In the name of God

Uneversity or Quran adn hadith
Ministry of Science, Research and technology

The Journal of Hadith Studies and Researches

Vol. 2, No. 3, Summer 2025

International Editorial Board:

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

Editorial Board:

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

Director-in-Charge:

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

Editor- in- Chief:

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

Manager:

- Mohammad Joudaki, (Ph.D. student of Nahj al-Balaghah Sciences and Education, University of Quran and Hadith, Qom, Iran.).

English Editor:

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

Graphist and Designer:

- Mahdi Khoshraftar Akram.

Publisher:

- University of Quran and Hadith.

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

P. O. Box: 3714854913 ☐ **Tel. No**: 021-55956251

Email: hsr@qhu.ac.ir ☐ **Website**: http://hsr.qhu.ac.ir

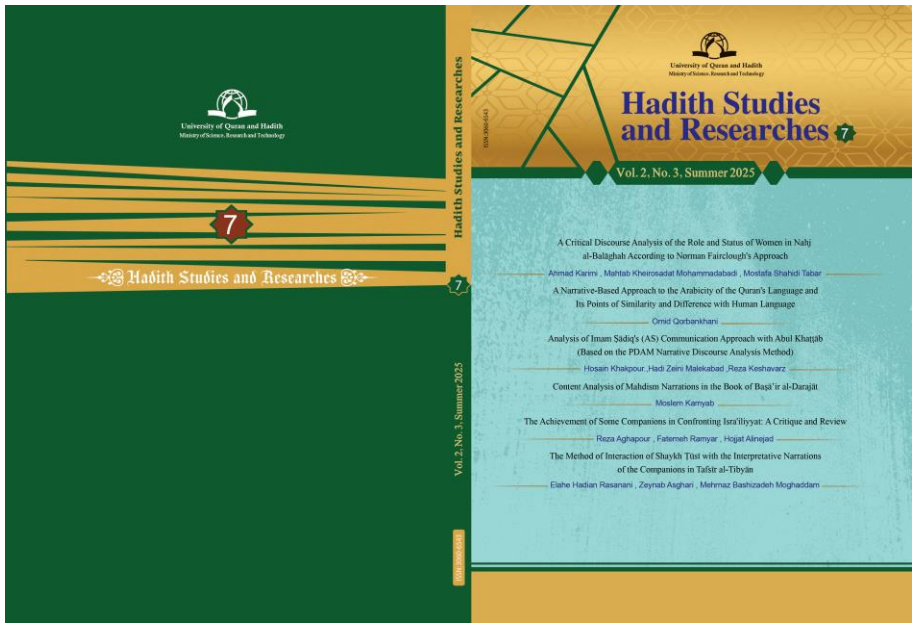


Table of Content

A Critical Discourse Analysis of the Role and Status of Women in Nahj al-Balāghah... 3-48

Ahmad Karimi, Mahtab Kheirosadat Mohammadabadi, Mostafa Shahidi Tabar

A Narrative-Based Approach to the Arabicity of the Quran's Language and Its Points... 49-80

Omid Qorbankhani

Analysis of Imam Ṣādiq's (AS) Communication Approach with Abul Khaṭṭāb... 81-114

Hosain Khakpour, Hadi Zeini Malekabad, Reza Keshavarz

Content Analysis of Mahdism Narrations in the Book of Baṣā'ir al-Darajāt 115-152

Moslem Kamyab

The Achievement of Some Companions in Confronting Isra'iliyyat: A Critique and Review 153-178

Reza Aghapour, Fatemeh Ramyar, Hojjat Alinejad

The Method of Interaction of Shaykh Ṭūsī with the Interpretative Narrations... 179-218

Elahe Hadian Rasanani, Zeynab Asghari, Mehrnaz Bashizadeh Moghaddam

The Journal of Hadith Studies and Researches
University of Quran and Hadith
Ministry of Science, Research and Technology

A Critical Discourse Analysis of the Role and Status of Women in *Nahj al-Balāghah* According to Norman Fairclough's Approach

Ahmad Karimi[*]

Associate Professor Department of Islamic Theology, Faculty of Hadith Sciences and Teachings, University of Qur'an and Hadith, Qom, Iran.

Mahtab Kheirosadat Mohammadabadi

Ph.D. Student, Nahj al-Balāghah Sciences and Teachings, Faculty of Hadith Sciences and Teachings, University of Qur'an and Hadith, Qom, Iran.

Mostafa ShahidiTabar

Assistant Professor, Department of Foreign Languages, Imam Sadegh(AS) University, Tehran, Iran.

(Received: January 2025, Accepted: July 2025)

DOI: 10.22034/hsr.2025.51658.1060

Abstract

Nahj al-Balāghah, a selection of directives from the Caliph and immediate successor of the noble Prophet of Islam, Imam Ali (AS), is a key source for understanding authentic Islamic discourse. This research examines the discourse on women in Sermons 27 (on Jihad)

* Corresponding Author: ahmad.karimi@gmail.com

and 80 (political), and Letters 14 (military) and 31 (educational), using Norman Fairclough's critical discourse analysis approach at three levels: description (linguistic features), interpretation (production and reception), and explanation (social structures). Findings indicate that by rejecting the conventional and Umayyad violent and exploitative ideology against women, the Alawite discourse represents women as sublime, complementary, respected, and delicate subjects. Considering the emotional and social vulnerability of women, it emphasizes the preservation of human dignity, protection of their rights, and avoidance of injustice and violence against them. By recognizing the group identity of all women, including non-Muslims in a religious society, it reveals the integrated identity of the community, social cohesion, and shared human rights. Relying on religious legitimacy, the Alawite discourse aims to correct incorrect cognitive-cultural presuppositions about women and reinforces its discursive authority through intertextuality with the Qur'an and Prophetic tradition, as well as the use of social identity elements like honor (*Ghayrat*) and zeal (*Ḥamīyyat*). This research fills the gap of a comprehensive discourse analysis in Islamic texts regarding women and, by relying on Islamic exegeses, offers a modern reinterpretation for discussions on women's rights. This analysis, conducted within the historical context of early Islam, contributes to a deeper understanding of the status of women in religious texts and has applications in women's rights policymaking.

Keywords: *Nahj al-Balāghah* Discourse Analysis, Imam Ali (AS), Women's Dignity, Women's Religious Rights, Islamic Identity of Women, Women in Imam Ali's Society

Introduction

Nahj al-Balāghah, a collection of sermons, letters, and short sayings attributed to Imam Ali (AS), as a prominent Islamic text, has played a significant role in shaping religious, political, and social discourses in early Islam. In the context of the first Islamic century (7th Century CE), as Islamic society was transitioning from the pre-Islamic (*Jahiliyyah*) culture to a system based on Islamic values, the representation of women in these texts reflects the tensions between tribal norms and Islamic teachings. The main research question is: 'How are women represented in Sermons 27 and 80 and Letters 14 and 31 of *Nahj al-Balāghah* based on Norman Fairclough's approach?' The present study aims to explain the role of these discourses in reconstructing power relations, ideologies, and social structures of early Islam. The significance of this research in analyzing the discourse on women in *Nahj al-Balāghah* is that it contributes to a deeper understanding of Imam Ali's (AS) words and can offer new perspectives to Hadith studies.

Critical Discourse Analysis (CDA), as an interdisciplinary approach, examines the relationship between language, power, and ideology in social contexts (Agagolzadeh et al., 2007 AD/1386 SH: 39). Norman Fairclough integrates Foucault's definition of discourse with a systematic framework of analysis based on text linguistics (Mills, 2009 AD/1388 SH: 187). CDA is a form of ideological analysis of text. In this method, using appropriate linguistic tools and referring to historical and social contexts, the ideology of the

discourse, which is often hidden through normalization and neutralization, can be identified (Agagolzadeh, 2011 AD/1390 SH: 236). Fairclough defines discourse as a social practice in which language not only reflects reality but also constructs power relations and ideologies (Agagolzadeh, 2011 AD/1390 SH: 236; Jørgensen & Phillips, 2010 AD/1389 SH: 128). In his three-level framework, Norman Fairclough divides discourse analysis into three stages: "Description, which deals with the formal features of the text, where lexical, semantic, and grammatical analysis of sentences and smaller units are examined." The interpretation level explores the processes of text production and reception (situational context and intertextuality), and the explanation level investigates the link between the text and social structures and power relations, identifying the ideologies embedded in the text (Fairclough, 2000 AD/1379 SH: 102).

Fairclough's framework, with its three levels of description, interpretation, and explanation, provides a suitable tool for analyzing these discourses, as it clarifies the link between text, social context, and its effects. The present study, focusing on Sermons 27 and 80 and Letters 14 and 31, analyzes linguistic features and discursive patterns to explore the semantic layers of women's representation in the Alawite discourse and to achieve a deeper understanding of their status in early Islam. Without imposing value-based assumptions, this study seeks to provide a scientific and impartial interpretation that moderates existing ambiguities and enriches studies on *Nahj al-Balāghah* and gender. To ensure the validity of the analysis, the data

were compared with classical interpretations like that of *Ibn Maytham* and contemporary ones like Makarem Shirazi. Furthermore, the authors minimized potential biases by repeatedly and critically reviewing the findings.

1. Literature Review

Critical Discourse Analysis (CDA) has been utilized to identify hidden ideologies in the texts of *Nahj al-Balāghah*, but the discourse analysis of women using Fairclough's (2010) approach has remained neglected. Discursive studies on *Nahj al-Balāghah* focus on the role of language in reproducing social meanings. Kamyabiniya and Nemati (2015 AD/1394 SH) analyzed the Alawite discourse in the letter to *Mālik Ashtar* using Fairclough's approach, demonstrating the role of language in legitimization. Mohseni and Parvin (2015 AD/1394 SH) examined the description of Kūfans as a critique of social interactions. Safaee and Soltani (2016 AD/1395 SH) analyzed linguistic choices in the letter to *Mu'āwīyah*. Ghahramani and Bidar (2019 AD/1398 SH) explained the contrast between Alawite discourse and rival discourses in the sermons concerning the Khawarij and the public allegiance. Sayyadinejad et al. (2020 AD/1399 SH) explored the critique of domination in the tenth letter. While valuable, these studies have not paid attention to the representation of women in *Nahj al-Balāghah*.

Gender studies focus on the representation of women in religious texts. *Wadūd* (1999) in "Qur'an and Woman," reread Qur'anic verses with a gendered approach and criticized patriarchal interpretations. Mernissi (1991) in "The Veil and the Male Elite," raised the necessity

of a historical rereading of texts. Inloes (2015) in an article criticized Sermon 80 of *Nahj al-Balāghah* by comparing it with the book of *Sulayām ibn Qays* and challenged its authenticity. Momen, Gharavi Naeini, and Shokri Golpayegani (2024) analyzed judicial justice for women in the legal tradition of Imam Ali (AS). Darzi and Besharati (2021 AD/1400 SH) examined gender egalitarianism in the Qur'an and *Nahj al-Balāghah*. These studies have less frequently used Fairclough's approach.

Jafari Tabrizi (1998 AD/1377 SH) and Mottaqi Fatavi (2017 AD/1396 SH) explained the high status of women. Jamali (2002 AD/1381 SH), Najvi Saleh (2005 AD/1384 SH) responded to ambiguities. Nasiri (2012 AD/1391 SH), Fazeli Dehkordi et al. (2010 AD/1389 SH), Fattahizadeh (2014 AD/1393 SH), Rezvani (2013 AD/1392 SH), and Fazayeli (2022 AD/1401 SH) addressed the identity and value of women. *ʻAṭawī* (1992) in *Maʻa al-Marʻah fī Nahj al-Balāghah* (With Woman in *Nahj al-Balāghah*), attributed "Deficiency of Intellect" to social limitations and "*Rayḥānah*" (fragrant flower) to respect. *Ṭāhā* (2004) in *al-Marʾah al-ʻArabīyyah* (The Arab Woman), reinterpreted Sermon 80 with Islamic justice. Jafari (2015) challenged the authenticity of "Deficiency of Intellect." *al-Khafājī* (2018) analyzed the rhetoric of Sermon 80. Nasrollahi (2022) examined gender relations in social culture. *al-Khabbāz* (2025) criticized the disparaging phrases and affirmed the positive representation of women. Deymkar Garub (2025) reread Sermon 80 and criticized the attribution of deficient intellect. These studies are mainly interpretive and have overlooked Fairclough's discourse analysis.

Existing studies are limited to jurisprudential, historical, or descriptive

analyses, and a critical discourse analysis using Fairclough's framework on Sermons 27 and 80 and Letters 14 and 31 has not been performed. This research fills this gap through linguistic, contextual, and power analysis.

2. Description of the Discourse on Women

At the description level, the lexical, grammatical, experiential (social realities), relational (power relations), and expressive (identity and emotions) values of Sermons 27 and 80 and Letters 14 and 31 are examined to determine how language establishes gender roles and promotes Islamic values.

2-1. Description of Sermon 27

Sermon 27 was delivered by Imam Ali (AS) to call people to participate in jihad. Some believe the sermon was given late in his life, but *Sayyid Raḍī* states that this sermon was delivered when the Commander of the Faithful (AS) was informed that *Mu'āwīyah*'s army had attacked the city of Anbar and plundered it. He first speaks of the virtue of jihad, then describes the enemy's plundering of the city, and addresses the issue of women's social rights. He states that Muslim and non-Muslim women under the protection of the Islamic state were attacked, their honor violated, and their ornaments looted, and in light of this event, he reprimands his companions for neglecting their social duties.

2-1-1. Lexical Features

The vocabulary of Sermon 27 represents women as vulnerable

subjects in need of protection and promotes religious values by using terms like

al-Mu'āhidah (a non-Muslim woman under the protection of the Islamic state). Key vocabulary includes social terms like *al-Mar'at al-Muslimah* (the Muslim woman), *al-Mu'āhidah*; material terms like *Ḥijlahā* (her necklace), *Qulbahā* (her bracelet), *Qalā'idahā* (her earrings), and *Ri'āthahā* (her anklets); and military terms like *al-Rajul* (referring to the enemy soldier) and *Yantazi'u* (referring to their looting).

1) Conceptual Relations

These include synonymy, antonymy, and hyponymy (Safavi, 2020 AD/1399 SH: 99-128). The terms *al-Muslimah* and *al-Mu'āhidah* demonstrate legal inclusiveness and express the relationship of female citizens with the Islamic state, showing an equal view of the rights of Muslim and non-Muslim women, which strengthens social cohesion. The opposition between *al-Mar'ah* (the woman) and *al-Rajul* (the enemy soldier) delineates gender boundaries. The terms *Ḥijlihā, Qulbahā, Qalā'idahā, and Ri'āthahā* exhibit meronymy, referring to different parts of women's jewelry, all of which are part of their adornments. Given that each of these adornments symbolizes personal values and sanctity, Imam Ali, by detailing them and mentioning them separately, tries to have a greater emotional impact on the audience and to depict the consequence of the Muslims' weak resistance and failure to defend, which led to the violation of women's honor.

2) Literary Devices

The repetition of words related to women (the word "Woman" twice and four references to them in the phrase *Ḥijlahā wa Qulbahā*

wa Qalā'idahā wa Ri'āthahā) creates rhetorical emphasis. The euphemism *Fayantazi'u Ḥijlahā* ("he snatches her necklace") indirectly expresses the violation of women's sanctity, in contrast to the pre-Islamic discourse that normalized violence. Examples of dysphemism include many reproaching expressions like curses and belittlement of the people who avoid jihad and are indifferent to the rights of women and children, seen throughout the sermon. In a sermon that is inherently about jihad, women play an important and influential role and are mentioned with euphemism as those who possess special sanctity. In one case, their cognitive and emotional states at a specific moment in their lives, the wedding night, are mentioned. In the phrase *'Uqūlu Rabbāt al-Ḥijāl* ("The minds of brides in their chambers"), he implicitly compares the men to newlywed brides who see everything emotionally and are lost in their own imaginations and illusions, thus criticizing their weakness. This characteristic is very good for women, but the Imam (AS) considers it contrary to the characteristics of men, because if a man's entire concern is himself, it is very undesirable for him. It is necessary for men to have the zeal to defend their honor and homeland, and therefore, he likened men who lack this zeal to effeminate men.

3) Values

Experiential values represent social and religious realities and the abhorrence of transgression and indifference to women's rights in the eyes of Imam Ali (AS). Relational values establish power hierarchies, and expressive values evoke feelings of empathy and responsibility. In the phrase "I have been informed that a man from the enemy army

entered upon a Muslim woman and another woman under the protection of the Islamic state," the words *al-Mar'at al-Muslimah* and *al-Ukhrā al-Mu'āhidah* represent the reality that women, regardless of their religious identity, have civil rights. The phrase "And they snatched their necklaces, bracelets, earrings, and anklets" represents the experience of looting and violation of women's honor with tangible details. The reference to jewelry conveys a personal and emotional experience of the violation of women's private space, which, in the social context of that time, indicates a violation of human dignity. The verb *Yantazi'u* ("Snatches") shows that the transgression was not only against their bodies but also against their material and moral rights. This detailed description highlights the violation of the civil rights of women as subjects with ownership and sanctity. The reference to women's *Istirjā'* and *Istirḥām* indicates the limitation of women's means of defense, conveys a sense of oppression and powerlessness, and highlights the violation of women's honor as a challenge to the community's honor and the reality of their vulnerability to violence. In the phrase "If a Muslim man dies of grief after this, he is not to be blamed, but is rather, in my view, worthy of it," the experiential value of dying from sorrow over the bitter event of the violation of women's honor is shown. In the phrase *'Uqūlu Rabbāt al-Ḥijāl* ("The minds of brides in their chambers"), there is a negative experiential value that implies emotional excitement and the dominance of feelings, resulting in reduced decision-making power or decisions made out of emotion among newlyweds. They have limited, individualistic, and emotional views that are in line with their

functions, but for men who have abandoned jihad, this indicates their weakness and feebleness. The world of a newlywed bride is very different from that of a mature, understanding man, and all her thoughts are focused on her current situation.

2-1-2. Grammatical Features

The voice of the text is active, and the Imam (AS) directly attributes the responsibility for action to the audience. The sermon's imperative, prohibitive, and reproachful structures convey the speaker's authority and the urgency of defending women. In phrases like "When I command you to set out for defense" or "May your faces be ugly and may you be companions of sorrow, you [evaders of jihad]," the reality and position of the Imam's power are reported. The conditional sentence "If someone dies of grief for not defending women, he is not to be blamed" induces a sense of shame. Imperative sentences like "Fight them" invite the audience to act. In this sermon, the number of sentences with a positive meaning, encouraging jihad and showing its value, is greater than the negative and reproachful sentences. By using more verbal sentences, the Commander of the Faithful invites the audience to action and conveys to them a sense of urgency and necessity for action. The pronouns *Hunna* (they/them) for women and *Kum* (you) for the audience strengthen the speaker-audience relationship. The conjunction *Fa* (so/then) expresses the logical connection between the violation of women's honor and dying of grief over such an event. The sermon, with its rhetorical style and reproachful tone, is divided into three parts (description of the violation of women's honor, reproach of men's weakness, and a call to

jihad). Cohesion is achieved through repetition (*al-Mar'ah*), pronouns (*Hā, Kum*), and religious references. The statements are delivered unilaterally, and the address *Qultu Lakum* ("I said to you") shows authority. The pronouns "I" and "you" are constantly repeated in the sermon. Rhetorical features like parallelism (*Fayantazi'u Ḥijlahā wa Qulbahā*) make the message more impactful.

3. Description of Sermon 80

Sermon 80 was delivered by Imam Ali (AS) after the Battle of the Camel and the defeat of *'Āyishah*'s army in Basra. Some matters related to women are raised, making it one of the most controversial sermons in *Nahj al-Balāghah*. Its apparent meaning suggests three deficiencies: cognitive, faith-related, and economic (in inheritance share). The reasons given are, respectively: "The testimony of two women being equal to that of one man, not performing prayer and fasting during menstruation, and their inheritance share being half that of men. Later in the sermon, the Imam emphasizes to beware of bad women and be cautious even of good women."

3-1. Lexical Features

The vocabulary of Sermon 80 represents the legal limitations of women and establishes the religious order. Key vocabulary includes religious, legal, and social terms like faith, prayer, fasting, testimony, inheritance, women, and deficiency. Due to their religious and legal nature, these words have been used as a tool to justify and legislate the status of women in society.

1) Conceptual Relations

The meronymy of prayer and fasting for religious faith links the devotional aspects. The antonymy of woman and man in *Shahādatu Imra'atayn ka Shahādati al-Rajul* ("The testimony of two women is like the testimony of one man") highlights the legal differences between women and men. The antonymy between

al-Ma'rūf (the good deed) and *al-Munkar* (the reprehensible deed), and *Shirār* (the bad ones) and *Khīyār* (the good ones) specifies moral boundaries and helps create a balanced view of women. The hyponymy of *al-Nās* (the people) and *al-Nisā'* introduces women as a part of society that needs special attention. The antonymy between *Khīyār al-Nisā'* (the best of women) and *Shirāruhunna* (the worst of them) negates misogynistic notions that attribute no good to women.

2) Literary Devices

The repetition of deficiencies and deficiency creates semantic continuity and rhetorical emphasis, fixing the idea of limitation in the audience's mind. The implicit analogy in the phrase *Shahādatu Imra'atayn ka Shahādati al-Rajul al-Wāḥid* ("The testimony of two women is like the testimony of a single man") specifies the legal difference between women and men. The euphemism *Lā Tuṭī'uhunna fīal-ma'rūf* ("Do not obey them in what is good") subtly recommends preventing misuse and points to the necessity of maintaining boundaries in interaction with women.

3) Values

Experiential values represent religious rulings. Relational values

establish the speaker's authority. Expressive values, with a decisive tone, evoke a sense of caution and acceptance in the historical audience. The experiential value of the phrase *Ma'āshir al-Nās, inna al-Nisā'a Nawāqiṣ al-Īmān, Nawāqiṣ al-Ḥuẓūẓ, Nawāqiṣ al-'Uqūl* ("O! People, women are deficient in faith, deficient in shares, deficient in intellect") is a general judgment about women, focusing on three characteristics (faith, material shares, and rationality). The experiential value of the phrases *Fa Ammā Naqṣu Īmānihinna* ("As for the deficiency of their faith"), *wa ammā Naqṣu Ḥuẓūẓihinna* ("And as for the deficiency of their shares"), and *wa ammā Naqṣu 'Uqūlihinna* ("And as for the deficiency of their intellects") expresses legal and religious values concerning women.

3-2. Grammatical Features

The voice of this text is active and stated from a position of authority. Most sentences in the sermon are nominal, such as *al-Nisā'u Nawāqiṣ al-Īmān* ("Women are deficient in faith"), and begin with the emphasis particle *Inna* (verily), presenting concepts as permanent and self-evident. The mood of the sentences in this sermon is declarative and imperative, thus increasing the text's certainty. Declarative sentences like *al-Nisā'u Nawāqiṣ al-Īmān* present rulings as self-evident. Imperative sentences like *Fattaqū Sharāra al-Nisā'* ("So beware of the evil among women") guide men's behavior in relation to women. The prohibitive sentence *Lā Tuṭī'ūhunna* ("Do not obey them") specifies a behavioral restriction. Conditional sentences like *Lā Tuṭī'ūhunna... Ḥattā* ("Do not obey them... so that") explain the

consequence of behavior. The pronoun *Hunna* (they/them) directly refers to women. In terms of relational value, these pronouns introduce women as a group distinct from the audience. Conjunctions like *Ḥattā* (until/so that) and *Ammā... fa-* (as for... then) are used to express conditions or explain reasons, making the argument logical. The sermon, with its argumentative style, is divided into three parts (faith, intellect, and shares). Cohesion is achieved through repetition (*Nawāqiṣ*), pronouns (*Hunna*), and Qur'anic references. The interactional conventions are one-sided, and the address *Ma'āshir al-Nās* ("O! People") shows authority. Rhetorical features like parallel structures (*Ammā... fa-*) create textual cohesion and make the message decisive.

4. Description of Letter 14

Letter 14 of *Nahj al-Balāghah* contains a series of moral instructions regarding behavior towards enemies in war. Imam Ali (AS) presents a military and ethical discourse in an imperative tone. He first commands the soldiers not to initiate war, so that the argument is complete against the enemy. If war occurs and the enemy is defeated, they should not kill the fugitives, nor harm the wounded and the helpless, and then he explains how to behave with women in war. He emphasizes that due to women's weakness, even if they insult, they should not be harmed. Finally, he mentions that even in the early days of Islam, they were not allowed to treat polytheistic women inappropriately, and even in the pre-Islamic era (*Jāhiliyyah*), violating the honor of women was a disgrace for a man and his descendants.

4-1. Lexical Features

The vocabulary of Letter 14 conveys religious and ethical concepts like legitimacy, patience, and mercy. The identity of the soldiers is represented as a legitimate group and the enemy as a marginal group, while women are introduced as a vulnerable group in need of protection. Words like *Bi Idhnillāh* ("By the permission of God") show the Imam's authority and humility before God. Key vocabulary includes religious terms *Ḥujjah* (proof/argument), *Bi Ḥamdillāh* (praise be to God); military terms *Tuqātilūhum* (you fight them), *al-Hazīmah* (defeat); and social terms *al-Nisā'*(women), *Ḍa'īfāt* (weak).

1) Conceptual Relations

The hyponymy of *Ḥujjah* and *Bi Ḥamdillah* strengthens religious legitimacy.

Ḥujjah directly refers to defending the right, while *Bi Ḥamdillah* refers to praising God and emphasizing that this right is from God. The opposition between *al-Tahyīj* (arousing/provoking) and *al-Kaff* (restraining) represents the duality between violence and peace. Similarly, the duality between arousing emotions (*Lā Tuhayyijū al-Nisā'*) and rationality (*Fa Innahunna Ḍa'īfāt... al-'Uqūl*) is evident. The hyponymy of *al-Nisā'* also includes *Mushrikāt* (polytheistic) women, indicating attention to social and religious differences. The meronymy in the phrase *Fa Innahunna Ḍa'īfāt al-Quwā wa al-Anfus wa al-'Uqūl* ("For they are weak in powers, selves, and intellects") with descriptive words highlights the vulnerability of women. *al-Rajul*

(the man) and *Imra'ah* (woman) have opposite meanings and define gender boundaries.

2) Literary Devices

The repetition of *Lā* (not/do not) in prohibitive sentences like *Lā Tuqātilūhum* ("Do not fight them") reinforces decisiveness and emphasizes moral principles and non-violence. The contrast between *Fihr* (stone) and *Kaff* (restraining) places Islamic mercy against pre-Islamic violence. The imagery of *Fihr* and *Hirāwah* (cudgel) recalls pre-Islamic violence. The implicit analogy in describing the state of women as *Ḍa'īfāt al-Quwā wa al-Anfus wa al-'Uqūl* ("Weak in powers, selves, and intellects") introduces women as beings in need of protection. The repetition of words like *al-Nisā'* and related pronouns challenges the culture of disrespecting women and creates a new attitude towards them. In this letter, the Master of the Pious, by repeating similar words *Adhan*, *Shatm*, *Sabab*, which are part of the meronymy of violence, decisively rejects any physical or verbal abuse against women.

3) Values

Experiential values represent the reality of war, as well as the arousal of women's emotions under psychological pressure, and their physical, mental, and decision-making limitations in difficult conditions. Relational values show the speaker's authority and the Imam's supportive and commanding relationship with women and the soldiers. Expressive values, with an educational tone *Ḍa'īfāt*, evoke a sense of responsibility and dignity in the historical audience and

reflect support for women based on their vulnerability.

4-2. Grammatical Features

The grammatical features of this letter, using prohibitive and conditional sentences, reinforce the Imam's authority and the legitimacy of the soldiers, distinguish the identities of groups, and promote a religious and ethical ideology. The mood is imperative and declarative. Prohibitive sentences like *Lā Tuhayyijū* ("Do not provoke/harm") show the leader's authority and the urgency for action. Declarative sentences like *Fa innakum bi Ḥamdillāh* ("For you, by the praise of God") express legitimacy. Conditional sentences like *Wa in Shatamna* ("And if they insult") specify the limits of the soldiers' behavior. The voice of the text is active; the audience (the Muslim army) is made directly responsible for implementing the orders, emphasizing their accountability. The use of verbal sentences is greater than nominal sentences. The repetition of parallel structures in the negative imperative *Lā Taqtulū* (do not kill), *Lā Tuṣībū* (do not harm), and *Lā Tujhizū* (do not finish off) creates decisiveness in speech and emphasizes the prohibition of violent acts. The description of women in the parallel structure *Ḍa'īfāt al-Quwā wa al-Anfus wa al-'Uqūl* ("Weak in powers, selves, and intellects") emphasizes their vulnerability. Pronouns distinguish *Kum* (you) as the identity of the soldiers (legitimate), *Hum* (they/them) as the enemy (marginal), and *Hunna* (they/them) as women (vulnerable), shaping discursive oppositions. These pronouns strengthen the speaker-audience relationship. Conjunctions (*fa*, *wa*, *in*) maintain the logical and

structural coherence of the text and reinforce discursive cohesion. The conjunction *Wa* in *Wa lā Tahījuū al-Nisā'* places the non-harming of women in the continuation of the Imam's (AS) ethical commands in war. The letter, with its imperative style, is divided into general sections (prohibition of initiating war) and specific sections (behavior towards women and vulnerable individuals). Cohesion is achieved through repetition of *Ḥujjah*, *al-Nisā'*, pronouns *Kum*, *Hunna*, and Prophetic references. Interactional conventions are one-sided, and the turn of speech is with the speaker.

5. Description of Letter 31

Letter 31, one of the longest letters in *Nahj al-Balāghah*, is the will of Imam Ali (AS), as a compassionate and kind father, to his son, Imam Hassan (AS), whom he deeply loved. In reality, this letter is a charter of the best creedal and ethical instructions. In parts of the letter, the Commander of the Faithful (AS) discusses monotheism, the greatness of God, the attributes of God, the purpose of creation, and the signs of divine mercy. In other parts, he raises issues of self-purification, social ethics, moral values, the necessity of paying attention to spirituality, the necessity of remembering death, focus on the hereafter, attention to gathering provisions, recognizing world-lovers, and the rights of friends. At the end of the letter, he addresses the status of women as delicate beings in need of protection.

5-1. Lexical Features

The vocabulary of Letter 31 represents women as delicate subjects and

promotes family values. Key vocabulary includes social, religious, and ethical terms like *al-Mar'ah* (woman), *Rayḥānah* (fragrant and delicate flower), *Qahramānah* (steward/manageress), *Taqwā* (piety), *hijab* (veil/covering), *Afn* (deficiency), and *Wahn* (weakness).

1) Conceptual Relations

The synonymy of *al-Nisā'* (women) and *al-Mar'ah* (woman) creates variety while strengthening the text's cohesion. The opposition of *Rayḥānah* and *Qahramānah* in *Fa inna al-Mar'ata Rayḥānatun wa Laysat bi Qahramānatin* ("For a woman is a flower, not a stewardess") highlights the contrast between delicacy and hard work. The word *al-Nisā'* means women in general. The word *Rayḥānah* (flower) is used as a metaphor for women, indicating their delicacy, beauty, and sensitivity. This hyponymy suggests that women are delicate and beautiful beings who need special protection and attention.

2) Literary Devices

The metaphor *Rayḥānah* likens women to flowers, conveying a sense of respect and value.

al-Ṣaḥīḥah is a euphemism for a pure and sound individual, and *al-Saqam* is a euphemism for contamination with betrayal and corruption. This type of expression, without using explicit and direct words, provides a delicate and cautious image of moral concepts. The opposition of *Rayḥānah* and *Qahramānah* makes gender roles tangible.

Rayḥānah is a symbol of delicacy and grace, while *Qahramānah* is

a symbol of heavy responsibilities, pressures, and being confined to difficult roles. Literary devices, by emphasizing Islamic values, social and moral roles, and the importance of family and lineage, emphasize the role of women as beautiful and delicate beings and steer them away from power-displaying roles. It emphasizes the importance of protecting women in society.

3) Values

Experiential values represent gender roles. Relational values establish paternal authority. Expressive values, with an emotional tone *Rayḥānah*, evoke a sense of delicacy and protection in the historical audience. The phrase *Ukfuf ʻAlayhinna min Abṣārihinna bi Ḥijābika Īyyāhunna fa inna Shiddat al-Ḥijābi Abqā ʻalayhinn* ("Restrain their glances by veiling them, for the strictness of the veil preserves them better") represents the hijab as a tool for women's social protection and considers it a guarantor of their social security and stability. The phrase *Wa laysa Khurūjuhunna bi Ashadda min Idkhālika man lā Yūthaqu bihī ʻalayhinn* ("And they're going out is not worse than you admitting someone untrustworthy to them") expresses the value of protecting the sanctity of women as a vulnerable group. *Wa lā Tumallik al-Mar'ata min Amrihā mā Jāwaza Nafsahā* ("And do not entrust a woman with matters beyond her capacity") represents the necessity of limiting responsibility and pressure on women. *Fa inna al-Mar'ata Rayḥānatun wa Laysat bi Qahramānatin* ("For a woman is a fragrant flower, and not a stewardess") represents woman as a delicate being.

5-2. Grammatical Features

The letter's grammatical features convey paternal authority and moral guidance. The mood is declarative and imperative. Imperative sentences like *Wa Īyyāka wa Mushāwarat al-Nisā'* ("And beware of consulting women") and *Wakfuf 'Alayhinna min Abṣārihinn* ("And restrain their glances") and the prohibitive *Lā Tumallik al-Mar'ah* ("Do not entrust a woman") convey a strong sense of obligation and recommendation, guiding men's behavior. Declarative sentences like *Fa inna al-Mar'ata Rayḥānah* ("For a woman is a fragrant flower") present facts as self-evident. Conditional sentences like *In Istaṭa'ta* ("If you are able") imply individual responsibility as well as a remote possibility. Letter 31 is a combination of nominal and verbal sentences. Most sentences in the text are active and positive. The pronouns *Anta* (you) and *Ana* (I) create a direct and intimate feeling, presenting the reader as an individual and responsible being. The pronoun *Hunna* (they/them) shows that they are speaking to men about women. Conjunctions like *Fa inna* (for verily) and *Wa* (and) maintain the logical flow of the text. The letter, with its paternal style, is divided into various thematic sections. Cohesion is achieved through repetition of *al-Nisā'*, *Rayḥānah*, pronouns *Hunna*, *Īyyāka*, and religious references. The use of similar structures (like the repetition of *Wa Īyyāka*) creates formal and semantic harmony between sentences. Interactional conventions are intimate and authoritative with the address *Yā Bunayya* ("O! My dear son"). Rhetorical features like the simile *Rayḥānah* make the message impactful.

The following table compares the grammatical features of the texts

mentioned above:

Grammatical Feature	Sermon 27	Sermon 80	Letter 14	Letter 31
Number of Sentences	49	7	12	127
Positive Sentences	38	4	6	97
Negative Sentences	11	3	6	30
Active Sentences	31	6	10	115
Passive Sentences	10	1	2	12
Nominal Sentences	17	4	4	47
Verbal Sentences	32	3	8	80
Conjunctions	48	7	13	142
Referential Pronouns	25	8	8	68
Declarative Sentences	33	4	6	73
Imperative Sentences	10	3	6	53
Interrogative Sentences	1	0	0	1

Chart comparing grammatical features

The table of grammatical features for Sermons 27, 80 and Letters 14, 31 of *Nahj al-Balāghah*, at the description level of Fairclough's framework, shows linguistic differences in the representation of women. Sermon 27, with declarative and verbal sentences, describes women as vulnerable individuals in need of support. Sermon 80, with nominal and declarative sentences, establishes their jurisprudential status, both of which reinforce the religious order of early Islam. Letter 14, with a balance of declarative and imperative sentences, deems women worthy of respect in the context of war, while Letter 31, with an abundance of verbal and imperative sentences, introduces them as valuable beings with family roles and guides supportive behaviors. Conjunctions and referential pronouns enhance textual cohesion in all texts.

6. Interpretation of the Discourse on Women

At the interpretation level of Fairclough's approach, the situational context and intertextuality of Sermons 27 and 80 and Letters 14 and 31 of *Nahj al-Balāghah* are examined to clarify the role of language in representing groups and power relations.

6-1. Interpretation of Sermon 27

The author of *Maṣādir Nahj al-Balāghah* (al-Husseini Abd al-Zahra, 1988 AD/1367 SH: 415) considers this speech one of Imam Ali's (AS) famous sermons, which many scholars before *Sayyid Raḍī* had mentioned. *Sayyid Raḍī* and many others have considered its literary genre to be a speech and oration, but some narrators have considered its literary genre to be a letter, believing that Imam Ali (AS) was ill at that time and unable to speak, so he wrote a letter. He sat by the *Sudda* gate of the Kufa mosque, which was connected to the mosque, with *Ḥasan*, *Ḥusayn*, and *ʻAbdullāh ibn Jaʻfar* also with him. Then the Commander of the Faithful called his servant *Saʻīd*, gave him the letter, and ordered him to read it. He stood in such a way that the Commander of the Faithful (AS) could hear everything he and the people were saying. According to Thaqafi's report of the message, its audience is everyone for whom this statement is read, and consequently, those present in the Kufa mosque are its primary and initial audience. *Abū Ḥanīfa Dīnawarī*, in *al-Akhbār al-Ṭiwāl*, also considers its literary type to be a message (Dīnawarī: 406). From the perspective of this research, the genre of the discourse under study is neither a speech nor a letter, but in today's terms, a message (in

Arabic, *Bayān*) issued by the highest divine and spiritual authority.

Sayyid Raḍī explains the situational context of the sermon in 35 words, stating that after the news of *Mu'āwīyah*'s army attacking the city of Anbar and the people's reluctance to respond reached Imam Ali (AS), he pointed out the virtue of jihad, called the people to action, expressed his knowledge of war, and placed the responsibility of disobedience on them. The Imam (AS) brings up the incident of the attack by *Mu'āwīyah*'s soldiers on the city of Anbar (37 AH/658 CE). He then proceeds to rebuke and reproach the people (Ibn Abī al-Ḥadīd, 1958 AD/1337 SH: 2, 85-90; Ibn Maytham, 1983 AD/1362 SH: 2, 30-33; Khu'ī, 1979 AD/1358 SH: 3, 389-407). The city of Anbar was located 62 kilometers from present-day Baghdad, near a canal connecting the Tigris and Euphrates rivers. The people of Anbar did not have a significant history of warfare and fighting, and this city was conquered by *Khālid ibn al-Walīd* during the caliphate of *Abū Bakr*. The Commander of the Faithful's (AS) goal is to arouse the men's sense of honor (*Ghayrat*) to defend their religion, honor, and homeland. In this sermon (message), the indifference and inaction of the Commander of the Faithful's followers towards his commands and orders in the later part of his rule are evident. Specifically, they abandon the command for jihad and fighting the Syrians, which the Imam emphasized. At the end of the message's reading, according to *Tha'ālibī*'s report, except for a few, they again make excuses or openly express their objection to the Imam's words.

One of the presuppositions of this sermon is that people held honor as a significant traditional and ethnic culture, which was linked in

their minds to elements like home, homeland, women, defense, and valor. Another presupposition is that the duty of men is war and defense of the homeland, and women should not go to war.

The reference to *al-Mar'at al-Muslimah wa al-Mu'āhidah* ("The Muslim woman and the one under covenant") has Qur'anic intertextuality with the hadith *Istawṣū bil Nisā'i Khayra* ("I enjoin you to be good to women") and Qur'anic verses (Surah al-Nisā': 19, al-Aḥzāb: 35, al-Baqarah: 232) that emphasize kindness and mercy towards women, reinforcing the representation of women as subjects deserving of support. The expression of *Istirjā'* relates to verse 156 of Surah *al-Baqarah*; the women considered this a calamitous event, and this reference highlights the social limitations of women within the framework of the cultural values of that time.

Istirḥām (pleading for mercy) had ethical intertextuality, using human values to defend them. The word intellect in the phrase *'Uqūlu Rabbāt al-Ḥijāl* ("the minds of brides in their chambers") has intertextuality with the Prophet's hadiths about intellect (Ibn Bābawayh, 1943 AD/1363 AH: 352; Daylamī, 1949 AD/1370 AH: 198). The defense of women is especially comparable to pre-Islamic poetry, where *'Antarah ibn Shaddād* stood by the women in a battle and resisted so that they would not be harmed (Sayyahi et al., 2022 AD/1401 SH: 103). This link places the sermon's description within the cultural values of protecting dignity. These references, by creating a sense of religious empathy, facilitated the acceptance of the discourse, and intertextuality places the discourse within a network of Islamic and customary values.

6-2. Interpretation of Sermon 80

Some sources state that Sermon 80 is part of a detailed letter that the Commander of the Faithful wrote in Safar of the year 38 AH (July 658 AD), after the martyrdom of *Muḥammad ibn Abī Bakr* and the rise to power of *ʻAmr ibn al-ʻĀṣ* in Egypt, in response to a question from a number of his companions. In the letter, he fully explained the conditions of the Islamic society after the Prophet (PBUH) (Modarres Vahid, n.d.: 5, 87). However, *Sayyid Raḍī* in *Nahj al-Balāghah* indicates that this sermon was delivered after the Battle of the Camel (Jumada al-Thānī, 36 AH / December 656 CE) (Ibn Abī al-Ḥadīd, 1981 AD/1401 AH: 6, 215-230). Sermon 80 has been narrated by *Ibn Qutaybah*, *Thaqafī, Ṭabarī, Shaykh Kulaynī, Makkī*, *Ibn al-Jawzī*, and *Alī ibn Ṭāwūs* in seven of his works (Jafari, 2007 AD/1386 SH: 1, 704).

The Battle of the Camel, the first civil war in Islamic history, was the result of political disputes after the assassination of *ʻUthmān*, the third Caliph. *ʻĀyishah*, the Prophet's wife, influenced by the instigations of *Ṭalḥa* and *Zubayr*, raised the banner of avenging *ʻUthmān*'s blood and entered into battle against the Commander of the Faithful with a large army; this war, which took place in Basra, ended in the defeat of *ʻĀyishah* and her followers and led to the deaths of thousands of Muslims. This sedition not only threatened the unity of the Islamic community but also created deep rifts in the social and political structure (Ibn Abī al-Ḥadīd, 1981 AD/1401 AH: 6, 215-230; Ibn Maytham, 1942 AD/1362 SH: 2, 223-225; Hashemi Khui, 1980 AD/1400 AH: 5, 302-324). The Commander of the Faithful, in this

sermon, addressed the men of Basra, criticizing the behaviors that fueled this crisis.

From Fairclough's perspective, the situational context of the sermon indicates a discursive effort to reconstruct the social order and establish leadership authority. The sermon not only criticizes *ʻĀyishah* for her role in the sedition but also invites the men who were influenced by her to accept their responsibilities.

The presuppositions of this sermon are the acceptance of the Islamic legal and cultural frameworks regarding the role and status of women. Imam Ali (AS), by referring to religious rulings such as differences in inheritance, testimony, and women's acts of worship, points to jurisprudential limitations that were accepted by society at that time. The soldiers also accepted these rulings and views as part of religious teachings.

Sermon 80 is situated within a rich intertextual network through explicit and implicit references to religious and cultural texts. These references reinforce the legitimacy of the Alawite discourse and persuade the audience to accept the sermon's concepts. The phrase *Nawāqiṣ al-Īmān* ("Deficient in faith") has intertextual links with verse 221 of Surah *al-Baqarah* (regarding acts of worship), *Nawāqiṣ al-ʻUqūl* ("Deficient in intellect") with verse 282 of *al-Baqarah* (regarding testimony), and *Nawāqiṣ al-Ḥuẓūẓ* ("Deficient in shares") with verse 11 of Surah An-Nisāʾ (regarding inheritance). This sermon is related to the Prophet's (PBUH) hadith *Nawāqiṣ ʻUqūl wa Dīn* ("Deficient in intellect and religion") (Ḥurr al-ʻĀmilī: 20, 25). One can also point to the connection of this sermon with Qur'anic verses

such as Surah *al-Nisā'*, verse 34, which mentions men's authority (*Qawwāmah*) over women. Referring to the Qur'an and Sunnah places the sermon's discourse within the framework of divine principles and transforms it from a social critique into a religious discourse. This intertextual strategy allows Imam Ali (AS) to strengthen his discursive authority by using authentic texts. The Imam (AS), by referring to the oral culture of the Arabs and customary intertextuality, speaks in the language of his audience and presents his critique of men's incorrect behavior in dealing with women in an acceptable form.

6-3. Interpretation of Letter 14

This letter was issued by the Commander of the Faithful as a military and ethical command. *Sayyid Raḍī* says this letter was delivered before the Battle of *Ṣiffīn* (Ibn Abī al-Ḥadīd, 1981 AD/1401 AH: 15, 104-107). The author of *Maṣādir*, quoting from *Waq'at Ṣiffīn*, *al-Tarīkh*, and *al-Kāfī*, states that Imam Ali (AS) would remind his soldiers of these points before starting any war (Husseini Abd al-Zahra: 3, 217). *Ibn Athīr, al-Tamīmī,* and *Ibn Miskawayh* narrate these words in the Imam's (AS) response to a man from the *Azudī* tribe about *'Āyishah* during the Battle of the Camel (Ibn Athīr, 1965 AD/1385 AH: 2, 613; al-Tamīmī, 1993: 1, 180; Ibn Miskawayh, 2000: 1, 505; Ṭabarī, 1879: 4, 540). The main purpose of this letter is to regulate the behavior of soldiers in war conditions with an emphasis on ethical and religious principles, such that war is only initiated if the opponent transgresses, and improper behavior towards non-combatants and vulnerable individuals, especially women, is avoided.

The shared presuppositions of this letter are adherence to the ethical and religious principles of Islam in war. Imam Ali (AS) emphasizes observing justice, avoiding unnecessary violence, and preserving human dignity, even towards the enemy. This view is based on the shared belief that war must be conducted while observing divine and ethical limits. The soldiers have accepted these principles and are expected to avoid killing non-combatants, harming women, and inhumane behavior on the battlefield, as these values are rooted in Islamic teachings and divine guidance. Another presupposition is that injustice towards women was a shame and disgrace even during the pre-Islamic era (*Jahiliyyah*).

The phrase *Lā Tuqatilūhum Ḥattā Yabda'ukum* ("Do not fight them until they start with you") is related to verses 32 of *al-Mā'idah*, verse 9 of *al-Ḥujurāt*, and 194 of *al-Baqarah*. The phrase *Lā Tahījū al-Nisā'* ("Do not provoke/harm women") is linked to the Prophet's (PBUH) hadith *Inni Anhākum 'an Qatl al-Nisā'* ("I forbid you from killing women") (Ibn Abī Jumhūr, 1983 AD/1403 AH: 1, 136) and verse 190 of *al-Baqarah*. The reference to the "Sanctity of polytheistic women" during the Prophet's time (like the story of the killing of *Abū Rāfi'* and the Prophet's order not to kill women and children) aligns with the historical norms of Islamic society, which shows that protecting women, even polytheistic ones, has a precedent in Islamic tradition (Shushtari, 1997 AD/1376 SH: 13, 517). The phrase *Wa in Kāna al-Rajulu lā Yatanāwal al-Mar'ata* ("And indeed, a man would accost a woman...") refers to pre-Islamic customs where violence against women was considered reprehensible (even in that era). The

intertextual context of Letter 14 shows that this text finds its meaning in relation to other religious, customary, and historical texts, and these connections reinforce the representation of women in the discourse. These references legitimize the discourse of protecting women and extend it beyond religious boundaries. The phrase "Even during the time of the Prophet, we were ordered not to bother polytheistic women and not to accost them" creates intertextuality with the era of the Prophet, showing that refraining from harming women was a confirmed religious and prophetic tradition, emphasizing the importance of ethical principles and the promotion of human values towards non-Muslims, especially their women. Likewise, the intertextual context of the letter also pays attention to the pre-Islamic era, and the phrase "Even in the *Jahiliyyah*, if a man attacked a woman with a stone or a stick, he and his descendants after him would be blamed for this act" shows the universal reprehensibility of disrespecting women, even in lower cultures.

6-4. Interpretation of Letter 31

The author of *Maṣādir* considers this text one of the most famous testaments of the Commander of the Faithful (AS), which was narrated by a group of the greatest scholars such as *Kulaynī*, *Mālikī*, *Shaykh Ṣadūq*, and *Ibn Shuʿba al-Ḥarrānī* before *Sayyid Raḍī* (Husseini, 1989 AD/1409 AH: 3, 296). Letter 31 of *Nahj al-Balāghah* is structured as a will in which a wise and responsible father is advising and teaching his son. This will contain instructions for life to prepare him for this world and the hereafter. *Sayyid Raḍī* states that

this will was written for Imam Hassan (AS) upon returning from the Battle of *Ṣiffīn* in the region of *Hāḍirīn* (a town near Aleppo) (Ṣubḥī Ṣāliḥ, 2008 AD/1387 SH: 1, 391).

The shared presupposition of this letter is the commitment to Islamic and ethical values that were shaped within the religious and cultural framework of that time. Imam Ali (AS), while respecting the status of women, emphasizes preserving their dignity, chastity, and security. This view is based on the shared belief that women, as *Rayḥānah* (fragrant flowers) and valuable beings, need protection and guidance to play their role in a safe society. His son also accepted these values as religious and ethical principles and is expected to adhere to them.

Letter 31 of the Commander of the Faithful uses intertextuality to strengthen the legitimacy and credibility of his words. This process shows that this text follows the trajectory of sacred texts (the Qur'an and the hadiths of the Prophet) and adheres to their values and principles. The term *Rayḥānah* is linked to verse 34 of Surah *al-Nisā'* and Arabic culture. The reference to *Shiddat al-Ḥijāb* ("Strictness of the veil") is consistent with verse 31 of Surah *al-Nūr*. This reference creates a meaning of respect and protection of women's sanctity. The use of the phrase *Wa lā Tumallik al-Mar'ata min Amrihā mā Jāwaza Nafsahā* ("And do not entrust a woman with matters beyond her capacity") defines women's responsibilities within the framework of their capabilities and is related to verse 286 of Surah *al-Baqarah*. These references establish the discourse in religious values and promote the protection of women as an Islamic value.

7. Explanation of the Discourse on Women

At the explanation level, the representation of women in Sermons 27 and 80 and Letters 14 and 31 of *Nahj al-Balāghah* is analyzed to determine how the discourses, influenced by tribal, religious, and political structures, have established or challenged social hegemonies.

7-1. Explanation of Sermon 27

Sermon 27, with the verbal authority of Imam Ali (AS) as the divine ruler of the Islamic society, presents a discourse on jihad to mobilize the people of Kufa. Reproachful phrases like *Fa Qubḥan Lakum* ("So, ugliness to you") and *Qātalakumullah* ("May God fight you") show the Imam's verbal hegemony and steer people's minds from indifference to responsibility. At that time, men saw power in personal matters and attending to their homes. One part of the tribal and political structure, attributed to the Umayyads, does not grant any human or ethical rights to women and children, and the Imam's discourse negates these ideas. The other group consists of individuals indifferent to these plunderers, and the Imam also rejects the behavior of this group, instead emphasizing responsibility and defense of vulnerable strata. There is no difference between Muslim and non-Muslim women in this matter; rather, the identity of the Islamic society is defined by all individuals and citizens, regardless of religion or gender. Sermon 27 is also an emphasis on social order and cohesion in the Islamic community. According to Fairclough's approach (Fairclough, 2000 AD/1379 SH: 215-245), such supportive discourses for women reconstruct social order against external threats by

controlling collective emotions.

The ideology of Sermon 27 is a combination of Islamic justice, human dignity, and religious honor. The description of women as victims with no refuge but *Istirjā'* and *Istirḥām* and the emphasis on their rights criticizes the norms associated with the Umayyad caliphate, which was violence-centric and misogynistic. Reference to the verse of *Istirjā'* and the Prophetic tradition (protecting non-combatants) legitimizes the discourse (Makarem Shirazi, 1996 AD/1375 SH: 95). This ideology conflicts with the discourse of the enemies (transgression against women's rights) and strengthens the legitimacy of the divine government against social indifference. The reference to *'Uqūlu Rabbāt al-Ḥijāl* as a reproach to men means a change in gender-specific functions and the failure to meet society's expectations of men regarding their social and defensive duties. It defines the identity of women in preserving their sanctity and dignity and keeping them away from vulnerable arenas.

In terms of identity elements, jihad and struggle in the way of God are considered the element that preserves the identity of the community, used for the defense of home and women. Woman and home (homeland) are recognized as identity-forming components of society, and attacking them and leaving them defenseless by men leads to the men being reproached. The repetition of the words home, Muslim woman, and covenanted woman shows that the great matter and religious duty of jihad is a divine ideology for the Commander of the Faithful (AS), the burden of which is on men. Participating in it indicates the community's awareness and responsibility for preserving

the home and the security of women, and men's indifference to jihad means a lack of honor and zeal; because it has endangered the entity of the homeland and its women, and there is no difference in this matter between a Muslim and a non-Muslim woman. The Imam's emphasis on the issue of honor shows that this concept was quite familiar to the audience as a cultural element reinforcing identity, and Imam Ali (AS) uses this national concept and ethnic cultural element as a bridge towards the unity and cohesion of the people, and ultimately, uprising and jihad in the way of God as a religious culture. The Imam questions their cultural identity; because in Arab culture, manliness was always tied to valor, honor, and homeland, and he questions their religious identity by showing the weakening of their Arab tribal cultural identity and beliefs.

In summary, the discourse of Sermon 27 recognizes the civil rights of women. The emphasis on protecting women, without religious discrimination, strengthens their social security and mental health as part of the community's dignity. This discourse condemns the inhumane behaviors of *Muʿāwīyah*'s army, such as looting, and promotes a culture of respect for women. By representing women as sublime subjects, it establishes the hegemony of the divine ruler in opposition to the discourse of the Umayyad caliphate. This discourse, while arousing religious honor, promotes the dignity of women beyond religious boundaries.

7-2. Explanation of Sermon 80

In Sermon 80, the religious and political authority of Imam Ali (AS)

The Journal of Hadith Studies and Researches | Vol. 2 | No. 3 | Summer 2025

as the leader of the Islamic community turns the discourse into a tool for establishing political order. This sermon, by criticizing the misuse of social influence, helps to reform the pre-Islamic (*Jahiliyyah*) culture and strengthen the Islamic system. By emphasizing biological and social differences such as menstruation, testimony, and inheritance, it redefines gender roles within the framework of justice and piety. The patriarchal structure, which saw men as guardians (*Qawwāmūn*), shapes the representation of women as complementary subjects. According to Fairclough's approach (Fairclough, 2000 AD/1379 SH: 215-245), such critical discourses reconstruct social order against sedition by redefining gender roles.

The ideology of Sermon 80 is a combination of Islamic justice, piety, and complementary gender roles. The description of women with "Deficiency in intellect, faith, and shares" reflects the social norms of early Islam, but explaining these deficiencies, such as a legal excuse or men's responsibilities, transforms them from discrimination to natural differences (Makarem Shirazi, 1996 AD/1375 SH: 3, 290). Referring to Qur'anic verses to explain religious rulings legitimizes the discourse within a religious framework. This ideology conflicts with the seditious discourse of the opponents (based on tribal influence) and promotes an order based on piety. Emphasizing men's responsibility challenges the patriarchal discourse and prioritizes ethics over law. This discourse reforms the pre-Islamic culture (discrimination against women) and elevates the status of women within the framework of Islamic justice.

In terms of identity elements, the identity of women is not

represented as deficient, but as a group whose status needs to be redefined, and biological differences like menstruation are mentioned to recognize women's conditions. From a cultural perspective, this sermon critiques unequal legal and social norms in a patriarchal context and, by explaining inheritance and testimony laws, aims to raise awareness for reform. Ethical recommendations, such as avoiding blind obedience, are for promoting respectful and responsible interactions between men and women. In sum, Imam Ali (AS), using the common language of his time, seeks to weaken cultural presuppositions and prepare the ground for improving the conditions of women in society, so as to gradually promote social and legal changes without directly facing cultural resistance. The discourse of Sermon 80, by representing women as complementary subjects, establishes the hegemony of the divine government in opposition to the caliphate's discourse and reforms the pre-Islamic culture with Islamic values. This discourse, while reproducing gender roles, promotes justice and accountability.

7-3. Explanation of Letter 14

Letter 14 shapes the representation of women as *Ḍa'īfāt* ("Weak ones") within the context of multi-layered power relations. The religious and military power of Imam Ali (AS) as a leader and commander turns the discourse into a tool for legitimizing the divine government. Decisive orders like *Lā Tahījū al-Nisā'a bi Adhan* ("Do not provoke/harm women") with verbal authority establish the hegemony of a protective discourse against *Mu'āwīyah*'s violence-

centric discourse. The tribal and political structure attributed to the Umayyads, which saw women as inferior, reinforced their representation as a vulnerable group, but the emphasis on women's human dignity moderates this structure. According to Fairclough's approach (Fairclough, 2000 AD/1379 SH: 215-245), such discourses establish moral order in war conditions by controlling the minds of the audience.

The ruling ideology in Letter 14 is based on Islamic (justice, mercy, human dignity) and supra-tribal values. The description of women as *Ḍa'īfāt* reflects tribal gender norms, but the protective orders critique these norms by emphasizing the human rights of women (even the enemy). Reference to Qur'anic verses and the Prophetic tradition (prohibition of killing women) places the discourse within the framework of Islamic equality (Makarem Shirazi, 2000 AD/1379 SH: 9, 182). This ideology conflicts with *Mu'āwīyah*'s discourse, which was indifferent to violence against non-combatants, and strengthens the moral legitimacy of the divine government in opposition to the discourse of the Umayyad caliphate.

Reference to *Bi Ḥamdillāh* ("Praise be to God") and *Bi Idhnillāh* ("By the permission of God") indicates a religious discourse that links the legitimacy of actions to the divine will. This identity element represents a society whose identity is defined based on Islamic faith and commitment to religious rulings. The reference to behaviors in *Jahiliyyah* (the pre-Islamic period) and its comparison with Islamic commands shows a cultural-identity contrast.

Jahiliyyah is introduced as a period of ignorance and violence, and in contrast, Islam is depicted as a period of ethics, self-restraint, and justice. This distinction establishes Islamic identity as a superior and civilized identity. The use of plural pronouns likes *Tuqātilūhum* and *Lakum* (for you [pl.]) indicates a collective identity that addresses the audience as a united group (the Islamic Ummah). This group-ness reinforces the sense of belonging to a religious community. The text emphasizes ethical principles in war, such as not killing fugitives, the wounded or harming non-combatants and women. These values introduce Islamic identity as one based on justice, mercy, and self-restraint. Self-restraint towards women, emphasizing not harming women even if they insult, indicates a cultural identity that sees women as a vulnerable group in need of protection.

The identity and cultural elements of this text include the collective identity of believers, Islamic ethical values (justice, mercy, and self-restraint), and the contrast between *Jahiliyyah* and Islam, and legitimization through religion. From the perspective of critical discourse analysis, the text reflects power relations (gender, religious, and military) and the effort to establish a distinct collective identity. The discourse of Letter 14 helps to change gender and tribal norms. By prohibiting harm to women, this discourse marginalizes violent pre-Islamic behaviors and elevates the status of women as subjects with human dignity. This transformation paves the way for the gradual improvement of women's rights in Islamic society.

7-4. Explanation of Letter 31

In Letter 31, the religious and paternal power of Imam Ali (AS) turns

the discourse into a tool for establishing family and social order. Imperative phrases like *Shiddat al-Ḥijāb* ("Strictness of the veil") and *Lā Tumallik al-Mar'ah* ("Do not entrust a woman") reproduce gender roles. According to Fairclough's approach, such discourses establish the hegemony of the Islamic system against materialistic and anti-ethical discourses by controlling family behaviors. Religious and social institutions support this hegemony by promoting Islamic values.

The ideology of Letter 31 is based on Islamic values (piety, justice, protection) and Arabic culture (women's delicacy). The description of women as *Rayḥānah* and the emphasis on the hijab establish gender roles within the framework of Islamic ethics. Reference to Qur'anic verses legitimizes the discourse. This ideology conflicts with non-Islamic discourses that tended towards violating women's honor and strengthens the religious identity of the society. The recommendation to avoid consulting with women, although reflective of the social limitations of early Islam, helps maintain family order in its historical context.

The identity of women is defined as delicate beings in need of protection, *Rayḥānah*. The identity of men as protectors of chastity and social observers is highlighted with emphasis on concepts like *Ḥijāb* and *Ghayrat* (honor). Cultural values such as preserving dignity, limiting women's social interactions, and regulating behavior through normative language are promoted. In summary, the discourse of Letter 31, by representing women as delicate beings, establishes family order and Islamic hegemony. This discourse, while reproducing gender roles, contributes to improving their status in society by promoting respect and protection for women.

Conclusion

A critical discourse analysis of these texts with Fairclough's (2010) approach shows that the Alawite discourses, in the context of early Islam, moderate the violence-centric norms of the rival discourse against women and promote women's human dignity beyond tribal and religious boundaries. The human dignity and civil rights of women, as a group with a higher probability of vulnerability, are considered. Imam Ali (AS) redefines the collective identity of believers based on the specific functions of men and women, and the necessity of observing Islamic ethical values such as mercy and self-restraint in dealing with, supporting, and protecting women. The Imam gives religious legitimacy to the ideology of respecting women's human dignity. By representing women as sublime and respected subjects, he establishes the hegemony of the divine government through an emphasis on justice and human dignity, and by emphasizing female limitations; he rejects their abuse and oppression. From the discourse analysis of the studied cases, we find that Imam Ali challenges the ruling ideology of that era's people about women, which manifested it in hidden power relations and was accompanied by disregard for women's rights. Through reform, he promotes a religious discourse that rejects the rival's violence-centric discourse about women and paves the way for a change in the existing social order and the gradual improvement of women's rights in Islamic society. The findings and reflections of this research can be used in policymaking regarding women's rights in Islamic societies.

References

Agagolzadeh, F. (2007 AD/1385 SH). *Critical Discourse Analysis*. Tehran: Scientific and Cultural.

Al-Asadī al-Tamīmī, S. (1993 AD/1413 AH). *al-Fitnah wa Waq'at al-Jamal.* (Armoush, A. Ed.). N.p.: Dar al-Nafais.

Al-Hassan Golley, N. (2017). *Arab Women's Lives Retold: Exploring Identity Through Writing*. Syracuse, NY: Syracuse University Press.

Al-Khabbāz, S. M. (2025). *al-Mar'ah wa al-Dunyā fī Nahj al-Balāghah (Dirāsah Adabīyyah)*. Tehran: Dar al-Irfan.

'Aṭwī, F. M. (1992). *Ma'a al-Mar'ah fī Nahj al-Balāghah*. Beirut: Al-Dar al-Islamiyyah.

Barlas, A. (2002). *"Believing Women" in Islam: Unreading patriarchal interpretations of the Qur'an*. University of Texas Press.

Darzi, Q; Besharati, Z. (2021 AD/1400 SH). "The Discursive Relationship of the Qur'an and *Nahj al-Balāghah* Concerning Gender." *Journal of Quranic Studies and Islamic Culture.* Vol. 5, no.1, pp. 25-54.

Fairclough, N. (2000 AD/1379 SH). *Critical Discourse Analysis*. (Group. Trans). Tehran: Media Research Center.

Fairclough, N. (2010). *Critical Discourse Analysis: The Critical Study of Language.* 2nd Ed. UK: Longman.

Fazayeli, N. (2022 AD/1401 SH). *Ambiguities about Women in Nahj al-Balāghah*. 1st Ed. Tehran: International Publishing Company.

Holy Qur'an.

Ḥusaynī, A. (1988 AD/1367 SH). *Maṣādir Nahj al-Balāghah wa Asānīduh*. Beirut: Dar al-Zahra.

Ibn Abi al-Ḥadīd, I. (1958 AD/1337 AH). *Sharḥ Nahj al-Balāghah.* 1st Ed. Qom: Maktabat Ayatollah Mar'ashi Najafi.

Ibn Abī Jumhūr, M. (1983). *'Awālī al-La'ālī al-'Azīzīyyah fī al-Aḥādīth al-Dīnīyyah.* Vol. 4. Qom, Iran: Mu'assasat Sayyid al-Shuhada.

Ibn Athīr, A. (1965 AD/1385 SH). *al-Kāmil fī al-Tarīkh.* Beirut: Dar Sadir.

Ibn Maytham, A. (1942 AD/1362 AH). *Sharḥ Nahj al-Balāghah.* 1st Ed. N.p.: al-Kitab.

Ibn Miskawayh, A. (2000). *Tajārib al-Umam wa Ta'āqub al-Himam*. Vol. 1. (Emami, A. Ed). Tehran: Soroush.

Inloes, A. (2015). *Was Imam 'Ali a Misogynist? The Portrayal of Women in Nahj al-Balāghahh and Kitab Sulaym ibn Qays*. London, UK: The Islamic College.

Jafari, A. (2015 AD/1377 SH). *A Textual Investigation of the Validity of Hadiths on Deficiency of Female Intellect and Faith*. *Academia.edu*.

Jafari, M. T. (1998 AD/1377 SH). *Woman from the Perspective of Imam Ali (AS).* Tehran: Allameh Jafari Publishing.

Jamali, N. (2002 AD/1381 SH). *Woman in Nahj al-Balāghah*. Tehran: Mahdiyeh.

Jørgensen, M; Phillips, L. (2010 AD/1389 SH). Discourse Analysis as Theory and Method. (Jalili, H. Trans). Tehran: Ney Publishing.

Khu'ī, M. (1979 AD/1358 SH). *Minhāj al-Barā'ah fī Sharḥ Nahj al-Balāghah.* 4th Ed. Tehran: Maktabat al-Islamiyah.

Nemati, M; Kamyabi Gol, A; Amini, H. (2015 AD/1394 SH).

"Investigating Power and Ideology in *Nahj al-Balāghah* with Fairclough's Critical Discourse Analysis Approach." *Second International Congress on Religious Culture and Thought*.

Qahramani, F; Bidari, A. (2019 AD/1398 SH). "Critical Discourse Analysis in *Nahj al-Balāghah* Based on Norman Fairclough's theory (Case study of Ali's (AS) sermons during the Kharijite sedition)." *Imamiyyah Reasearch Paper*. Vol. 5, no.9, pp. 175-198.

Qahramani, F; Bidari, A. (2020 AD/1399 SH). "Critical Discourse Analysis of Ali's (AS) Sermons During the Public Allegiance." *Institute for Humanities and Cultural Studies.* Vol. 11, no. 1, pp. 1-25.

Safaei, A; Soltani, B. (2016 AD/1395 SH). "Critical Discourse Analysis of the Imam's Letter to *Mu'āwīyah*." *Linguistic Essays.* No. 7, pp. 23-49.

Safavi, K. (2020 AD/1399 SH). An Introduction to Semantics. 6th Ed. Tehran: Research Center for Islamic Culture and Art.

Sayyahi, L; Hayati Mehr, A. (2022 AD/1401 SH). "A Study of the Image and Status of Women in the Poetry of 'Antarah ibn Shaddād." *Modern Studies in the Humanities Worldwide.* Vol. 3, no. 4, pp. 97-106.

Sayyid Raḍī. (n.d.). *Nahj al-Balāghah.* (Salih, S. Ed). Qom: Dar al-Hijrah.

Shushtari, M. T. (1997 AD/1376 SH). *Bahj al-Ṣabāghah.* Vol. 14. Tehran: Dar Amir Kabir lil Nashr.

Ṣubḥī, S. (1987 AD/1366 SH). *Nahj al-Balāghah*. Qom: Markaz al-Buhuth al-Islamiyah.

Ṭabarī, I. J. (1879). *Tarīkh al-Umam wa al-Mulūk*. Leiden: Dar al-Turath.

Ṭāhā, J. (2004). *al-Mar'ah al-'Arabīyyah fī Manẓūr al-Dīn wa al-Wāqi': Dirāsah Muqāranah*. Damascus: Ittihad al-Kuttab al-Arab.

Wodak, R; Meyer, M. (Eds). (2015). *Methods of Critical Discourse Analysis.* 3rd Ed. London, UK: Sage Publications.

Zokaei, A; Sayadinejad, R; Eqbali, A. (2020 AD/1399 SH). "Discourse Analysis of the Tenth Letter of *Nahj al-Balāghah* Based on Fairclough's Model." *Arabic Litereture.* Vol. 12, no. 2, pp. 63-83.

The Journal of Hadith Studies and Researches
University of Quran and Hadith
Ministry of Science, Research and Technology

A Narrative-Based Approach to the Arabicity of the Quran's Language and Its Points of Similarity and Difference with Human Language

Omid Qorbankhani[*]
Assistant Professor, Department of Theology, Faculty of Humanities, Bu-Ali Sina University, Hamedan, Iran.

(Received: February 2025, Accepted: July 2025)
DOI: 10.22034/hsr.2025.51821.1069

Abstract

The religion of Islam is a universal religion, and consequently, the audience of the Quran includes all human beings from various ethnic backgrounds. However, from among the different languages, the divine will chose the Arabic language to convey the teachings of this holy book. Questions arise in this regard, such as 'Whether this selection is due to a special characteristic of the Arabic language or if it is merely rooted in being the same language as the Prophet's (PBUH) people?' 'If the Quran had been revealed in a non-Arabic language, could it have had a similar role and impact?' Furthermore,

[*] Corresponding Author: o.qorbankhani@basu.ac.ir

‘Is the language of the Quran entirely subject to the rules and regulations governing human language, or does it have differences?’ In response to these questions, the present study adopts a narrative-based approach to examine and analyze related hadiths. It concludes that the Arabic language, regarding its special capacities, is the exclusive language of revelation; therefore, the Holy Quran is established upon the Arabic language and is inseparable from it. There are also similarities and differences between the Arabic of the Quran and the conventional Arabic of the era of revelation. These similarities are manifested in the types of letters, word structures, grammatical rules, and expressive style. The differences lie in the semantic system, the textual continuum, and the levels of signification.

Keywords: Arabic Language, Language of the People, Language of the Quran, Quranic Arabic, Arabicity.

Introduction

The Holy Quran states that no messenger was sent except in the language of his people: "And We did not send any messenger except [speaking] in the language of his people." (Ibrāhīm: 4) In this context, regarding the revelation of the Quran in the language of the Prophet's (PBUH) people, it says: "And if We had made it a non-Arabic Qur'an, they would have said, ‘Why are its verses not explained in detail? Is it a foreign [recitation] and an Arab [messenger]?’" (Fuṣṣilat: 44) The term *‘A‘jamīyy* refers to someone whose speech has ambiguity, whether that person is an Arab or non-Arab (Rāghib Iṣfahānī, n.d.: 549), and therefore *‘A‘jamīyy* means non-Arab or non-eloquent

(Ṭabāṭabā'ī, 2011 AD/1390 SH: 17, 399). Based on this explanation, if the language of the Quran were non-Arabic, the divine word would have been met with the objection of why its verses were not clearly explained, and why its language was non-Arabic while its bearer was an Arab. Therefore, the acceptance and reception of the Quran in the society of the revelation era required that the divine word be revealed in Arabic to be welcomed and not objected to.

It is narrated from Imam *Bāqir* (AS) regarding the revelation of the Quran in Arabic: "If this Quran were in a non-Arabic language, the people would have said, how we can learn it while our language is Arabic." (Qummī, 1984 AD/1404 AH: 2, 266) What can be inferred from the above verses and narrations is that if the Quran were not in Arabic, it would not have been accepted by the contemporaries of the revelation. But 'Does this mean that the reason for the Quran's Arabicity is that its initial audience was Arab-speaking?' 'Is it not possible that the Arabic language possesses a characteristic that makes the unique role of the Quran in the eternal guidance of humanity possible only through this language?' It is true that every prophet speaks in the language of his people, but if the Prophet (PBUH) had been sent among a people with another language and had brought a holy book in another language, 'Could that book have contained such sublime teachings and had a trans-temporal and trans-geographical impact like the Quran?' In other words, 'Is Arabicity essential to the Quran and an inseparable part of it, or is the Quran only in Arabic because the Prophet's (PBUH) people spoke Arabic?'

In view of the above issue, the present research seeks to investigate

the essential or accidental nature of the Arabic language for the Quran from a narrative perspective, and also to explore the aspects of similarity and difference between the language of the Quran and human language. In this regard, first, the different views on the expression "Language of the People" (*Lisān Qawm*) in verse 4 of Surah Ibrāhīm (AS) are examined, and after determining the chosen view, the relationship between the Arabic language and the Quran is determined. Finally, the article explores the extent of the Quran's common language with the people and clarifies the areas of similarity and difference between the two.

1. Background

Apart from numerous works that have generally addressed the subject of the essential and accidental in religion, several studies have specifically discussed the Arabicity of the Quran's language. Among them, in an article titled "A Look at the Topic of the Quran's Arabicity," the author, despite acknowledging the prominence of the Arabic language, believes that the purpose of the Quran's revelation in Arabic, as mentioned in the Quran itself, is not its revelation in the language of the Arab people, but rather the clarity, eloquence, and comprehensibility of the divine word (Noqreh, 2010 AD/1389 SH). In another article titled "An Introduction to the Secret of the Quran's Arabicity from the Perspective of the Quran," the author explores the reasons for the Quran's revelation in Arabic and presents factors such as the impact of the Quran's language on reason and reflection, the preservation and recording of divine knowledge, the sending of

messengers in the language of each people, and refuting accusations against the Prophet (PBUH) as reasons for the Quran's revelation in Arabic (Zakawi, 2013 AD/1392 SH). In contrast, the article "The Holy Quran and the Arabic Language" does not consider the revelation of the Holy Quran in Arabic to be due to an intrinsic virtue of this language, but rather evaluates the Arabicity of the Quran as stemming from wisdom and necessity, related to the place of revelation (Khoshmanesh, 2018 AD/1397 SH: 197-215).

In response to those who, based on verse 4 of Surah *Ibrāhīm* (AS), believe in the necessity of a common language between a prophet's (PBUH) holy book and the language of his people, the article "A Review and Critique of the Alleged Problems with the Arabicity of the Holy Quran's Language" denies this necessity. It states that the correspondence between the prophet's language and his people's language is different from the correspondence between the holy book's language and the people's language, claiming that some prophets of the Children of Israel read the Hebrew Torah to the people in Aramaic (Ayāzī, 2006 AD/1385 SH (b)). The author further considers the Arabic language to lack any special characteristic for revelation and, in his other work titled "Principles and Foundations of the Aesthetics of the Quran," discusses this topic more extensively, asserting that Arabicity is not the essence and constituent of the Quran and is an accidental aspect (Ayāzī, 2006 AD/1385 SH (a)).

The main difference of the present study with previous works lies in its narrative-based approach to the topic of the Quran's Arabicity, which attempts to answer the aforementioned questions based on the

hadiths of the impeccable Imams (AS). This research also examines the aspects of similarity between the language of the Quran and human language from the perspective of narrations, a topic that has not been addressed in previous studies.

2. Perspectives on "*Lisāni Qawm*" (The Language of the People)

Commentators and Quranic scholars have different opinions regarding the meaning of "Language of the People" in the verse "And We did not send any messenger except [speaking] in the language of his people." (Ibrāhīm: 4)

Some have proposed three possibilities for its meaning:

- The language that a people speaks, such as Persian, English, etc;
- The intellectual level and horizon of the people; thus, when it is said that the Prophet (PBUH) speaks in the language of his people, it means he respects their intellectual horizon and speaks in a way that is understandable to them;
- The same as the second possibility, with the difference that the Prophet (PBUH) speaking in the language of his people, according to this possibility, means that while considering the level of understanding of the people of his time, his expressions are such that they are not limited to that era and time and are not confined to that framework, but can communicate with other identities and diverse audiences (Ayāzī, 1999 AD/1378 SH: 81-82). The proponent of this view ultimately prefers the third possibility.

In contrast to this view, others believe that although the Quran must

respect the level of people's understanding and express sublime concepts and transcendent truths in a way that is comprehensible to them, the expression "Language of the People" in the holy verse does not imply more than the first meaning. The consideration of people's intellectual level can be inferred from other verses such as "And We have certainly made the Qur'an easy for remembrance." (al-Qamar: 17, 22, 32, 44) (Rostami, 2013 AD/1392 SH: 187-189)

Another Quranic scholar has considered "Language of the People" in the holy verse to mean "Being within the framework of the people's culture," basing this meaning on the fact that the language of any people is a mirror and manifestation of their culture, beliefs, theories, and worldview (Jalīlī, 1994 AD/1373 SH: 40). Another researcher in the same vein believes that the meaning of "Language of the People" is not only the language of the people, because language cannot be separated from cultural characteristics, but rather familiarity with the culture and language of the time, according to which the prophets preached in a way suitable for their understanding (Roshanzamir and Firuzi, 2014 AD/1393 SH: 37).

Despite the views that have considered "Language of the People" to be broader than the people's culture, most commentators believe that "Language of the People" means the language that people speak (Muqātil, 2002 AD/1423 AH: 2, 397; Ibn Abī Ḥātam, 1999 AD/1419 AH: 7, 2234; al-Samarqandī, 1996 AD/1416 AH: 2, 234; Abul Futūḥ Rāzī, 1988 AD/1408 AH: 12, 99). For example, *Shaykh Ṭūsī* says in his commentary on the holy verse: "God Almighty informs that in past times He did not send a messenger to a people except in the language

of his people, so that when he explained something to them, they would understand him and would not need someone to translate for him." (Ṭūsī, n.d.: 6, 273)

Ṭabrisī also interprets "Language of the People" similarly to *Shaykh Ṭūsī* (Ṭabrisī, 1993 AD/1372 SH: 6, 466). *'Allāmah Ṭabāṭabā'ī*, after interpreting *Lisān* in the said verse as language ("The *Lisān* is the language"), writes: "The meaning of sending the messenger in the language of his people is sending him in the language of the people among whom he lived, interacted, and associated." (Ṭabāṭabā'ī, 1971 AD/1390 AH: 12, 15)

Based on the foregoing, it seems that those who have considered "Language of the People" as extending beyond the language spoken by the people and including their culture have, in fact, incorporated the implications of the meaning into the concept of the word. In other words, the expression "Language of the People" in the holy verse, as renowned commentators have said, does not imply more than the language used by the people. However, since the effective use of any people's language requires awareness of their culture and the application of that language with attention to that culture, the aforementioned researchers have considered the concept of "Language of the People" to also include the "Culture of the People." This is while considering the category of culture to be part of the language of the people can have incorrect consequences, as some writers have considered the teachings of the prophets not only in the language of the people but completely in the framework of the people's culture, stating that "Not only the language of Islam but also its culture is

Arabic," (Soroush, 1998 AD/1377 SH: 11) or some have said, "The Quran is an Arabic descent of the truth, not the truth itself." (Rostami, 2013 AD/1392 SH: 271, quoting Farasatkhah)

Based on what has been said, the definite point that verse 4 of Surah *Ibrāhīm* (AS) indicates is the revelation of the Quran in the Arabic language. Now the question is what is the relationship between the Arabic language and the Quran?

3. The Relationship of the Arabic Language with the Quran

One religious scholar, in a discussion titled "The Essential and the Accidental in Religion," says: "It does not need much explanation that in relation to Islam, being Arabic is the same as being accidental... It would have been sufficient for the Prophet of Islam (PBUH) to be Iranian, Indian, or Roman for the language of his religion to become Persian, Sanskrit, or Latin." (Soroush, 1998 AD/1377 SH: 10) According to this view, Arabicity is not necessary for the language of revelation, and the Quran's Arabicity was due to the Prophet's (PBUH) people being Arab-speaking. Therefore, if the Prophet (PBUH) had been sent among another people with a non-Arabic language, his holy book would also have been in a non-Arabic language.

In contrast to this view, a narration from Imam *Bāqir* (AS) indicates that the Arabic language is the exclusive language of revelation. In this narration, he says: "God Almighty did not send down any book or any revelation except in Arabic, but it would reach the ears of the prophets in the language of their own people, and it would reach the ears of our Prophet (PBUH) in Arabic; when he spoke

to his people with it, he spoke to them in Arabic." (Ṣadūq, 2006 AD/1385 SH: 1, 126)

According to the above narration, two types of language are distinguished from each other: one is the language in which the divine revelation is composed, and the other is the language in which the prophets received the revelation. The language of the composition of revelation and all heavenly books was Arabic; but the language of the proclamation of revelation to the prophets was the language of their own people. The fact that they received revelation and heavenly books in the language of their own people is completely in line with the logic of popular acceptance and conforms to the divine tradition that verse 4 of Surah *Ibrāhīm* informs of.

A question that may arise here is who translated the divine revelation into the language of the prophets' people before it was proclaimed to them. At the end of the previous narration, something is stated that paves the way for attributing this matter to Gabriel. Imam *Bāqir* (AS) says: "None of us would address the Messenger of God (PBUH) in any language but that it would reach his ears in Arabic. All of this translation was done by Gabriel as an honor from God Almighty to him." (Ṣadūq, 2006 AD/1385 SH: 1, 126) This issue, that Gabriel had the power and permission to translate for the Prophet (PBUH), along with the fact that he was the angel of revelation and commissioned to deliver the divine word to the prophets, strengthens the possibility that the revelation composed in Arabic was, by divine will, translated by Gabriel into the language appropriate for each people and proclaimed to their prophet.

Consequently, the Arabic language is essential for revelation and heavenly books, in the sense that the divine will has been set that no revelation or book from God is composed except in Arabic. Therefore, if in the stage of proclamation to the prophets, the divine revelation is translated into the language of their peoples, it is in fact those languages that are accidental.

3-1. The Superiority of the Arabic Language

The fact that God Almighty has chosen the Arabic language for the composition of revelation indicates a special feature of this language, a superiority that other narrations have also pointed to. It is narrated from Imam *Riḍā* (AS) that the "Speech of the people of Paradise is in Arabic." (Ṣadūq, 1999 AD/1378 AH: 1, 246) It is narrated that the language of Prophet Adam was initially Arabic, but after he disobeyed and ate from the forbidden tree, God took away His blessings from him, took the Arabic language from him, and replaced it with the Syriac language (Majlisī, 1983 AD/1403 AH: 11, 56). In a sermon from Imam Ali (AS), it is narrated that regarding the Arabic language, he addressed the Lord saying: "You have favored it over all other languages." (Majlisī, 1983 AD/1403 AH: 25, 29) This virtue and superiority of Arabic is because God Almighty has chosen this language to speak with His creation. As such, the Imams (AS) have advised people to learn Arabic. Imam *Ṣādiq* (AS) says: "Learn Arabic, for it is the word of God with which He spoke to His creation." (Ṣadūq, 1983 AD/1362 SH: 1, 258)

It is narrated that Prophet Solomon was knowledgeable in all

languages, but nevertheless, he would commune with God in the altar of worship in Arabic. In *Tafsīr al-Qummī*, it is stated: "Solomon son of David was given, along with his knowledge, the knowledge of the speech of every tongue, and knowledge of languages, and the speech of birds, beasts, and predators. When he witnessed wars, he spoke in Persian. When he sat with his officials, soldiers, and the people of his kingdom, he spoke in Roman. When he was alone with his wives, he spoke in Syriac and Nabataean. When he stood in his prayer niche to commune with his Lord, he spoke in Arabic, and when he sat for delegations and adversaries, he spoke in Hebrew." (Qummī, 1984 AD/1404 AH: 2, 129)

Here, the question comes to mind as to what special feature exists in the Arabic language that has led to its selection as the language of revelation. *ʻAllāmah Ṭabāṭabāʼī* says that the reason for this choice is that the Arabic language reveals mental meanings and intentions in the best way and at the highest level (Ṭabāṭabāʼī, 1971 AD/1390 AH: 4, 160), and if the Quran were in another language, some of its secrets would remain hidden from the people (Ṭabāṭabāʼī, 1971 AD/1390 AH: 11, 75). This point is also inferred from a narration that the late *al-Kulaynī* quotes from one of *Ṣādiqayns* the (AS) under the verse "In a clear Arabic tongue," (al-Shuʻarāʼ: 195) where he said about the eloquent Quranic Arabic: "It clarifies all tongues, and no tongue clarifies it." (Kulaynī, 1987 AD/1407 AH: 2, 632) Since any language can to some extent clarify the content expressed in another language, it becomes clear that what the said narration means by the content of eloquent Arabic not being clarified by other languages is that it is not

possible to fully convey the details and subtleties of eloquent Arabic speech through other languages (Bi Azar Shirazi, 1998 AD/1377 SH: 72). By the same token, the meaning of the content of other languages being clarified by eloquent Arabic is the possibility of fully conveying their content through this language. It is on this basis that Arabic has been considered one of the most expressive, powerful, and extensive languages in the world (Makarim Shirazi, 1992 AD/1371 SH: 9, 300; 13, 311; 21, 8).

3-2. Linguistic Analysis

One researcher, acknowledging the essential nature of the Arabic language for the Quran and for the religion of Islam in general (Qa'iminiya, 2010 AD/1389 SH: 588), proves this point by relying on the relationship between language and worldview, his view is explained below.

In modern linguistics, extensive discussions about the relationship between language and worldview have been presented, mainly within the context of the Sapir-Whorf hypothesis. Sapir and Whorf are the names of two linguists who believed that the language a person speaks influences their way of thinking. By studying Native American languages, they concluded that the grammatical structures of these languages affect the way concepts are formed. Therefore, they claimed that the worldview encoded in a particular language determines how speakers of that language perceive and understand the world. Their hypothesis has been formulated in various forms, the three main ones being:

1) **Extreme version:** "Every language contains a worldview that is in no way accessible in another language."

2) **Moderate version:** "Every language contains a worldview that is not fully accessible in another language."
3) **Cognitive version:** "The ability of languages to express thoughts varies; the relationship of thoughts to different languages is different."

The extreme version has been seriously criticized because it implies absolute untranslatability and the impossibility of any understanding and communication between languages. However, the moderate and cognitive versions are considered plausible, and therefore, each can be used as a premise for arguing for the essential nature of the Quran's language. Based on the moderate version and considering that the Holy Quran has presented the divine worldview in the Arabic language, it is concluded that the divine worldview could only have been fully presented through the Arabic language. Also, based on the cognitive version and considering the presentation of the divine worldview in the Arabic language, it can be concluded that the easiest language to express the divine worldview was Arabic. Therefore, no language had the ability to present the Quran's worldview like the Arabic language, and for this reason, the Arabic language is essential to the Quran (for more information, cf. Qa'iminiya, 2010 AD/1389 SH: 588).

Furthermore, based on the stated argument, the reason why God Almighty chose Arabic in general as the language for composing revelation and heavenly books can be explained. The ease of the Arabic language in fully presenting the divine worldview was the reason, or one of the factors, that caused all divine revelations and

heavenly books to be composed in this language. Although the linguistic differences of the prophets' peoples necessitated that, in order to comply with the logic of popular acceptance, the divine revelation be proclaimed to them in a language appropriate for each people. An objection that may be raised here is that in this case, the divine worldview, although fully transmitted at the level of composition, was not presented fully and with an easy expression at the level of proclamation. In response to this objection, it can be said that the mentioned shortcoming was remediable with the explanations of the divine prophets, just as God, in the continuation of verse 4 of Surah *Ibrāhīm* (AS), points to the explanatory status of the prophets and says: "And We did not send any messenger except [speaking] in the language of his people to state clearly for them." Therefore, with the supplementary and explanatory clarifications that the prophets (PBUH) were obliged to provide, the possibility of fully transmitting the divine worldview was available.

4. The Extent of the Quran's Common Language with the People

The Holy Quran was revealed to the Arab people and in the Arabic language, but ‘Does this common language mean that the language of the Quran is completely subject to the rules and regulations governing human language in general and the Arabic language in particular?’ If the answer to this question is negative, ‘In which areas should one believe in the existence of similarity and in which areas in its absence?’

In response to the first question, it must be said that although according to the divine tradition that verse 4 of Surah *Ibrāhīm* (AS) unveils, every prophet is sent in the language of his people and his

holy book is in their language, some narrations of the impeccable Imams (AS) negate the similarity between the divine word and human speech. These narrations must be interpreted as the absence of complete similarity, considering the mentioned divine tradition. In a report from Imam *Ṣādiq* (AS), it is stated: "The speech of the Creator, may He be glorified, does not resemble the speech of the creation, just as His actions do not resemble their actions." (Ḥurr ʿĀmilī, 1989 AD/1409 AH: 27, 200) The Imam's statement shows that one cannot rule in favor of a complete similarity between divine speech and human speech. In another narration, Imam Ali (AS), addressing a person who had doubts about the Quran, says in his response to the doubts: "Do not make His speech like the speech of humans." (Ṣadūq, 1978 AD/1398 AH: 267) This statement of the Commander of the Faithful (AS) also indicates the absence of complete similarity between the word of God and the speech of humans.

Based on these narrations, as well as the famous prophetic hadith which says: "The superiority of the Quran over all other speech is like the superiority of God over His creation," (Shuaeiri, n.d.: 40) it is concluded that the Quran, despite its similarity to human language, also has differences with this language. To better understand the divine word, it is necessary to distinguish the areas of similarity from the areas of difference.

4-1. Areas of Similarity

The impeccable Imams (AS) in their sayings and speeches have explicitly or implicitly stated cases of similarity between the language of the Quran and the Arabic language, which are mentioned below:

The Journal of Hadith Studies and Researches | Vol. 2 | No. 3 | Summer 2025

4-1-1. Similarity in the Alphabet

In a narration from Imam *Riḍā* (AS), it is stated that the Imam says: "God Almighty revealed the Quran with the same letters that all Arab speakers had access to and were common among them," and then He said in the Holy Quran: "Say, "If mankind and the jinn were to gather together to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants." (al-Isrā': 88) (Ṣadūq, 1978 AD/1398 AH: 234) In another narration from Imam *Ḥasan al-'Askarī* (AS), it is narrated that he said: "The Quraysh and the Jews denied the Quran and said that it was clear magic." So God Almighty said: "*Alif, Lām, Mīm*. This is the Book," (al-Baqarah: 1-2) meaning, O! Muhammad, this book that We have revealed to you is the same disjointed letters, among which are the letters *Alif, Lām,* and *Mīm*. The Quran is in your language and from your alphabet, so bring something like it if you are truthful (Ṣadūq, 1983 AD/1403 AH: 24). Based on these narrations, one of the areas of similarity between the language of the Quran and the Arabic language, which is also the lowest level of similarity, is the similarity in the alphabet.

4-1-2. Similarity in Vocabulary

In the previous narration from Imam *Ḥasan 'Askarī* (AS), it was quoted that he said about the Quran: "It is in your language." The same expression is narrated from the Prophet Muhammad (PBUH), where he, in confrontation with the polytheists, stated: "I have brought you a clear sign, this Quran, which you and all other Arabs are incapable of challenging, while it is in your language." (Ṭabrisī, 1983 AD/1403 AH: 1, 37). The fact that the impeccable Imams (AS) consider

the language of the Quran to be in the Arabic tongue implies more than just similarity in letters. For there are not a few languages that, despite similarity in letters, are considered completely separate languages, such that users of one of those languages do not understand the expressions of the other language that only has alphabetical similarity to their language. For example, the Arabic and Persian languages, despite the similarity in the alphabet, are two completely different languages. Therefore, the implication of the expression "it is in your language" is higher than similarity in letters, and the definite meaning that can be considered for it is lexical similarity. That is, the Quran has used the same vocabulary that was common in the Arabic language.

4-1-3. Similarity in Grammatical Rules

It is narrated that a group came to the Prophet (PBUH) and asked about the verse "Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to it." (al-Anbīyā': 98) They asked if, according to this verse, the deities of the polytheists are also in Hell, then Jesus is among these deities, and therefore he should also be in Hell. The Messenger of God (PBUH), in response to this objection, said: "God revealed the Quran to me in the language of the Arabs and according to what is conventional in their language." He then stated that among these conventions is that the word *Mā* is used for the non-rational, the word *man* is for the rational, and *Alladhī* is used for both rational and non-rational. So if you are an Arab, you would know this. God Almighty, in this verse, by the

expression *Mā Ta'budūn* ("What you worship"), intended the idols that the polytheists worshipped, and they are non-rational beings; but Christ is not included among them because he is rational, and only if God had said *Man Ta'budūn* ("Who you worship") would Christ also have been included in Hell. After hearing the Prophet's (PBUH) explanation, that group affirmed and confirmed him (Karājakī, 1990 AD/1410 AH: 2, 186-187).

The Prophet (PBUH) in this narration introduces the Quran as being revealed based on the conventions of the Arabic language, and the example he himself uses for reasoning is a grammatical issue. Based on this, the definite meaning of these conventions can be considered grammatical rules, and one can rule for the similarity of the language of the Quran and the Arabic language in grammatical rules.

4-1-4. Similarity in Expressive Style

An examination of the narrations shows that in numerous cases, the Imams (AS), in explaining the meaning of the verses, have referred to the expressive techniques of the Arabs and have explained the purposes of the verses based on the metaphors, metonymies, and allegories common in the Arabic language. The Commander of the Faithful (AS), in explaining the meaning of "The Lord not looking" in the verse "He will not look at them on the Day of Resurrection," (Āli 'Imrān: 77) based on the expressive style of the Arabs, has interpreted it as deprivation of good and says: "The Arabs may say, "By God, so-and-so does not look at us," and they only mean by that that we receive no good from him. So that look here is from God Almighty

towards His creation." (Ṣadūq, 1978 AD/1398 AH: 265)

In another narration, the Imam interprets the forgetfulness attributed to God in the verses "They forgot Allah, so He forgot them" (al-Tawbah: 67) and "So this Day We will forget them as they forgot the meeting of this Day of theirs" (al-A‘rāf: 51) as deprivation from reward and good, and for this purpose, he refers to the expressive style of the Arabs, saying: "The Arabs may say in the context of forgetfulness, "So-and-so has forgotten us and does not remember us,"meaning he does not command any good for us and does not remember us with it." (Ṣadūq, 1978 AD/1398 AH: 259) In another example, Imam *Sajjād* (AS), in response to the objection of why in verses such as verse 91 of Surah *al-Baqarah*, the Jews of the Prophet's (PBUH) time are rebuked for the misdeeds of their ancestors while the Quran itself says "And no bearer of burdens will bear the burden of another," (Fāṭir: 18) states: "The Quran was revealed in the language of the Arabs, and in it, He addresses the people of the language in their own language." Then the Imam refers to the expressive style of the Arabs and says: When an Arab's tribe is victorious over another tribe, he attributes this honor and victory to himself, even though he was not directly present in that war, or he is blamed by others for the killing and looting of his tribe members, despite not having directly participated in that act. For this reason, the Quran also rebukes the Jews of the Prophet's (PBUH) time for their contentment with the actions of their ancestors and attributes the actions of the ancestors to them (Ṭabrisī, 1983 AD/1403 AH: 2, 312-313).

The mentioned narrations show that the Quran, in expressing its

purposes, has used the expressive techniques and styles common in the Arabic language. Therefore, one of the areas of similarity between the language of the Quran and the Arabic language is the similarity in expressive style.

4-2. Areas of Difference

As mentioned before, the narrations of the impeccable Imams (AS) indicate that despite the Quran's common language with the people, there is no complete similarity between the language of the Quran and the Arabic language. This lack of similarity creates differences that are pointed out below.

4-2-1. Lack of Similarity in the Semantic System

Researchers believe that the Quran, relying on the lexical system of Arabic, transferred words such as *Ṣalāh* (prayer), *Sujūd* (prostration), *Ṣīyām* (fasting), *Ḥajj* (pilgrimage), *Zakāh* (alms), etc., to new meanings and expanded the scope of some terms such as *Kufr* (disbelief), *Fisq* (immorality), *Nifāq* (hypocrisy), etc. Also, words like *Qaḍā'* (divine decree), *Qadar* (divine destiny), *Tafaqqah* (deep understanding), *Khushū'* (humility), *Tasbīḥ* (glorification), *Barzakh* (isthmus), *Sā'ah* (the Hour), *Khulūd* (eternity), etc., had a meaning in the Arabic language, but in the culture of the Quran, they found a different meaning (Sa'idi Roshan, 2012 AD/1391 SH: 167-168). For example, *Ḥajj* in the culture of the Quran is a ritual act related to the worship of God Almighty, which is one of the pillars of the religion, and its acts and rites have specific times and places. This is while in the pre-Islamic Jahiliyyah culture, *Ḥajj* did not include such

components at all. Also, the word *Ṣīyām* in the Jahiliyyah culture initially meant stillness and stability and was then used to mean abstention from marital relations, eating, and drinking; but with the advent of Islam, in the light of the Quran's teachings, its concept changed and it became a specific term for one of the pillars of Islam (for more information, cf. Abū ʻAwdah, 1985: 175-251). Therefore, the Quran, by changing the pre-existing semantic relationships, established a new semantic system that formed the foundation of the Islamic worldview (Rakaʻi and Nusrati, 2017 AD/1396 SH: 88 and 92). Researchers also believe that the Arabicity of the Quran does not require that all its words and combinations were used in pre-Islamic poetry and literature with the same Quranic meanings. Therefore, the Quran's use of words in places other than their conventional usage, the invention of words consistent with the spirit of the Arabic language, the use of unprecedented combinations, and the intention of new meanings from pre-existing words, not only did not lead to the Quran's departure from the scope of the Arabic language but also helped to enrich it (Yazdi, 2013 AD/1392 SH: 171-181).

Apart from the research conducted in this area (cf. Yazdi, 2013 AD/1392 SH: 172-181), the narrations of the impeccable Imams (AS) also confirm the semantic changes in the words of the Quran. It is narrated from Imam *Kāẓim* (AS) that he said: "God, may He be blessed and exalted, named those who did not follow His Messenger regarding the guardianship of his successor as hypocrites, and... revealed a Quranic verse about it, saying, "O! Muhammad, when the hypocrites come to you..." (al-Munāfiqūn: 1) (Kulaynī, 1987 AD/1407

AH: 1, 432) In the same narration, the Imam identifies the meaning of the deniers in the verse "And leave Me with the deniers "(al-Muzzammil: 11) as the deniers of the Prophet's (PBUH) successor and considered this meaning not as an interpretation (*Ta'wīl*) of the verse but as its literal revelation (*Tanzīl*) (Kulaynī, 1987 AD/1407 AH: 1, 434). Also, regarding the verse "And they did not wrong Us, but they were wronging themselves," (al-Baqarah: 57) he said: "God is more glorious and exalted than to be wronged, but He has made the oppression of us, the Ahl al-Bayt (AS), as oppression to Himself, and He revealed the said verse with this meaning, and this meaning is the literal revelation (*Tanzīl*) of the verse." (Kulaynī, 1987 AD/1407 AH: 1, 435) The same meaning is narrated from the Commander of the Faithful (AS) regarding the holy verse (Ṭabrisī, 1983 AD/1403 AH: 1, 254). In another narration, Ali (AS), regarding the meaning of the word "Faith" in the verse "...Never would Allah have caused you to lose your faith," (al-Baqarah: 143) says: "God Almighty has named the prayer here as faith, and this is a clear proof that the speech of the Creator, may He be glorified, does not resemble the speech of the creation." (Majlisī, 1983 AD/1403 AH: 90, 9)

Consequently, one of the aspects of the lack of similarity between the language of the Quran and the Arabic language is the different semantic system that exists in the Quran. Of course, this does not mean that all the words of the Quran are used in a meaning different from their previous meanings, but rather it means that the semantic changes in the words of the Quran have created new semantic relationships whose outcome is a different semantic system.

4-2-2. Lack of Similarity in Thematic Cohesion

One of the prominent features of the Quran is the constant change of subject and the lack of complete cohesion between its contents. Anyone who studies the Quran easily notices the discontinuity of its expressions and observes how various topics such as theological beliefs, legal rulings, stories and parables, admonitions and guidance, glad tidings and warnings, etc., are expressed in an intermingled and blended manner in the Quran (Ma'rifat, 2002 AD/1423 AH: 421; Shakir, 2003 AD/1382 SH: 124). Due to this expressive style, some Quranic scholars have considered the divine word to be "Anthology-like," (Behjatpur, 2013 AD/1392 SH: 121) some have named its method "Thematic Blending," (Zamānī, 2013 AD/1392 SH: 329) and some others "Dispersion." (Yazdi, 2013 AD/1392 SH: 144)

This is while in human language, cohesion between expressions and the existence of a logical connection between the parts of speech are among the necessities of any linguistic communication. Therefore, the lack of cohesion of expressions is one of the aspects of difference between the language of the Quran and human language.

In a narration, Imam *Ṣādiq* (AS), after stating that the complete understanding of the Quran is far beyond the level of human intellect with the expression "There is nothing farther from the minds of men than the interpretation of the Quran," points to the thematic diversity in Quranic expressions and says: "Indeed, the beginning of a verse may be about one thing, and its end about another, and (at the same time) it is a connected speech that can be applied in various ways." (Barqī, 1992 AD/1371 AH: 2, 300) An example of this is verse 3 of

Surah *al-Mā'idah*, whose beginning and end parts are related to some forbidden foods, and in between, the issue of the completion of religion and the successorship of Imam Ali (AS) is mentioned. Another example is verse 33 of Surah *al-Aḥzāb*, whose beginning addresses the wives of the Prophet (PBUH) and forbids them from displaying their adornments, and its continuation, which refers to the Ahl al-Bayt (AS) of the Prophet (PBUH) and their purification from all impurity. The fact that a verse, despite the thematic difference of its beginning and end, is a connected speech in the Imam's (AS) statement, considering his previous statement that the complete understanding of the Quran is beyond human intellect, indicates the fact that Quranic expressions contain logical connections in their internal context, but not all these connections are necessarily discernible to ordinary people. In addition, the applicability of Quranic expressions to multiple aspects while maintaining the connection of the speech indicates that there are multiple connections between these expressions, the knowledge of which, of course, lies with the true interpreters of the Quran. The result is that the frequent change of topics in the Quran has affected the cohesion of its expressions in the general view and has caused the text of the Quran to be considered disjointed compared to human texts.

4-2-3. Lack of Similarity in Layers of Signification

The Quran has layers of signification (*Dalālī*), which are referred to in narrations as the exoteric (*Ẓahr*) and the esoteric (*Baṭn*). It is narrated from the Prophet Muhammad (PBUH) that he said: "There is no verse in the Quran but that it has an exoteric (*Ẓahr*) and an esoteric (*Baṭn*)

aspect." (Ṣaffār, 1984 AD/1404 AH: 1, 196) It is also narrated from Imam *Bāqir* (AS) that in response to *Jābir ibn Yazīd al-Ju'fī*'s question about different interpretations for one verse, he said: "Indeed, the Quran has an esoteric aspect, and that esoteric aspect has an esoteric aspect, and it has an exoteric aspect, and that exoteric aspect has an exoteric aspect. O! *Jābir*, there is nothing more inaccessible to the minds of men than the interpretation of the Quran." (Barqī, 1992 AD/1371 AH: 2, 300)

Based on such narrations, the Holy Quran has multiple layers of signification and, accordingly, multiple levels of meaning (for various narrations about the esoteric aspect and the opinions of Shia and Sunni commentators, cf. Baba'i, 1998 AD/1377 SH: 7-16). A part of the meanings is obtained from the apparent words and expressions of the Quran, which are called the exoteric of the Quran (Misbah Yazdi, 2001 AD/1380 SH: 2, 132), and another part consists of meanings and instances whose signification and application of the verses to them are not apparent, which are called the esoteric of the Quran (Baba'i, 2010 AD/1389 SH: 2, 20). Some of the esoteric and interpretative (*Ta'wīlī*) significations of the Quran are only understandable to the impeccable Imams (AS), and others can only access those meanings through their explanations. Therefore, in the field of Quranic significations, it can be said that the common ground between the language of the Quran and the Arabic language is the semantic relations that are known to common usage; but a part of the esoteric interpretative (*Ta'wīlī*) significations stated in narrations, which are only comprehensible to the impeccable Imams (AS), are the exclusive significations of the

Quran, which distinguish the language of the Quran from human language in general and the Arabic language in particular.

It is narrated from Imam Ali (AS) that he said: "Perhaps a literal revelation (*Tanzīl*) of the Quran resembles human speech while it is the word of God, but its esoteric interpretation (*Ta'wīl*) does not resemble human speech." (Ṣadūq, 1978 AD/1398 AH: 264) The literal revelation of the Quran is the same as the apparent and conventional significations of the verses that the contemporaries of the revelation clearly understood, and the esoteric interpretation of the Quran is the esoteric significations whose semantic relations are not clear to common usage without explanation. In the continuation of the said narration, the Imam again said: "Perhaps there is something from the Book of God whose esoteric interpretation is different from its literal revelation and does not resemble human speech". (Ṣadūq, 1978 AD/1398 AH: 266) This statement of the Imam (AS) also clearly emphasizes the difference between the language of the Quran and the Arabic language in the field of esoteric interpretative significations.

Conclusion

1. The meaning of "Language of the People" in verse 4 of Surah *Ibrāhīm* (AS) is the language that the people of each nation spoke, and it does not include their culture, beliefs, and intellectual level. In fact, these matters are not the meaning of *Lisāni Qawm* but its implications.
2. Based on narrations, the divine revelation was composed for the prophets in the Arabic language. The reason for this is the superiority of Arabic over other languages in effectively conveying meanings and purposes. Therefore, Arabic is essential to the Quran,

meaning that this language had the highest capacity and ability to convey the sublime teachings of the Quran.

3. Based on narrations, the divine word is not completely similar to human speech but has differences with it. The Holy Quran is similar to the Arabic language in its letters of the alphabet, type of vocabulary, application of grammatical rules, and expressive style. However, it has distinct features in its semantic system, thematic continuum, and levels of signification.

References

The Holy Quran.

Abū al-Futūḥ Rāzī, H. (1988 AD/1408 AH). *Rawḍ al-Janān wa Rūḥ al-Janān fī Tafsīr al-Qur'ān*. Mashhad: Astan Quds Razavi, Islamic Research Foundation.

Ayazi, M. (1999 AD/1378 SH). *The Quran and the Culture of the Time*. Rasht: Ketab Mobin.

Ayazi, M. (2006 AD/1385 SH (a)). "Principles and Foundations of the Aesthetics of the Quran." *Journal of Quran and Hadith*. No. 1.

Ayazi, M. (2006 AD/1385 SH (b)). "A Review and Critique of the Alleged Problems with the Arabicity of the Holy Quran's Language." *Philosophical-Theological Research*. No. 2.

Baba'i, A. (1998 AD/1377 SH). The Esoteric Aspect of the Holy Quran. *Ma'rifat*. No. 26.

Baba'i, A. (2010 AD/1389 SH). *Interpretative Schools*. Qom: Research Institute of Hawzah and University.

Bahjatpour, A. (2013 AD/1392 SH). *Deductive Interpretation:*

Foundations, Principles, Rules, and Benefits. Tehran: Research Institute for Islamic Culture and Thought.

Barqī, A. (1992 AD/1371 AH). *al-Maḥāsin*. (Muḥaddith, J. Ed). Qom: Dar al-Kutub al-Islamiyyah.

Bi Azar Shirazi, A. (1998 AD/1377 SH). *Quran Speaking*. Tehran: Islamic Culture Publishing House.

Holy Quran

Ḥurr ʻĀmilī, M. (1989 AD/1409 AH). *Wasā'il al-Shīʻah*. Qom: Mu'assasat Āl al-Bayt (AS).

Ibn Abī Ḥātam, A. (1999 AD/1419 AH). *Tafsīr al-Qur'ān al-ʻAẓīm*. Riyadh: Maktabat Nizar Mustafa al-Baz.

Ibn Sulaymān, M. (2002 AD/1423 AH). *Tafsīr Muqātil ibn Sulaymān*. Beirut: Dār Iḥyā' al-Turāth al-ʻArabī.

Jalili, H. (1994 AD/1373 SH). "Revelation in Common Language with Humanity and in the Language of the People." *Kiyan*. No. 1.

Karājakī, M. (1990 AD/1410 AH). *Kanz al-Fawā'id*. (Nimah, A. Ed). Qom: Dar al-Dhakha'ir.

Khoshmanesh, A. (2018 AD/1397 SH). "The Holy Quran and the Arabic Language." *Journal of Quran and Hadith Research*. No. 2.

Kulaynī, M. (1987 AD/1407 AH). *al-Kāfī*. (Ghaffari, A. Ed). Tehran: Dar al-Kutub al-Islamiyyah.

Maʻrifat, M. H. (2002 AD/1423 AH). *Shubuhāt wa Rudūd Ḥawl al-Qur'ān al-Karīm*. Qom: al-Tamhid Cultural Institute.

Majlisī, M. B. (1983 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dar Ihya' al-Turath al-ʻArabi.

Makarim Shirazi, N. (1992 AD/1371 SH). *Tafsir Nemooneh*. Tehran:

Dar al-Kutub al-Islamiyyah.

Misbah Yazdi, M. T. (2001 AD/1380 SH). *Quranology*. Qom: Imam Khomeini Education and Research Institute.

Noqreh, A. (2010 AD/1389 SH). "A look at the topic of the Quran's Arabicity." *Miṣbāḥ*. No. 58.

Qa'iminiya, A. (2010 AD/1389 SH). *Text Biology*. Tehran: Research Institute for Islamic Culture and Thought.

Qummī, A. (1984 AD/1404 AH). *Tafsīr al-Qummī*. (Musawi Jaza'iri, T. Ed). Qom: Dar al-Kitab.

Rāghib Iṣfahānī, H. (n.d.). *Mufradāt Alfāẓ al-Qur'ān*. Beirut: Dar al-Qalam.

Raka'ī, M; Nusrati, S. (2017 AD/1396 SH). *Semantic Fields in Quranic Application*. Qom: Dar al-Hadith.

Roshan Zamir, M. I; Firuzi, N. (2014 AD/1393 SH). "The Role of God-Centricity and Its Components in Cultural Management from the Perspective of the Holy Quran." *Quranic Teachings*. No. 20.

Rostami, H. A. (2013 AD/1392 SH). *A study on The Relationship between the Quran and the Culture of the Time.* Qom: Research Institute of Hawzah and University.

Sa'idi Roshan, M. B. (2012 AD/1391 SH). *The Language of the Quran and Its Issues*. Qom: Research Institute of Hawzah and University.

Ṣadūq, M. (1978 AD/1398 AH). *al-Tawḥīd*. (Husayni, H. Ed). Qom: Jami'at al-Mudarrisin.

Ṣadūq, M. (1983 AD/1362 SH). *al-Khiṣāl*. Qom: Jami'at al-Mudarrisin.

Ṣadūq, M. (1983 AD/1403 AH). *Maʻānī al-Akhbār*. (Ghaffari, A. Ed). Qom: Islamic Publishing House.

Ṣadūq, M. (1999 AD/1378 AH). *ʻUyūn Akhbār al-Riḍā*. (Lajvardi, M. Ed). Tehran: Jahan.

Ṣadūq, M. (2006 AD/1385 SH). *ʻIlal al-Sharāʼiʻ*. Qom: Davari Book Store.

Ṣaffār, M. (1984 AD/1404 AH). *Baṣāʼir al-Darajāt*. Qom: Maktabat Āyat Allāh al-Marʻashī al-Najafī.

Samarqandī, N. (1996 AD/1416 AH). *Tafsīr al-Samarqandī al-Musammā Baḥr al-ʻUlūm*. Beirut: Dar al-Fikr.

Shaʻīrī, M. (n.d.). *Jāmiʻ al-Akhbār*. Najaf: Maṭbaʻat Ḥaydariyah.

Shakir, M. K. (2003 AD/1382 SH). *Interpretive Principles and Methods*. Qom: World Center for Islamic Sciences.

Soroush, ʻA. K. (1998 AD/1377 SH). "The Essential and the Accidental in Religion." *Kiyan*. No. 42.

Ṭabāṭabāʼī, M. Ḥ. (1971 AD/1390 AH). *al-Mīzān fī Tafsīr al-Qurʼān*. Beirut: Muʼassasat al-Aʻlami lil-Matbuʻat.

Ṭabrisī, A. (1983 AD/1403 AH). *al-Iḥtijāj*. (Khursan, M. B. Ed). Mashhad: Murtada.

Ṭabrisī, F. (1993 AD/1372 SH). *Majmaʻal-Bayān fī Tafsīr al-Qurʼān*. (Yazdi Tabataba'i, F; Rasuli, H. Eds). Tehran: Naser Khosrow.

Ṭūsī, M. (n.d.). *al-Tibyān fī Tafsīr al-Qurʼān*. (Habib Amili, A. Ed). Beirut: Dar Iḥyaʼ al-Turath al-Arabi.

Yazdi, A. M. (2013 AD/1392 SH). *The Way of Expressing the Quran*. Qom: Research Institute of Islamic Sciences and Culture.

Zakawi, A. (2013 AD/1392 SH). "An Introduction to the Secret of the

Quran's Arabicity from the Perspective of the Quran." *Quranic Theology*. No. 1.

Zamani, M. H (2013 AD/1392 SH). *Orientalists and the Qur'ān*. Qom: Boostan Ketab.

The Journal of Hadith Studies and Researches
University of Quran and Hadith
Ministry of Science, Research and Technology

Analysis of Imam *Ṣādiq*'s (AS) Communication Approach with *Abul Khaṭṭāb*

(Based on the PDAM Narrative Discourse Analysis Method)

Hosain Khakpour[*]

Associate Professor, Department of Shia History, Faculty of Literature and Humanities, University of Neyshabur, Neyshabur, Iran.

Hadi Zeini Malekabad

Assistant Professor, Department of Quran and Hadith Sciences, Faculty of Theology, law and Islamic Studies, University of Sistan and Baluchestan, Zahedan, Iran.

Reza Keshavarz

Assistant Professor, Islamic Studies Department, , Faculty of Literature and Humanities, University of Neyshabur, Neyshabur, Iran.

(Received: February 2025, Accepted: May 2025)

DOI: 10.22034/hsr.2025.51812.1066

Abstract

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

[*] Corresponding Author: DR.khakpour@Neyshabur.ac.ir

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

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

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

Introduction

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

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

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

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

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

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

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

1. Background of the Discussion

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

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

regarding him and his followers.

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

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

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

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

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

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

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

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

2. Theoretical Framework of the Discussion

2-1. Operational Model of PDAM Discourse Analysis

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1) Structural Space: "This space focuses on issues related to the appearance of the text, such as language, linguistic structures, effective rhetorical factors, and grammatical relationships."
2) Semantic Space: "This space reflects the text's orientations toward achieving discursive goals. In the semantic space, both underlying and deeper meanings are considered. This meaning is hidden not only in the apparent and intrinsic senses of words and sentences but also in the parts and the overall meaning of the text."
3) Communicative Space: "This is perhaps the most important stage considered in narrative discourse analysis. In the communicative space, intertextual relationships between the structure and meaning in the text and external structures and meanings are discussed. Discovering these relationships." (Bashir, 2012 AD/1392 SH: 59)
4) Narrative Discursive Space: "What is discussed in the narrative discursive space are the conditions of power-governance, which are the most important effective element in creating narrative discourse and also determine the discourse approach."
5) Meta-discursive Space: "In this space, one can become familiar with the relationship between "Discursive space" and "Narrative discourse" at synchronic and diachronic levels. This space pays more attention to the diachronic level than the synchronic level. The meta-discursive space depicts the emergence of different

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

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

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

2-3. Communication Studies of Discourse

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

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

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

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

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

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

1) Absorptive Approach

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

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

2) Repulsive Approach

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

3) Passive Approach

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

4) Defensive Approach

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

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

5) Aggressive Approach

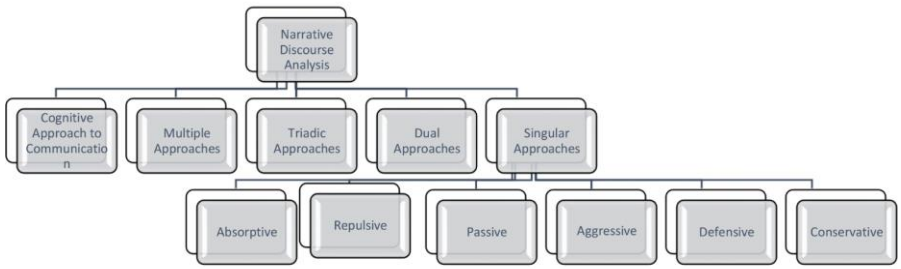
Surprise and attack with careful planning are the principles of this approach. Aggression occurs quickly and appropriately to leave the desired and favorable effect. This approach, like all approaches, requires complete insight and understanding of the situation. Its operational methods include skirmishes,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

6) Conservative Approach

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

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

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



2-4. Methodology

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

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

By examining extremist figures in the cognitive-communicative

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

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

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

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

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

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

1. Kamarei, 1971 AD/1351 SH: 60; Kashshī, 1988 AD/1409 AH: 342.
2. Qāḍī Nuʿmān, 1963 AD/1383 AH: 1, 50.
3. Baḥrānī, 1954 AD/1374 AH: 4, 715.
4. Ṣdūq, 1983 AD/1404 AH (a):1, 221.

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

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

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

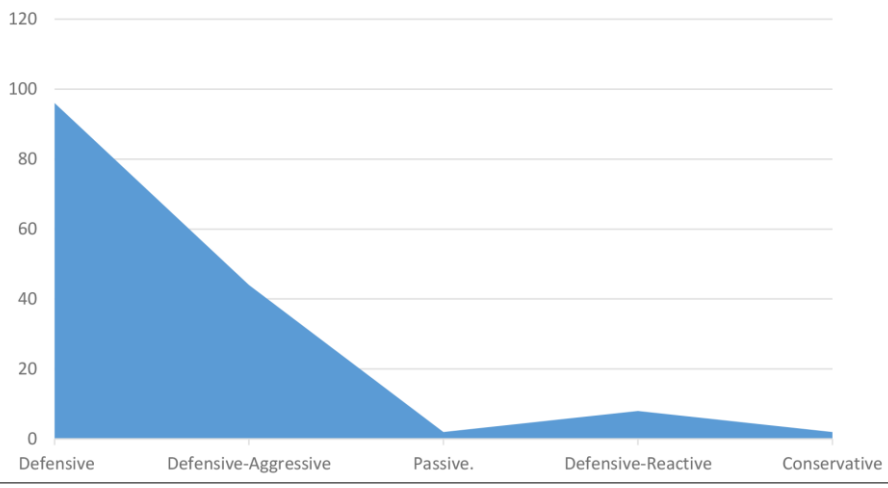
1. Alawi, 2010 AD/1389 SH: 89; Ṭūsī, 1972 AD/1348 AH: 290; Tustari, 2001 AD/1422 AH: 9, 600; Kashshī, 1988 AD/1409 AH: 4, 305; Majlisī, 1943 AD/1363 AH: 19, 300.
2. Ṭūsī, 1972 AD/1348 AH: 298-299.
3. Ṭūsī, 1972 AD/1348 AH: 295.
4. Ṭabrisī, 1966 AD/1386 AH: 2, 470.
5. Ṭūsī, 1972 AD/1348 AH: 292.

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

1. Ṣdūq, 1959 AD/1379 AH: 388; Qāḍī Nuʿmān, 1963 AD/1383 AH: 1, 50.
2. Ṭūsī, 1972 AD/1348 AH: 295.
3. Ṭūsī, 1972 AD/1348 AH: 226.

Communicative Space	Semantic Space	Structural Space
Thursday, but the Imam said: "It is so, but the deeds of the nation are presented to him every day."[1]	Narrations to the Imam.	

Figure 1. Percentage of approaches used by Imam with Abul Khaṭṭāb



An analysis of past patterns reveals that the Imam's practical-behavioral approach with *Abul Khaṭṭāb*, depending on the context of discourse, the extremist's ideas, and his position within the power-politics discourse, generally involved methods such as: "Cursing and condemnation, exposing, denouncing and rejecting, expressing disavowal, severing family ties, issuing ultimatums, and other similar measures." A discourse analysis of the narrations of Imam *Ṣādiq* (AS), based on the above table, shows that in singular approaches, the Imam's repelling approach has the highest

1. Baḥrānī, 1954 AD/1374 AH: 2, 844; ʻAyyāshī, 1960 AD/1380 AH: 2, 110.

percentage and frequency at 96%, while the protective and enhancing approaches each have the lowest frequency at 2%. The Imam's repelling approach often manifests as a dual approach.

As it became clear, only in one discourse is the Imam's approach towards *Abul Khaṭṭāb* a protective one. In this discourse, Imam *Ṣādiq* (AS) confirms the principle of the narration reported regarding the presentation of the deeds of the community to the Messenger of God, but he identifies the time as every morning. It is noteworthy that the Imam's companions would present narrations heard from *Abul Khaṭṭāb* to the Imam.

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

The content of some narrations clearly shows that when *Abul*

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

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

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

In this stage, the probable meanings of the text are extracted, taking

The Journal of Hadith Studies and Researches | Vol. 2 | No. 3 | Summer 2025

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

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

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

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

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

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

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

Discussion and Conclusion

The Imam's practical-behavioral approach with extremist leaders, leaders of sedition, etc., depending on the discourse space, the ideas of the extremist individual, his position in the discourse of power-politics, is often accompanied by methods such as: cursing and condemnation, exposing, denial and rejection, declaration of disavowal, severing family ties, ultimate warning, and other cases. The discourse analysis of Imam *Ṣādiq*'s (AS) narrations, based on Table No. 1, shows that the Imam's preemptive approach has the highest percentage and frequency, with 92 percent. And the defensive approach has the lowest frequency, with about 5 percent. The Imam's preemptive approach often manifests as a dual approach. Aggressive, defensive, and passive approaches are among the cases that accompany the preemptive approach in the Imam's narrative discourse. The low frequency of the single passive and defensive approach, as well as the dual preemptive-defensive approach, indicates the Imam's decisiveness in rejecting and repelling this

ominous deviation. The Imam's preemptive approach is sometimes – about 50 percent – accompanied by an aggressive approach. This behavior shows that Imam *Ṣādiq* (AS) did not compromise with the extremist leaders and thinkers in any way. Their explicit rejection and cursing are due to the great danger that extremist thought poses to Shiism. They inflicted blows on the body of Shi'a that are unforgivable.

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

In the deep analysis stage of Imam's discourse, there are five fundamental signifiers: "Creating instability in the faith of the afflicted by sedition; identifying and expressing the truth about the instigator of sedition; realism, exposure, and increasing people's insight; making people aware of all satanic methods; revealing the truth in any way." In the Imam's meta-discourse stage, five fundamental signifiers are also observed: "The instigator of sedition has deviated from religion;

removing doubts and correcting deviations; exposing the inner workings of the leaders of sedition; increasing insight; recognizing the instigators of sedition." This stage is like a guiding light that determines our behavior in the face of similar currents, and we can learn from them.

Sources

The Holy Quran

Ahmadi Kachaei, M. (2013 AD/1392 SH). "Investigating the Confrontation of the Imams with Extremist Currents from the Beginning to the Era of Imam Ṣādiq (AS)." *Journal of History of Islamic Culture and Civilization*. Vol. 4, no. 10, pp. 95-114.

Ahmadi Kachaei, M. (2013 AD/1392 SH). "Typology of Divinity-Believing Sects in the Era of Imam Ṣādiq (AS) and How the Imam Confronted Them." *Journal of Islamic History*. Vol. 15, no. 59, pp. 33-60.

Al-Kutubī, M. (2000 AD). *Fawāt al-Wafayāt wa Dhayl ʻAlayhā*. Beirut: Dar al-Kutub al-'Ilmiyyah.

ʻAyyāshī, M. (2005 AD/1384 SH). *Tafsīr al-ʻAyyāshī*. Tehran: Al-Matba'ah al-'Ilmiyyah.

Baḥrānī, H. (1995 AD/1374 SH). *al-Burhān fī Tafsīr al-Qur'ān*. (Department of Islamic Studies of the Ba'that Institution. Ed). Qom: Ba'that Institution.

Bashir, H. (2012 AD/1391 SH). "Foreign Media: A Reading with Discourse Analysis." from the series: *Discourse Analysis of World Media (Second Book).* Tehran: Simay-e Shargh.

Bashir, H. (2013 AD/1392 SH). *Social Approaches in the Narrative Discourse of Imam Ṣādiq (AS)*. Imam Ṣādiq University (AS): Institute of Culture, Art, and Communication.

Bashir, H. (2016 AD/1395 SH). *Application of Discourse Analysis in Understanding Religious Sources*. Tehran: Office of Islamic Culture Publishing.

Emami, M. (2016 AD/1395 SH). *Typology of the Approach of the Ṣādiqayn (AS) to Different Sects.* Tehran: University of Islamic Studies.

Foucault, M. (2012 AD/1391 SH). *Subject and Power*. Tehran: Ney.

Haji Zadeh, Y. (2013 AD/1392 SH). "The Extremist Personality of *Abul Khaṭṭāb* and Analysis of the Positions of the Ahl al-Bayt (AS) Against Him and His Followers." *Journal of Islamic History in Research Mirror*. Vol. 10, no. 2, pp. 51-72.

Haji Zadeh, Y. (2016 AD/1395 SH). "Extremists in the Era of Imam Jawād (AS) and the Type of Confrontation of that Hazrat with Them." *Journal of Islamic History*. Vol. 17, no. 1, pp. 213-238.

Hybels, S; Richard, R. (2013 AD/1392 SH). *Effective Communication*. (Yahyaei, E. Ed). Mashhad: Fara Angizesh Publications.

Kashshī, M. (1984 AD/1404 AH). *al-Rijāl*. (Mirdamad. Ed). Qom: Mu'assasat Aal al-Bayt.

Khakpour, H, et al. (2020 AD/1399 SH). "Analysis of Imam Ṣādiq's (AS) Communication Approach with the Zaidiyyah Sect (Using the PDAM Narrative Discourse Analysis Method)." *Journal of Religion and Communication*. Vol. 27, no. 1 (Serial 57).

Kulaynī, M. (1987 AD/1407 AH). *Uṣūl al-Kāfī*. (Ghaffari, A. Trans).

Tehran: Dar al-Kutub al-Islamiyyah.

Littlejohn, S. (2005 AD/1384 SH). *Theories of Communication*. (Nourbakhsh, M. Ed). Tehran: Jangal Publisher.

Mahdavi, H. (2016 AD/1395 SH). *Psychology of Communication in Human Intelligence Gathering*. Tehran: Information and National Security.

Majidi, H. (2017 AD/1396 SH). "Discourse Analysis of the Arguments and Debates of Imam Ṣādiq (AS*)." Journal of Cognitive Studies in Islamic University*. Vol. 21, no. 71, pp. 179-196.

Majlisī, M. (1990 AD/1369 SH). *Mir'āt al-'Uqūl*. Tehran: Revelation Light.

Mohsenian Rad, M. (1995 AD/1374 SH). *Communication Studies*. Tehran: Soroush.

Mufīd, A. (n.d). *al-Irshād*. (Mu'assasat Aal al-Bayt. Ed). Qom: Dar al-Mufid.

Mūsawī, M. (n.d). *Zayd al-Shahīd*. (Attaridi. Trans). Tehran: Jahan Publications.

Najāshī. (1996 AD/1416 AH). *Rijāl al-Najāshī*. Qom: Mu'assasat Nashr al-Islami.

Qāḍī Nuʿmān, N. (1963 AD/1383 AH). *Daʿā'im al-Islām*. Cairo: Dar al-Ma'aref.

Qāḍī Nuʿmān, N. (n.d). *Sharḥ al-Akhbār fī Faḍā'il al-A'immah al-Abrār*. (Hosseini Jalali, M. Ed). Qom: Jami'ah al-Mudarrisin.

Ṣadūq, M. (1984 AD/1404 AH). *Man Lā Yahḍuruhu al-Faqīh*. (Ghaffari, A. Ed). Qom: Jami'ah al-Mudarrisin.

Ṣadūq, M. (1984 AD/1404 AH). '*Uyūn Akhbār al-Riḍā*. (Alami, H.

Ed). Beirut: Al-Alami Institute for Publications.

Saghari, S. (2018 AD/1397 SH). "The Beliefs of the Exaggerators in the Era of the Two Ṣādiq Imams (AS) and the Position of These Two Imams Against Them." *Journal of Political Science, Law and Jurisprudence Studies*. Vol. 4, no. 1 and 2, pp. 207-217.

Schütz, A. (2012 AD/1391 SH). *The Phenomenology of the Social World*. Tehran: Ney Publishing.

Shahrastānī, M. (n.d). *al-Milal wa al-Niḥal*. (Fathullah Badran, M. Ed). Cairo: Maktab al-Majlub.

Ṭūsī, J. (1969 AD/1348 AH). *Ikhtīyār Ma'rifat al-Rijāl (Rijāl al-Kashshī)*. Mashhad: Mashhad University.

Ṭūsī, J. (1997 AD/1417 AH). *al-'Udda fī Uṣūl al-Fiqh*. (Ansari Qomi, M. Ed). Qom: Setareh (Printing House).

Ya'qūbī, A. (1938 AD/1358 AH). *Tarīkh al-Ya'qūbī*. Beirut: Dar Sader.

The Journal of Hadith Studies and Researches
University of Quran and Hadith
Ministry of Science, Research and Technology

Content Analysis of Mahdism Narrations in the Book of *Baṣā'ir al-Darajāt*

Moslem Kamyab[*]
Assistant Professor, Department of Current Studies, Mahdism and Future Studies Research Center, Islamic Sciences and Culture Academy, Qom, Iran.

(Received: January 2025, Accepted: May 2025)
DOI: 10.22034/hsr.2025.51729.1052

Abstract

The book "*Baṣā'ir al-Darajāt*" by *Muḥammad ibn Ḥasan Ṣaffār*, as one of the oldest surviving sources from the early period of the Lesser Occultation, can be explored with a Mahdism approach. In this source, 37 narrations, without repetition, address the issue of Mahdism. Since diverse Mahdavi topics are evident in these narrations, this research seeks, using the "Content Analysis" method, to first identify the main and sub-topics of the Mahdism narrations in *Baṣā'ir al-Darajāt* and then categorize and analyze the main categories. From examining the collection of narrations, 9 main topics were extracted in the form of 44 concepts; the conduct of Imam Mahdi (AS) in the era of reappearance, the Imam's inheritance, the purpose of the reappearance, the Imam's

[*] Corresponding Author: m.kamyab@isca.ac.ir

companions, and the blessings of the era of reappearance are among the most important topics in this collection of narrations. The central theme of the *Baṣā'ir al-Darajāt* narrations refers to the era of reappearance and beyond. This indicates the application of the element of selectivity by *Muḥammad ibn Ḥasan Ṣaffār* in compiling this work. The existence of some isolated narrations and their lack of transmission until the era of *Allamah Majlisī* indicates that these narrations were distant from the common discourse of Shia hadith scholars; although the essence of the themes can be traced in other hadith legacies.

Keywords: Mahdism, Baṣā'ir al-Darajāt, Muḥammad ibn Ḥasan Ṣaffār, Content Analysis.

Introduction

Since ancient times, Shia narrations have had a significant impact on Mahdism thought. These narrations, in terms of quantity and quality, have been organized with different approaches and based on the authors' viewpoints. The book *Baṣā'ir al-Darajāt*, written by *Muḥammad ibn Ḥasan Ṣaffār*, is one of the works that contains some of the Mahdism narrations. Examining its Mahdism narrations, considering the antiquity of the text, will lead to a clear and comprehensive picture of this book in the subject of Mahdism in the early centuries.

The present study aims to examine the narrations of Mahdism in the book "*Baṣā'ir al-Darajāt*" and analyze their general outlines. The main research questions are:

- Based on quantitative analysis, what are the frequency of narrations attributed to the Imams and their main topics?
- From a qualitative perspective, what are the characteristics of the content of Mahdism narrations in this work?
- Does this work follow a unified discourse on the subject of Mahdism, or does it have a multi-thematic approach?
- Given the age of this work, what impact have the narrations of "*Baṣā'ir al-Darajāt*" had on later texts?

The present article, using the "Content Analysis" method, attempts to examine the Mahdism narrations of *Baṣā'ir al-Darajāt* with regard to the aforementioned questions.

1. Research Background

Numerous studies have been conducted on the book "*Baṣā'ir al-Darajāt*." Some of them can be mentioned as general background. Andrew Newman, a contemporary orientalist, in his book "The Formative Period of Twelver Shī'ism: Hadīth as Discourse between Qum and Baghdad," analyzes Shia Hadith in the third century AH and focuses his research on three books: "*Maḥāsin al-Barqī*," "*Baṣā'ir al-Darajāt Ṣaffār*," and "*al-Kāfī Kulaynī*." He believes that the hadiths of *Baṣā'ir al-Darajāt* reflect the specific needs of the Shias of Qom in that period, and the miraculous image that *Ṣaffār* presents of the Imams is far from the original foundations of Imamism (Newman, 2007 AD/1386 SH: 253). After him, the book "A Study on *Baṣā'ir al-Darajāt*" by Majid Jafari Rabbani has been published. In this work, the author introduces *Ṣaffār*, his shaykhs and students (Jafari Rabbani,

2014 AD/1394 SH: 23-47) and the credibility of the book (ibid: 221-244); then, he refers to topics such as the intellectual-cultural origin of *Baṣā'ir al-Darajāt*, the impact of this book on later sources, the characteristics of the position of Imamate, and the knowledge of the Ahl al-Bayt (AS) (ibid: 51-179), and finally, he refers to *Ibn al-Walīd*'s view on exaggeration (ibid: 247). In general, it can be said that this work has diverse bibliographical discussions but does not go into details.

In another article entitled "Examining the Accuracy of Attributing Exaggeration in the Hadiths of *Baṣā'ir al-Darajāt*," it is shown that most of the narrations in this book are found in "*Kitāb al-Ḥujjah*" of *al-Kāfī*. The authors, through analyzing the chain of narration and text of the narrations in the chapter on "The Power of the Imams," have not found any clear contradiction between them and the verses of the Quran (Parvin Bahadorzadeh et al., 2019 AD/1398 SH). Another work entitled "The Position of *Muḥammad ibn Ḥasan Ṣaffār* and the Book *Baṣā'ir al-Darajāt* in the Shi'a Hadith Heritage," with numerous pieces of evidence, confirms the attribution of this book to *Ṣaffār* (Rahimi, 2014 AD/1393 SH: 81-114). "An Examination of the Religious Authority of the Ahl al-Bayt in *Baṣā'ir al-Darajāt*" is another article that re-examines the scientific authority of the Imam in the book *Baṣā'ir al-Darajāt* (Aḥmadi Foroushani and Kalbasi, 2024 AD/1403 SH: 119-139).

The most specific background is an article entitled: "Explaining the Scarcity of Hadiths on Mahdism and Occultation in *Baṣā'ir al-Darajāt*," in which the authors, by mentioning several hypotheses and

invalidating them, have concluded that *Ṣaffār* had other works on the subject of Mahdism and Occultation in which he narrated his hadiths on Mahdism. The considerable volume of related hadiths narrated from *Ṣaffār* in later hadith collections is among the authors' evidence for this claim (Mollanouri; Ghafourinejad, 2015 AD/1394 SH: 67).

Despite all these descriptions, it must be noted that the current study only aims to examine the selection of hadiths on Mahdism and analyze the "Quantitative" and "Qualitative" content of these narrations in *Baṣā'ir al-Darajāt*, which has not been previously addressed. By quantitative analysis, we mean identifying themes and analyzing the narrations statistically, which will be aided by qualitative analyses.

2. Research Method

The present study has been carried out using content analysis. This method is quantitative in nature, through which the qualitative content of sources is examined.

Some consider this method to be a method of analyzing data. This method was first used in communication sciences, but it is now used in various text analyses. The content analysis method enables the researcher to prepare, express, and evaluate an independent text without interference or prejudice (Khanifar and Moslemi, 2018 AD/1397 SH: 77). In the scientific definition of the content analysis method, it should be said that "It is a method by which the messages of a text can be described objectively and systematically." (ibid., 79)

In this method, after segmenting the sentences, the extraction,

coding of main and sub-topics, and their categorization are carried out, and finally, the main theme will be discovered with the title of "Category."

3. Character Analysis of *Ṣaffār Qummī*

Muḥammad ibn Ḥasan ibn Farūkh Ṣaffār Qummī is considered one of the most prominent hadith scholars of the Minor Occultation period. Although the exact date of his birth is not known, his death is recorded in the year 290 AH (Najāshī, 1986 AD/1407 AH: 354). All the great Shi'a *Rijālīs* have emphasized his reliability and high scholarly position (Najāshī, 1986 AD/1407 AH: 354; Ibn Dāwūd Ḥillī, 1963 AD/1383 AH: 307; Ḥillī, 1990 AD/1411 AH: 157).

Of the 38 works attributed to *Ṣaffār* (Najāshī, 1986 AD/1407 AH: 354), only the valuable book "*Baṣā'ir al-Darajāt*" has reached us. There are no exact statistics on the transmission of narrations by him and its impact on the Shi'a heritage; however, 837 narrations from him are recorded in the sources of the Four Books. *Kulaynī* has 60 narrations (50 in *Uṣūl al-Kāfī*); *Shaykh Ṣadūq* in *Man Lā Yaḥduruhū al-Faqīh* has 20 narrations, and *Shaykh Ṭūsī* in his two works, *Tahdhīb* and *Istibṣār*, has transmitted 757 narrations from *Ṣaffār*. The scarcity of narrations from *Ṣadūq* in *Man Lā Yaḥduruhū al-Faqīh* does not mean that he was not connected to *Ṣaffār*'s hadith heritage; because *Ṣadūq*, in his other works, has transmitted nearly 650 narrations from *Ṣaffār* through other hadith scholars.

Although *Ṣaffār* did not directly meet the impeccable Imam (in person), he transmitted valuable hadiths through correspondence with

The Journal of Hadith Studies and Researches | Vol. 2 | No. 3 | Summer 2025

Imam *'Askarī* (AS) (Kulaynī, 1986 AD/1407 AH: 5, 239; 7, 402) and also through great narrators such as: "*'Abdullāh ibn Muḥammad ibn Khālid, Aḥmad ibn Muḥammad ibn 'Īsā, 'Abdullāh ibn al-Ḥasan al-'Alawī, 'Abdullāh ibn Aḥmad, Ibrāhīm ibn Hāshim, Muḥammad ibn 'Īsā ibn 'Ubayd, Ali ibn Ismā'īl, and Mu'āwīyah ibn Ḥakīm."* (Mamaqani, n.d.: 3, 103; Khu'ī, 1992 AD/1413 AH: 16, 265)

The nature of his works, which are written with a jurisprudential approach, indicates that he was known as a jurist. In some cases, his jurisprudential opinions have remained in the works after him, such as the permissibility of reciting the words of *Qunūt* in Persian (Ṣadūq, 1894 AD/1314 AH: 1, 316).

In addition to jurisprudence (*Fiqh*), *Ṣaffār*'s theological discourse is of great importance due to its foundation on the principle of the system of Imamate and its transmission to later periods. For example, his reports on the narrations of the "Twelve Imams" are praiseworthy as a valuable historical document. *Kulaynī* narrates a tradition in *al-Kāfī* regarding the Twelve Imams, in which all the Imams are mentioned by name. The narrator of this tradition is *Ṣaffār Qummī*, from *Aḥmad ibn Muḥammad ibn Khālid Barqī*, who heard it from *Barqī* ten years before the beginning of the occultation (*Ghaybah*) of Imam Zaman (AJ) (Kulaynī, 1986 AD/1407 AH: 1, 526).

4. Attribution of the Book *Baṣā'ir al-Darajāt*

Baṣā'ir is the plural of *Baṣīrah*, meaning knowledge and proof (Ibn Fāris, 1983 AD/1404 AH: 1, 254), and *al-Darajāt* is derived from *Darajah*, meaning ranks and status (Lisān al-'Arab, 1993 AD/1414

AH: 2, 267). In the title of the book, the word *Baṣā'ir* is added to *al-Darajāt*, and this addition is in the sense of the preposition "*Li*" (for), meaning insights that pertain to the ranks of individuals (Ahl al-Bayt) (Rabbani, 2015 AD/1395 SH: 120).

Najāshī and *Shaykh Ṭūsī*, in their works, have attributed the book *Baṣā'ir al-Darajāt* to *Ṣaffār* and have mentioned their chains of transmission to that book (Najāshī, 1986 AD/1407 AH: 354; Ṭūsī, n.d.: 408). This work has been narrated through *Muḥammad ibn Yaḥyā* in Qom (Hosseini, 1999 AD/1378 SH: 3, 471). Among later scholars, *Allamah Majlisī*, while considering the book authentic, attributes it to *Ṣaffār* and states: "The book *Baṣā'ir al-Darajāt* is among the reliable primary sources from which *Kulaynī* and others have narrated." (Majlisī, 1982 AD/1403 AH: 1, 27) He has narrated numerous traditions from it. Also, *Shaykh Ḥurr 'Āmilī*, while considering the book reliable, attributes it to *Ḥasan ibn Ṣaffār*, with the difference that he believes there are two versions, a small and a large one (Ḥurr 'Āmilī, 1988 AD/1409 AH: 30, 153).

5. General Outlines and Status of Mahdism in *Baṣā'ir al-Darajāt*

Some authors of that era tried to convey their writing style and method to others; however, in the current version of *Baṣā'ir al-Darajāt*, there is no introduction from the author explaining his method. This work is written with a completely hadith-based approach. No explanation from the author is seen in it; one can only understand from the chapters of the book that the author intended to prove the knowledge and special status of the Ahl al-Bayt (AS).

The Journal of Hadith Studies and Researches | Vol. 2 | No. 3 | Summer 2025

The manner, in which the chapters are organized and named, presented as sentences, reflects the author's understanding of the traditions pertaining to the chapters. There is no specific order governing the arrangement of the chapters. The beginning of the book, before delving into the knowledge of the Ahl al-Bayt (AS), is dedicated as an introduction to the value of knowledge (Ṣaffār, 1983 AD/1404 AH: 2), and at the end, after mentioning the ranks of the Ahl al-Bayt (AS) with titles such as "Regarding Submission to the Family of Muḥammad (AS) in What Has Come From Them," (Ṣaffār, 1983 AD/1404 AH: 520) the discussion concludes.

Based on the conducted investigations, it can be stated that *Baṣā'ir al-Darajāt* consists of ten main sections, none of which have specific titles. This work begins only with "Part One" and ends with "Part Ten." Each part contains numerous chapters, the largest of which is Part One with 24 chapters. The total number of chapters in this work amounts to 189, and the number of narrations varies depending on the writing style. In the research of Koucheh Baghi, 1881 narrations, Moallem 1901, Zakizadeh 1894 and Abdollahi 1878 narrations have been counted. The reason for the difference in the number of narrations is the existence of similar and repetitive narrations in some chapters; so that some researchers have considered these narrations in their statistics and others have refrained from mentioning them.

5-1. The Thematic Focus of the Narrations Concerning Mahdism in *Baṣā'ir*

1) Some of these narrations are reports whose contents include all the

Ahl al-Bayt (AS) including Imam Mahdi (AJ). Such as the narrations on the necessity of a divine authority (*Ḥujjah*) in every era, which can be seen in various chapters of this work (Ṣaffār, 1983 AD/1404 AH: 488-489). Or narrations that explicitly mention the existence of the Twelve Imams (cf. Ṣaffār, 1983 AD/1404 AH: 280, 319, 320; 372).

2) Special and specific reports of the Mahdism doctrine, which, after removing duplicates include 37 narrations. These reports are not placed in specific chapters; only in the fifth part, there is a chapter entitled "Chapter Concerning the Imams from the Family of Muḥammad (AS) that when they appear and rule according to the rule of the Family of David" which refers to the judicial conduct of Imam Mahdi (AJ) by quoting four narrations (Ṣaffār, 1983 AD/1404 AH: 258). The rest of the narrations are placed in different chapters.

In this work, the narrations related to Mahdism can be divided into two general categories based on their level of reliability.

Category 1: "Narrations with authentic chains of transmission (*Isnād*), numbering 11." (Ṣaffār, 1983 AD/1404 AH: 77, 175[1], 162, 186, 258, 259[2], 297, 510, and 515) The main narrators are prominent Shia figures who are explicitly declared trustworthy (*Tawthīq*), such as *Zurārah ibn A'yun, Abān ibn Taghlib, Ḥurayz ibn 'Abdullāh, Ya'qūb ibn Yazīd, Abū 'Ubaydah al-Ḥadhdhā', Mu'āwīyah ibn Wahab, 'Abdullāh ibn Miskān, Aḥmad ibn Muḥammad ibn 'Īsā, 'Abdullāh ibn 'Āmir Ash'arī, and Muḥammad ibn al-Ḥusayn ibn Khaṭṭāb*.

1. In this page there is two narrations.
2. In this page there is two narrations.

Category 2: "Weak narrations, numbering 26." (Ṣaffār, 1983 AD/1404 AH: 1, 21, 24, 28, 70, 84, 106, 141, 152, 155, 184 [two narrations], 189 [two narrations], 193, 199, 254, 264, 311, 356, 359, 386, 409, 490, 493, 505, 506) Some of the narrators of these hadiths are considered weak in hadith sources, such as *Mūsā ibn Sa'dān* (Najāshī, 1986 AD/1407 AH: 404), *Muḥammad ibn Hārūn* (Ḥillī, 1990 AD/1411 AH: 254), *Salama ibn Khaṭṭāb* (Najāshī, 1986 AD/1407 AH: 188), *Muḥammad ibn Sulaymān al-Daylamī* (Ṭūsī, 1961 AD/1381 AH: 343), *Zīyād ibn Mundhir* (Ṭūsī, n.d.: 204), and *'Abdullāh ibn Qāsim Haḍramī* (Ḥillī, 1990 AD/1411 AH: 236). The main reasons for weakening these narrators are issues of exaggeration or inclination towards deviant currents.

Others are considered unknown (*Majhūl*) or neglected (*Muhmal*) in Shia biographical evaluation (*Rijāl*) sources, such as: "*Muḥammad ibn Fayḍ, Rufayd Mawlā Abi Hurayra, Shu'ayb ibn Ghazwān, Abu 'Abdullāh Rīyāḥī, Abī Ṣāmit Ḥulwānī, Ali ibn Hāshim al-Burayd, Rabī' ibn Muḥammad al-Makkī, Manī' ibn Ḥajjāj Baṣrī, and Abū Sa'īd Khurāsānī*."

6. Quantitative Analysis of Narrations in *Baṣā'ir al-Darajāt* by *Ṣaffār*

The quantitative analysis refers to the frequency of words and topics discussed in the text, which helps the article's author to become familiar with the structure of the elements and components used. The output of quantitative analysis paves the way for qualitative analysis. Some instances of quantitative analysis are presented below.

6-1. Assessing the Frequency of Imams as Narrators of Hadiths

The results obtained from the content analysis of Mahdism hadiths in the main table show that out of a total of 37 hadiths narrated in *Baṣā'ir al-Darajāt*, the majority of them (21 hadiths) are narrated from Imam *Ṣādiq* (AS), and in second place, 12 hadiths are narrated from Imam *Bāqir* (AS). The Prophet Muḥammad (PBUH) and Imam Ali (AS) are each in the next rank with one hadith. Among these, only one hadith is reported from *Muḥammad ibn 'Amr ibn Ḥasan* without attribution to an impeccable Imam (AS); however, since it is included in the hadith texts, it is mentioned in the statistics.

The majority of narrations from the two Imams *Ṣādiqayn* (AS) occurred during a time when the Shi'a scientific movement took shape due to internal conflicts within the Umayyad dynasty and the transfer of power to the Abbasids. The topic of Mahdism also experienced significant growth under the influence of this atmosphere. By examining the hadiths, a part of the scientific movement is presented in the form of dialogues and questions from narrators to the Imam, such as: "I asked" (*Sa'altu*) (Ṣaffār, 1983 AD/1404 AH: 77, 505), "I asked him" (*Sa'altuhū*) (Ṣaffār, 1983 AD/1404 AH: 405), "We were with him" (*Kunnā 'Indahū*) (Ṣaffār, 1983 AD/1404 AH: 417); "Some people from Kufa asked permission to enter upon him" (*Ista'dhana 'alayhi Unāsun min ahl al-Kūfa*) (Ṣaffār, 1983 AD/1404 AH: 175); "A man recited before *Abī 'Abdillāh*" (*Qara'a Rajulun 'alā Abī 'Abdillāh*) (ibid: 193); "I said to *Abī 'Abdillāh*" (*Qultu li Abī 'Abdillāh*) (ibid: 152); "I said to him (AS) after I met him" (*Qultu lahū*

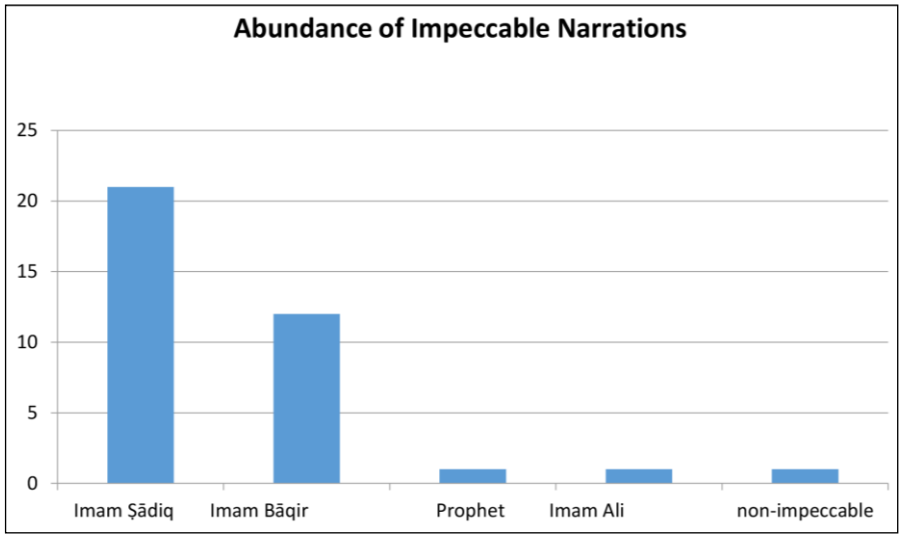
(AS) ba'da mā Laqītuhū) (ibid: 295); "A man from Balkh entered upon him" (*Dakhala 'alayhi Rajulun min Ahl Balkh*) (ibid: 141). Therefore, the questioning nature of the narrators can be considered a product of the free scientific environment of that era.

Furthermore, during the Abbasid rule, they misused their relative kinship with the Prophet Muḥammad (PBUH) and the Ahl al-Bayt (AS) and tried to portray their uprising as a Mahdawi revolution and their government as the promised government of justice. To this end, they tampered with the hadiths that foretold the emergence of Imam Mahdi (AS) and, while distorting them on topics such as the lineage and ancestry of the Awaited Mahdi, fabricated hadiths. The hadiths "Al-Mahdi is from the descendants of Abbas" (Ibn Ḥammād, 2002 AD/1423 AH: 356) and "*al-Manṣūr, al-Mahdī*, and *al-Saffāḥ* are from the descendants of Abbas" (Ibn Ḥammād, 2002 AD/1423 AH: 1, 400) were fabricated with the aforementioned purpose. This is despite the fact that these hadiths contradict the definitive and widely transmitted hadiths of both groups (Shi'a and Sunni) which consider Imam Mahdi to be from the progeny of the Holy Prophet (PBUH) and the Ahl al-Bayt (AS) (cf. Suyūtī, 1965 AD/1385 AH: 79-81, etc.; Safi Golpaygani, n.d.: 191).

Also during that period, the title of Mahdi was applied to the Abbasid caliphs. *Manṣūr Dawānīqī* named his son Mahdi (cf. Isfahani, 1983 AD/1362 SH: 1, 360 and 361). The *Mahdi 'Abbāsī* also carried out actions intended to present him as the awaited Mahdi (Ya'qūbī, 1942 AD/1362 AH: 2, 395). With this in mind, it seems that

one of the objectives of the Ṣādiqayn (AS) was to clarify the position of the real Mahdi.

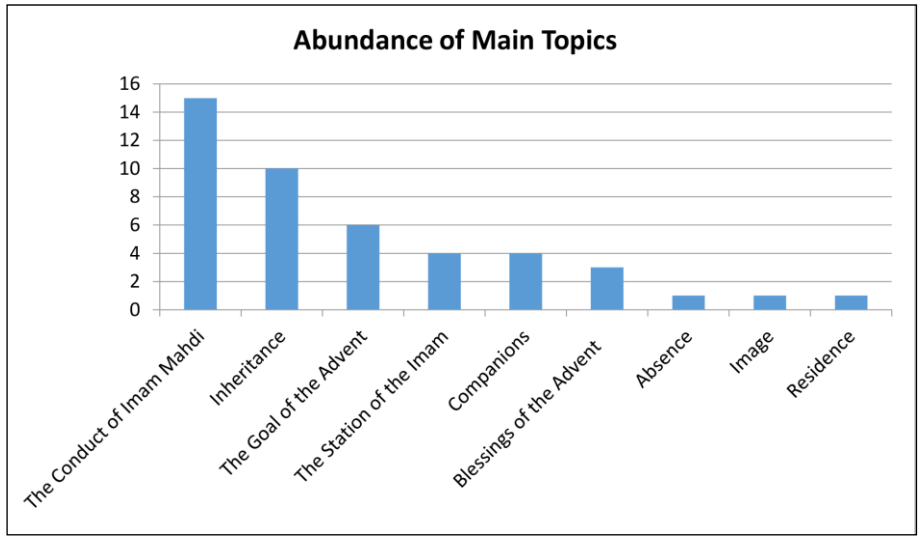
The frequency of narrations from the Impeccable Imams can be observed in the chart below:



6-2. Main Topics of *Ṣaffār*'s Narrations

The 37 narrations on Mahdism in the book *Baṣā'ir al-Darajāt* include 44 sub-topics, categorized into 9 main topics. The first statistic pertains to the topic of "The Imam's conduct during the era of the Reappearance." Narrations concerning the Imam inheriting from the prophets and successors of the Prophet rank second. Other topics, such as the purpose of the Reappearance and the status of Imam Mahdi, are ranked subsequently. The importance of these narrations as the first specific reports in written Imami sources is noteworthy.

The frequency of the main topics can be observed in the chart below.



7. Content Analysis of the Narrations in *Baṣā'ir al-Darajāt*

In the quantitative analysis, the types of main reports were mentioned, but in the content analysis, the narrations are explained and clarified based on a logical sequence:

7-1. The Status of Imam Mahdi

In several narrations, *Ṣaffār* refers to the status of Imam Mahdi (AJ). One category of narrations is dedicated to the issue of the Imam's appointment. In a narration, he quotes Imam *Ṣādiq* (AS) as saying: "The matter of Imamate is a covenant and command from the Messenger of God for *Ali ibn Abī Ṭālib* and a man after a man until it reaches its owner." (Ṣaffār, 1983 AD/1404 AH: 470, 471) This narration is consistent with other narrations which state that the status of Imamate is by divine decree from the Lord and its communication by the Holy Prophet of Islam.

Another category of *Ṣaffār*'s narrations is dedicated to the knowledge of the Imam, especially the knowledge of the Imam of the Age (AS) regarding diseases during the era of the Reappearance. In a narration, it is stated that Imam Ali (AS) used to inform people of the cause of their illnesses and the time of their death, but this type of information stopped from the time of Imam *Sajjād* (AS) until the era of the Reappearance. *Aṣbagh ibn Nubāta* says that Imam Ali used to tell people the time of their illness and death. *Sa'd ibn Ṭarīf* asked Imam *Bāqir* (AS) why they did not provide this information, and the Imam replied that this matter was closed from the time of Imam *Sajjād* (AS) until the reappearance of the *Qā'im* (AS) (Ṣaffār, 1983 AD/1404 AH: 264).

This narration is uniquely reported in *Ṣaffār*'s *Baṣā'ir al-Darajāt*. The knowledge of the Ahl al-Bayt (AS) regarding all the conditions of their Shia is confirmed by other narrations. However, the notion that this knowledge is lifted until the time of Imam Mahdi's (AJ) advent is found only in this specific narration.

7-2. Character Analysis of Imam Mahdi in *Ṣaffār*'s Narrations

Although *Ṣaffār*'s narrations do not explicitly mention Imam Mahdi's (AJ) life and character, such as his lineage or birth, the words used in the narrations do allude to his name and titles to some extent. In general, *Ṣaffār*'s narrations use three terms: *Qā'im* (Ṣaffār, 1983 AD/1404 AH: 21, 28, 152, 155, 184, 189, 193, 264, etc.), *Mahdī* (Ṣaffār, 1983 AD/1404 AH: 70, 106), and *Ṣāḥib* (Ṣaffār, 1983 AD/1404 AH: 408-409). The first title comprised of the phrases

The Journal of Hadith Studies and Researches | Vol. 2 | No. 3 | Summer 2025

"*Yaqūmu Qā'imunā*," "*Qāma Qā'imunā*," "*Inna Qā'imunā*," and "*Liqā'imunā*," has a high frequency (Ṣaffār, 1983 AD/1404 AH: 21, 28, 184, 264). In a way, the title *Qā'im* is attributed to the Ahl al-Bayt in the narrations. This indicates that the final *Qā'im* will be from the family of the Ahl al-Bayt. This is consistent with other various narrations that consider Imam Mahdi (AJ) to be from the Ahl al-Bayt and from the descendants of Ali (AS) and Fatima (AS) (Ṣadūq, 1975 AD/1395 AH: 286; Ṭūsī, 1990 AD/1411 AH: 187).

However, in some cases, metaphorical expressions are used instead of titles. A narration from Imam *Ṣādiq* (AS) states: " *Inna Hādhal Amra Yaṣīru ila man Yulwa lahu al-Ḥanak*; This matter [of Imamate] will ultimately be given to the one whose chin is twisted for him." (Ṣaffār, 1983 AD/1404 AH: 1, 184) The phrase "*Yulwa lahū al-Ḥanak*" has several possibilities: twisting the chin is either a metaphor for following and obeying the Imam—as Muslims would bind their chins in preparation for battles—or a metaphor for denying the existence and advent of the Imam, or the enemies mocking and grimacing at that noble figure (Majlisī, 1983 AD/1404 AH: 3, 44; Mazandarani, 1962 AD/1382 AH: 5, 374). Considering the content of the narration, the "One" (*man*) is considered to be the *Qā'im* (ibid.).

Another topic that *Ṣaffār* mentions in his narrations is the appearance of the Imam. In a narration, *Abī Baṣīr* quotes Imam *Bāqir* (AS) as saying that the Imam has broad shoulders (Ṣaffār, 1983 AD/1404 AH: 189). This narration is consistent with other narrations in other sources (Nu'mānī, 1977 AD/1397 AH: 215). However, the

narrations in other sources address this topic with more details.

7-3. Occultation (*Ghaybah*)

In *Baṣā'ir al-Darajāt*, there is no explicit narration about the Occultation and related terms. In an interpretive narration about God's saying, "A neglected well and a lofty palace," [22:45] it is narrated from Imam *Ṣādiq* (AS): "The neglected well is the silent Imam, and the lofty palace is the speaking Imam." (Ṣaffār, 1983 AD/1404 AH: 505) Some, in explaining this hadith, believe that "Neglected Well" refers to the Imam who has disappeared and whose knowledge is not used (Majlisī, 1983 AD/1403 AH: 7, 91). In some Imami, Zaydi, and Ismaili sources, narrations have been mentioned in connection with the same verse. In these narrations, the Prophet of God is interpreted as "Lofty Palace" and Imam Ali as "Neglected Well" (Furāt Kūfī, 1989 AD/1410 AH: 1, 274; Ibn Shahr Āshūb, 1959 AD/1379 AH: 3, 88; Ja'far bin Manṣūr bin Yaman: 50). The frequency of this transmission in the narrative sources indicates a discourse among the Twelver Shia and other sects. The difference is that "Neglected Well," by way of *Jary*[1] (application), has had multiple instances. In *Ṣaffār*'s narration, Imam Mahdi (AS) is considered the same neglected well in terms of temporal continuity.

1. *Jary*, in its essence, refers to extending the ruling of a specifically mentioned instance in the Quran to less apparent, unapparent, and newly emerging instances, and it is divided into two types: "Exemplar Expansion" and "Temporal Continuity." Exemplar expansion is the application of a verse to less apparent or unapparent instances contemporaneous with the verse's revelation, while temporal continuity involves applying the verse to newly emerging instances based on the verse's temporal continuity (Masoudi, 2023 AD/1402 SH: 28).

7-4. The Purpose of the Advent

The primary purpose of the advent is the manifestation of the Divine religion by Imam Mahdi (AS) and the elimination of enemies throughout the world. This objective is mentioned in several narrations in *Baṣā'ir al-Darajāt* by *Ṣaffār*. In a narration, Imam *Bāqir* (AS), quoting God, states: "...And indeed, Mahdi is the one through whom I will grant victory to my religion and make my state manifest." (Ṣaffār, 1983 AD/1404 AH: 70, and similar, cf. also 106) Moreover, in that era, we will witness compassion and the deepening of religious knowledge. Imam *Ṣādiq* (AS) said in this regard: "Allah places His hand of grace upon the heads of his subjects," meaning that Allah places the hand of grace of Imam Mahdi (AS) upon the heads of his friends and subjects (Ṣaffār, 1983 AD/1404 AH: 1, 181). It is evident that the obstacles in this path must be removed to achieve the divine goals. One of the obstacles is Imam's confrontation with stubborn and recalcitrant enemies, who will be held accountable in that era. In an interpretative narration regarding God's saying, "Until, when they rejoiced in what they were given, We seized them suddenly, and thereupon they were in despair,"[1] it is narrated from Imam *Ṣādiq* (AS): "It means the time of the rise (*Qīyām*) of the *Qā'im*," meaning the time of the advent of *Qā'im* (AS) (Ṣaffār, 1983 AD/1404 AH: 78). Or in another report, God, after stating His help, refers to the issue of confronting and taking revenge on the enemies. Imam *Bāqir* (AS), quoting God, states: "And I will take revenge on my enemies through

1. al-Anʿām: 44

Mahdi, and I will be worshipped through him." (Ṣaffār, 1983 AD/1404 AH: 70, and similar, cf. also 1, 106)

7-5. The Inheritance of Imam Mahdi (AS)

The inheritance includes books, knowledge, and tools that belong to the Imams and were in the possession of Imam Ali (AS) at the time of the passing of the Prophet of Islam (PBUH). According to narrations, this inheritance is now in the possession of Imam Mahdi (AJ). *Ṣaffār* mentions a number of these inheritances in his work, such as the armor of the Prophet of God, the *Muṣḥaf* (codex) of Imam Ali (AS), and the staff and stone of Prophet Moses (AS). Regarding the armor of the Prophet of God (PBUH), there are numerous narrations. It is narrated from Imam *Ṣādiq* (AS): "Indeed, our *Qā'im* is the one who, when he wears it (the armor), it will fit his size." (Ṣaffār, 1983 AD/1404 AH: 175, 176, and 184) *Ṣaffār* has only mentioned this much in his source, but in other sources, "Armor" is mentioned as a sign of Imamate (Kulaynī, 1986 AD/1407 AH: 1, 389), and there are also references to its physical characteristics (Kulaynī, 1986 AD/1407 AH: 1, 331).

Another notable legacy highlighted by *Ṣaffār* is the staff of Prophet Moses. Imam *Bāqir* stated in this regard: "The staff of Moses is prepared for our *Qā'im*. He will do with it what Moses used to do. That staff is awe-inspiring and devours the fabricated illusions of magicians." (Ṣaffār, 1983 AD/1404 AH: 184) This narration, in addition to the issue of inheritance, points to the function and miraculous nature of this staff, which has been the focus of attention

in the period after *Ṣaffār* as well (Kulaynī, 1986 AD/1407 AH: 1, 231). Interestingly, *Ṣaffār* only refers to its function, while other sources mention the material of the staff (Ibn Shahr Āshūb, 1959 AD/1379 AH: 2, 384) and its location (Nuʿmānī, 1977 AD/1397 AH: 238; al-Ghārāt, 1975 AD/1395 AH: 2, 285).

Another report, which also has a miraculous aspect, is the stone of Prophet Moses. According to Imam *Bāqir* (AS), in every place they descend, a spring of water gushes forth from that stone, which satisfies the hungry and quenches the thirsty, and that same stone is their provision until they arrive in Najaf (Ṣaffār, 1983 AD/1404 AH: 189). This narration is mentioned in later sources through the chain of transmission of *Ṣaffār* and other chains (Kulaynī, 1983 AD/1407 AH: 1, 231; Nuʿmānī, 1977 AD/1397 AH: 238). Some commentators believe that this stone was in a rock in a mountain overlooking the desert, while others consider it a piece of stone that the Children of Israel carried with them, and Moses would strike it with his staff to make water flow.

7-6. Companions of the Imam

There are many narrations regarding the number and nature of the Imam's companions. In *Baṣā'ir al-Darajāt,* a narration from *Abān ibn Taghlib* from Imam *Ṣādiq* (PBUH) states: "Soon, 313 people will come to this very mosque of yours, meaning the Masjid al-Haram." (Ṣaffār, 1983 AD/1404 AH: 1, 311) This narration is also reported in other sources, including *Nuʿmānī* (Nuʿmānī, 1977 AD/1397 AH: 313) and *Kamāl al-Dīn Ṣadūq* (Ṣadūq, 1975 AD/1395 AH: 2, 671), through

other chains of transmission from *Abān*. Thus, *Ṣaffār*, like others, refers to this discourse.

However, *Ṣaffār*, in a lengthy narration, mentions companions of Imam Zaman (AS) in a remote city, who are awaiting the reappearance of the *Qā'im* (the Awaited One) and are prepared in every way. Each of them lives for a thousand years, and humility and God-fearing are evident in their faces. They will emerge with the Imam and have the ability to destroy enemies. With weapons made of special iron, they can split mountains in two. The Imam will fight with them against India, Daylam, Turkey, Rome, Berber, and Persia, inviting people of every creed to monotheism and the guardianship (Wilayah) of the Ahl al-Bayt (AS); those who refuse will be killed. In the end, no one but believers will remain between the East and the West (Ṣaffār, 1983 AD/1404 AH: 492).

This narration is among *Ṣaffār*'s unique reports. Only *Ḥasan ibn Sulaymān Ḥillī* in the eighth century AH, in his work "*Mukhtaṣar Baṣā'ir al-Darajāt,*" (attributed to *Sa'd ibn 'Abdullāh Ash'arī*) has narrated this report with slight differences (Ḥillī, 2000 AD/1421 AH: 68). This indicates the existence of a specific discourse of such narrations at a point in the history of hadith in Qom.

7-7. The Conduct of the Imam

The foundation of Imam Mahdi's (AS) conduct and method will be based on the Quran and the Prophet's Sunnah. *Ṣaffār* refers to this fundamental principle in his narration. He narrates from Imam *Ṣādiq* (AS) that: "Imam Mahdi (AS) will speak to the people during his

uprising, and the Quran, which is the word of God, will confirm the words of Imam Mahdi (AS)." (Ṣaffār, 1983 AD/1404 AH: 21 and 28)

The varieties of Mahdavi conduct are as follows:

7-7-1. The Imam's Combative Conduct with Opponents

Regarding Imam Mahdi's (AS) combative conduct with opponents, numerous narrations have been reported in various sources. *Ṣaffār*, in *Baṣā'ir al-Darajāt*, refers to this subject in several narrations. In a narration from Imam *Ṣādiq* (AS), we read: "The *Qā'im* will act among the Arabs according to what is in the Red *Jafr* - slaughter." (Ṣaffār, 1983 AD/1404 AH: 152 and 155) The Red *Jafr* is a source of knowledge from the impeccable Imams (AS) that has been entrusted to all Imams (AS) and includes the rules of war, military matters, and defense affairs.

One of the issues discussed in *Jafr al-Aḥmar* is the subject of murder (Reyshahri, 2013 AD/1393 SH: 9, 105). This interpretation can be a symbol of the power of Imam al-Mahdi (AS) in confronting his enemies. There are numerous indications in narrations that prove this type of confrontation. In another narration from Imam *Ṣādiq* (AS) it is stated: "When Imam Mahdi rises, God will grant him physiognomy, then he will command that the disbelievers be seized by their foreheads and feet, and taking hold of their forelocks and feet, he will put them to the sword." (Ṣaffār, 1983 AD/1404 AH: 356)

The emergence of *Dajjāl* is another topic in this book. *Ṣaffār* only mentions the principle of *Dajjāl*, and in a narration from Imam *Bāqir* (AS) he says that *Dajjāl* will emerge from a fissure in a specific desert

(Ṣaffār, 1983 AD/1404 AH: 259). Or, in another narration, Amir al-Mu'minin (AS) said: "Ask me before you lose me... even about the emergence of *Dajjāl*." (Ṣaffār, 1983 AD/1404 AH: 297) Therefore, it becomes clear that the discourse of *Dajjāl* has been generally discussed and has been the focus of attention in Shia texts, especially from the time of *Ṣadūq* onwards. *Ṣadūq* addressed this issue by creating a new chapter entitled "*Hadith al-Dajjāl wa mā Yattaṣil bihi min Amr al-Qā'im*" (The Hadith of *Dajjāl* and what relates to it from the matter of *al-Qā'im*) and narrated two narrations from Sunni narrators (Ṣadūq, ibid: 2, 525 and 526). He points out that the Sunnis believe in the news of *Dajjāl* but do not pay attention to the news of *Qā'im* (AS) (Ṣadūq, ibid: 2, 529). *Ṣadūq*'s goal in doing this was to confront critics. After him, hadith scholars such as *Shaykh Ṭūsī* also mentioned *Dajjāl*, but did not elaborate on it (Ṭūsī, 1990 AD/1411 AH: 436).

Thus, it can be said that the explanation and details of the narrations of *Dajjāl* are more visible in Sunni texts, so that the most narrations exist in early and non-rigorous Sunni texts such as "*al-Fitan*" by *Nu'aym ibn Ḥammād* (Ibn Ḥammād, 2002 AD/1423 AH: 20, 30, 32, 35, etc.).

7-7-2. The Judicial Conduct of Imam Mahdi

Regarding the explanation of the governmental conduct of Imam Mahdi (AS) and the policies of his government, there are several reports in the book *Baṣā'ir al-Darajāt*. *Ṣaffār*, by dedicating an independent chapter, points to the type of judgment of Imam Mahdi as

the most important discussion of Mahdism. In this regard, it is narrated from Imam *Bāqir* (AS) that: "When the *Qā'im* of the family of Muḥammad rises, he will judge according to the judgment of David and Solomon, and he will not ask for evidence or proof from the people." (Ṣaffār, 1983 AD/1404 AH: 259) In some hadiths, this type of judgment has been considered the characteristic of all Imams (ibid: 258; 452). In these hadiths, not requiring evidence is introduced as an indicator. In order to determine whether this category of narrations refers to the knowledge of the Imam or indicates the advancement of sciences in the Mahdavi era, different reports have been presented (cf. Rey Shahri, 2013 AD/1393 SH: 9, 393).

These types of narrations have been reflected in subsequent sources such as the book *al-Kāfī* in independent chapters (Kulaynī, 1986 AD/1407 AH: 397). Later hadith scholars, in addition to narrating *Ṣaffār*'s narrations, have pointed to other types of judgment narrations, such as: appointing judges and having a covenant in their possession (Nu'mānī, 1977 AD/1397 AH: 319), the judgment of women (ibid: 239), and judgment about religions (ibid: 237).

7-7-3. Financial Conduct

Financial and economic affairs are one of the most important topics mentioned in the narrations of Mahdism. However, in the book *Baṣā'ir al-Darajāt*, only one instance is found in which the Imam mentions: "When you see the *Qā'im* giving one person one hundred thousand dirhams and another one dirham, this should not seem great to you, because the matter has been delegated to him." (Ṣaffār, 1983

AD/1404 AH: 1, 386)

The essence of this narration is to express the point that God has delegated the Sharia affairs of the era of advent to Imam Mahdi, and it refers to an example of financial discussions in the form of its explanation. The delegation of affairs has also been mentioned in several other sources. *Allamah Majlisī*, in a chapter entitled "Negating Exaggeration about the Prophet and the Imams," mentions its narrations by referring to earlier Shiite sources such as: "*ʻUyūn Akhbār al-Riḍā*, *Khiṣāl*, and *Amālī* of *Ṭūsī."* (Majlisī, 1983 AD/1404 AH: 2, 261)

Nevertheless, the distribution of wealth in the Mahdavi narrative system and the practice of the Imam of the Age will be based on the principle of justice. Numerous narrations with themes of Mahdavi justice have appeared in Mahdavi sources, such as: "The *Qā'im* will rise with truth and justice." (Nuʻmānī, 1977 AD/1397 AH: 274) Therefore, this narration should also be interpreted within the same framework of Mahdavi justice.

7-8. Blessings of the Era of Reappearance

It is obvious that with the establishment of the Mahdavi system, it is expected that an ideal world will take shape; a world overflowing with abundant material and spiritual blessings. According to this standard, *Ṣaffār* refers to parts of these blessings.

7-8-1. Social Blessings

In some narrations, emphasis has been placed on the social blessings of the era of Reappearance; in a narration from Imam *Bāqir* (AS) it is

stated: "At the time of the *Qā'im*'s (AS) appearance, each of our Shia will be braver than a lion and more agile than a spear, so that they will crush our enemies under their feet and kill them with the palm of their hand, and that will be the time of the descent of divine mercy and deliverance for the servants." (Ṣaffār, 1983 AD/1404 AH: 24)

Ṣaffār has mentioned this narration in the chapter "Regarding the Imams of the family of Muḥammad (PBUH), their hadith is difficult and extremely difficult,"[1] (Ṣaffār, 1983 AD/1404 AH: 20) in which the Imam (AS) speaks of the difficulties of his time; then, the Imam (AS) addresses the physical and spiritual characteristics and the introduction of the existential perfections of the companions of Imam Zaman (AJ), and these difficulties will end with his rule.

Interestingly, in none of the narrations of "Difficult and extremely difficult hadiths" has attention been paid to this type of report, and others have not referred to the subject of Mahdaviat and the companions when narrating these narrations; however, the characteristics of the companions, such as their power and glory, have been reported in other narrations with various sources (cf. Kulaynī, 1407: 8, 294; Ṣadūq, 1395: 2, 653).

Technological Advancement

The main goal of the book *Baṣā'ir al-Darajāt* is to demonstrate the sciences of the family of Muḥammad (AS). In this work, there are narrations about advanced tools in the possession of the Imam that

1. "*Ṣa□b*" means difficulty, and "*Mustaṣ□ab*" refers to matters that are inherently difficult or that people consider difficult (Majlisī, 1983 AD/1404 AH: 4, 312).

allow travel to the heavens and various points on earth. *Ṣaffār* narrates from Imam *Bāqi*r (AS) that the Imam said: "A difficult cloud has been stored for your master. Undoubtedly, he rides upon the cloud and ascends with it to the heavens, traversing the heavens and the seven earths, the same earths, five of which are inhabited and the other two are desolate." (Ṣaffār, 1983 AD/1404 AH: 408, 409) These narrations are only seen in the book *al-Ikhtiṣāṣ* of *Mufīd* (attributed to Mufīd, 1992 AD/1413 AH: 326) and were not mentioned in other sources until the time of *Majlisī* (Majlisī, 1983 AD/1404 AH: 52, 321 and 351). If we accept this type of narration, we can analyze it as the expansion of sciences in the era of the reappearance (of the Imam). In an era when ignorant people lived with minimal resources, this type of news and the ascent of the Ahl al-Bayt (AS) to the heavens were considered miracles. Today, with the advancement of science, understanding this type of narration has become possible and will be realized in a perfected form in the era of the reappearance.

7-9. After the Reappearance

In the period after the reappearance, the issue of *Raj'at* (resurrection) and the presence of the saints of God is discussed in the narrations, including the emergence of *Dābbat al-Arḍ* (the beast of the earth). *Dābba* comes from the root "*Dabb*," meaning a movement on the ground that is lighter than walking. Therefore, anything that moves on the ground is called *Dābba* (Ibn Fāris, 1983 AD/1404 AH: 2, 263). Others have also defined *Dābba* and attribute it to any moving creature (Farāhīdī, 1984 AD/1405 AH: 8, 13; Rāghib, 1991 AD/1412

AH: 306). This meaning is consistent with some verses of the Quran, such as the verse "And there is no creature on earth but that upon Allah is its sustenance." (al-Hūd: 6)

In Shi'a narrations, especially in *Baṣā'ir al-Darajāt* of *Ṣaffār*, this moving creature is introduced as Imam Ali (AS). In one expression, Imam Ali (AS) himself said: "Indeed, I am the owner of the staff and the branding iron and the *Dābba* that speaks to the people." (Ṣaffār, 1983 AD/1404 AH: 199)

In another narration, it is addressed in the words of God: "He is the creature who speaks to them." (Ṣaffār, 1983 AD/1404 AH: 515) Based on related narrations that refer to *Dābbat al-Arḍ*, this relates to the period after the reappearance (of Imam Mahdi).

Another matter related to the period after the reappearance is the Imam's residence in the earthly realms. A narration refers to Jabir's meeting with Imam *Bāqir* (AS), where Jabir travels with the Imam in the higher realms. After touring the realms, he enters the five earthly realms where people's lives are similar to the world. Then the Imam tells him that each of the Imams, after passing away, resides in one of these realms until it reaches *Qā'im* (AS), who will reside in this very world of ours (Ṣaffār, 1983 AD/1404 AH: 404). This narration is unique to *Ṣaffār in Baṣā'ir*, and a precise analysis of it has not yet taken shape, which could be the subject of an independent research in the future.

8. Assessing the Frequency of Main Categories in Mahdism Narrations

Ultimately, a qualitative analysis of the ten main topics raised in

The Journal of Hadith Studies and Researches | Vol. 2 | No. 3 | Summer 2025

Mahdism narrations shows that these topics can be classified under four broader categories. Although the frequency of one category differs from other categories, and there is a significant distance between them, separating them is necessary, given that the nature of this research is bibliography and evaluation of narrations in this work:

A) Narrations of the Era of Reappearance: "This section refers to the initial period of Imam Mahdi's (AS) uprising, which includes the formation of the government and the rules governing that era. Out of the 37 narrations examined, 32 narrations (equivalent to 86%) are dedicated to this period."

B) Appointment of the Imam: "This category refers to the divinely ordained and God-given aspect of the Imamate, which *Ṣaffār* addresses in 3 narrations."

C) Occultation (*Ghaybah*): "This section includes only one report in which the Hidden Imam is alluded to metaphorically."

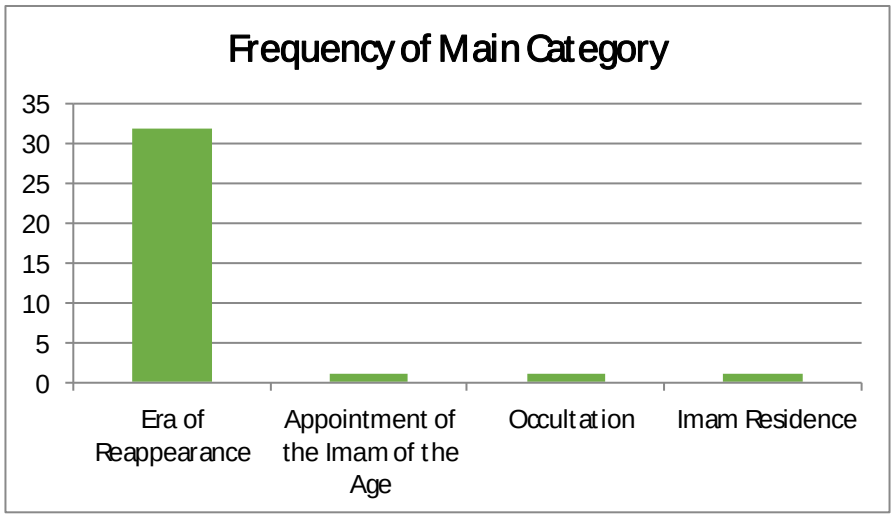
D) Imam's Residence: "This refers to the Imam's residence after his apparent life in realms known as terrestrial realms (as opposed to celestial realms)."

As observed, the central theme of the narrations in *Baṣā'ir al-Darajāt* concerns the era of the advent and its aftermath. Therefore, it can be said that *Ṣaffār* employed selectivity in this book. His mindset is focused on the early advent and post-advent periods, with an approach emphasizing the status of the Ahl al-Bayt (AS). Evidence of his selectivity is the presence of diverse and non-exclusive narrations by *Ṣaffār* concerning the era of the advent in other sources. For example, *Ṣadūq*, quoting his teacher Ibn Walid, reports narrations on

various topics such as the lineage of Imam Mahdi (Ṣadūq, 1975 AD/1395 AH: 1, 263); anticipation (Ṣadūq, 1975 AD/1395 AH: 2, 645); steadfastness during the occultation (ibid: 1, 330), occultation (Ṣadūq, 1975 AD/1395 AH: 2, 346); signs of the advent (ibid: 1975 AD/1395 AH: 2, 649); and allegiance to Imam Mahdi (ibid: 2, 671).

Furthermore, *Shaykh Ṭūsī* reports some of *Ṣadūq*'s narrations with different chains of transmission from *Ṣaffār* (cf. Ṭūsī: 163).

A graph measuring the frequency of the four general categories in the collection of narrations from *Baṣā'ir al-Darajāt* by *Ṣaffār*



9. Influence of the Narrations of *Baṣā'ir al-Darajāt* by *Ṣaffār* on Other Texts

One of the merits in the field of bibliography is the influence or lack of influence of narrations in later periods. By examining the hadith sources after *Baṣā'ir* and comparing them with this book, it can be deduced that some of *Ṣaffār*'s narrations had a direct impact on the

works of other hadith scholars. Of the 37 narrations on Mahdism by *Ṣaffār*, 26 narrations (approximately 68%) are mentioned in primary sources, including: *Mukhtaṣar Baṣā'ir al-Darajāt* by *Sa'd ibn 'Abdullāh* (4 narrations), *al-Kāfī* by *Kulaynī* (13 narrations), Works of *Ṣadūq* (4 narrations), and *al-Ikhtiṣāṣ* attributed to *Mufīd* (5 narrations).

However, the remaining 11 narrations did not receive attention until the 5th century AH, and only 2 of them were transmitted during the medieval period in *Rāwandī*'s *al-Kharā'ij wa al-Jarā'iḥ*. The other 9 narrations are reported in Safavid-era hadith collections such as *Allamah Majlisī*'s *Biḥār al-Anwār* and *Shaykh Ḥurr al-'Āmilī*'s *Ithbāt al-Hudāt*. The themes of these nine narrations revolve around the Imam's knowledge (Ṣaffār, 1983 AD/1404 AH: 1, 478, 262), the Imam's actions based on *Jifr Aḥmar* (Ṣaffār, 1983 AD/1404 AH: 1, 152, 155), the Quran confirming the Imam's words (Ṣaffār, 1983 AD/1404 AH: 1, 28), confrontation with enemies during the time of reappearance (Ṣaffār, 1983 AD/1404 AH: 1, 77), and the very existence of the *Dajjāl* (Ṣaffār, 1983 AD/1404 AH: 149, 297). Although *Ṣaffār*'s exact expressions are not found in other sources, and his narrations are considered unique, this type of literature has been used in some other sources about Imam Mahdi and other Imams (see, in order of the above nine themes: Nu'mānī, 1977 A/1397 AH: 37; Kulaynī , 1986 AD/1407 AH: 1, 197; Ṭūsī, 1990 AD/1411 AH: 188; Nu'mānī, 1977 AD/1397 AH: 234; Ṣadūq, 1975 AD/1395 AH: 1, 155, Ṣadūq, 1975 AD/1395 AH: 2, 525 and 526). Thus, it seems that the unique narrations of *Baṣā'ir* can be consistent with other narrations.

It is worth mentioning that some of these works are rooted in the Qom school of hadith. It seems that this volume of narrations reflects the prevalent discourse among the Qom hadith scholars. This is especially evident in the chain of narrations, in which prominent figures of the Qom school, such as *Aḥmad ibn Muḥammad* is common between *Barqī* and *Muḥammad ibn 'Īsā* (Ṣaffār, 1983 AD/1404 AH: 24, 70, 71, 106, 155, 175, 220, 471 (two narrations), 478), *Ibrāhīm ibn Hāshim* (Ṣaffār, 1983 AD/1404 AH: 189), and *'Abdullāh ibn 'Āmir Ash'arī* (ibid: 175) are included in the chain of transmission of 12 narrations of Mahdism from *Ṣaffār*.

Conclusion

Muḥammad ibn Ḥasan ibn Farūkh Ṣaffār Qummī is considered one of the prominent hadith scholars and well-known narrators during the Minor Occultation period. One of his most important surviving works is the book *Baṣā'ir al-Darajāt*, which, based on hadith, seeks to prove the knowledge of the Imams (AS). The narrations related to Mahdism in this book are also organized within this framework.

In this research, all narrations related to Mahdism found in this work were collected and analyzed using content analysis. These narrations were transmitted from four impeccable Imams, with Imam *Ṣādiq* (AS) accounting for 62% and Imam *Bāqir* (AS) accounting for 32% of all narrations, representing the highest frequency in transmitting Mahdavi narrations.

Content analysis of *Ṣaffār*'s narrations, as shown in the relevant table, revealed that approximately 44 points and themes can be

extracted from these narrations, which, in a broad categorization, can be expressed in the form of 9 main topics. The most important of these topics include: the conduct of Imam Mahdi, the Imam's inheritance, the purpose of the advent, and the blessings of the era of the advent. All nine topics were placed within four fundamental axes, including narrations about the era of the advent, the appointment of the Imam, the occultation, and the Imam's residence; however, the main axis was the narrations about the era of the advent.

It is noteworthy that not all of *Ṣaffār*'s reports are reflected in later sources, and at least 32% of these narrations are not found in any other source. However, in the Middle Ages, especially during the era of *Allamah Majlisī*, these narrations were considered in comprehensive hadith compilations.

Sources

Bahadorzadeh, P; Fattahizadeh, F; Ahadiyan, M. (2019 AD/1398 SH). "Investigating the Accuracy of Attributing Ghuluww (Exaggeration) in the Hadiths of the Book *Baṣā'ir al-Darajāt*; A Case Study of the Narrations of *Qudrat al-A'immah* (The Power of the Imams)." *Pazhooheshnameh Kalam*. Spring and Summer. Qom: Al-Mustafa Society. No. 10, pp. 123-146.

Farāhīdī, K. (1985 AD/1405 AH). *al-'Ayn*. Qom: Hejrat Publisher.

Ḥillī, H. (1991 AD/1411 AH). *Khulāṣat al-Aqwāl*. (Bahr al-Ulum, M. Ed). 2nd Edition. Najaf Ashraf.

Hosseini, M. (1999 AD/1378 SH). *Encyclopedia of the World of Islam*. (Haddad Adel, G. Ed). Tehran: Islamic Encyclopedia Foundation.

Ḥurr ʻĀmilī, M. (1989 AD/1409 AH). *Wasā'il al-Shīʻah.* (Institute of Ahl al-Bayt (AS). Ed). Qom: Institute of Ahl al-Bayt.

Ibn Bābawayh, M. (1975 AD/1395 AH). *Kamāl al-Dīn wa Tamām al-Niʻmah*. (Ghaffari, A. Ed). 2nd Edition. Tehran: Islamiyyah Publications.

Ibn Bābawayh, M. (1993 AD/1413 AH). *Man Lā Yahḥḍuruhu al-Faqīh*. (Ghaffari, A. Ed). Qom: Islamic Publishing Office affiliated to the Society of Seminary Teachers of Qom.

Ibn Dāwūd Ḥillī. (2004 AD/1383 SH). *Rijāl* .Tehran: Tehran University Publications.

Ibn Fāris, A. (1984 AD/1404 AH). *Muʻjam Maqāyīs al-Lughah*. (Harun Muhammad, A. Ed). Qom: Maktab al-I'lam al-Islami.

Ibn Ḥammād Khuzāʻī, N. (2002 AD/1423 AH). *al-Fitan*. Beirut: Dar al-Kutub al-'Ilmiyyah.

Ibn Manẓūr, M. (1994 AD/1414 AH). *Lisān al-ʻArab*. (Mir Damadi, J. Ed). Beirut: Dar Sader.

Ibn Shahr Āshūb, M. (1959 AD/1379 AH). *Manāqib Āl Abī Ṭālib*. Qom: Allamah.

Iṣfahānī, A. (1983 AD/1362 SH). *Maqātīl al-Ṭālibīyyīn*. (Fazel, J. Ed). Tehran: Elmi Publications.

Jafari Rabbani, M. (2015 AD/1394 SH). *A Study on Baṣā'ir al-Darajāt.* Qom: Imamat Ahl al-Bayt Publications. Ishraq Printing. 1st Edition.

Khonifar and Moslemi. (2018 AD/1397 SH). *Qualitative Research Methods*. Tehran: Negahe Danesh.

Khū'ī, A. (1993 AD/1413 AH). *Muʻjam Rijāl al-Ḥadīth wa Tafṣīl Ṭabaqāt al-Ruwāt*. N.p.: N.n.

Kulaynī, M. (1987 AD/1407 AH). *al-Kāfī*. (Ghaffari, A; Akhundi, M. Ed). Tehran: Islamiyyah.

Majlisī, M. (1983 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dar al-Ihya' al-Turath al-'Arabi.

Majlisī, M. (1984 AD/1404 AH). *Mir'āt al-'Uqūl fī Sharḥ Akhbār Āl al- Rasūl.* (Rasuli Mahallati, H. Ed). 2nd Edition. Tehran: Dar al-Kutub al-Islamiyyah.

Māmaqānī, A. (2010 AD/1431 AH). *Tanqīh al-Maqāl fī 'Ilm al-Rijāl. (New Edition)*. Qom: Mu'assasat Al al-Bayt li Ihya' al-Turath.

Masoudi, A. (1982 AD/1402 AH). *Fiqh al-Ḥadīth 4*. Qom: Dar al-Hadith Publishing Institute.

Mazandarani, M. (1962 AD/1382 AH). *Sharḥ al-Kāfī.* (Sha'rani, A. Ed). Tehran: Al-Maktabah al-Islamiyyah.

Mufīd, M. (1993 AD/1413 AH). *al-Ikhtiṣāṣ*. (Ghaffari, A; Moharrami Zarandi, M. Ed). 1st Edition. Qom: Al-Mu'tamar al-'Alami li Alfiyat al-Shaykh al-Mufid.

Muhammadi Reyshahri, M. (2014 AD/1393 SH). *Encyclopedia of Imam Mahdi*. 1st Ed. Qom: Dar al-Hadith.

Mullanuri Shamsi, M; Ghafouri Nejad, M. (2015 AD/1394 SH). "Clarifying the Scarcity of Hadiths on Mahdaviat and Occultation in Basa'ir al-Darajat." *Maw'ud Horizon Journal*. Future Bright Institute. Vol. 36, pp. 67-86.

Najāshī, A. (1987 AD/1407 AH). *Rijāl*. Qom: Publications of the Society of Teachers.

Nu'mānī, M. (2018 AD/1397 SH). *al-Ghaybah*. (Ghaffari, A. Ed). Tehran: Maktabat al-Saduq.

Qummī, A. (1984 AD/1404 AH). *Qummī's Interpretation*. Qom: Dar al-Kitab.

Rāghib Iṣfahānī, H. (1992 AD/1412 AH). *Mufradāt Alfāz al-Qur'ān*. (Davoodi, S. Ed). Beirut-Damascus: Dar al-Qalam; al-Dar al-Shamiya.

Rahimi, J. (2014 AD/1393 SH). "The Position of *Muhammad ibn Ḥasan ibn Ṣaffār* and the Book *Baṣā'ir al-Darajāt* in the Shia Hadith Heritage." *Safineh, Quarterly Journal of Quran and Hadith Studies*. Tehran: Naba Mobin Institute. Vol. 12, no. 45, pp. 81-114.

Safi Golpayegani, L. (n.d). *Selected Relics Concerning the Twelfth Imam*. Tehran: Maktabat al-Sadr. 3rd Edition.

Ṣuyūṭī, A. (1965 AD/1385 AH). *al-'Arf al-Wardī fī Akhbār al-Mahdī*. (Mousavi, M. Ed). Tehran: The World Forum for Proximity of Islamic Schools of Thought. Cultural Assistance. Center for Investigations and Scientific Studies.

Thaqafī, I. (1975 AD/1395 AH). *al-Ghārāt*. Tehran: National Heritage Society.

The Holy Quran

Ṭūsī, M. (1961 AD/1381 AH). *Rijāl*. Najaf: Haydariyya Publications.

Ṭūsī, M. (1991 AD/1411 AH). *al-Ghaybah*. (Tehrani, E; Naseh, A. Ed). Qom: Dar al-Ma'arif al-Islamiyya.

Ṭūsī, M. (n.d). *al-Fihrist*. Najaf: Al-Maktabat al- Murtazaviah.

Ya'qūbī, A. (1983 AD/1362 SH). *Tārīkh Ya'qūbī*. (Ayati, M. Ed). Tehran: 'Ilmi Publications.

The Journal of Hadith Studies and Researches
University of Quran and Hadith
Ministry of Science, Research and Technology

The Achievement of Some Companions in Confronting Isra'iliyyat: A Critique and Review

Reza Aghapour[*]
Assistant Professor, Department of Quranic and Hadith Sciences, Faculty of Theology and Islamic Studies, University of Mazandaran, Babolsar, Iran.

Fatemeh Ramyar
Ph.D. Student, Department of Quranic and Hadith Sciences, Faculty of Theology and Islamic Studies, University of Mazandaran, Babolsar, Iran.

Hojjat Alinejad
Ph.D. Student, Department of Quranic and Hadith Sciences, Faculty of Theology and Islamic Studies, University of Mazandaran, Babolsar, Iran.

(Received: May 2025, Accepted: July 2025)
DOI: 10.22034/hsr.2025.51939.1078

Abstract

Despite the Prophet Muḥammad's (PBUH) prohibition against referring to the People of the Book (*Ahl al-Kitāb*), some Muslims did not refrain from narrating traditions or using their sources. This approach expanded significantly after the Prophet's (PBUH) demise. Examining the conduct of

* Corresponding Author: r.aghapour@umz.ac.ir

his successors in dealing with Isra'iliyyat and their transmitters in Sunni and Shiʿi sources reveals contradictions that necessitate a thorough and comprehensive study. This research employs a library-based method and descriptive-analytical processing. Findings indicate that after the Prophet's (PBUH) passing, some Companions not only failed to prevent recourse to the People of the Book or interactions with narrators of Isra'iliyyat but also promoted these fabrications among Muslims, advocating the idea of *"Ḥasbunā Kitāb Allāh."* Their aim was to reinforce the notion that the Quran alone suffices, rendering the Prophet's (PBUH) Sunnah unnecessary, by comparing Israelite superstitions with Prophetic traditions. This move, ostensibly to preserve the political status of the Prophet's (PBUH) successors, had severe negative consequences, including the proliferation of fabricated hadith and the infiltration of Isra'iliyyat into Quranic exegesis (Tafsir). The results demonstrate how political motivations influenced intellectual and doctrinal developments in Islamic society. This study also underscores the importance of critically re-examining hadith and historical sources in light of their political contexts. Its findings may pave the way for deeper investigations into the role of politico-intellectual currents in shaping Islamic foundations and help researchers adopt a more analytical approach to religious texts.

Keywords: Isra'iliyyat, Companion, Fabricated Hadith, Prophtic Narrations, Quran-Sufficiency.

Introduction

The Jews played the most significant role in fabricating a vast volume of Isra'iliyyat (Israelite traditions), which is why their influence in

contaminating Islamic hadiths and interpretations surpasses that of others. Particularly after the demise of the Prophet Muhammad (PBUH), the falsehoods and incorrect narratives of the *Ahl al-Kitāb*, later known as Isra'iliyyat, became widespread among Muslims (al-Mas'ūdī, 1988 AD /1409 AH: 2, 216). These traditions were often transmitted by newly converted Jews (al-Dhahabī, 1998AD /1419 AH: 1, 54; al-Dhahabī, n.d.: 1, 169; Ibn Kathīr, 1998AD /1419 AH: 4, 18). Most of their narrations emerged during the era of the Caliphs (Ibn al-Athīr, 1988AD/1409 AH: 1, 256; al-'Asqalānī, n.d.: 3, 473; al-Dhahabī, n.d.: 1, 52). In other words, the foundation for the infiltration of Isra'iliyyat into Islamic culture was laid after the Prophet's (PBUH) passing. This was due to several reasons; first, with the death of the Messenger of Allah (PBUH), the door of revelation was closed to Muslims; second, Muslims neglected the inheritor of the Prophet's knowledge, Imam Ali (AS), as well as learned companions such as *Ibn 'Abbās* and *Ibn Mas'ūd* (Ibn Shahr Āshūb, 2000AD /1379 AH: 2, 30); and third, the caliphs' failure to decisively confront Isra'iliyyat and their narrators led to the marginalization of authentic Prophetic traditions and accelerated the influx of these foreign narratives into Islamic culture. Given the massive infiltration of Isra'iliyyat into Islamic tradition after the Prophet's (PBUH) demise, it is essential to examine the stance of his successors toward these narratives and their transmitters, as well as the reasons for their inaction.

There is significant disagreement over whether the caliphs reacted to Isra'iliyyat and their narrators, and if so, to what extent their measures were effective. These disagreements stem from sectarian

biases, which have distorted the truth. This research aims to provide a scientific-historical analysis of the political and social status of Isra'iliyyat transmitters during the era of the first three caliphs and answer the following questions:

1. What measures did these caliphs take regarding Isra'iliyyat and their narrators?
2. Were their actions effective in preventing their spread?
3. If they did not confront Isra'iliyyat and their narrators, what were their reasons?

However, no prior research has been found on the reasons behind the caliphs' failure to counter Isra'iliyyat and their consequences. This study seeks to fill this gap by examining Sunni sources to independently analyze and critique each caliph's approach to Isra'iliyyat and its narrators. Thus, this research can serve as a starting point for further studies on the subject. It is also important to note that while the widespread and explosive proliferation of Isra'iliyyat reached its peak during the Umayyad era—particularly under *Mu'āwīyah*—this study limits its timeframe to the Prophetic era and the period of the first three caliphs.

1. Research Methodology

This study adopts a descriptive-analytical approach, examining historical and narrative documents to analyze the stance of the first three caliphs toward Isra'iliyyat. Primary historical sources such as *Tārīkh al-Ṭabarī, al-Kāmil* by *Ibn al-Athīr, Murūj al-Dhahab* by *Mas'ūdī*, and hadith sources such as the *Ṣiḥāḥ al-Sittah*, *Tafsir Ibn*

Kathīr and the works of *al-Dhahabī* have been utilized. For a comprehensive analysis, a comparative examination of Shia and Sunni reports has been conducted Evidence was gathered by extracting narrations and reports related to Isra'iliyyat and the caliphs' treatment of their transmitters. The analytical section examines texts and deduces behavioral patterns of the caliphs in dealing with Isra'iliyyat.

2. Research Background

Their impact on the interpretation of the Qur'an and Hadith has been the topic of Isra'iliyyat widely studied by scholars. Key works in this field include:

- "*al-Isra'iliyyat fī al-Tafsir wa al-Hadith*" by *Muḥammad Ḥusayn al-Dhahabī* (2004). This book explores the historical roots of Isra'iliyyat, their infiltration into Qur'anic exegesis and Hadith literature, and their theological consequences.
- "*Isra'iliyyat al-Qur'an*" by *Muḥammad Jawād Mughnīyya* (1983 AD/1404 AH) is a critical analysis of Israelite narratives in Qur'anic commentaries, assessing their authenticity.
- "A Study on Isra'iliyyat in Qur'anic Exegesis" by Muḥammad Reza Diyari (2004 AD/1383 SH) is a Persian work identifying and critiquing Isra'iliyyat in classical tafsir.

These studies primarily focus on the historical origins of Isra'iliyyat, their transmission into Islamic sources, and their exegetical influence.

Conversely, some scholars have critiqued the doctrine of Qur'an-Sufficiency, which asserts the Qur'an's self-sufficiency as a religious

source, rejecting Hadith. Notable critiques include:

- "A Critique of Qur'an-Sufficiency" by Muḥammad Said Ramazan al-Buti (2020 AD/1399 SH), challenges Qur'an-only arguments using scriptural and rational evidence.
- "An Analysis of Iranian Qur'anists' Rational and Scriptural Arguments on Qur'an-Sufficiency" (Rahimiyan et al., 2017 AD/1397 SH), examines flaws in Qur'anic reasoning.
- "Critiquing the Qur'anic Movement in the Exegetical Thought of Mahdavi Kani" (2023 AD/1402 SH), analyzes a prominent critic's perspective.

Despite extensive research on both topics, few studies explore the relationship between Isra'iliyyat and Qur'an-based views.

Key unanswered questions include:

- How do Qur'an scholars view isra'iliyyat?
- Does rejecting Hadith reduce or exacerbate isra'iliyyat in Tafsir?

Current research on isra'iliyyat is largely historical and exegetical, while studies on Qur'an Sufficiency are theological, neglecting hermeneutical implications.

3. Conceptualizing Isra'iliyyat

This word is derived from *Isrā'īl*, the title of Prophet Jacob (Ṭurayḥī, 1955 AD/1375 AH: 5, 315; Muṣṭafawī, 1941 AD/1360 AH: 1, 84; Ibn Manẓūr, 1993 AD/1414 AH: 14, 383). Fabricated stories borrowed from Jewish texts. On the other hand, isra'iliyyat is any baseless narratives from pre-Islamic (Ma'rifat, 2000 AD/1379 AH: 2, 71) or anti-Islamic sources that infiltrated Tafsir and Islamic history

(Dhahabī, 2004 AD: 21; Maʿrifat, 2000 AD/1379AH: 2, 72).

4. Historical Background of Muslims Referring to the People of the Book

Before Islam, Arabs occasionally referred to the Jews residing in the Arabian Peninsula regarding certain matters of interest to them (Behrouz, 1980 AD/1359 AH: 45). It is worth noting that the Jews living among the Arabs during the advent of Islam did not possess much knowledge or learning (Ibn Khaldūn, 1918 AD/1337 AH: 1, 439). They boasted to the Arabs about having a divine scripture like the Torah, but after the emergence of Islam, the Arabs referred to the People of the Book to learn about the new religion (Maʿrifat, 2000 AD/1379 AH: 2, 73). The Holy Qur'an also directed those who doubted the truth of the Qur'an and Islam to refer to the knowledgeable and the People of the Book (Yūnus: 94; al-Anbīyā': 7; al-Naḥl: 43), advising them to consult the People of the Book to recognize the characteristics of the Prophet Muḥammad (PBUH).

Commentators have expressed various opinions regarding the interpretation of these verses. Some have said that this recommendation to refer to the People of the Book was relevant when the Arabs had hope in their honesty (Dhahabī, n.d.: 66). Moreover, Allah's intent in these verses was largely figurative, akin to the saying, "I address you, but my words are meant for the neighbor"—indicating that the primary audience was those who doubted the prophethood, not the Muslims themselves (Maʿrifat, 2000 AD/1379 AH: 1, 82). There is ample evidence to support this claim (Ṭabāṭabā'ī, 1996 AD /1417 AH: 10, 123), or it may have been for clarification or emphasis

(Ṭabrisī, 1993 AD/1372 AH: 5, 201). Thus, it can be said that the Qur'an explicitly warned Muslims against referring to the People of the Book.

4-1. The Prophet's Prohibition Against Referring to the People of the Book

The Qur'an explicitly forbade Muslims from consulting the People of the Book (Āli ʿImrān: 118), and the Prophet (PBUH) also warned Muslims against referring to them or relying on their sources, as the corruption and doubt sown by the Jews became evident to the Muslims. *Aḥmad ibn Ḥanbal*, in his *Musnad*, narrates from *Jābir ibn ʿAbd Allāh al-Anṣārī* that *ʿUmar ibn al-Khaṭṭāb* once presented a book from the Jews to the Prophet (PBUH). The Prophet (PBUH) became angry and sternly rebuked *ʿUmar* for referring to the People of the Book, stating: "Islam, with its clear teachings, answers all questions and leaves no aspect of human life ambiguous." (Ibn Ḥanbal, 1995 AD/1416 AH: 3, 387; ʿAsqalānī, n.d.: 13, 281) It is also important to note that the Qur'anic prohibition against referring to the People of the Book primarily pertains to preventing Muslims from following their political and social stances rather than prohibiting healthy intellectual exchange, which is essential in any social life.

Despite this explicit command from the Qur'an and the Prophet (PBUH), some Muslims did not refrain from consulting Jews and their sources, accepting and transmitting their unreliable narrations. Their justification was that they sought information they believed was missing from Muslim traditions (Maʿrifat, 2000 AD/1379 AH: 2, 76).

4-2. Referring to the People of the Book After the Prophet's Death

The practice of referring to the People of the Book and relying on their sources became widespread after the Prophet's (PBUH) death (Ibn Athīr, 1988 AD/1409 AH: 1, 256; ʿAsqalānī, n.d.: 3, 473; Dhahabī, n.d.: 1, 52), as the door of divine revelation was closed. Among the influences that infiltrated Islamic culture through this practice was the introduction of baseless israʾīliyyāt (Judeo-Christian narratives) into Islamic history, exegesis, and hadith literature, corrupting them.

During the reigns of the first three caliphs, israʾīliyyāt and storytelling extensively entered Islamic culture. Some even consider this period as the foundational era of *Quṣāṣ* (Ibn Athīr, 1988 AD/1409 AH: 1, 256). Thus, it can be said that most israʾīliyyāt entered Islamic culture during the era of the first three caliphs. This indicates that their measures against israʾīliyyāt and their transmitters were insufficiently deterrent. They even permitted narrators of israʾīliyyāt to preach and disseminate these tales (ʿAsqalānī, n.d.: 3, 473; Dhahabī, n.d.: 1, 52). This research aims to investigate the primary reasons why the first three caliphs did not prevent the influx of israʾīliyyāt into Islamic discourse. Before delving into the discussion, it is necessary to examine the political and social standing of the transmitters of israʾīliyyāt during their rule.

5. An Overview of the Political and Social Status of the Transmitters of Israʾīliyyāt During the Caliphs' Era

Most of the israʾīliyyāt that entered Islamic culture came from Jewish converts during the caliphate, such as *Kaʿb al-Aḥbār, Wahb ibn*

Munabbih, ʿAbd Allāh ibn Sallām, Tamīm al-Dārī, Abū Ḥurayrah, and others, who extensively transmitted Jewish sources (Dhahabī, 1998 AD/1419 AH: 1, 54; Dhahabī, n.d.: 1, 169; Ibn Kathīr, 1998 AD/1419 AH: 4, 18). The exegeses of the Successor are replete with their narrations, and later commentators either tolerated them or, out of respect for the Successor's works, incorporated these reports into their exegeses, thereby filling tafsir books with fabricated isra'īliyyāt. An examination of these individuals' lives reveals that most of their narrations and the fabrications attributed to them entered Islamic culture during the caliphs' era. A detailed study of each of them requires separate attention. This research, however, focuses on their general political and social status and the conduct of the Prophet's successors regarding isra'īliyyāt and their transmitters.

5-2. The Political and Social Status of Transmitters of Isra'iliyyat During the Era of the First Caliph

There is no recorded information about how the first Caliph (*Abū Bakr*) dealt with the narrators of isra'iliyyat during his caliphate. However, after the demise of the Prophet Muḥammad (PBUH), false narratives and fabricated stories from the *Ahl al-Kitāb* became widespread among Muslims (Ibn Athīr, 1988 AD/1409 AH: 1, 256; ʿAsqalānī, n.d.: 3, 473; al-Dhahabī, n.d.: 1, 52). Individuals such as *Kaʿb al-Aḥbār, ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ*, and *Abū Ḥurayrah* engaged in transmitting isra'iliyyat.

A noteworthy observation is that historical records do not mention any instance of the first Caliph confronting isra'iliyyat or its narrators.

While he ordered the destruction of Prophetic traditions, he remained silent regarding the infiltration of isra'iliyyat and its transmitters.

'*Abdullāh ibn 'Amr ibn al-'Āṣ* was the first person to propagate fabricated isra'iliyyat narratives after the Prophet's (PBUH) demise, during the era of the first three caliphs. It is said that during the Battle of *Yarmūk* (which took place in the final years of *Abū Bakr's* rule), he acquired bundles of Jewish scriptures and began narrating from them. He justified his actions by citing a hadith attributed to the Prophet (PBUH):" *Ḥaddithū 'an BanīIsrā'īl wa lā ḥaraj*." (Bukhārī, 1969 AD/1389 AH: 4, 207)

'*Abdullāh ibn 'Amr ibn al-'Āṣ* relied on the Prophet's (PBUH) permission for him to write hadith, interpreting the above narration as a license to transmit from *Banī Isrā'īl* (the Israelites) and thus freely spread isra'iliyyat. Another hadith he fabricated to justify his narrations was: "I saw in a dream that one of my fingers was smeared with oil and another with honey, and I was licking them. In the morning, I went to the Prophet and told him about the dream. He said: 'Its interpretation is that you will read two books—one is the Torah, and the other is the Furqān Qur'an." (Dhahabī, 1993 AD/1414 AH: 3, 86; Ibn Ḥanbal, 1995 AD/1416 AH: 2, 222; al-Iṣfahānī, 1995 AD/1416 AH: 1, 286)

5-3. The Political and Social Status of Transmitters of Isra'iliyyat During the Era of the Second Caliph

One of the narrators of isra'iliyyat was *Tamīm ibn Aws al-Dārī*, originally a Christian who embraced Islam in the 9th year after Hijrah

following the Prophet's (PBUH) return from the Battle of *Tabūk*. He was the first to introduce storytelling in the mosque. Some believe he was the first storyteller in Islam (al-Ṣan'ānī, 1982 AD/1403 AH: 3, 219). According to *Ibn Kathīr, Ka'b al-Aḥbār* converted to Islam during the caliphate of *'Umar ibn al-Khaṭṭāb* and began narrating isra'iliyyat to the Caliph, who would memorize and transmit them to others (Ibn Kathīr, 1998 AD/1419 AH: 4, 17). *Dhahabī* states:

"The first storyteller was *Tamīm al-Dārī*. He sought permission from *'Umar*, who initially refused but later allowed him to preach before Friday prayers."(Dhahabī, 1993 AD/1414 AH: 2, 447) During *'Uthmān ibn 'Affān's* rule, *Tamīm* was granted permission to preach twice on Fridays (Numayrī, 1989 AD/1410 AH: 1, 11; Miqrīzī, 1908 AD/1326 AH: 3, 199). Exaggerated miracles were attributed to him ('Asqalānī, 1994 AD/1415 AH: 1, 18), indicating their fabricated nature. *Tamīm* spent less than two years with the Prophet (PBUH) but became a trusted figure under *'Umar* (Ya'qūbī, n.d.: 2, 140). He freely narrated isra'iliyyat without restrictions.

According to *Abū Shahbah*, the second decade after the Prophet's (PBUH) demise marked the rise of myths, legends, and isra'iliyyat, with narrations becoming widespread towards the end of *'Umar's* rule (Abū Shahbah, 1987 AD/1408 AH: 89). While 'Umar occasionally imposed restrictions (al-Dhahabī, 1993 AD /1414 AH: 3, 490; Ma'rifat, 2000 AD/1379 AH: 2, 112), these were temporary. Many copied or translated the Old Testament, and some freely narrated isra'iliyyat in mosques. Despite reports of *'Umar* prohibiting consultation with the *Ahl al-Kitāb*, the reality was that he did not

strictly oppose it—only forbidding the direct copying of their scriptures, just as he banned writing hadith.

Muḥammad ibn Ka'b al-Quraẓī, another transmitter of isra'iliyyat, descended from Jewish priests. Some historians place his birth in 40 AH ('Asqalānī, n.d.: 9, 373), but since he narrated from major Companions like *'Alī ibn Abī Ṭālib*, *Ibn Mas'ūd*, and *Anas ibn Mālik*, his birth must have been earlier. His narrations are mostly *Mursal* (lacking a complete chain). He was a prolific storyteller. During *'Alī*'s caliphate, he was banned (Amīn, 1975: 159), but after 'Alī's martyrdom, he resumed preaching in mosques until a roof collapse killed him and his audience (Ibn Ḥajar, n.d.: 9, 420). *Aḥmad Amīn* notes: "Storytelling quickly gained popularity among the masses. Narrators fabricated tales freely until Imam Ali (AS) expelled them from mosques." (Amīn, 1975: 159)

The most prominent figure in spreading isra'iliyyat was *Ka'b al-Aḥbār*, a Jewish scholar born 72 years before Hijrah. He converted to Islam late in *'Umar*'s caliphate and died during *'Uthmān*'s rule ('Asqalānī, 1994 AD/1415 AH: 3, 315). *Ka'b* was among the first to introduce isra'iliyyat into Islam, embedding them in Tafsir (Qur'anic exegesis) and historical accounts. His narrations became so widespread that *'Umar* once threatened: "Either stop narrating these false tales, or I will exile you to (Dhahabī, 1993 AD /1414 AH).

5-2-1. The Negligence of the Second Caliph in Dealing with Transmitters of Isra'iliyyat

The question arises: Why should the Caliph of the Muslims merely issue a warning regarding *Ka'b al-Aḥbār*? Did he not know the

calamity that *Ka'b*'s fabrications and isra'iliyyat would bring upon Islam? Why was the Caliph unwilling to distance himself from him? Consider the words of *Abū Rīyāḥ*, who states: "This Jew succeeded in his plot, managing to insert superstitious beliefs, delusions, falsehoods, and baseless claims into Islamic narrations and religious texts. He filled books of Tafsir (exegesis), hadith, and history with these myths, thereby tarnishing their credibility and casting doubt on their authenticity. The harm he caused continues to afflict us to this day." (Abū Rīyah, 1994 AD: 164) *Amīr al-Mu'minīn 'Alī* (AS) consistently reprimanded and criticized him, saying: "*Ka'b al-Aḥbār* is undoubtedly a liar." According to *Ibn Abī al-Ḥadīd*, it was due to these rebukes that *Ka'b* turned away from the Imam and aligned himself with his enemies (Ibn Abī al-Ḥadīd, 1983 AD/1404 AH: 4, 77).

Ka'b al-Aḥbār particularly intensified his transmission of isra'iliyyat after relocating to Syria during *Mu'āwīyah*'s rule. Some even claim that *Mu'āwīyah* appointed him as one of his advisors (Ibn 'Abd al-Barr, 1991AD/1412 AH: 3, 243). Mu'āwiyah praised *Ka'b*'s knowledge, saying: "Ka'b is one of the scholars. He possesses vast knowledge, and we have neglected his rights." (Ibn 'Abd al-Barr, 1991 AD/1412 AH: 3, 243) It appears that *Ka'b*'s lies were trivial to *Mu'āwiyah* as well. In *Ṣaḥīḥ al-Bukhārī, Mu'āwiyah* states: "*Ka'b* is among the most truthful narrators who transmitted from the People of the Book, though we have also witnessed him lying at times." (Bukhārī, 1969 AD/1389 AH: 13, 282)

Despite this, *Mu'āwiyah* did not expel *Ka'b* or take action against him. *Ṭabarī* narrates: "Three days before *'Umar*'s assassination, *Ka'b*

came to him and said: "Appoint a successor, "for you will die in three days." Umar asked: "Who informed you of this?" *Kaʿb* replied: "I found it in the Torah." (Ṭabarī, 1874 AD/1291 AH: 4, 191) *Aḥmad Amīn* comments on this incident: "If this story is true, it means *Kaʿb* was aware of the plot to kill *ʿUmar* and disguised it as an isra'iliyyat narrative. This reveals his skill in forgery and deception." (Amīn, 1975: 161)

5-2-2. *Kaʿb al-Aḥbār*'s Influence in the Caliphal Court and His Role in Justifying the Policies of the Caliphs

Historical sources indicate that *Kaʿb al-Aḥbār* attained an unparalleled position in the ruling apparatus during *ʿUthmān*'s caliphate. *Ṭabarī* (Ṭabarī, 1874 AD/1291 AH: 4, 342) and *ʿAskarī* (ʿAskarī, 1966 AD/1386 AH: 2, 191) explicitly note that *Kaʿb* not only functioned as a hadith narrator but also as an authority issuing religious rulings, with the third Caliph often endorsing his opinions. This closeness reached such an extent that, as reported by *Ibn Abī al-Ḥadīd* (Ibn Abī al-Ḥadīd, 1983 AD/1404 AH: 8, 256), *Kaʿb* became one of *ʿUthmān*'s close companions, and the Caliph frequently favored his views over those of other Companions of the Prophet. This preference marked a fundamental shift in the scholarly and juristic hierarchy of Islamic society.

5-2-2-1. Reasons for the Caliphs' Support of *Kaʿb al-Aḥbār*

Three reasons can be cited for the Caliphs' support of *Kaʿb al-Aḥbār*; first, political justification; *Kaʿb* cited Jewish sources (claiming they were derived from the Torah) to narrate traditions extolling the virtues of the second Caliph (Ṭabarī, 1874 AD/1291 AH: 4, 343). These

narrations lent legitimacy to the caliphal institution. Second: Replacement of Knowledge Sources: At a time when Prophetic hadith transmission was restricted, *Ka'b* was presented as an "Alternative" source for religious inquiries. Third: Weakening the Authority of Ahl al-Bayt; by elevating *Ka'b*—a scholar from the People of the Book—the influence of Imam ʿAlī (AS) and the Ahl al-Bayt (AS) was deliberately diminished.

5-3. The Political-Social Status of Narrators of Isra'iliyyat during the Caliphate of *'Uthmān*

Caliph *'Uthmān* followed the same approach as his predecessors or even more so in allowing the unrestricted transmission of isra'iliyyat (Judeo-Christian narratives). He permitted storytelling and the narration of isra'iliyyat in mosques, to the extent that, according to Maʿrifat, this practice became officially recognized as a religious ritual (Maʿrifat, 2000 AD/1379 AH: 2, 114). One of the key figures who played a significant role in the spread of Isra'iliyyat was *'Abdullāh ibn Sallām*. It is said that he was a Jewish resident of Medina who converted to Islam two years before the Prophet's (PBUH) demise, and the Prophet (PBUH) named him *'Abdullāh* (ʿAsqalānī, 1994 AD/1415 AH: 2, 320). He was among those who fabricated hadiths to gain social status among the people. One of his fabricated narrations was a hadith about the descriptions of the Prophet (PBUH) in the Torah, which he would recite to the people. He would mention certain attributes of the Prophet (PBUH) and then claim, "I found these descriptions about him in the Torah." (Ibn Saʿd, n.d.: 1, 87)

It can be argued that, through this propagandistic approach, he sought to promote a particular ideology about the Prophet—namely, the idea that the Book of Allah (the Quran) was sufficient, distracting Muslims with fabricated isra'iliyyat so that Prophetic traditions would be forgotten. Given that he was one of *'Uthmān's* advisors during his caliphate (Ṭabarī, 1967AD: 4, 284; Mas'ūdī, 1988 AD/1409 AH: 2, 340), he enjoyed greater freedom in transmitting isra'iliyyat. His refusal to pledge allegiance to Imām 'Alī (AS) and his support for *'Uthmān* (Ibn Khaldūn, 1987 AD/1408 AH: 1, 267) have cast doubt on his character throughout history, suggesting that the virtues attributed to him may have been exaggerated.

Another prominent narrator of isra'iliyyat was *Abū Ḥurayrah*. He converted to Islam in the seventh year of Hijrah (Ibn Sa'd, n.d.: 1, 90) and spent only three years in the company of the Prophet (PBUH), yet he narrated an unusually large number of hadiths. Consequently, he has been accused of fabrication and deception. He would hear narrations from the People of the Book, particularly *Ka'b al-Aḥbār*, and then attribute them to the Prophet (PBUH) or other prominent Companions to make them more acceptable to the masses. Some have stated, "The first narrator accused of lying in Islam was *Abū Ḥurayrah*." (Rāfi'ī, 2012: 1, 278) *Abū Ḥurayrah* transmitted the most narrations from *Ka'b*. The worst of his actions was attributing what he heard from *Ka'b al-Aḥbār* directly to the Prophet (PBUH). Among the Companions, *Abū Ḥurayrah* was the most prolific in transmitting isra'iliyyat from *Ka'b al-Aḥbār* and other People of the Book.

5-3-1. Sunni Scholars' Admission of Caliph *'Uthmān's* Promotion of the Slogan "*Ḥasbunā Kitāb Allāh*" (The Book of Allah is Sufficient for Us)

Dhahabī, quoting *Abū Rayyah* regarding the relationship between *Ka'b* and *Abū Ḥurayrah*, states:

"*Ka'b al-Aḥbār* embraced Islam deceitfully, without sincerity, remaining a Jew at heart. With his cunning, he dominated *Abū Ḥurayrah*, a simple-minded man, exploiting his naivety to disseminate whatever myths and superstitions he wished, inserting them into Islamic hadiths through *Abū Ḥurayrah*. *Ka'b* took *Abū Ḥurayrah* under his wing, urging him to repeat his words verbatim and attribute them to the Prophet (PBUH)." (Dhahabī, 2004: 95) *Ka'b al-Aḥbār* consistently referred to the Torah and Israelite traditions, even after converting to Islam." (Dhahabī, n.d.: 1, 188) A notable point is that the baseless hadiths of *Abū Ḥurayrah*—which neither sound reason accepts nor align with the Quran and Sunnah—have been transmitted by several Sunni scholars, including *al-Bazzār* and *Abū Ya'lā al-Mawṣilī* (Dimyrī, 2003 AD/1424 AH: 1, 222), *al-Ḥākim* and *al-Ṭabarānī* (Nuwayrī, n.d.: 10, 22; Abū Rayyah, 1994: 208), and Ibn Kathīr al-Dimashqī (Ibn Kathīr, 1998 AD/1419 AH: 3, 104-105). *Abū Rayyah* adds others to this list, such as *Muslim, Bukhārī, Bazzār, Aḥmad ibn Ḥanbal*, and Nasā'ī (Abū Rayyah, 1994: 209).

6. The Reasons for the Caliphs' Failure to Confront Isra'iliyyat

The most significant reasons for the decisive inaction of the Prophet's (PBUH) successors in dealing with isra'iliyyat and their transmitters can be summarized as follows:

6-1. Promoting the Idea of the Sufficiency of the Book of Allah and Replacing Isra'iliyyat for Prophetic Hadith

As previously mentioned, the foundations for the transmission and spread of isra'iliyyat were laid during the era of the first caliphs. Historical analysis shows that the lack of serious confrontation by the first three caliphs against the transmitters of isra'iliyyat paved the way for the widespread infiltration of these narratives into the fields of exegesis and hadith during the period of the Successor (successors of the Companions). This policy was, in fact, part of a calculated plan to manage religious sources. The main reasons for this approach can be analyzed along several key axes.

First, the caliphs, by prohibiting the narration and writing of Prophetic hadith (Maʿārif, 2002 AD/1381 SH: 97) under the pretext of preventing discord and with the slogan "*Ḥasbunā kitāb Allāh*" (Allah's Book is sufficient for us), effectively created a vast void in religious knowledge. This void was quickly filled by isra'iliyyat, which primarily consisted of historical tales, creation myths, and elaborations on Qur'anic stories (Maʿārif, 2002 AD/1381 AH: 107).

Second, this policy had clear political motivations. Prophetic hadith that mentioned the virtues of the Ahl al-Bayt and particularly Imam Ali could challenge the legitimacy of the caliphate. In contrast, isra'iliyyat, which were mostly historical and non-jurisprudential in nature, did not pose a threat to the power structure.

A noteworthy point is that while the narration of Prophetic hadith was severely restricted, figures such as *Kaʿb al-Aḥbār* and *Tamīm al-Dārī*—that were among the most prominent transmitters of isra'iliyyat—were officially supported. Ibn *Ḥajar al-ʿAsqalānī*, in *Al-*

Iṣābah, quotes *ʿUmar ibn al-Khaṭṭāb* as having called *Tamīm al-Dārī* "The best of the people of Medina." (Ibn Ḥajar al-ʿAsqalānī, n.d.: 3, 473) Meanwhile, according to *al-Subḥānī* (Subḥānī, 1993 AD/1414 AH: 1, 85), *Kaʿb al-Aḥbār* fabricated predictions and narrations that affirmed the legitimacy of the caliphs. This double standard clearly indicates that the primary goal was not preserving religious authenticity but rather controlling knowledge sources and directing public opinion. On one hand, authentic Prophetic hadith, which could raise awareness, were collected and burned, while on the other hand, isra'iliyyat that aligned with the rulers' agenda were freely disseminate

The consequences of this policy gradually became apparent: the authentic Prophetic tradition was marginalized, the idea of the "Sufficiency of the Qur'an" without reference to the Prophet's (PBUH) Sunnah was promoted, and a vast amount of unreliable narrations entered Islamic culture. This ultimately led to a deep divide between the pure Islam of Muḥammad (PBUH) and what was practiced in Muslim society. As a result, the Shia Imams in later periods had to purify hadith from isra'iliyyat and revive the true Sunnah of the Prophet (PBUH).

6-2. The Alignment of Isra'iliyyat Transmitters with the Political Goals of the Caliphs

One of the primary objectives behind fabricating hadith and the widespread transmission of isra'iliyyat after the Prophet (PBUH) was to elevate the status of the ruling elite (ʿAskarī, 1967 AD/1387 AH: 1, 215).

Someone like *Kaʿb al-Aḥbār* knew well that praising the caliph would earn him favor. Thus, he told the second caliph, "We have read in our books that you will be martyred." (Ibn Abī al-Ḥadīd, 1983 AD/1404 AH: 12, 193) *Kaʿb al-Aḥbār* had gained *ʿUmar*'s trust to such an extent that the caliph would consult him on political matters (ibid: 81; Iṣfahānī, 1974 AD/1394 AH: 5, 371; Ibn al-Mubārak, n.d.: 2, 117).

What strengthen our view regarding the caliphs' reluctance to confront isra'iliyyat are the transmitters' predictions about the caliphs—their order of succession, names, and key events in their lives—which they claimed were derived from previous scriptures. These astonishing narrations were highly useful for the political and religious exploitation by the first three caliphs.

It is noteworthy that none of the Sunni exegetes or hadith scholars has explained why the first three caliphs did not prevent the transmission of isra'iliyyat. This is despite Sunni authorities acknowledging the Prophet's (PBUH) prohibition against narrating isra'iliyyat (Bukhārī, 1389 AH: 9, 136; Ibn Ḥanbal, 1995 AD/1416 AH: 3, 387; ʿAsqalānī, n.d.: 8, 129; Dhahabī, n.d.: 1, 71). *Bukhārī* even dedicated a chapter in his *Ṣaḥīḥ* to the Prophet's saying: "Do not ask the People of the Book about anything." (Bukhārī, 1969 AD/1389 AH: 9, 136)

In contrast, *Amīr al-Muʾminīn* strongly opposed the transmitters of isra'iliyyat, expelling them from the mosque during his caliphate and threatening some with legal punishments. A hadith from Imam *Ṣādiq* states: "Amīr al-Muʾminīn saw a storyteller in the mosque, struck him with a whip, and expelled him." (Kulaynī, 1944 AD/1363 AH: 7, 263)

This helps us better understand *Dhahabī*'s statement that isra'iliyyat entered exegesis during the era of the companion, and referring to the People of the Book became one of the sources of exegesis for them (Dhahabī, n.d.: 1, 169).

Thus, due to leniency—especially during the caliphate of the second caliph—the transmission of isra'iliyyat officially began. During the third caliph's rule, the transmitters enjoyed his support (Ibn Abī al-Ḥadīd, 1983 AD/1404 AH: 8, 25) and used their freedom to feed people superstitions under the guise of Prophetic hadith, ensuring that authentic hadith undermining the caliphs' political position would be forgotten.

Conclusion

The transmitters of Isra'iliyyat during the caliphs' era—particularly Jewish converts who outwardly embraced Islam—sought to tarnish Islam's radiant image and create doubt in Muslim beliefs. With the freedom they had, they successfully introduced Israelite superstitions into Islamic culture, which later permeated Tafsir and hadith. As a result, numerous fabricated narrations entered hadith collection. The reason the first three caliphs did not confront isra'iliyyat was twofold To undermine the credibility of Prophetic hadith by presenting fabricated isra'iliyyat as authentic, thereby fostering the idea that hadith had been distorted over time and were thus unnecessary; to distract people with Israelite superstitions, ensuring that the pure Prophetic hadith—which weakened their political standing—would be forgotten. The void left by the prohibition of hadith was filled with

isra'iliyyat that aligned with the caliphate's agenda. This issue negatively impacts the credibility of the Prophet's (PBUH) successors and underscores the need for vigilance in analyzing historical and religious sources. It highlights the importance of relying on authentic texts and critical historical examination.

References

The Holy Quran

Ibn Abī al-Ḥadīd, A. (1984). *Sharḥ Nahj al-Balāghah*. Qom: Ayatollah Mar'ashi Najafi Library.

Ibn Athīr, A. (1989). *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah*. Beirut: Dar al-Fikr.

Ibn Mubārak, A. (n.d.). *al-Zuhd wa al-Raqā'iq*. (al-A'zami, H. Ed). Beirut: Dar al-Kutub al-Ilmiyyah.

Ibn Ḥajar al-'Asqalānī, A. (1995). *al-Iṣābah fī Tamy'z al-Ṣaḥābah*. Beirut: Dar al-Kutub al-Ilmiyyah.

Ibn Ḥajar al-'Asqalānī, A. (n.d.). *Tahdhīb al-Tahdhīb*. Beirut: Dar Sadir.

Ibn Ḥajar al-'Asqalānī, A. (n.d.). *Fatḥ al-Bārī*. Beirut: Dar al-Ma'rifah.

Ibn Ḥanbal, A. (1996). *al-Musnad*. (Barhoum, A. Ed). Beirut: Mu'assasat al-Risalah.

Ibn Khaldūn, A. (1958). *Muqaddimat Ibn Khaldūn*. Tehran: Book Translation and Publishing Organization.

Ibn Khaldūn, A. (1988). *Dīwān al-Mubtada wa al-Khabar*. (Shehadeh, Kh. Ed). Beirut: Dar al-Fikr.

Ibn Sa‘d, M. (n.d.). *al-Ṭabaqāt al-Kubrā*. Beirut: Dar al-Kutub al-Ilmiyyah.

Ibn Shahr Āshūb, M. (2000). *Manāqib Al Abi Talib (AS)*. Qom: Allameh Publications.

Ibn ‘Abd al-Barr, Y. (1992). *al-Istī‘āb fī Ma‘rifat al-Aṣḥāb*. Beirut: Dar al-Jil.

Ibn Kathīr, A. (1999). *Tafsir al-Quran al-‘Aẓīm*. Beirut: Dar al-Kutub al-Ilmiyyah.

Ibn Manẓūr, M. (1994). *Lisān al-‘Arab*. Beirut: Dar Sadir.

Abū Rayyah, M. (1994). *Aḍwā’ ‘alā al-Sunnah al-Muhammadīyyah*. Cairo: Dar al-Ma'arif.

Abū Shu‘bah, M. (1988). *al-Isra'iliyyat wa al-Mawḍū‘at fī Kutub al-Tafsīr*. Cairo: Maktabat al-Sunnah.

Iṣfahānī, A. (1975). *Ḥilyat al-Awlīyā’ wa Ṭabaqāt al-Aṣfīyā’*. Egypt: Al-Sa'adah.

Amin, A. (1975). *Fajr al-Islam*. Cairo: Maktabat al-Nahdah al-Misriyyah.

Bukhārī, M. (2010). *al-Jāmi‘ al-Ṣaḥīḥ*. Torbat-e Jam: Ahmad Jami Publications.

Behrouz, A. (1980). *History of Arabic Literature*. Tabriz: University of Tabriz Publications.

Damirī, M. (2004). *Ḥayāṭ al-Ḥayawān al-Kubrā*. Beirut: Dar al-Kutub al-Ilmiyyah.

Diyari, M. (2004). *A Study on Isra'iliyyat in the Exegesis of the Quran*. Tehran: Sohrewardi Research and Publishing Office.

Dhahabī, Sh. (1999). *Tadhkirat al-Ḥuffāẓ*. Beirut: Dar al-Kutub al-Ilmiyyah.

Dhahabī, M. (1994). *Sīyar A‘lam al-Nubalā’*. (Arna'ut, Y. Ed). Beirut:

Mu'assasat al-Risalah.

Dhahabī, M. (2004). *al-Isra'iliyyat fī al-Tafsīr wa al-Hadith*. Cairo: Maktabat Wahbah.

Dhahabī, M. (n.d.). *al-Tafsīr wa al-Mufassirūn*. Beirut: Dar Ihya' al-Turath al-Arabi.

Rafī'ī, M. (2012). *Arab Literature History*. Cairo: Hindawi Foundation for Education and Culture.

Rahimiyan, A. (2018). "Critique and Analysis of Iranian Intellectual Arguments Regarding the Quran's Dependence." *Safinah Quarterly*. Vol. 15, no. 58, pp. 10-57.

Ramadan Bouti, M. (2020). *Critique on Quran Dependence*. (Alizadeh, K. Trans). Tehran: Ehsan Publications.

Subhani, J. (1994). *Buḥūthun fī al-Milal wa al-Niḥal*. Qom: Islamic Publishing Foundation

San'ānī, A. (1983). *al-Muṣannaf*. Beirut: Dar al-Kutub al-Ilmiyyah.

Ṭabarī, M. (1874). *Tārīkh al-Ṭabarī*. Lucknow: Munshi Nawal Kishore Press.

Ṭabarī, M. (1967). *Tārīkh al-Umam wa al-Mulūk*. (Ibrahim, M. Ed). Beirut: Dar al-Turath.

Ṭurayḥī, F. (1996). *Majma' al-Baḥrayn*. Tehran: Murtazavi Bookstore.

Etratdoost, M. (2023). " Critique of the Intellectual Trend of Quran Dependency in the Interpretive Thought of Ayatollah Mahdavi Kani." Quran and *Hadith Studies Quarterly*. Vol. 17, no. 1, pp. 191-216.

Askari, M. (2008). *The Role of Imams in Reviving Religion*. Qom: Munir Publications.

Askari, M. (2007). *Ma'ālim al-Madrasatayn*. Qom: Usul al-Din University.

Kulaynī, M. (1984). *al-Kāfī*. (Ghaffari, A. Ed). Tehran: Dar al-Kutub al-Islamiyyah.

Murtaḍā al-Alami, J. (1999). *al-Ṣaḥīḥ min Sīrah al-Nabī al-A'ẓam*. Beirut: Dar al-Sirah.

Mas'udi, A. (1989). *Murūj al-Dhahab*. Qom: Dar al-Hijrah.

The Journal of Hadith Studies and Researches
University of Quran and Hadith
Ministry of Science, Research and Technology

The Method of Interaction of *Shaykh Ṭūsī* with the Interpretative Narrations of the Companions in *Tafsīr al-Tibyān*

Elahe Hadian Rasanani[*]

Associate Professor, Qur'anic Studies, University of Quran and Hadith, Tehran, Iran.

Zeynab Asghari

Ph.D of Islamic Studies, Qur'an and Islamic Texts, University of Quran and Hadith, Tehran, Iran.

Mehrnaz Bashizadeh Moghaddam

Assistant Professor, Faculty of Sciences and Knowledge of the Quran, University of Quran and Hadith, Qom, Iran.

(Received: March 2025, June 2025)

DOI: 10.22034/hsr.2025.51880.1074

Abstract

The present study examines the status of the Companions and their

[*] Corresponding Author: hadian.e@hadith.ir

This article is extracted from a doctoral dissertation titled "*A Critical Study of the Status of the Companions and Their Interpretive Narrations in Shaykh al-Ṭūsī's Tafsīr al-Tibyān"*, Zeynab Asghari, The University of Quran and Hadith, Iran.

interpretative narrations in *Tafsīr al-Tibyān*, the seminal exegetical work of *Shaykh Ṭūsī*. As the first comprehensive Shiʿi exegesis, *Tafsīr al-Tibyān* adopts a critical and selective approach toward the interpretative narrations of the Companions. *Shaykh Ṭūsī*, adhering to the principles of *Ijtihād* and rationalism, compares these narrations with Qur'anic verses and the *ḥadīths* of the Ahl al-Bayt (AS). In cases of contradiction, he critiques and sometimes rejects the narrations of the Companions. He exercises caution in accepting these reports, only considering them valid if they align with Shiʿi exegetical foundations and rational principles. One of his motivations for utilizing these narrations is to address Sunni objections and strengthen the theological foundations of Shiʿi belief. Moreover, *Shaykh Ṭūsī* employs both *Rijāl* and analytical methods to assess these narrations, transmitting only those deemed reliable in both chain of transmission and content. The findings of this research indicate that his approach to the interpretative narrations of the Companions is not only influenced by scholarly and rational considerations but is also deeply rooted in Shiʿi theological principles, applying these narrations methodically within a specific framework.

Keywords: *Tafsīr al-Tibyān*, *Shaykh Ṭūsī*, Companions (*Ṣaḥābah*), Interpretative Narrations, Exegetical Method.

Introduction

In the history of Qur'anic exegesis, the statements and transmitted reports of the Companions have always held a special status. Given that the Companions were the first generation of Muslims and among

the closest individuals to the Prophet Muḥammad (PBUH), their views have played a significant role in interpreting the Qur'anic verses in many commentaries.

Nevertheless, two fundamental questions arise:

- To what extent can these reports be considered reliable in terms of their narrative authenticity and exegetical authority?
- Have all Muslim exegetes treated the exegetical traditions of the Companions in the same way?

In the Sunni exegetical tradition, the Companions are generally presumed to be just and their interpretations are often accepted uncritically. However, in the Shiʿi exegetical tradition—which is grounded in particular theological and biographical principles—the exegetical reports of the Companions are assessed using different criteria. Among Shiʿi commentaries, *al-Tibyān* by *Shaykh Ṭūsī* stands out as one of the earliest and most comprehensive works, enjoying a prominent position.

Given the importance of this work and its influence on the Shiʿi exegetical tradition, a fundamental question arises:

- How did *Shaykh Ṭūsī* engage with the exegetical reports of the Companions in *al-Tibyān*, and what criteria did he employ to accept or reject them?

The present study seeks to answer this question and aims to analyze the approach of this prominent exegete within a methodical framework.

1. Literature Review

The status of the exegetical traditions of the Companions in *Shaykh*

Ṭūsī's *al-Tibyān* has been addressed in a number of previous studies. Among them is the (2013 AD/1392 SH) master's thesis by Ali Amiri titled "The Role and Status of the Reports of the Companions and the Followers in *Shaykh ūsī's al-Tibyān*," in which the author, adopting a descriptive approach, identifies instances where *Shaykh Ṭūsī* cited the views of the Companions and the Followers (*Tābiʿūn*). The thesis concludes that *Ṭūsī* generally approached these reports with a degree of trust. However, the focus of this work is largely on categorizing and describing such instances, and it lacks a critical analysis of the theological, biographical (*Rijālī*), and exegetical principles underlying *Ṭūsī*'s acceptance or rejection of these reports.

Other contributions, such as the article "Assessing the Role of the Companions in Qur'anic Interpretation" by *Shaykh Muḥammad Sanad*, and the Arabic article "*Māʾthūrāt al-Ṣaḥābah fī Tafsīr al-Ṭūsī*, " likewise tend to describe the content of these reports, without offering a systematic or critical evaluation of *Ṭūsī*'s criteria for assessing their reliability.

The distinguishing feature of the present study lies in its analytical and critical approach. This research undertakes a thorough examination of *Shaykh Ṭūsī*'s engagement with the exegetical reports of the Companions and attempts, based on internal textual evidence, to identify the specific criteria he used in accepting or rejecting these reports. In contrast to previous studies, which have often portrayed *Ṭūsī*'s stance as broadly trusting toward the Companions, this study demonstrates that he evaluated their reports in light of their conformity with the Qur'an, the traditions of the Ahl al-Bayt (AS),

rational principles, and a critical view of the presumed justice of the Companions.

2. Theoretical Foundations of the Study

This research is based on the theological and hadith evaluation principles (*ʿIlm al-Rijāl*) of the Shi'a tradition and their impact on the acceptance or rejection of the interpretative narrations of the Companions in *Tafsīr al-Tibyān*. One of the most significant differences between the Shi'a and Sunni approaches to Qur'anic exegesis is the issue of the justice and authority (*Ḥujjiyyah*) of the statements of the Companions. This fundamental divergence directly influences their exegetical methodology, leading to differences in the degree of credibility assigned to the interpretative narrations transmitted from the Companions.

From the Sunni perspective, the Companions are considered authoritative sources for interpreting the Qur'an due to their direct association with the Prophet Muhammad (PBUH) and their awareness of the context of revelation (*Asbāb al-Nuzūl*). This belief stems from the principle of the absolute justice of the Companions, which is emphasized in Sunni exegetical and hadith sources. Sunnis argue for the justice of all the Companions by citing Qur'anic verses that praise and describe them in a positive light, considering these as evidence of their righteousness and reliability (Khaṭīb al-Baghdādī, 1996 AD/1417 AH: 64; Ibn Ḥajar al-ʿAsqalānī, 1994 AD/1415 AH: 1, 17).

To establish the authority of the Companions' statements in Qur'anic exegesis, Sunnis rely on arguments such as their upright

character and specific Qur'anic verses that commend them. One such example is:

"And the first forerunners among the *Muhājirūn* and the *Anṣār* and those who followed them with good conduct—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment." (al-Tawbah: 100)

This verse praises the early Muhājirūn and Anṣār and affirms Allah's pleasure upon them, is among the primary evidences used by Sunni scholars to uphold the credibility and reliability of the Companions in interpreting the Qur'an.

From this perspective, the Companions are regarded as authoritative sources for Qur'anic exegesis due to their close association with the Prophet Muhammad (PBUH) and their awareness of the context of revelation (*Asbāb al-Nuzūl*). This approach is based on the assumption of the justice and integrity of all the Companions. Sunni scholars, operating under the premise that all Companions are just, attribute special significance and reliability to their narrations and statements, including their interpretative opinions (Ibn ʿAbd al-Barr, 1991 AD/1412 AH: 1, 19; Ibn Ḥajar al-ʿAsqalānī, 1994 AD/1415 AH: 1, 162).

Ibn *Taymīyyah* (1972 AD/1392 AH: 91) states in this regard:

"The Companions, the Followers, and the Followers of the Followers (*Tābiʿ al-Tābiʿīn*) are more knowledgeable about the interpretation of the Qur'anic principles than anyone else… Thus, whoever contradicts their interpretation or interprets the Qur'an in a

manner different from theirs has erred in both reasoning and conclusion."

In contrast, the Shi'a approach, grounded in its theological principles and hadith evaluation methodology (*ʿIlm al-Rijāl*), conditions the acceptance of these narrations upon specific criteria, including authenticity of the chain of transmission (*Isnād*), conformity with the Qur'an and the hadiths of the Ahl al-Bayt (AS), and absence of contradiction with reason and doctrinal principles.

This divergence in approach between Shi'i and Sunni traditions regarding the acceptance of the exegetical reports of the Companions reflects the fundamental role of theological principles in shaping the interpretive methodology of each school. In the Sunni exegetical tradition, the statements of the Companions are regarded as primary sources for understanding the Qur'an. In contrast, within the Shi'i school, such reports are only deemed credible if they withstand scrutiny based on criteria of chain of transmission (*Isnād*), content (*Matn*), and rationality. Accordingly, theological and biographical (*Rijālī*) foundations in Shi'ism play a crucial role in distinguishing reliable from unreliable narrations. This evaluative and critical stance toward the sayings of the Companions is evident in commentaries such as *al-Tibyān*. The present study, drawing upon these very foundations, examines *Shaykh Ṭūsī*'s method of assessing the exegetical reports of the Companions.

3. Shaykh Ṭūsī and Tafsīr al-Tibyān

Shaykh Abū Jaʿfar Muḥammad ibn Ḥasan Ṭūsī (995–1067 AD/385–

460 AH), known as *Shaykh al-Ṭāʾifah*, is one of the most distinguished scholars in Shiʿa intellectual history. Through his extensive contributions in jurisprudence, principles of Islamic law (*Uṣūl al-Fiqh*), ḥadīth, and Qur'anic exegesis, he played a pivotal role in the formation and development of Shiʿa thought.

Tafsīr al-Tibyān, regarded as the first comprehensive Shiʿa exegesis, goes beyond merely transmitting narrated traditions (*Maʾthūr*). It integrates rational analysis and various branches of knowledge, systematically evaluating and critiquing the interpretative perspectives of both classical and contemporary scholars.

From *Shaykh Ṭūsī*'s introduction to *Tafsīr al-Tibyān*, it becomes evident that his primary objective in composing this work was to produce a comprehensive exegesis—one that not only incorporates interpretative narrations but also employs analytical methodologies. This distinctive feature has established *Tafsīr al-Tibyān* as one of the most significant Shiʿa exegetical works, which has long been a subject of scholarly attention, particularly among seminary scholars, especially in Najaf.

Shaykh Ṭūsī adopts a rational and *Ijtihādī* approach in his Qur'anic exegesis, critically analyzing and evaluating various interpretative perspectives to present a comprehensive and accurate interpretation of the Qur'anic verses. In theological discussions, he substantiates Shiʿa beliefs by relying on Qur'anic verses, narrations, and rational arguments.

For instance, in the discourse on Imamate, he asserts that the Imam is impeccable (*Maʿṣūm*) (Ṭūsī, n.d.: 1, 449; 3, 236; 8, 339–340) and

explicitly designated (*Manṣūṣ*) (Ṭūsī, n.d.: 5, 48–49). Furthermore, he affirms that ʿAlī (AS) was the immediate successor of the Prophet Muḥammad (PBUH) (Ṭūsī, n.d.: 3, 559).

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī* places particular emphasis on the narrations of the Prophet (PBUH) and the Ahl al-Bayt (AS), frequently citing their statements in his analysis of Qur'anic meanings. When interpreting words that have multiple possible meanings, he meticulously examines the various linguistic possibilities, exercising caution and precision, unless a textual (*Naqlī*) or rational (*ʿAqlī*) argument decisively supports a specific meaning (Ṭūsī, n.d.: 1, 4–6).

Additionally, *Shaykh Ṭūsī* explicitly rejects blind adherence (*Taqlīd*) to previous exegetes, asserting that the acceptance of any interpretation or exegesis must be based on rational or legal (*Sharʿī*) evidence. He also clearly states that a *Khabar al-Wāḥid* does not qualify as a valid legal proof (*Ḥujjah Sharʿiyyah*) in Qur'anic interpretation (ibid: 6–7).

Shaykh Ṭūsī's evaluation of interpretative narrations shares many similarities with the categorization presented in *Tafsīr al-Ṭabarī*, which itself is based on a narration attributed to *Ibn ʿAbbās* (ibid: 20).

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī* seeks to establish a balanced exegetical methodology that integrates both transmitted reports (*Naql*) and rational analysis (*ʿAql*). Despite utilizing narrated traditions (*Maʾthūr*), he does not accept them unquestioningly; rather, he evaluates them based on criteria such as the authenticity of the chain of transmission (*Isnād*), conformity with the Qur'an, and absence of contradiction with reason.

This methodological approach distinguishes *Tafsīr al-Tibyān* from earlier exegetical works and has established it as one of the foundational sources of Qur'anic exegesis within the Shiʿa interpretative tradition. Understanding *Shaykh Ṭūsī*'s exegetical methodology not only enhances comprehension of *Tafsīr al-Tibyān*, but also provides deeper insights into the general framework of Shiʿa scholars' engagement with the interpretative narrations of the Companions and the Followers (*Tābiʿūn*).

4. *Shaykh Ṭūsī*'s Approach to Interpretative Narrations

Shaykh al-Ṭūsī's evaluation of exegetical reports bears numerous similarities to the classification offered by *Ṭabarī* in his *Tafsīr*, which is itself based on a narration attributed to *Ibn ʿAbbās* (Ṭūsī, n.d.: 1, 20). In his approach to Qur'anic interpretation, *Shaykh Ṭūsī* considers the transmitted reports from the Impeccable Imams (AS) as the primary and authoritative criterion for exegesis. Based on this foundational principle, he critically examines the status of other exegetical sources, including the reports of the Companions.

He explicitly states:

"Know that the transmitted reports (including the reliable narration of *Ḥadīth al-Thaqalayn*) among the traditions of our *Imāmī* scholars clearly indicate that interpreting the Qur'an is not permissible except on the basis of sound transmission from the Messenger of God (PBUH) and the Imams (AS), whose words are, like the Prophet's, authoritative (Ḥujjah). Expressing personal opinion (Raʾy) in Qur'anic exegesis is not permissible." (ibid: 4)

The Journal of Hadith Studies and Researches | Vol. 2 | No. 3 | Summer 2025

This statement highlights the prominent role of the impeccable Imams (AS) in Qur'anic exegesis from *Shaykh Ṭūsī*'s perspective. By referring to *Ḥadīth al-Thaqalayn*, he emphasizes that the interpretation of the Qur'an must be based on the teachings of the Prophet (PBUH) and the Ahl al-Bayt (AS), asserting that others cannot be regarded as the primary authoritative sources in Qur'anic interpretation.

On the other hand, *Shaykh Ṭūsī*, in his work *ʿUddat al-Uṣūl*, refers to the disagreement between Imami scholars and Sunni scholars regarding the authority of the statements of the Companions, explaining the Shiʿa stance on this matter (Ṭūsī, 1996 AD/1417 AH: 1, 360). He notes that some Sunni scholars—like the Imāmī scholars—have also refrained from unconditionally accepting the statements of the Companions.

This position indicates that the authority of a Companion's statement has been a subject of debate even among Sunni scholars. *Shaykh Ṭūsī*, contrary to the general Sunni approach, does not consider the statements of the Companions to be inherently authoritative or definitive in Qur'anic interpretation unless their authenticity is verified based on *ḥadīth* evaluation (*ʿIlm al-Rijāl*) and exegetical principles.

Shaykh Ṭūsī's approach to accepting or rejecting interpretative narrations is based on rational criteria, *Isnād* criticism, content analysis, and an assessment of the narration's compatibility with the Qur'an and the traditions of the impeccable Imams (AS). Accordingly, in *Tafsīr al-Tibyān*, he exercises caution, accepting the statements of the Companions only when they align with these standards.

5. Conditional *Maʾthūr* Exegesis and the Criteria for the Authority of a Companion's Statement

Maʾthūr exegesis—one of the earliest methods of interpreting the Qur'an—refers to the interpretation of verses based on transmitted reports and narrations attributed to the Prophet Muḥammad (PBUH), the Ahl al-Bayt (AS), the Companions, and the Followers (*Tābiʿūn*). This approach held a foundational position across all Islamic exegetical schools, especially during the early centuries of Islam. However, the scope of the authority of such narrations and the manner in which they are employed vary significantly depending on the theological doctrines, biographical evaluation (*ʿIlm al-Rijāl*), and methodological principles of each school of thought.

In the Sunni exegetical tradition, *Maʾthūr* exegesis encompasses a broad scope, and narrations transmitted from the Companions and the Followers (*Tābiʿūn*), alongside the ḥadīths of the Prophet (PBUH), are regarded as highly authoritative. This perspective is primarily grounded in the presumption of the collective justice (*ʿAdālah*) of the Companions and their temporal proximity to the period of Qur'anic revelation. On this basis, the statements of the Companions are accepted as reliable explanations of the Qur'an's intended meanings. The Followers, serving as the intermediary generation between the Companions and subsequent scholars, are also granted a significant role in the transmission of exegetical knowledge.

In contrast, the Shiʿi exegetical school—especially in light of the teachings of the Ahl al-Bayt (AS)—considers *Maʾthūr* exegesis authoritative only if the report is transmitted from the Prophet (PBUH)

or the Impeccable Imams (AS). From the Shiʿi perspective, the word of an Impeccable Imam holds the same authoritative status as that of the Prophet, and only these two sources can serve as definitive references for interpreting the Qur'an. Other statements, including those of the Companions and the Followers, are accepted only if they conform to the Qur'an, the verified teachings of the Ahl al-Bayt (AS), reason, and core theological principles.

Although *Shaykh Ṭūsī* draws upon *Maʾthūr* exegesis in his *Tibyān*, he employs it within a critical, systematic framework grounded in the distinct principles of the Imami School. While citing and analyzing various views, he explicitly states—based on the widely transmitted ḥadīth of *al-Thaqalayn*—that the correct interpretation of the Qur'an is only attainable through the Book of God and the Prophet's family (*ʿItrah*). Accordingly, he accepts the statements of the Companions only if they are reliable in terms of transmission (*Isnād*) and do not conflict—substantively—with the exegetical principles of the Ahl al-Bayt (AS) or with rational teachings.

Thus, *Shaykh al-Ṭūsī*'s exegetical approach may be considered a model of conditional *Maʾthūr* exegesis, in which transmitted reports from the Companions and Followers are deemed authoritative only within the bounds of specific criteria—criteria rooted in Shiʿi theological foundations, *Ṭūsī*'s methodological *Ijtihād*, and his trust in the tradition of the Ahl al-Bayt (AS). In this way, although *al-Tibyān* outwardly reflects the use of *Maʾthūr* traditions, its interpretive core is built upon a distinctive rational-narrative framework that sets it apart from Sunni commentaries.

This conditional approach to *Maʾthūr* exegesis reflects, on the one

hand, *Shaykh Ṭūsī*'s deep commitment to the transmitted legacy of the Ahl al-Bayt (AS), and on the other, his effort to rationalize the exegetical process and distinguish it from uncritical forms of interpretation. As a result, *al-Tibyān* did not merely serve as a compilation of past opinions, but rather emerged as an analytical, *Ijtihād*-based, and rational work in which transmitted traditions are critically examined in light of established scholarly principles.

From a methodological perspective, the model of conditional *Maʾthūr* exegesis in *al-Tibyān* functions as an intermediate stage between purely transmitted exegesis and rational-*Ijtihādī* exegesis. That is, *Shaykh Ṭūsī* not only places transmitted reports at the center of his interpretive framework, but also subjects them to rigorous scholarly criteria before accepting them. This method presents a distinctive model of integrating tradition (*Naql*) with *Ijtihād*, one that shaped and influenced subsequent Shiʿi exegetical scholarship.

6. Some Mechanisms for the Acceptance of a Companion's Statement

In evaluating the statements of the Companions, *Shaykh Ṭūsī* adopts a measured and *Ijtihād*-based approach. He seeks to assess these reports by referring to the principles of *Ijtihād*, biographical evaluation (*ʿIlm al-Rijāl*), and their consistency with the Qur'an and the traditions of the Impeccable Imams (AS).

6-1. Systematization of the Process of *Ijtihād* and the Question of the Authority of *Khabar Wāḥid*

In his work *ʿUddat al-Uṣūl*, *Shaykh Ṭūsī* develops a foundational legal framework for the derivation of rulings and the analysis of transmitted

reports—one that directly influences his approach to the exegetical traditions of the Companions (Farḥān, 2021 AD/1443 AH: 269). Since many of these reports are transmitted through *Khabar Wāḥid*, examining *Ṭūsī*'s criteria for accepting or rejecting them requires an understanding of his views on the authority (*Ḥujjiyyah*) of *Khabar Wāḥid*. While critically engaging with the views of Sayyid *Murtaḍā* and *Shaykh Mufīd*—both of whom denied the binding authority of solitary reports—*Ṭūsī* adopts a moderate position. He considers *Khabar Wāḥid* to be valid provided it is transmitted by trustworthy narrators and does not contradict the Qur'an or the traditions of the Impeccable Imams (AS).

He explicitly states:

"We do not claim that all solitary reports (*Akhbār al-Āḥād*) are actionable; rather, they are subject to specific conditions." (Ṭūsī, 1996 AD/1417 AH: 1, 132, 347)

He then outlines the conditions under which a *Khabar Wāḥid* is deemed acceptable:

- The report must be transmitted through the Imami (Twelver Shiʿi) tradition;
- Its content must be attributable to the Prophet (PBUH) or one of the Imams (AS);
- The narrator must not be accused of unreliability or considered untrustworthy;
- The report must demonstrate sufficient precision and accuracy (Ṭūsī, 1996 AD/1417 AH: 1, 126; Hudā Jāsim, 1993 AD/1372 SH: 174).

These criteria reveal that, contrary to some earlier Shiʿi scholars who categorically rejected the authority of solitary reports, *Shaykh Ṭūsī* did not dismiss *Khabar Wāḥid* outright. Rather, he accepted it conditionally, based on specific standards. His discussions in *ʿUddat al-Uṣūl* directly influenced his treatment of exegetical reports in *al-Tibyān* as well. Accordingly, in his interpretation of Qur'anic verses, he considers only those reports to be valid that, in addition to possessing a sound chain of transmission, align with rational principles and Qur'anic teachings (Khuḍayr, 1999 AD/1420 AH: 149).

To better understand *Shaykh Ṭūsī*'s criteria for accepting or rejecting the statements of the Companions, one can examine his analysis of the following verse:

"He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." (Hūd: 46)

Three interpretations of this verse have been presented in exegetical works:

1. The view of *Ibn ʿAbbās, Saʿīd ibn Jubayr, Ḍaḥḥāk,* and most exegetes: "This verse indicates that Noah's son was not part of the family that had been promised salvation."
2. The view of some exegetes: the meaning of the verse is that he was not from Noah's religious community.
3. The view of *Ḥasan al-Baṣrī* and *Mujāhid*: "Noah was asking God to save his biological son, but in reality, the child was not his own, as he had been born on Noah's bed but was the son of another man." (Ṭūsī, n.d.: 5, 494)

After presenting the views of the Companions and the Followers, *Shaykh Ṭūsī* distinguishes between a narration that is authentic in terms of its chain of transmission (*Isnād*) and a solitary report (*Khabar Wāḥid*). He rejects the opinion of *Ḥasan al-Baṣrī* and *Mujāhid*, considering it a weak solitary report lacking strong evidence.

Regarding this, he states:

"This opinion is weak because it attributes an incorrect statement to the Prophet and ascribes to him something that is not befitting of him." (ibid.)

Ultimately, *Shaykh Ṭūsī* adopts the first opinion—that of *Ibn ʿAbbās*—as it is consistent with the Qur'an, the Sunnah, reason, and consensus (*Ijmāʿ*) (ibid.).

This analysis demonstrates that *Shaykh Ṭūsī* employed precise criteria in accepting exegetical reports. On the one hand, he accepted *Khabar Wāḥid* provided it met scholarly and biographical (*Rijālī*) standards; on the other hand, he rejected reports that contradicted the Qur'an, the Sunnah, or reason, or those transmitted through unreliable sources. This rigorous and systematic methodology reflects *Shaykh Ṭūsī*'s critical approach to the exegetical traditions of the Companions in his interpretation of the Qur'an.

6-2. The Application of Juridical Reasoning in the Analysis of Exegetical Reports

One of the defining features of *Shaykh Ṭūsī*'s exegetical method is his application of juridical reasoning (*Fiqh Istinbāṭ*) in evaluating exegetical traditions. As a principled jurist (*Uṣūl Faqīh*), he did not

merely compile interpretive opinions, but rather applied the very same methodological principles used in the derivation of legal rulings to the assessment of exegetical content. These principles include: "Prioritizing the apparent meaning of the Qur'an; referring ambiguous verses to those that are clear; rejecting any interpretation that contradicts the Qur'an or definitive Sunnah; requiring conformity with reason and core theological principles; affirming the authority (*Ḥujjīyyah*) of trustworthy reports; rejecting specification (*Takhṣīṣ*) without evidence; reconciling apparently conflicting texts; preferring narrations that align with the Qur'an; avoiding baseless allegorical interpretation (*Taʾwīl*); and affirming the normative authority of verified traditions in the explanation of Qur'anic verses."

In *ʿUddat al-Uṣūl*, *Shaykh Ṭūsī*, through the formulation of foundational principles of Islamic legal theory (*Uṣūl al-Fiqh*), makes it clear that the mere presence of a narration in the sources is not sufficient for its acceptance; rather, a report must be evaluated based on its chain of transmission (*Isnād*), its semantic content (*Dalālah*), and its consistency with the definitive principles of religion. These same principles are reflected in his Qur'anic exegesis, *al-Tibyān*. For instance—as will be discussed in later sections—in his commentary on verse 4:43 of *Sūrah al-Nisāʾ* regarding *tayammum* (dry ablution), *Shaykh Ṭūsī* cites three differing legal opinions. Ultimately, he prefers the view attributed to *ʿAmmār ibn Yāsir*, not merely due to its transmission or the number of narrators, but on the basis of content analysis and its coherence with established jurisprudential rules concerning *Tayammum* (Ṭūsī, n.d.: 3, 208).

This example, along with similar cases, illustrates that *Shaykh Ṭūsī*, in his engagement with the statements of the Companions and the Followers (*Tābiʿūn*), moved beyond a purely *ḥadīth*-centered approach. Much like his legal reasoning in the domain of jurisprudence, he applied more rigorous and analytical criteria in the realm of Qur'anic interpretation. Thus, his methodology may be described as a form of principle-based exegesis (*Tafsīr Uṣūlī*), in which both the narrator and the content of a report must be assessed according to established standards of legal derivation (*Istinbāṭ*). This approach is clearly reflected in both his legal works—such as *Tahdhīb al-Aḥkām*—and his exegetical work *al-Tibyān*, where reason (*ʿAql*) and *Ijtihād* are affirmed alongside transmission (*Naql*) as essential tools of interpretation.

7. Methods of Citing the Statements of the Companions

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī* employs analytical and critical methods when dealing with the statements of the Companions, using them only within a defined framework. To assess the credibility of these statements, he applies several criteria, the most important of which are:

7-1. Attention to the Chain of Transmission (*Isnād*)

One of the notable features of *Shaykh Ṭūsī*'s exegetical approach in *al-Tibyān* is his critical engagement with narrations—not only in terms of their content, but at times, with regard to their chains of transmission (*Isnād*) and the reliability of their transmitters. Although

he does not systematically evaluate the full *Isnād* of every report as some *Rijāl*-centered exegetes do, in certain cases he undertakes *Sanad* analysis based on Shiʿi biographical principles (*ʿIlm al-Rijāl*) and theological doctrines. In such instances, he may reject a report due to weakness or discontinuity in its chain of transmission.

A prominent example of this approach can be found in *Shaykh al-Ṭūsī*'s commentary on verse:

"But when He gave them a righteous child, they ascribed partners to Him in what He had given them. Exalted is Allah above what they associate [with Him]." (al-Aʿrāf: 190) (Ṭūsī, n.d.: 5, 55)

Some Sunni exegetes—and even certain narrations attributed to the Followers (*Tābiʿūn*)—have interpreted this verse as referring to Adam and Eve allegedly committing *shirk* (associating partners with God) when naming their child. *Shaykh Ṭūsī* firmly rejects this interpretation and critiques it both in terms of its chain of transmission and its content.

He states that the report is flawed in *Isnād*, as it is transmitted from *Qatādah*, from *al-Ḥasan al-Baṣrī*, from *Samurah ibn Jundab*. However, according to the *ḥadīth* scholars of Baghdad, *al-Ḥasan al-Baṣrī* never heard anything from Samurah, making this a *Mursal* (disconnected) and unauthentic narration (ibid.). Moreover, *Ṭūsī* refers to a contradictory report from *al-Ḥasan al-Baṣrī* himself, quoting *ʿUrwah*, in which the *Shirk* is attributed to the polytheists of the Prophet's time, not to Adam and his wife.

Additionally, *Shaykh Ṭūsī* rejects the content of the report on several grounds: "The apparent meaning of the verse, syntactic

considerations from Arabic grammar, rational analysis, and Shiʿi theological principles concerning the impeccability (*ʿIṣmah*) of prophets. On these bases, he dismisses the narration as both textually and doctrinally unsound."

This stance clearly illustrates that *Shaykh Ṭūsī*, in his assessment of narrations, considers the continuity of the chain of transmission, contradictions among narrators' statements, and consistency with definitive theological doctrines as essential criteria. He maintains a critical scholarly stance even in the face of widely circulated narrations or those transmitted in prominent Sunni *Tafsīr* works.

Alongside such instances of *Isnād* analysis, in other cases *Shaykh Ṭūsī* merely notes that a narration is *Marfūʿ* (attributed to the Prophet) without elaborating on its chain of transmission. For example, in his commentary on the verse:

"And the Trumpet will be blown," (al-Zumar: 68) he cites a report from *Ibn ʿAbbās* and *Abū Saʿīd* regarding the number of trumpet blasts and then adds that a similar meaning appears in a *Khabar Marfūʿ* (Ṭūsī, n.d.: 9, 46). Likewise, in his interpretation of the verse:

"On that Day, eight will bear the Throne of your Lord above them," (al-Ḥāqqah: 17) he reports a narration from *Ibn ʿAbbās* and reinforces it with a *Marfūʿ* report, without commenting on the reliability of its chain (Ṭūsī, n.d.: 10, 100).

In summary, although *Shaykh Ṭūsī* does not undertake *Isnād* analysis in a systematic manner throughout his *Tafsīr*, he explicitly critiques and discards narrations he deems weak or problematic in terms of transmission. This approach reflects his methodical and

rational exegetical methodology—closely tied to Shiʿi principles of *ʿIlm al-Rijāl* and theology—which positions *al-Tibyān* as a pioneering model of critical, selective, and *Ijtihād*-based *Tafsīr* within the Shiʿi exegetical tradition.

7-2. Precision in the Text of the Narration

Shaykh Ṭūsī exercises great scrutiny and rigor in accepting and evaluating interpretative narrations, considering only those valid that are consistent with rational principles, the teachings of the Impeccable Imams (AS), and religious realities. While he utilizes transmitted statements in his exegesis, he never accepts them without thorough examination and content analysis.

Shaykh Ṭūsī rejected weak narrations or those influenced by *Isrāʾīliyyāt* and would decisively dismiss any text that contradicted reason, the Qur'an, or Shiʿi beliefs (Khuḍayr, 1999 AD/1420 AH: 162).

For example, in the interpretation of the verse:

"And We certainly tried Solomon and placed on his throne a body;[1327] then he returned," (Ṣād: 34) certain *Isrāʾīliyyāt* have been incorporated into Sunni sources, including:

- The story of the ring and Solomon losing his kingdom;
- The rebellion of demons and their seizure of Solomon's realm after his sin;
- Intercourse with women leading to the birth of a deformed child;
- Intercourse during menstruation (Sanʿānī, 1990 AD/1411 AH: 2, 134; Ṭabarī, 1991 AD/1412 AH: 23, 101–102; Suyūṭī, 1984 AD/1404 AH: 5, 309–313; Ṭabarī, 1967 AD/1387 AH: 1, 496–499).

Shaykh Ṭūsī strongly rejects these narrations, arguing that not only do these claims contradict authentic religious teachings, but the verse itself makes no mention of such issues (Ṭūsī, n.d.: 8, 561; see also: Hudā Jāsim, 1993 AD/1372 SH: 186).

In another example, in his commentary on the verse:

"So pray to your Lord and sacrifice." (al-Kawthar: 2)

Shaykh Ṭūsī cites multiple interpretations attributed to *Ibn ʿAbbās, Anas ibn Mālik, Mujāhid,* and *ʿAṭāʾ*. These exegetes understood *Wanḥar* as referring to sacrificial slaughter for the sake of God, the *ʿĪd al-Aḍḥā* prayer, or standing in prayer facing the *Qibla*.

However, *Shaykh Ṭūsī* then reports a narration attributed to Imam ʿAlī (AS), which interprets the verse as referring to placing the right hand over the left on the chest during prayer. He rejects this narration, deeming it unsound and in conflict with other narrations from Imams *Bāqir* and *Ṣādiq* (AS), who affirm that the correct interpretation of the verse is the act of sacrificial slaughter (Ṭūsī, n.d.: 10, 418; see also: Samʿānī, 1997 AD/1418 AH: 6, 292).

The basis for *Shaykh Ṭūsī*'s rejection of the narration is not its chain of transmission, but rather its content, which he finds inconsistent with established Imami jurisprudence and normative tradition. In Shiʿi law, the act of placing the right hand over the left during prayer lacks valid legal precedent and contradicts the devotional practice (*Sīrah ʿIbādīyyah*) of the Imams, who emphasized a natural posture with both hands resting freely during prayer. Thus, drawing upon sound narrations from Imams *Bāqir* and *Ṣādiq* (AS), as well as Imami legal principles, *Shaykh Ṭūsī* upholds the interpretation

of *Wanḥar* as referring to sacrificial slaughter—an interpretation that aligns with the linguistic context of the verse and the hermeneutical framework of Shiʿi exegesis.

This example further illustrates that *Shaykh Ṭūsī* did not merely transmit exegetical opinions, but adopted a critical and analytical approach in his acceptance of reports. He rejected weak or unreliable narrations and accepted only those consistent with Shiʿi legal, biographical, and exegetical standards (Bāqir, 2020 AD/1441 AH: 58).

7-3. Attention to the Apparent and General Meaning of the Text

Shaykh Ṭūsī remained committed to the apparent wording (*Ẓāhir*) and general applicability (*ʿUmūm*) of Qur'anic expressions in his exegesis and avoided unwarranted specification (*Takhsīṣ*) without textual evidence. He maintained that interpretation should not be confined to a particular narration, but rather grounded in the language of the verse and its broader semantic scope.

One example of his adherence to the apparent meaning is found in his commentary on the verse:

"And [mention] when Abraham raised the foundations of the House with Ishmael." (al-Baqarah: 127)

After citing multiple views—including a rare opinion that attributes the act solely to Abraham (AS)—*Shaykh Ṭūsī* dismisses this view as "Weak" due to its inconsistency with the apparent structure of the verse and its deviation from the majority opinion. He supports the mainstream interpretation that both Abraham and Ishmael (AS) participated in building the *Kaʿbah*, stressing that the verse must be

interpreted in light of its wording, not based on isolated or unsupported reports (Ṭūsī, n.d.: 1, 462). This method reflects his commitment to the literal text of the Qur'an and his avoidance of imposing interpretations that lack credible support.

An example of his attention to generality (*ʿUmūm*) is seen in his commentary on the verse:

"And indeed, among the People of the Book are those who believe in Allah." (Āli ʿImrān: 199)

After reviewing different views regarding the verse's context of revelation, *Shaykh Ṭūsī* prefers the opinion of *Mujāhid*, who interprets the verse as referring to all believing members of the People of the Book. He argues that the verse's apparent wording conveys generality and that no definitive proof exists to restrict its meaning to specific individuals such as *Najāshī* or *ʿAbdullāh ibn Sallām*. Therefore, the verse should be understood as applying to any believing person from among the People of the Book (Ṭūsī, n.d.: 3, 93).

Shaykh Ṭūsī consistently avoided limiting the meaning of verses based on specific reports and emphasized the importance of the apparent and general meanings. This approach highlights his exegetical independence and his refusal to engage in uncritical imitation (Bāqir, 2020 AD/1441 AH).

8. Analysis of Practical Examples of Interpretative Narrations in *Tafsīr al-Tibyān* and the Preference for Certain Statements of the Companions

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī* examines the narrations of the

Companions as one of the sources of exegesis but conditions their acceptance on *ḥadīth* authentication (*Rijāl*) and content analysis. In cases of disagreement, he analyzes and critiques different opinions, accepting only those narrations that align with the Qur'an, reason, and the traditions of the Impeccable Imams (AS). This reflects his *Ijtihādī* and selective approach in interpreting the Qur'an.

This section of the study explores examples of interpretative narrations from certain Companions and their opinions on the interpretation of Qur'anic verses.

8-1. The Narrations of ʿAbdullāh ibn Masʿūd

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī* pays special attention to the different Qur'anic recitations (*Qirāʾāt*) and utilizes them to achieve a more precise understanding of the verses. At the beginning of each *Sūrah*, he examines various recitations and refers to them in his interpretation of the verses.

For instance, in his interpretation of *Sūrah al-Jumuʿah*, verse 9, *Shaykh Ṭūsī* discusses the recitation of *ʿAbdullāh ibn Masʿūd*, which emphasizes moving toward the remembrance of Allah rather than merely hastening with urgency. Citing *Sūrah al-Najm*, verse 39, he interprets *Saʿy* as effort and striving, rather than hurried movement. After analyzing the opinions of exegetes such as *Qatādah*, *Ibn Zayd*, *Ḍaḥḥāk*, and *al-Zajjāj*, he prefers the view of *Ibn Masʿūd* and accepts the recitation *Famḍū* (proceed toward the remembrance of Allah) as the correct reading (Ṭūsī, n.d.: 10, 8; Qurṭubī, 1985 AD/1364 SH: 18, 102).

(For other examples of Ibn Masʿūd's interpretations in Tafsīr al-Tibyān, cf. Ṭūsī, n.d.: 5, 307; 5, 309; 8, 212; 9, 228).

8-2. The Narrations of ʿAbdullāh ibn ʿUmar

In his interpretation of the verse:

"But if anyone remits it as charity, it is an expiation for him," (al-Māʾidah: 45) *Shaykh Ṭūsī* examines the referent of the pronoun *Lahū* (for him) and considers the opinion of *ʿAbdullāh ibn ʿUmar* to be stronger than that of other exegetes such as *Ibn ʿAbbās* and *Mujāhid*.

According to this view, the pronoun *Lahū* refers to the person giving charity, whether this individual is the guardian of the murdered person who forgoes retaliation (*Qiṣāṣ*) or someone who forgives a personal right. Allah accepts this act of charity as an expiation (*Kaffārah*) for the individual's past sins.

Shaykh Ṭūsī emphasizes this interpretation, stating that whoever forgives their right, Allah forgives their sins. Thus, after analyzing various exegetical opinions, he prefers *Ibn ʿUmar*'s view due to its semantic coherence and consistency with Qur'anic principles.

He also raises the question of whether expiation for sins is possible only through repentance or whether good deeds can also play a role in divine forgiveness. In response, he highlights Allah's grace and mercy in accepting righteous actions as a means of expiation (Ṭūsī, n.d.: 3, 537).

(For other examples of *ʿAbdullāh ibn ʿUmar*'s statements in *Tafsīr al-Tibyān*, cf. Ṭūsī, n.d.: 3, 208; 5, 31; 8, 517).

Additionally, some other exegetes and even grammarians, such as *al-ʿUkbarī*, support the interpretation of *Ibn ʿUmar* and *Shaykh Ṭūsī*,

maintaining that the pronoun *Lahū* refers to the one who gives in charity (ʿUkbarī, 1998 AD/1419 AH: 128).

8-3. The Narrations of Abū Saʿīd al-Khudrī

Shaykh Ṭūsī pays special attention to narrations concerning the reasons for revelation (*Asbāb al-Nuzūl*), transmitted from the Prophet (PBUH), the Companions, and the Followers (*Tābiʿūn*), utilizing them as a method for uncovering the meanings of Qur'anic verses. In *Tafsīr al-Tibyān*, he dedicates a specific section titled *Nuzūl* (Revelation), which he sometimes refers to as *Qiṣṣah* (Narrative).

In his interpretation, these two concepts serve as tools for analyzing the relationship between the context of revelation and the meaning of the verses. *Shaykh Ṭūsī* considers the study of these three exegetical elements (*Nuzūl*, *Qiṣṣah*, and *Riwāyah*) essential for an accurate understanding of the Qur'anic text, arguing that knowing the reasons for revelation provides an external indicator for determining the correct meaning of a verse (Zaydī, 2004 AD/1425 AH: 117).

He also views *Asbāb al-Nuzūl* as a crucial criterion for assessing the authenticity or weakness of exegetical reports, stating that there is no alternative to it, as reason (*ʿAql*) alone is insufficient for accurately analyzing historical events (ibid: 116–117).

In interpreting the verse:

"So give the relative his due, and also the needy and the wayfarer," (al-Rūm: 38)

Shaykh Ṭūsī cites a narration from *Abū Saʿīd al-Khudrī*, stating that this verse was revealed concerning the granting of *Fadak* to Lady

Fāṭimah (SA). He attributes this view to *Mujāhid* and mentions that it is supported by others, including *al-Suddī* (Ṭūsī, n.d.: 8, 253).

Shaykh Ṭūsī prefers the opinion of *Abū Saʿīd al-Khudrī* and reinforces it with narrations from the Ahl al-Bayt (AS). This demonstrates his conditional acceptance of the statements of the Companions, aligning them with Shiʿa *ḥadīth* and theological principles before endorsing them.

(For other examples of *Abū Saʿīd al-Khudrī*'s narrations in *Tafsīr al-Tibyān*, cf. Ṭūsī, n.d.: 3, 76; 4, 174; 5, 333; 8, 228).

8-4. The Narrations of *ʿAmmār ibn Yāsir*

In *Tafsīr al-Tibyān*, *Shaykh Ṭūsī*, after examining narrations in terms of chain of transmission (*Isnād*) and meaning (*Dalālah*), analyzes the opinions of jurists and exegetes and compares different perspectives on jurisprudential matters. One such discussion appears in his interpretation of the verse:

"Then wipe your faces and your hands." (al-Nisāʾ: 43)

Regarding the method of performing *Tayammum* (dry ablution), presents three main views:

1. The opinion of the majority of the Companions, including *Ibn ʿUmar*, *Ḥasan al-Baṣrī, Shaʿbī, al-Jubbāʾī*, and most jurists, which some Shiʿa scholars have also accepted: *Tayammum* consists of two strikes on the ground—one for wiping the face and the other for wiping the hands up to the elbows.
2. The opinion of *ʿAmmār ibn Yāsir, Makḥūl*, and *al-Ṭabarī*, which is also the preferred view of *Shaykh al-Ṭūsī*: "for a person in a state

of major ritual impurity (*Janābah*), two strikes on the ground are required—one for wiping the face and the other for wiping the hands up to the wrists. However, if *tayammum* is performed instead of ablution (*Wuḍūʾ*), one strike suffices, in which case the wiping of the face extends only to the tip of the nose, and the wiping of the hands extends only to the wrists."

3. The opinion of *Abū Yaqẓān* and *al-Zuhrī*: "The wiping must extend under the armpits. Others believe that one strike on the ground is sufficient, even if no dust adheres to the hands."

Shaykh Ṭūsī prefers the opinion of *ʿAmmār ibn Yāsir* over the other views and accepts it as the most correct interpretation (Ṭūsī, n.d.: 3, 208).

(For additional examples of *ʿAmmār ibn Yāsir*'s narrations in *Tafsīr al-Tibyān*, see: Ṭūsī, n.d.: 3, 555; 4, 62; 6, 428).

8-4. The Narrations of ʿAbdullāh ibn ʿAbbās

Shaykh Ṭūsī, in his exegesis, utilizes the narrations of the Prophet (PBUH) and the Companions to elucidate the meanings of Qur'anic verses. Based on the strength of reasoning and coherence in interpretation, he prefers certain opinions over others.

For example, in his interpretation of the verse:

"And call upon your witnesses," (al-Baqarah: 23) *Shaykh Ṭūsī* favors the view of *Ibn ʿAbbās* over those of *Mujāhid* and *Ibn Jurayj*, which he deems weaker. He holds that the term *Shuhadāʾ* (witnesses) refers to the supporters and allies of those who oppose the Qur'an, assisting them in their claims.

Additionally, he explains that the phrase *Mithlihī* (its likeness)

refers to a text that matches the Qur'an in eloquence and literary excellence, reinforcing the Qur'an's miraculous nature (*Iʿjāz*). He asserts that the miraculous nature of the Qur'an is established even in the absence of any equivalent to it, and that the term *Udʿū* (call upon) in this verse signifies seeking assistance and support, providing a deeper understanding of Qur'anic concepts (Ṭūsī, n.d.: 1, 104; Khuḍayr, 1999 AD/1420 AH: 162).

al-Zamakhsharī also considers this verse as evidence of the incapacity of the Qur'an's opponents, who, in the end, resorted to baseless claims instead of presenting a solid argument (Zamakhsharī, 1987 AD/1407 AH: 1, 100; Mālikī, Ibn ʿArafah, 2008 AD/1429 AH: 1, 72).

This analysis demonstrates that *Shaykh Ṭūsī* extensively employs the opinions of the Companions in his Qur'anic exegesis, using them in various contexts, including interpretative readings (*Qirāʾāt Tafsīriyyah*), reasons for revelation (*Asbāb al-Nuzūl*), jurisprudential rulings (*Istinbāṭ al-Aḥkām al-Fiqhīyyah*), theological principles (*Mabāḥith Uṣūlīyyah*), and lexicographical explanations of Qur'anic words (For further examples of *Ibn ʿAbbās*'s narrations in *Tafsīr al-Tibyān*, see: Ṭūsī, n.d.: 2, 5; 2, 256; 3, 343; 5, 71).

8-5. The Extent of Utilizing the Interpretative Narrations of the Companions in *Tafsīr al-Tibyān*

An analysis of narrations attributed to the Companions reveals that certain figures—such as *Ibn ʿAbbās* and *Qatādah*—played a key role in Qur'anic interpretation. In his exegesis, *Shaykh Ṭūsī* cites approximately 1,630 statements from the Companions, demonstrating their significant influence on the understanding of Qur'anic verses.

Table 1. The Most Frequently Transmitted Narrations from the Exegetes among the Companions in *Tafsīr al-Tibyān* (Amiri, 2013 AD/1392 SH: 153)

row	Exegete	Number of Transmitted Reports
1	Ibn ʿAbbās	1742
2	Qatādah	1653
3	Ḥasan al-Baṣrī	1442
4	Mujāhid	1351
5	Suddī	651
6	Dhaḥḥāk	452
7	Saʿīd ibn Jubayr	283
8	Rabīʿ ibn Anas	207
9	Ibn Masʿūd	165
10	ʿIkramah	147

9. Critique and Evaluation of *Shaykh Ṭūsī*'s Approach

Shaykh Ṭūsī, in *Tafsīr al-Tibyān*, is recognized as one of the prominent exegetes of the Islamic world, adopting a rational, comprehensive, and critical approach to Qur'anic interpretation.

This section examines the strengths and weaknesses of his exegetical methodology to provide a more precise understanding of how he utilized the narrations of the Companions in his interpretation.

9-1. Strengths of *Shaykh Ṭūsī*'s Approach

9-1-1. A Critical and Rational Approach

Shaykh Ṭūsī, adhering to rational principles and scholarly critique, avoids mere transmission and blind imitation in his exegesis. He carefully examines the narrations of the Companions and other sources, accepting only those that align with Qur'anic principles and

Shiʿi theological foundations. This critical approach has positioned *Tafsīr al-Tibyān* as a pioneering work in the methodological precision of Qur'anic exegesis.

9-1-2. Attention to Diverse Sources

Shaykh Ṭūsī draws from a wide range of sources, including Qur'anic verses, narrations of the Impeccable Imams (AS), statements of the Companions, views of Sunni exegetes, and historical and scientific data. This diversity of sources makes *Tafsīr al-Tibyān* a comprehensive and balanced work, serving as a model for scholarly engagement between Shiʿa and Sunni interpretations.

9-1-3. Balance in Interpretation

By avoiding extremism, *Shaykh Ṭūsī* establishes a balance between narrative-based (*Naqlī*) and rational (*ʿAqlī*) approaches. In evaluating opinions, he neither relies solely on transmitted narrations nor engages in rational interpretation without textual support. This moderate methodology has rendered *Tafsīr al-Tibyān* a credible and widely regarded work among both Shiʿa and Sunni exegetes.

9-1-4. Consideration of Sunni Biographical Evaluations in the Authentication and Impairment of Narrators

Shaykh Ṭūsī, in his biographical works such as *Rijāl* and *al-Fihrist*, examines *ḥadīth* transmitters and, in some cases, refers to Sunni biographical assessments (*ʿIlm al-Rijāl*). This demonstrates his scholarly precision in analyzing the reliability of narrators and his utilization of diverse sources to evaluate the authenticity of *ḥadīth* reports.

For instance, in *al-Fihrist*, when examining the personality of Ibrāhīm ibn *Muḥammad ibn Abī Yaḥyā*, *Shaykh Ṭūsī* references Sunni scholars' opinions, who considered him weak due to his exclusive transmission of Shiʿi narrations. However, *Shaykh Ṭūsī* argues that this weakening (*Taḍʿīf*) stems from Ibrāhīm's inclination toward Shiʿi narrations rather than an actual deficiency in his reliability (Ṭūsī, 1999 AD/1420 AH: 7–9).

This approach reflects *Shaykh Ṭūsī*'s broad scholarly vision and his engagement with various sources. He applies this methodology not only in biographical works (*ʿIlm al-Rijāl*) but also in Qur'anic exegesis, reinforcing the credibility of his *ḥadīth* authentication and interpretative analyses. This comprehensive perspective enhances the reliability of both his biographical evaluations and exegetical interpretations, making *Tafsīr al-Tibyān* one of the most respected sources among Shiʿa and Sunni exegetes alike.

9-2. Weaknesses in *Shaykh Ṭūsī*'s Biographical Approach Regarding the Use of Companions' Opinions and Interpretative Narrations

Despite *Shaykh Ṭūsī*'s scholarly precision and comprehensive methodology in *Tafsīr al-Tibyān*, there appear to be certain potential weaknesses in how he utilized the opinions of the Companions and interpretative narrations in his works.

9-2-1. Lack of Explicit Judgment in the Authentication and Impairment of Certain Narrators

In many cases, *Shaykh Ṭūsī* does not provide explicit opinions

regarding the reliability or weakness of certain narrators. This issue is particularly noticeable in relation to narrators about whom there were historical disagreements.

For instance, *Mufaḍḍal ibn ʿUmar al-Juʿfī* is one of the narrators whom contemporary biographers of *Shaykh Ṭūsī*, such as *Ibn al-Ghaḍāʾirī* and *al-Najāshī*, have weakened (*Taḍʿīf*) (Ibn al-Ghaḍāʾirī, 1422 AH: 87; Najāshī, n.d.: 416). However, *Shaykh Ṭūsī* does not provide any explicit opinion about him in *al-Fihrist* or *Rijāl*, and in another of his works, he even includes him among the *Maḥmūdīn* (approved narrators) (Ṭūsī, 1999 AD/1420 AH: 346).

Nevertheless, his overall approach to *ḥadīth* evaluation remains grounded in scholarly rigor and *Isnād* criticism, and this issue appears only in specific cases.

9-2-2. of Narrations and Works of Authors by *Shaykh Ṭūsī* despite Their Doctrinal or Practical Weaknesses

One of the distinctive aspects of *Shaykh Ṭūsī*'s biographical methodology is his acceptance of narrations from certain transmitters, even when they were considered theologically or morally flawed. Upon examining his biographical principles, it is evident that some of the authors of foundational *ḥadīth* collections (*Uṣūl*) and compilations (*Muṣannafāt*) were subject to religious or personal criticism, yet *Shaykh Ṭūsī* still regarded their works and narrations as reliable.

For example, *Aḥmad ibn Muḥammad ibn Saʿīd* (*Ibn ʿUqdah*) was a Zaydī *ḥadīth* scholar, yet *Shaykh Ṭūsī* considered him trustworthy and accepted his narrations despite their doctrinal differences (Ṭūsī, 1977

AD/1356 SH: 28).

Despite *Shaykh Ṭūsī*'s meticulous selection of narrations, there remains the possibility that some weak reports or opinions influenced by the prevailing religious and political environment made their way into his works. This issue is particularly noticeable when he relied on Sunni sources due to the limited availability of Shiʿi *ḥadīth* collections.

Shaykh Ṭūsī's criteria for accepting narrations were based on scholarly precision and *ḥadīth* reliability rather than purely theological alignment or the personal character of the transmitter. Nevertheless, this approach may have occasionally led to the inclusion of unreliable narrations, especially in cases where political and religious circumstances influenced the transmission of *ḥadīth*.

Conclusion

This article has examined the status of the exegetical reports of the Companions in *al-Tibyān* by *Shaykh Ṭūsī* and analyzed his approach to these narrations. The findings indicate that *Shaykh Ṭūsī* neither accepted nor rejected the Companions' reports categorically. Instead, he evaluated them based on specific criteria such as *Isnād* analysis, content evaluation, consistency with the Qur'an and the Sunnah of the Ahl al-Bayt (AS), as well as the application of biographical (*Rijālī*) principles and legal theory (*Uṣūl al-Fiqh*).

In *al-Tibyān*, the reports of the Companions are generally treated as supplementary sources rather than primary ones—reflecting *Shaykh Ṭūsī*'s precision and analytical outlook. In addition to the Qur'anic

verses and the traditions of the Impeccable Imams (AS), he also engaged with the views of Sunni exegetes, approaching them with a critical perspective. This diversity of sources creates a balance between transmitted (*Naqlī*) and rational (*ʿAqlī*) methods in his exegesis, contributing to its comprehensive character.

One of the strengths of his exegetical methodology lies in its rational and critical orientation: he accepted only those narrations that aligned with Qur'anic principles and Shiʿi theology, and avoided uncritical reliance on transmission. Nonetheless, certain limitations can be observed in his approach, such as a lack of clarity in the evaluation of some narrators, strictness in accepting certain reports, and occasional inconsistencies in his *Rijāl*-related assessments. Despite these issues, *al-Tibyān* remains one of the most significant Shiʿi *Tafsīrs* and serves as a distinguished model of rational, *Ijtihād*-based Qur'anic interpretation.

Sources

The Holy Qur'an

Amiri, A. (2013 AD/1392 SH). "The Role and Status of the Narrations of the Companions and the Followers in *Shaykh Tusi's Tafsir al-Tibyan*." *Master's Thesis*. Faculty of Theology. University of Qom.

Asghari, Z. (1982 A/1403 SH). "A Critical Analysis of the Status of the Companions and Their Interpretative Narrations in *Shaykh Tusi's Tafsir al-Tibyan*." *PhD Dissertation*. University of Qur'an and Hadith.

Baqir, M. (2020 AD/1442 AH). "Māthūrāt al-Ṣaḥābah fī Tafsīr al-

Ṭūsī: Dirāsah Taḥlīliyyah." *Al-Jami'ah al-'Iraqiyyah Journal*. Vol. 48, no. 1, pp. 51–66.

Farhan al-Qasim, A. (2012 AD/1433 AH). *The Development of the Ijtihad Movement among the Shi'a Imamiyyah.* 3rd Ed. Beirut: Dar al-Salam.

Hudā Jāsim, M. (1994 AD/1372 AH). *al-Manhaj al-Atharī fi Tafsir al-Qur'an al-Karim.* 1st Ed. Qom: Maktab al-I'lam al-Islami.

Ibn 'Abd al-Barr, Y. (1992 AD/1412 AH). *al-Istī'ab fi Ma'rifat al-Aṣḥāb*. (al-Bijawi, A. Ed). Beirut: Dar al-Jil.

Ibn 'Arafah, M. (2008 AD/1429 AH). *Tafsir Ibn 'Arafah*. Beirut: Dar al-Kutub al-'Ilmiyyah, Publications of Muhammad 'Ali Baydoun.

Ibn al-Ghaḍā'irī, A. (2001 AD/1422 AH). *al-Rijāl*. (Husaini Jalali, M. Ed). Qom: Al-Mu'assasah al-'Ilmiyyah al-Thaqafiyyah Dar al-Hadith, Printing and Publishing Organization.

Ibn Ḥajar al-'Asqalānī, A. (1994 AD/1415 AH). *al-Iṣābah fī Tamyīz al-Ṣaḥābah*.

('Abd al-Mawjud, 'A. A; Mu'awwadh, 'A. M. Eds). Beirut: Dar al-Kutub al-'Ilmiyyah.

Ibn Taymīyyah. (1972 AD/1392 AH). *Muqaddimah fī Uṣūl al-Tafsir*. 2nd Ed.

(Zarzur, A. Ed). N.p.: Dar al-Qur'an al-Karim.

Ja'far, K. (1999 AD/1378 SH). *Shaykh Ṭūsī as an Exegete*. Qom: N.n.

Kampani Zare, M. (2013 AD/1392 SH). *Ṭūsī Studies: A Collection of Articles on the Views, Life, and Works of Tusi*. Tehran: The Institute for the House of Books and Iranian Literature.

Khatib al-Baghdādī. (1996 AD/1417 AH). *Baghdad History.* 1st Ed.

(‘Ata, M. Ed). Beirut: Dar al-Kutub al-‘Ilmiyyah.

Najāshī, A. (n.d.). *Rijal al-Najashi*. (Shubairi Zanjani, M. S. Ed). Qom: Mu’assasat al-Nashr al-Islami.

Qurṭubī, A. (1985 AD/1364 SH). *al-Jāmi‘ li Aḥkām al-Qur’an. (Tafsir al- Qurṭubī)*. Tehran: Nasir Khosrow.

Sam‘ānī, A. (1997 AD/1418 AH). *Tafsir al-Qur'an*. (Ibrahim, Y; Ghunaym, G. A. Eds). Riyadh: Dar al-Watan.

San‘ānī, A. (1990 AD/1411 AH). *Tafsir al-Qur'an al-‘Azīz* (also known as *Tafsir ‘Abd al-Razzāq*). Beirut: Dar al-Ma‘rifah.

Suyūṭī, A. (1984 AD/1404 AH). *al-Durr al-Manthūr fī al-Tafsir bi’l-Ma’thūr*. Qom: Ayatollah al-Uzma Mar‘ashi Najafi Public Library.

Tabari, M. (1967 AD/1387 AH). *Tarīkh al-Umam wa al-Mulūk (Tarikh al-Ṭabarī).*(Ibrahim, M. A. Ed). Beirut: Dar al-Turath.

Ṭabarī, M. (1991 AD/1412 AH). *Jāmi‘ al-Bayān fī Tafsir al-Qur’an (Tafsir al- Ṭabarī).* Beirut: Dar al-Ma‘rifah.

Ṭūsī, M. (1937 AD/1356 AH). *al-Fihrist.* Iraq – Najaf: Maktabat al-Murtadawiyyah, Najaf al-Ashraf.

Ṭūsī, M. (1996 AD/1417 AH). *al-‘Udda fī Uṣūl al-Fiqh (‘Iddat al-Uṣūl).* (al-Ansari al-Qummi, M. R. Ed). Qom: Sitara.

Ṭūsī, M. (1999 AD/1420 AH). *Fihrist Kutub al-Shi‘a wa Uṣūlihim wa Asmā’ al-Muṣannifīn wa Aṣḥāb al-Uṣūl.* (Tabataba’i, A. Ed). Qom: Maktabat al-Muhaqqiq al-Tabataba’i.

Ṭūsī, M. (1990 AD/1411 AH). *al-Ghaybah.* (Nasih, A; Tahrani, A. Eds). Qom: Mu’assasat al-Ma‘arif al-Islamiyyah.

Ṭūsī, M. (n.d.). *al-Tibyān fī Tafsir al-Qur’an.* (‘Amili, A. H. Ed). Beirut: Dar Ihya’ al-Turath al-‘Arabi.

ʿUkbarī, A. (1998 AD/1419 AH). *al-Tibyān fi I'rab al-Qur'an.* Riyadh: Bayt al-Afkar al-Duwaliyyah.

Zamakhsharī, A. (1987 AD/1407 AH). *al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl.* 3rd Ed. Beirut: Dar al-Kitab al-'Arabi.

Zaydi, K. (2004 AD/1425 AH). *The Methodology of Shaykh Abu Ja'far al-Tusi in the Interpretation of the Holy Qur'an.* Baghdad: Bayt al-Hikma.