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Table of Content

Analyzing "Fairness" Narratives through Jakobson's Semiotic Approach

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Abstract

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

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

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

Introduction

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

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

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

1. Research Background

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

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

5

understanding of these two concepts.

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

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

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

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

2. Research Method

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

3. Conceptualization of Vocabulary

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

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

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

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

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

4. Semiotics

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

8

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

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

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

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

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

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

5. Jakobson's Theory of Verbal Communication

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

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

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

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

5-1. Speaker

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

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

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

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

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

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

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

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

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

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

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

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

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

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

5-2. Audience

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

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

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

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

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

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

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

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

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

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

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

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

4) Persuasion through Stating Positive Outcomes: "By mentioning

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

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

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

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

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

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

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

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

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

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

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

5-3. Context

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

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

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

21

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

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

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

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

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

The references made in this narration are as follows:

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

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

23

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

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

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

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

5-1. Code

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

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

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

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

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

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

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

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

5-2. Contact

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

27

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

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

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

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

- The repeated use of plural pronouns such as "We" and "You" indicates that the Imam (AS) does not see himself as separate from the audience and feels empathy with them.

- Simple and fluent language: "The language of the narration is very simple and fluent, and complex and technical terms are not used. This makes it easy for the audience to understand the concept of the narration."

- Emphasis on the importance of action and performing divine

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

- Use of simile: "In this narration, sins are likened to something that grows larger as it accumulates. This simile makes the audience more concretely aware of the danger of sin."

- Emphasis on "Fairness": "The word "Fairness" has been chosen as the main axis of the narration and repeated in several places. This makes the audience aware of the importance of this moral characteristic and act upon it according to divine commands."

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

Empathy and shared understanding are very prominent in this

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

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

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

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

5-3. Message

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

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

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

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

3 2

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

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

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

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

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

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

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

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

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

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

3 5

Analysis of Narrations on Fairness in Jakobson's Verbal Model Based on Islamic Ethics	
Human Connection with others	Persuasive Function: "It is stated in a narration: "The foundations of dealing with people are: compassion, advice, justice, and fairness." Or, in another hadith, it is stated: "The most difficult deeds are three: "Fairness to people." In this model, by emphasizing the importance of fairness in transactions and fairness as one of the most difficult deeds, it directly persuades the audience to observe fairness. This approach leads to the moralization of economic relations in Islamic society. In addition to promoting individual ethics, this approach significantly contributes to building trust and economic security in society and demonstrates the importance of effective verbal communication in human interactions. Referential Function: "In a narration, it is stated: "Commit yourself to affection, be patient with the burdens of people, give yourself and your wealth to your friend, your support and presence to your acquaintance, your cheerfulness and love to the public, and your justice and fairness to your enemy." In this model, by examining the narration related to fairness and enmity, we arrive at this important principle in Islamic ethics: even towards enemies, one must adhere to the principle of fairness. The reference to fairness in the context of enmity in the referential model beautifully fits within the framework of Islamic ethics. This reference shows that fairness knows no boundaries and must be observed even in difficult relationships. Such an approach greatly contributes to creating consensus and unity in Islamic society. Empathy Function: "In this hadith from Amir al-Mu'minin: "It is narrated that a butcher was selling meat to a slave girl of a person and was unfair to her, so she cried and went out. She met Ali (AS) and complained to him, so he walked with her towards him and called him to fairness in her right." And the hadith of the conversation between Imam Ali (AS) and his son, using gentle and delicate language, creates an intimate and empathetic atmosphere. This type of communication based on fairness is not only between father and son but also in all family relationships, a valuable model for creating healthy and lasting relationships. Also, the empathy function between the Imam and the slave girl to solve the problems of others reminds us of a kind of empathy. Aesthetic Function: "In the narrative "Justice is Equity," the use of allegory, or in the hadith "Equity is the characteristic of the noble," the use of literary brevity in the literary aesthetic model, by utilizing literary beauties such as contrast and simile, allegory, and brevity in narrations about equity, a deeper understanding of this ethical value can be created, and it can significantly contribute to the improvement of human relationships.

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

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

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

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

Narratives of fairness, in addition to their emotional and persuasive functions, possess added value in the realm of human interaction, according to Jakobson's perspective. In this area, the referential function of narratives, by emphasizing the observance of fairness even towards enemies, contribute to the promotion of Islamic ethics in **3 7**

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

Conclusion

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

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

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Discourse Analysis of the "*Gharrā'*" Sermon of Nahj al-Balāghah Based on Norman Fairclough's Theory

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Abstract

Nahj al-Balāghah is an exalted masterpiece in Islamic literature and Arabic rhetoric, profoundly influenced by the revelatory teachings of the Holy Quran. The "*Gharrā'*" sermon within it stands as a refined

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example of the integration of linguistic elements, religious hegemony, and Islamic-epistemological ideology, which, in discourse analysis, manifests as a social thought and identity-building process. This study aims to explore the discursive structures and content layers within the sermon, adopting a descriptive-analytical approach within the framework of Fairclough's theory across three domains: "Description, interpretation, and explanation." It delves into the rhetorical-syntactic, intertextual, situational, and dominant ideological mechanisms. The findings, in the descriptive and interpretative levels, indicate that Imam Ali (AS) speaks from the depth of his being, employing rhetorical devices and robust syntactic arrangements in his sentences. Through pure and sometimes harsh truths and admonitions about the afterlife, he brings the listener into the hidden recesses of their soul, such that in the context of a funeral procession, his words create a spiritual resonance with the divine verses, making the listener not only overwhelmed with emotions and feelings but also transcending their rational faculties. Ultimately, this results in tears of sorrow and comprehension, physically manifesting as tremors in the listener. In the explanatory domain,with a critical outlook on human negligence and the pursuit of carnal desires and satanic temptations, the sermon emphasizes the necessity of reminders and warnings for the heedless,with the dominant hegemony being based on the ideology of warning, awakening, and the remembrance of the origin and resurrection.

Keywords: Hadith thoughts, Imam Ali (AS), Nahj al-Balāghah, Gharrā' Sermon, Critical Discourse, Norman Fairclough.

Introduction

Discourse analysis of religious and hadith texts is a crucial endeavor in the field of theological studies, as this methodological approach, through the examination of semantic layers, discursive structures, and the mechanisms of meaning production and reproduction, can significantly contribute to uncovering intellectual systems, ideological contexts, and the formation and transformation of meanings within historical, social, and cultural settings. This approach, utilizing linguistic, semiotic, and critical discourse analysis tools, provides an opportunity to elucidate the interaction between the text and the audience, the methods of persuasion, the processes of signification, and the ideological impacts of sacred texts. Through such analyses, it offers a deeper and more systematic understanding of the objectives of Sharia, the nature of religious norms, and the role of dominant discourses in the interpretation and exegesis of sacred scriptures. Nahj al-Balāghah, as a valuable source and a precious droplet of religious and metaphysical meanings and concepts, stands out due to its literary richness, content, and coherent expressions, representing a symbol of eloquence and rhetorical finesse that has consistently invited readers to reflection and contemplation throughout history. Sermon 83, known as "*Gharrā'*" (meaning "Brilliant, Precious") (Makarem Shirazi, 2007 AD/1386 SH: 3, 459), is one of the most remarkable sermons of this eternal work. Its impact on the audience has been described as follows: "This sermon has brought them to tears and caused trembling in their bodies" (Hosseini Khateeb, 1985 AD/1405 AH: 2, 107). The sermon contains moral and mystical advice regarding the interaction

with the world, humanity, and life's issues. In this sermon, Amīr al-Muʾminīn emphasizes the realities that accompany human life and addresses topics such as worship, death, the afterlife, and the concept of resurrection, as well as the relationship between humans, the world, and God. This sermon is not only recognized as a historical address but also as a valuable literary and artistic masterpiece in the history of Arabic literature (Allamah Jafari, 1980 AD/1399 AH: 1776-1777).

The adoption of Critical Discourse Analysis (CDA) is among the innovative methods that have gained significant importance in the deeper understanding of literary texts. Among these methods, Norman Fairclough's theory of CDA presents an analytical, text-centered perspective based on three fundamental aspects: "Description, interpretation, and explanation." The description level focuses on the superficial analysis of the literary text, examining its linguistic and rhetorical structures, including vocabulary, syntactic arrangements, and stylistic devices. The interpretation level looks at the context in which the text is produced, its positioning, and its relationship with other texts. Meanwhile, the explanation level is centered on analyzing why the text is shaped the way it is, the ideology behind it, and the dominant hegemony prevailing in the target society and the text itself. Fairclough's CDA theory, as a methodological tool, provides the means for a deep intellectual analysis of the Gharrā' sermon in Nahj al-Balāghah. Examining the implicit concepts within this sermon opens the possibility of uncovering the deepest layers of its social, political, and philosophical messages. Through this approach, a new perspective on the intellectual system of Imam Ali (AS) can be

constructed, allowing for a more precise exploration of the epistemological, identity-building, and ideological foundations embedded in his discourse.

The present study aims to investigate the religious, political, social, and cultural thoughts embedded in the *Gharrā'* sermon using a descriptive-analytical approach within the framework of Norman Fairclough's Critical Discourse Analysis. The study seeks to address the following central question :

- How do the three levels of description, interpretation, and explanation in Fairclough's method correspond to the ideological concepts embedded in the Gharrā' sermon?

1. Literature Review

Given the ultimate goal of the present study, this section will focus solely on research that has utilized Norman Fairclough's discourse theory in relation to the Gharrā' sermon. Mohseni et al. (2016 AD/1395 SH), in their descriptive-analytical article, examined the depiction of the Kufans from the perspective of Critical Discourse Analysis (CDA) in Imam Ali's sermons. This research focuses on the linguistic interactions and psychological factors within the oppressive political conditions of the time and analyzes how these factors influenced the reactions of the Kufans. The findings show that Imam Ali (AS), as a prominent cultural and political leader, significantly impacted the behavior and attitudes of the Kufans through his sermons. Ghahramani et al. (2019 AD/1398 SH) analyzed Imam Ali's sermons during the Khawarij rebellion using Fairclough's CDA

4 7

theory. Their research revealed that Imam Ali (AS) sought to divert public opinion from supporting the Kharijites by exposing their ideological errors. This study also elaborates on the ideological conflict between Imam Ali (AS) and the Kharijites and the role of his discourse in this conflict. Khuddami Atashani (2021 AD/1400 SH) also analyzed the Qasa'a sermon of Nahj al-Balāghah in her master's thesis using Fairclough's CDA theory. The main goal of the critical discourse analysis in this sermon was to uncover the power relationships and the ideology of the ruling class within the structure of the sermon. In her study, she thoroughly analyzed all aspects of the sermon, leading to a comprehensive analysis of the text and its social structures. Fatima Dastaranj et al. (2021 AD/1400 SH) conducted a descriptive-analytical study, utilizing John Searle's Speech Act Theory, to examine the Gharrā' sermon and provide a structured reading of it. Their findings indicate that among the five speech acts, declarative, persuasive, and emotional acts are prominent. In the indirect layer, the persuasive and emotional acts play a central role in warning against worldliness and neglecting death, while encouraging piety and readiness for the afterlife. The effect of these speech acts, in line with the sermon's linguistic structure, is amplified by the use of parallel phrases, metaphors, and descriptions. Moreover, the speech acts are not presented linearly but are interwoven, where declarative acts pave the way for the persuasive and emotional acts in the climactic sections of the sermon.

Masboogh and Kahrizi (2022 AD/1401 SH) analyzed the persuasive impact of the *Gharrā'* sermon through Roman Jakobson's

communication model and Goldman's structural critique approach. Their findings reveal that, despite the sermon's persuasive tone, the frequency of explicitly persuasive sentences is low. However, the speaker uses structural variety to imply the overall message of the sermon, making its effect comparable to that of a thought-provoking cinematic work. The six functions of Jakobson's model were also skillfully employed in support of the sermon's persuasive goal. Seddiq Zoodranj et al. (2022 AD/1401 SH) conducted a descriptive-analytical study of Imam Ali's *Shiqshiqīyya* sermon from a critical perspective. This sermon, due to its political and historical content, analyzes the challenges of caliphate and allegiance. The findings of their study emphasize the importance of the Shiqshiqiya sermon in understanding the history and political discourse in Islamic society and interpreting and elucidating its deviations.

Considering the studies conducted on modern linguistic theories applied to the sermons of Nahj al-Balāghah, particularly Fairclough's theory, it can be stated that while numerous articles have been written about Imam Ali's sermons, aligning them with various linguistic theories, no study has independently analyzed the structure of the *Gharrā'* sermon based on Norman Fairclough's Critical Discourse Analysis theory. Therefore, it can be concluded that the present study is unique in its subject matter and content, offering an unprecedented approach in analyzing the *Gharrā'* sermon across all three levels of description, interpretation, and explanation.

2. Theoretical Framework of the Study (Fairclough's Theory)

Norman Fairclough, a British linguist and scholar, is widely regarded

as one of the founders of Critical Discourse Analysis (CDA). He served as a professor at Lancaster University in England until his retirement. Fairclough's first book, Language and Power, published in this field, is considered one of the pioneering works in Critical Discourse Analysis. CDA is an analytical approach that originates from sociology and aims to examine and analyze texts, speech, and discourses present in society. This approach not only describes and interprets the content of texts but also seeks to identify and critique the power relations, hegemonies, and ideologies embedded within them (Dabir Moghaddam, 2007 AD/ 1386 SH: 48). Moreover, Fairclough views CDA as a social practice with profound effects on the socialization process of individuals (Mohseni, 2012 AD/ 1391 SH: 61-62).

In Critical Discourse Analysis, Fairclough concludes that language, as a communicative tool, not only conveys information and meanings but also plays a crucial role in shaping individual and collective identities, determining social relations, and influencing individuals' knowledge systems, beliefs, and convictions. In other words, language and social identities interact with each other, each influencing the other in shaping one another (Fairclough, 2000 AD/ 1379 SH: 70). Using Fairclough's Critical Discourse Analysis approach, the structure of any text is analyzed in three dimensions: "Description, interpretation, and explanation." At the description level, attention is given to the surface elements of the text, which includes examining its rhetorical and syntactic structure. This level provides the preliminary data required for further analysis and interpretation at the subsequent levels. At the interpretation level, the relationship between discursive

processes and the situational and intertextual context of a text is explored. Here, the elements of the text are analyzed and interpreted as symbols representing underlying thoughts, emotions, and ideas. At the explanation level, the relationship between discursive processes and social contexts is examined with a focus on dominant hegemony and ideology. The aim is to explore the connection between the content of the text and its reactions and effects on society and social processes (Fairclough, 2000 AD/1379 SH: 95-100).

3. Analysis of the Sermon in the Three-Dimensional Discourse Framework of Fairclough

In this section, the effort is made to describe the lofty objectives and underlying subtleties of the sermon by reflecting on the syntactic structures and rhetorical devices used by Imam Ali (AS). Certainly, this brief overview cannot encompass all the segments of the sermon; thus, only selected key and significant excerpts are examined, which uniquely and eloquently convey the transitory nature of the earthly world and the necessity of focusing on the afterlife and the eternal abode, thus transferring these ideas into the reader's mind.

3-1. Description Level

The first stage in which the analyst examines the formal features of the text is description, which involves the rhetorical and syntactic examination of the words and sentences. In this level, we will analyze these elements in accordance with Fairclough's framework of critical discourse analysis, focusing on their linguistic and rhetorical function.

3-1-1. Experimental Value of Words: Consistency

The *Gharrā'* sermon, one of the masterpieces of Imam Ali (AS), demonstrates the Imam's skillful use of mura'at (rhetorical balance). Through this device, Imam Ali (AS) seeks to achieve various goals in terms of the moral and social guidance of his audience. In the opening passage of the sermon, the Imam praises and glorifies God with words that demonstrate consistency and harmony "*Wa Ūminu bihī Awwalan Bādīyan wa Astahdīhi Qarīban Hādīyan, wa Astaʿīnuhū Qāhiran Qādiran, wa Atawakkalu ʿAlayhi Kāfīyan Nāṣiran.*" (Gharrāʾ: 83) In this phrasing, Imam Ali (AS) begins by emphasizing God's supreme power and majesty, then calls upon divine assistance for guidance, acknowledging human need. What is particularly noteworthy is the juxtaposition of the words "*Qarīban*" and "*Hādīyan*" with the verb "*Astahdīhi*" suggesting that divine guidance is not only accessible but must be immediate and direct for the faithful. The closeness and immediacy of God's guidance are presented as crucial for human reliance and trust. This juxtaposition of concepts presents a harmonious linguistic arrangement that underscores the urgency and closeness of divine intervention. The subsequent use of "*Qāhiran*" and "*Qādiran*" reinforces the idea of God's absolute power to aid and guide His servants, emphasizing that those who turn to God for assistance should rest assured of His infinite capabilities. Finally, the terms "*Kāfīyan*" and "*Nāṣiran*" underscore complete trust in God's providence, indicating that reliance on God's help is adequate for salvation and protection from the challenges of life.

3-1-2. Metaphor and Simile

The *Gharrā'* sermon also features vivid metaphorical expressions, which reflect the Imam's rhetorical artistry. One notable metaphor is found in the phrase "*Labūsu al-Istikānati wa Ḍara'u al-Istislām*," (Gharrā': 83) where the Imam compares human submission and humility before God to the act of donning the "Garment of humility and submission." The metaphor conveys the idea that true humility envelops a person completely, as if the individual is physically clothed in humility, reinforcing the notion of total submission to the Divine Majesty. Another rhetorical device frequently employed is metaphor, where only one of the objects involved in a comparison is explicitly mentioned, but the implication creates a more profound understanding in the listener's mind. For instance, in the phrase "*Wa Khullū li Miḍmāri al-Jīyād wa Rawīhi al-Irtīyād,*" (Gharrā': 83) (the Imam metaphorically uses "*Miḍmār*" racetrack) to represent the arena for spiritual competition (By adding "*Jīyād*" horses), he emphasizes the noble and strenuous effort required in the race of virtue, suggesting that the greatest race to win in this life is the competition in righteousness and piety (al-Baḥrānī, 1959: 2, 523).

Similarly, Imam Ali (AS) uses another metaphor to vividly describe the deceptive allure of the world and its ultimate treachery. He likens it to a wild, untamed horse that seems manageable at first but eventually leads its rider to destruction: "*Idhā Anisa Nāfiruhā wa Iṭma'anna Nākiruhā Qamaṣat bi Arjulihā wa Aqṣadat bi Ashumihā*." (Gharrā': 83)

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3-1-3. Contrast and Antithesis

The use of muqabala (contrast or antithesis) in the *Gharrā'* sermon serves as an effective strategy to create a profound and lasting impact on the listeners' minds, drawing their attention to the contrast between worldly life and the afterlife. In rhetoric, muqabala involves juxtaposing two similar or related expressions, followed by two contrasting or opposing ones, to highlight the differences between them (Nazimiyan et al., 2017 AD/ 1396 SH: 66). In the first half of the sermon, Imam Ali (AS) masterfully employs this rhetorical device to highlight the stark contrasts between the description of the world and the afterlife, delineating the characteristics of both realms in a way that powerfully resonates with the soul of the audience (Taftazani, 1989 AD/1388 SH: 267). For example, in the phrase "*Al-ḥamdu Lillāhi Alladhī ‘alā bi Ḥawlihī wa Danā Biṭawlihī*," (Gharrā': 83) the contrast between the divine qualities of " *‘Alā bi Ḥawlihī wa Danā bi Ṭawlihī*" He is exalted by His power and "*Danā Biṭawlihī*" He is near by His grace vividly illustrates both the transcendence and immanence of God. The term "*‘Alā*" connotes the supremacy and elevation of God's power, while "*Danā*" refers to His closeness and grace towards His creation. The juxtaposition of these ideas suggests that, though God is exalted in power and might, He remains accessible to His creatures through His mercy and grace. The imagery evokes the idea of the sun, which, though distant and high in the sky, still provides light and warmth to all beings, symbolizing God's ever-present grace despite His ultimate grandeur. Moreover, the terms "ḥawl" strength

and "*Ṭūl*" grace are placed in meaningful opposition in this phrase "*Ḥawl*." reflects God's might and authority, a force that overwhelms and dominates, while "*Ṭūl*" denotes divine kindness, generosity, and mercy, which counterbalance power with benevolence. This contrast emphasizes the paradoxical nature of God's character: He is simultaneously all-powerful and all-merciful, far from the realms of vengeance or wrath (Khaghani, 1977 AD/ 1376 SH: 231–232). Another powerful use of contrast appears in the seventh section of the sermon, where Imam Ali (AS) rhetorically inquires about the inevitable transformations that life brings "*Fahal Yantaẓiru ahlu Baḍāḍat al-Shabābi illā Ḥawānī al-Haram, wa Ahlu Ghaḍārat al-Ṣiḥḥati illā Nawāzila al-Saqam, wa Ahlu Muddati al-Baqā'i illā Āwinata al-Fanā'i.*" (Gharrā': 83) In this passage, Imam Ali contrasts youth with old age, health with sickness, and life with death, effectively emphasizing the transient nature of worldly existence. The phrases "*Baḍāḍat al-Shabābi*" the freshness of youth and "*Ḥawānī al-Haram*" the frailty of old age "*Ghaḍārat al-Ṣiḥḥati*" the vigor of health and "*Nawāzila al-Saqam*" the trials of sickness, and "*Muddati al-Baqā'i*" the duration of life and "*Āwinata al-Fanā'i*" the moment of death are juxtaposed to highlight the inevitable transitions that every human being faces in life. These contrasts underscore the ephemerality of worldly joys and the certainty of life's end.

The Imam's use of this antithetical structure is not just a linguistic device but also a profound philosophical reflection on the futility of clinging to the transient pleasures of life. By contrasting the vibrant

5 5

vigor of youth with the inevitable decay of old age, and health with sickness, Imam Ali (AS) stresses that these phases of life are not permanent, and clinging to them is futile. The ultimate conclusion drawn from these contrasts is that life is ephemeral, and focusing solely on its fleeting pleasures without considering the afterlife is a misguided approach (Rāghib Isfahānī, 1991 AD/ 1412 AH: 522; al-Baḥrānī, 1959 AD/ 1379 AH: 538).

3-1-4. Use of Nominal and Verbal Sentences

In analyzing the structure of a sentence, the first step is to identify its type. In the initial part of his sermon, Imam Ali (AS) begins with a nominal sentence "*Al-ḥamdu lillāhi Alladhī 'alā bi Ḥawlihi; Aḥmaduhu 'alā ʿAwāṭifi Karamihī wa Ūminu bihī Awalan wa Astaʿīnuhū Qāhiran wa Atawakkalu ʿalayhi Kāfiyan wa Ashhadu anna Muḥammadan ʿAbduhū wa Rasūluh.*" (Gharrā': 83). The nominal sentence "*al-Ḥamdu lillāhi*" Praise is for God functions to emphasize the permanence and universality of gratitude toward the Creator. The use of a nominal sentence, consisting of a subject and a predicative expression, signifies the eternal and unchanging nature of praise and acknowledgment of God. This implies that divine praise is not a transient or contingent action but a permanent and constant expression of faith, reflecting the stable and perpetual relationship between the believer and the Creator. In contrast, as the sentence progresses with verbs like "*Aḥmaduhū*" I praise Himan "*Ūminu bihī*" I believe in Him, the structure shifts to verbal sentences that reflect actions which are more contingent or transient, especially in the context of worldly

affairs. This shift from nominal to verbal sentences symbolizes the fleeting and impermanent nature of the world in contrast to the eternal and unchanging divine essence. While the praise of God remains unchanging, the acts of belief, seeking aid, and trust (verbs) are inherently dynamic and influenced by the temporal nature of human existence In the second part of the sermon, Imam Ali (AS) states "*Ūṣīkum ʿIbādallāhi bitaqwā Allāhī Alladhī Ḍaraba al-Amthāl wa Waqqata lakum al-Ājāl wa al-Basakum al-Rīyāsh wa Arfagh lakum al-Maʿāsh wa Aḥāṭa bikum al-Iḥṣāʾ wa Arṣada lakum al-Jazāʾ,*" (Gharrāʾ: 83) where he advises the believers to be mindful of God. The fluctuating nature of human faith and awareness is expressed through these verbs, which reflect actions tied to temporal occurrences, such as God's guidance, the setting of human destinies, and the granting of provisions. These verbal constructions convey a sense of movement and change, which resonates with the transient nature of the human condition (al-Ṭabāṭabāʾī, 1973: 259).

3-1-5. Use of the Genitive Construction (*Ḥāl*)

Regarding the syntactic function of the hal (circumstantial modifier) in Imam Ali's sermon, it can be observed in the usage of certain words that describe the state or condition of the subject or object. In Arabic grammar, the hal typically reflects the condition of the subject or object during the action of the verb (Ibn Aqil, 2013 AD/ 1434 AH: 568). In the phrase "ūminu bihi awalan bādiʾān wa astaḥdīhi qarīban hādīan, wa astaʿīnuhu qāhiran qādiran, wa atawakkalu ʿalayhi kāfiyan nāṣiran" (Gharrāʾ: 83), Imam Ali (a.s.) employs the hal construction to

further emphasize the constant and unchanging nature of God's attributes. The words "*Awalan Bādīyan*" (first, manifest), "*Qarīban Hādīyan*" (near, guiding), "*Qāhiran Qādiran*" (overpowering, capable), and "*Kāfīyan Nāṣiran*" (sufficient, supportive) are all hal constructions that describe the continuous and stable attributes of God's power, guidance, and support. These hal expressions reflect the steady, unwavering nature of God's intervention in the world, contrasting with the instability and transience of the material world. Through these artfully chosen circumstantial modifiers, Imam Ali (AS) highlights God's perpetual and unyielding role in the lives of believers, demonstrating His constant readiness to guide, assist, and empower His creation. The use of hal in this context emphasizes that God's attributes are not fleeting but are instead intrinsic and permanent, unaffected by the impermanence of the world around them. Furthermore, in the fourth section of the sermon, Imam Ali (AS) mentions: "*Akhrajahum min Ḍarā'iḥi al-Qubūri wa Maṭāriḥi al-Mahālik Sirā'an ilā Amrihi Muḥṭi'īna ilā Ma'ādihi.*" (Gharrā': 83) The words "*Sirā'an*" (quickly) and "*Muḥṭi'īna*" (rushing) serve as circumstantial modifiers, providing additional information about the rapid movement of the dead towards God's command and the ultimate return to Him. These modifiers illustrate the urgency and speed with which God's will is realized, emphasizing the inevitability and certainty of divine judgment. "*Amrihī*" (His command) and "*Ma'ādih*" (His return) are symbols of the eternal and unalterable divine will, showing that despite the transient nature of worldly existence, God's decree is final and unchanging (Al-Baḥrānī, 1959: 517).

3-1-6. Use of Active and Passive Sentences

Another notable syntactic feature in the sermon is the use of both active and passive constructions. In the phrases "*Wa 'Ummirū Mahal al-Musta'tib wa Kushifat 'anhum Sudaf al-Rayb*" and "*Wa 'Ubbira fa'tabara wa Ḥudhdhira faḥadhira wa Zujira fazdajara*" (Gharrā': 83) found in the fifth and sixth sections of the sermon, Imam Ali (a.s.) utilizes the passive voice to shift focus from the subject (the doer) to the action or event itself.

This use of the passive voice serves several rhetorical purposes. By emphasizing the action over the actor, Imam Ali (AS) invites his audience to reflect on the consequences of death and the afterlife without being distracted by the identity of the one performing the actions. The passive constructions help focus attention on the broader spiritual implications, urging the listener to internalize the truth of the message. The veiling of the subject implies a certain universality and inevitability of these actions, underscoring the divine workings that unfold regardless of human intervention or recognition. Through this linguistic device, the Imam intensifies the impact of the message. The obscured agent draws the listener's focus to the core issues at hand— mortality, repentance, and the inevitability of divine justice rather than to specific individuals or causes. By doing so, he encourages self-reflection among the audience, making them more receptive to the teachings of the afterlife and urging them to recognize the fragility of human existence and the urgency of repentance (Makarim Shirazi, 2007 AD/ 1386 SH: 378). Moreover, the passive voice in these

passages serves to magnify the significance of the actions described. The words "kushifat" and "ubbira", for instance, present the uncovering of doubts and the presentation of lessons as occurrences that are beyond human control, as if to say these are inevitable and divinely ordained events, reinforcing the theme of predestination and the certainty of divine justice. This linguistic strategy effectively strengthens the message about the afterlife, reminding the audience that the ultimate truths of existence are governed by a higher, unchangeable power.

3-2. Interpretative Level

The interpretative level of analysis focuses on the context and conditions under which the text is created and delivered. It aims to understand the purpose behind the speech and the specific temporal and spatial conditions in which it was presented. According to Fredric Jameson, interpretations arise from a combination of what is present in the text and what exists in the mind of the interpreter (Fairclough, 2000 AD/ 1379 SH: 100-110). This framework highlights the interrelationship between the content of the text and the background knowledge of the audience or the interpreter.

3-2-1. Contextual Background or Occasion of the Sermon (*Sha'n Nuzūl*)

The concept of contextual background or occasion of the sermon refers to the environment and circumstances in which a particular phrase or discourse is articulated. In linguistics and literary studies, this is often expressed with terms such as "Context," "Discourse

situation," or "Circumstantial context" (Futohi Rud Majani, 2013 AD/ 1391 SH: 57). Jameson emphasizes the importance of the elements in the situation, such as the nature of the event, the parties involved, their relationships, and the role of language itself. In the case of this sermon, Imam Ali (AS) addresses issues that are directly related to the socio-political and cultural conditions of Kufa and Iraq during his caliphate. He speaks of the existence and diverse potentials of humans, who were living in a time influenced by various cultural, social, and political currents.

The Imam touches on theological matters related to the origin and destiny of humanity, and people's inclination toward God, which held particular significance within the intellectual and religious milieu of Kufa and Iraq during that period (ʿAllāmah Jaʿfarī, 2021 AD/ 1399 SH: 1776). Imam Ali (AS) earnestly addresses the need to prepare hearts and awaken the people to these realities. The main content of the sermon, given its contextual background, focuses on four primary themes: the nature of human existence and its journey, the condemnation of attachment to the world, advice on piety and the characteristics of the God-fearing, and descriptions of events after death (Amin Najee and Amini Armaki, 2024 AD/ 1402 SH: 81-82). The context of the sermon, or its background, reveals that the speech had such a profound impact on the listeners that it is said: "Their bodies involuntarily trembled, tears streamed from their eyes, and all were transformed and moved. One of the listeners named this sermon 'Ghara'." (Ibn Abī al-Ḥadīd, 1959 AD: 6, 278) This reaction

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underlines the powerful effect of the Imam's words in the specific historical and cultural context of the time, where his message resonated deeply with the spiritual and intellectual atmosphere of Kufa. Apart from the time of delivery, which falls between 36 and 40 AH, and the location, which was in Kufa, the content and the context of this sermon are particularly noteworthy.

This period was marked by foundational events that began with the blessed arrival of Imam Ali in Kufa and led to a series of significant political and military developments. The social, political, and ideological deviations of the people led to the imposition of three famous battles namely, the Battles of Jamal, Siffin, and Nahrawan against the Imam. In these battles, Imam Ali rose in defense of the truth against its adversaries, ultimately leading to his painful martyrdom. These events left a profound and decisive impact on the identity of Islamic history and the political movements of that era. In this sermon, the context whether the cause of revelation, the situational framework, or the temporal and spatial elements plays a crucial role. Imam Ali, in light of the historical and social circumstances following the assassination of the third caliph, emphasized the need to avoid corruption and strive for the realization of justice and piety. Furthermore, the sermon illustrates Imam Ali's influence on society and his capacity for leadership and guidance (Ibn Abī al-Ḥadīd, 1959: 6, 278). Some scholars also believe that this sermon, owing to its extraordinary eloquence, profound content, and seamless expressions, is referred to as "*al-Gharrā'*" (al-Baḥrānī, 1959: 2, 366). According to reliable narrations, the cause and context of the

sermon are as follows: Abu Nu'aym al-Isfahani recounts a portion of a sermon delivered by Imam Ali during the funeral of a Muslim man, whose family had begun wailing at his burial. He states that in this situation, Imam Ali stood up and delivered a remarkable sermon to awaken the hearts of the attendees, addressing the fate of mankind and his return to his ultimate destination. The text of Abu Nu'aym reads: "*Falammā Wuḍiʿat fī Laḥdihā ʿAjja Ahluhā wa Bakaw, fa Qāla: mā Tabkūn? Amā wa-Allāhi law ʿĀyanū mā ʿāyana Mayyituhum la Adhalathum muʿāyanatuhum ʿan Mayyitihim, wa inna lahu Fīhim la-ʿaudatan thumma ʿAudatan, ḥattā lā Yabqī minhum Aḥadun thumma Qāma fa Qāla...*" (Gharrā': 83) In this sermon, Imam Ali aimed to provoke reflection and contemplation among the attendees regarding the situation at the funeral (Abū Nuʿaym al-Iṣfahānī, 1996 AD: 1, 77-78).

In the book "*Taysīr al-Maṭālib*" Sayyid *Abū Ṭālib* also mentions a chain of narration and recounts that the Commander of the Faithful delivered the Gharrā' sermon in the Kufa mosque. However, he subsequently provides excerpts from Sermon 185 of Nahj al-Balāghah. It seems that the sermon referred to by Sayyid is the same as Sermon 185, and it is likely that the location of the speech mentioned later is referring to this very sermon. However, in a subsequent narration, he directly cites the *Gharrā'* sermon. Presenting a new chain of narration, the end of which is "from Ja'far ibn Muhammad, from his father, from his grandfather, peace be upon them," which is similar to Abū Nuʿaym's narration, he reports the Gharrā' sermon. In this narration, the cause for the delivery of the sermon is identified as the funeral procession, and the text of the

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sermon provided bears a strong resemblance to Abu Nu'aym's version (Sayyid Abū Ṭālib, 2002 AD/ 1422 AH: 273). Considering the above points, Imam Ali's sermon not only highlights the significance of human knowledge and orientation towards God, but it also articulates the fundamental principles and laws governing both individual and social life, as well as the way leadership and management of life should be approached, based on the individual's personal and social circumstances in such a context (ʿAllāmah Jaʿfarī, 2021 AD/ 1399 SH: 1776). The delivery of the Gharrā' sermon in such a moment, where the hearts are softened by the funeral procession and the remembrance of death, can be likened to rain falling on dry and thirsty soil, bringing with it rejuvenation and clarity.

3-2-2. Intertextuality in the Sermon

In discourse analysis, the phenomenon of intertextuality is recognized as a fundamental concept in the creation of new texts and meanings that arise from it, drawing on their historical, cultural, and social contexts. Critical discourse analysis cannot reach conclusive results without considering intertextuality and the mutual influences of texts on one another. This is because participants in any discourse act based on the backgrounds that link previous discourses to the current one (Fairclough, 2000 AD/1379 SH: 220). Whether consciously or implicitly, or even intentionally and explicitly, intertextuality utilizes paratextual elements to create new meanings and strengthen the arguments of the new text. In doing so, it enhances its depth, dynamism, and complexity, especially in multifaceted contexts such

as literary critique, narrative analysis, and cultural or epistemological interpretation. In other words, the structure of discourse and interdiscourse reflects aspects of social order, as the central ideology of this sermon is an exposition of the Qur'an. The phrase "*Al-ḥamdu lillāhi alladhī ʿalā bi Ḥawlihī wa Danā bi Ṭawlihi*" Praise be to Allah, who ascended by His power and drew near by His grace from Imam Ali's sermon has a clear intertextual connection with the verse "*Thumma danā fa Tadallā.*" (Qur'an, 53:8) Similarly, in "*Māniḥi kuli Ghanīmah wa Faḍlin wa Kāshifi kuli ʿAẓīmah wa Azlin*" The Bestower of every blessing and bounty, and the Revealer of every great adversity and trial), there is a direct intertextual reference to the verse "*Wa in Yamsaska Allāhu bi Ḍurrin falā Kāshifa lahu illā Huwa wa in Yamsaska bi Khayrin fahuwa ʿalā Kulli Shay'in Qadīr.*" (al-Anʿām/17) In both cases, Imam Ali's statement about blessings and tribulations emphasizes that both are from God and serve as a test and preparation for the Day of Judgment, a principle confirmed by the Qur'an. This concept encourages individuals to reflect more on the blessings they receive and to bear the trials they face with patience, understanding that everything from God ultimately leads to human growth and development. According to the interpretation of Ayatollah Makarem Shirazi, blessings come in various forms, which may be vast or limited, and can be personal or general in nature. In the second part of his sermon, Imam Ali uses Qur'anic verses to explain these dimensions more clearly.

For instance, he draws upon the verse "*Allāhu Yabsuṭu al-Rizqa liman Yashā'u wa Yaqdir*" (al-Raʿd/26) to explain that God has the

power to expand or limit sustenance according to His will. In this interpretation, Imam Ali refers to this concept in the phrase "*Wa al-Rafadi al-Rwāfighi wa Andharakum bil Ḥujajil Bawāligh,*" (Gharrāʾ, 83) stating that God provides abundant blessings to whoever He wills. Additionally, the second section of the sermon, where Imam Ali says "*Wa Albasakum al-Rīyāsha wa Arfagha lakum al-Maʿāsha*" draws an intertextual connection with the verse "Yā banī Ādam qad Anzalnā ʿalaykum Libāsan Yuwārī Saw'ātikum wa Rīshan wa Libāsu al-Taqwā Dhālika Khayrun Dhālika min Āyāti llāhi laʿallahum Yadhakkarūn." (al-Aʿrāf/26)

Here, Imam Ali first alludes to the concept of clothing as one of the blessings that protect humans from various external factors. Then he raises the point that in the Qur'an, piety is also referred to as a form of clothing, emphasizing that it is an essential element of the journey to the Hereafter. Thus, the call to piety resonates with the concept of clothing, revealing a clear intertextual connection. Moreover, Imam Ali, through a deep and hidden intertextual approach, reinterprets the content of some Qur'anic verses. He stresses that both blessings and tribulations stem from the will of the absolute will of God, which aligns with the Qur'anic perspective emphasized throughout the sermon (Ibn al-Qayyim al-Jawzī, 1989 AD/ 1410 AH: 1, 204-207). In the phrase "*Antum Mukhtabirūn fīhā wa Muḥāsabūn ʿalayhā,*" (Gharrāʾ: 83) there is a clear intertextual connection with the verse "*Aḥasiba al-Nāsu an Yutrakū an Yaqūlū Āmannā wahum lā Yuftanūn.*"

(al-ʿAnkabūt/2) There exists a direct and profound intertextual link

between Imam Ali's words and this Qur'anic verse. In this part of the sermon, Imam Ali explicitly refers to the concept of testing and accounting for human deeds, repeatedly emphasizing that people are tested in this world and will be held accountable for their actions, first in the grave and ultimately on the Day of Judgment. This concept is also reiterated in the Qur'an, which states that humans are examined based on their deeds, and their good and bad actions in this world will serve as the basis for judgment in the Hereafter (al-Ālūsī al-Baghdādī, 1994 AD/ 1415 AH: 20, 133).

The phrase "Ḥadhdharakum ʿAduwwan Nafadha fī al-Ṣudūri Khafīyyan wa Nafatha fī al-Ādhāni Najīyyan Fa'aḍalla wa Ardā wa Waʿada famannā wa Zayyana Sayyi'āti al-Jarā'imi wa Hawwana Mūbiqāti al-ʿAẓā'imi" (Gharrā': 83) reproduces the content of verses related to the hidden whisperings of Satan, such as the verse "Qul A'ūdhu bi Rabbī al-Nāsi min Sharri al-Waswāsi al-Khannāsi Alladhī Yuwaswisu fī Ṣudūri al-Nāsi." (al-Nās/1-4-5) This intertextuality manifests implicitly, drawing inspiration from Qur'anic verses that either echo the concept or align with the words themselves, both in content and form. In the seventh part of the sermon, Imam Ali uses the phrase "Fahal Dafa'at al-Aqāribu aw Nafa'at an-Nawāḥibu" (Gharrā': 83) in reference to the Qur'anic verse "Lan Tanfa'ukum Arḥāmukum wa lā Awlādukum Yawma al-Qīyāmati Yafṣilu Baynakum wallāhu bimā Taʿmalūn basīr." (al-Mumtaḥinah/3) This represents an intertextual connection that reinforces the importance of spirituality and divine values over material wealth and worldly ties. The Qur'an explicitly states that on the Day of Judgment, none of the material

things such as children, relatives, or wealth can save or redeem a person from the consequences of their actions (al-Thaʿlabī, 2001 AD/ 1422 AH: 9, 290). In the twelfth part of the sermon, Imam Ali, with the phrase "Wa Qaddara lakum Aʿmāran Satarahā 'ankum wa ﺧallafa lakum 'ibran min Āthāri al-Māḍīn Qablakum min Mustamti'i Khalāqihim wa Mustafsaḥi Khanāqihim," (Gharrāʾ: 83) links this to the verse "Afalam Yasīrū fil Arḍi Fatakūna lahum Qulūbun Yaʿqilūna bihā wa Ādhānun Yasmaʿūna bihā fa innahā lā Taʿmā al-Abṣāru walākin Taʿmā al-Qulūbu Allatī fī al-Ṣudūr." (al-Ḥajj/46) In this connection, the Qur'an describes that God has given humans eyes and ears to see and hear, so they may understand the truth of life and its purpose. However, the sermon conveys this concept through a question and implicit phrasing, stating that those who deny or are misled may have physical eyes but are blind in their hearts, unable to perceive the truth with their physical sight. This emphasizes the Qur'anic message that, despite possessing faculties like sight and hearing, people often fail to truly understand or heed the signs of Allah (al-Ṭabrisī, 1988 AD/ 1408 AH: 7, 718).

3-3. The Level of Explanation

At the level of explanation, Fairclough addresses the "Why" behind the creation of the text, the underlying ideology, and the dominant hegemony that shapes it. In the context of Imam Ali's discourse, his position as part of the broader social struggle within power relations becomes apparent.

3-3-1. Ideology

6 8 Ideology is a conceptual framework of beliefs and attitudes either

conscious or unconscious that shapes political and social perceptions, influencing judgments and decision-making (Michael Payne, 2015 AD/ 1394 SH: 362). When delivering the sermon *al-Gharrā'*, Imam Ali, as the caliph of the Muslims, occupies a unique position that distinctly differentiates his discourse and approach to social and ideological issues from that of others. During the tumultuous period between 36 and 40 AH, Imam Ali recognized that competing discourses could negatively impact the trajectory of human social and cultural struggles, hindering the achievement of their ultimate goal. Therefore, he emphasizes the importance of human awareness and accountability in the face of ideological and social challenges. His warnings against straying from religious and ethical principles reflect his effort to prevent ideological deviations. Imam Ali, through his discourse, aimed to guide the people of Kufa whom he encountered during a funeral procession toward progress and moral advancement, guarding them against ideological distractions.

The sermon *al-Gharrā'* is not merely a set of ethical and religious recommendations; it also functions as a vital social discourse. Imam Ali uses it to offer foundational Islamic and ethical principles, aiming to establish a robust social structure. He employs his position as the ruler of the Muslim community to invoke true faith and encourage repentance, calling people to self-awareness and guidance. This speech reflects Imam Ali's concern about the fragility of people's faith during this turbulent time, possibly fearing the loss of power within the righteous, divine system of governance. The historical outcome confirms this concern, as after Imam Ali's martyrdom, people pledged

allegiance to Muawiya, and after Imam Hasan's death, Imam Hussein was martyred at Karbala. Imam Ali, in the phrase "ʿIbādun Makhlūqūn Iqtidāran wa Marbūbūn Iqtisāran," (Gharrāʾ: 83) directly asserts that humans, as creations, are brought into existence by a higher power who has entrusted them with certain resources and abilities. These are given for specific duties in this world, serving as tools for the ultimate goal of achieving proximity to Allah and the Hereafter (Itrat, Doost, et al., 2021 AD/1400 SH: 46). Moreover, the statement "*Fa annā Tuʾfakūna? Am Ayna Tuṣrafūna? Am Bimādhā Taghtarrūna? Wa innamā Ḥaẓẓu Aḥadikum mina al-Arḍi Dhāti al-Ṭawli wa al-ʿArḍ, Qīdu Qaddihi [munʿafiran] Mutaʿaffiran ʿalā Khaddihī Alāna, ʿIbāda Allāh, wa al-Khināqu Muhmalun wa al-Rūḥu Mursalun fī Faynati al-Irshād*" (Gharrāʾ: 83) emphasizes the ideology of God's dominion over the earth, reminding humans that they have forgotten this divine sovereignty. Imam Ali asserts that the world's transitory nature and the fleeting role of human existence should not divert attention from the ultimate purpose of life. In the phrase "*Wa Ḥadharakum ʿAduwwan Nafadha fī al-Ṣudūri Khafiyyan wa Nafatha fī al-Ādhāni Najīyyan*," (Gharrāʾ: 83) Imam Ali warns of the insidious whispers of Satan, the most dangerous threat to human progress. This alludes to the subtle, deceptive forces leading individuals astray, engaging them in futile and unproductive pursuits.

Imam Ali's emphasis on the unseen, internal struggles that thwart spiritual development illustrates the necessity for vigilance and inner strength in the face of external and internal dangers. The ideology underpinning the discourse in the tenth part of the sermon, expressed

in the phrase "*Ūṣīkum bi Taqwā Allāhi Alladhī Aʿdhara bimā Andhara, wa Iḥtajja bimā Nahaja, wa Ḥadhdharakum ʿAduwwan Nafadha fī al-Ṣudūri Khafiyyan, wa Nafatha fī al-Ādhāni Najiyyan,*" (Gharrā': 83) is centered around two core principles: the dangers of satanic temptations and the values of divine and human morality. In the first aspect, Imam Ali aims to make individuals aware of the divine blessings and the opportunities for spiritual growth that life offers. On the other hand, the concept of repentance and the return to Allah is introduced as the path toward freeing oneself from the entanglement of Satanic whispers.

3-3-2. Hegemony

Hegemony is an approach in which the speaker, using minimal resources namely the power of speech and writing seeks to persuade, guide, and shape the public's thoughts. This approach aims to influence the beliefs and perceptions of the audience through methods such as propaganda, speeches, or sermons, directing them toward a desired outcome. Thus, hegemony is understood as a strategic approach to societal influence, widely studied in communication theories and social sciences (Shaykh al-Yasū'ī, 1929: 7). In the sermon *al-Gharrā'*, the critical approach of the sermon can be understood as addressing the underlying reasons behind its creation, as well as the ideology driving it. Imam Ali's message elaborates on human negligence toward divine commandments, their submission to base desires, and the seductive whispers of Satan, all of which are explicitly discussed throughout the sermon. Through the lens of

Norman Fairclough's theory of hegemony, sermon *al-Gharrā'* can be seen as the practical manifestation of Imam Ali's cultural and spiritual dominance. Imam Ali employs two distinct steps in guiding humanity from the material world to divine truth. The first step emphasizes self-awareness and reliance on God, which shapes an epistemic identity. After Imam Ali's selection as the caliph, and his arrival in Kufa, his representatives *'Ammār ibn Yāsir* and *Mālik al-Ashtar* out conditions for the people, marking their submission to Imam Ali's leadership. In the second step, Imam Ali introduces the concepts of piety, spiritual values, and unwavering obedience to the rightful Imam of the time, establishing a specific intellectual and cultural system aimed at realizing an ideal society.

This system is a reflection of Imam Ali's spiritual hegemony, which influences both the individual and collective aspects of the people's lives. The sermon *al-Gharrā'*, considered one of the most important sermons in Nahj al-Balāghah, becomes a tool for establishing Imam Ali's spiritual authority and cultural leadership in the Islamic society, particularly following the events surrounding the uprising against the third caliph and his subsequent assassination. In this sermon, Imam Ali does not merely address ethical and religious matters but also seeks to introduce a cohesive intellectual system rooted in piety and the oneness of God. His aim is to direct and solidify the intellectual and cultural structures of the community, countering the prevailing Arab tribalism that had seeped into religious and worldly affairs during the caliphate of Uthman. From Fairclough's

hegemonic perspective, the sermon *al-Gharrā'* can be seen as a form

of ideological and leadership dominance, designed to cement a superior, legitimate discourse among the public and within competing ideological frameworks. In the opening section of the sermon, Imam Ali praises God with lofty, divine expressions, emphasizing the magnificence of creation and the greatness of the Creator "*Al-ḥamdu lillāhi Alladhī ʿalā bi-ḥawlihi wa Danā bi Ṭawlihī*." (Gharrāʾ: 83) This passage represents Imam Ali's epistemic hegemony, aimed at consolidating divine beliefs. By emphasizing deep concepts of Tawhid (oneness of God) and reconstructing the theological and prophetic foundations of thought, Imam Ali seeks to establish ubudiya (servitude) as the dominant discourse in the community. Through this, he asserts not just a theological and philosophical framework but a social structure grounded in divine guidance, one that challenges the existing systems of power and ideology. From the perspective of hegemony, this approach represents an effort to establish a form of intellectual and spiritual leadership that strengthens the power of Imam Ali as a legitimate leader and cultural reference.

In the middle passages of the sermon, Imam Ali portrays the transient nature of the world and the deceptive allure of its appearances, urging his audience toward taqwa (piety) and self-restraint "*Ibādun Makhlūqūna Iqtidāran, wa Marbūbūna Iqtisāran, wa Maqbūḍūna Iḥtiḍāran Fattaqū Allāha Taqīyyata man Samiʿa Fakhashaʿa, wa Iqtarafa faʿtarafa, wa Wajila Faʿamila Fattaqū Allāha, ʿIbāda Allāh, Taqīyyata dhī Lubbin Shaghala al-Tafakkuru Qalbahu*." (Gharrāʾ: 83) This passage serves as an ideological guidance, as Imam Ali, by emphasizing the necessity of preparation for the afterlife and the cultivation of taqwa (piety), ingrains a specific

moral and ethical system within the people. Taqwa becomes the cornerstone of this value system, solidifying Imam Ali's spiritual hegemony and guiding his audience toward its acceptance and adherence. In the final part of the sermon, Imam Ali emphasizes the importance of drawing lessons from the past and highlights the subtle temptations of Satan, offering practical ways to confront them through the examples of piety and self-restraint "*Ibāda Allāh, ayna Alladhīna 'Ummirū Fana'imū, wa 'Ullimū Fafahimū, wa Unẓirū Falahaw? Ūṣīkum bi Taqwā Allāhi Alladhī A'dhara bimā Andhara, wa Iḥtajja bimā Nahaja, wa Ḥadhdharakum 'Aduwwan Nafadha fī al-Ṣudūri Khafiyyan, wa Nafatha fī al-Ādhāni Najiyyan.*" (Gharrāʾ: 83) In this section, Imam Ali presents practical examples of piety, further reinforcing his spiritual leadership . According to Fairclough's hegemonic analysis, this passage exemplifies cultural control, through which Imam Ali establishes divine and Islamic values as hegemonic criteria within society. By introducing the pious as prominent role models, Imam Ali ensures the transmission and institutionalization of his desired cultural and ethical values within the community. These models serve as the mechanism for embedding these values and securing the moral order under Imam Ali's leadership. Through this process, Imam Ali not only addresses the immediate concerns of his audience but also embeds a deeper, long-lasting spiritual and ethical framework within the fabric of the community. Thus, the sermon, in its totality, becomes a powerful tool of hegemonic cultural leadership, emphasizing adherence to divine principles, reinforcing moral responsibility, and guiding individuals and the collective toward the higher goal of spiritual fulfillment.

Conclusion

From the preceding discussion, the following conclusions can be drawn:

- In this sermon, Imam Ali (AS) has masterfully and delicately employed words, enriched with novel rhetorical devices and robust syntactic rules, creating a profound interplay of meaning and intellectual engagement. This meticulous integration of figures of speech and grammatical rules, like the warp and weft of an artistic tapestry, conveys deep religious, epistemological, and cultural meanings to the audience. The strength and prominence of the persuasive and communicative aspects of the words, achieved through linguistic precision and remarkable attention to detail, create an atmosphere filled with spirituality, culture, and social persuasion, enhancing both the richness of meaning and the clarity of the message. This process strengthens the impact of the sermon in interpreting and explaining religious and social objectives, as well as its rhetorical influence on the Arab society of that era, guiding the audience toward deep reflection and a transformative spiritual, intellectual, and existential insight.

- From an interpretive perspective, particularly in terms of intertextuality, the sermon relies on the divine verses as an authentic, credible, and familiar text to its audience, creating a cohesive structure within its own interpretive and semantic framework. Thus, a strong and multilayered connection has been established between the divine meanings and the Islamic culture of the time, which was at risk of being forgotten. This bond is capable of elevating the audience's mind to transcendental semantic

horizons. Contextually, the sermon, with its reference to the social and cultural demands of the moment, was delivered in the wake of the funeral procession in Kufa, transforming it into a multifaceted system. This system resonates deeply with the audience's intellectual and spiritual framework, leaving a lasting and profound effect on the listener, reminding them of the lessons from the past and preparing them for death and the afterlife through the cultivation of piety, emulation of the righteous, understanding the nature of human creation, and resisting the temptations of Satan.

- From an ideological standpoint, this sermon is a manifestation of the hegemony of the religious discourse, which emphasizes the redefinition of the ontology of man within a higher, transcendental perspective. The dominant ideology, through the imposition of spiritual hegemony, seeks to challenge the worldly worldview and deviations that occurred during the era of the three Rashidun caliphs, calling for submission to the eternal truth. On the one hand, it exposes the deceptive allure of the illusory worldly beauties and, on the other, stresses the necessity of turning toward the origin and the afterlife, urging wakefulness and preparation for the journey to the hereafter. This ideological framework steers the audience's thoughts toward the dominant monotheistic discourse. In this context, Imam Ali's admonitory tone in urging reflection on the past and avoiding the whispers of Satan serves as a crucial tool for cementing the spiritual and moral hegemony of the religious discourse.

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77

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Introduction and Methodology of *al-Khiṣāl* by *Shaykh Ṣadūq*

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Abstract

Shaykh Ṣadūq is one of the great hadith scholars of the Shia
Imamiyyah in the fourth century AH, who left behind nearly three
hundred authored works, indicating his effective role in promoting the
culture of the Ahl al-Bayt (AS). One of the comprehensive approaches
in the early period was writing books with attention to solving a
problem or meeting a scientific need. Therefore, *Shaykh Ṣadūq*, with
this goal, authored the book *al-Khiṣāl*, which is a comprehensive

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collection of ethical and doctrinal narrations. Although the majority of the book consists of narrations and he did not intend to provide explanations beneath the text of the narrations, he employed specific methods in citing them. Extracting these methods, categorizing, and analyzing them, which is the main issue of this research, is of great importance for emulation in hadith compilations. This book categorizes and organizes narrations in a novel format based on number and numerical order. This article examines it using a descriptive-analytical method. Therefore, while introducing the book and its structure and categorizing narrations based on the main narrators, the author's method in citing narrations is extracted, considering how the author cites the narrations. After examining the content of the book, the results show that *al-Khiṣāl* is a relatively topic-oriented hadith compendium, compiled in 26 chapters and 1255 hadiths, and includes a collection of doctrinal, ethical, jurisprudential, historical, theological, and other narrations. Their commonality lies in the number of characteristics mentioned in the narrations. The author's method in citing narrations consists of: "Citing narrations with *Isnād* (chain of narration), utilizing Shia and Sunni narrations in selecting narrations, explaining narrations with the help of other narrations, utilizing the knowledge of *Takhrīj* in recording narrations, paying attention to *Samā'* (oral transmission) in narrating hadith, numerical categorization of narrations, collecting narrations with diverse topics, and an educational and instructive approach in citing narrations."

Keywords: *Shaykh Ṣadūq*, *al-Khiṣāl*, Hadith, Shia, Sunni, Hadith Collection, Numerical Narrations, Methodology.

Introduction

In the history of Hadith, there are various historical periods, including the eras of the earliest (*Aqdam*) scholars, the early (*Mutagaddim*) scholars, the later (Muta'akhkhir) scholars, and the contemporary scholars. Among these, the period of the early Shia scholars, namely the fourth to sixth centuries AH, witnessed the emergence of the most important Shia compilers of comprehensive collections, the most prominent of whom are the authors of the Four Books: "*al-Kulaynī, al-Ṣadūq*, and *al-Ṭūsī.*" Although even before that, in the era of the earliest scholars, there were books with the name "*Jāmi'*" (comprehensive collection), such as "*al-Jāmi' fī al-Hadith*" attributed to *Aḥmad ibn Muḥammad ibn Abī Naṣr al-Bazanṭī*, which is also referred to as a "*Jāmi'.*" (Maarif, 2016 AD/1396 SH: 71-73)

Hadith collections, as the name suggests, are books containing Hadiths related to various subjects (beliefs, rulings, conduct, manners, etc.). There is no consensus among Hadith scholars regarding the categorization of these subjects, to the extent that some even consider Hadith books with specific subjects, such as legal rulings, etc., as Hadith collections (Maarif, 2016 AD/1396 SH: 69). Based on the latter definition, the scope of the title "Hadith collection" is expanded and includes many books that authors have named "*Jāmi'.*" However, what was intended in compiling comprehensive collections is not necessarily in line with other Hadith works, and some have introduced innovations in mentioning narrations and identified new aspects of the narrations. One of the new approaches in compiling comprehensive collections in the era of the early scholars was authoring books with

attention to solving a problem or addressing a scientific need. "*al-Khiṣāl*" by *Shaykh Ṣadūq* was authored in this regard, and the author used specific methods in mentioning the narrations. This book includes Hadiths on doctrinal and ethical subjects and is categorized and organized by the author in a new format based on numbers and numerical order, a method that had no precedent before *Shaykh Ṣadūq*, as confirmed by his introduction to the book (Ṣadūq, 1942 AD/1362 AH (a): 1, 1). Considering the position of *Shaykh Ṣadūq* among Shia Hadith scholars and the great attention paid to his works, introducing this book can illustrate a corner of the efforts of Shia Hadith scholars in preserving and compiling Hadith and provide an explanation of their working methods, especially in the era of the early scholars.

In this article, by referring to the book and the content of narrations mentioned in its various sections, and considering the introductions written for it, we introduce this hadith work and its methodology.

1. Research Method

The present writing examines one of *Shaykh Ṣadūq*'s important works, *al-Khiṣāl*, using a "Descriptive-Analytical" method. *al-Khiṣāl* is considered a relatively comprehensive, subject-oriented hadith collection with a numerical approach. In this research, after a brief introduction to *Shaykh Ṣadūq* and his works in general, this valuable work is specifically introduced. Subsequently, while listing the author's methods in mentioning narrations, examples are presented and examined.

2. Background

Based on the studies conducted, no independent written work similar

to this article was found on the subject of introducing and analyzing the methodology of the book *al-Khiṣāl*. However, there are writings that can contribute to the advancement of this discussion. Zarsazan (2013 AD/1392 SH) in the article "*Shaykh Ṣadūq*'s Method in *Kamāl al-Dīn wa Tamām al-Ni'mah,*" Bagheri Bidhendi (2002 AD/1381 SH) in the article "Bibliography of Translations of *Shaykh Ṣadūq*'s Hadith Works into Persian," as well as Maaref (2010 AD/1389 SH) in the book "*Muḥaddith Ṣādiq,*" etc., are useful in this regard. Despite the research conducted in the field of *Shaykh Ṣadūq*'s hadiths, most of the research has focused on other books by the author, especially *Man Lā Yaḥḍuruhul Faqīh*, which is one of the Four Books of Shia Islam; and less attention has been paid to books such as *al-Khiṣāl*. This writing specifically introduces and analyzes the methodology of this valuable and useful book, which is based on "Numerical Narrations," in order to provide a clearer picture and a more accurate report of this theory.

3. The Scholarly Personality of *Shaykh Ṣadūq*

3-1. Introduction

Abū Ja'far Muḥammad ibn Ali ibn Ḥusayn ibn Mūsā ibn Bābawayh Qummī, known as "*Shaykh Ṣadūq*" and titled "*Ra'īs al-Muḥaddithīn,*" (Baḥr al-'Ulūm, 1943 AD/1363 AH: 3, 292) is one of the great jurists and hadith scholars of Shia Imamiyyah and one of the authors of the four hadith books of Shia Islam in the fourth century AH. There is no precise information about the birth of *Shaykh Ṣadūq* in the books of biographies (Maaref, 1995 AD/1374 SH: 493). Researchers generally believe that he was born in the year 306 AH or shortly thereafter (Baḥr

al-ʻUlūm, 1943 AD/1363 AH: 3, 292) and died in the year 381 AH (Masoudi, 2018 AD/1397 SH: 263). *Shaykh Ṣadūq* has been praised with phrases such as: "*Shaykhunā wa Faqīhunā,*" (Najāshī, 1945 AD/1365 AH: 389) "*Kāna Jalīlan*" (Ṭūsī, 2006 AD/1427 AH (a): 442) and "*Jalīl al-Qadr Ḥafiẓah, Baṣīr bil Fiqh wal-Akhbār wal Rijāl.*" (Ṭūsī, 2006 AD/1427 AH (b): 439)

Ṣadūq is considered among the prolific Shi'a scholars due to his visits with prominent hadith masters, his acquisition of hadith from them, and the abundance of his scholarly writings. After nearly 70 years of a blessed life, *Shaykh Ṣadūq* passed away in the city of Rayy in the year 381 AH (Najāshī, 1945 AD/1365 AH: 389).

3-2. Teachers and Students

The number of his teachers and students has been estimated to be more than 250 (Ṣadūq, 1942 AD/1362 AH (b): 1, 10). However, among his numerous teachers, four are of greater importance, namely: "His father, *Ali ibn Ḥusayn ibn Bābawayh al-Qummī*, *Muḥammad ibn Ḥasan ibn Aḥmad ibn al-Walīd*, *Muḥammad ibn Ali ibn Mājīlūyah*, and *Muḥammad ibn Mūsā ibn Mutawakkil.*" (Maarif, 1995 AD/1374 SH: 496) In his book "*al-Khiṣāl*," which is the subject of this article, he mentions his chains of transmission 425 times through his father, 125 times through his teacher *Ibn al-Walīd*, 79 times through his other teacher *Muḥammad ibn Ali ibn Mājīlūyah*, and finally, 55 times through *Muḥammad ibn Mūsā ibn Mutawakkil*, tracing them back to the authors of books and primary sources. Among these, *Ibn al-Walīd* was more influential in shaping *Ṣadūq*'s scholarly personality, especially in the fields of hadith and *Rijāl*

(Maarif, 2007 AD/1389 SH: 27).

After these four, the following individuals can be mentioned as the most important teachers of Shaykh Ṣadūq: Aḥmad ibn Muḥammad ibn Yaḥyā al-ʿAṭṭār, Muḥammad ibn Aḥmad ibn Ali ibn Asad, Ḥamza ibn Muḥammad ibn Aḥmad al-ʿAlwī, Jaʿfar ibn Ali ibn Ḥasan, Ḥusayn ibn Aḥmad ibn Idrīs, and others (Maarif, 1995 AD/1374 SH: 497).

1. Diagram of prominent Shaykh Ṣadūq's teachers along with the number of chains of narration mentioned from them in al-Khiṣāl
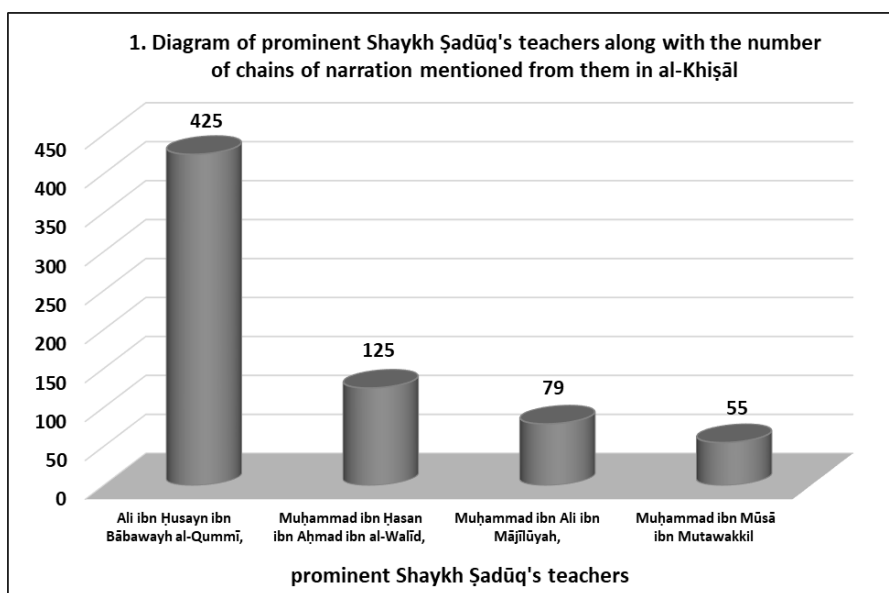
It is understood from his works, writings, and evidence that *Ṣadūq* had students and narrators who transmitted from him and narrated his traditions. Considering his frequent travels to important scientific centers of that time, which involved narrating traditions to the scholars of those cities, he had many students and narrators. This is supported by what *al-Najāshī* mentions in his *Rijāl*: He writes that *Ṣadūq* entered Baghdad in the year 355 AH, and in that year, the Shi'a masters began to acquire hadith from him, even though he was young in age

(Najāshī, 1945 AD/1365 AH: 389).

We mention the names of some of those who are among the prominent Shia scholars: Abul ʿAbbās Aḥmad ibn Ali ibn Muḥammad ibn al-ʿAbbās ibn Nūḥ, Abū ʿAbdullāh Ḥusayn ibn ʿUbaydullāh Ghaḍāʾirī, Abū ʿAbdullāh al-Ḥusayn ibn Ali ibn al-Ḥusayn ibn Mūsā ibn Bābawayh al-Qummī, brother of Ṣadūq, Ali ibn Aḥmad ibn al-ʿAbbās al-Najāshī, father of Najāshī, Sayyid al-Murtaḍā ʿAlam al-Hudā, Abū ʿAbdullāh Muḥammad ibn Muḥammad ibn al-Nuʿmān al-Mufīd, and others (Ṣadūq, 1982 AD/1403 AH: 69-72).

Ṣadūq's high scholarly status was not only acknowledged by the Shia, as the scope of his knowledge was not limited to the science of Hadith and jurisprudence. *Shaykh Ḥusayn ibn ʿAbd al-Ṣamad ʿĀmilī* writes: The books "*Madinat al-ʿIlm*" and "*Man Lā Yaḥḍuruhul Faqīh*" are two works by the esteemed *Shaykh Abū Jaʿfar Muḥammad ibn Ali ibn al-Ḥusayn Bābawayh Qummī*, who held a high rank and esteemed position among both Shia and Sunni Muslims. He was a memorizer of hadiths, insightful in jurisprudence and biographical evaluation of narrators (*Rijāl*), rational and traditional sciences, and a critic of news and narrations...

In his era, no one was seen to be like him in memorization and abundance of knowledge (ʿĀmilī, 1940 AD/1360 AH: 86). *Shaykh Ṣadūq*'s knowledge of the science of Hadith had made him a skilled hadith scholar and a capable expert in biographical evaluation of narrators. Therefore, *Shaykh Ṣadūq* was considered a critic and an authority in Hadith (A group of professors from the Faculty of Hadith Sciences, 2010 AD/1390 SH: 128 and 129).

3-3. Works and Writings

Shaykh Ṣadūq was a unique individual among scholars in terms of the breadth of his knowledge and the abundance of his books and writings. *Shaykh Ṭūsī* writes in his book *al-Fihrist* that the number of *Ṣadūq*'s books is about three hundred, and the list of his books is well-known, but I will mention only those books that I have access to. Then he lists forty-one books (*Kitāb Daʿāim al-Islam, Kitāb al-Muqniʿ, Kitāb al-Murshid*...) (Ṭūsī, 2006 AD/1427 AH (a): 442).

Najāshī also considered him a prolific author and the author of many books, and in his book, he mentioned about two hundred of his books (*Kitāb al-Tawḥīd, Kitāb al-Nubuwwah*...) (Najāshī, 1945 AD/1365 SH: 389).

Shaykh Ṣadūq was an authority in all religious fields, including exegesis, jurisprudence, theology, and Hadith. However, first and foremost, he should be considered a hadith scholar who, with mastery of the narrations of the Ahl al-Bayt (AS), strived to defend the truth of the Shia faith in his era and to transmit the existing works and legacies of his time to the next generation in the form of valuable writings.

Another issue in *Shaykh Ṣadūq*'s works is his interesting innovation in classifying and categorizing hadiths by subject. With the exception of a few of his books that were compiled as comprehensive written works, such as "*Man Lā Yaḥḍuruhul Faqīh*" or "*Madinat al-ʿIlm*" - which unfortunately have been lost over time - the rest of his works are usually adorned with a thematic title, indicating the hadiths that existed in that field, such as "*Maʿānī al-Akhbār*," "*ʿIlal al-Sharāʾiʿ*," "*Tawḥīd*," "*ʿUyūn Akhbār al-Riḍā*," "*Khiṣāl*," "*Thawāb al-Aʿmāl*,"

"*Kamāl al-Dīn*," and so on. According to historical evidence, most of *Shaykh Ṣadūq*'s books were available and accessible to scholars and scientists until the fifth and sixth centuries AH. However, unfortunately, in our time, only a limited number of these books remain (Maarif, 1995 AD/1374 SH: 502 and 503).

Some of *Shaykh Ṣadūq*'s writings that are currently available are:

Ikmāl al-Dīn wa Itmām al-Niʿmah (or Kamāl al-Dīn); al-Amālī (Al-Majālis); al-Tawḥīd; Thawāb al-Aʿmāl; ʿIqāb al-Aʿmāl; ʿUyūn Akhbār al-Riḍā; ʿIlal al-Sharāʾiʿ; al-Khiṣāl; Maʿān al-Akhbār; Man Lā Yaḥḍuruhul Faqīh; and so on (Ṭabāṭabāʾī, 1970 A/1390 AH: 53 and 54).

3-4. Ṣadūq in the View of Scholars

Scholars, jurists, and great Islamic scientists, especially experts in biographical evaluation (Rijāl), have acknowledged his lofty scientific position with very eloquent expressions. As examples, some of them are mentioned below:

3-4-1. *Shaykh Ṭūsī*, in introducing *Shaykh Ṣadūq*, says: "He was a scholar of great stature and a memorizer of hadiths. He was fully aware of the conditions of men (in the chains of narrations) and was a highly qualified critic in the chains of hadiths. Among the notables of Qom, he was unparalleled in terms of memorizing hadiths and the abundance of information, and he left behind about three hundred authored works." (Ṭūsī, 2006 AD/1427 AH (a): 442)

3-4-2. *Najāshī* writes: "*Abū Jaʿfar* (*Shaykh Ṣadūq*), a resident of Rayy, is a jurist and a *prominent* figure of the Shi'a in Khorasan. He also entered Baghdad, and despite his young age, all the great Shi'a scholars

listened to hadiths from him." (Najāshī, 1945 AD/1365 AH: 389)

3-4-3. *Ibn Idrīs*, in the book *al-Sarā'ir*, which he authored on jurisprudence, said about *Ṣadūq*: "He was a trustworthy and highly esteemed figure, insightful in hadiths, and a critic of narrations. He was knowledgeable about biographical evaluation (*Rijāl*) and was considered one of the memorizers. He was the teacher of our *Shaykh, Mufīd Muḥammad ibn Muḥammad ibn al-Nu'mān*." (Ibn Idris, 1989 AD/1410 AH: 2, 529)

3-4-4. *Sayyid Ibn Ṭāwūs* has described *Ḥillī* as a highly esteemed *Shaykh*, stating that there is consensus on his knowledge and justice. Whatever he narrates is acceptable and trustworthy (Ibn Ṭāwūs, 1943 AD/1363 SH: 129).

3-4-5. Allamah *Majlisī* says about him: "He is a pillar among the pillars of religion." (Ṣadūq, 1942 AD/1362 (a): 7)

4. Introduction to the book *al-Khiṣāl*

This book is one of the innovative works of *Shaykh Ṣadūq*, reflecting his genius and abundant taste in the classification and compilation of narrations. The author has selected creedal, ethical, jurisprudential, historical, theological, and other topics from the collection of narrations and classified and organized them in a new format based on numbers and numerical order (Maarif, 2010 AD/1389 SH: 157). This book is a comprehensive collection of ethical and creedal narrations, comprising 1255 hadiths in 26 separate chapters and two volumes, narrated with chains of transmission. Considering the type of hadith narrated in this book, it is considered a relatively topic-oriented

comprehensive hadith collection.

In the terminology of hadith scholars, a *Jāmiʿ* (plural *Jawāmiʿ*) refers to a book that includes all religious subjects and their chapters, including beliefs, rulings, biographies, manners, exegesis, trials, signs of the Hour, virtues, and so on (Maaref, 2016 AD/1396 SH: 347). Therefore, this book, which contains ethical and creedal subjects, can be considered a relative *Jāmiʿ*.

4-1. Title of the Book and Time of Compilation

Shaykh Ṣadūq named this work "*al-Khiṣāl al-Maḥmūda wa al-Madhmūma*" (The Praiseworthy and Blameworthy Characteristics) (Ṣadūq, 1942 AD/1362 AH (a): 1, 1). "*al-Khiṣāl*" has been mentioned with the same title in primary sources as well (Najāshī, 1945 AD/1365 AH: 391). It seems that the book "*al-Khiṣāl*" was written during *Shaykh Ṣadūq*'s youth to middle age, because he himself, after mentioning narrations in the books "*Man Lā Yaḥduruhul Faqīh*" (Ṣadūq, 1992 AD/1413 AH: 3, 347) and *al-Tawḥīd* (Ṣadūq, 1978 AD/1398 AH: 407), referred to their existence in the book "*al-Khiṣāl*."

4-2. Motivation for Compilation

In the short introduction to the book *al-Khiṣāl*, the author states his motivation as follows: "I saw that my teachers and predecessors, may God have mercy on they had written books in various branches of knowledge, but they had neglected to write a book that included numbers and good and bad qualities. Since such a book would be very beneficial for seekers of knowledge and those who desire good, I compiled this book with the intention of drawing closer to God."

(Ṣadūq, 1942 AD/1362 AH (a): 1, 1) Therefore, the main purpose of writing the mentioned book was to explain good and bad qualities, with their writing order being based on numbers.

4-3. Book Type and Structure

The book begins with a short introduction by the author, followed by narrations arranged according to their numerical order within specific chapters. The author's introduction concerns the subject of the book and its organizational method. According to this introduction, *Shaykh Ṣadūq* undertook an innovative compilation with no precedent; he gathered narrations based on "Numbers." (Ahmadi, 2010 AD/1389 SH: 221) That is, narrations containing one attribute or characteristic are placed in a separate chapter, and narrations expressing two characteristics or two effects of an action are placed in chapter 2, and so on, with the author presenting a total of 20 chapters in this order. After the number twenty, narrations with numbers between 20 and 30 are mentioned, followed by these chapters: chapter 30 and above, chapter 40 and above, chapter 50 and more, chapter 70 and more, chapter 80 and more. After that, a chapter is included under the title "From One to One Hundred," and all narrations containing a number greater than one hundred are presented in order in this chapter. Then, a chapter about four hundred and another chapter about more than a thousand are included, with the last narration in this chapter containing the number one million, which is narrated from Imam *Bāqir* (AS) regarding the creation of one million Adams and one million worlds (*Alf Alf ʿĀlam wa Alf Alf Ādam*). The number of

narrations in these chapters varies greatly. For example, in the chapter on the number one, 113 hadiths are mentioned; in the chapter on the number two, 128 hadiths; and in the chapter on the number three, 271 hadiths. The fewest narrations are in the chapter on seventeen, which only mentions one hadith, and the most narrations are in the chapter on three, which includes 271 hadiths. Some chapters, such as the chapter on sixty, are not mentioned at all. According to the count of Mr. Sayyid Ahmad Fahri in the corrected version by him, the total number of hadiths in the book is 1254, but according to the published list of Astan Quds Razavi, there are 1265 independent narrations and 874 implicit hadiths, totaling 2139 narrations (Madani Bajestani, 2006 AD/1385 SH: 1, 378). However, based on the version corrected by the late Ghaffari, which is the basis for this writing, the total number of hadiths in the book is 1255 (Ṣadūq, 1942 AD/1362 AH).

2. Chapters of Abāab (sections) along with the number of narrations reported in the book Al-Khiṣāl
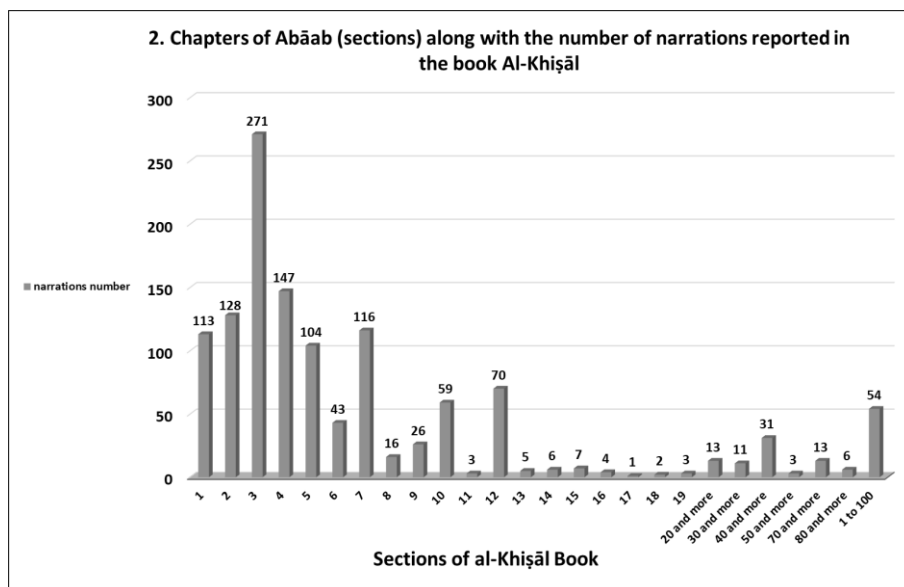
4-4. Versions of the Book

The versions of the book *al-Khiṣāl* can be categorized into three sections: manuscripts, printed editions, and selections.

4-4-1. Seven existing manuscript versions of the book are listed below:

– Manuscript of the Library of Navvab School of Mashhad, transcription date: 1026, No. 23/Akhbar;

– Another manuscript of the same library, collated with the version of Mulla 'Abdullah Tuni, No. 84/Akhbar;

– Another manuscript of the same library, 12th century AH, endowed in 1120, No. 127/Akhbar;

– Manuscript of the Library of Astan Quds Razavi, No. 2011, transcription date: 975;

– Manuscript of the Library of Astan Quds Razavi, No. 1676, transcription date: 1073;

– Manuscript of the Library of Astan Quds Razavi, No. 2010, transcription date: 1094;

– Two manuscripts of the Library of Astan Quds Razavi, Nos. 569 and 2012, undated (Madani Bajnourdi, 2006 AD/1385 SH: 1, 379).

4-4-2. The following are some of the existing printed editions of this book:

– The edition published by Ilmiyyah Islamiyah Publications, translated by Sayyid Ahmad Fahri Zanjani, undated;

– The edition published by the Society of Seminary Teachers of Qom, edited by Ali Akbar Ghaffari, published in 1362 SH;

– The edition published by Javidan Printing and Publishing Organization, translated by Morteza Modarres Gilani, published in 1362 SH;

– The edition published by Kothar Publications, translated by Yaqub Jafari, published in 1382 SH;

– The edition published by Dar al-Irfan Publications, translated by Hossein Ansariyan, published in 1402 SH;

– The edition published by Ketabchi Publications, translated by Mohammad Baqer Kamarei, published in 1377 SH.

4-4-3. Selections and summaries have also been written on this book: "*Nukhbat al-Khiṣāl*," whose selector is unknown (Agha Bozorg Tehrani, 1982 AD/1403 AH: 20, 195; 24, 94) and *Khulasat al-Khiṣāl*, selected by Sayyid Mohammad Mousavi. This writing does not aim to validate the versions related to the book *al-Khiṣāl*; however, in this research, for greater accuracy, the version that has been corrected and meticulously researched by Ali Akbar Ghaffari (d. 1383 SH), jurist, hadith scholar, researcher, and corrector of Islamic texts, has been used. He benefited from the version of Sayyid Fazlollah Tabatabaei Yazdi, which he had collated with five manuscripts. He also emphasizes that despite some errors, especially in the *Isnād* (chains of narration), in Tabatabaei Yazdi's collated version, his version is ultimately accurate and precise in the text of the hadith (Ṣadūq, 1942 AD/1362 AH (a): 1, 11). Ghaffari, for the correction and verification of the book, compared his version with the manuscripts belonging to the Shah Mosque Library in Tehran and the manuscript of Dr. Sayyid Mahmoud Hojjat Hamedani's

library. Subsequently, after comparing these two versions, he referred to the existing quotations from this book in the volumes of *Biḥār al-Anwār*, *Wasā'il al-Shī'a*, and other reliable sources that were corrected by the masters, in order to select the texts that he considered preferable in cases of discrepancy, so as to present the text in a correct and complete form based on the sources mentioned earlier (ibid: 12).

5. The Influence of *al-Khiṣāl* on Scholars' Works

The book "*al-Khiṣāl*" is one of the sources of *Wasā'il al-Shia* and *Biḥār al-Anwār*. *Allamah Majlisī*, in the first volume of *Biḥār al-Anwār*, in the section introducing the books he used, mentioned the name "*Kitāb al-Khiṣāl*" under the books of *Shaykh Ṣadūq* (Majlisī, 1982 AD/1403 AH: 1, 6). Also, in the second chapter, which is dedicated to introducing the abbreviations of his sources, he designated the abbreviation "L" for "*al-Khiṣāl.*" (ibid: 46) Furthermore, *Shaykh Ḥurr al-'Āmilī* used this book in compiling "*Wasā'il al-Shī'a*" (*al-Hādī ilḤ Ashraf al-Khiṣāl*) (Shaykh Ḥurr al-'Āmilī, 1988 AD/1409 AH: 1, 7). *Allamah Karājakī*, *Abil Fatḥ Muḥammad ibn Ali ibn 'Uthmān* (d. 449 AH), inspired by the numerical style of *al-Khiṣāl*, wrote the book *Ma'dan al-Jaw'hir wa Tanbīh (Rīyāḍat) al-Khawāṭir* in ten chapters (Agha Bozorg Tehrani, 1982 AD/1403 AH: 21, 221). Several others also engaged in summarizing, explaining, and translating it into Persian (ibid: 20, 195; 24, 94). Among them are: the book *Nukhbat al-Khiṣāl* by an unknown author, a copy of which, dated 1267 AH, exists in the Sepahsalar

School Library, and Mirza Hussein Noori possessed it and mentioned it in his list of books (ibid.). Also, an Arabic commentary named *Sharḥ al-Ḥadīth al-Thānī ʿAshar min Kitāb al-Khiṣāl* by Hajj Mulla Muhammad al-Mashhadi (d. 1257 AH) (ibid: 13, 194), and a Persian commentary, written by Shaykh Mirza Baqir Kuhkamare'i, in three volumes (ibid: 13, 216).

6. *Shaykh Ṣadūq*'s Method in Mentioning Narrations

Shaykh Ṣadūq used various methods in "*al-Khiṣāl*," which include the following:

6-1. Mentioning Narrations with *Isnād* (Chain of Transmission)

Almost all the narrations in "*al-Khiṣāl*" are presented with *Isnād*. Therefore, he was keen on mentioning hadiths with *Isnād*.

However, *Shaykh Ṣadūq*, in 77 instances, has attributed the chain of narrations in the book to *Rafʿ*, using phrases such as *Rafaʿahū ilā*, *Yarfaʿuhū ilā*, etc. This indicates a break in the chain of transmission in those instances. The definition of a *Marfūʿ* hadith is: A hadith in which one or more narrators are missing from the middle or end of the chain, but the narrator explicitly states the *Rafʿ* (Modir Shanehchi, 2000 AD/1379 SH: 88). Some related *Isnād* (chains of narrations) are listed in the table below:

Source	Narration with Sanad Marfūʿ
Ṣadūq, 1942 AD/1362 AH (a): 1, 338 *Kamāl al-Rajul bi sitt Khiṣāl*	Ḥadathanā Aḥmad bin Ibrahim ibn al-Walīd al-Sullamī Qāla Ḥadathanā Abul Faḍl Muḥammad ibn Aḥmad al-Kātibu al-Naysābūrī bi Isnādihī Yarfaʿuhū ilā Amir al-Mu'minin ʿalayhi al-Salam anahū Qāla: Kamalu al-Rajuli bi Sitti Khiṣālin bi Asgharayhi wa Akbarayhi wa Hay'atayhi…

Source	Narration with Sanad Marfū'
Ṣadūq, 1942 AD/1362 AH (a): 2, 467	Ḥadathanā Muḥammad ibn Ali Mājīlūyh raḍīyallāhu 'anhu Qāla Ḥadathanā Ali ibn Ibrahim ibn Hāshim 'an Abīhi 'an Muḥammad ibn Abī 'Umayr rafa'ahū ilā Abī 'Abdillāh 'alayhi al-Salam: Fī Qawli Allah 'Azza wa Jall inna 'Iddata al-Shuhūr 'inda Allāhi Ithnā 'Ashar Shahran fī kitāb Allah Yawma Khalaqa al-Samāwāti wal Arḍ…
Ṣadūq, 1942 AD/1362 AH (a): 1, 143 *Lā Tashud al-Riḥāl illā ilā Thalāthati Masājid*	Ḥadathanā Abī wa Muḥammad ibn Ali Mājīlūyh Raḍīyallahu 'anhuma Qālā Ḥadathanā Muḥammad ibn Yaḥyā al-'Aṭṭāru Qāla Ḥadathanā Muḥammad ibn Aḥmad Ibn Yaḥyā ibn 'Imrān al-'Ash'arī 'an Ba'ḍi Aṣḥābinā 'an al-Ḥasan ibn Ali wa Abī al-Ṣakhr Jamī'an Yarfa'ānihī ila Amir al-Mu'minin 'alayhi al-Salam annahū Qāla: Lā Tu shaddu al-Riḥālu illā ilā Thalāthati Masājid al-Masjid al-Ḥarām...

6-2. Utilizing Shi'a and Sunni Narrations in Selecting Narrations

In compiling the book and selecting narrations for *al-Khiṣāl, Shaykh Ṣadūq* used hadiths from both Shi'a and Sunni sources. For example, he narrated from *Abū Hurayrah* in 14 instances, from *'Āyisha* in 4 instances, and from *Ibn 'Abbās* in 27 instances. From the Shi'a tradition, he mostly narrated through *Ali ibn Ḥusayn ibn Bābawayh Qummī, Muḥammad ibn Ḥasan ibn Aḥmad ibn al-Walīd, Muḥammad ibn Ali ibn Mājīlūyah,* and *Muḥammad ibn Mūsā ibn Mutawakkil –* which was discussed in the section on *Shaykh Ṣadūq*'s teachers and students – to narrate hadiths, examples of which are given below.

Narration with a Sunni Sanad:

"Akhbaranī al-Khalīl ibn Aḥmad Qāla Ḥaddathanā ibn Manī'in Qāla Ḥaddathanā Abū Bakr ibn Abī Shaybah Qāla Ḥaddathanā Abū Mu'āwīyah 'an al-A'mash 'an Abī Ṣāliḥ 'an Abī Hurayrah Qāla: Qāla Rasūlullah inna min Sharri al-Nās 'inda Allah 'Azza wa Jalla Yawmal Qīyāmah Dhal Wajhayn." (Ṣadūq, 1942 AD/1362 AH (a): 1, 38)

Narration with a Shi'a chain:

"Ḥaddathanā bi Dhālika Muḥammad ibn al-Ḥasan ibn al-Walīd Raḍīyallāhu ʿanhu ʿan Muḥammad ibn al-Ḥasan al-Ṣaffār ʿan Hārūn ibn Muslim ʿan Masʿadah ʿan Jaʿfar ibn Muḥammad al-Kāfir Yaʾkulu fī Sabʿati Amʿāʾ." (Ṣadūq, 1942 AD/1362 AH (a): 2, 351)

Since all narrations in the hadith sources of both groups (regardless of the evaluation of their chain of transmission and text) are ultimately attributed to the Prophet (PBUH) in some way, it is obvious that there are commonalities between the narrations in the sources of both sects. The number of these commonalities seems considerable, and their exhaustive investigation and enumeration could be the subject of other independent research (Maaref and Shariati Niasar, 2018 AD/1398 SH: 379). Therefore, it is not far-fetched that some of what is mentioned in the book *al-Khiṣāl*, whether quoted from the author or from other sources, has similarities in Sunni sources. Based on a review of the narrations in *al-Khiṣāl*, 600 narrations have significant similarities and commonalities, some of which will be presented below. Through investigation, it became clear that *Shaykh Ṣadūq* used hadiths from Sunni sources but did not mention their sources. Considering that *Shaykh Ṣadūq* did not provide any explanation for these narrations in *al-Khiṣāl*, and also because his effort was focused on presenting authentic narrations, it is therefore assumed that he confirms these narrations.

al-Khiṣāl Book	Narration in al-Khiṣāl	Sunni Sources	Narration in Sunni Sources	Title of Similarity and Difference
Ṣadūq, 1942 AD/1362	Ḥaddathanā abī Raḍīyallahu ʿanhu Qāla Ḥaddathanā	Bayhaqī, 2000 AD/1421	Abū ʿAbdillah al-Ḥāfiẓ ana al-Ḥasan ibn Muḥammad ibn	Similarity in the text of the narration and

al-Khiṣāl Book	Narration in al-Khiṣāl	Sunni Sources	Narration in Sunni Sources	Title of Similarity and Difference
AH (a): 1, 2	Saʿd ibn ʿAbdullah ʿan Aḥmad ibn Muḥammad ibn ʿĪsā ʿan Abīhi ʿan ʿAbdullah ibn al-Mughayrah ʿan Ismāʾīl ibn Muslim al-Sakūnī ʿan al-Ṣādiq Jaʿfar ibn Muḥammad ʿan Abīhi ʿan Āba'ih ʿan Ali ʿAlayhim al-Salam Qāla: Qāla Rasulullah Ṣallallāhu ʿalayhi wa Ālih: Ṭūbā liman Taraka Shahwatan Ḥāḍiratan li mawʿūd lam Yarahu.	AH: 5, 46	Isḥāq Thanā Abū ʿUthmān al-Khayyāṭ Qāla: Samiʿtu Aḥmad bin Naṣr al-Ḥalabī ʿan ibn Sābura Qāla: Qāla ʿĪsā ibn Maryam: Ṭūbā liman Taraka Shahwatan Ḥāḍiratan li mawʿūd lam Yarahu.	difference in the chain of transmission.
Ṣadūq, 1942 AD/1362 AH (a): 1, 14	Ḥadathanā Ḥamzah ibn Muḥammad ibn Aḥmad al-ʿAlawī Raḍīyallahu ʿanhu Qāla Akhbaranī Ali ibn Ibrahim ibn Hāshim ʿan Muḥammad ibn ʿĪsā ʿan Zīyād ibn Marwān al-Qandīy ʿan Abī Wakī ʿan Abī Isḥāq ʿan al-Ḥārith Qāla Samiʿtu Amir al-Muʾminin ʿalayhi al-Salam yaqulu: Mā min Shay'in Aḥaqqa bi Ṭūli al-Sijni min al-Lisān.	Ibn al-Mubārak, 2004 AD/1425 AH: 141	Akhbarakum Abū ʿUmar ibn Ḥayawayh wa Abū Bakr al-Warrāq Qālā: Akhbaranā Yaḥyā Qāla: Ḥaddathanā al-Ḥusayn Qāla: Akhbaranā ibn al-Mubārak Qāla: Akhbaranā Sufyān ʿan Yazīd ibn Ḥayyān ʿan ʿAnbas ibn ʿUqbah ʿan ʿAbdillāh ibn Masʿūd Qāla: Mā min Shay'in Aḥaqqu bi Ṭūli al-Sijni min al-Lisān.	Similarity in the text of the narration and difference in the chain of transmission.
Ṣadūq, 1942 AD/1362 AH (a): 1, 3	Ḥaddathanā Aḥmad ibn Muḥammad ibn Yaḥyā al-ʿAṭṭār Raḍīyallāhu ʿanhu Qāla Ḥaddathanī abī	Qaḍāʾī, 2010 AD/1431 AH: 1, 298	Akhbaranā ʿAbdul Raḥmān ibn ʿUmar [al-Tujībī] al-Bazzāz, Anbaʾa Abū Saʿīd ibn al-Aʿrābī, Thanā	General similarity in the text of the narration along with minor differences in

al-Khiṣāl Book	Narration in al-Khiṣāl	Sunni Sources	Narration in Sunni Sources	Title of Similarity and Difference
	'an 'Abdullah ibn Muḥammad ibn 'Īsā 'an Abīhi 'an 'Abdillāh ibn al-Mughayrah 'an Ismā'īl ibn Abī Zīyād al-Sakūnī 'an Ja'far ibn Muḥammad 'an Abīhi 'an Āba'ih 'an Ali 'alayhim al-Salām Qāla Qāla Rasūlullāh Ṣallallāhu 'alayhi wa Ālih: Man Ṭalab Riḍa al-Nās bi Sakhaṭi Allah Ja'ala Allah Ḥāmidahu min al-Nās Dhāmman.		Aḥmad ibn Mūsā al-Sa'dīyy al-Ḥammāru, Thanā Quṭbah ibn al-'Alā', Thanā abī, 'an Hishām ibn 'Urwah, 'an Abīhi, 'an 'Āyishah, Qālat: Qāla Rasūlullāh Ṣallallāhu 'Alayhi wa Sallam: "Man Ṭalaba Maḥāmida al-Nās bi Ma'āṣī Allah 'Āda Ḥāmiduhu min al-Nās Dhāmman."	some words and difference in the chain of transmission.
Ṣadūq, 1942 AD/1362 AH (a): 1, 329	Ḥaddathanā Ḥamzah Ibn Muḥammad ibn Aḥmad al-'Alawīyy Raḍīyallāhu 'anhu Qāla Akhbaranī Ali ibn Ibrahim ibn Hāshim 'an Abīhi 'an al-Nawfalīyy 'an al-Sakūnīyy 'an Ja'far ibn Muḥammad 'an Abīhi 'an Ābā'ih 'an Ali 'alayhim al-Salam Qāla: Qāla Rasūlullah Ṣallallahu 'alayhi wa Ālih: Al-Ḥukratu fī Sittati Ashyā'a fī al-Ḥinṭati wa al-Sha'īr wa al-Tamri wa al-Zabībi wa al-Samni wa al-Zayti.	Qāsim ibn Salām, 1987 AD/1408 AH: 568	Ḥaddathanā Yaḥyā ibn Sa'īd 'an Abi 'Awānah 'an Mughayrah 'an Ibrahim Qāla: "al-Ṣadaqah fil Ḥinṭati, wa al-Sha'īr, wa al-Tamr, wa al-Zabībi, wa al-Sulti."	General similarity in the text of the narration along with minor differences in some words and difference in the chain of transmission.

102

6-3. Explaining Narrations with the Help of Other Narrations

During the review of the narrations, the author did not intend to provide explanations below the text of the narrations (Maaref, 2010 AD/1389 SH: 158), but he attempted to explain the narrations with the help of other narrations. Although the author intended to present good and bad qualities, within these hadiths, there are many hadiths related to the jurisprudential rulings of purification, prayer, fasting, *Khums*, etc., as well as many narrations about the historical events of past prophets such as Prophet Job, or events during the time of the Holy Prophet (PBUH) such as the Aqaba incident, or the number of children of the Messenger of God (PBUH), or events in the life of Amir al-Mu'minin (AS) such as his appeal and oath-taking of the companions during the formation of the caliphate council. Even within the hadiths, narrations related to food and drink or medicine is also mentioned (Ṣadūq, 1942 AD/1362 AH (a): Book Index). For example, a hadith from Imam *Ṣādiq* (AS) with the title "The Messenger of God (PBUH) had seven children" is mentioned, which refers to the number of children of the Prophet (PBUH):

"Ḥaddathanā abī…'an Abī 'Abdillāh Qāla: Wulida li Rasūlillah min Khadījah al-Qāsim wa al-Ṭāhiru wa Huwa 'Abdullah wa Ummu Kulthūmin wa Ruqayyah wa Zaynab wa Fāṭimah wa Tazawwaja Ali ibn Abī Ṭālib Fāṭimah." (Ṣadūq, 1942 AD/1362 AH (a): 2, 404)

Or, in another hadith from Imam *Ṣādiq* (AS) entitled "Ten Places Where Prayer Should Not Be Performed," 10 places where prayer should not be performed are mentioned:

103

"*Ḥaddathanā Abī…'an Abī 'Abdillāh Qāla: 'Asharata Mawāḍi' lā Yuṣallī fīhā al-Ṭīnu wal Mā'u wa al-Ḥamāmu wa Masānnu al-Ṭarīq wa Qura al-Naml wa Ma'āṭinu al-Ibili wa Majral Mā'i wa al-Sabakhah wa al-Thalju wa Wādī Ḍajnān*." (ibid: 2, 434)

6-4. Utilizing the Knowledge of *Takhrīj* in Recording Narrations

Shaykh Ṣadūq has used *Takhrīj* in the book *al-Khiṣāl*. The knowledge of *Takhrīj* consists of rules and methods by which access to the original text of the hadith, knowledge of the chains of narration of the hadith, sources of the hadith, *Isnād* of the hadith, and similar texts and contents become possible (Masoudi, 2017 AD/1397 SH: 256). After narrating a hadith in *al-Khiṣāl*, he proceeds to its *Takhrīj* and provides another *Isnād* for it, while also comparing the texts and, after quoting a few words from the beginning of the text, refers to the uniformity of the text by bringing the phrase "*Dhakaral Haditha Mithlahū Sawā'an*" (he mentioned the hadith exactly the same) (ibid: 263), an example of which is presented in the table below:

Source	First Sanad	Second Sanad
Ṣadūq, 1942 AD/1362 AH (a): 2, 502 and 503: "Thawābu man Ṣāma Khamsata 'Ashara Yawman min Rajab"	Ḥaddathanā Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd Raḍīyallahu 'anhu Qāla Ḥaddathanā Muḥammad ibn al-Ḥasan al-Ṣaffār Qāla Ḥaddathanā Aḥmad ibn Muḥammad ibn 'Īsā Qāla Ḥaddathanā Aḥmad ibn Muḥammad ibn Abi Naṣr al-Bazantī 'an Abān ibn 'Uthmān 'an Kathīr al-Nawwā' 'an Abi 'Abdillah 'alayh al-Salām Qāla: Inna Nūḥan 'alayh al-Salām Rakiba al-Safīnah Awwala Yawim min Rajab ...	Ḥaddathanā Muḥammad ibn al-Ḥasan Raḍīyallahu 'anhu qala Ḥaddathanī al-Ḥasan ibn al-Ḥusayn ibn 'Abd al-'Azīz ibn al-Muhtadī 'an Sayf ibn al-Mubārak ibn Yazīd Mawlā abil Ḥasan Mūsā 'alayh al-Salām 'an Abīhi al-Mubārak 'an Abī al-Ḥasan 'alayh al-Salām Qāla: Inna Nūḥan Rakiba al-Safīnah Awwal Yawmin min Rajab wa Dhakara al-Ḥadīth Mithluh Sawā'an. Shaykh Ṣadūq comment: "Wa qad Akhrajat mā Rawaytah fī Thawābi Ṣawm Rajab fī Kitāb Faḍā'il Rajab"
Ṣadūq, 1942 AD/1362	Ḥaddathanā Abū 'Ali al-Ḥasan ibn 'Ali ibn Muḥammad al-'Aṭṭār Qāla	Ḥaddathanā Abū Muḥammad Muḥammad ibn Abī 'Abdillah al-

Source	First Sanad	Second Sanad
AH (a): 2, 345: "Awṣā Rasūlullah Abā Dharr bi Sab'"	Ḥaddathanā Muḥammad ibn Maḥmūd Qāla Ḥaddathanā Abū Sulaymān Muḥammad ibn Manṣūr al-Faqīh wa Ismā'īl wa al-Makkī wa Ḥamdān Qālū Ḥaddathanā al-Makkī ibn Ibrāhīm Qāla Ḥaddathanā Hishām ibn Ḥassān wa al-Ḥasan ibn Dīnār 'an Muḥammad ibn Wāsi' 'an 'Abdillāh ibn al-Ṣāmit 'an Abī Dharr Raḥmatullāh 'alayh Qāla: Awṣānī Rasulullah bi Sab'in ...	Shāfi'ī bi Farghānah Qāla Akhbaranā Mujāhid ibn A'yun Qāla Ḥaddathanā Abū Yaḥyā 'Abd al-Ṣamad ibn al-Faḍl al-Balkhī Qāla Ḥaddathanā Makkī bin Ibrāhīm Qāla Ḥaddathanā Hishām bin Ḥassān wa al-Ḥasan ibn Dīnār 'an Muḥammad ibn Wāsi' 'an 'Abdillāh ibn al-Ṣāmit 'an Abī Dharr Qāla: Awṣāānī Rasulullah Ṣallallahu 'alayh wa Ālih bi Sab'in wa Dhakara al-Ḥadīth Mithluh Sawā'an.

Also, *Shaykh Ṣadūq* has used the word *Akhrajtu* (I have extracted) and similar expressions in 19 instances to refer the *Isnād* of a narration or an explanation regarding the narration to his other books, some of which are mentioned:

Source	Narration	Shaykh Ṣadūq's Explanation
Ṣadūq, 1942 AD/1362 AH (a): 1, 332: "Tafsir Kalimāt Hunna Aṣl al-Hajā'"	Ḥaddathanī Muḥammad ibn Sālim Rafa'ahū ila Amir al-Mu'minīn 'alayh al-Salām Qāla: Qāla 'Uthmān ibn 'Affān ya Rasūl Allāh mā Tafsīr Abjad ... Nasharahum ilā Yawm al-Qīyāmah faQuḍīya baynahum bil Ḥaqqi wa Hum lā Yuẓlamūn.	Wa Qad Akhrajtu mā Rawaytuh fī Hādhā al-Ma'nā fī Tafsīr Ḥurūf al-Mu'jam min Kitāb Ma'ānī al-Akhbār
Ṣadūq, 1942 AD/1362 AH (a): 2, 476	Ḥaddathanā Abī Raḍīyallahu 'anhu Qāla Ḥaddathanā Sa'd ibn 'Abdillah 'an Muḥammad ibn al-Ḥusayn ibn Abī al-Khaṭṭāb 'an al-Ḥakam ibn Miskīn al-Thaqafī 'an Ṣāliḥ ibn 'Uqbah 'an Ja'far ibn Muḥammad 'alayh al-Salām Qāla: Lammā Halaka Abū Bakr wa Istekhlafa 'Umar…	Wa Qad Akhrajtu Hādhā al-Hadīth min Ṭuruq fī Kitāb al-Awā'il
Ṣadūq, 1942 AD/1362 AH (a): 2, 397: "Fī al-Shī'a Sab'u Khiṣāl"	Ḥaddathanā Muḥammad ibn al-Ḥasan bin Ahmad ibn al-Walīd Raḍīyallahu 'anhu ... Muḥammad ibn 'Ali 'alayh al-Salām Qāla: Innamā Kānat Shī'atah 'Alī al-Mutabādhilūn fī Wilāyatinā ...	Wa Qad Akhrajtu mā Rawaītuh fī Hādhā al-Ma'nā fī Kitāb Ṣifāt al-Shī'ah
Ṣadūq, 1942 AD/1362 AH (a): 1, 77: "Amrān Sarr bihimā al-Nabī"	Ḥaddathanā al-Ḥasan ibn Muḥammad ibn Yaḥyā al-'Alawī Raḍīyallahu 'anhu Qāla Ḥaddathanāī Jaddī Qāla Ḥaddathanā Dāwūd ibn al-Qāsim Qāla Ḥaddathanā al-Ḥasan ibn Zayd Qāla	Wa Qad Akhrajtu al-Akhbār Allatī Rawaītuhā fī Hādhā al-Ma'nā fī Kitāb Faḍā'il Ja'far ibn Abī Ṭālib

Source	Narration	Shaykh Ṣadūq's Explanation
	Sami'tu Jamā'atan min Ahl Baytī Yaqūlūn: Inna Ja'far ibn Abī Ṭālib Raḍīyallahu 'anhu lammā Qadima min Arḍ al-Ḥabashah wa Kāna bihā Muhājiran wa Dhālika Yawma Fatḥ Khaybar Qāma ilayhi al-Nabī fa Qabbala bayna 'Aynayh Thumma Qāla: Mā Adrī bi'Ayyihimā Ana Asarru bi Qudūm Ja'far aw bi Fatḥ Khaybar.	

6-5. Attention to *Samā'* in Transmitting Hadith

Samā' is one of the methods of *Taḥammul al-Ḥadīth* (bearing/receiving hadith) and one of the most important. *Taḥammul al-Ḥadīth* refers to the transmission of a narration by a narrator from his teacher through one of the recognized methods such as *Samā'*, *Qirā'at* (reading), *Ijāzah* (permission), *Munāwalah* (handing over)... and accepting the responsibility of transmitting it without any addition or omission (Mohammadi Rey Shahri, 2017 AD/1397 SH: 1, 361). *Samā'*, which is the oldest and most common method of *Taḥammul al-Ḥadīth*, consists of the student learning the hadith directly from the teacher's own words (Māmaqānī, 1990 AD/1411 AH: 3, 66; Nafisi, 2009 AD/1388 SH: 299). Most of the narrations in *al-Khiṣāl* have been transmitted through the *Samā'* method. The author has mentioned the narrations of the book with his connected chain of narrators to the narrators of the hadiths, and the narrations begin with the words "*Ḥaddathanā*" (he narrated to us) and "*Akhbaranā*" (he informed us), which indicate the *Taḥammul al-Ḥadīth* through the *Samā'* method. Examples of this can be seen in the

106 hadiths mentioned below:

A) Ḥaddathanā Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd Raḍīyallahu 'anhu Qāla Ḥaddathanā Muḥammad ibn al-Ḥasan al-Ṣaffār Qāla Ḥaddathanī Ibrāhīm ibn Hāshim Qāla Ḥaddathanī al-Ḥasan ibn Abī al-Ḥusayn al-Fārisī 'an Sulaymān ibn Ja'far al-Ja'farī 'an Abīhi 'an Ja'far ibn Muhammad 'an Abīhi 'an Jaddihī 'an abīhi 'an 'Alī 'alayh al-Salām Qāla: Qāla Rasulullah Ṣallallahu 'alayh wa Ālih: Mā Jumi'a Shay'un ilā shay'in Afḍal min Ḥilm ilā 'Ilm… (Ṣadūq, 1942 AD/1362 AH (a): 1, 4).

B) Akhbaranī al-Khalīl ibn Aḥmad al-Sijzī Qāla Akhbaranā Ibn Mu'ādh Qāla Ḥaddathanā al-Ḥusayn al-Marwazī Qāla Ḥaddathanā 'Abdullah Qāla Akhbaranā Yaḥyā ibn 'Ubaydillah Qāla Sami'tu Abī Yaqūl: Sami'tu Abā Hurayrah Yaqūl: Qāla Rasulullah: Dakhala 'Abdun al-Jannah bi Ghuṣnin min Shawkin Kāna 'alā Ṭarīq al-Muslimīn faamāṭahu 'anhu (ibid: 1, 32).

6-6. Numerical Categorization of Narrations

In *al-Khiṣāl, Shaykh Ṣadūq* has categorized the narrations based on the number of characteristics, attributes, or numbers mentioned in them, and has chosen an independent title for each narration. This method of organizing the narrations is one of his innovations. This type of categorization of narrations facilitates access, learning, and understanding of the narrations, and as a result, the book becomes educational. By examining them, while identifying and better understanding good and bad qualities, the reason for their mention by the Lawgiver and the wisdom of their legislation become clear. Some of these features are as follows

107

6-6-1. Hadiths with One Characteristic: These include hadiths that describe one attribute or characteristic, an example of which is given below: In a hadith from the Prophet Muhammad (PBUH) in the chapter on unique characteristics, under the title "*Hadith Khaṣlat Munjīyyah,*" one characteristic that is saving is mentioned. Allah Almighty said: "O! Son of Adam! Obey Me in what I have commanded you, and do not teach Me what is good for you." (Ṣadūq, 1942 AD/1362 AH (a): 1, 4)

6-6-2. Hadiths with Two Characteristics: Hadiths that refer to two related attributes or concepts. An example of which is given below: In a hadith from Imam Ali (AS) in the chapter on dual characteristics, under the title "*al-ʿIlm ʿIlmān,*" (Knowledge is of Two Kinds) two types of knowledge are mentioned (O! *Abū al-Ṭufayl*! Knowledge is of two kinds: Knowledge that people has no choice but to contemplate, and that is the knowledge of Islam; and knowledge that requires no contemplation and that is the power of God) (ibid: 1, 41).

6-6-3. Hadiths with Three or More Characteristics: Hadiths in which three or more characteristics are discussed. In a hadith from Imam *Ṣādiq* (AS) regarding the eighty or more characteristics, entitled the hadith "*Takbīrāt al-Ṣalāt Khams wa Tisʿūn Takbīrah,*" (The *Takbīrs* of Prayer are Ninety-Five *Takbīrs*) it states: "The *Takbīrs* of prayer in the daily prayers are ninety-five *Takbīrs*, including the *Takbīr* of *Qunūt*." (ibid: 2, 593)

6-7. Collection of Narrations with Diverse Topics

108 *Shaykh Ṣadūq*, in *al-Khiṣāl*, has collected hadiths with diverse topics.

These topics include ethical, theological, educational, social, and even historical discussions. He has strived to gather and categorize hadiths that relate to the individual and social life of humans. Some prominent topics are listed below:

6-7-1. Moral Virtues: Truthfulness (Ṣadūq, 1942 AD/1362 AH (a): 1, 282), fulfilling promises (ibid: 113), commanding good and forbidding bad (ibid: 42), etc.

6-7-2. Moral Vices: Lying (ibid: 87), oppression (ibid: 118), backbiting (ibid: 62), etc.

6-7-3. Educational and Social Recommendations: Respect for parents (ibid: 37), social justice (ibid: 7), etc.

6-7-4. Theological Issues: Tawhid (Oneness of God) (ibid: 33), prophethood (ibid: 2, 41), resurrection (ibid: 1, 62), etc.

6-8. Educational and Moral Approach in Mentioning Narrations

In narrating the hadiths of *al-Khiṣāl, Shaykh Ṣadūq* has not only presented good and bad qualities according to numbers, but has also paid attention to the educational and moral dimension. He has strived to mention hadiths that can influence the moral and social upbringing of Muslims. An example of narrations with the aforementioned approaches is as follows:

6-8-1. Educational Approach: "A hadith from Imam *Ṣādiq* (AS) regarding the four characteristics states that the Surahs of *'Azā'im* (obligatory prostration) are four: "Indeed, the *'Azā'im* are four: *Iqra' Bismi Rabbika Alladhī Khalaq*, *al-Najm, Tanzīl al-Sajdah* and *Ḥāmmīm al-Sajdah*." (Ṣadūq, 1942 AD/1362 AH (a): 1, 252)

6-8-2. Educational Approach: "A hadith from Imam *Zayn al-ʿĀbidīn* (AS) regarding five characteristics states that the signs of a believer are five things: "The signs of a believer are five things: "God-fearing in solitude, giving charity in times of need, patience in adversity, forbearance in anger, and truthfulness in fear." (ibid: 296)

Conclusion

1) One of the important approaches to comprehensive writing in the early period was authoring books with attention to solving a problem or addressing a scientific need. Therefore, *Shaykh Ṣadūq* states that his motivation for writing "*al-Khiṣāl*" was to write a book containing numbers and good and bad qualities, beneficial for seekers of knowledge and those desiring good and virtue, which had been neglected. Thus, *Shaykh Ṣadūq* undertook an innovative work that had no precedent.

The book *al-Khiṣāl* is a relatively thematic comprehensive hadith collection including a set of ethical and doctrinal narrations, containing 1255 hadiths in 26 chapters and two volumes, which have been narrated with chains of transmission (*Isnād*). The versions of the book can be categorized into three sections: manuscripts, printed versions, and selections. Scholars have used *al-Khiṣāl* in their works; for example, this book is one of the sources of the two books, *Wasāʾil al-Shīʿa* and *Biḥār al-Anwār*.

2) *Shaykh Ṣadūq*'s method in mentioning narrations in the book *al-Khiṣāl* is as follows:

A) *Shaykh Ṣadūq* paid attention to mentioning hadiths with chains

of transmission (*Isnād*). However, in 77 cases, the chain of narrations in the book is incomplete (*Marfūʿ*).

B) One of the prominent features of *Shaykh Ṣadūq*'s *al-Khiṣāl* is its utilization of both Shia and Sunni hadith in the selection of narrations, with 600 hadith in *al-Khiṣāl* sharing significant similarities and commonalities with Sunni sources.

C) *Shaykh Ṣadūq* did not aim to provide explanations within the text of the hadith themselves, but rather sought to clarify them by using other hadith.

D) In *al-Khiṣāl, Shaykh Ṣadūq* employed *Takhrīj* (referencing), using the phrase "*Akhrajtu*" (I have extracted) and similar expressions in 19 instances to refer the chain of narration or an explanation regarding a hadith to his other books.

E) The majority of the hadith in *al-Khiṣāl* are transmitted through the *Samāʿ* (hearing) method. The author mentions the hadith of the book with his connected chain of narrators to the narrators of the hadith, and the hadith begin with the words "*Ḥaddathanā*" and "*Akhbaranā,*" which indicate the bearing of the hadith through the *Samāʿ* method.

F) In *al-Khiṣāl, Shaykh Ṣadūq* categorized the hadith based on the number of characteristics, attributes, or numbers mentioned in them. This type of categorization facilitates access, learning, and understanding of the hadith, consequently giving the book an educational aspect; by examining them, one can identify and better understand good and bad qualities, the reason for their mention by the Lawgiver, and the wisdom behind their

111

legislation.

G) The author has compiled hadith on diverse topics, including ethical, theological, educational, social, and even historical discussions. He has strived to collect and categorize hadith that relate to the individual and social life of humans.

H) In transmitting the hadith of *al-Khiṣāl, Shaykh Ṣadūq* not only presented good and bad qualities according to numbers but also paid attention to the educational and instructive dimension.

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112

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114

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Narrations Concerning Respiratory Hygiene and the Prohibition of Blowing on Food under Scrutiny

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Abstract

In the teachings of Islamic law, maintaining hygiene and health holds a special place. For this reason, guidelines have been included in the system of religious knowledge in this area. Among these, some of the recommendations in the narrations are thought-provoking and require investigation into their religious basis. One of these issues, which the present study focuses on, is the topic of respiratory hygiene and blowing on food and drinks, which several narrations in the Shia tradition have prohibited. The present study, in a descriptive-analytical and problem-oriented approach, while identifying the categories of

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narrations related to the issue, critically examines this type of news. The outcome of the research indicates that, in terms of documentation, such news is not without controversy, and in terms of denotation, there is inconsistency between their meanings. However, according to the accepted and customary principle of "Reconciliation is preferable to rejection whenever possible," a certain minimum can be derived from these narrations and used as a basis for action. The research also addresses some of the possible forms and disputes regarding narrations related to blowing and strive to provide appropriate answers to them.

Keywords: Respiratory Hygiene, Blowing, Food, Drink, Narrations.

Introduction

Undoubtedly, Islamic teachings include instructions that, by acting upon their content, can lead to worldly and otherworldly happiness. In this regard, within the system of religious knowledge, while explaining rulings related to self-improvement and spiritual education, instructions are also given in the realm of the body and material life of human beings. It can be said that this collection of teachings serves as a tool for achieving the material and spiritual perfection of man, since man has both a spiritual and physical dimension that influence each other, and the growth and development of each has a direct effect on the other. Therefore, maintaining the health of the physical aspect is of great importance as a valuable means for human perfection and elevation.

Meanwhile, nutrition, as one of the most important factors in human health, both physically and mentally, has been highly regarded in Islam, and valuable precepts and instructions have been dedicated to this subject (cf. Kulaynī, 1986 AD/1407 AH: 6, 336). For instance, the author of *al-Mīzān*, commenting on the verse "Then let man look at his food" (*'Abasa/24*), believes that God Almighty deems it necessary for man to study the food he eats and through which he ensures his survival. He commands humans to contemplate this single blessing, so they may observe the extent of divine providence and see how much the Almighty Lord cares about the well-being and stability of humankind (Ṭabāṭabāʾī, 2010 AD/1390 SH: 20, 208).

In any case, it is clear that in Islamic teachings regarding hygiene and nutrition, principles that ensure human health are considered and emphasized. Among these, one of the recommendations to which believers are called in some narrations is to observe respiratory hygiene and avoid blowing into food. The explanation, as will be detailed in the following sections of this article, is that in a narration mainly attributed to the Holy Prophet of Islam (PBUH) in hadith collections, blowing into food and drink is generally prohibited. Accordingly, the present writing, considering the importance of the topic, aims to evaluate and analyze the aforementioned narration and similar narrations that have been transmitted in the Imami tradition. It will strive to determine the reliability of the chains of transmission and the meanings of these reports, as well as the approach and attitude of Imami scholars towards this type of narration, while identifying the primary sources of these reports and providing a correct explanation and analysis of them.

1. Research Background

What makes the research even more necessary is that, apparently, according to searches in reputable scientific databases, apart from some studies that generally discuss the importance of observing hygiene and cleanliness in Islamic law, no independent research has yet addressed the topic of the present study. Therefore, to the best of its ability, the present writing is considered a novel research endeavor.

2. Research Methodology

The present study, like most studies conducted in the field of humanities, is of a descriptive-analytical type and has been organized by referring to library resources and narrative heritage. Also, since the processing of collected information is considered one of the most important and fundamental parts of research in Islamic studies, the research at hand has strived to carefully study the sources, accurately identify the points of discussion, and present each of the objectives of the discussion in an organized and purposeful manner.

3. Semantics of Blowing (*Nafkh*)

The word "Blowing" in Persian is equivalent to "*Nafkh*" in Arabic. Lexicographers have defined *Nafkh* as blowing into something (with the mouth or something else) (Farāhīdī, 1989 AD/1410 AH: 4, 277; Ibn Manẓūr, 1993 AD/1414 AH: 3, 62). *Rāghib*, in *Mufradāt*, accepting this meaning that the word refers to blowing and exhaling into something "*Nafkhu al-Rīḥi fī al-Shay'*," cites evidence from verses such as the noble verses "*Yawma Yunfakhu fī al-Ṣūr*"

(Ṭāhā/102) and "*Nufikha fī al-Ṣūr*" (al-Kahf/99) to support this meaning. Of course, lexicographers have emphasized that blowing in cases such as the aforementioned verses is used figuratively and actually conveys the meaning of giving life (Ṭurayḥī, 1995 AD/1416 AH: 2, 445). *Ibn Athīr*, without explaining the linguistic meaning of this word, narrates a tradition from the Holy Prophet (PBUH) in which he forbade blowing into drinks. According to *Ibn Athīr*, such advice was given because something from the person's mouth might come out while blowing, and as a result, the next person who uses that drink may be bothered and annoyed: "*Innamā Nahā 'anhu min Ajli mā Yakhāfu in Yabdar min Rīqati fa Yaqa' fīhi fa Rubbamā Shariba Ba'dahū Ghayrih fa Yata'adhdhā bih*." (Ibn Athīr, 1947 AD/1367 AH: 5, 90) Some other lexicographers define *Nafkh*, when this action is performed with the mouth, as expelling air from the mouth, which is usually done in situations such as resting: "*Nafakha bi Famihī Nafkhan idhā Akhraja minhu al-Rīḥa Yakūnu Dhālika fī al-Istirāḥati...*" (Zabīdī, 1993 AD/1414 AH: 4, 320)

4. Analysis and Evaluation of Narrations

Several narrations related to the hypothetical issue have been recorded in the Imamiyya collections of narrations. The author, after identifying and extracting these, will proceed to analyze them.

4-1. The Narration Known as "Prohibitions"

The most famous narration in this regard is the one known as "*Hadith al-Manāhī*" (Narration of Prohibitions). Within this narration, it is conveyed from the Holy Prophet of Islam (PBUH): "...And he forbade

blowing into food or drink, or blowing on the place of prostration." (Ṣadūq, 1992 AD/1413 AH: 4, 9) The Messenger of God (PBUH) forbade blowing into food and drink, as well as blowing on the spot of prostration.

This narration was initially recorded in "*Faqīh*," the prominent work of Shaykh *Ṣadūq*, who is considered the most famous hadith scholar and jurist of the Qom school of thought that focuses on theology and hadith. Subsequently, it was reflected and echoed in later centuries' narrational works (cf. Fayḍ Kāshānī, 1985 AD/1406 AH: 5, 1071; Ḥurr 'Āmilī, 1988 AD/1409 AH: 6, 351; Majlisī, 1989 AD/1410 AH: 63, 460).

It is noteworthy that the aforementioned narration has also been mentioned in some earlier works pertaining to Islamic etiquette and ethics. For instance, the late *Ṭabrisī*, a renowned Imamiyya scholar of the 6th century AH, mentioned this narration in his famous work, "*Makārim al-Akhlāq*." (Ṭabrisī, 1991 AD/1412 AH: 427)

Regarding the meaning of the narration, some hadith scholars have stated that the intention of the Holy Prophet of Islam (PBUH) is that if food or drink is hot, one should not try to cool it down by blowing on it. Instead, one should wait for the food and drink to cool down on own and become usable (Majlisī I, 1985 AD/1406 AH: 9, 349).

4-1-1. Critique

The chain of transmission of the aforementioned narration, as it appears in *Faqīh*, is as follows: "*Shu'ayb ibn Wāqid* from *al-Ḥusayn ibn Zayd* from *al-Ṣādiq Ja'far ibn Muḥammad* (AS) from his father

(AS) from his forefathers (AS) from Amir al-Mu'minin..." (Ṣadūq, 1992 AD/1413 AH: 4, 3).

According to what is stated in Mashīkha al-Faqīh, in the chain of Shaykh Ṣadūq to "Shuʿayb ibn Wāqid," figures like "Ḥamza ibn Muḥammad ʿAlawī," "Abū ʿAbdullāh ʿAbdul ʿAzīz ibn Muḥammad ibn ʿĪsā Abharī," and "Abū ʿAbdullāh Muḥammad ibn Zakarīyā Jawharī Ghalābī Baṣrī" are present.

Regarding the chain of transmission of this narration, it must be said that, in addition to the fact that the person "*Shuʿayb ibn Wāqid*" is unknown and there is no mention of him in the biographical books: "Indeed, *Shuʿayb ibn Wāqid* is not mentioned in the books of biographical evaluation of narrators, so he is unknown" (Khuʾī, 1992 AD/1413 AH: 10, 38) Therefore, Imami scholars, in their works, have explicitly stated his weakness (Shirazi, 1991 AD/1412 AH: 1, 63; Shahidi, 1996 AD/1375 SH: 1, 40; Muḥaqqiq Dāmād, 1995 AD/1416 AH: 3, 75; Qummī, 2005 AD/1426 AH: 1, 277); some others among the narrators in the chain of transmission are also considered unknown and weak. For example, one of the individuals in the chain of the aforementioned report is "*Ḥamza ibn Muḥammad ʿAlawī*," regarding whose trustworthiness some believe that although there is no attestation of his reliability in biographical evaluation books, since *Ṣadūq* has mentioned him in many narrations with the phrase "*Raḍīyallāh ʿanhu*" (Ṣadūq, 1992 AD/1413 AH: 4, 434), it might be said that he intended to praise him (Muntaẓirī, 1988 AD/1409 AH: 5, 95). The explanation is that some Imami hadith scholars, when **123**

mentioning individuals in the chain of transmission of a hadith, sometimes use expressions such as "*Raḥmatullāh ‘alayh*" (Kulaynī, 1986 AD/1407 AH: 1, 487; Ṭūsī, 1993 AD/1414 AH: 38) and "*Raḍīyallāh ‘anhu*" (Ṣadūq, 1966 AD/1386 AH: 1: 44; ibid: 1982 AD/1403 AH: 53). This expression and terminology, according to some biographical evaluators, indicates that since the great figures of hadith show mercy and approval towards these narrators, this very fact is an indication that these individuals held a high position and status among prominent Imami hadith scholars (A‘rajī Kāẓimī, 1994 AD/1415 AH: 134; Ḥā’irī Māzandarānī, 1995 AD/1416 AH: 1, 94).

However, it must be stated that such an approach has been contested by some other biographical evaluators. For example, *Muḥaqqiq Khu’ī* believes that the aforementioned expressions merely indicate a request for mercy for individuals, and such a prayer is desirable and recommended for all believers. Furthermore, some of these expressions and requests for mercy and forgiveness by the Ahl al-Bayt (AS) regarding individuals known for their immorality were also issued for specific reasons, and even some biographical evaluators, such as *Najāshī*, despite explicitly stating the weakness of some narrators and not narrating from them, have requested mercy for them (Khu’ī, 1992 AD/1413 AH: 1, 78).

In any case, many Imami scholars, due to the fact that nothing indicating the trustworthiness of the mentioned narrator has been mentioned in biographical evaluation books, have considered him to be an unmentioned (*Muhmal*) individual (Ardabīlī, 1982 AD/1403

AH: 2, 535; Khu'ī, 1992 AD/1413 AH: 10, 38).

Another narrator is "*'Abdul 'Azīz ibn Muḥammad*," who is also not mentioned in the books of *Rijāl* (biographical evaluation), and for this reason, he is considered *Majhūl* (unknown) in jurisprudential writings (Khu'ī, 1992 AD/1413 AH: 10, 38; Ṣadr, 1987 AD/1408 AH: 4, 45; Muntazirī, 1994 AD/1415 AH: 2, 569).

Considering the above, it seems that such a *khabar* (report) cannot be considered in accordance with the valid criteria of *Rijāl*, and for this reason, many jurists have explicitly stated the weakness of the *Sanad* (chain of narration) of the *Khabar* known as "*Manāhī*" (Prohibitions) (Ṭabāṭabā'ī, 1997 AD/1418 AH: 11, 58; Ḥā'irī, 1994 AD/1415 AH: 132; Rūḥānī, 1991 AD/1412 AH: 14, 219; Shahroudi, 2002 AD/1423 AH: 2, 204).

4-2. Narration of Ḥusayn ibn Muṣ'ab

In another narration, regarding not blowing on food and drinks, it is narrated from *Ḥusayn ibn Muṣ'ab*: "*Abū 'Abdullāh* (AS) said: "It is disliked to blow on *Ruqay* (amulets), food, and the place of *Sujūd* (prostration)." (Ṣadūq, 1942 AD/1362 AH: 1, 158)[1] Blowing on amulets, food, and the place of prostration is disliked. A similar hadith, albeit with a *Mursal* (interrupted) *Sanad*, has also been narrated by *Muḥaddith Nūrī* in *Mustadrak* (Nūrī, 1987 AD/1408 AH: 13, 113).

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1. The Sanad of narration is: "Ḥaddathanā Aḥmadu ibn Muḥammadi ibn al-Haytham al-ʿIjlīyu Raḍīyallāhu ʿanhu Qāla: Ḥaddathanā Aḥmadu ibn Yaḥyā ibn Zakarīyā al-Qaṭṭānu Qāla: Ḥaddathanā Bakru ibn ʿAbdi llāhi ibn Ḥabībin ʿan Tamīmi ibn Buhlūlin ʿan Abīhi ʿani al-Ḥusayni ibn Muṣʿabin Qāla:…

The aforementioned narration has been cited by some Imami jurists in the chapter of *'Ibādāt* (worship) (Baḥrānī, 1984 AD/1405 AH: 8, 324; Kāshif al-Ghiṭā, 2001 AD/1422 AH: 3, 210; Ḥakīm, 1995 AD/1416 AH: 6, 407).

4-2-1. Critique

Regarding the aforementioned narration, it must be said that this *khabar* also seems unreliable due to some of the narrators in its chain of narration. The explanation is that although some of the individuals in the chain of narration, such as "*Aḥmad ibn Muḥammad ibn Haytham 'Ajlī*," are considered trustworthy and reliable (Najāshī, 1986 AD/1407 AH: 65; Ibn Dāwūd, 1963 AD/1383 AH: 103; Allamah Ḥillī, 1961 AD/1381 AH: 44), the reliability of some other individuals who are in the *Sanad* of the hadith has been questioned by *Rijāl* scholars. For example, "*Aḥmad ibn Yaḥyā ibn Zakarīyā Qaṭṭān*" has been considered weak in some books of Rijāl (Māmaqānī, 2003 AD/1424 AH: 6, 11; Khomeini, 1994 AD/1415 AH: 2, 83). Another example is "*Tamīm ibn Buhlūl*," who is also among the unknown and weak narrators (Khu'ī, 1997 AD/1418 AH: 15, 299; Madanī Kāshānī, 1990 AD/1411 AH: 4, 8; Sayfī Māzandarānī, 2007 AD/1428 AH: 122).

4-3. Khabar Arba'mi'ah

It is narrated from Imam Ali (AS) in a *khabar* known as "*Arba'mi'ah*" (Four Hundred) that: "A man should not blow on his place of *Sujūd*, nor blow on his food, nor on his drink, nor on his amulet." (Ṣadūq, 1942 AD/1362 AH: 2, 613)

The aforementioned report includes a statement from Imam Ali (AS) in which he articulated four hundred points concerning the needs of the Islamic community (Shahroudi, 2005 AD/1426 AH: 3, 259).

4-3-1. Critique

The meaning of the aforementioned hadith is self-evident and requires no further explanation. However, concerning its chain of narration, this narration is considered among the weak reports.[1] For instance, "*Qāsim ibn Yaḥyā Rāshidī*" is among the narrators who have been discredited by a group of experts in biographical evaluation (Ibn al-Ghaḍāʾirī, n.d.: 86; Tafrishī, 1997 AD/1418 AH: 4, 50). His grandfather, "*Ḥasan ibn Rāshid*," although considered reliable in some biographical works (Ṭūsī, 2006 AD/1427 AH: 375), has been described as "very weak" by some other biographical evaluators (Ibn Dāwūd, 1963 AD/1383 AH: 439). Considering these aspects, a number of jurists have explicitly stated the weakness of the chain of narration of this report (Khomeini, 1994 AD/1415 AH: 1, 267; Khuʾī, 1997 AD/1418 AH: 3, 356; Qummī, 1996 AD/1417 AH: 262).

Of course, it might be argued that although no explicit attestation of reliability has been received regarding "*Ḥasan ibn Rāshid*," the fact that his name appears in the chains of narration of the book *Kāmil al-Zīyārāt*, and that *Ibn Qūlawayh* narrates from him frequently through intermediaries, should, in principle, lead us to consider him reliable

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1. al-Khiṣālu, ʿan Abīhi ʿan Saʿdi ibn ʿAbdillāhi ʿan Muḥammadi ibn ʿĪsā ʿani al-Qāsim ibn Yaḥyā ʿan Jaddihī al-Ḥasan ʿan Abī Baṣīrin wa Muḥammadi ibn Muslimin ʿan Abī ʿAbdillāhi ʿan Ābāʾihi Qāla Qāla Amīrul Muʾminīna… (Majlisī, 1989 AD/1410 AH: 63, 458).

(Shubiyrī Zanjānī, 1997 AD/1419 AH: 2, 623).

The explanation of such an inference is that one of the characteristics of the book *Kāmil al-Zīyārāt* (by *Ibn Qūlawayh Qummī*) is that he has attested to the reliability of all the narrators in his work and has claimed that he has transmitted the hadiths in this book from the most reliable sources and authentic chains of narration (Ibn Qūlawayh, 1935 AD/1356 AH: 4). However, in response, it must be said that, in addition to the fact that some biographical books, as mentioned above, have explicitly stated the weakness of the aforementioned narrator, there is no reason to assume that whoever is considered trustworthy by the author of the aforementioned book is also considered reliable by the rest of the jurists and biographical evaluators. For this reason, *Muḥaqqiq Khu'ī* did not accept such a claim due to the weakness and ignorance of some of the individuals present in the aforementioned work, as well as the discontinuities and elevated chains of narration present in some other narrations of this book (cf. Qummī, 2005 AD/1426 AH: 10, 192).

4-4. Akhbār 'Ilal al-Sharā'i'

In *'Ilal al- Sharā'i'*, *Shaykh Ṣadūq* narrates two traditions with the same chain of transmission, the content of which contradicts the aforementioned reports. According to his narration, Imam *Ṣādiq* (AS) is first asked about a person who blows into a food container. The Imam responds that there is nothing wrong with this; it is only disliked if another person is present and shares the food with him. He is also asked about a person who blows on his food. The Imam responds:

128

"Does he not intend to cool his food down by doing so?" It is said: "Yes, that is so." The Imam says: "In that case, there is nothing wrong with it": "About *Abī 'Abdillāh* (AS) regarding a man who blows into a cup, he said: "There is no problem with it, and it is only disliked if someone else is with him, lest he be harmed by it; and about a man who blows on food, he said: Is he not only wanting to cool it down? He said: "Yes." He said: "There is nothing wrong with it." (Ṣadūq, 1966 AD/1386 AH: 518)

It is worth noting that *Shaykh Ṣadūq*, after narrating these traditions, states that what he gives fatwa (religious edict) according to and relies on is that blowing on food and drink is absolutely forbidden, whether the person is alone or whether another person is present with him, and he has not seen the reason mentioned in the aforementioned report anywhere else: "The author of this book says that the fatwa I issue and rely on is that it is not permissible to blow on food and drink, whether the man is alone or with others, and I do not know this reason except in this report." (Ṣadūq, 1966 AD/1386 AH: 518)

4-4-1. Critique

After quoting *Ṣadūq*'s statement, Allamah *Majlisī* argues that the negation of harm (Lā ba'sa) mentioned in the tradition does not contradict the dislike (*Karāhah*) of the act of blowing, and he suggests that the dislike of this action may be greater in the presence of another person alongside the blower (not that the dislike of the action is removed by the absence of another). He then infers from *Ṣadūq*'s statement that he considers this act to be forbidden, while it is **129**

commonly considered disliked (*Makrūh*). However, *Majlisī* also raises a possibility: that the *Fatwā* of non-permissibility in the expressions of the early scholars does not explicitly indicate the prohibition of the act: "The absence of harm does not negate the dislike, and it is possible that it is more disliked if someone else is with him, and the well-known view is dislike in general, and the apparent meaning of *Ṣadūq* is prohibition, even if the absence of permissibility in the expression of the early scholars is not explicit in it." (Majlisī, 1989 AD/1410 AH: 63, 402)

In any case, the chain of narration of the mentioned report[1] is also incomplete due to the presence of some unknown individuals. For example, as some *Rijāl* scholars have stated, the *Ṭarīq* (chain) of *Ṣadūq* to "*Bakkār ibn Abī Bakr al-Ḥaḍramī*" is unknown (Khu'ī, 1992 AD/1413 AH: 4, 242). *Majlisī* II has also considered the mentioned narrator to be among the weak (Majlisī, 1985 AD/1406 AH: 4, 319).

5. Final Conclusion of the Narrations

It seems that by observing the situation of the existing narrations and the contradiction that exists between their implications, as well as the weakness of the chain of these narrations, several solutions can be proposed in this regard, which will be discussed below.

5-1. Deducing Compatibility

Regarding the conflict between two Sharia proofs, it is a well-known

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1. Akhbaranī ʿAlīyu ibn Ḥātim Qāla: Ḥaddathanā Muḥammadu ibn Jaʿfari ibn al-Ḥusayni al-Makhzūmī Qāla: Ḥaddathanā Muḥammadu ibn ʿĪsā ibn Ziyādin ʿan al-Ḥasan ibn ʿAlīyyi ibn Faḍḍālin ʿan Thaʿlabata ʿan Bakāri ibn Abī Bakrin al-Ḥaḍramī.

principle that "Reconciling is preferable to rejecting, whenever possible," (Narāqī, 2001 AD/1422 AH: 2, 376; Ashtiani, 2005 AD/1426 AH: 1, 177); that is, as far as possible, one should reconcile between two or more conflicting proofs and avoid discarding one of the two proofs or both of them.

From this point of view, it should first be seen whether it is possible to somehow reconcile the aforementioned narrations and establish harmony or not. With this explanation, it seems that the possibility of a customary reconciliation exists in the hypothetical issue; however, not in the way that the late *Majlisī* reconciled the narrations, arguing that the phrase "*Lā Ba'sa*" (no harm) in the latter part of the narration of *'Ilal al-Sharā'i'* has a general meaning and can be reconciled with disapproval (Majlisī, 1989 AD/1410 AH: 63, 402), considering the mentioned narration as referring to the absolute disapproval of the act of blowing; because even if his reasoning is accepted, what can be said about the first part of the narration, according to which the Imam (AS) explicitly, after negating any harm and considering blowing into food as unproblematic, limits the disapproval of this matter to the assumption and situation where another person is with the individual and, in other words, they are sharing the meal: "It is only disliked when someone else is with him..." (Ṣadūq, 1966 AD/1386 AH: 518).

Therefore, in this context, by applying absolute to qualified (Tabrizi, 2000 AD/1421 AH: 405), it can be stated that the mentioned aversion refers to a situation where two people are sharing food or drink.

It is worth noting that a matter that can be considered as support for

this deduction is the narrations that speak of blowing on the site of prostration. In some of these narrations, such an action is considered unproblematic, and the reason for this is explained as follows: the aversion to this act is only in cases where it causes annoyance to others: "I said to *Abū 'Abdullāh* (AS): "A man prays and blows on the place of his forehead. He said: There is nothing wrong with it. It is only disliked if it annoys the one next to him." (Ḥurr ʿĀmilī, 1988 AD/1409 AH: 6, 351)

This narration, which is considered among the authentic hadiths by Imami jurists (Sabzewari, 1992 AD/1413 AH: 7, 18; Rouhani, 1991 AD/1412 AH: 5, 62; Ḥakīm, 1995 AD/1416 AH: 6, 407), has been given precedence by some jurists over narrations that indicate an absolute aversion to the act, and it has been concluded that the aversion to blowing is specific to the case where there is a possibility of annoying the person who is present next to the praying person; therefore, in the absence of this possibility, the aversion will also be removed (Ḥāʾirī Yazdī, 1983 AD/1404 AH: 266).

A similar content to the above narration has also been narrated by Shaykh *Ṭūsī* in *al-Istibṣār*, and blowing during prayer is only considered reprehensible if it causes harm to others (Ṭūsī, 1970 AD/1390 AH: 1, 330).

5-2. Preferring Narrations Indicating Aversion Due to Narrative Fame

Although in the previous section, the possibility of applying common methods of reconciliation in the issue was strengthened; however, it may

be said that narrations concerning aversion take precedence over other narrations due to their narrative fame. But it seems that such a deduction is incomplete in the case under discussion; firstly, there is disagreement among Usuli scholars regarding the arrangement between factors of preference and their precedence and postponement (Ansari, n.d.: 2, 801); secondly, even if we accept the theory of arrangement between factors of preference and giving precedence to narrative fame over other factors of preference, since only the late *Ṣadūq* from among the three Sheikhs has narrated the narrations related to the discussion, and there is no trace of them in other primary and authentic narrative collections, committing to the fact that the narrations of the first category enjoy narrative fame seems very unlikely.

Because, according to what the jurists and hadith scholars have mentioned in their books regarding the definition of narrative popularity, the mentioned title does not apply to any of the contradictory reports. This is because the Usulis (scholars of jurisprudence) define narrative popularity as the renown of a narration among hadith scholars and its being written in hadith books (Nā'īnī, 1995 AD/1416 AH: 4, 785). For example, Sabzevari believes that narrative popularity refers to a hadith being well-known among hadith scholars and their attention to its preservation and maintenance (Sabzevari, 1985 AD/1406 AH: 2, 80). *Ḍīyā' al-Dīn 'Irāqī* also provides a similar definition of popularity ('Irāqī, 1993 AD/1414 AH: 3, 99).

Considering the aforementioned points, it must be said that none of the mentioned narrations possess narrative popularity. It is evident that if

a narration is observed to be transmitted in several sources, and primarily in later sources, it is because all the later sources have referred to an earlier source that transmitted that narration, and therefore, they have transmitted the narration following that initial source.

5-3. Giving Preference to Narrations Indicating Disfavor Due to the Well-Known Practice

It may be argued that the weakness of a hadith is not a reason for its invalidity, and according to one principle, a well-known can compensate for the weakness of the hadith's chain of transmission (Makarim Shirazi, 2006 AD/1427 AH: 177). It should be noted that although such a principle has been accepted by some jurists (Sabzevari, 2002 AD/1423 AH: 1, 611; Rouhani, 1991 AD/1412 AH: 11, 203), the theory of compensating for the weakness of the chain of transmission based on well-known practice is a matter that is fundamentally debated and disputed among Imami jurists (cf. Ansari, n.d.: 1, 588). For example, *Muḥaqqiq Ardabīlī*, rejecting such a principle, deems it incorrect: "Compensation through popularity is unacceptable." (Ardabīlī, 1982 AD/1403 AH: 1, 89)

Aside from this major (*Kubrawī*) problem, the minor (*Ṣughrawī*) issue in the matter is the realization of practical popularity in the discussed scenario. This is because those who say that well-known practice compensates for the weakness of the chain of transmission, mean by "Well-known" the popularity among the early scholars; that is, the early jurists whose time of living was connected or close to the time of the presence of the impeccable Imam (AS). Therefore, if this type of jurist acts according to the meaning of a narration, their action

compensates for the weakness of the chain of transmission. However, if, for example, the well-known practice of later scholars is based on a narration, such popularity will lack effectiveness.

Therefore, the fame (or prevalence of opinion) being discussed here pertains to the issue's prominence among the early scholars, similar to what is said regarding *Rijāli* authentication, where the authentication by later scholars is not considered reliable, while the authentication by early scholars is considered valid (cf. Hashemi Shahroudi, 2005 AD/1426 AH: 1, 682).

Considering the aforementioned points, it must be stated that since no such prominence among early scholars has been established regarding this issue, and, in principle, the opinions of many of the early scholars are not clear in the hypothetical discussion; the claim of practical prevalence on this matter would be unfounded. For instance, searching the extant opinions of two famous Shi'a jurists, *Ibn Junayd* and *Ibn Abī 'Aqīl*, does not reveal their chosen position. Sayyid *Murtaḍā*, the renowned Shi'a jurist and theologian, has also not taken a position on the hypothetical issue. It is noteworthy that even a jurist like *Ṣadūq*, who is considered among the early scholars, as mentioned previously, holds an unusual view on the hypothetical issue, issuing a *Fatwā* of absolute prohibition of blowing on food and drink. Given the aforementioned points, it must be stated that, fundamentally, no such prominence of opinion on the matter exists among the early scholars that one could rely on it, choosing its side and adhering to it.

Therefore, in summary, it can be stated that, having rejected the two latter possibilities, the only assumption that can be deemed

reasonable is that the certain minimum is taken in the matter and made the basis of action; that is, we commit to the view that blowing on food or drink in the presence of another person is considered *Makrūh* (disliked) and undesirable in Islamic law, and in other cases, the principle of permissibility and allowance remains in effect.

Conclusion

There are three narrations that prohibit blowing. These are the narration known as *al-Manāhī*, the narration of *Ḥusayn ibn Muṣ'ab*, and the report of *Arba'mi'ah* (Four Hundred). A chain of transmission analysis of these narrations reveals that all of these reports, due to the presence of some unknown and weak individuals in their chain of transmission, suffer from issues related to the chain of transmission, albeit with varying degrees of severity, and are considered weak according to the standards of *Rijāl* (the science of narrators). In contrast to these narrations, Shaykh *Ṣadūq*, in *'Ilal al-Sharā'i'* (The Reasons for Laws), narrates two reports with one chain of transmission, according to which blowing into food or drink is only disliked in the presence of others, and in a situation where a person is alone, such dislike is irrelevant; although the chain of transmission of these reports is also incomplete due to the presence of some unknown individuals. The research showed that by observing the state of the existing narrations and the contradiction that exists between their meanings, as well as the weakness of the chain of transmission of these narrations, a method must be employed that can somehow

reconcile the narrations received in this matter and avoid rejecting and

discarding them as much as possible. In this regard, according to the findings of the research, the existing possibilities in the matter are presented, and with the analytical proposal and rejection of two possibilities (preferring the narrations indicating dislike due to the fame of the narration and the narrations indicating dislike due to the well-known practice), it seems that the best way is to believe in the dislike of blowing when another person is present with the individual and it causes harm or discomfort to them through blowing, and otherwise, according to the original principle, the possibility of dislike will be eliminated.

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The Typology of Narratives on "Temporary Marriage" (Mut'ah) and Its Explanation through the Concept of "Necessity"

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Abstract

Thpresent study study analyzes and categorizes the narrations concerning *Mut'ah* (temporary marriage). The central focus is to demonstrate how the rulings on *Mut'ah*—whether permissibility, recommendation, command, or prohibition—are influenced by personal, social, and

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political circumstances as reflected in the language of the narrations. Accordingly, this research employs a library-based method for data collection and an analytical-inferential approach to examine the content of both Shi'a and Sunni narrations. A comprehensive view of these narrations reveals that the ruling on *Mut'ah* is not absolute; rather, it is shaped by varying conditions and necessities. On an individual level, *Mut'ah* is permitted when there is a personal need. The narrations that restrict this practice to cases of necessity imply that the limitation is lifted whenever a person faces a particular need, thereby granting them permission to enter into a temporary marriage.On a social level, *Mut'ah* may serve as a tool to safeguard society—especially in times of crisis, such as war, scarcity of resources, or similar hardships. Thus, narrations that strongly encourage the practice are not merely addressing individual conduct but speak to broader societal imperatives. In these contexts, communal needs take precedence over individual considerations. This may even lead to a situation where social necessity creates an individual necessity, despite the individual not inherently requiring the practice; it is the collective circumstance that generates this need. On a political level, *Mut'ah* has also been viewed as a means to revive an Islamic tradition and to oppose oppressive governments. In this context, the command to engage in Mut'ah is, in fact, an effort to promote and normalize the practice in society in response to its prohibition by ruling authorities.

Keywords: *Mut'ah* (Temporary Marriage); Typology of Narrations; Personal Necessity; Political Necessity; Social Necessity.

Introduction

Mut'ah al-Nisā' (temporary marriage) is one of the debated topics in Islamic jurisprudence, with discussions in both Shi'a and Sunni traditions—based on Qur'anic verses and narrations—concerning its permissibility or prohibition. From the Shi'a perspective, the default legal position is that Mut'ah is lawful and permissible. However, within Shi'a sources, there is a range of narrations that, on the surface, reflect differing views regarding the manner and conditions of its permissibility. Given these apparent differences, it becomes essential to examine the various dimensions of these narrations from multiple angles to achieve a clearer and more accurate understanding.

A close reading of Shi'a narrations about *Mut'ah al-Nisa'* reveals two distinct categories:

1) Narrations that not only affirm the permissibility of *Mut'ah* but also regard it as a recommended and commendable practice, encouraging its observance;

2) Narrations that do not deny the legitimacy of *Mut'ah*, yet condition its permissibility upon necessity, warning against its practice outside of situations of genuine need.

Thus, one of the key factors influencing the legal ruling on *Mut'ah* is the notion of necessity—whether personal, social, or political. In many cases, the legal guidance offered by the impeccable Imams (AS) is closely tied to such necessities. Accordingly, the main objective of the present study is to investigate how the concept of necessity functions in narrations that restrict the practice of *Mut'ah al-Nisā'* to

specific, necessary circumstances.

Through a comprehensive examination of authenticated narrations found in Shi'a and Sunni sources up until the fifth century AH, this study identifies twelve narrations explicitly addressing the issue of *Mut'ah*. Analyzing the content of these narrations provides a detailed picture of the historical and jurisprudential evolution of this ruling. Some narrations affirm the legitimacy of *Mut'ah* during the lifetime of the Prophet Muhammad (PBUH), portraying it as part of divine law and a common practice among early Muslims. In contrast, other narrations emphasize a shift in this ruling after the Prophet's death, attributing its prohibition to decisions made by the caliphs. Additionally, certain reports highlight testimonies from companions who initially acknowledged the permissibility of Mut'ah but later objected to the changes imposed upon it. Some narrations explicitly cite the prohibition of *Mut'ah* by *'Umar ibn al-Khaṭṭāb*, while others, particularly those transmitted by the Ahl al-Bayt (AS), firmly uphold its legitimacy.

The overarching theme of this body of narrations underscores the distinction between divine law and political decrees enacted by certain rulers. It further stresses the need to refer to authentic religious sources in order to grasp the true nature of Islamic legal rulings.

This study seeks to offer a clearer understanding of narrations in the second category—those that condition the permissibility of *Mut'ah al-Nisā'* upon necessity—by examining the various dimensions of necessity as reflected in these narrations. To this end, the research first undertakes a conceptual analysis of necessity and presents the relevant

narrations, followed by a detailed evaluation of their interconnections and implications.

1. Research Methodology

The present study has used a library-based approach and employed descriptive-analytical methods. In the course of this research, approximately 2,000 narrations related to the topic of *Mutʿah al-Nisā'* were collected and categorized from various hadith sources. During this process, narrations focused solely on outlining legal rulings were excluded from the scope of the study. Instead, the primary focus was placed on narrations that contribute to the typology and conceptual clarification of necessity. Furthermore, the concept of necessity—across personal, social, and political dimensions—was analyzed based on data gathered from diverse sources. Following the typological classification of the narrations, the collected data were then examined in relation to the concept of necessity.

2. Research Background

Numerous studies have been conducted on the subject of *Mutʿah al-Nisā'* (temporary marriage), each approaching the topic from a particular perspective. Across these works, various viewpoints have been put forth within Islamic scholarship, which can generally be categorized into four positions: "Permissibility (*Ibāḥah*), recommendation (*Istiḥbāb*), disapproval (*Karāhah*), and prohibition (*Taḥrīm*)." Additionally, the opinions of Quranic exegetes regarding the verse related to *Mutʿah* have been the focus of a number of

studies, and these interpretations typically fall into three groups: "Permanent legitimacy of Mut'ah, conditional legitimacy as a temporary practice, and outright rejection of the practice, interpreting the verse without reference to temporary marriage and attributing its legitimacy solely to the Sunnah. "

Notable examples of such studies include:

The article titled "Content Analysis of Mut'ah Narrations in Shi'a Hadith Sources" by Zahra Sadat Mousavi, Fathieh Fattahizadeh, and Mohammad 'Etratdousti, published in Hadith Understanding Studies (2022 AD/1401 SH). This study primarily adopts a statistical approach and employs content analysis methodology. It also briefly addresses the authenticity of the narrations under review.

The article "Mut'ah from the Perspective of the Two Islamic Sects" by Zahra Farzam and Mohammad Reza Zamiri, published in Religious Studies Journal (2021 AD/1400 SH), attempts to examine the subject from interpretive and jurisprudential angles. However, it appears that the article does not fully explore the topic and lacks a clear classification of viewpoints.

The article "A Comparative Study of the Verse of *Istimtā'* in the View of Exegetes from Both Sects" by Maryam Qojaei Khameneh and Sayyid Mahmoud Tayyeb Hosseini, published in The Biannual Journal of the University of Qom (2016 AD/1437 SH), offers a well-structured categorization of exegetical opinions from both Shi'a and Sunni scholars. Nevertheless, it does not address the views of hadith commentators, focusing instead on the opinions of early exegetes, the Companions, and the Followers.

The article "A Critique of Temporary Marriage in Sunni Jurisprudence" by Sayyid Hossein Hashemi (2007 AD/1428 SH) deals exclusively with the Sunni perspective, as indicated by its title. Nonetheless, the author provides a thorough critique of that jurisprudential position. Despite the wealth of academic work on the subject of Mut'ah, none of the existing studies have specifically examined the role of necessity in shaping the legal status of Mut'ah. Therefore, the present research introduces a new approach to this discussion by focusing precisely on this overlooked aspect.[1]

3. The Concept of *Mut'ah*

The term Mut'ah is derived from the root letters (Mīm, Tā', 'Ayn) and is based on a central semantic principle that denotes benefit, enjoyment, and duration in the context of goodness and pleasure (Ibn Fāris, 2003 AD/1382 SH: 5, 293). One of the primary usages of this term is in the sense of "Benefiting from something" (*Istamta'tu bil*

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1. Zandieh, H; and Dastvandi, A. (2022 AD/1401 SH). "Social Functions of Temporary Marriage during the Qajar Period." Social and Economic History Research Journal. Vol. 2, pp. 121-142. Herati, M; Zare'ian, M. (2022 AD/1401 SH). "Temporary Marriage: A Comparative Study in the Zoroastrian Tradition of the Late Sassanid Era and the Twelver Shia." Religious Studies. Vol. 20, pp. 35-66. Mousavi, Zahra Sadat, Fattahi Zadeh, Fathieh, and Itrat Doost, Mohammad. (2022 AD/1401 SH). "Content Analysis of Temporary Marriage Narrations in Shia Hadith Sources." Hadith Interpretation Studies. Vol. 2, pp. 119-145. Mohammadzadeh, Zeynab, and Nazari Tavakoli, Saeed. (2021 AD/1400 SH). "The Legalization of Temporary Marriage and Its Jurisprudential Challenges." Jurisprudence and Islamic Law Foundations. Vol. 1, pp. 167-182. Mazhar Qaramilaki, Ali, and Ghorbani, Ismail. (2020 AD/1399 SH). "Critique of the Narrational Evidence on the Abrogation of the Legality of Temporary Marriage." Islamic Jurisprudence and Law Studies. Vol. 23, pp.309-332.

Shay') (Farāhīdī, 1989 AD/1368 SH: 2, 83; Ibn Fāris, 2003 AD/1382 SH: 5, 293; Azharī, 2000 AD/1379 SH: 2, 173; Rāghib, 1992 AD/1371 SH: 757). The expressions "*Matta'a Allāh bih Fulānan Tamtī'an*" and "*Amta'ahu bihi Imtā'an*" imply preserving something so that one may benefit from it in terms of pleasure and gain (Ibn Fāris, 2003 AD/1382 SH: 5, 293; Jawharī, 1989 AD/1368 SH: 3, 122; Ibn Sīdah, 2000 AD/1379 SH: 2, 63; Fayyūmī, 1994 AD/1373 SH: 2, 562). Another derivative of this root is the word "*Matā'*," which refers to items used by human beings to meet their needs, such as household goods and similar necessities (Farāhīdī, 1989 AD/1368 SH: 2, 83; Ibn Fāris, 2003 AD/1382 SH: 5, 293).

Among lexicographers, *Mut'ah* is understood to mean benefiting from or enjoying something over an extended period of time. From their perspective, when the term is used in the context of marriage between a man and a woman, it specifically refers to a temporary marriage (*Nikāḥ al-Mut'ah*), as it implies mutual benefit within a limited timeframe (Azharī, n.d.: 173; Ibn Fāris, 2003 AD/1382 SH: 5, 293).

Given this, the lexical meaning of *Mut'ah* is broad and encompasses any form of benefit that meets a person's needs. Therefore, it is not restricted solely to a specific type of enjoyment, such as sexual gratification. In Islamic jurisprudence, this very term has been applied to a particular form of marriage (*Nikāḥ al-Mut'ah*) and has always drawn the attention of jurists across different schools of thought. Their views on this subject differ based on their interpretive principles and the religious evidence they rely upon. Below are some of the definitions and perspectives offered by prominent jurists:

1) *Shaykh Ṭūsī* and 'Allāmah Ḥillī define Mut'ah as a contractual marriage that is non-permanent and established for a specified duration. This contract includes a predetermined dowry and specific conditions; notably, the woman in a Mut'ah marriage is not subject to divorce, and the marriage ends automatically when the agreed-upon period expires. In this type of marriage, the man is not obligated to provide maintenance (*Nafaqah*), and neither party inherits from the other unless explicitly stipulated. Additionally, the woman's waiting period ('*Iddah*) after the marriage ends is two menstrual cycles (Ṭūsī, 2008 AD/1387 SH: 5, 192; Ḥillī, 1997 AD/1376 SH: 3, 79; Ḥillī, 1999 AD/1378 SH: 3, 519).

2) *Rāghib Iṣfahānī* defines *Nikāḥ al-Mut'ah* as a marriage in which the man agrees to pay a specified sum to the woman, and the marriage lasts for a set period. When that period concludes, the marriage terminates without the need for divorce (Rāghib, 1992 AD/1371 SH: 757).

3) *Shaykh Mufīd* similarly describes *Nikāḥ al-Mut'ah* as a marriage contracted for a specified period and with an agreed-upon compensation (Mufīd, 1993 AD/1414 AH: 19).

In another definition, it is stated: "The essence of this marriage, according to the jurisprudence of the Ahl al-Bayt (AS), is that a woman enters into marriage with a man, for whom marriage is legally permissible, by agreeing on a known dowry and a fixed term, without the presence of any legal impediments such as kinship, breastfeeding

relations, waiting period, or marital status; in this marriage, the woman is separated from the man automatically upon the expiry of the term or if the remaining term is waived by the husband." (Mūsawī Ardabīlī, n.d.: 21)

Another definition reads: "This marriage is a specific type of contract that establishes a marital relationship based on a specified dowry and for a determined period. Like a permanent marriage, it requires an offer and acceptance and must fulfill all conditions of a permanent marriage." (Fakkīkī, n.d.: 274)

Sunni scholars have also defined *Nikāḥ al-Mutʿah* as a marriage in which a man marries a woman for a specific amount of money and for a predetermined duration, such that upon the expiration of that period, the marriage ends without the need for divorce. In this type of marriage, the man is not obligated to provide maintenance or accommodation for the woman, and the woman's waiting period is two complete menstrual cycles. Moreover, if either party dies before the term expires, there is no inheritance between them (Ibn Salīm, 2000 AD/1379 SH: 103).

4. The Concept of Necessity

The term necessity is derived from the verbal noun *Iḍṭirār* (meaning compulsion or being forced). For instance, when one says: "*Ḥamaltanī al-ḍarūra ʿalā kadha or Iḍṭurra Fulān ilā Kadha,*" it refers to being driven or obligated by an unavoidable situation (Farāhīdī, 1988 AD/1409 AH: 7, 6; Zabīdī, 1993 AD/1414 AH: 7, 124; Ibn Durayd, 1987: 1, 122). The word necessity is also used to mean need (Zabīdī, 1993 AD/1414 AH: 7, 124).

Accordingly, the core meaning of necessity points to something unavoidable or indispensable—anything a person is compelled to do or cannot do without is considered a necessity.

Human beings, in both their spiritual and physical existence, have essential needs. The needs of the soul and the heart revolve around the recognition and witnessing of Divine Truth and the observation of God's attributes and actions—this spiritual necessity sustains the life and vitality of the soul. On the other hand, the body's necessities include eating, drinking, and other physical requirements that ensure human survival (Homāʾī, J; Kāshānī, 2015 AD/1394 SH, 71.).

The most precise and technical definition of necessity is a philosophical concept, extensively discussed in philosophical discourse. It encompasses the following categories:

1) Absolute (Eternal) Necessity: "This refers to a necessity that is eternal and unchanging, applying to matters that are always true under all circumstances. (Ibn Sīnā, 1983 AD/1404 AH: 1, 123)

2) Essential Necessity: "This type of necessity stems from the very nature or essence of a thing; it cannot exist apart from the thing itself". (Mullā Ṣadrā, 1963 AD/1383 AH: 2, 456)

3) Conditional Necessity: "This applies to a necessity that arises under specific conditions. In other words, it is contingent upon certain circumstances—if those conditions are met, the necessity is realized." (Kant, 2010 AD/1389 SH: 269)

4) Contextual Necessity: "This refers to a necessity that applies within a specific time or place." (Aristotle, 1965 AD/1385 AH: 4, 189)

The understanding of necessity intended in this research is

primarily based on the third and fourth categories, which align closely with how necessity is conceptualized in Islamic jurisprudence (Fiqh). In fiqh, necessity refers to situations in which an individual or society faces circumstances that make adherence to primary religious rulings extremely difficult or unbearable. Put differently, necessity is a state in which engaging in something normally prohibited becomes permissible in order to prevent a greater harm or hardship (Ḥillī, 1997 AD/1418 AH: 1, 234).

5. Typology of the Concept of "Necessity"

In this section of the study, given the central role of the concept of necessity, it is essential to examine this notion from various perspectives—including individual, social, and political dimensions.

5-1. Personal Necessity

At the individual level, necessity refers to a person's fundamental needs and the essential requirements that are vital for their survival or the realization of their personal goals. These necessities serve as the primary driving force behind human behavior when it comes to addressing physical, psychological, and social needs; as Maslow explains in his theory of the hierarchy of needs, "Physiological needs, safety, love, esteem, and self-actualization, in that order of priority, drive human beings toward specific actions and reactions." (Maslow, 1943: 375)

Personal necessity is a form of necessity that arises exclusively for the individual concerned. For example, in Islamic jurisprudence,

particularly in discussions related to marriage, it is argued that if a person fears falling into sin, marriage becomes a necessity for them (muʿḥaq.qɪq ʾhɪli, 1987 AD/1408 AH: 3, 456). This form of necessity is similarly relevant to the specific subject of this study—temporary marriage (*Mutʿat al-Nisāʾ*). In this context, the individual's personal need alone creates the necessity to engage in such an act; the needs of others have no bearing on this necessity.

To illustrate, consider a person who already has a spouse but, due to particular circumstances in their marital life, finds that temporary marriage becomes a personal necessity. In other words, it is the individual's own condition that establishes the necessity—or even obligation—of this act and it is their specific personal situation that influences whether such a ruling applies (Ṭūsī, 1967 AD/1387 AH: 4, 230; Mufīd, 1992 AD/1413 AH: 3, 210).

5-2. Social Necessity

Social necessity refers to circumstances in which collective needs and societal demands give rise to duties and obligations for individuals— even when those obligations may not align with their personal needs or preferences. In other words, social necessity arises when the community, due to specific conditions, expects an individual to take a particular action, even if that individual personally has no need or inclination to do so (Muṭahharī, 1978 AD/1357 SH: 2, 145).

A review of Islamic legal rulings shows that certain obligations, while not required of an individual under normal circumstances, can become necessary due to broader social conditions. For instance, in the case of

temporary marriage (*Mutʿah al-Nisāʾ*), an individual who already has a spouse may have no personal need to engage in such a union. However, unique social circumstances—such as limited resources, demographic imbalances, or collective needs—may render this practice a social necessity (Ṭabāṭabāʾī, 1974 AD/1353 SH: 4, 234).

This discussion becomes clearer when examined alongside the concept of political obligation in this context, as well as the narrations and sources that have addressed this issue.

5-3. Political Necessity

In the political realm, necessity refers to circumstances and decisions made to maintain power, political stability, secure national interests, and prevent crises. This concept becomes particularly relevant during emergencies or political and economic crises. In such situations, politicians may make decisions that would typically be deemed unacceptable under normal conditions. For instance, in many countries, emergency laws or special powers are considered essential tools for managing crises. Some argue that "Necessity in politics often justifies extraordinary measures that, without it, the stability of the political community would not be possible." (Zībākalām, 1999 AD/1378 SH: 72)

Political obligation, as a specific form of social necessity, refers to situations where an action is required of an individual for the sake of public interests and the needs of society. This concept is also emphasized in Islamic narrations. For example, in a narration from Imam Ali (AS), it is

stated: "Indeed, God loves from His servants that they uphold the laws

which benefit the general public." Kulaynī, 1984 AD/1363 SH: 7, 321) This narration demonstrates that the implementation of laws and regulations, even if not personally necessary for an individual, becomes obligatory due to public interests and social necessity.

Public necessity refers to conditions that the entire society faces. For instance, during times of war or famine, the Islamic government might be forced to make decisions that would otherwise be impermissible. Imam Khomeini, in his book Tahrir al-Wasilah, writes: "In times of general necessity, the Islamic ruler may take whatever measures are necessary to prevent harm to society." (Khomeini, 2001 AD/1422 AH: 2, 456)

6. Classification of Narrations on Temporary Marriage

The collection of narrations regarding the issue of temporary marriage can be categorized into five types:

1) Narrations affirming the permissibility of temporary marriage;

2) Narrations highlighting the virtue and recommended nature of temporary marriage;

3) Narrations commanding temporary marriage;

4) Narrations prohibiting temporary marriage;

5) Narrations ruling the abrogation of temporary marriage.

6-1. Narrations Emphasizing the Permissibility of Temporary Marriage

Some narrations regarding temporary marriage emphasize its

permissibility, presenting it as an Islamic tradition. *Abū Maryam* reports from Imam *Ṣādiq* (AS) that he said: "Temporary marriage was revealed in the Qur'an, and the Prophet's (PBUH) practice also affirmed it." (Ṭūsī, 1967 AD/1387 AH: 3, 141) A similar response from Imam Ṣādiq (AS) is given to a man who asked whether temporary marriage is permissible today. The Imam replied: "Yes, temporary marriage is lawful for you, because Allah has made it lawful in the Qur'an." (Ṣadūq, 1993 AD/1414 AH: 3, 464) *Zurārah* also reports that *ʿAbdullāh ibn ʿUmayr Laythī* came to *Abū Jaʿfar* (AS) and asked: "What is your opinion on temporary marriage?" The Imam replied: "Allah has made it lawful in His book and the Prophet (PBUH) also spoke of it; thus, it remains lawful until the Day of Judgment *ʿAbdullāh* said: "O! *Abū Jaʿfar*, you say this, even though *ʿUmar* made it forbidden and prohibited it?" The Imām responded: "Even if he did so!" *ʿAbdullāh* replied:" I seek refuge with Allāh that you would make lawful what *ʿUmar* has forbidden." *Abū Jaʿfar* (AS) said: "You stick to your words, and I will stick to the words of the Messenger of Allāh (PBUH). Let us engage in a mutual cursing (*Mubāhala*), for the words of the Messenger of Allāh are true, and your words are false." ʿAbdullāh ibn ʿUmayr then asked: "Would you be happy if your women, daughters, sisters, and your cousins' daughters did the same?" Upon hearing this, Abū Jaʿfar (AS) turned away from him (Kulaynī, 1984 AD/1363 SH: 5, 449). This permissibility was also present during the time of the Prophet (PBUH). Imām Bāqir (AS) said: "Jābir ibn ʿAbdullāh narrated to me

from the Messenger of Allāh (PBUH) that they participated in a battle

with him, and the Prophet made temporary marriage lawful for them, and did not forbid it." (Ashʿarī, 1987 AD/1408 AH: 81) Most Sunni narrations also support the permissibility of temporary marriage during the time of the Prophet (PBUH), but they mix this permissibility with the ruling of abrogation, which will be discussed under the category of narrations indicating the abrogation of temporary marriage.

The ruling on the permissibility of temporary marriage is not limited to free women; it also includes concubines. Muḥammad ibn Muslim reports: "I asked Imām al-Bāqir (AS): "Can a man marry a concubine temporarily?" The Imām replied: "Yes, unless the concubine is a young girl who can be deceived." I said: "May Allāh reforms you, what is the age at which a girl can no longer be deceived?" The Imām (AS) replied: "Ten years old." (Ṭūsī, 1988 AD/1409 AH: 3, 141)

This ruling makes no distinction whether the woman is Jewish or Christian; even if someone has a free (Muslim) wife, they can marry a concubine temporarily (Ṭūsī, 1988 AD/1409 AH: 3, 141).

Some narrations, in addition to confirming the permissibility of temporary marriage, also point to its philosophy and the reasoning behind it. Imām Bāqir (AS), quoting Amīr al-Muʾminīn (AS), said: "If ʿUmar ibn al-Khaṭṭāb had not prohibited it before me, no one would have committed fornication except the most wretched of people." (Ashʿarī, 1987 AD/1408 AH: 81)

ʿAbdullāh ibn Sinān attributes the reason for the permissibility of temporary marriage, as narrated by Imām Ṣādiq (AS), to its

replacement of other prohibitions: "Allāh, the Almighty, has forbidden every intoxicating drink for our Shī'ah, and in its place, He has granted them temporary marriage." (Mufīd, 1992 AD/1413 AH: 42)

Fatḥ ibn Yazīd asked Imām Kāẓim (AS) about temporary marriage. The Imām replied: "It is lawful, permissible, and absolute for anyone whom Allāh has not made self-sufficient through marriage. So, let them maintain chastity through temporary marriage. But if they are self-sufficient through permanent marriage, it is permissible for them when they are distant from their spouse." (Kulaynī, 1984 AD/1363 SH: 5, 452)

'Alī ibn Yaqṭīn reported: "I asked Imām Kāẓim (AS) about temporary marriage." He replied: "What do you have to do with this? Allāh has made you self-sufficient from it." I said: "I only want to know the ruling on it." The Imām said: "The ruling on it is in the book of 'Alī (AS)." I asked: "Can its duration be extended, and can the dowry be increased?" He replied: "What else would make it more pleasing?" (Kulaynī, 1984 AD/1363 SH: 5, 452) Some narrations condition the permissibility of temporary marriage on specific circumstances. 'Alī ibn Ja'far asked Imām Kāẓim (AS): "Is temporary marriage legally permissible?" The Imām replied: "Yes, but the rights of both parties must be respected, and after the marriage, they must be completely separated." (Kulaynī, 1984 AD/1363 SH: 6, 445)

Narrations like these, contrary to some general views, point to the specific conditions and legal restrictions on temporary marriage. In this narration, Imām Kāẓim (AS) confirms the legitimacy of temporary marriage but emphasizes the importance of respecting the

rights of both parties, specifically stressing the necessity of complete separation after the marriage. These conditions show that within the legal framework, temporary marriage is conducted with respect for the rights and freedom of both parties and should not result in a permanent relationship or unnecessary commitments. This perspective specifically emphasizes balance and mutual respect in such a marriage and underscores the need for ethical and legal principles to be followed. It ensures that temporary marriage is used as a temporary solution under special, limited conditions. These narrations clearly indicate that the emphasis on the permissibility of temporary marriage from the Imams (AS) is not absolute, but is conditioned by individual necessities, which will be further discussed in its proper context.

Together, these narrations clearly emphasize the permissibility of temporary marriage, presenting it as a fixed and lawful ruling that is not only affirmed in the Qur'an and the Sunnah of the Prophet (PBUH), but also explicitly confirmed by the Imams (AS) to remain lawful until the Day of Judgment. The opposition that emerged after the Prophet's (PBUH) time stems from governmental ijtihads, and from the perspective of authentic narrations, it does not affect the fundamental permissibility of temporary marriage. Therefore, these narrations reaffirm the legitimacy and continuity of the permissibility of temporary marriage in Islamic jurisprudence and consider any opposition to it as lacking a valid religious basis.

6-2. Narrations on the Virtue and Recommendation of *Mutʿah*

Another category of Mutʿah narrations addresses its reward and virtue,

presenting it as an act with divine recompense and as recommended (*Mustaḥabb*). A narrator asked Imām Bāqir (AS): "Is there a reward for *Mutʿah*?" The Imām responded: "If his intention is to seek the pleasure of Allah, the Almighty, and to oppose those who deny it, then Allah will not write down any word he speaks except for a good deed (*Ḥasanah*), and every time he extends his hand to her, Allah will record a good deed for him. When he comes closer to her, Allah will forgive his sins, and when he performs the ritual bath (*Ghusl*), Allah will forgive his sins according to the amount of water that flows from his hair." I asked: "Is it according to the number of hairs?" He replied: "Yes, according to the number of hairs." (Ṣadūq, 1992 AD/1413 AH) In another narration, Hishām reports from Imām Ṣādiq (AS), saying: "I wish that a man would not depart this world without having performed *Mutʿah* at least once and also without having prayed the Friday prayer in congregation." (Ṭūsī, 1990 AD/1411 AH) *Aḥmad ibn Muḥammad* also narrates from Imām Bāqir (AS) that the Messenger of Allah (PBUH): "When I was taken to the heavens (during the Ascension), Jibrīl (AS) joined me and said: "O! Muḥammad (PBUH), Allah, the Almighty, says: "I have forgiven those who benefit from women (perform *Mutʿah*)." (Mufīd, 1992 AD/1413 AH) These narrations not only present Mutʿah as a legal ruling but also highlight it as an act accompanied by divine rewards. This perspective reflects the recommendation (*Istiḥbāb*) of *Mutʿah* in some religious sources, emphasizing the importance of a correct intention in performing it and its positive spiritual effects on an individual's life.

6-3. Narrations on the Obligation to Perform *Mut'ah*

Another group of *Mutʿah* narrations points to the obligation of performing it. *Muḥammad ibn Muslim* narrates from Imām Ṣādiq (AS), who asked him: "Have you performed Mutʿah?" I replied: "No." The Imām said: "Do not leave this world until you have revived this tradition." (Mufīd, 1992 AD/1413 AH: 41) *Abū Baṣīr* also reports: "I went to Imām Ṣādiq (AS), who asked: "O! *Abū Muḥammad*, since you have been away from your home and family, have you performed Mutʿah?" I replied: "No." He asked: "Why?" I said: "Because of the lack of funds." The Imām gave me a dīnār and said: "I swear to God, do not return home unless you have done it." And I did." (Mufīd, 1992 AD/1413 AH: 42) Beyond the encouragement to perform *Mutʿah*, in some reports, even neglecting it is considered an act of rebellion and disobedience to Allah. *Jamīl ibn Ṣāliḥ* says: "Some of our companions said to Imām Ṣādiq (AS): "I feel uncomfortable with Mutʿah and have sworn never to perform it." The Imām replied: "If you do not obey the command of Allah, you are in disobedience." (Ṣadūq, 1992 AD/1413 AH: 3, 462) Other narrations also report that the Imāms, including Imām Ṣādiq (AS), considered Mutʿah to be obligatory. Imām Ṣādiq (AS) said: "The *Mutʿah* of women is a duty, and there is no time limit for it, just as Allah, the Almighty, has said: "For the wealthy, according to their ability, and for the poor, according to what they can afford." (Ibn Ḥayyūn, 1963 AD/1383 AH: 2, 293) Imām Bāqir (AS) also said: "The *Mutʿah* of women is obligatory, whether or not intercourse has occurred." (Ibn Ḥayyūn, 1963 AD/1383 AH: 2, 293) However, in some narrations, this obligation is specifically mentioned

for divorced women. Imām Bāqir (AS) narrates from Amīr al-Muʾminīn (AS) that he considered *Mutʿah* obligatory for divorced women, saying: "This ruling has been stated in the Book of Allah: "For the wealthy, according to their ability, and for the poor, according to what they can afford." (Ibn Ḥayyūn, 1963 AD/1383 AH: 2, 293)

6-4. Hadiths Prohibiting Temporary Marriage

Some ḥadīths regarding temporary marriage (*Mutʿah*) indicate its prohibition under specific circumstances. *Muḥammad ibn Ḥasan ibn Shamʿūn*, in his account of the prohibition of insisting on temporary marriage, reports that Imām Hādī (AS) wrote to some of his followers, saying: "Do not insist on temporary marriage. It is only upon you to uphold the tradition. Do not engage in temporary marriage with your wives and concubines, for they will become disbelievers, seek to distance themselves from you, and curse and condemn those who give such orders. They will curse and condemn us as well." (Kulaynī, 1984 AD/1363 SH: 5, 452)

Another narration cites the reason for prohibiting temporary marriage as a lack of trust in some women, as well as the cultural and emotional differences of women in the time of Imām Bāqir (AS) compared to the past. *Abū Maryam* narrated that he asked Imām Bāqir (AS) about temporary marriage. The Imām responded: "Temporary marriage today is not like it used to be. In the past, women were trustworthy, but today they are not. So, you should inquire about them." Sometimes, the prohibition of temporary marriage was directed

at specific groups of women, such as prohibiting temporary marriage

with immoral women. For example, when Imām Riḍā (AS) was asked about temporary marriage with an immoral, beautiful woman, he replied: "If she is known for committing adultery, do not engage in temporary marriage or marriage with her." (Kulaynī, 1984 AD/1364 SH: 5, 452)

These narrations clearly indicate that some of the emphases from the impeccable Imāms (AS) on the permissibility of temporary marriage are not absolute but are contingent on social necessities, which will be discussed in detail in their respective sections.

The prohibition of temporary marriage in Sunnī narrations is sometimes reported in an absolute manner, attributed to the Prophet Muḥammad (PBUH). *ʿAbdullāh ibn Muḥammad* reports that the Prophet (PBUH) prohibited temporary marriage (Ṭaḥāwī, 1993 AD/1414 AH: 3, 26; Abū ʿAwānah, 2008 AD/1429 AH: 3, 25; Nisāʾī, 1992 AD/1413 AH: 327; Ṭabarānī, n.d.: 7, 111; Ibn Abī ʿĀṣim, 1990 AD/1411 AH: 5, 29; Ibn Shāhīn, 1991 AD/1412 AH: 220). However, this prohibition is sometimes included in narrations common to both Shīʿī and Sunnī sources: "The Prophet (PBUH) prohibited the meat of domesticated donkeys and temporary marriage." (Ṭūsī, 1986 AD/1365 SH: 3, 142; Nisāʾī, n.d.: 355; Ibn Ḥibbān, 1993 AD/1414 AH: 9, 453; Ibn Jarūd, 2014 AD/1435 AH: 317; Mālik ibn Anas, 1993 AD/1414 AH: 183; Bayhaqī, 1991 AD/1412 AH: 10, 174; Nisāʾī, n.d.: 355)

6-5. Hadiths Regarding the Abrogation of Temporary Marriage

Some Sunni narrations concerning temporary marriage (*Mutʿah*) suggest that this religious ruling was practiced at the beginning of

Islam but gradually faded away over time. These narrations are widely found in Sunni sources. For example, it is reported from *Jābir ibn 'Abdullāh* that during the time of the Prophet (PBUH), the era of *Abū Bakr*, and part of the era of *'Umar*, temporary marriage was practiced with women. However, after that, Umar said: "We used to practice temporary marriage and fulfill our obligations, but you engage in it and do not fulfill your commitments. So, marry and do not practice temporary marriage." (Ya'qubi, n.d.: 2, 717; Bayhaqī, 1992 AD/1413 AH: 7, 388; Bayhaqī, 1992 AD/1413 AH: 10, 216; Muslim ibn Ḥajjāj, 2001 AD/1380 SH: 4, 68; Muslim ibn Ḥajjāj, 2001 AD/1380 SH: 4, 131)

Another narration in Sunni reports points to the change in the ruling of temporary marriage after the conquest of Mecca. Rabi' ibn Sabr reports from his father that the Prophet (PBUH) prohibited temporary marriage in the year of the conquest of Mecca (Bayhaqī, 1992 AD/1413 AH: 7, 332; Ṭaḥāwī, 1994 AD/1415 AH: 3, 26; Muslim ibn Ḥajjāj, 2001 AD/1380 SH: 2, 1025; Ruwayānī1996 AD/1417 AH: 2, 259; Ibn Ḥibbān, 1994 AD/1414 AH: 9, 453).

Some narrations also refer to the existence of disagreement regarding the ruling of temporary marriage after the Prophet (PBUH). *'Abdullāh ibn Shaqīq*, when he saw that *'Uthmān* prohibited temporary marriage while Ali (AS) permitted it, asked Imam Ali (AS) about the reason for this discrepancy. The Imam (AS) responded: "There is no disagreement between us, but the best of us are those who follow this religion." (Abū 'Awāna, 2008 AD/1429 AH: 2, 337) Although this narration does not indicate the abrogation of the ruling, it is reported among the abrogated rulings in Sunni sources (Abū

16 6

ʻUbayd, 1997 AD/1418 AH: 182).

From the above, it is clear that the totality of Shiʻa narrations unambiguously supports the permissibility of temporary marriage and presents it as a permanent and legitimate ruling, confirmed by the Quran and the Sunnah of the Prophet (PBUH), and explicitly stated by the Imams (AS) to continue until the Day of Judgment. According to these narrations, while temporary marriage is permissible at all times, it is not an unrestricted or absolute matter but is subject to specific conditions and restrictions within the framework of Sharia. In certain situations, its practice may even be impermissible. Shiʻa scholars also agree on this point (Ṭūsī, 1967 AD/1387 AH: 2, 61 Ibn Barrāj, 1986 AD/1406 AH: 2, 239; ʻĀmilī, n.d.: 438; Motahhari, 1977 AD/1357 SH: 50; Ḥillī, n.d.: 2, 98; Muḥaqqiq Ḥillī, 1987 AD/1408 AH: 2, 75). In line with this belief, according to them, apparent contradictions between the narrations on the permissibility and prohibition of temporary marriage can be reconciled through methods such as interpreting them in light of Taqiya (precautionary concealment), giving preference to one opinion over others, or attributing the command or prohibition to necessity, etc. (Ṭūsī, 1984 AD/1363 SH: 3, 141).

In Sunni sources, the permissibility of temporary marriage during part of the Prophet's (PBUH) lifetime is universally agreed upon, and most Sunni scholars hold the view that its ruling was abrogated during the time of *ʻUmar*, in light of social changes and developments (Ibn Ḥajar al-ʻAsqalānī, 1985 AD/1406 AH: 4, 131). This clearly shows that both Shiʻa and Sunni scholars agree that the original ruling of temporary marriage was permissible, but it was subject to individual,

16 7

political, and social necessities. The difference lies in that Shi'a scholars do not impose a time limit on these changes and do not consider the ruling as abrogated, whereas Sunni scholars regard it as abrogated by the decree of the second caliph or even by the Prophet (PBUH) himself, and they do not apply it to later periods.

7. Analysis of Temporary Marriage in Light of Individual, Social, and Political Necessities

An examination of the threefold necessity—individual, social, and political—concerning temporary marriage reveals how this ruling can serve as a legitimate and reasonable solution in various circumstances.

A crucial point that requires heightened attention in all aspects of necessity is that each dimension encompasses multiple facets. When necessity is discussed in relation to temporary marriage, the first aspect that comes to mind on an individual level is typically sexual or emotional needs, while in social and political contexts; the immediate concern is often the protection of individuals and society from moral corruption. However, the discussion of necessity in the realm of temporary marriage extends far beyond these initial considerations, encompassing a broad range of factors across individual, social, and political domains.

For instance, within the scope of individual necessities, temporary marriage can address a variety of human needs, including emotional and sexual fulfillment, financial support and security, and the preservation of mental and physical well-being. From a social perspective, temporary marriage can play a role in reducing moral

corruption and social instability by supporting women without financial guardians, helping to regulate divorce rates, and more.

In the political sphere, temporary marriage can have far-reaching effects beyond individuals and society, influencing macro-level policymaking in areas such as population control, crisis management, legal legitimacy, soft power, and cultural diplomacy. It can also alleviate societal pressures on both men and women.

Therefore, it is essential to recognize that temporary marriage is not merely about fulfilling sexual needs or preventing moral decay. Rather, it encompasses a wide range of individual, social, and political dimensions, from economic support to broader influences on social and cultural policies.

7-1. The Impact of Individual Necessities on the Ruling of Temporary Marriage

Individual necessity in the context of temporary marriage refers to circumstances in which a person, for personal reasons, requires this form of marriage. Such necessity may arise from natural and biological needs, including sexual needs, or specific life conditions such as financial difficulties and the need for emotional or material support. From a jurisprudential perspective, when an individual is physically, emotionally, or financially unable to enter into a permanent marriage, temporary marriage can serve as a legitimate solution to address their personal needs (Ṭūsī, 1967 AD/1387 AH: 3, 152). The psychological and physical pressures caused by the inability to fulfill natural needs—particularly when economic, social or familial

constraints prevent permanent marriage—can establish the legitimacy of temporary marriage (Mufīd, 1989 AD/1410 AH: 512).

Narrations that fall into the first category (emphasizing the permissibility of temporary marriage) partially clarify the role of this ruling in addressing individual necessities. One of the fundamental points raised in these narrations is that temporary marriage serves as a lawful alternative to illicit relationships, such that, if practiced consistently, it can reduce the prevalence of fornication (Ashʿarī, 1987 AD/1408 AH: 81). Additionally, some narrations highlight that within the legislative framework, temporary marriage has been designated as a substitute for certain other prohibitions, reflecting its role in regulating human needs within the boundaries of religious law (Mufīd, 1992 AD/1413 AH: 42).

Moreover, these narrations introduce temporary marriage as a solution for those unable to enter into permanent marriage, while at the same time considering it impermissible for individuals who do not have such a necessity. Thus, temporary marriage plays a role in preserving chastity and fulfilling natural individual needs, making it contingent on personal circumstances (Kulaynī, 1984 AD/1363 SH: 5, 452). This emphasis indicates that the legitimacy of temporary marriage does not imply a universal obligation to practice it; rather, the degree of individual necessity determines its advisability.

Furthermore, certain narrations address the legal and ethical dimensions of temporary marriage, underscoring the importance of observing the rights and limitations of both parties. Within this framework, considerations such as fulfilling responsibilities arising

from the contract, maintaining mutual respect, and ensuring a complete separation upon its expiration are highlighted as essential aspects (Kulaynī, 1984 AD/1363 SH: 5, 455).

In sum, while temporary marriage is recognized as a valid religious ruling, its practical implementation is closely tied to individual circumstances and necessities.

7-2. The Impact of Social Necessities on the Ruling of *Mutʻah*

Mutʻah, in certain circumstances, can serve as a tool for regulating social relationships and mitigating social harm. In societies where the number of unmarried individuals is rising due to various factors or where economic and cultural barriers prevent permanent marriage, *Mutʻah* may be considered a viable alternative (Anṣārī, 1990 AD/1411 AH: 2, 78). From the perspective of religious sociology, *Mutʻah* can effectively reduce the social damages caused by informal and illegitimate relationships. Many societies face challenges such as the increase in unofficial relationships and their consequences. As a legitimate institution, *Mutʻah* can function as a mechanism for maintaining social balance. Some narrations refer to this practice as a divine tradition, emphasizing its role in preventing cultural deviations in specific social contexts.

One of the significant social factors influencing the ruling on *Mutʻah* is the impact of war. War has been a persistent phenomenon in human history, bringing widespread social, economic, and cultural consequences. One of its effects is the disruption of gender balance in society, as wars often increase the number of widows while reducing the number of men of marriageable age. Due to such demographic

shifts, social needs, and cultural transformations, war can be considered a social necessity that sustains the ruling of *Mutʿah*. In these circumstances, new social demands emerge that drive religious rulings toward addressing contemporary needs. Accordingly, war, by altering demographic ratios, increasing emotional and familial needs, and creating ethical imperatives, can directly reinforce the necessity of *Mutʿah*.

Following the early Islamic wars, the number of unmarried women increased, leading to the promotion of facilitating rulings on temporary marriages (Ṭabāṭabāʾī, n.d.: 30). Additionally, given the hardships of the post-war period, women often require emotional and financial support; making *Mutʿah* a potential religious mechanism for addressing these needs (Ṭūsī, 1986 AD/1407 AH: 4, 245). Furthermore, one of the post-war challenges in societies is the increased likelihood of moral corruption. Some jurists have regarded *Mutʿah* as a means of controlling social deviance (Mufīd, 1989 AD/1410 AH: 278). This argument has been particularly relevant in societies where war has disrupted the natural equilibrium between men and women. The examination of the legal legitimacy of *Mutʿah* in wartime conditions indicates that this ruling is supported by both Qurʾānic and ḥadīth-based sources, which become even more relevant in contexts such as war. The Qurʾān, in Surah *al-Nisāʾ*, verse 24, states: "So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation." (Ṭabāṭabāʾī, 1932 AD/1353 AH: 4, 274) When war leads to an increase in the number of unmarried women, such references can reinforce the jurisprudential

basis for Mutʿah in these contexts.

Moreover, Imāmī jurists have not only considered *Mutʿah* lawful but have even deemed it recommended in specific situations like wartime. Shaykh Ṭūsī writes: "When women increase after war and men decrease, temporary marriage is permissible to prevent hardship." (Ṭūsī, 1967 AD/1387 AH: 5, 158) This perspective underscores the role of social conditions in shaping the necessity of religious rulings, transforming Mutʿah from an individual ruling into a social imperative.

However, the influence of social necessities on the ruling of *Mutʿah* is not limited to encouraging its practice; rather, social factors have also led to restrictions on *Mutʿah*. The narrations that mention the Prophet's (PBUH) prohibition of *Mutʿah* highlight key implications regarding the evolving social and religious circumstances, wherein *Mutʿah* was no longer regarded as a legitimate solution for social and sexual relations. These prohibitions were often aimed at preserving the social and religious well-being of the community, clearly demonstrating that legal rulings can be subject to reassessment and modification in response to changing conditions. The exami nation of narrations discouraging *Mutʿah* reveals that, in certain circumstances, restrictions were imposed due to the social necessities of the time of the Imams (AS). For instance, it has been reported that Imām Hādī (AS) emphasized the importance of not insisting on *Mutʿah* and linked its practice to broader social considerations. He warned that excessive engagement in Mutʿah could provoke negative reactions from wives and concubines, potentially

leading them to curse and even denounce the Ahl al-Bayt (AS) (Kulaynī, 1984 AD/1363 SH: 5, 452). This narration highlights two points: first, excessive recourse to *Mutʿah* could result in familial and social discontent; second, the Imāms (AS) took into account the societal consequences of religious rulings.

Similarly, Imām Bāqir (AS) addressed the changing social and cultural conditions of his time. He noted that in the past, women were trustworthy, but in his era, such trust no longer existed (Kulaynī, 1984 AD/1363 SH: 5, 452). This argument illustrates that the Imāms (AS), when evaluating legal rulings, considered cultural and social variables and, in cases where these variables shifted, provided different recommendations. The ruling on *Mutʿah* is even subject to ethical and social considerations regarding individuals. Imām Riḍā (AS) ruled that *Mutʿah* and even marriage with an immoral woman were not permissible, highlighting a social approach to religious rulings (Kulaynī, 1984 AD/1363 SH: 5, 452). This ruling underscores that the legislation of Mutʿah was tied to moral principles, and its practice without ethical considerations was not endorsed by the Imams (AS).

Collectively, these narrations indicate that while *Mutʿah* is fundamentally recognized as a legitimate religious practice, its practical application has been subject to social conditions and necessities. The Imams (AS), in response to evolving cultural, social, and moral contexts, sometimes advised against its use. Therefore, contrary to the view that *Mutʿah* is an absolute and unconditional right, these narrations demonstrate that while affirming its legitimacy, the Imams (AS) also accounted for social and cultural considerations,

sometimes issuing temporary or conditional prohibitions based on prevailing circumstances.

7-3. The Influence of Political Necessities on the Ruling of *Mutʿah*

Another crucial aspect of *Mutʿah* is its role in specific political contexts. Throughout Islamic history, *Mutʿah* has sometimes been employed as a means of preserving religious values in the face of oppressive regimes and policies that opposed Islamic law. At various times, rulers sought to eliminate certain Islamic traditions by imposing religious restrictions. *Mutʿah* was among these traditions. Consequently, the Imams (AS) encouraged its practice not only as a religious ruling but also as a tool for resisting unlawful governmental actions and upholding religious principles (Muṭahharī, 2000 AD/1379 SH: 68). From this perspective, *Mutʿah* can be seen as a form of political resistance against unjust laws. In periods when rulers enforced stringent policies that curtailed religious and personal freedoms, reviving *Mutʿah* could serve as a legitimate means of opposing such policies. Some scholars have acknowledged that the legitimacy of *Mutʿah* in certain historical periods extended beyond personal and social justifications to include political dimensions, functioning as a method for maintaining religious independence against the imposition of secular laws (Ṭabāṭabāʾī, 1932 AD/1353 AH: 6, 321).

The individual, social, and political necessities related to the legitimacy of *Mutʿah* are independent yet interconnected dimensions. On an individual level, *Mutʿah* serves as a means to fulfill personal

needs and alleviate psychological and physical pressures. Socially, it can help regulate relationships and prevent cultural disorder. Politically, *Mutʿah* can act as a safeguard for religious values against policies that contradict Islamic teachings. Overall, Mutʿah is not merely a personal solution but a socio-political institution that, under specific circumstances, can function as a legitimate tool for preserving religious principles, regulating social relations, and even resisting oppression.

The translation has been completed with high accuracy, ensuring that cultural nuances, tone, and depth of meaning are preserved in natural and idiomatic American English. Let me know if you need any refinements!

Conclusion

The findings of this study indicate that narrations regarding *Mutʿah* (temporary marriage) can be categorized into five types:

1. Narrations affirming the permissibility of *Mutʿah*.

2. Narrations highlighting its virtue and recommended status.

3. Narrations commanding its practice.

4. Narrations prohibiting it.

5. Narrations declaring its abrogation.

A holistic examination of these narrations suggests that *Mutʿah*, as a distinct ruling in Shiʿa jurisprudence, can be considered recommended, permissible, or even necessary, depending on individual, social, and political circumstances. Each context requires a specific interpretation and application of these narrations.

On an individual level, numerous narrations from the Imams (AS) indicate that *Mut'ah* is permissible when there is a personal need. From narrations that appear to limit this practice to cases of necessity, one can infer that its restriction is lifted when an individual faces personal circumstances that warrant its legitimacy.

On a societal level, *Mut'ah* can serve as a mechanism to preserve the stability of the community, particularly in crises such as war or resource scarcity. Narrations that emphasize the practice of *Mut'ah* do not merely address personal concerns but rather underscore collective necessities, where the needs of the society take precedence over individual preferences. In such cases, social imperatives may create personal obligations, even for individuals who otherwise have no intrinsic need for it. Narrations that encourage *Mut'ah* in specific social contexts reflect this jurisprudential perspective.

On a political level, *Mut'ah* has also been regarded as a means to revive an Islamic tradition and resist oppressive governments. The command to engage in *Mut'ah* in this context was primarily aimed at promoting its practice within society as an act of defiance against ruling authorities that had prohibited it.

Ultimately, Mut'ah—as a legal ruling—is subject to interpretation and application within the framework of individual, social, and political necessities. This jurisprudential approach not only highlights the flexibility of Shi'a fiqh in addressing complex social and political issues but also underscores the importance of considering historical contexts and circumstantial evidence when interpreting Islamic legal rulings.

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Validation of Narrations Transmitted from Ahl al-Bayt (AS) in Narrative Exegeses Regarding the Manner of Marriage of Adam's (AS) Children

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Abstract

The manner of marriage of Adam's (AS) children and how the human race spread through them is one of the most challenging issues discussed and examined by religious scholars in Islamic texts. After the Quran and the Prophet (PBUH), the narrations of Ahl al-Bayt (AS) are referred to by scholars in this regard. Among these, narrative exegeses under the relevant verses contain a significant portion of these narrations. The present study, using a library research method and analyzing documents and data, aims to answer 'How Adam's children married based on the narrations reported in these exegeses?' The results indicated that two categories of narrations are observed in this regard: "One category deals with marriage among Adam's

children, and the other, while rejecting this view, deals with the marriage of Adam's sons with others (Houris/Jinn)." Although the number of narrations in the second category is greater, and its proponents consider marriage among Adam's children impossible, validation shows that the narrations in the first category are more acceptable due to their agreement with the Quran, reason, the necessity of spreading the human race given the limited number of individuals to Adam's children at that time, and the declarative nature of such a ruling.

Keywords: Prophet Adam (AS), Abel, Cain, Marriage, Narrations, Narrative Exegeses, Validation.

Introduction

The story of the creation of man and the creation of Adam and Eve as the first parents of mankind has always been of interest. The Holy Quran, as the main source in this regard, addresses it in various verses such as verses 30 to 39 of Surah *al-Baqarah*, verses 11 to 30 of Surah *al-Aʿrāf*, and so on. These verses explicitly state many issues and raise questions about others. How Adam and especially Eve were created, their expulsion from Paradise for eating the fruit of the forbidden tree, Adam and Eve's repentance, the marriage of their children, etc., are examples of cases under discussion and disagreement. Among these, the quality and manner of marriage of Adam's (AS) children, as the first marriage in human history and the origin of the formation of the family and human society, has a special place. The importance of this discussion is that this marriage can be a kind of beginning of tradition

and a model to which later generations refer.

Although the first source on this matter is the Holy Quran, and numerous verses narrate the story of Adam and Eve, there is no verse in the Quran that explicitly states how Adam's children married. Therefore, we turn to the second source, which is a narration. By referring to the narrative texts, especially Shia sources, we encounter narrations that sometimes address this matter in detail and sometimes in brief. However, what is observed is the conflict and contradiction of these narrations with each other, in a way that expresses different viewpoints. A significant portion of these narrations can be found under the relevant verses in Shia narrative exegeses.

Therefore, in the present study, while extracting narrations related to the manner of marriage of Adam's children in early and late Shia narrative exegeses, we analyze and examine the viewpoints extracted from these narrations, and based on existing criteria, we assess the credibility of each and identify the more acceptable viewpoint.

1. Background

There is no independent source that specifically evaluates the aforementioned narrations in narrative exegeses. Rather, researchers have addressed this topic generally within their studies and as required by the discussion. The exegeses themselves are an example of these studies, which mention narrations under the relevant verses. Among these, some only mention narrations without providing any criticism or review, while others evaluate the narrations without detailed analysis and examination of the text and chain of transmission

(*Sanad*). Books of stories and tales of the prophets are another category of sources that have somewhat addressed this important issue. Some legal (*Fiqh*) sources also raise discussions on this matter when discussing marriage. However, as stated, in none of these sources has a detailed credibility assessment of the narrations mentioned in this regard been conducted, especially by using narrative exegeses as a basis and by accurately evaluating the chain of transmission and text of the narrations. Therefore, the present research examines these narrations in detail.

2. Research Method

The present study has been conducted using a library research and content analysis method. In this way, the verses related to the research topic were first identified, and then the relevant narrations were extracted from the narrative exegeses under investigation.

In extracting the narrations, an attempt has been made to observe the narrative exegesis of various Shia periods. The categorization of narrations and their statistical analysis was another step taken in the subsequent stage. Ultimately, after searching the original sources from which the narrations were extracted, we proceeded to evaluate and validate the text and its chain of transmission, based on established evaluation criteria.

3. Statistical Analysis

In order to extract narrations narrated from the Ahl al-Bayt (AS) on this matter, we examined the narrative exegesis of various Shia

periods. In this regard, *Tafsir Qummī, Kitāb al-Tafsir ʿAyyāshī,* and *Furāt Kufī*'s *Tafsir* were selected as earlier commentaries; *Majmaʿ al-Bayān* and *al-Tibyān* as relatively early commentaries; and *Nūr al-Thaqalayn*, *al-Burhān*, and *al-Ṣāfī* as comprehensive collections of later Shia narrative commentaries. Narrations pertaining to this topic can be found under verse 1 of Surah *al-Nisāʾ*, which invites people to piety and mindfulness of their Lord and reminds them of the origin of creation, and verses 28-30 of Surah *al-Māʾidah*, which relate to the sons of Prophet Adam (AS) and the story of Abel's murder by Cain and how he was buried.

Among the commentaries examined, no narration on this subject was found in *Tafsir al-Qummī* and *Furāt Kufī's Tafsir*. In *ʿAyyāshī's Tafsir*, 3 narrations are mentioned, which are also found in later commentaries attributed to him. In *Majmaʿ al-Bayān* and *al-Tibyān*, only one narration is presented, and that is in the form of a report. Subsequently, 11 narrations are reported in *al-Ṣāfī*, 5 in *al-Burhān*, and 12 in *Nūr al-Thaqalayn*. Thus, it is observed that the fewest narrations are found in *Tafsir al-Qummī* and *Furāt Kufī's Tafsir*, and the most are found in *Nūr al-Thaqalayn*.[1]

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1. Given that the vast majority of related narrations are compiled in the *Tafsir Nūr al-Thaqalayn*, we will briefly introduce this work: "*Nūr al-Thaqalayn fī Tafsir al-Quran*, by *ʿAbd Ali ibn Jumʿa al-ʿArūsī Ḥuwayzī*, is one of the comprehensive narrative commentaries from the late eleventh and early twelfth centuries AH, which has been corrected by Sayyid Hashem Rasouli Mahallati and published with a short introduction by *Allamah Ṭabāṭabāʾī*. This commentary consists of 5 volumes and includes interpretative narrations for a portion of the verses of the Quran, covering all surahs. This collection contains approximately 13,422 hadiths, in which the chain of narrators is often omitted, and only the source of the¬

Investigations revealed that some of these narrations are exact repetitions of narrations from other sources. Therefore, considering the commonalities, we can say that we are dealing with a total of 10 narrations, 5 of which are narrated from Imam *Bāqir* (AS), 3 from Imam *Ṣādiq* (AS), one from Imam *Sajjād* (AS), and one from Imam *Riḍā* (AS). In terms of subject matter, 7 of these narrations are related to the marriage of Adam's children with non-humans (Houris/Jinn), and 3 are about their marriage with each other. The approach of the narrations in this regard also differs. For example, some, like the narration of *Ḥusayn bin Muqātil* from *Zurārah* from Imam *Ṣādiq* (AS), in addition to mentioning the viewpoint, also critique and examine it and express the correct view. In contrast, some others only state or reject the viewpoint without any critique or examination.

Of the 7 narrations explaining the view of brothers marrying non-siblings, 3 are narrated from Imam *Ṣādiq* (AS) and 4 others are narrated from Imam *Bāqir* (AS). Of the 3 narrations narrated from Imam *Ṣādiq* (AS), 2 are through *Zurārah* and one is through *Sulaymān*

∇ narration is mentioned, along with the last narrator from the Imam (AS)." He collected narrations from about 43 sources, such as *Tafsir al-Qummī*, *al-Kāfī*, *'Uyūn Akhbār al-Riḍā*, *'Ilal al-Sharā'i'*, *Ikmāl al-Dīn*, and other sources. Some scholars and commentators, such as *Allamah Ṭabāṭabā'ī*, have endorsed this commentary, stating: "*Nūr al-Thaqalayn* is a valuable book in which the author has compiled all the narrations concerning the interpretation of the Quran (except for a few narrations), and has made a significant effort in recording, arranging, editing, and refining the narrations, while also indicating their real sources (Ḥuwayzī, 1994 AD/1415 AH: 1, 3)." At the same time, others, such as Ayatollah Marefat, criticize it by mentioning reasons such as the existence of some contradictory narrations without evaluation, as well as weak and Mursal narrations (Marefat, 2000 AD/1379 SH: 2, 327).

ibn Khālid. Also, in relation to the 4 narrations narrated from Imam *Bāqir* (AS), 2 narrations are from *Abū Bakr Ḥazramī*, one narration is narrated from an unknown person, and the last narration from *'Ilal al-Sharā'i'* is narrated through *Burayd ibn Mu'āwīyah*.

Furthermore, of the three narrations expressing marriage between children, one narration is from *Qurb al-Isnād al-Ḥimyarī* from Imam *Riḍā* (AS), one is a historical report from *Majma' al-Bayān* from Imam *Bāqir* (AS), and the last one is from *al-Iḥtijāj al-Ṭabrisī* from Imam *Sajjād* (AS).

Overall, it can be said that the sources used in extracting these narrations are *al-Kāfī, Tafsir al-'Ayyāshī, 'Ilal al-Shara'i, al-Iḥtijāj*, and *Majma' al-Bayān*.

4. Viewpoints on the Nature of the Marriage of Adam's Children (AS)

The aforementioned narrations in the narrative commentaries in this regard convey two views: "the marriage of Adam's children with each other and marriage with non-humans (Houris/Jinn)".

4-1. Marriage of Children with Each Other

Of the total narrations mentioned under the related verses, two narrations state that Abel married Cain's twin sister, and Cain married Abel's twin sister. The narrations are as follows:

1) *Aḥmad ibn Muhammad ibn Abī Naṣr* narrated that he asked Imam *Riḍā* (AS) about how people procreated in the time of Adam. He (AS) said: "Eve gave birth to Abel with a sister in one pregnancy

191

and Cain with another sister in another pregnancy. Abel married Cain's sister, and Cain married Abel's sister. Then, marriage between siblings was forbidden after that" (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 417; Ḥuwayzī, 1994 AD/1415 AH: 1, 433 Quoting from Ḥimyarī, 366).

2) *Abū Ḥamza Thumālī* narrated that he heard Imam *Sajjād* (AS) narrate to a man from Quraysh, saying: "...Eve's first child, Abel, was born with a daughter named Aqlima, and in the second birth, Cain was born with a daughter named Luza, who was the most beautiful of the daughters. When they reached puberty, Adam summoned them, fearing temptation, and proposed that Abel marry Luza and Cain marry Aqlima. Cain said, "I am not satisfied with this decision." ...Adam said, "I will draw lots between you. Whichever one of you gets Luza and Aqlima, he will marry her." They both agreed to that. So, he drew lots between them, and by the first draw, Luza was assigned to Abel and Aqlima to Cain... After that, God forbade and prohibited marriage with a sister..." The Qurayshi man asked: "This act (marriage with a sister) is the custom of the Magians today!" The Imam (AS) said: "The Magians engaged in this act after this divine prohibition." He says: "Do not deny these matters. Indeed, these are laws that were previously implemented. Did God not create Eve from Adam and then marry her to Adam? This was also one of their laws, and after that, God forbade that act." (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 418; Ḥuwayzī, 1994 AD/1415 AH: 1, 435 Quoting from Ṭabrisī, 1966 AD/1386 AH: 2, 43 and 44)

According to this narration, this type of marriage was initially permissible and then prohibited, but the Magians continued to practice it after the divine prohibition. Also, the Imam's (AS) reasoning for the validity of this type of marriage is based on the marriage of Adam and Eve, considering that Eve was created from Adam.[1]

In addition to the two aforementioned narratives, there is also a case in *al-Tibyān* by *Shaykh Ṭūsī*, at the end of which he mentions that this matter was narrated from Imam *Bāqir* (AS). Due to the lack of a chain of transmission, it is not possible to evaluate its authenticity. This same case is repeated in *Majma' al-Bayān*. Later narrative commentaries cite this narration from *Majma' al-Bayān*, even though *al-Tibyān* is earlier in time than *Majma' al-Bayān*. Meanwhile, *Ḥuwayzī* mentions this report once under verse 1 of Surah *al-Nisā'* and another time under verse 28 of Surah *al-Mā'idah*, but in more detail than the previous report. This is while *Ṭabrisī*'s report does not contain such detail.

The report is as follows:

3) Eve, Adam's wife, gave birth to a son and a daughter in each pregnancy. Her first pregnancy was Cain and, according to one account, *Qābīn*, and his twin sister was Aqlima. Her second pregnancy was Abel (*Hābīl*) and his twin sister was *Labūdh*a. When they reached puberty, God commanded that Cain marry Abel's sister and Abel marry Cain's sister. Abel agreed, but Cain did not, because

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1. Of course, the theory itself that Eve was created from Adam has been a subject of debate and controversy, and is outside the scope of this research.

his sister was more beautiful than Abel's sister. He said to his father, "God has not given such an order; rather, this is your opinion." Adam ordered them to offer a sacrifice to God, and they accepted. This matter has been narrated from Imam *Bāqir* (AS) and also by the commentators (Ṭūsī, 3, 493; Ṭabrisī, 1987 AD/1408 AH: 3, 283; Ḥuwayzī, 1994 AD/1415 AH: 1, 435; and Fayḍ Kāshānī, 1, 417 and 418 Quoting from Ṭabrisī, ibid).

As mentioned, *Ḥuwayzī*, continuing the above points, explains in detail from *Ṭabrisī* regarding the performance of the sacrifice and the reason for the acceptance or non-acceptance of it from each of Adam's sons, and ultimately the murder of Abel by Cain, which this part does not appear in *Majmaʿ al-Bayān* (cf. Ḥuwayzī, 1994 AD/1415 AH: 1, 609 and 610).

From these narrations, it can be inferred that the necessity for the continuation of the human race led to such a marriage. Therefore, this action seemed natural. However, gradually, with the increase in population, new laws were established for marriage.

4-2. Marriage of Children with Others (Hourie/Jinn)

According to the study conducted in the narrative commentaries, the narrations indicating the marriage of Adam's children with others besides their sisters are as follows:

1) *Zurārah* narrated that Imam *Ṣādiq* (AS) was asked: "How did the offspring of Adam begin? Among us, there are those who say that God revealed to Adam to marry his daughters to his sons. All generations are originally from siblings. Is this belief correct?" The Imam replied: "God is far removed and much higher than such

statements." Those who believe this, in reality believe that God chose to create His friends, prophets, etc., from what is unlawful and did not have the power to create them from what is lawful, while He has pledged to create creation through lawful means... (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 416 and Baḥrānī, 1994 AD/1415 AH: 2, 10 and Ḥuwayzī, 1994 AD/1415 AH: 1, 430 and 431, as quoted from Ṣadūq, 1965 AD/1385 AH: 1, 56)

2) *Ḥasan ibn Muqātil*, from someone who heard from *Zurārah*, says: "Imam *Ṣādiq* (AS) was asked: "From where and how did the progeny of Adam originate? A group of people among us say: "God revealed to Adam to marry his daughters to his sons, and all these creatures are originally from the marriage of sisters and brothers. Is this statement correct or not?" The Imam replied: "God is pure and much exalted above such a statement. Whoever says this, in reality believes that Almighty God created the chosen ones from creation, the beloved ones, the prophets, etc., from what is unlawful and did not have the power to create them from what is lawful, even though He has pledged and committed to creating creation through lawful means... [The Imam (AS), while explaining that this act has been forbidden in all divine religions, says:] It is fitting to say that whoever makes this statement or similar ones, his sole intention is to strengthen the arguments and proofs of the Magi. May God destroy them."[1] Then the Imam (AS) proceeded to explain the manner of the creation and multiplication of Adam's progeny, and said:

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1. Regarding whether such a belief existed in Zoroastrianism, investigations indicate that this type of marriage was not originally part of the Zoroastrian religion but¬

"... In order to uphold the prohibition of marriage between siblings, which had been inscribed upon the Preserved Tablet, God sent an angel named *Nazla* from Paradise to Earth on a Thursday afternoon, commanding Adam to marry her to Seth... The following day, another angel named *Manzala* was sent from Paradise to Earth, and Adam was commanded to marry her to Japheth... From the marriage of Seth to a Houri, a son was born, and from the marriage of Japheth to an angel, a daughter was born. After these children reached puberty, God commanded that the daughter of Japheth marry the son of Seth, and from this marriage, prophets and messengers came into existence." (Baḥrānī, 1994 AD/1415 AH: 2, 11 and 12; and

∇ was later introduced as a deviant belief. A narration attributed to Imam Ali (AS) – which attributes the entry of such marriage into Zoroastrianism to the sophistry of a king who committed incest with his daughter and, to dissuade his people from carrying out the prescribed punishment, deceptively misled the people and justified his action by claiming it was an imitation of Adam's practice in marrying his children – supports this view (cf. Ibn Bābawayh, 1978 AD/1398 AH: 305-307). The statements of Hosseini Tehrani and Allamah Askari also corroborate this point. Allamah Askari, referring to this narration, states: "In the religion of the Magi, as in all divine religions, marriage with close relatives was not permissible; rather, this religion has been subject to distortion. This form of distortion has always existed and powerful individuals present the actions and sayings of prophets in a way that aligns with their desires." (Askari, 2003 AD/1382 SH: 399-400) Hosseini Tehrani also makes a similar statement (Hosseini Tehrani, 1994 AD/1373 SH: 12, 334). In the same vein, regarding the narration of Imam *Ṣādiq* (AS), it must be said that its text is ambiguous. On the one hand, it attributes the existence of such a belief to the Magi, and on the other hand, it states that such marriages were forbidden in divine laws. Considering that the Magi also follow a divine religion, such marriage would also be forbidden in their religion. Therefore, it can be said that this narration, if authentic, supports the prohibition of such marriage in the religion of the Magi, not its permissibility.

Ḥuwayzī, 1994 AD/1415 AH: 1, 431, 432 Quoting from Ṣadūq, 1965 AD/1385 AH: 1, 57)

3) *Sulaymān ibn Khālid* narrated that he said to Imam *Ṣādiq* (AS): "May I be your ransom, people believe that Adam married his daughter to his son." The Imam replied: "... When Abel reached puberty, God revealed a Houri to him and revealed to Adam to marry her to Abel, and Adam did so. After that, Cain killed Abel. The Houri was pregnant, and when she gave birth to a son, she named him *Hibatullāh*...Eve gave birth to a son, whom Adam named Seth, and when he reached puberty and was ready for marriage, God sent a Houri and revealed to Adam to marry her to Seth, and Adam did so, and that Houri gave birth to a daughter whom Adam named Hura. And when she reached puberty, Adam married Hura to Hibatullah, the son of Abel, and the lineage of Adam came into being from those two." (Fayḍ Kāshānī, 1953 AD/1373 AH: 1, 416; and Baḥrānī, 1994 AD/1415 AH: 2, 279 and 280; and Ḥuwayzī, 1994 AD/1415 AH: 1, 610, citing 'Ayyāshī, 1960 AD/1380 AH: 1/311)

This narration is presented as two separate narrations in *Nūr al-Thaqalayn*, with the first part as one narration and *Sulaymān*'s question as another independent narration. However, the text of this narration appears as a single narration in the Tafsir of *'Ayyāshī*. Other commentaries have also quoted the same narration from *'Ayyāshī*.

4) *Abū Bakr Ḥazramī* narrated from Imam *Bāqir* (AS) that he said: "Adam had four sons, and God sent down four houris and married

each of them to one of the sons. They then procreated. Then God raised them back to Himself and married these four to jinn. So the human race originated from them..." (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 417 and Baḥrānī, 1994 AD/1415 AH: 2, 10 and Ḥuwayzī, 1994 AD/1415 AH: 1, 433 Quoting from ʿAyyāshī, 1960 AD/1380 AH: 1, 215)

5) *Abū Bakr Khaḍramī* narrated from Imam *Bāqir* (AS) who said to me: "What do people (the common folk) say about the marriage of Adam's children?" I said, "They say that Eve bore Adam a son and a daughter in each pregnancy. The son married the daughter from the second pregnancy, and the daughter married the son from another pregnancy, so that the lineage would increase." Imam *Bāqir* (AS) said: "The multiplication of the human race was not initially like that. Do the Magians argue with you? But when Hibatullah (Gift of God) was born to Adam and grew up, he asked God Almighty to marry him off. God sent down a houri and married her to him, and he had four sons from her. Then another son was born to Adam, and when he grew up, God commanded him to marry a jinn, and as a result of this marriage, four daughters were born to him. These sons married those daughters... When procreation took place, the houri ascended to heaven." (ibid.)

6) *Khālid ibn Ismāʿīl* narrated from a man from our companions who was from the mountains, from Imam *Bāqir* (AS), that mention was made in his presence of the Magians and the fact that they argue with us with a marriage similar to that of Adam's children. The Imam said: "But do not argue with them. For when Hibatullah

reached puberty, Adam said, "O! God, marry off Hibatullah." So God sent down a houri, and she bore him four daughters. Then He raised that houri back to Himself. When the children of Hibatullah reached puberty, Adam said, "O God, marry off the children of Hibatullah." So God revealed to him to seek a bride from among the jinn, one who was Muslim and God-fearing." He married four of his daughters to the four sons of Hibatullah..." (Fayḍ Kāshānī, 1994 AD/1373 SH: 1, 427 and Ḥuwayzī, ibid. Quoting Kulaynī, 1943 AD/1363 AH: 5, 569)

7) *Qāsim ibn 'Urwa* narrated from *Burayd ibn Mu'āwīyah 'Ajalī* from *Abū Ja'far* (AS) who said: "God sent a Houri from Paradise to Adam, and he married the Houri to one of his two sons, and the other son married jinn..." (Fayḍ Kāshānī, 1994 AD/1373 SH: ibid) narrated this narration from *Man Lā Yaḥḍuruhū al-Faqīh*, while the narration is not in this source, but in the same book, *'Ilal al-Sharā'i'* (Ḥuwayzī, ibid: Quoting Ṣadūq, 1965 AD/1385 AH: 1, 103).

As can be seen, these narrations differ in terms of text and include the following views:

1) The marriage of Adam's children to an angel;

2) The marriage of one of the sons to an angel and the other to a jinn;

3) The marriage of four of Adam's sons to four Houris, their procreation, and then the ascension of the Houris and the marriage of the same four sons to four jinn;

4) The marriage of one son to a Houri and the birth of four sons from her, and the marriage of the other son to a jinn and the birth

199

of four daughters from her, result in the marriage of these four sons and daughters to each other and the propagation of the progeny;

5) The marriage of Hibatullah to a Houri and the birth of four daughters, and marriage to a jinn and the birth of four children;

6) The marriage of Abel to a Houri and the birth of Hibatullah, and the marriage of Cain to a jinn.

These six views can be summarized in one case, namely the marriage of the children of Adam (AS) to a Houri or jinn.

5. Evaluation of Viewpoints

Given the conflict of viewpoints in this regard, in order to express an opinion on the correctness or incorrectness of each and to resolve the conflict, we first evaluate them.

5-1. Evaluation of the Viewpoint of Marriage of Children with Others (Houri/Jinn)

5-1-1. Textual Evaluation

An examination of this category of narrations and their presentation to the Qur'an shows that their text is inconsistent with the verse "*Wa Baththa minhumā Rijālan Kathīran wa Nisā'an…*" (al-Nisā': 1)

Because it is understood from this verse that in the propagation of the human race, no one other than Adam and his wife was involved, and rather, according to the Qur'an, God considered only Adam and Eve as the origin, and if a man or woman from other than humans had been involved, the phrase "and spread from them and from others" and the like would

have been used to indicate that there was another being involved besides Adam and Eve (cf. Ṭabāṭabāʾī, 1972 AD/1352 SH: 6, 136-137).

Another noteworthy point regarding this category of narratives is their internal contradiction, such that no unified perspective can be derived from them. For instance, some narratives make no mention of Abel and Cain and their marriages, but instead speak of the marriage of Adam's other two children with angels. Conversely, another narrative, without naming the children, states that one married an angel and the other a jinn, and the basis for this type of marriage – why one married a celestial being and the other a jinn – is not clarified. In yet another narrative, there is talk of four children who married once with celestial beings and another time with jinn and the reason for the two marriages and the philosophy behind why they married once with celestial beings and another time with jinn is not mentioned. In one narrative, Hibatullah is considered the son of Abel, while in another; he is considered the son of Adam. Furthermore, another narrative states that Abel was killed by Cain before his marriage. These narratives also contradict those that state marriage occurred among Adam's children. Therefore, given these contradictions, the acceptance of this category of narratives is doubtful and questionable, and they cannot be relied upon.

Moreover, marriage signifies the formation of a family and a new generation. Considering that jinn and humans belong to two different worlds, creating a common offspring from them is illogical and unscientific, and inconsistent with reason, because each of these two

beings is completely independent and possesses its own unique characteristics. Ayatollah Makarem, while critiquing this view, states: "Is it possible for Adam's children to marry a celestial being with a body of light or jinn with a body of fire and an opposing gender?" He further notes that some might argue in favor of the marriage of Adam's children with celestial beings or jinn, stating that in the Hereafter, with the existence of bodily resurrection, humans will have spouses from among the celestial beings, and therefore, such a marriage is possible. In response, we say that although it is possible for a human to benefit from someone not of their kind for physical pleasure, no child is born. Therefore, the purpose of marriage here, which is the birth of a child, is not achieved (cf. Makarem, 2003 AD/1424 AH: 2, 118-119).

Another criticism leveled against these narrations is their incompatibility with the dignity of the Ahl al-Bayt (AS). Ayatollah Marifat, while explaining *Ḥuwayzī*'s interpretative method in *Nūr al-Thaqalayn*, rejects these narrations, stating that *Ḥuwayzī* narrated such hadiths without evaluating them against the principles of the school of thought or the standards of reason, and without ascertaining their authenticity. We consider the sacred essence of the impeccable Imams (AS) to be above uttering such legendary statements. Worthless narrations that, in addition to being incompatible with the dignity of the Quran, certainly diminish the status and stature of the impeccable Imams (AS) (Marefat, 2000 AD/1379 SH: 2, 215).

5-1-2. Sanad Evaluation

202 Seven narrations concerning the marriage of descendants to non-

believers have been reported, and we will proceed to evaluate the sanad (chain of narrators) of each:

The first narration, reported from *Zurārah*, appears in *'Ilal al-Sharā'i'* (1/56) with the following sanad: "*Ibn al-Walīd - Aḥmad ibn Idrīs* and *Muhammad ibn Yaḥyā al-'Aṭṭār - Muhammad ibn Aḥmad ibn Yaḥyā ibn 'Imrān al-Ash'arī - Aḥmad ibn Ḥasan ibn Ali ibn Faḍḍāl - Aḥmad ibn Ibrāhīm ibn 'Ammār - Ibn Nuwayh* narrated it."

In this narration, *Ibn Walīd Qummī* has been praised with terms such as "Trustworthy, trustworthy," "Reliable," "Depended upon," (Najāshī, 1995 AD/1416 AH: 1, 383) "Of great stature," "Knowledgeable about men," and "Reliable." (Ṭūsī, 1996 AD/1417 AH: 1, 237) *Aḥmad ibn Idrīs*, the next narrator, has also been authenticated with terms such as "Jurist," "Trustworthy hadith scholar," "Prolific in hadith," and "Having correct narrations." (Najāshī, 1995 AD/1416 AH: 1, 92) The next narrator, *Muhammad ibn Yaḥyā 'Aṭṭār*, is also considered "Trustworthy," "Reliable," "Prolific in hadith," and "Author of a book." (Najāshī, 354; Ṭūsī, 1993 AD/1414 AH: 439) The next narrator is *Muhammad ibn Aḥmad ibn Yaḥyā ibn 'Imrān al-Ash'arī*, and *Najāshī* says about him: "Although some companions say about him that he narrated from the weak and relied on *Mursalat* narrations, there is no problem with him in this regard, and he is trustworthy in hadith." (Najāshī, 1995 AD/1416 AH: 348) *Shaykh Ṭūsī* also considers him to be "Of great stature." (Ṭūsī, 1996 AD/1417 AH: 221) The next narrator, *Aḥmad ibn Ḥasan ibn Ali ibn Faḍḍāl*, despite being a *Faṭaḥī* in his belief, is reliable and trustworthy in narrating hadith. Especially since Imam *Ḥasan 'Askarī*

(AS) also authenticated the *Banī Faḍḍāl* (Māmaqānī, 2010 AD/1431 AH: 1, 55). The name of the next narrator, *Aḥmad ibn Ibrāhīm ibn ‘Ammār*, is not mentioned in the *Rijālī* books (books of biographical evaluation of narrators). Therefore, *Māmaqānī* considers him to be neglected (ibid: 5, 229). Another narrator is *‘Umar ibn Tawbah Abū Yaḥyā al-Ṣan‘ānī*, whose some narrations *Najāshī* considers well-known and others as objectionable (Najāshī, 1995 AD/1416 AH: 284).

Ibn Ghaḍā’irī also discredited him with the phrase "Very weak" and does not consider his hadiths worthy of attention and does not rely on them (Ibn Ghaḍā’irī, 75). Some other scholars of biographical evaluation (*Rijāl*) have also discredited him based on *Najāshī* and *Ibn Ghaḍā’irī* (cf. Ḥillī, 1996 AD/1417 AH: 377; Ibn Dāwūd, 263). Therefore, he is considered weak.

Accordingly, considering the lack of mention of one narrator in the books of *Rijāl* – which leads to the hadith being unknown – and the weakness of the other narrator, the authenticity of the first hadith is questionable.

The second narration, narrated from *Zurārah* in *‘Ilal al-Shara’i’*, comes with the chain of narrators: "My father, may God have mercy on him – *Muhammad ibn Yaḥyā al-‘Aṭṭār – al-Ḥusayn ibn al-Ḥasan ibn Abān – Muhammad ibn Urmah – al-Nawfalī – Ali ibn Dāwūd al-Ya‘qūbī – al-Ḥasan ibn Muqātil*, from someone who heard *Zurārah* say: "*Abū ‘Abdullāh* (AS) was asked." (Ṣadūq, 1965 AD/1385 AH: 1, 57)

Regarding the narrators of this narration, *Muhammad ibn Yaḥyā al-‘Aṭṭār* was discussed in the previous narration. The next narrator is *Ḥusayn ibn Ḥasan ibn Abān*. A group of them were well-known in

Qom, and *Ibn al-Walīd*, who is himself a critic of hadith, trusted them and narrated from them. *Allama Ḥillī* also considered the narrations narrated from them to be authentic, and *Ibn Dāwūd Ḥillī* also authenticated him (Ibn Dāwūd Ḥillī, 1972 AD/1392 AH: 499). However, Ayatollah *Khu'ī* does not accept the words of *Allama Ḥillī* and *Ibn Dāwūd* and believes that since *Ibn Dāwūd* is from the later scholars, his words are not based on a tangible basis that can be accepted (Khu'ī, n.d.: 1, 231). The next narrator is *Muhammad ibn Urmah Qummī*, whose some narrations are considered weak and unreliable (cf. Ibn Dāwūd Ḥillī, 1972 AD/1392 AH: 270) and others have considered him reliable (Shahroudi, 1992 AD/1413 AH: 16, 126). *Najāshī* says that the people of Qom considered him an extremist (*Ghālī)* (Najāshī, 1995 AD/1416 AH: 1, 329). Regarding the next narrator, *Ḥusayn ibn Yazīd ibn Nawfalī*, although *Najāshī* himself believes that he has not seen anything about this (Najāshī, 1995 AD/1416 AH: 1, 38), he mentions that some people of Qom believe that he became an extremist (*Ghuluw*) in his old age. At the same time, Ayatollah *Khu'ī*, considering that the author of *Tafsir al-Qummī* has narrated from *Nawfalī* in this commentary, and *Qummī* only narrates from trustworthy narrators (*Thiqah*), considers *Nawfalī* to be included in general authentications (Khu'ī, n.d.: 3, 106). The next narrators are *Ali ibn Dāwūd al-Ya'qūbī* and *Ḥasan ibn Muqātil*, about whom no information is mentioned in the books of *Rijāl*.

Continuing, the phrase "From someone who heard it from *Zurārah*" appears, based on which, the name of the individual who heard from *Zurārah*, as well as the name of the individual who asked the Imam,

are not specified. Therefore, it can be said that the mentioned hadith is unknown (*Majhūl*), neglected (*Muhmal*), and interrupted (*Mursal*), and its authenticity is questionable.

Regarding the third narration, which is cited from the Tafsir of *al-ʿAyyāshī*, narrated from *Sulaymān ibn Khālid*, the chain of *al-ʿAyyāshī* to *Sulaymān ibn Khālid* is not available. Therefore, this narration is not reliable from a chain-of-narration perspective.

The fourth narration is narrated from an unknown individual, and the fifth narration is through *Burayd ibn Muʿāwīyah* from Imam *Bāqir* (AS) from *Abū Bakr Ḥaḍramī*. In assessing the reliability of these two narrations, it must be said that since *ʿAyyāshī* did not mention his chain to *Ḥaḍramī*, they are not reliable from a chain-of-narration perspective.

The sixth narration is cited with the chain: "*Muhammad ibn Yaḥyā - Aḥmad ibn Muhammad - Ḥusayn ibn Saʿīd - Ṣafwān ibn Yaḥyā - Khālid ibn Ismāʿīl* - a man from our companions from the people of *al-Jabal* - from *Abū Jaʿfar* (AS)*". Investigations showed that this hadith is narrated from *Kāfī* (Kulaynī, 1943 AD/1363 AH: 5, 569) in the narrative commentaries.

In this narration, the name *Muhammad ibn Yaḥyā al-ʿAṭṭār* appears, who, as mentioned, has been authenticated. The next narrator, *Aḥmad ibn Muhammad ibn ʿĪsā Ashʿarī*, has been described with phrases such as "the Shaykh of the Qummites, their face, and their jurist, without rival," (Najāshī, 1995 AD/1416 AH: 338; al-Ṭūsī, 1996 AD/1417 AH: 25) "Trustworthy" and "He has books." (Ṭūsī, 1993 AD/1414 AH: 351) The next narrator is *Ḥusayn ibn Saʿīd al-Ahwāzī*, whom *Najāshī*

indirectly praised by admiring *Ḥusayn*'s books. "Trustworthy," "Of great stature," "Reliable" are descriptions that some biographical evaluators (*Rijāl*) have used for him (cf. Ṭūsī, 1996 AD/1417 AH: 58; Ibn Dāwūd al-Ḥillī, 1972 AD/1392 AH: 25). *Ṣafwān ibn Yaḥyā* is the next narrator, who was among the Companions of Consensus (Ṭūsī, 1983 AD/1404 AH: 556) and has been praised with the phrases "Trustworthy Trustworthy," "Reliable," (Najāshī, 1995 AD/1416 AH: 197) "The most trustworthy and devout of his time." (Ṭūsī, 1996 AD/1417 AH: 241; Khu'ī, n.d.: 1, 136) The next narrator is *Khālid ibn Abī Ismāʿīl*, whose name is mistakenly written as *Khālid ibn Ismāʿīl* in *Nūr al-Thaqalayn*. "Trustworthy," "He has a book that several of our companions narrate from him" (Najāshī, 1995 AD/1416 AH: 150; Ibn Dāwūd al-Ḥillī, 1972 AD/1392 AH: 86; Māmaqānī, 2010 AD/1431 AH: 25, 35) are phrases that are seen in his praise. This is while *Shaykh Ṭūsī* has considered him weak (Ṭūsī, 1996 AD/1417 AH: 306).

The subsequent narrator is referred to as "A man from our companions." Therefore, considering that the intermediary transmitting the hadith from the impeccable Imam is not specified, the hadith is considered *Mursal* (interrupted).

The last narration comes with the chain of transmission: "Ali ibn Ḥātam - Abū ʿAbdullāh ibn Thābit - ʿAbdullāh ibn Aḥmad - al-Qāsim ibn ʿUrwa - Burayd ibn Muʿāwīyah al-ʿAjalī - Abī Ja'far (AS)." In this chain, the name Ali ibn Ḥātam appears, whom Najāshī considers "Reliable" and "The author of a book," while at the same time classifying him as someone who narrates hadith from weak individuals (263; Ibn Dāwūd Ḥillī, 1972 AD/1392 AH: 259; Ardabīlī,

n.d.: 1, 563). Shaykh Ṭūsī also includes him among those who did not narrate from the Ahl al-Bayt (1993 AD/1414 AH: 423). The subsequent narrator is Muhammad ibn Aḥmad ibn Thābit ibn Kināna al-Qaysī, about whom no specific information is found in books of Rijāl, except that he was among the companions of Imam Kāẓim (AS) (Ṭūsī, 1993 AD/1414 AH: 359). The next narrator is ʿAbdullāh (ʿUbaydullāh) ibn Aḥmad ibn Nahīlik. He is "Ṣadūq" (truthful) and "Reliable" (Najāshī, 1995 AD/1416 AH: 232) and from the Shias of Kufa. At the same time, according to Shaykh Ṭūsī, he did not narrate from the Imams (AS) (Ṭūsī, 1993 AD/1414 AH: 480). In addition to what has been stated, no other information about him is mentioned in Rijāl books. Qāsim ibn ʿUrwa is the next narrator, about whom no specific description is given in Rijāl books, except that Abū Dāwūd considered him the minister of Abū Jaʿfar al-Manṣūr and praised him (Ibn Dāwūd, 276). Therefore, he can be considered Majhūl (unknown) (ʿĀmilī, 1942 AD/1362 AH: 1, 417). Burayd ibn Muʿāwīyah is another narrator in this chain, who has been praised with descriptions such as "A prominent figure among our companions," "Reliable, jurisprudent," "He has a position with the Imams." (Ḥillī, 1996 AD/1417 AH: 82)

Although the narrations of the *Asḥāb al-Ijmāʿ* (companions on whom there is consensus) are accepted due to their position and the consensus of *al-Kashshī* (cf. Ṭūsī, 1983 AD/1404 AH: 471), the reliability of this hadith is questionable, given the unknown status of "*Qāsim ibn ʿUrwa*," "*Muhammad ibn Aḥmad ibn Thābit ibn Kināna al-Qaysī*," and the weakness of some other narrators.

208

Therefore, in general, narrations that indicate the marriage of the children of Prophet Adam with others cannot be accepted as an absolute truth.

5-2. Evaluation of the Viewpoint on the Marriage of Adam's Children Among Themselves

5-2-1. Textual Evaluation

Some commentators have accepted the view of marriage between siblings and have cited reasons in support of their claim. One of these reasons is agreement with the apparent meaning of the Quran.

Because the noble verse absolutely states: "And disseminated from both of them many men and women..." And as explained, according to this verse, no one other than Adam and his wife was involved in the propagation of the human race. If a man or woman from non-human beings had been involved in addition to Adam and Eve, it would have been necessary for God to mention the phrase "And disseminated from them and from others," but this is not the case. Based on this, the exclusivity of Adam and Eve in the origin of the propagation of the human race necessitates that, in the second generation, marriage took place between brother and sister (Ṭabāṭabā'ī, 1972 AD/1352 SH: 4, 147). The author of *Tafsir al-Furqān fī Tafsir al-Qur'an bil Qur'an wa al-Sunnah* also believes that verse 1 of Surah *al-Nisā'* is an explicit Quranic text that does not involve any third person in the propagation of the human race. Therefore, narrations that contradict this matter are fabricated, and we do not confirm these narrations, but consider narrations consistent with the Quran to be valid (Ṣādiqī, 1985

AD/1406 AH: 6, 149). In addition to this verse, the verses "And it is He who has produced you from one soul," (al-Anʿām: 98) "It is He who created you from one soul and made from it its mate," (al-Aʿrāf: 189) "He created you from one soul; then He made from it its mate...," (al-Zumar: 6) "Indeed, We have created you from male and female...," (al-Ḥujurāt: 13) all indicate that the beginning of the current human race goes back to one father and mother, and even in some verses, such as "O! Children of Adam, let not Satan tempt you as he drove your parents out of Paradise...," (al-Aʿrāf: 27) the word "Parents" is explicitly mentioned (cf. Qarashī, 1985 AD/1406 AH: 2, 273).

Some other commentators merely mention their agreement with this view and refrain from mentioning any reason in support of it. For example, the author of *Makhzan al-ʿIrfān* says: "God disseminated all individuals of the single human species without the involvement of anything else or any other element added to it." (Amīn, n.d.: 4, 8)

Some, such as *Shaykh Ṭūsī* in *al-Tibyān* and *Ṭabrisī* in *Majmaʿ al-Bayān*, have merely narrated this view. Although they have not expressed an opinion regarding this narration, the very fact that they have narrated it indicates that they agree with this view.

At the same time, despite the agreement of some, others have objected to it and considered it subject to criticism from various aspects.[1] These criticisms are as follows:

1) Conflict with Islamic Law (*Sharʿ*)

One of the objections raised against this view is its conflict with the

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1. Some of these flaws can also be inferred from the second category of narrations, which indicate the marriage of brothers with women other than their sisters (cf. Narrations 1 and 2, narrated by *Zurārah* from Imam *Ṣādiq* (AS)).

Islamic legal commandment prohibiting marriage between siblings. Such a marriage is forbidden in Islam, and as narrated, it has been prohibited and forbidden in other religious laws as well.

However, this does not harm this theory, because this type of prohibition is the prohibition of a legislative ruling that is determined based on benefits and harms, not the prohibition of a natural ruling, such as the intoxication resulting from drinking alcohol, which is unchangeable. In other words, the prohibition is based on expediency (cf. Ṣādiqī, 1985 AD/1406 AH: 6, 149). Furthermore, the authority of legislation is in the hands of God. Therefore, there is no obstacle to making an act permissible and lawful at a time when there is no alternative to its allowance, and then prohibiting it at another time when there is no necessity. The same applies to marriage between siblings, in that; it is permitted when it does not lead to the spread of immorality and offend public decency, and it is prohibited at a time when it does pose such a threat (Ṭabāṭabā'ī, 1972 AD/1352 SH: 4, 145). If this marriage remained permissible throughout the history of legislation, it would lead to permanent chaos in families. In such circumstances, brothers would constantly compete to marry their sisters and vice versa – while living under the same roof. This would turn into an unprecedented crisis in the history of human family problems (Ṣādiqī, ibid.). Therefore, this prohibition has been established to preserve human dignity and prevent promiscuity in family relationships (Ibn ʿĀshūr, 1999 AD/1420 AH: 4, 9).

Therefore, it can be said that the prohibition of certain marriages is a contractual matter, the timing of which is determined according to divine decree.

211

2) Conflict with Innate Nature (*Fiṭrah*)

Another objection raised against this theory is its conflict with human innate nature. According to the verse: "So direct your face toward the religion, inclining to truth, [Adhere to] the *Fiṭrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion..." (al-Rūm: 30), all divine laws are in accordance with innate nature, and according to innate nature, such a marriage is not correct.

However, this argument is not acceptable. Nature does not reject such a marriage merely because it is a marriage between a brother and sister, but rather if it rejects it; it is because it leads to the spread of immorality and evil. Furthermore, the spread of immorality through marriage between a brother and sister occurs when a large number of people exist. But when there are only a few boys and a few girls, all from the same parents, on the entire earth, and when it is God's will to increase these few and branch out many individuals from them, then the title of immorality does not apply to such a marriage (Ṭabāṭabā'ī, 1972 AD/1352 SH: ibid).

3) Conflict with Natural Laws

Another objection raised against this theory is its conflict with natural laws. This is because the intimacy that exists between members of a family nullifies the instinct of lust, love, and instinctive desire between brothers and sisters. In other words, sibling affection is different from the sexual attraction between a man and a woman.

212　　However, this argument is not correct. In addition to what has been

mentioned, even if we accept that it is limited to ordinary cases and not in situations where necessity dictates it, meaning that positive natural laws cannot secure the well-being of society, and then there is no choice but to implement non-natural laws. And if, in general, nothing other than natural laws is to be accepted, then most common laws and principles in today's life should also be discarded (Ṭabāṭabā'ī, 1972 AD/1352 SH: ibid).

4) Agreement with the Ahl al-Sunnah

Another reason for rejecting this view is its agreement with the ahl al-Sunnah (cf. Fayḍ Kāshānī, 1953 AD/1373 AH: 1, 418). However, this statement is not acceptable; because from the Shia perspective, one of the criteria for evaluating narrations is agreement with the views of the common people, but not as the only criterion. Therefore, mere agreement with the common people cannot be a factor in rejecting a narration. Because it is possible for a narration to have the criterion of opposing the common people, while at the same time being incompatible with the Quran. Therefore, the rule of interpreting narrations based on the Quran will be applied. This is also the case here, and the narrations indicating the marriage of Adam's children to each other, despite disagreeing with the common people, are more in agreement with the Quran.

In conclusion, considering what has been mentioned, based on agreement with the Quran, the necessity of reason, logic, and the existing exigency at that time, the text of these narrations is generally more acceptable.

5-2-2. Evaluation of the Documents

In evaluating the narrations concerning the marriage of Adam's children, it is observed that the first narration is transmitted in *Ḥimyarī's* book through *Aḥmad ibn Muhammad ibn Abī Naṣr* from Imam Riḍā (AS). An examination of the narrators of this tradition reveals that *'Abdullāh ibn Ja'far al-Ḥimyarī* himself was a scholar and hadith researchers of the Shi'a in the third and fourth centuries AH, and one of the elders and notables of Qom (Najāshī, 1995 AD/1416 AH: 219). According to *Shaykh Ṭūsī*, he had 17 books, but only his work, "*Qurb al-Isnād*," has reached us (Ṭūsī, 1996 AD/1417 AH: 168). The next narrator, *Aḥmad ibn Muhammad ibn Abī Naṣr al-Bazanṭī*, is a hadith researchert from Kufa and one of the "*Aṣḥāb al-Ijmā'*" (Companions of Consensus). Biographical scholars have praised him with terms such as "Trustworthy," Of great stature" (Ṭūsī, 1993 AD/1414 AH: 332), and "Of high status with Imam *Riḍā* (AS)" (Ṭūsī, 1996 AD/1417 AH: 19). It is said that after the martyrdom of Imam *Kāẓim* (AS), he joined the Waqifiyya (those who stopped at Imam *Mūsā al-Kāẓim*), but after Imam *Riḍā* (AS) corresponded with him, he became a believer in his Imamate (Ṣadūq, 1983 AD/1404 AH: 52).

The second narration is from the book "*al-Iḥtijāj*." Despite its *Mursal* narrations, this book is endorsed by Shi'a scholars such as *Shaykh Ḥurr 'Āmilī* (n.d.: 2, 17), Khansari (1970 AD/1390 AH: 1, 65), Ayatollah Khu'ī (n.d.: 2, 165), and others. The reason for relying on this book is that the author himself states in the introduction that he does not mention the chain of narration for the narrations, and the reason for this is either the consensus on such narrations, their

agreement with reason, or their widespread popularity (Ṭabrisī, 1966 AD/1386 AH: 1, 4). The next narrator is *Thābit ibn Dīnār*, known as *Abū Ḥamza al-Thumālī*, concerning whose status *Kashshī* and *Najāshī* have narrated reports in their books (cf. Ṭūsī, 1983 AD/1404 AH: 210; Najāshī, 1995 AD/1416 AH: 115). *Najāshī* also considers him the author of works such as "Tafsir al-Qur'an" (Najāshī, 1995 AD/1416 AH: 115). However, *Kashshī* has mentioned two reports criticizing him, which Ayatollah *Khu'ī* has questioned in terms of their chain of narration (cf. Khu'ī, n.d.: 3, 389).

Given what has been stated, considering the position and credibility of the two books "*Qurb al-Isnād*" and "*al-Iḥtijāj*," their narrations can generally be given attention.

Conclusion

Examining the narrations reported in *Nūr al-Thaqalayn* regarding the manner of marriage of the children of Adam led to the following results:

1) The narrations indicating the manner of marriage of Adam's children in Shi'a narrative exegeses present two viewpoints: marriage of Adam's children amongst themselves and marriage of the children with others (houri/jinn);

2) Among the reviewed narrative exegeses, only *Fayḍ Kāshānī* in his Tafsir *al-Ṣāfī*, after narrating conflicting narrations, has expressed an opinion regarding it, while other exegeses have merely transmitted the narrations;

3) Narrations indicating the marriage of Adam's children with others are unacceptable due to textual weaknesses such as contradiction with the Quran, reason, and logic, internal contradictions, etc., as well as weaknesses in their chain of transmission, such as the unreliability of some narrators, ambiguity, obscurity, and the Mursal nature of some narrations;

4) Narrations indicating marriage between Adam's children, despite agreeing with the Sunni view, are preferable due to their consistency and agreement with the Quran. This is because, between disagreeing with the common view and agreeing with the Quran, agreement with the Quran is preferable;

5) Furthermore, these narrations, despite conflicting with modern laws, are more consistent with the Quran. In fact, between conflict with modern laws and agreement with the Quran, what is preferred is consistency with the Quran. Accordingly, although this type of marriage, in today's world and considering current social laws, seems improbable and impossible, it appears more logical, and even necessary, considering the historical and specific circumstances of the beginning of creation, where the number of humans was very limited and exclusive to Adam's children, in order to continue and spread the human race. Moreover, this ruling was from the perspective of legislation, not creation. Therefore, it was

permissible at one time according to the interests and forbidden at another time according to the corruptions. Hence, the narrations of the second group are preferred and more acceptable.

Name of Commentary	Number of Narrations under Relevant Verses	Number of Narrations Shared with Other Commentaries	Number of Narrations Exclusive to This Commentary
Tafsir Qummī	0	0	0
Tafsir Furāt Kūfī	0	0	0
Tafsir ʿAyyāshī	3	3	3 (Other commentaries have quoted from this commentary)
Majmaʿ al-Bayān	1	1	1 (Other commentaries have quoted from this commentary)
al-Tibyān fī Tafsir al-Quran	1	1	1
Tafsir Nūr al-Thaqalayn	12	11	1 (Quoted from ʿIlal al-Sharāʾiʿ)
Tafsir al-Burhān	5	5	0
Tafsir al-Ṣāfī	11	10	0
Total	33	Number of Narrations with Duplicates Removed 10 Narrations	

Table of the Number of Narrations from the Ahl al-Bayt (AS) Regarding the Manner of Marriage of Adam's Children in Narrative Exegeses

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220