

In the name of
God



The Journal of Hadith Studies and Researches

Vol. 1, No. 4, Autumn 2024

International Editorial Board:

- Waris Mateen Mazhari, (Professor, university of Jamia Hamdard, India).
- Sayyid Ali Muhammad Naqavi, (Full professor, Islamic University of Aligarh, India).
- Muhammad Ruslan bin Muhammad Noor, (Full Professor, University of Malaya, Malaysia).
- Muniraj Sukdaven, (Full Professor, University of Pretoria, South Africa).

Editorial Board:

- Mohammad Javad Harati, (Full Professor, University of Bu Ali Sina, Iran).
- Mohammad Kazem Shaker, (Full Professor, University of Allameh Tabatabai, Iran).
- Abdolhadi Masoudi, (Associate Professor, University of Quran and Hadith, Iran) .
- Abbas Pasandideh, (Full Professor, University of Quran and Hadith, Iran).
- Rasoul Razavi, (Full Professor, University of Quran and Hadith, Iran).
- Mahmoud Vaezi, (Associate Professor, University of Tehran, Iran).
- Mohammad Kazem RahmanSetayesh, (Associate Professor, University of Qom, Iran

Director-in-Charge:

- Sayyid Ali Ghazi-Askar, (Esteemed Custodian of the Holy Shrine of Hazrat Abdul Azim Hassani (AS) and Honorable President of the Scientific and Cultural Institute of Dar al-Hadith, Iran, Tehran).

Editor- in- Chief:

- Poursan Mirzaei, (Associate Professor, University of Quran and Hadith, Iran, Tehran).

Manager:

- Maryam Velayati Kababian, (Assistant Professor, University of Quran and Hadith, Iran, Tehran).

English Editor:

- Sedigheh Maleklou, (PhD of Quranic Science and Hadith, University of Tarbiat Modares, Iran, Tehran).

Graphist and Designer:

- Mahdi Khoshraftar Akram.

Publisher:

- University of Quran and Hadith.

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

P. O. Box: 3714854913

Tel. No: 021-55956251

Email: hsr@qhu.ac.ir

Website: <http://hsr.qhu.ac.ir>

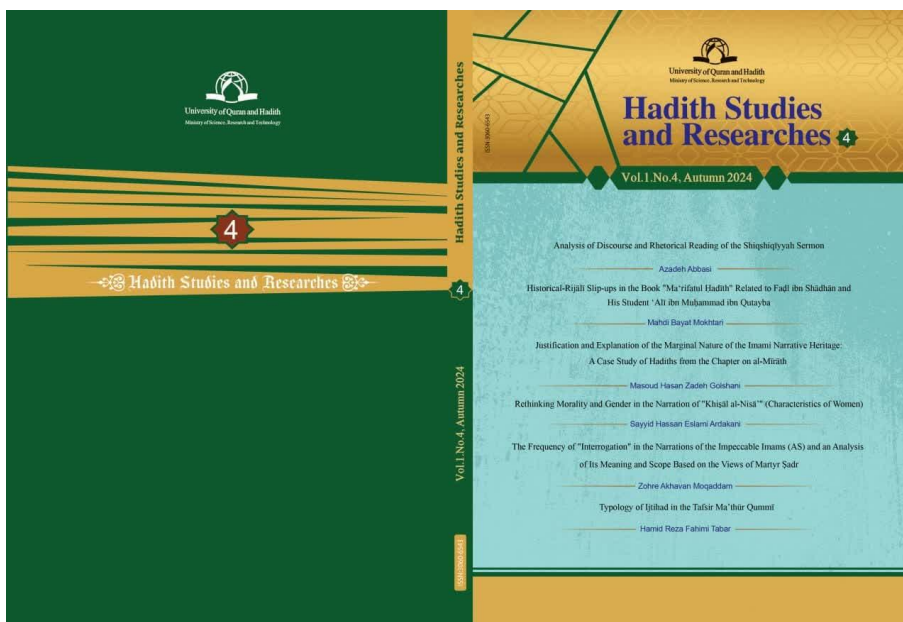


Table of Content

Analysis of Discourse and Rhetorical Reading of the Shiqshiqiyyah Sermon	3-36
Azadeh Abbasi	
Historical-Rijālī Slip-ups in the Book "Ma'rifatul Ḥadīth" Related to Faḍl ibn Shādhān and... ..	37-78
Mahdi Bayat Mokhtari	
Justification and Explanation of the Theory of Marginality of the Imamiyyah Inherited Heritage: A Case	79-110
Masoud Hasanzadeh Golshani	
Rethinking Morality and Gender in the Narration of "Khiṣāl al-Nisā'	111-136
Seyed Hassan Eslami Ardakani	
The Frequency of "Interrogation" in the Narrations of the Impeccable Imams (AS).....	137-171
Zohre Akhavan Moqaddam	
Typology of Ijtihād in the Qummī Ma'thūr (Narrative) Exegesis.....	173-205
Hamid Reza Fahimitabar	



Analysis of Discourse and Rhetorical Reading of the *Shiqshiqīyyah* Sermon

Azadeh Abbasi*

Associate Professor, Qur'an Department, Faculty of Qur'anic Sciences and
Education, University of Qur'an and Hadith, Tehran, Iran.

(Received: October 2024, Accepted: November 2024)

DOI: 10.22034/hsr.2024.51515.1024

Abstract

The Sermon of *Shiqshiqīyyah* is one of the famous sermons of *Nahj al-Balāghah*. Throughout history, there have been numerous discussions and studies regarding this sermon, both in terms of its text and its *sanad* (chain of transmitters). The text of the sermon and the abundance of these studies indicate that from the very first moments of its issuance, these words of the Prophet were noticed by the people and had a significant impact on both present and absent listeners. On the other hand, "Rhetoric" as a form of eloquence and public speaking has been prevalent since the time of Plato and examines how speech influences and persuades the audience. The study of rhetoric investigates how a "Rhetor" or speaker engages the audience and

* abbasi.a@qhu.ac.ir

convinces them of their viewpoint. The present study, with a descriptive-analytical method, aims to answer the question, 'From the perspective of the science of rhetoric, what persuasive techniques are employed in the Sermon of *Shiqshiqīyyah*?' Analyzing the Sermon of *Shiqshiqīyyah* from the perspective of rhetoric shows that all the main elements, including "Ethos," "Pathos," and "Logos," have been carefully observed in the Prophet's speech. This is indicative of the fact that delivering such words at this level of rhetorical and eloquent knowledge is only possible for an infallible being.

Keywords: Sermon of *Shiqshiqīyyah*, Rhetoric, Persuasion, Discourse Analysis.

Introduction

Nahj al-Balāghah is considered one of the most valuable written religious heritages after the Quran. The words of the Prophet and their mode of expression have long drawn the attention of scholars, litterateurs, and public speakers, reflecting his high mastery of speech and rhetoric. Historical evidence can also be added to highlight Imam Ali's (AS) expertise in eloquence and rhetoric.

The Sermon of *Shiqshiqīyyah* is one of the most well-known sermons attributed to Imam Ali (AS), which has attracted the attention of scholars throughout history, regardless of any religious affiliations. There have been extensive discussions surrounding various sections of this valuable text. These discussions encompass both the text and its authenticity, including a wide range of opinions (cf. Shubbar, 2004 AD/1425 AH: 1, 94). One of the contentious points is the authenticity

of these words from Imam Ali (PBUH), with some arguing that *Sayyid Raḍī* fabricated these words, expressed them, and attributed them to the Prophet (Ibn Khallikān, 1977 AD/1397 AH: 3, 313; Dhahabī, 2009 AD/1430 AH: 3, 136). In contrast, a significant number of scholars and thinkers regard the words of Amir al-Mu'minin (AS) as being above human speech (cf. Muṣṭafawī, 1975 AD/1355 SH: 9-12) and remind that the Sermon of *Shiqshiqīyyah* has been reported by the most reliable scholars long before the birth of *Sayyid Raḍī* (Baḥrānī, 1985 AD/1406 AH: 91).

A brief review of the Sermon of *Shiqshiqīyyah* reveals that its content pertains to the period of the caliphate of the three caliphs, with the Imam providing a concise account of the events during each of their reigns. Although there is no precise information regarding when this sermon was delivered, it can be inferred that since Amir al-Mu'minin (AS) speaks about the *Nākithīn* (those who broke their allegiance), *Māriqīn* (those who deviated), and *Qāsiṭīn* (the unjust), these words likely pertain to the later part of his noble life.

The dialogues mentioned at the end of this sermon and the famous phrase "*Tilka Shiqshiqatun Hadarat Thumma Qarrat*," which is also the reason for the sermon's title, indicate that from the moment the sermon was delivered, the content and tone were very strong and impactful, prompting the audience to request that the Imam continue his discourse.

On the other hand, rhetoric, as a science of oratory and speech, is an art that has been practiced since the time of Plato (Plato, 2010

AD/1389 SH: 332). It should be noted that despite the changes in definitions of this science over time, these changes have not fundamentally altered the essence of the discussion. Therefore, rhetoric is, in fact, a powerful, purposeful, and influential human behavior, whose ultimate goal is to persuade individuals and influence their thought processes and actions. In the study of rhetoric, one examines how a "Rhetor" or speaker engages the audience and convinces them of their viewpoint; the more successful the rhetor is in their delivery, the better the outcome in terms of audience persuasion.

It is noteworthy that in the rhetorical analysis of a speech, various indicators are considered to determine its value and significance in rhetoric and how effectively it has been able to persuade the audience (Yarbrough; 1999: 16).

Now, given the position that Amir al-Mu'minin (AS) holds in terms of oratory skills, and considering that the Sermon of *Shiqshiqīyyah* is particularly special regarding its audience and the discussions on audience persuasion, the question arises: from the perspective of the science of rhetoric, 'What persuasive techniques are employed in the Sermon of *Shiqshiqīyyah*?' 'What rhetorical devices does Imam Ali (AS) use to influence his audience?'

The present study will be conducted using qualitative content analysis, and for this purpose, the complete text of the Sermon of *Shiqshiqīyyah* will be carefully examined, and the persuasive techniques and various focal points related to the field of rhetoric employed in it will be identified and analyzed. Historical studies,

particularly during the Age of Ignorance, indicate that oratory held a significant position, similar to poetry, and performed similar functions to those of poetry. Such functions include stirring emotions, inciting tribalism and nationalism, promoting peace, and providing social reforms, among other similar tasks (Sepehr Khorasani, 1979 AD/1358 SH: 118).

The rhetorical analysis of the Sermon of *Shiqshiqīyyah* is significant in that it can contribute to a better understanding of this valuable work and help recognize the various dimensions of eloquence and rhetoric in the Arabic language. In other words, the findings of this research can significantly aid in better comprehending the Sermon of *Shiqshiqīyyah* and recognizing the different facets of eloquence and rhetoric in the Arabic language. Additionally, the rhetorical analysis of this sermon and its evaluation could indicate that such discourse could only originate from Amir al-Mu'minin (AS), as no one else possesses the ability to express thoughts at such a level of eloquence and rhetoric.

It is essential to mention that the term "Rhetoric" in the title and text of this research has been carefully chosen, avoiding the use of equivalent or translated terms, as the word "Rhetoric" in English encompasses a wide range of meanings. Therefore, it is not easy to fully distinguish the different applications of the term rhetoric, making its precise translation a challenging task.

1. Background

In referencing the background of this research, it is necessary to note that studies on the Sermon of *Shiqshiqīyyah* are extensive; thus, it has

been addressed from various perspectives, with numerous articles written on the subject. Some of these studies are mentioned below.

One research paper titled "An Analytical Comparison of the Views of Two Commentators on *Nahj al-Balāghah* (*Ibn Abī al-Ḥadīd* and *Ibn Maytham*)" was written by Ali Akbar Abbasi and published in the Shi'ism Studies journal, issue 66, in 2018 AD/1398 SH. In this article, the descriptive-analytical method is employed to examine and analyze the opinions and perspectives of the two commentators regarding the most critical sermon of *Nahj al-Balāghah*.

Another article titled "Textual Analysis of the Sermon of *Shiqshiqīyyah* Based on Speech Act Theory (Searle)" was written by Ali Najafi Ivaki, Amir Hossein Rasoolnia, and Alireza Kaveh Noushabadi and published in issue 19 of the Journal of *Nahj al-Balāghah* Studies in 2016 AD/1396 SH. In this research, the author examines the content and situational context of the text using a descriptive-analytical method and statistical approach.

In another study, there is an article titled "The Study of Synonymous Vocabulary in the Sermon of *Shiqshiqīyyah* of *Nahj al-Balāghah* Based on Substitution and Association of Words," written by Sayyid Abolfazl Sajjadi and Fariba Hadi Fard, published in the specialized quarterly of Tafsir, Quran Sciences, and Hadith in issue 18 of the year 2013 AD/1392 SH. As indicated by the title, the author investigates the semantics of synonymous words among those with semantic proximity, analyzing their meanings based on lexicons.

What is noteworthy in this context is that the investigations indicate that a rhetorical reading of the Sermon of *Shiqshiqīyyah* has not yet

been conducted.

Before proceeding with the rhetorical analysis of the Sermon of *Shiqshiqīyyah*, it is necessary to briefly discuss the foundations of this research.

2. Foundations

In the foundations section, the Sermon of *Shiqshiqīyyah* is briefly introduced, followed by a concise introduction to the field of rhetoric and its dimensions.

2.1. Sermon of *Shiqshiqīyyah*

The Sermon of *Shiqshiqīyyah* is one of the most important sermons in *Nahj al-Balāghah*, and since it openly discusses issues related to the caliphate after the Prophet Muhammad (PBUH), it has become controversial for some groups. There are points in this sermon that are not mentioned in any other sermon from *Nahj al-Balāghah*. Despite its brevity, this sermon summarizes a significant period of Islamic history pertaining to the time of the first caliphs and contains accurate and interesting analyses that are very worthy of study for experts (Makarem, 2007 AD/1386 SH: 1, 318). It is noteworthy that the discussion regarding the authenticity of this sermon is lengthy and extensive, with commentators on *Nahj al-Balāghah* providing detailed points on this matter, which are beyond the scope of this work (cf. Mahmoudi, 1997 AD/1376 SH: 2, 412; Jafari, 2006 AD/1385 SH: 1, 302). In summary, it can be said that this famous sermon has been narrated by many prominent figures of various sects through different means (Tustarī, 1997 AD/1376 SH: 5, 3).

2.2. Rhetoric

Rhetoric, as a concept, has undergone significant changes throughout history, from the time of Plato to the present. The term "Rhetoric" in English, and in general in languages with Latin roots, encompasses a wide range of meanings. Although the term sometimes refers to a specific meaning, distinguishing between its various applications is not an easy task; thus, it is not possible to provide a precise and clear definition of this word (cf. Black, 1965: 5-7). It is essential to note that in everyday conversations, "Rhetoric" often refers to empty speech or the use of meaningless words (Foos, 1985: 1). In contrast, scholars often use the term rhetoric when they intend to refer to a particular style or manner of speaking or writing (Kennedy, 1984: 3 and 13).

In ancient times, rhetoric was considered the art of persuasion, or more precisely, Aristotle referred to it as the art of discovering the available means of persuasion. Rhetoric can be seen as the precursor to what is today referred to as discourse studies. In recent academic writing, rhetoric is a key term used to emphasize the method of understanding a particular subject. Broadly speaking, awareness of modern persuasive techniques in relation to advertising, political spins, editorial biases, and op-eds are all indebted to the traditional insights of rhetoric (Chaharsuqi, 2017 AD/1397 SH: 10).

In general, it can be said that rhetoric, as the effective use of language, is a method applied to persuade or study the elements of style and structure in writing or speech. For example, the Oxford Dictionary (2008) defines rhetoric as a speech or writing intended to have an effect on people, although this definition may not be entirely

accurate or truthful. In addition to the text, rhetoric also refers to the skill of using language effectively or entertainingly (Ilie, 2008: 4264). Rhetoric is the art of public speaking, the science of measuring speech, and the craft of processing discourse; the many equivalents considered for this concept over time indicate its importance and the shifts in the meaning of this science. Rhetoric is one of the few topics whose historical background, from its formation to its ups and downs, is significantly noteworthy; because the foundational concepts that shape it are themselves a basis that can still be relevant in some contexts. In this regard, it is important to mention that rhetoric can be examined from various perspectives, such as the views of the Sophists, rhetoricians, Aristotle's central viewpoint, and so on, which require further discussion in another context.

In summary, rhetoric is the art of speaking and delivering speeches in an effective and persuasive manner (Ahmadi, 2017 AD/1396 SH: 74-76). Today, the term rhetoric or eloquence refers to the narrative of an author's or speakers rhetorical skills in the introduction, conclusion, timing and place, tone of speech, and the overall atmosphere of the discussion (Shafiei Kadkani, 2013 AD/1392 SH: 323).

Accordingly, what has been expressed so far is that in this study, rhetoric is understood as the art of persuading the audience (Vahdanifar, 2018 AD/1397 SH: 134). Traditional studies of rhetoric are generally classified into three categories: deliberative, judicial, and ceremonial, covering the main contexts of speech production in the classical world. In the middle ages, rhetorical teachings and eloquence

were focused on emerging needs in letter writing¹, poetry writing², and religious sermons³ (Chaharsuqi, 2018 AD/1397 SH: 15).

When the successful process of rhetoric occurs in speech production, based on ancient teachings, three main focal points emerge. The first focal point, "Invention," refers to the discovery of topics and arguments used. The second focal point, "Disposition," means the order and structure of the speech. The third focal point is "Elocution" which pertains to the selection of an appropriate manner for expressing the content. It is noteworthy that later additional sections such as "Pronunciation" and "Memoria" were added to this framework. Each of these focal points will be briefly explained below.

2.2.1. The First Focal Point: Invention

It is important to note that the functions of speech in the works of logicians and Muslim theologians include discussions on the structure of words and adherence to their rules, clarity, order and arrangement of meanings, and rhetorical devices (Mohammadi Khorasani, 2006 AD/1385 SH: 447-458). This section essentially corresponds to the main focal point of the presented material.

The first focal point, "Invention," essentially refers to the creation or selection of meanings, ideas, and topics that the speaker wishes to express, and this section is mainly concerned with the content of the speech (Kennedy, 1994: 4). The aim of arrangement is to organize the ideas and meanings so that this process facilitates understanding and

-
1. ars dictaminis
 2. ars versificatoria
 3. ars praedicandi

prepares the ground for persuading and encouraging the audience. The arrangement of meanings includes elements such as the introduction of the narrative, the argument, and the conclusion, which the speaker must organize in such a way that they are fully coherent and achieve the speaker's goal (ibid, 1994: 5).

The focal point of "Invention" itself encompasses three important stages, which shape the primary orientation of the speaker.

2.2.1.1. Ethos

The first stage is "Ethos," which refers to the credibility, confidence, and authority of the speaker (Chaharsuqi Amin, 2018 AD/1397 SH: 64). In other words, the persuasion that potentially arises from the speaker's character or personal credibility is referred to as "Ethos." Aristotle considers ethos to be the most important evidence for persuading the audience because when the audience knows that the speaker is intelligent, insightful, knowledgeable, sincere, kind-hearted, and well-intentioned, they will be much more receptive to the speaker's opinions (Herrick, 2005: 82-84). The speaker's own credibility and confidence in their speech and the authority they convey is very important for the impact of the speech; that is, how confidently they express themselves on a specific topic and to what extent they consider themselves an expert in that field (Chaharsuqi Amin, 2018 AD/1397 SH: 64).

2.2.1.2. Pathos

The second stage is "Pathos," which essentially refers to presenting content accompanied by emotional appeal for the audience. Aristotle

critically viewed those speakers who neglect the emotions of the audience; he referred to considering the emotions of the audience as "Pathos," defining it as placing the audience within the correct mental framework (Chaharsuqi Amin, 2018 AD/1397 SH: 65). The term pathos is often used to denote emotional appeals or influences that lead the audience to take action based on a persuasive message; the emotion in question is one that affects the final judgment. It is noteworthy that "Pathos" is not solely about emotion but rather encompasses the psychology of feelings and distinguishing the subtle differences between them. Responses arising from emotional motivation are considered one of the tools for attracting attention and persuading the audience (ibid.).

2.2.1.3. Logos

The third stage is "Logos," which refers to the use of evidence, examples, authority, and reasoning in the speech. Logos consists of argumentation or rhetorical reasoning that, compared to logical reasoning, has a higher degree of acceptance and is commonly shared between the speaker and the audience as a presumption. This section is related to providing reasons, examples, and appropriate evidence through regulatory and legal references, utilizing laws, clauses, paragraphs, and provisions to support and rationalize the speaker's speech; generally, the more practical evidence provided, the stronger and more substantiated the speech becomes, thereby further persuading the audience.

14 Logos is a Greek word with subtle differences in its initial

meanings. Logos can simply refer to a "Word" or a collection of words from a specific document or speech. It can also encompass specific concepts derived from a set of terms, discourses, or arguments. Logos can represent a logical hypothesis, and its application is the distinguishing feature of humans compared to animals. As John Randall has written, a logo is an "Act of logic." (Randall, 1960: 253)

2.2.2. The Second Focus Point: Disposition

This point refers to order and organization in speech. Disposition means that the more organized and clearer the arrangement and sequence of various parts of the text are, the easier it is for the listener's mind to grasp the intended subject and not get caught up in identifying the starting and ending points of the speech or where they are in the speaker's narrative at any moment. In traditional views, the order and sequence typically begin with an introduction that states the main point and conclude with a result that addresses the elements of ethos, pathos, and logos. In this regard, Labov's division, which he believes flows unconsciously in the speaker's discourse, remains a reliable, though simple, sequence; it is very similar in many ways to the classifications from ancient Greece. In a speech, there are typically six primary sequences: Introduction¹, narration (the general statement of the subject), division, summary of the main points, confirmation of credible sources on the subject, and rejection, which is essentially the denial of opposing statements. Finally, it concludes with the

1. Prooemium

conclusion¹ (Cockcroft, 2005: 137). It is noteworthy that discussions on this topic are extensive and require broad consideration (cf. Sepher Khorasani, 1979 AD/1358 SH: 10-30).

2.2.3. The Third Focus Point: Elocution

The choice of words, or specifically a selective use of formal language in terms of grammar, style, and tone, comes into play. Different forms of thought affecting speech lead to applications of language that go beyond ordinary language, making it tilt towards literary language. Eloquence in traditional rhetoric involves deciding what style is appropriate for the subject and the audience—high style intending to inspire, medium style intending to express a wish, or low style intending to issue commands. This also indicates what form will be used with what intensity. Various forms of thought or metaphorical applications of language², which include all indirect or non-verbal meanings and are prevalent in literary perspectives, include:

Metaphor, metonymy, personification, pun, simile, and synecdoche, various forms of speech, alliteration (repetition of initial consonant sounds of words or syllables), repetition of one or more consecutive phrases,³ contradictory phrases,⁴ parallelism and phrases that reflect each other like a mirror;⁵ stair-step phrases,⁶ meaning when a word is repeated at the end of one phrase at the beginning of

1. Peroration

2. Tropes

3. Anaphora

4. Antithesis

5. Chiasmus

6. Gradatio

the next one. Tripartite phrases¹ refer to phrases that have a similar pattern and are repeated consecutively three times (Cockcroft, 2005: 138).

3. Analysis of the *Shiqshiqīyyah* Sermon

The following attempt is made to re-read and analyzes the *Shiqshiqīyyah* sermon based on each of the three aforementioned focal points.

3.1. First Focus

As mentioned, the *Shiqshiqīyyah* sermon is part of the words of Imam Ali (AS) expressed without any prior context; when he is asked to continue his discourse, he states, "*Shiqshiqatun Hadarat*," indicating a kind of "Innovation and Creativity" in this sermon that sets it apart from other sermons.

This sermon will be examined, in light of the constraints of writing, from an "Innovative" perspective and divided into three sections: Ethos, pathos, and logos, and then will be analyzed in the other focal points.

3.1.1. Examining the Evidence of Ethos in the *Shiqshiqīyyah* Sermon

As stated, ethos is a persuasive method that is potentially derived from the speaker's character or personal credibility. The aim is to demonstrate how in the *Shiqshiqīyyah* sermon, the Imam utilizes evidence stemming from his personality to persuade his audience.

In the initial part of his speech, he says: "Ammā wa Allāhi laqad Taqammaṣahā ibnu Abī Quḥāfata wa Innahū la Ya‘lamu anna Maḥallī li minhā Maḥallu al-Quṭbi minal Raḥā" meaning "Beware! By God,

1. Tricolor

Abū Bakr has donned the cloak of the caliphate while he knows that my position in the Islamic government is like the center of a millstone around which the millstones turn." It can be observed that in this statement, the Imam makes his audience aware of his position at the beginning of his speech and conveys to his audience, through a tangible metaphor (Hāshimī Khu'ī, 2020 AD/1400 SH: 3, 38), his rank and status (cf. Nawwāb Lāhijī, n.d.: 1, 25), thereby establishing the confidence and authority of the speaker.

The Imam continues with an emphatic statement: "*Yanḥadiru 'annī al-Saylu wa lā Yarqā ilayya al-Ṭayru*," which means "The flood of knowledge flows from the slopes of my mountain, and the high-flying birds of thought cannot reach the height of my value." In this statement, the Imam uses a subtle metaphor (Dunbulī Khu'ī, n.d.: 1, 63) to express several important points that reflect his exalted position and high rank. In other words, just as a flood flows from high places, the Imam's status is such that knowledge flows from him (Ibn Maytham, 1983 AD/1404 AH: 1, 255; Hāshimī Khu'ī, 1979 AD/1400 AH: 1, 38). Furthermore, with the phrase "*Wa lā Yarqā ilayya al-Ṭayru*," he conveys that his existential status is so elevated that even the highest-flying birds cannot reach it. As *Muḥammad 'Abduh* states in his commentary, this phrase clearly illustrates the high status and elevation of the Imam as explained in the previous statement of this sermon ('Abduh, n.d.: 1, 25). The Imam, in this statement which is a pure metaphor and not bound by the rules of metaphor, indicates that just as a millstone rotates around its center, any governance without

him is futile; he presents himself as the center and axis of the caliphate, its very foundation (Ibn Abī al-Ḥadīd, n.d.: 1, 152).

Based on the above, in the first section of the first rhetorical focus, i.e., ethos, the speaker makes the audience aware of his original position, thus leading the discourse towards persuasion. In this way, the Imam expresses and reminds the audience of his high rank and status (Rāwandī, 1985 AD/1406 AH: 1, 122; Shūshtarī, 1997 AD/1376 SH: 5, 33). Therefore, analyzing certain passages of the *Shiqshiqīyyah* sermon reveals that Imam Ali (AS) adeptly utilized this focus to persuade his audience.

3.1.2. Examining the Evidence of Pathos in the *Shiqshiqīyyah* Sermon

As mentioned, the term "Pathos" often refers to emotional appeals or impactful effects that lead the audience to take action based on a persuasive message. In other words, the desired emotion is one that influences the final judgment.

As mentioned in the section on "Ethos," Imam Ali (AS) first articulates his position and status in this sermon, then addresses the conditions of the first caliph, and subsequently discusses the second and third caliphs. In each of these statements, there is a manifestation of emotional expression. The sequence in his speech pertains to the second focus, which will also be discussed; however, this section aims to illustrate how the Imam effectively employed emotionally charged arguments to persuade his audience within the *Shiqshiqīyyah* sermon.

In one part of this sermon, he states, "Ṭafiqtu, Arta'ī bayna an Aṣūla bi Yadin Jadhdhā'a aw Aṣbira 'alā Ṭakhyatin 'Amyā'a Yahramu fihā al-Kabīru wa Yashību fihā al-Ṣaghīru wa Yakdaḥu fihā

Mu'minun Ḥatta Yalqā Rabbahū," which means "I was in thought, whether to rise with a strong hand to claim my right, or endure this suffocating and dark environment that they have created, which wears down the old, turns the young gray, and keeps the faithful laboring until they meet their Lord."

He further expresses a heavy emotional sentiment, stating: "... *Fara'aytu anna al-Ṣabra 'alā Hātā Ahjā fa Ṣabartu wa fī al-'Ayni Qadhdhan wa fī al-Ḥalqi Shajjan,*" meaning: "... After careful consideration, I deemed that patience was wiser; so I endured, as if there were a thorn in my eye and a bone lodged in my throat."

As can be observed, the phrase "*Wa fī al-'Ayni Qadhdhan wa fī al-Ḥalqi Shajjan*" is a metaphor for the intense suffering and distress experienced by the Imam during the years following the Prophet Muhammad (PBUH) and the trials he endured (Hāshimī Khu'ī, 1979 AD/1400 AH: 3, 45; Ibn Abī al-Ḥadīd, n.d.: 1, 153). The word "*Qadhy*" refers to anything that causes irritation in the eye, while "*al-Shajj*" denotes any object that is too large and gets stuck in the throat (Shubbar, 2004 AD/1425 AH: 1, 98).

The Imam then states, "*Arā Turāthī Nahban,*" means "And I watched with my own eyes as my inheritance was being plundered!" This sentence, as *Ibn Abī al-Ḥadīd* points out, is metaphorical and the Imam uses it in reference to the caliphate (Ibn Abī al-Ḥadīd, n.d.: 10, 153). Thus, this expression, like the previous one, is laden with emotional significance. The word "*Nahban*" means to be looted. This issue arises because the Imam regarded the caliphate as his rightful inheritance, an inheritance designated for him by the Prophet (PBUH),

which others seized unlawfully (Muntaẓirī, 2010 AD/1431 AH: 36).

It is quite evident that the Imam was merely a spectator to this plunder. It is worth mentioning that various interpretations of the term "*Turāth*" have been presented in different commentaries on *Nahj al-Balāghah*, considering it to refer to the caliphate or *Fadak* (Javadi Amoli, 2019 AD/1398 SH: 1, 369). Clearly, delving into the details of this subject is beyond the scope of this research (cf. Ibn Maytham, 1983 AD/1404 AH: 1, 256; Dunbulī Khu'ī, n.d.: 1, 64).

After discussing the events that occurred during the time of the first and second caliphs, Amir al-Mu'minin (AS) expresses the hardships of that period in a highly emotional statement: "*Fa Ṣabartu 'alā Ṭūli al-Muddati wa Shiddati al-Miḥna*," meaning: "And during this long period of hardship and torment, I had no choice but to be patient until the era of Umar came to an end." As observed, the Imam addresses the past turbulent times in an entirely emotional expression, indicating that he had no recourse other than patience (Shūshtarī, 1997 AD/1376 SH: 5, 632; Makarem Shirazi, 1996 AD/1375 SH: 1, 349).

It is important to note that the grievances and laments expressed by the Imam do not stem from raw emotions of "Natural self;" rather, as discussed, they arose from the irrational outcomes stemming from the deviation from the caliphate of Ali (AS) (Jafari, 2006 AD/1385 SH: 2, 322).

3.1.3. Examination of "Logos" Evidence in the *Shiqshiqīyah* Sermon

As outlined, the term "Logos" refers to the use of evidence and reasoning in the course of rhetoric and persuasion, involving a type of argumentation and rhetorical comparisons. Below are some examples

of this nature from the *Shiqshiqīyyah* sermon.

At the end of his speech, after providing an account of the events and occurrences during the reign of each of the three caliphs, he expresses his reasons for accepting the caliphate: "*Amā wa Alladhī Falaqa al-Ḥabbata wa Bara'a al-Nasamata, lawlā Ḥuḍūru al-Ḥādir wa Qīyāmu al-Ḥujjati bi Wujūdi al-Nāṣir, wa mā Akhādha Allāhu 'alā al-'Ulamā'i allā Yuqārrū 'alā Kizzati Zālimin wa lā Saghabi Mazlūmin, La'alqaytu Ḥablahā 'alā Ghāribihā wa Lasaqaytu Ākhirahā bi Ka'si Awwalihā wa la'alfaytum Dunyākum Hādhihī Azhada 'Indī min 'Aḡtati 'Anz,*" which means "I swear by the One who split the seed and created the soul, if it were not for the numerous attendees who pledged allegiance and if the supporters had not established the argument against me, and if Allah had not taken a covenant from the scholars to not remain silent in the face of the overabundance of the oppressors and the hunger of the oppressed, I would have thrown the reins of the caliphate onto its back and watered its end with the cup of its beginning; then, you would have seen that your world is, for me, less valuable than the mucus of a goat."

As can be observed, before stating his reasons, the Imam first emphasizes his words with two significant oaths to engage the audience more effectively and to lay the groundwork for delivering his reasoning and persuasive argument. He swears by two attributes of the Almighty God that are unique to His exalted nature, with no one sharing in them: "*Amā wa Alladhī Falaqa al-Ḥabbata wa Bara'a al-Nasamata.*" (Ibn Maytham, 1983 AD/1404 AH: 1, 267; Mūsawī, 1997 AD/1418 AH: 1, 118) Following these important oaths, the Imam

presents the reasons that led him to accept the critical issue of caliphate (Dunbulī Khuʿī, n.d.: 1, 66).

In his statements, Imam (AS) names three reasons for accepting the caliphate. The first reason he provides is the presence of a large crowd to pledge their allegiance to him: "*Lawlā Ḥuḍūru al-Ḥāḍir.*" The second reason he mentions is that he did not see a justification for abstaining from rising up, as it seemed that the argument against him was complete, and supporters for claiming rights were available: "*Qiyāmu al-Ḥujjati bi Wujūdi al-Nāṣiri.*" The third reason the Imam refers to as a primary justification for accepting the caliphate is his belief that God has taken a pledge from scholars to eliminate denial and oppressors, uproot tyranny where they have power, and the Imam strives to fulfill that promise: "*Mā Akhadha Allāhu ‘alā al-‘Ulamā’ allā Yuqārrū ‘alā Kizzati Zālimin wa lā Saghabi Mazlūmin.*"

In this context, it is important to note that the fulfillment of the first two reasons is a prerequisite for the realization of the third reason, as without the people's pledging allegiance to the Imam and the absence of supporters, the denials would not be eliminated, and tyranny and tyrants would not be suppressed (cf. Ibn Maytham, 1983 AD/1404 AH: 1, 266).

After outlining these three reasons, the Imam explains what his decision would have been if these conditions had not been met. He continues, stating: "*La’alqaytu Ḥablahā ‘alā Ghāribihā wa Lasaqaytu Ākhirahā bi Kā’si Awwalihā.*" He further emphasizes that "*Wa La’alfaytum Dunyākum Hādhihī Azhada ‘indī min ‘Aftati ‘Anz.*" Overall, there is a precise and logical order in these expressions,

indicating Ali's (AS) attentiveness to the sequence in his speech (cf. Shubbar, 2004 AD/1425 AH: 1, 121).

From what has been stated, it can be concluded that Imam Ali (AS) effectively used evidence and reasoning in the course of his oratory and persuasion, employing a form of reasoning and rhetorical analogies with great care.

3.2. Second Focus

As mentioned in the theoretical foundations, in the second center, a rhetorical reading of a text has a specific arrangement and order; what is meant by this is that the order and organization of the content presented by the speaker have a direct impact on the audience's mind and are of great importance in the path of persuading the audience.

The study of the *Shiqshiqīyyah* sermon indicates that Amir al-Mu'minin (AS) maintained the order of speech and logical arrangement in his words. He begins his speech from the beginning of the rule of the first caliph and states: "...*Laqad Taqammaṣahā Ibnu Abī Quḥāfata...*" and continues with the conditions during *Abū Bakr's* caliphate until he reaches the time of his passing, saying: "*Ḥattā Yalqā Rabbahū. Faṣabartu wa fil 'Ayni Qadhan wa fil Ḥalqi Shajan.*"

It should be noted that discussing the details of this section of his speech is beyond the scope of this context (c. Ibn Abī al-Ḥadīd, n.d.: 1, 152; Ibn Maytham, n.d.: 1, 259).

Continuing along the same logical order, which is a characteristic of a speech, he explains how the caliphate and governance transferred from the first caliph to the second caliph, stating: "...*Ḥattā Maḍā al-*

Awwalu li Sabīlihī fa Adlā bihā ilā Ibnīl Khaṭṭābi Ba‘dahū..." The term "*Idlā*" means to lower a bucket into a well to draw out water; later, this word has been used in the sense of delivering something unjustly to others (Muntaẓirī, 2010 AD/1431 AH: 37). Thus, he indicates that after *Abū Bakr*, it was time for ‘*Umar*’s caliphate. He continues his discussion on the circumstances during ‘*Umar*’s rule until he reaches the time of his passing, saying: "*Ḥattā Idhā Maḍā li Sabīlih*," meaning until his period also passed. Just as with the first caliph, Imam also provides explanations regarding the conditions during the second caliph’s time. It should be noted that discussing the details of this section of his words is beyond the scope of this context (cf. Qazwini, 1992 AD/1371 SH: 1, 172; Sarakhsī Nīshābūrī, 1994 AD/1415 AH: 48).

Related to this is the phrase "*Faṣabatru ‘alā Ṭūlil Muddati wa Shiddatil Miḥnati*," which will not be elaborated upon here to avoid prolonging the discussion.

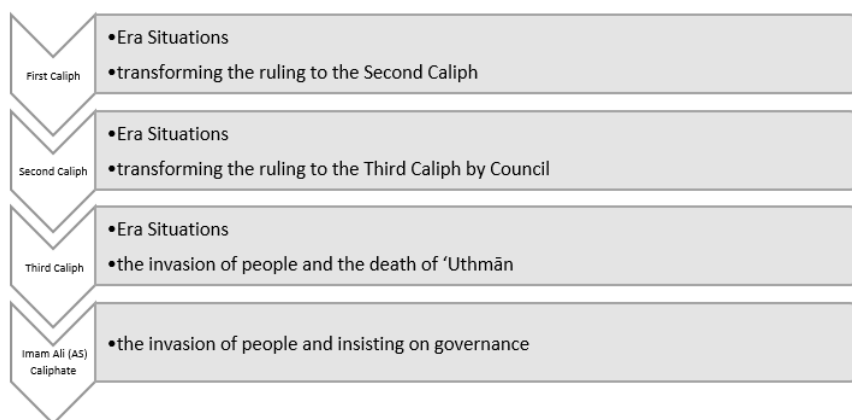
Imam Ali (AS), continuing based on the logical order of the speech, discusses the transfer of power from the second caliph to the third caliph and the issue of the council, stating: "*Ja‘alahā fī Jamā‘atin Za‘ama Annī Aḥaduhum fayā lillāh wa lil Shawrā...*" He then explains the events that occurred within the council, along with his interactions and engagements with the council members. It is noteworthy that since the current discussion pertains to the second reading center of the *Shiqshiqīyyah* sermon and focuses on the order and structure of the Imam’s words, delving into the details of the third caliph’s period and what the Imam mentioned regarding the loss of

public funds—topics also addressed by the commentators on *Nahj al-Balāghah*—falls outside the scope of this discussion (cf. Bayhaqi Nishaburi, 1996 AD/1375 SH: 1, 163; Naqavi Qaini, n.d.: 3, 167). As the commentators of *Nahj al-Balāghah* have noted, the phrase "*Fayā lillāh wa lil Shawrā...*" is the most eloquent expression for seeking divine assistance regarding the formation of the council (cf. Sufi Tabrizi, 1999 AD/1378 SH: 2, 979).

The Imam's words continue regarding the period of the third caliph until he addresses the death of 'Uthmān, stating: "*Ilā an Intakatha Fatluhū wa Ajhaza 'alayhi 'Amaluhū wa Kabat bihī Biṭnatuhū.*" This means that 'Uthmān's approach continued to the point where his actions incited the people, culminating in his demise.

Following this, according to the order and structure of the Imam's speech, he discusses the people's response to him: "*Wannāsu Ka 'urfi al-Ḍabu 'i ilayya Yanthālūna 'allaya min Kulli Jānibin*" and states that if not for the insistence of the people, he would never have accepted the caliphate: "*Ammā wa Alladhī Falaqal Ḥabbata wa Bara'a al-Nasamata...La Alqaytu Ḥablahā 'alā Ghāribihā wa Lasaqaytu Ākhirihā bi Ka 'si Awwalihā...*"

Thus, it is evident that Imam Ali (AS) in the *Shiqshiqīyyah* sermon proceeded according to a logical order and articulated his points effectively. In summary, in this sermon, the Imam systematically addresses each of the three caliphs, examines the events and conditions of their times, and explains how the governance was transferred to the next person.



It is worth mentioning that a rhetorical reading and attention to the order and structure of words in this sermon can yield an important insight. In some versions of *Nahj al-Balāghah*, such as the copies by *Ṣubḥī Ṣālīḥ* and *Muḥammad ‘Abduh*, and some other editions; in the phrase "*Laqad Taqammaṣahā Ibnu Abī Quḥāfata,*" instead of "*Ibnu Abī Quḥāfata,*" the word "*Fulānun*" is mentioned (Rāwandī, 1985 AD/1406 AH: 1, 118).

In other words, some of the commentators, considering the ambiguity surrounding the reference of the pronoun in the word "*Fulānun*," have suggested the possibility that the Imam did not mean the first caliph and have elaborated extensively on this issue. This group of commentators has taken their argument to the point of denying that the sermon was delivered by Imam Ali (AS) (cf. Ibn Maytham, 1987 AD/1366 SH: 91; Shūshtarī, 1997 AD/1376 SH: 5, 6-9). A rhetorical reading and attention to the order in which the Imam structures his speech, along with the fact that he sequentially discusses

each of the three caliphs and then moves on to the next caliph, indicates that, despite the discrepancies among existing versions, the Imam's intention at the beginning of the sermon refers to the first caliph and his period of governance. The following diagram attempts to illustrate the order and structure of the Imam's words.

First Caliph: Era Situations/transforming the ruling to the Second Caliph

Second Caliph: Era Situations/ transforming the ruling to the Third Caliph by Council

Third Caliph: Era Situations/the invasion of people and the death of ‘Uthmān

Imam Ali (AS) Caliphate: the invasion of people and insisting on governance

3.3. Third Focus: Expression and Eloquence in Speech

It was previously mentioned that the term eloquence, which is discussed in the third focus of rhetorical reading, pertains to the style of expression and the use of figurative language. This matter encompasses all the literary devices commonly found in the language. The issue of eloquence in speech is abundant in the *Shiqshiqīyyah* sermon, and some of these instances will be discussed below.

In a section of the *Shiqshiqīyyah* sermon, after discussing the first and second caliphs and how they successively transferred the caliphate to one another, to express their strong attachment to the caliphate, he states: "Indeed, how intensely they clung to one of the two teats of power!" This phrase is a kind of rhetorical analogy presented

metaphorically (Ibn Maytham, 1983 AD/1404 AH: 1, 258; Rāwandī, 1985 AD/1406 AH: 1, 125). The word "Ḍar" in this phrase means teat (Ibn Fāris, 1983 AD/1404 AH: 2, 400; Zamakhsharī, 1979: 375). This statement is an interesting metaphor for those who alternate usage of something, since a she-camel has four teats arranged in pairs, and they are usually milked in pairs. Hence, in the Imam's expression, it is referred to as two teats. The word "*Lashadd*" is used for emphasis in the speech (Baḥrānī, 1987 AD/1408 AH: 93). The term "*Tashaṭṭaran*" comes from the root "*Shaṭr*," meaning a part of something (Farāhīdī, 1988 AD/1409 AH: 6, 235; Ibn Durayd, 1988: 2, 726), and the expression "*Tashaṭṭaran*" indicates that each of the two caliphs utilized a part of it while leaving part of it for the other. In any case, this expression demonstrates that there was a predetermined plan and that it was not a coincidence (Makarem Shirazi, 1996 AD/1375 SH: 1, 342).

Given what was previously stated in the section on "Eloquence," where it was mentioned that the speaker focuses on using examples to persuade the audience, it is evident here that the Imam beautifully illustrates the nature of attachment to the caliphate through comparisons.

In addition to the example mentioned, the Imam states in another phrase: "... *Karākibil Ṣa'batī in Ashnaqa lahā Kharama wa in Aslasi lahā Taqaḥḥama*" means: "Governor is like riders on a stubborn camel: If they pull the reins too hard, the animal will tear its nostrils; and if they let it go loose, it will fall into a pit." As can be observed, in this part of his sermon, the Imam also expresses the relationship between the caliphate and the caliph or ruler through a proverb. The

mentioned sentence is one of the Arabic proverbs used in contexts where someone engages in an action that is hazardous for them (Bayhaqī, 1988 AD/1409 AH: 83). It should be noted that the authors of the glosses on *Nahj al-Balāghah* have detailed remarks concerning the referent of the pronoun in this phrase and the interpretation of the words of Amir al-Mu'minin (AS), which would be too extensive for this discussion (cf. Hāshimī Khu'ī, 1979 AD/1400 AH: 1, 68).

As previously stated, the more evidence presented in a sermon, the stronger the speech becomes, and it has a greater impact on persuading the audience. In another phrase regarding the third caliph and his rule, the Imam states: "*Wa Qāma ma'ahū Banū Abīhi Yakhḍimūna Mālallāhi Khaḍmal Ibili Nibtata al-Rabī'a*" means: And his paternal relatives from the *Banū Umayyah* arose with him, devouring the wealth of God like a hungry camel who falls upon the spring grass..."

The evidence discussed in this section is the phrase "*Yakhḍimūna Mālallāhi Khaḍmal Ibili Nibtata al-Rabī'a*." This phrase is an idiomatic expression meaning that during the time of *Uthmān*, the exploitation of the public treasury was rampant, with no regard or consideration whatsoever (Hāshimī Khu'ī, 1979 AD/1400 AH: 3, 97; Ibn Maytham, 1983 AD/1404 AH: 1, 262). In this phrase, "*Khaḍma*" means to eat with an open mouth, and its opposite "*Qaḍma*" means to nibble with the front teeth (Farāhīdī, 1988 AD/1409 AH: 4, 179). Some have also said that "*Khaḍma*" refers to eating fresh grass, while "*Qaḍma*" pertains to eating dry grass (Azharī, 2000 AD/1421 AH: 8, 273).

30 Considering the literal meaning of the word "*Khaḍma*," it clearly

indicates that the *Banū Umayyah* engaged fully in plundering the public treasury, consuming and taking as much as they could (Makarem Shirazi, 1996 AD/1375 SH: 1, 363).

In another part of the Sermon of *Shiqshiqīyyah*, the Imam quotes a verse from the great Arab poet "A'shā":

"*Shattāna mā Yawmī 'alā Kūrihā wa Yawmu Ḥayyāna Akhī Jābiri!*" How different is my day from the reign of my brother Jabir!

Based on the points mentioned regarding "Eloquence" in the theoretical foundations section, simply noting that the Imam has cited Arabic poetry in his speech is sufficient as a witness in the discussion of the third center of rhetoric. It is worth mentioning that the commentators of *Nahj al-Balāghah* have provided detailed remarks regarding the interpretation of this verse and its reference by Imam Ali (AS) (cf. Ibn Abī al-Ḥadīd, n.d.: 1, 166; Bayhaqī, 1988 AD/1409 AH: 82).

In another part of the Sermon of *Shiqshiqīyyah*, the Imam references a verse from the Quran, saying: "*Ka'annahum lam Yasma'ū Kalāmallāhi Ḥaythu Yaqūlu Tilkaddāru l'Ākhiratu Naj'aluhā lilladhīna lā Yurīdūna 'Uluwwan fil Arḍi wa lā Fasādan wal 'Āqibatu lil Muttaqīn:* As if they had not heard the words of Allah when He says: That is the home of the Hereafter which We will assign to those who do not desire exaltation upon the earth or corruption, and the end is for the righteous." (Surah al-Qaṣaṣ/83) Again, it is noteworthy that in this section, the Imam has mentioned a verse from the Quran as evidence in describing the situation of the "*Nākithīn*," "*Māriqīn*," and "*Qāsiṭīn*," which is precisely the method referred to in the third focus of rhetoric.

There are other instances similar to the examples mentioned regarding "Eloquence" in the third focus of rhetoric in the Sermon of *Shiqshiqīyyah*. For instance, phrases like: "You would find your world less significant to me than the sneeze of a goat" and "Gathered around me like the gathering of sheep" can be pointed out. It is noteworthy that these examples are not limited to these sentences, and this paper refrains from repetition (cf. Sufi Tabrizi, 1999 AD/1378 SH: 2, 983).

In any case, what emerges from the mention of multiple examples is that there are evidences regarding the discussion of eloquence, which is the third center of rhetoric, in the words of Amir al-Mu'minin (AS).

Conclusion

The analysis of the Sermon of *Shiqshiqīyyah* based on the science of rhetoric, step by step in its three main centers, indicates that in the section of ethos...; in the section of pathos...; and in the section of logos... This means that the manner of the Imam's discourse and statements precisely aligns with the science of rhetoric. The result of this point is that such eloquent speech—especially in an extemporaneous manner—can only occur from an impeccable Imam (AS); thus, those who doubt the authenticity of *Nahj al-Balāghah*, and particularly the Sermon of *Shiqshiqīyyah*, have gone astray.

Sources

Holy Quran

Nahj al-Balāghah

Ahmad, M. (2017 AD/1396 SH). "Rhetorical Critique and Its Importance in Literary Studies." *Journal of Applied Rhetoric and Rhetorical Critique*. No.3, pp. 73-87.

- Azharī, M. (2000 AD/1421 AH). *Tahdhīb al-Lughah*. (Volume 8). (1st Ed). Beirut: Dar al-Ihyā' al-Turath.
- Baḥrānī, A. (1987 AD/1408 AH). *Ikhtiyār Miṣbāḥ al-Sālikīn*. (1st Ed). Mashhad: Astan Quds Razavi.
- Bayhaqī Nīshābūrī, M. (1996 AD/1375 SH). *Ḥadā'iq al-Aḥā'iq*. (Volume 1). (1st Ed). Qom: Nahj al-Balaghah Foundation.
- Bayhaqī, A. (1988 AD/1409 AH). *Ma'ārij Nahj al-Balāghah*. (1st Ed). Qom: Ayatollah Marashi Najafi Library.
- Black, E. (1965). *Rhetorical Criticism: A Study in Method*. New York: Macmillan.
- Chaharsouqi Amin, T. (2018 AD/1397 SH). *Political Rhetoric in Iran*. (1st Ed). Tehran: Logos Publication.
- Cockcroft, R; Cockcroft, S. (۲۰۰۵). *Persuading People: An Introduction to Rhetoric*. (۲nd Ed). (1st Ed. ۱۹۹۲). Palgrave Macmillan. xii+ xiii + ۲۵۷ pp. ISBN-۱۰: ۱-۴۰۳۹-۲۱۸۲-۲.
- Dhahabī, Sh. (2009 AD/1430 AH). *Mīzān al-I'tidāl*. (Volume 3). (1st Ed). Tehran: Barakat Printing.
- Dunbalī Khu'ī, A. (n.d.). *al-Durrat al-Najfīyyah*. N.p.: N.n.
- Farāhīdī, A. (2001 AD/1421 AH). *Kitāb al-'Ayn*. (Volume 6). (2nd Ed). Qom: Hejrat Publishing.
- Hāshimī Khuḥī, H. (1979 AD/1400 AH). *Minhāj al-Barā'ah fī Sharḥ Nahj al-Balāghah*. Tehran: Islamic Library.
- Ibn Abī al-Ḥadīd, A. (n.d.). *Sharḥ Nahj al-Balāghah*. (2nd Ed). Qom: Ayatollah Marashi Najafi Library.
- Ibn Durayd, M. (1988). *Jamharah al-Lughah*. (Volume 2). Beirut: Dar al-Ilm lil-Malayin.

- Ibn Fāris, A. (1983 AD/1404 AH). *Mu‘jam Maqāyīs al-Lughah*. (Volume 2). Qom: Maktab al-‘Ilam al-Islami.
- Ibn Khallikān, A. (1977 AD/1397 AH). *Wafayāt al-A‘yān*. (Volume 3). Beirut: Dar Sader.
- Ibn Maytham, M. (1983 AD/1404 AH). *Sharḥ Nahj al-Balāghah*. (Volume 2). (1st Ed). Tehran: Daftar Nashr Kitab.
- Ibn Maytham, M. (1987 AD/1366 SH). *Ikhtiyār Miṣbāḥ al-Sālikīn*. (1st Ed). Mashhad: Astan Quds.
- Jafari, M. (2006 AD/1385 SH). *Translation and Interpretation of Nahj al-Balāghah*. (Volumes 1 and 2). (11th Ed). Tehran: Office for Islamic Culture Publication.
- Jawadi Amoli, A. (2019 AD/1398 SH). *Tahrīr Nahj al-Balāghah*. (Volume 1). (1st Ed). Qom: Isra Publishing.
- Kennedy, G. A. (1991). *"Encomium of Helen" On Rhetoric: A Theory of Civic Discourse*. (Gorgias, Trans). New York: Oxford UP.
- Labov, W. (1972). *Language in the Inner City: Studies in the Black English Vernacular*. Philadelphia: University of Pennsylvania Press.
- Maḥmūdī, M. (1997 AD/1376 SH). *Nahj al-Sa‘ādah fī Mustadrak Nahj al-Balāghah*. (1st Ed). Tehran: Ministry of Culture and Islamic Guidance.
- Makarem Shirazi, N. (1996 AD/1375 SH). *Message of the Imam*. (1st Ed). Tehran: Dar al-Kutub al-Islamiyyah.
- Montazeri, H. (2012 AD/1431 AD). *Lessons from Nahj al-Balāghah*. Qom: Sarayi.
- Mostafavi Taraqqi, S. (1976 AD/1355 SH). "A Study of Nahj al-Balāghah and Its Documents." *Journal of Islamic Studies*. No.18, pp. 5-39.

- Mousavi, A. (1997 AD/1418 AH). *Sharḥ Nahj al-Balāghah*. (1st Ed). Beirut: Dar al-Rasul al-Akram.
- Naqavi Qayeni, M. (n.d.). *Miftāḥ al-Sa'ādah*. Tehran: Maktab al-Mustafa.
- Navvab Lahiji, M. (n.d.). *Nahj al-Balāghah Interpretation*. Tehran: Akhavan Ketabchi.
- Plato. (2019 AD/1398 SH). *Six Dialogues*. (A. Foroughi, Trans). Tehran: Hermes.
- Qazwini, M. (1992 AD/1371 SH). *Sharḥ Nahj al-Balāghah*. (Volume 1). Qom: Mohammad Kazem Qazwini Publications.
- Quṭb Rāwandī, S. (1985 AD/1406 AH). *Minhāj al-Barā'a (Rāwandī)*. Qom: Ayatollah Marashi Najafi Library.
- Randall, J. H. Jr. (١٩٦٠). *Aristotle*. New York: Columbia University Press.
- Rāwandī, S. (1985 AD/1406 AH). *Minhāj al-Barā'a fī Sharḥ Nahj al-Balāghah*. Qom: Ayatollah Marashi Library.
- Sarakhsī Nīshābūrī, A. (1995 AD/1415 AH). *Sharḥ Nahj al-Balāghah*. Tehran: Ministry of Culture and Islamic Guidance.
- Sepehr Khorasani, A. (1979 AD/1358 SH). *Nahj al-Balāgha of Amir al-Mu'minin (AS)*. (1st Ed). Tehran: Ashrafi Publications.
- Shafiei Kadkani, M. (2013 AD/1392 SH). *The Language of Poetry in Sufism*. (1st Ed). Tehran: Sokhan Publications.
- Shubbar, A. (2005 AD/1425 AH). *Nukhbat al-Sharḥayn fī Sharḥ Nahj al-Balāghah*. (Volume 1). N.p.: Al-Nahda.
- Shushtari, M. (1997 AD/1376 SH). *Bahj al-Ṣabāghah*. (Volume 5) (1st Ed). Tehran: Amir Kabir.

- Sonja K, F; Foss, K. A; Griffin, C. L. (1999). *Feminist Rhetorical Theories*. Thousand Oaks: Sage
- Sufi Tabrizi, A. (1999 AD/1378 SH). *Minhāj al-Wilāyah fī Sharḥ Nahj al-Balāghah*. (Volume 2). Tehran: Ayineh Mirath.
- Tustarī, M. (1997 AD/1376 SH). *Bahj al-Ṣabāghah fī Sharḥ Nahj al-Balāghah*. (Volume 3). (1st Ed). Tehran: Amir Kabir.
- Vahdani Far, O. (2018 AD/1397 SH). "Rhetoric in the Works of Sa'adi." *Journal of Saadi Studies*. No. 6, pp. 133-146.
- Yarbrough, S. R. (1999). *After Rhetoric - the Study of Discourse beyond Language and Culture*. Southern Illinois University.
- Zamakhsharī, M. (1979). *Asās al-Balāghah*. (1st Ed). Beirut: Dar Sader



Historical-Rijālī Slip-ups in the Book "Ma‘rifatul Ḥadīth" Related to Faḍl ibn Shādhān and His Student ‘Alī ibn Muḥammad ibn Qutayba

Mahdi Bayat Mokhtari*

Associate Professor, Department of Shi‘a History Studies, Faculty of Literature and Humanities, NeyshAbūr University, NeyshAbūr, Iran.

(Received: November 2024, Accepted: December 2024)

DOI: 10.22034/hsr.2024.51596.1032Abstract

Abstract

The writings of *Shaykh Ṣadūq* (d. 381 AH) increasingly contain narrations from "*Faḍl ibn Shādhān*" (d. 260 AH) from Imam *Riḍā* (AS). Over the past centuries, theologians and jurists have relied on these reports as a basis for their arguments and interpretations in theological and jurisprudential matters. However, Professor Muḥammad Baqir Behboudi, citing the *Rijāl* of *Kashshī* and *Ṭūsī*, claims that "*Ibn Shādhān*" was born after the martyrdom of Imam *Riḍā* (AS) and thus considers those narrations to be unreliable. In his view, the responsibility for attributing the narration of "*Faḍl*" from Imam *Riḍā* (AS) lies with "*‘Alī ibn Muḥammad ibn Qutayba*," whom

* bayatmokhtari@neyshAbūr.ac.ir

he deems to be a false and untrustworthy individual. In contrast, the author of this article, through a review of the *Rijāl* of *Kashshī* and *Ṭūsī* and other sources, and by considering various evidences, reaches a different conclusion in both areas, positing that *Ibn Shādhān* was born around the year 180 AH or earlier, which would allow for the possibility of reporting from Imam *Riḍā* (AS) (who died in 203 AH). Moreover, the reports from "*Alī ibn Muḥammad ibn Qutayba*" recognized as a Shi'a narrator and theologian contemporary with Imam *Hādī* and Imam *ʿAskarī* (AS), are transmitted in "*Tehdhīb al-Aḥkām*," "*al-Istibṣār*," "*Man Lā Yaḥḍuruhul Faqīh*," and the writings of *Shaykh Ṣadūq* as well as other foundational Hādīth sources. The author, through a deep exploration of the statements of *Kashshī*, *Najāshī*, *Ṭūsī*, *Ḥillī*, and other experts in the field of *Rijāl* such as *Mirdāmād*, *Wahid Behbahani*, *Shūshtarī*, and *Zanjani*, firmly establishes that "*Ibn Shādhān*" is a highly esteemed scholar, trustworthy, and one of the eminent luminaries of the Ahl al-Bayt school of thought.

Keywords: Imam *Riḍā* (AS), *Faḍl ibn Shādhān*, *Muḥammad Baqir Behboudi*, *ʿAlī ibn Muḥammad ibn Qutayba*.

Introduction

Muḥammad Baqir Behboudī, a contemporary Hādīth scholar, emphasizes two main points in his book "*Maʿrifatul Ḥadīth*" under the sections: "*Masāʿil Faḍl ibn Shādhān fī ʿIlal al-Sharāyiʿ wal Aḥkām*," "*Risālah al-Imām Abī al-Ḥasan al-Riḍā (AS) ilal Maʿmūn*," and "*Abū Ḥasan ʿAlī ibn Muḥammad ibn Qutayba al-Nīsābūrī*":

A) He states, "It is necessary that *Faḍl*'s birth occurred shortly after the death of *Riḍā* (AS), and it is not v'Alīd for him to narrate from *Riḍā* (AS);" he emphasizes that *Ibn Shādhān* (d. 260 AH) was born after the martyrdom of Imam *Riḍā* (AS), and therefore, it is impossible for him to report from Imam *Riḍā* (AS) (Behboudi, 2006 AD/1427 AH: 379). Consequently, works such as "*Ilal al-Sharāyi' wal Aḥkām*" and "What *Riḍā* (AS) wrote to *Ma'mūn* about the Essence of Islam," as well as other reports transmitted by "*Faḍl*" from Imam *Riḍā* (AS) (Ṣadūq, 1983 AD/1404 AH: vol. 2/106, 129; *ibid*, 1965 AD/1385 AH: 1/251), are deemed incorrect. Moreover, *Ṭūsī* lists "*Faḍl*" only among the companions of Imam *Hādī* and Imam *ʿAskarī* (AS).

B) The responsibility for attributing the narration of "*Faḍl*" from Imam *Riḍā* (AS) falls on "*Alī ibn Muḥammad ibn Qutaybah*," who is considered a "Liar," "Forger," "Fabricator," and "Compiler." *Ibn Qutaybah* changed the content and narratives, mixing them together. The "*Ilal al-Sharāyi'*" from which *Ibn Qutaybah* quotes "*Faḍl*" from Imam *Riḍā* (AS) contains the same issues that were transmitted by "*Muḥammad ibn Sinān*" from Imam *Riḍā* (AS), which, in principle, lacks credibility due to its questionable nature (*Wajādah*) and has since been altered (Behboudi, 2006 AD/1427 AH: 261 and 299).

Based on the aforementioned perspectives, the present study is organized into two sections:

1) Proving the authenticity of the narrations of *Faḍl ibn Shādhān* from Imam *Riḍā* (AS);

- 2) The credibility of *'Alī ibn Muḥammad ibn Qutaybah* from the viewpoint of the *Rijālīs*.

1. Background

According to the studies conducted so far, there has not been an independent written work on this subject akin to the current article. However, there are writings that can be influential in advancing the topic and contain detailed or summarized sections of this article. Mukhtari (2009 AD/1388 SH) in the article "The instability of *Faḍl ibn Shādhān's* Narrations from Imam *Riḍā* (AS)," and the same author (2009 AD/1388 SH) in the article "The Shortcomings of the Encyclopedia of Islamic Culture Regarding *Faḍl ibn Shādhān*," and also (2010 AD/1389 SH) in the article "The Mistakes of the Book *Ma'rifatul Ḥadīth* Regarding *Faḍl ibn Shādhān's* Narrations from Imam *Riḍā* (AS)," and again (2011 AD/1390 SH) in the article "Evaluating the Criticism of *Muḥammad ibn 'Alī ibn Qutaybah*," have addressed this area.

2. Methodology

The author of these paper, by gathering library resources and information and presenting it in an analytical-descriptive method, attempts to provide a well-documented and reasoned boundary on two topics: "Proving the authenticity of the narrations of *Faḍl ibn Shādhān* from Imam *Riḍā* (AS)" and "The Credibility of *'Alī ibn Muḥammad ibn Qutaybah* from the Viewpoint of the Scholars of Narration," and to explain the errors and deviations that have occurred.

3. Proving the Authenticity of *Faḍl* Ḥādīths from Imam *Riḍā* (AS)

To prove the above goal, we will address several topics:

3.1. The Reason for the Inconsistency of "*Faḍl*" Ḥādīths from Imam *Riḍā* (AS)

Narrators are divided into three categories: Some always narrate directly from the impeccable Imams, while others exclusively narrate through intermediaries, and a group has both direct and indirect narrations from the Prophet (PBUH) and the Imams (AS) (Māmaqānī, 1970 AD/1350 SH: 1, 194).

The narrations of "*Ibn Shādhān*" from Imam *Riḍā* (AS) are on par with other narrators. His narrations from that Imam fall into two categories:

A) Direct Narrations: *Faḍl*'s direct transmission from Imam *Riḍā* (AS) is not exclusively found in "*al-‘lal*" or "The letter of Imam *Riḍā* (AS) to *Ma'mūn*," each of which is considered a book in itself (Ṣadūq, 1983 AD/1404 AH: 2, 106 and 129). He also reports many other Hadiths related to monotheism, prophets, Imams, commandments, and more from that Imam (Ṣadūq, 1983 AD/1404 AH: 1, 187; 2, 19, 25, 26, 106; *ibid*, 1982 AD/1403 AH: 58; *ibid*, 1988 AD/1398 SH: 137, 269; *ibid*, 2010 AD/1413 AH: 4, 419).

B) Indirect Transmission: In some cases, *Ibn Shādhān* has conveyed narrations from Imam *Riḍā* (AS) through his teacher, "*Ṣafwān ibn Yahyā*," (Kulaynī, 1943 AD/1363 AH: 1, 36) and it has occasionally happened that he has narrated with two intermediaries from the Imam (AS) (*ibid*: 3, 32).

The fact that he has reports both directly and indirectly from the Imam (AS) is quite normal and has many examples among narrators. *Ibn Abī 'Umayr*, although counted among the companions of Imam Ṣādiq (AS) (Ibn Dāwūd, 1971 AD/1392 AH: 159), narrates some Hadiths with two or three intermediaries. *Ḥammād ibn 'Īsā*, also from the companions of Imam Ṣādiq (AS), has the same characteristic (Irfaniyan, 1998 AD/1377 SH: 76). The companions of the Imams (AS) are not always present with them, and it happens that the Imam (AS) delivers a legislative statement in a meeting where the narrator is not present, resulting in the transmission of those narrations through intermediaries. *Kulaynī* narrates from *'Abdullāh ibn Ja'far al-Ḥimyarī* and *Sa'd ibn 'Abdullāh Ash'arī*, sometimes with intermediaries and sometimes directly (Kulaynī, 1943 AD/1363 AH: 1, 107 and 326, 341, 457, 468).

Several points can be mentioned to explain the inconsistency in the narrations of the narrators:

- A) The possibility of meeting between the narrator and the one narrated about is not always present; sometimes a brief opportunity, such as during the *Ḥajj*, occurs when some Hadiths are received directly from them while the remaining reports are transmitted through intermediaries;
- B) Sometimes the narrator receives Hadiths from his teacher, who later dies, and then reports some directly from memory while conveying others he has forgotten through intermediaries;
- C) At times, a student receives a number of Hadiths from his teacher and then, for various reasons, does not see him again. To ensure the

remaining reports, he receives them through one of the more established narrators who had previously had more contact with the teacher. *Ibn Qūlawayh* received only four Hadiths directly from *Sa'd ibn 'Abdullāh al-Ash'arī*, while the others were transmitted through his father or brother (Najāshī, 2006 AD/1427 AH: 123).

3.2. The Teachers and Students of *Faḍl ibn Shādhān*

If "*Faḍl*'s" teachers passed away in the years close to the martyrdom of Imam *Riḍā* (AS) (d. 203 AH), his narration from Imam *Riḍā* (AS) is strengthened. Reflecting on two points assists us in understanding the truth: *Many Rijāl* sources consider the age of 20 as the age for acquiring Hadith, and the minimum maturity of the narrator is taken into account. On the other hand, receiving Hadiths from a teacher has a continuity feature and may have occurred at the beginning, middle, or end of the scholarly life of either of those narrators.

A) **Hishām ibn Ḥakam:** *Ṭūsī* has transmitted a report from "*Hishām ibn Ḥakam*" through "*Ibn Shādhān*." (1944 AD/1364 SH: 9, 226) "*Faḍl*" is said to have passed away in the year 179 (Kashshī, 1404: 2/526), while Najāshī states that he died in the year 199 (Najāshī, 1427: 433). Shūshtarī considers *Faḍl*'s dating to be more accurate due to his familiarity and notes that "*Hishām ibn Ḥakam*" died before *Hārūn* (d. 193 AH) as a result of fear of being arrested, which he believes is more reliable than *Najāshī*'s chronology (1417: 10/556). Even if *Najāshī*'s transmission is established, it does not undermine our purpose.

B) **Ismā'il ibn 'Ayyāsh:** *Ṭūsī*, at least twice, transmitted from "*Ismā'il ibn 'Ayyāsh 'Anasī*," who was a hadith scholar from the caliphate school

in Syria, through *Faḍl ibn Shādhān* (Ṭūsī, 1990 AD/1411 AH: 454 and 470). He passed away in 181 at the age of over seventy (Khaṭīb Baghdādī, 1996 AD/1417 AH: 6, 221; Ibn Ḥajar, 1994 AD/1415 AH: 1, 98; Ibn Abī Ḥātam, 1951 AD/1371 AH: 1, 191; Dhahabī, 1992 AD/1413 AH: 8, 312).

C) Dāwūd ibn Kathīr Raqqī: *Dāwūd ibn Kathīr Raqqī* is also among *Faḍl*'s hadith teachers (Majlisī, 1982 AD/1403 AH: 24, 303; Istarābādī, 1886 AD/1306 AH: 1, 19; Ḥusaynī Istarābādī, 1988 AD/1409 AH: 21). He died in the year 203, shortly after the martyrdom of Imam *Riḍā* (AS) (Najāshī, 2006 AD/1427 AH: 156).

D) Yūnus ibn ‘Abdul Raḥmān: "*Ibn Shādhān*" has at least two hadiths reported from "*Yūnus*" (Kulaynī, 1943 AD/1363 AH: 3, 339 and 7, 10). He passed away in 208 (Ḥillī, 1996 AD/1417 AH: 296).

E) Ḥammād ibn ‘Īsā: A statistical analysis indicates that *Faḍl* transmitted from *Ḥammād* at least 90 times in "*al-Kāfi*," 36 times in "*Tahdhīb al-Aḥkām*," and 14 times in "*al-Istibṣār*." He died in 209 (Najāshī: 142; Mufīd, n.d.: 205).

F) Ṣafwān ibn Yahyā: *Faḍl* transmitted from "*Ṣafwān*" at least 208 times in "*al-Kāfi*," 84 times in "*Tahdhīb al-Aḥkām*," and 28 times in "*al-Istibṣār*." Additionally, other hadith books also contain transmissions from *Faḍl* regarding him (Ṭūsī, 1990 AD/1411 AH: 41). Furthermore, there are numerous reports from *Ṣafwān* in the writings of "*Ibn Shādhān*" (Faḍl ibn Shādhān, 1988 AD/1409 AH: hadiths 4, 8, 18). *Ṣafwān*, who is counted among the companions of consensus, went to Medina to meet Imam *Jawād* (AS) in the year 210 and passed away there (Najāshī: 197).

G) Naṣr ibn Muzāḥim: In the narrative sources, at least three reports of *Faḍl* have been transmitted from him (Ṭūsī, 1990 AD/1411 AH: 185, 441; Majlisī, 1982 AD/1403 AH: 52, 209 and 212). Naṣr ibn Muzāḥim passed away in the year 212 (Dhahabī, 1962 AD/1382 SH: 4, 25).

H) Muḥammad ibn Abī 'Umayr: He is counted among the companions of consensus and had an extraordinary influence on the character of "*Ibn Shādhān*." Initially, *Faḍl* visited him alongside his father and later alone, acquiring most of the time for receiving and transmitting hadith from him. In "*al-Kāfi*," there are at least 268 reports, in "*Tahdhīb al-Aḥkām*," 87 reports, and in "*al-Istibṣār*," 24 reports attributed to "*Ibn Abī 'Umayr*." To this statistic, dozens of other reports from "*Ibn Abī 'Umayr*" in other sources should also be added (Faḍl ibn Shādhān, 1988 AD/1409 AH: Ḥādīth 2, 6, 16, 17; Ṭūsī, 1990 AD/1411 AH: 161, 163). He passed away in 217 (Najāshī: 326). Although "*Ibn Shādhān*" is known to have interacted with around 100 teachers, both prominent and general, he transmitted over 95% of his reports from *Ḥammād ibn 'Īsā* (d. 209 AH), *Ṣafwān ibn Yaḥyā* (d. 210 AH), and *Ibn Abī 'Umayr* (d. 217 AH). How could *Faḍl*, born after the year 203, have received hadith from teachers who died in those years and before?

On the other hand, if the sources indicate that *Faḍl*'s students were companions of Imams *Riḍā*, *Jawād*, *Hādī*, and *'Askarī* (AS), there is no doubt that his narration from Imam *Riḍā* (AS) would be credible. We will mention two individuals:

A) Ibrāhīm ibn Hāshim: Ṭūsī enumerates several ways to access the works of "*Ibn Shādhān*" in "*al-Fihrist*" and "*al-Mashīkhah*," in some

of which *Ibrāhīm ibn Hāshim* has narrated from him; in addition, his narration from "*Faḍl*" appears in the book "*Tahdhīb al-Ahkām*." (1944 AD/1364 AH: 7, 6) If we consider *al-Ṭūsī*'s account to be without credibility, at least it should be acknowledged that "*Faḍl*" falls within his ranks. *Ibrāhīm ibn Hāshim* was a companion of Imam *Riḍā* (AS) and had met with him (Ṭūsī, 1996 AD/1417 AH: 35; *ibid*: 1994 AD/1415 AH: 353).

- B) **‘Abdullāh ibn Ḥamdawīyyah**: He met *Ibn Shādhān* and benefited from his hadith and theological teachings (Kashshī, 1983 AD/1404 AH: 2, 748). *Ṭūsī* counts him among the companions of Imam *‘Askarī* (AS) (1994 AD/1415 AH: 400), and in a letter that the Imam (AS) wrote to him, he pointed out aspects to affirm the status of *Ibrāhīm ibn ‘Abduh Nīshābūrī*, his representative in the *Nīshābūr* region, and clarified the scope of his activities (Kashshī, 1983 AD/1404 AH: 2, 848; Ṭūsī, 1994 AD/1415 AH: 397).

3.3. *Rijālī* and Historical Clues

- A) **Shādhān as a Narrator of Imam Kāzīm (AS)**: Considering that "*Shādhān*," the father of "*Faḍl*," was a narrator of Imam *Kāzīm* (AS) (Kulaynī, 1363: 8/152), his son is most likely one generation later and could be among the companions of Imam *Riḍā* (AS).

- B) **Aḥmad ibn Muḥammad ibn ‘Īsā**: He has extensively narrated from "*Shādhān*," the father of "*Faḍl*." The reports of "*Shādhān*" in the Four Books are all transmitted through "*Aḥmad ibn Muḥammad ibn ‘Īsā*," except for one instance narrated by *Muḥammad ibn Jumhūr* (Kulaynī, 1943 AD/1363 AH: 2, 83; 3, 24, 29, 45; 8, 152). He had frequent meetings with Imam *Riḍā* (AS). (Najāshī: 81; Ṭūsī, 1994

AD/1415 AH: 351; Barqī, 1963 AD/1383 AH: 59) Since "*Faḍl*" is in the same class and is among the students of "*Shādhān*," and moreover, he passed away several years after "*Faḍl*," it is thus natural for "*Faḍl*" to narrate from Imam *Riḍā* (AS).

C) Connection with the Deputy of Imam *Riḍā* (AS): One of the hadith scholars of *Ibn Shādhān* was "*Abdul'azīz ibn Muhtadī*," one of the special representatives of Imam *Riḍā* (AS) (*Kashshī*, 1404: 779). "*Faḍl*" met him several times and described him as devout and a role model for the people of Qum (*ibid*: 795). Given that with the death of the appointed representative, the title of deputy becomes meaningless, it is highly probable that these meetings occurred during the lifetime of Imam *Riḍā* (AS).

D) The Mention of 'Abdullāh Ṭāhir's Governorship: 'Abdullāh ibn Ṭāhir was appointed as the governor of Khorasan in the year 213. He effectively started his work in the year 215, choosing "*Nīshābūr*" as his capital and residing there for 17 years [213-230 AH] (*Akbari*, 2005 AD/1384 SH: 185). According to *Kashshī*, he tried "*Ibn Shādhān*" for his views and exiled him from *Nīshābūr* (1983 AD/1404 AH: 2, 818). This event likely occurred at the very beginning of 'Abdullāh's arrival. During that time, "*Faḍl*" must have been an esteemed and well-known scholarly figure. How could "*Faḍl*," born several years after the martyrdom of Imam *Riḍā* (AS), be considered a beginning point for scholarly pursuits and hold the title of reference?

E) 50 Years of Narration from Consensus Companions: *Sahl ibn Baḥr Fārsī* recounts that in the last meeting he had with "*Ibn Shādhān*," he

expressed: "I am the successor of many of my elders who have passed away. I have met *Şafwān ibn Yahyā* (d. 210), *Ibn Abī 'Umayr* (d. 117), and other prominent figures of the Imamiyah and have narrated hadith from them for 50 years." (Kashshī: 2, 818) Undoubtedly, "*Faḍl*" is not indulging in self-praise. Receiving and narrating hadith from those reputable scholars over such an extensive period implies that he was born around the year 180 and was among the long-lived.

F) Narrating from Imam Sajjād (AS) with Three Intermediaries: "*Faḍl*," who is ranked among the seventh class of hadith scholars, has narrated from Imam *Sajjād* (AS), who passed away in the year 94, solely through three intermediaries (Kulaynī, 1943 AD/1363 AH: 1, 100; 2, 107).

G) Narration with Two Intermediaries from Imam Bāqir and Imam Şādiq (AS): In some cases, "*Ibn Shādhān*" has narrated with two intermediaries from Imam *Bāqir* (AS), who passed away in the year 114 (Kulaynī, 1, 413 and 3, 330). According to the author of this text's investigation in the Four Books, "*Faḍl*" has reported around 860 hadiths, of which more than 95 percent have been transmitted with two links from Imam *Şādiq* (AS). This means he narrated through one of his two teachers, *Ibn Abī 'Umayr* and *Şafwān ibn Yahyā*, from *Mu'āwīya ibn 'Ammār*, *Hishām ibn Ḥakam*, *Jamīl ibn Darrāj*, and others, who are well-known companions of Imam *Şādiq* (AS). 'Is it not reasonable, considering his narration with three intermediaries from Imam *Sajjād* (AS) and two intermediaries from the Imams *Bāqir* and *Şādiq* (AS), which he also narrated from Imam *Riḍā* (AS)?'

3.4. Becoming a Reference for the Ṭūsī's Rijāl

Behboudi emphasized that Ṭūsī has only counted "*Faḍl*" among the companions of Imam and Imam 'Askarī (AS) (Ṭūsī, 1994 AD/1415 AH: 390, 401). In response, it can be said that proving one thing does not negate others. *Shaykh Ṭūsī* has included "*Faḍl ibn Sinān Nīshābūrī*" among the deputies of Imam *Riḍā* (AS) in his biographical works (ibid: 363). Therefore, in all *Rijālī* works and narratorology, "*Faḍl ibn Sinān*" is mentioned among the narrators of Imam *Riḍā* (AS) (Ḥillī, 1996 AD/1417 AH: 229; Ibn Dāwūd, 1971 AD/1392 AH: 151; Māmaqānī, 1929 AD/1350 AH: 3, 8; Jazāyirī, 1997 AD/1418 AH: 4, 186; Istrābādī, 1886 AD/1306 AH: 260; Qahpāyī, 1944 AD/1364: 5, 21; Ardibīlī, 1982 AD/1403 AH: 2, 5; Ḥā'irī, 1374: 241; Namāzī, 1993 AD/1414 AH: 6, 207; Tajlīl, 1943 AD/1363 AH: 95; Khu'ī, 1992 AD/1413 AH: 14, 308).

The author strongly suspects that "*Faḍl ibn Sinān Nīshābūrī*" refers to "*Faḍl ibn Shādhān Nīshābūrī*." Changes such as the alteration of "*Shīn*" to "*Sīn*" and vice versa in biographical and narrative texts, especially in earlier works, have occurred frequently. Several clues strengthen this approach:

A) *Shaykh Ṣadūq*, a century before *Ṭūsī*, reported "*Ilal al-Aḥkām*" and other narrations of "*Faḍl*" from Imam *Riḍā* (AS) with several chains and undoubtedly had access to those writings. However, he did not categorize him under the title "*Faḍl ibn Sinān*" among the companions of Imam *Riḍā* (AS). This indicates that the intended

meaning of "*Faḍl ibn Sinān*" in his *Rijāl* entries is likely "*Faḍl ibn Shādhān*," which has undergone a textual alteration.

B) From Ṭūsī's "*Fihrist*" and "*al-Mashīkha*," it becomes evident that he has several chains for all narrations of "*Faḍl ibn Shādhān*," including "*Ilal*" from *Ṣadūq*. Therefore, it reinforces the possibility that the "*Faḍl ibn Sinān*" he refers to is "*Faḍl ibn Shādhān*." (Ṭūsī , 1996 AD/1417 AH: 199; *ibid*, 1945 AD/1365 AH: 10, 86)

C) Given that "*Faḍl ibn Sinān*" does not appear in the chain of narration of any hadith, and it is unlikely that an impeccable Imam's representative would not have any mention of him in any narration, this impression is confirmed.

D) Some contemporary *Rijālī* scholars, such as Musa Zanjani and *Muhammad Taqī Shūshtarī*, consider this possibility surrounded by indications of validity. *Shūshtarī* stated, "*Faḍl ibn Sinān Nīshābūrī* has not been found in any narration, so perhaps he is a corrupted reference to *Faḍl ibn Shādhān Nīshābūrī*, who was among the companions of Imam *Riḍā* (AS), but the Shaykh did not include him in his listed companions." (*Shūshtarī*, 1996 AD/1417 AH: 8, 404; Zanjani: 2, 563) On the other hand, Azizullah Atarodi cites Ṭūsī, who lists "*Faḍl ibn Shādhān*" among the companions of Imam *Riḍā* (AS), and because Ṭūsī's printed works do not include "*Faḍl ibn Shādhān*" among those companions, it becomes clear that either his version recorded "*Faḍl ibn Shādhān*" or he read "*Faḍl ibn Sinān*" as "*Faḍl ibn Shādhān*" and deemed it correct (Atarodi, 1988 AD/1367 SH: 341). Imam *Riḍā* (AS) had held the responsibility of Imamate 17 years before coming to Khorasan, and during that time, "*Faḍl*"

could have been appointed as a deputy. The reception of hadith from Imam *Riḍā* (AS) and representation on his behalf could likely have occurred after his arrival and residence in "NishAbūr" or during approximately two years spent in Marv (Ḥākim Nīshābūrī, 1955 AD/1375 AH: 208).

E) The fact that *Ṭūsī* counts *Faḍl* among the companions of Imam *Hādī* and *ʿAskarī* (AS) does not negate his companionship in relation to Imam *Riḍā* and Imam *Jawād* (AS). The narration of *Ṣadūq*, which is two generations earlier and was composed a century before *Ṭūsī*, explicitly states that *Ibn Shādhān* was among the companions of Imam *Riḍā* (AS), and *Ṭūsī*'s statement cannot be used to dismiss this notion.

F) Moreover, *Ṭūsī*'s reports are not established on comprehensive and definitive criteria:

1) *Ṭūsī* only lists "*Dāwūd ibn Kathīr Riqqī*" among the companions of Imams *Ṣādiq* and *Kāẓim* (AS) (1994 AD/1415 AH: 202, 336), even though he also narrates from Imam *Bāqir* (AS) (Ibn Qūlawayh, 1955 AD/1375 AH: Chap. 72, hadith 5).

2) *Ṭūsī* only counts *Ṣafwān ibn Yaḥyā* among the companions of Imams *Kāẓim*, *Riḍā*, and *Jawād* (AS) (*Ṭūsī*, 1994 AD/1415 AH: 338, 359, 376), although he also has narrations from Imam *Ṣādiq* (AS) (*Ṣadūq*, 1992 AD/1413 AH: 3, 293).

3) He only identifies *Jaʿfar ibn ʿIsā ibn ʿUbayd* as a companion of Imam *Riḍā* (AS) (ibid: 353), even though he narrates from Imams *Ṣādiq* and *Kāẓim* (AS) as well (Khuʿī, 1992 AD/1413 AH: 5, 57).

4) He considers *Shādhān ibn Khalīl* among the companions of Imam

Jawād (AS) (ibid: 376), yet he also narrates from Imam *Kāzīm* (AS) (Kulaynī, 1943 AD/1363 AH: 8, 152).

5) *Ṭūsī* lists '*Abdul Raḥmān ibn Abī Najrān* solely among the companions of Imams *Riḍā* and *Jawād* (AS) (1994 AD/1415 AH: 360, 376), but he also narrates from Imam *Kāzīm* (AS) (Ṣadūq 1992 AD/1413 AH: 1, 108).

3.5. The Paths of Shia Scholars to the Hadith of "*al-'Ilal*" and Its Authenticity

First-rate Shi'a scholars have pathways to the hadith of "*al-'Ilal*" and the "Letter of Imam *Riḍā* (AS) to *Ma'mūn*," which categorize the reliability of these two as untrustworthy and as corruptions attributed to *Ibn Qutaybah*.

1) *Shaykh Ṣadūq* (d. 381 AH) has several chains and pathways to the hadiths of "*al-'Ilal al-Sharāyi' wal Aḥkām*" and "What *Riḍā* (AS) wrote to *Ma'mūn* about pure Islam," wherein "*Faḍl*" explicitly states that he quotes them from Imam *Riḍā* (AS) (Ṣadūq, 1983 AD/1404 AH: 2, 106, 129; ibid, 1992 AD/1413 AH: 4, 457).

2) *Shaykh Ṭūsī* (d. 460 AH) mentions 33 titles from "*Faḍl*'s" works, including "*al-'Ilal*," "*Ithbāt al-Raj'a*," "*al-Dībāj*," and so on. He writes that he has accessed all the hadiths and writings of *Ibn Shādhān* through two routes:

A) *Mufīd* → *Ṣadūq* → *Ibn Walīd* → *Aḥmad ibn Idrīs* → '*Alī ibn Muḥammad ibn Qutaybah*.

B) *Mufīd* → *Ṣadūq* → *Ḥamzah ibn Muḥammad 'Alawī* → *Qanbar ibn 'Alī ibn Shādhān* → '*Alī ibn Shādhān* (Ṭūsī, 1996 AD/1417 AH: 197).

3) Since *Shaykh Mufīd* (d. 413 AH) is present in Ṭūsī's chain, he too has a pathway to "*al-'Ilal*" of *Faḍl* and other narrations and works of his.

4) *Najāshī* (d. 450 AH), who lists 48 titles from "*Faḍl*'s" works, including "*al-'Ilal*," states: "My way to the narrations and books of *Ibn Shādhān* is: *Abū al-'Abbās ibn Nūḥ* → *Aḥmad ibn Ja'far ibn Sufyān* → *Aḥmad ibn Idrīs al-Qummī* → *'Alī ibn Aḥmad (Muḥammad) ibn Qutaybah*." (Najāshī: 306)

The vast majority of the individuals mentioned in the above chains are trustworthy, just, and commendable, and therefore, contemporary jurists who adhere to the principles of *Rijāl* have presented very high evaluations regarding the authenticity of the hadith of "*al-'Ilal*" and the "Letter of Imam *Riḍā* (AS) to *Ma'mūn*." Descriptive terms such as authentic, in the realm of authentic, good, akin to authentic, credible, strong, and good have been used. Some jurists, such as the *Āl 'Uṣfūr* (2, 143), *Muḥammad Ḥasan Najafī* (17, 32 and 33), *Āghā Riḍā Hamadānī* (2, 599), *Sayyid Aḥmad Khānsārī* (1, 459), *Sayyid Ruhollah Khomeini* (1989 AD/1368 SH: 1, 245), and *Sayyid Muḥammad Ṣādiq Rūḥānī* (1991 AD/1412 AH: 8, 381 and 387), have referred to "*Faḍl ibn Shādhān*" as "Authentic." *Shaykh Murtaḍā Anṣārī* has also expressed that the chain of "*al-'Ilal*" and the letter of the Imam to *Ma'mūn* "Does not fall short of authenticity;" it is considered "In the realm of authenticity." (1996 AD/1417 AH: 2, 11)

Their expressions regarding the chain leave no doubt that the chain is sound, which directly results in proving that "*Faḍl*" is a companion of Imam *Riḍā* (AS).

4. 'Alī ibn Muḥammad ibn Qutaybah in the Eyes of Rijālī Scholars

Mohammad Baqir Behboudi considers *Faḍl* (d. 260 AH) to have been born after the martyrdom of Imam *Riḍā* (AS), thus he subjects " 'Alī ibn Muḥammad ibn Qutaybah," the narrator of "*al-'Ilal*" and the "letter of Imam *Riḍā* (AS) to Ma'mūn," who reports through "Faḍl" from Imam *Riḍā* (AS), to severe criticism, consequently denying his justice (Behboudi, 2006 AD/1427 AH: 261 and 299).¹ In the opinion of the author, Mr. Behboudi's approach is far from scientific and distant from the truth. The types of narrations from *Ibn Qutaybah* about Imam *Riḍā* (AS) are diverse and varied:

1) Sometimes he reports narrations through "*Faḍl*" from Imam *Riḍā* (AS), and this particularity does not exist in "*al-'Ilal*" or the "Letter of the Imam to *Ma'mūn*," which was criticized by Behboudi. He has

1. How surprising!! Aḥmad Amīn Miṣrī, who has a negative stance towards Shi'a beliefs and scholars, wrote years before Behboudi: "Shi'a people mention "Ibn Qutaybah" in their writings and narrate from him. Sunni people believe that he is 'Abdullāh ibn Muslim ibn Qutaybah al-Dīnawārī (d. 276 AH), the famous and trustworthy author and hadith scholar of the Sunnah, although the "Ibn Qutaybah" that the Shi'a narrate from is considered a Rāfiḍī and among the Ghulāt (extremists and exaggerators)." (Amin, 1996: 275) In response to Aḥmad Amīn Miṣrī's biased remarks, Sayyid Muḥsin Amīn wrote: "Ibn Qutaybah Alī ibn Muḥammad al-Nīshābūrī is among the distinguished Shi'a scholars, and the claim that he is a fabricator is the statement of someone who does not care about what they say." He judges contrary to the truth, asserting that Ibn Qutaybah is indeed "Ali ibn Muhammad ibn Qutaybah al-Nishaburi," who is a prominent scholar of the Shi'a. The assertion that he is a "Fabricator" and "Exaggerator" comes from someone who lacks attention and scrutiny over their own words (Amīn, 1985 AD/1406 AH: 1, 55).

- also reported other hadiths related to Oneness (*Tawḥīd*), Prophets, Imams (AS), commandments, and more from that Imam (Ṣadūq, 1992 AD/1413 AH: 4, 419; *ibid*, 1983 AD/1404 AH: 1, 109 and 187, and 2, 25, 26; *ibid*, 1977 AD/1398 AH: 137, 269; *ibid*, 1982 AD/1403 AH: 58);
- 2) *Ibn Qutaybah* has narrated numerous hadiths through his other teacher "*Ḥamdān ibn Sulaymān*," who is among the trustworthy and contemporary figures of *Faḍl*, from Imam *Riḍā* (AS) (Ṣadūq, 1983 AD/1404 AH: 1,119 and 124; *ibid*, 1976 AD/1397 SH: 242, 416);
- 3) In some instances, *Ibn Qutaybah* reports narrations from Imam *Kāzīm* (AS) through *Faḍl ibn Shādhān*, which he transmitted from his two teachers, *Ibn Abī 'Umayr* or *Ṣafwān* (Ṣadūq, 1978 AD/1398 AH: 76, 356).

In this section, we will address the weaknesses of Behboudi's approach by outlining specific chapters:

4.1. The Status of *Ibn Qutaybah* in Shi'a Hadiths

Ibn Qutaybah has a prominent presence in the hadiths and *Rijālī* sources and plays a commendable and foundational role in transmitting the heritage of Shi'a Islam from the previous generation to the later period after him. His narrations are notably found in early sources such as "*Rijāl Kashshī*," "*Man Lā Yaḥḍuruhul Faqīh*," "*Tahdhīb al-Aḥkām*," and "*al-Istibṣār*" (Ṣadūq, 1992 AD/1413 AH: 3, 378 and 4, 419; Ṭūsī, 1945 AD/1365 AH: 4, 209; *ibid*, 1943 AD/1363 AH: 2, 97) and in the works of *Ṣadūq* and later hadith collections such as "*Wasā'il al-Shī'a*" and "*Biḥār al-Anwār*." In hundreds of instances in "*Wasā'il al-Shī'a*," hadiths that include *Ibn Qutaybah* in their chain

of narrators are documented, and both past and present jurists have cited them as references for their Ijtihad (jurisprudential reasoning) and practice. Additionally, he appears in the chains of *Kashshī*, *Ṣadūq*, *Mufīd*, *Ṭūsī*, and *Najāshī* as one of the esteemed Shia scholars.

Kashshī cites reports through him and relies on his statements for criticism and validation. The reporting of *Faḍl*'s narrative legacy by him reaches dozens of instances (*Kashshī*, 1983 AD/1404 AH: 56, 104, 154... 951, 979, and 1033).

Ṣadūq (d. 381 AH) has access to multiple chains regarding the narrations of "*Faḍl*," with two of those chains involving "*Ibn Qutaybah*." Furthermore, in "*al-Mashīkhah*," he enumerates his chains to many narrators, including "*Ḥamdān ibn Sulaymān*" and "*Ibn Qutaybah*." (*Ṣadūq*, 1992 AD/1413 AH: 4, 457, 528; *ibid*, 1983 AD/1404 AH: 2, 106)

Ibn Qutaybah appears in two ways from the *Mufīd*'s (d. 413 AH) ways to *Ibn Shādhān* (*Ṭūsī*, 1996 AD/1417 AH: 197; *ibid*, 1945 AD/1365 AH: 10, *al-Mashīkhah*: 47). According to the author, *Ṭūsī* has multiple chains to "*Faḍl*," and in four of those chains, "*Alī ibn Muḥammad ibn Qutaybah*" is included (*Ṭūsī*, 1996 AD/1417 AH: 197; *ibid*, 1945 AD/1365 AH: 10, *al-Mashīkhah*: 47 and 86). *Najāshī*, in the introduction to his "*Rijāl*," has specified that he has different chains to some individuals, but he has mentioned only one. He has only referred to "*Ibn Qutaybah*" in his chain leading to the works and writings of "*Faḍl*." (*Najāshī*: 306)

4.2. The Teachers of *Ibn Qutaybah*

Although the trustworthiness of a teacher does not necessarily guarantee

the trustworthiness of a student, understanding the principles of the inseparable nature of the learning process from the nurturing and influence of credible teachers on the formation of students' perspectives allows us to open a window into *Ibn Qutaybah*'s character by recognizing his mentors. He did not limit his studies to the region of Khorasan; rather, he met with other scholars from various lands and engaged in learning from them, the majority of whom were credible individuals and companions of the Imams *Riḍā*, *Jawād*, *Hādī* and *'Askarī* (AS). Considering the generation of his teachers, *Ibn Qutaybah* lived in the second half of the third century AH.

A) Muḥammad ibn Ḥusayn ibn Abī al-Khaṭṭāb

He is regarded as one of *Ibn Qutaybah*'s teachers (Kashshī, 1983 AD/1404 AH: 2, 456) and was a companion of the Imams *Jawād*, *Hādī*, and *'Askarī* (AS). All *Rijāl* scholars have introduced him as a reliable hadith narrator, jurist, author, and theologian of the Imamate school (Kashshī, 1983 AD/1404 AH: 2, 796; Ṭūsī, 1994 AD/1415 AH: 379, 402; *ibid*, 1996 AD/1417 AH: 215; Najāshī: 334). This figure is included in the chains of dozens of hadiths in the "Four Books" and has narrated hadith from *Shādhān ibn Khalīl*, *Ḥasan ibn Maḥbūb*, *Ibn Faḍḍāl*, *Bazanī*, *Ḥammād ibn 'Īsā*, *Ṣafwān ibn Yaḥyā*, and others (Khu'ī, 1992 AD/1413 AH: 16, 313).

B) Ḥamdān ibn Sulaymān

The "Four Books" of Shi'a and the writings of *Shaykh Ṣadūq* abundantly contain narrations of *Ibn Qutaybah* from "*Ḥamdān ibn Sulaymān Nīshābūrī*." (Ṭūsī, 1945 AD/1365 AH: 4, 209; *ibid*, 1943

AD/1363 AH: 2, 97; Şadūq, 1943 AD/1363 AH: 3, 378; ibid, 1984 AD/1405 AH: 1, 33; ibid, 1977 AD/1397 AH: 242, 416; ibid, 1941 AD/1361 AH: 180; ibid, 1942 AD/1362 AH: 163) *Ṭūsī* has categorized him as a companion of the Imams *Riḍā*, *Hādī*, and 'Askarī (AS) and, by consensus of *Rijālī* scholars, he is considered trustworthy (Ṭūsī, 1994 AD/1415 AH: 356, 386, 398; ibid, 1996 AD/1417 AH: 118; Najāshī: 138).

C) Faḍl ibn Shādhān

Ibn Qutaybah is listed among the students and even the companions of *Faḍl*. *Ibn Shādhān* was a trustworthy, jurist, and theologian among the companions of the Imams *Riḍā*, *Jawād*, *Hādī*, and 'Askarī (AS). *Ṭūsī* and *Najāshī* have specifically counted *Ibn Qutaybah* as one of the students of "*Faḍl*" (Najāshī: 306, 327; Ṭūsī, 1996 AD/1417 AH: 198; ibid, 1994 AD/1415 AH: 429). According to my calculations, he ranks second in terms of the quantity of narrations from "*Ibn Shādhān*," following "*Muḥammad ibn Ismā'īl Nīshābūrī*," and some say he precedes him in rank (Zanjani: 2, 565). His numerous narrations from *Faḍl* are cited in "*Rijāl al-Kashshī*," "*Man Lā Yaḥḍuruhul Faqīh*," and other works of *Şadūq*, as well as in foundational narrative sources like "*Wasā'il al-Shī'a*," "*Biḥār al-Anwār*," and others.

The Western scholar Madelung wrote: "In Nishabur, Shi'a Islam flourished greatly regarding the efforts of *Faḍl*, the son of *Shādhān*, a renowned Imami narrator, scholar, jurist, theologian, and author of many books, who had independent theories. He is famous for applying reasoning and thought in jurisprudence and theology, and for this

reason, he was particularly criticized. His student and disciple, 'Alī ibn Muḥammad, son of Qutaybah Nīshābūrī, disseminated his numerous books and teachings." (Madelung, 1998 AD/1377 SH: 137)

Despite facing some criticism, *Ibn Qutaybah* undoubtedly devoted himself to strengthening Shi'a perspectives during a time of unparalleled dominance of theological and jurisprudential sects in the Khorasan region, and those who did not comprehend "*Faḍl*" received his legacy through *Ibn Qutaybah*.

D) Ja'far ibn Muḥammad

Ja'far ibn Muḥammad Rāzī Khārī is one of the teachers of *Ibn Qutaybah*. He was among the theologians, hadith narrators, and authors of the Imami School (Kashshī: 1, 37, 338; Ḥillī, 1996 AD/1417 AH: 91).

E) Aḥmad ibn Ibrāhīm

Another of his teachers is "*Aḥmad ibn Ibrāhīm Marāghī*." He was a companion of Imam 'Askarī (AS), and Ḥillī and *Ibn Dāwūd* listed him in the first section of their *Rijāl* works, which is dedicated to reliable and praised individuals (Kashshī: 2, 815, 816; Ṭūsī, 1994 AD/1415 AH: 397; Ḥillī, 1996 AD/1417 AH: 68; *Ibn Dāwūd*: 36).

F) Muḥammad ibn 'Alī ibn Bilāl

Muḥammad ibn 'Alī ibn Bilāl is also among the teachers of *Ibn Qutaybah*. Ṭūsī has considered him trustworthy and one of the companions of Imams *Hādī* and 'Askarī (AS). He is part of a group of representatives who met Imam *Mahdī* (AS), and moreover, Imam 'Askarī (AS) in a letter sent to "*Ibrāhīm ibn 'Abduh Nīshābūrī*,"

referred to him as "Trustworthy," "Faithful," and "Aware of what is required." (Kashshī: 2, 837, 847; Ṭūsī, 1994 AD/1415 AH: 397)

G) ‘Abdullāh ibn Ḥamdawīyyah Bayhaqī

He is also considered one of the teachers of *Ibn Qutaybah*. Ṭūsī regarded him as one of the companions of Imam ‘Askarī (AS), and *Ibn Dāwūd* counted him among the praised individuals (Kashshī: 2, 818; Ṭūsī, 1994 AD/1415 AH: 400; *Ibn Dāwūd*: 119). It seems that some Shi‘a were doubtful about the authenticity of the letter of Imam ‘Askarī (AS) to "*Ibrāhīm ibn ‘Abduh Nīshābūrī*," his representative in the Nishapur region. Therefore, the Imam confirmed it by sending a letter to "*‘Abdullāh ibn Ḥamdawīyyah*." (Kashshī: 2, 848) The fact that the Imam (AS) wrote to him and, upon introducing his representative, requested the Shi‘a to refer to him, along with the special "Mercy" granted to "*‘Abdullāh ibn Ḥamdawīyyah*," indicates his high status, greatness, dignity, and influence. One way to recognize the trustworthiness of individuals is if they receive the "Mercy" of the Imam (Ḥusaynī Ṣadr, 1999 AD/1420 AH: 50).

H) Muḥammad ibn Aḥmad ibn Walīd

Among the teachers of *Ibn Qutaybah* is "*Muḥammad ibn Aḥmad ibn Walīd*." (Kashshī: 1, 402, 2, 706) Is he the same as "*Muḥammad ibn Ḥasan ibn Aḥmad ibn Walīd*," the teacher of *Ṣadūq*, or are they different? Some of the scholars of *Rijāl* have considered the two to be the same (Khu‘ī, 1992 AD/1413 AH: 16, 29). *Ibn Walīd* was contemporary with *Kulaynī* and is regarded as a scholarly and trustworthy figure in the fields of jurisprudence, hadith, and the

critique of narrators (Ṭūsī, 1996 AD/1417 AH: 237; Najāshī: 383). However, some correctly identify "*Muḥammad ibn Aḥmad ibn Walīd*" as the uncle of "*Muḥammad ibn Ḥasan ibn Aḥmad ibn Walīd*." (Kalbāsī, 2001 AD/1422 AH: 2, 462)

4.3. Students of *Ibn Qutaybah*

‘Alī ibn Muḥammad ibn Qutaybah undertook to compile and publish two books, "*Masā’l al-Buldān*" and "*Maj‘alīs al-Faḍl ma‘a Ahl al-Khilāf*." (Najāshī: 259) Additionally, a number of hadith narrators from the school of Shi‘a studied under him and transmitted hadith.

A) ‘Alī ibn Ḥusayn ibn Bābawayh

‘Alī ibn Ḥusayn al-Qummī (d. 329), known as Ṣadūq the First and one of the great figures of the Imami School, is considered one of the students of "*Ibn Qutaybah*." (Ṣadūq, 1942 AD/1362 AH: 101; *ibid*, 1976 AD/1397 AH: 76; Majlisī: 4, 296, etc.) Ṭūsī described him as a jurist, of high status, trustworthy, and an author of numerous books (Ṭūsī, 1994 AD/1415 AH: 432; *ibid*, 1996 AD/1417 AH: 157). He appears in the chains of dozens of hadiths in the Four Books. During the period of the Minor Occultation, he came to Baghdad and had a close relationship with "*Ḥusayn ibn Rūḥ Nubakhtī*." He wrote a letter to the Imam *Mahdī* (AS), requesting him to pray that Allah would grant him a child. The response arrived from the holy presence stating that Allah would grant him two righteous sons (Najāshī: 261).

B) Aḥmad ibn Idrīs Qummī

One of the narrators of *Ibn Qutaybah* is *Aḥmad ibn Idrīs Qummī* (Ṭūsī, 1989 AD/1411 AH: 41, 160; Majlisī, 51, 43). *Najāshī* and Ṭūsī

considered him one of the trustworthy jurists of the Imami School and a companion of Imam ‘Askarī (AS). He is the author of the book "*al-Nawādir*" and is included in the chains of hundreds of narrations in the Four Books (Najāshī: 92; Tūsī, 1996 AD/1417 AH: 71; *ibid*, 1994 AD/1415 AH: 397).

C) ‘Abd al-Wāḥid ibn Muḥammad ibn ‘Abdūs

He was a close and trustworthy student of *Ibn Qutaybah*. *Ṣadūq* met him in Nishabur in the year 352 AH and received the narrations of *Ibn Qutaybah* through him. *Ṣadūq*'s abundant commendation of him, according to the opinions of Wahid Behbahani and Māmaqānī, indicates his reliability (*Ṣadūq*, 1943 AD/1363 AH, 4, *al-Mashīkhah*: 457; *ibid*, 1965 AD/1385 AH: 1, 8, 59, 158, 245; 2, 568; Behbahani, 1983 AD/1404 AH: 53; Māmaqānī: 1, 210).

D) Muḥammad ibn Aḥmad ‘Alawī

Among the narrators of *Ibn Qutaybah* is *Abū ‘Alī Muḥammad ibn Aḥmad ‘Alawī*. *Ṣadūq* referred to him as "*Sharīf*," indicating his high status (*Ṣadūq*, 1978 AD/1398 AH: 356).

E) Ḥasan ibn Ḥamzah ‘Alawī Mar‘ashī

Among the students of *Ibn Qutaybah* is *Ḥasan ibn Ḥamzah ‘Alawī Mar‘ashī* (d. 358 AH) (Majlisī, 23, 110). He is regarded as a highly esteemed figure among the Imami sect, a prominent jurist, a skilled author, an eloquent speaker, a mystic, a pious scholar, ascetic, and rich in good qualities (Najāshī: 64; Tūsī, 1996 AD/1417 AH: 104).

F) Muḥammad Kashshī

He had a strong connection with *Ibn Qutaybah* and frequently

transmitted from him; he relied on his statements regarding the criticism and assessment of narrators (Kashshī: No. 54, 56, 104, 120, 154...). All scholars of *Rijāl* have regarded *Kashshī* as one of the trustworthy and reliable figures (Ṭūsī, 1994 AD/1415 AH: 440; *ibid*, 1996 AD/1417 AH: 217; Najāshī: 372).

G) Muḥammad ibn Aḥmad ibn Zīyārah

Ṣadūq transmitted from *Ibn Qutaybah* through *Muḥammad ibn Aḥmad ibn Zīyārah* 'Alawī, referring to *Ibn Zīyārah* as "*Sharīf al-Dīn*" and a "*Ṣadūq*," which explicitly affirms his reliability (Ṣadūq, 1984 AD/1405 AH: 239).

The transmission of these illustrious figures, especially the meticulous and discerning narrators from Qum, and their trust in him clearly indicates the exalted status of *Ibn Qutaybah*. They would never transmit from someone who is not "Trustworthy."

4.4. The High Status of *Ibn Qutaybah* According to *Rijālī* Scholars

Since the third century, many scholars of *Rijālī*, narrators, and jurists have recognized and praised the status of *Ibn Qutaybah*:

1) **Kashshī:** *Kashshī* is considered a pioneer in the field of *Rijāl* and a student of *Ibn Qutaybah*, having authenticated him at least twice. *Kashshī* writes under the title "What has been narrated about *Ishāq ibn Ismā'īl al-Nīsābūrī*...": "Some trustworthy individuals in Nisabur narrated that a message was sent to *Ishāq ibn Ismā'īl* from *Abū Muḥammad* (AS): "O! *Ishāq ibn Ismā'īl*...", some of the "Trustworthy" individuals residing in Nishabur reported that a letter had been sent by Imam 'Askarī (AS) to *Ishāq ibn Ismā'īl* (Kashshī: 63

2, 844). Immediately afterward, *Kashshī* writes under the title "What has been narrated regarding 'Abdullāh ibn Ḥamdawīyyah al-Bayhaqī and Ibrāhīm ibn 'Abdah al-Nīshabūrī": "Some trustworthy individuals have reported that *Abū Muḥammad* (AS) wrote to *Ibrāhīm ibn 'Abdah...*," some of the "Trustworthy" individuals reported that a letter was sent by Imam 'Askarī (AS) to *Ibrāhīm ibn 'Abdah* (ibid: 2, 848). There is no doubt that the term "Some trustworthy individuals" refers to *Ibn Qutaybah*, as *Ṣadūq* transmitted the letter of Imam 'Askarī (AS) to *Ishāq ibn Ismā'īl al-Nīshabūrī* from *Ibn Qutaybah* (Shūshtarī, 1996 AD/1417 AH: 7, 571). As previously mentioned, *Kashshī* has narrated from *Ibn Qutaybah* in various instances. The transmission by esteemed individuals and specialists from someone with a background of plurality indicates a certain level of his high status and credibility.

2) **Ṣadūq** (d. 381 AH): In the introduction to "*Man lā Yaḥḍuruhul Faqīh*," he writes: "The goal of recording all reports, even if they are not credible, is not invalid. In this book, I have collated reports that I judge to be authentic, and I believe that they are a proof between me and my God. All these narrations are taken from reliable, well-known, and authoritative books." (Ṣadūq, 1943 AD/1363 AH: 1, 3) On the other hand, he has transmitted several narrations from *Ibn Qutaybah* (ibid: 1, 299, 305, 310, 454, 541, and 4, 419). Therefore, *Ibn Qutaybah* at a minimum possesses the general commendations of *Ṣadūq*.

3) **Najāshī** (d. 450 AH): He wrote that *Ibn Qutaybah Nīshabūrī*, whom *Kashshī* relied upon in his book of *Rijāl*, is among the companions of virtue and a narrator of his books. His works include

"*Majāliṭi al-Faḍl ma'a Ahl al-Khilāf*" and "*Masā'il Ahl al-Buldān*." (Najāshī: 259) The fact that *Najāshī* introduced him as "The relied upon" of *Kashshī*, without himself engaging in authentication or disparagement, implies an endorsement and validation of *Kashshī*'s approach, as it cannot be accepted that *Najāshī*'s lack of authentication and disparagement of *Ibn Qutaybah* is considering his being unknown, since his narrations were present in the hadith books viewed by *Najāshī*.

4) **Ṭūsī** (d. 460 AH): *Ṭūsī* writes that *Ibn Qutaybah* is a student of virtue and a "Virtuous" person (1994 AD/1415 AH: 429). Some consider the title "Virtuous" to be a useful form of authentication and adjustment, while others see it as a term containing praise (Mīrdāmād, 2001 AD/1422 AH: 60; Shahīd Thānī, 1987 AD/1408 AH: 205; Ṣadr: 399).

5) **Allama Ḥillī** (d. 726 AH): Allama includes him first in the first part of his *Rijāl*, which is dedicated to trustworthy and praiseworthy individuals whose narrations are acted upon. He introduces him as a "Virtuous" and "Reliable" individual in *Kashshī*'s account. Secondly, in his *Rijāl*, he considers two narrations mentioned by *Ibn Qutaybah* regarding *Yūnus ibn 'Abdulrahmān* to be "Authentic in chain." Thirdly, in his books, he categorizes the narrations that include "*Ibn Qutaybah*" as "Authentic." He writes at one point: "In the chain of this narration, *Ibn 'Abdūs* is included, and his status regarding trustworthiness is unclear to me. If he is reliable, then based on the reliability of *Ibn Qutaybah*, the narration is authentic and its practice becomes established." (Ḥillī, 1996 AD/1417 AH: 177, 296; *ibid*,

1991 AD/1412 AH: 3, 448; ‘Āmilī, 1989 AD/1410 AH: 6, 87; Maḥmūdī, 1999 AD/1420 AH: 156)

- 6) Ibn Dāwūd** (d. 740 AH): He lists *Ibn Qutaybah* in the first section of his book, which is dedicated to praiseworthy individuals, and cites the remarks of *Allama Ḥillī*, which are a combination of the statements of *Najāshī* and *Ṭūsī* regarding him (1971 AD/1392 AH: 141).
- 7) Muḥammad Ḥillī** (d. 770 AH): He addresses the authentication of *Ibn Qutaybah* in the margin of a narration in which he is one of the narrators (1969 AD/1389 AH: 4, 80).
- 8) Shahīd Thānī** (d. 965 AH): He declared a narration to be authentic in which "*Ibn Qutaybah*" is part of the chain (1992 AD/1413 AH: 10, 16).
- 9) ‘Abdul Nabī Jazā’irī** (d. 1021 AH): He includes "*Ibn Qutaybah*" in the section on "Trustworthy Individuals" in his book (1997 AD/1418 AH: 2, 49).
- 10) Mirdāmād** (d. 1041 AH): He writes in one instance: "In the way of *Kulaynī*, *Kashshī*, and others, two esteemed virtuous individuals, *Muḥammad ibn Ismā‘īl* and *‘Alī ibn Muḥammad Qutaybah*, are included among the earlier Shi‘a narrators. Their prominence among those skilled in the field of *Rijāl* is greater and more well-known than any definitions can convey. The hadiths of both is *Ṣaḥīḥ*, not merely *Ḥasan*." (Mirdāmād, 2001 AD/1422 AH: 121) In another of his works, he states: "The narrations of *Ibn Qutaybah Nīshabūrī* are *Ṣaḥīḥ* just as *Ḥillī* mentioned in *al-Mukhtaliḥ* and *al-Muntahā*, and *Shahīd* in *al-Dhikrā* and *Sharḥ al-Irshād*." (Mirdāmād, 1983 AD/1404 AH: 1, 38)

11) Aḥmad ibn ‘Abdul Riḍā Baṣrī (d. 1085 AH): *Baṣrī* identifies him as one of the most reliable individuals in the field of hadith, a scholar, and a trustworthy figure (1960 AD/1380 AH: 135).

12) Muḥammad Amīn Kāzimī (11th century AH): The author of "*Hidāyat al-Muḥaddithīn*" also listed *Ibn Qutaybah* among the "Trustworthy." (Kāzimī, n.d.: 218)

13) Muḥaqqiq Sabziwārī (d. 1090 AH): He writes that *Ṭūsī* praised "*Ibn Qutaybah*" as a "Virtuous" individual and that *Najāshī* regarded him as "Trustworthy," relating him to the companions of *Faḍl* and mentioning him as a narrator of his books. Undoubtedly, these characteristics denote the high status of his personality (Sabziwārī, n.d.: 1, 510).

14) Ḥurr ‘Āmilī (d. 1104 AH): He wrote that the extensive reliance of *Kashshī* on him indicates his authenticity (Ḥurr ‘Āmilī, 30, 434).

15) Allama Majlisī (d. 1111 AH): *Majlisī* considered him to be praiseworthy and commendable (1958 AD/1378 AH: 265).

16) Muḥaddith Baḥrānī (d. 1186 AH) points out four points:

A) The *Rijāl* of *Kashshī* indicates that *Ibn Qutaybah* is one of the reliable and frequently referenced scholars;

B) *Hillī* considered "*Ibn Qutaybah*" to be authentic in narration. The differentiation between "*Ibn Qutaybah*" and "‘Abdul Wāḥid ibn ‘Abdūs" in terms of the former's lack of authentication and the latter's authentication is an illogical approach since *Ibn Qutaybah* has greater credibility.

C) *Hillī* mentioned him among the praiseworthy and trustworthy **67**

individuals.

D) *Ibn Qutaybah* is considered one of the scholarly authorities whose hadiths are unanimously accepted as authentic and do not require validation from *Rijāl* books. The acceptance of narration and reliance of the earlier scholars on someone is stronger than the authentication found in *Rijāl* books (Baḥrānī, 1956 AD/1376 AH: 6, 48; 13, 221).

17) Wahid Behbahani (d. 1206 AH): He writes that the reliance of the scholars on a person signifies their "Trustworthiness," which is the apparent implication of the remarks of *Najāshī* and *Hillī* regarding "*Ibn Qutaybah*." If scholars depend on an individual, especially when they consider the justice of the narrator to be a condition and do not accept the reports of unknown narrators, it undoubtedly contains significant trust and even "Authenticity." (Behbahani, n.d.: 49)

18) Sayyid Baḥr al-‘Ulūm (d. 1212 AH): *Baḥr al-‘Ulūm*, after mentioning the narration in which "*Ibn Qutaybah*" is included in the chain, wrote: According to *Najāshī*, he is a reliable companion of *Faḍl* and a narrator of his books, and *Ibn Tāwūs* and *Hillī* have explicitly confirmed the authenticity of his hadith (Baḥr al-‘Ulūm, 1943 AD/1363 AH: 1, 404).

19) Abū ‘Alī Ḥā’irī (d. 1216 AH): He initially referred to the lack of authenticity of *Ibn Qutaybah* from "*Madārik al-Aḥkām*," but then reported his authentication as quoted by *Hillī*, *Baḥrānī*, and *Kāzimī*.

68 He emphasized that asserting the lack of authenticity of *Ibn*

Qutaybah while considering *Ibn 'Abdūs*, his student, to be trustworthy is unfounded and contrary to the evidence (1995 AD/1374 SH: 5, 68).

20) Mirzā Qummī (d. 1231 AH): He writes that the statements of *Ḥillī* and *Shahīd Thānī* indicate the authentication of "*Ibn Qutaybah*," in addition, according to *Najāshī*, he is acknowledged as trustworthy (1958 AD/1378 AH: 5, 172).

21 and 22) Mullah 'Alī Kanī (d. 1306 AH) and **Mahdī Kajūrī Shirāzī** (d. 1293 AH): These two have mentioned the words of Wahid Behbahani, which contain praise and, indeed, the authentication of "*Ibn Qutaybah*," without any deficiencies (Kanī, 1959 AD/1379 AH: 207; Kajūrī Shirāzī, 2003 AD/1424 AH: 107).

23) Sayyid 'Alī Burūjirdī (d. 1313 AH): He introduces "*Ibn Qutaybah*" as a reliable figure, a student of "*Fāḍil*" *ibn Shādhān*, and a narrator of his books, with a tone of praise (1989 AD/1410 AH: 1, 210).

24) Māmaqānī (d. 1351 AH): He also regarded "*Ibn Qutaybah*" as a distinguished and esteemed figure (1929 AD/1350 AH: 2, 308).

25) Abū al-Hudā Kalbāsī (d. 1356 AH): He writes that both *Ibn 'Abdūs* and *Ibn Qutaybah*, who are part of the chains of narration, are among the "Trustworthy" individuals, and we have discussed in detail the rejection of the view of the author of "*al-Madārik*." (1998 AD/1419 AH: 1, 121)

26) Mūsā Zanjānī (14th century AH): The aforementioned scholar wrote: "I consider *Ibn Qutaybah* to be a trustworthy and distinguished figure, although some, like *Majlisī*, have regarded him

as praiseworthy. The author's position in *Madārik al-Aḥkām* regarding the hesitance to accept a narration from him is unfounded." (Zanjānī, n.d.: 2, 436)

27) Muḥammad Taqī Shūshtarī (d. 1414 AH): He regarded *Ibn Qutaybah* as a "Distinguished" personality and elsewhere mentioned him among the "Trustworthy" based on the statement of *Kashshī* (1996 AD/1417 AH: 1, 456; 7, 571).

Conclusion

1) Behboudi, the author of "*Ma'rifatul Ḥadīth*," portrayed *Faḍl* (d. 260 AH) as having been born after the martyrdom of Imam *Riḍā* (d. 203 AH), and thus he deemed the narrations attributed to him from the Imam—which are reported in various books of *Shaykh Ṣadūq*—to be without credibility, attributing this misrepresentation to *Ibn Qutaybah*, a student of *Ibn Shādhān*, and subjected him to severe criticism. The author of this article considers both of Behboudi's views to be erroneous and devastating slips.

2) How could *Faḍl*, who was supposed to be born after the martyrdom of Imam *Riḍā* (AS), narrate hadith from figures like *Hishām ibn al-Ḥakam* (d. 179 or 199 AH), *Ismā'īl ibn 'Ayyāsh* (d. 181 AH), *Dāwūd ibn Kathīr* (d. 203 AH), *Yūnus ibn 'Abd al-Raḥmān* (d. 208 AH), *Ḥammād ibn 'Īsā* (d. 209 AH), *Ṣafwān ibn Yaḥyā* (d. 210 AH), *Naṣr ibn Muzāhim* (d. 212 AH), *Muḥammad ibn Abī 'Umayr* (d. 217 AH), and others? Accepting Behboudi's statement necessitates the rejection of hundreds of narrative and jurisprudential reports of *Faḍl* that are documented in the four principal books from the

aforementioned teachers. Multiple historical indications show that *Faḍl* was at least born by the year 180 AH or earlier. Additionally, *Shaykh Ṭūsī* identifies "*Faḍl ibn Sinān Nīshābūrī*" as the representative of Imam *Riḍā* (A), who scholarly consensus believes to be a scribal error for "*Faḍl ibn Shādhān Nīshābūrī*."

- 3) The narrations of *Ibn Qutaybah* are mentioned in the works of *Kashshī*, *Man lā Yaḥḍuruhul Faqīh*, *Tahdhīb al-Aḥkām*, and *al-Istibṣār*, among others. He received hadith from great and trustworthy Shi'a scholars such as *Faḍl ibn Shādhān*, *Muḥammad ibn Ḥusayn ibn Abī al-Khaṭṭāb*, *Ḥamdān ibn Sulaymān*, *Muḥammad ibn 'Alī ibn Bilāl*, *'Abdullāh ibn Ḥamdawīyyah Bayhaqī*, and others. Prominent narrators such as *Shaykh Ṣadūq Awwal*, *Aḥmad ibn Idrīs Qummī*, *Kashshī*, and others have reported from him. The reports from the scholars of Qum, with their precise scrutiny and reliance on him, clearly signify the greatness of *Ibn Qutaybah*.
- 4) Since the third and fourth centuries until now, many scholars, narrators, and jurists such as *Kashshī*, *Ṣadūq*, *Ṭūsī*, *Najāshī*, *Allamah Ḥillī*, *Ibn Dāwūd*, *Shahīd Thānī*, *Mirdāmād*, *Ḥurr 'Āmilī*, *Bahrānī*, *Wahid Behbahani*, *Baḥr al-'Ulūm*, *Mīrzā Qummī*, *Māmaqānī*, *Kanī*, *Zanjānī*, *Shūshtarī*, and others have attested to his reliability and, at the very least, praised him.

Sources

Āl 'Uṣfūr, Ḥ. (1989 AD/1410 AH). *Tatimmatul Ḥadā'iq al-Nāzīrah*. Qom: Islamic Publishing Institute.

'Āmilī, S. M. (1989 AD/1410 AH). *Madārik al-Aḥkām*. Qom: Al al-

- Bayt Foundation.
- Akbari, A. (2005 AD/1384 SH). *History of the Tahirid Government from Beginning to End*. Mashhad: Islamic Research Foundation.
- Anṣārī, M. (1993 AD/1414 AH). *Rasā'il al-Fiqhīyyah*. Qom: International Conference on the Occasion of the Second Centenary of Shaykh al-Ansari's Birth.
- Ardabīlī, M. (1982 AD/1403 AH). *Jāmi' al-Ruwāt*. Beirut: Dar al-Adwa.
- Atarodī, A. (1988 AD/1367 SH). *Narrators of Imam Riḍā (AS) in the Musnad al-Riḍā (AS)*. Mashhad: Global Congress of Imam Reza (AS).
- Baḥr al-'Ulūm. (1943 AD/1363 SH). *al-Fawā'id al-Rajālīyyah*. Tehran: Library of al-Sadiq.
- Baḥrānī, Y. (1956 AD/1376 AH). *al-Ḥadā'iq al-Nāzīrah*. Najaf Ashraf: Najaf Printing House Publications.
- Barghī, A. (1962 AD/1383 AH). *Rijāl al-Barghī*. Tehran: Tehran University Press.
- Baṣrī, A. (2001 AD/1380 SH). *Fā'iq al-Maqāl*. Qom: Dar al-Hadith.
- Bayat Mokhtari, M. (2008 AD/1388 SH). "Shortcomings in the Report of the Great Islamic Encyclopedia about Faḍl ibn Shādhān." *Hadith Research*. Vol. 1, no. 2, pp. 105-136.
- Bayat Mokhtari, M. (2008 AD/1388 SH). "The Unreliability of the Narrations of Faḍl ibn Shādhān from Imam Riḍā (A)." *Ulum Hadith*. Vol. 14, no. 4, pp. 80-98.
- Bayat Mokhtari, M. (2009 AD/1389 SH). "The Error in the Book Ma'rifatul Ḥadīth Regarding the Narrations of Faḍl ibn Shādhān

- from Imam Riḍā (A)." *Research on Quran and Hadith Sciences*. Vol. 7, no. 2, Series 14, pp. 65-93.
- Bayat Mokhtari, M. (2011 AD/1390 AH). "Evaluation of the Criticism of Muḥammad ibn 'Alī ibn Qutaybah." *Ulum Hadith*. Vol. 16, no. 1 and 2, Series 59 and 60, pp. 172-192.
- Behboudi, M. B. (2006 AD/1427 AH). *Ma'rifatul Ḥadīth*. Beirut: Dar al-Hadi.
- Boroujerdi, S. A. (1989 AD/1410 AH). *Ṭarā'if al-Maqāl*. Qom: Marashi Najafi Library.
- Dhababī, M. (1992 AD/1413 AH). *Biographies of Noble Figures*. Beirut: Al-Risala Foundation.
- Faḍl ibn Shādhān Nīshābūrī. (1988 AD/1409 AH). "Summary of Proving al-Raj'ah." *Our Heritage Journal*. No. 15. Qom: Al al-Bayt Foundation.
- Ḥā'irī, A. A. (1995 AD/1374 SH). *Muntahal Maqāl*. Qom: Ahl al-Bayt (AS) Institute for Reviving Heritage.
- Ḥākīm Nīshābūrī, A. (1996 AD/1375 SH). *Nishabur History*. Tehran: Agah Publishing Office.
- Ḥākīm, S. M. (1983 AD/1404 AH). *Mustamsik al-'Urwah al-Wuthqā*. Qom: Mar'ashi Najafi Library.
- Hamadani, A. (n.d.). *Miṣbāḥ al-Faqīh*. Tehran: Al-Najah Library Publications.
- Ḥillī, H. (1991 AD/1412 AH). *Mukhtalif al-Shī'a*. Qom: Islamic Publishing Institute.
- Ḥillī, H. (2001 AD/1422 AH). *Khulāṣah al-Aqwāl*. Qom: Fiqaha Publishing Institute.

- Ḥillī, M. (1969 AD/1389 AH). *Īdāḥ al-Fawā'id*. Qom: Ismailiyyah Institute.
- Ḥurr 'Āmilī, M. (1993 AD/1414 AH). *Wasā'il al-Shī'a*. Qom: Al al-Bayt (AS) Foundation.
- Ḥusaynī Ṣadr, S. A. (1999 AD/1420 AH). *al-Fawā'id al-Rijālīyyah*. Qom: Al-Ghadir Publications.
- Ḥusaynī, S. Sh. (1988 AD/1409 AH). *Ta'wīl al-Āyāt al-Zāhirah*. Qom: Jame'ah Modarresin Publications.
- Ibn Abī Ḥatam Rāzī, A. R. (1951 AD/1371 AH). *al-Jarḥ wa al-Ta'dīl*. Beirut: Dar al-Ihya al-Turath al-Arabi.
- Ibn Dāwūd al-Ḥillī. (1971 AD/1392 AH). *Kitāb al-Rijāl*. Najaf: Haydariyyah Press Publications.
- Ibn Ḥajar 'Asqalānī, A. (1994 AD/1415 AH). *Taqrīb al-Tahdhīb*. Beirut: Dar al-Kutub al-Ilmiyya.
- Ibn Qūlawayh Qummī, J. (1955 AD/1375 AH). *Kāmil al-Ziyārāt*. Tehran: Library of al-Saduq.
- Irfanian Yazdi, Gh. (1998 AD/1377 SH). *Mashāyikh al-Thiqāt*. Qom: Islamic Propagation Office Publications.
- Istarābādī, M. M. (1886 AD/1306 AH). *Manhaj al-Maqāl*. Tehran: lithographic print.
- Jazā'ir', A. N. (1997 AD/1418 AH). *Ḥāwī al-Aqwāl*. Qom: Ahl al-Bayt (AS) Institute for Reviving Heritage.
- Kajūrī Shīrāzī, M. (2003 AD/1424 AH). *al-Fawā'id al-Rijālīyyah*. Qom: Dar al-Hadith.
- Kalbāsī, A. (1998 AD/1419 AH). *Samā' al-Maqāl*. Qom: Foundation of the Vali Asr (AJ).

- Kalbāsī, M. (2001 AD/1422 AH). *al-Rasā'il al-Rijālīyyah*. Qom: Dar al-Hadith.
- Kanī, M. A. (2000 AD/1379 SH). *Tawḍīḥ al-Maqāl*. Qom: Dar al-Hadith.
- Kashshī, M. (1983 AD/1404 AH). *Ikhtiyār Ma'rifah al-Rijāl*. Qom: Al al-Bayt Foundation.
- Kāzīmī, M. (n.d.). *Hidāyatul Muḥaddithīn*. Qom: Najafī Marashi Publications.
- Khānsārī, S.A. (1984 AD/1405 AH). *Jāmi' al-Madārik*. Tehran: Sadouq Library.
- Khaṭīb Baghdādī, A. (1996 AD/1417 AH). *History of Baghdad*. Beirut: Dar al-Kutub al-Ilmiyya.
- Khomeini, S. R. (1989 AD/1368 SH). *Makāsib al-Muḥarramah*. Qom: Ismailiyan.
- Khu'ī, S.A. Q. (1992 AD/1413 AH). *Dictionary of Hadith Scholars*. N.p.: N.n.
- Kulaynī, M. (1984 AD/1363 SH). *al-Kāfī*. (Ghaffari, A. Ed). Tehran: Dar al-Kutub al-Islamiyya.
- Madelung, W. (1998 AD/1377 SH). *Islamic Sects*. (Siri, A. Trans). Tehran: Asatir Publications.
- Maḥmūdī Dashtī, A. (1999 AD/1420 AH). *Mulakhkhaṣ al-Maqāl*. Qom: Author.
- Majlīsī, M. B. (1982 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dar Ihya al-Turath al-Arabi.
- Majlīsī, M. B. (1999 AD/1378 SH). *al-Wajīzah fī al-Rijāl*. Tehran: Ministry of Culture and Islamic Guidance.

- Māmaqānī, A. (1929 AD/1350 AH). *Taqīh al-Maqāl*. Najaf Ashraf: Publications of the Murtadawiyyah Library.
- Mirdāmād, M. B. (1983 AD/1404 AH). *al-Ta'liqah 'alā Ikhtiyār Ma'rifah al-Rijāl*. Qom: Al al-Bayt Foundation.
- Mirdāmād, M. B. (2001 AD/1422 AH). *al-Rawāshih al-Samāwīyyah*. Qom: Dar al-Hadith.
- Mīrzā Qummī, A. (1999 AD/1378 SH). *Ghanā'im al-Ayyām*. Mashhad: Islamic Propagation Office of Khorasan.
- Mufīd, M. (n.d.). *al-Ikhtisās*. Qom: Publications of Jame'ah Modarresin.
- Najafī, M. H. (1945 AD/1365 AH). *Jawāhir al-Kalām*. Tehran: Dar al-Kutub al-Islamiyya.
- Najāshī, A. (2006 AD/1427 AH). *Rijāl al-Najāshī*. Qom: Islamic Publishing Foundation.
- Namāzī Shāhrūdī, A. (1993 AD/1414 AH). *Supplement to the Science of Hadith Rijal*. Qom: Adab Publications.
- Qahpā'ī, I. (1944 AD/1364 AH). *Majma' al-Rijāl*. Qom: Ismailiyan.
- Rūhānī, S. M. S. (1991 AD/1412 AH). *Fiqh al-Şādiq*. Qom: Dar al-Kitāb Foundation.
- Sabziwārī, M. B. (n.d.). *Dhakhīrah al-Ma'ād*. Qom: Al al-Bayt (AS) Institute for Reviving Heritage, lithographic print.
- Şadr Kāzīmī, S. H. (n.d.). *Nihāyah al-Dirāyah*. Qom: Mash'ar Publishing.
- Şadūq, M. (1413 AH/1363 SH). *Man lā Yaḥḍuruhul Faqīh*. Qom: Islamic Publishing Foundation.
- 76 Şadūq, M. (1965 AD/1385 AH). *'Illal al-Sharāyi'*. Najaf Ashraf:

- Haydariyyah Printing House Publications.
- Şadūq, M. (1978 AD/1398 AH). *Tawḥīd*. Qom: University of Teachers Publications.
- Şadūq, M. (1982 AD/1361 SH). *Ma'ānī al-Akḥbār*. Qom: Jame'ah Modarresin Publications.
- Şadūq, M. (1982 AD/1403 AH). *al-Khiṣāl*. Qom: University of Teachers Publications.
- Şadūq, M. (1983 AD/1362 SH). *al-Amālī*. Tehran: Islamic Library.
- Şadūq, M. (1983 AD/1404 AH). *'Uyūn Akḥbār al-Riḍā (AS)*. Beirut: Al-'Alami Foundation for Publications.
- Şadūq, M. (1984 AD/1405 AH). *Kamāl al-Dīn wa Tamām al-Ni'mah*. Qom: Islamic Publishing Foundation.
- Shahīd Thānī. (1987 AD/1408 AH). *al-Ri'āyah fī 'Ilm al-Dirāyah*. Qom: Ayatollah Marashi Library.
- Shahīd Thānī. (1992 AD/1413 AH). *Masālik al-Afhām*. Qom: Islamic Knowledge Institute.
- Shūshtarī, M. T. (1996 AD/1417 AH). *Qāmūs al-Rijāl*. Qom: Islamic Publishing Foundation.
- Tajlīl, A. (1984 AD/1363 SH). *Mu'jam al-Thiqāt*. Qom: Islamic Publishing Institute.
- Ṭūsī, M. (1985 AD/1364 SH). *Tahdhīb al-Aḥkām*. Tehran: Dar al-Kutub al-Islamiyya.
- Ṭūsī, M. (1984 AD/1363 SH). *al-Istibṣār*. Tehran: Dar al-Kutub al-Islamiyya.
- Ṭūsī, M. (1989 AD/1411 AH). *al-Ghaybah*. Qom: Islamic Knowledge Foundation.

Ṭūsī, M. (1994 AD/1415 AH). *Rijāl al-Ṭūsī*. Qom: Islamic Publishing of Jame'ah Modarresin.

Ṭūsī, M. (1996 AD/1417 AH). *Fihrist Kutub al-Shī'ah wa Uṣūlihim*. Qom: Publication of Fiqh.

Wahid Behbahani, M. B. (1983 AD/1404 AH). *Fawā'id al-Waḥīd*. Qom: Islamic Media Office.

Wahid Behbahani, M. B. (n.d.). *Commentary on the Manhaj al-Maqāl (Fawā'id al-Rijālīyyah)*. Printed in the margin of *Manhaj al-Maqāl*.

Zanjānī, M. (n.d.). *al-Jāmi' fī al-Rijāl*. Qom: Manuscript, Pirouz Printing House



Justification and Explanation of the Theory of Marginality of the Imamiyyah Inherited Heritage: A Case Study of Hadith from the Chapter on Inheritance (*al-Mīrāth*)

Masoud Hasanzadeh Golshani*

PhD in Quranic Science and Hadith, Master of the University of Quran and Hadith, Qom, Iran.

(Received: November 2024, Accepted: December 2024)

DOI: 10.22034/hsr.2024.51641.1041

Abstract

The theory attributed to Ayatollah Boroujerdi, which considers Shi'a jurisprudence as marginal to Sunni jurisprudence, is a matter of dispute among jurists. In some interpretations, the scope of this view has extended beyond Shi'a jurisprudence and has been discussed regarding Shi'a hadith as well; meaning that Shi'a hadith is seen as marginal to Sunni hadith and has been influenced by it. In this case, understanding the validity of this theory is an important issue. The present study aims to demonstrate 'What arguments and evidence exist to support the theory of the marginality of Imamiyyah hadith?' and 'What interpretation of it can be presented?' Clarification regarding the doubts about the impact of Shi'a hadith necessitates research on this hadith

* mhasanzade1360@yahoo.com

issue. The innovative approach of this research is historical phenomenology, which, according to the author, through recounting the context of the emergence of several hadiths from the chapter on inheritance in Imamiyyah jurisprudence, depicts facets of the historical realities governing Imamiyyah hadith and explains the validity of this theory. According to the author's explanation, this marginality evokes the tradition of jurists annotating other viewpoints and indicates that some foundational Imamiyyah hadiths emerged in response to, confrontation with, and correction of the views of the general populace.

Keywords: Marginality, Ayatollah Boroujerdi, Inheritance (*Irth*), Imamiyyah Jurisprudence, Imamiyyah Hadith, Context of Issuance.

Introduction

The theory popularized by Ayatollah Boroujerdi that considers Shi'a jurisprudence as marginal to Sunni jurisprudence has been a subject of discussion and dispute among some scholars. Some contemporary scholars believe that the expression of marginality is not appropriate for Shi'a jurisprudence and that this expression misrepresents the realities of Shi'a jurisprudence. From their perspective, such a view is not evident in the legacy left by this great figure. The negative connotations of this perspective and the consequences of accepting the implications of it have led to challenges regarding the attribution of this view to Ayatollah Boroujerdi, and at times it has been denied.¹ Conversely, some students, researchers, and followers of Ayatollah

1. cf. Mohammad Hossein Abdi, "Independence of Imamiyyah Jurisprudence" scientific meeting, <https://andisheh.ma.com/figh-shia-hashiyeh-fhighamme/>; Sayyid Ali Milani, interview with Ijtihad Network, 18/12/1395.

Boroujerdi have explicitly or implicitly attributed this view to him in their discussions and writings, and at times they have attempted to clarify and articulate Ayatollah Boroujerdi's meaning in a way that mitigates the negative implications of this expression.¹ It is noteworthy that, in some of these interpretations, the scope of this view has extended beyond Shi'a jurisprudence to include Shi'a narratives;² meaning that Shi'a hadith is seen as marginal to Sunni hadith and has been influenced by it. Thus, discerning the correctness and validity of this hadith theory is an important issue. Therefore, the present research aims to show 'What arguments and evidence support the correctness and validity of this theory?' And in this assumption, 'What interpretation of it can be presented?' It seems that the hadiths from the chapter on inheritance (*al-Irth*) in Imamiyyah jurisprudence are a suitable option and context for testing this theory, especially as they possess the potential to address both the jurisprudential and hadith aspects of it. Given the existing background and the research

-
1. The Life of the Great Leader of the Shi'a Scholar Ayatollah Boroujerdi, p. 155; The School of Ijtihad of Ayatollah Boroujerdi, p. 189, 190, 201 and pp. 358-361; The Life of Grand Ayatollah Boroujerdi and His School of Jurisprudence, Uşul, Hadith and Rijāl, p. 63; The Eye and Lamp of Authority; Hawza Magazine Interview with Ayatollah Boroujerdi's Students, p. 84 and 85, p. 182 and p. 340; The Principles and Style of Inference of Ayatollah Boroujerdi, Hossein Ali Montazeri, Hawza Magazine, No. 43 and 44, April and May 1991; Lasting Manifestations; Wisdom, Advice and History in the Presence of Ayatollah Montazeri, pp. 131 and 132; Explanation of the Meaning of "Being on the Margins" of Shi'a Jurisprudence over General Jurisprudence; A look at the views of Ayatollah Shubairy Zanjani, <https://tamaddon.kateban.com/post/>; Explaining Ijtihad; Questions and discussions in argumentative jurisprudence from the presence of the distinguished jurist Ayatollah Sayyid Mohammad Hosseini Zanjani, p. 81.
 2. The life of Grand Ayatollah Boroujerdi and his jurisprudential, Uşul, Hadith and Rijāl schools, p. 63.

gap, it is necessary to research this hadith issue, particularly as it can be effective in clarifying, dispelling doubts surrounding Shi'a hadith, and responding to the aforementioned disputes.

1. Research Background

Regarding the background of the research, it should be noted that interviews, academic meetings, books, and conducted studies have sometimes alluded to this theory while introducing the scientific approach of Ayatollah Boroujerdi, and at other times have focused specifically on this theory. In the first category, some of the most significant cases that briefly discuss this theory include the dialogue between Ayatollah Montazeri and the magazine *Hawzah*, which addresses the principles and style of inference of Ayatollah Boroujerdi. Additionally, the books "Everlasting Manifestations: Wisdom, Advice, and Life in the Presence of Ayatollah Montazeri," "The Life of Ayatollah Boroujerdi and His Jurisprudential, *Uṣūlī*, Hadith, and *Rijālī* School," "The Life of the Great Leader of the Shi'a World, Ayatollah Boroujerdi," and "The Jurisprudential School of Ayatollah Boroujerdi" by Lotfi, Ayatollah Vaez Zadeh, Dawani, and Akhavan Sarraf represent other important works in this domain.

In the second category, one can mention the discussions of scholars such as Alavi Boroujerdi, Vaez Zadeh, and a work by Hamid Reza Tamaddon, which have been presented in some academic gatherings or published in various journals.¹ Furthermore, there are studies such as "Documents of the Jurisprudence of Ahl al-Sunnah according to the

Approach of *Wasā'il al-Shi'a*" that have been conducted based on this theory. This current writing, believing in the usefulness of the contents of these works, has made tireless efforts to reconstruct aspects of the context of issuance and the historical atmosphere of the hadiths from the chapter on inheritance in Imamiyyah jurisprudence, and subsequently addresses concrete examples to provide a clearer image and a more precise account of this theory.

2. Research Method

The author's approach in this research is the historical phenomenology of certain ancient Imamiyyah hadith events, which can be effective in justifying this theory; consequently, it will present and describe an understanding of the context and the way some Shi'a hadiths emerged. By doing so, rather than engaging in abstract discussions surrounding this theory, the realities and historical events illustrating the principle of the influence of Shi'a hadith by Sunni hadith are depicted, thus affirming the validity of this theory. Therefore, the innovative aspect of the research can be considered to lie in the historical method and its concrete outcomes, which arise from attention to the historical contexts and the atmosphere surrounding the issuance of these hadiths. This distinction sets this research apart from the previously mentioned works. The author believes that, given the historical approach of Ayatollah Boroujerdi's method of jurisprudence, applying this method to reveal the dimensions of his theory is more beneficial than other methods and approaches, as it seems Ayatollah Boroujerdi achieved the efficacy and legitimacy of such a viewpoint regarding his

historical method. Thus, applying the historical method can vividly demonstrate the correctness of this theory.

The structure of the body of the article is organized into two sections: Evidences of the validity of the theory and articulation of the theory.

3. Evidence of the Validity and Justification of the Theory: Narrations from the Chapter on Inheritance in Shi'a and Their Historical Context

In this section, we will first reconstruct and depict the state of inheritance laws and their implementation in the first one hundred and fifty years of the Islamic world. By doing this, while recounting aspects of the history of hadith and jurisprudence, the relationship between Shi'a hadith and Sunni hadith, as well as the evidence supporting the validity of the theory, will become clear. Following this, several relevant hadith examples will be presented. It should be noted that numerous discourses and examples in Shi'a hadith can illustrate the correctness of Ayatollah Boroujerdi's perspective and theory. However, considering the limitations of the article's capacity to display examples, we will only focus on a number of hadiths related to inheritance in Shi'a sources.

The Holy Quran articulates some general principles of inheritance in verses such as 11, 12, and 176 of Surah *al-Nisā'* and 75 of Surah *al-Anfāl*.¹ However, the details and elaborations of the branches of inheritance must be sought in tradition. Nonetheless, it appears that

1. To obtain more examples, one can compare and examine the chapters of the two books of *Wasā'il al-Shi'ah* with the evidence of Sunni jurisprudence on the *Nahj* of *Wasā'il al-Shi'ah*. In addition, some students of Ayatollah Boroujerdi have also pointed out some examples.

sometime after the Prophet's (PBUH) passing, rulers and scholars in the community faced challenges regarding the handling of certain branches and propositions of inheritance and the distribution of inheritance among heirs in specific circumstances. These challenges primarily arose from the difficulties in distributing inheritance among relatives (*Kalālah*)¹ and the issues of *'Awl* (excessive claims)² and *Ta'ṣīb* (prioritization)³, coupled with the uncertainty in establishing priorities in distributing and dividing inheritance. Therefore, during the first half of the first century, some inheritance commandments were considered complex issues in jurisprudence.

For example, the multiple and scattered views of the companions regarding the meaning and implication of *Kalālah* (Ṭabarī, 1991 AD/1412 AH: 4, 191-195), as well as the challenges faced by the caliphs in understanding and executing the related rulings, indicate the confusion and disorder in the inheritance jurisprudence system of the community during the post-Prophet era. Ancient sources and heritage speak of the reservations of the first caliph in expressing opinions about the meaning of *Kalālah* (ibid: 191 and 192),⁴ as well as the

1. In jurisprudence, the brothers and sisters of the deceased's father or mother are called *Kalālah*.
2. In jurisprudence, "*'Awl*" means an increase in the heirs' shares of the estate.
3. *Ta'ṣīb* or *'Asbah*, in Sunni jurisprudence, occurs when the heirs' shares of the estate are insufficient, and the remaining and excess amount is allocated to the deceased's paternal male relatives without regard to inheritance classes.
4. "*An al-Sha'bī Qāla: Qāla Abū Bakr raḍiyallāhu 'anhu: Innī qad Ra'aytu fil kalālah Ra'yan, fa in kāna Ṣawāban fa manna Allahu Waḥdahū lā sharīka lahū, wa in Yakun Khaṭa'an fa minnī wal Shayṭān, wa Allahu minhu Barī'. Inna al-Kalālah mā khala al-Walad wa al-Wālid. Falammā Istakhlafa 'Umar raḍiyallahu 'anhu, Qāla: Innī la Astahyī min Allah Tabāraka wa Ta'ālā an Ukhālīf Abā Bakr fī Ra'yin Ra'āhu.*"

difficulty encountered by the second caliph in distributing *Kalālah* inheritance and dealing with the issue of *‘Awl* (Kulaynī, 1986 AD/1407 AH: 7, 79 and 80, H. 3). When he inquired from the Prophet (PBUH) about the inheritance of *Kalālah*, he received the response that rulings regarding *Kalālah* were expressed in the *Kalālah* summer verse. However, despite this, he, during the time of the passing of the Prophet, had asserted that "The Book of Allah is sufficient for us." (Bukhārī, 1989 AD/1410 AH: 94, H. 3855) In dealing with this verse, he faced difficulties and perhaps considered verses 12¹ and 176² of Surah *al-Nisā’*—which were identified according to their time of revelation as addressing winter and summer *Kalālah*—as inconsistent, especially in cases where the shortcomings of the estate were evident from the total shares, which hindered him from correctly deriving

1. For you shall be a half of what your wives leave, if they have no children; but if they have children, then for you shall be a fourth of what they leave, after [paying off] any bequest they may have made or any debt [they may have incurred]. And for them [it shall be] a fourth of what you leave, if you have no children; but if you have children, then for them shall be an eighth of what you leave, after [paying off] any bequest you may have made or any debt [you may have incurred]. If a man or woman is inherited by siblings and has a brother or a sister, then each of them shall receive a sixth; but if they are more than that, then they shall share in one third, after [paying off] any bequest he may have made or any debt [he may have incurred] without prejudice. [This is] an enjoinder from Allah, and Allah is all-knowing, all-forbearing.
2. They ask you for a ruling. Say, ‘Allah gives you a ruling concerning the *kalālah*: If a man dies and has no children [or parents], but has a sister, for her shall be a half of what he leaves, and he shall inherit from her if she has no children. If there be two sisters, then they shall receive two-thirds of what he leaves. But if there be [several] brothers and sisters, then for the male shall be the like of the share of two females. Allah explains [the laws] for you lest you should go astray and Allah has knowledge of all things.’

rulings from the Quranic verse and applying them (Ibn Mājah, 1997 AD/1418 AH: 4, 288, H.1; Aḥmad Ibn Ḥanbal,¹ 1995 AD/1416 AH: 1, 312, H. 1416; Ṭabarī,² 1991 AD/1412 AH: 6, 30; Muttaqī Hindī,³ 1988 AD/1409 AH: 11, 26).

In this context, some ancient sources mention the role of the caliphs' tradition in the public inheritance jurisprudence (Kulaynī, 1986 AD/1407 AH: 100 and 101).⁴ Referring to ancient general sources also demonstrates that the public inheritance system was largely shaped by the opinions of the second caliph (cf. Muttaqī Hindī, 1988 AD/1409 AH: 11; Whole Book of al-Farā'īd; al-Dārimī, 2000

1. “- ‘An Ma’dān ibn Abī Ṭalḥah, Qāla: Qāla ‘Umar: Mā sa’altu Rasūl Allah ‘an shay’in akthar mim mā Sa’altuhū ‘an al-kalālah, Ḥattā Ṭa’ana bi Iṣba ‘ihī fī Ṣadrī, wa Qāla: Takfīka Āyatu al-Ṣayfi allatī fī Ākhiri Sūrati al-Nisā’i.
 2. ‘An abīhi Masrūq, Qāla: Sa’altu ‘Umar wa Huwa Yakḥtabu al-Nās ‘an Dhī Qarābati lī Waritha Kalālah, fa Qāla: al-Kalālah, al-Kalālah, al-Kalālah wa Akhadha bi Laḥyati, thumma Qāla: Wa Allah li ‘an A’lamahā Aḥabba ilayya min an Yakūna lī mā ‘ala al-Arḍi min Shay’in, Sa’altu ‘anhā Rasūl Allah fa Qāla: “A lam Tasma’ al-Āyah Allatī Unzilāt fī al-Ṣayf?” Fa A’ādahā Thalātha Marrāt.
 3. “‘An al-Hakam ibn Mas’ūd al-Thaqafi Qāla: Qaḍā ‘Umar ibn al-Khaṭṭāb fī Imra’ah Tawaffayti wa Tarakti Zawjahā wa Ummahā wa Ikhwatahā li Ummihā wa Ikhwatihā li Abihā wa Ummahā, fa Asharaka ‘Umar bayn al-Ikhwah lil Umm wa al-Ikhwah lil Ab wal Umm fil Thuluthi, fa Qāla laḥū Rajulun: Innaka lam Tushrik baynahumā ‘Āma Kadhā wa Kadhā, fa Qāla ‘Umar: Tilka ‘alā mā Qaḍaynā Yawma’idhin wa Hādhihī ‘alā mā Qaḍaynāhu.”
 4. “Qāla Zurārah: al-Nāsu wa al-‘Āmmah fī Aḥkāmihim wa Farā’idihim Yaḡlūna Qawlan qad Ajma’ū ‘Alayhi wa Huwa al-Ḥujjata ‘Alayhim ... Faqultu lahum ... Faqāla Allah ‘Azza wa Jalla min Qā’ilin Yastaftūnak qul Allah Yufṭikum fil Kalāla, falimā Farrqtum baynahumā? Faqalū: al-Sunnah wa Ijmā’ al-Jamā’ah. Qulnā: Sunnah Allah wa Sunnati Rasūlih aw Sunnat al-Shayṭān wa Awlīyā’ih. Faqalū: Sunnat Fulān wa Fulān.
- al-Khilāf: 4, 74-75: Faqāla Zufar ibn Aws al-Baṣrī: Yā Abal ‘Abbās, faman Awwalu man A’āla al-Farā’īd? Qāla: ‘Umar ibn al-Khaṭṭāb.

AD/1421 AH: 4, 1909). According to some sources, while the necessary fatwas for people during the era of the first caliph were derived from seven companions—who were regarded as inheritors of the Prophet’s knowledge—in the era of the second caliph, this group was limited to ‘Uthmān, ‘Ubayy ibn Ka‘b, and Zayd ibn Thābit, while the active roles of several others diminished (Ibn As‘ad, 1993 AD/1414 AH: 2, 267).¹ The latter companion was referred to as the official custodian of judicial matters and fatwas, playing a significant role in the distribution of inheritance within the general jurisprudential schools (Dhahabī, n.d.: 2, 432). It has been stated that the second and third caliphs would not prioritize anyone over Zayd regarding judicial matters, fatwas, statutory duties of inheritance, and recitation (Ibn Sa‘d, 1993 AD/1414 AH: 2, 274). According to ‘Umar’s directive, inquirers and those seeking rulings had to refer to Zayd (Zuḥaylī, n.d.: 10, 7747; Ibn Sa‘d, 1993 AD/1414 AH: 2, 274), who provided responses to these matters within the framework desired by the caliphs.² Notably, ‘Umar was considered a fundamental pillar in this

1. ‘An ‘Abd al-Raḥmān ibn al-Qāsim ‘an Abīhi: Anna Abā Bakr al-Ṣiddīq Kāna idhā Nazala bih Amrun Yurīdu fīhi Mushāwarat Ahl al-Ra’y wa Ahl al-Fiḡh, wa Da‘ā Rijālan min al-Muhājirin wa al-Anṣār. Da‘ā ‘Umar wa ‘Uthmān wa ‘Alīyyan wa ‘Abd al-Raḥmān ibn ‘Uf wa Mu‘ādh ibn Jabal wa Ubay ibn Ka‘b wa Zayd ibn Thābit. Wa kullu Hā‘ulā’ kāna Yufti fī khilāfati Abī Bakr wa innamā Taṣīru Fatwa al-Nās ilā Hā‘ulā’ fa Maḍā Abū Bakr ‘ala Dhālika. Thumma Walā ‘Umar fa Kāna Yad‘ū Hā‘ulā’ al-Nafar wa Kānat al-Fatwā Taṣīru - wa Huwa Khalīfah - ilā ‘Uthmān wa Abī wa Zayd.”

2. For example: Muttaqī Hindī, 1988 AD/1409 AH: 11, 23: ‘an Zayd Ibn Thābit Qāla: Amaranī Abūbakr Ḥaythu Qatla Ahla al-Yamāmah an Yūritha al-Aḥyā’ min al-Amwāt wa lā Yūritha Ba‘ḍuhum min Ba‘ḍ.

regard (Dārimī, 2000 AD/1421 AH: 4, 1909).

In contrast, the reports of certain viewpoints by Imam Ali (AS) and his student *Ibn ‘Abbās* regarding inheritance laws can be seen as a critique of the dominant views within the inheritance jurisprudence of society, highlighting the differences in Imam Ali's perspective. From Imam Ali's viewpoint, the God who knows the number of grains of sand in the desert does not allocate inheritance shares greater than the total estate (Kulaynī, 1986 AD/1407 AH: 7, 79, H. 2), and if the assumptions and priorities that God has specified in the Quran are taken into account, neither *‘Awl* nor *Ta‘ṣīb* arises (Kulaynī, 1986 AD/1407 AH: 8, 78, H. 1).¹ A report from *Ibn ‘Abbās* indicates that the second caliph, when approached by heirs that included spouses and relatives (*Kalālah*), spoke of not knowing God's ruling on prioritizing one over the other and ultimately distributed the

1. “*Qāla Alī (AS): Ayyatuhal Umma al-Mutaḥayyirah ba‘da Nabīyyihā, ammā innakum law Qaddamtum man Qaddama Allah wa Akhkhartum man Akhkara Allah, wa Ja‘altum al-Wilāyah wa al-Qarāthah ḥaythu Ja‘alahā Allah, mā ‘Āla walīya Allah, wa lā Tāsha Sahma min Farā‘id Allah, wa lā Ikhtalafa Ithnān fī Ḥukm Allah wa lā Tanāza‘at al-Umma fī Shay‘in min Amr Allah, illā ‘Alima Dhālika ‘Indanā min Kitāb Allah, fa-Dhūqū wabāla mā Qaddamat aydikum wa mā Allah biḥālim lil-‘Abīd, wa Say‘alam Alladhīna Ḥalamū ayya Munqalabin yanqalibūn.*

Qādi Nu‘mān, 1965 AD/1385 AH: 2, p. 366: ‘An Amīr al-Mu‘minīn ‘alayh al-salām annahu Qāl: In Taraka Ibntayn fa likulli Wāḥidatan minhumā al-Thulutha bil Mīrāth, kamā Qāla Allah ‘Azza wa Jall, wa Yurid ‘alayhimā al-Thulutha al-Bāqī bil Raḥim ...’; ibid: 382: “‘An Amīr al-Mu‘minīn ‘alayh al-salām annahu Akhraja al-Farā‘id allatī A‘ālahā ahl al-‘Awl bilā ‘Awl fī Kitāb Allah jalla dhikruhu, wa Dhālika Annahum bada‘ū biman Bad’a Allah bih Faqaddamūh, wa Akhkarū man Akhkharah Allah ‘azza wa jall, wa lam Yuḥṭū man Ḥaṭṭahu Allah ‘an Darajah ilā Darajah dūnah ‘an al-Darajah al-Suflā.”

deficiency of the estate among all heirs. Ibn ‘Abbās, following the teachings of his teacher and cousin Ali (AS), added that if they had considered the Quranic rulings on inheritance priorities, ‘Awl would not have occurred. He considered fear of the second caliph as a barrier to expressing opinions (Kulaynī, 1986 AD/1407 AH: 7, 79 and 80, H. 3). Moreover, when he confronted the commonly accepted view on a specific inheritance issue, which conflicted with a Quranic verse, with ‘Uthmān, he was met with the response that he was unable to change a ruling that had become established among previous generations and was already widespread in society (Muttaqī Hindī, 1988 AD/1409 AH: 11, 35).

Although the expression "We have judged in accordance with" has been reported by the second caliph through various sources (Ibn Sa‘d, 1993 AD/1414 AH: 2, 258-259), and instances of the caliphs benefiting from Imam Ali's (AS) advisory views on difficult matters—such as judiciary and fatwa—have been documented (Ṭūsī, 1993 AD/1414 AH: 238, H. 14; Ṭūsī, 1986 AD/1407 AH: 10, 94, H. 18), it is clear that his perspective and approaches regarding this important jurisprudential and social issue did not receive acceptance from the caliph or were relegated to the margins. As a result, from the early years following the Prophet's (PBUH) passing, the dominance of governmental perspectives cast a shadow over the entire community, to the extent that, apart from the Imams, most Shi‘a and even some members of Imam Ali's (AS) family in the Hasan lineage lived under the influence of governmental jurisprudence; for instance, in the dispute between *Banil Hasan* and the Zaidis with Imam Ṣādiq (AS),

the Imam challenged their ignorance of Imam Ali's (AS) views regarding the share of "Maternal aunts and cousins." (Şaffār, 1983 AD/1404 AH: 1, 157, H. 16)

Nevertheless, as conditions became favorable towards the end of the first century, the *Husaynī* Imams found the opportunity to present foundational Shi'a perspectives. A narration in ancient Imamiyyah sources indicates that Imam *Bāqir* (AS) played a fundamental role in elucidating and branching out such Shi'a viewpoints (Kulaynī, 1986 AD/1407 AH: 2, 19, H. 16; Tūsī, 1988 AD/ 1409 AH: 425, H. 799).¹ Researching Imamiyyah hadith shows that the *Ja'farī* Shi'a developed inheritance rulings based on a return to Ali's teachings. In this regard, the book of Imam Ali (AS)—which is part of the heritage and deposits of Imamate and testament—was transmitted from one Imam to the next and played a crucial role in promoting the propositions of Imamiyyah inheritance rulings (Kulaynī, 1986 AD/1407 AH: 7, 77, H. 1 and 2; 77, H. 1 and 2; 81, H. 6; 91, H. 2; 94, H. 3; 98, H. 3). Consequently, the propositions and hadith concerning inheritance, which had previously lacked sufficient opportunity for presentation, were narrated by the *Şādiqayn* Imams. In this context, Imam *Bāqir* (AS) challenged *Zayd ibn Thābit*'s actions in dividing inheritance and accused him of following the laws of ignorance (Kulaynī, 1986 AD/1407 AH: 7, 407, H. 2). The use of the term "Ignorance" not only

1. "Qāla Abī 'Abdillāh: ... Thumma kāna 'Alī ibn al-Ḥusayn, thumma kāna Abū Ja'far, wa kānat al-shī'ah qablahū lā Ya'rifūn mā Yaḥtājūn ilēh min Ḥalāl wa lā Ḥarām illā mā Ta'allamū min al-Nās, ḥattā kāna Abū Ja'far (AS) Fataḥa lahum wa Bayyana lahum wa Aallamahum, Faṣārū Yu'allimūn al-Nās ba'da mā Kānū Yata'allamūn minhum ...

deemed the commandment un-Islamic but likely referred to the pre-Islamic customs that prioritized male relatives in lower classes over certain female relatives in higher classes when the estate surpassed the share amount. This contrasts with the Imamiyyah inheritance system, where inheritance was divided based on familial ties and class rank, and *'Aṣabah* and *'Awl*—unlike the common practices in general jurisprudence—had no place.

Thus, it seems that the transmitted Shi'a jurisprudence, which had lost the capacity to thrive within the scientific community's framework in the first century in some areas, was influenced by the overarching environment of general jurisprudence. In other words, the dominance of general jurisprudence over the entire community meant that certain hadiths and Shi'a teachings, particularly concerning inheritance, did not find opportunities to circulate among the Shi'a until the era of *Ṣādiqayn* (AS), and even prominent Shi'a scholars were not well-informed about these matters. The data from Imamiyyah sources, which provide a scattered overview of the situation of the Imams' companions during the establishment of the foundations of Imamiyyah jurisprudence, indicates that some companions actively engaged with the newly emerging teachings of the Imams in relation to inheritance issues, and at times frantically seek to correct erroneous beliefs and teachings, learn the correct perspective, and promote the unique views of the Imami school. The echoes of these differing voices of the Imams and their companions have been, to some extent, reflected in ancient sources and narrations, which are manifested in the mirror of traditions, of which examples will be provided.

4. The Alawite Hadith in Contrast to the Prevailing Opinion

In a hadith, *Zurārah* asks Imam *Bāqir* (AS) about the decree of paternal grandfather in the Quran. The Imam states that the understanding of the people in this matter is based on opinion, except for Imam Ali (AS), who articulates the viewpoint of the Prophet (PBUH) (Kulaynī, 1986 AD/1407 AH: 7, 109, H. 1).¹ A review of some ancient Sunni sources also attests to this opinion-based approach (Dārimī, 2000 AD/1421 AH: 4, 1909, Chapter *al-Jadd*). This hadith indicates that the prevalent views among the people differ from the Alawite perspective. It is worth mentioning that in the inheritance system of the Sunni, the grandfather benefits from inheritance based on *Ta'ṣīb* (prioritization of paternal relatives), while in the jurisprudential system of the Imamiyyah, he is placed in the second tier of the kinship structure and benefits from the inheritance.

5. The Perspective of Imam *Bāqir* (AS) Against General Provisions

In another hadith, when a questioner asks Imam *Bāqir* (AS) about a commandment concerning inheritance, he considers the Imam's response to be in opposition to the provisions of *Zayd ibn Thābit*, the general provisions, and those of other judges and jurists, listing the general viewpoint. Then, Imam *Bāqir* (AS) refers to part of verse 176 of Surah *al-Nisā'*, mentioning the inheritance provisions, and subsequently challenges the Sunni inheritance system, explaining its

1. *Muḥammad ibn 'Īsā 'an Yūnus 'an 'Umar ibn 'Udhaynah 'an Zurārah qāla: Sa'altu Abā Ja'far (AS) 'an Farīdat al-Jadd, Faqāla mā A'lamu Aḥadā min al-Nās Qāla fihā illā bil Ra'y illā 'Alī (AS) fa innahū Qāla fihā bi Qawl Rasūl Allāh.*

detrimental consequences, including the insufficient shares for whom (those with specific minimum and maximum shares as stated in the Quran) from the provisions set forth in the Quran (Kulaynī, 1986 AD/1407 AH: 7, 102, H. 4).¹

6. Inheritance of Those of Close Relationships (*Ulul Arḥām*); Benefiting or Being Deprived?

In another hadith, Imam *Bāqir* (AS) discusses the inheritance shares of uncles and aunts in light of verse 75 of Surah *al-Anfāl*: "And those of close relationships are more entitled to each other in the Book of Allah." He states that uncles and aunts benefit from inheritance if no other heirs are present (Kulaynī, 1986 AD/1407 AH: 7, 119, H. 2).² This verse speaks to the priority of certain relatives over others in the

1. ‘An Bukayr qāla: Jā’a Rajul ilā Abī Ja’far (AS) fa Sa’alahu ‘an Imra’ah Tarakat Zawjahā wa Ikhwatahah li Ummihā wa Ukthihā li Abīhā fa Qāla lil Zawj al-Niṣfu Thalāthatu as-hum wa lil Ikhwah min al-Umm al-Thulthu Sahnān wa lil Ukht min al Ab al-Sudusu Sahn, fa Qāla lahu al-Rajul fa-inna farā’īd Zayd wa farā’īd al-‘āmmah wa al-quḍāt ‘alā Ghayri Dhālika yā Abā Ja’far (AS) Yaqūlūn lil Ukht min al Ab Thalāthatu as-hum Taṣīru min Sittah Ta’ūl ilā Thamāniyah.

Faqāla Abū Ja’far (AS) wa limā Qālū Dhālika? Qāla li-anna Allāh ‘Azza wa Jall Yaqūl (wa lahu Ukhtun Falahā Niṣfu mā Tarak). Faqāla Abū Ja’far (AS) fa-in Kānat al-Ukht Akhā, Qāla fa-laysa lahu illā al-Sudus. Faqāla lahu Abū Ja’far (AS) fa-mā lakum Naqaṣtum al-Akh in kuntum Taḥtajjūn lil-Ukht al-Niṣfa bi-anna Allāh Sannā lahā al-Niṣfa fa-inna Allāh qad Sannā lil-akh al-kull wa al-kull Aktharu min al-Niṣf li-annahu Qāla ‘azza wa jall (falaha al-Niṣfu) wa Qāla lil-Akh (wa Huwa Yarithuhā) Ya’nī jamī’ Māli-hā in lam Yakun lahā Walad fa-lā Tu’tūna Alladhī Ja’ala Allāh lahu al-Jamī’ fī ba’ḍi Farā’īdikum Shay’an wa Tu’tūna Alladhī Ja’ala Allāh lahu al-Niṣfa Tāmmā ... ”

2. “‘An Abī Baṣīr ‘an Abī Ja’far (AS) Qāla: al-Khāl wa al-Khālatu Yarithāni idhā lam Yakun Ma’ahumā Aḥad, inn Allāh ‘azza wa jall Yaqūl (wa ulū al-arḥām ba’ḍuhum awlā bi-ba’ḍ fī Kitāb Allāh).

matter of inheritance (Ṭabāṭabā'ī, 1969 AD/1390 AH: 9, 142). It seems that Imam *Bāqir*'s (AS) viewpoint arises from the Alawite perspective ('Ayyāshī, 1960 AD/1380 AH: 2, 71, H. 84)¹ and addresses some Sunni viewpoints regarding the lack of entitlement of the deceased's uncles and aunts; according to the Imam, uncles and aunts belong to the category of *Ulul Arḥām* (close relatives) and are entitled to inheritance. This perspective appears to confront, and in a way, challenge, the views of Sunni rulers and scholars who claimed that the Quran made no mention of the inheritance of the deceased's farthest relatives (Mālik, 2004 AD/1425 AH: 3, 740 and 741). As a result, if a person was not among those with prescribed shares or *Uṣbah*, they would not receive any portion of the inheritance, and whatever was left would go to the public treasury ('Ayyāshī, 1960 AD/1380 AH: 2, 71, H. 84). The reference to verse 75 of Surah *al-Anfāl* by Imam *Bāqir* (AS) indicates that the Quran speaks of the priority of *Ulul Arḥām*, which includes aunts and uncles as well. In this context, another hadith can be cited in which Imam *Bāqir* (AS) states that if the heirs are exclusively the spouse, the entire inheritance goes to them (Kulaynī, 1986 AD/1407 AH: 7, 125, H. 1).² This commandment pertains to the kinship classification system of the

1. 'An Ibn Sinān 'an Abī 'Abd Allāh (AS) Qāla: lammā Ikhtalafa 'Alī ibn Abī Ṭālib (AS) wa 'Uthmān ibn 'Affān fī al-Rajul, Yamūtu wa laysa lahu 'Aṣabah Yarithūnahu, wa lahu dhū Qarābah lā Yarithūnahu, laysa lahu Sahmun Mafrūḍ, Faqāla 'Alī: Mīrāthuhu li-Dhawī Qarābatihi, li-anna Allāh Ta'ālā Yaqūl: "wa Ulū al-Arḥām ba'dhum awlā bi-ba'd fī Kitāb Allāh" wa Qāla 'Uthmān: Aj'alu Mīrāthuhu fī Bayt mā al-Muslimīn wa lā Yarithuhu Aḥadun min Qarābatihi.
2. 'An Abī Ja'far (AS) fī Imra'atin Tuwuffiyāt wa lam Yu'lam lahā Aḥad wa lahā Zawj, Qāla al-Mīrāth Kulluhu li-Zawjihā."

Shi‘a, where in the presence of the spouse, issues like *‘Awl* and excessive shares do not occur. Contrary to the Sunni viewpoint, which states that the excess based on priority is distributed among male relatives, female relatives, and the public treasury, the excess over the share, in the absence of other heirs, belongs to the spouse and not the public treasury. The numerous questions from the companions regarding this topic stem from the difference between this perspective and the prevailing jurisprudential approach in the general community, to the extent that these narrations are organized into a chapter of jurisprudence in the book *al-Kāfi* (Kulaynī, 1986 AD/1407 AH: 7, 125).

7. *Zurārah's* Role in Explaining the New Hadiths on Imamiyyah Inheritance

In a hadith, *Zurārah*—prior to joining the Imamiyyah sect and while being well-versed in the Sunni laws of inheritance—came across certain viewpoints on inheritance in an old book that was presented to him with the permission of Imam *Bāqir* (AS). He dismissed them entirely as invalid! Imam *Bāqir* (AS) introduced the book, attributing it to the dictation of the Prophet (PBUH) and the writing of Imam Ali (AS), emphasizing the correctness and legitimacy of the views presented in it (Kulaynī, 1986 AD/1407 AH: 7, 94 and 95, H. 3).¹

1. “An *Zurārah* Qāla: Sa’al’tu Abā Ja’far (AS) ‘an al-Jadd, Faqāla mā ajidu Aḥadan Qāla fīhi illā bi-Ra’yih, illā Amīr al-Mu’minīn (AS). Qultu: Aṣlahāka Allāh, famā Qāla fīhi Amīr al-Mu’minīn (AS)? Qāla: idhā kāna Qhadā fa-al-Qinī Ḥattā Uqr’iyaka-hu fī Kitāb. Qultu: Aṣlahāka Allāh, Ḥaddithnī fa-inna Ḥadīthaka Aḥabb ilayya min an Tuqr’iyānī-hu fī Kitāb. Faqāla liya al-Thānīyah Isma’ mā Aqūlu laka: Idhā kāna Ghadā fa al-Qinī ḥattā Uqr’iyaka-hu fī Kitāb.

Fa’Ataytu-hu min al-Ghad ba’da al-Zuhr, wa Kānat Sā’atiyya allatī Kun’tu Akhlū bihā fihā bayna al-Zuhr wa al-‘Aṣr, wa Kuntu Akrahu an As’alahu illā—

After joining the Imamiyyah sect, *Zurārah* played a significant role for some companions in elucidating the Imamiyyah inheritance jurisprudence due to his exposure to Imam Ali's (AS) book. For instance, when *'Umar ibn Udhaynah* expressed doubt about the accuracy of an issue regarding inheritance that seemed to be based on the Sunni inheritance system, he asked *Zurārah* to present the correct viewpoint. In response, *Zurārah* refuted that perspective and clarified the Shi'a view (Kulaynī, 1986 AD/1407 AH: 7, 91 and 92, H. 1).

In another narrative, *'Umar ibn Udhaynah* brought up the ruling of one of the branches of inheritance law that he had heard from *Muḥammad ibn Muslim* and *Bukayr ibn A'yun* from Imam *Bāqir* (AS), finding it novel. To ensure the correctness of its content, he discussed

VKhāliyya Khashyata an Yufti-yani min ajl man Yaḥḍuruhu bi al-Taḥiyyah. Falammā dakhaltu 'Alayhi, Aqbala 'alā Ibnihī Ja'far (AS) Faqāla lahu: aqri' Zurārah Ṣaḥīfat al-Farā'id. Thumma Qāma li-Yanam fa-Baqītu anā wa Ja'far (AS) fī al-Bayt. Faqāma fa-Akhraja ilayya Ṣaḥīfatan Mithla fakhiḍ al-Ba'ir, faqāla: Lastu Uqri'ukahā ḥattā Taj'ala li 'alayka Allāh an lā Tuḥadditha bimā Taqrā fihā Aḥadan abadan ḥattā ādhina laka, walam Yaqūl: Ḥattā Ya'dhina laka abī. Faqultu: Aṣlahaka Allāh, wa limā Tuḍayyiqu 'alayya walam Ya'mur'ka Abūk bi-Dhālika? Faqāla li mā anta Bināzīrin fihā illā 'alā mā Qultu laka. Faqultu: fa-Dhālika laka wa Kuntu Rajulan 'āliman bi al-Farā'id wa al-Wasāyā Baṣīran bihā Ḥāsiban lahā. Albath al-Zamān aṭlub Shay'an Yulqā 'alayya min al-Farā'id wa al-Wasāyā lā a'lamhu fa-lā Aqdiru 'alayh. Falammā Alqā Ilayya Tarfa al-Ṣaḥīfah, idhā Kitābun Ghalīẓun Yu'rafu annahu min Kutub al-Awwalīn, Fanazartu fihā fa-idhā fihā Khilāf mā bi-Aydī al-Nās min al-Silāh wa al-Amr bi-al-Ma'rūf alladhī laysa fihī Ikhtilāf, wa idhā 'āmmiṭu-hu kadhālika. Fa-qara'tu-hu ḥattā Ataytu 'alā ākhirihī bi-Khubth Nafsin wa Qillati Ṭaḥaffuẓin wa Suqām Ra'yin. Wa Qultu: wa anā Aqra'uhu Bāṭilun ḥattā Ataytu 'alā ākhirihī. Thumma Adrājtu-hā wa Dafa'tu-hā ilayhi, falammā Aṣbahtu laqītu Abā Ja'far (AS) faqāla li: Aqrāta Ṣaḥīfat al-Farā'id? Faqultu: Na'am. Faqāla: kayfa Ra'ayta mā Qara't? Qāla: Qultu: bāṭilun laysa bi-Shay'in Huwa Khilāf mā al-Nās 'alayhi

it with *Zurārah*, who confirmed its accuracy. The share of each parent and the spouse is derived from verses 11 and 12 of Surah *al-Nisā'*: "And for each of his parents a sixth of what he leaves, if he has children" (4/11) and "For you shall be a half of what your wives leave... but if they have children, then for you shall be a fourth of what they leave." (4/12) The remainder of the inheritance belongs to the children, whether it be one or two daughters or one or two sons. It is evident that *Zurārah's* explanation and confirmation is based on the following process in the event of a shortfall in the estate from the total shares of the heirs (namely the parents, spouse, and children): 1) Attention to the priority of heirs based on the class-based and kinship-oriented inheritance system in Shia Islam; 2) Prioritizing the prescribed shares¹ heirs who in the Quran have both minimum and maximum shares, ensuring that the inheritance granted to them does not fall below the minimum shares and that any shortfall in the estate does not affect them; 3) Applying the shortfall in the estate to the later class and the remaining heirs (Kulaynī, 1986 AD/1407 AH: 7, 96, H. 1).

8. Attention to Inheritance Shares in Contrast to 'Awl

In a hadith, Imam *Ṣādiq* (AS) discusses the spouse's share according

1. In the Quran, specific shares of the deceased's estate are designated for certain heirs, known as *Farḍ*, such as half, quarter, third, and sixth of the inheritance and assets. Accordingly, heirs whose portion from the estate is specified and who always inherit based on these fixed shares are referred to as the owner of *Farḍ* or those entitled to shares, including the mother, husband, and wife. In contrast, there are heirs for whom the Quran has not assigned a specific share, and they are referred to as those related by kinship.

to verse 12 of Surah *al-Nisā'*: " If a man or woman is inherited by siblings and has a brother or a sister, then each of them shall receive a sixth; but if they are more than that, then they shall share in one third, after [paying off] any bequest he may have made or any debt [he may have incurred] without prejudice. [This is] an enjoinder from Allah and Allah is all-knowing, all-forbearing." (4/12) He mentions that the amount of inheritance for a maternal relative is derived from verse 176 of Surah *al-Nisā'*: "They ask you for a ruling. Say, 'Allah gives you a ruling concerning the *kalālah*: If a man dies and has no children [or parents], but has a sister, for her shall be a half of what he leaves, and he shall inherit from her if she has no children. If there be two sisters, then they shall receive two-thirds of what he leaves. But if there be [several] brothers and sisters, then for the male shall be the like of the share of two females. Allah explains [the laws] for you lest you should go astray and Allah has knowledge of all things." (4/176)

Thus, if there are two sisters, they have two-thirds of what he left, and if they are siblings, male and female, then the share of the male is equal to that of two females. Imam explains that in this branch of law, the share of the spouse and maternal relatives, which is defined by specific minimum and maximum prescribed shares according to the verses of the Quran (unlike the Sunni distribution system), does not decrease from the minimum Quranic share. Hence, the concepts of over-distribution and the distribution of decreased inheritance across the total shares—as seen in the general distribution system—do not apply to them. The Imam then noted an important point, adding that verse 12 of Surah *al-Nisā'* applies to maternal *Kalālah*, while verse

176 covers other *Kalālah* (Kulaynī, 1986 AD/1407 AH: 7, 101, H. 3).

In another hadith, Imam *Ṣādiq* (AS) said: "The total shares of inheritance cannot exceed six parts." Amir al-Mu'minin Ali (AS) always used to say: "Indeed, whoever knows the number of pebbles in the region of *ʿĀlij*, surely knows that the total shares of inheritance cannot exceed six parts. If others understood the matter, it would never exceed six parts." (Kulaynī, 1986 AD/1407 AH: 7, 79, H. 2)

The issue of *ʿAwl* and over-distribution of shares among heirs beyond six parts stems from not knowing how to deal with the six prescribed shares in the Quran.

Examining these narratives shows that the Imam aimed to correct what is commonly accepted in society and provided the original viewpoint for Shi'as. These narratives highlight the foundational teachings and occasional rituals of Shiism in contrast to Sunni views. They also emphasize the essential role of the inheritance of Imam Ali (AS) in Shia inheritance jurisprudence while countering the prevailing opinion-based approach of Sunni jurisprudence. Furthermore, the efforts of the companions and narrators of *Ṣādiqayn* (AS) to access the newly emerging inheritance rulings of the Imamiyyah are revealed. Additionally, some of these narratives, referencing certain verses regarding inheritance rulings, demonstrate that merely understanding the verses, as thought by the Sunni, is not sufficient for achieving a complete understanding of jurisprudence. The deduction of inheritance rulings from these verses and their implementation require attention to the hadiths and teachings of the Prophet, which have been disseminated through the lineage of the Ahl al-Bayt (AS). Moreover,

it becomes clear how the narrators have reconstructed the inherited Shia inheritance rulings and cleansed them of the residues of the Sunni opinion-based jurisprudence, which led to deviations such as an increase or decrease in the shares of inheritance from the Quranic prescribed shares. Consequently, it appears that in Shia inheritance jurisprudence, there are multiple narratives aimed at addressing the Sunni common views and confronting them. Thus, we can speak of hadiths that have been influenced by the erroneous approach of the Sunnah. These hadiths can serve as evidence of the correctness and justification of the aforementioned theory.

9. Elaboration of the Theory

Now that it seems the Imamiyyah hadiths, at least in some cases, have arisen under the influence of the Sunni views and hadiths, we will now delve into each of the components of the discussed theory and present our elaboration concerning it.

First, in reference to the theory of Ayatollah Boroujerdi as an introduction to the elaboration of the theory, it must be stated: the approach of Ayatollah Boroujerdi in jurisprudential research is to refer to the historical roots of the discussion and to observe the narrative heritage during the era of hadith transmission, as his innovations are mostly in the realm of heritage interactions. The previously discussed hadiths, although they serve as historical and even comparative examples for his viewpoint and theory, must be considered just a handful of evidence that truly marks the origin of this theory. Therefore, it seems that the intended meaning of "Jurisprudence" in

the theory founded by the late Qom jurisprudential school is traditional jurisprudence, and this theory does not imply a critique of *ijtihād* jurisprudence. Although Shia *ijtihād* jurisprudence has also, in some aspects and periods, been influenced by the *ijtihād* jurisprudence of the mainstream for the improvement of the jurisprudential process, this influence is not so pervasive as to be deemed dominating over Shiite *ijtihād* jurisprudence, nor should it lead to such an interpretation from him.

For this reason, it seems that Ayatollah Boroujerdi's theory does not oversee *ijtihād* jurisprudence. However, on the other hand, a review of the hadiths in the jurisprudential chapters of both factions and tracing the emergence and biases of the Hadiths from the Imamiyyah tradition—as previously discussed—indicates, to some extent, the susceptibility of Imamiyyah hadiths to the views and hadiths of the Sunni community. The nature of this influence will be clarified further.

The term "Shi'a" linguistically means supporter, follower, group, or party, and in the context of theological scholarship, it refers to Muslims who believe that Imam Ali (AS) is the appointed successor of the Prophet Muhammad (PBUH) and are critical and distrustful of the actions of the *Saqīfah* companions in electing a caliph (Nubakhtī, 1996 AD/1375 SH). This term is a generic label that applies to various factions and groups of Shiism. Among them, though the Zaidiyyah is one of the Shia groups, its jurisprudence is influenced by mainstream jurisprudence and does not have a significant connection with Shia jurisprudence. The *Ja'farī* Shi'ism, which was based on the efforts of

the two Imams, became fruitful in the era of Imam *Ṣādiq* (AS) and subsequently experienced divisions. Ultimately, the main faction of *Ja'farī* Shi'ism took shape under the title of Imamiyyah, whose followers believe in the succession and authority of the twelve Imams of Shiism (cf. Mufīd, 1992 AD/1413 AH: 35-38). A review of hadith sources and ancient catalogs like those of *Najāshī* and *Ṭūsī* indicates that most of what we now consider as hadith is not the hadith heritage of "Shia" but rather belongs to the legacy of "Imamiyyah." Therefore, in articulating and refining this theory, it should be noted that using the term Shi'a in this context is somewhat lax in expression, and the precise term intended is "Imamiyyah," as well as, even today, the use of the term Shi'a in place of Imamiyyah remains prevalent and widespread.

Regarding the roots of the term "Ahl al-Sunnah," we must return to the transitional years of the second century, which marked the beginning of formulating the idea of "Ahl al-Sunnah and al-Jamā'ah." The term "Ahl al-Sunnah and al- Jamā'ah" emerged in opposition to the scholars of Hadith who regarded those they called the people of "Innovation" and "Revolt with the sword." It is noteworthy that with the shift of *Mutawakkil* toward the scholars of Hadith, government support for the Mu'tazillah and their accommodation with the Shi'a waned, and the views of the scholars of Hadith became dominant. From their perspective, the beliefs of the Mu'tazillah and the Shi'a were considered innovations and a deviation from the traditions of the predecessors. Furthermore, the approach of the Zaidiyyah and the *Khawārij* in armed uprisings was perceived as a break from the Muslim community and deemed objectionable (Pakatchi, 2012

AD/1392 AH: 1, 32-34). During this period, over several centuries, a number of books were authored by the scholars of Hadith that outlined the characteristics of being Ahl al-Sunnah and al-Jamā'ah and demonstrated what thoughts and actions a true Sunni should possess.¹ However, before the emergence, circulation, and institutionalization of the term Ahl al-Sunnah and al-Jamā'ah— which eventually became less reliant on the usage of the word "Jamā'ah"— the ancient hadith and biographical sources of the Imamiyyah employed terms like *'Āmmī*, *'Āmmah*, and *Nās* to refer to non-Shi'a individuals and, conversely, used the term "Khāṣṣah" for the Imamiyyah or Shi'a minority.

Therefore, the application of the term "Ahl al-Sunnah" for non-Shi'a individuals during the era of the Ahl al-Bayt (the Prophet's family) and the period of the narration of hadith is neither precise nor accurate. It is more appropriate to use the ancient term "'Āmmah" to refer to non-Shi'a individuals of the Ahl al-Bayt era, although we know that this usage is also somewhat lax and is currently prevalent and widely recognized.

However, the fundamental criticisms of the aforementioned theory regarding the "Peripheral Nature" have been raised. This claim implies, on one hand, that the hadith and jurisprudence derived from the Imamiyyah are subordinate to the essence of the hadith and jurisprudence of the general community and, on the other hand, at

1. For example, the books of Sunnah by *Aḥmad ibn Ḥanbal*, al-Sunnah by *Abū Bakr Khalāl*, *Sharḥ al-Sunnah* by *Barbahārī*, and *Sha'ār Aṣḥāb al-Hadith* by *Ḥākīm Nīshābūrī* are prominent examples of these sources that were written in successive decades and centuries.

least implicitly and discontinuously challenges the historical continuity of the Ahl al-Bayt's knowledge. Nevertheless, this expression can, at least within the literature of jurists, be considered a form of homonymy, evoking the notion of marginal writing in the tradition of juristic writings and sometimes in those of hadith scholars; in this tradition, the jurist, at their discretion and when necessary, records their viewpoint as an explanation and clarification, presentation, approval, critique, opposition, rebuttal, and correction of the textual view. Based on this, the hadith and jurisprudence of the Imamiyyah reflect developments regarding the views of the general community and maintain a marginal approach towards them. Therefore, the expression of "Being Peripheral" within this theory signifies oversight, opposition, confrontation, and correction. This interpretation aligns with the intellectual space and practices of Imamiyyah jurists and hadith scholars, and it seems this is also what Ayatollah Boroujerdi intended. In this case, the peripheral nature of the derived jurisprudence and hadith of the Imamiyyah not only does not carry a negative connotation or imply weakness and deficiency in Shi'ism but is indicative of the foundational aspects of Shia jurisprudence.

Regarding the scope of this theory, it is noteworthy that the impact of the Imamiyyah heritage on the Sunni community is one of partial affirmation. This interpretation encompasses, on one hand, the alignment of certain aspects of the derived jurisprudence and hadith of the Imamiyyah with the jurisprudence and hadith of the Sunni community, and on the other hand, indicates the divergence and disconnection of the derived jurisprudence and hadith of the

Imamiyyah from the Sunni narrative in other dimensions. However, this theory has the potential for development and reform from two perspectives; from the Imamiyyah side, it should be added that this theory is not limited to derived jurisprudence, as multiple evidences indicate that, in addition to the derived jurisprudence of the Imamiyyah, other hadith sciences such as theology and interpretations from the Imamiyyah tradition have also emerged in contrast to the views of the Sunni community. In this regard, one can reference hadiths concerning the "Matter between the two options," "Rules of Judgment," and the "Part of the *Basmalah*," although elucidating the details is beyond the scope of this discussion. From the Sunni side, this kind of influence is not confined to jurisprudence and hadith; further investigation shows that various scientific fields—based on thematic relevancies and correspondences—have played a role in the emergence of certain Imamiyyah hadiths. Additionally, as was clarified concerning Imam Ali's views on inheritance law, it seems that besides scholarly approaches, the social and political contexts of society have also contributed to the formation of the derived heritage. Therefore, the theory of peripheral nature can be articulated as follows: "Some of the derived heritage of the Imamiyyah has emerged in contrast to the scholarly approach and the social and political contexts prevailing in the Sunni community."

Conclusion

1. Based on historical evidence and indications, some Imamiyyah hadiths, such as certain hadiths regarding inheritance, have emerged

- in opposition to the views of the Sunni community and are, in a sense, foundational.
2. Just as jurists express correct viewpoints from their perspective while annotating the views of their rivals, the Imams have also presented certain hadiths to critique and correct the hadiths and scholarly approaches of the Sunni community. This similarity has led some to use the term "Peripheral" for such hadiths.
 3. With this interpretation, the application of the term "Peripheral" to hadith and even the derived jurisprudence of the Imamiyyah is devoid of negative connotations and appears justified, although it has resulted in certain misunderstandings.
 4. Nonetheless, the expression of being "Peripheral" requires refinement. It should be noted that, in addition to the hadith and derived jurisprudence of Shia, several aspects of the Imamiyyah heritage in other fields, such as theology and interpretation, have emerged in the same context of opposition and are related to the hadith and views of Ahl al-Sunnah. Furthermore, using the terms Shi'a and Sunni in this regard is not accurate; rather, the terms Imamiyyah and *ʿĀmmah* should be employed. Moreover, these hadiths are influenced not only by the views and scholarly approaches of the Sunni community but also by the socio-political context of that society.
 5. Ultimately, the theory of peripheral nature can be articulated as follows: Some of the inherited and foundational legacies of the Imamiyyah have emerged in contrast to the hadiths and scientific views, as well as the prevailing social and political contexts of the Sunni community.

References

Holy Quran

- Ahmadi, M. (2009 AD/1388 SH). *The Eye and Light of Authority: Interview of the Hawzah Journal with Students of Ayatollah Boroujerdi*. Qom: Bustan Ketab.
- Akhavan Sarraf, Z. (2008 AD/1387 SH). *The Ijtihad School of Ayatollah Boroujerdi*. Qom: Bustan Ketab.
- ‘Ayyāshī, M. (1960 AD/1380 SH). *Kitāb al-Tafsīr*. Tehran: Islamic Scientific Library.
- Bukhārī, M. I. (1990 AD/1410 AH). *Ṣaḥīḥ al-Bukhārī*. Cairo: Committee for Reviving the Books of Sunnah.
- Dārimī, A. A. (2000 AD/1421 AH). *Sunan al-Dārimī*. Riyadh: Dar al-Mughni.
- Davani, A. (1993 AD/1372 SH). *The Life of the Great Leader of the Shi'a World, Ayatollah Boroujerdi*. Tehran: Motahhar Publication.
- Dhababī, Sh. (n.d.). *Sīyar A‘lām al-Nubalā’*. Beirut: Maktabat al-Islamiyyah.
- Fīrūzābādī, M. B. Y. (1995 AD/1415 AH). *Qāmūs al-Muḥīṭ*. Beirut: Dar al-Kutub al-Ilmiyyah; Muhammad Ali Baydun Publications.
- Ibn Ḥanbal, A. (1996 AD/1416 AH). *al-Musnad*. Beirut: Dar al-Risalah.
- Ibn Manzūr, M. (1993 AD/1414 AH). *Lisān al-‘Arab*. (Mirdamadi, J. D. Ed). Beirut: Dar al-Fikr for Printing, Publishing, and Distribution; Dar Sader.
- Ibn Sa‘d, M. A. (1993 AD/1414 AH). *Ṭabaqāt al-Kubrā*. (al-Salami, M. B. Ed). Ta’if: Maktabat al-Siddiq.

- Kulaynī, M. B. Y. (1987 AD/1407 AH). *al-Kāfī*. Tehran: Dar al-Kutub al-Islamiyyah.
- Lotfī, M. (2007 AD/1386 SH). *Lasting Manifestations: Wisdom, Advice, and Narratives in the Presence of Ayatollah Montazeri*. Tehran: Kherad Awa.
- Maghribī, N. M. (1965 AD/1385 SH). *Da'āim al-Islam*. Qom: Foundation of Ahl al-Bayt.
- Mālik, M. (2004 AD/1425 AH). *al-Muwaṭṭa' of Imam Mālik*. Abu Dhabi: Zayed bin Sultan Al Nahyan Foundation for Charitable and Humanitarian Works.
- Montazeri, H. (1991 AD/1370 SH). "The Foundations and Style of Ijtihad of Ayatollah Boroujerdi." *Hawzah Quarterly*. No. 43-44.
- Mufid, M. B. A. (1992). *Awā'il al-Maqālāt fī al-Madhāhib wa al-Mukhtārāt*. Qom: Congress of Shaykh al-Mufid.
- Muttaqī Hindī, A. (1988 AD/1404 AH). *Kanz al-'Ummāl*. Beirut: Dar al-Risalah.
- Nubakhtī, A. M. H. B. M. (1996 AD/1375 SH). *al-Firaq al-Shī'ah*. (Mashkour, M. J. Trans). Tehran: Tehran Cultural Foundation.
- Pakatchi, A. (2013 AD/1392 SH). *A Study on the Hadith Collections of Ahl al-Sunnah*. Tehran: Imam Ṣādiq University.
- Ṣaffār, M. I. H. (1983 AD/1404 AH). *Baṣā'ir al-Darajāt fī Faḍā'il Āl Muhammad*. Qom: Ayatollah Marashi Najafi Library.
- Ṭabarī, M. J. (1992 AD/1412 AH). *al-Jāmi' al-Bayān fī Tafsiṣ al-Quran*. Beirut: Dar al-Ma'rifah.
- Ṭabāṭabā'ī, M. H. (1970 AD/1370 AH). *al-Mīzān fī Tafsiṣ al-*

Qur'an. Beirut: Al-Alami Publications.

Ṭūsī, M. I. H. (1987 AD/1407 AH). *Tahdhīb al-Aḥkām*. (Khurasani, H. M. Ed). Tehran: Dar al-Kutub al-Islamiyyah.

Ṭūsī, M. I. H. (1988 AD/1409 AH). *Ikhṭiyār Ma'rifah al-Rijāl (Rijāl Kashshī)*. Mashhad: Mashhad University.

Ṭūsī, M. I. H. (1993 AD/1414 AH). *al-Amālī*. Qom: Dar al-Thaqafah.

Zuhaylī, W. (n.d.). *Islamic Jurisprudence and Its Sources*. Damascus: Dar al-Fikr.

Online and Electronic Sources

Abdi, M. H. (n.d.). *Scientific Session on the Independence of Imamiyyah Jurisprudence*. Andisheh Ma. Retrieved from <https://andishehma.com/figh-Shi'a-hashiyeh-fhighamme/>

Ijtihad Network. *Interview with Sayyid Ali Milani*. (18/12/1395).

Tamaddon, H. R. (n.d.). *Being sidelined: Shia Jurisprudence over Sunni Jurisprudence*. Shari'at Nameh Blog. Retrieved from <https://tamaddon.kateban.com/post/4566>



Rethinking Morality and Gender in the Narration of "*Khiṣāl al-Nisā*" (Characteristics of Women)

Seyed Hassan Eslami Ardakani*

Professor of the Department of Religious Studies, Faculty of Religions, University of Religions and Religions, Qom, Iran.

(Received: April 2024, Accepted: November 2024)

DOI: 10.22034/hsr.2024.51237.1014Abstract

Abstract

A well-known saying in *Nahj al-Balāghah* attributed to Imam Ali (AS) states that feminine morality is distinguished from and at times conflicts with masculine morality. According to this saying, the three traits of arrogance, fear, and stinginess are considered the worst vices for men and the best virtues for women. If this statement holds true, it implies the existence of two different moral systems for women and men, which is inconsistent with certain moral teachings of the Quran. Past commentators on *Nahj al-Balāghah*, influenced by the prevailing beliefs of their time, accepted the content of this statement as correct and passed over it without much scrutiny. However, contemporary

* eslami@urd.ac.ir.

interpreters and commentators have sought to defend the validity of this saying by either changing the meanings of these traits or limiting their scope. Nonetheless, these defenses often raise multiple issues and create new problems instead of resolving the existing ones. Therefore, the author examines and analyzes this alleged hadith, assessing its validity from a different perspective. To do this, the author first reviews the sources where this saying is mentioned for the first time and conducts a textual analysis of their chains of narration. Then, the intrinsic meaning of the hadith is analyzed, and the strength of its arguments is evaluated. In the next step, based on biological findings that some commentators have utilized, the claim of distinction is scrutinized. Finally, the difficulties that this saying faces from both an intra-religious and an ethical perspective are articulated, and its credibility is challenged.

Keywords: Moral Hadiths, Feminine Morality, Masculine Morality, Moral Virtues, Moral Vices, Characteristics of Women.

Introduction

In Islamic tradition, the moral differences between men and women are generally accepted, with multiple hadiths serving as evidence for such beliefs that emphasize the distinctions between masculine and feminine moral virtues. Fifteen years ago, in an article titled "Morality and Gender in the Hadith of Characteristics of Women," (Eslami Ardakani, 2008 AD/1387 SH: No. 49-50) I began this issue by focusing on a famous hadith in this context and have since expanded upon it, encountering various questions and points of discussion along

the way. Now is an opportunity to rethink this issue and attempt to shed clearer light on the topic.

One of the most famous hadiths in this regard, narrated from the Imam Ali (AS) is quoted as follows:

"The best traits of women are the worst traits of men: To be arrogant, to have ill feelings, and to be stingy. If a woman is arrogant, she does not submit to herself; if she is stingy, she keeps her wealth and her husband's wealth; and if she has ill feelings, she fears everything that approaches and manifests itself to her." (Raḍī, 1991 AD/1370 SH: 503)

1. Background and Method

Researchers and commentators of the past generally accepted this saying attributed to Imam Ali and did not engage in independent discussions about it. Occasionally, we come across some observations that are referenced in this writing. My approach here has been descriptive-interpretative, utilizing a critical analysis style to examine this statement.

2. Sources of the Hadith

This hadith, in addition to being found in *Nahj al-Balāghah*, appears in four ancient sources with slight variations in some phrases, and the compilers of the documents of *Nahj al-Balāghah* have not introduced more sources than these (cf. Al-Ḥusaynī al-Khaṭīb, 1988 AD/1409 AH: 4, 186; Dashti, 1989 AD/1368 SH: 356; Dashti, 1999 AD/1378 SH: 540). These four sources are:

1) *Rabī' al-Abrār* (Rabī' al-Abrār wa Nuṣūṣ al-Akḥbār, Abul Qāsim Maḥmūd ibn 'Umar Zamakhsharī, Vol. 5, p. 252);

2) *Rawḍatul Wā'izīn* (Rawḍatul Wā'izīn, Muḥammad ibn al-Fattāl al-Nīsābūrī, edited by Shaykh Ḥusayn al-A'lamī, Qom: al-Razi Publications, p. 372. This hadith is identical in both versions);

3) *Ghurar al-Ḥikam wa Durar al-Kalim* (A Collection of Words and Sayings of Imam Ali (AS), 'Abdul Wāḥid al-Āmidī al-Tamīmī, Vol. 1, p. 351);

4) *Qūt al-Qulūb* (Qūt al-Qulūb fī Mu'āmalatil Maḥbūb wa Waṣfi Ṭarīqil Murīd ilā Maqāmil Tawḥīd, Abū Ṭālib Makkī, Vol. 2, p. 487; and Qūt al-Qulūb, Cairo, Vol. 2, p. 298).

This hadith appears in various versions of *Nahj al-Balāghah* in the short sayings section, but Mousavi considers it part of the Amir's will to his son and has included it there. He also rearranged the well-known order of the statements from this hadith and presented it differently in the book "*Tamām Nahj al-Balāghah*." (Tamām Nahj al-Balāghah, al-Sharīf al-Raḍī from the Works of Imam Amīr al-Mu'minīn Ali ibn Abī Ṭālib, p. 986) A slightly different narration of this hadith is also found in more recent sources, such as *Al-Maḥajjat al-Bayḍā'* (Al-Maḥajjat al-Bayḍā' fī Tahdhīb al-Ihyā', Muḥammad ibn Murtaḍā, known as Mullā Muḥsin Kāshānī, Vol. 3, p. 86).

3. Translations and Exegesis

This hadith places the main virtues of men and women in relation to each other. Imam Ali (AS) has spoken in detail about these three qualities in various places, introducing them as deadly vices (see, for

example, Wisdom 378, Sermon 104, and Sermon 53). Ancient commentators, translators, and explicators of *Nahj al-Balāghah* considered this distinction to be definitive and maintained that feminine virtues are inherently different from masculine virtues. Therefore, in their commentaries and translations, they either explicitly mentioned this point or did not find it necessary to restate or emphasize it. For instance, *Ibn Abī al-Ḥadīd* cites a statement from Plato in support of this hadith (Ibn Abī al-Ḥadīd, 1994 AD/1415 AH: 19-20, 41). *Yahyā ibn Ḥamzah Ḥusaynī*, from the Zaydi Imams, considers the decisive difference between female and male ethics to be a certainty (al- Ḥusaynī, 2003 AD/1424 AH: 6, 2897). *Ibn Maytham Baḥrānī* finds this statement self-explanatory (Baḥrānī, 1987 AD/1366 SH: 633). *Rāwandī* also refers to Arabic equivalents of terms such as "Ba'1" and "Fariqat." (Rāwandī, 1985 AD/1406 AH: 3, 350)

Jahḥāf, a Zaydi scholar from the 11th century AH, contested *Ibn Abī al-Ḥadīd*, quoting this hadith without any explanation, not even a word, and then moved on (al-Jahḥāf, 2001 AD/1380 SH: 3, 439). The result is that the meaning of this hadith was clear to our predecessors, and its claim—that there is a decisive difference between female and male ethics—was also accepted. As a result, they predominantly limited themselves to explaining the meanings of the words in the hadith.

Nonetheless, in *Nahj al-Balāghah*, there are expressions concerning women that have preoccupied many recent commentators, explicators, translators, and defenders of the faith. Concepts and expressions that seemed very natural to ancient commentators are now burdensome and cannot be easily accepted. Of course, some more

recent translators have had no issue with this hadith and have provided translations faithful to the text in this regard. Among these individuals is Shahidi (Translation of Nahj al-Balāghah: 400). Ja'fari (2002 AD/1381 SH: 5, 293) and *Nwwāb Lāhījānī* (2000 AD/1379 SH: 2, 1281) are mentioned. Another group of translators has realized that a straightforward and simple translation of this hadith is not very appropriate. Therefore, they have modified some words and added terms to the translation to make it more acceptable. These individuals, in the act of translation, have undertaken interpretations and have, knowingly or unknowingly, imposed assumptions on the text, such as Kashani (1999 AD/1378 SH: 2, 708), Makarem Shirazi (Ashtiyani and Emami, 2006 AD/1385 SH: 789; 3, 295), Dashti (2000 AD/1379 SH: 679), and Ja'fari (2000 AD/1379 SH: 1121). These individuals have primarily engaged in a form of cultural editing, trying to update the text and mitigate its severity (for further explanation on this, see Eslami, 2005 AD/1384 SH: Nos. 35-36).

In this context, some have attempted to change the meanings or scope of these words. For example, Motahhari discusses this hadith when critiquing moral relativism and ultimately limits it without an unambiguous shape or reference. First, he excludes fear and jealousy from their original meanings, then emphasizes that feminine arrogance is not always good, and subsequently points out that fear and arrogance are detrimental to both women and men. Finally, he states that integrity is good for both men and women. Moreover, he speaks of the courage of *Fāṭimah* and *Zaynab* (Motahhari, 1989 AD/1368 SH: 161-172). *Mughnīyah* also provides an ambiguous interpretation

of feminine jealousy using poetic expressions (Mughnīyah, 2004 AD/1425 AH: 6, 293-294). Mousavi considers jealousy a vice for both men and women, interpreting feminine jealousy as a means of protecting a husband's wealth (Al-Mousavi, 1997 AD/1418 AH: 5, 387).

Another group has limited the semantic range of the hadith, such as *Khu'ī* (1982 AD/1403 AH: 21, 303-304), *Khānsārī* (Tamīmī Āmidī, 1981 AD/1360 SH: 3, 430), *Molla Ṣāliḥ Qazwīnī* (2001 AD/1380 SH: 4, 207), *Shīrāzī* (2002 AD/1423 AH: 4, 376), and Qayeni (2004 AD/1383 SH: 17, 250).

Some commentators have attempted to analyze this hadith within a broader context, considering other hadiths narrated from Amir al-Mu'minin regarding women and viewing it in light of the social conditions of that period rather than as a general ruling about women (Javadi Amoli, 1990 AD/1369 SH: 342). If this interpretation is correct, then 'Why did Amir al-Mu'minin not issue general commandments regarding his opponents, like *Ṭalḥa* and *Zubayr*, based on the behavior of opposing men?' (Mughnīyah provides five detailed responses to this justification in *fi Zilāl Nahj al-Balāghah*, under Sermon 78) Mehrizi, by examining this hadith and others, attempts to provide criteria to resolve this issue, concluding that some hadiths of this nature are vague (Mehrizi, 2002 AD/1381 SH: 19).

'Is this hadith, with all the restrictions added to it, acceptable for contemporary thinking?' And 'Can we speak of two moral systems for women and men?' To answer questions of this nature, three approaches can be adopted. The first is to use scientific and biological findings to demonstrate that women are essentially different from men

and for this reason are subject to specific moral values. The second way is to show that new studies and reflections on ethics express specific characteristics of feminine moral criteria. The third is to view this hadith with faith and demonstrate through religious arguments that this is the saying of the Imam, aligned with the Quran, and his judgment on this matter is valid and acceptable. Here, I will attempt to evaluate these three approaches.

4. Science and Gender-Based Ethics

Perhaps the most well-known way to prove the difference between feminine and masculine ethics is to emphasize their sexual differences. The foundation of this perspective is biology. For example, Roads argues that an evolutionary perspective shows that genders differences are not merely a social construct but have biological roots (Roads, 2004). Emphasis on the biological differences between men and women and vague and imprecise references to scientific research in this area is quite common. Some commentators of *Nahj al-Balāghah* have sought to justify the words of Amir al-Mu'minin on this matter by referring to such biological realities, such as *Muṣṭafawī* (2000 AD/1379 SH: 30-31), 'Abduh (1991 AD/1412 AH: 122), *Qarashī* (1998 AD/1377 SH: 1, 1305-1036), *Dashti* (p. 522), and *Bayḍūn* (1983 AD/1362 SH: 199).

This approach, overall, does not lead to productive conclusions. This is because there is typically no precise documentation for these differences, and the work is often selective, with alternative research going unaddressed. In reality, the history of biology has been profoundly influenced by extrinsic assumptions that have dominated

the research and theories presented in this area. For example, from ancient Greece to the eighteenth century, the prevailing perspective in this field was based on the one-sex model, which posited that only one gender existed in existence, namely male. Women were considered as incomplete men. The most coherent formulation of this ancient perspective can be found in the works of Aristotle. He bases his work on a certain type of biology and psychology and concludes that men are superior to women, thus the morality fitting for women is not compatible with masculine ethics. In fact, he recognizes women and men as of one gender, but introduces men as more complete than women and goes so far as to believe that the female fetus develops more slowly than the male fetus.

Based on this biology, a male was considered a living being at forty days, while a female was considered so at ninety days (Kuhse and Singer, 1998: 6). In his view, women are sterile men, and while the woman embodies lack, the man is viewed as the embodiment of possession. If fertilization occurs correctly and completely, the fetus will be male; otherwise, it will be female (Hadassah Kotzin, 1998: 18). This perspective can be seen in various forms among many scholars of the past, including some Muslim scholars like *Mulla Ṣadrā* (2001 AD/1380 SH: 7, 230-231). According to this view, even female sexual organs were described and defined based on the male model; female sexual organs are essentially the same as male sexual organs, but instead of protruding from the body, they are located inside the body; the woman's vagina is considered equivalent to the man's penis, and the uterus is compared to the testicles (Stone, 2007: 37). However,

this contradicts recent scientific findings, which indicate that "Nature creates the female organism unless androgens intervene" and convert the developing fetus into a male (Hilgard et al., 2006 AD/1385 SH: 378).

From the eighteenth century onwards, the two-sex model replaced the previous one, and gradually biologists and scientists shifted from focusing on the anatomical similarities between women and men to seeking differences, leading to the idea that the female body is distinct from the male body. Nonetheless, since the twentieth century, new findings and studies have opened the way for an even newer model, which questions the definitive and clear distinction between the two sexes. We have identified the existence of two distinct sexes, namely female and male, through biology; however, today this claim is no longer fully supported by this science, and the discourse includes the existence of a "Third Sex." Not everyone is necessarily exclusively biologically male or female; rather, some may fall into a third category called intersexed. Today, the idea is proposed that we should "Consider women and men as two opposing ends of a continuum with a significant overlap in the middle." (Garrett, 2001 AD/1380 SH: 18) Some feminists even refer to research showing that "men, like women, undergo monthly cycles and changes in mood." (ibid: 20) Thus, those who refer to science and scientific findings in this area should be aware of which era these findings pertain to and which paradigm or theoretical model they follow.

Moreover, this evidence is often methodologically questionable, as either the correct evidence is not selected, or contradictory evidence is ignored, or there is a misinterpretation of valid evidence. According to

Stone, scientific reports are never infallible; rather, they are always subject to continual revision and alteration (2007: 38). For example, in the nineteenth century, the medical claim arose that there is competition for power between the brain and sexual organs, leading to the conclusion that women who pursue education and learning become sterile (Leontein, 2003: 200).

Even if it is accepted that men and women have biological differences, the question remains how one can draw ethical distinctions from these biological differences. In reality, many of these differences arise from social structures, not from natural distinctions between men and women. In this regard, it is essential to differentiate between "Sex" and "Gender." However, since the 1980s, the distinction between "Sex" and "Gender" has also been challenged (Nicholson, 1998: 291). From the outcome of this issue, we can conclude that selectively introducing science into this realm, without regard for various interpretations, is erroneous.

5. Ethical Studies and Gender-Centered Ethics

The second way to validate the differences between male and female moral virtues is to show, based on ethical reflections and studies conducted in this field, that women's moral perspectives on issues differ from men's. If we believe that men and women are identical and that their sexual differences are not significant enough to warrant different moral judgments, then we cannot accept the aforementioned Hadith. Therefore, one way to defend this Hadith is to clarify that men and women are not equivalent in terms of ethics and approaches to moral issues, and if someone can demonstrate that gender is

intrinsically and indissolubly linked to moral virtues, then this Hadith would be acceptable.

Considering the similarities and differences between men and women biologically, we can identify three dominant paradigms concerning the connection between ethics and gender throughout the history of ethical thought, which have developed consecutively. These three views, in historical order, are:

- 1) The dominant Greek view of female inferiority;
- 2) The egalitarian view from the eighteenth century asserting the equivalence of women and men;
- 3) The separatist view of twentieth-century feminist difference.

The prevailing view in most societies until the eighteenth century was that male virtues differ from female virtues. From this perspective, since men and women are not at the same level of intellectual and emotional development, it is inevitable that different moral judgments should be imposed on them. In some of his works, Plato strongly insists on the equality of men and women, yet in other instances, we see him defending the superiority of men over women. In his dialogue "The Republic," he speaks of the equality between men and women and the necessity of equal education for both sexes (Plato, 1995 AD/1374 SH: 272). He also attributes to "Meno" the assertion that the main virtue of a man lies in the management of the city, while a woman's main virtue is in household management and obedience to her husband. However, Socrates challenges him by stating that since virtue has a single example or form, its manifestations should be the same in everyone (Meno, 2003: 6, 175).

Nevertheless, in his dialogue "Timaeus," Plato considers women to be a degraded and transformed version of men (Plato, 1988 AD/1367 SH: 3, 1918).

Aristotle also bases his ethical system on the differences between the two sexes. He rules, based on his natural system, that some humans are complete while others are incomplete; hence, "Some living beings are destined for rule or obedience from the very moment of their birth." (Aristotle, 1985 AD/1364 SH: 10) The first book of "Politics" is largely dedicated to the elaboration of this idea. In this book, he identifies three groups: men, women, and slaves. Slaves are no more than tools in the hands of their masters. Women are also subordinate to men. Therefore, complete virtue is associated with men, while incomplete virtue pertains to women. Consequently, free men dominate over women and slaves (ibid: 37).

But 'Why should a woman be subordinate to a man?' Aristotle answers that it is because the rational power of a man is stronger than that of a woman, and just as the rational part of the soul should govern the non-rational part, men should also govern women. However, 'How does he arrive at this conclusion that the rational power of a man is greater than that of a woman?' Aristotle responds: Because men dominate over women. In fact, Aristotle, knowingly or unknowingly, becomes trapped in a circular reasoning that he cannot escape from, and as Barker remarks, to justify the supremacy of men over women; he refers to the dominant part of the soul in men; but 'How do we know that the soul has a dominant and a non-dominant part?' From the fact that men dominate over women (ibid: 36).

The conclusion is that, from Aristotle's perspective, a slave lacks the power of thought, and a woman has imperfect reasoning. For this reason, their moral virtues should also correspond to their respective conditions. In his treatise "Poetics," he explicitly states that: "A woman may also possess good character, and likewise, a slave may have a commendable character, although a woman may have been created in a lower status than a man and a slave certainly is a lowly and inferior being." (Aristotle, 1989 AD/1369 SH: 139) Aristotle's statement, from which different moral virtues for women and men arise, is now considered "Disgraceful." (Talissee, 2006 AD/1385 SH: 37)

Despite the critiques that occasionally targeted this Aristotelian view, his opinion was largely accepted and reproduced in various forms over the subsequent centuries. For example, Jean-Jacques Rousseau, with the belief that "Women are essentially made for the pleasure of men," (Rousseau, 1970 AD/1349 SH: 433) claimed that "The duties of women and men are not the same," (ibid: 434) citing the differences between the two sexes. He divided virtues into domestic and social virtues and believed that women should possess domestic virtues, stating that "The method of educating women should be the opposite of the method for educating men." (ibid: 439) Kant, Hegel, and Freud each held a similar view to varying extents, to the point where Kant believed that "Laziness is found more in women than in men, and this is certainly compatible with their nature." (Kant, 1999 AD/1378 SH: 248)

In contrast to this dominant old view, a second perspective emerged in the 18th century, advocating for the moral equality of

women and men. One of its pioneers was Mary Wollstonecraft, who critiqued Rousseau and defended her position in her book "A Vindication of the Rights of Women." (Grimshaw, 2000: 491)

Furthermore, we witness a third perspective that emphasizes the moral differences between women and men but prioritizes feminine virtues over masculine ones. For instance, Mary Daly considers women's nature to be kind and men's nature to be harsh. Historically, women's emotional nature has been emphasized and seen as a reason for their inferiority. However, today, some advocates of feminine ethics regard this emotional predominance as valuable and argue that conventional rationality has led to the destruction of the Earth (Porter, 1999: 4). Thus, some feminist thinkers claim the existence of a type of ethics based on gender difference and specific moral virtues for women. The most famous formulation of this view can be found in the well-known book by Carol Gilligan.

She based her theory on the findings and theories of Lawrence Kohlberg and critiqued them. Gilligan utilized Kohlberg's findings against him, asserting that his research was influenced by male-centric tendencies. In this way, she established the framework of care ethics, which emphasizes tangible relationships rather than abstract rules. Nell Noddings argues in her book "Caring: A Feminine Approach to Ethics and Moral Education" (1986) that ethics based on rules and principles is inherently insufficient, while a contextual and objective perspective can address our issues.

In critiquing this new distinction between female and male ethics, some have claimed that it is shaped by the upbringing and roles of

individuals rather than their gender. For instance, Sara Ruddick argues in her article "Maternal Thinking" that women gain experiences from childbirth and parenting that impact their moral lives and determine their moral prioritization. However, once women enter the labor market and engage with economic issues, they tend to adopt male patterns in their work environment (Grimshaw, 2000: 498). Additionally, Nunner-Winkler, in her article 'Is There a Feminine Ethics?' posits that the difference in moral judgment between women and men arises from their roles in society, not from an essential trait (Nunner-Winkler, 2002: 1, 344). These discussions continue in the context of defending or critiquing care ethics. I have independently analyzed care ethics, its interpretations, and the possibility of establishing an ethics based on gender, and overall, I have not found sufficient evidence to support it (Eslami Ardakani, 2008 AD/1387 SH: 42).

The only remaining pathway is to use religious sources to defend the content of this hadith. In this regard, we must first examine the chain of the hadith to verify its authenticity, and then analyze its content to reveal any existing compatibilities or inconsistencies.

Regarding the chain of the hadith, aside from Sayyid *Raḍī*, four other individuals have narrated this hadith. Among these narrators, the only one predating Sayyid *Raḍī* (who passed away in 406 AH) is *Abū Ṭālib Makkī* (who died in 386 AH); thus, the source of *Nahj al-Balāghah* is likely this *Makkī* narration in "*Qūt al-Qulūb*." He also presented his narration in this book in an unbroken chain. Contemporary collectors of *Nahj al-Balāghah*, who aimed to provide the complete text, have also attributed their narration to this source

(al-Mousavi, 1997 AD/1418 AH: 7, 655; al-Tamīmī, 2000 AD/1421 AH: 809). Jafari has also been unable to present the chain for this hadith (1977 AD/1356 SH: 124). Although *Kāshif al-Ghiṭā* believes that *Nahj al-Balāghah* has not undergone any changes since the time of the *Sharīfayn* and that the original manuscript written by the collector exists in such a way that even "One Word" does not added (n.d.: 114), in practice, one must accept the existence of changes in this text, the most significant of which is the absence of certain aphorisms in some manuscripts. Although he has attempted to extract the authentic texts of the sayings of Imam Ali (AS) from historical documents, he has not succeeded in finding a chain for this hadith.

More importantly, this hadith is not found in some of the older versions of *Nahj al-Balāghah*, such as "*Ḥadāiq al-Ḥaqā'iq fī Sharḥ Nahj al-Balāghah*," which was written in the sixth century (Kīdhri Bayhaqī, 1996 AD/1375 SH), or "*Ma'ārij Nahj al-Balāghah*," which is considered the first commentary remaining on *Nahj al-Balāghah* (Bayhaqī Anṣārī, 2001 AD/1380 SH: 99), and "*Nahj al-Balāghah*" by *Ibrahim al-Sayyid*, in which he has sought to document in his book only those statements whose authenticity to Imam Ali is certain by reviewing historical sources. He, being a researcher of Ahl al-Sunnah, has not included this hadith in his "Authentic" *Nahj al-Balāghah* (al-Sayyid, 1986: 83). Thus, we are faced with an unbroken hadith that has not been reported in some older versions as well.

The content of this hadith also cannot withstand serious criticism. This hadith has a reasoned structure; it presents a claim and argues in favor of it. Here, we encounter three arguments, none of which are

acceptable. First, a positive connection is established between arrogance and chastity, with the claim that an arrogant woman does not submit herself to others; however, there is no necessary relationship between these two. What prevents a person from deviating is faith or fear of punishment, or the need to conform to society, not arrogance. Even if the above argument were accepted, at most it would mean that an arrogant person does not submit themselves to any "Nobody," yet the possibility of empathy with "Others" and peers remains.

A more significant point regarding arrogance is that this vice is considered one of the most contemptible in religious tradition, and much has been said about its harms, one of which is its deterrent effect on perfection and its destructive nature. From this perspective, this vice applies equally to both women and men.

The argument made in favor of women's stinginess also lacks substantial strength. It is stated that a stingy woman keeps her own wealth as well as her husband's. However, as clearly mentioned in the narrations, stinginess has its roots in distrust of God Almighty; as Imam Ali (AS) said: "Stinginess, fear, and greed are separate traits, and their common source is ill suspicion of God." (Shahidi, Letter 53, p. 328) Additionally, in another instance, Imam Ali (AS) praises the generosity of women (Mahmoudi, 2001 AD/1380 SH: 10, 287. It should be noted that Mahmoudi forgets and does not mention the source of this hadith). In essence, the praise of feminine stinginess reflects the pre-Islamic Arab culture, which was counter to masculine assertiveness.

The argument made in favor of women's fearfulness is also untenable. While courage and risk-taking may lead women into trouble, it is equally true that fearful women have become victims. For this reason, commentators have attempted to limit the scope and sometimes the meaning of these traits, which ultimately proven ineffective.

Conclusion

The hadith that speaks of the duality of masculine and feminine virtues itself cannot withstand external and internal criticism. The chain of this hadith is *Mursal*, and the oldest text in which it appears is a Sufi one. The content of the hadith is also confused and incoherent, and the arguments presented do not support its essence. Moreover, the overall meaning of the hadith contradicts the ethical teachings of the Holy Quran. Scientific findings, moral considerations, and religious teachings do not support its content either. Investigations indicate that this statement reflects an ancient and ignorant belief about the differences in moral virtues between women and men, which gradually, in an effort to gain greater acceptance, has taken on the form of a hadith attributed to Imam Ali (AS). Of course, we have other hadiths with similar content in religious tradition, but analyzing them might lead us to the same conclusion.

Sources

Ibrahim al-Sayyid, S. (1986). *Nahj al-Balāghah: A New Verified and Authentic Edition*. (Haroun, A. Introduction). Doha: Dar al-Thaqafa.

- Aristotle. (1990 AD/1369 SH). *Rhetoric and Poetics*. (Zarin Koub, A. Trans). Tehran: Amir Kabir.
- Al-Āmidī al-Tamīmī, A. W. (1987 AD/1407 AH). *Ghurur al-Ḥikam wa Durar al-Kalim: A Collection of Words and Wisdoms of Imam Ali (AS)*. (Al-A'lami, H. Ed). Beirut: Al-A'lami Foundation.
- Al- Tamīmī, A. R. (2000 AD/1421 AH). *Selected Commentaries on Nahj al-Balāghah*. Beirut: Dar Al-Itisam.
- Al-Ḥusaynī, A. Z. (1988 AD/1409 AH). *Sources of Nahj al-Balāghah and Its Chains of Narration*. Beirut: Dar al-Zahra.
- Al-Ḥusaynī, Y. (2003 AD/1424 AH). *al-Dībāj al-Waṣī fī al-Kashf ‘an Asrār Kalām al-Waṣī (Nahj al-Balāghah Explanation)*. (Al-Mutawakkil, K. Editor; Al-Wajih, A. Supervisor). Sana'a: Yemen, Foundation of Imam Zayd ibn Ali Cultural Center.
- Ashtiyani, M. R; Imami, M. J. (2006 AD/1385 SH). *Nahj al-Balāghah with Fluent Persian Translation* (Under the supervision of Naser Makarem Shirazi). Qom: School of Imam Ali ibn Abi Talib (AS).
- Baydūn, L. (1983 AD/1362 SH). "Women in Islam and Through Nahj al-Balāghah." In *A Collection of Articles on Nahj al-Balāghah: A Beacon of Politics and a Source of Education*. Qom: Nahj al-Balāghah Foundation.
- Bayhaqi Ansari, A. Z. (2001 AD/1380 SH). *Ma‘ārij Nahj al-Balāghah*. (Al-Tayyib, A. Editor). Qom: Bostan Ketab.
- Talisse, R. B. (2006 AD/1385 SH). *Rawls' Philosophy*. (Deyhami, K. Trans). Tehran: Tarh-e No.

- Jafari, M. T. (2000 AD/1379 SH). *Translation of Nahj al-Balāghah*. Tehran: Office of Islamic Culture Publication.
- Juwaynī, A. (1998 AD/1377 SH). *Book of Nahj al-Balāghah with Persian Translations from the 5th and 6th Centuries*. Tehran: University of Tehran.
- Dashti, M. (1989 AD/1368 SH). *Research Methods in the Documents and Records of Nahj al-Balāghah*. Qom: Publication of Imam Ali.
- Dashti, M. (n.d.). *Glossary of the Main Topics of Nahj al-Balāghah*. Qom: Amir al-Mu'minin Foundation for Research.
- Rāwandī, Q. (1987 AD/1406 AH). *Minhāj al-Barā'a in Explaining Nahj al-Balāghah*. (Kouhkamari, S. A. Ed). Qom: Aytollah Marashi Public Library.
- Raḍī, S. (1991). *Nahj al-Balāghah*. (Shahidi, S. J. Trans). Tehran: Islamic Revolutionary Publications and Education.
- Zamakhsharī, A. (1991 AD/1412 AH). *Rabī' al-Abrār wa Nuṣūṣ al-Akhhbār*. (Mohanna, A. Ed). Beirut: Al-A'lami Foundation for Publications.
- Shirāzī, S. M. (2001 AD/1380 SH). *al-Ḥikmat al-Muta'ālīyah fī al-Asfār al-Arba'ah*. (Mohammadi, M. Ed). Tehran: Sadra Islamic Philosophy Foundation.
- ‘Abduh, M. (1991 AD/1412 AH). *Nahj al-Balāghah: Its Commentary and Text Verification*. Lebanon: Dar al-Islamiyyah.
- Qarashī, S. A. (1998 AD/1377 SH). *Vocabulary of Nahj al-Balāghah*. Tehran: Qibla.

- Qazwīnī, M. S. (2001 AD/1380 SH). *Commentary on Nahj al-Balāghah*. (Ibrahim Miyanki, S. Ed). Tehran: Islamiyyah.
- Kāshif al-Ghiṭā, H. (n.d.). *Documents of Nahj al-Balāghah and Refutation of Doubts about It*. Najaf Ashraf: Al-Ra'i Press.
- Kant, I. (1999 AD/1378 SH). *Lessons on Ethical Philosophy*. (Sanei, M. Trans). Tehran: Naqsh wa Negar.
- Kulaynī, M. (1986 AD/1365 SH). *al-Kāfi*. Tehran: Islamiyyah.
- Leontein, J. F. (2003). *The Spirit of the Genome and Other Illusions*. (Mostajir, A; Nasr, F. Trans). Beirut: Arab Organization for Translation.
- Muṣṭafawī, S. J. (2000 AD/1379 SH). *The Status of Woman in the Quran and Nahj al-Balāghah*. Tehran: Nahj al-Balāghah Foundation.
- Mughnīyah, M. J. (2004 AD/1425 AH). *In the Shade of Nahj al-Balāghah: An Attempt for a New Understanding*. (Al-Azizi, S. Edi). Qom: Dar al-Kitab al-Islami.
- Makkī, A. T. (1995). *Qūt al-Qulūb fī Mu'āmalatil Maḥbūb wa Waṣfi Tarīq al-Murīd ilā Maqāmil Tawḥīd*. (Nasib Makarem, S. Ed). Beirut: Dar Sader.
- Mulla Muḥsin Kāshānī, M. M. (1984 AD/1403 AH). *al-Maḥajjat al-Baydā' fī Tahdhīb al-Iḥyā'*. Beirut: Al-A'lami Institution.
- Naqavi Qayeni, M. T. (2004 AD/1383 SH). *Miftāḥ al-Sa'ādah fī Sharḥ Nahj al-Balāghah*. Tehran: Qain Publishing.

- Balagha: The Comprehensive Commentary on the Sermons, Wisdoms, and Letters of Imam Ali ibn Abī Ṭālib.* (Al-A'lami, H. Ed). Beirut: Al-A'lami Institution.
- Aristotle. (1985 AD/1364 SH). *Politics*. (Enayat, H. Trans). Tehran: Jibi.
- Plato. (1988 AD/1367 SH). *Timaeus*. (Lotfi, M. H. Trans). Tehran: Kharazmi.
- Plato. (1995 AD/1374 SH). *The Republic*. (Rohani, F. Trans). Tehran: Scientific and Cultural.
- Baḥrānī, K. (1987 AD/1366 SH). *Ikhtiyār Miṣbāḥ al-Sālikīn (Commentary on Nahj al-Balāghah Wasīṭ)*. Mashhad: Foundation for Islamic Researches of Astan Quds Razavi.
- Baḥrānī, K. (2006 AD/1385 SH). *Commentary on Nahj al-Balāghah of Ibn Maytham*. (Ataei, M. Trans). Mashhad: Foundation for Islamic Researches of Astan Quds Razavi.
- Tamīmī Āmidī, A. (1981 AD/1360 SH). *Commentary by the Bāri' Jamāl al-Dīn Muḥammad Khānsārī on Ghurar al-Ḥikam wa Durar al-Kalim*. (Hosseini Ermavi, M. J. Ed). Tehran: University of Tehran.
- Al-Jaḥḥāf, S. Y. (2001 AD/1380 SH). *Guidance for the Faithful to Know the Clear Nahj al-Balāghah, Including Theological Discussions with Ibn Abī al-Ḥadīd in His Commentary on Nahj al-Balāghah*. Qom: Dalile Ma.
- Ja'fari, S. M. (1977 AD/1356 SH). *A Study on the Documents and*

Records of Nahj al-Balāghah. Tehran: Qalam.

Ja'fari, S. M. (2002 AD/1381 SH). *A Glimpse of Nahj al-Balāghah with References and Correlation with Other Narrations*. Tehran: Ministry of Culture and Islamic Guidance Publishing Organization.

Jawadi Amoli, A. (1990 AD/1369 SH). *Woman in the Mirror of Glory and Beauty*. Tehran: Raja Cultural Publishing.

Ḥusaynī Shīrāzī, S. M. (2004 AD/1423 AH). *Explanation of Nahj al-Balāghah*. Beirut: Dar al-Uloom.

Khu'ī, M. (1983). *Minhāj al-Barā'ah in Explaining Nahj al-Balāghah*. Beirut: Al-Wafa Institution.

Dashti, M. (1999 AD/1378 SH). *Documents and Records of Nahj al-Balāghah*. Qom: Amir al-Mu'minin Cultural and Research Institute.

Dashti, M. (2000 AD/1379 SH). *Translation of Nahj al-Balāghah*. Tehran: Friday Prayer Headquarters.

Rousseau, J. J. (1970 AD/1349 SH). *Emile or On Education*. (Kia, M. Trans). Tehran: Ganjineh.

Kāshānī, M. F. (1999 AD/1378 SH). *Tanbīh al-Ghāfilīn wa Tadhkirah al-Ārifīn*. Tehran: Payam-e Haq.

Kīdharī Bayhaqī, Q. D. (1996 AD/1375 SH). *Ḥadā'iq al-Ḥaqā'iq in Explaining Nahj al-Balāghah*. (Atarodi, A. Ed). Tehran: Nahj al-Balāghah Foundation.

Garett, S. (2001 AD/1380 SH). *Sociology of Gender*. (Baghayi, K. Trans). Tehran: Other Publishing.

134 Mahmoudi, M. B. (2001 AD/1380 SH). *Nahj al-Sa'ādah in the*

- Supplement of Nahj al-Balāghah*. Tehran: Ministry of Culture and Islamic Guidance Publishing Organization.
- Makarem Shirazi, N. (1996 AD/1375 SH). *An Accessible Translation and Concise Commentary on Nahj al-Balāghah*. (Ashtiani M; Emani, M. J. Collaborators). Qom: Hadaf.
- Al-Mousavi, S. A. (1997 AD/1376 SH). *Commentary on Nahj al-Balāghah*. Beirut: Dar al-Rasul al-Akram.
- Al-Mousavi, S. (1999 AD/1418 AH). *Complete Nahj al-Balāghah as Reported by al-Sharīf al-Raḍī on the Work of Our Imam Amir al-Mu'minin Ali ibn Abī Tālib*. (Asaf, M. Doc; Al-Sayyid, F. Rev). Mashhad: Imam al-Zaman Foundation.
- Mehrizi, M. (2002 AD/1381 SH). *Woman in the Words and Conduct of Imam Ali*. Tehran: Allamah Tabataba'i University.
- Nawwāb Lāhījānī, M. (2000 AD/1379 SH). *Commentary on Nahj al-Balāghah*. (Ja'fari S. M; Nayyeri, M. Y. Eds). Tehran: Mirath Maktub.
- Nīsābūrī, M. B. (2006 AD/1406 AH). *Rawḍat al-Wā'izīn*. (Al-A'lami, Sh. Ed). Beirut: Al-A'lami Institution for Publications.
- Hilgard, R. L; Atkinson, R. et al. (2006 AD/1385 SH). *Introduction to Psychology*. (Barahani M. T. et al., Trans; Barahani, M. T. Ed). Tehran: Roshd.
- Kuhse, H; Singer, P. (Eds). (1998). *A Companion to Bioethics*. Blackwell Publishers.
- Stone, A. (2007). *An Introduction to Feminist Philosophy*. Polity.

Kotzin, R. H. (1998). "Ancient Greek philosophy." In *A Companion to Feminist Philosophy*. (Jaggar, A. M; Young, I. M. Eds). Blackwell Publishing.

Porter, E. (1999). *Feminist Perspectives on Ethics*. Longman.

Nicholson, L. (1998). "Gender." In *A Companion to Feminist Philosophy*. (Jaggar, A. M; Young, I. M. Eds). Blackwell Publishing.

Nunner-Winkler, G. (2002). "Is there a female morality?" In *Applied Ethics: Critical Concepts in Philosophy*. (Chadwick, R; Schroeder, D. Eds). Routledge.

Plato. (2003). "Meno." In *Great books*. Encyclopedia Britannica.

Kohlberg, L. (2004). "Moral Education." In *Ethics: Contemporary Readings*. (Gensler, H. J; Spurgin, E. W; Swindal, J. C. Eds). Routledge.

Grimshaw, J. (2000). "The Idea of Female Ethic." In *A companion to Ethics*. (Singer, P. Ed). Blackwell Publishers.



The Frequency of "Interrogation" in the Narrations of the Impeccable Imams (AS) and an Analysis of Its Meaning and Scope Based on the Views of Martyr Şadr

Zohre Akhavan Moqaddam*

Associate Professor, Department of Quran and Hadith Sciences, University of Quranic Sciences and Knowledge, Tehran, Iran.

(Received: November 2024, Accepted: December 2024)

DOI: 10.22034/hsr.2024.51637.1039

Abstract

There is no doubt among Islamic scholars about the universality and eternity of the Holy Quran. There is also no doubt about the comprehensiveness of the Quran, although scholars do not universally agree on its types and scope.¹ What can guarantee the presence of this sacred text across all times, societies, and aspects is the Quran's responsiveness and its ability to solve human problems and concerns, since anything that does not benefit humanity will undoubtedly be

* akhavan.mo@quran.ac.ir

1. The author simplifies these three important principles of the Qur'an with the word "Three Jims": Universality, Immortality, and Comprehensiveness of the Holy Qur'an.

discarded. Given this importance, the significance of "Interrogation" becomes clear, as it is considered the only way to answer human questions and address contemporary concerns. So, the Impeccable Imams (AS) frequently spoke about interrogation. According to the view of Martyr Şadr, which aligns with the narrations, interrogation has three stages: 1) Understanding the societal concern and question, which he refers to as the "Subject," 2) Presenting the question and concern to the Quran, 3) Extracting and elevating the response from the Quran. The present study aims to explain this scope and method based on the narrations of the Ahl al-Bayt (AS) through an analytical-descriptive approach and to clarify the differences between this important method and others, such as the method of interpreting the Quran with the Quran and thematic interpretation methods. It will also demonstrate the significant difference between the method of interrogation and "Interpretation by opinion," which some have mistakenly believed to be the same, and address the doubt of "Limiting interrogation to the Impeccable Imams". It seems that the endless capacity of the Quran is its most significant miraculous aspect because it is a legislative book, and like the book of creation, its secrets are inexhaustible.

Keywords: Interrogation Narrations, Comprehensiveness, Understanding the Quran, *I'jāz* of the Quran, Exegesis Methods, Martyr Şadr.

Introduction

Muslims believe that the Quran is the last book, and Prophet Muhammad (PBUH) is the last divine messenger; thus, no other book

or prophet will come from God thereafter. They also believe that the Quran is the word of the Lord, a steadfast and valuable text, revealed through the angel of revelation for the guidance of humanity until the Day of Judgment. Such a prior belief regarding the purposes and effectiveness of the Quran must necessarily have subsequent implications; that is, the Quran must possess the capability and power to establish its presence until the Day of Judgment and respond to human needs. Based on this:

Firstly, the Quran must be understandable, a subject that has been extensively discussed and proven in its own right; the statements of those who believe that understanding the Quran is impossible for humans can be refuted with Quranic, narrative, and rational evidence.

Secondly, the Quran must have something relevant to say for every age, and it should be able to penetrate and permeate human life. In other words, humans should be able to resolve the problems and challenges that arise daily in various eras and generations with the help of the Quran, which claims to guide them, whether these problems are individual or social. If the Quran cannot play a role in solving the concerns of people today and cannot alleviate any current pain, and if only an interpretation relevant to 14 centuries ago can be extracted, merely serving a performative function, then its claim of guidance is called into question, and its claims of universality, timelessness, and comprehensiveness become mere assertions. Therefore, the necessity of addressing such a fundamental and significant issue is clear to everyone.

Since the Prophet and his Ahl al-Bayt (AS) are the unrivaled

interpreters of the Quran and the infallible guides alongside it, the aforementioned important topic will be examined based on their statements to find out how it can respond to the questions of modern humanity through a text that belongs to centuries past.

1. Background

It is evident that the commentators on *Nahj al-Balāghah* and those interpreting Shi‘a narrations related to the topic of interrogation have addressed this issue while explaining the hadiths, presenting their viewpoints. Sometimes, they have limited the scope of interrogation and at other times expanded it. However, since Martyr *Şadr*'s perspective is contemporary, it is natural that it does not find a place in previous research. In books related to the principles and methods of interpretation, there are occasionally brief references to interrogation in discussions concerning "Understanding the Quran," but not in a separate and comprehensive manner. However, the articles written about interrogation that may relate to the present research include:

- 1) "The Necessity, Nature, and Method of Interrogation from the Perspective of the Narrations of Ahl al-Bayt (AS)" by Mahdi Izadi et al., published in (2013 AD/1392 SH) in no.12 of the Journal of Quran and Hadith Studies, and as the title suggests, it focuses on the relevant narrations;
- 2) "Exploring the Conceptual Elements of "Interrogating the Quran" in Martyr *Şadr*'s Interpretive Method" by Omid Qurbankhani, published in (2022 AD/1401 SH) in no.102 of the Journal of Quranic Research, which has a semantic focus;

3) "A Critical Reading of Interrogation and Its Application in Martyr *Şadr's* Theory about the Historical Traditions in the Quran" by Saeed Bahmani, published in (2020 AD/1399) in no.95 of the Journal of Quranic Research, which, as its title suggests, does not focus on interrogation narrations and is written with a specific instance in mind.

2. Research Method

The present study aims to use a "Descriptive-Analytical" method to explore the narrations of the impeccable Imams in the realm of interrogation and to demonstrate that they have plans, methods, and recommendations for the permanence of the Quran, ensuring the book of God is beneficial in every age and time. It will then compare the benefits derived from the narrations with the views of Martyr *Şadr* using a "Comparative Approach." Martyr *Şadr* is a pioneer in this field, holding the concern for the Quran's valuable presence in human societies. After the narrations of the Ahl al-Bayt (AS), the words of Martyr *Şadr* will form the other side of the balance to support the claims of this article.

3. "Interrogation" and the Root "N Ṭ Q" in Linguistics

Interrogation (*Istināq*) is a gerund form from the root "N Ṭ Q" meaning "To ask for speech." "*Nuṭq*" means speech, as opposed to "*Şumt*." "*Minṭabiq*" is someone who is eloquent and articulate. "*Manṭiq*" refers to speech, and *Anṭaqahū* means "*Kallamahū* and *Nāṭaqahū*." (Ibn Manzūr, 1993 AD/1414 AH: 10, 354; Ṭurayhī, 1955

AD/1375 AH: 5, 238) Speech can sometimes be applied to "Books" as well, but in the sense of elucidation and description (Fayyūmī, 1993 AD/1414 AH: 2, 611). *Ibn Manzūr* also equates *Kitābun Nāṭiq* (a speaking book) with *Kitābun Bayyanun* (an explicit book). Thus, anything made clear seems as though it has spoken, even if it has not said anything verbally: *Ka'annahū Yanṭiqu*.

Ibn Fāris added that speech includes discourse and is similar; it is not necessary for us to comprehend it, such as the speech of birds, which only Prophet Solomon understood (Ibn Fāris, 1985 AD/1404 AH: 5, 353). A careful examination of the statements of Arab lexicographers reveals that the term "Speech" should not be limited to spoken words and phrases. Rather, anything in the domain of expression and appearance can be referred to with the term "Speech." Based on this, interrogation means inquiry, questioning, insistence in inquiry, and obtaining answers. It seems that the questioned person is silent and does not speak easily, and therefore, important questions must be asked insistently to elicit responses from them (Ibn Fāris, 1985 AD/1404 AH: 5, 353).

4. "Interrogation" in the Terminology of Tafsir and Quranic Sciences

To articulate the words of God, which is itself a silent book, is referred to in the science of Tafsir as "Interrogation." (Ṭabāṭabā'ī, 1996 AD/1417 AH: 1, 65) Quranic linguists express that the lexical meaning of "Speech" should be understood broadly, taking a correct approach in this regard. This perspective—broadening the meaning of "Speech," particularly in the context of the current discussion—seems

accurate and can contradict the view of those who consider "Speech" to be only the vocalization using sounds and letters that can be heard by the ear (Rāghib Iṣfahānī, 1995 AD/1416 AH: 518). A contemporary researcher who analyzes Quranic terms in light of various lexicological works posits that speech, in essence, is the revelation of what is within through what is apparent, whether it be in words, sounds, states, or whether it pertains to humans, animals, or the material world (Muṣṭafawī, 1981 AD/1360 SH: 12, 162). Therefore, "Interrogation" of the Quran means that the Quran is silent and must be brought to speech through the formulation of essential questions and insistence on seeking answers. There is no dispute about this meaning; however, scholars do not agree on the distinction between it and "Extraction" and "Interpretation" (both thematic and sequential), nor on who can bring the Quran to speech.

5. The Necessity of Interrogating and Bringing the Quran to Speech

To prove any matter, various kinds of evidence can be utilized, such as rational evidence or textual evidence.

The rational argument for the necessity of interrogation is that, if it does not occur, as previously stated, the finality of the Prophet (PBUH)—which, according to a verse in the Quran, implies that no other Prophet or book will come (al-Aḥzāb/40)—would be unjustified. Therefore, to ensure the continuity of divine guidance, it is rationally expected that both a "Guide" exists among the community and that the book of God continues. The continuance of guidance is based on "Imamate," while the continuity of the book is contingent upon

"Interrogation." The Messenger of God emphasized these two critical elements in the Hadith of *Thaqalayn*. If the Quran does not articulate answers to the challenges, problems, and questions of every era and generation, it will no longer serve as a book of guidance; rather, it will remain a collection of texts that must merely be read without any benefit, with its readers only relying on its sanctity, and nothing more.

From the perspective of transmission, the necessity of interrogation can also be demonstrated, as there is no doubt that, according to various narrations, the Quran possesses multiple layers of meaning, and one of the ways to reveal the underlying essence of the Quran is through "Interrogation," based on which the Quran can respond to the questions of each era.

If the capacities and potentials of the Quran are not taken into account and we only rely on the understanding of our predecessors, it is as if we have left the Quran in a bygone era; while the Prophet Muhammad (PBUH), according to the noble Hadith of *Thaqalayn*, commanded us to "Cling to the Quran" (and, of course, alongside it, to the Ahl al-Bayt). Furthermore, the Prophet (PBUH) stated in another hadith: "When the trials envelop you like the darkness of night, you should adhere to the Quran." (Kāfi: 2, 459) 'Does this mean that we should merely kiss the Quran? Or just read it? Or prostrate upon it, for instance? Or show other forms of respect?' Certainly not; rather, the intent of the Prophet is to refer to the Quran and to benefit from it in order to resolve those trials and problems. There are numerous narrations that include a directive for interrogation in the narrative texts. It should be noted that the textual foundations of interrogation are of two types: The first group consists of hadiths that include the word for "*Nuṭq*"

and its derivatives, or are, in terms of their content, related to the topic of interrogation and deriving benefits from the Quran. The second group includes narrations that somehow refer to the perpetuity of the Quran, its comprehensiveness, and its explanatory nature (Akhavan Moqaddam, 2010 AD/1389 SH: 160). Although such narrations do not specifically mention the word "Interrogation" or its derivatives, they are closely related to this subject. This matter will be elaborated upon in the section on narrations.

6. The Importance of Interrogation

Based on the eternal nature of the Quran, which is affirmed by the universally accepted and authentic Hadith of *Thaqalayn* (Ṭabāṭabā'ī, 1996 AD/1417 AH: 5, 275) and is one of the implications of finality, it is essential that the Quran not be confined to a specific time or specific individuals, but be able to respond to the questions of human societies throughout all eras. This is supported by the saying of Imam *Bāqir* (AS): "If a verse descends upon a people and then those people die, if the verse were to perish, nothing would remain of the Quran. However, the Quran flows from its beginning to its end as long as the heavens and the earth exist, and for every nation, there is a verse that they recite containing good or evil." (Kulaynī, 1986 AD/1407 AH: 2, 628; 'Ayyāshī, 1960 AD/1380 SH: 1, 110)

A questioner also asked the eighth Imam why the Quran never becomes obsolete. Imam *Riḍā* (AS) responded that the perpetual freshness and novelty of the Quran is regarding the fact that it is not confined to a specific time and will remain fresh and new until the Day of Judgment: "Why does the Quran not increase in freshness

when it is recited and studied?' He replied: Because Allah did not reveal it for a specific time or for specific people; rather, it is new in every age and remains fresh for every nation until the Day of Resurrection." (Şadūq, 1958 AD/1378 AH: 2, 87; Ṭūsī, 1993 AD/1414 AH: 580)

One of the characteristics of the Quran is its miraculous nature and its "Inimitability," meaning that according to numerous verses, no one can produce anything like the Quran. The *I'jāz* aspects of the Quran are manifold and will be discussed in due course; however, Motahhari points out an important matter relevant to this research. He considers the Quran's endless capacity for deriving various issues to be the most miraculous aspect of it and believes that, regardless of how masterfully human books are written, they have a limited and finite capacity for study, and the work of a few specialists is enough to clarify all their points. In contrast, despite the vast number of specialists who have worked on the Quran over fourteen centuries, it remains inexhaustible. He likens the Quran's limitless nature to that of nature itself, where deeper insights and broader studies reveal new secrets from it (Motahhari, 2000 AD/1379 SH: 72).

Based on the comprehensiveness of the Quran, which is also a requirement of finality, and which has been referenced numerous times in the Quran (al-Naḥl/89; Yūsuf/11; al-An'ām/38) and in narrations (Furāt Kūfī, 1989 AD/1410 AH: 68; Şadūq, 1965 AD/1385 AH: 1, 248; Kulaynī, 1986 AD/1407 AH: 1, 60; Fayḍ Kāshānī, 1994 AD/1415 AH: 1, 56), everything is contained in the Quran, and limiting everything to matters related to guidance contradicts the

apparent meaning of the verses and narrations.

On this basis, Imam *Ṣādiq* (AS) says, "I know the knowledge of everything that is in the heavens and the earth, and all that has been in the past and will be in the future;" and when he sees the astonishment of his listener, he clarifies, "All of this is in the Quran, and I learned it from it." (Kulaynī, 1986 AD/1407 AH: 1, 261) Therefore, Allah the Almighty has sent down a book that is a clear explanation of everything, relevant at all times. It is the duty of Muslims that, on the one hand, through interrogation from the Quran, they resolve all their problems, and on the other hand, through adherence to the Ahl al-Bayt (AS), they remain safe from error in their interrogations and interpretations.

7. The Quranic Term Rooted in "N Ṭ Q" and Interrogation

The source of the term "Interrogation" and other forms in this context do not appear in the Quran, but the causative form (*Iaf'āl*) derived from the root "N Ṭ Q" and its simple trilateral form are used in twelve verses. For example, when God speaks about the Day of Judgment, He specifies that the ears, eyes, and members of the body, which normally do not have the ability to speak or articulate, will speak up and, in response to the protest of their owners, will say, "God has made us speak." This is highlighted in the verse: "And they will say to their skins, 'Why have you testified against us?' They will say: We were made to speak by Allah, who makes all things speak." (al-Fuṣṣilat/21) This verse indicates that the verb "*Antaqa*" is used for something that is silent, which supports the validity of the linguistic interpretations discussed earlier.

8. Interrogation and the Root "N T Q" in the Narrations of the Ahl al-Bayt (AS)

The root "N T Q" and its derivatives are more extensively found in narrations, where the previously mentioned literal meaning is considered and is broader than the discussion of this research. To clarify the meaning of the term "Interrogation," we can refer to several examples:

8.1. "Interrogation of the Intellect" in the Narrations

It is evident that the intellect does not have a tongue to speak, yet it is interrogated, and it is asked to express itself. A narration from Imam *Bāqir* (AS) states that "When Allah created the intellect, He made it speak" and then said to it, "Come forth," and it came forth. Then He said to it, "Go back," and it did so. Then He addressed the intellect and said: "By My honor and glory, I have not created a creature that is more beloved to Me than you, nor have I perfected you except among those I love." (Barqī, 1951 AD/1371 AH: 1, 192; Kulaynī, 1986 AD/1407 AH: 1, 10; Ṣadūq, 1956 AD/1376 AH: 418) This means that when God created the intellect, He made it speak, and then commanded it to move forward, and it did. He commanded it to retreat, and it complied. Then He addressed the intellect...

8.2. The Interrogation of *Khiḍr* by Prophet Musa and the Necessity of Inquiring from the Ahl al-Bayt (AS)

Imam *Ṣādiq* (AS) mentions that the example of Amir al-Mu'minin and his descendants (AS) among the community is akin to that of Prophet Musa, who sought knowledge from *Khiḍr* (al-Kahf/78). The Imam

states: "Indeed, the example of Ali and our successors from this community is like that of Prophet Musa when he met him and sought to interrogate him and requested his company." (‘Ayyāshī, 1960 AD/1380 AH: 2, 331; Ḥuwayzī, 1994 AD/1415 AH: 3, 273; Mashhadī Qummī, 1989 AD/1368 SH: 8, 11) This means that the example of Amir al-Mu’minin and the Imams after him is like Musa with *Khiḍr*, who, upon meeting *Khiḍr*, sought to gain knowledge from him and requested to accompany him.

We know that the interrogation of Musa by *Khiḍr* was a demand for the hidden meaning behind the three actions of *Khiḍr*, which appeared to be unacceptable at first. However, once *Khiḍr* explained, Musa understood the secret behind those actions. Imam *Ṣādiq* made this analogy so that people would recognize their own position. The implication seems to be: O! People! We, the Ahl al-Bayt, are aware of the hidden truths of all matters (including the inner meanings of the Quran), but you must ask us so we can tell you.

8.3. Interrogation of the Members of Polytheists' Bodies on the Day of Resurrection

Another instance where something seemingly silent is interrogated pertains to the members of the human body. In the narrations, it is explicitly stated that hands, feet, and skin will be interrogated, and all of these will speak up and confess their sins (Majlisī, 1982 AD/1403 AH: 2, 207; Baḥrānī, 1954 AD/1374 AH: 4, 784).

8.4. Interrogation of Animals

Numerous reports indicate that one of the miracles of the Prophet and

the Imams (AS) was the ability to interrogate animals and converse with them. The abundance of these hadiths is such that in the book "*Biḥār al-Anwār*," there is a chapter titled: "What has appeared of His miracles in the interrogation of animals and their submission to Him" dedicated solely to the Prophet Muhammad (PBUH) (Majlisī, 1982 AD/1403 AH: 41, 230).

9. Narrations from the Ahl al-Bayt (AS) on the Interrogation of the Quran

Beyond the narrations discussed in the previous section to familiarize oneself with the concept of interrogation, this section addresses narrations that directly discuss the interrogation of the Quran.

9.1. A Definitive Command Regarding "Making the Quran Speak"

The most important narrations in this area are reported from Amir al-Mu'minin. In one narration, it is stated: "O! people, indeed Allah, Blessed and Exalted, has sent the Messenger (PBUH) to you and has revealed the Book to him in truth while you were unlettered regarding the Book... This is the Quran; therefore, make it speak." (Nahj al-Balāghah, Sermon 158; Kulaynī, 1986 AD/1407 AH: 1, 60) This means, "O! people, Allah sent the Messenger to you and revealed the Quran to him in truth while you were unlettered and ignorant... This is the Quran, so (benefit from it and) bring it to speech." It should be noted that before this statement, the Imam explained the situation of society at that time and then discussed the bounties of the Lord, namely the Prophet and the Book, and thereafter, he issued the command for interrogation.

9.2. Explicit Reference to the "Written Nature" and "Speechlessness" of the Quran

After the Battle of *Ṣiffīn* and the incident of the two arbiters, Amir al-Mu'minin (AS) said: "And this Quran is merely a written text between two covers that does not speak with a tongue, and it requires a translator; indeed, it is men who speak on its behalf." (Nahj al-Balāghah, Sermon 125; Ibn Abī al-Hadīd, 1983 AD/1404 AH: 8, 103) It is evident that this statement from Amir al-Mu'minin explicitly commands the interrogation of the Quran. Studying the history of the Battle of *Ṣiffīn* and the dispute that arose over the verse "There is no judgment except for Allah" as well as a thorough study of this sermon shows that the Imam's intention is for believers to draw from the Quran in every incident, turmoil, and situation, seeking correct answers from it in accordance with new challenges (Jawadi Amoli, 2007 AD/1386 SH (a): 60). Another important point in this narration is the lack of limitation for the interrogator and that it is not restricted to a specific person or persons.

9.3. Emphasis on the Quran's Lack of Speech and the Need for "A Speaker"

In some instances, the impeccable Imam gives a command to interrogate the Quran, but the content of the speech suggests certain exclusivity. This is the case when the infallible seeks to articulate the special status of the Ahl al-Bayt concerning the Quran. For example, Imam *Jawād* (AS) relates from Imam *Ṣādiq* (AS) from his father, *Bāqir* (AS), who said: "Indeed, the Quran does not speak to issue commands or prohibitions; rather, there are people who are the 'people of the Quran' who speak on its behalf and issue commands

and prohibitions." (Kulaynī, 1986 AD/1407 AH: 1, 246; Majlisī, 1982 AD/1403 AH: 25, 77) This means that the Quran does not speak in a way that it can command or prohibit; instead, there are those who are "People of the Quran" who speak instead of the Quran and issue commands and prohibitions. The main story is that near the Kaaba, an individual asks Imam *Bāqir* (AS) about "Knowledge without Disagreement" and who possesses such knowledge. It is here that the fifth Imam speaks of the true owners of the Quran. The same questioner asks again: If an objector claims that only the Quran is a proof, what should I say? The Imam replied: "The Quran does not speak, so as to articulate commands or prohibitions; rather, it has patrons who [make it speak and] issue commands and prohibitions."

9.4. The Quran as a Silent Book and the Impeccable Imams (AS) as the Speaking Book

Amir al-Mu'minin Ali (AS) stated in a similar expression: "I am the Speaking Book of Allah, I am the Speaking Quran, I am the Supreme Word of Allah" and "This is the Silent Book of Allah, and I am the Speaking Book of Allah." This means that this Book of God is silent, and I am the Speaking Book of God. This implies how it is impossible for you to neglect my position and instead focus on the Quran alone.

Ali (AS) further clarifies that there is no one other than him who can unveil and explain the Quran: "This is the Silent Book of Allah, and I am the one who interprets it. So take the Speaking Book of Allah and abandon the judgments of the Silent Book of Allah, for there is no one who can interpret it other than me." (Ḥurr 'Āmilī, 1988 AD/1409 AH: 27, 24; Burūjirdī, 1995 AD/1416 AH: 1, 277; 2, 123)

This means that this Book, which is silent, is interpreted and explained by me. Therefore, abandon the judgments of others, for no one besides me has comprehensive knowledge of the Quran.

10. The Nature of "Interrogation" from the Perspective of Islamic Thinkers

Engagement with the Quran is not uniform; it encompasses multiple forms. What can be understood from the surface of the Quran is its spoken and written word; however, interrogation of the Quran is a level higher than mere speech. Regarding the lack of attention to the difference between these two levels in understanding the meaning of interrogation, confusion has arisen between interrogation and other methods of engagement with the Quran. Now, I will present four well-known theories, followed by the perspective of *Ṣadr*, and finally, the "Preferred Opinion" on the nature of interrogation, emphasizing the words of the Ahl al-Bayt.

10.1. Interrogation as Equivalent to Interpretation of the Quran by the Quran

Some scholars refer to the juxtaposition of verses and understanding their meanings through the Quran itself as interrogation. The author of *Tafsir al-Mīzān* holds this view, stating: "Interpretation of the Quran by the Quran is the unique approach that should not be overlooked in the interrogation of the Holy Quran ... and the interpreter must engage some verses to understand others." (Ṭabāṭabā'ī, 1996 AD/1417 AH: 7, 166) It is clear that in this model, interrogation is considered synonymous with interpretation of the Quran by the Quran.

10.2. Interrogation as Equivalent to Interpretation and Esoteric Meanings

According to some contemporary scholars, interrogation is the same

as interpretation, which does not derive from the words of the Quran, but goes beyond it (Jawadi Amoli, 2007 AD/1386 SH (a): 115). This means that interpretation arises from the apparent meaning of the Quran, but the Quran must be interrogated to access its esoteric meanings and underlying layers.

10.3. Interrogation as Equivalent to Extraction

Another group considers interrogation to be synonymous with extraction. Extraction linguistically means drawing water from a well and, in legal terminology, refers to the deriving of legal rulings from jurisprudential sources. This group interprets the statement of Amir al-Mu'minin (AS) when he says "So interrogate it," as a call to contemplate and deeply engage with the Quran and strive to extract its meanings, because the Quran has an apparent meaning that is limited by its descent, but its essence is as expansive as the horizons (Ma'rifat, 2008 AD/1387 SH: 1, 16).

10.4. Interrogation as Equivalent to Thematic Interpretation

Most scholars define thematic interpretation as gathering and interpreting verses around a specific word or subject. It is worth mentioning that they refer to another type of interpretation called "Contemporary Interpretation," which pertains to every era and its challenges and the presentation of these issues to the Quran (Shakir, 2010 AD/1389 SH: 67). From the viewpoint of this group of scholars, interrogation means thematic interpretation.

11. *Şadr's* Unique Perspective on Defining "Thematic Interpretation"

154 In the previous section, the commonly understood meaning of

thematic interpretation was mentioned. However, *Şadr* introduces thematic interpretation in a different manner. He believes that what others have called thematic interpretation can only be termed "Interpretation of verses with a common theme," as in that case, the interpreter has no pressing concerns or questions. Therefore, thematic interpretation is not merely the collection of verses related to a single issue. Thematic interpretation must begin with a subject, meaning a question or a problem that the interpretation seeks to address. According to *Şadr*, that subject or question should arise from the essence of society and from engagement with various sciences.

What *Şadr* refers to as thematic interpretation is equivalent to the previously mentioned contemporary interpretation that relates to the questions and concerns of each era. By closely examining *Şadr*'s words, it becomes clear that his understanding of thematic interpretation differs from the conventional meaning. He considers interpretation to be possible through two general methods, asserting that "interrogation" is a "method of interpretation," which he describes as "the method of monotheistic or thematic interpretation." To support this method, he references the saying of Amir al-Mu'minin (AS), who commanded, "So interrogate it."

Şadr finds the term "Dialogue with the Quran" beautiful and expressive for posing questions and seeking answers from the Quran. In contrast to the "Monotheistic or thematic interpretation method," he mentions a method called "Analytical or sequential interpretation," where the interpreter often has a passive role, merely being a listener seeking understanding, while the verses of the Quran play the role of

the speaker. However, in the thematic method, the interpreter is primarily an active agent, not passive; and he does not start his work from the text of the Quran but begins from the realities of life and the issues and problems of society, seeking solutions from the Quran to fill its gaps.

Therefore, he does not merely play the role of a listener, but rather occupies the position of an inquisitor who engages in dialogue with the Book of God through contemplation and reflection. Here, the interpreter raises a topic that arises from human thoughts and positions, which is new, and presents it to the Quran to uncover the Quran's perspective on this matter (Şadr, n.d: 26). According to Şadr's view, the correct interpretation of interrogation is equivalent to thematic interpretation, which Şadr supports by stating: "By interrogation, I mean the thematic interpretation of the Quran in such a way that, by studying the circumstances of societies in every era, various issues and topics are understood, and then presented to the Quran in the form of questions to receive answers." (Şadr, 2007 AD/1428 AH: 26)

12. Evaluation of Theories Based on the Sayings of the Ahl al-Bayt (AS)

Each of the four aforementioned opinions, as well as the view of Şadr, may have support in hadiths. For instance, according to the narration "Some of it speaks of some," interpreting the Quran with the Quran is, in itself, a form of bringing the word of God into speech. Interpretation is also a type of understanding and deriving meaning, and it can be similar to interrogation. However, careful consideration

of these opinions and all hadiths shows that the intent of the Ahl al-Bayt (AS) is something other than mere interpretation or explanation, and they had a specific purpose in using the term "Interrogation."

Evidence for this claim is found in the first narration, where Amir al-Mu'minin (AS), after commanding interrogation, speaks of the knowledge of the past and future present in the Quran. This statement of Amir al-Mu'minin (AS) supports *Şadr*'s position that for new topics and questions, one must seek answers from the Quran based on the sciences that arise in each era, and bring it into articulation. According to one contemporary researcher, the Quran is a "Book of Codification" and a mirror that reflects the "Book of Creation." Just as interrogating the book of creation is beneficial, and by utilizing various materials and solving some within others or combining those leads to inventions and the creation of new things, interrogating the "Book of Codification" is also beneficial. By combining its elements or relating verses to one another based on certain rules, it becomes as if "New Texts" emerge, and thus there is a phenomenon for which one cannot fail to find a verse in support or refutation (Baḥrānī, 1999: 358-320).

What is meant by new texts are the new interpretations that are drawn from the heart of the Quran through interrogation, and ample evidence for this can be found in numerous hadiths from the Ahl al-Bayt (AS), which indicate the comprehensiveness of the Quran.

13. The Relationship Between the Concept of "Interrogation of the Quran" and the Discussion of "The Comprehensiveness of the Quran"

In the narrations regarding comprehensiveness, it has often been emphasized that there is nothing in the world that does not have a place in the Book of God, and it has also been stated explicitly that everything exists in the Quran. The reliance of the Ahl al-Bayt (AS) in these statements is based on the verses about comprehensiveness, the most important of which may be the verse from Surah al-Nahl/89. The phrase "Everything" in this verse is absolute, and without decisive evidence, one cannot restrict its generality and absoluteness to a condition or limit it to guidance-related matters (Akhavan Moghaddam, 2019 AD/1399 SH: 17). Therefore, if the Quran is comprehensive and contains a wealth of knowledge and topics, there is no way to benefit from all this knowledge except through interrogation. In interrogation, the person who interrogates is not passive but active, as they are the questioner and initiator. Then, through effort, they extract new meanings from the text.

The basis of interrogation is that a text may face new questions that were not raised at the time of its creation due to the passage of time and the emergence of new cultural and social conditions. These types of questions are not explicitly posed in the text, but the text may potentially have answers for them (Bagheri, 2008 AD/1387 SH: 91).

14. Distinction of "Interrogation" from Other Types of Interpretation

It has been understood that the movement of the interpreter in thematic interpretation, according to *Şadr*, does not stem from the text of the Quran but from the text of society and the realities of life. Accordingly, interrogation cannot be considered as sequential interpretation, *Ta'wīl* (Interpretation), or interpreting the Quran

through the Quran in the conventional sense, because in these three cases, the movement of the interpreter begins from the Quran itself and within the Quran, among the verses themselves. However, in interrogation, the starting point for the interpreter is external to the Quran, and then, with questioning and concern, they compassionately enter, explore, examine, delve into the Quran, strive, and find the answer. Of course, the interpreter in this process requires the sequential interpretation of the verses related to their problem, as well as the conventional thematic interpretation, and the *Ta'wīl* of those verses. They utilize all these tools to articulate the Quran in response to that initial question. Therefore, interrogation is none of these three, and it transcends them, even though it benefits from them and sits at their table.

15. Response to the Doubt Regarding "The Exclusivity of Interrogation to the Impeccable Imams (AS)"

The present study, after proving the necessity of interrogation and its meaning, seeks to respond to the doubt that, although interrogation is necessary, it is not for everyone. Some scholars consider the interrogation mentioned in the above Hadiths to pertain solely to the impeccable Imams and do not believe that others are capable of performing it. However, in some traditions, the necessity of interrogation from the Quran is mentioned without creating exclusivity for the interrogator, rather allowing for general applicability, such as in the phrase *Innamā Yanṭiqu 'anhu al-Rijāl* (Indeed, it is only men who speak on his behalf). In other traditions, after noting the necessity of interrogation, it seems there is an

implication of exclusivity regarding its agent, as in the saying of Amir al-Mu'minin (AS): "This Quran, so interrogate it; it will not speak for you. I will inform you about it, for it contains knowledge of what has passed and knowledge of what will come until the Day of Resurrection, and it contains judgments on what you dispute among yourselves. If you were to ask me about it, I would inform you." (*Nahj al-Balāghah*, Sermon 158; Kulaynī, 1986 AD/1407 AH: 1, 60)

Some scholars, in explaining the above sentence, say that the "*Wa*" (and) of resumption indicates that the Imam is the only one who brings the Quran to speech, and the phrase "*Ukhbirukum*" (I will inform you) confirms this view (Majlisī, 1983 AD/1404 AH: 1, 208). One of the commentators on *Nahj al-Balāghah* has also chosen this opinion, stating: "The Imam has said that you should ask the Quran to speak, and then the Imam interprets his statement by saying that the words of the Quran must be heard from him, as he is the voice of the Book of God and the Sunnah." (Bahṛānī, 1989 AD/1401 AH: 3, 273; Nawwab Lahiji, 2000 AD/1379 SH: 147)

One contemporary Quran scholar also believes in exclusivity, saying: "The Quran is like a wise human being who has various secrets within, and only the possessors of those secrets know that it carries mysteries; therefore, they repeatedly ask it to disclose what is inside. Thus, this task can only be performed by the impeccable Imams considering the intensity of the illumination of the Quran." (Jawadi Amoli, 2007 AD/1386 SH (a): 115) However, the same researcher, in another place, considers a level of interrogation to be possible for everyone and believes that through interrogation and

inquiries from religious texts [of which the Quran is the most important], the ground for the flourishing of hidden intellects is provided (Jawadi Amoli, 2007 AD/1386 SH (b): 53).

Allamah Jafari, another commentator on *Nahj al-Balāghah*, states that understanding all truths in each verse, as well as their totality, is beyond the capacity of an ordinary person and is the responsibility of the Prophet and the impeccable Imams (AS). He adds: "Just as the Prophet's household cannot fully fulfill their mission without the Quran, the Book of God cannot be fully interpreted without them." (Jafari, 1994 AD/1373 SH: 26, 81 and 96)

In response to the aforementioned doubt, the following points can be made:

First Response: The intense illumination of the Quran and the existence of multiple layers and depths are undeniable; however, this does not imply exclusivity. Rather, according to the spiritual purity of individuals, there is a ranking of accessibility to different levels of understanding. Hence, some levels of Quranic knowledge are also accessible to non-impeccable, although it is undoubtedly true that complete and comprehensive understanding is exclusive to the pure, namely the Ahl al-Bayt (AS) (cf. Akhavan Moqaddam, 2010 AD/1389 SH: The principle of the exclusivity of complete knowledge of the Quran to the Ahl al-Bayt).

Second Response: Those who support the idea of exclusivity refer to the word (*Lan*) and believe that with this eternal negation, no one can ever bring the Quran to speech. If the presence of *Lan* in the Imam's statement is meant for eternal negation and signifies an

inability, then his command to ask questions at the beginning of his speech would contradict this and create an unbearable obligation, which is inappropriate for a wise person. Therefore, what is being negated is not the understanding of the Quran but rather relates to the Quran's own nature. In other words, this book is indeed silent and never speaks unless you ask it.

Third Response: Proponents of exclusivity argue that when the Imam stated, "I will inform you," he meant that others cannot. However, it should be said that the subject of the verb "*Akhbiru*" (I inform) can be the following sentence; thus, there is no exclusivity regarding interrogation. That is, I am informing you that the Quran contains knowledge of the past and the future, not that you cannot interrogate and I will inform you.

Fourth Response: The Imam's description of the Quran, stating that "It contains knowledge of the future," implicitly indicates that "People in the future, following the command of Amir al-Mu'minin (AS), must interrogate the Quran to obtain that knowledge." 'How could the people of that time question the sciences and events of the future?' Supporting this interpretation is the Imam's final statement, where he uses *Law* (if): if you ask me, I will teach you. This implies that they will not ask, and it confirms that the Master of the God-fearing has complete knowledge of all those sciences.

Fifth Response: In the science of "Fiqh al-Hadith," there is a term called "The family of Hadith," meaning that if you want to find the Ahl al-Bayt's perspective on a topic, you must gather all the narrations pertaining to that subject and consider them all together as a

"Complete System." Even if one narration suggests exclusivity of interrogation for the impeccable Imams, examining other narrations clarifies that the narration pertains to one aspect of the issue, while other dimensions must be inferred from other narrations. In other words, just as the Quran contains general and specific elements, the narrations are similar. Therefore, in one of the narrations, it is said that the Quran does not speak, and *Rijāl* (men) must bring it to speech.

Paying attention to this narration is also helpful. A person asks the Imam: "After you, whom should we ask and to whom should we trust?" The Imam replied: "Open the Book of Allah, for it is a compassionate guide, a directing leader, a wise counselor, and a guide that leads to the Paradise of Allah, the Mighty and Majestic." (Majlisī, 1982 AD/1403 AH: 2, 300) This means to open the Book of God, for it is a gentle guide, a nurturing guide, a beneficial advisor, and a guide that leads you to Paradise. Thus, the Imam teaches the people not to neglect referring to the Quran and benefiting from this guiding book by adhering to the Ahl al-Bayt (AS).

Sixth Response: Limiting the ability to interrogate the Quran to the impeccable Imams calls into question the eternal vitality and dynamism of the Quran. Certainly, there is no doubt that the true interrogators of the Quran are the Ahl al-Bayt (AS), and their interpretations are always correct, definitive, and complete; however, they have never approved of people abandoning the Quran and not benefiting from it for their issues and contemporary topics. Their predictions for the time of the Occultation of Imam *Mahdī* (may Allah hasten his reappearance) also indicate this. Therefore, the statement

that "Interrogating the Quran can only be done by the impeccable Imams" makes this issue more serious, since the infallible does not need to ask questions to receive answers. The impeccable Imam is knowledgeable about the Quran and has no unknowns, especially in knowledge of the Book of God; the texts proclaiming the impeccable' comprehensive knowledge of all aspects of the Quran are numerous. For example, Imam *Ṣādiq* (AS) said: "I swear by God, I am the most knowledgeable person about the Quran from the beginning to the end, as if it is in the palm of my hand. In the Quran, there is news about the heavens and the earth and everything that will happen in the future and everything that has been decreed in the past, and I know it all." (Kulaynī, 1986 AD/1407 AH: 1, 229; Ṣaffār, 1983 AD/1404 AH: 1, 194; Ḥuwayzī, 1994 AD/1415 AH: 3, 76)

It is important to emphasize that "The non-exclusivity of interrogating the Quran for the Ahl al-Bayt (AS) does not contradict their scientific authority, and some Islamic teachings should be referred to them for clarification." (Ṭabāṭabā'ī, 2001 AD/1380 SH: 80)

16. Determining the Difference between Interrogation and Personal Interpretation

Since interrogation represents a level distinct from both the literal text and the recitation of the Quran, providing new answers to new questions, some have considered it a form of personal interpretation (*Tafsīr bil Ra'y*). Commentators have differing opinions regarding the meaning of personal interpretation (cf. Ṭabāṭabā'ī, 1996 AD/1417 AH: 3, 77). The author of *al-Mīzān* believes that it refers to

interpreting the words of God using the methods of human discourse and relying on sources other than the Quran for the interpretation of the Quran (Ṭabāṭabā'ī, 2001 AD/1380 SH: 78). Based on this, he equates any method other than interpreting the Quran by the Quran itself with personal interpretation. However, this view contradicts the perspectives of great scholars such as *Ṣadr*, who have presented a different understanding of interrogation.

It must be noted that personal interpretation fundamentally differs from interrogation in nature. In personal interpretation, the commentator has a specific opinion regarding a topic from the beginning and interprets and explains the verses according to their desires and whims to prove their claims. In contrast, in interrogation, the questioner presents their sincere inquiry before the Quran, seeking to uncover the message of the Book of God without having a personal opinion, and is not aiming to prove a specific objective. The fact that an interpreter approaches the Quran with a premise does not imply that their interpretation is influenced by personal opinion or desire, as every interpreter necessarily enters the realm of interpretation with certain foundational understandings, such as awareness of Arab literature, the reasons for revelation, history, and other preliminary sciences. Therefore, the mere existence of a premise does not lead to personal interpretation.

Conclusion

"Interrogating the Quran" is a highly significant topic in Quranic studies, with various opinions regarding its essence, manner, and

permissibility, as well as its subject. Interrogation means "Requesting Speech." Its root fundamentally connotes "The manifestation of what is concealed through what is apparent," and thus it is not limited to speaking with voice and letters. The rational basis for Quranic interrogation is founded on the finality of the Prophet Muhammad (PBUH), as if he is to be the last divine messenger and the Quran the final heavenly guidance, then it must be able to address humanity's problems and hold the responsibility of guiding human society until the Day of Resurrection.

The narrative basis for interrogation stems from two types of narrations: Some indirectly imply interrogation and refer to the perpetuity of the Quran, its comprehensiveness, and its function as a clarifier for all matters. The other group includes terms related to speech and its derivatives, which directly pertain to "What we are discussing." In this type, there are sometimes explicit commands regarding the necessity of bringing forth the speech of the Quran, while at other times, there are references to the silence and inexpressiveness of the Quran, or it emphasizes that the Quran requires knowledgeable individuals to articulate its meanings. In some narrations, the impeccable Imams (AS) are introduced as the ones who bring forth the speech of the Quran.

Interrogating the Quran represents a level beyond its apparent meaning and articulation, and a lack of attention to the distinction between these two levels has led to a conflation of interrogation with other forms of interaction with the Quran. As a result, it is sometimes equated with interpretation and inner meanings, sometimes with

thematic interpretation as commonly understood, or even with inference. According to the teachings of the Ahl al-Bayt (AS), it becomes clear that their concept of interrogation is distinct from the aforementioned cases. The impeccable Imams (AS) have sought to emphasize that in every era, one should present their concerns to the Quran and seek responses by bringing these concerns into articulation; for this text, with the passage of time and the emergence of new cultural and social conditions, can bear new meanings. Thus, interrogation of the Quran is related to its comprehensiveness but is distinct from interpretations, sequential explanations, and the methodology of interpreting the Quran through the Quran itself.

There have been challenges regarding interrogation: Some accept its premise but restrict the interrogators to the infallible figures, arguing that this limitation can be rejected with six counter-arguments. Others do not accept the premise of interrogation at all, claiming that it has no boundary with personal interpretation. The rebuttal to this challenge is clear, as these two concepts differ fundamentally.

In the preferred view, interrogation is akin to contemporary interpretation; where in each age the interpreter receives questions and concerns from the social context and presents them to the Quran, seeking its responses. These concerns, which are referred to as "Topics" by *Ṣadr*, are not preconceived notions of the interpreter so that they can label their interpretation as personal; rather, they are merely a starting point. This understanding has led this esteemed martyr to equate thematic interpretation with interrogation, viewing what is currently known as thematic interpretation as nothing but the

interpretation of "Verses on a unified subject."

Sources

Holy Quran

Nahj al-Balāghah

Akhavan Moqaddam, Z. (2010 AD/1389 SH). "Principles of Interpretation Derived from the Narrations of the Ahl al-Bayt (AS)." *Doctoral Thesis*. Imam Ṣādiq University.

Akhavan Moqaddam, Z. (2019 AD/1399 SH). *Journal of Knowledge and Teachings of the Quran*. No. 8.

‘Ayyāshī, M. (1960 AD/1380 AH). *Tafsir ‘Ayyāshī*. (Rasouli Mahallati, H. Ed). Tehran: Scientific Press.

Baḥrānī, A. (1999). *al-Ta’wīl Manhaj al-Istinbāṭ fil Islam*. Dar al-Tawil for Printing and Publishing.

Baḥrānī, I. M. (1980 AD/1401 AH). *Exegesis of Nahj al-Balāghah*. Beirut: Dar al-Athar for Publishing.

Baḥrānī, S. H. (1995 AD/1374 SH). *al-Burhān fī Tafsīr al-Quran*. Qom: Baithat Institute.

Baqeri, Kh. (2008 AD/1387 SH). *The Identity of Religious Science*. Tehran: Ministry of Culture and Islamic Guidance.

Barqī, A. (1992 AD/1371 SH). *al-Maḥāsīn*. (Ermavi, J. Ed). Qom: Dar al-Kutub al-Islamiyah.

Burūjirdī, S. H. (1995 AD/1416 AH). *Tafsir al-Ṣirāṭ al-Mustaqīm*. Qom: Ansarain Institute.

Fayḍ Kāshānī, M. (1994 AD/1415 AH). *Tafsir al-Ṣāfi*. Tehran: Al-Ṣadr Publications.

- Fayyūmī, A. (1993 AD/1414 AH). *Miṣbāḥ al-Munīr fī Gharīb al-Sharḥ al-Kabīr*. Qom: Dar al-Hijrah Institute.
- Furāt Kūfī, A. (1989 AD/1410 AH). *Tafsīr Furāt*. (Mahmoudi, M. Ed). Tehran: Ministry of Culture and Islamic Guidance.
- Ḥurr ‘Āmilī, M. (1988 AD/1409 AH). *Wasā’il al-Shī’a*. Qom: Ahl al-Bayt Institute.
- Ḥuwayzī ‘Arūsī, A. (1994 AD/1415 AH). *Nūr al-Thaqalayn*. Qom: Ismailian Publications.
- Ibn Abī al-Ḥadīd, A. (1983 AD/1404 AH). *Exegesis of Nahj al-Balāghah*. (Ibrahim, M. A. Ed). Qom: Ayatollah Marashi Library.
- Ibn Fāris, A. (1983 AD/1404 AH). *Mu‘jam Maqāyīs al-Lughah*. Qom: Islamic Media Office.
- Ibn Manzūr, M. (1993 AD/1414 AH). *Lisān al-‘Arab*. Beirut: Dar al-Ihya al-Turath al-Arabi.
- Jafari, M. T. (1994 AD/1373 SH). *Exegesis of Nahj al-Balāghah*. Tehran: Islamic Culture Publishing.
- Jawadi Amoli, A. (2007 AD/1386 SH (a)). *The Quran in the Speech of Ali (AS)*. Qom: Islamic Publications.
- Jawadi Amoli, A. (2007 AD/1386 SH (b)). *The Status of Reason in the Structure of Religious Knowledge*. (Vaezi, A. Ed). Qom: Isra.
- Kulaynī, M. (1986 AD/1407 AH). *al-Kāfī*. Tehran: Islamic Publications.
- Majlisī, M. B. (1982 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dar Ahya al-Turath al-Arabi.
- Majlisī, M. B. (1983 AD/1404 AH). *Mir’āt al-‘Uqūl fī Sharḥ Akhbār Āl al-Rasūl*. Tehran: Dar al-Kutub al-Islamiyah.

- Ma'rifat, M. H. (2008 AD/1387 SH). *al-Tafsir al-Atharī al-Jāmi'*. Qom: Al-Tamhid Institute.
- Mashhadi Qummi, M. (1989 AD/1368 SH). *Kanz al-Daqā'iq wa Baḥr al-Gharā'ib*. Tehran: Ministry of Islamic Guidance.
- Misbah Yazdi, M. T. (n.d.). *The Quran in the Mirror of Nahj al-Balāghah*. Qom: Imam Khomeini Educational and Research Institute.
- Motahari, M. (2000 AD/1379 SH). *The Finality of Prophethood*. Tehran: Ṣadra Publications.
- Muṣṭafawī, H. (1980 AD/1360 SH). *al-Taḥqīq fī Kalimāt al-Quran al-Karīm*. Tehran: Translation and Book Publishing Center.
- Navvab Lahiji, M. B. (2000 AD/1379 SH). *Exegesis of Nahj al-Balāghah*. (Jafari, M. M. Ed). Tehran: Mirath Maktoub.
- Rāghib Iṣfahānī, H. (1995 AD/1416 AH). *Mufradāt Alfāz al-Quran*. Beirut: Dar al-Qalam.
- Sadeqi Tehrani, M. (1998 AD/1419 AH). *al-Balāgh fī Tafsīr al-Quran bil Quran*. Qom: Mu'allif Publishing.
- Ṣadr, S. M. B. (2007 AD/1428 AH). *The Quranic School*. Qom: Center for Research and Specialized Studies of Martyr Ṣadr.
- Ṣadr, S. M. B. (n.d.). *Introduction to Thematic Interpretation of the Quran*. Beirut: Dar al-Tawhid al-Islami.
- Ṣadūgh, I. B. Q. (1983 AD/1362 SH). *al-Khiṣāl*. (Ghaffari, A. Ed). Qom: Society of Teachers.
- Ṣadūgh, I. B. Q. (1997 AD/1376 SH). *Amālī*. Tehran: Ketabchi.
- Ṣadūgh, I. B. Q. (1999 AD/1378 SH). *'Uyūn Akhbār al-Riḍā (AS)*. Tehran: Jahan Publishing.

- Şadūgh, I. B. Q. (2006 AD/1385 SH). *'Ilal al-Sharāyi'*. Qom: Davari Bookstore.
- Şaffār, M. i. H. (1983 AD/1404 AH). *Başā'ir al-Darajāt*. Tehran: Scientific Publications.
- Shaker, M. K. (1969 AD/1389 SH). *Foundations and Methodologies of Interpretation*. Qom: Mustafa Publishing.
- Ṭabāṭabā'ī, S. M. H. (1996 AD/1417 AH). *al-Mizān fī Tafsīr al-Quran*. Qom: Society of Teachers in the Seminary.
- Ṭabāṭabā'ī, S. M. H. (2001 AD/1380 SH). *Shi'a in Islam*. Qom: Quds Razavi Publishing.
- Ṭayyib, S. A. (1999 AD/1378 SH). *Aṭayyib al-Bayān fī Tafsīr al-Quran*. Tehran: Islamic Publications.
- Ṭurayhī, F. (1996 AD/1375 SH). *Majma' al-Baḥrayn*. Tehran: Mortazavi Bookstore. Qom: Davari Bookstore.
- Ṭūsī, M. (1969 AD/1309 AH). *al-Tibyān fī Tafsīr al-Quran*. Qom: Maktab al-A'lam al-Islami.
- Ṭūsī, M. (1993 AD/1414 AH). *Amālī*. Qom: Dar al-Thaqafa



Typology of *Ijtihād* in the *Qummī Ma'thūr* (Narrative) Exegesis

Hamid Reza Fahimitabar*

Associate Professor, Department of Quranic Sciences and Ḥādīth, Faculty of
Literature and Foreign Languages, Kashan University, Kashan, Iran.

(Received: November 2024, Accepted: December 2024)

DOI: 10.22034/hsr.2024.51638.1040

Abstract

The Exegesis known as the *Qummī* exegesis is attributed to *Ali ibn Ibrāhīm ibn Hāshim Qummī*. This exegesis dates back to the fourth century and is regarded as a narrative commentary among Shi'a exegesis. The numerous traditions quoted in this exegesis lead any audience to conclude its narrative nature; however, a thorough and critical examination does not support this judgment. In this exegesis, attention has also been paid to the Quranic exegesis method, along with the interpreter's use of contemporary knowledge to understand the verses, as well as significant literary resources. This indicates that the *Qummī* exegesis departs from solely being narrative. The present study aims to briefly present examples of what distinguishes this

* h_fahimitabar@yahoo.com

exegesis from purely narrative commentaries and to demonstrate the various and recurring literary and rhetorical knowledge utilized by the interpreter to provide evidence of *Ijtihād* within the *Qummī* exegesis.

Keywords: Literary *Ijtihād*, *Ijtihād* in Exegesis, *Qummī* Exegesis, *Ali ibn Ibrāhīm Qummī*.

Introduction

One of the methods of Quranic exegesis is the narrative and transmitted approach, in which the key to understanding the Quran lies in the reports from the impeccable Imams (AS). In the author's view, the interpreter in the *Qummī* exegesis, like all interpreters of narrative commentaries, possesses scientific principles and systematic methods for understanding the verses. These principles and methods are derived from intellectual efforts and *Ijtihād*. Since introducing *Qummī* and the exegesis attributed to him, as well as examining the position of the *Qummī* exegesis among Quranic researchers and interpreters, and understanding the beliefs and knowledge of the author, paves the way for understanding the conditions of *Ijtihād* and the factors influencing it, this research will first introduce the exegesis attributed to *Qummī* and then address the grounds for *Ijtihād* in this exegesis. Next, we will provide evidence of the literary *Ijtihād* of the interpreter to substantiate the hypothesis of the *Qummī* exegesis being *Ijtihādī*.

1. Background of the Research

The *Qummī* exegesis is attributed to the famous Shi'a narrator, *Ali ibn Ibrāhīm Qummī*, who is recognized as one of the early scholars with

significant diversity and Abundance in scientific works. Consequently, the *Qummī* exegesis has attracted attention on various fronts, especially in recent decades. In the article "*Qummī* Exegesis on the Scale of Critique," published in the Journal of Quranic Research (1996 AD/1375 SH), Hasan Sharifi et al., have endeavored to critique the existing narratives within this exegesis both in terms of their chain of transmission and their textual content.

In this context, Diyari Bidgoli has written in his article "Contextual Critique of the Narratives in the Exegesis Attributed to *Ali ibn Ibrāhīm Qummī*" in the Journal of Ahl al-Bayt Exegesis (2014 AD/1393 SH). Another article by Mostafa Pourkerman titled "The Influence of Extremists on the Narratives of the Exegesis Attributed to *Ali ibn Ibrāhīm Qummī*" appeared in the Journal of Hadith Research (2012 AD/1391 SH), and an article by Javad Gholamrezaei titled "Abbreviating Hadith Books with Theological and Jurisprudential Presuppositions in Critique" was published in the Journal of Hadith Sciences (2023 AD/1401 SH). Together, these studies take a critical look at this exegesis.

Of course, several writings in recent years have been produced, each addressing different aspects of the exegesis; among them is an article by Mohammad Kazem Rahman Setayesh titled "Recovering the Sources of the *Qummī* Exegesis" in the Journal of Hadith Research (2013 AD/1392 SH), and an article "Bibliography of the *Qummī* Exegesis" by Mohammad Amin Rabbani in Ahl al-Bayt Exegesis (2013 AD/1392 SH), as well as an article titled "Text Arrangement Challenges in the *Qummī* Exegesis" by Poursan Mirzaei in the Journal

of Book and Sunnah (2014 AD/1393 SH). None of these valuable works address *Ijtihād* in the *Qummī* exegesis, however. The author has previously attempted in the quarterly journal of Quranic and Hadith Studies (2007 AD/1386 SH) with a study titled "*Ijtihād* in the Narrative Exegesis of *Qummī*" to show that this exegesis is closer to *Ijtihād*-based exegesis than purely narrative exegesis. As far as the author's investigation indicates, apart from this article, not much serious work has been done regarding the *Ijtihād* nature of the *Qummī* exegesis. Therefore, the background of the research clearly distinguishes this article from other valuable works.

2. Research Methodology

The method of this paper is qualitative-library and is written with a descriptive-analytical method.

Given the hypothesis, the interpreter refers to his literary knowledge to interpret some of the verses. In this regard, we first extracted evidence from the exegesis and then separated the linguistic, grammatical, and rhetorical references extracted from the exegesis under separate titles to highlight the interpreter's reliance on literary knowledge in the presented evidence.

3. Qummī and an Exegesis Attributed to Him

Ali ibn Ibrāhīm ibn Hāshim Qummī was a Shi'a jurist, hadith scholar, and interpreter in the 3rd and 4th centuries. Although the exact date of his birth and death is unknown, it is known that he lived until the year 307 AH. According to *Shaykh Aqa Buzurg Tehrni*, *Shaykh Ṣadūq* narrates from Hamza ibn Aḥmad ibn Ja'far in "Uyun Akhbar al-

Ridha," where *Ḥamza ibn Aḥmad ibn Ja'far* states that he heard this narration from *Ali ibn Ibrāhīm ibn Hāshim* in the year 307 AH. *Ṣadūq* also mentions in his "Amālī" that:

Ḥaddathanā Ḥamzah ibn Muḥammad ilā Qawlihī bi Qum fī Rajab 339 Qāla Akhbaranā Ali ibn Ibrāhīm ibn Hāshim fīmā Katabahū ilayy fī Sanati Sab'a wa Thalāth minhu (Ṭihrānī, 1982 AD/1403 AH: 4, 302; Shaykh Ṣadūq, 1989 AD/1410 AH: 210; Shaykh Ṣadūq, 1983 AD/1404 AH: 1, 170).

In the year 307 AH, roughly 47 years after Imam 'Askarī's martyrdom and 53 years after Imam *Hādī*'s martyrdom, *shaykh Ṭūsī* introduced *Ali ibn Ibrāhīm* as one of the companions of Imam *Hādī* (Ṭūsī, 1961 AD/1381 AH: 420). Therefore, prior to Imam 'Askarī's era, *Ali ibn Ibrāhīm* must have had an appropriate age to be considered a transmitter. Given the natural lifespan, it is likely that he did not survive long after 307 AH, but he certainly lived through most of the Minor Occultation, passing away in the first half of the fourth century (Sistānī, 2004 AD/1425 AH: 543).

The diversity of his scholarly works, the abundance of hadiths attributed to him, and the testimony of some scholars in the field of hadith confirm his reliability, highlighting *Ali ibn Ibrāhīm*'s prominent status in the history of Shi'a hadiths. As Najāshī states, "*Thiqatun fil Ḥadīth, Thabtun Mu'tamid, Ṣaḥīḥul Madhhab Sami'a Fakthar wa Ṣannaḥa Kutuban wa Aḍarahū fī Wasaṭi 'Umrihī.*" (Najāshī, 1987 AD/1408 AH: 2, 86; Shūshtarī, 1994 AD/1415 AH: 7, 264; and cf. Ḥillī, 1981 AD/1402 AH: 100)

The variety of his works indicates that he had various scholarly

orientations, reflecting a multi-dimensional personality. Notable texts attributed to him include "*al-Tawhīd wa al-Shirk*," "*Qurb al-Isnād*," "*al-Ḥayḍ*," "*al-Sharāyī*," "*al-Taḥsīn*," "*al-Nāsikh wa al-Mansūkh*," "*al-Manāqib al-Anbīyā*," "*al-Maghāzī al-Mushdhir*," "*Faḍā'il Amir al-Mu'minīn*," and "*Risālatun fī Ma'nā Hishām wa Yunus*", as well as "*Jawābātu Masā'il Sa'alahū 'anhā Muḥammad ibn Bilāl*." (Ṭūsī, n.d.: 89; Khu'ī, n.d.: 11, 194; Najāshī, 1987 AD/1408 AH: 260)

The volume of hadiths narrated by *Qummī* reflects the confidence hadith scholars had in him and showcases his industriousness in the field. According to "*Mu'jam al-Rijāl*," *Ali ibn Ibrāhīm* is linked in the chain of transmission to 7,140 hadiths, with 6,214 narrated from his father, *Ibrāhīm ibn Hāshim* (Khu'ī, n.d.: 11,195). Ayatollah *Ma'rifat* identified 6,214 narratives from *Qummī* in the Four Books, asserting that all were transmitted from his father (Ma'rifat, 1997 AD/1418 AH: 2, 184).

As previously discussed, among *Qummī*'s works, there is the exegesis of the Quran, "*Ikhtiyār al-Quran*" as well as "*Nāsikh wa Mansūkh*." Najāshī (d. 450 AH) notes: "He has a book of exegesis," (Najāshī, 1987 AD/1408 AH: 197) and Shaykh Ṭūsī (d. 460 AH) confirms this by stating, "He has written books, including a book of exegesis." (Ṭūsī, 1960 AD/1380 AH: 115)

Ibn Nadīm has also attributed the book "*Ikhtiyār al-Quran*" to him (Ibn Nadīm, 1994 AD/1415 AH: 241). *Dhahabī* and *Ibn Ḥajar* have mentioned his commentary (Ibn Ḥajar, 1969 AD/1390 AH: 4, 191; Dhahabī, 1962 AD/1382 AH: 3, 111). Furthermore, *Sayyid ibn Ṭāwūs* (d. 664 AH) cited multiple exegetical narrations from *Qummī*'s

commentary in his work "*Sa'd al-Su'ūd lil Nufūs.*" (Ibn Ṭāwūs, 1943 AD/1363 AH: 75-80) *Kamāl al-Dīn* (d. 676 AH) summarized *Qummī's* commentary and named it "*Mukhtaṣar Tafsir Ali ibn Ibrāhīm al-Qummī,*" while *Kaf'amī* (d. 905 AH) also summarized it and titled it "*Ikhtisār Tafsir Ali ibn Ibrāhīm.*" *Sharaf al-Dīn Istarābādī*, a scholar from the 10th century AH, utilized this commentary in "*Ta'wīl al-Āyāt al-Zāhirah fī Faḍā'il al-Itrah al-Ṭāhirah.*" (Ostadi, 2004 AD/1383 SH: 127; Sistānī, 2004 AD/1425 AH: 544)

Qummī's commentary existed in manuscript form in libraries until 1313 AH, when it was first published in lithographic form in Najaf. Subsequently, it was offset printed in Iran from the lithographed edition of Najaf. It was printed for the third time in Iran in 1315 AH, alongside the commentary attributed to Imam *Askarī*. In 1367 SH, the *Dār al-Kitāb* Institute in Qom published this commentary with an introduction, corrections, and footnotes by Sayyid Tayyeb Mousavi Jazayeri, in two large volumes spanning 886 pages (Sharifi and Moballegh, 1996 AD/1375 SH: 325). In 1426 AH, once again, *Dār al-Hujjah* Publications in Qom printed *Qummī's* commentary in two large volumes with footnotes.

Undoubtedly, *Ali ibn Ibrāhīm al-Qummī* is the author of a commentary; however, there is some doubt as to whether the well-known commentary attributed to *Qummī*, which is currently available, is indeed the commentary of *Ali ibn Ibrāhīm*.

Some scholars, such as *Shaykh Ḥurr Āmilī* and Ayatollah *Khu'ī*, consider the existing commentary to be reliable and fully authentic. *Ḥurr Āmilī* interprets a statement in the introduction of the

commentary as *Qummī*'s testimony to the trustworthiness of its narrators (Ḥurr Āmilī, 1947 AD/1367 AH: 68). In the introduction to *Qummī*'s commentary, it states: "We are recalling and reporting what has reached us from our scholars and trustworthy individuals regarding those upon whom Allah has made obedience obligatory." Ayatollah *Khu'ī* supports Ḥurr Āmilī's view, arguing that it is not necessary for *Qummī* to authenticate each individual narrator of his commentary, as his general confirmation is sufficient (Khu'ī, n.d.: 1, 50).

From the perspective of some other Quran researchers, this commentary is seen as a combination of the exegesis of *Ali ibn Ibrāhīm al-Qummī* and *Abūl Jārūd*, and that it was authored by *Qummī*'s student, *Abūl Faḍl al-'Abbās ibn Muḥammad ibn Qāsim ibn Ḥamzah ibn Mūsā ibn Ja'far* (Sobhani, 1989 AD/1410 AH: 313; Tehrani, 1982 AD/1403 AH: 304; Ma'rifat, 1964 AD/1384 AH: 757).

While some attribute the discussed commentary to *Ali ibn Hātam Qazwīnī* (Shobayri, 1997 AD/1376 SH: 48; Behboudī, 1984 AD/1363 SH: 174), evidence suggests that the entire existing commentary is not solely from *Qummī*; rather, the author has quoted part of it through intermediary sources from *Qummī* (Sistānī, 1865 AD/1245 SH: 570).

The following evidence supports this claim:

1. In the exegesis of *Basmala*, the commentator states: "In the name of Allah, the Beneficent, the Merciful, *Abūl Faḍl al-'Abbās ibn Sistānī Muhammad ibn al-Qāsim ibn Ḥamzah ibn Mūsā ibn Ja'far* told me, *Abūl Ḥasan Ali ibn Ibrāhīm* told me, my father (may Allah have mercy on him) told me from *Muhammad ibn Abī 'Umayr*" (*Qummī*:

- 1, 39). This phrase indicates that the author has cited *Qummī* through *Abūl Faḍl al-'Abbās*.
2. After quoting *Abī al-Jārūd's* narration, the commentator uses phrases such as "Back to the exegesis of *Ali ibn Ibrāhīm*," "Back to the narration of *Ali ibn Ibrāhīm*," "Back to the hadith of *Ali ibn Ibrāhīm*," "The hadith Back to *Ali ibn Ibrāhīm*," and "Back to the exegesis of *Ali ibn Ibrāhīm* in saying" (ibid: 278, 270, 271, and 314). This implies that the commentator and narrator are distinct from *Ali ibn Ibrāhīm*.
3. In some books, such as "*Sa'd al-Su'ūd*" by *Sayyid ibn Ṭāwūs*, there are differences between the exegetical narrations attributed to *Qummī* and those present in the current exegesis of *Qummī* (Ibn Ṭāwūs, 2001 AD/1422 AH: 173-179; *Qummī*, 1963 AD/1383 AH: 1, 30, 140, 301, 306). Additionally, in some exegesis, there are narrations that do not appear in the widely-known exegesis attributed to *Qummī*, but are reported from *Qummī* (Baḥrānī, 1915 AD/1295 SH: 1, 32-36, 55-57, 60, 77, 82).
4. The author has narrated hadiths from more than 20 of his teachers, none of whom have been cited in any hadith collection like the works of *Ṣadūq* or *Uṣūl Kāfī*, as they all lived after *Ali ibn Ibrāhīm* and could not be *Qummī's* teachers (Tehrani, 1982 AD/1403 AH: 4, 304; Sistānī: 552). Occasionally, the time gap between them and *Qummī* reaches thirty years. Among these individuals are *Ibn 'Uqdah* (d. 333 AH), a *Zaydī* hadith scholar who is one of the narrators of *Abūl Jārūd's* exegesis, and *Muhammad ibn Hammām Skāfī al-Baghdādī* (d. 326 or 332 AH) and *Aḥmad ibn Idrīs* (d. 330

AH), who are renowned teachers of *Kulaynī* and notable scholars of Tafsir. These figures lived after *Ali ibn Ibrāhīm*. Scholars like Ayatollah *Khu'ī*, who consider the commentary in question to be the original exegesis of *Ali ibn Ibrāhīm*, mistakenly refer to *Ali ibn Hammām* and *Aḥmad ibn Idrīs* as *Qummī*'s teachers (Mousavi, 1990 AD/1369 SH: 88).

5. In the existing commentary, approximately 700 narrations are presented, of which 60% are from *Qummī*, 30% from *Abūl Jārūd*, and the remaining 10% from other sources (Sharifi and Muballigh, 1996 AD/1375 SH: 351). After mentioning the verses, the commentator cites *Qummī*'s opinion with phrases such as "*Ali ibn Ibrāhīm* said in his exegesis" or "He narrated to me from my father." (Qummī, 2005 AD/1426 AH: 1, 371; 2, 236, 237) Following some verses, the phrase "My father narrated to me" is mentioned, which may suggest that the word "Said" has been omitted (ibid: 1, 116, 117, 370, 143; 2, 84, 128). The commentator never uses the phrase "*Ali ibn Ibrāhīm* narrated to me"; however, when quoting from his teachers, he employs terms like "Narrated to us" or "Informed us," without using the word "Said" (ibid: 2, 233, 276, 309, 354, 386, 402). The use of the expressions "Narrated to us (*Haddathanā*)" and "Informed us (*Akhbaranā*)" in this book indicates that the commentator is quoting directly from his teachers, while the use of "Said" shows that the commentator is quoting indirectly from *Ali ibn Ibrāhīm*.

6. Sometimes, the author narrates with two intermediaries from *Ibrāhīm ibn Hāshim* (ibid: 2, 329). Consequently, the author must be

someone other than *Ali ibn Ibrāhīm*, because a narration from *Ali ibn Ibrāhīm* with two intermediaries from his father does not make sense: "*Abūl 'Abbās* narrated to us, saying: *Muhammad ibn Aḥmad* narrated to us, saying: *Ibrāhīm ibn Hāshim* narrated from *al-Nūfalī* from *al-Sakūnī*..."

7. In this commentary, narrations from important teachers of *Ali ibn Ibrāhīm*, such as *Aḥmad ibn Muhammad ibn 'Isā*, *Muhammad ibn 'Isā ibn 'Ubayd*, and *Aḥmad ibn Abī 'Abdillāh Barqī*, have been conveyed through contemporary figures of *Ali ibn Ibrāhīm* or through *Ibrāhīm ibn Hāshim Qummī*, the father of *Ali ibn Ibrāhīm*, with two intermediaries. Likewise, there are narrations from his contemporaries, such as *Muhammad ibn Yaḥyā* and *Sa'd ibn 'Abdullāh*, conveyed through intermediaries, which demonstrates that the entire commentary is not solely from *Ali ibn Ibrāhīm* (ibid: 339, 344). Rather, the author has selected narrations and opinions from various exegeses to shape his own commentary.

4. Typology of Ijtihād in the Commentary Attributed to Qummī

The term *Ijtihād* refers to intellectual effort to choose. A commentator who selects only a portion of the sources or accepts only some narrations while also utilizing their own knowledge to achieve the intended meanings of the verses in their commentary has acted with *Ijtihād*. Here, we will explore the grounds for *Ijtihād* in the commentary attributed to *Qummī*:

4.1. Ijtihād in the Selection of Sources

The author of the book specifies three sections regarding what is cited

as narration:

1. Narrations of Ali ibn Ibrāhīm Qummī
2. Narrations of Abūl Jārūd
3. Miscellaneous Narrations from the impeccable Imams

4.1.1. Narrations of *Ali ibn Ibrāhīm Qummī*

So far, the narrations from *Qummī* in the entire commentary have not been precisely counted. Even if a count has been conducted, due to the mixture of narratives from various narrators and the blending of narrations with non-narrations, the discrepancy in the count of *Qummī*'s narrations is significant. For instance, some scholars believe that 75% of the existing narrations in the commentary are from *Qummī* (Mousavi, 1949 AD/1369 SH), while others place this figure at 60% (Sharifi and Moballegh, 1996 AD/1375 SH: 349).

Most of *Qummī*'s narrations are mentioned from his father, *Ibrāhīm ibn Hāshim*, and from *Ibn Abī 'Umayr*, often with a chain of transmission (Qummī, 2005 AD/1426 AH: 1, 148). In some cases, the narrations cited from *Qummī* are found *Mursal* (ibid: 59, 160 and 306) and among the transmitted hadiths from *Qummī*, there are some *Marfū'* hadiths (ibid: 53 and 75).

4.1.2. Narrations of *Abūl Jārūd*

Abūl Jārūd, *Ziyād ibn Mundhar 'Abdī*, was a companion of Imam *Zayn al-'Ābidīn*, from Imam *Bāqir*, and from Imam *Šādiq*. After the death of Imam *Bāqir*, *Abūl Jārūd* changed his belief and accepted the Imamate of *Zayd ibn Ali*, about seven years after the Imam's passing (during the Zaydi uprising). He is associated with the *Jārūdiyya*, a sect

within the Zaidiyya. *Abūl Jārūd* was a scholar of the Zaidiyya from Khorasan, whom Imam *Ṣādiq* cursed, saying he was both blind and blind-hearted.

A commentary titled "*Tafsir Abūl Jārūd*" is mentioned in exegetical sources, and his biography is referenced in *Rijālī* sources. *Najāshī* mentions after describing his life: "He has a book of Quranic exegesis which he narrates from *Abū Ja'far*" (Qummī, 1962 AD/1382 AH: 302; Tehrani, 1982 AD/1403 AH: 4, 308; Najāshī, 1992 AD/1413 AH: 170).

Shaykh Ṭūsī also writes after outlining his biography: "*Zīyād ibn al-Mundhir*, known as *Abal Jārūd*, is of Zaydi sect, and the *Jārūdiyya* refers to him. He has a source and a book of exegesis from *Abū Ja'far al-Bāqir*." (Ṭūsī, 1935 AD/1356 AH: 72)

The author's chain to *Abul Jārūd* is as follows: "*Aḥmad ibn Muhammad al-Hamdānī* narrated to us, saying: *Ja'far ibn 'Abdullāh* narrated to us, saying: *Kathīr ibn 'Ayyāsh* narrated from *Zīyād ibn Mundhir Abil Jārūd*, from *Abū Ja'far Muhammad ibn Ali (AS)* regarding His saying..." (ibid: 1, 110).

The interpreter has also narrated some hadiths through *Ali ibn Ibrāhīm* from *Abul Jārūd*, as in the case of, "My father narrated to me from *Ṣafwān ibn Yaḥyā*, from *Abul Jārūd*, from *Imrān ibn Haytham*, from *Mālik ibn Dhumurah*, from *Abī Dharr*." (ibid: 1, 11).

4.1.3. Miscellaneous Narrations from the Impeccable Imams (AS)

This refers to the narrations that have not been reported from either *Ali ibn Ibrāhīm* or *Abul Jārūd* but can be found scattered throughout the

entire commentary. These narrations fall into two categories. The first type includes narrations, for which no chain of transmission has been provided, and the name of no narrator is mentioned, yet they are attributed to one of the impeccable Imams (Qummī, 2005 AD/1426 AH: 1, 282, 214, and 250).

The second type consists of narrations that interpreters convey through their scholars, mentioning the chain of transmission (ibid: 231, 277, and 206).

Based on the aforementioned points, the author of the *Qummī* commentary has selected narrations first from the Tafsir of *Ali ibn Ibrāhīm Qummī* and from the Tafsir of *Abul Jārūd*. Secondly, he has narrated from his scholars, whose names have been mentioned. Therefore, the interpreter was not merely engaged in collecting narrations but has drawn from the Tafsir of *Ali ibn Ibrāhīm Qummī*, *Abul Jārūd*, *Abū Ḥamzah Thumālī*, *Furāt Kūfī*, *Nawādir Aḥmad ibn Muhammad ibn ‘Isā*, *the Maḥāsin of Aḥmad ibn Abī ‘Abdillāh Barqī*, *Nawādir al-Ḥikmah*, *Muhammad ibn Aḥmad ibn Yaḥyā ibn ‘Imrān Ash‘arī*, *the Tafsir of Ali ibn Mahzīyār*, *the Tafsir of Mu‘allā ibn Muhammad*, *the anonymous Tafsir of ‘Abdul Ghanī ibn Sa‘īd al-Thaqafī* that concludes with the *Tafsir of Ibn ‘Abbās*, and the *Tafsir al-Bāṭin of Ali ibn Ḥassān al-Hāshimī*, who was a *Ghālī* and thus weakened. He has selected narrations from the *Tafsir of Ḥasan ibn Ali ibn Abī Ḥamzah*, that he and his father were from *Wāqifī* heads, as well as from the book of *Ṭalḥa ibn Zayd*, *from the Tafsir of Ibn ‘Abbās*, through the ways of *‘Aṭā and Daḥḥāk ibn Muzāḥim*, and from *Ḥasan ibn Ali ibn Mahzīyār*, from the *Shaykhs of Ibn Qūlawayh*, since

some of the primary sources selected by the author, such as the *Tafsir of Furāt Kūfī*, are currently available. By comparing the transmitted narrations from it with the original Tafsir, it can be seen that the author of the commentary did not include all of the narrations from *Furāt Kūfī* in his work but rather selected from them (Mousavi, 1990 AD/1369 SH; Qummī, n.d.: 2, 40, 234, 245, 286, 292, 351, 422; Shubayri, 1997 AD/1376 SH: 702; 'Asqalānī, 1994 AD/1415 AH: 3, 291; Najāshī, 1987 AD/1408 AH: 251; Kashshī, 522; Ḥillī, n.d.: 261).

In other words, the volume of the *Qummī* commentary indicates that the author has not included all the narrations found in the *Tafsirs of Furāt Kūfī*, *Abul Jārūd*, *Qummī*, *Baṭā'inī*, and *Ḥamzah Thumālī*. For instance, the total number of narrations in the *Tafsir Kūfī* is 775 (Furāt Kūfī, 1989 AD/1410 AH: 621), whereas all the narrations found in the commentary attributed to *Qummī* amount to 700, which indicates that the author has selectively chosen from the *Tafsir Kūfī*.

On the other hand, the author rarely presents varying exegesis of the same verse; for most verses, he suffices with noting a single interpretative narration from one commentary. If his intention in exegesis was solely to compile interpretative narrations, he should have included all existing narrations from the commentaries in his work. What is transmitted from the *Qummī* commentary in the existing exegesis indicates that the *Qummī* commentary is a combination of narrations and the *Ijtihādī* opinions of *Qummī*, and the author has selected both the narrations from the *Qummī* commentary and his opinions, many of which are his own exegesis, based on his inclinations and beliefs (Qazizadeh, 1996 AD/1375 SH: 125; and see

also Qummī, 1962 AD/1382 SH: 1, 48, 50, 77, 82, 140, 145).

4.2. Ijtihād in Explaining the Quran with the Quran

Sometimes the interpreter presents only part of a verse and interprets it, and other times he analyzes the entire verse but focuses on a portion of it. When interpreting a verse or part of it, he draws from the Quran itself; this type of exegesis is referred to as interpreting the Quran with the Quran. Examples of the Quran with the Quran exegesis in the *Qummī* commentary include:

- *Māliki Yawmi al-Dīn* (al-Ḥamd/4): The interpreter, citing *Qummī*, interprets *Yawm al-Dīn* as *Yawm al-Ḥisāb* (Day of Judgment) and bases this reasoning on the verse *Waqālū wāīlanā Hādhā Yawm al-Dīn* (al-Ṣāffāt/20) (Qummī, 2005 AD/1426 AH: 1, 41; also see 2, 270, 371, 401, 413, 441).
- *Alladhīna Yaẓunnūna annahum Mulāqū Rabbihim wa annahum ilayhi Rāji'ūn* (al-Baqarah/46): The author, citing *Qummī*, considers the term *Ẓann* (assumption) in the Quran in two ways: As certainty and as doubt. He believes that the *Ẓann* in the discussed verse is understood as certainty and suggests that the *Ẓann* in the verse: *...Anna Naẓunnu illā Ẓannā wa mā Naḥnu Bimuṭayqinīn* (al-Jāthīya/32) signifies doubt (Qummī, 2005 AD/1426 AH: 2, 270). Thus, through the two verses in Surah *al-Baqarah* and *al-Jāthīya*, he establishes differing meanings regarding the term *Ẓann*.

It appears that *Ẓann* in Surah *al-Jāthīya* is considered, based on the phrase *Wa mā Naḥnu Bimuṭayqinīn*, to signify doubt. However, *Ẓann* in Surah *al-Baqarah* is interpreted as certainty, based on the preceding

verse (al-Baqarah/45); because humility is the result of certainty in God's meeting (and also cf. Qummī, 2005 AD/1426 AH: 1, 68, 72, 88, 59, 155, 114, 243, 140, 255; and 2, 371, 401, 234, 413, 441).

4.3. *Ijtihād* Based on Contemporary Knowledge

There is another type of *Ijtihād* in the exegesis attributed to *Qummī*, which, with some leniency, we can call contemporary *Ijtihād*. This is because the interpreter has utilized his contemporary knowledge—despite the fact that the falsehood of this knowledge is now evident—for the exegesis of the Quran. For example:

- *Thumma Laqaṭa 'nā minḥul Waṭīn* (al-Ḥāqqah/46): He said: '*Araqa fil Zahr Yakūnu minḥul Walad* (Qummī, 2005 AD/1426 AH: 2, 372). Then we would cut his jugular vein. The interpreter interprets *Waṭīn* in this verse as a vein located in the back of a person from which a child is conceived. The conception of a child, according to the ancients, entirely depended on the man, while the woman merely delivered and nurtured the small fetus (Meythami and Estilaei, 1992 AD/1371 SH: 224). Additionally, it was believed that a child originates from a vein in the back of the man. The interpreter has based his exegesis of the verse on this belief, interpreting *Waṭīn* as the vein in the back, even though it has been stated that "*al-Waṭīn Yanāṭu al-Qalb wa Idhā Inqaṭa 'a Māta al-Insān*," meaning that *Waṭīn* is a vein in the heart that, if cut, results in death (Ṭabrisī, 1970 AD/1390 AH: 9, 349). The interpreter expresses his belief regarding the creation of man from the seed of the male and his formation in the womb of the female in relation to the verse "*Wa Laqad Khalaqnākum thumma Ṣawwarnākum*." (al-A'rāf/11)

- *Allāhulladhī Khalaqa Sab‘a Samawātin wa minal Arḍi Mithlahunna Yatanazzalul Amri Baynahun...* (al-Ṭalāq/12). It is evidence that under every sky there is an earth... God is the one who created seven heavens and from the earth, something similar (Qummī, 2005 AD/1426 AH: 2, 359). The interpreter refers the pronoun in *Mithlahunna* to the heavens, as have other interpreters, but there is disagreement on what the exegesis of the verse is. Our interpreter interprets the verse according to the astronomical knowledge of his time, which believed that the earth is the center of the universe and that there are seven heavens, each considered lower than the one above it. Therefore, the seven heavens correspond to seven earths. The interpreter substantiates this astronomical teaching of his age with this verse, considering the verse to reflect this theory, whereas most contemporary interpreters, although they also refer the pronoun *Mithlahunna* to the seven heavens, interpret *Mithlahunna* as the seven layers of the earth or as seven pieces of the earth, or they consider *Min al-Arḍi Mithlahunna* as pertaining to the creation of man, stating that *Min al-Arḍi* means something created from the earth like the heavens (Ṭabāṭabā’ī, 1966 AD/1346 SH: 19, 657; Makarem, n.d.: 24, 272).

- *Sakhkharahā ‘alayhim Sab‘a Layālin wa Thamānīyata Ayyāmin Ḥusūman...* (al-Ḥāqqah/7). "The moon was ominous with Saturn for seven nights and eight days until they perished." (Qummī, 2005 AD/1426 AH: 2, 317). According to ancient astronomical belief, the bitter and sweet events on Earth were dependent on the position of the moon in the sky. For example, if the moon was positioned opposite Saturn,

it would cause bitter events on Earth. The *Thamūd* people, who were destroyed by a cold wind for seven nights and eight days, faced this calamity at a time when the moon was in opposition to Saturn.

- *Faman Yuridillāh an Yahdīyahū Yashrah Şadrahū lil Islam wa man Yurid an Yuđillahū Yaj'al Şadrahū Ðayyiqan Ĥarajā* (al-An'ām/125). The term *Ĥaraj* refers to a situation that has no escape, while *Ðayyiq* (tightness) refers to something that has a small escape route. In the exegesis of *Ka'annamā Yaşsa'adu fī al-Samā'*, it states that branches of trees surrounded by many other trees cannot move to the left or right, thus they are compelled to find a passage upward toward the sky. This condition is called *Ĥaraj* and has become a metaphor for anyone feeling pressured from their surroundings. If the interpreter has defined *Ĥaraj* in this way, it reflects the prevalent knowledge of his time. Although the interpreter understands does not deviate much from the example given, if he had had knowledge of the conditions for ascending to the sky and the conditions for breathing outside of Earth's atmosphere, as is now understood, he would likely have presented the exegesis differently. However, the interpreter has explained *Ðayqi Şadr* using the terminology common to his era.

- *Min Nuţfatin idhā Tumnā* (al-Najm/46). He said, "The drop transforms into blood, first forming as blood and then becoming a drop that resides in the brain in a vein called *al-Warīd*, and it moves through the vertebrae of the back until it continues through each vertebra until it reaches the ureters (and becomes white). As for the woman's drop, it descends from her breast." (Qummī, 2005 AD/1426 AH: 2,

316). Based on what was understood in ancient times, the interpreter considers the location of the drop to be the vein, and he associates the vein with the human brain, claiming that the drop moves within the vertebrae of the back and gradually transitions into two tubes, turning white. However, the woman's drop exits from her breast. In this way, he interprets the drop utilizing the contemporary knowledge of his time.

4.4. Rational Jurisprudence

Reason is sometimes referred to as the capacity and tool of understanding, and at other times it indicates a collection of specific sciences that constitute the innate and instinctual knowledge of reason (Mullā Ṣadrā, 2004 AD/1383 SH: 453; Ṭabāṭabā'ī, 1996 AD/1417 AH: 144; Ḥillī, 1998 AD/1419 AH: 1, 226; Ṭūsī, n.d.: 169).

In this section, examples will be presented where the author of the Tafsir *Qummī* uses reason as a source. Just as the interpreter utilized reason as a light in previous sections, he also applies it here:

- *Wujūhun Yawma'idhin ilā Rabbihā Nāẓirah* (al-Qīyāmah/22-23). "They look at the face of Allah, at the mercy and grace of Allah; on that day, their faces will be radiant and happy because they are gazing at their Lord." The interpreter explains *ilā Rabbihā Nāẓirah* (looking at her Lord) as looking at God's countenance, and God's countenance is interpreted as His mercy and bounty (Qummī, 2005 AD/1426 AH: 1, 417).
- *Fakāna Qāba Qawsayni aw Adnā* (al-Najm/9). "It was from Allah, as the distance is from the grip of a bow to its tip (I was favored by Him

with His grace and mercy ...)." (ibid: 2, 311) The interpreter adds the phrase *Kamā Bayna* illustrates that the Prophet's (PBUH) closeness to God on the night of the Ascension is similar to the proximity of the tip of an arrow to the bowstring. The addition of *Kamā* (like) is meant to clarify doubts, and *Aw Adnā* (or closer) is explained as the Prophet (PBUH) getting closer to God's bounty and mercy so as to eliminate the limitation of God to a specific place, which contradicts rational principles.

- *Wa man Nu'ammirhu Nunakkishu fil Khalqi Afalā Ya'qilūn* (Yāsīn/68). "Whoever We grant long life, We reverse him in creation." This verse refutes the claims of heretics who deny monotheism. They say that when a man marries a woman and the drop (sperm) is placed in her womb, the drop takes shape from food and the rotation of celestial bodies, meaning that a human is the result of food and the cycles of day and night. God counters their argument in one statement, saying: "Whoever We grant long life, We reverse him in creation." The implication is that if the heretics' words were correct, then a person should continuously increase (both quantitatively and qualitatively) because the cause of human creation from the drop still exists. Therefore, the journey of the drop into a human should continue indefinitely. However, despite the existence of the cause, why does the person, who is the effect, decline and loses hearing, sight, knowledge, strength, and reasoning? Thus, it becomes evident that the cause of human creation is not the rotation of the heavens and earth (Qummī, 2005 AD/1426 AH: 1, 191). The interpreter, based on the rational principle that "The separation of cause and

effect is impossible," has formulated an exceptional deduction and then inferred a conclusion from denying the consequence, leading to the denial of the premise. If what they say were true, then it should be that a person continuously increases... But in reality, a person does not continuously increase. Therefore, what they claim is incorrect. This means that if the celestial bodies and food were the cause of human creation from the drop, the human state would never change, and a person would always increase. However, the human state does change, and a person does not continuously increase.

- *Wa Ƨaraba lanā Mathalan wa Nasīya Khalqah Qāla man Yuḥyī al-‘Izām wa Hīya Ramīm* (Yāsīn/78). God, the Exalted, said: "Say, O! Muhammad, *Qul Yuḥyīhā Alladhī Ansha’ahā Awwala Marratīn wa Huwa bi Kulli Khalqīn ‘Alīm.*" (Yāsīn: 79).

The interpreter said: "If a person reflects on his own creation, it will lead him to recognize his Creator, for every person knows he is not eternal because he sees himself and others as created beings. He knows he did not create himself because every creator exists before his creation. If he were his own creator, he would ward off harm, pain, illness, and death from himself. Thus, it becomes evident that he has a Creator who is God, the One, and the Subduer." (Qummī, 2005 AD/1426 AH: 2, 192) For us, it is said: "Who will revive these rotting bones?" God said: "O! Muhammad, say: He who first gave them life is the One who is knowledgeable and capable of doing this."

It is said that if a person thinks about his own creation, he will realize that his Creator is God. Because a person knows he is not

eternal since he sees himself and others as created beings. He also knows he did not create himself, because every creator exists before their creation. If he were his own creator, he would eliminate all harms, diseases, pains, and death from himself. Thus, it is established that the Creator and Manager is the One God. The interpreter has also relied on several self-evident rational principles to provide the argument.

1. Every creator exists before the created;
2. Every human is not eternal;
3. He sees himself and others as created beings;

4. He knows he did not create himself (the advancement of something over itself is impossible). He also utilizes theological terms such as "Eternal" and "Created" and employs an exceptional syllogism.

If he created himself, he would ward off harm from himself... but he does not ward off harm from himself, so he did not create himself.

4.5. Literary *Ijtihād*

Another aspect of the *Ijtihād* in *Qummī*'s exegesis is literary *Ijtihād*, which refers to all instances where the interpreter has explicated verses based on his knowledge of Arabic literature without using even a single narration. Thus, the literary *Ijtihād* of the interpreter includes the meanings of words based on context and cohesion, determining the precedence or postponement of verses or sentences, identifying the referents of pronouns, and entails analysis and effort in literary compositions. Here, we will extract and present examples from the interpretive text for each of the cases.

4.5.1. Meaning of Vocabulary

In the exegesis under review, the interpreter's linguistic viewpoints are numerous. Sometimes he posits that a word is Syriac, as seen in what follows the phrase "and was God," where it states: "He said: it is a Syriac word." (Qummī: 2, 121) Other times he clarifies the meaning of a letter, such as the exegesis he provides after "That you may be guided," where he states "Meaning, when you are guided." (Qummī: 2, 254; see also 247) The interpreter often provides meanings that transcend the superficial layer of meaning; he says that from the phrase "The first ignorance," we understand that the world will experience a secondary ignorance in the future. "And do not display yourselves as [was] the display of [the time of] ignorance." He said: "This means there will be another ignorance." (Qummī: 2, 168)

Or when explaining the meaning of words, he refers to the phrase "Knowledge establishes the place of vision" and in connection with "Here you are" gives the phrase "O! You." (Qummī: 2, 268 and 284)

Alongside such statements that stem from the interpreter's literary perspective, the presentation of the meaning of vocabulary is also significant. Examples of this include:

1. *Kullan Numiddu Hā'ulā'i wa Hā'ulā'i min 'Aṭā'i Rabbik*, meaning, those who desire worldly affairs from the Hereafter, and the meaning of "extend" is "we give." (Qummī: 1, 408)

2. *Faman Yuridūllāh an Yahdīyahū Yashrahū Şadrahū lil Islām wa man Yurid an Yaj'al Şadrahū Dayyiqan Ḥarajā*. The constriction that has no entrance (to it) is the one that is tight without an entrance. (Qummī: 1, 222)

3. *Wa lā Yuḡlamūna Faṭīlā*. It means the thin skin that is on the back of

the date pit. (Qummī: 1, 413; see also 1, 419, 201, 203, 231, 238, 250 and 2, 451, 446, 444, 417, 415, 407, 308, 355).

4.5.2. Analysis of Literary Compositions

This type of literary *Ijtihād* refers to the combinations of phrases based on which the interpreter has performed the exegesis. The following examples illustrate this:

- *Wa 'Indahum Qāshirātu al-Ṭarfī 'Īn* (al-Ṣāffāt/48). This means that the *Hūrī* have eyes that restrain their glances from looking at them due to their purity. For them are women whom their spouses have made their eyes delighted. The interpreter, contrary to the well-known interpretive view, interprets "Restraining [their] Glances" as "Restrained from looking at them," meaning women whose extreme beauty captivates the gaze of the viewers. Most interpreters take "Restraining [their] Glances" as an adjective for the women's eyes (Zamakhsharī, 1946 AD/1366 AH: 4, 453; Suyūṭī, 2009 AD/1430 AH: 7, 89 and 71), while our interpreter considers it an adjective for the viewers of the women. In the following verses, he provides a similar exegesis: "In them are restrained [their] glances..." (al-Raḥmān/56) He says: "The *Hūrīs* restrain [their glances] from [the glow of] their light... and this is a mention, and indeed for the righteous is a good return - until the statement... Restrained [their] glances (38 and 52). And [they are] *Hūrīs* restrained in pavilions" (al-Raḥmān/72). Another kind of this *Ijtihād* can be seen in cases where the interpreter believes one word to stand in place of another... "And wherever you are, turn your faces towards it, so that

the people will not have an argument against you except for those who have wronged among them..." (al-Baqarah/150) "Meaning, and not those who have wronged among them (and this) is not an exception." Wherever you are, direct your faces towards the Sacred Mosque so that the people do not have a pretext against you except for the wrongdoers (do not fear them, and fear Me). The interpreter does not see "Except" as an exception, while others view it as a distinct exception and interpret the verse by saying the Jews discovered from their books that the *Qibla* of the promised Prophet is the *Ka'ba*; therefore, when they saw that the Muslims prayed towards Jerusalem, they made an excuse, claiming that you are not on the truth because one of the signs of the truth of the promised Prophet is praying towards the Kaaba. In this verse, it says: Pray towards the *Ka'ba* to take away their excuse, except for the wrongdoers. Even with your turning towards the Kaaba, they will never cease from making excuses (Ṭabāṭabā'ī 1944 AD/1364 AH: 1, 458). However, based on the exegesis attributed to *Qummī*, which takes "Except" as "not," it would mean: wherever you are, turn to the Kaaba so that you neither give an excuse to the people nor to the wrongdoers (Qummī, 2005 AD/1426 AH: 1, 155 and 305; 2, 102).

4.5.3. Identification of the Antecedent of a Pronoun

In every language, there are words whose understanding and explanation require comprehending other words; that, by understands the antecedent, one can understand those words. Therefore, being aware of the process of reference and the semantic relationships of words is a prerequisite for

understanding a text. Differences in recognizing the antecedent of a pronoun lead to differences in exegesis.

"Our Lord, raise amongst them an apostle from among them, who will recite to them Your signs and teach them the Book and wisdom and purify them. Indeed You are the All-mighty, the All-wise." (al-Baqarah/129) It means from the offspring of Ishmael, which is why it is said that the Messenger (PBUH) said: I am the invocation of my father Ibrāhīm (Qummī, 2005 AD/1426 AH: 1, 71).

The interpreter takes the antecedent of the pronoun in "From them" to be the offspring of Ishmael. Based on this, the meaning of the verse becomes: O! God, raise a messenger among the people of Mecca from the descendants of Ishmael... *Qummī* cites the narration "I am the invocation of my father Ibrāhīm" in support of his exegesis. However, if we take the antecedent of the pronoun to be the people of Mecca, the meaning would be: O! God, raise a messenger from among those people... (Ṭabāṭabā'ī, 1944 AD/1364 AH: 1, 524; see also 2, 407).

Conclusion

The well-known exegesis attributed to *Qummī* is a combination of the exegesis of *Ali ibn Ibrāhīm Qummī* and others, organized by a student of *Qummī*. This exegesis cannot be purely narrative; it involves *Ijtihād* in the selection of sources, choosing the types of narrations, employing rational principles, and utilizing knowledge of literary elements, including vocabulary, grammar, morphology, and eloquence, as well as contemporary knowledge extensively. According to what has been presented in this article, this exegesis

attributed to *Ali ibn Ibrāhīm Qummī* involves genuine *Ijtihād* in organizing the meanings of the verses.

Sources

Jabbari, M. (2003 AD/1382 SH). "A Look at the Hadith Schools of Shi'a in the Early Centuries." *Shi'a Studies Quarterly*. No. 3 and 4.

Jabraeili, M. S. (2005 AD/1384 SH). "The Philosophy of Theology." *Qabasat Journal*. No. 39 and 40.

Jafariyan, R. (1985 AD/1364 SH). "The Scientific and Cultural Personality of Ṭabarī." *Keyhan-e Andisheh*. No. 25.

Jafari, M. (2003 AD/1382 SH). "A Look at the Hadith Schools in the Early Centuries." *Shi'a Studies Quarterly*. No. 3 and 4.

Hosseinzadeh, A. (1996 AD/1375 SH). "An Examination of Abul Jārūd's Exegesis." *Quarterly Journal of Quranic Studies*. No. 5 and 6.

Shubayri, M. J. (1997 AD/1376 SH). "On the Margins of Two Articles." *Ayneh Pazhouhesh*. Vol. 8, no. 48.

Sharifi, H.; Moballegh, M. (1996 AD/1375 SH). "Qummī's Exegesis in the Balance of Critique." *Quarterly Journal of Quranic Studies*. No. 5 and 6.

Ghazizadeh, K. (1996 AD/1375 SH). *Bayyenat Quarterly*. No. 10.

Madelung, W. (1993 AD/1372 SH). Imamite and Zaydi Shi'ism in Iran. (Jafarayan, R. Trans). *Keyhan-e Andisheh*. No. 52.

Mousavi, S. A. (1990 AD/1369 SH). "A Study on Qummī's Exegesis." Tehran. *Keyhan-e Andisheh*. No. 32.

200 Ibn Jawzī, A. (1979). *The Virtues of Imam Aḥmad ibn Ḥanbal*. Cairo:

- N.n.
- Ibn Ṭāwūs, A. (2001 AD/1422 AH). *Sa'd al-Su'ūd*. Qom: Office of Islamic Media.
- Ibn Nadīm, M. (1994 AD/1415 AH). *al-Fihrist*. Beirut: Dar al-Ma'rifah.
- Ostadi, R. (2004 AD/1383 SH). *Introduction to Exegeses*. Qom: Quds Publication.
- Ash'arī, S. (2003 AD/1382 SH). *The History of Shi'a Beliefs and Sectarianism*. (Fazayi. Trans). Tehran: Ashiyaneh Book.
- Ash'arī, S. (1983 AD/1382 SH). *al-Maqālāt wa al-Firaq*. (Mashkur, M. Ed). Tehran: Scientific and Cultural Publications.
- Al-Jāzom, A. (2010 AD/1389 SH). *al-Balāgha al-Wāḍiḥah*. Tehran: Published by the Sadeq Institute.
- Bagheri, M. (1991 AD/1370 SH). *Introduction to Linguistics*. Tehran: Payame Noor University Press.
- Behboudi, M. (1984 AD/1363 SH). *Ma'rifatul Ḥadā*. Tehran: Center for Scientific and Cultural Publications.
- Baḥrānī, S. H. (1875 AD/1295 AH). *al-Burḥān fī Tafsir al-Quran*. N.p.: Ḥijr.
- Pakdachi, A. (1996 AD/1375 SH). "The Trends of Imamiyyah Jurisprudence in the Second and Third Centuries AH." *Letter of the Academy of Sciences*. Vol. 3, no. 4. Pakdachi, A. (2001 AD/1380 SH). "Imamiyyah." *Great Islamic Encyclopedia*. Tehran: Center of the Great Islamic Encyclopedia.
- Agha Bozorg Tehrani, M. H. (1982 AD/1403 AH). *al-Dharī'ah ilā Taṣānīf al-Shī'ah*. Beirut: Dar al-Adwa.

Jafari, Y. Collection of Articles from the Shaykh Mufid Congress. No. 69.

Javadi Amoli, A. (2000 AD/1379 SH). *Tasnim*. Qom: Isra Publishing.

Ḥillī, A. (1981 AD/1402 AH). *al-Rijāl*. Qom: Al-Razi Publications.

Ḥillī, M. (1998 AD/1419 AH). *al-Marām fī 'Ilm al-Kalām*. Qom: Imam Ṣādiq Institute.

Ḥurr 'Āmilī, M. (1947 AD/1367 AH). *Wasā'il al-Shī'a*. Tehran: Islamic Library.

Khu'ī, A. (n.d.). *Mu'jam Rijāl al-Ḥadith*. Qom: Madinah al-Elm.

Dhahabī, M. (1962 AD/1382 SH). *Mīzān al-I'tidāl*. Beirut: Dar al-Ihya al-Kutub al-Arabiyyah.

Rezaei, M. A. (2003 AD/1382 SH). *Methods and Trends in the Exegesis of the Quran*. Qom: Global Center for Islamic Sciences.

Rūmī, F. (1998 AD/1419 AH). *Researches in the Principles and Methods of Tafsir*. Riyadh: Al-Tawbah Library.

Zamakhsharī, J. (1946 AD/1366 AH). *Tafsir al-Kashshāf*. Beirut. Dar al-Fikr.

Subhani, J. (1990 AD/1410 AH). *Generalities in the Science of Rijāl*. Beirut: Dar al-Mizan.

Suyūṭī, J. (2003 AD/1403 AH). Beirut: Dar al-Fikr.

Suyūṭī, J. (1960 AD/1380 AH). *al-Itqān fī 'Ulūm al-Quran*. Qom: Fakhreddin.

Suyūṭī, J. (1955 AD/1375 AH). "Tafsir of Qummī Ali ibn Ibrāhīm." *Encyclopedia of Islamic World*. Vol. 7. Tehran: Foundation of the Islamic Encyclopedia.

- Imam Hasan 'Askarī's Life*. Mashhad: Khorasan Razavi Province.
- Mohammad Shirazi, S. (2004 AD/1383 SH). *Transcendent Wisdom in the Four Journeys*. Tehran: Foundation of Islamic Wisdom, Sadra.
- Shūshtarī, M. T. (1996 AD/1415 AH). *Qāmūs al-Rijāl*. Islamic Publishing Institute.
- Şadr, M. B. (2011 AD/1404 AH). *Durūs fī 'Ilm al-Uşūl*. Qom: Shahid Ayatollah Sadr Scientific Complex.
- Şadūq, M. (2006 AD/1404 AH). *'Uyūn Akhbār al-Riḍā*. Beirut: Al-Alami Institute for Publications.
- Şadūq, M. (1950 AD/1370 AH). *Risālah al-I'tiqādāt*. Tehran: Boozarjomehri Bookstore.
- Şaffār. (2006 AD/1404 AH). *Başā'ir al-Darajāt*. Tehran.
- Şadūq. (2009 AD/1410 AH). *al-Amālī*. Beirut: Al-Alami Institute for Publications.
- Ṭabāṭabā'ī, M. H. (1985 AD/1364 SH). *Tafsir al-Mizān*. Qom: Scientific and Intellectual Foundation of Allameh Ṭabāṭabā'ī.
- Ṭabāṭabā'ī, M. H. (1996 AD/1417 AH). *Bidāyat al-Ḥikmah*. Qom: Islamic Publishing Institute.
- Ṭabrisī, A. (2011 AD/1390 SH). *Majma' al-Bayān*. Tehran: Islamiyyah Bookstore.
- Ṭūsī, A. (n.d.). *Tamhīd al-Uşūl*. Tehran: University of Tehran.
- Ṭūsī, A. (1977 AD/1356 SH). *al-Fihrist*. Qom: Al-Sharif al-Razi Publications.
- Ṭūsī, A. (2002 AD/1381 SH). *Rijāl al-Ṭūsī*. Najaf Ashraf: Heydariyyah Publications.
- Ṭūsī, A. (n.d.). *al-Ghaybah*. N.p.: N.n.

- ‘Asqalānī, A. (1994 AD/1415 AH). *Lisān al-Mīzān*. Beirut: N.n.
- Amid Zanjni, A. (2000 AD/1379 SH). *Foundations and Methods of Quranic Exegesis*. Tehran: Ministry of Culture and Islamic Guidance.
- Furāt Kūfī, A. (2009 AD/1410 AH). *Tafsir of Furāt Kūfī*. Tehran: Ministry of Culture and Islamic Guidance.
- Qummī, S. (2003 AD/1382 SH). *History of Beliefs and Sects of Shi'ah*. Tehran: Ashiyaneh Book.
- Qummī, A. (2006 AD/1426 AH). *Tafsir al-Qummī*. Qom: Dar al-Hujjah for Culture.
- Majlisī, M. B. (1924 AD/1303 SH). *Biḥār al-Anwār: A Tafsir Attributed to Nu‘mānī*. Beirut: N.n.
- Modarresi Ṭabāṭabā’ī, S. H. (1995 AD/1374 SH). *The School in the Process of Evolution* (Hashim Izdapanahi). New Jersey, USA: Darwin Publishing.
- Modarresi Ṭabāṭabā’ī, S. H. (1989 AD/1368 SH). *An Introduction to Shia Jurisprudence*. Mashhad: Astan Quds Publishing.
- Modir Shanechi, K. (2003 AD/1382 SH). *History of Hadith*. Tehran: Samt.
- Ma'arif, M. (2006 AD/1385 SH). *General History of Hadith*. Tehran: Kavir Publishing.
- Ma'rifat, M. H. (1998). *al-Tafsir wa al-Mufasssirūn fī Thawbihī al-Qashīb*. Mashhad: Razaviyyah University.
 - Makarem, N. (2005 AD/1384 SH). *Tafsir Nemuneh*. Tehran: Dar al-Kutub al-Islamiyyah.
- 204 Meythami, A; Estilaei, A. (1992 AD/1371 SH). *Animal Biology*.

Tehran. Offset Company.

Najāshī, A. (2007 AD/1408 AH). *al-Rijāl*. (Na'eini, M. Ed). Beirut:
Dar al-Adwa.

Najāshī, A. (2012 AD/1413 AH). *al-Rijāl*. Qom: Islam Publishing
Institute.