guardian of monotheism, and preserver of Islam.

Almost all relevant theses on the topic of the *Qudsī* hadiths have focused on their document, with less attention paid to their content. Moreover, articles written on this subject have only focused on three *Qudsī* hadiths, which are more well-known among these hadiths. They have not used any particular method to analyze their content, making this research unique in both its content analysis and defined methodology.

2. Methods

The data collection method used in this article is library-based, and the content analysis method was chosen for analyzing the data with the aim of analyzing the Qudsī hadiths and uncovering their ethical system. The definition and types of content analysis will follow.

3. Definition of Content Analysis Method

Content analysis is a research technique for deriving data that is repeatable and credible about text-based data through specialized data processing methods. The aim of analysis, like all research techniques, is to provide knowledge, new insights, a realistic image, and practical guidance. In another definition offered by Berelson, content analysis is a research technique used to describe the objective, systematic, and quantitative characteristics of visible message content. The condition of objectivity and systemization is a prerequisite for the technique's repeatability.

In critiquing Berelson's definition, Krippendorff raises two issues: The first is the restrictive requirement for "Quantitative" description, and the second is the emphasis on the visible content of the message, which neglects the hidden content. Krippendorff describes content analysis as a slow and meticulous method of analyzing symbolic meaning in messages. He argues that messages do not necessarily have a unitary meaning that needs to be discovered, and that one can always view the data from different perspectives, particularly when the data are symbolic. Therefore, it is possible for a message to contain multiple meanings for different recipients. In such situations, claiming a complete analysis of a message would be unreasonable. Additionally, Krippendorff emphasizes that

meaning is not necessarily the same for everyone. Indeed, consensus or shared understanding about the meaning of a message can make content analysis extremely simple. Such consensus only occurs in relation to the most obvious or visible aspect of the message or for a few people who share the same cultural, political, and social perspectives (Krippendorff, 2012 AD/1391 SH: 26-27). Content analysis can be approached at three levels:

3.1. Quantitative Content Analysis

The requirement for quantity is essential in content analysis and is advocated by those who see the method as more scientific than other document analysis methods, as well as by those who are most critical of it. Recent perspectives have argued that there is no clear and explicit reason for employing content analysis, unless the question being answered is quantitative (Holsti, 1995 AD/1373 SH: 16). Some scholars have gone beyond the necessity of quantitative analyses and see quantitative and qualitative methods as complementary to each other. Holsti, citing Paul, notes that we should not assume that qualitative methods are insightful, while quantitative methods are merely hypothesis-testing methods. The relationship between these two methods is circular; each of them shapes an insight that nourishes the other (ibid: 25).

3.2. Qualitative Content Analysis

Qualitative methods are used to uncover phenomena that are less understood and to see what is hidden behind them. In addition, they are used to gain a new perspective on things that are already known to some extent. Qualitative methods can also provide intricate details of phenomena

that are difficult to present quantitatively (Strauss and Corbin, 2008 AD/1387 SH: 19). Therefore, qualitative research refers to any type of research that obtains findings using methods other than statistical or any kind of quantification. This approach may be applied to research on people's lives, their experiences, behaviors, and also on organizational functioning, social movements, or international relations (ibid: 17).

3.3. Descriptive Content Analysis

The final stage of analysis involves presenting a theory or at least describing the collected data. The difference between theory and description lies in the use of concepts. Similar data are categorized and given a conceptual title. This means that the data are interpreted and analyzed. The second difference is that the concepts are connected to each other through related expressions. In description, data are organized according to a specific subject. These topics may be a type of data interpretation, but are likely to be a summary of terms derived directly from the data. In this case, interpretations of the data in the description are minimal and there is no effort to relate the topics to create a conceptual scheme (ibid: 29). Descriptive analysis, which includes the presentation of findings, provides statistical significance and, if necessary, their representation to achieve a more advanced understanding. It is important to also mention the approaches that did not yield relevant results in the research report. The absence of an apparent structure may also be as important as its presence and should not be overlooked (Krippendorff, 2012 AD/1391 SH: 243).

4. Methodology in the Present Study

The research in this study involved collecting a total of 4,100 hadiths from sources such as *al-Jawāhir al-Sanīyyah fī al-Aḥādīth al-Qudsīyyah* by Shaykh Ḥurr ‘Āmilī, *Kalimatullāh* by Sayyid Ḥasan Shīrāzī, *Mishkāṭ al-Anwār fī mā Ruwīya ‘an Allah Subḥānahū minal Akhbār* by Ibn ‘Arabī, *al-Aḥādīth al-Qudsīyyah* by Yaḥyā ibn Sharaf al-Nawawī, and *al-Maqāsid al-Sanīyyah fī al-Aḥādīth al-Ilāhīyyah* by Abul Qāsim Ali ibn Balbān al-Maqdisī al-Nāsirī al-Karkī. After several elimination stages, over 1,030 hadiths were chosen for analysis and categorization.

After inserting all the selected hadiths into Excel tables and studying them, the "Primary Focus" of the hadiths was determined with a cursory glance. The subject of this research is the hadiths whose primary focus is "Ethics." In addition to this, a separate column was added to the table for selecting the main subject of the hadiths, and the main subject was selected carefully from the hadith text. The result of this categorization and the introduction of the most frequent ethical subjects will be presented in the form of a quantitative content analysis and a chart. In the next stage, a qualitative analysis was conducted to extract the explicit and implicit messages in the hadiths under the title of subtopics. The final stage involves systematic description of qualitative analyses based on quantitative analysis diagrams, as well as qualitative analysis tables. The result of this stage is also represented in the form of mental models. Due to the vast diversity of ethical topics, addressing all of them is beyond the scope of this writing. Therefore, only the topics of "Dhikr," "Ṭā‘at," and

"Infāq," which have the highest frequency, have been studied in more detail and an ethical system based on the messages and teachings of the hadiths related to these three subject areas is presented. Though this system has diverse and varied components, its main structure and essence is based on these three topics.

4.1. First Columns Definition

The columns of the table were defined in order to facilitate the study of Hadiths using both quantitative and qualitative analyses, by drawing a table in Excel software. Therefore, defining its parameters is essential for a better understanding of this method.

4.2. Main Orientation

The term "Orientation" in Hadith refers to the broadest topic of a Hadith and the focus of the Hadith. The orientation of the Hadiths studied in this research is the mercy of God.

4.3. Main Subject

The main subject of a Hadith is the overall content that is introduced under a brief title. The purpose of this title is to enable the audience to grasp the message of the Hadith at a glance, although details may not be provided.

4.4. Subtopics

Subtopics, as the innermost and most detailed layer of analysis, are short news-like sentences that should reflect the explicit and implicit messages of the Hadith. In other words, the more detailed and brief messages extracted from the text of the Hadith are listed under subtopics in a table. The following pattern is an example of qualitative analysis tables.

Row	Hadith	Main orientation	Main topics	Subtopics

4.5. Results

What is obtained through research and investigation on the ethical statements of the Qudsī Hadiths is the ethical system from the perspective of this category of Hadiths.

5. Ethical System in the Qudsī Hadiths

After studying the subtopics, it becomes apparent that the most crucial ethical topic from the perspective of Qudsī Hadith is establishing a relationship with God and striving to preserve and strengthen it. Ṭā‘at and Dhikr play a significant role in forming the relationship with God. Although this system has many components, it can be shaped through these two elements. Despite the importance of Ṭā‘at and Dhikr in this system, what gives it identity is not merely performing aimless and purposeless actions, which will not lead to any destination, but rather sincerity and steadfastness, which impart meaning to the action and give it coherence and consistency. Although human performance is very effective in this system, the role of God cannot be ignored. The Dhikr diagram demonstrates that the process of Dhikr is not possible without divine intervention in all its stages. Even in the process of Ṭā‘at, which emphasizes the role of the servant, divine support and assistance are still necessary. The main duty of the servant in this system is to act with sincerity. The second condition that the servant must fulfill to play his role in this system is to maintain stability in action and, as a result, maintain his relationship with God, which is

sometimes manifested in relation to society.

Diagram 1 illustrates the ethical system of Qudsī Hadiths in relation to God.

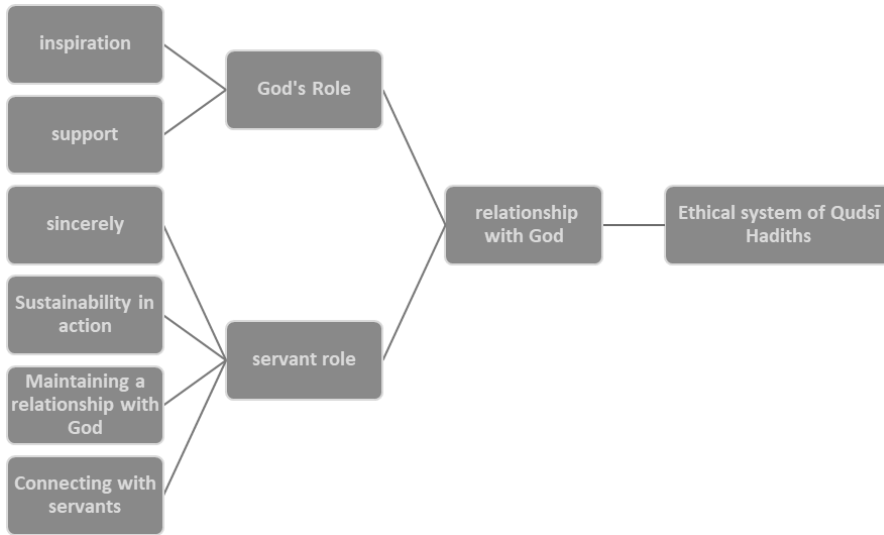


Diagram 1: Ethical System of Qudsī Hadiths

6. Qudsī Hadith Definition

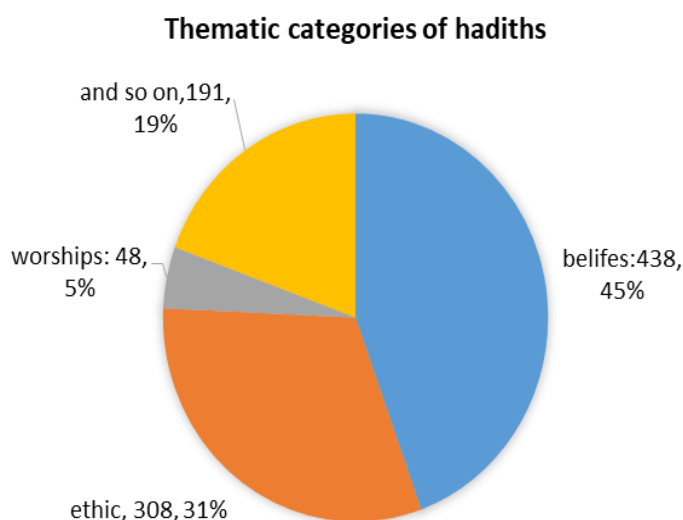
It seems that the first person to provide a definition of Qudsī Hadith was Mīr Sayyidd Sharīf Jurjānī (d. 816 AH). In his book "al-Ta'rifāt," he writes that Qudsī Hadith in terms of meaning is from God and in terms of wording is from the Prophet. God reveals news to his Prophet through inspiration or dream, and the Prophet finds out about its meaning through his own words. Therefore, the Quran is superior to Qudsī Hadith because its wording is also from God (Jurjānī, 2007 AD/1428 AH: 146). Abū al-Baqā' also mentions the same meaning in his encyclopedia, "Mu'jam fī al-Muṣṭalaḥāt wa al-Furūq al-Lughawīyah," and then quotes from Ṭayyibī: The Quran is the exact wording that Gabriel sent down to the Prophet, but Qudsī Hadith is the report of the meaning by God to the Prophet in a dream

or by inspiration, which the Prophet conveys to people with his own words and phrases. However, other Hadiths are not attributed to God and are not narrated from Him (Ḥusaynī Kūfī, 1993 AD/1413 AH: 4, 38). Tahānawī also discusses Chalabī's perspective on Qudsī Hadith, after dividing Hadith into two types, prophetic and divine. According to Tahānawī, divine Hadiths are those that God revealed to the Prophet on the night of Mi'rāj, which are called "Secrets of Revelation." Then, after dividing the Word of God into three parts, Tahānawī considered Qudsī Hadith as the third part and counted it as a Hadith that has come to the audience through a Wāḥid (single) narration from the Prophet, which is sometimes attributed to God because its speaker is God and sometimes attributed to the Prophet because he is its narrator. Tahānawī believes that there is no exclusivity in the quality of the revelation of Qudsī Hadith; its meanings can be revealed in a dream or be inspired to the heart of the Prophet, whether through the mediation of Gabriel or directly (Tahānawī, 1967: 1, 280-281). Similarly, Ṣubḥī Ṣāliḥ considered Qudsī Hadith as something between the Quran and ordinary Hadith and referred to it as "Divine Hadith" and "Rabbānī Hadith" as two names for Qudsī Hadith (Ṣubḥī Ṣāliḥ, 1984 AD/1363 SH: 122-123). The most important point in criticizing these definitions is that none of them has referred to Hadiths themselves to define this category of Hadiths, and in their definition, they have not made any references to their topics and content. Instead, their maximum reference in defining Qudsī Hadith is to the authenticity of their sources. However, if an attempt were made to define Qudsī Hadith based on its content, as it has been recognized so far, its boundary with the Quran would be much clearer, and there would be no need to rely on speculation and assumption to prove the superiority of the Quran and the difference between it and Qudsī Hadith.

7. Topics Raised in Qudsī Hadiths

The first achievement of implementing the content analysis method is gathering the Hadiths under one title and focusing on their disparities. Diagram 2 illustrates the topics of the Hadiths in four main categories.

Diagram 2: Distribution of Main Categories of Topics



The above diagram shows that beliefs and ethics are the most important topics from the perspective of Qudsī Hadith among the various teachings of Islam. The category of "Worship" has allocated the smallest volume of Hadiths. The following points can be summarized from this diagram:

- 1) Increasing importance of the theory domain compared to the practical domain;
- 2) The tenfold importance of beliefs compared to practical worship

and commandments;

- 3) The prerequisite of the theory domain over the practical domain;
- 4) The significant importance of ethical hadiths;
- 5) The close relationship between the two topics of beliefs and ethics in Qudsī's teachings.

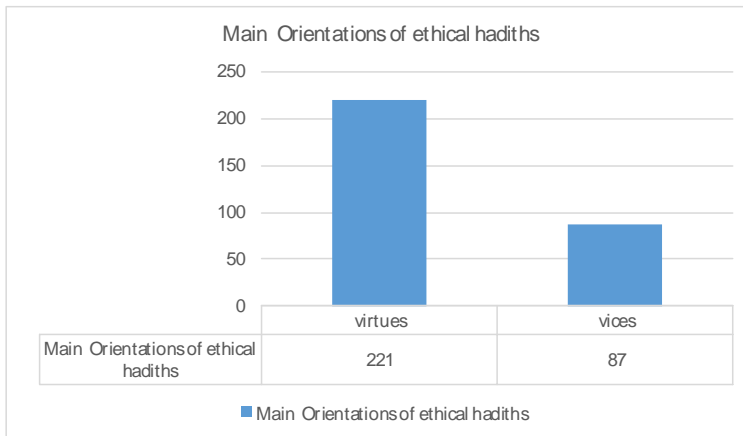
8. Ethic Status in the Qudsī Hadiths

In this section, we will analyze the diagrams related to ethical Qudsī hadiths as the second densest topic of these Hadiths.

8.1. Quantitative Content Analysis of Ethical Hadiths

Regarding ethics, after categorizing the Hadiths, due to the diversity of these topics, they were organized by dividing them into virtues and vices, which somehow brought order to the dispersal of hadiths.

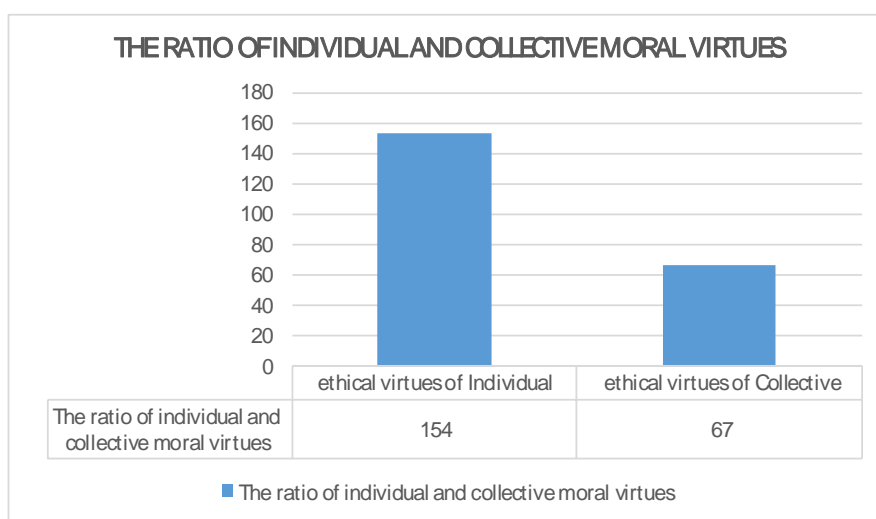
Diagram 3: Frequency of Main Ethical Orientations



The statistics show that the number of hadiths discussing ethical virtues is more than twice that of hadiths discussing vices. This

significant difference between ethical virtues and vices indicates the perspective of Qudsī hadith on human cultivation in the domain of action and behavior. According to these hadiths, the best way to educate humans in the field of ethics is to emphasize positive moral teachings. Vices in this category of hadiths have allocated a smaller volume of Hadiths and have fewer diverse topics.

Diagram 4: Frequency of Main Topics in Ethical Virtues



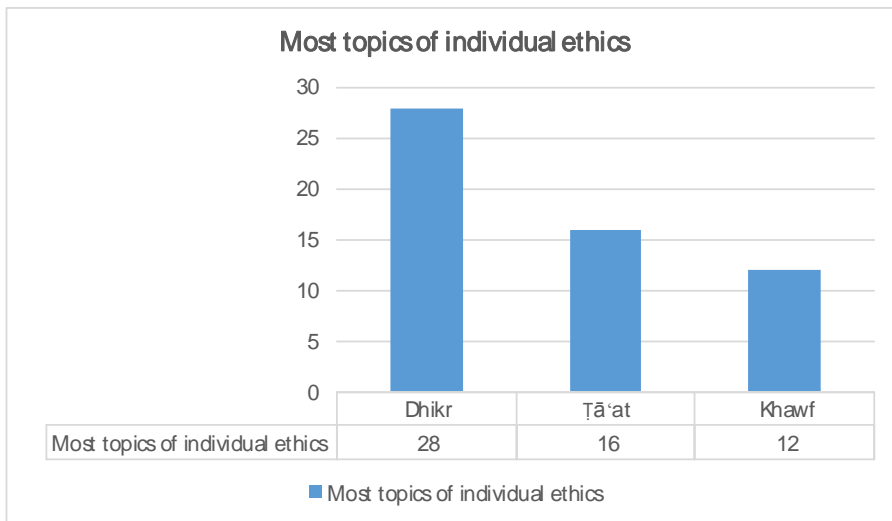
Next, due to the fact that the largest volume of ethical hadiths relates to ethical virtues, this category of hadiths became the center of attention. In order to facilitate the study of hadiths with the greatest diversity of topics, another categorization has been made on these Hadiths, and they have been divided into "Individual" and "Collective" hadiths. As the diagram shows, the focus of hadiths is on individual education. The message of Qudsī hadith in the field of education emphasizes individual ethics. It is clear that the reason for

the insistence of these hadiths on this type of education is the influence of individual improvement on community improvement.

8.2. Main Topics of the Ethical Virtues

After analyzing diagrams 3 and 4, it became evident that the significance of personal moral virtues surpasses that of collective virtues. Thus, the focus is placed on this section, and the most prevalent main topics are extracted.

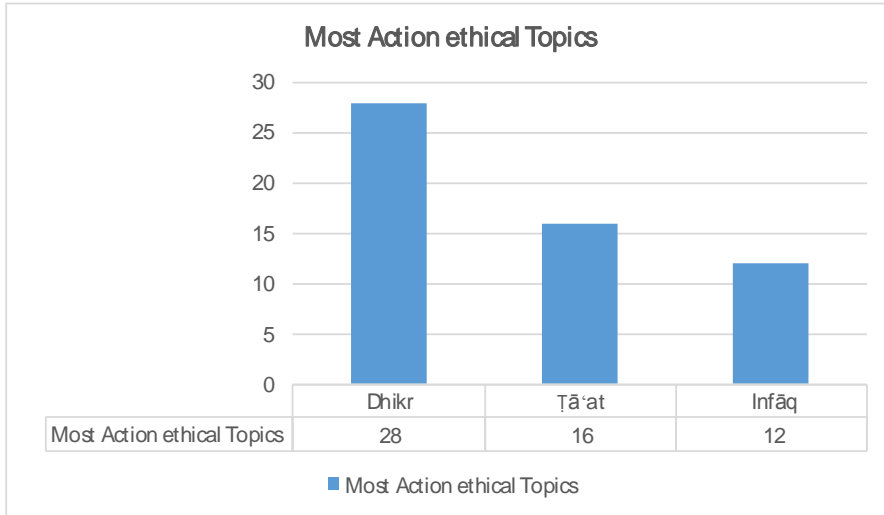
Diagram 5: The Abundance of Individual Ethical Subjects



Considering the extensive diversity of individual ethical topics and acknowledging that the most crucial perspectives of teachings can be obtained through studying densely covered subjects, it was preferred to allocate this section to presenting a diagram of the subjects with the highest abundance. According to diagram 5, God Dhikr holds the greatest influence in the realm of personal ethics, while Ṭā'at and

Khawf follow closely behind. This signifies the importance and role of the relationship with God in the promotion of personal morality.

Diagram 6: Frequency of Action Ethics Topics



At this stage, the action components of ethics are extracted, and due to the article's limited capacity, only the topics with the highest frequency are displayed in diagram 6. The term "Action Components," as the name suggests, refers to that category of ethical statements that incite humans to action. In this domain as well, the topic of "Dhikr" holds more importance than any other topic, and Ṭā'at and charity Infāq in the subsequent ranks. The notable result obtained through comparing diagrams 5 and 6 is their similarity in the top two topics, indicating that in the matter of ethical reformation, humans must focus on self-improvement in the practical domain of ethics, rather than focusing solely on the community. This emphasizes that personal ethical improvement is vital and has a significant impact on social

improvement. Furthermore, it also implies that everyone is primarily responsible for their moral improvement and has no right to infringe on the personal boundaries of others under the pretext of societal improvement.

Based on the presented statistics, Dhikr, Ṭā‘at, and Infāq all facilitate a smooth connection with the divine, but their respective influences differ. An accurate study of the teachings on these subjects, as well as the analysis of their subtopics as described in the descriptive content analysis section, leads to the construction of the model for the ethical system of Qudsī hadiths.

8.3. Analysis of the Qualitative Content of Ethical Hadiths

The teachings in this category are divided into two groups of ethical virtues and vices. Ethical virtues comprise the largest volume of teachings in this category, and the most crucial point that these teachings allude to is the connection with God. In essence, ethical virtues teach ways to establish a connection with God, while vices remind us of the means of deviating from the right path. According to the Qudsī hadiths, there are numerous ways to connect with God, and the power of their influence may not be equal. Some must be utilized together to lead one down the path to their ultimate goal, while the end of some ways is equivalent to the beginning of others. Certain ways lead to others, some are examples of others, and some are parallel to others.

For example, mentioning God is considered the most complete way to connect with God from the perspective of Qudsī hadiths and can lead one to their ultimate goal on its own. By engaging in mentioning

God, one enters into a cycle and ultimately reaches their destination through following its stages. On the other hand, Ṭā‘at is introduced as another way that works alongside Dhikr. Dhikr, Ṭā‘at, and Infāq are among the best ways for reaching God, as introduced by Qudsī hadiths. The stages that one must pass through in these three ways are explained in detail in the next section, presented in the form of diagrams.

Table 1 presents a qualitative analysis of ethical hadiths as an example.

Table 1: Qualitative Analysis of Ethical Hadiths

Row	Hadith	Main topic	Subtopics
1	Baynamā Rasūlullāhi Jālisān idh Ra‘aynāhu Yaḍḥaku ḥattā Badat Thanāyāhu faqāla ‘Umar mā Aḍḥaka yā Rasūlallāhi bi Abī anta wa Ummī? Ummafī Jathayā bayna Yaday Rabbī faqāla Allāhu Ta‘ālā A‘ṭi Akhāka Mazlimatahū faqāla yā Rabbi lam Yabqa min Ḥasanāfī Shay’un faqāla yā Rabbi falyahmil ‘annī min Awzārī	People right (Ḥaqqunnās)	<ul style="list-style-type: none"> - Emphasis is placed on fulfilling the rights of others on the Day of Judgment, where those who owe good deeds and those who seek evil deeds will be separated. - There is a point to consider the seriousness and precision of our actions, and the importance of calculating our deeds accurately. - This highlights God's emphasis on questioning us regarding the rights of others and fulfilling them.

Row	Hadith	Main topic	Subtopics
2	Yaqūlullāh ‘Azza wa Jalla Ibnu Ādam, Idhā Dhakartanī Shakartanī	Dhikr	There is an emphasis on the direct communication between humans and God, as well as the importance of the relationship between this oneness, remembering God, and expressing gratitude to God.
3	Yaqūlullāh ‘Azza wa Jalla Unfuq, Unfuq ‘Alayka	Infāq	There is a mention of the role of Infāq in obtaining God's mercy, the importance of showing mercy to receive mercy, and the divine gift of the effects of Infāq.
4	Inna Allāha ‘Azza wa Jalla Yaqūlu Ana ma‘a ‘Abdī Idhā Dhakaranī wa Taḥarrakat bī Shafatāhu	Dhikr	The teaching states that those who remember God will have God with them and those who have God with them will remember God. It highlights the role of God's will in our Dhikr and the importance of continuous Dhikr.
5	Inna Hādhā Dīnun Irtadaytanī li Nafsī wa lan Yuṣliḥuhū illā al-Sakhā‘ wa Ḥusnul Khulqi fa’akrimūhu bihimā mā Ṣuḥbatumūh	Generosity and good ethic	There is an emphasis on generosity and good ethic as the foundations of the Islamic faith, as well as a recommendation to honor Islam with generosity and

Row	Hadith	Main topic	Subtopics
			<p>good ethic. The immense impact of generosity and good ethic in attracting people to Islam is also highlighted, with an encouragement for continuous respect and kindness in Islam.</p>
6	<p>Awḥallāhu ‘Azza wa Jalla illā Mūsā Innaka lan Tataqarrabu ilallāhi bi Shay’in Aḥabba ilayya minal Riḍā bi Qaḍā’ī</p>	<p>Riḍā (satisfaction)</p>	<p>According to the teaching, the most endearing means of getting closer to God is God's satisfaction with His fate. The significance of a fate's satisfaction with God's decree is highlighted, and there is mention of God's eagerness to establish a close relationship with humankind.</p>
7	<p>Qāla Allāhu Ta‘ālā yā Dawūdu Ḥadhdhir Banī Isrā’īl Akala al-Shahawāt fa Innal Qulūba al-Mu‘allaqata bil Shahawāti ‘Uqūlahā Maḥjūbatu ‘Annī</p>	<p>Lust</p>	<p>The teaching indicates that God has intimate conversations with David, and that God warns humans against excessive indulgence in bodily desires. Lusts are one of the veils that inhibit an individual from understanding God, and anyone who is lost in their desires will not comprehend God's will. Understanding God can be achieved through intelligence.</p>

8.4. Analyzing the Descriptive Content of Ethical Hadiths

As demonstrated by the quantitative analysis diagrams, ethical hadiths are divided into two main categories of "Virtues" and "Vices," with virtues being the primary focus of Qudsī hadiths. Furthermore, the statistics indicate that individual moral virtues are more prevalent than collective virtues. Qudsī hadiths dedicate more than double the amount of attention to individual morality than to collective morality. As a result, Qudsī hadiths focus on individual reformation as a prerequisite for societal reformation, while also stressing the importance of a positive and constructive interaction between the individual and society. The teachings assert that the salvation of society is possible through individual responsibility and effort. Therefore, from the viewpoint of Qudsī hadiths, the result of interaction with society is the reformation of society. On the other hand, according to what is learned from the ethical hadiths, the most fundamental goal is to establish and improve the relationship between the servant and God. The hadiths indicate that God is eager for such a relationship and stresses that God is always waiting for human beings to return to His mercy. Ethical hadiths provide a roadmap and gradual steps for individuals to follow in order to establish this relationship.

Given the extensive diversity of ethical topics, this writing endeavors to introduce the foundational principles of the system of relationship with God by carefully examining the subtopics with the highest frequency. Accordingly, and based on quantitative graphs, separate tables are presented for the subtopics of the three main subjects of "Dhikr," "Ṭāʿat," and "Infāq," and analyzed in detail to

ultimately obtain a model for the ethical system.

9. Dhikr

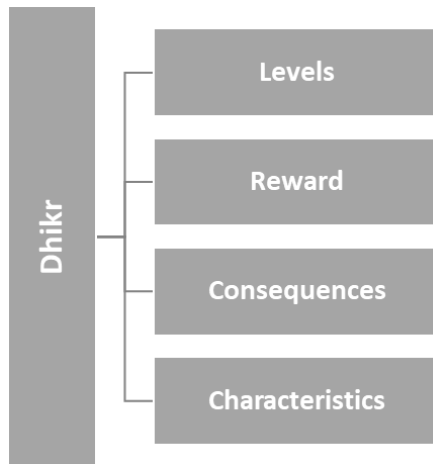
To obtain the position of Dhikr in the ethical system, ethical hadiths with the topic of Dhikr have been extracted from the qualitative analysis tables and summarized in a graph by relying on their subtopics. The examination of subtopics indicates that ethical hadiths focus the most on the characteristics and rewards of Dhikr, and to a lesser extent, on the examples or instances of Dhikr. Table 2 provides an example of subtopics related to Dhikr, and Graph 6 displays the categories of Dhikr.

Table 2: Examples of Dhikr Subtopics

Row	Subtopics	Category
1	Whoever remembers God, God is with him.	God's companionship with a person says God's Dhikr (Dhākir)
	Whoever God is with, he remembers God.	
	The role of God's will in Dhikr.	
	Pointing to the importance of constant Dhikr.	
2	Emphasis on God's companionship with Dhākir.	The importance of constant Dhikr
	Distance from God, the result of forgetting God.	
	Constant Dhikr, the best deeds before God	
3	The desire of the angels to know the ahl al-Dhikr	The effect of faith on the quality of Dhikr
	The protection of the angels from the ahl al-Dhikr	
	The loving worship of the ahl al-Dhikr despite the veil of the world	
	The ahl al-Dhikr heart believe in God	

Row	Subtopics	Category
	The heart confidence of ahl al-Dhikr to God promise	
	The increase in the desire of ahl al-Dhikr and His blessings after removing the hijab	
	Pointing to the role of Dhikr in enjoying God's mercy	
	The radiance of the light of existence of ahl al-Dhikr to others and their benefit	
4	Remembering God is obeying Him	Forgiveness, God's remembrance of man
	Forgiveness, remembrance of God from obedient servant	
	God's distaste for a sinful servant	

Diagram 7: Dhikr Category



Through a careful examination of subtopics related to Dhikr, the following results emerge:

1) Dhikr is a process through which the Dhākir places them in the presence of God. Any action that reminds human beings of God's existence and His presence in the created world is considered Dhikr,

with sincerity being the essential condition. The only factor that gives value to human actions in this transient world and transforms them into a means for eternal life is sincerity, and an action done with sincerity, regardless of quantity or quality, is considered as Dhikr;

2) The cycle of Dhikr begins with God and also ends with God. Although the initiation of mentioning God appears to be from the human being's side, it is considered as a blessing from God. The influence of God's will in forming and continuity of the cycle of Dhikr do not negate the impact of human actions in this cycle. The significance of human actions in the cycle of Dhikr becomes evident since it is considered as a criterion for servitude. This means that whoever seeks servitude must attain it through the path of Dhikr that also introduces it as a characteristic of God's friends and allies. Therefore, Dhikr is a status that not everyone can claim. It should be noted that it has degrees and the highest degree is reserved for the friends of God;

3) Some of the Dhikr levels mentioned in the hadiths include honor, gratitude, obedience, and worship. Regarding the level of honor, it should be noted that Dhikr is not only confined to the private relationship between the servant and God, but it is also sought within society;

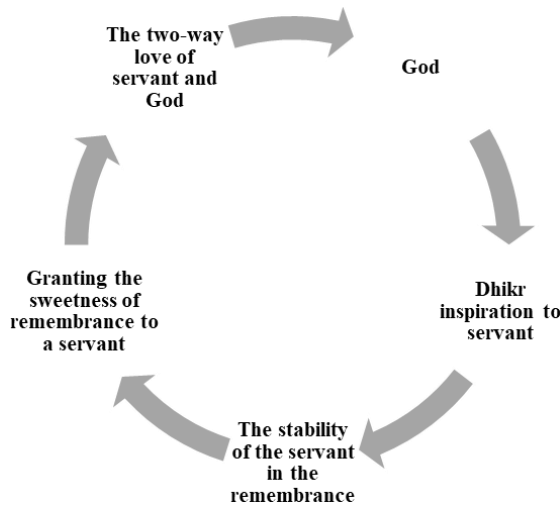
4) Since God is always grateful for human actions, ethical hadiths have also considered rewards for Dhikr. It seems that due to the different levels of Dhikr, its rewards are also of varying degrees. The rewards of Dhikr emphasized in the ethical hadiths include satisfaction of needs, answering of prayers, forgiveness, Paradise, being in the

company of God, and intimacy with God. The mentioned order can indicate the levels of Dhikr and its rewards;

5) Regardless of the fact that Dhikr is inspired by God, when a human being remembers God, God also remembers them, and God rewards them for their mentioning. Therefore, the consequence of both Dhikr is realized by the human being. If the cycle of Dhikr is repeated continuously, engaging in Dhikr becomes a habit for the human being, and consequently, their heart becomes attached to the sanctuary of divine safety. God's residence in a human being's heart continues to the extent that the heart and the Beloved become one.

The diagram below shows the analysis of the Dhikr.

Diagram 8: Mental Model of Mention Category



10. Ṭā‘at

Similarly to the topic of Dhikr, the subtopics related to Ṭā‘at in the ethical hadiths have been extracted and analyzed in order to determine

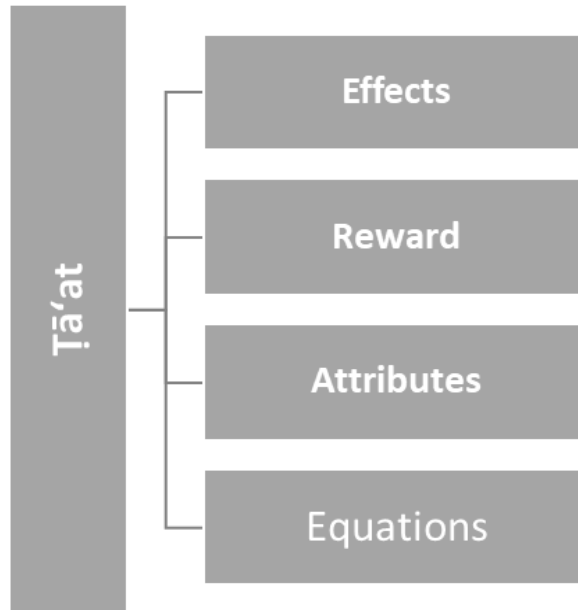
the position of Ṭā‘at in the ethical system. The results are presented in a graph. Additionally, a short list of subtopics related to Ṭā‘at is displayed as an example in Table 3.

Table 3: Examples of Ṭā‘at Subtopics

Row	Subtopics	Issue
1	Emphasis on the role of Ṭā‘at in the sufficiency of affairs and answering prayers	Relationship between Dhikr and Ṭā‘at
	Pointing out that the result of engaging in the Dhikr is divine support	
	Referring to the change of hearts to the hands of God	
2	The necessity of obeying the Lord	Mercy (Raḥmat)
	Referring to the role of Ṭā‘at in enjoying mercy and forgiveness	
3	Obedience to God, gratitude for God's blessings	Obedient help from God
	Pointing to the necessity of Ṭā‘at and abandoning sin	
	Pointing to the role of Ṭā‘at in enjoying divine protection	
	Referring to the punishment of sin	
	Referring to man's ingratitude and God's displeasure with disobedience	
	The necessity of presenting evidence in rebellion against the Lord	

The greatest volume of hadiths is related to the Ṭā‘at equations, its attributes and rewards.

Diagram 9: The Concept of Ṭā‘at



The result of studying and analyzing the subtopics of the Ṭā‘at concept emphasizes the powerful impact of Ṭā‘at in hadiths. However, hadiths explicitly indicate that Ṭā‘at and its impact are much less than Dhikr. There is no indication in the hadiths of Ṭā‘at beginning from God, although it continues with divine support and its ultimate strength is becoming godly. The following conclusions are drawn from this study:

1) Ṭā‘at is a trajectory that begins with the servant and leads to the borders of God. It changes the nature of the servant, elevates them to a

godly status but does not make them one with God. Ṭāʿat is carried out to please God, and satisfaction leads to the mercy of God;

2) The servant must reach a destination by following the path of Ṭāʿat, but when they go astray, the mercy of God comes to their aid in the form of worldly hardships and compensates for their mistakes;

3) Ṭāʿat is a transaction between the servant and God. No agent other than God and the servant should be involved in this transaction (sincerity). For this reason, it is recommended not to be helpless or plead to the great ones in order to attract their attention. Instead, bring your obedience to my court so that I may turn their hearts towards you in return;

4) The subject of the transaction is Ṭāʿat, and the buyer is God, who is a trustworthy and reliable custodian and does not engage in fraud in the transaction. He pays the full price for the goods. The status of the servant in this transaction is only to bring Ṭāʿat and leave their affairs to God. Ṭāʿat leads to divine support, and God takes responsibility for the affairs of the obedient servant;

5) Ṭāʿat is a divine blessing. Whenever a servant obeys God, the Lord grants them success in return for their Ṭāʿat (gratitude for blessings increases the blessings);

6) Ṭāʿat is the compensation for the poverty of human existence and eliminates their need for the fountain of mercy. Therefore, humans are obliged to pay the price for their needs and strive as much as they feel the necessity for that mercy;

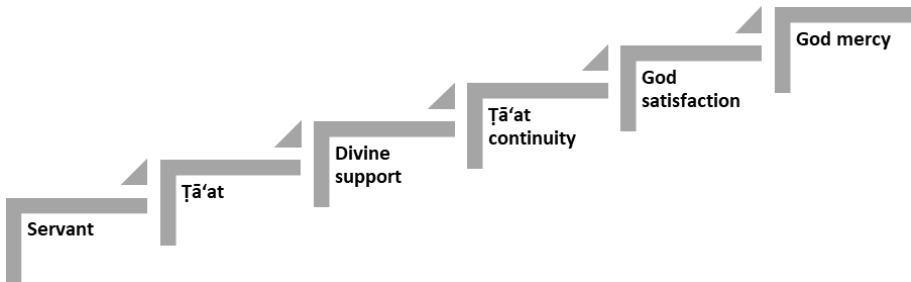
7) The impact of Ṭāʿat is so great that it can change the destiny of the servant in any circumstances. Therefore, the field of action is

always open for the obedient servant, and God is always receptive to the servant Ṭā‘at;

8) Ṭā‘at is a hierarchical concept. Forgiveness and avoidance of punishment are a reward for someone who has achieved the highest level of Ṭā‘at;

9) Ṭā‘at does not justify asceticism (Zuhd) and seclusion, and the servant must be present in society to achieve the conditions of Ṭā‘at. Ṭā‘at leads to the popularity of the servant in society.

Diagram 10: Mental Model of Ṭā‘at Category



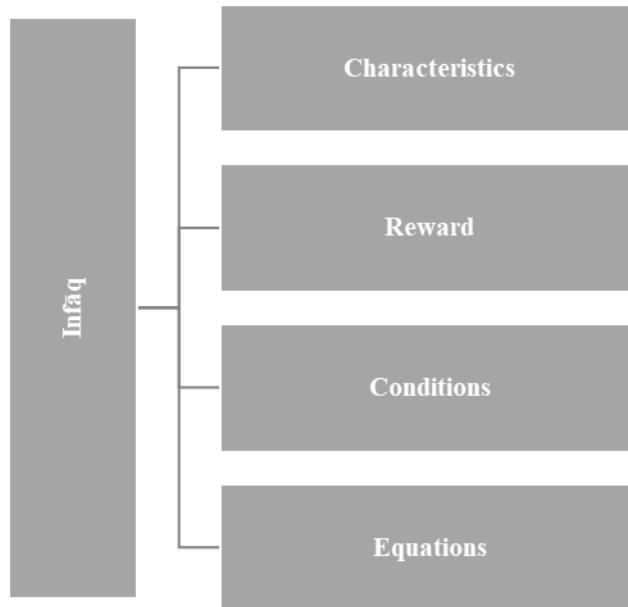
11. Infāq

Subtopics of hadiths on Infāq have also been categorized from qualitative analysis tables and have been prepared in Table 4 for detailed analysis and examination. Infāq Hadiths mainly discuss equations and conditions for Infāq. Diagram 11 shows the

Table 4: Sample Subtopics of Infāq

Row	Subtopics	Issue
1	Infāq is expected from divine blessings	Divine attribute
	Pointing to the importance of communication with people before God	
	Referring to Infāq as thanksgiving	
2	Pointing to God's lack of human Infāq	Condition of ability
	Pointing to the full return of deeds to man	
	Man's stinginess is only to his own detriment	
	Pointing to the necessity of Infāq according to ability	
	Refers to generous rewards	
3	Advice to hide charity	
	Avoid usury (Ribā)	

Dhagram 11: Infāq Category



From the perspective of Qudsī hadiths, Infāq is the best manifestation of Ṭā‘at. Whenever the servant intends to Infāq, they

show their Ṭā‘at to God. Connecting with people is one of the solutions offered by Qudsī hadiths to connect with God, and Infāq is one of them. Infāq is a two-fold act: One aspect is related to the relationship with God, and the other is related to the relationship with people, but the former is inherent in the latter. The following results are obtained from analyzing the subtopics of hadiths on Infāq:

1) Infāq is the only act for which God gives its reward directly. It is a transaction between God and the servant, eliminating intermediaries and preparing the servant to become one with God. Infāq is a divine attribute that makes a person god-like;

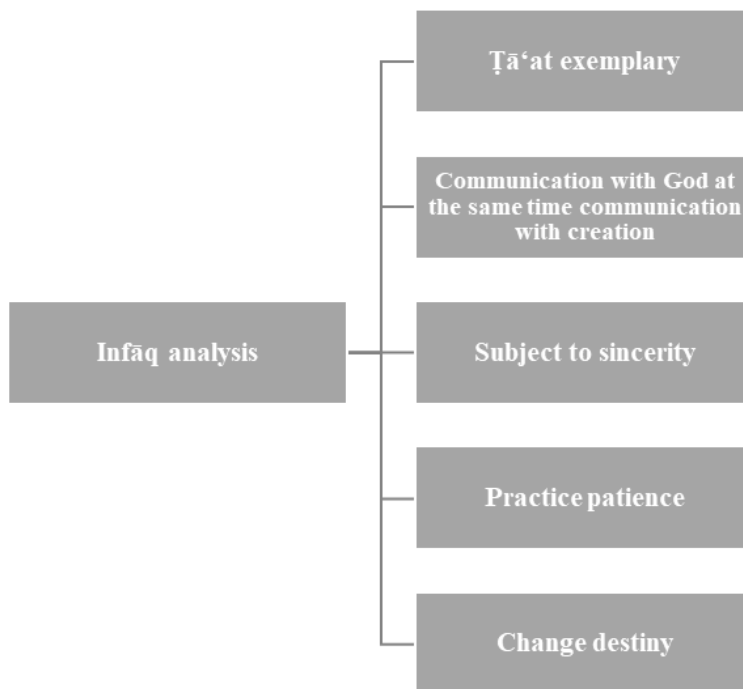
2) Concealment of one's deeds, although not a necessary condition for Infāq, is highly emphasized in Qudsī hadiths. Sincerity plays a very important role in the process of Infāq. It is through sincere Infāq that the servant gets closer to God. In Infāq, the servant should only see God and rely on His treasury of mercy;

3) Secret Infāq arises from the immunity of nature and is the only act that has the ability to describe a person's eligibility and steadfastness. It characterizes the human being and their stability;

4) In the process of Ṭā‘at, Infāq takes precedence over patience in action. In other words, Infāq is a prerequisite for patience and submission, a practice of patience. Based on this, Infāq is in a lower rank than patience;

5) Infāq changes destiny. The reward for a person gives Infāq is Infāq itself, and whoever changes the destiny of someone else with their Infāq, God changes their destiny in return.

Diagram 12: Mental Model of the Infāq Concept



Conclusion

The results of this study can be summarized as follows:

- Qudsī hadiths are divided into three categories in terms of content: Ethical, belief and worship-oriented hadiths;
- Ethical hadiths are in the second place in terms of frequency among Qudsī hadiths;
- Among ethical statements in Qudsī hadiths, ethical virtues have the highest frequency;
- Among individual and collective ethical virtues, individual ethical virtues have a higher frequency;
- Dhikr, Ṭā‘at, Infāq, and Khawf (fear) are the most crucial topics of individual ethics in Qudsī hadiths;

- Among all the topics and concepts discussed in Qudsī ethical hadiths that focus on indirect activism, the role of connecting with God is central. It can be said that the ethical system of Qudsī hadiths is based on the foundation of connecting with God. This category of hadiths tries to teach ways of connecting with God to the audience, and although it emphasizes the importance of connecting with society as one of these ways, it clearly shows that individual human connection with God is of greater importance.

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Etan Kohlberg's Historical Approach to Taqīyya (Dissimulation): Criticism and Examination of Incorrect Interpretations

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(Received: June 2023, Accepted: November 2023)

DOI: 10.22034/HSR.2023.13596

Abstract

Among the favorite topics between Orientalists is the controversial issue of Taqīyya between Shi'a and Sunni. Etan Kohlberg, a renowned scholar who research about Shi'a, has addressed this important topic in two articles. His discussion includes a range of narrative and historical issues, such as the position of Taqīyya among the fundamentals of belief in the Imamiyya School and the impact of this doctrine on Shi'a hadiths, such as the concealment of teachings and contradiction of narrations. Kohlberg, by introducing the claim of the inception of Taqīyya from the era of the Šādiqayn (AS), two in favor and opposing currents have emerged among the

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Imamiyya, analyzes that the sanctity of employing Taqīyya in some religious practices stems from the Shi'a Imams' sense of discrimination seeking. This descriptive-analytical article aims to focus on Etan Kohlberg's first article while incorporating some content from his second article to provide a comprehensive discussion on the topic of Taqīyya. Firstly, criticisms of Kohlberg's descriptive approach from opponents are reviewed and subsequently challenged. Overall, it is concluded that, contrary to Kohlberg's opinion, there is no contradiction in the Imamiyya approach to the principle of Taqīyya. Compliance or non-compliance with Taqīyya is dependent on the circumstances and is contingent upon the benefits and harms, which Kohlberg has overlooked.

Keywords: Imami Shi'a, Islamic Theology, Taqīyya, Preserving Religion, Preservation of Life, Etan Kohlberg

Introduction

The exploration of differences among Islamic sects has always intrigued Orientalists, providing a platform for historical investigation as evident in numerous Oriental studies. Ta qīyya, a topic extensively examined by Muslims (For a list of works cf. Safari, 2002 AD/1381 SH: 28-34), has also been approached externally by Orientalists.¹ Etan Kohlberg stands out as one of the most productive Orientalists in this regard. His first work, "Some Imāmī Shi'ī Views on Taqīyya," was published in 1975. After 45 years, Kohlberg's research on Taqīyya remains ongoing, and the result of his findings and analyses is reflected in an article titled "Taqīyya in Shi'ī Theology and Religion," where Taqīyya is examined from various perspectives.

Kohlberg's interest in Taqīyya may stem from his view of Taqīyya as one of the distinguishing features of Imamiyya Shi'a from other

1. For example, cf. Clarke, 2005: 46-63; also, for a list of works, cf. Akhlaqi, 2018 AD/1388 SH: the entire work.

Islamic sects, considering it a fundamental principle among the beliefs of the Imamiyya (Kohlberg, 1975: 395). Although Kohlberg used the term Taqīyya in his article, he used the combination of "Precautionary Dissimulation" for the English translation, while some researchers have used the combination of "Prudential Concealment" to refer to this meaning (Sachedina, 2010; also cf. Sözer, 2014: 57).

In summary, while Kohlberg has extensively collected opinions on Taqīyya in his two publications, his analyses have been prone to errors due to limited insight into various aspects of the topic. This paper mainly focuses on Kohlberg's first publication and highlights some of his fundamental errors. Additionally, some content from his second publication is also utilized to supplement the discussion. However, a comprehensive critique of his second publication would require an independent study due to its substantial volume.

1. Background

It should be noted that a critique of Kohlberg's first article has been published in issue 69 of the Journal of Hadith Sciences by the authors of this paper (Ma'aref et al., 2013 AD/1392 SH). The present study is enriched by adding new criticisms and changes, especially with the consideration of his second article on the subject.

2. Method

The present study critically evaluates Etan Kohlberg's viewpoint on Taqīyya, using a library-based descriptive-analytical method. It presents evidence from ancient hadith and theological texts, as well as attention to historical reports and the narration issuance context. The study aims to provide answers to these issues.

3. Discussion

The most critical criticisms of Etan Kohlberg's viewpoint can be categorized into six areas, which are discussed below:

3.1. Expressing Criticisms of Shia Opponents about Taqīyyah

Kohlberg has quoted critics of Shi'a opponents who criticize Taqīyya in one section of his article (Kohlberg, 1975: 395). These criticisms can be summarized in three areas:

1) Imamiyya does not acknowledge the fundamental and undeniable facts that play a role in the construction of the first three caliphs; hence, when faced with irrefutable evidence of the legitimacy of Abū Bakr's caliphate from the Prophet, they resort to audacious arguments and attribute the Prophet's words to Taqīyya;

2) When Shi'as faces the fact that the laws and commandments of Abū Bakr, 'Umar, and 'Uthmān were accepted by Ali (AS), they attribute 'Alī's behavior to Taqīyya, while Ali (AS) was known for his courage and having many followers. If he felt that his rights had been violated, he would undoubtedly have fought against them;

3) One of the misuses of Taqīyya by Shi'as is to justify the marriage of Ummi Kulthūm, daughter of Ali with 'Umar. They don't want to accept the friendly relationship between Ali (AS) and 'Umar, which established after the marriage of Ummi Kulthūm. Therefore, Shi'as claim that Ali (AS) married off his daughter to 'Umar out of Taqīyya, whereas this marriage was not valid according to Islamic law, and Ummi Kulthūm did illegal matter while her knowledge of her father awareness. Kohlberg did not comment on these statements, but

the criticisms listed have no basis for the following reasons:

A) There is no reliable source in Shi'a or Sunni literature to support the legitimacy of Abū Bakr's caliphate from the Prophet.

Among the narrations that support the superiority of Abū Bakr in the Sunni communities, there are only two narrations that have some appearance of legitimacy for his caliphate, which we briefly address in the critique section:

The first narration, "Iqtadū billadhīna min Ba'dī, Abī Bakr wa 'Umar," (Tirmidhī, 1982 AD/ 1403 AH: 5, 271) has been criticized documentary by prominent Sunni scholars such as Ibn Ḥazm Āndulusī (Ibn Ḥazm Āndulusī, (n.d.): 6, 809), Daruqtunī, and Ibn Manda (Dhahabī, (n.d.): 3, 611). On the other hand, how can one judge the authenticity of this narration when Abū Bakr and Umar had many disagreements in many situations (Mīlānī, (n.d.): 25-29).

The second narration is "No people are worthy of having Abū Bakr among them, and someone other than him being in charge of the Imamate," (Tirmidhī, 1982 AD/ 1403 AH: 5, 276) which is mentioned in the collections of fabricated narrations (Ibn Jawzī, 2007 AD/ 1386 SH: 1, 318), so arguing based on it is invalid. Regardless of the fact that these narrations are fabricated and weak, it should be noted that the Shi'a belief that these statements were made out of Taqīyya. According to Imamiyya, the element of necessity in a command is essential in realizing Taqīyya. However, in the aforementioned claim, there is no concept of compulsion from the Prophet (PBUH) that requires the practice of Taqīyya.

B) From the Shia perspective, the way of the two shaykhs was never approved by Amir al-Mu'minin (AS). The most compelling evidence

supporting this claim is the rejection of their caliphate by those who followed their way after ‘Umar ibn Khaṭṭāb. The reason for this rejection was their non-compliance with the way of the Prophet and Imams (Ya‘qūbī, (n.d.): 2, 162). It is vital to note that all cases of Taqīyya are not solely motivated by fear and terror. There are other reasons, such as preserving the lives of allies, building goodwill among other Muslims, and other comparable factors (Şafarī, 2002 AD/ 1381 SH: 178).

C) Regarding the misconception that Shias justify ‘Umar's marriage to Ummi Kulthūm through Taqīyya, it must be clarified that the foundation of this marriage is ambiguous and questionable (cf. Ḥillī, 1987 AD/ 1408 AH: 242; Mufīd, 1992 AD/ 1413 AH, (G): 90; Mīlānī, 2000 AD/ 1421 AH: 11-17). Therefore, opponents cannot use it as evidence. Based on the acceptance of the principle of this marital contract, even marriage with the misguided is permissible, based on the principle of Taqīyya, which is an emergency and secondary judgment, even marrying with the misguided individuals is permissible (Mufīd, 1992 AD/ 1413 AH, (G): 91).

3.2. The Claim of Taqīyyah Beginning from the Era of Şādiqayn (AS)

Kohlberg traces the origin of Taqīyya back to the first half of the second century AH, during the Imamate of the Şādiqayn (AS). According to him, "The earliest explicit statements about this issue in Imamiyya sources date back to the time of Muḥammad al-Bāqir and Ja‘far al-Şādiq, a period when an independent group within the Shia sect, later known as the Imamiyya, emerged. It was also a time when Shias were ruthlessly persecuted and tortured by Umayyad and Abbasid authorities, and these two Imams exercised their discretion

and refrained from interfering in the horrific political events of the time as much as possible." (Kohlberg, 1975: 396)

While Kohlberg's opinion about the overall policy of the Ṣādiqayn (AS) during their encounter with Taqīyya is correct, this part of his statement is open to critique and examination from two perspectives:

A) 'How can the first statements regarding this issue be attributed to the time of the Imams al-Bāqir and al-Ṣādiq, while Taqīyya is a fundamental Quranic principle that is indicated by at least two verses of the Holy Quran': "Lā Yattakhidhīl Mu'minūnal Kāfirīna Aulīyā'a min Dūnil Mu'minīna wa man Yaf'al Dhālika Falaysa minallāhi fī Shay'in Illā an Tattaqū minhum Tuqāh.¹" (Āli 'Imrān:28) And also: "Man Kafara Billāhi min ba'di Īmānihī Illā man Akraha wa Qalbuḥū Muṭma'innun bil Īmān."² (al-Naḥl: 106)

In the practical way of the Prophet (PBUH), several examples of practicing Taqīyya can be found as well (Ṣaffarī, 2002 AD/ 1381 SH: 72-74). In Nahj al-Balāghah, Wisdom No. 1, and parts of Letter 54, and Sermons 32, 56, and 102 have been associated with Taqīyya ('Aṭārudī, 1995 AD/ 1414 AH: 654). Even in a narration from Imam Ali (AS), the word Taqīyya has been used explicitly and practicing Taqīyya against the disbelievers has been described as a divine license and mercy to the believers (Ḥurr 'Āmilī, 1981 AD/ 1409 AH: 1, 108). All of these demonstrate the understanding and application of this

1. To view the commentaries, cf. Jaṣṣās, 1984 AD/1405 AH: 2, 290; Abū Ḥayyān Āndulusī, 1999 AD/1420 AH: 3, 93-94.

2. To view the commentaries, cf. Zamakhsharī, 1986 AD/1407 AH: 2, 636-637; Ibn 'Aṭīyyah Āndulusī, 2001 AD/1422 AH: 3, 423.

principle before the time of Imam Bāqir (AS).

B) Kohlberg justifies the beginning of Taqīyya by referring to the era of the Ṣādiqayn, where Shias were subjected to ruthless persecution and torture by the Umayyad and Abbasid authorities. This is notable, considering that Shias also experienced oppression during the era of Imam Ḥusayn and Imam Sajjād (AS). Therefore, it raises the question of ‘Why Taqīyya did not start during that period?’ In fact, during a part of the era of the Ṣādiqayn, due to the weakness of the Umayyad government and the establishment of the new Abbasid government, a relatively free space was provided for Shias.

C) Another argument presented in support of Taqīyya is that the Ṣādiqayn avoided involvement in political events and instead employed the strategy of Taqīyya in response to unjust governance. However, this argument lacks accuracy and presents a passive image of the Shia Imams by emphasizing their disengagement from political activities. It should be noted that while Imam Bāqir (AS) and Imam Ṣādiq (AS) did not take up arms against the government, they sought every opportunity to engage in political struggle, including efforts to establish the Imam's rightful position, as demonstrated by Imam Bāqir's reference to the necessity of identifying the Imam and the death of an ignorant person who does not recognize the Imam (Nu‘mānī, 2018 AD/ 1397 SH: 127). Narrations from both Imam Bāqir (AS) and Imam Ṣādiq (AS) urge caution among their followers regarding the proximity of the unjust ruler (Kulaynī, 1986 AD/ 1407 AH: 1, 376; ‘Ayyāshī, 2001:1, 138).

One of the most compelling examples of political action can be found in the statement made by Imam Bāqir (AS) when Hishām Ibn ‘Abdul-Malik, the Umayyad caliph, became aware that he was calling people to his Imamate. Hishām invited the Imam to Shām, but when faced with his argument and steadfastness, he imprisoned him (ibid, 2001 AD/ 1380 SH: 1, 471-472). Similarly, Imam Ṣādiq (AS) considered any obedience to the government as obedience to tyranny, which is condemned in the Quran as invalid (al-Nisā’: 60) (Kulaynī, 1986 AD/ 1407 AH: 1, 67). Witnessing the martyrdom of these two Imams at the hands of the ruling regime is further evidence that their political actions were not accepted by the government.

3.3. Taqīyyah as One of the Pillars of Religion

Kohlberg mentions Taqīyya as one of the distinguishing features and fundamental beliefs of the Imami Shi'a (Kohlberg, 1975: 395) and according to one narration, considers Taqīyya and secrecy an inseparable part of the past and future of the Shi'a religion, introducing it as a hidden religious concept in the divine will (Kohlberg, 2020: 272).

In other words, he presents the belief and practice based on Taqīyya as unique to a single sect among all Islamic sects and elevates Taqīyya to the rank of high-level beliefs. Of course, other Orientalists have also repeated this mistake (Lalani, 2003: 89). This statement can be criticized in three respects:

A) Kohlberg's statement is supported by a singular and transmitted narration that reads, "Wa min Ṣifātiddā’ī an Takūna Raghbatuhū fiddu‘ā’i fīssirri afdāla min Raghbatihī fiddu‘ā’i ‘allal Jahri ... ‘an

Şafwān al-Jammāl ‘an Abī ‘Abdillāhi Qāla: Inna Allāha Tabāraka wa Ta‘ālā Faraḍa Hādhal Amra ‘Alā Ahli Hādhihil ‘Işābati Sirran wa lan Yaqbalahū ‘Alānīyatan ...” (Ibn Ṭāwūs, 1985 AD/ 1406 AH: 36)

However, this narration is Single and Mursal and is not sufficient to prove the claim and is only mentioned in one book, "Falāḥ al-Sā’il wa Najāḥ al-Masā’il." The author of the book, Ibn Ṭāwūs, cited this hadith to emphasize the superiority of hidden prayer over prayer in public, and did not have the same interpretation as Kohlberg. Ḥājī Nūrī also included this hadith in a section of Mustadrak al-Wasā’il related to the desirability of secret prayer (cf. Nūrī, 1987 AD/ 1408 AH: 1, 119).

B) Another issue with Kohlberg's assertion is the exclusive attribution of Taqīyya to the Imami Shia, whereas prominent scholars of Sunni Islam have also discussed Taqīyya in their narrations and works regarding interpretation, history, and jurisprudence. For example, Bukhārī (d. 256 AH) included a narration from Ḥasan al-Başrī in his Şaḥīḥ collection, asserting the legitimacy of Taqīyya and stating that it will remain valid until the Day of Judgment (Bukhārī, 1980 AD/ 1401 AH: 8, 55). Other Sunni scholars like Sarakhsī, a Hanafī jurist from the fifth century (Sarakhsī, (n.d.): 24, 45), as well as Ibn Abī Shaybah (Ibn Abī Shaybah, 1409: J, 47), Bayhaqī (Bayhaqī, (n.d.): 8, 209), Ibn Abī Shaybah (Ibn Abī Shaybah, 1988 AD/ 1409 AH: 47), Biyhaqī (Biyhaqī, (n.d.): 8,209) and Suyūṭī (Suyūṭī, (n.d.): 2, 16), have also acknowledged the permissibility of Taqīyya in Islam. Contemporary Sunni scholars, such as Ālūsī (Ālūsī, 1994 AD/ 1415 AH: 2, 217; 11, 207) and Muhammad Rashīd Riḍā, have also accepted

the practice of Taqīyya (Rashīd Riḍā, (n.d.): 3, 281). Moreover, a book has been published that records the names of 74 companions and Successors who expressed their belief in or used Taqīyya until the end of the third century (Thāmir Hāshim, 1995 AD/ 1374 AH: 99-178).

In the history of Islamic sects, only the "Muḥakkimah" have been identified as a group that never accepted Taqīyya (ShahrIstānī, (n.d.): 1, 125). On the other hand, Taqīyya has also been highly regarded among other Shia minorities, such as the Ismā'īlis (Daftary, 1995: 3, 85). Based on the previously mentioned evidence, Taqīyya is a fundamental Islamic principle, and it is not unique to the Imami Shia. However, the Imami Shia has used it more frequently due to the oppressive and challenging conditions they have experienced.

C) Regarding the argument that Taqīyya is a fundamental belief, it is essential to note that the vast majority of Imami scholars have only mentioned "Tawḥīd, Ma'ād, Nabuwwah, Imamah, and 'Adl" as the principles of the Shi'a religion. They have not addressed the issue of Taqīyya (Lāhījī, 1996 AD/ 1375 AH: 125; Istarābādī, 2003 AD/ 1382 AH: 1, 42 and 70). Even those who have considered additional principles of religion have not explicitly mentioned Taqīyya. For instance, the ninth-century Shi'a theologian, Dīyā' al-Dīn al-Jurjānī, considered the principles of Shi'a religion to be eight: "Tawḥīd, Nabuwwah, Imamah, 'Adl, Tawallī, Tabarrī, Amr bil-Ma'rūf (commanding right), Nahy 'anil Munkar (forbidding wrong)." (Jurjānī, 1996 AD/ 1375 AH: 237)

Therefore, if Taqīyya were considered one of the principles of religion, it would have been mentioned alongside the other principles,

which is not the case (For example, cf. Sayyid Murtaḍā, 2006 AD/ 1405 AH: 1, 165-166; Kāshif al-Ghiṭā', 1992 AD/ 1413 AH: The entire book). Furthermore, none of the theological and belief-oriented books that have discussed Taqīyya have mentioned it as a fundamental belief within the framework of Imami beliefs (For example, cf. Ibn Bābwayh, 1995 AD/ 1414 AH: 107-109).

It is possible that Kohlberg has taken hadiths such as "Innal Taqīyyata min Dīnī wa Dīni Ābā'ī wa lā Dīna liman lā Taqīyyata lahū," (Kulaynī, 1986 AD/ 1407 AH: 2, 224; Barqī, 1992 AD/ 1371 SH: 1, 255) and similar statements as a criterion and has written such a statement accordingly. However, these hadiths are issued from the perspective of permissibility (Subḥānī, 2002 AD/ 1381 SH: 2, 327), and by doing so, the high importance of Taqīyya is emphasized for the audience. This approach can also be seen in other hadiths. For example, the hadith "Lā Ṣalāta li Jāril Maṣjid Illā fil Maṣjid" (Ḥurr 'Āmilī, 1988 AD/ 1409 AH: 5, 194) is also issued from the perspective of permissibility and emphasizes the importance of performing prayer in the mosque.

Looking at the composition of the "Principles of Religion," it is important to note that it encompasses matters that, in general, constitute the realization of Islam (Istarābādī, 2003 AD/ 1382 AH: 1, 69), while Taqīyya does not have such a specific status. One must question 'How Taqīyya can be considered a principle of religion?' When, in addition to being obligatory, it is subject to the other five legal rulings of prohibition, dislike, desirability, and permissibility (Mufīd, 2011 AD/ 1413 AH (B): 118). If Taqīyya were indeed part of

the principles of religion, it should always have been obligatory by default. Additionally, discussions on Taqīyya are mostly presented in Islamic jurisprudence and hadith books as a subsidiary matter under the section of commanding right and forbidding wrong (Ḥurr ‘Āmilī, 1988 AD/ 1409 AH: 16, 203-255), or as a jurisprudential rule (Miqdād Sīwarī, 2004 AD/ 1403 AH: 268-272), and not as one of the principles of religion in theological books. Therefore, given that Taqīyya is subsidiary in nature, it cannot be viewed as one of the primary beliefs of the Shi'a religion. It is important to emphasize that this misconception has been raised by other scholars in the past, including Ibn Taymīyyah, who referred to Taqīyya as one of the principles of the Imamiyya faith, stating: "The Rāfiḍites have included hypocrisy in their principles of faith and have called it Taqīyya, and have attributed unsavory behaviors to the Imams of the Ahlul Bayt in this regard." (Ibn Taymīyyah, 2002 AD/ 1421 AH: 1, 159)

This misconception has also been pursued by Wahhabism in contemporary times and is reflected in their works (Qifārī, 1994 AD/ 1415 AH: 2, 817; for more detailed information about this misconception and its responses, cf. Subḥānī, 2002 AD/ 1381 SH: 2, 326-327).

3.4. The Claim of Difference between Shias in Believing and Practicing Taqīyyah

Kohlberg continues by making an extensive effort to portray the Shi'a as divided on the issue of Taqīyya by identifying two groups of pro- and anti-Taqīyya believers. He first refers to a spectrum of Shi'a who have believed in Taqīyya and utilized it in practice, citing evidence for

their position, including the following:

1) Some verses of the Quran, such as verse 28 of Surah Āl-e ‘Imrān and verse 106 of Surah al-Naḥl. Another verse that Kohlberg believes the Shi'a has used to prove Taqīyya is the verse "... Inna Akramakum ‘Indallāhi Atqākum ...," (al-Ḥujurāt: 13) in which the word "Atqākum" has been interpreted as a subsidiary meaning of Taqīyya and dissimulation, although its primary meaning is fear of Allah (Kohlberg, 1975: 396). Furthermore, in his second article, he has referred to the term "Kitmān" and especially to the verse "Wa Qāla Rajulun Mu'minun min Āli Fir'awna Yaktumu Īmānahū," (Ghāfir: 28) and linked it to Taqīyya, considering it as the basis for the Shi'a permission of Taqīyya (Kohlberg, 2020: 272).

2) Continuing, the existence of numerous narrations in the Imamiyya narration communities accepting this principle by the impeccable Imams is considered an unequivocal endorsement of the concept of Taqīyyah according to Kohlberg. Criticisms of this section include:

A) One of the significant errors in Kohlberg's work is deriving the word "Taqīyyah" from "Ittaqī," meaning "Fear of God," and considering the technical meaning of "Taqīyyah" as secondary to this root. The root of "Taqīyyah" is "Waqaya," that it's "Wāw" sound has been transformed into "Tā'." (Farāhīdī, 1989 AD/ 1414 AH: 5, 239) The root's meaning is "Protection" and "Preservation," (Ibn Manzūr, 1993 AD/ 1414 AH: 15, 401) which is evident in all of the words that include these three letters. The Quran mentions words derived from the roots, such as: "Fa Waqāhullāhu Sayyi'āti mā Makarū ..." (Ghāfir:

45) and "... Wa man Yūqa Shuḥḥa Nafsihī fa Ulā'ika Humul Muflihūn." (al-Ḥashr: 9, al-Taghābun: 16)

Therefore, regarding fear as the central meaning in the word "Taqīyyah" is entirely incorrect. The term "Protection" is the intrinsic meaning, not its equivalent meaning with fear (Muṭahharī, 1990 AD/ 1369 SH: 16), as central in the technical definition of Taqīyyah (Rāghib Iṣfahānī, 1991 AD/ 1412 AH: 881).

B) The phrase "Atqākum" in verse 13 of Surah al-Ḥujūrāt also means divine piety. Paying attention to the occasions of revelation (Qurṭubī, 1985 AD/ 1364 SH: 16, 340-341) and the interpretive hadiths of the verse (Ḥuwayzī, 1994 AD/ 1415 AH: 5, 96-100) indicates this fact. Therefore, mentioning Taqīyyah in narrations (Tūsī, 1993 AD/ 1414 AH: 661) is specific to the Ahlul Bayt, and not related to the literal meaning of the word, which may cause confusion among Shia Muslims (Gerami, 2004 AD/ 1383 SH: 46). So, some have considered this narration as the extension of the word's use in two meanings (Mazlumi, 1982 AD/ 1403 AH: 4, 159), and even in this case, there is no ambiguity in meaning.

C) Although verse 28 of Surah Ghāfir refers to the Taqīyyah of the believer from the family of Pharaoh, no such interpretation or recommendation has been reported from the impeccable Imams (AS) (cf. Baḥrānī, 1995 AD/ 1374 SH: under the verse). Moreover, the source cited by Kohlberg is Tafsir al-Jāmi' li Aḥkām al-Qurān by Muḥammad ibn Aḥmad Qurṭubī, which is a Sunni source. Even Qurṭubī did not attribute this view to Shia (cf. Qurṭubī, 1985 AD/ 1364 SH: 15, 306-309).

After listing the approaches of Taqīyyah supporters, Kohlberg also addresses opponents of this belief, either in general or in detail. Kohlberg considers the opposing views of Shia on Taqīyyah as being based on the principle that every individual expresses their beliefs openly and strives naturally towards their ideals, which is closely linked to the principle of Jihad in Islam. He believes that opponents of Taqīyyah justify the 25-year patience of Ali (AS) - which contradicts their view - by referring to the 13-year patience of the Prophet (PBUH) in Mecca, which is justified by finding suitable individuals for the struggle. Therefore, Amir al-Mu'minīn (AS) did not resort to Taqīyyah because of the absence of physical fighting conditions. Kohlberg further believes that Imam Ali (AS) used Taqīyyah in its broad sense, where he expressed his beliefs openly but avoided any action that could lead to unnecessary and ineffective bloodshed. However, Kohlberg opposes using this interpretation by this group of Shia as a reference.

In addition to the above reasons, Kohlberg also refers to two practical examples of opponents of Taqīyyah. One is the struggle of anti-Umayyad Shia, such as Ḥujr ibn 'Adī, 'Amr Khuza'ī, Miytham Tammār, and Rashīd Ḥijrī, who have been praised by Imamiyya thinkers for their brave fighting against powers and martyrdom in the battlefield of right against wrong. Kohlberg concludes from the praise and admiration of these individuals by Imamiyya scholars that fighting for the goals and ideals of Shia, even when the possibility of survival does not exist, can be an admirable and praiseworthy act.

pain for one's beliefs holds more virtue than abandoning it openly.

Kohlberg also refers to Salmān Fārsī's abstention from declaring his allegiance to the Prophet (PBUH) despite being harassed and oppressed by the Jews. He then quotes Salmān's words in which he claims that Allāh has given him the option of Taqīyyah and did not make it obligatory for him (al-Tafsīr attributed to Imām al-Askarī, 1988 AD/ 1409 SH: 70). Kohlberg then mentions a narration about Imam Bāqir (AS) not resorting to Taqīyyah while drinking alcohol, to anoint over socks, or temporary marriage in Ḥajj (Kulaynī, 1986 AD/ 1407 SH: 3, 32). He then explains the justification of some Imami scholars, stating, "This narration raises questions for Imami scholars who subscribe to Taqīyyah without exception. They answered that performing these actions, according to the jurisprudence of Shia, does not naturally entail any danger for Shia, either because the apparent form of these actions does not differ fundamentally from the way Sunnis perform them, or because these actions are prevalent in Sunni schools as well." (Kohlberg, 1975: 399)

Kohlberg further presents his analysis of this narration as follows: "Since to some extent, the distinction between Shia and Sunni sects is emphasized in Shia culture, Taqīyyah in these three cases - where 'Umar is accused of innovating in the last two cases and the Ḥanafī sect allows the consumption of alcohol - has been strongly disapproved by Shia Imams." (Kohlberg, 1975: 399-400) Finally, the author, by placing Salmān's narration next to his analysis of the above narration, presents his third documented argument in this way: "Just as Salmān did not resort to Taqīyyah regarding his essential beliefs,

believers should not conceal acts of worship that are the basis and distinguishing feature of true faith." (Kohlberg, 1975: 400)

This section of the article is subject to criticism in several aspects:

A) Firstly, relying on the way of anti-government fighters such as Ḥujr bin ‘Adī to demonstrate an opposing approach to Taqīyyah is somewhat one-sided and neglects to consider all aspects of this issue. One must be attentive to the general rule that one of the criteria for the obligation or non-obligation of adhering to Taqīyyah in Imamiyya thought is "Preserving the Religion." (Mufīd, 1992 AD/ 1413 SH, (B): 118) Therefore, all historical evidence and narrative reports should be analyzed based on this principle. If there is a more significant benefit, such as not stopping the survival of religion on Taqīyyah, one has the choice to resort to Taqīyyah to save their life, or to risk their life and choose martyrdom in the way of God (Kulaynī, 1986 AD/ 1407 SH: 2, 219). Accordingly, in analyzing the way of fighters such as Ḥujr ibn ‘Adī, not only will there be no conflict in implementing the principle of Taqīyyah, but this matter can be easily reconciled with other foundations existing in Imamiyya thought. As some Imami scholars have considered the struggles and battles of these individuals obligatory, and Taqīyyah in those conditions as examples of sanctity (Kāshif al-Ghiṭā’, 1992 AD/ 1413 SH: 156). Therefore, it seems that any suspicion of contradiction between their actions and the principle of Taqīyyah is a basic misconception.

B) The narration of Salmān that the author used to prove their desired point is only cited in the Tafsīr attributed to Imam Ḥasan ‘Askarī (AS) among the Imami narrative collections. Regardless of the

singleness of the transmission and Sanad being Mursal, its implication is questionable. In this hadith, Taqīyyah is only mentioned as permission, and its discussion and analysis does not conflict with the principle of obliging Taqīyyah, as the author discussed earlier.

C) The hadith that forbids Taqīyyah in issues related to alcohol consumption, anointing over socks, and temporary marriage in Ḥajj does not relate to sectarian differences and the efforts of Shia Imams to emphasize them. Instead, its justification is based on other reasons, which have been referred to by great Shia scholars. The first person to analyze this narration was actually the narrator of the hadith himself. After quoting the narration with the phrase "I do not practice Taqīyyah," Zurārah has referred to the exclusive implementation of this command to the Imam (AS) (Kulaynī, 1986 AD/ 1407 AH: 3, 32). In other words, not resorting to Taqīyyah in these three actions has been considered exclusive to the Imams (AS). Shaykh Ṭūsī, as one possibility, believes that the Imam's hadith is exclusive to situations where there is no harm to Shia or where the difficulty in performing the action is very minimal (Ṭūsī, 1984 AD/ 1363 AH: 1, 77). Shahid Awwal, in his analysis, considers non-practice of Taqīyyah in these cases to be related to the significant similarity with most Muslims who consider drinking alcohol to be haram, and see no problem with anointing over socks and temporary marriage in Ḥajj, while some even see anointing over shoes as preferable; even some of them think anointing on the feet is better (Āmilī, 1998 AD/ 1419 AH: 2, 160). Therefore, the necessity of Taqīyyah is withdrawn in these three commandments. Allamah Majlisī considers the physical harm of

drinking wine, the ability to conceal one's intention in temporary marriage during Hajj, and the minor differences in its acts compared to other types of Hajj as possibilities exempt from Taqīyyah (Majlisī, 1983 AD/ 1404 AH: 9, 167). Therefore, this narration cannot be a basis for the idea of not practicing Taqīyyah.

Regarding Kohlberg's accusation of Shia Imams of exaggerating differences and sectarian distinctions without examining similar narrations, it should be noted that firstly, there are authoritative and general narrations that can interpret and limit this hadith to particular conditions. From this collection we can refer to narrations such as "Taqīyyah is necessary in every necessary matter" (Kulaynī, 1986 AD/ 1407 AH: 2, 220) and "Allāh has allowed Taqīyyah in all matters that a human may be compelled to." (Barqī, 1992 AD/ 1371 SH: 1, 259)

There are also narrations regarding anointing over socks that are allowed in cases such as snowfall and the presence of an enemy (Ṭūsī, 1364: 1, 362) which contradicts Kohlberg's analysis of exaggerating differences. For this reason, jurists have never felt a contradiction between these narrations, and thus they have opened a section in their jurisprudential books titled "The permission of anointing over socks in cases of necessity and Taqīyyah." (Ibn Ḥasan Ḥillī, 1986 AD/ 1407 AH: 1, 154; Ibn Yūsuf Ḥillī, 1992 AD/ 1413 AH: 1, 303)

Following the analysis presented by the author of the article regarding the respect for Taqīyyah in these three acts as "Distinguishing Factors between Shias and Sunnis," raise the question that 'Why this respect has only been assigned to these three areas while there is other challenging jurisprudential issues that could create

greater degrees of distinction, such as the prayers Qunūt, temporary marriage of women, the method of washing one's hands in Wuḍū, and so forth?’

D) The analysis and conclusion that Kohlberg presents at the end of this section, namely the general permission of Taqīyyah in matters of belief versus its respect in the distinguishing features of Shias from Sunnis, is only based on the author's personal taste and is not supported by any conclusive evidence. It should be noted that Taqīyyah of the type of hiding the principles and branches of religion in necessary situations is for a more critical purpose, such as hiding and protecting one's life and property. If drinking wine, anointing over socks, and temporary marriage during Hajj cause a distinction between Shias and Sunnis and are known to cause harm and suffering, then ‘How can they be expected to observe Taqīyyah in other religious practices?!’

3.5. Confusion of Concealing Secrets with Taqīyyah

Kohlberg believes that one of the effects of Taqīyyah on Shia hadith is the necessity of hiding specific narrations from aliens and even from some fellow believers. He refers to the necessity of concealing truths in the face of external enemies and highlights the concealment of Salmān's faith in Abūdhār (or Miqdād) as an example of internal Taqīyyah (Kohlberg, 1975: 398). Other Orientalists have also repeated this mistake and considered the concealment of secrets as Taqīyyah (Lalani, 2003: 88-89). In his second article, Kohlberg extensively discusses this issue and analyzes it based on the hierarchy of knowledge and expertise, with the Imam at the top of the hierarchy

and weak believers at the lowest level. In this perspective, every believer should hide topics such as the esoteric meaning of Quranic verses, the specific sayings of the Imam, or specific religious duties from other believers who do not have the same level of understanding, as the recipient of the information may not be able to tolerate its understanding, may misunderstand it, or even reject it. Therefore, the reason for concealing secrets from Abūdhār and Miqdād was that they were at a lower level of the hierarchy of knowledge, and the risk of others in the community being exposed to wrongly understood secrets of Salman (Kohlberg, 2020: 291).

It should be noted that according to the common definition of Taqīyyah in the Imamiyya, it is necessary to confront opponents (Mufīd, 1992 AD/ 1413 AH, (A): 137). Therefore, the concealment of faith by Salmān cannot be considered an example of Taqīyyah, as it is a necessity that is manifested in the face of external enemies, unbelievers or Sunnis. Therefore, the narration "If Abūdhār knew what was in Salman's heart, he would kill him" (Kulaynī, 1986 AD/ 1407 AH: 1, 401) considers as a category of hadith entitle "Hiding Faith" not Taqīyyah. Its inclusion in the section on the "Difficulty in understanding the Ahl al-Bayt Hadiths/ Anna Ḥadīthahum Ṣa‘bun Mustāṣ‘ab" also indicates this (ibid, Majlisī, 1984 AD/ 1403 AH: 2, 190). However, if our definition of Taqīyyah is general enough to include concealing information from friends, there is no problem.

On the other hand, it should be noted that conveying concepts and teachings according to the level of understanding of the audience is a fundamental educational principle that is practiced everywhere and at

all times. In the case of religious teachings, this principle is doubly important. The Prophet Muhammad (PBUH) introduced this principle in a hadith: "We prophets are commanded to speak to people according to their understanding and comprehension." (Kulaynī, 1986 AD/ 1407 AH: 1, 23)

This principle is also observed in the words and practices of other Imams (AS). In a speech to Kumayl, Imam Ali (AS) said: "I have accumulated a wealth of knowledge here, pointing to his chest. I wish I had found someone who could learn it. I find intelligent people, but they are not trustworthy, they have put religion as a means to achieve worldly gain. Or a group that submits to the bearers of the truth but does not have the necessary depth of insight in recognizing the truth." (Sayyid Raḍī, 1993 AD/ 1414 AH, Wisdom 147)

Similarly, in this instruction, Imam Reza (AS) asks the narrator to convey this message to one of his companions: Tell him to refrain from talking about monotheism or anything else and to speak to people in a way that they understand. He should refrain from talking about things that people deny or do not know about. When they ask you about monotheism, say what God Himself said: "Qul Huwallāhu Aḥad Allāhuṣṣamad lam Yalid wa lam Yūlad wa lam Yakun Lahū Kufuwan Aḥad."

And when they ask you about the qualities and how of God, say what God Himself said: "Laysa Kamithlihī Shay'un." Speak to people about what they know and understand." (Ibn Babwayh, 2019 AD/ 1398 SH: 95) As it can be seen, the observance of the principle of "Consideration for the capacity and understanding of the audience" is

a fundamental and general educational principle in the teachings and practices of the Imams (AS) and has no relation to the issue of Taqīyyah.

In this regard, it should be noted that some of the quotations from the narrative which Kohlberg relies on mention Taqīyyah: "Dhukirat al-Taqīyyatu Yawman 'Inda 'Alī Ibn al-Ḥusayn (AS) faqāla: Wallāhi law 'Alima Abūdhār ..." (Şaffār, 1983 AD/ 1404 AH: 1, 25) Although the apparent meaning of this hadith may confirm Kohlberg's statement, it is possible that this hadith was issued based on the principle of priority. It is possible that Imam Sajjād (AS) mentioned Taqīyyah as an important practice in confronting opponents and, to demonstrate its importance, brought up the issue of Salmān's hiding of his faith from Abūdhār. In other words, when Salmān hid some secrets from Abūdhār, who was not able to tolerate them, Shias were obliged to follow the first way and hide their beliefs and practices from their enemies.

3.6. Failure to Mention All the Solutions to Overcome the Conflict of Hadiths that Induce Taqīyyah

In his discussion of the effects of Taqīyyah on narrations, Kohlberg also refers to the emergence of conflicting and Muta'arīḍ narrations, and to determine the normal hadith from the narrations issued in the context of Taqīyyah, he refers to acting contrary to the narration of the Sunnis. He also refers to the debates between the Akhbārīs and the Uşūlīs, stating: "The Uşūlīs claim that the entire set of beliefs should be based on reason, not on a single hadith, by rejecting the possibility of distinguishing true narrations from narrations that induce Taqīyyah. On the other hand, Akhbārīs accept all Shia narrative collections as accepted sources of commandments, and in all cases, they do not see

the need to obtain the true intention of the impeccable Imam." (Kohlberg, 1975: 398)

In this section, it is worthy to note that although relying on the narration opponent to Sunnis to resolve Muta'arīḍ narrations has been issued by the Imams (AS), not mentioning other solutions is a big mistake. The fact is that this method of resolving Muta'arīḍ narrations is not the only solution, and from the very emergence of this phenomenon, measures have been taken by the impeccable Imams (AS) and scholars of the religion to minimize the losses caused by Muta'arīḍ narrations. These measures include consulting experts in the religion (e.g. Ṭūsī, 1985 AD/ 1364 SH: 3, 27), relying on more fair and knowledgeable narrators (Ḥurr 'Āmilī, 1988 AD/ 1409 AH: 27, 106), acting upon a more famous narration (Fiqh al-Riḍā, 1985 AD/ 1406 AH: 52), and so on (for more information cf. Ma'aref, 1997 AD/ 1376 SH: 280-283). Therefore, relying on and acting upon the narration of Sunni to resolve Muta'arīḍ narrations was one of the solutions to this issue, and it was a criterion that was adhered to in the absence of any other guidance (cf. Kulaynī, 1986 AD/ 1407 AH: 1, 68).

The discussion between the Uṣūlīs and the Akhbārīs regarding Muta'arīḍ narrations first surfaced in a source quoted by Kohlberg. It is said that he brought up this debate based on the work of another Orientalist named "Falaturi," and did not mention any Shia sources, either Uṣūlī or Akhbārī, (Kohlberg, 1975: 398) thus casting doubt on his work's scientific credibility. However, the more vital issue lies in the substance of his discourse, as his analysis on both Uṣūlī and Akhbārī is inaccurate. Throughout Shia Uṣūlī history, there has never been a thinker who considered all matters of belief to be solely based on reason and

disregarded the role of single hadiths; furthermore, we know that some beliefs, such as the stages and characteristics of the Ma'ād, cannot be attained through reason alone and must be clarified by narrations. The more accurate statement is that Shia Uṣūlīs have always believed in the role and importance of single hadiths in forming the framework of beliefs, but alongside narrations, they have also emphasized reason and intellectual faculties and regarded them as essential.

Regarding the Akhbārīs and their belief that discovering the true intention of the impeccable Imams is not necessary, it must be said that although, by referring to Akhbārīs statements, Kohlberg's belief is correct, it becomes apparent upon closer examination that the prominent Akhbārī theorist, Muhammad Amīn Astarābādī (d. 1033 AH), also acknowledges the problems arising from the introduction of Taqīyya narrations to Shia communities (Astarābādī, 2005 AD/ 1426 AH: 315 and 390). However, upon further examination of his other opinions, it can be noted that he also acknowledges the problems caused by the entry of Taqīyya narrations into Shi'i collections (ibid: 168 and 572) and has advised ceasing the practice of using this category of narrations (ibid: 161 and 573).

It can even be said that the Akhbārīs, due to their acceptance of narrations, especially their lack of documentary critique of the Four Books, have resorted to Taqīyya as the strongest refuge when facing Muta'arīḍ narrations (Saffari, 2002 AD/ 1381 SH: 250). However, this does not mean that they have accepted everything that they have encountered. Upon exploring books such as al-Wāfī, Wasā'il al-Shī'a, Biḥār al-Anwār, Mir'āt al-'Uqūl, al-Ḥadā'iq al-Nāzira, and others,

whose authors had an Akhbārī inclination; one can observe the use of Taqīyya as a solution to Muta‘arīḍ narrations. Therefore, the crux of this debate is not a delusion and is not a reliable standpoint.

Conclusion

- 1) Taqīyya in Shia Imamiyya is one of the branches of jurisprudence that bears prescriptive and situational rulings. Therefore, Kohlberg's view that considers Taqīyya as one of the fundamental principles of Shia Imami religious thought is incorrect. Furthermore, the exclusive attribution of Taqīyya to Shia is not accurate either, as at least two Quranic verses allude to it and its principle has been accepted by many Shia minorities and various Sunni denominations. Many companions and successors also believed in Taqīyya or resorted to it in practice. Nevertheless, it is acknowledged that the Shia Imami have used Taqīyya more frequently due to living in precarious circumstances.
- 2) Contrary to the author's view, there is no general ruling on the permissibility of acting upon or abandoning Taqīyya in matters of belief or its sanctity in comparison to the distinguishing features of Shia Imami relation to other Sunni denominations in practices such as anointing over the socks or drinking non-alcoholic wine. This view is not only held by a minority of the Shia Imami believers, but it also contradicts the apparent meaning of Quranic verses, explicit narrations, and historical facts. The stronger reason for the legislation of Taqīyya is to conceal beliefs and religion to preserve a greater interest. Therefore, in matters of worship, inner disagreement may also become apparent and life or property may be endangered.

The permissibility of acting upon Taqīyya in matters of belief is subject to the temporal and spatial conditions in which the obligated person lives, and its ruling is not generally permissible or prohibited.

3) Contrary to what Kohlberg proposes, the differences in the performance of Shia and the diversity of fatwas and writings of Imamiyya scholars on the topic of Taqīyya throughout different centuries are not due to their different approaches to the acceptance or rejection of Taqīyya. Rather, prescriptive rulings presented by jurists or different practices among Shia revolve around temporal and spatial conditions and the survival of the religion and its believers. Therefore, if an important interest, such as the survival of the religion, is at stake, an individual is free to choose between adhering to Taqīyya and preserving their own life or abandoning it and choosing martyrdom for the sake of God.

4) Contrary to Kohlberg's view, the Akhbārīs School has acknowledged the problems arising from the introduction of Taqīyya narrations to Shia communities and has issued a ruling to stop acting upon this type of narration in certain cases instead of blindly following every narration that induce Taqīyya.

5) Another criticism of Kohlberg is his sole emphasis on taking the viewpoint of those who oppose Taqīyya in dealing with Taqīyya narrations, while there are other solutions such as consulting experts in Islamic jurisprudence, obtaining narrations from more just and knowledgeable narrators, acting upon more well-known narrations, and so on, which the author has not mentioned.

6) Mixing the concealment of secrets even from fellow believers with Taqīyya is another mistake made by Kohlberg. In the definition of

the term Taqīyya, it refers to concealing the truth from someone other than oneself or expressing something contrary to it for a greater interest that is more important than expressing the truth. Therefore, Taqīyya is distinct from concealing confidential matters and religious secrets even from fellow believers, which is a separate matter and not a part of the religious injunctions.

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Semantics of "Ḥadīthunā"

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(Received: July 2023, Accepted: November 2023)

DOI: 10.22034/HSR.2023.13597

Abstract

The phrase "Ḥadīthunā" appears in several categories of well-known hadiths, including the difficult and complex traditions. The texts and Isnad of these hadiths are generally reliable, and there is no serious doubt about attributing them to the impeccable Imams (AS). What is questionable, however, is the meaning of this phrase and the intended message of the Ahl al-Bayt (AS). In this article, an attempt has been made to first identify the juristic conceptualization of the apparent and initial meaning of "Ḥadīthunā" based on the process outlined in the book "Ḥadīth Understandin Method." Then, internal and external indicators, especially within the hadith tradition, have been examined. Based on this endeavor, we have concluded that "Ḥadīthunā" refers to the exalted status of the Ahl al-Bayt (AS) and their unparalleled virtues and perfections. This conclusion contradicts a few traditions in which "Ḥadīthunā" are translated as the sublime and scientific content of their words. However, this initial conflict is resolvable. The proposed solution is to consider the lofty sciences and knowledge found in their words as part of their existential virtues.

Keywords: Semantics of "Ḥadīthunā," Ahl al-Bayt's Command, Hadith of Ahl al-Bayt (AS).

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Introduction

Numerous traditions have conveyed commandments using the phrase "Ḥadīthunā." The sources of these narrations include books such as "Mahāsin Barqī," "Baṣā'ir al-Darajāt," "Kāfī," and some of Shaykh Ṣadūq's works, which are considered ancient and reliable sources of hadith (cf. Ṣaffār Qumī, 1983 AD/1404 AH: 40, chapter 11; Kulaynī, 1986 AD/1407 AH: 1, 401). The frequency of these traditions and the credibility of their sanad reassure us of their general issuance, rather than needing to discuss each one individually.

The question arises as to the meaning of "Ḥadīth" in the compound phrase "Ḥadīthunā" in the composite traditions. 'Why do the Imams (AS) consider it difficult and complexity, and why have they refrained from disclosing and disseminating it?' 'Is the intended meaning of "Ḥadīthunā" the words of the Ahl al-Bayt and the idiomatic meaning of hadith?' If so, many of the traditions of the Ahl al-Bayt should be difficult and complexity to understand, which we do not observe. 'Is another meaning and concept intended?'

The basis for answering this question is the same method of Ijtihadi understanding the words (cf. Masoudi, 2020 AD/1399 SH: Lessons 9-13) and a part of the eight-step process of understanding hadith (ibid: Part three: The process of understanding hadith). In the meantime, we cannot ignore the semantics of the other elements placed alongside the phrase "Ḥadīthunā."

1. Background

74 Some hadith scholars and commentators have directly or indirectly

addressed this issue. Among them are Fayḍ Kāshānī, the great hadith scholar and author of "al-Wāfi," Allamah Muḥammad Taqī Majlisī and his illustrious son, Muḥammad Bāqir Majlisī. He has addressed this issue in his own commentaries, scattered and from different perspectives and expressed his view. Among contemporaries, the renowned philosopher and commentator, Allamah Ṭabāṭabā'ī, has addressed this issue in his treatise "al-Wilāyah," and Ayatollah Jawadi Amoli has addressed it in his commentary on the same treatise (Ṭabāṭabā'ī, 2011 AD/1390 SH: 128). Additionally, Ayatollah Āṣif Muḥsinī has addressed the semantics of these hadiths and sometimes criticized them in the second volume of his book "Mashra'ah Bihār al-Anwār." The closest article to the present writing can be attributed to Dr. Mohsen Khoshfar in the eighth issue of the Hadith Andisheh journal. The title of this article is different, but it has suitable content in common with the subject of this writing.¹

The point to be noted is that the narrations containing the phrase "Ḥadīthunā" fall into several categories. In one category, the disclosure and dissemination of "Ḥadīthunā" have been considered as false and leading to worldly humiliation and entry into hell.² In another category, they refer to the difficulty (Ṣa'b) and complexity

1. His article was published under the name "Semantics of Ṣa'b and Mustāṣ'ab Hadiths."
2. Like narration of Mu'allā b. Khunays: Qāla Abū 'Abdillāh: Yā Mu'allā Uktum Amranā wa lā Tudi'hu fainnahū man Katama Amranā wa lam Yudi'hu A'azzahullāhu fiddunyā wa Ja'alahū Nūran bayna 'Aynayhi fil Ākhirati Yaqūduhū ilal Jannati. Yā Mu'allā man Adhā'a Ḥadīthanā wa Amranā wa lam Yaktumhā Adhahullāhu bihī fiddunyā wa Naza'annūra min bayni 'Aynayhi fil Ākhirati wa Ja'alahū Zulmatan Taqūduhū ilannāri (Maḥāsin Barqī: 1, 255, H. 286).

(Mustaṣ'ab) of "Ḥadīthunā" in a way that not everyone can bear it.¹ This second category, known for its difficult and complex traditions, is so abundant that their number alone exceeds the total of other categories. Based on this, the understanding of the phrase "Ḥadīthunā" is largely dependent on the understanding of its difficulty and complexity. Therefore, first, we will explore this meaning.

2. The Semantics of Difficulty (Ṣu'ūbat)

In Arabic, "Ṣa'b" is said to be a rebellious animal that cannot be ridden (Farāhīdī, 1988 AD/1409 AH: 1, 311; Jawharī, 1986 AD/1407 AH: 1, 163; Ibn Fāris, 1984 AD/1404 AD: 3, 286; Zamakhsharī, 1979: 529). "Mustaṣ'ab" is used in a similar sense to this concept (Rāzī, 1986: 192; Ibn Athīr, 1988 AD/1367 SH: 2, 243 and 4, 38; Ibn Manzūr, 1993 AD/1414 AH: 1, 504 and 523). This concept is also mentioned in some narrations related to this subject. The narration attributed to Imam Bāqir (AS) is as follows: "Ammal Ṣa'bu fahuwalladhī lam Yurkab ba'du wa ammāl Mustaṣ'abu fahuwalladhī Yahrabu minhu idhā Ra'ā," "Ṣa'b" to mean an animal in which no one is traveling, and "Mustaṣ'ab" to mean an animal with a raised chassis that reveals its undercarriage, as it causes someone to perceive it (Ṣaffār Qumī, 1983 AD/1404 AH: 44, 16). This interpretation does not differ much from the original and literal meaning. Therefore, the subject of discussion is the practical meaning and ultimate purpose of the Imams from this category of narrations.

1. Like this narration of Imam Ṣādiq (AS): Inna Ḥadīthanā Ṣa'bun Mustaṣ'abun lā Yaḥtamilahū illā Ṣudūrun Munīratun aw Qulūbun Salīmatun aw Akhlāqun Ḥasanah (al-Kāfi: 1, 403, H. 1).

3. The Difficulty of "Ḥadīthunā"

The Difficulty of "Ḥadīthunā" refers to the collection of the opinions of scholars who have referred to these traditions, considering two possible meanings. One possibility is the scientific difficulty and complexity of the "Ḥadīth." The other possibility is the difficulty in accepting and tolerating "Ḥadīthunā," referring to the virtues of the Ahl al-Bayt. Each of these two possibilities can be further divided into two subsidiary meanings. It is possible to consider the difficulty of understanding as referring to a part of the narrations and not all of them, and it is possible to consider the difficulty of understanding in all the narrations of the Ahl al-Bayt but in the inner and underlying layers. The proponents of the second possibility are also divided into two categories. Some consider it to refer to the greatness and exceptional virtue of the divine Vilayat of the Imams, and some consider it to be general and referring to all their virtues and excellences. We will examine these possible meanings and then present the accepted meaning.

3.1. Scientific Difficulty

Believers in the scientific difficulty consider the contents of the traditions of the Ahl al-Bayt to be beyond the general scientific horizon and consider this to make understanding difficult. They take the term "Ḥadīth" in the phrase "Ḥadīthunā" in their own technical sense and consider its addition to "Nā" or "Āli Muḥammad." Based on this interpretation, the phrase "Ḥadīthunā" becomes synonymous with the words uttered by the Ahl al-Bayt, and as a result, understanding

the words of the Ahl al-Bayt appears difficult and inaccessible. Allamah Muhammad Taqī Majlisī has sporadically referred to these traditions in his book "Rawḍatul Muttaqīn" and the way he uses these traditions shows his inclination towards this meaning (Majlisī, 1985 AD/1406 AH: 5, 463 and 464; 13, 224). The statement of Imam Ali (AS) addressing Ḥudhayfah ibn Yamān can be a good example of this meaning. We present a part of it here:

"Yā Ḥudhayfah, lā Tuḥaddithinnāsa bimā lā Ya‘rifūna fa Yatghaw wa Yakfurū inna minal ‘Imi Ṣa‘ban Shadīdan Maḥmiluhū law Ḥamalathul Jibālu ‘Ajazat ‘an Ḥamlihī inna ‘Imanā Ahl al-Bayti Sayunkaru wa Yubaṭṭalu wa Tuqattalu Ruwwātuhū wa Yusā’u ilā man Yatlūhu Baghyan wa Ḥasadan lima Faḍḍalallāhu bihī ‘Itratal Waṣīyyinnabī (Nu‘mānī, 2018 AD/1397 SH: 144, H. 3): O! Ḥudhayfah, do not tell people about what they do not know, lest they become rebellious and disbelieving. Indeed, some knowledge is extremely difficult to bear, so much so that if mountains were to bear it, they would fail to do so. Indeed, our knowledge, the knowledge of the Ahl al-Bayt, will be denied, invalidated, and its narrators will be killed, and those who recite it will be treated unjustly and enviously, due to what Allah has favored the progeny of the guardian and the guardian of the Prophet."

Investigation

The primary issue is that Arabic speakers do not use the word "Probability (Iḥtimāl)" to express the difficulty of understanding a problem. In Arabic, "Probability" means endurance and resilience. This meaning is supported

307; *Shantiṛnī*: 1, 157; *Ābī*, 2003 AD/1424 AH: 1, 191 and 4, 122) and has various valid applications.¹ The word "Acknowledgment," used in some narratives, also relates to belief, involving not only intellectual understanding but also heartfelt acceptance. In other words, one can understand a simple matter well but not accept it, or understand and believe a difficult matter despite its challenges.

The uses of "Probability" and "Acknowledgment" indicate that the difficulty referred to in all narrations is not necessarily scientific difficulty. It is worth mentioning that some contemporary scholars have interpreted the *Ṣa‘b* and *Mustaṣ‘ab* narrations as hidden scientific difficulties in the hadiths of the Ahl al-Bayt (Rahimi, 2011 AD/1390 SH: 1, 128). This means that the outward meaning of the narratives is understandable to everyone, but their inner meaning is only comprehensible to specific individuals.

Although this interpretation has inherent potential and evidentiary possibility, as the hadiths of the Ahl al-Bayt, like the Quran, have both an outward and an inner meaning, we have not found evidence to support this claim. Furthermore, it has been stated that the combination of the words "*Ṣa‘b*" and "Probability" is not used to indicate scientific difficulty. Therefore, the meaning of scientific difficulty in both forms lacks linguistic-cognitive support in all narratives.

1. Like Hadith: "*Iḥtimālul Jāhili Ṣadaqatun*." (*Bihār al-Anwār*: 54, 345) Some narration of first chapter of *Ghaybah Nu‘mānī* like the narration of Ibn A‘yun from Imam Ṣādiq (AS): *Inna Iḥtimāla Amrinā laysa Huwa al-Taṣdīqun bihī wal Qabūlu lahū faqat inna min Iḥtimāli Amrunā Satratun wa Ṣṭyānatihī ‘an Ghayri Ahlih* (*Ghaybah Nu‘mānī*: 41).

3.2. Existential Difficulty

The second meaning is to understand the Bāb hadiths in relation to the existential perfections and status of the Ahl al-Bayt in the eyes of God. In this case, the addition of "Ḥadīth" to its subject through "Fī" is a type of prepositional phrase, and the expression "Ḥadīthunā" or the "Ḥadīth of the Āli Muḥammad" means a narration about the Ahl al-Bayt, not a narration issued by them. Some of the expressions of Allamah Muhammad Bāqir Majlisī can be understood in this sense, i.e. as referring to the existential perfections of the Ahl al-Bayt. He has written under a narration quoted from Maʿānī al-Akḥbār (Majlisī, 1982 AD/1403 AH: 2, 187, H. 7): Laʿallal Murād al-Iqrār al-Tām alladhī Yakūnu ʿan Maʿrifatin Tāmmatin bi ʿUluwwi Qadrihim wa Gharāʿibi Shaʿnihim (Majlisī, 1982 AD/1403 AH: 2, 185): Perhaps the intention is to acknowledge the complete recognition of the exalted status of the Ahl al-Bayt and the wonder of their affairs. It is worth mentioning that he considers these narrations to encompass several Ṣaʿb and Mustasʿab subjects and has provided different explanations under the narratives (cf. Majlisī, 1982 AD/1403 AH: 2, 184, 192, and 194). In his commentary on al-Kāfī, he has written: "Wa Hādhihil Aḥādīth Aktharuhā fī Gharāʿibi Shuʿūnihim wa Nawādiri Aḥwālihim wa Muʿjizātihim wa Baʿdahā fī Ghawamiḍi ʿUlūmil Mabdaʾ wal Maʿād wa ʿAwīṣāu Masāʾilil Qaḍāʾi wal Qadari wa Amthālu Dhālika mimmā Tuʿjazu ʿan Idrākihā al-ʿUqūl (Majlisī, 1983 AD/1404 AH: 4, 313): Most of these narratives are about the wondrous status of the Ahl al-Bayt and their extraordinary states and miracles. Some narratives also discuss the difficult sciences of origin,

resurrection, and complex issues of fate and destiny, which the human intellect is incapable of grasping."

Allamah Ṭabāṭabā'ī also, in addition to his comments on Allamah Majlisī's statements¹ and in the treatise "al-Wilāyah," considers "Ḥadīthunā" as a reference to the status of the Ahl al-Bayt in the sight of God, which is accompanied by the intuitive perception of absolute monotheism and divine authority (Javadi Amoli, 2019 AD/1398 SH: 128: "Huwa Maqāmuhum min Allāh Subḥānahū ḥaythu lā Yaḥidduhū Ḥaddun wa Huwal Wilāyatul Muṭlaqah"). This meaning can be considered compatible with the use of the words "Ṣa'b" and "Probability." Internal and external evidence also supports this meaning. We can list them.

Internal textual evidence

In a narration from Kulaynī from Imam Ṣādiq, we read:

"Inna Ḥadīthanā Ṣa'bun Mustas'abun lā Yaḥtamilahū illā Ṣudūrun Munīratun aw Qulūbun Salīmatun aw Akhlāqun Ḥasanatun inna Allāha Akhadha min Shī'atinā al-Mīthāqa kamā Akhadha 'Alā Banī Ādama (Alastu bi Rabbikum) faman Wafā lanā Wafayillāha lahū bil Jannati wa man Abghaḍanā wa lam Yu'addi ilaynā Ḥaqqanā fa finnāri Khālidan Mukhalladan: Our hadiths are difficult and not everyone can

1. The first interpretation: "Bal al-Murād bil Iqrār Naylu mā 'indahum (AS) min Ḥaqqatiddīni wa Huwa Kamāluttawḥīd alladhī Huwal Wilāyati fainnahū Amrun Dhū Marātib wa lā Yanālul Kāmilati minhā illā man Dhakarūhu bal Yuḍharu min Ba'ḍil Akhbāri mā Huwa A'lā min Dhālika wa Aghlā wa li Sharḥi Dhālika Maqāmun Ākhar" (Bihār al-Anwār: 2, 185, footnote 1); the second interpretation: Wa Hādhal Khabar Huwalladhī Asharanā fil Ḥāshiyatil Maktūbati 'alal Khabaril Marqūm 8 inna lil Amrilladhī 'indahum Martabatun 'Alīyyan min Fahmi Hā'ulā'il Firaqi al-Thalāth wa Huwa Ḥaqqātu al-Tawḥīdil Khāṣṣati binnabīyyi wa Ālihī lā mā Dhakarāh (al-Majlisī) minal Umūril Gharībah." (Bihār al-Anwār: 2, 192, footnote 1).

bear it, except for the luminous chests, the sound hearts, or the good manners. God has made a covenant with our Shia [regarding our Wilāyah], just as He made a covenant with the children of Adam [regarding His lordship] and said, ‘Am I not your Lord?’ Based on this, whoever fulfills his covenant with us, God will fulfill his promise of Paradise that He has given to him, and whoever opposes us and does not fulfill our rights will be in eternal and everlasting fire.” (Kulaynī, 1986 AD/1407 AH: 1, 401, H. 3)

Based on the relationship between the main text and its explanation, it can be shown that the mentioned difficulty lies not in understanding but in fulfilling the covenant; the covenant of the Wilāyah of the Imams, which was taken from humans in the primordial covenant.¹ According to the narration, this requires clear hearts, sound hearts, and good morals, and I see that it is not about teaching and thinking.

In some narrations, the word "Amranā" (our command) is used instead of "Ḥadīthunā," and it is considered bearable only for these kinds of individuals. These narrations have established the condition of bearing the "Amrun Musta‘abun Ahl al-Bayt" as the establishment of faith in the heart.² This means that the Amrun Musta‘ab is

1. For interpretation of covenant to Wilāyah cf.: al-Wāfi: 3, 645; Mir’āt al-‘Uqūl: 4, 317; Baṣā’ir al-Darajāt, chapter Nādirun fī anna Amrahum Ṣa‘un Musta‘abun, H.2: Abān b. ‘Uthmān: Qāla Abū Ja‘far (AS): Inna Amranā Hādhā Mastūrun Muqni‘un bil Mīthāq min Hatkihī Adhillatullāh.

2. Different hadiths in the Baṣā’ir al-Darajāt are such: ‘An Abī Baṣīr ‘an Abī ‘Abdallāh (AS) Qāla: Inna Amranā Ṣa‘bun Musta‘abun lā Yahtamilahū illā man Kataballāhu fī Qalbihī al-Īmān (Baṣā’ir al-Darajāt: 47, H.2); we will show in the following of the article that the word Amranā and Ḥadīthunā are the same.

something that requires more faith to bear, not just teaching and learning, although part of faith requires knowledge and understanding.

Other evidence is the establishment of a contradict relationship between the achieving of the narration of the family of Muhammad and its denial. Please pay attention to these two narrations:

Rasūlullāh: Inna Ḥadītha Āli Muḥammadīn Ṣa‘bun Mustas‘abun lā Yu‘minu bihī illā Malakun Muqarrabun aw Nabīyyun Mursalun aw ‘Abdun Imtaḥanallāhu Qalbahū lil Īmāni famā Warada ‘Alaykum min Ḥadīthi Āli Muḥammad (PBUH) fa li Anta lahū Qulūbukum wa ‘Araftumūhu fa Aqbalūhu wa mā Ishma’azzat minhu Qulūbukum wa Ankartumūhu fa Ruddūhu ilallāhi wa ilā al-Rasūli wa ilā al-‘Alimi min Āli Muḥammadīn wa innamā al-Ḥālīku an Yuḥaddatha Aḥadukum bi shay’in minhu lā Yaḥtamiluhū fa Yaqūlu: Wallāhi mā kāna Hādhā wallāhi mā kāna Hādhā wal Inkāru Huwal Kufru (Kulaynī, 1986 AD/1407 AH: 1, 401, H. 1; Ḥillī, 2000 AD/1421 AH; Majlisī, 1982 AD/1403 AH: 25, 366): The Prophet of God said: "The narration of the family of Muhammad is difficult and complexity. No one brings faith in it to God except for the close angels, the sent prophets, or a believer whose heart has been tested for faith. Therefore, whenever something from the narration of the family of Muhammad reaches you, and your hearts soften towards it and you understand it, accept it. And if your hearts harden against it and you do not understand it, return it to God, the Prophet, and the knowledgeable family of Muhammad. It is destruction for someone to be told a narration that they cannot bear and say, I swear by God, this is not true, I swear by God, this is not true. Denial is disbelief."

Another narration is from Imam Baqir (AS) who said:

"Inna Ḥadīthanā Ṣa‘bun Mustas‘abun Ajradu Dhakwānun Wa‘run Sharīfun Karīmun fa idhā Sami‘tum minhu Shay’an wa Lānat laḥū Qulūbukum fa Iḥtamilūhu wa Iḥmadūllāha ‘alayhi wa in lam Taḥtamilūhu wa lam Tuṭṭiqūhu fa Ruddūhu ilal Imamil ‘Ālimi min Āli Muḥammadin fa innamā al-Shaqīyyul Hālikulladhī Yaqūlu: Wallāhi mā kāna Hādḥā. Thumma Qāla: Yā Jābiru innal Inkāra Huwal Kufru billāhil ‘Azīm (Ṣaffār Qumī, 1983 AD/1404 AH: 22, H. 9; cf. Kashshī, 1988 AD/1409 AH: 2, 439, H. 341): O! Jābir, our narration is difficult, complexity, straightforward, and requires sharpness of mind, without confusion, precious and valuable. So whenever you hear something from it that softens your heart accepts it and thanks God for it. And if you cannot bear it and do not accept it, return it to the knowledgeable Imam from the family of Prophet Muhammad, for it is the unfortunate one who is destroyed and says, I swear by God, this is not true. The Imam then said: O! Jābir, denial is disbelief and a betrayal of the great God."

It is clear that if bearing the difficult narration means understanding it, the opposite of that is not denial, but rather not understanding.

Problem and Answer

If someone says, "Denial sometimes means not knowing and not understanding," and the condemnation of the Imam is also related to this point, that in the state of not understanding, one should pause, not deny; we say: Both narrations have considered denial as leading to leaving the religion and disbelief. It is clear that denial in the sense of

not understanding some difficult-to-understand hadiths or some virtues cannot lead to such a severe commandment. The denial that leads to leaving the religion is the same as fabricating virtues and denying the status of Imamāt, which if done consciously and considering its divine origin, should return to necessary denial of religion and lead to leaving the religion.

External Textual Evident

There are other categories of narrations that contain the phrase "Amranā" (our command). These narrations have considered the command of the Ahl al-Bayt as Ṣaʿb and Mustafʿab instead of "Ḥadīthunā."¹ The authentic source of these narrations is Baṣāʾir al-Darajāt, which is the oldest and richest source of Ṣaʿb and Mustafʿab narrations. An interesting point is the similarity in the ruling issued regarding the "Ḥadīth" and "Amr" of the Ahl al-Bayt. Both have been considered Ṣaʿb and Mustafʿab, and bearing them and believing in them has been considered difficult for everyone except for three groups; these three groups have also been exempted with the same name in both categories of the mentioned narrations. The exempted groups are the messengers, the close angels, and the tested believers.

Additionally, in the narration of Jābir from Imam Bāqir, "Amr" has been compared to "Ḥadīth." The Imam (AS) first mentioned the difficulty of "Ḥadīthunā" and then demanded not to reject "Amranā."

1. It is interesting to note that these hadiths are placed in the book Baṣāʾir al-Darajāt, immediately after the eleventh chapter, i.e. the chapter on the difficulty of the Ahl al-Bayt hadith (Baṣāʾir al-Darajāt: 1, 26, chapter 12, chapter in Imams of the family of Muhammad, peace be upon him, their command is Ṣaʿb and Mustafʿab).

Yā Jābiru, Ḥadīṭunā Ṣa‘bun Mustaş‘abun Amradu Dhakwān Wa‘run Ajradun lā Yaḥṭamiluhu wallāhi illā Nabīyyun Mursalun aw Malakun Muqarrabun aw Mu‘minun Mumtaḥanun faidhā Warada ‘alayka yā Jābiru Shay’un min Amrinā Falāna lahū Qalbuka faḥmadillāha wa in Ankartahū faruddahū ilaynā Ahlal Bayti wa lā Taqul Kayfa Jā’a Hādhā? Wa Kayfa Kāna? Wa Kayfa Huwa? Fainna Hādhā wallāhi al-Shirku billāhil ‘Azīm (Kashshī, 1988 AD/1409 AH: 266, H.341): O! Jābir, our narration is difficult, complexity, straightforward, and uncompromising, manly [or valiant and passionate], and uncompromising. By God, no one can bear it except for the sent Prophet, the close angels, or the tested believer. So whenever, O! Jābir, something of our command comes to you and your heart softens towards it, thank God. And if you do not understand it, return it to us, the Ahl al-Bayt, and do not say: How has this happened? What was this? What is this? By God, this act is associating partners with the almighty God (Kashshī, 1988 AD/1409 AH: 2, 439, H. 341).

In the narration of Abū Ḥamzah Thumālī from Imam Bāqir (AS), this comparison is also seen.

Abū Ḥamzah Thumālī ‘an Abī Ja‘far Qāla: Inna Ḥadīthanā Ṣa‘bun Mustaş‘abun lā Yaḥṭamilahū illā Thalāṭhun: Nabīyyun Mursal aw Malakun Muqarrab aw ‘Abdun Mu‘minun Imtaḥanallāhu Qalbahū lil Īmān. Thumma Qāla yā Abā Ḥamzah allā Tarā annahū Ikhtāra li Amrinā minal Malā‘ikatil Muqarrabīn wa min al-Nabīyyīn al-Mursalīn wa min al-Mu‘minīn al-Mumtaḥinīn? (Ṣaffār Qumī, 1983 AD/1404 AH: 1, 25, H. 19): Abū Ḥamzah Thumālī: I heard Imam Bāqir

(AS) saying, "Our narration is difficult and complexity, and only three individuals can bear it: The sent Prophet, the close angels, or the tested believer in faith." Then he said, "O Abū Ḥamzah, do you not see that the Lord has chosen from among the close angels for our command, from among the prophets for our message, and from among the believers, the tested ones?"

It may be said that this narration is another abbreviated version, and in the detailed text, the phrase "Ḥadīthunā" is not present, and the beginning and end of the narration are only about "Amranā."

In response, it can be said that this abbreviation may indicate the understanding of the narrators and transmitters of the hadith as having the same meaning for "Amranā" and "Ḥadīthunā" in this category of narrations. We present the detailed text and leave the judgment to the readers:

Amrunā Ṣa‘bun Mustaṣ‘abun lā Yaḥtamiluhū illā Thalāthun: Malakun Muqarrabun aw Nabīyyun Mursalun aw ‘Abdun Imtaḥanallāhu Qalbahū lil Īmān. Thumma Qāla: Yā Abā Ḥamzata ‘a Lasta Ta‘lamu fil Malā’ikati Muqarrabīna wa ghayra Muqarrabīna wa fī al-Nabīyyīna Mursalīna wa ghayra Mursalīna wa fī al-Mu‘minīna Mumtaḥinīna wa ghayra Mumtaḥinīna? Qultu: Balā. Qāla: Alā Tarā ilā Ṣifati Amrinā? Innallāha Ikhtāra lahū minal Malā’ikati Muqarrabīna wa min al-Nabīyyīna Mursalīna wa minal Mu‘minīna Muntahinīn (Ṣaffār Qumī, 1983 AD/1404 AH: 1, 28, H. 9): Our command is difficult and complexity, and no one can bear it except a sent prophet, a close angel, or a servant whose heart God has tested with faith. O! Abū Ḥamzah, do you not know that there are angels,

both close and distant, and that some prophets are sent while others are not, and that believers are both tested and not tested? I said: Why not? He said: Do you not see the uniqueness of our command? God has chosen from among the angels, the close ones, from among the prophets, the sent ones, and from among the believers, the ones who have been tested.

Another narration also indicates the unity of "Ḥadīth" and "Amr." This narration has tied our issue to the uprising of Imam Mahdi (AJ). Its text, as narrated by Ṣaffār from Imam Bāqir (AS), is as follows:

"Ḥadīthunā Ṣa‘bun Mustaṣ‘abun lā Yaḥtamilahū illā Malakun Muqarrabun aw Nabīyyun Mursalun aw Mu‘minun Mumtaḥanun aw Madīnatun Ḥaṣīnatun faidhā Waqa‘a Amrunā wa Jā’a Mahdīyyunā kāna al-Rajulu min Shī‘atinā Ajrā min Laythin wa Amḍā min Sināni Yaṭa’ ‘Aduwanā bi Rijlayhi wa Yaḍribuhū bi Kaffayhi wa dhālika ‘inda Nuzūli Raḥmatillāhi wa Farajihī ‘alal Ibād (Ṣaffār Qumī, 1983 AD/1404 AH: 1, 24, H.17): Our hadīth is difficult and complexity, and no one can bear it except a close angel, a sent prophet, a tested believer, or a city with fortifications and defenses. And when the matter of uprising occurs and our Mahdi appears, each of our followers will be braver than a lion and stronger than a spear, they will defeat our enemies and strike them with their own hands; and this will happen at the time of the descent of divine mercy and the opening of affairs for the servants." (Ḥillī, 2000 AD/1421 AH: 116; Rāwandī, 1988 AD/1409 AH: 2, 840; Majlisī, 1982 AD/1403 AH: 52, 336, H. 70)

In addition to being extra textual evidence, this narration also has an internal criterion. To demonstrate this internal criterion, we focus

on the relationship between the beginning of the hadith and its end. If the purpose of receiving the hadith at the beginning is to understand its content, then why does the end of the hadith speak of physical strength and military power? If the main issue is the intellectual ability to understand, then why talk about defeating and striking the enemy?

Now, if we understand the purpose to be the acceptance of the guardianship and the recognition of the global leadership of the Ahl al-Bayt, it becomes clear that the power of the believers in the time of the reappearance causes the insolence and denials of the enemies to be set aside, and divine mercy will encompass the whole world and all the servants of God in the garment of relief and the guardianship of the Ahl al-Bayt.

4. Choosing a View

In an initial view, the relative abundance of the second category of hadiths and the greater number of criteria lead the researcher to choose the second opinion. That is, the understanding and acceptance of the virtues of the Ahl al-Bayt, whether in a general sense or some specific virtues such as Imamate and divine Wilāyah, both in terms of creation and legislation of the Imams.

However, a few scattered hadiths are related to the first opinion (such as the hadiths of Kulaynī, 1986 AD/1407 AH: 1, 401; Nu‘mānī, 2018 AD/1397 SH: 142, H. 3), meaning that "Ḥadīthunā" refers to the lofty knowledge and recognition of the Ahl al-Bayt, which is beyond the understanding and endurance of ordinary people.

Considering the existence of both categories of hadiths, it can be

understood that both meanings refer to the Ahl al-Bayt. These two meanings do not conflict with each other; because the unconventional teachings and knowledge of the Ahl al-Bayt can also be considered part of their existential perfections. In this case, the ultimate purpose of the issuance of these hadiths becomes the prevention of disclosure and transmission to those who either do not have the capacity to understand or cannot safeguard them. In this way, the internal harmony and coordination among all the hadiths can be observed.

Accordingly, some hadiths can be understood to refer to the same purpose.¹ The common theme of both hadiths is that the transmission

1. Like hadith of Kāfi: 1, 401, H. 4: Innamā Ma'nā Qawli al-Şādiq ay lā Yaḥtamilahū Malakun wa lā Nabīyyun wa lā Mu'minun innal Malaka lā Yaḥtamilahū ḥattā Yukhrijahū ilā Malakin ghayrihī wa al-Nabīyyu lā Yaḥtamilahū ḥattā Yukhrijahū ilā Nabīyyin ghayrihī wal Mu'minu lā Yaḥtamilahū ḥattā Yukhrijahū ilā Mu'minin ghayrih.

The meaning of the statement of Imam Şādiq that no angel, prophet, or believer is able to comprehend it fully signifies that no angel possesses the capacity to contain it within itself. Instead, it is passed on to another angel. Likewise, no prophet can fully grasp it within himself; rather, he transfers it to another prophet. And a believer cannot fully comprehend it either, but rather shares it with another believer. Ma'ānil Akhbār: 188, H. 3: Innamā Ma'nāhu: Annal Malaka lā Yaḥtamilahū fī Jawfihī ḥattā Yukhrijahū ilal Malaki Mithlihī wa laā Yaḥtamilahū Nabīyyun ḥattā Yukhrijahū ilā Nabīyyin Mithlih, wa lā Yaḥtamilahū Mu'minun ḥattā Yukhrijahū ilā Mu'minin Mithlihī innamā Ma'nāhu an lā Yaḥtamilahū fī Qalbihī min Halāwati mā Huwa fī Şadrihī ḥattā Yukhrijahū ilā ghayrih: The angel being does not bear it within itself, until it entrusts it to an angel similar to itself. The prophet does not bear it, until he passes it on to a prophet akin to himself. Similarly, a believer does not bear it, until they bestow it upon a believer resembling themselves. The essence of the narration is that the sweetness of what one discovers in their heart from our teachings, they do not hold onto it, but rather, they reserve it for another.

of these teachings and the disclosure of these virtues should only be for someone who is at the same level of knowledge and can convey the hadith. In other words, if someone has reached such knowledge and has endured the virtues and knowledge of the Ahl al-Bayt, they will not transmit these teachings to anyone other than a similar and equivalent individual. In other words, without interpreting the phrase "Lā Yaḥtamiluhū" as a prohibition in the Imam's statement, we can still derive the same meaning from it. That is, the prohibition of transmitting Ṣa'b and Thaḳīl speech to anyone other than an equal and counterpart. Yes, some experiential teachings can only be transferred from one Imam to another. This is considered part of the trust of Imamate in the Shia perspective.

It should be noted that a rare hadith about Khums also supports the previously mentioned meaning. Abū Ḥamzah Thumālī recites the verse of Khums to Imam Bāqir (AS) and the Imam says:

"Mā kāna lillāhi fahuwa li Rasūlihī wa mā kāna li Rasūlihī fahuwa lanā. Thumma Qāla: Laqad Yassarallāhu 'alal Mu'minīna annahū Razaqahum Khamsata Darāhima wa Ja'alū li Rabbihim Wāḥidan wa Akalū Arba'atan Ḥalālan, thumma Qāla: Hādhā min Ḥadīthinā Ṣa'bun Mustas'abun, lā Ya'malu bihī wa lā Yaṣbiru 'alayhi illā Mumtaḥanun Qalbuḥū lil Īmān: What is from God is for His Prophet, and what is from the Prophet of God is for us. Then he said: God has made it easy for the believers, that he gives them five dirhams as sustenance, and they give one dirham for their God and consume the remaining four dirhams. Then he said: This is from our difficult and complexity hadith, which should not be acted upon and adhered to by anyone

whose heart has not been tested with faith in performing and enduring it." (Şaffār Qumī, 1983 AD/1404 AH: 29, H. 5; Ḥillī, 2000 AD/1421 AH: 127; Majlisī, 1982 AD/1403 AH: 96, 191, H. 7)

The final phrase of the hadith: "Hādhā min Ḥadīthinā Şa‘bun Mustaş‘abun, lā Ya‘malu bihī wa lā Yaşbiru ‘alayhi," is another indication that the difficulty of the hadith of the Ahl al-Bayt is more related to acceptance and endurance of acting upon it, rather than understanding and comprehending it.

Conclusion

Based on what has been said, "Ḥadīthunā" refers to all the virtues and existential perfections of the Ahl al-Bayt, not just their words and sciences. The difficulty in these narrations arises from the difficulty of accepting such perfections in the Ahl al-Bayt. Some rare hadiths also express the difficulty of understanding and comprehending the teachings of the Ahl al-Bayt, presenting it as part of their scholarly perfection.

The primary purpose of these hadiths is likely to be the careful transmission and caution accompanying this category of hadiths. Where "Ḥadīthunā" becomes difficult and complexity, the narration should only be conveyed to those who have the capacity to tolerate and accept its meanings and act upon it.

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The Role of Transforming Meanings in Understanding Narrative Texts; a Case Study of Memorization (Ḥifẓ) and Forgetting (Nisyān)

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(Received: June 2023, Accepted: November 2023)

DOI: 10.22034/HSR.2023.13598

Abstract

In the Imamiyyah and Sunni narrative collections, there are hadiths regarding the themes of "Memorization" and "Forgetting" of the Quran. The former is encouraged while the latter is discouraged. The contemporary understanding of these two terms and their application in understanding these hadiths has led to the prevalence of a specific and recognized meaning for them. The problem with this meaning is the disregard for the intended and commonly understood meanings of them at the time of their issuance, as the meaning transformation is an occurrence that may be imposed on any word over time. The main objective of this research is to find the meaning of these two terms, especially in their application with the Holy Quran, in their original context. The present study, in a library-based manner, explores the lexical sources and uses of these two terms in the earliest religious texts, namely the Holy Quran and primary narrative collections. It also analyzes contextual indicators to

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ascertain the intended meaning of memorization and forgetting of the Holy Quran in the relevant narrations. The result indicated that "Memorization" means to keep and maintain, while "Forgetting" means to abandon and leave behind. These two terms have been used in narrative texts with more specific, mental and practical meanings, and sometimes more general meanings. Regarding their application to the Quran, contextual indicators reinforce the practical meaning for these terms.

Keywords: Memorization, Forgetting, Quran Memorization, Narrative Collections, Understanding Hadith, Meaning Transformation.

Introduction

Some of the narrations found in Imamiyyah and Sunni narrative collections are about the "Memorization" of the Holy Quran. These narrations encourage the audience to preserve the Quran, such as the narration where Imam Şādiq (AS) said: "Al-Ḥāfiẓu lil Qurāni al-‘Āmilu bihī ma‘a al-Safaratil Kirāmil Bararati." (Kulaynī, 1986 AD/1497 AH: 2, 603; Hindī, 2018 AD/1397 SH: 1, 518) The one who memorizes the Quran and acts upon it is accompanied by angels and are honorable and righteous messenger.

In another section of narrations related to the Holy Quran, there are narrations about "Forgetting" the Quran. For example, the Prophet (PBUH) said: "Alā wa man Ta‘allamal Qurāna Thumma Nasīyahū laqīyallāhu Yawmal Qiyyāmati Maqhlūlan Yusalliṭullāha ‘Azza wa Jalla ‘Alayhi bi Kulli Āyatin minhu Ḥayyatan Takūnu Qarīnatahū ilannāri Illā An Yaghfirallāha lahū (Ibn Bābawayh, 1992 AD/1413 AH: 4, 3): Be aware that whoever learns the Quran and then forgets it, on the Day of Judgment, they will meet Allah with tied hands, and for every forgotten verse, a thorny creature will be assigned to accompany

them to the fire of Hell, unless Allah forgives them."

The present study aims to answer the question about the meaning of "Memorization" and "Forgetting" of the Quran in these types of narrations. 'Does their meaning in these narrations correspond to the common contemporary meanings?' Meaning, 'Does "Memorization" mean to entrust to the mind and keep it in memory, and does "Forgetting" mean to forget and erase from memory?' or 'Is there another intended meaning?' a meaning that can be reached through a careful examination of using these terms in language, narrations, and other contextual indicators.

1. Background

No independent research has been conducted on the topic of "Memorization of the Quran," but there are four works that have indirectly touched upon aspects of it:

A) The first work is writing by Jafar Khandagh Abadi titled 'How We Can Preserve the Quran from Decay?' (Jāmi'a Ja'farīyah, 1921 AD/1300 SH: 13, 11) In this work, the author considers memorization as preventing destruction and distortion, and sees the efforts of the impeccable Imams (AS) as the only solution for preserving and safeguarding the Quran;

B) The second work is written by Ayatollah Abulḥasan Sha'rānī, titled "Memorization and Compilation of the Quran." (Ma'ārif Islami, 1966 AD/1345 SH: 2, 20) In this work, the author takes "Memorization" to mean safeguarding and protecting from destruction, and discusses the history of the compilation of the Quran;

C) The third work is writing by Muhammad Ihsanifar Langaroudi titled "Insufficiency of Narrations about the Prohibition of Forgetting after Memorizing the Quran." ('Ulūm Hadith, 2009 AD/1388 SH: 52, 39) In this work, "Memorization" is understood as entrusting to the mind, and the author questions the sanctity or condemnation that some have attributed to forgetting after memorization through presenting different perspectives and examining relevant narrations;

D) The last work is written by Hassan Hosseinzadeh Taher, titled "The Position of Quranic Memorization according to the Impeccable and Religious Authorities." (Peyvand, 2011 AD/1390 SH: 388, 12) In this work, the author takes "Memorization" to mean entrusting to the mind and attempts to encourage the readers to engage in this practice by referring to narrations about the memorization of the Quran.

Regarding the "Forgetting" of the Quran, there have been some related researches:

The thesis titled "Semantics of Forgetting in the Holy Quran" by Sara Salehi Taleghani, supervised by Zohre Akhavan Moghaddam. The author concludes in this research that forgetting, among other concepts used in the Holy Quran, is mentioned in 36 verses along with its derivatives. By considering the implicit meaning and emotional connotation of this term, it can be said that it is used in six verses to mean "Unintentional Forgetting," in 11 verses to mean "Forgetting Regarding the Negligence," and in 19 verses to mean "Abandonment."

The research paper titled "Forgetting the Quran after Memorization" (Rey Shahri, 2012 AD/1391 SH: 3, 199-201) examines and evaluates the opinions expressed in this category of narrations,

and concludes that we do not know if severe narrations in this regard, such as the narration from Ṣadūq, refer to common and prevalent forgetting. Instead, these narrations can be regarded as abandonment of the practical application and forgetting of the guiding teachings of the Quran due to neglect and disregard.

A) The article "Insufficiency of Narrations about the Prohibition of Forgetting after Memorizing the Quran" by Mohammad Ihsanifar Lanagroudi, which we discussed earlier, takes "Forgetting" to mean forgetting and considers this prohibition to be non-sanctioned due to its inconsistency with other religious texts.

B) The article "Investigation and Analysis of the Concept of Prophetic Narration: Man Ta'allamal Qur'āna Thumma Nasīyahū Laqīyallāhu Ajdham" by Hassan Zarnoosheh Farahani and Hamid Imandar (Hadith-Pajuhi, 2020 AD/1399 SH: 23, 241) takes "Nisyān" to mean forgetting and regards it as a type of metaphor or analogy due to its inconsistency with other religious data.

C) In the book "The Estrangement of the Holy Quran," by Majdī al-Hilālī (Hilālī, 2018 AD/1397 SH: 118), the author takes "Nisyān" to mean forgetting and does not refer to other meanings of the term.

2. Method

The present research, using a library-based and descriptive-analytical method, has attempted to explore the meaning of memorization and forgetting in the primary linguistic sources and the earliest religious texts, namely the Holy Quran and the narrative collection, in order to find answers to its own problem based on these findings.

3. General Findings

The general finding of this research is to reveal the meaning of memorization and forgetting in the primary authentic sources, which can greatly contribute to the understanding of narrations (Fiqh al-Hadith) in which these two words are used.

4. Discussion

To answer the question of this research, which is the meaning of "Memorization" and "Forgetting" in the hadiths that encourage the memorization of the Quran, it is necessary to first find the meaning of these two words in the lexicon and their Quranic and narrative applications, so that we can then discover the meaning of these two words in such narrations with the help of evidence. Therefore, this research requires the following information:

- The etymology of "Memorization;"
- The etymology of "Forgetting;"
- Evidence that can help us understanding the meaning of "Memorization" and "Forgetting" in the Quran.

4.1. The Etymology of "Memorization"

- Khalīl ibn Aḥmad Farāhīdī (100-175 AH) defines "Memorization" as the opposite of forgetting and means keeping and a little forgetfulness. He uses terms such as "al-Ḥafīz" (guardian), "al-Taḥaffuz" (great care to avoid error in speech or action), and "al-Muḥāfazah" (stability in prayer, knowledge, and the like) for this purpose: *Al-Ḥifzu Naqīdūl Nisyān wa huwa al-Ta‘āhud wa Qillatul Ghaflati* (Farāhīdī, 1988 AD/1409 AH: 3, 198).

- Ishāq ibn Marrār Shaybānī (d. 213 AH) writes in his book "al-Jīm" about memorization, quoting from Mudallajī: The phrase "Mā Aḥfaẓa Kitāba Hādhal Muṣḥafī" is used when there is no error in the writing and the script is free of errors (Shaybānī, (n.d.): 1, 34).
- Ismā‘īl ibn Ḥammād Jawharī (d. 393 AH) defines memorization as guarding and protecting in "al-Ṣiḥāḥ." He also lists uses for this term, such as "al-Ḥafazah," the angels who record human deeds, "al-Muḥāfazah," guarding, "al-Ḥafīz," meaning "al-Muḥāfīz," "Iḥtifāz" means keeping and taking care, and "al-Taḥaffuz," vigilance and a little carelessness. I preserved the book means I gradually memorized it (Jawharī, (n.d.): Root Ḥifz).
- Ibn Fāris (d. 393 AH) mentions only one primary meaning for this term, which is taking care of something. He also wrote about the reason for using the word "Ḥafīzah" to express the meaning of anger and rage: Because this state leads to the protection of something (Ibn Fāris, 1983 AD/1404 AH: Root Ḥifz).

By carefully examining the mentioned meanings and their example usages, we can identify a central meaning among them, which is the meaning of "care and preservation." There are two other elements alongside this meaning that, when changed, give rise to multiple practical meanings for this word. These two elements are the thing being protected (the object of protection), such as knowledge, and the harm that threatens the object of protection, such as forgetfulness.

The mentioned reports indicate that "Ḥifz" does not have multiple meanings, and its only meaning is the care and preservation of the

object of protection against harm or threat. Therefore, this care and preservation, based on the usages mentioned by lexicographers, can be either conceptual or practical, depending on the determining factors. Otherwise, we would have to accept a generalization in meaning.

4.1.1. The Usage of "Ḥifẓ" in the Sense of Mental Memorization

There are a lot of narrations in which the word "Ḥifẓ" means mental memorization; such as in this narration where Ishāq ibn ‘Ammār tells Imam Ṣādiq (AS):

"Ju'iltu Fidāka Innī Aḥfazul Qurāna ‘Alā Ḥahri Qalbī fa Aqra’ūhu ‘alā Ḥahri Qalbī Afḍalu aw Anzuru fil Muṣḥaf? Faqāla lī: Bal Aqra’ahū wa Anzur fil Muṣḥaf fahuwa Afzalu a mā ‘Alimta anna al-Nazara fil Muṣḥafī ‘Ibādatun: I offer my life for you! I have memorized the Quran in my heart. Is it better for me to recite it from memory or from the pages?" Ishāq says: "Imam told me: 'No! Recite it from the pages, for its virtue is greater. Do you not know that looking at the Quran is worship?" (Kulaynī, 1986 AD/1407 AH: 2, 605)

In this narration, the use of the word "Ḥifẓ" alongside "‘An Ḥahri Qalb" shifts the meaning of memorization towards mental memorization.

4.1.2. The Usage of "Ḥifẓ" in the Sense of Practical Preservation

A) In verse 89 of Surah al-Mā'idah, it is stated: "Wa Aḥfazū Aymānakum: Remain steadfast in your oaths." It is clear that the meaning of "Ḥifẓ" in this part of the verse refers to practical preservation, not mental.

B) In some verses, "Ḥifẓ" is attributed to external objects, such as in this part of the verse: "Wasi'a Kursīyuhu al-Samāwāti wal Arḍ wa lā Ya'uduhū Ḥifẓuhumā wa Huwal 'Alīyyul 'Azīm: His throne of power encompasses the heavens and the earth, and their preservation is not burdensome for Him. He is the exalted and great one." (al-Baqarah: 255) The variable element in this group of verses regarding "Ḥifẓ" is the thing to which "Ḥifẓ" is attributed and the action of "Ḥifẓ" performed on it. The things attributed to "Ḥifẓ" in these verses are:

- The heavens and the earth, as in: "Wasi'a Kursīyuhu al-Samāwāti wal Arḍi wa lā Ya'uduhū Ḥifẓuhumā" (al-Baqarah: 255);
- Actions, as in: "Inna 'alaykum la Ḥāfīẓīn" (al-Infīṭār: 10);
- Human life, as in: "Fa'arsil Ma'anā Akhānā Akhānā Naktal wa Innā lahu Laḥāfīẓūn" (Yūsuf: 63);
- The divine book, as in: "Innā Anzalnā al-Tawrāta fihā Hudan wa Nūrun Yaḥkumu bihā al-Nabīyyūna Alladhīna Aslamū lilladhīna Hādū wa al-Rabbānīyyuna wa al-Aḥbāra bimā Ustuhfīzū min Kitābillāh" (al-Mā'idah: 44);
- Jinns, as in: "Wa minal Shayāṭīna man Yaghūṣūna lahu wa Ya'malūna 'Amalan Dūna Dhālika wa Kunnā lahum Ḥāfīẓīn" (al-Anbīyā': 82);
- Pudendums, as in: "Wa Alladhīna hum li Furūjihim Ḥāfīẓūn" (al-Mu'minūn: 5);
- Lawḥ, as in: "Fī Lawḥin Maḥfūẓ" (al-Burūj: 22);
- Earthly treasures, as in: "Qāla Ij'alnī 'Alā Khazā'inil Arḍi Innī Ḥāfīḍun 'Alīm" (Yūsuf: 55).

The thing on which the action of "Ḥifẓ" is performed is understood

from the connected evidence in each case, corresponding to the nature of "Ḥifẓ." For example, when "Ḥifẓ" is attributed to Pudendum, it refers to the preservation and protection of one's sexual desires from anything that God has forbidden (Ṭabāṭabā'ī, 1996 AD/1417 AH: 16, 314). And when it is related to the divine book, it means safeguarding it from any distortion or alteration (ibid: 12, 101).

C) There is narrations in which "Ḥifẓ" is accompanied by a recommendation or instruction, and in these narrations, there are indications that the purpose of "Ḥifẓ" is to understand correctly and strive to act upon that recommendation or instruction. For example, there is a narration in which Imam Ṣādiq (AS) conveys the testament of the Prophet Muhammad (PBUH) to Imam Ali (AS): *Yā Alī Ulā'ika bi Waṣīyyihī faḥfazhā 'Annī... Innal Yaqīna an lā Tarḍā Aḥadan bi Sakhaṭillāhi... Yā 'Alīyyu Innaka lā Tazālu bi Khayrin mā Ḥafīzat Waṣīyyatī* (Barqī, 1992 AD/1371 SH: 1, 16).

O! Ali! I entrust you with a recommendation and ask you to take it from me and safeguard it. Without a doubt, it is certain that by angering God, you will not please anyone ... O! Ali! As long as you preserve my testament, you will continuously be in goodness.

Based on the concluding phrase of the narration that states, "*Innaka lā Tazālu bi Khayrin mā Ḥafīzat Waṣīyyatī*," it is understood that preservation here does not refer to mere remembrance, but rather to acting upon the content of the testament. For "Continuously being in goodness" can only be achieved by acting upon the instructions of the Prophet.

D) Narrations that speak about the preservation of a specific body part from a sin related to that part, such as the narration in which the Prophet (PBUH) said, "Najātul Mu'mini fī Ḥifẓi Lisānihī" (Kulaynī, 1986 AD/1407 AH: 2, 114). The salvation of a believer lies in their vigilance in guarding their tongue. To this category of narrations, we can also add narrations about the preservation of Pudendum (ibid: 33), the preservation of the stomach (Ibn Bābawayh, 1983 AD/1362 SH: 1, 25), and similar ones.

E) Narrations in which preservation is mentioned in the sense of observing rights, laws, and etiquette, such as the supplication of Imam Sajjād (AS) where he says: Allāhumma wa man Ra'ā hādhal Shahra Ḥaqqā Ri'āyatihī wa Ḥafiḍa Ḥurmatahū Ḥaqqā Ḥifẓihā... Awjabat Riḍāka lahū wa 'Aṭafat Raḥmataka 'alayhi (Ṣaḥīfa Sajjādīyyah: Pray 45).

O! Allah! Whoever observes the rights of this month and preserves its sanctity with dignity ... Your satisfaction is necessary for them, and Your mercy descends upon them.

Also, the narration of Ṣafwān, who said to Imam Ṣādiq (AS): "My family is with me, and I intend to perform Hajj. Is it permissible for me to tie my travel expenses in my waist belt?" The Imam replied: "Na'am Inna Abī Kāna Yaqūlu min Quwwatil Musāfiri Ḥifẓu Nafaqati (Barqī, 1992 AD/1371 SH: 2, 358; Ibn Bābawayh, 1992 AD/1413 AH: 2, 280): Indeed, my father used to say that one of the factors of a traveler's strength is to preserve his expenses."

4.1.3. The Usage of Memorization in the Meaning of Mujmal (Summary) or ‘Ām (General)

The intended meaning is the usage of "Ḥifẓ" in sources that does not specify either of the two mentioned meanings (mental and practical).

A) Narrations in which memorization are mentioned in contrast to forgetfulness, conveying only the opposite meaning, such as this narration:

Samā‘ah ibn Mihrān says: I was with Imam Ṣādiq (AS) when the discussion of intellect and ignorance came up. The Imam said: Fakāna mim mā A‘ṭā Allāhu al-‘Aqla minal Khamsati wal Sab‘īnal Junda... al-Ḥifẓu wa Ḍiddahū al-Nisyān (Barqī, 1992 AD/1371 SH: 1, 196; Kulaynī, 1986 AD/1407 AH: 1, 20).

One of the seventy-five divisions that God has bestowed upon intellect is memorization, which is contrasted with forgetfulness.

The problem with this type of narration regarding the meaning of memorization is the juxtaposition of the word with forgetfulness, as forgetfulness has two meanings: Mental forgetfulness and practical abandonment.

Forgetfulness: Aṣlānun Ṣaḥīḥānun Yadullu Aḥaduhumā ‘alā Ighfāli Shay’ wa al-Thānī ‘alā Tarki Shay’ (Ibn Fāris, 1983 AD/1404 AH: Root Nasīya).

This causes memorization in these narrations to encompass both meanings without leaning towards one meaning over the other.

B) Narrations that refer to all levels or types of vigilance and care, such as this narration where Imam Ṣādiq (AS) said: "Man Ḥafīza min

Aḥādīthinā Arba‘īna Ḥadīthan Ba‘athahullāha Yawmal Qīyāmati ‘Āliman Faqīhan (Kulaynī, 1986 AD/1407 AH: 1, 49): Whoever memorize forty traditions from our traditions, Allah will raise him as a knowledgeable jurist on the Day of Judgment."

After quoting narrations with similar content to this narration (Majlisī, 1982 AD/1403 AH: 2, 153) in the explanation section, Allamah Majlisī brings various statements regarding the meaning of memorization and then writes: Wal Ḥaqqu an lil Ḥifẓi Marātibun Yakhtalifu al-Thawāba bi Ḥasbihā: Fa Aḥadīhā Ḥifẓun Lafẓuhā Sawā’an Kāna fil Khāṭiri aw fī al-Dafātiri wa Taṣḥīhi Lafẓihā wa Istijāzatihā wa Ijāzatihā wa Riwayatihā wa Thānīhā Ḥifẓu Ma‘ānīhā wa al-Tafakkuri fī Daqā’iqihā wa Istinbāṭil Ḥukmi wal Ma‘ārifī minhā wa Thālithuhā Ḥifẓu bil ‘Amali bihā wal I’tinā’i bi Sha’nihā wal Itti‘āzi bi Mawdi‘ihā (ibid: 156-158).

The truth is that we can say that the memorization of hadiths has different levels, each with its own specific reward. One of these levels is the memorization of the exact wording of the hadith, whether it is in the mind or on paper. The second level is the memorization of the meanings of these narrations, pondering over their points, deriving commandments and teachings from them. The third level is the memorization of the narrations through acting upon them, paying attention to their position and accepting their guidance.

The same comprehensive meaning of "Ḥifẓ" can be seen in the explanation of Quran memorization pray by the Mullā Ṣāliḥ Māzandarānī. In his explanation on Kāfī, he writes about the phrase

"Wa an Tarzuqanī Ḥifẓal Quran" (Kulaynī, 1986 AD/1407 AH: 2, 576): "(Wa an Tarzuqanī Ḥifẓal Quran) min Ḍahril Qalbi aw al-A‘ammi minhu wa min Muḥāfazatih bil ‘Amali bi Aḥkāmihī wa Ḥusna Tilāwathihī wa al-Ta’dībī bi Ādābihī wal I’tibāri bi Amthālihī wa Qiṣāṣihī wal Tadbīri fihī wa fī Asrārihī." (Māzandarānī, 2003 AD/1382 SH, 10, 382)

"Ḥifẓ" in this context refers to entrusting it to the mind or encompassing acting upon its commandments, reciting it beautifully, observing its etiquette, accepting its parables and stories, and contemplating its verses and secrets.

4.1.4. Exploration of the Meaning of Ḥifẓ in the Hadiths about Quran Memorization

Since the subject of this research is to attain the meaning of "Ḥifẓ" in the narrations that praise and encourage it, we search for its meaning in narrations that have such characteristics to clarify in which sense "Ḥifẓ" is used in these narrations:

A) It is mentioned in a supplication for reciting the Quran:

"Allāhumma Faḥabbib Ilaynā Ḥusna Tilāwathihī wa Ḥifẓa Āyātihī (Kulaynī, 1986 AD/1407 AH: 2, 573): O! Allah! Make the beauty of its recitation and the memorization of its verses beloved to us!"

In another supplication, it is mentioned: "As'aluka ...an Tarzuqanī Ḥifẓal Qurān." (ibid: 567)

"I ask You to provide me with the memorization of the Quran as my sustenance!"

meaning of memorization in terms of it being mental or practical; therefore, its meaning is summary or general.

B) Imam Ṣādiq (AS) said: "Al-Ḥāfīẓ lil Qurāni al-‘Āmilu bihī ma‘a al-Safaratil kirāmi al-bararati." (ibid: 603)

"The preserver of the Quran, who acts upon it, is accompanied by the noble and righteous angels."

In this narration also, the meaning of memorization is Mujmal, and the description of "al-‘Āmilu bihī" sitting alongside "al-Ḥāfīẓu lil Qurān" cannot exclude it from Ijmāl. It is possible that this qualifier is an explanatory qualifier (Qayd Tawḍīḥī), in which case the meaning of memorization becomes practical memorization, and it is also possible that it is a precautionary qualifier (Qayd Iḥtidhārī), in which case the meaning of memorization becomes mental memorization.

C) Imam Ṣādiq (AS) said:

Innalladhī Yu‘ālijul Qurāna wa Yaḥfazuhū bi Mashaqqatin minhu wa Qillati Ḥifẓin lahū Ajrāni (ibid: 606).

"Whoever exerts effort towards the Quran¹ and preserves it despite his lack of memorization, he will have two rewards."

In this narration, there is also no indication to suggest a specific meaning of memorization in terms of it being mental or practical; therefore, the meaning of "Ḥifẓ" is Mujmal.

D) Ya‘qūb Aḥmar expressed to Imam Ṣādiq (AS):

"Inna ‘Alayya Daynan Kathīran wa qad Dakhalanī mā kānal Qurānu Yatafallatu minnī: I have a lot of debt, and my mind is so

1 . "al-Mu‘ālatatul Muzāwalah; engaging in a task and exerting effort towards it." (Fayḍ Kāshānī, 1985 AD/1406 AH: 9, 1712)

troubled that the Quran has slipped away from me."

The Imam replied to him: Al-Qurāna al-Qurāna innal Āyata minal Qurāni wal Sūrata latajī'u Yawmal Qīyāmati ḥattā Taṣ'ada Alfa Darajatin Ya'nī fil Jannati fataqūlu law Ḥafīẓtanī Labalaghtu bika hā hunā (ibid: 608).

Know the value of the Quran. Indeed, a verse of the Quran or a surah from it will come on the Day of Judgment and ascend a thousand degrees in Paradise. Then it will say: If you had preserved me, I would have brought you to this place.

In this narration, memorization cannot mean mental retention, as in Imam's response, it refers to ascending to high ranks in Paradise. Attaining these ranks is the reward for one's actions, as indicated by numerous verses in the religion. For example, the verse "Wa li Kullin Darajātun mimmā 'Amilū." (al-An'ām: 132) Ayatollah Ṭabāṭabā'ī, in his interpretation of this verse, considers the degrees to be related to actions and writes: "For each group of jinn and mankind, there are degrees based on their actions, and since actions vary, the difference in actions leads to differences in the degrees of the doers of those actions." (Ṭabāṭabā'ī, 1996 AD/1417 AH: 7, 356)

Furthermore, there are verses that emphasize following the divine prophets and consider it as the criterion for the superiority of humans, such as the verse: "Inna Awlannāsi bi Ibrāhīma lilladhīna Ittaba'ūhu wa hādha al-Nabīyyu wa Alladhīna Āmanū wa Allāhu Walīyyul Mu'minīn." (Āli 'Imrān: 63)

If it is said that the late Kulaynī has mentioned this narration in the chapter "Man Ḥafīẓal Qurāna Thumma Nasīyah," (Kulaynī, 1986

AD/1407 AH, 2, 607) and this context indicates that he understood "Hifz" to mean entrusting it to the mind or mental retention, we respond that he has also narrated other traditions in the same chapter which undoubtedly refer to practical memorization and, in contrast, abandoning the practical implementation of the Quran. For example, the first narration in this chapter¹ is accompanied by the phrase "Falaw Annaka Tamassakta bī wa Akhadhta bī" and the fourth narration² is accompanied by the phrase "lam Ta'mal bī wa Taraktanī" and the sixth narration³ is accompanied by the phrase "Ana Sūratun Kadhā wa

1. 'an Ya'qūb al-Aḥmar Qāla: Qultu li Abī 'Abdillāhi Ju'iltu Fidāka Innī Kuntu Qara'tal Qurāna Fafalata Minnī fad'ullāha 'Azza wa Jalla an Yu'allimanīhi Qāla faka'annahū Fazi'a lidhālika faqāla 'Allamakallāhu huwa wa Īyyānā Jamī'an Qāla wa Nahnu Nahwu min 'Ashratin Thumma Qāla al-Sūrata Takūnu ma'a al-Rajuli qad Qara'ahā Thumma Tarakahā fata'tīhi Yawmal Qīyāmati fī Aḥsani Šūratin wa Taslīmu 'alayhi fayaqūlu man Anti fataqūlu Ana Sūratu Kadhā wa Kadhā falaw Annaka Tamassakta bī wa Akhadhta bī li Anzaltaka hādhihī al-Darajata fa'alaykum bil Qurāni Thumma Qāla inna minannāsi man Yaqra' al-Qurāna li Yuqāla Fulānun Qāri' wa minhum man Yaqra' al-Qur'āna li Yaṭliba bihī al-Dunyā wa lā Khayra fī Dhālika wa minhum man Yaqra' al-Qur'āna li Yantafi'a bihī fī Šalātihi wa Laylati wa Nahārihi.
2. 'an Ibnī Abī Ya'fūr Qāla Samī'tu Abā 'Abdillāhi Yaqūlu Inna al-Rajula Idhā Kāna Ya'lamu al-Sūrata Thumma Nasīyahā aw Tarakahā wa Dakhala al-Jannata Ashrafat 'Alayhi min Fawqi fī Aḥsani Šūratin fataqūlu Ta'rifunī fayaqūlu lā fataqūlu Ana Sūratun Kadhā wa Kadhā lam Ta'mal bī wa Taraktanī amā wallāhi law 'Amilta bī Labalaghtu bika hādhihī al-Darajata wa Ashārat bi Yadihā ilā Fawqihā.
3. 'an Ya'qūbq al-Aḥmar Qāla: Qultu liabī 'Abdillāhi Ju'iltu Fidāka Innahū Ašābatnī Humūmun wa Ashyā'u lam Yabqā Shay'un minal Khayri Illā wa qad Tafallata minnī minhu Ṭā'ifatun ḥattā al-Qur'ānu laqad Tafallata minni Ṭā'ifatun minhu Qāla fafazi'a 'inda Dhālika hīnun Dhakartul Qur'āna Thumma Qāla inna al-Rajula layansīya al-Surata minal Qur'āni fata'tīhi Yawmal Qīyāmati ḥattā Tushrifā 'alayhi min Darajatin min Ba'ḍin al-Darajatin fataqūlu assalāmu 'alayka →

Kadhā Ḍayya‘tanī wa Taraktanī." Therefore, the presumed context is not effective, and in this narration, there is no explicit context to determine the meaning of "Ḥifẓ" in one of the mentioned senses.

The Prophet (PBUH) said: "'Adadu Darajal Jannati ‘Adadu Āyil Qur’āni fa’idhā Dakhala Ṣāhibul Qur’ānil Jannata Qīla lahū Iqra’ warqa Li Kulli Āyatin Darajatan falā Takūnu Fawqa Ḥafīẓil Qur’āni Darajatun." (Majlisī, 1982 AD/1403 AH: 89, 22)¹

The number of degrees in Paradise is equal to the number of verses in the Quran. So whenever one of the people of the Quran enters Paradise, they are told: Recite and ascend! For each verse, there is one degree. Therefore, there is no degree higher than the position of a memorizer of the Quran.

In this narration, there are no explicit indications for the interpretation of "Ḥifẓ" as memorization in a mental or practical sense, and its meaning is Mujmal in this context. It also seems that the

← fayaqūlu wa ‘alayki assalāmu man Anti fataqūlu Ana Sūratu Kadhā wa Kadhā Ḍayya‘tanī wa Taraktanī amā law Tamassakta bī Ballaghtu bika hādhihī al-Darajata Thumma Ashāra bi Iṣba‘ihī Thumma Qāla ‘alaykum bil Qur’āni fata‘lamūhu fa‘inna minannāsi man Yata‘allamul Qur’āna li Yuqāla Fulānun Qāri’un wa minhum man Yata‘allamuhū fa Yaṭlibu bihī al-Ṣawta fa Yuqālu Filānun Ḥasanu al-Ṣawti wa laysa fī Dhālika Khayrun wa minhum man Yata‘allamuhū fa Yaqūmu bihī fī Laylatin wa Nahārihī lā Yubālī man ‘Alima Dhālika wa man lam Ya‘lamhu.

1. It should be noted that Majlisī has quoted this narration from "Kitāb al-Imāmah wa al-Tabṣirah," but upon referring to the available copy of this book, the narration and even a similar one could not be found. Additionally, the current text that has "Irqa" instead of "Iqra'" is incorrect and the authentic text is the one that we have quoted from "Mustadrak al-Wasā'il" in Al-Biḥār (cf. Nūrī, 1987 AD/1408 AH: 4, 231).

meaning of "Iqra'" (recite) in such narrations refers to the recitation of the words of the Quran, meaning the act performed by a Quranic reciter in this world. This is because it is known from other narrations that the Day of Judgment is solely a scene of accountability and not action, such as the narration where Imam Ali (AS) said, "Innal Yawma 'Amalun wa lā Ḥisāba wa Ghadan Ḥisābun wa lā 'Amala." (Nahj al-Balagha: Sermon 42) This world is a realm of action, and there is no accountability involved, while the hereafter is a realm of accountability, and there is no action involved.

Therefore, in all narrations related to the subject of "Ḥifẓul Qurān" (memorization of the Quran), the meaning of "Ḥifẓ" is Mujmal. If there are no explicit indications for the interpretation of "Ḥifẓ" in a mental or practical sense, its meaning will remain in its Ijmāl usage or in a broader sense. However, there are indications that give an interpretation of practical preservation and prove that in such narrations, what is encouraged is the practical memorization of the Noble Quran. There is no conclusive evidence for the exclusive value of mental memorization alone.

4.1.5. Supportive Evidence in Determining the Meaning of Quran Memorization

A) The general evidence is that the criterion of value is action, and solely relying on mental memorization is not valuable. That is why it is mentioned in narrations:

"Ḥadīthun Tadrīhi Khayrun min Alfī Ḥadīthin Tarwīhi (Ibn Bābawayh, 1982 AD/1403 AH: 2): A narration that you understand

is more valuable than a thousand narrations that you merely narrate."

"*Alaykum biddarajāti lā bil Riwayāti* (Kurājki, 1410: 2, 31): You should understand, transmission is not enough."

It is quite clear that in many cases, especially at the early Islam, the narration of hadiths required memorization. However, what has been introduced as valuable is the understanding and comprehension of the hadith, because acting upon a hadith is contingent upon understanding it, not just memorizing its words. In other words, the religious leaders (AS) have placed value on action rather than mere memorization of words. Narrations that criticize knowledge without action support this understanding, for example: *Rubba ‘Ālimin qad Qatalahū Jahlahū wa ‘Ilmuhū ma‘ahu lā Yanfa‘uhū* (Nahj al-Balāghah, Hikmat 107).

How many scholars there are who the victims of their own foolishness are and their knowledge does not benefit them! Likewise, this narration illustrates that the criterion for valuing an academic achievement lies in its practical application. The Prophet of God (PBUH) said:

Al-‘Ulamā’u Rajulāni Rajulun ‘Ālimun Ākhidhun bi ‘Imihī fahādhā Nājin wa ‘Ālimun Tārikun li ‘Imihī fahādhā Hālikun wa Inna Ahlannāri la Yata’dhūna min Rīhil ‘Ālimi al-Tāriki li ‘Ilmihī (Kulaynī, 1986 AD/1407 AH: 1, 44).

Scholars can be divided into two groups: Those who use their knowledge in practice and are successful and those who disregard their knowledge (do not act upon it) and are unfortunate.

Undoubtedly, the people of hell suffer from the smell of the scholarship of those who have abandoned their knowledge. It should be noted that the narrations in this chapter convey the same meaning.

In addition to these, there are also narrations that emphasize the importance of combining knowledge and action, and give value to the linkage between the two. For instance, Imam Ali (AS) said:

Ayyuhannāsu I‘lamū Anna Kamāladdīni Ṭalabul ‘Ilmi wal ‘Amalu bihī (Kulaynī, 1986 AD/1407 AH: 1, 30).

O! People! Know that the perfection of religion is the acquisition of knowledge and acting upon it. Based on these narrations, it can be understood that memorizing the Quran (retaining its words in memory) is valuable only when accompanied by action, and its mere retention in memory is not valuable.

B) Another related point is that there is no explicit description or title of Quran memorizer for the Ahl al-Bayt (AS), which indicates that the praiseworthy and recommended action is nothing but retaining the words in memory. If this practice or title were considered as a merit and excellence, the Ahl al-Bayt (AS) should also have been characterized by it. However, no such interpretation was found in the narrations. What exist are the following interpretations: Ḥafazata Dīnillāh¹, Ḥāfīz li Dīnillāh², al-Ḥāfīzu limā Istawda¹,

1. Rabbi Ṣalli ‘alā Aṭā’ibi Ahli Baytihiladhīna...Ja‘altahum Khazanata ‘Ilmika wa Ḥafazata Dīnika (Ṣaḥīfa Sajjādīyyah: Prayer 47).

2. Imam Riḍā word in description of Imam: al-Imāmu ‘Ālimun lā Yajhalu...Ḥāfīzun li Dīnillāh (Kulaynī, 1986 AD/1407 AH: 1, 202).

Ḥafazata SIRRILLĀH², Tarjumānil Qurān³.

Undoubtedly, in all of these narrations, the meaning of "Ḥifẓ" is not limited to mental memorization, but rather refers to the preservation and safeguarding of the divine teachings that have been entrusted to them.

5. Forgetting (Nisyān) Terminology

5.1. Forgetting in the Word

The word "Nisyān" has a clear meaning for people today, and that is forgetting. However, in the past, this word had another meaning that is no longer used today. Ibn Manzūr wrote in Lisān al-‘Arab:

"Al-Nisyānu" means abandonment, and when God says, "Mā Nansakh min Āyatin aw Nunsihā," (al-Baqarah: 106) it means we order you to abandon it. It is sometimes said, "Ansaytuhū: I have forgotten it," which means I ordered it to be abandoned; and also

1. Imam Ṣādiq word in description of Imam Muntazar: al-Ḥāfiẓu limas Tūdi‘a (Ibn Ṭāwūs, 1988 AD/1409 AH: 2, 600).
2. In the Jāmi‘ah al-Kabīrah quoted from Imam Hādī: Assalāmu ‘Alaykum yā Ahla Bayti Nubuwwah wa Mawḍi‘a al-Risālah... wa Ḥafazati SIRRILLĀHI wa Ḥamalati Kitābillāhi (Ibn Bābawayh, 2002 AD/1413 AH: 2, 610).
3. In the pilgrimage of Imam Kāẓim and Imam Jawād we read: Ashhadu Annaka Walīyullāhi wa Ḥujjatuhū fī Arḍihī wa annaka Janbullāhi wa Khīyaratullāhi wa Mustawda‘u ‘Ilmillāhi wa ‘Ilmil Anbiyā‘i wa Ruknul Īmāni wa Tarjumākul Qur‘āni (Majlisī, 1982 AD/1403 AH: 99, 21); also Imam Ali (AS) said: Innā lam Nuḥakkimi al-Rijāla wa Innamā Ḥakkamnal Qur‘āna hādhal Qur‘ānu Innamā huwa Mastūrun Baynal Daffatayni lā Yanṭiqu bilisānin wa laā budda lahū min Tarjumānin (Nahj al-Balāghah, Sermon 1125; also in the pilgrimage of Imam Mahdī (AS) we read: Assalāmun ‘Alayka yā Tālīya Kitābillāhi wa Tarjumānahū (Ṭabarsī, 1982 AD/1403 AH: 2, 493).

"Nasītuḥū" means something that is lost or forgotten, as in the verse, "Wa Udhkur Rabbaka Idhā Nasīta." (al-Kahf: 24) (Ibn Manẓūr, 1993 AD/1414 AH: 15, 321)

5.2. The Usage of "Nisyān" in the Sense of Forgetting

The root of (N S Y) is applied 45 times in the Quran that in some cases mean forgetting, such as: "Wa imam Yunsīyannaka al-Shayṭānu falā Taq'ud ba'da al-Dhikrī ma'al Qawmi al-Zālimīn." (al-An'ām: 68) In the context of the chapter "al-Dhikrī," the meaning of forgetfulness is specified.

There are many narrations in which the term "Nasīya" is used to refer to forgetting, such as the narration by Ḥalbī from Imam Ṣādiq (AS):

Idhā Nasīya al-Rajulu an Yaghsila Yamīnahū faghasala Shimālahū wa Masaḥa Ra'sahū wa Rijlayhi wa Dhakara ba'da Dhālika Ghasala Yamīnahū wa Shimālahū wa Masaḥa Ra'sahū wa Rijlayhi wa in kāna innamā Nasīya Shimālahū falyughsil al-Shimāla wa lā Yu'īdu 'alā mā kāna Tawaḍḍa'a (Kulaynī, 1986 AD/1407 AH: 3, 34).

In this narration, the expression "Wa Dhakara ba'da Dhālika" serves as a context to understand the term "Nasīya." Since "Dhikr" means mental recalling, therefore, in contrast, the meaning of "Nasīya" in this and similar narrations is forgetfulness.

5.3. The Usage of "Nisyān" in the Sense of Abandon

In some verses "Nisyān" means abandon, such as:

- Al-Munāfiqūn wal Munāfiqāt Ba'dhum min Ba'di Ya'murūna bilmunkarī wa Yanhawna 'anil Ma'rūfi wa Yaqbiḍūna Aydihim Nasullāha fanasīyahum innal Munāfiqīna humulfāsiqūn (al-Tawbah: 67);

- Fadhūqū bimā Nasītum liqā'a Yawmikum hādhā innā Nasīnākum wa Dhūqū 'Adhābal Khuldi bimā Kuntum Ta'malūn (al-Sajdah: 14).

The context for this meaning (Assigning the meaning of abandonment to "Nisyān") in the first verse is a rational argument for the purification of God Almighty from forgetting, as well as the verses that indicate that God does not forget anything:

"Mā kāna Rabbuka Nasīyyā." (Maryam: 64)

It should be noted that in most recent translations of the Quran, such as the translations by Asghar Barzi, Ayyati Kazem Arfa, Mahmoud Ashrafi Tabrizi, Mohammad Ibrahim Boroujerdi, Kazem Pourjavadi, Ali Asghar Halabi, Mohammad Ali Rezaei Isfahani, Taheri, Jalal al-Din Farsi, Fouladvand, Kavyanpour, Garmaverdi, Mojtabavi, Mesbahzadeh, Mahmoud Yaseri, and Saffarzadeh, all of which are from the 15th century, the word "Nisyān" is translated as forgetfulness. The reason for this is most likely due to ignoring the original meaning of the word and relying on its current meaning.

The context for this meaning (Assigning the meaning of abandonment to "Nisyān") in the second verse is that forgetfulness is an involuntary act and the punishment for an involuntary act is not just in the eyes of God.

In some narrations, the term "NSY" has been used to convey the meaning of abandoning and leaving behind, such as what has been narrated from the conversation between Ya'qūb Aḥmar and Imam Ṣādiq (AS). Ya'qūb says to the Imam, "May I be sacrificed for you, I have read the Quran, but I have forgotten it. Pray that God may teach it to me again." That honored Imam became unhappy with

what I had said and said:

Inna al-Rajula layansā al-Sūrata minal Qurāni fata'tihi Yawmal Qīyāmati ḥattā Tushrifā 'alayhi min Darajatin min ba'ḍiddarajāti fataqūlu Assalāmu 'alayka fayaqūlu wa 'alaykassalāmu man anti? Fataqūlu ana Sūratu kadhā wa kadhā Ḍayya'tanī wa Taraktanī. Amā law Tamassakta bī Balaghtu bika hādhihiddarajata...thumma Qāla 'alaykum bil Qurāni fata'allamūhu fainna minannāsi man Yata'allamul Qur'āna li Yuqāla Fulānun Qāri'un wa minhum man Yata'allamuhū fayatluba bihī al-Ṣawta fayuqālu Fulānun Ḥasanul Ṣawti wa laysa fī Dhālika Khayrun wa minhum man Yata'allamuhū fayaqūmu bihī fī Laylati wa Nahārihī lā Yubālī man 'Alima Dhālika wa man lam Ya'lamhu (ibid: 2, 609).

Indeed, a man (person) has abandoned a chapter of the Quran. On the Day of Judgment, that very chapter addresses him from a higher position and greets him. The man says, "Peace be upon you, but who are you?" It replies, "I am such and such chapter of the Quran that you neglected and abandoned. If you had held onto me, I would have elevated you to this position." Imam said, "Therefore, give importance to the Quran and learn it. Some people learn the Quran so that people say, "So and so is a Quran reciter." Some take it up for the sake of beautiful recitation to say, "So and so has a beautiful voice." However, there is no goodness in these two. And some people learn the Quran and continuously act upon it; for them, it does not matter whether anyone knows about their deeds or not."

In this narration and similar ones, the meaning of "Inna al-Rajula Layansā al-Sūrata minal Qur'āni" is not forgetfulness of the words

of the Quran; rather, it refers to abandoning and neglecting the practice of the Quran. The context that guides us to this meaning is the next statement in the narration which says, "Ana Sūratu kadhā wa kadhā Ḍayya‘tanī wa Taraktanī."

5.4. The Usage of "Nisyān" in the Sense of Mujmal (Summary) or ‘Ām (General)

In some verses of the Quran, the use of "Nisyān" (forgetting) is such that it encompasses both meanings mentioned, like in this verse: ‘Ata’murūna al-Nāsa bil Birri wa Tansawna Anfusakum wa Antum Tatlūnal Kitāba afalā Ta‘qilūn?’ (al-Baqarah: 44)

The meaning of "Tansawna Anfusakum" can mean forgetting oneself as well as neglecting and abandoning oneself, by excluding oneself from the circle of addressees.

In some narrations, the root "NSY" can have both meanings, and the context that specifies one of its meanings is not available. For example, the Prophet Muhammad (PBUH) said: "Man Dhukitru ‘indahū fanasīya al-Ṣalāta ‘alayya Khuṭī’a bihī Ṭarīqal Jannati: Whoever mentions my name in his presence and then forgets to send blessings upon me has missed the path to Paradise." (ibid: 495)

In this narration, "Nisyān" can mean forgetfulness and also can mean neglect and abandonment. Although the possibility of the second meaning (abandonment) is more consistent with other religious texts, such as the following narration, it cannot rule out the first possibility (forgetting).

fa'ab'adahullāhu (ibid.): Whoever mentions my name in his presence and then forgets to send blessings upon me, goes to the fire and God will keep him away from His mercy.

The supporting evidence in determining the meaning of "Nisyān" (forgetfulness) in the Quran in this category of narrations:

A) Forgetting is an unintentional act, and punishment for something that is not intentional is not compatible with justice.

B) In the Quran and consequently in the narrations of the Prophet Muhammad (PBUH), we read that forgetfulness prevents accountability, so even though the forgetful person is not held accountable for an action or the neglect of an action due to forgetfulness, they are exempt from punishment. For example, Imam Ṣādiq (AS) narrated from the Prophet (PBUH):

Rufī'a 'an Ummatī Arba'a Khiṣālin: Khaṭa'ahā wa Nisyānihā wa mā Akrihū 'alayhi wa mā lam Yuṭīqū wa Dhālika Qawlullāhi 'azza wa Jalla: Rabbanā lā Tu'ākhidhnā in Nasīnā aw Akḥṭa'nā Rabbanā wa lā Taḥmil 'alaynā Iṣran kamā Ḥamaltahū 'alalladhīna min Qablinā Rabbanā wa lā Tuḥammilnā mā lā Ṭāqata lanā bihī wa Qawlahū: Illā man Akriha wa Qalbhū Muṭma'innun bil Īmāni (ibid: 462).

Four things have been lifted from my Ummah: Mistakes, forgetfulness, that which they are forced to do, and that which they do not have the ability to do. This is the meaning of the saying of Allah, "Our Lord, do not impose blame upon us if we forget or make a mistake. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not

with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (al-Baqarah: 286)

And also He says, "Except for one who is forced while his heart is secure in faith." (al-Naḥl: 106)

Based on this narration, which is attributed to the famous Hadith of "Raf'i Qalam," what is subject to accountability are the intentional actions of a person, and unintentional actions, such as an action or neglect of an action that happens due to forgetfulness, are not held accountable and are not subject to retribution.

C) Narrations indicating the lack of condemnation for forgetfulness in the Quran, such as the narration from Abū Kahmas. He narrates: "Sa'altu Abā 'Abdallāhi (AS) 'an Rajulin Qara'al Qur'āna thumma Nasīyahū faradadtū 'alayhi Thalāthan a 'alayhi fihi Ḥarajun? Qāla: Lā." (Kulaynī, 1986 AD/1407 AH: 2, 608)

From Imam Ṣādiq, I asked three times about a man who reads the Quran [and memorizes it] and then forgets it; is there any sin upon him for this forgetfulness? His Holiness said: No.

Conclusion

The word "Ḥifẓ" solely means care and maintenance, by examining the meaning of "Ḥifẓ" in three areas: Language, the Quran, and narrations. However, in its usage in the verses and narrations, it is used in the sense of mental, practical, and comprehensive preservation. With this information, it becomes clear that the meaning of "Ḥifẓ" in the encouraging narrations to preserve the Quran is not

specific and its meaning is Mujmal. However, there are indications that the meaning of "Ḥifẓ" as an encouraged value refers to the practical memorization of the Quran. There is not only evidence of the abandonment and restriction of the meaning of "Ḥifẓ" in such narrations in the sense of mental preservation, but what is desired and encouraged is the acquisition along with the practice of the teachings of this divine book, and not just the memorization of its words.

Similarly, by examining the meaning of "Nisyān" in the three areas: Language, the Quran, and narrations, it becomes clear that "Nisyān" was used in the past in two senses: Forgetting and abandonment, and both meanings are used in the Quran and hadith.

Based on various indications, it becomes clear that the narrations condemning forgetfulness of the Quran refer to the meaning of abandoning the practice of its teachings, not forgetting its words. However, since "Nisyān" is not used in this sense in the present time and its only usage is in the sense of forgetting, the understanding of these narrations has been mistaken.

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The Role of Narratives Containing the Rules of Exegesis in Criticizing the Two Beliefs of the Akhbārīs

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(Received: July 2023, Accepted: December 2023)

DOI: 10.22034/HSR.2023.13599

Abstract

The Akhbārīs are a group of Shia scholars who have had various beliefs about the verses and hadiths throughout history. They deny the authority of all verses and condition their argument on having confirmation from the Ahl al-Bayt, and they consider the exegesis of the Quran to be exclusively the domain of the Ahl al-Bayt. Another belief of theirs is the rejection of Qīyās (analogy) in its various forms, including the Qīyās Aulawīyyah and Manṣūṣ al-‘Illah. There have been numerous written works refuting their beliefs. The present study, with a library-based approach relying on the narratives and rules derived from them, as well as logical and rational analysis of the narrations method, aims to criticize the two beliefs held by the Akhbārīs. Based on contemporary exegesis of hadiths and the extraction of rules from them, this paper focuses on criticizing these two beliefs. These rules include

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the necessity of the exegesis connection with Arabic grammars, the necessity of linking exegesis with Quranic verses, the necessity of paying attention to the rules of Quranic sciences, including referring to the Mutashābih (unclear) verses to Muḥkam (clear), Meccan and Medinan verses, etc., the necessity of using Ahl al-Bayt hadiths, and the necessity of using reason and logical laws in exegesis. The results indicated that the Ahl al-Bayt have opened the way for systematic exegesis of others by referring to these exegetical rules. Furthermore, through these narrations, the argumentation permission to Qīyās Aulawīyyah also establishes.

Keywords: Akhbārīs, Exegesis Rules

Introduction

Some Shia scholars about authenticity of Quranic verses believe that acting solely based on Quranic verses without the confirmation of Ahl al-Bayt's approval is not valid. This group, which includes many Akhbārīs, completely denies the authenticity of all Quranic verses and considers the argument based on the Quran as dependent on the confirmation of Ahl al-Bayt (Beheshti, 2013 AD/1392 SH: 221). In this regard, Muḥaqiq Astarābādī, dedicated separate chapter about this subject, entitled: "The chapter on explaining the exclusivity of the evidence for religious unnecessary subsidiary or shar'ī issues in hearing from Ahl al-Bayt" (Astarābādī, 2003 AD/1414 AH) and presents evidence, including that the Nāsikh (abrogator) and Mansūkh (abrogated), Muṭlaq (unconditional) and Muqayyad (conditional), 'Ām (general) and Khāṣ (specific) in the book and prophethoo Sunnah are only known by Ahl al-Bayt, and relying on sources other than Ahlul Bayt's knowledge leads to differences in Fatwā and lie to God that is forbidden (ibid: 256).

"Chapter on prohibiting inference of theoretical commandments from the apparent meanings of Quranic verses that may have the possibility of Naskh, Takhṣīṣ, Taqyīd, Ta'wīl, and so on, unless understanding their exegesis from Imams (AS), is recognized and these possibilities are ruled out, even if there is a narration supporting the apparent meaning." (Ḥurr 'Āmilī, 2002 AD/1423 AH: 186)

In this chapter, he presents 28 reasons for his argument (ibid, 186-194).

Shaykh Ja'far Kāshif al-Ghiṭā' has said, "Those who act upon the apparent meanings of hadiths and who possess knowledge of them have forbidden acting upon the apparent meanings of the Quranic verses that have not been explained through narrations. Even regarding words such as "Allāh," "Raḥmān," "Iblīs," "Pharaoh," "Hāmān," "Earth," "Sky," "Air," "Water," and similar things, they also rely on hadiths. For them, all the words of the Quran are among the Muḥmal and Mutashābih that are not understood except through the exegetical narrations issued by the impeccable Imams." (Kāshif al-Ghiṭā', (n.d.): 18)

On the other hand, some of the Akhbārīs believe that act to all kinds of Qīyās is forbidden. They count the types of Qīyās, such as Qīyās Aulawīyyah, Manṣūṣ al-'Illah, and Tanqīḥ Manāt, which the Usūlīs consider valid, among the prohibited Qīyās in hadiths, and consider them invalid (Khansari, 2012 AD/1391 SH: 1, 127-130; also cf. Amīn, 1982 AD/1403 AH: 3, 223). The main question is 'Whether it is really impossible to use the Qīyās Aulawīyyah as a means of evidence?' The main question is, 'Can we criticize the Akhbārīs arguments in these two areas, based on the rules derived from the hadiths of contemporary

exegesis, and challenge their words?' This paper critiques the most crucial argument of the Akhbārīs in this regard.

1. Background

There are many writings and publications on the exegetical rules, such as "al-Taysīr fī Qawā'id al-Tafsīr" by Kāfījī (d. 879), "al-Itqān" by Suyūfī, which speaks about the exegetical rules in the 42th section. "Uṣūl al-Tafsīr wa Qawā'idihī" by Khālid 'Abdul Raḥmān al-'Ak, "Methodology of Quranic Interpretation" by Babai et al., "Durūsun Tamhīdīyyah fī al-Qawā'id al-Tafsīrīyyah" by Sayfī Māzandarānī. However, among the publications on the exegetical rules, I have not come across any work that has used the exegetical rules derived from the hadiths of contemporary exegesis. Therefore, this article does not have a similar counterpart in this regard. There have been numerous books and articles written on the criticism of Akhbārī-oriented approach in Quranic interpretation; however, criticizing this approach based on the exegetical rules derived from the hadiths of contemporary exegesis has no similar example.

2. The Most Vital Narrative Argument of the Akhbārīs based on the Exclusivity Understanding of the Quran in the Hadiths of Ahl al-Bayt

As above-mentioned, Akhbārīs have presented various pieces of evidence to support their claim, but one of their most crucial arguments is hadiths that assigns the understanding of the Quran to Ahlul-Bayt. For example, Imam Bāqir (AS) said, "... Innamā Ya'riful Qur'āna man Khūṭiba bihī:

Indeed, only those who have been addressed by the Quran understand it." (Kulaynī, 1986 AD/1407 AH: 8, 312)

Many responses have been given to this argument:

Firstly, this narration means understanding and interpreting all the apparent and inner meanings of the Quran, which is supported by other narrations as well. Imam Ṣādiq (AS) said: "O! Abū Ḥanīfa, 'Do you know full and true the Book of Allah?' 'Do you know the Nāsikh from Mansūkh?'" He replied, "Yes." The Imam said, "Woe unto you. You claim knowledge that Allah has exclusively reserved for the people of the Book, to whom the Book was revealed, and for the select from the descendants of our Prophet." (Shaykh Ṣadūq, 2006 AD/1385 SH: 1, 90)

In another hadith, Imam Bāqir (AS) said, "No one can claim to have knowledge of the entire Quran, both its apparent and inner meanings, except for the chosen ones from Allah." (Kulaynī, ١٩٨٩ AD/1407 AH: 1, 228) Another reason to reject this theory is that accepting the words of the Akhbārīs implies discrediting the Quran itself. If the only valid source is narrations and traditions, and the Quran is not considered reliable, then the Quran itself is essentially excluded from the realm of religion. Therefore, Muṭahharī said about the Akhbārīs, "They did not say don't read the Quran, no, they said read the Quran, kiss the Quran, but do not understand the Quran. This was a great blow to the world of Islam, especially to the Shia world, So that later, the Shia interpreters were afraid to interpret the Quran." (Muṭahharī, 2001 AD/1380 SH: 1, 150)

However, the result of this article is that one of the best ways to

respond to this argument of the Akhbārīs is to challenge it by extracting and inferring rules for accurate and systematic interpretation from hadiths of contemporary exegesis and the statements of the impeccable Imams; because the result of extracting rules from hadiths of contemporary exegesis indicates that the Imams themselves have given rules for exegesis to Muslims and scholars so that they can have contemporary and systematic exegesis.

3. Exegetical Rules Definition

The term "Qawā'id (Rules)" follows the pattern "Fawā'il," subject noun of feminine singular in Arabic grammar, meaning the foundation and basis of a structure (Zabīdī, 1993 AD/1414 AH: 5, 201). Jurjānī also defines it as a "General principle that applies to all its details." (Jurjānī, 2000 AD/1421 AH: 172) However, some scholars have described the meaning of the term "Exegesis Rules" as follows: "Since one of the literal meanings of "Rules" is foundation, it can be said that exegesis rules are the knowledge and perspectives that form the basis and foundation of exegesis and exegesis is based on them. However, the problem with these definitions is that they also include the principles and foundations of commentary, and the rules overlap with the principles and foundations, as they are also the knowledge and perspectives on which commentary is based. Therefore, a rule that is established to seek evidence from the verses to discover the intention of Allah Almighty is also true for the principles and foundations of interpretation. Therefore, if we want to define the rules in a way that separates them from the foundations and principles, given that the

term rule also means regulation and law in vocabulary, it is better to define it as follows: "The exegesis rules are general guidelines for Quran commentary based on accurate rational, narrative, and intellectual foundations that regulate the exegesis and reduce errors and deviations in understanding its meanings." According to this definition, the knowledge and perspectives that form the basis of commentary, if they are not directive and lack the qualities of instruction, are not exegesis rules, but rather the foundations or principles of commentary. The advantage of this definition is that, first, based on it, the exegesis rules are distinguished from the foundations and principles of exegesis, and second, unlike previous definitions, it refers to the origin of the exegesis rules." (A group of scholars, 2003 AD/1382 SH: 8, 30)

Hence, in this article, we are discussing the directive and supportive rules for contemporary exegesis¹, and we are searching and

1. "Contemporary exegesis is a new method in presenting the worldviews and beliefs of the Quran, in which the interpreter explains the message of the Quran based on the knowledge that he has gained and the needs that he understands in his era, and considers the spiritual conditions and questions of the addressees in formulating the subjects. Thus, he presents his material appropriately and consistently with the knowledge of the era. He is always in search of new garments and arguments for religious beliefs and ethics. Along with explaining difficult words and terms, he tries to introduce the Quran as a source of spiritual nourishment and growth of human awareness, and present it as a source of fresh and rejuvenated nourishment that suits the era. In the course of intellectual developments and new awareness, the contemporary interpreter sometimes encounters beliefs that are indefensible or false, and actively confronts them. For this reason, one of the inclinations of contemporary exegesis is innovation and combatting false and absurd beliefs." (Ayazi, 1999 AD/1378 SH: 29)

examining the group of contemporary exegesis rules that are derived from the narrations of Ahl al-Bayt (AS).

4. Exegesis Rules Derived from It

4.1. First Rule: The Necessity of Linking Exegesis with Arabic Rules

The first and one of the most crucial rules in exegesis is that it should be linked and related to the rules of Arabic literature. By Arabic linguistic and literary rules, we mean the science of vocabulary, morphology, syntax, semantics, expression, and eloquence. In some books, mastery of these sciences is considered necessary for commentary (Qasempour, 2017 AD/1396 SH: 82-90). However, since adherence to these rules is a guideline for interpretation, this link must be observed in every interpretation. We consider this link as a rule of exegesis, just as some Quranic scholars have included "Considering the rules of Arabic literature" as part of the exegesis rules (Babaie et al., 2016 AD/1394 SH: 339-350). The science of vocabulary is the science that conveys specific meanings from the material meanings of words and the particular forms that are formed with them - with a personal condition (Ḥājī Khalīfah, (n.d.): 1556).

Undoubtedly, the interpretation of the Quran does not have any semantic meaning without lexicology. In fact, some researchers have stated that the first type of Quran exegesis was lexicological interpretation (Qasempour, 2017 AD/1396 SH: 74). Morphology is the "Science that teaches us how to produce a word in various forms so that different meanings can be obtained." (Ṭabāṭabā'ī, 1999 AD/1378 SH: 17) This science acquaints us with the different forms of words

and their various meanings. Additionally, syntax informs us about the last positions of words in terms of declension, structure, and the quality of combining some words with others, and examines the quality of constructing nominal and verbal sentences and their different meanings. According to its definition, "Syntax is a science that recognizes the last positions of the triplet words in terms of declension, structure, and the manner of combining some with others, and its purpose is to preserve the language from verbal errors in Arabic speech, and its subject is the word and speech." (A group of scholars, (n.d.): 271)

The science of semantics is a "Science by which the conformity of an Arabic word with the requirement of the present context is recognized." (Taftāzānī, 2001 AD/1380 SH: 27) The science of expression is defined as "Principles and rules by which it is known how to express a meaning in different ways so that the different expressions have different intellectual connotations of the same meaning." (Hāshimī, 2002 AD/1381 SH: 197)

In other words, it is a science by which we learn how to express a meaning in different ways. The science of eloquence is also one of the rhetorical sciences, and it is defined as a "Science that talks about the ways and advantages that add to the beauty and elegance of speech." (ibid: 291) Although some argue that it is not necessary for understanding meaning, (Babaei et al., 2016 AD/1394 SH: 348) understanding this science is necessary to clarify the beauties of the Quran and even to prove some aspects of the Quran's I'jāz al-Bayānī.

Therefore, since the Quran is at the highest level of Arabic

literature, eloquence, and rhetoric, it is necessary for every interpreter to use these sciences in their interpretation. If a contemporary exegesis does not have any relationship or link with this literature, it will be incorrect. Furthermore, if an interpretation presents an explanation of a verse that has no literary justification and no connection with the words of the verse, that exegesis will not conform to the rules and will be considered incorrect. In the narrations of contemporary exegesis and their analysis, the importance of adhering to this rule is emphasized in the statements of the Imams (AS). We present two examples:

4.1.1. Hadiths about Correct Wuḍū'

Zurārah asked Imam Bāqir (AS): I want to know the proper way of washing my face according to the command of Allah. 'Can you guide me?' Zurārah also asked Imam Bāqir (AS): 'How did you know that anointing must be done on a part of the head and part of both feet?' 'Did the Prophet (PBUH) teach you?' The Imam (AS) smiled and replied: "O! Zurārah! The Prophet (PBUH) said that, and it is mentioned in the holy book of Allah. Almighty Allah says: Wash your face (al-Mā'idah: 6); so, we understand that the entire face must be washed. Then He says: Wash your hands up to the elbow (ibid); then He separates the two statements and says: Anoint a part of your head, which means that anointing on a part of the head is necessary."

Then, the Prophet (PBUH) raised his feet up to the head and anointed his two hands over his face. He said, "Anoint your feet to the ankles." (ibid) When he raised his feet to the head, we understand that anointing on a part of both feet must be performed. The Prophet

(PBUH) explained it to the people, but people did not implement it. Then, Allah explained in the continuation of the verse, "If you cannot find water, then use clean soil or dust to perform Tayammum and anoint a part of your face and your hands with it." (ibid.) When water is unavailable and you are forced to perform Wuḍū', it is required to anoint on a part of the places that are washed. He said, "From your face," and then He added "and your hands," which means that you only need to take some soil with your hands, rub them together, and anoint only a part of the hand over specific parts, not all over the hand ('Ayyāshī, 2001 AD/1380 SH: 1, 300).

This narration and exegesis of the Imam is a contemporary exegesis, as differences in Wuḍū' have existed since the time of the Imams and Imam Ali (AS). Muslims have differed in this matter. In some historical sources, it is stated that the Wuḍū' of all Muslims until the time of 'Uthmān had a unique form and was similar to the Wuḍū' of Shia, and this issue is consistent with the verse on Wuḍū'. Then he established and expanded the Prophet's Wuḍū' in the way that is now customary among Sunnis, which includes washing the feet instead of wiping them. There are several justifications for this action on the part of 'Uthmān, such as his own diligence in legal deduction, his interest in cleanliness, his understanding that cleanliness is a part of the wisdom of Wuḍū', his reliance on some narrations that made it possible for him the Wuḍū' Ghulī, the establishment of an aura of sanctity for himself, keeping people busy with religious disputes, and gathering the Umayyads around himself. This matter led to opposition by many companions of the Prophet (PBUH), but

the Umayyad government, for political purposes, preached 'Uthmān's method in various parts of the Muslim world, and as a result, this method of performing Wuḍū' became prevalent (Shahristānī, 2001 AD/1420 AH: 41-48). Different scholars from both Shia and Sunni sects have also had extensive discussions and conversations on this topic, some of which can be observed in the book "Al-Mash' Alā al-Rijlayn" by Shaykh Mufid.

Regarding these jurisprudential differences, the Imam was questioned by one of his distinguished disciples and jurists as to 'Why he said that anointing should be done on only some parts of the head and feet, not all of them?' He explained, with reference to the sixth verse of Surah al-Mā'idah, which about anointing has added the letter of Bā' to the word "Head," indicating that the word "Feet" should be approached by the word "Head" in terms of the rule. Thus, we understand that both have the same ruling, and we realize that not all parts of the head and feet are meant, but only some. This Bā' is Tab'īḍīyyah.

In this narration, the Imam establishes a connection between his contemporary exegesis and the rules of Arabic literature. He refers to the "Li Makanil Bā'" and says it has Tab'īḍ meaning. This is his use of the science of morphology and linking the interpretation to that science. Some researchers in Arabic studies have also recognized one of the meanings of Bā' as Tab'īḍīyyah (Ibn Hishām, 1986 AD/1405 AH: 105). Some literary scholars have also taken Bā' in this verse to mean "Ilṣāq (attachment)," and have stated that if it is interpreted as Ilṣāq, then anointing a part of the head is also permissible and consistent with Ilṣāq. This view has also been transmitted by some

610). Furthermore, the word "Feet" is also a conjunction to the word "Head," as Allah has used one verb for washing the face and hands, and another verb for anointing the head and feet. Imam's statement also follows the rules of Arabic syntax, where in the 'Atf, the priority is to conjunct the Ma'ṭūf to the closest Ma'ṭūfun 'Alayh. Clearly, the Imam was in opposition to an incorrect jurisprudential trend, but at the same time, he was teaching and justifying his interpretation to his disciples and others. He declared that the reason for this fatwa was the rules of Arabic and literary sciences, and that this interpretation was based on the Quran. Therefore, from this hadith, it is clear that in the exegesis of the Quran, it is necessary and essential to adhere to the rules of Arabic linguistic and literary sciences, and every interpreter must follow these rules.

4.2. Second Rule: The Necessity of a Collective Glance at the Verses of the Qur'an

One of the principles of Islam is the understanding that human interpretation is based on restrictions, implications, specific characteristics, and explicated in detail. That is, a particular interpretation and understanding of what one says or writes can only be made after a thorough examination of their other sayings and writings. This subject has been classified as a principle of rational principles in Islamic books. The authenticity of appearance is only valid after examining and failing to find evidence (Muḏaffar, 2008 AD/1430 AH: 1, 210). "But the Shāri' also accepts the same path that scholars follow in creating their laws ... because the mere appearance or implementation of truthfulness does not prove anything without evidence, and it cannot be verified that the intended

usage is consistent with the serious meaning. Moreover, the general exposure to defense and conflict prevents the implementation of conformity between intended and serious usage." (Khomeini, 2002 AD/1423 AH: 2, 212)

On the other hand, it should be noted that the Quran is an oral book, not a written one (Ma'rifat, 2015 AD/1394 SH: 48). This means that the Quran was revealed on different occasions and understanding it requires both Qarā'in Ḥālīyyah and Maqālīyyah. At the same time, Quranic verses are related to each other, correlate and complement each other, and there are various narrations in this regard. Imam Ali (AS) says about the Quran: "God has mentioned that some verses of the Quran confirm others and there is no disagreement in them." (Sayyid Raḍī, 1993 AD/1414 AH: 61)

Based on these points, we can conclude that to interpret any verse, an interpreter must establish a connection with other verses of the Quran. By examining separated (Munfaṣil) evidences (Qarā'in) and placing the Quranic verses related to the discussed verse together, the interpreter can interpret the verse and understand the speaker's and revealer's intention. This rule is derived from analyzing and examining contemporary exegesis narrations, which I will refer to two examples below:

4.2.1. Hadiths Concerning the Proper Exegesis of theft Shar'i Ḥadd (limitation)

It is narrated from Zarqān, the close friend and companion of Ibn Abī Dāwūd, that one day when Ibn Abī Dāwūd returned from Mu'taṣim's place, he was in a gloomy state. I asked him about his distress, and he

said: "I wished I had died twenty years ago." I asked him why, and he replied: "It is considering the remarks made by this dark-skinned person, Abā Ja'far Muḥammad b. Alī b. Mūsā that he made in front of Mu'taṣim." I asked him what had happened, and he replied: "He had admitted to stealing. The Caliph had asked about his purification and the punishment to be imposed on him. That was the reason why the scholars had gathered. Abā Ja'far was also present. The Caliph had asked us 'Where should we cut the hand of the thief?'

I said, "From the wrist downwards." The Caliph asked, 'What is your reasoning?' I replied: Because the hands consist of fingers and the palm of the hand down to the wrist. God, in the matter of Tayammum, says: "Anoint your face and your hands" (al-Nisā': 43) (It means anointing the hands from the wrist downwards).

A group of people agreed with me. Another group said that the hand of the thief should be cut off from the elbow. The Caliph asked, 'What is your reasoning for this statement?' They replied, "Because when God says in Ghusl: "Wash your hands up to the elbow." (al-Mā'idah: 6)

We realize that the limit of the hand is up to the elbow." Then Caliph turned to Muḥammad b. Ali and asked, 'What is your opinion in this matter, O! Abā Ja'far?' He replied, "O! Amīr, others have spoken enough about this matter." The Caliph said, 'Leave aside what they have said. What is your opinion on this matter?' Abā Ja'far implored: "O! Amīr, I beg of you to pardon me for my words." The Caliph sternly responded: "I solemnly swear to God that you must disclose what you know." Abā Ja'far began: "Now that you have made

me swear by Almighty God, I shall reveal that in regard to this ruling, everyone has erred. The hand ought to be amputated at the wrist joint, thus leaving the palm intact." The Caliph inquired: 'What is your justification for such a judgment?' Abā Ja'far replied: "The reason for this ruling is based on the words of Prophet Muhammad (PBUH) who stated: Prostration (Sajdah) is to be performed on seven body parts: The forehead, two hands, two knees and both feet. If the hand is amputated at the elbow or wrist due to theft or any other reason, the person will no longer be able to perform prostration. And Allah Almighty declares: "And al-Masājid is for Allah." (al-Jinn: 18)

The term Masājid here refers specifically to those seven groups who prostrate in worship. So do not invoke anyone besides Allah (ibid). And what is intended for Allah cannot be cut off. The Caliph was astonished by the statement of Abā Ja'far and commanded that the hand of the thief be cut off from the tips of his fingers, leaving his palm intact ('Ayyāshī, ٢٠٠١ AD/1380 SH: 1, 320). The Imam used another verse, the eighteenth verse of Surah al-Jinn, to explain the intended meaning of cutting the hand in the context of theft and where the hand of the thief must be severed. He stated that the fingers are what are meant to be cut off when referring to the hand. We, definitely, can use this exegesis by the Imam that a commentator must establish a link with other verses while interpreting a Quranic verse. This rule is mentioned in some books as the necessity of taking into account the contextual indications and is expressed under the title of incomplete evidence (Babaie et al., 2015 AD/1394 SH: 144). What is important is that this rule is derived from the narrations of contemporary exegesis.

4.3. Third Rule: The Necessity of the Quranic Sciences Rules in Exegesis

4.3.1. The Necessity of Using Rules Related to Muḥkam and Mutashābih and Referring Mutashābih to Muḥkam

The necessity of referring Mutashābih verses to Muḥkam ones are one of the exegetical rules, which is derived from the seventh verse of Surah Āli ‘Imrān (Rezaei Isfahani, 2008 AD/1387 SH: 1, 394). Referring Mutashābih verses to Muḥkam ones is one of the derivated rules from the Quran itself, as the word Muḥkamāt in the seventh verse of Surah Āli ‘Imrān is Ummul Kitāb; it means origin and foundation of the book. Allamah Ṭabāṭabā’ī has said about this principle: "Al-Muḥkamāt has been described as Ummul Kitāb, and Umm in essence means something that is referred to. This description means that Mutashābih verses refer to Muḥkam verses, and some parts of the book, i.e. Mutashābih verses, refer to others, i.e. Muḥkam verses." (Ṭabāṭabā’ī, 2011 AD/1390 SH: 3, 20) Now we turn to a contemporary exegesis narration from which this rule is extracted:

"In the book of Tawḥīd, a long narration from Amīr al-Mu’minīn Ali (AS) is mentioned in which a man asked him about certain Mutashābih verses of the Quran and he replied: "But it is stated by God: God does not look at them on the Day of Resurrection." This means that God will not send them any good, and when the Arabs say that God did not look at us favorably, they mean that nothing good came to us from him. In this verse, the meaning refers to God’s will and attention being focused on His creatures in terms of mercy, not

with His physical eyes." (Shaykh Ṣadūq, 2019 AD/1398 SH: 265; ‘Arūsī Ḥuwayzī, 1994 AD/1415 AH: 1, 355)

In this narration, a verse from the Quran is interpreted using the literature that was prevalent in the era of Ahl al-Bayt to remove the ambiguity of the verse. The literature itself is showcased in the interpretation, and by using it, a new dimension is added to the verse of the Quran. The ambiguity that was created in the verse for the questioner is resolved through this method. However, the rule that can be gleaned from this narration is still the necessity of referring Mutashābih to Muḥkam. Although Quranic sciences, including Mutashābih and Muḥkam, are among the necessary sciences for interpretation, the importance of using this principle and referring Mutashābih verses to Muḥkam ones is emphasized in this narration, as the Imam himself uses this method in his interpretation. He uses a literary and contemporary interpretation of the term "Look (Naẓar)," which refers to God, and states that the intent behind the term is not related to human attributes. By relying on the contents of Muḥkam verses such as "Laysa Kamithlihī Shay’un" he refers Mutashābih verses to Muḥkam.

Therefore, using this knowledge and establishing a link with both Mutashābih and Muḥkam is one of the crucial rules of contemporary exegesis that is inferred from the contemporary exegesis narrations.

4.3.2. The Necessity to Pay Attention to the Time of the Verses Descending, Including Their Being Meccan and Medinan

146 One of the study fields that Quranic and interpretive scholars have

delved into is the issue of the time of descending and being verses Meccan or Medinan, which is obtained through narrations, the context of verses, and their content. In Quranic sciences books, it is considered one of the necessary sciences of the Quran (Zarkashī, 1989 AD/1410 AH: 1, 273), and some have even quoted it as one of the noblest sciences of the Quran: "The noblest science of the Quran is the knowledge of the time and direction of descending of the Quran, and recognizing what was revealed in Mecca and Medina." (Suyūfī, 2015 AD/1394 SH: 1, 54)

The benefit of understanding this knowledge lies in recognizing Nāsikh from Mansūkh or Muti'akhhir (latter) from Mutiqaddim (early) (ibid). In the light of understanding Meccan and Medinan verses and the time of descending, we can achieve a correct interpretation of the Quran regarding Nāsikh and Mansūkh or the Mukhaṣṣaṣ verses. This means that understanding and prioritizing the effect of Meccan and Medinan knowledge and the time of descending can help us find the correct interpretation, especially where there is an initial contradiction between two verses and it is not possible to reconcile them. We can then understand the Nāsikh and Mansūkh verse or Mukhaṣṣaṣ commandment given after 'Ām entrance. This issue has been mentioned in the books of Quranic sciences (Qasempour, 2017 AD/1396 SH: 149).

However, from the contemporary exegetical narrations, we can also extract and deduce the necessity of this rule. An example of this is a narration from Ḥasan b. Zayd, who reported from Ja'far b. Muḥammad (AS) that during the caliphate of 'Umar, Imam Ali (AS)

opposed a group of people who believed in anointing over their shoes. They said that they had seen the Prophet (PBUH) anointing over his shoes. The Imam asked them: 'Have you seen this before or after the revelation of Surah al-Mā'idah?' They replied, "We do not know." The Imam said, "But I know that when Surah al- Mā'idah was revealed, the Prophet (PBUH) stopped anointing over his shoes. If I anoint over the back of a donkey, it would be more beloved to me than anointing over my shoes." He then recited the verse, "O! You, who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and anointe over your heads and wash your feet to the ankles." (al-Mā'idah: 6) ('Ayyāshī, 2001 AD/1380 SH: 1, 302) By paying attention to the time of descending of the verses and their impact on nullifying previous commandments, the Imam explains that after the revelation of Surah al-Mā'idah, the Prophet (PBUH) no longer anointed over his shoes.

However, the Imam's use of the descending time of Surah al-Mā'idah to present the correct Islamic commandment can serve as an exegetical rule, namely the necessity of using the descending time in the interpretation of the Quran.

4.4. The Necessity Using of Ahl al-Bayt Hadiths

One of the exegetical rules is using unattached (Munfaṣil) evidences (Qarā'ins) for exegesis. One of these unattached evidences is the Ahl al-Bayt hadiths, and Allah has deemed the sayings of the Ahl al-Bayt necessary for illuminating the meanings of the Quran: "And We have also revealed to you the Dhikr (the Quran) so that you may explain to

the people what has been revealed to them to think." (al-Nahl: 44) In this verse, the Prophet has been introduced as the explainer of the Quran. Some researchers have said about the content of this verse regarding the rule of Qarīnah being found in the narrations: "The verses indicating the Prophet (PBUH) is the teacher and the explainer of the Quran, and that people need his teachings and explanations to understand the Quran, without which, although people may reach a level of understanding of the meanings of the Quran in most cases through the proximity of the verses, they cannot achieve a higher understanding of the verses meanings and the understanding of some Mutashābih verses, except through the teachings and explanations of the Prophet (PBUH) and the impeccable Imams (AS)." (Babaie et al., 2015 AD/1394 SH: 205)

In many of the narrations mentioned in the first chapter of this article, the hadiths of the Ahl al-Bayt were used to express and interpret the true meanings of the verses, as in the case of the narration about the proper Islamic commandment on the Shar‘ī limit for theft by Imam Jawād, where he defined the limit of amputating the hand as being the fingers of the hand. Upon analyzing and examining this narration, it was proven to be a contemporary exegesis. When the Imam (AS) saw incorrect fatwas from some of the courtiers who were seeking to determine the limits of amputating the hand based on the verses of the Quran, he expressed the correct jurisprudential idea by relying on the Quran verses. Without the assistance of this narration, the Imam's understanding of the limit of amputating the hand from the Quran verse would not have been possible.

4.5. Fifth Rule: The Necessity Using of Reason and Intellectual Arguments in the Exegesis

One of the fundamental rules of Quranic exegesis is utilizing the precise reasoning and rational arguments. This implies that the interpreter must employ accepted intellectual norms and rules in their interpretation and reasoning. Quranic scholars have also emphasized this point, with some contemporary scholars referring to these rules as the "Common Rules between Interpretation and Jurisprudence Principles" or the "Common Rules between Interpretation and Logic." (Rezaei Isfahani, 2008 AD/1387 SH: 1, 259 and 311)

One of the topics that have been discussed in the field of Uṣūl Fiqh and logic is the concept of "al-Muwāfiq" or "Qīyās Aulawīyyah." This concept has agreement with the commandment that is expressed in the word and Mantūq. For example, if a commandment in the Mantūq be Wujūb, it also would be Wujūb in the Mafhūm (Muḥaffar, 2008 AD/1430 AH: 1, 113-114). Since the Muwāfiq concept and Aulawīyyah is also widely used in the Quran sciences and interpretation, Quranic scholars have also addressed this topic. Suyūṭī has discussed the concept of Mafhūm and Mantūq in his book "al-Itqān" in the fiftieth type (Suyūṭī, 2015 AD/1394 SH: 2, 17).

Regardless of whether the issue of Qīyās Aulawīyyah or Muwāfiq concept is a matter of wording or rationality, according to the author's perspective, the act of applying a commandment to a particular case where its cause is stronger is a rational process. In fact, a type of reasoning and intellectual process is also involved in proving a commandment; as some Uṣūlī scholars affirm it (Khu'ī, 1989 AD/1410 AH: 5, 58).

By presenting examples of the Ahl al-Bayt use of Qīyās Aulawīyyah, their position against contemporary doubts and trends is made clear. From these narrations, we can extract a rule that is desirable, and challenge the Akhbārī beliefs of reject all forms of Qīyās. Below are two examples of such narrations:

4.5.1. First Example: Hadiths about the Exegesis of Verse 24 Surah Maryam

There is a lengthy narration that reflects Imam's position on the common question of his silence during the reign of the three caliphs, which was a widely discussed and widespread discourse at the time. The question was 'Why Imam Ali (AS) had been silent?' But silence in this context refers to his avoidance of engaging in conflict with the three caliphs. In response to these doubts, he first refers to verse 21 of Surah al-Aḥzāb, I have acted in accordance with following the Prophet and other prophets, and this statement is a general rule expressed by Imam. It means that God has commanded us to take the Prophet's behavior as a model, and follow in his footsteps. I have, therefore, remained silent based on this divine law and by emulating the behavior of the Prophet and other prophets. The Imam further argues the reason behind his non-engagement by citing five verses that express the behaviors of the prophets."

The first argument is based on verse 48 of Surah Maryam, in which Abraham says, "I will withdraw from you and that which you invoke other than Allah." Here, the Imam explains that the reason for Abraham's withdrawal was the numerous hardships and difficulties that he faced from the people. Then the Imam argues that if the

Prophet of God can withdraw due to excessive difficulties and hardships, then the Imam, who is the Prophet's successor, can also withdraw in the same way. In other words, the Imam explains the reason for his withdrawal and non-engagement by using the Quranic verse and Qīyās Aulawīyyah.

After that, the Imam refers to verse 80 of Surah Hūd and the behavior of Lot and says, "If only I had a power or a refuge to seek against you." That is, when Lot, who is a prophet, withdrew from fighting and resistance due to his inability and lack of power to confront his people, a prophet's successor like myself can also withdraw in the same way because of the lack of capability and support.

Continuing their argument, the Imam refers to verse 33 of Surah Yusuf, according to which he says, "My Lord, the prison is more desirable to me than what they invite me to." Joseph chose the prison in order to avoid the wrath of God, which would have been caused by being in a place of temptation, conflict, and difficulties. He chose to separate himself from these situations in order to prevent any harm to the principle of Islam that could have occurred due to the uprising of the Imam and the behavior of others. According to your statement, Joseph chose to take refuge in prison to avoid the wrath of God. A Prophet's successor can remain discreet through the first approach, as I did. A noteworthy point can be found in verse 21 of Surah Shu'arā', where the Imam of the word of God, Prophet Moses, says, "And when I feared you, I fled from you." He then said that just as Moses fled

from his people out of fear, a Prophet's successor can remain silent out of fear of assassination using the first approach.

Finally, it refers to verse 150 of Surah al-A'rāf, where Aaron said to his brother Moses: "Do not be angry with me, my brother. They have considered me weak and have spoken to me roughly. They almost killed me." He is stated that when a Prophet is weakened and his people try to assassinate him, a Prophet's successor can remain silent through the first approach (Shaykh Ṣadūq, 2006 AD/1385 SH: 1, 148 and 149).

The Imam's emphasis on the Prophet's migration considering fear of assassination also highlights that if the Prophet could flee from the people for fear of assassination, then the Prophet's successor can do the same. In these phrases, the Imam employs the Qur'anic verses and the behavior of the prophets in various situations and Qīyās Aulawīyyah to prioritize and resolve the people's doubts during his time, where silence was the norm during the rule of the three Caliphs. The Imam's use of Qīyās Aulawīyyah in this narrative is apparent, and from this narrative, the rules of using reason and rational arguments are derived while the Akhbārīs belief based on the rejection arguments of various types of Qīyās are also criticized.

4.5.2. Second Example: Hadiths about the Exegesis of Verse 55 Surah Yūsuf

Muẓaffar b. Ja'far b. Muẓaffar narrates that Ja'far b. Muḥammad b. Mas'ūd narrated from his father that Muḥammad b. Nuṣayr narrated from Ḥasan b. Mūsā who reported that some companions had reported that an individual asked Imam Riḍā (AS): 'God bless you, how did

you accept Ma'mūn's proposal?' (It seems that this person was questioning and objecting to the Imam's decision.) The Imam replied: 'O! Man, who is better, a Prophet or the successor of a Prophet?' The man responded: "A Prophet is better." The Imam then asked: 'Is a Muslim better or a polytheist?' The man replied: "A Muslim is better." The Imam replied: "The ruler of Egypt at the time was a polytheist and Yūsuf was a Prophet. On the other hand, Ma'mūn is a Muslim and I am the appointed successor of the Prophet. Yūsuf asked 'Azīz to appoint him as the steward of the resources of the land and not just the guard, despite his knowledge of affairs at the time, while Ma'mūn forced me to accept his proposal despite my reluctance." ('Arūsī Ḥuwayzī, 1994 AD/1415 AH: 2, 433)

The Qīyās Aulawīyyah is explicitly mentioned in this narration by the Imam. It highlights that while a Prophet can choose a polytheist with free will to hold responsibility; a Muslim can be forced and coerced to accept a leadership role. The use of Qīyās Aulawīyyah is evident in the narration and proves its applicability. From this narration, we can clearly deduce the principle that modern interpreters must use carefully crafted and widely acceptable rational arguments to support their contemporary positions.

Conclusion

The Akbārīs believe in the special status and exclusive understanding of the Quran and its apparent authority in interpretation, based on certain narrations such as the famous narration, "... Innamā Ya'riful Qur'āna man Khūṭiba bihī." They have come to the belief that others

do not have the right to interpret the Quran. Another belief they hold is the rejection of reasoning by different kinds of Qīyās, even Qīyās Aulawīyyah. However, it appears that the Ahl al-Bayt have engaged in contemporary exegesis, drawing inspiration from the teachings of the Quran, in various subjects and in the face of different individuals, personalities, and prevailing deviant beliefs in their time. These exegeses have taken various forms, and various rules for interpretation are used in analyzing and examining these narrations. These rules include the necessity of linking exegesis with Arabic linguistic rules, linking exegesis with other Quranic verses, applying Quranic sciences in interpretation, such as referring to Mutashābih to Muḥkam and paying attention to the time of revelation of the verses, including being Meccan or Medinan, among other factors. Furthermore, it is essential to draw from the narrations of the Ahl al-Bayt and employ reason and rational principles in exegesis. By deriving and inferring these interpretive rules from contemporary exegesis narrations, one can effectively criticize the belief of the Akhbārīs in the apparent authenticity of the Quran. This is because when the Ahl al-Bayt themselves provide specific rules for interpretation, those rules can be considered permission from them for others to interpret the Quran systematically. The extraction of such rules, besides rationalizing the exegesis process, presents a serious critique of the belief of Akhbārīs in the exclusive understanding and interpretation of the Quran. Moreover, the explicit use of Qīyās Aulawīyyah by the Ahl al-Bayt in interpreting the Quran demonstrates strong support for the legitimacy of this form of argumentation.

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Narrative Validating of Women's Governance Condemnation (Case Study: Abū Bakrah's Narratives)

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(Received: July 2023, Accepted: December 2023)

DOI: 10.22034/HSR.2023.13600

Abstract

The development of Muslim women's activities and role-accepting in various social layers, including policy making and governance, has always been under the influence of various narratives, such as "Lan Yufliḥa Qawmun wallaw Amruhum Imra'ah," "Yakhruju Qawmun Halakay lā Yufliḥūna Qā'iduhum Imra'ata Qā'iduhum fil Jannat," and "Halakat al-Rijālu hīna Aṭā'at al-Nisā'," which are attributed to Abū Bakrah. This has constantly posed a serious challenge and relegated women's status in social activities, handing over the role of shaping to men. The present study aims to demonstrate, through analytical and descriptive methods based on library sources, the emergence and significance of such narratives, which have been widely cited by jurists to restrict women's access to social positions and major decision-making. The research results indicated that the narratives

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discussed by Abū Bakrah, a freed slave of the Prophet, were introduced in Basra and the narrator justified his non-interference in the Battle of the Camel by fabricating this text and attributing it to the Prophet. The "Lan Yuflah" narrative and its similar counterparts, in addition to having weak Isnād, contain texts that contradict historical reports, as evidenced by the just and rational governance of two Iranian queens in the Sasanian government.

Keywords: "Lan Yuflah" Narrative, Women's Governance, Abū Bakrah, Basra, Battle of the Camel, Sasanian Queen.

Introduction

The social presence of Muslim women during the time of the Prophet Muhammad (PBUH) was a common and customary practice, as the Quran recognized the status of women and placed them on equal footing with men in faith and righteous deeds (al-Aḥzāb: 35). The Quran also granted women the right to own their property and advised men to be generous towards them (al-Nisā': 129).

The governance of powerful, wise, and righteous woman as an example of women's governance, who submitted to their Lord in faith, was introduced (al-Naml: 23-44). It was said to his Prophet (PBUH) to pledge allegiance to women (al-Zukhruf: 78). The Prophet (PBUH) also pledged allegiance to them (Baghdādī, 1982 AD/1361 SH: 460), prayed in mosques with them (Ibn Ḥanbal, (n.d.): 6, 316; Bukhārī, 1980 AD/1401 AH: 1, 210), and employed them in battles (Ibn Ḥanbal, (n.d.): 1, 463). He considered them trustworthy with the gifts bestowed upon men by their Lord (Al-Suyūfī, (n.d.): 2, 132), and referred to them as "Munjibāt," meaning having noble children (Baghdādī, 1982 AD/1361 SH: 455).

(PBUH), the fate of women fell into stagnation considering the intellectual and cultural conditions of societies, and did not experience the cultural elevation and development alongside the growing Islamic community.

The process of changing attitudes and beliefs about women's seclusion must be explored from within religious sources. The interpretation of some verses related to women and the growth of narratives condemning them in the religious community have shaped the social, cultural, and psychological conditions of the time that now the inferior view of women is known as the history of Muslim social thought.

One of the narrations that have had a significant impact on the relegation of women from holding political and social positions, emphasized by Islamic jurists¹, is the narration "Lan Yufliḥa Qawmun wallaw Amarahum Imra'atun." Similar narrations such as "Yakhruju Qawmun Halakay lā Yufliḥūna Qā'iduhum Imra'ata Qā'iduhum fil Jannat" and "Halakat al-Rijālu ḥīna Aṭā'at al-Nisā'" have been widely circulated in the narrative collections by Abū Bakrah and have been favored by Muslim jurists in preventing women from accessing political leadership, social leadership, and judgment.

1. Background

The narration "Lan Yufḥa" has always been the subject of repeated study by researchers, particularly women researchers who have paid more attention to the investigation of this narration. Some related

1. To know two sects Jurists view on this narration cf. Raya'an, 2016 AD/1395 SH: 350, 366, 404, and 411.

articles include: "Investigating the Narration "Lan Yufliḥa Qawmun wallaw Amarahum Imra'atun" by Nancy Saki and Qasem Bostani (2018 AD/1397 SH, Hadith and Thought); "Examining the Perspective of Muslim Scholars on Women's Management and the Implications of the Narration "Lan Yufliḥ Qawmun Isnādū Amrahum ilā Imra'ah"" by Mahnaz Abbasi (2021 AD/1400 SH, Hadith Sciences); "Research and Investigation of the Famous Narration "Lan Yufliḥa Qawmun wallaw Amarahum Imra'atun"" by Ali Akbar Zakeri (2012 AD/1391 SH, Journal of Seminary); "Dating the Narration "Lan Yufliḥa Qawmun wallaw Amarahum Imra'atun" Based on Textual and Documentary Analysis" by Masoumeh Rayaan and Mohammad Kazem Rahman Setayesh (2015 AD/1394 SH, Hadith Sciences). There are also articles that address the general topic of this research on governance, such as "Investigating the Legal Consequences of the Women's Governance Narration in the Five Schools of Thought" by Fatemeh Alaei Rahmani and Soheila Ahmadi (2021 AD/1400 SH, Comparative Hadith Research Journal); "Validity of Women's Management" by Ali Aqapirooz (2016 AD/1395 SH, Strategic Women's Studies). However, none of these studies have emphasized the investigation of the emergence of the narration, the motivation of the narrator, and the place of the narration's appearance.

2. Method

The present study used a descriptive-analytical method based on library resources to investigate the narration "Lan Yufliḥ" and two similar narrations. The study aimed to answer questions such as the

reason for the publication of such narrations in the early centuries and who were the individuals responsible for spreading such negative attitudes towards women. The study also aimed to identify the motivations behind the dissemination of such statements and the possible conditions that led to their propagation. The result of this research is presenting the conclusive evidence of the inaccuracy of the relevant narrations and a serious critique of the Islamic tradition's exclusion of women from political positions.

3. Investigating the Text and Isnād of the Narrations Prohibiting Women's Governance

Muslim scholars consider the branches of government and judiciary as a small branch of prophecy and Imamate. They believe that since women have been prohibited from interfering in affairs outside the home in various narrations (Tirmidhī, 1982 AD/1403 AH: 3, 36; ‘Abd al-Razzāq Ṣan‘ānī, (n.d.): 3, 149; Majlisī, 1982 AD/1403 AH: 1, 203, etc.), they are also forbidden from leadership and governance. One of the narrations that jurists have relied on in this regard is the narration that a woman cannot be a governor, judge, ruler, or administrator outside the home. Three narrations, "Lan Yufliḥa Qawmun wallaw Amarahum Imra’atun," "Yakhruju Qawmun Halakay lā Yufliḥūna Qā’iduhum Imra’ata Qā’iduhum fil Jannat," are among the most famous and widely circulated of these narrations, with "Lan Yufḥa" being the most well-known.

A) Investigating the Narration "Lan Yufḥa"

The complete text of the narration in Bukhārī is as follows:
"Ḥaddathanā ‘Uthmān b. al-Haytham, ‘an abī Bakrah Qāla: Laqaḍ

Nafa'anī Allāhu bi Kalimatin Sami'tuhā min Rasūlillāli Ayyāma Jamalin Ba'da mā Kidtu Annal Ḥaqqā bi Iṣḥābil Jamali fa Uqātila ma'ahum Qāla lammā Balagha Rasūlallāhi anna Ahlal Fārsi qad Malakū 'alayhim Binta Kasrā Qāla: lan Yufliḥa Qawmun wallaw Amarahum Imra'atun." (Bukhārī, *ibid*: 140, 5, 136 and 8, 97)

This narration is not found in Ṣaḥīḥ Muslim, Ibn Mājah and Sunan Abūdāwūd, although before Bukhārī, it existed in the Musnad of Abū Dāwūd Ṭayālasī ((n.d.): 118) and Musnad Aḥmad ibn Ḥanbal (n.d.: 5, 38, 43, 47, and 50); however, the fame of the narration in many sources is from Ṣaḥīḥ Bukhārī. Nevertheless, after him, it has also been mentioned with an independent sanad in Sunan al-Tirmidhī (1982 AD/1403 AH: 3, 360), Sunan al-Kubrā al-Nisā'ī (al-Nisā'ī: 1990 AD/1411 AH: 8, 227), Sunan al-Biyhaqī ((n.d.): 3, 90 and 10, 118), al-Mustadrak Ḥākim Niyshābūrī ((n.d.): 3, 119 and 4, 291), Ma'ālim al-Tanzīl by Baghawī Farrā' ((n.d.): 3, 408), and in al-Bidāyah wa al-Nihāyah by Ibn Kathīr (1987 AD/1408 AH: 2, 26).¹

This narration first appeared in Sunni books regarding the historical context of the daughter of the Persian Kisra's ascension to the throne and in the exegetical context, it was introduced under the chapter of the Surah al-Naml and then derived from it was the jurisprudential

1. This hadith has been mentioned in later narrative books, documented by authentic narrations such as Ṣaḥīḥ Bukhārī and others, with or without sanad (For example, cf. Rāvandī, 1988 AD/1409 AH: 1, 79; Ibn Athīr, 1985 AD/1364 SH: 4, 135; Qurṭubī, 1984 AD/1405 AH: 1, 355 and 13, 183 and 211; Hiythamī, 1987 AD/1408 AH: 5, 209 and 4, 197; Ibn Ḥajar, 1987 AD/1408 AH, 370; 'Aynī, n.d.: 14, 200 and 18, 59; Muttaqī Hindī, 1988 AD/1409 AH, 6, 23 and 40; Manāwī, 1994 AD/1415 AH: 5, 386; 'Ajlūnī, 1987 AD/1408 AH: 2, 150 and 151 and 332).

inference. Meanwhile, in Shia books, this narration has been extensively quoted without these two contexts, under the title of 'Āyisha and the Battle of the Camel. For example, Majlisī in *Biḥār al-Anwār* has mentioned the mentioned narration without a sanad in 5 places. Also, both before and after Majlisī, the narration in Shia books has been the basis for not including women in the social hierarchy, and in their jurisprudential books, it is also the jurisprudential basis for the exclusion of women in social rulings; for example, in *Mustanad al-Shī'a* (Narāqī, 1998 AD/1419 AH: 17, 34), it has been argued on this basis, and other jurisprudential books have mentioned it under their own chapters in the rulings of women.¹ It seems that the widespread presentation of this narration in Shia books initially found acceptance where 'Āyisha was criticized and then was cited in conjunction with the narration "Halakat al-Rijāl ḥīna Atā'at al-Nisā'" (the third narration)

1. For example, in the books: Shaykh Muḥid in *Al-Amālī*, Sayyid Ibn Ṭawūs in *Al-Ṭarā'if*, Abū Ma'āsh in *Al-Arba'īn*, Muhammad Ali BahRul 'Ulūm in *al-Imamah al-Ilāhīyya*, Ibn Shu'bah in *Tuhaf al-'Uqūl*, Shaykh Ṭūsī in *Al-Khilāf*, Shahīd Thānī in *Masālik al-Afhām*, Narāqī in *Mustanad*, Al-Shaykh al-Jawāhirī in *Jawāhir al-Kalām* and *Buhūth fī al-Fiqh al-Mu'āsir*, Aghā Ḍīyā' 'Irāqī in *Sharḥ Tabṣiratul Muti'allimīn* (*Kitāb al-Qaḍā'*), *Al-Sabziwārī* in *Muhadhdhab al-Aḥkām fī Bayān al-Ḥalāl wa al-Ḥarām*, fourth edition, *Al-Muntazarī* in *Dirāsātun fī Wilāyat al-Faqīh wa Niẓām al-Ḥukm fī al-Islām*, Safī Gulpaygani in *Aḥkām al-Shar'īyya*, *Al-Jazīrī* wa *Al-Fadawī* in *Al-Fiqh 'alā al-Madhāhib*, Ali Akbar al-Seifī *Māzandarānī* in *Dalīl Ṭahrīr al-Wasīlah*, *Al-Mūsawī al-Ardabīlī* in *Fiqh al-Qaḍā'*, *Al-Shaykh al-Subḥānī* in *Mawsū'at Ṭabaqāt al-Fuqahā'*. However, some contemporary Shia jurists also do not consider it sufficient evidence to exclude women from involvement in governance and Vilayat based solely on this narration (Safī Gulpaygani, 1991 AD/1412 AH: 37 and Musavi Ardabili, 2000 AD/1421 AH: 1, 93).

and then it has been cited and referenced by jurists in jurisprudential books, although in many of these books, it is without a sanad.

B) Investigating the Second Narration

The complete text of the hadith is as follows: "‘An Abī Bakrah Qāla: Qāla lahū mā Yamna‘uka allā Takūna Qātalta ‘alā Baṣīratika Yawmal Jamali? Qāla Sami‘tu Rasūlallāhi Yaquḷu: Yakhruju Qawmun Halakay lā Yufliḥūna Qā’iduhum Imra’atun Qā’iduhm fil Jannati." Ibn Kathīr (1987 AD/1408 AH: 6, 237) has narrated this hadith with seven chains and Ibn Jawzī (1966: 2, 10) with ten chains from Abū Bakra.¹ Furthermore, Biyhaqī (1984 AD/1405 AH: 6, 410), Haythamī (1987 AD/1408 AH: 7, 233), Ibn Ḥajar ‘Asqalānī ((n.d.): 45), and Ibn Ḥajar Hiyyamī ((n.d.): 48) have equated this hadith with the word "Halakū" with hadith "Lan Yuflaḥ" and some of them have considered it as a witness to each other. As mentioned in the text, the content of this hadith is exactly the same as the hadith "Lan Yuflaḥ" in terms of substance and expression. Although the narrators of the sanad, namely Ibn Kathīr (140: 6, 237) considers this hadith as "Munkirun Jiddan" and Ibn Jawzī (1966: 2, 10), has considered it as fabricated and considered its transmitters sanad to be unreliable and weak, and individuals such as Haythamī have abandoned it (Haythamī, 1987 AD/1408 AH: 2, 10), despite this, Biyhaqī ((n.d.): 3, 90 and 10, 118) and Ibn Ḥajar ((n.d.): 45) have considered this hadith and the hadith

1. The chain of narrations for this hadith is presented in the Isnad chain in the following section of the article.

"Lan Yuflah" as witnesses to each other and have transmitted it without criticism.

C) Investigating the Third Narration

Alongside the two narrations above, another similar narration from Abū Bakra has been reported with the complete text as follows: "Bukar bin 'Abdul 'Azīz bin Abī Bakrah Qāla Qāla Rasūlullāh Ṣal'am "Halakat al-Rijālu hīna Aṭā'at al-Nisā'." (Ḥākim Niyshābūrī, (n.d.): 4, 291; Ṭabarānī, 1994 AD/1415 AH: 2, 712; Muttaqī al-Hindī, 1988 AD/1409 AH: 16, 287; Qārī, 1985 AD/1406 AH: 16, 287; Abū Na'im Iṣfahānī, 1934: 2, 34; 'Ajlūnī, 1987 AD/1408 AH: 2, 3; Albānī, 1984 AD/1405 AH: 2, 227; Jurjānī, 1988 AD/1409 AH: 2, 43; Kanānī, (n.d.): 12)

However, Mullā Ali Qārī considered this hadith as fabricated (1985 AD/1406 AH: 227), and 'Ajlūnī (1987 AD/1408 AH: 2, 3) wrote after mentioning this hadith: "Kayfa wa qad Istashāra al-Nabī Umm Salamah fī Ṣulḥ al-Ḥudaybiyyah fa Ṣāra Dalīlan li Istishāratil Mar'atal Fāḍilah wa li Faḍli Umm Salamah wa Wufūri 'Aqlihā ḥattā Qāla Imām al-Ḥaramayn lā Ya'lamu Imra'atun Ashārat bi Ra'yi fa Aṣābat illā Ummi Salamah." Albānī also considered this hadith as strange (Gharīb) (1984 AD/1405 AH: 2, 227), and Kanānī ((n.d.): 210) has mentioned it as a fabricated narration.

As observed, the similarity in the text and meaning of all three narrations indicates that the narrator seemed to be in a critical situation, with one party being a woman and the other party being the

narrator's reluctance to enter into the situation that arose. Therefore, in all three texts, the narrator has indicated his inner intentions that he was not willing to enter into a situation of conflict or turmoil.

Another important point observed in these Isnād is that all the narrators of the hadith from Abū Bakrah are from the Basra school, such as Abū Bakrah (Ibn Sa‘d, (n.d.): 7, 15; Ibn ‘Abdul Barr, 1991 AD/1412 AH: 4, 24; Ibn Ḥajar, 1994 AD/1415 AH: 3, 542), Ḥasan Baṣrī, ‘Abdul Raḥmān bin Jushan (son-in-law of Abū Bakrah) (Ibn Ḥajar, 1983 AD/1404 AH: 6, 141), and Abū Bakrah's son, ‘Ayyīnah bin ‘Abdul Raḥmān (Ibn Ḥibban, 2013 AD/1392 SH: 5, 84). Additionally, Ḥumayd b. Abī Ḥamīd al-Ṭawīl (Ibn Ḥajar, 1983 AD/1404 AH: 3, 34; *ibid*, 1987 AD/1408 AH: 397) and ‘Awf b. Abī Jamīlah A‘rābī al-‘Abdī (Ibn Ḥibban, 2013 AD/1392 SH: 7, 296; *ibid*, 1990 AD/1411 AH: 239), and finally, ‘Uthmān b. Al-Haytham, who is a Sheikh of Bukhārī, and all been from Basra (Ibn Ḥajar, (n.d.): 10, 3113; al-‘Aynī, (n.d.): 1, 274 and 10, 104 and 22,62, 18, 58).

3.1. Recognition of the Triple Narrative Sanad and the Historical Circumstances of Narrative Transmission

In order to elucidate the examination of sanad, we shall artistically depict the chronicle of its initial narration in the Orientalist manner, and subject it to the scrutiny of archival analysis. This text is cited by two companion narrators, Abū Bakrah and Jābir ibn Samurah, which can be observed through the following chain in two distinct paths.

3.1.1. Investigating the Sanad of "Lan Yuflaḥ" Narration

We have focused on analyzing the first two narrations from Abū Bakrah, and refrained from discussing the third narration considering its serious weakness in the narrative books. However, the narration of "Lan Yuflaḥ" has been reported in two ways from Abū Bakrah and a non-famous narration from Jābir b. Samurah, which we will analyze both documents.

A) The way of Abū Bakrah

This way includes two well-known and unknown texts; in the more famous text, "Lan Yuflaḥ Qawmun wallaw Amaruhum Imra'atun" and in the unknown text, "Yakhruju Qawmun Halakay lā Yufliḥūna Qā'iduhum Imra'atun Qā'iduhum fil Jannati." These texts have been reported by Ibn Kathīr and Ibn Jawzī (on the left side of the chart).

The sand of "Lan Yuflaḥ" from Abū Bakrah is more widespread and their sources are more reliable than the other narration, "Yakhruju Qawmun Halakay." Therefore, we consider the narration of "Lan Yuflaḥ" as the original one and discuss its appearance in three possibilities.

1) It is possible that the appearance of this narration is from the authors of the early narrative books such as Ṭayālasī, Bukhārī, Tirmidhī and Nisā'ī. However, since none of these authors have quoted from each other and each has mentioned an independent sanad for them, it seems unlikely that they could have created this coordination in their own documentation system by fabricating a document independently with different methods of narration.

2) It is possible that these Isnād are from the successor or followers of successor, with the most prominent being Ḥasan Baṣrī and ‘Ayyīnah b. ‘Abdul Raḥmān. With this assumption, the first narrator of the hadith in the documents of Aḥmad and Ṭayālasī is ‘Ayyīnah b. ‘Abdul Raḥmān, and in the rest of the documents, it is Ḥasan Baṣrī, who has referred the document to someone more advanced than them. However, it is unlikely that Ḥasan Baṣrī fabricated the hadith and transmitted it to his students, Ḥumayd, ‘Ūf, and Ismā’īl b. Muslim. Although Ḥasan Baṣrī was known for his distortion (Tadlīs) (Albānī, 1984 AD/1405 AH: 8, 109), it cannot be accepted that distortion (Tadlīs) is the same as fabrication. In addition, the exact text of the hadith has been mentioned in the Isnād of Aḥmad and Ṭayālasī without the presence of Ḥasan Baṣrī. If we assume that Ḥasan Baṣrī (successor) be the narrator of hadith, and believe that he systematically developed the narration document by adding an older reference such as Abū Bakrah and added the name of Prophet (PBUH), that Schacht named it "Inverted Growth of Sanad." (Motzki, 2010 AD/1389 SH: 50)

It should be asked ‘Why this fabrication of additional details for the narration document was done?’ and ‘What was the purpose behind concealing the fact that the narration was not from Ḥasan Baṣrī but from a more famous companion. It is difficult to accept that Ḥasan Baṣrī did this, as either he wanted to present a jurisprudential theory and needed a backing from the Sunnah, thus resorting to fabricating this document, which is not acceptable. Ḥasan Baṣrī is less known for jurisprudential theories in the Rijālī books, and his reputation in

mysticism and asceticism would hinder the acceptance of this act, as he would not be inclined to engage in specific jurisprudential theories, especially regarding women. Additionally, if ‘Ayyīnah, the narrator of Ṭayālasī and Aḥmad, was a fabricator of the hadith and the transmitter of the fabricated hadith to Abū Dāwūd Ṭayālasī and his son Yaḥyā, while the Rijālī books have introduced Yaḥyā and his father as trustworthy (Albānī, *ibid*: 140, 8 and 109), it is difficult to comprehend how the narration attributed to Ḥasan Baṣrī could be consistent and coordinated with this.

On the other hand, this sanad has been mentioned in Musnad Ṭayālasī and Musnad Ibn Ḥanbal through ‘Abdul Raḥmān b. Jushan, and they are the narrator of Abū Bakrah in the Rijālī sources (Ibn Ḥajar, 1983 AD/1404 AH: 6, 141; Dāruqtunī, 1984 AD/1405 AH: 7, 167) and ‘Abdul Raḥmān was honest and trustworthy (Ibn Ḥabān, 2013 AD/1392 SH: 5, 84). Therefore, it cannot be accepted that Ḥasan or ‘Abdul Raḥmān themselves fabricated the hadith and transmitted it to the Prophet (PBUH) through the fabrication of an inverted document. Rather, it can only be accepted that Ḥasan Baṣrī and ‘Ayyīnah have quoted it from their shaykh, Abū Bakrah.

3) By eliminating the above possibilities, it must be the narrator of the narration "Lan yuflaḥ" himself, Abū Bakrah. Because in all the documents, he is the main common link (cl) in the chain of Isnād, narrating the hadith to a number of his students, and most of them, in turn, narrate it to two or more of their own students. In other words, he is the oldest narrator in the network and the first link in the chain of documents, which opens up like a fan. He is followed by Ḥasan Baṣrī,

and then by Ḥumayd, ‘Uthmān b. Haytham, Khālid b. Ḥārith, Muḥammad b. al-Muthannā, and in the Isnād of Ṭayyālasī and Aḥmad b. Ḥanbal, ‘Ayyīnah b. ‘Abdul Raḥmān, who are secondary common links in the chain.

The fundamental question is ‘Why, among all the companions of the Prophet (PBUH), Abū Bakrah is the single narrator of this hadith. As mentioned in the narration of this hadith, the Prophet (PBUH) asked a question and individuals responded to him. Therefore, this narration should have been transmitted through other companions or at least been confirmed by others after its transmission. However, he is the only one narrating this hadith, and no other companion is involved in such texts.

‘Who is Abū Bakrah?’ His full name is Nufay‘ b. Masrūq or Masrūḥ (Ibn Sa‘d, (n.d.): 1, 15). His mother was Sumayyah (Ṣadūq, 1982 AD/1403 AH: 1, 199; Balādhurī, 1959: 1, 489), and he was the maternal brother of Zīyād b. Abīh (or Abī Sufyān) (Ibn ‘Abdul Barr, 1991 AD/1412 AH: 4, 24; Ibn Ḥajar, 1994 AD/1415 AH: 2, 542). Abī Bakrah was a slave in Tā’if, and when the Prophet (PBUH) besieged Tā’if, according to the command of Prophet (PBUH) that any slave who descends from the fortress to the Muslims will be freed, he descended from the fortress and gained fame when he descended from the wall using a spool (a type of rope) and thus became known as Abū Bakrah (Ibn Ḥajar, 1983 AD/1404 AH: 1, 469). Although Balādhurī attributed this nickname to his fondness for "Bakrah" (child of lion), which he was known as Abū Bakrah in Ṭā’if (Balādhurī, 1959: 1, 490).

Abū Bakrah was freed by the Prophet (PBUH) (Ibn Sa‘d, (n.d.): 1,

15) because later, when the people of Ṭāʿif demanded their slaves from the Prophet (PBUH) and asked for the return of Abū Bakrah as well, Prophet (PBUH) said: "lā Huwa Ṭalīqullāh wa Ṭalīqu Rasūlihi." (Ibn Saʿd, (n.d.): 1, 15; Al-Qummī, (n.d.): 1, 28)

He embraced Islam at the age of eighteen (Ibn Ḥibbān, 1984 AD/1411 AH: 28), and the Prophet (PBUH) entrusted his livelihood to ʿAmr b. Saʿīd b. ʿĀṣ (Wāqidī, 1978 AD/1405 AH: 2, 932). He participated in the conquest of Baṣra between the years 12 to 14 Hijri along with his brothers (Balādhurī, 1956: 1, 638), and after the conquest, he settled there and was the first person to plant date palms in Baṣra. His son, ʿAbdul Raḥmān, was the first child born in that city (ibid: 641). During the caliphate of ʿUmar, he was punished for committing a forbidden act against the governor of Baṣra, Mughayrah, and he testified three times, but he couldn't approve it (Ibn Saʿd, (n.d.): 1, 15).

Abū Bakrah was a supporter of the first three caliphs and has exaggerated hadiths describing them (Ibn Ḥanbal, (n.d.): 5, 54; Ibn Kathīr, 1987 AD/1408 AH: 7, 217). He was also a supporter of Ali (AS) (Ibn ʿAbd al-Barr, 1991 AD/1412 AH: 4, 262) and Imam Hasan (AS) (Ibn Abī al-Ḥadīd, 1959: 4, 77). There is no record of him having any disputes with any caliph in his life. However, the important point in his life was when he was criticized for not taking sides during the Battle of Jamal in 36 AH. He considered his neutrality and not joining the battle regarding his narration of "Lan Yuflah" from ʿĀyisha (Bukhārī, 1980 AD/1401 AH: 5, 136). However, when Ali (AS) asked him about his inaction, he put his hand

on his chest and said, "I had a visible pain here." (Ibn Athīr, 2007 AD/1386 SH: 3, 256) Despite this, he did not accompany Ali (AS) in the Battle of Şiffīn (Mazzī, 1985 AD/1406 AH: 3, 99; Ibn Kathīr, 1987 AD/1408 AH: 5, 342).

The narrations about Abū Bakrah depict him as an unstable, floating, non-confrontational, and seeking safety individual, who always distanced himself from conflicts and wars, and showed a tendency for isolation during social upheavals. In a narration from his son, ‘Abdul Raḥmān, it is mentioned that he said, "I told my father, 'O my father, I hear you recite three times every morning and evening: O Allah, grant me health in my body, O Allah, grant me health in my hearing, O Allah, grant me health in my sight, there is no God but You.'" Abū Bakrah replied, "I heard the Prophet making these supplications, and I follow his Sunnah." (Abī Dāwūd al-Sajistānī, 1989 AD/1410 AH: 2, 496)

However, it is narrated from Ibn ‘Abbās that the Prophet used to say three times every morning and evening, "O Allah, I seek refuge in You from disbelief and poverty, O Allah, I seek refuge in You from the punishment of the grave, there is no God but You." (ibid.)

Other hadiths from Abū Bakrah confirm his claim of distancing himself from any kind of conflict and warfare. After quoting his five-fold narration of "Lan Yuflaḥ" (Ibn Ḥanbal, (n.d.): 5, 38 and 43, 47 and 50) and the hadith "Hulikat al-Rijāl," (ibid: 5, 35) has another narration from Abū Bakrah, which, according to the context of the hadith, can be assured that these narrations were Abū Bakrah's justifications in response to public opinion about his absence in all the

battles (ibid: 5, 40).

Abū Dāwūd also quotes numerous narrations from him about his non-involvement in turmoil (Abī Dāwūd al-Sajistānī, 1989 AD/1410 AH: 5, 28-48) and provides a clearer explanation of the background of these statements. He writes, "It is narrated from Aḥnaf b. Qays that he wanted to join the companions of Jamel, but on the way, he saw Abū Bakrah, who said to him, "Go back, for I heard the Prophet says: When two Muslims confront each other with their swords, both the killer and the killed are in Hell." Aḥnaf asked, "O Prophet! The killer I understand, but 'What about the killed?' He replied, He intended to kill his brother." (ibid: 2, 306) This hadith is also reported by Bukhārī (140: 1, 58) and Muslim (n.d.: 4, 2214).

These narrations indicate that Abū Bakrah considered self-defense more beneficial than launching an attack on the battlefield, justifying his role as a bystander with narrations that no other companion has reported from the Prophet.

Abū Bakrah's cautiousness and extreme inclination towards avoiding tumult and conflict, and his tendency towards tolerance and reconciliation, were such that he can be considered a narrator of many fitnah-related hadiths (cf. Ibn Ḥanbal, (n.d.): 5, 49). He openly condemned any action, whether on the side of friends or enemies, and Aḥmad ibn Ḥanbal, who has the most narrations from Abū Bakrah, writes: "Muslim b. Abī Bakrah 'an Abīhi Qāla: Qāla Rasūlullāhi Satakūnu Fitnatan al-Muṣṭaja'u fihā Khayrun...man Kānat lahū Ibilun Falyalḥaqu bi Ibilihī wa man Kānat lahū Ghanamun Falyalḥaqu bi Ghanamihī wa man Kāna lahū Arḍun Falyalḥaqu bi Arḍihī wa man

Yakun lahū Shay'un min Dhālika Faya'mud ilā Sayfihī Falyaḍrib bi Ḥaddihī Ṣakhratun Thumma Liyanja in Istaṭā'a al-Najāta Thumma Liyanja in Istaṭā'a al-Najāta." (ibid: 5, 50)

Although there has been debate in the books of Hadith scholars about the authenticity of some of these sanad and Rijāl, what can be inferred from his narrations is that these hadiths were raised in a similar context and time, and later, in the books of hadith, jurisprudence, and interpretation, they were separated from each other and lost their linguistic and semantic connection.

B) The Way of Jābir Ibn Samurah

On the right side of the Isnād network, there is a single chain from Jābir Ibn Samurah reported by Ṭabarānī, who says: "Ḥaddathanā 'Abdul Wārith b. Ibrāhim Abū 'Ubaydah al-'Askarī Qāla Ḥaddathanā 'Adul Raḥmān b. 'Amr ibn Jabalah Qāla Ḥaddathanā Abū 'Awānah Qāla Ḥaddathanā Sammāk b. Ḥarb 'an Jābir b. Samurah Qāla: Sami'tu Rasūlallāhi Yaqūlu: Lan Yuflaḥ Qawmun Yamliku Amrahum Imra'atun Kifālatī." (Ṭabarānī, 1994 AD/1415 AH: 5, 123)

As can be seen in the Isnād network, this narration is single and at the same time, it is a corrupted narration because:

1) The text of the narration is a fragment of Abū Bakrah's speech without any reference to its context, and even in regards to the rule of Persia, there is no report. He solely focuses on the text and merely adds the word "Kifālatī" to it.

2) The narrators of the narration, such as "Sammāk ibn Ḥarb," (Mazzī, 1985 AD/1406 AH: 12, 19) "Abū 'Awānah Waḍḍāḥ ibn

‘Abdullāh Yashkurī," (ibid: 30, 447) are so weak and "‘Abdul Wārith ibn Ibrāhīm" is unknown (Sam‘ānī, 1987 AD/1408 AH: 1, 110; Yāqūt Ḥimawī, 2020 AD/1399 SH: 1, 150; Dhahabī, 1988 AD/1409 AH: 21, 217; Haythamī, 1987 AD/1408 AH: 5, 209), and Ṭabarānī himself says: "Wa fīhi Jamā‘atun lam A‘rifhum." (ibid: 4, 197) Moreover, the narrator "‘Abdul Raḥmān ibn ‘Amr ibn Jabalah" is known to be a liar, unreliable, and abandoned by the scholars of hadith (Ibn Abī Ḥātam, (n.d.): 5, 267; Ibn Ḥibban, (n.d.): 1, 191; Abū Dāwād al-Sajistānī, 1997 AD/1418 AH: 2, 113; Dāruqutunī, 1996 AD/1417 AH: 1, 170; Zyla‘ī, 1994 AD/1415 AH: 1, 108; Dhahabī, 2003 AD/1382 SH: 1, 305; Ibn Ḥajar, 1994 AD/1415 AH: 1, 245; Amīnī, 1992 AD/1420 AH: 202 and 428). Interestingly, Abdul Raḥmān was also from Basra (Ibn Abī Ya‘lī, (n.d.): 1, 131).

Therefore, based on the analysis of the sanad and Rijāl, the narration of Jābir ibn Samurah is a fabricated narration and was probably created or re-read by some fabricators, such as "Abdul Raḥmān ibn ‘Amr ibn Jabalah," who was from Basra, in the late second century or early third century. Since Abdul Raḥmān is mentioned in this document, following Abū ‘Awānah, who passed away in the year 176 (Mazzi, 1985 AD/1406 AH: 30, 447), the emergence of this single narrative is likely to be in the last quarter of the second century or the beginning of the third century in Basra.

3.1.2. Basra, the Birthplace of Citing the Condemning Women Narrations

180 A significant point to consider in the narrations of Abū Bakrah and

even Jābir is the fact that the narrators are from Basra. ‘But why is Basra the setting for such narrations?’

Basra, shortly after the Prophet's time, witnessed the split of two groups of companions and experienced a period of hardship during this confrontation. However, what remained in the mindset of the people was a sense of fruitless war that inflicted significant damage to the spiritual and religious thoughts of the people in this city. One of the manifestations of this imbalance was the harsh and severe attacks by the narrators of this region against women (cf. Rayaan, 2016 AD/1395 SH: 718-719). Undoubtedly, the criticism of ‘Āyisha regarding her presence in the Battle of Jamal in Basra is the most certain motive for the prevalence of such narratives that are generally against women. The content and meaning of these narrations indicate the existence of a fabricated nature, showing that a companion, in the crisis of sedition, concealed his inclinations and did not join either side of the conflict. In seeking to justify his neutrality, he was forced to respond to public pressure to maintain his well-being. What better reason than to strengthen this justification by attributing a narration to the Prophet, redirecting his words to criticize war and warmongers, including their female leader, and prompting the listeners to look at him from a different perspective.

In this regard, Basra had a dual position during the time of Abū Bakrah. On one hand, it was associated with a tumultuous society where opponents of the new government had fought and been defeated, while on the other hand, victorious groups had gained

dominance in the war. Amidst this, there was also a third group that had withdrawn from the war and had not taken sides, endeavoring to defend their position in the public consciousness, secure their safety in this city, and additionally, gain credibility through their abstention.

"Yunbul" considers the main characteristic of the visual narrators to be their excessive abstention and says, "Considering their participation in widespread dissemination with ethical words and mostly in a moralizing manner, they tried to teach their fellow citizens a favorable Islamic behavior. Although later these reports were presented in the form of jurisprudential commandments, they were mostly just religious teachings that they attributed to early sources, often to the Prophet (PBUH)." (Motzki, 2010 AD/1389 SH: 324)

Yunbul believes that in the prevalent narrations against women in this region, one can clearly see the prevalence of narratives condemning women (cf. Tenth Article, Examination of the Fitna Hadiths, Yunbul, as cited in the book Islamic Hadith by Motzki).

In addition to the above analysis, a common point among the narrators is weakness (Tustarī, 1998 AD/1419 AH: 1, 372; Ibn Ḥibbān, 2013 AD/1392 SH: 4, 148; Ibn Ḥajar, 1987 AD/1408 AH: 397; *ibid*, 1983 AD/1404 AH: 1, 244; Albānī, 1983 AD/1405 AH: 1, 109; Ibn Abī Ḥātam, (n.d.): 6, 172), and their family relationships.

3.2. Jurisprudential Use of Abū Bakrah Narrations against the Ruling of Women

According to the time of compiling this hadith in the nine separate documents of this article, if we assume that Ṭayālasī (d. 204) recorded

this narration in the late second century until Ibn Kathīr (d. 630), who belongs to the seventh century, this narration has either been a historical account or a jurisprudential document for 500 years, but it has not shown any significant semantic differences or expansion. Although during these five centuries, there has always been a struggle in the internal content of the narration, ‘Whether this narration is merely a historical account or carries a legal ruling?’ It is clear that in the Sunni tradition, Nisā’ī (d. 303) is the first person who narrated this hadith in the chapter of Prohibition of Women's Rule (Nisā’ī, 1990 AD/1411 AH: 8, 227). This means that from the early fourth century, this narration has shifted from its historical position - which was historical in the books of Ṭayālasī, Aḥmad, Bukhārī, and Tirmidhī that preceded it - towards jurisprudential foundations, and in the same way, in Shia, Sheikh Ṭūsī, in "al-Khalāf" in the fourth century is the first person to use this narration in a jurisprudential context (Ṭūsī, 1986 AD/1407 AH: 6, 213). After him, hadith "Lan Yuflah" it was widely established under the titles of non-judgment, Imamate, and women's rule (For further examination cf. Rayaan, 2016 AD/1395 SH: 365-366).

3.3. Narration Textual Conflict with Historical Reports

As observed, the content of the narration indicates historical awareness, namely the succession of the daughter of the Sassanian king to the throne. ‘Do historical sources have any evidence of a queen's presence in Iran?’ And if such a historical event did occur, ‘Is there any evidence of the incompetence and inadequacy of this queen to confirm the content of this narration?’

3.3.1. Examining the Historical Consistency of the Narration Text with Historical Events in the Sassanian Era

Historical facts indicate that after the death of Khosrow Parviz, Iranian society was under severe social turmoil, and his successors could not overcome this crisis until the last king of the Sassanian dynasty (30 years after the death of Khosrow Parviz) when the Arabs attacked Iran, and the dynasty was extinct, and Muslims conquered their entire territory (cf. Christian Sen, (n.d.): 510-520). But before the Arab invasion, despite the crises of succession in the Sassanian government, two of their kings, who happened to be women, were able to control and correct some of the inconsistencies during the short period they sat on the throne and registered their names as popular kings of this dynasty. They were two daughters of Kasra named Purandokht and Azarmidokht.

A) Reign of Purandokht

Purandokht was the first Sassanian queen, the daughter of Khosrow II Khosrow Parviz (Reign 590-628) (Ṭabarī, 1989 AD/1368 SH: 2, 784). She is the twenty-sixth and, including the short reign of the Sasanian kings, the thirty-first Sasanian king of Iran (Cicily, 2005 AD/1384 SH: 648), who ruled over more than 10 Asian countries from 629 to 631 (Rāwandī, 2003 AD/1382 SH: 1, 623).

Some historians have written that during his time, the Prophet Muhammad (PBUH) passed away (Bal'amī, 1999 AD/1378 SH: 2, 846), and others consider him a contemporary of the caliphate of Abū Bakr (Ibn Qutaybah Dīnawarī, 2003 AD/1382 SH: 144), and some

have even placed his death towards the end of the caliphate of ‘Umar (Tulū‘ī, 2008 AD/1387 SH: 1, 386).

Khosrow Parviz had eighteen sons (Noldeke, 1999 AD/1378 SH: 380), but when "In 628, as a result of a conspiracy by the Iranian nobility, he was overthrown and killed with the support of the Nestorian merchants, Sheroe was seated on the throne as the king of Iran ... But because he had no rival for the throne, he killed many of the children of the Sasanian dynasty, but he himself died after 6 months." (Granovsky et al., 1980 AD/1359 SH: 173) Although some have mentioned this period as 2 years and a few months (Pirnia and Eqbal, 2001 AD/1380 SH: 4, 2812), according to historians, in Tisfun, ten kings changed within 4 years (Granovsky et al., 1980 AD/1359 SH: 173). It is said that "Two days before killing his brothers, his two sisters, Puran and Azarmidokht, went to Sheroe and after speaking harshly and rudely, they said: You have made a covenant for a kingdom that will never come true for you, and this covenant will hold you accountable for killing your father and brothers and committing great sins." (ibid.)

After Sheroe, and the intense struggles that took place for succession, as there was no remaining son from the Sasanian dynasty (cf. Ibn Qutaybah Dīnawarī, 1382: 142; Pirnia, 1996 AD/1375 SH: 4, 2812; Noldeke, 1999 AD/1378 SH: 380), Puran, the daughter of Khosrow Parviz, ascended the throne (Khānd Mīr, (n.d.): 1, 252). The day Puran ascended to the throne, she said: "I have good intentions and I rule with justice." (Ṭabarī, 1989 AD/1368 SH: 2, 782)

During her reign, despite the turbulent situation inherited from the past, the queen was able to take useful actions. Because "She was a wise daughter and laid the groundwork for fairness and justice, and she sent the cross to the emperor that they had received from Rome during the time of Khosrow Parviz, and and Caesar was thankful and grateful for sending the wood of the cross and rose to the position of love (Mirkhand, 2001 AD/1380 SH: 1, 949).

She was a wise and prudent woman, she sent letters to the cities and said, "Kingship does not depend on gender; a kingdom is based on justice and fairness, and I hold you in high regard." (Shabankarei, 2002 AD/1381 SH: 1, 254)

She treated her subjects with respect, ruled with justice, and said, "Mint new coins, rebuild the bridges, forgive the remaining taxes, wrote letters, and placed her kindness among the common people. She spoke of the situation of her slain family members and said she hoped that by the grace of God, her reign would bring prosperity and stability, so that people would understand that seizing a country, waging war, victory, and turmoil are not signs of power, bravery, and leadership of men, but all of this is from God and He has commanded them to obey and be kind." (Ṭabarī, 1989 AD/1368 SH: 2, 782 and Ibn Miskawayh, 1997 AD/1376 SH: 1, 223)

Historians have praised her for her good conduct, prudence, governance, wisdom, justice, fairness, knowledge, and her victory over enemies, as well as her compassion for the people (Abdulhay, 1984 AD/1363 SH: 1, 101; Noldeke, 1999 AD/1378 SH: 409; Bal'amī, 1999 AD/1378 SH: 2, 847; Tha'alabī, 1997 AD/1418 AH:

355; Shabankarei, 2002 AD/1381 SH: 254; Bal'amī, 1999 AD/1378 SH: 2, 846).

Ferdowsi greatly praised her and regretted her short reign of 6 months (Ferdowsi, 1962 AD/1341 SH: 1341, Verse: 48697-48700). Some have mentioned her reign as 7 months (Shabankarei, 2002 AD/1381 SH: 1, 254), but most historians have stated her reign as one year and four months to one year and six months (Ṭabarī, 1989 AD/1368 SH: 2, 782; MirKhand, 2001 AD/1380 SH: 1, 95; Bal'amī, 1999 AD/1378 SH: 2, 847; Ibn Athīr, 1992 AD/1371 SH: 5, 218; Noldeke, 1999 AD/1378 SH: 411; Pirnia, 1996 AD/1375 SH: 4, 2812; Khānd Mīr, (n.d.): 1, 252; Mostofi, 1983 AD/1362 SH: 125). However, it is evident that Puran's coins were minted in the first and second years of her reign, indicating that her reign lasted more than a year (cf. Bayani, 1969 AD/1348 SH: 27).

According to most historians, her reign is said to have been in 629 and 630 AD (Cicily, 2005 AD/1384 SH: 467; Rāwandī, 2003 AD/1382 SH: 1, 623; Tolu'i, 2008 AD/1387 SH: 8, 386; Bayat, 1969 AD/1348 SH: 72; Bayani, 1969 AD/1348 SH: 26, etc.). Therefore, her reign was contemporaneous with the final years of the Prophet's life and his death (Bal'amī, 1999 AD/1378 SH: 2, 846; Hedayat, 1994 AD/1373 SH: 25).

B) Reign of Azarmidokht

After only one month of Queen Purandokht's reign, the second female ruler in the Sasanian dynasty, the people of Fars, together with the votes of the nobles, placed the elder daughter of King Khosrow Parviz, Azarmidokht, on the throne when Gushtasp, the brother of Khosrow III, could not

maintain his reign for more than a month (Pirmia, 1996 AD/1375 SH: 4, 2812; Noldeke, 1999 AD/1378 SH: 411; Shabankarei, 2002 AD/1381 SH: 254; Tha'ālabī, 2005 AD/1384 SH: 355).

When Azarmidokht ascended to the throne, she said, "Our method is the same as the strong King Khosrow's." (Ṭabarī, 1989 AD/1368 SH: 2, 783) She, too, has been praised for her intelligence, good conduct, prudence, governance, and the way she ruled her kingdom (Benakti, 2009 AD/1388 SH: 67; Ṭabarī, 1989 AD/1368 SH: 2, 848; Shabankarei, 2002 AD/1381 SH: 252; Tha'ālabī, 2005 AD/1384 SH: 355; 'Abduḥay, 1984 AD/1363 SH: 1, 102; Malkam, 2001 AD/1380 SH: 105).

3.3.2. The Conflict between the Narration Text of "Lan Yufḻaḥ" with the Historical Reports

Iranian numismatists describe these two Iranian queens as follows: "Purandokht and Azarmidokht came to power during a period of turmoil. Queen Purandokht, despite the chaotic situation that prevailed during her reign, managed to carry out many useful actions, such as making a peace treaty with Heraclius Caesar of Rome, which was supposed to take place during the reign of Shirooyeh, and returning the cross of Jesus to Jerusalem. Purandokht made great efforts to establish peace throughout the country and restore justice and fairness, which had been absent from Iran for a long time. Her reign was one of the hardest times for the Sasanians, as there were internal disturbances, opposition, and conflicts within the kingdom, as well as Arab invasions that marked the beginning of their conquests.

Purandokht was so distressed that she passed away in Tisfun at a

young age in 631 AD, less than two years into her reign. Her method of governance was based on justice and kindness, and she behaved with people in the utmost intelligence and prudence. Her famous saying: "A king, whether male or female, must maintain their land and behave justly, shows her/his sharpness and intelligence." (Bayani, 1969 AD/1348 SH: 21)

Based on these historical reports, which are mostly narrated by Muslim historians, two points can be deciphered in the historical discussion of this hadith:

1. Did Abū Bakrah hear this hadith directly from the Prophet Muhammad during the time of Islam?
2. Did the rule of these Iranian queens bring prosperity to their people during their short reigns?

If Queen Purandokht's reign (the first queen) was contemporaneous with Abū Bakrah and the early days of Caliph 'Umar, then attributing this hadith to the Prophet Muhammad is not plausible. Conversely, if the reign of the queen was during the time of the Prophet, then the Prophet Muhammad's statement contradicts the method and conduct of the queen, especially when both Shia and Sunni sources have not attributed this statement to anyone other than Abū Bakrah. Therefore, the accusation of these statements being contrary to historical reality can only be directed at Abū Bakrah.

Conclusion

- The narrations "Lan Yuflah Qawmun Wallaw Amarahum Imra'atun," "Yakhruju Qawmun Halakay lā Yufliḥūna Qā'iduhum fil Jannat," and

"Halakat al-Rijālu ḥīna Aṭā‘at al-Nisā'" are single and are only attributed to Abū Bakrah;

- The narration "Lan Yuflaḥ" has received more attention in the narrative and jurisprudential books than the other two narrations;
- Only the city of Basra has been the bedrock for the emergence of narrations disapproving of women's rule;
- The female leadership in the Battle of Jamal, which resulted in extensive conflict and the deaths of many individuals in Basra, left a negative mindset towards the presence of women among the people of this city;
- Abū Bakrah's psychological weakness, as the narrator of the three narratives, in seeking safety and avoiding critical events and conflicts, is consistent with his other narrations about the widespread narratives of turmoil and his non-involvement in them;
- The documents of the discussed narrations have weaknesses in terms of the narrators and their lineage to Abū Bakrah;
- These narrations have been cited in jurisprudential books from the fourth century as a basis for jurists' reference in prohibiting women's access to political and social positions;
- The text of the narration "Lan Yuflaḥ" contradicts the historical governance of the two Iranian queens on the throne of the Sasanian Empire;
- The two Iranian queens in the Sasanian government have been highly praised for their wisdom, justice, good conduct with the people, creating security, and prosperity during their reigns.

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