

In the name of
God



The Journal of Hadith Studies and Researches

Vol. 1, No. 2, Spring 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, Qom, Iran.

P. O. Box: 3714854913

Tel. No: 021-55956251

Email: hsr@qhu.ac.ir

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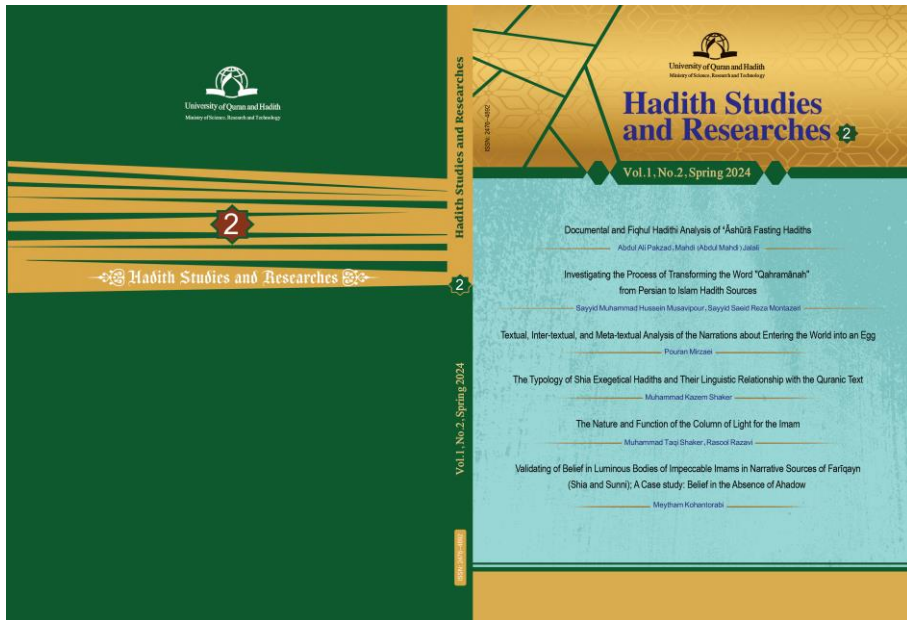


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Documental and Fiqhul Hadithi Analysis of 'Āshūrā Fasting Hadiths

Abdul Ali Pakzad*

Assistant Professor, Department of Islamic Teachings, Bandargaz Branch, Islamic Azad University, Bandargaz, Iran.

Mahdi (Abdulmahdi) Jalali

Professor, Department of Quran and Hadith Sciences, Faculty of Theology, Ferdowsi University. Mashhad, Iran.

(Received: June 2023, Accepted: November 2023)

DOI: 10.22034/HSR.2024.13602

Abstract

The jurisprudential commandment on 'Āshūrā day's fasting has caused controversy and disagreement among Shia scholars considering the existence of two categories of narrations in the hadith books. This research aims to analyze and validating the two types of narrations on fasting on 'Āshūrā using descriptive-analytical-critical methodology. The findings indicate that according to the criterion presented by the impeccable Imams regarding innovation, the narrations permitting fasting on 'Āshūrā were based on taqīyyah (dissimulation). Additionally, the Sunni narrations seem to be fabricated regarding the presence of courtiers as narrators and conflicting content. Although the narrations prohibiting fasting on 'Āshūrā have weak sanad, they are stronger in terms of prohibition. The significant behavior of Kulaynī in relying only on the narrations of prohibition indicates a lack of credibility in the narrations permitting fasting on 'Āshūrā. The narrations of prohibition are acceptable and confirm the sanctity of fasting on the day of

* corresponding author: Abpakzad53@gmail.com.

‘Āshūrā due to their consistency with the tradition transmitted from the Imams.

Keywords: ‘Āshūrā Fasting Haadiths, Shia, Conflict, Forgery of Hadith, Asānīd.

Introduction

The significance of the day of ‘Āshūrā, as it is linked to the martyrdom of Imam Hussein and his companions, and the efforts of the Umayyads and their enemies to fight against its lasting impact, have made the examination of the two categories of narrations in Shia hadith books even more important. Shaykh Kulaynī only mentions the narrations of prohibition in his book *al-Kāfī*, which is the first book of the Four Books of Shia hadith. After him, Shaykh Ṣadūq in *Man Lā Yaḥḍuruhul Faqīh*, Shaykh Ṭūsi in *Tahdhīb al-Aḥkām* and *Istibṣār*, and later Shaykh Ḥurr ‘Āmilī and others have recorded both categories of narrations.

In this article, we discuss the sanad, content, a brief historical and Fiqhul Hadithi overview, and the origin of the narrations permitting and prohibiting fasting on the day of ‘Āshūrā. We also present and analyze the opinions and views of scholars on this matter. The innovation of this article lies in providing a detailed description of the two types of narrators in Shia hadiths and mentioning the opinions of scholars regarding the authentication and weakening of these reports, as well as organizing the narrations systematically and presenting fresh analyses of the topic.

1. Background

In the background of the subject, it is mentioned that commentators of the Four Books, such as Mulla Ṣāliḥ Māzandarānī, Muḥammad Taqī

Majlisī, and Muḥammad Bāqir Majlisī, have elaborated on the narrations of fasting on ‘Āshūrā, and for a long time, scholars in jurisprudential books such as *Man Lā Yaḥḍuruhul Faqīh* and *al-Ḥadā’iq al-Nādirah* have expressed their opinions on this topic. Later scholars have also written books and articles on fasting on ‘Āshūrā and have had opinions on the sanad and content of the narrations. Research on the fasting on ‘Āshūrā by Ḥasan Tawfīq and the book "Ṣawm ‘Āshūrā" by Najm al-Dīn Ṭabasī are examples of the efforts of later scholars. However, it must be said that the jurists have not made the effort to examine the sanad and content of the hadiths as they should have. Therefore, a critical issue is raised in *al-Ḥadā’iq al-Nādirah*: The implication of these reports is absolutely a prohibition, but our companions are excused from what they have mentioned, other than prohibition, because they have not completely followed the narrations and have not thought well about it (Baḥrānī 2008 AD/1430 AH: 13, 376).

2. Examination of ‘Āshūrā Fasting Hadiths

In the early period, Kulaynī in the book "*Furū‘ al-Kāfī*" only mentioned the narrations prohibiting fasting on ‘Āshūrā, which are five in number. After him, Shaykh Ṣadūq and Shaykh Ṭūsī mentioned both narrations of prohibition and permission. In the later period, Shaykh Ḥurr ‘Āmilī in the seventh volume of the book "*Wasā’il al-Shī‘a*" mentioned seven narrations of permission and seven narrations of prohibition in chapter 20 and chapter 21. In this research, to avoid repetition and for brevity, we will mention five narrations from each category.

2.1. Narrations Prohibiting Fasting on ‘Āshūrā

2.1.1. The First and Second Narration of Prohibition

A) The first narration: Zurārah from Muḥammad b. Muslim asked Imam Bāqir about fasting on ‘Āshūrā, and the Imam said: Fasting on ‘Āshūrā was prescribed before the revelation of Ramaḍān, and when Ramaḍān was revealed, the fasting of that day was abandoned (Ṣadūq: 1992 AD/1413 AH: 2, 51; Ḥurr ‘Āmilī: 2019 AD/1398 SH: 7, 339).

The intended meaning of "Kāna Ṣumihī" by the Imam is either obligation or recommendation, and "Turika" means abrogation (Majlisī, (n.d.): 4, 247).

B) The second narration: Ḥasan ibn ‘Alī Ḥasan washā’ reported: Najbah ibn Ḥārith told me that he asked Imam Bāqir about fasting on ‘Āshūrā. The Imam said: With the advent of the month of Ramaḍān, fasting on ‘Āshūrā is abandoned, and an abandoned fast is an innovation. Najbah says: After Imam Bāqir, I asked Imam Ṣādiq about this matter, and he also gave the same answer. He then said: It is a fast for which nothing has been revealed in the Book, nor has it become a tradition, except for the tradition of Āli Zīyād, which is to mourn the killing of Ḥusayn ibn ‘Alī (Ṣadūq, 2009 AD/1388 SH: 3, 332).

Examination of the Two Narrations' Sources

A) First Narration

Zurārah: From the companions of Imam Bāqir and the consensus of scholars, and the Rijālīs agree on his reliability and authenticity

(Najāshī, 2010 AD/1432 AH: 175; Ṭūsī, 2008 AD/1430 AH: 136; Ḥusaynī Baghdādī, 1994 AD/1415 AH: 184-185).

Muḥammad ibn Muslim: From the companions of Ṣādiqayn and Imam Kāzīm, and the consensus of scholars, trustworthy, an Imami, and just (Najāshī, 2010 AD/1432 AH: 323-324; Ṭūsī, 2008 AD/1430 AH: 144). First Majlisī (Majlisī, (n.d.): 4, 247), Qumī (Qumī, (n.d.): 6, 77), Khu'ī (Khu'ī, 2000 AD/1421 AH: 22, 247), Narāqī ((n.d.): 10, 448), and Ayatollah Subḥānī (Subḥānī, 2008 AD/1387 SH: 2, 308) considered this narration to be authentic.

B) Second Narration

Muḥammad ibn Mūsā: Common among the weak.

Muḥammad ibn Mūsā ibn 'Īsā: Ḍa'afahul Qummīyyūn bil Ghuluww wa Kāna Ibnul Walīd innahū Kāna Yaḍa'ul Ḥadīth (Najāshī, 2010 AD/1432 AH: 338).

Muḥammad ibn Mūsā, Abū Ja'far Laqabuhū Khuran Kūfīyun, is trustworthy (Najāshī, 2010 AD/1432 AH: 342).

Ya'qūb ibn Ya'qūb ibn Yazīd: Narrated from Abī Ja'far al-Thānī "Imam Jawād" and is trustworthy and truthful (Najāshī, 2010 AD/1432 AH: 450; Ḥurr 'Āmilī, 2019 AD/1398 Sh: 20, 368).

Ḥasan ibn 'Alī ibn Zīyād Washā': From the companions of Imam Ṣādiq and is considered a reliable source (Najāshī, 2010 AD/1432 AH: 80).

Najbah ibn al-Ḥārith al-'Attār: Is not mentioned in Rijāl al-Najāshī. Shaykh Ṭūsī has included him among the companions of Imam Ṣādiq. (Ṭūsī, 2008 AD/1430 AH: 316). Kashshī considered him truthful in a narration (Ṭūsī, (n.d.): 452; Ḥurr 'Āmilī, 2019 AD/1398 SH: 20, 356). First Majlisī considered this narration to be strong (Majlisī, (n.d.), 3,

247), and second Majlisī considered it to be unknown (Majlisī, 1983 AD/1404 AH: 16, 360; Majlisī, 1985 AD/1406 AH: 7, 117). Ayatollah Khu’ī considered this narration weak considering the presence of Ḥasan ibn ‘Alī al-Hāshimī (Khu’ī, 2000 AD/1421 AH: 22, 314). Ayatollah Subḥānī said about the above narration: "Wa Huwa Muhmal fī Rijāl bal Majhūl." (Subḥānī, 2008 AD/1387 SH: 2, 308)

2.1.2. Third Narration of Prohibition

‘Abdul Malik said: I asked Imam Ṣādiq about fasting on the day of Tasū‘ā and ‘Āshūrā in the month of Muḥarram, and he said: Tasū‘ā is the day when Imam Ḥusayn and his companions were surrounded in Karbala, and on that day, the troops of Shām gathered and encircled him. Ibn Marjānah and ‘Umar ibn Sa‘d were pleased with their large army. On that day, they made Imam Ḥusayn and his companions helpless and realized that no help or support would come to Imam Ḥusayn, and the people of Iraq would not help that nobleman. My father will be sacrificed for that helpless stranger.

Then he said, the day of ‘Āshūrā is the day when Imam Ḥusayn was killed and fell to the ground among his companions, and his companions were lying on the ground with bare bodies. ‘Can one fast on such a day?’ Never swear to the Lord of the Sacred House. ‘Āshūrā is not a day of fasting. That day is a day of grief and calamity for the heavens and the earth and all believers. It is a day of joy and happiness for Ibn Marjānah, Āli Zīyād, and the people of Shām, on which God will be angry with them and their children. It is the day when all lands, except the land of Shām, wept. Therefore, whoever considers that day

to be blessed, God will raise him with Āli Zīyād with a troubled and angry heart, and whoever saves a refuge for his family on that day, God will afflict his heart with hypocrisy until the day of meeting Him and will bestow blessings upon him, his family, and his children, and will make Satan a partner in all of them (Kulaynī, 2009 AD/1388 SH: 3, 336; Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 339).

Examining the Narration Sanad

Al-Ḥusayn Ḥusayn ibn ‘Alī al-Hāshimī: Ayatollah Khu’ī (Khu’ī, 2000 AD/1421 AH: 22, 314) and Ayatollah Subḥānī (Subḥānī, 2008 AD/1387 SH: 2, 308) considered this narration to be weak regarding the presence of Ḥusayn ibn ‘Alī al-Hāshimī and Muḥammad ibn Sanān.

Ayatollah Khu’ī considered four narrations reported by Shaykh Kulaynī from Ḥusayn ibn ‘Alī Hāshimī as one and stated that in the chain of narration of all four narrations, there is a single narrator, and that is Hāshimī, and regarding the presence of this person and also Muḥammad ibn Sanān in the Isnād of these narrations, all four narrations are condemned as weak (Subḥānī, 2008 AD/1387 SH: 2, 314). It seems that Ayatollah Khu’ī’s argument is incomplete because the criterion for considering a narration as one is that the narrator transmitting from the Imam should be the same in all four narrations, while the narrators from the Imam are different in the four narrations. Therefore, it is appropriate to demonstrate the unity of the content of these narrations, which apparently have a single theme, and consider the four narrations as actually one report and critique them

accordingly (Subḥānī, 2008 AD/1387 SH: 2, 308).

Muḥammad ibn al-Ḥusayn: He is a narrator common between weak and reliable narrators. Najāshī mentioned four narrators by the name of Muḥammad ibn al-Ḥusayn, three of whom are considered reliable, and one of them is considered weak (Najāshī, 2010 AD/1432 AH: 334-337).

Muḥammad ibn Sanān: Huwa Rajulun Ḍa'īfun Jiddan lā Yaqūlu 'alayhi wa lā Yaltafit ilā mā Tafarrad bihī (Najāshī, 2010 AD/1432 AH: 328). Shaykh Mufīd stated that Muḥammad ibn Sanān is subject to criticism, and there is no disagreement among the scholars in criticizing and weakening him. Therefore, one cannot rely on him in religious matters (Shaykh Mufīd, (n.d.): 9). Additionally, Shaykh Ṭūsī (Ṭūsī, 1984 AD/1363 SH: 3, 224) stated that no reliance can be placed on the narrations specific to him, and Ayyūb Ibn Nūḥ did not consider the narration from Muḥammad ibn Sanān to be authentic (Ṭūsī, (n.d.): 389).

Abān 'an (ibn) 'Abdul Malik: Abān ibn Taghlab or Abān ibn Uthmān or Abān ibn 'Abdul Malik, with the last "an" being an addition (Khu'ī, 1992 AD/1413 AH: 16, 138). There is no doubt about the reliability and prestige of Abān ibn Taghlab. Abān ibn 'Uthmān is also among the companions of consensus (Māmaqānī, 2002 AD/1423 AH: 1, 5); although some said that the narration has no issues with its chain of narration (Ṭabasī, 2006 AD/1427 AH: 35-36), Allamah Majlisī said: "This narration is weak according to the famous opinion." (Majlisī, 1983 AD/1404 AH: 16, 362)

2.1.3. Fourth Narration of Prohibition

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Ja'far ibn 'Īsā said: I asked Imam Riḍā (AS) about fasting on the day

of ‘Āshūrā and what people (the Sunnis) say about it. He said:

‘Are you asking about the fasting of the son of Marjānah?’ It is the day when the illegitimate offspring of Āli Zīyād fasted to kill Ḥusayn (AS), and it is the day when the descendants of Muḥammad consider it as a day of calamity. The Muslims consider it as a day of calamity, and a day that the Muslims consider as calamitous should not be fasted, nor should blessings be sought on that day; and Monday is an unlucky day, as on that day, God took the soul of His Prophet, and the calamities that befell the family of Muhammad were on a Monday. We consider that day as calamitous, while our enemies seek blessings on that day. On the day of ‘Āshūrā, Imam Ḥusayn (AS) was killed, and the son of Marjānah considered it blessed, while the family of Muhammad considered it calamitous. Therefore, whoever fasts on those two days or considers them blessed, Allah will meet him with a displeased heart, and his resurrection will be with those who fasted on those two days or considered them blessed; they have counted it as a tradition and sought blessings on them (Kulaynī, 2009 AD/1388 SH: 3, 333-334; Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 340).

Examination of the Narration Document

Al-Ḥasan ibn ‘Alī al-Hāshimī: Khu’ī (Khu’ī, 2000 AD/1421 AH: 22, 314; Subḥānī, 2008 AD/1387 SH: 2, 308) and Subḥānī considered this narration weak regarding the presence of the same person.

Ja‘far ibn ‘Īsā: Najāshī did not mention him by name, and Shaykh Ṭūsī mentioned his name without any description as "Majhūl" (unknown) in the companions of Imam Riḍā (AS) (Ṭūsī, 2008

AD/1430 AH: 353). Second Majlisī also attributed this narration to "Majhūl" (Majlisī, 1983 AD/1404 AH: 16, 360; Majlisī, 1985 AD/1406 AH: 7, 118). Allamah Ḥillī considered the authenticity of this narration as a subject of contemplation (Ḥillī, (n.d.): 3, 370).

2.1.4. Fifth Narration

‘Abdullāh ibn Sanān narrates that he entered the presence of Abī ‘Abdillāh on the day of ‘Āshūrā, and found him in a state of grief, with tears flowing from his eyes like pearls. I asked Imam: ‘Why he was crying?’ Imam replied, ‘Are you unaware of what happened on a day like this, when Imam Hussein (AS) was struck by calamity?’ Abdullah then asked about fasting on the day of ‘Āshūrā, and Imam Ṣādiq advised him to fast but not until night, and to not have any happiness during the day. He also advised him to not break the fast until after the afternoon prayer, with a sip of water, because during this time, the enemies of the Prophet's family caused chaos and turmoil by breaking their fast (Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 238).

Examination of the Narration Sanad

Ayatollah Khu’ī and Subḥānī consider this narration as weak in sanad and Mursal because the way of Shaykh Ṭūsī to ‘Abdullāh b. Sanān is unknown, and there is no evidence that can indicate its authenticity (Khu’ī, 2000 AD/1421 AH: 22, 318; Subḥānī, 2008 AD/1387 SH: 2, 309). Ayatollah Vaḥīd Khurāsānī emphasizes that even if we assume that the route mentioned in "Miṣbāḥ al-Mutihajjid" belongs to Abdullah ibn Sanān himself and not to his books, we should still consider it weak and unreliable. There is another reliable route for this

narration that Mashhadī in al-Mazār has mentioned, which is narrated by ‘Imād al-Dīn Ṭabarī who is reliable, from his father, Abū ‘Alī Ḥasan (father of Shaykh Ṭūsī), from his father, Abū Ja‘far Ṭūsī, from Shaykh Muḥīd, from Ibn Qūlawayh and Ṣadūq, from Kulaynī from ‘Alī b. Ibrāhīm from his father from Ibn Abī ‘Umayr from ‘Abdillāh b. Sanān that said: I entered the presence of Abī ‘Abdillāh Ja‘far ibn Muḥammad on the day of ‘Āshūrā ... (Mashhadī, 1991 AD/1419 AH: 685; Majlisī, 1982 AD/1403 AH: 101, 313). This route is completely reliable and can be trusted; in addition, proponents of the lack of credibility of single reports, such as Ibn Idrīs and Ibn Zahrah, have trusted these narrations (Ṭabasī, 2006 AD/1427 AH: 60).

3. Narrations of the Permissibility of Fasting on ‘Āshūrā

3.1. First Narration of Permissibility

From Abī Hamām, it has been narrated from Abulḥasan (AS) that he said: "The Prophet observed fast on the day of ‘Āshūrā." (Ṣadūq, (n.d.): 4, 299; Ṭūsī, 1984 AD/1363 SH: 2, 134; Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 337)

According to this narration, Prophet observed fast on the day of ‘Āshūrā, as some reports such as the narration of Muḥammad ibn Muslim and Zurārah, the first narration of mine and the Najbah narration and second narration of mine, indicate that fasting on ‘Āshūrā was initially obligatory, and then it was abrogated with the revelation of the fasting of Ramaḍān (Māzandarānī, (n.d.): 2, 287). Some scholars have considered this narration as a form of precaution

(Taqīyyah) (Qummi, n.d.: 6, 77), while Muḥaqqiq Qumī and others have considered it as Taqīyyah (Qumī, (n.d.): 6, 77) as if the possibility of abrogation through the legislation of fasting in Ramaḍān and have classified the narration as a form of abrogated reports (Qumī, (n.d.): 6, 77).

Examination of the Narration Sanad

‘Alī ibn al-Ḥasan ibn Faḍḍāl: A jurist, trustworthy, and knowledgeable in hadith (Najāshī, 2010 AD/1432 AH: 257-258).

Ya‘qūb ibn Yazīd: Najāshī says he is trustworthy and truthful (Najāshī, 2010 AD/1432 AH: 450).

Ibn Hamām: He and his father and grandfather are trustworthy (Najāshī, 2010 AD/1432 AH: 30). Majlisī and Sāhib Ghanā’im al-Ayyām have deemed this narration as authentic (Majlisī, 1985 AD/1406 AH: 7, 116; Qumī, (n.d.): 6, 75).

3.2. Second and Third Narrations of Permission

A) Second Narration

It has been narrated from Mas‘adah ibn Ṣadaqah that Imam Ṣādiq (AS) said, "Alī (AS) said: Fast on the 9th and 10th of Muḥarram, for it covers the sins of one year." (Ṣadūq, (n.d.): 4, 299; Ṭūsī, 1984 AD/1363 SH: 2, 134; Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 377). Second Majlisī deemed this narration as weak (Majlisī, 1985 AD/1406 AH: 7, 115), but the first Majlisī considered this narration as a form of Taqīyyah or refraining from eating and drinking until the evening without the intention of fasting (Majlisī, (n.d.): 3, 248). Muḥaqqiq Qumī also referred to it as a form of Taqīyyah (Qumī, (n.d.): 6, 76).

B) Evaluating the Narration Sanad

1) Second Narration

Hārūn ibn Muslim: Najāshī has considered him trustworthy (Najāshī, 2010 AD/1432 AH: 438).

Mas‘adah ibn Ṣadaqah: He narrated from Imam Ṣādiq and Abī al-Ḥasan, and Najāshī did not authenticate him in the Rijāl (Najāshī, 2010 AD/1432 AH: 145), but Khu‘ī considered him trustworthy (Khu‘ī, 1992 AD/1413 AH: 18, 139) and interpreted the narration as authentic (Khu‘ī, 2000 AD/1421 AH: 22, 317).

2) Third Narration

Sa‘d b. ‘Abdullāh: Shaykhu Hādhihī al-Ṭā’ifatu wa Faqīhuhā wa Wajjahahā (Najāshī, 2010 AD/1432 AH: 177-178).

Abī Ja‘far: Common among those who have been authenticated and those who have not been authenticated.

Ja‘far b. Muḥammad b. ‘Ubaydullāh: Not mentioned in the Rijāl Najāshī and not described in the al-Fihrist of Shaykh Ṭūsī (Ṭūsī, 1996 AD/1417 AH: 112).

‘Abdullāh b. Maymūn Qaddāh: And he was trustworthy (Ṭūsī, 1996 AD/1417 AH: 214) with these attributes, Majlisī has mentioned his unknown lineage in a narration (Majlisī, 1985 AD/1406 AH: 7, 116).

3.3. Fourth Narration of Permission

Imam Ṣādiq said: It often happened that the Messenger of God would pour water from his mouth into the mouths of the breastfeeding children of Fāṭimah on the day of ‘Āshūrā and say, "Do not give them any food until night," and the children would quench their thirst from the water of the Messenger of God, and it has also been narrated from

him that he said that during the time of David, animals would fast on the day of ‘Āshūrā." (Ṣadūq, (n.d.): 4, 333)

In explaining this narration, it has been said: It seems that they heard something from David about the incident of ‘Āshūrā, or God caused a sorrow in their hearts that they abandoned eating and drinking (Fayḍ Kāshānī, 1988 AD/1409 AH: 11, 74).

Examination of the Narration Sanad

Aḥmad b. Muḥammad: Common between trustworthy and weak.

Yūnus b. Hishām: His name is not mentioned in the Rijālī books. Ayatollah Khu’ī mentioned his name without a description of him in connection with this narration - mentioned in the Tahzīb of Shaykh Ṭūsī (Khu’ī, 1992 AD/1413 AH: 20, 228).

Ja‘far b. ‘Uthmān: He has a narration from Imam Ṣādiq, (Najāshī, 2010 AD/1432 AH: 124) and is reliable (Khu’ī, 1992 AD/1413 AH: 4, 79).

Regarding the participation of some narrators between trustworthy and non-trustworthy and the unknown status of some others, Majlisī says: This hadith is weak or unknown (Majlisī, 1985 AD/1406 AH: 7, 174).

3.4. Fifth Narration

Kathīr al-Nawā’ narrates from Imam Bāqir that he said: The ship of Noah stuck to Mount Jūdī on the day of ‘Āshūrā, and Noah ordered all those with him, from the jinn and mankind, to fast on this day. Then Imam Bāqir said: ‘Do you know what day ‘Āshūrā is?’ It is the day when God accepted the repentance of Adam and Eve. And this is the day when God split the sea for the Children of Israel ... (Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 341).

Examination of the Narration Sanad

‘Alī ibn al-Ḥusayn: He is common among those who are trustworthy and those who are not authenticated (Najāshī, 2010 AD/1432 AH: 251-279-275-257).

Muḥammad ibn ‘Abdullāh ibn Zurāra: His name is not mentioned in the Rijāl Najāshī, but in the translation of Ḥasan ibn ‘Alī ibn Faḍḍāl, he has been mentioned from ‘Alī b. Rayyān: "Wa Kāna Wallāhi Muḥammad b. ‘Abdillāh b. Zurāra Aṣḍaq ‘indī Lahjatun min Aḥmad b. Ḥasan fainnahū Rajulun Fāḍilun Dayyin." (Najāshī, 2010 AD/1432 AH: 36; Khu’ī, 1992 AD/1413 AH: 16, 238)

Aḥmad ibn Muḥammad ibn ‘Umar ibn Abī Naṣr, Abū Ja‘far, known as Byzantī Kūfī: He met Imam Riḍā and Imam Jawād and had a great status with them. He was trustworthy and of high rank (Najāshī, 2010 AD/1432 AH: 180, Ṭūsī, 1996 AD/1417 AH: 50). He was called Shaykh and Allamah (Ḥurr ‘Āmilī, 2019 AD/1398 SH: 20, 130).

Abān ibn ‘Uthmān al-Aḥmar: He has narrated from Abī ‘Abdillāh and Abul Ḥasan Mūsā and had a great book (Najāshī, 2010 AD/1432 AH: 13). Abān ibn ‘Uthmān is one of those who are said about him: Ajma‘u ‘alā Taṣḥīḥi mā Yaṣiḥḥu ‘anhu wa Taṣḍiqihī (Ḥurr ‘Āmilī, 1398: 20, 117).

Kathīr al-Nawā’: His name is not mentioned in the Rijāl Najāshī. He has a narration from Imam Ṣādiq in the Rijāl of Kashshī, in which he said: "O Lord, I complain to you about Kathīr al-Nawā’, and I am disgusted with him in this world and the Hereafter." (Ṭūsī, (n.d.): 241) He has also narrated from Imam Bāqir, who said: "Kathīr al-Nawā’ and many others have misled many people." (Ṭūsī, (n.d.): 241)

Majlisī considered this narration to be weak (Majlisī, 1985 AD/1406 AH: 7, 116).

4. Narrations Analysis of the Prohibition and Permission of Fasting on ‘Āshūrā

As many of the narrations regarding the prohibition and permission of fasting on ‘Āshūrā have been subject to scrutiny regarding their authenticity and content, scholars have made efforts to reconcile their weaknesses and justify their content, which we will examine.

4.1. Analysis of the Prohibition Narrations of Fasting on ‘Āshūrā

The behavior of the renowned Kulaynī supports the prohibition narrations. Kulaynī has only mentioned the narrations of prohibition in his reputable book *al-Kāfī* and has not mentioned the narrations permitting the fasting on ‘Āshūrā (Kulaynī, 2009 AD/1388 SH: 3, 334-336). This behavior of Kulaynī can compensate for the weakness of the prohibition narrations. The fact that this matter could serve as evidence for the "Injibār al-Sanad" in cases where there is a weakness in the prohibition of fasting on the day of ‘Āshūrā in the hadith sanad.

It is possible that what Kulaynī has mentioned in his book are the narrations that he accepted, and he did not mention the opposing narrations because he did not accept them; and it is possible that Kulaynī did not quote the permission hadiths because he did not accept them. Additionally, among these narrations, authentic narrations are also found (Narāqī, (n.d.): 10, 492). The prohibition narrations are entirely valid, based on consensus and multiplicity in reputable books and accepted principles, and the majorities are

reliable (Ṭahrānī, 2008 AD/1387 SH: 387).

4.2. The Prohibition Narrations Consistent with the Principles and Foundations of Shia

The prohibition narrations are aligning with Shia principles and permission narrations are in line with the principles and beliefs of the Sunni community (Ṭahrānī, 2008 AD/1387 SH: 387; Narāqī, (n.d.): 10, 10; Fayḍ Kāshānī, 1987 AD/1408 AH: 11, 76). In some narrations, seeking the opinion of the opposing party has been recommended to confirm the statement of the impeccable Imam.

Regarding the issue of fasting on ‘Āshūrā, the majority of the Sunni community considers fasting on this day as recommended (Shawkānī, 1973: 328).

4.3. Prevalence of the Sanad Strength of the Prohibition Narrations over the Permission Narrations

Shaykh Ṭūsī has compiled both categories of narrations and has stated that they are conflicting. This indicates that he accepts the authenticity of the narrations sanad in this category, as the conflict is secondary to the credibility and validity of the sanad (Ṭabasī, 2006 AD/1427 AH: 53). However, the prohibition narrations are more reliable in terms of their sanad, and the permission narrations for fasting on ‘Āshūrā do not have a strong sanad against the prohibition narrations (Ṭahrānī, 2008 AD/1387 SH: 387), and the texts of permission in their sanads are deficient and weak (Ṭabāṭabā’ī, 1991 AD/1412 AH: 5, 467). However, Ayatollah Khu’ī rejects the argument that the narrations of prohibition are weak in terms of their sanad and states: "However,

there are numerous narrations that include the command to fast on ‘Āshūrā and the recommendation of it, such as Ṣaḥīḥa al-Qaddāh and Mawthiqah for Mas‘adah b. Ṣadaqah, and the like." (Khu’ī, 2000 AD/1421 AH: 22, 316)

4.3. The Prohibition Narrations Are Mustafīd (abundant)

The narrations of prohibition regarding fasting on are Mustafīd and even close to being Mutawātir (successive), while the texts permitting the fasting on ‘Āshūrā are in conflict with these prevalent narrations. Therefore, it is not possible to act tolerantly towards the narrations that consider fasting on the day of ‘Āshūrā permissible, as these narrations do not imply prohibition or even dislike, while prohibition and dislike are inferred from the narrations of prohibition (Ṭabāṭabā’ī, 1991 AD/1412 AH: 5, 467).

4.4. Consistency of the Prohibition Narrations with the Imams Sirah

The credibility of the narrations that prohibit fasting on ‘Āshūrā is regarding their agreement with the sirah shar‘īyyah of the Imams and their companions. Ayatollah Vaḥīd Khurāsānī believes that dismissing the narrations of prohibition considering the weakness of their chain of narration, even though their implications are consistent with the definite sirah shar‘īyyah and the companions of the Imams who were obligated to refrain from fasting on ‘Āshūrā, is not acceptable (Ṭabasī, 2006 AD/1427 AH: 54).

Ayatollah Khu’ī (Khu’ī, 1992 AD/1413 AH: 1, 364) also states that the Imams consistently refrained from fasting on ‘Āshūrā and instructed their companions to do the same. This statement can be a

reason for "Injibār al-Sanad" in cases where there is weakness in the chain of narration of the narrations prohibiting fasting on 'Āshūrā (Khu'ī, 1992 AD/1413 AH: 1, 364).

4.5. Stronger Indication of the Prohibition Narrations on the Purpose

The narrations permitting fasting on 'Āshūrā have a weak indication of their intended meaning. For example, sometimes they are abrogated, such as the fasting of 'Āshūrā being obligatory before the legislation of fasting in the month of Ramaḍān and then being abrogated afterward. Additionally, the narration of "Ja'far b. 'Uthmān" does not indicate fasting in the technical sense (Ṭahrānī, 2008 AD/1387 SH: 387). On the other hand, the indication of the prohibition narrations regarding their intended meaning (absolute prohibition of fasting on 'Āshūrā) is clearer and is the most obvious and contrary to this reason, it has not been fully considered in the narrations and thoughts (Baḥrānī, (n.d.): 13, 376).

5. Analysis of the Narrations Permitting Fasting on 'Āshūrā

5.1. Incompatibility of the Narrations Permitting Fasting with Reason

In line with the principle "Whatever is ruled by Sharia is also ruled by reason," the issue of the conflict between reason and tradition has long occupied the minds of Muslim intellectuals. Some, in the battle between reason and tradition, have taken the side of reason and have either dismissed traditions that do not seem compatible with reason or at least attempted to justify and interpret them. Accordingly, the second and third narrations permitting fasting on 'Āshūrā are in

conflict with sound reason and Quranic logic, as they promise great rewards for a small action, it is in conflict and cannot be grasped: "Am Ḥasibtum an Tadhkū al-Jannah wa lammā Ya'tikum Mathalulladhīna Khalaw min Qablikum Massathumul Ba'sā'a wa al-Darrā'a wa Zulzilū Ḥattā Yaqūlarrasūlu walladhīna Āmanū ma'ahū matā Naṣrullāhi alā inna Naṣrallāhi Qarīb." (al-Baqarah: 214)

5.2. Common Verbiage as a Misleading Factor in the Narrations Permitting Fasting on ‘Āshūrā

One of the factors that have led to the adoption of the permission to fast on ‘Āshūrā by Muslims is the presence of some narrations permitting fasting on the day of ‘Āshūrā in Hadith books, which imply the fasting of the Jews on ‘Āshūrā. For example: Qāla Qadima al-Nabīyyu al-Madīnata fa Ra'ā al-Yahūda Taṣūmu Yawma ‘Āshūrā (Bukhārī, 1980 AD/1401 AH: 2, 251).

While there is no report indicating the existence of this fasting day among the Jews in the month of Muḥarram, the reality is contrary to this; and it is clear that the Hebrew and Arabic calendars are different from each other (Muṭahharī and Rafī'ā, 2012 AD/1391 SH: 76). It must be said that the day of ‘Āshūrā cannot be the tenth day of Muḥarram, because historians have reported the arrival of the Prophet in Medina in the month of Rabī' al-Awwal, not in Muḥarram (Ṭabarī, 2008 AD/1387 SH: 2, 388). In the Jewish religion, the most important day that is commanded in the Torah is for duration of 25 hours, meaning half an hour before the sunset of the previous day until half an hour after the sunset of that day. The punishment for violators is

death. This day is also in the month of Tishrei, which is the seventh month for the Jews, and according to the official and traditional calendar, it is the first month of the year. This day, known as Yom Kippur, is likely rooted in the Arabic word "kaffārah" and has the same meaning. In this regard, it is stated in the Torah: "It shall be a statute forever for you, that in the seventh month, on the tenth day of the month, you shall afflict your souls (fast)... For on that day he shall provide atonement for you to cleanse you from all your sins..." (Ābyī, 2002 AD/1381 SH: Verses 29-31). This difference in the timing of the Jewish fast serves as another testimony to the fact that the fast of ‘Āshūrā for Muslims does not coincide with the Jewish fast on a specific day.

Abū Rayḥān Bīrūnī also refers to this issue: "On the tenth day of Tishrei, they observe the fast of Kippur, which they call ‘Āshūrā, and it is an obligatory fast among other recommended fasts. They observe this fast from half an hour before the sunset of the ninth day until half an hour after the sunset of the tenth day, which adds up to a total of 25 hours." (Bīrūnī, 2001 AD/1422 AH, 341)

5.3. Conflict in the Content of Narrations Permitting the Fasting of ‘Āshūrā

Some hadith scholars have explicitly considered some of the narrations permitting the fasting of ‘Āshūrā, such as the fifth hadith permitting it, as fabrications and general misconceptions. "According to Ṣadūq, in *Amāli* and other books, the occurrence of these blessings on the day of ‘Āshūrā is considered to be from fabrications and

‘Āmmah misconceptions." (Majlisī, 1985 AD/1406 AH: 7, 116) Muḥaqqiq Qumī states: The Kathīr al-Nawā narration is, in terms of content, in stark contrast to other reports regarding the birth of Jesus, as those reports have designated the birth of Jesus on the first of Dhul Ḥajjah, the repentance of the people of Jonah in the month of Shawwāl, and the repentance of Adam on the day of Ghadīr. However, the uprising of Imam Qā’im has aligned the correct reports with the day of ‘Āshūrā. Perhaps this mention in the narration is to avoid casting doubt on the rest of the content (Qumī, (n.d.): 6, 77).

To substantiate the claim in explaining the conflict, it is inevitable to mention and examine the conflicting narrations in their content.

A) ‘Āyishah said: The Quraysh used to fast on the day of ‘Āshūrā during the pre-Islamic period, and the Messenger of Allah also used to fast on this day, and when he came to Medina, he continued to observe this fast and also commanded others to fast on this day (Bukhārī, 1980 AD/1401 AH: 2, 250).

B) Abū Sa’īd Khudrī and the companions of the Prophet said: The Messenger of Allah used to command fasting on the day of ‘Āshūrā, even though he himself did not observe this fast (Haythamī, 2001 AD/1422 AH: 3, 186).

C) In some other Sunni narrations, it is mentioned as follows: "When the Prophet came to Medina, he saw the Jews fasting on the day of ‘Āshūrā. He asked, ‘What is this for?’ They said: This is a blessed day on which God saved the Children of Israel from their enemies, so Moses and his followers fast on this day. The Prophet said: I have more right to follow Moses than you, and he fasted on that

day and also commanded others to fast on that day (Bukhārī, 1980 AD/1401 AH: 2, 251).

D) In some other Sunni hadiths, it is mentioned that fasting on the day of ‘Āshūrā was abrogated after the ruling of fasting in the month of Ramaḍān (Bukhārī, 1980 AD/1401 AH: 2, 226).

Upon careful examination of the four hadiths, there is an apparent conflict in their content. Firstly, the first narration indicates that the Prophet fasted on the day of ‘Āshūrā before and after his migration to Medina, while the content of the second narration indicates that the Prophet did not fast on this day. ‘How is it possible for the Prophet to command something good while not practicing it himself?’ Secondly, the content of the first narration contradicts the content of the third narration. In the third narration, it speaks of the Prophet's lack of knowledge about the fasting of the Jews, despite his knowledge of all heavenly laws, whereas the content of the first narration indicates that the Prophet did fast on the day of ‘Āshūrā.

Thirdly, the fourth narration indicates the abrogation of fasting on ‘Āshūrā, while the third narration indicates that the Prophet did fast on that day in Medina. Moreover, the narration of abrogation, the first prohibition hadith, is considered authentic in terms of its chain of narration.

The point that emerges from the content of these four hadiths is the conflicting content of the narrations permitting fasting. This conflict, when combined, strengthens the content of the narrations prohibiting fasting on ‘Āshūrā. Furthermore, the conflict in these narrations guides the researcher to the fact that the narrations permitting fasting

on the day of ‘Āshūrā after its abrogation are fabricated. Despite the conflict in these permitted narrations, they do not prevail over the prohibitive narrations, which have more consistency in their content.

5.4. Conflict in the Content of Narrations Permitting Fasting on ‘Āshūrā with Prohibitive Narrations Resembling the Jews

In some permitted narrations found in the books of the Sunnis, fasting on the day of ‘Āshūrā is considered to resemble the Jews, while numerous narrations in the sources of the Sunnis indicate that the Prophet prohibited people from imitating the Jews.

A) It is narrated from the Prophet that he said, "None of you should resemble the Jews or the Christians." (Tirmidhī, 1982 AD/1403 AH: 5, 569)

B) In another narration from the Prophet, it is mentioned, "Do not resemble the Jews or the Christians." (‘Asqalānī, (n.d.): 11, 14)

Given these narrations mentioned in the sources of the Sunnis, ‘How can one consider the Prophet to be imitating the Jews in fasting on the day of ‘Āshūrā?’ ‘How can some ignorant people attribute to the Prophet the act of fasting on the day of ‘Āshūrā as imitating the Jews?’ Some Sunni scholars, such as Fakhr al-Rāzī, have raised objections to the Prophet's adherence to the previous religions, indicating that the belief in imitating Moses was incorrect.

Fakhr al- Rāzī writes:

Firstly, if the Prophet of Islam had been bound to the law of a previous prophet (Moses or Jesus) before his mission, it would have been necessary for him to refer to the laws of the previous religion in the events and incidents that occurred after his mission, and not wait

for the descent of revelation. However, he did not do this for two reasons: A) Because if he had done so, it would have certainly become well-known; B) ‘Umar studied a leaf from the Torah, and for this reason, the Messenger of Allah (PBUH) became angry and said: If Moses were alive, he would have no choice but to follow me. When we see this, we understand with certainty that the Prophet was not bound to the previous laws.

Secondly, if the Prophet was bound to the laws of another religion, it would have been necessary for the scholars of his time to refer to the laws of the previous religion in the events and incidents, as consultation and referral to them is obligatory. When we see that such consultation did not take place, we understand the invalidity of this view with certainty.

The third reason is that the Prophet approved Mu‘ādh's judgment, which was not found in the book and the Sunnah and was based on his own reasoning. If it was assumed that the Prophet was bound to the laws of the Torah, he could not have made an independent judgment without referring to the Torah and the Gospel (Fakhr al-Rāzī, 1999 AD/1420 AH: 3, 266).

5.5. Fabrication of Permitted Narrations

The issue of fabricating hadiths was foretold by the Prophet and he warned the Muslims about it, because the fabrication of hadiths, just as it has a role in harming the religion, is also very effective in the hands of the enemies of the religion for advancing their evil goals by creating false hadiths.

In the establishment of the innovation of fasting on the day of 'Āshūrā, the fabrication of hadiths played a fundamental role, and corrupt and oppressive rulers have used this despicable tool for their apparent victory. Imam Ali (AS) expressed this prophecy in a report (Qumī, 137: 480), and Shaykh Abbās Qumī, quoting from writer of *Shifā'* al-Ṣudūr, writes: "The prayers that the Umayyads recite on the day of 'Āshūrā for the virtue and blessing of this day, there is no doubt that this prayer has been fabricated by one of the Nasibis of Medina or the Kharijites or their likes." (Qumī, 137: 481)

First, some Sunni scholars mention the fabrication of the hadiths related to 'Āshūrā and then present the evidence for their claim.

Abul Faraj ibn Jawzī Ḥanbalī, one of the great scholars, writes: "These actions (i.e., celebrating and rejoicing on the days of 'Āshūrā) are done by a group of Nasibis to annoy the Shi'as. They even fabricate hadiths for these actions." (al-Mawḍū'āt, 2007 AD/1386 SH: 2, 199)

Mannāwī explicitly states the innovation of fasting on the day of 'Āshūrā and its fabrication, saying: "The mention of the virtues of fasting on 'Āshūrā, prayer, charity, applying kohl, and using oil on the day of 'Āshūrā is an innovation among the innovations of the killers of Imam Ḥusayn (AS). Applying kohl on the day of 'Āshūrā is a sign of enmity towards the Ahlul Bayt (AS), and it is obligatory to abandon these practices (Mannāwī, 1994 AD/1415 AH: 6, 306). Ibn Kathīr and 'Aynī also explicitly state that these hadiths were fabricated by the Nasibis and the followers of the killers of Ḥusayn ibn Ali (AS) to torment and harm the Shi'as (Mīlānī, 2011 AD/1390 SH: 233).

To the extent that they have continued this extremism, they have fabricated hadiths and said: "A bird named Şurad sat on the hand of the Prophet, and he said: This is the first bird that observed fasting, and that day was the day of 'Āshūrā." (Mīlānī, 233) Ḥākīm Niyshābūrī says: "This is one of the hadiths that the killers of Ḥusayn ibn Ali fabricated." ('Aynī, (n.d.): 7, 81)

There are numerous pieces of evidence to prove the fabrication of these hadiths, some of which are as follows:

A) The Presence of Court Narrators and Jurists in the Sanad of Some Hadiths

In the examination of Sunni primary sources, such as the Six Books, we encounter a wide range of these traditions that can be attributed to several prominent figures of the Sunni community. The majority of these narrations are attributed to 'Āyishah, the wife of the Prophet, 'Abdullāh ibn 'Umar, 'Abdullāh ibn 'Abbās, Abū Mūsā Ash'arī, and Mu'āwīyah ibn Abī Sufyān, with a few also attributed to other narrators. Among these, 'Āyishah's traditions are narrated solely by 'Urwah ibn Zubayr, a jurist and a well-known biographer in the court of 'Abdul Malik ibn Marwān. He held a special position in the court of the Umayyads, as he did not participate in the war against his brother, 'Abdullāh ibn Zubayr. Many biographers, such as Ibn Ishāq and Wāqīdī, have utilized his works (Hedayat Panah, 2011 AD/1390 SH: 45).

The traditions of 'Abdullah ibn 'Umar are reported by Nāfī', a freed slave, who was one of the jurists of the Umayyad era, and his

son, Sālim ibn 'Abdullāh, also narrated from him. Among other narrators, we also see the names and faces of jurists from the Umayyad period, such as Ibn Shahāb Zuhri, Shaybānī, and Sa'īd ibn Jubayr (Motahhari and Rafiea, 2012 AD/1391 SH: 75).

The harmony and good relations of the mentioned jurists in the chain of narrators of these traditions with the Umayyad court strengthens the possibility that the dissemination and promotion of these reports during that era by the mentioned jurists may have been in line with the Umayyad court's goals to downplay the significant event of 'Āshūrā in the year 61 AH and there were hidden policies in place at that time (Motahhari and Rafiea, 2012 AD/1391 SH: 75).

After the martyrdom of Imam Ḥusayn (AS), "The first instance of fasting on the day of 'Āshūrā was established by the pilgrims, and they ordered the Umayyads to celebrate and ... " (Fallahzadeh, 84) They insisted on holding a celebration on this day to compensate for the regret of not being present in Karbala, and therefore, they had a great emphasis on making up for the past (Miqrīzī, 1997 AD/1418 AH: 2, 390).

The phrase "Allāhumma Tabarrakta bihī Banū Ummayyahin" of the Ziyarat 'Āshūrā also reflects this mindset.

B) A careful examination of the inconsistency in the content of the permitted narrations, which we mentioned earlier, leads us to the conclusion that the narrations about fasting on 'Āshūrā after its abrogation are fabricated.

C) The abundance of rewards mentioned in fasting on 'Āshūrā, as well as the realization of some great actions on this day that have been

achieved on other days, make it more apparent that the virtue of fasting on ‘Āshūrā is fabricated. According to Zād al-Ma‘ād by Majlisī, Muḥaddith Qumī wrote: It is better not to fast on the ninth and tenth days of Muḥarram because the Umayyads used to fast on these days for blessings and mockery of the killing of Imam Ḥusayn, and many traditions have been attributed to the Prophet regarding the virtues of fasting on these two days. Moreover, many fake virtues and merits have been attributed to ‘Āshūrā, and they have fabricated prayers and teachings to confuse and mislead people. For example, in the sermon they read in their lands on this day, they exaggerate the merits of this day, such as extinguishing the fire of Namrūd, the safety of Noah's ark, the exaggeration of Pharaoh's army, and the salvation of Jesus from the hands of the Jews (Qumī, 1998 AD/1377 SH: 478-480). Furthermore, in *Shifā’ al-Ṣudūr*, Shaykh Ṣadūq quotes from Maytham Tammār, who narrates from Imam Ali, that Imam Ali said: "In the future, they will kill the Prophet's son, and they will consider the day of ‘Āshūrā, the day they killed the Prophet's son, as a blessed day." The narrator asked Maysam Tammar: "'How do they consider that day a blessed day?' He replied: They fabricate a tradition about its virtue and say that ‘Āshūrā is the day when God accepted Adam's repentance, although Adam's repentance was accepted in the month of Dhul Ḥajjah. They say that on ‘Āshūrā, Jonah was saved from the belly of the fish, although he was saved from the belly of the fish in the month of Dhul Qa‘dah. They say that on ‘Āshūrā, the sea was split for Moses, although it was split in the month of Rabī‘ al-Awwal." (Qumī, 1998 AD/1377 SH: 480)

D) The authentic narration examined in Hadith Nāhīyah 1, the abrogation of fasting on 'Āshūrā after the fasting of Ramaḍān, in Shia narrations, as well as the existence of the mentioned narration in Ṣaḥīḥ Bukhārī, which indicates the existence of fasting on 'Āshūrā before Ramaḍān and its abrogation after Ramaḍān, is another reason for the fabrication of these narrations.

E) In addition, some phrases in the Zīyārat 'Āshūrā, such as "Allāhumma Tabarrakta bihī Banū Ummayahin" and the phrase "Hādhā Yawmun Fariḥat bihī Āla Zīyādin wa Āla Marwānin bi Qatlihimul Ḥusayn," indicate that these "Permission" narrations are the products of Banī Umayyah and later, the Marwanids and Hajjāj. They fabricated the recommendation of fasting on this day regarding their joy and happiness on 'Āshūrā, and gradually, this became a tradition among Sunni Muslims. The narration attributed to Imam Ṣādiq (Ṭūsī: 677), which states that they made a vow to fast on 'Āshūrā if they defeated Imam Ḥusayn, makes it even clearer that these narrations are fabricated. Based on the phrase "They made a vow that if they killed Imam Ḥusayn, they would fast on that day in gratitude," they made a vow before their apparent victory, taking the day of their victory and the day of Imam's martyrdom as Eid and fasting in gratitude for their great victory and the establishment of the Umayyad caliphate. In fact, this phrase implies that they did not have a recommended fast for those days (Muḥarram) and therefore made a vow because if they had known or had a recommended fast, they would not have vowed to fast on another day.

‘Āshūrā is for joy, not for mourning" (Ḥurr ‘Āmilī, 2019 AD/1398 SH: 10, 460) indicates that fasting on ‘Āshūrā is one of the fabrications of the enemies of Islam.

Imam Ṣādiq also said, "Whoever fasts on this day or celebrates it, Allah will gather him with the family of Zīyād." (Kulaynī, 2009 AD/1388 SH: 4, 147)

5.6. The Taqīyyah Nature of the Narrations Regarding the Permissibility of Fasting on ‘Āshūrā

Allamah Majlisī writes: Various narrations have been reported regarding the religious commandment of fasting on ‘Āshūrā, and what is apparent to me is that the reports indicating the virtues of fasting on ‘Āshūrā are indicative of Taqīyyah (Majlisī, 1981 AD/1402 AH: 16, 360; Majlisī, 1985 AD/1406 AH: 7, 116). A strong evidence for this issue is a narration attributed to Imam Ṣādiq (AS). When he was asked about fasting on the day of ‘Āshūrā, he said: "Fast on that day, but without the intention of fasting overnight (meaning without making the intention to fast the night before), and break the fast. However, not with the intention of joy (meaning break the fast, but not for celebration or happiness, rather to oppose those who fast with the intention of seeking blessings), and do not complete the fast. Break your fast a while after the afternoon prayer by drinking a sip of water." (Shaykh Ṭūsī, 1990 AD/1411 AH: 782)

5.7. Is Fasting on ‘Āshūrā Abrogated, Abandoned, or A Tradition in Progress?

The abandonment of fasting on ‘Āshūrā after Ramaḍān by Allah

means that this fast cannot be a tradition of the Prophet (PBUH) because a tradition is an action consistently performed by the Prophet, never abandoned, such as congregational prayer and using the toothbrush. An action that has been abandoned considering the abrogation cannot be considered a tradition, especially an action that has been abandoned regarding the abrogation (Motahhari and Rafiea, 2012 AD/1391 SH: 80-81).

Conclusion

1. Fasting on ‘Āshūrā was before the legislation of the month of Ramaḍān and has been abrogated and abandoned after that;
2. Considering the presentation of the criterion from the perspective of the impeccable Imams regarding the innovation of fasting on ‘Āshūrā, and the existence of courtiers as narrators and the conflicting content of the narrations in the hadith books, it seems that the narrations are fabricated;
3. It seems that the narrations permitting fasting attributed to the Imams are based on the concept of Taqīyyah;
4. Although the narrations of prohibition and permission are weak in terms of their chain of narration, overall, the prohibition narrations are stronger in terms of their sanad, and regarding their harmony with the transmitted practice of the Imams in prohibiting fasting on the day of ‘Āshūrā, it confirms the commandment of the sanctity of fasting on the day of ‘Āshūrā;
5. The significant behavior of Kulaynī in confining himself to the narration of prohibition is considered by him as evidence of the

weakness in the credibility of the fabricated narrations permitting fasting on the day of ‘Āshūrā.

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Investigating the Process of Transforming the Word "Qahramānah" from Persian to Islam Hadith Sources

Sayyid Muhammad Hussein Musavipour*

Assistant professor and faculty member of the Department of Islamic Teachings,
Faculty of Literature and Humanities, Kharazmi University, Karaj, Iran.

Sayyid Saeid Reza Montazeri

Assistant professor and member of the Faculty of Theology, Farabi Campus,
University of Tehran. Qom, Iran.

(Received: July 2023, Accepted: December 2023)

DOI: 10.22034/HSR.2024.13603

Abstract

One of the important linguistic aspects in the field of literature and culture is the identification of linguistic roots, lexical changes in multiple languages, and the discovery of the historical evolution of meanings. Essentially, research in the field of linguistics is crucial for increasing human knowledge. The goal of research in word etymology is to find answers in recognizing cultural fluctuations in literature and various human cultures. It is clear that languages influence each other throughout history. Every linguistic change in each historical period reflects a particular cultural approach of that time. In other words, linguistic changes are a reflection of changes in the values and beliefs of a culture and may even lead to the transformation of a culture. The

* Corresponding author: musavipur@khu.ac.ir.

present study aims to investigate the word "Qahramānah" using a descriptive and library-based approach, which is especially significant in the realm of women's culture. The author's effort in this investigation is to explain the mutual influence of languages, the etymology of the word "Qahramānah" in Persian, Turkish, and Kurdish, and the transfer of the word from Persian to Arabic, as well as its use in the words of the Prophet Muhammad (PBUH) and Imam Ali (AS). The Results, based on the evidence, indicated that the word "Qahramānah" originates from Middle Persian in Pahlavi, and later found its way into Arabic and religious sources based on the factors mentioned in the article.

Keywords: Imam Ali (AS), Hadith Studies, Etymology, Qahramānah Lexicon.

Introduction

Etymology and linguistics are two fields in which researchers focus on identifying and studying the root and semantic changes of a word. In these areas, they examine the changes in words in oral or written transmission from one language to another. Since the influence of languages on each other is mutual, the Persian language has also had an impact on the linguistic exchange with Arabic. Therefore, any word in the Arabic language that does not have an Arabic root or origin is called "Mu‘arrab, Mu‘arrabāt or Ta‘rīb" and the process of adapting non-Arabic words into Arabic or expressing them in their original form is called "Ta‘rīb." One example of "Mu‘arrabāt" is the word "Banafsj (Purple)," which has been transferred from the Persian word "Banafsheh" to Arabic. However, many roots of "Mu‘arrabāt" words remain unknown to this day.

There are numerous reasons and explanations in various sources as to why and how the Persian language has influenced Arabic. However, in

brief, linguistic similarities, geographical proximity, historical events and political interactions, common religious beliefs, and other factors are important in the transmission of language.

It is important to note that the influence of the Persian language on Arabic is significant. Arabs had a physical presence in Iran for about 400 years, and important texts were written in Arabic and translated into Persian until the Constitutional Revolution. There were even Iranians who played a significant role in the creation and structure of the Arabic language.

It should be mentioned that the periods of the Persian language, in terms of antiquity and alignment with historical periods in Iran, are divided into three periods. The first period is the "Ancient Period," which dates back to the Achaemenid Empire or the Achaemenid dynasty from 550 to 330 BC. This 220-year-old empire was present in the Middle East during ancient times and was founded by Cyrus the Great. The kings of this period were all Persian and traced their lineage to "Hakhamanesh," the leader of the Pasargadae dynasty.

The second period of the Persian language is the "Middle Period," which corresponds to the era of the Sasanian Empire, Pahlavi, and Zoroastrianism. The Sasanian Empire is known as "Iran-Shahr" in Middle Persian. The beginning of this period marks the end of ancient Iran and the last Iranian Empire before the Arab invasion of Iran in the 7th and 8th centuries AD.

The kings of this period were from the Sasanian dynasty, who ruled over Iran from 224 AD to 651 AD for 427 years.

The third period of the Persian language is the "Modern Period,"

which encompasses the time from the introduction of Islam to Iran to the present. The Modern Persian era is divided into three literary periods. The first period of Modern Persian was prominent in the first or second century. The Classic Modern Persian period corresponds to the 3rd to 11th centuries. The Contemporary Modern Persian period spans from the 12th century to the present.

Linguistic changes during the Islamic era can be examined in the primary source of Muslims, the Quran, and in many hadith and narrative sources through the words and expressions of the impeccable Imams (AS). We encounter various forms of "Mu'arrab" words in Arabic sources.

1. Background

Historically, it has been claimed that about 5,000 Arabic words have found their way from Persian into Arabic. In the Arabic dictionary called "al-Kalimāt al-Fārsīyyah fil Ma'ājim al-'Arabīyyah," published in 2002 by Jehīna Naṣr 'Alī, 3,000 Arabic words derived from Persian are explained. This book actually complements the book "Mu'jam al-Mu'arrabāt al-Fārsīyyah: Mundhu Bawākīr al-'Aṣr al-Ḥādir," written by Muhammad al-Tunjī, who passed away in 1933 AD. Before this book, the famous linguist Abū Maṣṣūr Jawālīqī, who died in 539 AH in Baghdad, explained 838 Arabic words in his book "al-Mu'arrab minal Kalām al-A'jamī 'alā Ḥurūfil Mu'jam," also known as "al-Mu'arrab" or "Mā 'Arraba min al-Kalām al-'Ajam" or "al-Mu'arrabāt." Additionally, the dictionary "al-Munjid" explains 321 words, and in the book "Persian Lexicons that Arabized," written by

al-Sayyid Addī Shīr, translated by Hamid Tabibiyan, 1074 Mu‘arrab Persian words are explained.

The word "Qahramānah" is one of the words whose root goes back to the Pahlavi Persian language and later entered the Arabic language. This word has been used in Arabic dictionaries and even in the words of the impeccable Imams (AS) and in hadith sources, including in the statements of Imam Ali (AS) in Nahj al-Balaghah. For example, in Letter 31 of Nahj al-Balaghah, while advising people to avoid consulting and trusting women and emphasizing the necessity of their modesty, he uses this word: "Innal Mar'ata Rayḥānatun wa laysat bi Qahramānatin." Because a woman is delicate like a flower, not a fierce warrior (Ṣubḥī Ṣāliḥ, 2016 AD/1395 SH: 405; Abil Ḥadīd, 1997 AD/1418 AH: 16, 72; ‘Abduh, 1996 AD/1375 SH: 3, 571; Āyatī, 1997 AD/1376 SH: 2, 305; Kāshānī, 1987 AD/1366 SH: 3, 126).

What is intended in this article is the etymology and stylistic analysis of the word "Qahramānah" in Persian and its Arabization in the Arabic language, as well as its usage in the statements of Prophet Muhammad (PBUH) and Imam Ali (AS) until the end of their noble lives. There are three fundamental questions here: Firstly, ‘In which of the Arabic, Persian, and Turkish languages does this word have its roots?’ Secondly, ‘How is this word used in the statements of Imam Ali (AS), and has it also been used in the statements of Prophet Muhammad (PBUH)?’ Thirdly, ‘What is the position of this hadith among the sources of narration in Shia and Sunni traditions?’

2. The Word "Qahramānah"

The word "Qahramānah" (with a fathā on the Qāf and Rā’) is the

feminine form of the word "Qahramān, Qahrumān, Qrahamān, Qāhrāmān, Qārahmān or Kahramān" from the word "al-Qahram"- that its main root is Qahara, Yaqharu, Qahran- and has been used in Persian, Arabic, and Turkish languages. This word is singular, and its plural in Persian is "Qahramānhā" or "Qahramānān," and in Arabic, it is "Qahāramah." It carries various meanings such as representative, executor of tasks, guardian, treasurer, trustworthy, brave, hero, invincible hero, employer, strength, power, ruler in the sense of governance, the name of a geographical area, and ultimately a musical piece. Since various forms of this word have been transmitted, we will examine it in each of the mentioned languages.

3. The Word "Qahramānah" in the Arabic Language

The earliest sources of pre-Islamic poetry belong to the narrators who lived in the second century and left behind their collections. The distance between the poets of the pre-Islamic era and the compilation of their poems by the narrators is a mysterious and obscure matter; however, despite its complexity, the examination of this word in the period between the end of the pre-Islamic era and the beginning of the second century AH can be of interest (al-Asad, 1988: 481). The collection of Imru'ul Qais (died in 80 BC, equivalent to 545 AD) and the collection of Zuhair bin Abī Salmā (died in 13 BC) are from the early stages of Arab poets and belong to this period (ibid: 484). In our examination of the mentioned word, we have limited ourselves to these two collections and, based on the research conducted, concluded that both poets did not use this word in their collections.

Other sources of pre-Islamic poetry exist outside of the collections, such as in books on grammar, lexicography, Sirah (biography), history, and other Arabic literary works. In this regard, we will also rely only on the pre-Islamic poems found in the two books of Ya‘qūb ibn Sikkīt, titled "Iṣlāḥ al-Mantiq" and "al-Alfāḍ." (ibid: 592) Although Ibn Sikkīt died in 244 AH and included pre-Islamic poems in these two books, the word "Qahramān (hero)" is not mentioned among the poems. Based on these investigations, there is no room left to study this term in the pre-Islamic era. Therefore, we will focus on examining it in the post-Islamic era or in modern Arab times.

The word "Qahramān" was presented in the modern era by Sībawayh, citing Ibn Manẓūr. Sībawayh says: "The word Qahramān or Quhramān (in the language of Laḥyānī) is a Persian word." (ibid.)

Ibn Barrī introduces this word as individuals who are trustworthy and loyal to a land and believes that this word is a Persian loanword (ibid.). In the seventh century AH, Ibn Athīr mentioned the word "Qahramān" under "Qahram" and also considers it a Persian word (Ibn Athīr, (n.d.): 129). In the eighth century AH, Ibn Manẓūr in Lisān al-‘Arab understands the word "Qahramān" from the two roots "Qarham" and "Qahram." "Qarham" means a large and old male cow, which some believe that the letter "Mīm" is replaced by "Bā'" (Qarhab), and others believe that "Qahramān" is the reverse of the word "Qarhamān." (Ibn Manẓūr, 1987 AD/1408 AH: 12, 477)

"Qahram" also denotes the role of someone who oversees and governs the actions and behavior of individuals under their authority: "Kataba ilā Qahramānah, Huwa kal Khāzin wal Wakīl al-Ḥāfiẓ lā

taḥta Yadih wal Qā'im bi Umūril Rajul." (ibid.)

Finally, in the thirteenth century AH, Zabīdī in *Tāj al-‘Arūs*, while not mentioning the original root of the word, discusses the word "Qahramān" in correspondence with Ibn Manẓūr in *Lisān al-‘Arab* and mentions its Persian origin and inversion (al-Zabīdī, 1993 AD/1414 AH: 17, 599).

The point that is important to consider in the inversion of words is the attention to the principle of the "Changeability of Words" during the period of usage of a word. The word "Qahramān" has also undergone changes throughout its usage. Abū Maṣṣūr, in the chapter on identifying Arabic words in A‘jamī (foreign) usage, says: "Many A‘jamī words have changed after entering the Arabic language. For example, sometimes they would change some letters to the closest Arabic letter in terms of articulation, and the changes would take various forms, such as changing a letter, adding a letter, removing a letter, changing a vowel, making a vowel stationary, moving a stationary letter, and in some cases, they wouldn't make any changes." Ibn Barrī also believes that the word "Qahramān" originally was "Qurman" and "ha" was added to it (Ibn-Barrī, 1984 AD/1405 AH: 1, 2).

4. The Word "Qahramānah" in the Persian Language

4.1. The History of the Persian Language

The Persian language is one of the branches of the Indo-Iranian languages, which itself is derived from the Indo-European languages and has taken in a wide range from today's world. The history of the development of the Persian language is formed of three periods:

Ancient, middle, and modern. The ancient period, which continues from the early first millennium BC when the Aryans began to enter Iran until 331 BC, the year of the fall of the Achaemenid Empire. These languages include the Avestan language, the Median language, the Scythian language, and the ancient Persian language (Hale, 2004: 742-743).

The middle period generally begins from the fall of the Achaemenid Empire, i.e., 331 BC, and ends in 867 AD, equivalent to 254 AH, the year when Ya'qūb Layth Ṣaffār, made Dari Persian the official language of Iran. The languages of the middle period are divided into two groups:

A) Western Middle Iranian group, including Middle Persian and Pahlavi Ashkani;

B) Eastern Middle Iranian group, including Bactrian, Scythian, Sogdian, and Khwarezmian (Schmitt, 1989a: 56-85).

Modern Persian generally begins from the third century AH and continues to the present day. In this period, all the languages that were prevalent in the middle period, except for Persian, fell out of use (Lazara, 1995: 49-79, 141-148).

The purpose of mentioning these issues was to provide a background for entering into the etymology discussion of the word "Qahramān," which begins with reference to Middle Persian texts.

4.2. Etymology of the Word "Qahramān"

Regarding the root of this word, linguists and scholars have expressed various theories. Purdawood believes that "Qahramān" comes from

"kuhrumān," meaning "Thinker," derived from the root "Kar" (to do) and "Mān." For the second part of this word, he gives the example of the word "Demāna" (= house) in some parts of Avesta, which in Middle Persian became "Mān" (= house), and in modern Persian is usually synonymous with "Khaneh" (house), and we always express it as "Khan" and "Mān." (Purdawood, 2001 AD/1380 SH: 73)

Kazazi considers the word "Qahramān" to be derived from "Kahramān," with another form "Kārmān," which is a combination of two words, "Kār" and "Mān." The first part of the combination, "Kār," means action and deed, with its older meaning being battle, combat, and war. The other part, "Mān," means disposition and nature, and for the correctness of his speech, he compares it with "Hūmān," "Bahman," or "Dushman," and intertwines two meanings (hero and victorious in conflicts and deeds, active and efficient in tasks and responsibilities), suggesting that the first meaning is still in use. He further states that "Kārmān" has changed to "Kahurmān," and due to the hesitation between these two words, "Kahur" and "Mān," it has transformed into "Kahramān." (Kazazi, 2009 AD/1388 SH: 117)

However, Mackenzie, a renowned Pahlavi scholar, says that "Qahramān" is derived from "Kār-*framān*." In his opinion, the latter term means immediate, agent, and entrusted with income and expenditure; that is, someone who takes on a task on behalf of another. An example of this meaning is mentioned in Chapter 30, Verse 28 of the Zadspram excerpts:

"Homānāg ast zōr ī āhanjāg, Kē xwarišnān xwarišnān andar ō
Kumīg ud xwēšīg kadag āhanjēd, ciyōn *kār- framān* kē abāz, gōšt,

xwariŠnān xrīnēd, be ōxānag frēstēd."

"The strength of iron that takes food and drink to the stomach and its place is like a master, just as a tool (spice) grinds the food and sends it to the house (Zadspram, 2006 AD/1385 SH: 229).¹

Also, "Kār-farmudan" in Zand-i Vohuman Yasn 11, verse 20, and Zand-i Visperad 12, verse 5, and also Dadestan-i Denig, chapter 40, verse 5, means to employ, use, and carry out a task at the command of another. But the text that Mackenzie referred to and from which the meaning of hero and warrior can be inferred is in paragraph 93 of the book "Yadgar Zareeran," where Ki Gushnasp entrusts the command of the army after Zareer's death to Nowzar:

"Ud nūn ...spāhī ērān kār-umtō framāy ī nāmxrāst ī bawēh yat-ō rōz jawed."

"And now you, for me, command the army of Iran to be named, so that it may be remembered forever."

Regarding the phonetic justification of the word, it should be noted that "Kār-farmān" has been transformed into "Qahramān" through haplology and the conversion of "f" to "h" and then has been arabized into "Qahramān." However, the conversion of "f" to "h," although it has counterparts such as the conversion of "Kōf" to "Kūh" and "Kulāf" to "kulāh," are not a common phonetic change in the Persian language (Ghaemmaghani, 2010 AD/1389 SH: 161-162).

4.3. The Word "Qahramān" in the Persian Language

Whenever we want to accurately determine the meaning of a word, we

1. Zadsparm Selections is a book in Pahlavi written by Zadsparm, one of Sirjan's hirbadans, in the 3rd century of Hijri.

must pay attention to its historical usage and frequency in texts, so that we can express how the exact meaning of the word has been from its inception to the present. The word "Qahramān" in ancient Persian texts was also used to mean a treasurer and someone responsible for all financial matters and revenues and expenses of the country.

An example of this can be seen in the works of Farrokhi Sistani, where it means someone who manages the country's wealth and assets:

"ز حرص برافشاندن مال جودت به زایر دهد هر زمان قهرمانی"

You are so generous with your wealth that your generosity makes you a hero to anyone who comes to you (Farrokhi, 1970 AD/1349 SH: 371).

Unsuri one of the Ghaznavid court also referred to "Qahramān" in this way:

"تومر چرخ اقبال را آفتابی تومر گنج هوشنگ را قهرمانی"

In destiny, you are a hopeful sun and in wisdom, you are a Qahramān (Unsuri, 1962 AD/1341 SH: 165).

Naser Khosrow Qubadiyani also used the word "Qahramān" to mean someone who possesses the desired and the country's assets, and someone who entrusts the herd and flock to agents and servants:

"اگر اشتر و اسب و استر نباشد کجا قهرمانی بود قهرمان را؟"

If camels, horses, and mules are absent, 'Where will there be a hero for the Qahramān?' (Naser Khosrow, 1978 AD/1357 SH: 10)

Masoud Sa'd Salman also used the word "Qahramān" to mean wealthy and treasurer, alongside words such as treasure, treasury, and the like:

"بگفتم همه، عیب این است و بس که جود است برگنج تو قهرمان
مال تو یک ساعته، گنج تو ناپایدار رو که برآسوده‌ای، ز خازن و قهرمان
برگنج و بر خزینۀ دانش ندیده‌اند چون طبع و خاطر من، گنج و گنجور قهرمان"

I said your entire fault is that your generosity towards your wealth is heroic. You are so generous that your wealth is unstable and will not last more than an hour. You no longer need a treasurer or a Qahramān. Like me, who am the Qahramān of the treasure, there is no one more knowledgeable and rich than me (Masoud Sa'd, 1985 AD/1364 SH: 562, 578, 604).

Rashid Vatvat also placed the word "Qahramān" alongside treasure and treasury:

"برخیل مَحَمَدت، دل تو گشته پادشاه برگنج مکرمت، کف تو گشته قهرمان
بنان خویش را، در ملک بخشی، تولیت داری بیان خویش را، برگنج دانش، قهرمان کردی
اگر عنایت خسرو بود، چنان گردم که بر خزائن اقبال، قهرمان گردم"

Because of your excessive praise, your heart has become royalty, and because of having a treasury of honor, your hands have become Qahramān. The power to forgive is in your hands, and your expression in the treasury of knowledge has made you a Qahramān. If the king shows favor to me, and then I will become a Qahramān over the treasures of fame and fortune.

They also used the word "Qahramān" to mean a wise and knowledgeable minister, who alongside the king, who was mostly involved in military affairs, managed the affairs of the country. In other words, if we call the king a country's conqueror and warrior, we should call the minister a country's ruler and minister. Rashid Vatvat

praises Atsiz Khwarazmshah for both conquering and ruling the country, using the word "Qahramān" to mean its ancient meaning, which was the purpose of our discussion in this discourse:

"شده فتح را تیغ تو سازگار شده عدل را کلک تو قهرمان"

Your wars end in victory and your pen is a Qahramān in spreading justice.

In ode number 160, he also states:

"خداوند خوارزمشه، آن که اوست ز چنگ حوادث جهان را امان
نزاده است گردون چنان پادشاه ندیده ست عالم چنو قهرمان
ظفر را شده تیغ او مقتدا خرد را شده کلک او ترجمان
سخا، بی کفش، همچو سر، بی خرد هنر، بی دلش، همچو تن، بی روان"

The Lord of the Khwarazmshahs is the one by whose existence the world is safe from disasters. The world has not seen a kingdom like his, nor such a Qahramān. Victory follows his sword, and his pen reflects his wisdom and intellect. Generosity without his generous hands is like a head without a brain, and art without his existence is like a body without a soul (Vatvat, 1960 AD/1339 SH: 367, 453, 345, 362, 382).

Jamal al-Din Isfahani also praised a minister named Khwaja Jamal al-Din Nezam al-Mulk:

"جمال الدین نظام الملک کاندردولت وملت نه چون او مقتدا باشد، نه چون او قهرمان خیزد"

In the affairs of government and nation, there is no leader and Qahramān like Jamal al-Din Nizam al-Mulk (Jamal al-Din Isfahani,

The use of another meaning of this word in ancient texts means a brave and victorious warrior, which is one of the common meanings of this word in Persian sources, and it is mostly used in the same sense in the Persian language today. Jamal al-Din Isfahani says:

"سخن، مسخرو منقاد طبع من گشته است از آن که تیغ زبان است قهرمان سخن"

Because the sword of the tongue is the hero of speech, speech has become obedient and submissive to me (Jamal al-Din Isfahani, 1941 AD/1320 SH: 298).

Naser Khosrow Qubadiyani also says:

"چه یافتی که بدان بر جهان و جانوران چنین مسلط و سالار و قهرمان شده‌ای"

What treasure have you found that 'Has made you so dominant and powerful and a hero over the world and its creatures?' (Naser Khosrow, 1978 AD/1357 SH: 432)

Khaqani also used the word "Qahramān" to mean a strong and powerful hero:

توقاهر مصر و چاوشت را بر قاهره قهرمان ببینم"

(In praise of Qizil Arslan, the third king of the Atabegs of Azerbaijan) You are the conqueror of Egypt, and I see your army as the Qahramān of Cairo (Khaqani, 1996 AD/1375 SH: 403).

"هست آسیه به زهد و زلیخا به ملک از آنک تسلیم مصر و قاهره بر قهرمان اوست"

(In praise of Safwat al-Din Banu Shervan Shah) In asceticism, you are like Asiya, and in the land of Egypt, you are like Zuleikha, and all of Egypt and Cairo are submissive to your Qahramānī (Khaqani, 1996 AD/1375 SH: 120).

4. Relationship between Arabic and Persian Language

The relationship between Iranians and Tazis dates back to the Achaemenid period and continue into the Parthian period, reaching its peak during the Sassanian period. However, the focus here is on how Persian vocabulary found its way into the Arabic language, which emerged a few centuries before Islam and became the unified language of all tribes. Therefore, it is necessary to start the discussion in this section with the Sassanian period, which coincided with the pre-Islamic era in Arabia.

The history of the Sassanians, for political reasons and war with Rome, was never separate from the history of the small Aramaic-Arabic tribes that emerged in the regions of Sham; the Nabateans, whose language is almost Arabic and whose script is the mother of the Arabic script, were often in conflict with the Sassanians and sometimes were their subjects. The Palmyrenes also obeyed Rome more, but among them, there are also traces of Iranian clothing and jewelry (Azarnoosh, 2002 AD/1381 SH: 15). However, this civilization lost its power at the end of the third century AD and gave way to the Ghassanid state, which was under the protection of the Romans and a fierce enemy of the Iranians. Against the Ghassanid Arabs, the Sassanians placed Lakhmid tribes near their capital on the edge of the Arabian Desert. These tribes formed a relatively large kingdom in Hira and were able to defend the borders of Iran against the attacks of the Tazis and even the Romans for about three hundred years. Hira gained such credibility that it is said that Numan I built the palace of Khornak for Bahram V to send him there for necessary

education (Taqizadeh, 1980 AD/1359 SH: 2, 19).

This city attracted many Arab poets to the court of generous and culture-loving kings on one hand, and it was also a center of Iranian-Arab assimilation. It is said that schools were established in this city to teach Persian and Arabic languages; it was also here that the Arabs became familiar with Sassanian culture; the ‘Addī poet and his family, who were Arabic-Persian translators and Arab agents in the Sassanian court, also resided in this city (Azarnoosh, 1971 AD/1350 SH: 100-101).

It should be noted that the interaction between the two nations was not limited to Hira. The Sassanians had built numerous cities and garrisons throughout the southern borders of Iran, even on the western shores of the Persian Gulf, where Sassanian soldiers lived alongside Arab troops. Cities such as Bahrain and Yemen were important centers of the Sassanians before the advent of Islam. Iranian religions also had an influence in Arabia. Historical accounts indicate that some of the Banī Tamīm were Zoroastrians, and some of the Quraish were Manichaeans (Ibn Qutaybah, 1994 AD/1373 SH: 621; Ibn Rustah, 1986 AD/1365 SH: 263; Ālūsī, (n.d.): 2, 235; Montazeri, 2010 AD/1389 SH: 116).

Considering the extensive cultural exchange between the educated Iranian and Arab communities, it is expected that Iranian elements would be evident in all Arab works, albeit in a subordinate position. However, factors such as the lack of clear documents from the pre-Islamic era, the difficulty of foreign elements in classical Arabic, as well as the oral transmission of poetry over the centuries and the possibility of distortion and appropriation, have prevented us from

having a clear picture of Iranian culture and language in Arab culture. Nevertheless, studies conducted on pre-Islamic poetry indicate that around 105 Persian words have entered the Arabic language (Azarnoosh, 1995 AD/1374 SH: 122-144).

At the early Islam, which naturally should be sought in the Quran, issues related to Iranian culture and Iranians were limited to two specific cases. One of the verses that refer to the ancient myths and legends is the mention of Naḍr ibn Ḥārith, which refers to the ancient Persian myths and legends. Another is the first to seventh verses of Surah al-Rūm, which refers to the wars between Iran and Rome and the victory of the Iranians in the beginning and their defeat in the end. Additionally, several Persian words are mentioned in the Quran, estimated to be between ten to fifteen words (Jafari, 1993 AD/1372 SH).

In the first century of the Islamic calendar, when Iran was conquered by the Arabs, a large number of Iranians were transferred to the Arab world as slaves and servants, creating a large class of mawali who were carriers of Iranian culture among the Arabs. For example, it is said that ‘Umar established an administrative system based on the Iranian model, and the presence of a group of Iranian captive commanders in Medina, who likely advised ‘Umar, indicates that the caliphate was largely structured in the Sassanian manner (Balādthurī, 1958 AD/1337 SH: 363-377).

It is worth mentioning that the main centers of Iranians in this century were mostly the cities of Basra and Kufa. In Basra, the Iranian element was predominant, and groups of Sassanian cavalry called "Aswaran" resided there. Kufa, which also had an Iranian influence

like Basra, was the heir of the ancient city of Hirah, and its culture was formed from various Iranian, Christian, and Arab elements. Over time, the Iranian element became more prominent and even at times rivaled the Arabs. An example of this is the account that when Imam Ali (AS) entered the market of Kufa, people would inform each other of the caliph's arrival in Persian (Sadeqi, 1996 AD/1375 SH: 54).

In the following centuries, this dynamism and cultural transfer continued. These centuries began with the authoring and translation of numerous books in various sciences and arts. This movement, which had a great impact on the nascent Islamic culture, led to the entry of many cultural elements from other nations, especially Iranians and the Persian language, into Islamic culture and the Arabic language. It should be noted that this transfer was not one-sided; rather, many elements from the Arabic language and culture entered the cultures of other nations, including Iranians.

5. The Word "Qahramānah" in the Turkish Language

Based on research conducted on the history of the Turkish language, the Turkish language group consists of two main types: Istanbul Turkish and Azerbaijani Turkish, with Azerbaijani being the most original among Turkic languages. The main origin of this language is Azerbaijan in the Soviet Union and Baku. Quantitatively, today, the majority of Turkish speakers use this language. Therefore, the main difference in the Turkish language lies between these two types, and other differences are only linguistic variations in regional dialects.

In Azerbaijani culture, it is stated:

"Qahramān" [Qāhrāmān] means hero, champion, victor of a battle; the phrase "Qahramān Jāsīnā" means heroically, bravely; "Qahramān Lāshmāq" means becoming a hero, finding the spirit of heroism; "Qahramān Līq" means heroism, bravery, valor, and "Qahramānah Bākh" is equivalent to the same as "Qahramān Jāsīnā." Additionally, the word "Qahramānī" (Qāhrāmānī)" is a type of Azerbaijani dance music and one of the Azerbaijani dance songs (Behzadi, 2009 AD/1388 SH: 857). Although the famous Turkish vocabulary "Senglaakh" (Istarābādī, 2009 AD/1388 SH) does not mention anything about this, some other dictionaries (Shahmarsī, 2009 AD/1388 SH: 811; Golkarian, (n.d.): 373) have referred to the same meanings.

6. Stylistic Analysis in Expression

The word "Qahramānah" was chosen as the subject of our research because Imam Ali (AS) used it in Nahj al-Balaghah to explain the position of women and how men should treat them. With a stylistic look at the statements of Imam Ali (AS), we should consider the time span in which his words were used. For example, during the years 35 to 40 AH, 'In what context was this word used by Imam Ali (AS)?' Furthermore, 'Did this word have any usage during the time of the Prophet Muhammad (PBUH), and did Imam Ali (AS) himself use it?'

6.1. The Word "Qahramānah" in the Words of Imam Ali (AS)

Before examining this word in the relevant hadiths, two points are noted:

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Firstly, although determining the time span of the usage of a word

and its evolutionary trend is important, Imam Ali's statements are classified historically into different sections such as: The period of Imam Ali's (AS) life, historical events at the early Islam, the history of the mission of the Prophet of Islam (PBUH), and the sources left by Imam Ali (AS) and other narrators. However, what is important in the study of Imam Ali's (AS) words here is the research into the statements of Imam Ali (AS) during his illustrious life.

Secondly, since numerous explanations and interpretations of Imam Ali's words have been written, it is necessary to consider a limited scope for the examination of this word to be able to refer to specific sources. Therefore, in this study, an effort has been made to examine the statements of Imam Ali (AS) until the year 40 AH. Even the sources that have mentioned the words of Imam Ali and the time of their narration have been taken into consideration. Based on the research conducted in the sources related to Imam Ali, such as Nahj al-Balaghah, Ghurar al-Ḥikam, and the exegesis of Nahj al-Balaghah, as well as other Shia and Sunni narrative sources, it is found that this word is only mentioned three times in the statements of Imam Ali (AS). In other reliable sources attributed to Imam Ali, there is no mention of this word.

In one of the narrations in the book Ghurar al-Ḥikam and Durar al-Kalim (Āmidī, 1987 AD/1366 SH: 6, 318), it is mentioned:

"Wa lā Tamlikul Mar'ata min Amrihā mā Jāwaza Nafsahā fa innal Mar'ata Rayḥānah wa laysat bi Qahramānah wa lā Tu'ad bi Karāmatihā Nafsahā wa lā Taṭma'ahā fī an Tashfa'a li Ghayrihā: A woman is more than just her own self, capable of nurturing; for a

woman is a nurturer, not a warrior. And in her capacity to exceed her own self, she is endowed with the ability to intercede and mediate for others." (Nahj al-Balaghah, letter 31)

Additionally, in the book al-Mufaṣṣal, Jawād ‘Alī (1324-1408 AH) refers to a linguistic point related to the word "Qahramān" as mentioned by Imam Ali (AS) in the context of naming rights among the Arabs under chapter "Ḥuqūq al-Mulūk wa Ḥuqūqu Sādāt al-Qabā’il."

He states:

"Wa qad Ista‘mal ‘Arab al-‘Irāq al-Alfāz al-Fārsīyyah al-Musta‘milah fī Idāratil Ḥukūmatil Sāsānīyyah, li annahā Hīyal Muṣṭalahāt al-Rasmīyyah wal Alqāb allatī Yaḥmiluhā al-Muwazzafūn wa Tashīru ilā Manāzilihim wa Darajātihim wa minhā Darajatu Qahramān wal Qahramān Kalimatun Fārsīyyah wa qad Dakhalat al-‘Arabīyyatu wa ‘Arrabat. Dhakara ‘Ulamā’ al-Lughatu annahā Ta‘nī al-Musayṭir al-Ḥafīz ‘alā man Taḥti Yadayhi wal Qā’imu bi Umūirrajuli wa min Umanā’il Maliki wa Khaṣṣīyatih wa fil Ḥadīth: Kataba ilā Qahramānah wa qad Warada an Ali ibn Abī Ṭālib Qāla li Dihqānin min Ahli ‘Aynil Tamr wa kāna qad Aslama: Amā Jizyatun Ra’saka fa Sana‘rifuhā wa amā Arḍaka fa lil Muslimīn. Fain Shi’ta Faraḍnā laka wa in Shi’ta Ja‘alnāka Qahramānan lanā." (Jawād ‘Alī, 2018 AD/1397 SH: 5, 289)

What has been mentioned here, quoting Daniel Dennett, is that Imam Ali (AS) used the interpretation of "Qahramān," which means a trusted leader, in reference to one of the newly converted farmers from ‘Ayn al-Tamar.

6.2. The Word "Qahramānah" in the Words of Prophet Muhammad (PBUH)

One of the questions that this article seeks to investigate is 'Whether the word "Qahramānah" was used by Prophet Muhammad (PBUH) during his lifetime?' When we look at the major sources that mention the sayings of Prophet Muhammad (PBUH) in this regard, we come across only a few hadiths that use the word "Qahramān."

Khalīl ibn Shāhīn al-Zāhirī al-Miṣrī (873 AH) has a book called "al-Ishārāt fī 'Ilm al-'Ibārāt" on various types of dreams and interpretations. In this book, which consists of eighty chapters, he seeks to examine this subject in the science of interpretation, by distinguishing between the hidden and the apparent, based on reliable sources and his own observations; a science that has authenticity in the Shari'a and through which the hidden can be distinguished from the apparent. He has quoted many sayings and speeches from various personalities in this book. He mentions a prayer narrated from Prophet Muhammad (PBUH) by a person named Shaykh Abī Bakr al-Ḥalabī, in which the Prophet uses the word "Qahramān." Ibn Shāhīn says:

"Falammā Fara'a Du'a bi Hādhihil Kalamāt...wa Hīya Hādhihī Allāhumma Sakana Haybatan 'Azīmatan Qahramānul Jabarūti bil Laṭīfati al-Nāzilatil Wāridati min Fayaḍānil Malakūt." (Ibn Shāhīn, 1992 AD/1413 AH: 1, 263)

In two other sources, the hadith "al-Mar'atu Rayḥānah wa laysat bi Qahramānah" is mentioned in reference to Prophet Muhammad (PBUH), but it is not referred to earlier sources. One source, the book "Makānatul Mar'ah fil Islām," states: "One of the writers has referred

to the various economic, political, and social problems of women in the contemporary world and, after explaining the physical condition of women, which is that women are naturally more delicate than men, and that certain necessary matters should be taken into account in relation to them, it is considered an injustice to assign heavy tasks to women, and Islam does not recommend such matters or matters that are beyond the capacity of women."

The author in this section refers to a saying from the words of the beloved Prophet of Islam (PBUH), who said: "al-Mar'atu Rayḥānah wa laysat bi Qahramānah, and "Qahramānah" means someone who serves and is respected; and this narration is addressed to men, meaning that women are like delicate flowers that live with you in your homes and it is necessary to act with them carefully and delicately, and heavy tasks should not be imposed on them." (Sha'rāwī, (n.d.): 34-35)

Another source, the book "Dawrul Mar'ah fil Usrah," states: They say that the Prophet (PBUH) said: "al-Mar'atu Rayḥānah wa laysat bi Qahramānah." Therefore, "Qahramānah" does not mean strength and bravery, as translated in Persian. This interpretation is an Arabic interpretation derived from Persian and, in short, means someone who deals with all matters; that is, do not consider women as someone you have authority over in all aspects of their lives and do not think that you have assigned all household and child-rearing tasks to a specific agent named "Woman." No, this is not the case. Real and proper interaction is that the nature of women should be considered. Islam has instructed men to treat women in the family like flowers. Of

course, this has nothing to do with political, social, or educational spheres, but it is about internal family matters. This saying of the Prophet indicates that Islam considers women to be creatures with spiritual and physical delicacy, and attention should be paid to these conditions (Khamenei, 2008 AD/1429 AH: 40).

Conclusion

The investigations carried out in this article indicate that the word "Qahramān" used in the saying of Imam Ali (AS) "al-Mar'atu Rayhānah wa laysat bi Qahramānah" is a Persian word that has been used in Pahlavi texts such as Zadspram, Dadestan-i Denig, Yadgar-i Zariran, and so on, in the form of "Kār-framān" meaning direct, executor, entrusted with income and expenses, leader, manager, and someone who takes charge of affairs. According to the law of deletion by analogy (haplology) in linguistics and the transformation of the sound "f" to "h" it has become "Kahramān" and then arabized. Of course, various individuals have presented their opinions on this matter, including the Purdawood, Kazazi, and Mackenzie, but Mackenzie's opinion is more accurate.

Also, by examining the frequency of its meaning in modern Persian, which indicates the authenticity of the word in that language, we have concluded that its meanings have been added later. This word was probably introduced to Iraq before the arrival of Islam in Iran, during the Sassanid era, due to political, military, cultural, and historical relations between Iran and the Arabs, and the establishment of important Iranian centers in Iraq. It then spread to the Arabian

Peninsula and was used in the words of Islamic scholars, including a saying of Prophet Muhammad (PBUH) and certainly in the words of Imam Ali (AS), meaning great and heavy tasks, leadership, management, and so on.

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Textual, Inter-textual, and Meta-textual Analysis of the Narrations about Entering the World into an Egg

Pouran Mirzaei*

Associate Professor, Department of Hadith, Faculty of Hadith Sciences and
Education, University of Quran and Hadith, Tehran, Iran.

(Received: July 2023, Accepted: December 2023)

DOI: 10.22034/HSR.2024.13604

Abstract

The responses of impeccable Imams to the question of entering the world into an egg, without changing the volume of both sides, are among the problematic narratives in the field of monotheism, the interpretation of which may be considered as knowing the impossible rational matter by using the analogy of entering the image of objects into the eye, which is not consistent with the content of the original question; the issue does not end there and receiving conflicting dual answers from the Imams to the same question and considering this matter as impossible, are among the other challenges in dealing with this category of hadiths. The present study has used a descriptive-analytical method to explain these hadiths and has found that scholars only accept the apparent indication of the narratives, considering this matter as impossible, and interpret or deny the narratives that have addressed the problem through a metaphorical representation of the world entering the eye. On the other hand, one can interpret some narratives that indicate the possibility of this matter by making changes to both sides and remaining

* mirzae.p@qhu.ac.i

silent, and present a new interpretation based on the theories of "Holography" and "Removal of Empty Space of Atoms" in contemporary sciences, in a way that it can be considered as a solution to resolve the contradiction. In fact, the Imams have sometimes given a precise and real answer to the narrators' current state and needs, and sometimes a metaphorical and tacit answer, so that neither the scholars remain ignorant of the truth nor a pretext for denying the power of Almighty God is created for the ignorant and the opponents. Therefore, merely benefiting from a strange appearance of a narrative or initially understanding it in conflict with reason, knowledge, epistemological geometry, etc., is not a sufficient reason for rejection and denial, and a precise understanding of the hadiths requires multidimensional studies that taking into account the knowledge of contemporary humanity can be one of the requirements that can change the world of hadith understanding.

Keywords: World, Egg, Holography, Removal of Empty Space of Atoms, Ikhtilāf al-Hadith, Mushkil al-Hadith.

Introduction

One of the problem narratives in the field of monotheism is the well-known narrative that recounts the question of the possibility of fitting the world into an egg without changing the volume of both sides. One of the narrations of this hadith is the account of the question posed by a heretic named Dīṣānī from Hishām ibn Ḥakam, asking ‘Whether Almighty God is able to place the world in an egg in such a way that neither the egg becomes large nor the world becomes small?’ Hishām, who was perplexed by the question, sought Imam Ṣādiq's (AS) help and, by using the analogy of taking everything in sight and placing it in the pupil of the eye, which is smaller than a lentil, Imam Ṣādiq gave a confirming answer to Dīṣānī, deeming this matter possible (Kulaynī, 1984 AD/1363 SH: 1, 79; Ṣadūq, (n.d.): 122-124).

Imam Ṣādiq (AS) but also reported by other individuals and from other Imams (Ṣadūq, *ibid*: 130). In another set of narrations, the ability of God to perform such an act, with different literary styles, has been confirmed and expressed by Imam Ṣādiq, quoting from Imam Ali and Prophet Jesus, stating that God is not described as incapable and who is mightier than God, who makes the earth delicate and the egg immense (*ibid*: 127 and 130).

Interestingly, in other reports, a dual response from the Imams (AS) to this question has been given, and in contrast to the narratives that have considered the realization of such a hypothesis possible, there are narratives in which the impeccable Imam precisely denies the possibility of such an event in response to this very question and deems it impossible (*ibid*: 130).

Therefore, in these two categories of narratives, we face two fundamental problems. The first problem relates to the first group, which attributes the performance of a logically impossible act to God by mentioning an example that is not conceptually related to the essence of the question. It is not correct to attribute incapability to the Almighty, who is absolute and real, and it is not permissible to even entertain the thought that He is incapable (Hosseini Ameli, 2004 AD/1425 AH: 76). However, the question arises ‘Whether it is possible to merely assume the virtual containment of a small body within a larger body, similar to the actual containment of one body within another?’ In other words, the question is real, but the answer is metaphoric. Furthermore, the act of forming an image and reflecting the light of objects in the eye's pupil is not the same as placing an actual body within another body. The second

question is ‘Whether it is possible to delicately place the earth inside an egg, with the only outcome being the egg becoming heavy?’ These are among the issues that have posed a challenge to this category of narratives and require clarification and explanation (Sayyid Murtaḍā, 1984 AD/1405 AH: 1, 411).

The second problem relates to the contradiction and duality in the response to a single question. Ultimately, ‘Is it possible for the world to fit into an egg without changing, or is it impossible?’ Among these narratives, there is a narration that poses a challenge by suggesting the impossible for the Almighty, and otherwise, the narratives that deny this act are not problem on their own, but they need to be addressed in the context of contradiction. Therefore, the analysis of these narratives has employed two branches of knowledge: The knowledge of *Mushkil al-Hadith* and the knowledge of *Ikhtilāf al-Hadith*.

1. Background and Method

Until now, independent hadith research with the approach of addressing the mentioned questions has not been carried out, and Islamic scholars, including hadith scholars, theologians, and others, have mostly focused on explaining the meaning of the hadith in their writings. Scholars such as Sayyid Murtaḍā (1984 AD/1405 AH: 1, 411), Muḥaqqiq Dāmād (1992 AD/1413 AH: 182-183), Mullā Ṣadrā (1987 AD/1366 SH: 3, 29), Fayḍ Kāshānī (1985 AD/1406 AH: 1, 323 and 2004 AD/1383 SH: 138), Qāḍī Sa‘īd Qumī (n.d.: 2, 384-385), Allamah Majlisī (1982 AD/1403 AH: 4, 142 and 58, 253), and others

"Sharḥ Ḥadīth Bayḍah" by Raḍī al-Dīn Muḥammad ibn Ḥusayn Khānsārī can be considered the only independent work on the explanation of this hadith. The author has attempted to explain the meaning of the hadith from his own perspective, but the text does not address the issues raised in response to this narration and its answers. Therefore, the present study is the first work to independently collect, analyze, and compare the materials, and to address and analyze the discussions about this hadith and answer the questions surrounding it using a descriptive-analytical method.

2. Hadith Validating

The validating of hadith is accomplished through attention to its issuance and ensuring the authenticity of its text. The analysis and evaluation of the "Source," "Chain of Transmission," and "Authenticity of the Text" are particularly important in achieving the issuance of the hadith. "Authenticity Validating of Issuance" is responsible for investigating the accuracy or inaccuracy of attributing the statement to the impeccable Imam (AS). In the "Textual Authenticity Validation" of the hadith, the types of narration and differences in reports are examined, and efforts are made to reach a common denominator in the narrations for a proper evaluation of the transmitted text.

2.1. Issuance Authenticity Validating

Validating of the hadith attribution to the impeccable Imam (issuance authenticity or issuance validating) and verifying its issuance are

among the initial stages in understanding narrations. Failure to verify the attribution of a narration to the impeccable Imam leads to the invalidity of that hadith. Therefore, any reading of the texts without proper validation has no value in religious and hadith studies. It is clear that once the lack of attribution of narrations to the impeccable Imam is proven; all the issues and problems mentioned earlier will be resolved on their own. This is because conflicts in reports and teachings only arise when both sides of the conflict are not weak in terms of attribution to the sources of knowledge (Quran and Sunnah).

2.2. Etymology and Analyzing Hadith Sources

Part of the credibility of transmitted data is dependent on the credibility of the sources from which the narrations have been reported. The more the sources are powerful, numerous, reliable, and credible, the stronger the attribution of the evaluated hadith to the impeccable Imam (AS) becomes.

Both categories of narrations referring to the introduction of the world into the egg have been reported by Shaykh Kulaynī (d. 329 AH) in al-Kāfī (1984 AD/1363 SH: 1, 79) with one sanad and Shaykh Ṣadūq (d. 381 AH) in al-Tawḥīd (n.d.: 122, 124, 127, and 130) with five sanads. However, Shaykh Ṭūsī in al-Iḥtijāj has also mentioned this hadith but has cut it and only addressed the ending part of the hadith. Since the problem with this hadith is in its beginning, Ṭūsī's narration is not considered as a source of transmission for the "Mushkil." (Ṭabarsī, 2007 AD/1386 SH: 2, 72)

century. However, since this question and answer is reported from Imam Ali, Imam Ṣādiq, and Imam Riḍā (AS), it shows that the concept of the unity of power was still a subject of discussion from the early days of Islam until the time of Imam Riḍā (AS) and did not require any further explanation from the impeccable Imams. It is still one of the topics of Islamic theology.

3. Textual and Inter.textual Analysis and Isnād of Hadith

As mentioned above, there are two categories of narrations regarding the attribution of power to Allah over impossible matters. The first category includes narrations that sometimes provide a positive answer to the question of the narrators, with a metaphorical example mentioned, from Imam Ṣādiq and Imam Riḍā (AS), and sometimes, they introduce this matter as possible, according to Imam Ali and prophet Jesus, and Allah as capable of making the world smaller than an eye or even smaller, and making the earth heavier. Narrations in this category include three types of long, medium, and short reports. The long narration starts with the question of Dīṣānī to Hishām and after Hishām raises the issue to Imam Ṣādiq (AS), he answers that the same God who can put everything you see in the world, inside your eye, which is as small as a lentil or even smaller, can undoubtedly put the world in an egg. Dīṣānī also goes personally to Imam Ali (AS) after hearing the answer from Hishām and asks him to guide him to his God. Imam Ali (AS) guides him with a graceful answer and this narration ends with the explanation of how Dīṣānī became a believer (Kulaynī, 1984 AD/1363 SH: 1, 79; Ṣadūq, (n.d.): 122-124).

The medium narration is Imam Riḍā's (AS) answer to a man who asks about Allah's ability to put the heavens, earth, and everything in them inside an egg. Imam Ali (AS) points to his eye, which is smaller than an egg, and says that the heavens and the earth can fit in it, and when Allah wills, He can take away his ability to see (Ṣadūq, (n.d.): 130).

Finally, the short narration is Imam Ṣādiq's (AS) report, quoting Imam Ali (AS) and Prophet Jesus, who, in response to a similar question, warn that Allah cannot be described as powerless and ask who is more capable than Allah to make the earth soft and the egg huge (ibid: 127). In other words, it is possible for the earth to become soft and fit inside an egg, and in that case, the only thing that happens is the heaviness [enormity] of the egg.

On the other hand, the second category includes narrations that apparently conflict with the first category, and they deny the attribution of power to Allah over impossible matters. These narrations, attributed to Imam Ali (AS), provide a negative answer to the question of the narrators.

Imam Ṣādiq (AS) reports that Imam Ali (AS), in response to a question from a questioner, reminds that Allah is not described as powerless and says: "What you have asked of me is impossible." (Ṣadūq: 130) These narrations, with a total of 6 sanads (1 in Kāfī and 5 in Tawḥīd), have been narrated through the Asanid network and the compilation of their reports (Figure 1 and Appendix 1), indicating that the content of these narrations, with at least 3 narrators in each level, is from the "Mustafīdāt" of Shia.

3.1. Meta.textual Analysis and Scholars' Attention to Problem Solving

In dealing with these apparently conflicting narrations, the main point is that the narrations indicating the impossibility of power over the impossible are in the position of expressing the truth, and their practical application is acceptable and unproblematic. However, the narrations that, on the contrary, whether in the form of a metaphorical example or assuming the softening of the earth indicate the possibility of having power over the impossible, have an apparently unacceptable appearance. Therefore, most scholars focus on analyzing the second type of narrations.

The question here is: 'Can an analysis of the appearance of the second category of narrations be presented that is acceptable without interpretation?!' Scholars have given different answers to this question by taking the three approaches of "Acceptance-Explanatory," "Acceptance-Interpretive," and "Denial."

3.1.1. Acceptance Approach

In the acceptance approach, there are two assumed forms for these texts, one possible and the other impossible. The possible form is to make the earth soft and change its volume, and to make the egg heavy while maintaining its size. The impossible form is to place the earth inside the egg while maintaining its current volume and size, assuming that the egg remains the same size and weight.

Scholars who have spoken about the validity of the apparent and speculative appearance of these narrations generally agree on the possible form, not the impossible form.

3.1.1.1. Porosity and Removing of Empty Space in Atoms

This hypothesis is now mostly proposed by contemporary scientists in non-religious fields such as chemistry and physics, and some have speculated that Muslim chemists and physicists were the first to conceive of the apparent acceptance of these narrations (Sadeghi, 1986 AD/1407 AH: 117).

Mullā Ṣadrā (d. 1050 AH) in explaining the meaning of the term "Talṭīf al-Arḍ" indirectly referred to the possibility of a massive body entering a smaller one through porosity (deleting its emptiness), (ibid, 1987 AD/1366 SH: 3, 30) but not by comparing it to the scientific theories of chemistry and physics that emerged in the 21st century.

In line with his view, Allamah Majlisī (d. 1110 AH) also considered one of the ways of accepting it to be the transportation of the apparent meaning of the narrations, meaning that anything that can be imagined from the meaning of a large body entering a small one is possible, but it requires a transformation of one or both sides. This hypothesis is possible in the Almighty God's power, as nothing is impossible for Him, as long as it has meaning and potentiality (Majlisī, 1983 AD/1404 AH: 1, 260). According to this view, Allamah Majlisī considered this hypothesis as possible without referring to any particular change or transformation of both sides. In fact, Mullā Ṣadrā and Allamah Majlisī have considered the placement of these two in each other as conditional on change.

The possible state that these two scientists have hypothesized, but could not express due to human scientific deficiencies in their time, has been expressed by contemporary empirical scientists as a definite

theory, through which a scientific and different interpretation of the narrations on the power of softening the earth is presented, and their apparent acceptance will be without any problems.

According to the latest theories, each atom has a nucleus and a cloud of electrons that revolve around the nucleus. Protons and neutrons are the constituent particles of the atomic nucleus, which are also known as nucleons; the mass of a proton is 1837 times that of an electron, and the mass of a neutron is 1840 times that of an electron. Therefore, electrons have negligible mass compared to the particles in the nucleus, and practically, the mass of an atom is regarding the mass of its nucleus.

Most of the space within an atom is empty, as evidenced by the comparison of the volume of an atom and its nucleus. The volume of an atom can be calculated based on its radius; the typical atomic radius is equal to one angstrom (10^{-10} meters) (Mortimer, R. G. (2008), p. 8). The diameter of an atomic nucleus ranges from 1.7 to 11.7 fathometers (1.7×10^{-15} to 11.7×10^{-15}), with the small number corresponding to the diameter of a hydrogen atom and the large number to uranium (Angeli, I.; Marinova, K.P. 2013: 69-95).

For example, if we consider a sphere with a radius of 1 centimeter as the atomic nucleus, its electrons would be moving at a distance of 1 kilometer from our hypothetical sphere. The space between the nucleus and the electrons is completely empty. Considering the geometric rules that calculate the volume of a spherical shape with

radius R : " $V = \frac{4}{3}\pi R^3$ " assuming the spherical nature of the atom and its nucleus, we have the following proportional relationship between their volumes:

$$\frac{V(\text{atom volume})}{V(\text{nuclei volume})} = \frac{\frac{4}{3}\pi \times (10^{-10})^3}{\frac{4}{3}\pi \times (10^{-15})^3} = \frac{10^{-30}}{10^{-45}} = 10^{15}$$

This proportion implies that within an atom, 10^{15} atomic nuclei can fit, indicating the significant emptiness within an atom.

Now, if we were to remove the empty spaces inside atoms from the human body, the entire human body would fit into the tip of a needle. Therefore, if we were to eliminate the empty spaces within atoms, we would be able to place a human in a speck of dust, as 99.99% of the human body is composed of empty space¹, or compress all the existing humans on Earth into a sugar cube. This also holds true for the Earth,² as if we were to remove the empty space between the Earth's atoms (the distance between the atomic nucleus and the electrons), the entire volume of the Earth, with all its grandeur, would shrink to the size of an orange, while its weight, equal to the current weight of the Earth, 5972 billion billion tons, would remain unchanged.³

Therefore, the scientific answer to the question of whether God can fit a

1. www.businessinsider.com. Available time: 1397/09/15.

2. Jame Jam Newspaper, no. 4785; date: 1395/12/24, p.20.

3. Cf. NASA information around the earth: www.nssdc.gsfc.nasa.gov. Available time: 1397/11/28.

universe inside an egg without making the universe small or the egg large is affirmative. Perhaps we can relate the Imam response to this particular situation, meaning that the concept of softening the earth involves removing the gaps and distances between its components as much as possible, and then placing it inside an egg without increasing the size of the egg, although it would become heavy and weighty.

Of course, this answer may face three challenges. Firstly, by eliminating the empty space between the electron and the nucleus, it will fundamentally change the physical rules and equations governing atoms, particles, the universe, and also fundamental physical concepts. Secondly, if the atom were to change in such a way that the empty space between the electron and the nucleus no longer existed, the egg would also follow this principle and become much smaller, unable to contain the world within itself.

In response to these two challenges, it can be said that the questioner's inquiry about the "Possibility or Impossibility" has such power, not to change the essence and nature of these two, and the response of Imam also indicates the same "Possibility."

3.1.1.2. Holography

In the world of experimental sciences, another aspect of the concept of softening the earth has been presented, meaning that the purpose of softening the earth is the reflection of its image in the eye's lens, which is in fact the same, but its softened state is perceived in the eye without any change occurring on either side. This phenomenon, well-known in the modern scientific world as "Holographic," closely

resembles the response presented by Imam in the form of an example (fitting the world into the pupil of an eye), and Islamic scholars have embraced it as a metaphor.

Perhaps we can present a beautiful explanation of Imam Ali's metaphor from the language of physicists, quantum scientists, and physiologists. The holographic phenomenon is very extensive, but what can be utilized from it in the elucidation of Imam Ali's words are the discussions raised in the area of "Creating three-dimensional images in holography." The three-dimensional state of a hologram is sometimes so real and convincing that you can walk around it and look at it from different angles. However, if you try to touch it, your fingers will pass through it. Unlike regular photographs, each part of a holographic film contains all the information of the entire film. Therefore, if we were to cut a holographic page into pieces, each piece would contain the entire image.

Vision is also a holographic matter; the nature of a hologram is based on the theory of the "Whole is in every part."

In this phenomenon, it is well seen that a small part of an image can depict a complete picture of the desired object. The brain creates and projects images by employing a kind of internal hologram, so a small piece of a hologram can also reproduce everything that the eye sees (For more information on holography, cf. Michael, (n.d.), Chapter 1: "A Fresh and Exceptional Look at Reality," pp. 50-100).

Therefore, in response to the above question of whether God can place the universe in an egg, it can be said that God has created the

universe in this same manner and has hidden a world in every particle of existence, demonstrating His power. Just as each part of a hologram contains the entire image, each part of the universe also encompasses the whole; thus, an image of a part of the universe in the eye will indeed be a three-dimensional image of the entire universe. Therefore, the metaphor of Imam regarding the similarity of the reflection of the world in the eye to placing the world in an egg is not merely figurative, but a report of a reality; a reality with which the universe is constantly engaged.

3.1.2. Interpretative Approach

Most Islamic scholars have interpreted the narrations that imply the "Impossibility" or "Possibility of placing the image of the world in the eye" with a seven-fold semantic approach. In fact, these scholars do not accept the conceptual meaning that is inferred from the words and combinations, but by assuming the true intention of the impeccable Imam regarding interpretative meanings, they consider it acceptable.

3.1.2.1. Referring to the Created Deficiency, not a Creator

Many scholars (Mīrdāmād, 1992 AD/1413 AH: 182-183; Şadr al-Muta'allihīn, 1987 AD/1366 SH: 3, 29; H̄Usaynī 'Āmilī, 2004 AD/1425 AH: 76-78; Fayḍ Kāshānī, 1985 AD/1406 AH: 1, 323; *ibid*: 2004 AD/1383 SH: 138; Qumī, (n.d.): 2, 384-385; Majlisī, 1982 AD/1403 AH: 4, 142 and 58, 253; Māzandarānī, 2000 AD/1421 AH: 3, 38; Jazā'irī, 1996 AD/1417 AH: 1, 320; Hāshimī Khu'ī, 1981 AD/1360 SH: 5, 11; Malikī, 1994 AD/1415 AH: 330) believe that the Almighty God is not described as incapable or powerless, but rather

the impossibility of placing the world in an egg without any change in either of them is a matter of inherent impossibilities, not a deficiency in the power of the Almighty God. Therefore, the impossibility and inherent negation of this proposition return to the deficiency of the creation (egg and world), not the deficiency of the creator (Almighty God). In other words, among the influential conditions of creation in the performance of an action, the capability to accept the effect of the agent lies with the matter. When this receptivity is not possible, the deficiency will be from the matter, not from the agent; just as the existence of a partner for the Almighty God or the coexistence of contradictions that do not exist externally or in the mind, and reason only conceives the concept through synthesis.

This view, which Fayḍ Kāshānī considers a rational response to the questioner (Fayḍ Kāshānī, 1985 AD/1406 AH: 1, 323; *ibid*: 2004 AD/1383 SH: 138), has been expressed differently by Ṣadr al-Muta'allihīn. He argues that inherent impossibilities do not have a nature or essence to be within the realm of possibility for the Almighty God. Therefore, the universal power and divine grace encompass everything, but inherent impossibilities do not have the capacity for this power to be related to them. Instead, the mind invents a false concept through synthesis and labels it as a concept that is invalid and impossible to create, both in reality and mentally (Ṣadr al-Muta'allihīn, 1987 AD/1366 SH: 3, 29).

3.1.2.2. Convincing Answer Appropriate with Questioner Understanding

84 Sayyid Murtaḍā, who believes in the fabricating of this narration,

states with the assumption of the weak possibility of the narration issuance authenticity, perhaps Imam Ṣādiq (AS), regarding the fact that the questioner was from the hypocrites and disbelievers of the prophets and was not aware of the difference between the possible and the impossible, responded in a way that would not lead to the negation of the power and incapability of the Almighty God. Therefore, the Imam's response is based on the assumption that if this action was possible, then God was capable of doing it, otherwise Imam himself was aware that such a response was not justified. In Sayyid Murtaḍā's view, this is the closest interpretation that can be presented from this malicious report (Sayyid Murtaḍā, 1984 AD/1405 AH: 1, 411). This weak possibility, according to Allamah Majlisī, is considered the most accurate interpretation, with the apparent difference that he does not consider the hadith as fabricated and does not consider this interpretation as weak, but rather considers it the most apparent interpretation. In his view, the deficiency in understanding the questioner's logic and the Imam's explicit response leading to the negation of the power of the Almighty God by the opposing questioner, has caused the Imam to respond in a similar way, as he was aware that the questioner did not understand the difference between the actual existence and the impression. Therefore, the Imam's response is to convince him and make him accept it, so that he does not return and engage in argumentation (Majlisī, 1982 AD/1403 AH: 4, 142 and 58, 253); before Allamah Majlisī, Mullā Ṣadrā and Mullā Ṣālih also considered this view to be correct. From Mullā Ṣadrā's point of view, the convincing response of the Imam may

be based on the famous premise that the majority of scholars agree with, and that is that the visibility of the external world in the eye does not conflict with the actual visible, and this response is only to make the opponent accept and submit (Şadr al-Muta'allihīn, 1982 AD/1403 AH: 3, 29). Therefore, the Imam simply gave the answer without paying attention to the introduction of the "Essence" or "Form" of the great body into the small one, just as the questioner, without attention, only wants his assumption to be proven in any way. In fact, this introduction of the existence of a shadowy (spectral) entity in the senses will be an example of the answer to the questioner without assuming actuality or metaphoric (Māzandarānī, 2000 AD/1421 SH: 3, 38). Therefore, the Imam's response is based on the conditions and circumstances of the questioner, as a response that explicitly denies the power of the Almighty God, adds to the confusion of the questioner who is a rancorous; so, Imam answered and convinced him (Jazā'irī, 1996 AD/1417 AH: 1, 320; Ṭurayḥī, 1983 AD/1362 SH: 3, 450).

3.1.2.3. Allowed, not the Truth (Mental Existence, not Objective)

Some commentators believe that if the assumption and mental imagery are involved (meaning it is a virtual assumption, not a real one), then in that case, in terms of the existence of sensory and mental impressions, God is capable of performing this insertion, just as the entire world can be seen in a smaller eye. Therefore, the intention of the narration is not the actual existence, but rather a conceptual and mental existence (Ḥusaynī 'Āmilī, 2004 AD/1425 AH: 76 and 78).

Allamah Majlisī presents the same concept with a slight difference and explains the Dīṣānī malicious intent of the question. From his perspective, one possible interpretation of the narration is that the malicious Dīṣānī's intention could have been the principle of permissibility or non-permissibility of the possibility of a large body being encompassed by a small body, in any way possible (whether real or metaphoric, etc.). Imam Ali referred to the possibility of the existence of a spectral entity (a ghostly presence) of a large body in the senses and material of a small body, as a form of metaphoric indication (Majlisī, 1982 AD/1403 AH: 4, 142).

Jazā'irī also considers Imam's response to be different from the response presented in the question and answer session of Imam Ali (AS) and Prophet Jesus, and considers it a convincing and real response, as it seems that Satan or whoever asked this question to Imam Ali was more knowledgeable than Dīṣānī and would not be satisfied with a convincing response (Jazā'irī, 1996 AD/1417 AH: 1, 320).

3.1.2.4. Elimination of the Substantial Dimensions and the Illusion of Incapacity in the Almighty God

According to Muḥaqqiq Dāmād, the narration is in the position of removing the assumption of incapability by providing an example and proving its equivalent (Muḥaqqiq Dāmād, 1992 AD/1413 AH: 182-183). Ḥusaynī 'Āmilī also accepts this view (2004 AD/1425 AH: 76-78). Allamah Majlisī's explanation of this perspective is that Imam Ali's (AS) reason for referring to the ability to see the world with the eye could be solely to remove the illusion of attributing incapability to

the Almighty God, so as not to imply the negation of power from performing an impossible action onto the incapability of the Almighty God, and nothing more than this (Majlisī, 1982 AD/1403 AH: 4, 142).

3.1.2.5. Metaphor from Believer Heart Surrounding on the World

Qāḍī Sa'īd Qumī believes that the concept of the world fitting into an egg can be a metaphorical interpretation of the world fitting into the soul and heart of a mystic. Just as in the Hadith Qudsī "Lā Yasa'anī Arḍī wa lā Samā'ī wa Yasa'anī Qalbu 'Abdī Mu'min," the "Qalb (heart)" refers to the divine subtlety that in ancient wisdom was called the "Badhr Bārī" and also the "Ṭā'ir 'Arshī." It is a metaphor for the possibility that flight originates from the egg, which can also be referred to as "al-Bayḍah." (Qumī, (n.d.): 2, 384-385)

3.1.2.6. The Best Argumentation

According to Fayḍ Kāshānī, the Imam's response falls under the category of "The Best Response in Argumentation." (Fayḍ Kāshānī, 1985 AD/1406 AH: 1, 323) However, this view has some problems and has been criticized. The concept of argumentation does not apply in this context; the meaning of argumentation is to present a matter to the opponent, even if it is famous or acknowledged by them, even if it is not true in our belief. However, in this case, the matter that could be the basis for argumentation is that all the objects of the world, with the amount of greatness they have, are considered in the context of external existence in the pupil of the eye. The validity of this context is not only unknown to Dīṣānī, but no Muslim or atheist would advocate for it. This kind of argument would be fallacious for

silencing the opponent, and it is not worthy of the status of Imam Ali, especially in such a great matter that forms the basis of religion and faith and should be understood with certainty and evidence (cf. Baḥrānī, (n.d.): 1, 149).

3.1.2.7. A Brief Violation of the Speaking Soul Immaterial

Mullā Khalīl Qazvīnī believes that similar to the belief of philosophers (such as Aristotle), Dīṣānī's intention in asking the question is to argue for the speaking soul immaterial, contrary to the belief of the people of Islam, who do not believe in the immaterial existence other than the Almighty God. If the soul is not immaterial and is corporeal, it would have a specific size and would not be able to perceive a larger body than itself, as it would be necessary for the large to enter the small without any change in the sides, which is impossible inherently. Furthermore, nobody can perceive another body without contact with all its parts. Therefore, Imam's response is a general refutation of this belief of Dīṣānī. If this argument is correct, the eye should be corporeal to not perceive a body larger than itself. Therefore, the perception of the speaking soul, based on corporeality, would also be the same. As a result, what the questioner considered inherently impossible is not impossible; and if we do not consider the perception of the eye as entering into the eye, then the second premise of Dīṣānī, that the perception of a body without contact with its parts is possible, will be invalid (Qazvīnī, 2008 AD/1429 AH: 2, 200).

We can critique this view in several respects. First, the terms "Speaking Soul," and its being immaterial or corporeal, are not

mentioned in any of the phrases of the narration, whether in the questioner's query or in Imam Ali's response. This matter is not something that requires precaution or concealment, and it is not something that should not be expressed. Therefore, attributing this meaning to the words is an unfounded attribution. Second, if Dīṣānī's intention is as such, the clarification and explanation of Imam Ali about the power of God to bring the large into the small would be in vain; because the question is not about power or lack of power, but rather the explanation of Imam Ali should be in the context of expressing the possibility and impossibility of this meaning so that Hishām can argue for immaterial based on the judgment of impossibility; otherwise, it would contradict Dīṣānī's intention. Third, Aristotle did not make such an argument for being the speaking soul immaterial, and what Qazvīnī has mentioned is based on the Persian translation of Aristotle's treatise by Bābā Afḍal Kāshī, which has led to such an interpretation. Fourth, the assumption that the belief of muslims in the non-existence of any immaterial other than Allah is also not correct. Scholars such as Khaja Naṣīr al-Dīn al-Ṭūsī in "Tajrīd al-‘Aqā’id" have a section on the essence and immaterial essence and have doubted the existence of the immaterial intellect and stated that there is no evidence for its impossibility, and the evidence for its existence is present. He also considered the speaking soul as an immaterial essence and has presented several arguments for it, and so on (For more information on criticisms of this view, cf. Baḥrānī, (n.d.): 1, 150-153).

3.1.3. Denial Approach

It should be noted that Sayyid Murtaḍā is the only one who preferred to rejection of hadith rather than acceptance it. The identical and accurate measurement of the observation of the behavior of the universe from the perspective of the unaware of peace be upon him, as well as the absence of conflict between the question arising from the penetration of the world into the egg and the response of the transformation of the image of the world in human vision, indicates: He argues that the Shia and Sunni books are not free from errors and false discussions, such as similitude, predestination, vision, and the ancientness of attributes. Therefore, criticism of hadith and its presentation to reason is necessary. If reason approves it, its presentation with valid evidence such as the Quran will be necessary. If it appears to be valid, the truthfulness and reliability of the narrator will be confirmed. Otherwise, the single hadith narrator's truthfulness will not be sufficient for the validity of the narration. In fact, there are two situations when facing such narrations that seem contrary to truth and validity. The first is to interpret it with a meaning close to the apparent and without affectation and arbitrariness (without clear indication), in which case it is permissible to consider it true. The second is when there is no way to interpret it without affectation, in which case we will be certain of its falsehood. This narration (the entry of the world into an egg) is one of the narrations that seem to prescribe an impossible matter, so it will necessarily be corrupt, even if great scholars like Kulaynī and others have mentioned them in their

books. Most likely, the preference is to fabricate and invent these narrations that have apparent impossibilities and falsehoods. Of course, it is possible to interpret this apparently malicious narration in a way that is far from the apparent indication (with affectation and arbitrariness) (Sayyid Murtaḍā, 1984 AD/1405 AH: 1, 411). Sayyid Murtaḍā's interpretive view, which is presented in a very weak hypothetical form and accompanied by affectation, is the same interpretation that was previously mentioned under the title "A convincing response consistent with the understanding of the questioner." In his view, the interpretation of this narration falls under the category of interpretation with affectation and arbitrariness. Therefore, it does not appear valid, and its denial is preferable. This point of confrontation in his approach as a prominent rational scholar, with Allamah Majlisī as a prominent transmitted scholar, shows that he considers Sayyid Murtaḍā's interpretive view as the most valid semantic interpretation of the narration (cf. Discussion of "A convincing response consistent with the understanding of the questioner" in this research).

Conclusion

The discussion about the relationship of God's power to impossible matters, including theological discussions, has been ongoing from the time of the presence of the Ahl al-Bayt (AS) during a long period in the era of the Imamate of Imam Ali (AS) to the time of the later

On the other hand, the circumstances of the narrators of these hadiths are also noteworthy, as the reporters are mainly among the theologians and the companions of the first rank, such as individuals like Bazantī, Hishām ibn Ḥakam, Ibn Abī ‘Umayr, Abān ibn ‘Uthmān, and ‘Umar ibn Udhaynah, who are mostly from the companions of consensus. In contrast, the questioners of this discussion from the Imams (AS) are either ordinary individuals mentioned as a "Man" or knowledgeable but defiant individuals such as Iblīs and Dīṣānī, which indicates that this question arises either from the ignorance and illiteracy of the questioners or from knowledge accompanied by hostility and enmity. Now, considering these points, the beauty of the Imams' answers is understood, as they have given responses that are sometimes precise and real and sometimes metaphorical and tacit, to meet the different circumstances and needs of the narrators, so that scholars do not remain uninformed of the truth, and no pretext for denying the power of the Almighty God is created for the ignorant and defiant. Considering the scholarly character and the power of argument of Hishām ibn Ḥakam, it is highly probable that he understood the inherent impossibility of Dīṣānī's question, but the reason for not answering is that he knows that by pointing out the impossibility of the question, Dīṣānī, who has posed such a question out of defiance, will not be convinced. In fact, the message of Dīṣānī's question is to limit the power of the Almighty God. Therefore, he considered caution as a condition of reason and sought help from Imam Ṣādiq (AS) to provide an answer that covers the concern of not denying the

power of the Almighty God, and the occurrence of such caution from a believer is very scholarly and beautiful.

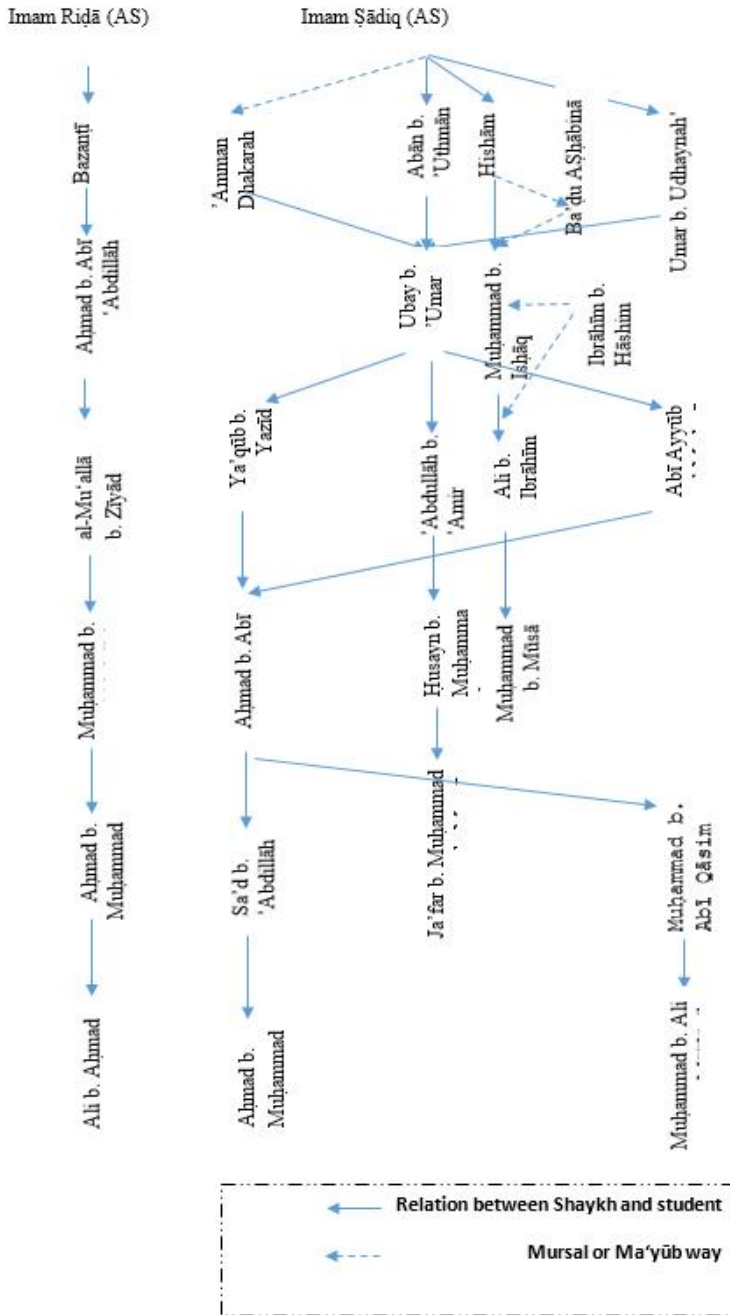
Except for Sayyid Murtaḍā, the majority of Shia scholars, both rationalists and traditionalists, have either accepted or interpreted this narration, and their acceptance not only does not result in affectation and arbitrariness, but also necessitates precision in multi-dimensional approach to understanding the hadith and negating purely rational and one-dimensional analysis. Interestingly, the guesses and opinions of these two groups are very close to each other in a way that a kind of similarity and intellectual inclination in this area is evident between them. Seeing the names of Mīr Dāmād, Mullā Ṣadrā, Badr al-Din al-‘Āmilī, Fayḍ Kāshānī, Qāḍī Sa’īd Qumī, ‘Allamah Majlisī, Māzandarānī, Jazā’irī, Hāshimī Khu’ī, etc., alongside each other, who belong to two different groups of rationalists and traditionalists, shows that the criterion of rationalism and traditionalism has no effect on adopting a different approach to this narration, and their difference lies only in the style of analysis and expression of the semantic aspects that they present in line with their scientific findings.

Another important point is that attention to modern sciences and knowledge can provide a new interpretation of a narration and sometimes lead to the discovery of a different concept and the defense or rejection of a narration. Therefore, merely benefiting from the outward appearance of a narration, or its initial understanding conflicting with reason, knowledge, epistemological geometry, etc., is not a precise reason for its rejection and denial. A precise understanding of the hadith requires comprehensive examinations.

Appendix 1

Hadith Text	Imam	Hadith Isnād	source	
A Laka Rabb? Faqāla: Balī, Qāla A Qādiru Huwa? Qāla: Na'am Qādirun Qāhirun Qāla: Yaqdiru an Yadkhula al-Dunyā Kulluhā al-Baydatu lā Takburu al- Baydatu wa lā Tasghuru al-Dunyā? Qāla Hishām: al-Nazirah... Yā Hishām Fanzur Amāmaka wa Fawqaka wa Akhbarani bimā Tarā Faqāla: Arā Samā'an wa Ardan wa Dawran wa Quṣūran wa Birārī wa Jibālan wa Anhāran Faqāla lahū Abū 'Abdallāhi (AS): Innaladhī Qadara an Yadkhula Alladhī Tarāhu al-'Adasah wa Aqalla Minhā Qādirun an Yadkhula al-Dunyā Kulluhā al-Baydah lā Tasghuru al-Dunyā wa lā Takburu al-Baydah...	Al . Şadıq (AS)	Ali b. Ibrahim, 'an Muḥammad b. Ishāq al-Khafāf aw 'an Abīhi 'an Muḥammad b. Ishāq Qāla: In 'Abdallāh al-Dīṣānī Sa'ala Hishām b. al-Ḥakam.	(٢٧٩ AD)Kaifi Kolaymi	1.
Jā'a Rajulun Ilā al-Riḍā' Qāla: Hal Yaqdiru Rabbika an Yaj'al al-Samāwātu wal Arḍu wa mā Baynahumā fī Baydah? Qāla: Na'am wa fī Aghari min al-Baydah qad Ja'alahā fī 'Aynaka wa Hiya Aqalla min al-Baydah, li Annaka Idhā Fatahtahā 'Āyanat al-Samā' wal Arḍa wa mā Baynahumā walaw Shā'a li A'mālika 'anhā	Al . Riḍā (AS)	Ḥaddathanā Ali b. Aḥmad b. 'Abdallāhi al-Barqī Qāla: Ḥaddathanā Abī 'an Jaddihī Aḥmad b. Abī 'Abdallāhi 'an Aḥmad b. Muḥammad b. Abī Naṣr Qāla:		
Jā'a Rajulun Ilā Amīr al-Mu'minīn Qāla: A Yaqdiru an Yadkhula al-Arḍa fī Baydati wa lā Yaṣghuru al-Arḍa wa lā Yakburu al-Baydata? Faqāla: Waylaka Inna Allāha lā Yūsifa bil 'Ajza wa man Aqdara mimman Yalṭafu al-Arḍa wa Ya'zumu al-Baydata.	Al . Sadiq (AS)	Ḥaddathanā Ja'far b. Muḥammad b. Masrūr Qāl: Ḥaddathanā al-Ḥusayn b. Muḥammad b. 'Amīr 'Abdallāhi b. 'Āmir 'an ibn Abī 'Umayr 'an Abān b. 'Uthmān.	(٢٨١ AD) Al-Tawhid ṣadūq	
Qāla li Amīr al-Mu'minīn Hal Yaqdiru Rabbika an Yadkhula al-Dunyā aw Yakhura al-Baydah? Qāla: Inna Allāha Tabāraka wa Ta'ālā lā Yunsab Ilal 'Ajz wa Alladhī Sa'altani lā Yakūn		Ḥaddathanā Muḥammad b. Ali Mājīlūyah 'an 'Ammihī Muḥammad b. Abī al-Qāsim 'an Aḥmad b. Abī 'Abdillāh 'an Abī Ayyūb al-Madanī 'an Muḥammad b. Abī 'Umayr 'an 'Umar b. Anīnah		
Inna Iblīs Qāla: li 'Isā b. Maryam: A Yaqdiru Rabbaka 'Alā an Yadkhula al-Arḍa Baydatun lā Yaṣghuru al-Arḍa wa lā Yakburu al-Baydata? Faqāla 'Isā Waylaka 'alā anna Allāha lā Yūsifa bi 'Ajzin wa man Aqdara mimman Yalṭafu al-Arḍa wa Yu'zumu al-Baydah.		Haddathanā Ja'far b. Muḥammad b. Masrūr Qāla Ḥaddathanā al-Ḥusayn b. Muḥammad b. 'Āmir 'an 'Ammihī 'Abdallāhi b. 'Āmir 'an b. Abī 'Umayr 'an Abān b. 'Uthmān'		
		Ḥaddathanā Aḥmad b. Muḥammad b. Yahyā al-'Aṭṭār Qāla: Ḥaddathanī Sa'd b. 'Abdullāh 'an Aḥmad b. Abī 'Abdillāh 'an Ya'qūb b. Yazīd 'an Muḥammad b. Abī 'Umayr 'amman Dhikruh.		

1. The narration of Abān b. 'Uthmān is different from the 'Umar b. Udhaynah that has not effect on the content: 'An Abī 'Abdallāh Qāla: Jā'a Rajulun Ilā Amīr al-Mu'minīn Faqāla: A Yaqdiru an Yadkhula al-Arḍa fī Baydati wa lā Yaṣghura al-Arḍa wa lā Yakbur al-Baydah? Faqāla Waylaka Innalāha lā Yūsafu bil 'Ajzi wa man Aqdara mimman Yalṭafu al-Arḍa wa Ya'zumu al-Baydah.



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The Typology of Shia Exegetical Hadiths and Their Linguistic Relationship with the Quranic Text

Muhammad Kazem Shaker*

Professor of the Quran and Hadith Sciences Department, Allameh Tabataba'i University, Tehran, Iran.

(Received: June 2023, Accepted: November 2023)

DOI: 10.22034/HSR.2024.13605

Abstract

In the major encyclopedias of narrative exegesis, over twelve thousand exegetical hadiths attributed to Ahl al-Bayt has been collected. The exegesis presented in most of these narrations is understandable to everyone and can be considered as the meanings of the Qur'anic words. However, in many of these narrations, words, phrases, and Quranic verses have been interpreted in such a way that the reader cannot easily establish a coherent relationship between them and Quranic words. At times, it is suggested that this type of narrative interpretation is not meant to express the exegesis (Tafsīr), but rather to convey the interpretation (Ta'wīl), and it is also posited that the interpretation of the Quran is not confined solely to the linguistic relationship with the words of the Quran, but rather is a meaning that only the Prophet and Ahl al-Bayt can comprehend. The present study aimed to categorize exegetical narratives and examine the linguistic relationship that each

* mk.shaker@atu.ac.ir.

category has with their apparent words and meanings. The author contends that any meaning presented as an exegesis or interpretation for the Quran must have a linguistic connection with the Quranic text, and the reader must comprehend this connection through linguistic analysis. Consequently, any meaning offered in the hadiths, whether as exegesis or interpretation, which lacks a linguistic connection with the words of the Quran, loses its credibility and cannot be accepted as the intended meaning of the divine words.

Keywords: Exegetical Hadiths, Ta'wīl, Revelation, Zāhir, Bāṭin, Tafsīr, Jary wa Taṭbīq.

Introduction

Among the Qur'an exegesis presented in the Shia transmitted narrations, there are some instances where the "Logical" and "Linguistic" connection with the text is ambiguous. According to certain interpreters, the source of such exegesis is hadiths that refer to the Quran as having an "Apparent and Inner" or "Revelation and Interpretation" nature. Consequently, they view exegesis as a separate concept from interpretation (Ta'wīl). 'Amīd Zanjānī argues that Quranic interpretation surpasses verbal connotations and is beyond ordinary knowledge ('Amīd Zanjānī, 2009 AD/1388 SH: 105). About exegetical narratives, he asserts: "Many entered hadiths analogies some verses to the Imams of the Shia and their followers without any connotation and apparent wording. Clearly, all the above-mentioned cases fall under the category of interpretation (Ta'wīl) demonstrating that Quranic Ta'wīl is not a type of interpreted models and verbal concepts, and the connotation of Quranic verses does not apply to the class of outward realities and tangible facts called Ta'wīl through verbal denotation." (ibid: 105-106)

meanings and purposes in the Quran that go beyond what is conveyed through ordinary and intellectual meanings and synonymous usages. These meanings can only be understood by the Prophet and Imams and cannot be grasped through conventional text analysis. Some Ismaili scholars even view the entire Quran as a code and metaphor (Maghribī, (n.d.): 7; Nāsir Khusru, 1969 AD/1348 SH: 180; Kirmānī, 1953: 112, 113, and 126). Akhbārīs, on the other hand, maintain that only the Ahl al-Bayt knows the meanings of the Quran. Some Quranic researches have also claimed that interpretation and the inner meanings of the Quran can only be grasped through the Ahl al-Bayt. According to this viewpoint, the teachings of the Holy Quran can be divided into two categories: the first consists of teachings that can be understood by everyone based on the grammar of Arabic literature and principles of speaking, referred to in the narrations as the "Apparent of the Quran." The second includes teachings that cannot be understood by everyone based on the grammar of Arabic literature and principles of intellectual discourse. To understand these meanings, one must refer to the Rāsikhān fil 'Ilm, referred to as the "Inner of the Quran" in the narrations. The first category falls within the range of exegesis, while the second falls under Quranic interpretation (Bābā'ī et al., 2000 AD/1379 SH: 34).

If we accept this assumption that there are inner meanings in the Qur'an that cannot be understood through linguistic relationships, then we must acknowledge that the only approach to accessing such interpretations is through narration and transmission. Therefore, we may have to accept interpretations based on narration, even if we do not comprehend their

relationship with the apparent meaning of the verses. As a result, there may be no way to scrutinize the text of exegetical narrations, and we must accept fake narrations as Qur'anic interpretation.

The existence of such an assumption in the history of Shia exegesis has led some critics to question the Shia exegetical method and deem it devoid of linguistic criteria. Muhammad Ḥusayn Dhahabī argues that the inner meanings that Shias believe in are only compatible with their own preferences and are unsupported by any Quranic textual evidence, whereas the inner referred to in hadiths and supported by most interpreters is a type of Ta'wīl that adheres to the Quranic wording and may be part of its connotations (Dhahabī, 2018 AD/1396 AH: 2, 32; 'Aak, 1985 AD/1406 AH: 247). Dhahabī contends further that Shia scholars have confined thinking about the Quran and have prevented people from expressing anything about it other than what their leaders say (Dhahabī, *ibid*: 2, 27). Muhammad Abū Zahra similarly writes that certain Shia sects maintain that the Quran has an apparent and an inner layer, with seven additional inner layers. They assert that complete and accurate knowledge of the Quran is impossible without recognizing these seven inner layers, which only the impeccable Imam is aware of, as the Prophet upheld this principle and entrusted it to Ali (AS) and onwards until the absent Imam (Abū Zahra, (n.d.): 576).

1. Background

The present study aimed to accomplish two objectives: Firstly, to analyze and examine the various types of Shia exegetical narratives and classify them, and then, to clarify the linguistic relationships accompanying each category of exegetical narratives. The author

seeks to demonstrate that valid exegetical narratives retain a linguistic connection to the words of the Quran. However, it should be noted that linguistic connections are not consistently the same but differ, with each type having varying verbal connotations. Several contemporary researchers have written articles on the topic of Shia exegetical narratives. For instance, Mahdi Mehrizi's work "The Types of Shia Exegetical Narratives: Classification and Argument" categorizes exegetical narratives into ten types (cf. Mehrizi, 2010 AD/1389 SH: 3-36). Similarly, "The Typology of Exegetical Narratives," classifies narratives into seven categories based on the methods employed to explain the meaning of Quranic verses in the narratives (cf. Rostamnejad, 2009 AD/1388 SH: 16-35). Another article, titled "An Analysis of the Typology of the Impeccable Imams' Exegetical Narrations," divides the content of these narratives into three categories: "Narrative, Exegetical, and Interpretive." (cf. Vahdati, 2013 AD/1392 SH: 177-192)

In the article "Classification of Exegetical Narrations: From Theory to Application," the author discusses various approaches to classifying exegetical narratives and elaborates on the work that has been done so far in this field (cf. Rad, 2014 AD/1393 SH: 6-34). However, the present article differs in two primary ways. Firstly, it categorizes exegetical narratives based on the kind of meaning they convey, i.e., apparent and inner meanings and concepts and examples. Secondly, it further illustrates the different types of linguistic relationships between the content of exegetical narratives and the Quranic text, which is not fully explored in the above-mentioned writings.

2. Types of Linguistic Relationships between Words and Meanings

From a linguistic perspective, what is presented as Quranic exegesis can be classified into one of the following relationships to maintain its linguistic connection with the words of the Quran:

- 1) The propositional relationship between word and meaning (connotation): In logic, this relationship is called "Denotation" and refers to the scientific relationship between two things in a way that science leads the mind to the other. As mentioned in the science of logic, the relationship between words and meanings can take three forms of denotation: Conformity, implication, obligation;
- 2) The relationship between concept and exemplar: The "Concept" means an abstract mental form of reality, and the "Exemplar" is what corresponds to the concept;
- 3) The relationship of necessity and sufficiency: It is possible that the meaning attributed to a word or verse of the Quran is not the literal meaning, but it is necessary for the connotation of the word or verse to be a model for it. Accordingly, the opposite and contradictory examples of Quranic theorems are among the accessories of Quranic verses, and the logical argument that is derived from the organization of minor and major and the result is of the type of linguistic accessories (necessary-non obvious);
- 4) The relationship between symbol (Mathal) and represented object (Mumaththal): In every language, simile is commonly used to represent abstract concepts using tangible objects, making them more understandable. However, the relationship between simile and the represented object is not one of denotation or connotation or necessity

and sufficiency or concept and exemplar. Rather, simile is a narrative that uses analogy to portray the represented object. In the case of Quranic interpretation, the relationship between Quranic words and their interpretation must fall under one of the aforementioned categories, including connotation, exempla, to the extent that the meaning of its word is acceptable, divine word accessories of any kind, or simile representation. Anything beyond these categories cannot be considered as "Interpretation" according to our belief in the Imams word.

3. Investigating the "Zāhir wa Bāṭin" and "Tanzīl wa Ta'wīl" Narrations

Since both the basis for classifying interpretive hadiths and the document of advocates suggest an inner meaning of the Quranic content, there are hadiths in which the words "Zāhir (outward)," "Bāṭin (inner)," "Tanzīl (sending down)" and "Ta'wīl (interpretation)" have been mentioned. First, we examine the semantics of these terms in the Hadiths.

3.1. Meaning of "Zāhir (outward)" and "Bāṭin (inner)" in the Narrations

The "Outward" and "Inner" hadiths can be found in the narrative books from both sects (Muttaqī Hindī, 1985 AD/1406 AH: 1, 622; Qāsim ibn Sallām, 1994 AD/1415 AH: 97; Ṭabarī, 1994 AD/1415 AH: 1, 25; Hiythamī, 1993 AD/1414 AH: 7, 316; Zabīdī, (n.d.): 4, 527; Kulaynī, 1943 AD/1363 AH: 1, 374; Majlisī, 1981 AD/1402 AH: 89, 90), and in some of these hadiths, the meaning of "Outward" and "Inner" has been explained. Upon examining these hadiths, it becomes clear that the term "Zāhir" is used in two ways: Firstly, it can refer to the recited Quranic words; then, the outward meaning that can be

understood through a consideration of the literal meaning and the occasions of revelation. As a result, the meaning of "Bāṭin" also varies depending on which sense of "Outward" is being used. If it refers to the recited Quranic words, then the meaning of "Inner" is absolute, starting from the apparent meaning and proceeding to the deepest meanings. On the other hand, if it refers to the apparent meaning, then "Outward" includes any potential meanings that are secretive and require interpretation beyond the apparent meaning of the verses.

The following mentioned hadiths relate to the first meaning of "Zāhir" and "Bāṭin." Some of these hadiths include:

- The outward of the Quran is beautiful and impressive, whereas their inner meaning is deep and profound (Sharīf Raḍī, 1950 AD/1370 AH: Kh.18; Majlisī, *ibid*: 2, 284);
- The Quran's outward is reliable and steadfast, while its inner meaning is deep and profound (Majlisī, *ibid*: 74, 136);
- Reciting the Quran is its outward, and understanding its meaning is the inner (Fayḍ Kāshānī, (n.d.): 1, 28).

In the latter hadith, the infinitive meanings of "Recitation" and "Understanding" are not intended; rather, the infinitive form is used as an object (Maf'ūl). Therefore, "Recitation" and "Understanding" mean "Matluww: The words that are recited" and "Mafhūm: What is understood." It is evident that only the words of the Quran are recited, and the meanings of the Quran are never recited. Hence, the meaning of the "Outward of the Quran" pertains to the words of the Quran. Moreover, interpreting the term "Inner" as meaning "Mafhūm" establishes a denotation and connotation relationship between the "Outward" (words of the Quran) and "Inner" (Mafhūm), which

indicates that the theory of Quranic symbolism is not valid.

The following hadiths refer to the second meaning of "Outward" and "Inner":

- The outward of the Quran signifies God's commandment, while its inner meaning represents His knowledge (Majlisī, *ibid*: 89, 17);
- The outward of the Quran refers to those mentioned in its verses, while its inner denotes those who act like them (Fayḍ Kāshānī, *ibid*: 1, 27).

In this category of hadiths, both "Outward" and "Inner" pertain to the realm of meaning. While the term "Inner," in the first category of hadiths, refers to an absolute meaning, while in the second category of Hadiths, "Inner" is kinds of "Outward" and "Inner." In this context, "Outward" refers to meaning that the Quranic words clearly indicate and can be understood by anyone familiar with the Arabic language of that era. On the other hand, "Inner" implies a broader and abstract meaning beyond the specific characteristics of revelation. According to the latter Hadith, "Outward" refers exclusively to the context of descending in which the verses were revealed, while "Inner" refers to a meaning that can be applied beyond that context.

According to this hadiths, the inner meaning of the Quran is not mystical, but rather a meaning that emerges from the development of its apparent meaning.

Another category interprets "Outward" as "Tanzīl (sending down)" and "Inner" as "Ta'wīl (interpretation)." Some of these hadiths are reported as follows:

Imam Bāqir (AS) was asked about the Hadith that states "Mā minal Quran Āyatun wa lahā Zāhrun wa Baṭnun," to which he replied, "Zāhruhū Tanzīlihī wa Baṭnuhū Ta'wīlihī, minhu mā qad Maḍā wa

minhu mā lam Yakun, Yajrī kamā Yajrī al-Shamsu wal Qamaru." (Şaffār, 1995 AD/1374 SH: 216; Majlisī, ibid: 89, 97)

Furthermore, it is narrated from Ibn ‘Abbās that "Innal Quranu Dhū Shujūnin wa Funūnin wa Zuhūrin wa Buṭūnin faḏaharuhuttanzīl wa Baṭnuhū al-Ta’wīl." (Suyūṭī, 1993 AD/1414 AH: 2, 10)

3.2. Meaning of "Tanzīl (Sending down) wa Ta’wīl (Interpretation)" in the Hadiths

Like "Outward," some hadiths also apply the term "Sending down" to the words of the Quran. For instance, Miytham Tammār said, "I recited the Tanzīl of the Quran to Imam Ali (AS), and he would teach me it’s Ta’wīl." (Majlisī, ibid: 42, 128)

It is evident that the meanings of the Quran are not recited but rather its words. Thus, "Tanzīl" refers to the words of the Quran. Conversely, "Ta’wīl" refers to the meaning and connotation of the words, whether it is a similar, implicit, or implied meaning. The following hadith confirms this usage of "Interpretation":

One day, Mu‘āwīyah addressed Ibn ‘Abbās saying, "Do not speak of the virtues of Ali (AS) and his family!" Ibn ‘Abbās retorted, ‘Are you prohibiting us from interpreting the Quran?’ Mu‘āwīyah replied, "Yes." Ibn ‘Abbās then asked, ‘Should we recite the Quran but not speak of what God intends by it?’ (Majlisī, ibid: 25, 375). In this hadith, the phrase "What God intends by the Quran" refers to the interpretation of the Quran.

Hudhayfah ibn Yamān reported that on the day of Ghadīr, after the Prophet said, "Whoever I am his Mawla, then Ali is his Mawla," a

man asked the Prophet, "O! Messenger of God, 'What is 'Mawla' interpretation?'" The Prophet replied, "Whoever I am his Prophet, then Ali is his commander." (Majlisī, *ibid*: 37, 194) It is evident that the questioner sought to understand the meaning of "Mawlā."

In another hadith, Imam Ali interpreted the verse "Innā lillāh wa Innā Ilayhi Rāji'ūn" (al-Baqara: 156) by saying, "It means that God is our owner, and we are departing from this world." (Kulaynī, *ibid*: 3, 261) Although the verse's similar connotation is that "We belong to God, and we will ultimately return to Him," the necessary implication of our belonging to God is God's ownership of us, and the necessary implication of departing from this world is relinquishing worldly possessions. Thus, the meaning mentioned in the hadith as the interpretation of this verse pertains to its implicit connotation.

Another hadith from Imam Ali (AS) states that he interpreted the statement of Prophet Abraham, "Innī Dhāhibun Ilā Rabbī," (al-Şāffāt: 99) as referring to his devotion to God and his efforts in God's path (Ḥuwayzī, 1994 AD/1415 AH: 4, 419; Baḥrānī, 1994 AD/1415 AH: 4, 28). The meaning of this statement is that, in this verse, "Going to the Lord" does not denote physical movement.

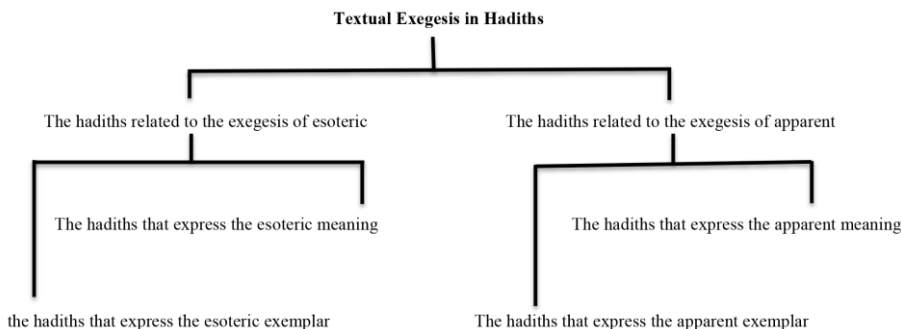
Imam Kāzim (AS) commented on verse 61 of Surah Āli 'Imrān by stating, "The interpretation of "Abnā'anā" refers to Hasan and Husayn, "Nisā'anā" refers to Fatimah, and "Anfusanā" refers to Ali." (Majlisī, *ibid*: 93, 241) It is evident that, considering the people present during the event of Mubāhila, the meaning of "Abnā'anā" and "Nisā'anā" cannot refer to anyone other than the individuals mentioned in this hadith.

In conclusion, the usage of the term "Interpretation" by the Prophet, the

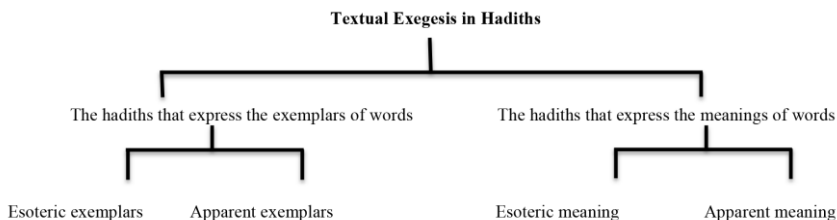
Ahlul Bayt, companions, and successors indicates that it pertains to the speaker's intention and meaning behind the words, including similar, implicit, literal, metaphoric meanings, and relevant exemplars related to each of the aforementioned meanings. Thus, in this category of Hadiths, there is no confirmation of the theory of Quranic symbolism.

4. Types of Textual Exegesis in Hadiths

The hadiths that focus on explaining the meaning of Quranic verses form the majority of the Hadith collections in the large tafsir works, and are referred to as "Interpretive Hadiths." Such narrations can be classified into several categories. Generally, these Hadiths can be divided into the following categories:



This division can also be presented as follows:



4.1. The Hadiths Expressing Apparent Meaning

The meaning can be divided into two types: Apparent meaning and esoteric meaning. The part of the speaker's intended meaning that is similar, implied or implicit connotation is called the "Apparent meaning." The part of the meaning that is not word apparent connotation but is derived from the development of the apparent meaning is called the "Esoteric meaning." Hadiths that clarify any ambiguities in determining the intended meaning of words, such as hadiths that specify the generalities of the Holy Quran or restrict its unconditionals (Muṭlaq) or explain the abstracts (Mujmal), belong to this category. An example of this type of interpretation is the exegesis given in the interpretive hadiths of the punishment for a thief in the following Quranic verse:

"Wa al-Sāriqu wa al-Sāriqatu faqṭa'ū Aydīyahumā." (al-Mā'idah:38)

The following questions have been raised about the meaning of the words:

- 1) 'Does the word "al-Sāriqu" and "al-Sāriqatu" include all individuals who have stolen anything from anyone in any way?'
- 2) 'Does the word "Yad" (meaning hand) in this verse refer to all parts of the hand, or only a part of it?'

Regarding the first question, hadiths confine the implementation of punishment for theft to specific conditions. Imam Khomeini, based on these Hadiths, has outlined eight conditions for proving the limit of theft, which includes adulthood, sanity, free will, no compulsion, keeping the stolen item safe, etc. (Khomeini, (n.d.): 2, 612).

In regards to the second question, according to the interpretation of the Ahlul Bayt, the word "Yad" in the verse about theft refers to four fingers. While the term "Yad" can refer, based on similar denotation, to an entire limb extending from the fingertips to the shoulder, but based on implied denotation refers to its parts. For instance, if an individual only injures one of their fingers, they may still say, "My hand is hurt." Therefore, each part of the limb may either be the connotation of "Yad," some, based on the similar connotation and others, based on the implied connotation. The Hadiths of the Ahlul Bayt confirm that the word "Yad" in the verse about theft refers to four fingers, demonstrating the apparent meaning of the Quranic words.

4.2. The Hadiths Expressing Apparent Exemplar

The idea of "Exemplar" in this passage pertains to individuals or concepts outside of the Quran that align with Quranic notions. However, their entire meanings cannot be restricted to their literal definitions. Many hadiths in the narrative collections or exegesis try to illustrate the exemplars of Quranic verses, but it is important to distinguish between those that convey meaning and those that simply exemplify. For instance, the verse "Yu'til Hikmata man Yashā'" (al-Baqara: 269) has been interpreted by Imam Sadiq as "Wisdom is knowledge and understanding in religion" (Majlisī, *ibid*: 1, 215; 'Ayyāshī, 1990 AD/1411 AH: 1, 151) and also wisdom interpreted as "Obedience to God" and "Knowledge of the Imam." All of these narratives are a kind of exemplar, according to Allamah Ṭabāṭabā'ī (Ṭabāṭabā'ī, 1974: 2, 404).

"Wisdom" means "Preventing one from incorrect actions in order to reform" (Rāghib, 1983 AD/1362 SH: 251) encompassing any form of speech, behavior, and knowledge that guides a person towards rectitude and prevents them from corruption and destruction. Therefore, it is possible to find examples of wisdom even among disbelievers and hypocrites, which is stated in the narration "Khudhil Ḥikmata wa law min Ahlinnifāq." (Sharīf Raḍī, *ibid*: 373) However, it should be noted that while some examples exist, disbelievers and hypocrites are not a source for learning knowledge of the Imam, obedience to God, and religious understanding. Thus, the narrations mentioned earlier cannot give a complete exegesis of wisdom, but rather provide exemplars of the general concept of wisdom. In Shia narrative hadiths, certain individuals have been presented as exemplars of Quranic concepts. However, not all verses that have been interpreted through narratives about specific individuals or exemplifications fall within the realm of "Exemplar." In some cases, the meaning of the verse may apply only to certain people and their exemplars. These instances are categorized as exegesis of meaning, such as the exegesis of "Ahl al-Bayt" in verse 33 in Surah al-Aḥzāb to Fāṭima (AS) and impeccable Imams (AS), or verse 55 in Surah al-Mā'ida regarding Imam Ali (AS), who is referred to in the verse with regards to Wilāyah. Therefore, the term "Exemplar Narrations" refers specifically to those narrations that illustrate a certain aspect of Quranic verses' exemplars.

4.3. The Hadiths Expressing Esoteric Meanings

The meaning of "Bāṭin" (esoteric) is a developed meaning that

emerges through the extension of apparent meaning and linguistic connotation. This meaning is not unique to the Quran, but also exists in human speech. In everyday speech, people refer to specific matters, but behind them are more general or broader concepts and ideas. Such ideas can be considered as the esoteric meaning, from which the apparent meaning of language also originates. To illustrate this concept, consider the example of a first-grade teacher who tells students not to throw any scrap paper in the classroom. This sentence has both an apparent meaning and an esoteric meaning. A child may understand only the apparent meaning and later spill pencil shavings on the floor, arguing, "You said don't drop papers, but you didn't say anything about pencil shavings!" Another student may not throw away any scrap paper in the classroom but throw them away in the schoolyard afterward. It is evident that the teacher intended a wider meaning beyond the apparent and limited meaning of their speech. They actually intended to convey the message of not polluting and dirtying one's living environment by throwing away any form of waste and excess material. Thus, the teacher's esoteric meaning of speech can be interpreted as "You should not pollute and dirty your living environment."

It is important to note that although none of the words used in the original speech imply the broader denotation, it is still present within the apparent meaning of speech. For instance, the words "Class" and "Throwing" do not mean "Environment" and "Dirtying," respectively. However, the esoteric meaning is inherent within the apparent meaning of speech.

It is also important to note that people generally have a similar understanding of the apparent meaning of words. However, not everyone can perceive the esoteric meanings in the same way. Each person can understand the esoteric meanings based on their mindset and intelligence. Some Quranic exegetes believe that the Quranic teachings have been revealed in simple and public language intended for the most basic level of comprehension. They assert that lofty spiritual teachings have been presented in a way that is tangible and apparent. Behind this appearance, the spiritual aspects are veiled and revealed in accordance with the understanding and intellect of different individuals. Consequently, everyone can derive their own benefits based on their unique understanding (Ṭabāṭabā'ī, 1971 AD/1350 SH: 24).

This view is supported by certain Quranic verses and narrations that state that prophets and messengers speak to people in accordance with their level of understanding. Prophet Muhammad is noted to have said, "Innā Ma'āshiral Anbīyā' Nukallimunnāsa 'alā Qadri 'Uqūlihim." (Kulaynī, *ibid*: 1, 23)

According to the Quran, "Innā Ja'alnāhu Qur'ānan 'Arabīyyan la'allakum Ta'qilūn wa Innahū fī Ummil Kitābi ladaynā la 'Alīyyun Ḥakīm," (al-Zukhruf: 3-4) the Quranic teachings are expressed in common and simple language, using the Ummul Kitāb as a source. However, behind this apparent language lies a vast collection of profound teachings that everyone can discover according to their own understanding.

Mawlana Rumi expresses this concept in his poem, stating that the

Quran has apparent meaning that beneath them lays a great esoteric concept; under esoteric meaning, there is a third level of understanding where all the small particles merge and interact (Mawlana Rumi, 1996 AD/1375 SH: Book 3: 4243-4244).

Allama Ṭabātabā'ī further explains the esoteric meanings that exist within the apparent meanings of Quranic verses through an example. He cites the verse "Wa lā Tushrikū bihī Shay'ā," (al-Nisā', 36) which we initially interpret as meaning "Idols should not be worshiped." However, with a wider perspective, we understand that the verse means that we should not worship anyone without God's permission. With an even broader perspective, the verse implies that we should not follow our own desires, and with a wider perspective, the verse suggests that we should not neglect God and turn towards others (Ṭabātabā'ī, *ibid*: 24).

He concludes that Quranic verses present their meanings in a specific order, with a simple and initial meaning appearing first, followed by a more extensive meaning. This process of emergence and manifestation of deeper meanings beneath the surface continues throughout the Quran. Through contemplation and reflection, the meaning of the saying "Inna lil Qur'āni Ṣahārah wa Baṭnan ilā Sab'ati Abṭūnin" becomes evident (*ibid.*).

With these explanations, we can see that certain exegetical narrations expand on the apparent meanings of Quranic verses, revealing the esoteric meanings. For example, the Quran states, "Wa laysal Birru bi'an Ta'tul Buyūta min Ṣuhūrihā walākinnal Birra man Ittaqā wa Ātul Buyūta min Abwābihā." (al-Baqarah: 189) According

to the occasions of revelation, the apparent meaning of this verse is that during the time of ignorance, people would not enter their homes through the door when they returned from pilgrimage, but instead climb over the wall. The Quran prohibited this practice (‘Ayyāshī, *ibid*: 1, 105; *Majlisī, ibid*: 97, 214).

However, the esoteric exegesis of this verse is that every action must be done correctly and rationally. Imam Bāqir (AS) stated that, "An Ya'ti al-Amru min Wajhihā Ayyul Umūri Kāna" (‘Ayyāshī, *ibid*: 1, 105) the verse meant that all matters should be approached from their right direction, which is the direction of righteousness. This interpretation is a general meaning that expands upon the apparent meaning, and none of the words in the verse alone imply it.

4.4. The Hadiths Expressing Esoteric Exemplars

Exemplars for the esoteric meanings of Quranic verses are also present in narrations, just as there are exemplars for the apparent meanings of the verses. For instance, regarding the verse "Wa Ātul Buyūta min Abwāhihā" which we had explained in terms of its apparent and esoteric meanings, there is a narration that states: "Al-Awṣiyā'u hum Abwābullāh allatī minhā Yu'tī wa Lawlāhum mā 'Urifallāhu 'Azza wa Jalla wa bihī Iḥtajjallāhu Tabāraka wa Ta'alā 'alā Khalqihī." (*Kulaynī, ibid*: 1, 193)

This narration serves as an exemplar of the esoteric meaning of the verse. To elaborate further, if the esoteric meaning of the verse is that every action should be taken through its rational approach, then logic suggests that only those who have attained guidance and are protected

from all sins and errors can guide us to the right path. Therefore, to obtain divine guidance, we must enter through the Ahlulbayt who are impeccable and have received divine guidance.

5. Another Division for Textual Exegesis Hadiths

According to Ṭabātabā'ī, only narrations that attempt to offer explanations or interpretations of Quranic verses belong to the category of "Tafsīr." According to him, phrases such as "Al-Riwāyatu minal Jary dūnal Tafsīr" is belonged to Jary (applicability) not exegesis, and this narration "Huwa minal Jary aw al-Baṭn wa Laysa minal Tafsīr fī Shay'" is from Jary or Baṭn and is not from Tafsīr. The narration "Hīya minal Jary wa al-Taṭbīq aw minal Baṭn wa Laysat bi Mufasssirah" is from Jary and Taṭbīq (comparison) or from Baṭn and is not Tafsīr (Ṭabātabā'ī, 1974: 19, 257; 15, 292; 20, 163; 2, 59; 2, 347; 19, 302; 11, 391; 20, 256; 19, 402; 20, 144). He proposes a new system of classifying narrations founded on these explanations. From the aforementioned phrases and similar ones, it can be inferred that according to Ṭabātabā'ī, narrations related to the exegesis of the Quranic text can be classified into three categories as follows: Tafsīrī, Jary (applicability), Baṭn.

5.1. Tafsīrī Hadiths

According to Ṭabātabā'ī terminology, Tafsīrī (exegetical) hadiths refer to those narrations that attempt to express the entire purpose of God Almighty behind the Quranic verses, and not just specific exemplars in relation to a verse. In some cases, a word is Mujmal (summary) and a narration conveys the true purpose of it; or a word is 'Ām (general)

and Muṭlaq (unconditional) and a narration specify (Takhṣīṣ) or restrict (Taḳyīd) it. Compared to the other two categories (Jary and Baṭn), Tafsīrī hadiths are the most numerous.

5.2. Jary Hadiths

Hadiths that don't explain whole meanings of the verse, but just express some exemplars or apply to matters unrelated to the occasions of revelation is called "Jary." About these hadiths, Ṭabātabā'ī explains that the Ahlul Bayt had a method of relating one Quranic verse to any matter that could be connected to it, even if it had no relation to the occasions of revelation. This method and taste are approved by the intellect as the Quran has been revealed to guide all of humanity in all eras towards what they ought to believe, how they should act, and what they should do (Ṭabātabā'ī, *ibid*: 1, 44). Examples of Jary hadiths include the following cases.

- Alladhīna Ātaynāhumul Kitāba Yatlūnahū Ḥaḳqa Tilāwatihī (al-Baqara: 121). Imam Sādiq (AS) cited that this hadith means impeccable Imams (Kulaynī, *ibid*: 1, 215). Ṭabātabā'ī mentions that "This is from adoption of Jary on complete exemplar;" (Ṭabātabā'ī, *ibid*: 1, 262)

- Fa'ammā man Ūtīya Kitābahū bi Yamīnih (al-Ḥāḳqa: 19). He says it is related to Ali (AS) and his Shias. This is Jary not Tafsīr (Ṭabātabā'ī, *ibid*: 19, 402).

5.3. Baṭn Hadiths

Hadiths that convey a meaning or exemplar that the apparent and customary meaning of the word cannot convey their meaning are

referred to as "Baṭn" hadiths. The key difference between Jary and Baṭn narrations is that what express in the Jary narrations as Tafsīr, is the exemplar(s) that application of the word includes them in an apparent and conventional way. For example, when we say that the word "Abrār" refers to the impeccable Imams and the word "Fujjār" refers to the Banu Umayyah, the words "Abrār" and "Fujjār" directly correspond to the mentioned examples.

However, there are instances where the narrations convey points that are not explicitly mentioned in the Quranic verses:

- "Yakhruju minhumā al-Lu'lu'u wal Marjān." (al-Raḥmān: 22) Ibn 'Abbās interpreted the words Lu'lu' and Marjān to Ali (AS) and Fatimah (AS), while in others, it is stated that they means Imam Hasan and Imam Hussayn (Suyūṭī, 1993 AD/1414 AH: 6, 142). Ṭabātabā'ī considers these narrations as a kind of Baṭn (Ṭabātabā'ī, ibid: 19, 103).

Furthermore, Ṭabātabā'ī in some narrations interpret "Faith and Disbelief" as "Faith and disbelief in the Vilayat of Ali and believes that all these hadiths related to the Baṭn and never consider as Tafsīr (Ṭabātabā'ī, ibid: 19, 302).

6. Relationship between Jary and Baṭn

Although Ṭabātabā'ī believes that the term "Jary" is different from "Baṭn," it may be said with some tolerance that "Baṭn" narrations are also a type of "Jary" narration, in that they involve a process of developing the meaning of the word and adapting it to non-apparent exemplars. Narrations also support this analysis, as Ayatollah

122 Ṭabātabā'ī says, "In some narrations, the Baṭn of the Quran, meaning

the adaptation of the Quran to cases derived through analysis, is like Jary." (Ṭabātabā'ī, 1971 AD/1350 SH: 42)

6.1. Exegetical Hadiths without Linguistic Relation to the Words of the Quran

Sometimes, in Quran exegesis, there are presented statements that seem to have no logical or linguistic link to the words of the Quran, such as the Tafsir of "Layāl 'Ashr" regarding the ten Imams from Imam Hasan al-Mujtaba to Imam Hasan al-Askari (Baḥrānī, *ibid*: 4, 457); or the Tafsir of "Laylatul Qadr" regarding the Prophet Muhammad (Kāshānī, 1978: 234 and 546). The most important justification of such exegesis is the apparent and esoteric, and the Tanzīl (sending down) and interpretation, which have no denotation for these claims. In addition, there are narrations in which the impeccable Imams oppose interpretations that cannot be understood from the Tanzīl of the Quran. The following examples are among these narrations.

In one narration, it is said to Imam, "Quoting you, they say that the meaning of Khamr Maysir, Anṣāb, and Azlām refers to specific individuals." He replied, "God does not address His creatures with something they do not understand." (Ḥurr 'Āmilī, 1993 AD/1414 AH: 12, 121) In another narration, Imam Ṣādiq says, "Do not say about any verse, it means so-and-so." (Baḥrānī, *ibid*: 1, 23)

It is also reported from Imam Ṣādiq that Abul Khaṭṭāb¹ wrote to

1. Muhammad ibn Maqlāṣ Asadī Kūfī (Abū Zaynab) is an exaggerator and cursed. cf. To: Muhammad ibn Ḥasan Ṭūsī, *Rijāl Ṭūsī*, p. 345.

him saying, "It has come to my attention that you consider one thing as a manifestation of "Khamr" (intoxicants) and "Zinā" (adultery), and another thing as a manifestation of prayer and fasting. It is not as you think; we are the roots of goodness and branches of obedience to God, while our enemies are the roots of evil and branches of disobedience to God." (Baḥrānī, *ibid*: 1, 23)

The reality is that many of the exegetical narrations lacking any logical or linguistic relation to the words of the Quran have been fabricated by some exaggerator (Ghālīyān) (cf. Shākir, 2009 AD/1388 SH: 145-202). Later, these types of interpretations found their way into the Bāṭinīyya (Ismailism)¹ and were incorporated into the philosophical and mystical exegesis of the texts by some of their thinkers, such as the Ikhwān al-Ṣafā and others.

Therefore, what is presented as a Quranic interpretation - in any field of religious knowledge - should, in some way, have a linguistic relation to the words of the Quran and be confirmed by the customary language. As Imam Ṣādiq (AS) said, God does not address His creatures with something they do not understand. Therefore, Quranic interpretation must either be based on the principles of the Quranic verses' meanings, be an exemplar or accessory of speech, or be metaphorical in nature.

In regards to the latter, namely the relationship between the Mathal and the Mumaththal, it is necessary to explain. Many Quranic verses

1. The reasons and evidence suggest that there is a relationship between the Khaṭṭābīyya (followers of Abū al-Khaṭṭāb) and the Ismailis, to the extent that some historians consider the Ismaili group as same as Khaṭṭābīyya (cf. Ḥasan ibn Mūsā Nubakhtī, *Firaq al-Shi'a*, p. 46.).

are like Mathals, not reserved for initial matters, but applicable to their occasions of revelation. This is one of the cases that are referred to as the "Jary-e Quran." (Ṭabātabā'ī, 1974: 3, 72) Imam Ṣādiq (AS) is quoted as saying, "The Quran is like a Mathals, and is for those who have its knowledge, not for anyone else." (Majlisī, *ibid*: 89, 100)

According to Ṭabātabā'ī, the relationship between the interpretations of a verse to the connotation and concept is similar to the relationship between the Mumaththal and Mathal. While the interpretation is not a literal connotation of the verse in terms of denotation, but is a verse Ḥikāyat and there is always a special relationship between them in some way; like this proverb "Fī al-Ṣayfi Ḍayya'til Laban"¹ to illustrate this idea, which refers to someone who wants to do something but has already lost the conditions and tools to achieve it. Although the literal meaning of the words of this proverb (that someone has lost the milk) is not the intended meaning, it reflects the reader's imagination in such a way that the meaning produced by the speech (Mathal) is based on the literal connotation and includes the intended meaning, without necessarily referring to it literally. The interpretation of many verses of the Quran is also similar to this, where the interpretation reflects the intended meaning while not necessarily being a literal meaning in terms of reference

1. This means: "In the summer, you spoiled the milk." The root of this proverb is that a young woman married an old man, but then divorced him and married a young man. In that year, there was a famine and the woman asked for milk from her previous husband, but he replied with this sentence, meaning that she abandoned what she wanted in the past and now demands it when it is not the time (Fakhr al-Dīn Ṭuriyihī, *Majma'ul Baḥrayn*: 5, 83).

(Ṭabātabā'ī, *ibid*: 3, 52).

Ṭabātabā'ī distinguishes the concept of interpretation from the concepts of meaning and exemplars of the words in the Quran. He considers the interpretation of the Quran to be external truths or facts that lead to the establishment of commandments or the expression of knowledge (*ibid*). Therefore, his definition of interpretation does not encompass concepts and exemplars. Thus, the relationship between the interpretations of the Quran with its words is simply a relationship between the Mathal and the Mumaththal (*ibid.*).

However, in religious texts, interpretation has been applied to different concepts that have some kind of linguistic relation to the words, including: Concepts and connotations that are scientific forms derived from the Quran words; external exemplars, and wisdoms.

To illustrate the various aspects of interpretation, we can look at the example of the Quranic verse, "Aqīmū al-Ṣalāt." (al-Baqara: 43) This sentence has a meaning and concept that most Arabic speakers would understand. Besides the meaning and concept, prayer in the Islamic Sharī'a has an exemplar with specific parts and circumstances. The Prophet in explaining the prayer exemplar said: "Ṣallū kamā Ra'aytumūnī Uṣallī." (Bukhārī, 1980 AD/1401 AH: 5, 60; Ibn Ḥanbal, (n.d.): 2, 271) In addition to the meaning and exemplar, there is another aspect: 'Which is the ultimate reason for commanding prayer?'

For example, it can be said that the ultimate reason for commanding prayer is "Servitude." From this perspective, we interpret the wisdom of Quranic verses, meaning that Quranic orders, prohibitions, commandments, and teachings, while they have a

meaning and an exemplar, and each of them is valid in its place, they also have wisdom that document those commandments and prohibitions and express the teachings behind them. It seems that the third aspect is also a type of interpretation, not only in religious texts where interpretation is limited to the third stage. It is reported from Imam Ṣādiq that once Imam Ali (AS) was passing by Ka'ba and noticed a man who was praying. Imam liked the way he was praying and asked him, 'Do you know the interpretation of your prayer?' The man replied, 'Is there any interpretation of prayer other than servitude?' Imam said to him, "O! man, know that God did not send His Prophet on any matter except for it has interpretation, and all of them are based on servitude (Ṣadūq, 2006 AD/1385 SH: 354).

However, it is important to note that the highest and most challenging level of interpreting the Quran is the stage of wisdom. This level has a causal relationship with the Quranic commandments and teachings, meaning that wisdom are the ultimate goal of Quranic commandments, forbiddings and teachings. The Quran itself affirms this, stating: "Wa Innahū fī Ummil Kitābi ladaynā la 'Alīyyun Ḥakīm." (al-Zukhruf: 4) The Quran sending down is imbued with signs and indications of its wise nature, as it says: "Tilka Āyātul Kitābil Ḥakīm" (Yūnus:1). The detailed instructions found in the Quran, including its commands, prohibitions, anecdotes, parables, exhortations, warnings, and debates, all stem from sublime wisdom. As stated in the Quran: "Kitābun Uḥkimat Āyātuhū Thumma Fuṣṣilat min ladun Ḥakīmin Khabīr." (Hūd: 1)

It is possible to equate what hadiths refer to as "Tanzīl and Ta'wīl"

or "Zāhir and Bāṭin" with the concepts of "Kitāb and Ḥikmat" found in the Quran. Here, "Kitāb" refers to the Tanzīl aspect, while "Ḥikmat" represents the Ta'wīl depth of Quranic guidance. As affirmed in hadiths, God revealed both Tanzīl and Ta'wīl upon the Prophet (Ṣaffār, *ibid*: 315). The Quran also attests to this, stating: "Wa Anzalallāhu ‘alaykal Kitāba wal Ḥikmat." (al-Nisā’:113)

7. Taṭbīq Hadiths in the Shi‘a Exegesis

Studies show that about 20% of Shia exegetical narrations are of the type of Jary and Baṭn. According to a study, the total number of these types of narrations is 2130, which is detailed in the table below.

Row	Imam name	Number of narrative hadiths
1	Prophet	190
2	Imam ‘Alī	136
3	Imam Ḥasan	21
4	Imam Ḥusayn	6
5	Imam Sajjād	40
6	Imam Bāqir	713
7	Imam Ṣādiq	820
8	Imam Kāzim	69
9	Imam Riḍā	92
10	Imam Jawād	44
11	Imam Hādī	2
12	Imam ‘Askarī	34
13	Imam Mahdī	3

About half of these narrations are not Musnad (documented), but have been transmitted as Mursal and Maqtū‘ al-Sanad (without sanad);¹ also, close to a third of these narrations have transmitted by exaggerator (Ghalīyān). Therefore, although the comparison principle is rational, many forged narrations have also been added to the collection of compatible narrations. In fact, what the Imams have stated has been in a completely logical framework, but the exaggerator, by stating unrelated matters to the apparent meaning of the Quran, have propagated the ideology of Quranic crypticism. Muhammad Bāqir Ṣadr rightly criticized this deviant thinking, stating:

After examining the lives of the Prophet's descendants, two distinct approaches become apparent. The first is the common approach followed by the companions jurists, such as Zurāra, Muḥammad ibn Muslim, and others, which that represent the apparent and fact of Sharī‘a. The second approach is the Bāṭinis (esoteric), which has often attempted to turn issues into mysteries and transform meaning into the meaningless, leading to exaggerator. Since this group lacked clear evidence for their views, they turned to interpretation and extracting inner meanings from the Quran. Examples of such exaggerators include Sa‘d ibn Ṭarīf and Jābir bin Yazīd Ju‘fī, among others. These deviant individuals diverted people's focus from the apparent Sharī‘a to the Bāṭinīs, a direction that makes little sense (Ṣadr, 1984 AD/1405 AH: 4, 285).

1. In 1999 AD/1378 SH, Zahra Hoseyni wrote her Master's thesis under the guidance of the article's author titled "Compilation of Comparison Narrations in Shia Commentaries and Analysis about them."

Conclusion

1. The terms "Zāhir" and "Tanzīl" in the narrations have been used in two senses: Quranic words and the apparent meaning of Quranic words. In contrast to the first meaning, "Bāṭin" and "Ta'wīl" have been used in an unconditional sense, and in contrast to the second meaning, "Bāṭin" and "Ta'wīl" have been used in a sense that comes with the development of the apparent meaning;
2. The narrations of Quranic exegesis can be divided into several categories; some are in the form of expressing the meaning, and some are in the form of expressing the exemplar. Both categories deal with either the apparent or the esoteric meaning. Therefore, they can be divided into four categories: 1) Narrations expressing the apparent meanings, 2) Narrations expressing the apparent exemplars, 3) Narrations expressing the esoteric meanings, and 4) Narrations expressing the esoteric exemplars;
3. Ṭabāṭabā'ī has divided the narrations related to the meaning of Quranic verses into two categories: 1) Narrations that interpret the Quran words; 2) Narrations that are in the form of comparison (Comparison of the verse with its exemplar). The second category is itself divided into two groups: 1) Jary narrations (Comparison of the verse with its apparent exemplar), and 2) Bāṭin narrations (Comparison of the verse with its esoteric exemplar);
4. The authentic narrations transmitted from the Ahl al-Bayt confirm the linguistic relationship between the words of the Quran and the intended meaning behind them. The Ahl al-Bayt has explicitly

stated that presenting an exegesis of the Quran that breaks this relationship turns the meaning into the meaningless. Therefore, it can be said that the narrations that express a meaning that has no linguistic relationship with the words of the Quran are forged narrations, most of which have been forged by exaggerators. Documentary studies also confirm this conclusion;

5. In the narrations, the concepts and exemplars of Quranic verses, as well as the wisdom behind the revelation of Quranic commandments, sharī'as, and teachings, have all entitled interpretation. However, it should be noted that these are all separate stages. But each of these levels has its own specific linguistic relationship with Quranic words, and only the relationship between the last types - that is, the stage of wisdom - is a relationship of Mathal and Mumaththal.

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The Nature and Function of the Column of Light for the Imam

Muhammad Taqi Shaker*

Assistant Professor of the Department of Philosophy and Theology, Theological Research Institute, Imam Sadiq (AS) Islamic Sciences Research Institute. Qom. Iran.

Rasool Razavi

Professor of the Department of Rhetoric, Faculty of Hadith Sciences and Education, University of Qur'an and Hadith. Qom. Iran.

(Received: June 2023, Accepted: November 2023)

DOI: 10.22034/HSR.2024.13606

Abstract

Guidance is necessary for leadership and Imamate, and the guides, with divine care and attention, consciously and steadfastly fulfill their role in this position. What is certain is that the necessity of such guidance includes special knowledge and understanding of all aspects of the world and the characteristics of human beings. The title of the column of light is indicative of one of the foundations and methods of the impeccable Imam's knowledge of hidden and unseen matters. Understanding the truth of the column of light and explaining its function and the reasons for using this title by the institution of Imamate are the three main axes of the present study, which has been organized in an analytical method and library approach. The result of the insight into the transferred knowledge in this area is that the column of light is a reality that signifies the relationship of angels with the center of

* Corresponding author: 14mt.shaker@gmail.com.

guidance to achieve the issue of the Imam's knowledge to the actions of the servants, and therefore the internal guidance of the believers by the Imam, alongside other forms of guidance. The two issues of the Holy Spirit and challenge (Taḥaddī) also play a complete role in shaping the third side of the triangle, namely the column of light, and in fact, on the one hand, it provides the Imam with the benefit of a pure and sacred spirit and creates the ground for the angels' communication with them, and on the other hand, it provides the spiritual vessel of the Imam as a channel for the spiritual evolution of the believers.

Keywords: Imam, Column of Light, Guidance, Holy Spirit, Angels, Servants' Deed.

Introduction

One of the fundamental issues in the field of knowledge and cognition is the discussion of sources of knowledge. Sources of knowledge can be divided into religious and non-religious sources; religious sources can be further categorized into specific and general sources of knowledge. In other words, religious sources of knowledge can be divided into two groups from a religious perspective, and the criterion for this division is the reception of knowledge. Sometimes the channels of acquiring or receiving religious knowledge are examined based on the type of human being, and sometimes sources of religious knowledge are considered for selected individuals in human society, such as religious leaders and scholars. The criterion for this division is the acceptance of the possibility of distinguishing between the sources of religious knowledge for followers and leaders, and the realization of this distinction. Therefore, in order to achieve religious knowledge, in addition to common channels and sources such as senses, reason, intuition, revelation, memory, testimony, or narrative reasons, specific

sources such as inspiration, revelation, and religious experience are also mentioned in this area. It is necessary, after becoming aware of these sources, to recognize the scope of each of these sources and channels, especially the extent of specific sources. Revelation is one of the most important sources of religious knowledge, and this tool and gateway of knowledge is specific to a particular group of people called messengers and divine prophets, and it embodies the realization of scientific and religious authority and divine guidance in its various layers. However, specific sources also encompass a wider range, and a review of Quranic teachings reveals that the relationship between humans and the Creator and angels is not only realized for the prophets and divine messengers, and the scope of this connection extends geographically beyond the title of messenger and prophet. One of the paths of religious knowledge and cognition is "Taḥdīth," which means speaking about the means of awareness of the unseen, symbolized by angels with the impeccable Imams. This concept, within the framework of Shia thought and ideology, provides various avenues for the attainment of knowledge, including inspiration, to continue divine guidance and religious and scientific authority after the seal of the Prophet.

Therefore, the science of the Imam goes beyond ordinary science and has access to hidden and celestial sources and channels. In addition to fulfilling the role of giving perfection and fulfilling the continuation of divine guidance in the era of the seal of prophethood, the Imam also has the responsibility of specific guidance or Imamate, and this position and role of guidance requires appropriate science and

awareness. Titles such as bearing witness and presenting deeds to the Imam and daily reporting, which are emphasized in verses and narrations (cf. Shaker, 2011 AD/1390 SH: 155-176), are examples of this guidance and the role of the Imam in it. The sources of Imam's knowledge are extensive and diverse, which can be divided into sciences transmitted from the Prophet and knowledge derived from communication with angels. Titles such as complete exegesis of the Quran, *Alfu Bābin*, *al-Jāmi'ah* Book, *Fāṭimah's Muṣḥaf*, *Ṣuḥuf* and books of prophets, *Taḥdīth*, and column of light can be substituted under these two streams.

One of the titles that stand out for one of the sources of Imam's knowledge, mentioning its characteristics and consequences in some narrations, is column of light ('*Amūdi Nūr*). In a narration with a valid sanad in *Baṣā'ir* from Imam *Ṣādiq* (AS), which mentions the characteristics of the Imam, it is narrated by *Ishāq ibn 'Ammār*: "*Al-Imam Yasma'ul Ṣawta fī Baṭni Ummihī faidhā Saqaṭa ilal Arḍi Kutiba 'alā 'Aḍudihil Ayman "Wa Tammat Kalimatu Rabbika Ṣidqan wa 'Adlan lā Mubaddila li Kalimātihī wa Huwa al-Samī'ul 'Alīm"*" *faidhā Tara'ra'a Naṣaba lahū 'Amūdan min Nūrin min al-Samā' ilal Arḍi Yarā bihī A'mālul 'Ibādi.*" (*Ṣaffār*, 1984 AD/1404 AH: 431)

Similarly, in the collection of narrations of this group, similar titles such as "Minaret of Light" or "Lighthouse of Light" have been used. *Kulaynī* quotes a valid document, stating: "*Lā Tatakallamū fil Imam fainnal Imama Yasma'ul Kalāma wa huwa fī Baṭni Ummihī faidhā Waḍa'athu Katabal Malaku bayna 'Aynayhi wa Tammat Kalimatu Rabbika Ṣidqan wa 'Adlan lā Mubaddila li Kalimātihī wa huwa al-*

Samī‘ul ‘Alīm faidhā Qāma bil’amri Rufī‘a lahū fī Kulli Baldatin Manārun Yanḍuru minhu ilal A‘mālil ‘Ibādi." (Kulaynī, 1986 AD/1365 SH: 1, 388)

The narrations that can be examined below these titles have a common point, which is the effect and consequence of this source. Although differences and variations in words and phrases of narrations are observed in the title, time, or expression of the word and verb used for what is related to column of light. The commonality among the narrations is the connection of the vertical or lighthouse or lamp of light with the actions of servants and creatures. In other words, it can be claimed that the narrations in this regard indicate the Imam's knowledge of human actions and deeds. This common issue will help the collector of hadiths to summarize and draw conclusions from this source of Imam's science.

The present study, after a brief look at the arrangement of column of light narrations in hadith books and semantics of the keywords of column of light narrations, namely column, minaret, and light, refers to the applications of these words in narrations and, more generally, in the words of predecessors. Then, it examines the historical and documental aspects and finally analyze its concepts.

1. Background

The following articles have been done on this subject: "The Essence of Column of Light" in the Works of Muhammad Taghi Shaker and Rasool Razavi; "An Analysis of Kohlberg's Method in Understanding the Visual Powers of the Imams with a Focus on the Fiqh al-Hadith of

the Imamiyah" by Mahyar Khani Moghadam. This work has made a significant effort and progress in this field using these sources.

2. Arrangement of Column of Light Narrations in the Hadith Books

The abundance of column of light narrations (about thirty-five narrations) and the difference in wording has led the late Şaffār to present these narrations under several chapters in his "Başā'ir al-Darajāt." Some of them refer to the time, some to the quality, some to the place, some to the realization, some to the consequences and results, and some to the reasons for having column of light (Şaffār, 1983 AD/1404 AH: 431-443).

Kulaynī in "al-Kāfi" in a chapter titled "Mawālīd al-A'imma" presents eight narrations, five of which are about the issue of column of light, and most of them are expressed with words similar to "Minaret of Light." (Kulaynī, 1986 AD/1365 SH: 1, 385-389) The occurrence of column of light narrations under this chapter in "al-Kāfi" shows that the issue of column of light has a close connection with the nature and creation of the Imams in the narrations.

The reporting of these narrations in "Biḥār" is dedicated to the book "al-Imāmah," and from this collection, most are under three chapters titled: "Aḥwālu Wilādatihim 'Alayhimussalām wa In'iqādi Nuṭafihim wa Aḥwālihikim fil Raḥimi wa 'indal Wilādati wa Barakāti Wilādatihim Şalawātullāhi 'alayhim wa fihī Ba'du Gharā'ibi 'Ulūmihim wa Shu'ūnihim," (Majlisī, 1983 AD/1404 AH: 25, 36) "Jāmi' fī Şifātil Imām wa Sharā'iḥ al-Imāmah," (Majlisī, 1983 AD/1404 AH: 25, 115)

"Annallāha Ta'ālā Yarfa'u lil Imām 'Amūdan Yanḍuru bihī ilā A'mā'il 'Ibād" (Majlisī, 1983 AD/1404 AH: 25, 132) that according to the content of the hadiths, Allamah has put forward some of them in accordance with the manner of Imam's birth, a group of them in line with the characteristics and conditions of the Imam, and some of them in the discussion of the Imam's awareness of human deeds and how this is done.

3. Terminology

In the narrations of column of light, the mind is more associated with three words: Column ('Amūd), minaret (Mīnārah) and light (Nūr).

1) Column: It is a wooden pole on which a tent or canopy is supported. The plural of it is "Umud (columns)" and "Amad" it is also used to refer to something made of iron or wood that a person holds onto while leaning on it (Farāhīdī, 1989 AD/1410 AH: 2, 58). Ibn Athīr in the "al-Nihāyah" after explaining the meaning of column considers the essence of column to be strengthening and preserving, similar to a column (Ibn al-Athīr, 1985 AD/1364 SH: 3, 297). In fact, column is a support that holds and preserves what is leaned on it, which is why it is referred to as "Column" for the pillars of houses and tall buildings, most of which were cylindrical in shape and formed the structure's strength.

2) Minaret: Ibn Manzūr in Lisān al-'Arab considers Minaret to be a place of light and a signpost. He writes: Minaret, which is the plural of Manārah, means a sign placed between two boundaries. Minār al-Haram is a signpost that Ibrahim placed around the sanctuary to

distinguish the boundaries of the Ḥaram from the Ḥill (Ibn Manzūr, 1993 AD/1414 AH: 5, 242). These signposts were made in a cylindrical and tall shape to be visible from a distance.

3) Light: In the definition of Nūr, this words and illumination are commonly used (Farāhīdī, 1989 AD/1410 SH: 8, 276). Rāghib in Mufradāt divides light into two groups: Worldly light and hereafter light, and worldly light into two types: Rational light and sensory light. He writes in the definition of rational light: Light that helps the eye of the heart and insight. Examples of Quranic rational light can be found in verses such as (al-Mā'idah: 15; al-Zumar: 22; al-Nūr: 35; al-An'ām: 122; al-Shurā: 52; Rāghib Iṣfahānī, 1990 AD/1412 AH: 4, 407- 406).

4. Applications of the Term Column of Light

The applications of column of light in narrations can generally be divided into two categories.

First Category: Narrations in which a common theme cannot be found and the term "Column of Light" has been used in various and diverse issues. For example:

1) The issue of the events surrounding the creation of Ibrahim and the display of a vertical light in the middle of the earth to the horizons of the sky, which is known as the light of the Prophet (Masoudi, 2005 AD/1384 SH: 96);

2) In the 'Ilal al-Sharāyi', a narration is mentioned in which the term column of light is used in relation to the physical creation and the appearance of the Prophet and the Ahl al-Bayt (Ibn Bābawayh, 2006

3) In a narration about the events of resurrection and paradise, the issue of the presence of the column of light in the hands of the angels is mentioned. "Biyadi Kulli Malakin 'Amūdun min Nūr ḥattā Yadkhulal Jannah" (Ibn Bābawayh, 1983 AD/1362 SH: 52);

4) In Tafsir Qumī, at the beginning of Surah "Şāffāt," about verse "Innā Zayyannā al-Samā'a al-Donyā bi Zīnatinil Kawākib," it is narrated from Imam Ali (AS): "Lihādhihil Nujūmi allatī fissanmā'i Madā'ini allatī fil Arḍi Marbūṭatun Kulla Madīnatin bi 'Amūdin min Nūrin Ṭūlu Dhālikal 'Amūdi fissanmā'i Masīratun Mi'atayni wa Khamsīna Sanatun" (Qumī, 1988 AD/1367 SH: 2, 219; 4, 591);

5) From Ibn Jurayḥ in the story of the food of the Children of Israel in the divine favors, it is mentioned: "Wa Kāna Yanzilu 'Alayhim fillayli minassamā'i 'Amūdun min Nūrin Yuḍī'u lahum Makānal Sirāji." (Majlisī, 1983 AD/1404 AH: 13, 167) In the Book of Exodus, there is also a reference to a pillar of fire that guided them: "And the Lord went before them by day in a pillar of cloud to show them the way, and by night in a pillar of fire to give them light, that they might travel by day and by night ..." (Exodus: 13-21 and cf. Nehemiah: 9-19);

6) In Biḥār al-Anwār, Allamah Majlisī writes below verse 18 of Surah al-Ḥijr: "Illā man Istaraqa al-Sam'a fa Atba'ahū Shihābun Mubīn" writes: "Al-Shahābu 'Amūdun min Nūrin Yuḍī'u Dīyā' al-Nār la Shiddatu Dīyā'ihī" (Majlisī, 1983 AD/1404 SH: 55, 68);

7) In relation to Imam Zamān and the quality of his appearance, the issue of "Column of Light" has been raised in these narrations. After the call of Imam to his followers, it is mentioned: "Faya'murullāhu 'Azza wa Jalla al-Nūra fa Yaşīru 'Amūdan minal Arḍi ilā al-Samā'i fa Yastaḍī'u bihi

Kullu Mu'minin 'Alā Wajhil Arḍi" (Biḥār al-Anwār: 53, 7);

8) In a narration from Jābir ibn 'Abdullāh, the Prophet said, "God has a standard and a vertical pillar of light, which He created two thousand years before the creation of the heavens and the earth" (ibid: 26, 318; 27, 129);

9) In the story of Lot's departure, it is mentioned that when Gabriel asked him to leave his land, Lot asked how he could leave while people had gathered around his house. Gabriel placed a vertical pillar of light in front of him and said, "Follow this column so they cannot reach you" (ibid: 12, 158);

10) The Prophet has referred to the beneficiaries of the bright column under the Throne as only Ali and his followers, "Inna lillāhi 'Amūdan Taḥtal 'Arshi Yuḍī'u li Ahlil Jannati kamā Tuḍī'ul Shamsu li Ahliddunyā lā Yanāluhū illā 'Alīyyun wa Muḥibbūhu" (ibid: 39, 269);

11) Another usage of the term "Column of Light" is to express spiritual connection and ascension. For example, "Innal 'Abda idhā Sajada Imtadda min A'nāni al-Samā'i 'Amūdun min Nūr ilā Mawḍi'a Sujūdihī faidhā Rafa'a Aḥadukum Ra'sahū minal Sujūdi fal Yamsaḥ bi Yadihī Mawḍi'u Sujūdihī." (Mufīd, 1992 AD/1413 AH: 109) When a servant prostrates, a vertical column of light extends from the heavens to the place of his prostration. So, when one of you raises his head from prostration, let him wipe the place of his prostration with his hand. This narration indicates a truth that is realized in a specific state for a person, even if he cannot see this truth himself.

In conclusion, the usage of "Column of Light" in these narrations and other mentioned expressions is in a real sense, referring to

tangible light and brightness, symbolized by the term "Column of Light," signifying greatness and magnificence.

Second Category: The narrations that discuss the issue of the Imam's knowledge and awareness of the actions of his followers and the use of the term "Column of Light" to explain the Imam's knowledge of human deeds are significant. To further explain this matter, first, an examination of the historical and documentary evidence is conducted, followed by the categorization of the narrations of column of light, and then an analysis of the nature of column of light.

5. Historical and Documentary Examination of the Column of Light Narrations

It has been stated that approximately thirty-five narrations regarding the issue of column of light have been transmitted. Among them, "Muḥammad ibn Marwān" transmits nine narrations, except for three narrations transmitted through Fuḍayl ibn Yaṣār, the rest are directly from the Imam. "Yūnus ibn Ḍibyān" is also considered a significant narrator in this field, transmitting eight narrations.

In the historical and general analysis of the issue of column of light, based on the documents and the paths of the narrations, it is clear that this issue was raised during the time of Imam Bāqir (AS) and reached its peak during the time of Imam Ṣādiq (AS). However, the narrations indicate that the issue of column of light, its essence, and a precise understanding of it, was a new issue and was being developed in the minds of the Imams' companions. It was during the time of Imam Riḍā (AS) that it was clearly explained, to the extent

that the explicit explanation of the truth of the column of light by Imam Riḍā (AS), brought the Shia community out of confusion about its explanation, as narrators such as Ibn Faḍḍāl, Muḥammad ibn ‘Īsā, Yūnus ibn ‘Abdul Raḥmān, and consequently the Shia community, were rescued from the confusion regarding its explanation.

The phrase "Lā Tazālu Tajī’u bil Ḥadīthil Ḥaqq" (Kulaynī, 1986 AD/1365 SH: 1, 388) in the narration of Muḥammad ibn ‘Īsā ibn ‘Ubayd indicates the existence of ambiguous, Mujmal, and even fabricated narrations in this field, to the extent that this has provided the ground for misunderstanding and mistakes, even among the great companions of the Imams.

Another point that is evident in the narrations of the column of light is the narration of this issue by some of the prominent jurists among the companions of the Imams. Fuḍayl ibn Yasār, with three narrations regarding the issue of the column of light, two of which are from Imam Bāqir (AS) (Şaffār, 1983 AD/1404 AH: 436, 437) and one narration without the Imam's name (ibid: 435), is one of the individuals described as being knowledgeable in jurisprudence. Allamah Ḥillī, after verifying and honoring him, writes about him: "He is one of those whose verification has been agreed upon and is accepted by the great scholars in the field of jurisprudence." (Ḥillī, 1990 AD/1411 AH: 132) Kashshī, under the title "Fī Tasmīyatil Fuqahā’i min Aşḥābi Abī Ja‘far wa Abī ‘Abdillāh," writes: There is a consensus on the verification and knowledge of six individuals among the companions of Imam Bāqir (AS) and Imam Şādiq (AS), and among them, Fuḍayl ibn Yasār is mentioned (Kashshī, 1969 AD/1348 SH: 238).

Likewise, the behavior of Ḥasan ibn ‘Alī ibn Faḍḍāl in the authentic narration of Muḥammad ibn ‘Īsā ibn ‘Ubayd, regarding the report of Yūnus ibn ‘Abdul Raḥmān from Imam Riḍā (AS), indicates another intellectual concern of the Imami jurists regarding this issue (Kulaynī, 1986 AD/1365 SH: 1, 388). Kashshī has considered him as one of the jurists among the companions of the Imams and the most prominent scholars (Najāshī, 1986 AD/1407 AH: 120; Kashshī, 1969 AD/1348 SH: 345). Allamah Ḥillī introduces him as one of the specialists of Imam Riḍā (AS) (Ḥillī, 1990 AD/1411 AH: 37).

6. Different Type of the Column of Light Narration

One of the issues that have been mentioned in various ways in the narrations of the column of light is the topic of the time or the point of the beginning of the bestowal of the column of light upon the Imam. If we want to use this as a criterion to divide the narrations, we can refer to six groups of hadiths:

1) The first category of narrations, which mentions the closest time after the formation of the sperm, are the narrations that introduce the receiving of the Imam's sperm as the recipient of the column of light from the Almighty God on the fortieth night after being in the womb (Ṣaffār, 1983 AD/1404 AH: 439, 440);

2) Narrations that have focused on the time after the birth and coming into the world of the Imam (ibid: 433, 431, 434; ‘Ayyāshī, 2001 AD/1380 SH: 1, 374);

3) A narration that considers the time of the Imam's speaking as the

beginning. However, considering that some narrations have mentioned the time of the Imam's speaking after his birth with the recitation of verses from the Quran, this narration can be placed in the same group as the previous narrations. "Faidhā Hīya Waḍa'athu Saṭa'a lahā Nūrun Sāṭi'un ilassamā'i... faidhā Huwa Takallama Rafa'allāhu lahū 'Amūdan" (ibid: 431);

4) Narrations that mention a later time than the time of birth and speaking of the Imam, that is, the time of "Tara'ra' (growth)." "Tara'ra'," which is mentioned in this category of narrations, as Allamah Majlisī explains, is the time of the child's walking and growing. "Faidhā Tara'ra'a Nuṣiba lahū 'Amūdun min Nūrin minassamā'i ilal Arḍi Yarā bihī A'mālal 'Ibādi;" (ibid: 431, 434, 435)

5) Narrations that consider the time of the establishment of the column of light to be during the youth and to some extent the adolescence of the Imam (ibid: 433, 435, 437);

6) The last category of narrations introduces the time of this event as coinciding with the time of the Imamate: "Faidhā Maḍā Dhālikal Imām alladhī Qablahū Rafa'a lahū Manāran." (Kulaynī, 1986 AD/1365 SH: 1, 387, 388; Ṣaffār, 1983 AD/1404 AH: 434) In most of these narrations, the phrase "Faidhā Qāma bil Amri" has been used (Ṣaffār, 1983 AD/1404 AH: 435, 436, and 437).

Furthermore, it is possible to add narrations in which one of the mentioned times in the previous categories is not mentioned, but by using the term "Imam" in an absolute sense, they have considered the Imam to be the recipient of the column of light. This can be added to the sixth category of narrations because using the term "Imam" in an

absolute sense and the lack of mention of a specific time for it implies the appearance and even the explicit mention of the time of the divine Imamate and leadership.

A recurring issue in the various categories of these narrations is the matter of hearing the voice or speech from the Imam in the womb of the mother and before birth (Kulaynī, 1986 AD/1365 SH: 1, 388; Şaffār, 1983 AD/1404 AH: 435). However, the narrations have not considered this issue related to the column of light. Among the narrations, two of them refer to the vision of the Imam before birth, one of which considers it related to a column of light that is set for the Imam on the fortieth night after the transfer of the sperm. "Faidhā Istaqarrat fil Raḥimi Arba‘īna Laylatin Naşaballāh lahū ‘Amūdan min Nūrin fī Baṭni Ummihī Yanḍuru minhu Madda Başarihī: When He took residence in the womb for forty nights, God installs a vertical pillar of light for him in his mother's abdomen, allowing him to see and behold the world with that gaze." (Şaffār, 1983 AD/1404 AH: 440) Another narration presents the issue of the vision of the Imam before birth in an absolute sense and considers it specific to him and a gift from the divine power (ibid: 438).

Regardless of the examination of the sources of the two mentioned narrations, it can be said that the discussion of the vision of the Imam before birth is the starting point for the stages and degrees of vision and the column of light after birth until the time of Imamate. Just as the narration explicitly states that the vision of the Imam before birth encompasses a specific measure and a limited place (Yanḍuru minhu Madda Başarihī), it seems that the content and effects of these two

stages of the column of light cannot be compared in terms of breadth and limitation. The statements about the reason for mentioning the hearing of the sound by the fetus can be considered as evidence of the claim of the difference between the two expressions of the column of light before and after birth. These statements have mentioned to the close ones and the companions about the type of speaking to the fetus, which implies that this hearing is also limited and, in fact, necessitates behavioral and verbal care for those who are in contact with the fetus.

7. The Target Society and the Challenge of Explaining Teaching

One of the thought-provoking statements in examining the hadith and history of the period of the impeccable Imam presence was the creation of a collective reaction and sensitivity towards certain words or titles. To put it more clearly, sometimes a misunderstanding or incomplete understanding of a doctrine would lead to the closure of the path for expressing other doctrines, and in the event of presenting those doctrines, an attack on inappropriate relationships would be raised. For example, the issue of knowledge of the unseen and the interpretation that has been found in this title during the period of the Imam's presence can be mentioned (cf. Shaker, 2012 AD/1391 SH: 67-68).

At a certain point in time, the general interpretation, far from a correct understanding of the position of Imamate, was that with the end of prophethood and the passing of the Holy Prophet, the path of human communication with the unseen world and angels was also

closed.¹ Furthermore, after the Prophet, the common ignorance of any knowledge of hidden affairs, due to being associated with angels or the unseen world, was considered unacceptable and contrary to the principles of religious foundations. Sometimes, among the believers in true Imamate, belief in such knowledge for the impeccable Imam was also mistakenly dismissed as exaggeration (cf. Shaker, 1394: 187-211).

One example of this discourse is the issue of presenting deeds, which is also found in the prophetic narrations and is familiar to the religious community. Analyzing the prophetic discourse in this area, considering the realization of divine revelation for the Prophet, is understandable and comprehensible for the audience. However, the nature and the result of the realization of presenting deeds, which the Quran has addressed, were facing doubt and denial in the continuity of prophethood, that is, the chain of Imamate. Therefore, explaining the superior layers of the teachings related to the institution of Imamate is necessary for creating the groundwork for accepting these teachings and establishing the position of Imamate for benefiting properly from this institution, because true knowledge and understanding are

1. To acquire knowledge of the historical evidence supporting this discourse, one may refer to the extensive and valuable account by Nubakhtī regarding the Imamiyyah divergence on the means of acquiring awareness and the intellectual development of Imam Jawād at such a tender age. It is noteworthy that this matter, namely the Imamate of a young and tender-aged Imam, was a novel phenomenon, necessitating an evaluation of the Imam's knowledge in various fields, the intellectual foundation of his companions, and the quality of the Imam's knowledge in preceding eras based on established principles from the past (cf. Nubakhtī, 1983 AD/1404 AH: 88-90).

necessary and the first step towards traversing the path and understanding the capability and ultimate goal. However, this matter faced challenges that required the adoption of certain methods. One of these methods included the use of various expressions, sometimes accompanied by similes (reasonable simile to the perceptible) and ironic phrases, which perhaps the interpretation of the "Column of Light" and similar terms such as "Mişbāḥ of Light" and "Minaret of Light" were used to consider the level of understanding of the audience.

8. Nature of the Column of Light

To understand the nature of the column of light, relevant hadiths can be divided into two general categories. This division, based on generality and detail or ambiguity and clarification in defining the column of light, includes a group of hadiths in explaining another group.

The first category includes hadiths that have focused more on the consequence, result, and effect of the column of light, rather than explaining the nature and elaborating on the subject of the column of light. These hadiths have used the title of the column of light or similar titles to convey the message that the Imam is a witness and observer of the deeds of God's servants, and no explanation is seen in them regarding the essence of the column of light.

The second category includes hadiths that, in addition to explaining the path of the column of light, have also explained the purpose of the column of light, although limitedly.

1) Expressions that refer to the granting of the column of light to the Imam. The content and tone of these expressions show that the column of light is not a separate matter from the Imam, but it is a feature and ability in the Imam that God has provided for him to protest against His creatures. For example, the second hadith in this category, which refers to the constant companionship of the Holy Spirit with the Imam, is another reason for this issue. Like the hadith that, after referring to the existence of the minaret of light, says, "Fabihādhā Yaḥtajjallāhu ‘alā Khalqihī." In the following hadith, Māzandarānī refers the separate pronoun "Hādhā" to the Imam (Kulaynī, 1986 AD/1365 SH: 1, 387; Şaffār, 1983 AD/1404 AH: 432; Māzandarānī, 2009 AD/1388 SH: 6, 360).

2) Narrations that introduce the column of light alongside the Holy Spirit and the specific Imam.

Shaykh Şadūq narrates from Ḥasan b. Jahm in "Uyūn Akhbār al-Riḍā" that in a gathering that Ma'mūn had arranged in the presence of Imam Riḍā (AS), various scholars and sects of Ahl al-Kalam were present. They asked the Imam 'How he could know the intentions and hearts of people?' The Imam, referring to a prophetic narration, "Ittaqū Firāsatal Mu'min fainnahū Yanḍuru bi Nūrillāh," explained that believers, according to their level of faith, insight, awareness, and knowledge, are endowed with divine light that reveals the truths to them. Then, the Imams, who are endowed with all that is distributed among believers, are introduced as a complete example of the verse,

"Inna fī Dhālika la Ayātun lil Mutiwassimīn."

The narrator of the hadith says that Ma'mūn looked at the Imam and asked him to elaborate on the unique characteristics of the Imams that God has given them more than anyone else. Imam Riḍā (AS), completing what he had said, added, "Innallāha 'Azza wa Jalla qad Ayyadanā bi Rūḥin minhu Muqaddasatin Muṭahharatin laysat bi Malikin lam Takun ma'a Aḥadin mimman Maḍā illā ma'a Rasūlillāh wa Hīya ma'al A'immati hunā Tusaddiduhum wa Tuwaffiqahum wa huwa 'Amūdun min Nūrin baynanā wa baynallāhi 'Azza wa Jalla." (Ibn Bābawayh, 1999 AD/1378 SH: 2, 200)

In this narration, after a preamble on faith, knowledge, insight, and complete possession of the Imams, the Imam attributes his success and guidance to a spiritual rank where only sanctity and purity exist. To dispel the misconception of being a ruler or having a connection with angels, he denies the concept of dominion and calls it a special and distinct spiritual rank for the Prophet and his pure family. In fact, this is the same spirit that, with the help of the column of light, gains awareness of the intentions and hearts of people.

The following narration, in light of the previous narration and the interpretation of the Imam regarding the concept of the column of light, can confirm the claim that the column of light is a means by which the Imam, due to possessing a special soul, has the ability to use it to see and witness the actions of all servants.

Shaykh Ṣadūq quotes Imam Riḍā (AS) as saying: "The Imam is supported by the Holy Spirit, and between him and Allah, there is a column of light in which the actions of the servants are seen, and

everything that is needed is indicated to him, and it is expanded for him so that he knows and understands, and then it is withdrawn so that he does not know." (Ibn Bābawayh, 1982 AD/1403 AH: 2, 528; Ibn Bābawayh, 1378: 1, 213)

Furthermore, the narration of Mufaḍḍal b. ‘Umar from Imam Ja‘far Ṣādiq, in addition to confirming the connection of the column of light with the Holy Spirit in the above narration, attributes knowledge and vision of the east and west of the world to the Holy Spirit, "Wa Rūḥul Qudus Thābitun Yarā bihī mā fī Sharqil Arḍi wa Gharbiḥā wa Barriḥā wa Baḥriḥā." (Ṣaffār, 1983 AD/1404 AH: 454)

Similarly, the narration of Jābir from Imam Bāqir (AS) indicates this point where he says: "The Holy Spirit is from God ... The Holy Spirit does not have fun, change, or play and it is the Holy Spirit that is aware of everything." (ibid: 453)

There are also many other narrations that attribute the Imam's knowledge of the unseen or the Imam's knowledge to the absolute attribution of the Imam's soul (ibid: 455, 456, 458, and 459).

The conclusion of these narrations could be that the Imam, through the Holy Spirit which is a gift from God, gains knowledge of the actions of the servants by looking at the column of light.

3) Narrations that introduce light as the descended soul on the Night of Qadr: From Imam Bāqir, it is narrated in response to a question about Surah al-Qadr: "We have sent it down as a light to the prophets and the successors. They do not seek anything from the sky or the earth except to remember it. Therefore, that light is given to them."

(ibid: 280, 442) In this narration, the Imam attributes the divine abilities to the light that is with them, based on the Surah al-Qadr and the discussion of the soul and its being from God (min 'indī), which the Imam speaks of in the narration, the connection between light, Imam, and the Imam's soul becomes clear.

4) Some narrations have interpreted the issue of "Nuqir" in hearing as "Column." Ishāq Qumī quotes Imam Bāqir (AS) at the end of a long narration: "Another column of light is raised from Allah to the ear of the Imam to fulfill his further needs." (ibid: 442) Imam Ṣādiq (AS) says in this regard: "For Allah, it is a column of light that is hidden from the sight of His creatures, one end is with Allah and the other end is in the ear of the Imam. When Allah wills something, He reveals it to the ear of the Imam." (ibid: 439) From the collection of Taḥdīth narrations, it is understood that the indications of this are "Hearing" and "Inspiration" in the heart, which indicates that the executor of the realization of Taḥdīth for the Imam is an angel (Shaker, 2018 AD/1397 SH, 20-230).

Allamah Majlisī, in the context of the narrations about the column of light, despite the apparent differences, denies the contradiction between the narrations and suggests several possibilities for the title of the column of light:

- It may indeed refer to light, meaning that God creates a light for the Imam in which the actions of His servants become apparent to the Imam;
- The column of light may be a reference to the Holy Spirit;

- It could refer to an angel bringing news and awareness to the Imam;
- It could mean that God has placed the Imam as the place and source of divine inspirations and effusions (Majlisī, 1983 AD/1404 AH: 25, 40).

However, it seems that among the possibilities mentioned by the Allamah, there is a possibility of overlap, as the Holy Spirit is a spiritual rank that is a condition and prerequisite for the manifestation of the channels and sources of knowledge for the Imam (cf. Shaker, *The Nature of the Holy Spirit and Its Effects*).

The mentioned narrations also address the issue of the Holy Spirit and link it with the concept of the column of light, indicating that the Imam's knowledge of the actions of God's servants has its roots in the specific position and status of the Imam. According to the narration of Imam Riḍā (AS) and the narrations about the Holy Spirit, the pure and divine spirit of the Imam, which is a divine matter, benefits from the capacity and power to gain knowledge of the actions based on the divine will and desire and this same spirit provides the power and capability for the Imam's vision and knowledge. This matter is not only supported by narrations but is also entirely provable and confirmable with Quran verses.

Undoubtedly, this light will be a means for the Imam to utilize, and without the Holy Spirit, the existence of this light will be ineffective, just as a narration explicitly states that other people are deprived of seeing this light. In other words, all the knowledge and sciences of the Imam have their roots in his utilization of the Holy and Pure Spirit

that God bestows upon him. However, by accepting that the result of the Holy Spirit is knowledge and awareness, it must be said that, as a result of this Holy and Pure Spirit, two effects occur:

1) Knowledge and awareness that the Holy Spirit directly acquires and adorns, or in other words, along with the utilization of the Holy Spirit, this knowledge is also present for the recipient of the spirit;

2) The knowledge and awareness that may be possible to achieve and benefit from the Holy Spirit may have divine intermediaries, such as revelation through Gabriel, or other sciences that are fulfilled for the Imam through the Prophet (PBUH).

The narration of Imam Riḍā (AS) clearly responds to this issue. Muḥammad ibn ‘Īsā narrates that we were sitting with Faḍḍāl when Yūnus ibn ‘Abdul Raḥmān came to us and said, "I have arrived in the presence of Ali ibn Mūsā and I mentioned to him that people talk a lot about the column! The Imam said to me, ‘What do you mean by the column, do you mean the iron column?’" Mullā Šāliḥ Māzandarānī writes about this statement of the Imam: "Dhikrul Ḥadīd ‘alā Sabīl al-Tamthīl wa illā faqad Yakūnul ‘Amūd min Khashab wa Naḥwihī" (Māzandarānī, 2009 AD/1388 SH: 6, 364) which is raised for your Imam. I said, "I don't know." The Imam said, "Rather, the column of light is an angel who is responsible for every city, and through him, God elevates and makes visible the actions of the inhabitants of that city." Ibn Faḍḍāl, upon hearing Yūnus's words, became very happy, kissed his head, and said, "Always bring the speech and words of truth, and so that God may create openings for us through it."

(Kulaynī, 1986 AD/1365 SH: 1, 388)

Firstly, the beginning and the end of the narration clearly indicate that the issue of the column of light was a well-known and discussed topic among the people, and it was used with various interpretations and contradictions. In such a way that one of the prominent companions of the Imams was led to investigate the truth of it and question the confusion of the people about it.

In any case, the narration explicitly relates the column of light to the work and actions of the servants, meaning it can be claimed that the column of light is the result of the actions of humans, and the Imam, with the possession of the Holy Spirit and the observation of these columns, which radiate from every city and settlement, becomes aware of the actions of the servants (Raḍawī, 1964 AD/1343 SH: 261); and the narrations interpret it as Yarā, Yabşur, Yanzur, Yashruf, Ya‘lam, Naşb and Ya‘rif (Şaffār, 1983 AD/1404 AH: 431-438).

As the narrations emphasize, all of these continuous and immense events are related to the elevated and holy spirit of the Imam, which provides the possibility of divine oversight and encompassment of the actions of the servants of God. Therefore, in the discussion of the observation of actions, emphasis is placed on their holy spirit, so as to explain the impossibility of simultaneous awareness of this extensive knowledge, considering the capacity and power granted by God to the Imam.

9. The Quranic Foundations of the Column of Light

The subject of witnessing, as the Allamah has stated in al-Mīzān, is

one of the complex and intricate subjects of the Quran (Ṭabāṭabā'ī, 2011 AD/1390 SH: 12, 322). Witnessing in the Holy Quran can be divided into different categories, as mentioned by commentators, among the witnesses and testifiers mentioned in the Quran, it is necessary to refer to the testimony of the Prophet and the witnesses after him. The forty-fifth verse of Surah al-Aḥzāb and the eighth verse of Surah al-Faṭḥ indicate one of the missions of the Prophet as the issue of being a witness: "O Prophet! Indeed, We have sent you as a witness." But 'Do these witnesses exist after the end of prophethood, and do they testify to the actions of humans?'

Numerous narrations under the verses of witnessing that indicate its continuity have explained the instances of witnesses. For example, a narration from Imam Bāqir (AS) quotes verse 141 of Surah al-Baqarah: "We are the nation of moderation and we are the witnesses of God over His creation and His proof on His earth." (Kulaynī, 1986 AD/1365 SH: 1, 191; Ṣaffār, 1983 AD/1404 AH: 63-83; 'Ayyāshī, 2001 AD/1380 SH: 1, 62) Additionally, in other narrations, the Imams (AS) are introduced as examples of believers in the verse "Say, Work, for Allah will see your work, and His Messenger and the believers." (Kulaynī, 1986 AD/1365 SH: 1, 220; Ṭūsī, 1993 AD/1414 AH: 409)

It is also reported from the Samā'ah that Imam Ja'far Ṣādiq (AS) said in reference to the verse 'So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these [people] as a witness?': "It was revealed specifically about the nation of Muhammad, and in every century, there is an Imam from us as a witness against them, and Muhammad is a witness against us."

(Kulaynī, 1986 AD/1365 SH: 1, 190)

It is also reported from Abū Ḥamzah Thumālī from Imam Bāqir (AS) that he said in reference to the same verse: "We are the witnesses over this nation." (Ibn Shahr Āshūb, 2000 AD/1379 SH: 4, 179)

Allamah Ṭabāṭabā'ī, based on the phrase "Min Anfusihim" in the verse "Wa Yawma Nab'athu fī Kulli Ummatin Shahīdan 'alayhim min Anfusihim wa Ji'nā bika Shahīdan 'alā Hā'ulā'," (al-Naḥl: 89) believes that the witness referred to is a human who has the capability of observation and impeccability; because if there is no observation, the phrase "from among themselves" would lose its significance, as the Prophet is not contemporaneous with every individual. The apparent restriction of "Min Anfusihim" implies that the testimony is not based on rational or intellectual evidence, but rather on observation and perception. Therefore, there must be a witness from among themselves for every nation. Otherwise, the testimony would not be valid, as a witness without observation is not a true witness. Furthermore, according to the verse related to the story of Jesus, a witness is someone who is alive and can see. Also, considering the verse "Wa Jī'a binnabīyyīna washshuhadā'i," it emphasizes the non-equivalence of being a witness and being a prophet (Ṭabāṭabā'ī, 2011 AD/1390 SH: 12, 466-467).

The concept of observation, perception, and presentation of deeds to the Prophet and the believers of the Islamic community is related to the issue of guidance, specifically post-guidance or the delivery of the desired outcome and the specific role of the Imam in this stage.

The issue of the "Column of Light," mentioned in narrations as a

form of awareness of the deeds of the servants of God, is completely consistent with the presentation of deeds as a Quranic doctrine. According to the narrations, the content and subject of this title are the deeds of the servants that are under the control of the Imam, and the subject and content of presenting the deeds are precisely the behavior and actions of the servants.

The consequence of the existence of the column of light for the Imam is, in general, the ability to observe and see the deeds of human beings. This concept is mentioned in similar phrases in all groups of hadiths related to the column of light. The emphasis on the column of light's significance is the Imam's awareness and knowledge of the behavior, actions, and reactions of human beings and God's servants. Expressions like "Yu'rafu bihī al-Ḍamīr," "Yushrafu bihī 'alā Ahlil ARḍ," "Kullu mā Iḥtajja ilayhi li Dilālati Aṭṭali'ū 'alayh," and "Lā Yasturu 'anhu minhā Shay'un" (Ṣaffār, 1983 AD/1404 AH: 431-441) show that the illusion of mere observation without knowledge and awareness of the truth of deeds and intentions is invalid. Similarly, the difference in the interpretation of the Imam's knowledge and awareness with verbs such as Yarā, Yabṣur, Yanẓur, Yashruf, Ya'lam, and Ya'rif (ibid.) aims to elucidate the quality and method of the Imam's knowledge and awareness beyond the apparent actions, namely hearts and intentions. Of course, the most common verb used in hadiths is "Yarā," which is consistent with the Quranic doctrine of observing deeds, and other verbs should be considered as another expression of observation and its interpretation.

10. Some Functions of the Column of Light

162 It was clear that the foundation of the column of knowledge among

other ways of bestowing knowledge on the Imams, providing the Imam with awareness of the actions of God's servants on the path of guidance. By reviewing the narrations related to the Imams' supervision over the actions of God's servants, this issue becomes clearer, and the range of the column of light's meaning also expands. Some examples of such narrations are:

"The column of light is a helper and a bestowed of success that informs the impeccable Imam of the hidden faith and hypocrisy in people's hearts unless God Almighty, for the sake of their benefit, conceals knowledge from the Imam¹. Through this light, the inner self becomes apparent to him without any veil. Therefore, Imam Riḍā (AS) wrote in a letter to some of his companions, "When we see people, we recognize their true faith or true hypocrisy." ('Atārudī, 2012 AD/1391 SH: 1, 159-160) For someone who has taken the column of light from the tent of the natural world and is filled with it to the realm of the unseen, the hearts of God's servants are as clear as their bodies, without any veil.

Furthermore, the narration of Imam Bāqir (AS) also reveals the message of the column of light when a column of light appeared between the impeccable Imam and the Almighty God. He said, "Anyone who calls us Ahlul Bayt liars and lies to us is the most dishonest person compared to God and His Messenger; because when they deny us or lie to us, they actually call God and His Messenger

1. As God almighty says about the Prophet: "Wa mimman Ḥawlakum minal A'rābi Munāfiqūna wa min Ahlil Madīnati Maraduwwan 'alannifāqi lā Ta'lamuhum Naḥnu Na'lamuhum." (al-Tawbah: 109)

liars, as we speak on behalf of the Almighty God and His Messenger." ('Atārudī, 2012 AD/1391 SH: 1, 160)

Therefore, the Imam does not need a narrator or transmitter to convey the news from the Messenger of Allah, as there is a luminous connection between the Imam and the Prophet. Also, when narrating something from Allah that is not related to practical laws and regulations, the narrator or storyteller is not needed.

This claim is supported by Shaykh Mufīd's narration from Sālim ibn Abī Ḥafsah: "When Imam Bāqir (AS) passed away, I told my friends to wait for me to go to Ja'far ibn Muḥammad and offer my condolences to him. When I went to his service and expressed my condolences for his father's passing, I said, "Innā lillāh wa innā ilayhi Rāji'ūn," I swear to God, someone has passed away who, when he said, "The Messenger of Allah said, he did not need to ask for an intermediary between him and the Messenger of Allah. I swear to God, he will never be seen again." Sālim says, "Abā 'Abdillāh remained silent for a moment. Then he said, "God Almighty says, "Some of my servants give charity with half a date, and I increase it for him as if he were raising his own horse until it becomes as big as Mount Uḥud." (Mufīd, 1992 AD/1413 AH: 354; Jawadi Amoli, 2012 AD/1391 SH: 59 and 60)

Conclusion

The title "Column of Light" refers to a form of transcendent knowledge and awareness possessed by the Imam, which is found within the realm of intermediary sciences with the angelic intermediary.

The central and common theme in the narrations of the column of light links the knowledge derived from this source to the behavior of individuals and society. Based on this, the benefit of the Imam from the source of knowledge called the column of light enables the observation and ability to see the behavior and actions of humans. The reason for this is itself a significant and fundamental issue after proving and explaining the principle of this source and channel of knowledge. The reason for granting this source of knowledge to the Imam is expressed as "So that God may have an argument against His creatures."

Therefore, the Imam's possession of this source is in line with the oversight that God has established over the behavior of humans, and it serves as evidence for the behavior of individuals in the path of evolution chosen by each individual and group.

With the above clarification, the issue of the column of light, emphasizing the concept of observing actions, explains the method and means of the Imam's awareness of the actions of the servants as a Quranic doctrine. Hence, the origin of this doctrine can be counted as Quranic verses. In fact, the title "Column of Light" is a narrative title for the Quranic issue of awareness of the actions of the servants and the presentation of actions, to which attention is also given to the source and instrument of awareness.

The reason for the establishment of the term "Column of Light" returns to elements that necessitated the establishment and foundation of this title and the gradual explanation of its truth to prevent the challenging consequences of its nature.

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Validating of Belief in Luminous Bodies of Impeccable Imams in Narrative Sources of Farīqayn (Shia and Sunni); a Case study: Belief in the Absence of Shadow¹

Meytham Kohantorabi*

Assistant Professor, Islamic Law and Fiqh, Humanities Faculty, University of Bozorgmehr Qaenat, Qaenat, Iran.

(Received: July 2023, Accepted: November 2023)

DOI: 10.22034/HSR.2024.13607

Abstract

In narrative sources and Sirah books, numerous narrations about the physical characteristics of the impeccable Imams have been reported. In some of them, there are narrations indicating denial of their physicality. Among these narrations, there are reports in which the existence of a shadow for the Imams has been denied. In other words, when the Prophet and Imams were in front of light, they had no shadow. The narrators of these hadiths have considered this characteristic as a part of the miracles and virtues of the Imams, attributing it to their "Being of Light," as mentioned in other narrations. The narrations transmitted in Sunni sources are without Sanad. In the narration chain of some Shia narrations, there are unknown narrators and sometimes

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1. This article has been extracted from a research project entitled "Investigation and Critique of Narrations Indicating the Denial of Corporeality from the Prophet (PBUH) and the Impeccable Imams in the Sources of the Fariqayn." Conducted at the University of Bozorgmehr Qaenat, Qaenat.

* kohantorabu@buqaen.ac.ir.

even exaggerators (Ghulāt). According to the Fiqh al-Hadith science, these hadiths face various challenges. Asserting this belief contradicts the Quran, which explicitly describes the Prophet as a human being like others and only distinguishes him in receiving revelation. This fundamental weakness is also evident from a rational perspective, as a permanent feature for a physical being with physical needs such as food, sleep, etc., which are mentioned in the impeccable Imams' definite Sirah, is not acceptable. The Imams' being of light, emphasized in the Quran and hadiths, refers to their giving illumination in darkness and guidance towards perfection, just as it applies to God. Therefore, the luminosity of the impeccable Imams does not imply their non-physicality. Finally, disregarding the weakness of the narration chain and the content, it can also be suggested that the lack of shadow for the impeccable Imams is a metaphor for their exalted status and does not refer to their physical body. The present study, using a descriptive-analytical method and with a critical approach, examines the narrations indicating the absence of a shadow for the impeccable Imams in the sources of both sects, utilizing library sources.

Keywords: Narrations, Physicality, Light, Impeccable Imams, Shadow, Exaggerate, Farīqayn (Two sects).

Introduction

In the Sirah books and narrative sources of both sects, there are descriptions attributed to the impeccable Imams which require examination and contemplation from various perspectives. Undoubtedly, the exaggerators, who have always been condemned by the religion leaders, are among the groups that have fallen into this issue. However, not all of these reports can be attributed to the exaggerators or extremist lovers; perhaps the process of transmission and understanding of the hadith in the next classes has led to a misunderstanding in later generations. For example, using the

170 rhetorical devices such as simile, metaphor, and allusion by the

narrator of the hadith has later been understood and expressed literally. Therefore, a scientific examination of these narrations using accepted methods of *Dirāyah al-Hadith* and *Fiqh al-Hadith* for validating and presenting the correct meaning is necessary.

The noble religion of Islam is a rationalist religion, far from extremism and negligence (al-Baqarah:143); so, it has paid special attention to reason and rationality, to the extent that it has mentioned reason as the inner and esoteric Messenger (Kulaynī, 1986 AD/1365 SH: 1, 15) and commanded to follow it. Among the issues that must be considered using reason in understanding and criticizing them, are the reports and hadiths. The repeated recommendations of the impeccable Imams are based on this principle (Sayyid Raḍī, *Ḥikmat* 98). Not adhering to this principle in dealing with narrations and merely quoting them leads to the weakening of the religion and sometimes becomes the cause of criticism from opponents (Soleimani, 2010 AD/1389 SH: 129-146). In the hadith sources of both sects, there are narrations stating that the Prophet and the impeccable Imams did not have a shadow when they were in the presence of light. These scattered narrations in the sources have led some authors and prominent scholars to introduce it as one of the miracles of the Prophet (PBUH) (Majlisī, 1983 AD/1404 AH: 41, 166-191).

God has condemned exaggeration in religion in the Quran (al-Nisā': 171; al-Mā'idah: 77), and likewise, the impeccable Imams vehemently opposed it in any situation. Imam Riḍā (AS) described them as irrelevant to the religion, quoting the Prophet (PBUH) (Ṣadūq, 1999 AD/1378 SH: 2, 203), and Imam Ali (AS) referred to them as

the worst creatures of God (Şadūq, 1982 AD/1403 AH: 1, 72). However, all exaggerators are not the same; some claim divinity for the Prophet and Imams, while others attribute superhuman qualities and characteristics to them.

In the face of such discussions, the Quran is the best criterion. God in the Quran never considered the Prophet (PBUH) to have different physical characteristics from others; rather, He introduced him as a human being to whom revelation is sent (al-Kahf: 110). However, in contrast, the Quran speaks of the greatness and excellence of the Prophet's (PBUH) soul, his ethical and intellectual qualities that set him apart from everyone else. He is considered to have great morals (al-Qalam: 4) and is described with the attribute of mercy for all the worlds (al-Anbīyā': 107) and as a shining light and a guide for humanity (al-Aḥzāb: 21).

Therefore, what makes the Prophet the noblest of creatures is his boundless servitude and knowledge of God, so human attention and care should be focused on emulating his ethical and worshipful model.

The writer's entire effort in this research was to critically analyze the narrations in accordance with scientific standards and criteria without trying to impose their mindset on understanding the hadith. Therefore, after extensive examination of the Shia and Sunni sources and extracting the narrations related to this subject, steps have been taken in accordance with what scholars and hadith experts have presented in the standards of criticism and understanding of the hadith. Hence, both the chain of narration and the content of the hadith have been scrutinized in the examination of the narrations.

1. Background

Since the doubt about the supernatural nature of the Prophet (PBUH) by the followers of exaggerators and the doubt about the Prophet's distinction in all physical and spiritual aspects from other people by the deniers have always been raised, research has been conducted in this regard. For example, Hadi Zeini Malekabad, Nosrat Nilsaz, and Hossein Khakpour in an article titled "Investigating the Doubt of Being Human of the Prophet (PBUH)" published in the *Research in the Interpretation of Quran* magazine have responded to these two doubts and emphasized that the physical characteristics of the Prophet do not differ from other humans, and the difference lies in spiritual attributes and the connection with the unseen and the ability to receive revelation. Mohammad Taghi Shaker and Mahdi Yarmohammadi, in an article titled "Rereading the Essence of Prophets Being Supernatural" published in the *Islamic Theology and Religious Studies* journal, have examined various perspectives and ultimately concluded that it can be inferred from the total verses of the Quran that the prophets had a human essence, and fundamentally, the possibility of sending a non-human prophet to humans does not exist.

The distinction of the prophets from other human beings lies not in their specific worldly abilities, but in their spiritual superiority and divine selection. In relation to the specific case discussed in the article, there has not been an independent research effort, except for an article by Muḥammad Zīyād b. ‘Amr al-Takle in the *al-Watan Kuwaitiyya* journal in 2007. However, the main topic of this article was the rejection of Sufism and their belief that the Prophet's (PBUH) body is

luminous. The majority of this research focused on examining the narrations regarding the absence of a shadow for the Prophet (PBUH), which the author believes to be fabricated and invented.¹ the present study distinguishes itself from the aforementioned article by not only examining Sunni traditions but also scrutinizing Shia traditions regarding the absence of shadow, particularly concerning the hidden Imam. All these traditions have been analyzed from both a documentary and critical perspective.

2. Method

This research utilized a descriptive-analytical method with a critical approach and relied on library resources. Additionally, various editions of the book "Nawādir al-‘Uṣūl," which is the primary source for most of the Sunni narrations about the Prophet's lack of a shadow, were examined and compared considering the research's specific needs.

Before delving into the evaluating the narration chain and content of the discussed narrations, it is essential to review the transmission of these narrations in Shia and Sunni sources.

3. Examination of Sunni Sources

Sunni sources that have transmitted the narrations about the Prophet's (PBUH) lack of a shadow often refer to the book "Nawādir al-‘Uṣūl fī Ma‘rifati Aḥādīth al-Rasūl" by Ḥakīm al-Tirmidhī, which is one of the oldest books to mention this hadith, albeit with different wording. After careful examination of various editions of this book, no

narration with this content was found.¹ However, it can be inferred through scholarly references that such a hadith did exist in this book, as prominent authors such as Suyūfī, Qaṣṭalānī, and Qāḍī ‘Ayāḍ have referred to this book when quoting the narration (further references to these books will be made in the continuation of this article). One possibility is that the hadith may have existed in the handwritten manuscripts of this book but was lost during the printing process.

Despite the importance of quoting from this source considering the author's precedence (d. 320), since the narration with the discussed content was not found in it, we refrain from discussing it and focus on later sources from this book.

In the book "Al-Wafā' bi Aḥwāl al-Muṣṭafā" by Ibn Jawzī (d. 597), it is mentioned: "‘An Ibn ‘Abbās Qāla: Lam Yakun li Rasūlillāhi Ḍillun wa lam Yaquḥ ma‘a Shamsin Qiṭṭun illā Ghalaba Ḍaw’uhū Ḍaw’u al-Shams wa lam Yaquḥ ma‘a Sirājin Qiṭṭun illā Ghalaba Ḍaw’uhū ‘alā Ḍaw’u." (Ibn Jawzī, 1997 AD/1418 AH: 412)

This hadith has been transmitted without mentioning any source from Ibn ‘Abbās.

In the book "Al-Shifā' bi Ta'rīf Ḥuqūq al-Muṣṭafā," which was also compiled in the same sixth century AH, it is narrated without mentioning a chain of narration that: "Innahū Kāna lā Ḍillun Shakhṣuhū fī Shamsin wa lā Qamarin liannahū Kāna Nūran." (‘Ayāḍ, 1988 AD/1409 AH: 1, 368)

1. Three editions have been published: (1) With an edition by Ismā'īl Ibrīhim Mutawallī ‘Awaḍ, published by Maktabat al-Imām al-Bukhārī, Cairo, 2008 AD; (2) With a preface by ‘Abd al-Raḥmān ‘Umayyrah, published by Dār al-Jayl, Beirut, 1992 AD; and (3) Published by Dār al-Ṣādir, Beirut.

This statement is also transmitted without mentioning a chain of narration, although it includes a reference to the reason for this occurrence. Considering the forthcoming textual criticism of the narrations, we refrain from discussing the statement in this context.

Such narrations are also found in two works from the ninth century AH. Firstly, in the book "Imtā' al-Asmā'" who writes in a chapter titled "The Characteristics of the Prophet (PBUH) as a Light, and When Walking Under the Sun and Moon, He Has No Shadow" by quoting Ibn Sab' as saying: "Innahū Kāna Nūran wa Kāna Idhā Mashā fishshamsi wal Qamari lā Yuḏharu lahū Ḍillun." (al-Maqrīzī, 1999 AD/1420 AH: 10, 308) Then, to document this narration, the book refers to verses and narrations that refer to the Prophet (PBUH) as a light.

Secondly, in the book "al-Inṣāf" by al-Mardāwī (d. 885 AH), it is narrated from Ibn 'Aqīl that: "Wa Dhakara b. 'Aqīl Innahū lam Yakun lahū Fay'un fīShamsin wa lā Qamara li annahū Nūrānīyyun wal Ḍillu Naw'u Ḍulmiḥī." (al-Mardāwī, 1985 AD/1406 AH: 8, 43)

These narrations have also been transmitted in later Sunni sources. For example, the book "Subul al-Hudā wa al-Rashād" has a chapter titled "Fī Mashyihī Ṣallallāhu 'Alayhi wa Sallam wa innahū lam Yakun Yarā lahū Ḍillun," which includes two narrations with similar content from different sources.

1) It is narrated from Dhakwān that "Lam Yarā li Rasūlillāhi Ḍillun fī Shamsin wa lā Qamar." (Ṣāliḥ Shāmī, 1993 AD/1414 AH: 2, 90) It is likely that this narration was taken from the book of Tirmidhī without mentioning the source, and then Dhakwān was mentioned as the source.

2) It is narrated from Ibn Sab' in his book "al-Khaṣāiṣ al-Kubrā" that "In Zillihī Kāna lā Yaqa' 'alal Arḍi wa innahū Kāna Nūran wa Kāna Idhā Mashā fil Shamsi wal Qamari lā Yaẓharu lahū Zillun." It should be noted that in another place, this narration is attributed to Ibn Jawzī from Ibn 'Abbās (ibid: 40).

Suyūfī also narrates this hadith in his book "Khaṣāiṣ al-Kubrā" from Ḥakīm Tirmidhī and Ibn Sab' (Suyūfī, 1984 AD/1405 AH: 1, 117). Additionally, Qaṣṭalānī mentions in his book "Al-Mawāhib al-LadunnīYyah" that during a discussion on the quality of the Prophet's (PBUH) walking, it was mentioned that he did not have a shadow when walking under the sunlight or moonlight (Qaṣṭalānī, (n.d.): 2, 85).

In his commentary on the book "al-Mawāhib al-LadunnīYyah," Zurqānī, without referring to the sources of these narrations and attempting to authenticate them, only uses verses from the Quran and the sayings of the elders to argue that the Prophet (PBUH) was a light, so as not to weaken the above-mentioned narrations (Zurqānī, 1996 AD/1417 AH: 5, 524-525). Additionally, Imam Burhān al-Dīn Ḥalabī in "Sīrat al-Ḥalabīyyah" (Ḥalabī, 2006 AD/1427 AH: 3, 381) and Bahūtī in "Kashf al-Qinā'" (Bahūtī, 1968: 5, 32) have also addressed this topic.

4. Evaluating Shia Sources

Contrary to the Sunni tradition, where there is no narration in their six books and other authentic works about the Prophet (PBUH) not having a shadow, we encounter such narrations in reputable Shia books. Continuing the discussion in chronological order, we will

quote the narrations in these books:

The book "al-Kāfī" is a source that first narrates a hadith in the chapter on "Bāb Mawlūd al-Nabī wa Wafātihī" that refers to the Prophet (PBUH) not having a shadow:

"Alīy b. Muḥammad wa Ghayruhū ‘an Sahl b. Zīyād ‘an Muḥammad b. al-Walīd Shabāb al-Ṣayrafi ‘an Mālik b. Ismā‘īl al-Nahdī ‘an ‘Abdissalām b. Ḥārith ‘an Sālim b. Abī Ḥafṣata al-‘Ijlī ‘an Abī Ja‘far Qāla Kāna fī Rasūlillāhi Thalāthatun lam Takun fī Aḥadin Ghayrihī lam Yakun lahū Fay’un wa Kāna lā Yamurru fī Ṭarīqi fa Yamurru fīhi Ba‘da Yawmayni aw Thalāthatin illā ‘Urifa annahū qad Marra fīhi liṭībi ‘Arfihī wa Kāna lā Yamurru bi Ḥajari wa lā Bishajari illā Sajada lahū." (Kulaynī, 1986 AD/1365 SH: 1, 442)

This narration has also been found in important late Shia sources, as Allamah Majlisī in the chapter "Faḍā’ilihī wa Khaṣā’ishī wa mā Imtanna Allāh bihī ‘alā ‘Ibādihī" book "Biḥār al-Anwār" directly quotes this narration from the book "al-Kāfī" and then briefly explains it (Majlisī, 1983 AD/1404 AH: 16, 368). We will discuss and critique it in the textual criticism section.

It should be noted that Majlisī also mentions this same narration without a source, and with additions compared to the narration quoted in al-Kāfī, in another part of Biḥār al-Anwār (ibid: 249). Additionally, in the chapter "Jawāmi‘ al-Mu‘jizātih" he repeats this same narration verbatim (ibid: 17, 346).

After al-Kāfī and before the emergence of the late hadith collections, other late sources have also quoted this narration. Sources such as "Makārim al-Akhlāq" by Ṭabarsī (Ṭabarsī, 1991 AD/1412

AH: 34) and "al-Manāqib" by Ibn Shahr Āshūb Māzandarānī" (Ibn Shahr Āshūb, 2000 AD/1379 SH: 1, 124), both written in the sixth century AH, have narrated this hadith with changes in wording and without a source. Ibn Shahr Āshūb also has a brief argument, which we will address in the textual criticism section. The author of the supplement to the book "Sunan al-Nabī" also discusses this hadith, quoting it from al-Kāfi (Ṭabāṭabā'ī, 1995 AD/1416 AH: 406-407).

The second early hadith researcher who has addressed this topic is Shaykh Ṣadūq, with the difference that he introduces this characteristic as one of the signs of the Imam in a hadith. Considering the definition of hadith in Shia and the complete relevance of the topic, we will address it further:

Shaykh Ṣadūq in the book "Man lā Yaḥḍuruhul Faqīh" narrates a hadith from Imam Riḍā (AS), part of which is as follows:

"Wa Rawā Aḥmad b. Muḥammad b. Sa'īd al-Kūfī Qāla Ḥaddathanā 'Alī b. al-Ḥasan b. Faḍḍāl 'an Abībi 'an Abī al-Ḥasan 'Alī b. Mūsā al-Riḍā Qāla lil Imām 'Alāmātun Yakūnu A'lamannāsi wa Aḥkamannāsi wa Atqannāsi wa Aḥlamannāsi wa Ashja'annāsi wa Askhannāsi wa A'badannāsi wa Yūladu Makhtūnan wa Yakūnu Muṭahharan wa Yarā min Khalfihī Kamā Yarā min Bayni Yadayhi wa lā Yakūnu lahū Zill." (Ṣadūq, 1992 AD/1413 AH: 4, 418)

Shaykh Ṣadūq has also quoted this same narration with the same text and sanad in his other works (Ṣadūq, 1999 AD/1378 SH: 1, 212; Ṣadūq, 1982 AD/1361 SH: 2, 527). Other authors such as Rāwandī (Rāwandī, 1988 AD/1409 AH: 314; 1988 AD/1409 AH: 2, 507), Ṭabarsī (Ṭabarsī, 1982 AD/1403 AH: 2, 346), and Irbilī (Irbilī, 2002 AD/1381 SH: 2, 209)

have also mentioned this narration in their books.

Shaykh Ṣadūq has also narrated another hadith in his book "al-Khiṣāl" in the chapter on the ten characteristics of the Imam:

"Ḥaddathanā Aḥmad b. Muḥammad b. al-Haytham al-‘Ajli Qāla Ḥaddathanā Aḥmad b. Yaḥyā b. Zakarīyā al-Qaṭān Qāla Ḥaddathanā Bakr b. ‘Abdallāh b. Ḥabīb Qāla Ḥaddathanā Tamīm b. Buhlul Qāla Ḥaddathanā Abū Mu‘āwīyah ‘an Sulaymān b. Mihrān ‘an Abī ‘Abdallāh Ja‘far b. Muḥammad Qāla ‘Ashara Khiṣālin min Ṣifāt al-Imām al-‘Ismah wa al-Nuṣūṣ wa an Yakūna A‘lamannās wa Atqāhum Lillāh wa A‘lamahum bi Kitābillāh wa an Yakūna Ṣāhibal Waṣīyyati al-Zāhirati wa Yakūna laḥū Fay’un wa Yarā min Khalfiḥi Kamā Yarā min Bayni Yadayhi..." (Ṣadūq, 1983 AD/1403 AH: 2, 428)

He has also provided an explanation for this narration, and Allamah Majlisī has mentioned this hadith along with its explanation in "Biḥār al-Anwār." (Majlisī, 1984 AD/1404 AH: 25, 140-141)

In his book "Kamāl al-Dīn," Shaykh Ṣadūq narrates a hadith about the signs and characteristics of the awaited Imam (AJ), part of which we have mentioned here:

"Ḥaddathanā Aḥmad b. Zīyād b. Ja‘far al-Hamdānī Qāla Ḥaddathanā ‘Alī b. Ibrāhīm b. Hāshim ‘an Abīhi ‘an ‘Alī b. Ma‘bad ‘an al-Ḥusayn b. Khālīd Qāla Qāla ‘Alī b. Mūsā al-Riḍā:... Yawma Khurūja Q’imunā Ahlal Bayt faman Taraka al-Taḳīyyata Qabla Khurūji Qā’imunā fa Laysa minnā Faḳīla laḥū yā Ibna Rasūlillāh wa minal Qā’imi minkum Ahlal Bayti Qāla al-Rābi‘u min Waladī Ibn Sayyidah al-Imā’ Yaṭharullāhu bihil Arḍu min Kulli Jawrin wa Yaḳdisuhā min Kulli Zulmin wa Huwalladhī Yashukkunnāsa fī Wilādatihī wa Huwa Ṣāhibul Ghaybati Qabla Khurūjihī

fa Idhā Kharaja Ashraḡat al-Arḡa bi Nūrihī wa Waḡa‘a Mīzānal ‘Adli Baynannāsi falā Yazlima Aḡadun Aḡadā wa Huwalladhī Taṡwā laḡul Arḡa wa lā Yakūna laḡū Zill..." (Şadūq, 2016 AD/1395 SH: 2, 371-372)

5. Critique and Analysis

In the previous sections, we briefly reviewed the narrations found in Shia and Sunni sources regarding the topic of the Prophet's (PBUH) having no shadow. The above narrations evaluate in terms of their chain of narration and text.

5.1. Chain of Narration (Sanad) Critique

To evaluate the authenticity or weakness of sanad, we will discuss the transmitted narrations separately for Shia and Sunni sources.

5.1.1. Narrations Transmitted in Sunni Sources

Looking at the narrations mentioned regarding the Prophet (PBUH) lack of shadow, we notice that none of them have any sanad. Moreover, they do not trace back to the Prophet (PBUH) himself, but rather some of them are narrated by Ibn ‘Abbās, who is one of the companions, and others are narrated by Dhakwān, who is a successor and has not transmitted the chain of narrators until to this narrator. Although some sources have mentioned a sanad for this narration in "Nawādir al-‘Uṡūl" by Tirmidhī, we have not found this narration after extensive research. Therefore, it is natural that we cannot evaluate the authenticity and reliability of this narration.

The greatness and reliability of Ibn ‘Abbās is beyond doubt, but some scholars have explicitly stated that considering his greatness,

efforts have been made throughout history to attribute unknown or distorted hadiths to Ibn ‘Abbās in order to address the weaknesses and criticisms associated with them. This has led to some doubts about the reliability of Ibn ‘Abbās, despite the fact that this esteemed companion and prominent student of the Ahl al-Bayt school is free from any fabrication or distortion (Ma‘rifat, 2009 AD/1388 SH: 1, 218-227).

It is also worth mentioning that some Sunni scholars have authenticated the narrations of Dhakwān, who was a slave of ‘Āyishah and later freed by her (Dhahabī, 1992 AD/1413 AH: 1, 78; ‘Asqalānī, 1994 AD/1415 AH: 1, 287), and praised him for the abundance of narrations, most of which were transmitted from ‘Āyishah or Abū Hurayrah (Suyūṭī, 1899 AD/1410 AH: 31).

It is notable that since the hadiths about the Prophet not casting a shadow are not mentioned in the Six Books and other early and late Sunni narrative collections, it can be inferred that these hadiths did not have sufficient authenticity to be included in their books. The possibility that these scholars did not have access to these hadiths seems highly unlikely. Therefore, the absence of these hadiths in their books is evidence of their sanad or their texts rejection according to the authors.

5.1.2. Narrations Transmitted in Shia Sources

The outstanding feature of Shia hadiths is their reliance on chains of narration. This feature is also present in the hadiths under discussion. Considering that all the hadiths transmitted in Shia sources on the issue of the Prophet not casting a shadow are connected to a chain of narration, we will examine the authenticity of all of them:

The first narration is transmitted in the book *al-Kāfī*. This connected sanad is considered weak due to the existence of some narrators who are weakened and unreliable in the chain. For example, Sahl b. Zīyād Ādamī, who is considered weak in hadith and untrustworthy by Najāshī, and is said to have been exiled from Qom to Rey regarding exaggeration and lying (Najāshī, 1986 AD/1407 AH: 185), and Ibn Ghaḍā'irī, who introduced him as corrupt in narration and religion and someone who narrated hadith Mursal and trusted to unknown narrators (Ibn Ghaḍā'irī, 1985 AD/1364 SH: 67); also, Muḥammad ibn al-Walīd Shabāb al-Şīrafī, whom Allāmah Ḥillī considered weak (Ibn Dāwūd Ḥillī, 2004 AD/1383 SH: 257). Malik ibn Ismā'īl al-Nahdī and 'Abdul Salām ibn Ḥarb al-Nahdī are also unknown (Ṭūsī, 2002 AD/1381 SH: 237). Finally, Sālim ibn Abī Ḥafşah, who was a Zaidi Battery, in addition to narrating a hadith, considered him one of those who lied about Imam Şādiq (AS) and Imam cursed him (Kashshī, 1969 AD/1348 SH: 230).

Considering the Rijālī evaluation of the above hadiths, except for Ali ibn Muḥammad ibn Ibrāhīm ibn Abān Kulaynī, who was a Shaykh of Kulaynī and is authenticated, none of the narrators of Kulaynī's narration were authenticated, but some were declared weak. Apart from the connected chain of narration, this narration must be considered one of the weak hadiths in *al-Kāfī* according to the textual criticism. Another point is that this narration is not mentioned in any other source, either because it is single or because of its weakness, it has not been mentioned by scholars and narrators.

The next narration is transmitted in the book *Man Lā Yaḥḍuruhul Faqīh*, in which Imam Riḍā (AS) enumerates some signs of the Imam, one of which is that the Imam does not cast a shadow. The narrators of this hadith are all authenticated, except for Muḥammad ibn Ibrāhīm ibn Ishāq Ṭāliqānī, whom Ayatollah Khu'ī considers having a good belief but whose reliability is not proven (Khu'ī, 1989 AD/1410 AH: 14, 220; Ṭūsī, 2002 AD/1381 SH: 409; Najāshī, 1986 AD/1407 AH: 94; Ibn Dāwūd Ḥillī, 2004 AD/1383 SH: 114 and 483) and remains authentic. Therefore, by examining the chain of narrators of this hadith, we can judge the reliability of the narrators and the authenticity of the sanad, and consider the hadith as authentic. However, we should note that Shaykh Kulaynī narrates a hadith from Imam Ṣādiq (AS) in the section *Mawālīd al-A'imma al-Kāfi* regarding the signs of the Imam. It is important to note that in that narration, just like the narration under discussion, ten signs are mentioned, and multiple signs are also applicable to the narration of Shaykh Ṣadūq from Imam Riḍā (AS), with the difference that the phrase "Wa lā Yakūnu lahū Zill" is not mentioned in the narration in *al-Kāfi*. Considering the soundness of the sanad in *Al-Kāfi* and all the narrators being Imamiyyah, and the authenticity of the hadith, this narration is in a better position in terms of the sanad compared to the narration in *al-Faqīh* book. This statement does not indicate the weakness of the narration in *al-Faqīh*, but it raises the possibility that either this phrase is not from an Imam source, or its meaning cannot be a literal absence of a shadow.

Khiṣāl from Imam Ṣādiq (AS). It has a connected chain of narration, but only the reliability of Aḥmad ibn Muḥammad ibn al-Haytham al-‘Ajlī (Khu’ī, 1989 AD/1410 AH: 2, 323) and Sulayman ibn Mihrān (ibid: 8, 282) rather ruled implicitly (Ibn Dāwūd Ḥillī, 2004 AD/1383 SH: 177) and remain narrators are unknown (Najāshī, 1986 AD/1407 AH: 109; Khu’ī, 1989 AD/1410 AH: 6, 306).

Therefore, considering the lack of authentication and reliability of some narrators of this hadith, we cannot definitively judge the authenticity of the chain and consequently the authenticity of the entire hadith.

The last narration that addresses the examination of its chain is a narration transmitted from Imam Riḍā (AS) in the book "Kamāl al-Dīn wa Tamām al-Ni‘mah" regarding the signs of Imam Mahdi (AJ), one of which is the lack of a shadow. The sanad of this narration is connected, and there is no criticism of the narrators (Khu’ī, 1989 AD/1410 AH: 2, 120).

Considering the connection of sanad and absence of the narrators’ criticism, we cannot conclude that the chain is weak or questionable. However, a discussion of the Fiqh al-Hadith can be raised regarding this narration, which will be addressed in the next section.

5.2. Textual Critique

5.2.1. Semantic Analysis of the Term "Zill"

The key term in the hadiths regarding the Prophet's (PBUH) lack of a shadow is the word "Zill" (shadow), and sometimes "Fay’" is used. Although there are differences in the meanings of these two words,

such as "Zill" being more general than "Fay'," and "Zill" being used wherever sunlight does not reach, while "Fay'" is not used except after the decline of the sun (Rāghib Iṣfahānī, 1991 AD/1412 AH: 535), these differences do not have a significant impact on the subject under discussion (Ibn Manzūr, 1993 AD/1414 AH: 11, 465). The important point is that both terms in the Persian language mean "Shadow," and most authors and narrators who have quoted the hadiths about the Prophet's lack of a shadow have only considered this meaning. It is the same shadow that does not have a real existence but is rather the absence of light regarding the prevention of light radiation.

Now, if we accept that the transmitted hadiths on the subject of the Prophet's lack of a shadow, their issuance are definite, we need to know whether the intention of the term "Zill" is the same as the technical shadow, or if another meaning is also possible, and whether it could be a metaphor or allegory.

In response to this question, and for an understanding of the usage of the term "Zill" (shadow) in the hadiths, we refer to some combinations in which the term "Zill" has been used and has been narrated in authentic hadiths:

"Fī Zilli Rawāqil Qā'im," (Kulaynī, 1986 AD/1365 SH: 1, 371) "Zill al-Qā'im," (ibid: 465) "Fī Zilli 'Arshellāh Yawma lā Zilla illā Zillatun," (ibid: 2, 147) "Allāhumma Aẓillanī fī 'Arshika Yawma lā Zilla illā Zilluk," (Ṣadūq, 1992 AD/1413 AH: 2, 535) "Taḥta Zill al-Sayf," (Ṭūsī, 1986 AD/1365 SH: 6, 122) "Kāna fī Zilli Raḥmatillāh," (Ḥurr 'Āmilī, 1898 AD/1409 AH: 5, 377) and many other examples that are apparent in the hadiths. These examples indicate the fact that

the term "Zill" is not always meant in the sense of a shadow caused by the obstruction of light, but is sometimes used metaphorically or allegorically. 'Does the Throne of God or God Himself have a shadow?' 'Does the mercy of God have a shadow?' And 'Does the flag of Imam Mahdi (AJ) have such a shadow that thousands of people can find shelter under it?' It is clear that none of these are meant to be a literal shadow, but rather the extent of God's mercy, or the protection under the shadow of the sword.

Therefore, in hadiths where there is no weakness in their chain of narration, the term "Zill" can be interpreted in one of these meanings. For example, a hadith narrated from Kamāl al-Dīn, in which one of the signs of the Imam of the Time (AJ) is that "Lā Yakūnu lahū Zill" can be interpreted as at the time of the Imam's reappearance, his power, mercy, and justice will be so widespread that everyone will find a place within it, or that no one will be equal to him. This interpretation is also valid for the narrations related to the signs of the Imam.

5.2.2. Presenting Hadiths on the Quran

The most important and steadfast method of textual criticism of hadiths is to present them on the Quran, which serves as a clear criterion for evaluating the content of the hadiths, away from any distortion and interpretation, as the Quran is an illuminating guide for everything (al-Nahl: 89). Numerous narrations also emphasize the necessity of presenting hadiths on the Quran, as narrated from the impeccable Imams (Kulaynī, 1986 AD/1365 SH: 1, 69). Therefore, the first step in critiquing the content of hadiths is to present them on the Quran.

The Quran contains numerous verses that introduce the Prophet (PBUH). While it is not possible to mention all of these verses, quoting some of them seems essential for a better understanding of the topic under discussion.

Prophets in the Quran are introduced like other people (Ibrāhīm: 11; al-Kahf: 11), and this fact has been criticized by the opponents. For instance, the nobles and leaders opposing Nūḥ said that he was a human like them and sought superiority, and if God wanted to send a messenger, He would have sent angels down to them (al-Mu'minūn: 24). They also objected to the prophets and said that they were human beings like themselves, eating and drinking what they eat and drink (al-Mu'minūn: 33); even regarding the Seal of Prophets (PBUH), they made sarcastic remarks, questioning 'How he could be a prophet when he eats food and walks in the marketplaces?' They asked 'Why an angel had not been sent down to them?' (al-Furqān: 7). In response to these objections, God says that He did not send any messengers before the Prophet (PBUH) except that they ate food and walked in the marketplaces. God answers: *Wa Qālū law lā Anzala 'alayhi Malakun wa law Anzalnā Malakan Laquḍīyal Amru Thumma lā Yunzarūna wa law Ja'alnāhu Malakan la Ja'alnāhu Rajulan wa Lalabasnā 'alayhim mā Yalbisūn* (al-An'ām: 8-9).

Furthermore, the Quran emphasizes the Prophet's (PBUH) humanity, stating that he is a human being just like the rest of us, and the only difference is that he receives divine revelations (al-Kahf: 110). Another note is that the Quran forbids exaggeration in religion.

188 By reflecting on the verses mentioned earlier, it can be inferred that

such claims regarding the Prophet (PBUH) would be considered as part of exaggeration. God holds the people of the Book responsible for exaggeration in religion (al-Mā'idah:77). In particular, Christians are subjected to severe scrutiny due to some considering Jesus to be God and some considering him to be one of the three Gods and his son (al-Nisā': 171).

It is clear from the Quranic verses and narrations that claiming extraordinary and unproven characteristics for the Prophet (PBUH) is a form of excessive devotion and is not compatible with the Quran. The messengers were human beings like everyone else, and there were no physical differences between them and other people. The essence of the Quranic verses shows that people could not accept someone who was just like them as a messenger of God and the leader of society. This does not deny their impeccability, spiritual greatness, unique qualities, and virtues. Their inner qualities are what made them worthy of their mission. This fact was also accepted by the general public, as they often accepted and followed the messengers before their proclamation of prophet hood, but they were not born with a special and different nature from other people.

5.2.3. Evaluating the Report with Definite Tradition

Given that the hadiths on the topic of the Prophet's (PBUH) lack of a shadow fall under the categories of similitude, miracles, and the Prophet's (PBUH) characteristics, it is impossible to find opposing hadiths in the sources of hadith. Therefore, it can be generally said that the evaluation of the mentioned reports has no place in the

established tradition on this matter. However, it is necessary to mention another group of hadiths that have very close content to the discussed reports in this research. They are contrary to the mentioned reports regarding the Prophet's (PBUH) lack of a shadow. These hadiths consider the Prophet's (PBUH) lack of a shadow as a result of a perpetual cloud casting a shadow over him.¹ In other words, if the Prophet (PBUH) did not have a shadow, it was not due to his luminous body, but because a cloud specifically cast a shadow over him, leaving no shadow of his body as the cloud obstructed the light.

Certainly, the beginning of this event goes back to the story of the Prophet's (PBUH) journey before his Bi‘that and his encounter with Buḥayrā the monk. At that time, a piece of cloud had cast a shadow over him, and after witnessing this event, Buḥayrā gave glad tidings of prophethood to his cousin, Abū Ṭālib (Majlisī, 1983 AD/1404 AH: 15, 200-220).

There is no doubt that if this event occurred,² it would be considered one of the miracles of the Messenger of God (PBUH).

1. According to the author, except for a few instances, this occurrence is not continuous, and this group of hadiths is inherently weak in terms of their chains of narration and texts and maybe there is a sign of exaggeration. However, considering the objective of this research, we are indifferent to the authenticity or otherwise, or the reliability or otherwise, of these reports - which do not require further scholarly investigation - and we are merely examining the contradictory reports.
2. It should be noted that this incident is well-known, but it lacks a reliable chain of narration. As a result, many Shia and even some Sunni scholars do not believe in its authenticity (Zamānī, 2009 AD/1388 SH: 148). However, our reference to this occurrence is not for the purpose of endorsing it, but rather for the sake of examining its scholarly implications and analyzing its divergent interpretations.

However, there are also hadiths that indicate the perpetual shadow casting of a cloud over the Prophet (PBUH). For example, Allamah Majlisī, in *Biḥār al-Anwār*, quotes from the book *al-‘Adad al-Qawīyyah*, a detailed account of Ḥalīma Sa‘dīyya, which states that Ḥalīma said, "I never took him (the Prophet) out under the sunlight unless a cloud cast a shadow over him." (ibid: 15, 341)

Another example is a very detailed narration found in *Al-Iḥtijāj* by Ṭabarsī, with a suspended chain of narration from Imam Kāẓim (AS), who quotes Imam Ḥusayn (AS) in a dialogue with a Jew. The Jew said, "A cloud casts a shadow over Moses," and Imam Ali (AS) replied, "The Prophet of Islam (PBUH) was also like this, even more so. The Prophet (PBUH) was superior to Moses because from the day he was born until the day his soul was taken, whether on a journey or at home, a cloud always cast a shadow over him." (Ṭabarsī, 1982 AD/1403 AH: 1, 319)

Both narrations have been mentioned in the appendices of the book *Sunan al-Nabī*, chapter "Bāb al-Shamā’il" by Allamah Ṭabāṭabā’ī (Ṭabāṭabā’ī, 1995 AD/1416 AH: 402). Faced with these two groups of narrations - the narrations indicating the Prophet's (PBUH) lack of a shadow and the narrations indicating that a cloud cast a shadow over him - we are confronted with the following categorizations:

1) Accept both groups of narrations, which are fundamentally impossible, with the explanation that if the Prophet (PBUH) did not have a shadow, there would be no reason for a cloud to cast a shadow over him;

2) Accept the second group and set aside the first group, which

would lead us to the purpose of the research;

3) Accept the first group and set aside the second group. This would not be acceptable, considering the firmness of the event of Buḥayrā the monk and the fact that if the Prophet (PBUH) did not have a shadow, such a phenomenon should not have occurred - while historical narrations and quotes prove its authenticity. This means that at least once during the Prophet's (PBUH) lifetime, a cloud cast a shadow over him, which is evidence of his, having a shadow;

4) Set aside both groups, which would prove the hypothesis of this research.

5.2.3. Evaluating the Khabar with Reason

As for evaluating the news with reason, just as the Quran has repeatedly pointed out, the prophets of different nations were human beings and there was no difference in their bodies from those of others. It is also a rational fact that the human body is opaque and creates a shadow when light shines on it. Therefore, rationally, the prophets also had a shadow when exposed to light, which is considered the absence of light. Since some authors have tried to prove rationally the phenomenon of the Prophet (PBUH) and the impeccable Imams (AS) not having a shadow when narrating hadiths, it is necessary to present and critically examine their reasons in this section.

Without exception, all authors who have discussed these hadiths have reasoned their statements with verses and narrations that state that the Prophet (PBUH) is light, including the verse:

192 Yā Ayyuha al-Nabī innā Arsalnāka Shāhidan wa Mubashshiran wa

Nadhīran wa Dā‘īyan ilallāhi bi Idhnihi wa Sirājan Munīran (al-Aḥzāb: 45-46).

And also, a part of the prayer that the Prophet (PBUH) taught to Imam Ali (AS) for the day of ‘Arafah, which has been cited by most authors, is:

Allāhumma Ij‘al fi Qalbī Nūran wa fi Sam‘ī wa Baṣarī Nūran wa Laḥmī wa Damī wa ‘Izāmī wa ‘Urūqī wa Maq‘adī wa Maqāmī wa Madkhalī wa Makhrajī Nūran wa A‘zim lī Nūran yā Rabbi Yama Alqāka innaka ‘alā Kulli Shay’in Qadīr (Ṭūsī, 1986 AD/1365 SH: 5, 183).

The light mentioned by these authors is the same as the light that radiates from shining objects like the sun and the moon, which does not have a shadow of its own, and instead, opaque objects that are placed in front of it create a shadow. However, it should be noted that this meaning is only one of the many common meanings of the word "Light." To further explain this issue, we look at the use of the word "Light" in the Quran.

5.2.5. Application of "Light" in the Quran

Light has following meaning in the Quran:

1) God: The Almighty God has introduced Himself as "Nūr" (al-Nūr: 35);

2) Heavenly books, especially the Quran: Several verses of the Quran describe the heavenly books that have been revealed to the prophets as "Nūr." This interpretation has been used more frequently in reference to the Quran (al-Mā'idah: 15, 44, 46; al-Nisā': 174; al-An'ām: 91; al-Shurā: 52);

3) Guidance: Another use of the word "Nūr" in the Quran is to refer to guidance towards happiness and perfection (al-Nūr: 40; al-An‘ām: 146; al-Zumar: 22);

4) Faith: The word "Nūr" has also been used to describe the quality of faith (al-Baqarah: 257);

5) The Prophet of Islam (PBUH) (al-Aḥzāb: 44);

6) Illumination: This use is the same as the technical and literal use of the word "Nūr" in the Quran (Yūnus: 5; Nūḥ: 16).

We see that the use of the word "Nūr" in the Quran is very extensive and broad, and it can even be said that the use of the word "Light" for illumination is much less than other cases. It should be noted that the reason for using the word "Light" for God, heavenly books, and guidance is that each of them removes ignorance and darkness and shows the truth and happiness. When God is described as "Light," it is because He is the illuminator of the universe, and through Him, truths that were not clear become visible (Ṭabāṭabā‘ī, 1996 AD/1417 AH: 15, 122). The Quran is light because it is illuminating and revealing, and guidance is light because it guides humans towards perfection (Makarem Shirazi, 1995 AD/1374 SH: 14, 473).

5.2.6. Conceptology of Using Word "Nūr" for the Prophet

The fact that the Quran describes the Prophet (PBUH) as "A Sirājan Munīrā" is because he is a shining light that testifies for himself, and no one but Allah testifies for him, and he testifies for all nations (al-Nisā’: 41), removing darkness and ignorance (Makarem Shirazi, 1995 AD/1374 SH: 17, 364). He, like light, is the cause of growth, movement, and guidance, and he is light because through him, people are guided

to happiness and the path of salvation from the darkness of misery and misguidance (Ṭabāṭabā'ī, 1996 AD/1417 AH: 16, 330).

Therefore, as Allamah Ṭabāṭabā'ī believes, the interpretation of "Light" for the Prophet (PBUH) is a metaphorical expression (ibid.), and it is not that because the Prophet (PBUH) is light and, on the other hand, light has no shadow, therefore, the Prophet's (PBUH) body has no shadow. At least, the activity that a narrator or the author of a hadith book should do is the discussion of *Fiqh al-Lughah* or the linguistics of a narration, and one cannot attribute every word to the first meaning that comes to mind. Neglecting this issue makes it difficult for us to understand the hadith. 'Was it not narrated that the narrators who transmitted this hadith paid attention to the semantic range of the word "Nūr" so that if the hadith's sanad is authentic, they could not find such a characteristic of the Prophet (PBUH) from its text?' A researcher narrator is expected to, when narrating a hadith that is likely to be misunderstood or has an incomplete understanding of its text, discuss the meanings, contexts, and various aspects of a word, and after investigation and considering other possibilities, reach its true meaning.

'Can it be accepted that the Prophet (PBUH) had a luminous body and no shadow remained from him, but on the other hand, he suffered from other earthly bodily afflictions such as injuries, wounds, and death?'

5.3. Evaluating a Theory

Some believe that the Prophet (PBUH) not having a shadow was a

miracle, and because a miracle is an extraordinary event, we can accept that one of the miracles of the Prophet (PBUH) or the impeccable Imams (AS) was that they did not have a shadow. However, before examining and critiquing this theory, it is necessary to become familiar with the concept of miracle and its characteristics. It has been defined that a miracle is the proof of something that is not ordinary and usual, or denial of something that is not ordinary and usual, provided that it is accompanied by the breaking of established norms and is in line with the claim of prophethood (Ḥillī, 1996 AD/1417 AH: 350). Additionally, a miracle is accompanied by a challenge (Taḥaddī), meaning it invites confrontation and opposition (Subḥānī, 2002 AD/1381 SH: 258). Therefore, the two main conditions for a miracle are:

- 1) Accompanied by the claim of prophethood;
- 2) Accompanied by a challenge (Taḥaddī).

The absence of a shadow does not align with either of these two conditions. It is important to note that the Prophet (PBUH) never used this miracle as an argument in his debates with opponents. Furthermore, there is no evidence in any reliable source or in the biographical (Sirah) literature that a challenge was made in this regard.

If we accept that this phenomenon is a miracle of the Prophet, we can consider it as occurring in a specific period and for a specific purpose, rather than as a permanent characteristic of the Prophet (PBUH). In other words, we cannot consider the absence of a shadow as an everlasting miracle throughout the Prophet's (PBUH) life.

the only everlasting miracle of the Prophet (PBUH) is the Quran, which preserves its miraculous nature forever. Therefore, if we accept the miraculous nature of this event, we must consider it as a momentary occurrence, not a permanent characteristic resulting from the luminous nature of the Prophet's (PBUH) body.

Another point to consider is that if we accept this as a miracle, it must have occurred after the Prophet's (PBUH) mission (Bi'that) began. In other words, the Prophet (PBUH) had a shadow before being chosen as a prophet, and after his mission began, he did not have a shadow. Interestingly, this important event has been overlooked in history.

If we consider this phenomenon as a miracle for the Prophet, 'How do we justify the narrations about the signs of the Imams, one of which is the absence of shadow?' We know that the divine proof of the position of Imamat is not dependent on the occurrence of a miracle. Therefore, we should consider it as a permanent honor for the Imams, and this claim lacks sufficient evidence for acceptance.

Conclusion

Narrations that have denied the existence of a shadow for the impeccable Imams exist in both Shia and Sunni sources, with the difference that in Sunni sources, this attribute is mentioned only for the Prophet of Islam, while in Shia sources, it is also attributed to the impeccable Imams, especially the Hidden Imam. The narrations in Sunni sources lack a reliable chain of narration, while the narrations in Shia sources have sanad, but these sanads are not all credible. Additionally, among the narrators, there are individuals who are

unknown in the field of hadith transmission and others who have been described as exaggerator or corruption in their beliefs. Therefore, by and large, the credibility of the sanad for these narrations is questionable. From a content perspective, these narrations face serious challenges. The Quran explicitly describes the Prophet as a human being like others who eats food, walks in the markets, and the only difference is that he receives revelation. In the books of Sirah and in reliable narrations, the physical characteristics and bodily needs of the impeccable Imams, such as food, clothing, and even the illnesses they suffered from, have been repeatedly mentioned. These narrations are considered certain and are strong and credible compared to the narrations under discussion, and they should be given precedence. Furthermore, accepting the narrations of the absence of shadow is unacceptable from a rational perspective. The luminosity of the impeccable Imams does not refer to a physical light or radiation emanating from a source, but rather signifies enlightenment in the path of human guidance, just as the luminosity of God also means the same. Another point is that these narrations suffer from textual inconsistency, and from a content perspective, they are severely weak. Accepting these narrations in a way opens the door to exaggeration and challenges the emphasis on rationality by the leaders of the Islamic faith. The only way to resolve the content conflict of these narrations is to consider the absence of shadow not in a literal sense, but as a metaphor for their elevated status, in which case, it still does not negate the belief in the physical nature of the impeccable Imams.

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