

## Questions of the Narrators and the Interpretive Answers of Imam Al-Sadiq (Peace Be Upon Him)

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### KEYWORDS

Narrators ' Questions,  
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### ABSTRACT

The narrations received from Imam Al-Sadiq (peace be upon him) contribute to explaining and clarifying many interpretative rulings that are an important source for understanding many of the doctrinal rulings related to the oneness of Allah and the answers of Imam Al-Sadiq (peace be upon him), it is necessary to stand on these narrations and study their support and indicate the conditions of their narrations in terms of strength and weakness and by referring to the and the answers of Imam Sadiq (peace be upon him) about these questions, and then I came to a conclusion that includes the most important The results I came up with.

### 1. Introduction

Questions of the narrators and the interpretive answers of Imam al-Sadiq (peace be upon him) in depth about monotheism

The era of Imam al-Sadiq (peace be upon him) was a time of intellectual and serious doctrinal dissemination,

especially regarding the issues of monotheism and its views on the quantitative issues due to the diversity of intellectual and doctrinal schools

within the Islamic society. Thus, the era of studying the narrations that were transmitted from Imam al-Sadiq (peace be upon him)

and verifying their chains of transmission so that they can be relied upon in constructing doctrinal rulings.

First: God is indescribable

On the authority of Muhammad bin Yahya, on the authority of Ahmad bin Muhammad bin Isa and Muhammad bin Al-Hussein, on the authority of Ibn Mahbu, on the authority of Hammad bin Amr Al-Nusaybi, on the authority of Abu Abdul-Mu "the uncle of the poison" who said:) I sent to Abu Abdul-Mu "the uncle of the poison"

On the authority of Qayyarah, and he said: The One and Only God is eternally steadfast, eternally steadfast, unshakable, untouched, unseen, untouched, unseen, untouched, untouched, untouched, untouched by sight, unseen by the eyes 1

The chain of transmission (Statement of the conditions of the narrators)

The ones who narrated this chain of transmission are: Muhammad ibn Yahya, and Muhammad ibn Yahya Abu Ja`far al-`Arar al-Qummi, and he narrated, on the authority of Hamdan ibn Sulayman al-Naysaburi, and Muhammad ibn Quluwi narrated on his authority, and al-Kumayni in Kam al-Ziyarat 2

And al-Najasha said: ) The most knowledgeable of our companions in our time, he was trustworthy, many of the hadith narrators ( ) 3(, and his remembrance of the most knowledgeable Russian in his men among those who did not narrate from one of the Imams "Ameem Al-Sam" standing: ) narrated from him Al-Kaminai, Qamai many narrators .(4)

And the later scholars documented them, following in their documentation the Negus and Al-Rusay and Manim Al-Amma Al-Hamai and Aban Dawud

and Al-Tafreshi and Al-Mamaqani and Al-Sayyid Al-Khawi and Yaraim, so these expressions that are mentioned by the Negus and Al-Rusay. Rightly and the later scholars followed revealing his high status 5

On the authority of Ahmad bin Muhammad bin Isa: Al-Barqi counted him among the authentic ones and silent from the descriptions 6

He narrated in the interpretation of Al-Qummi and Kam Al-Ziyarat 7

Qaa Al-Kashshay on the authority of Nassar bin Al-Saba. What Ahmad bin Muhammad bin Isa narrated on the authority of Aban

behboob, from the sake of Our companions are orphans, and they narrated from Abi Hamaz al-Thamali, and they narrated from Abi Hanbal. Ahmad narrated from Abi al-Marriyyar, and al-Hasan narrated from Ban Kharizdh, and Abu Ja`far, may God have mercy on him, was one of the Qummi, and a prominent jurist, and he was also the chief who was the governor of the Samarran. And he met Al-Rida, "the blind, even if he wrote, and he met Abu Ja`far Al-Thani Al-Jawad, and Abu Al-Hassan Al-`Askari, the blind, even if he wrote, and he met Abu Ja`far Al-Jawad, and Abu Al-Hassan Al-`Askari, the blind, even if he wrote, and he met Abu Al-Hassan, and he mentioned Al-Najashi, the blind, even if he wrote . Aamer Al-Ash'ari, and his names are Ubayyad and Abu Aamer, and he is the owner.

It has been narrated that when Wazan was defeated on the day of Hunayn, he made a contract with the Messenger of Allah, may Allah bless him and grant him peace, and he called upon him, and he said: O my servants, O Ubayyad, Abu Aamer, and gather them in the great ones on the Day of Resurrection (9) and he was mentioned by Al-Shaykh Al-Rusi, and he considered him one of the companions of Al-Ridha, Al-Jawad, and Al-Yadi, who is a reliable ) 11

And the later scholars authenticated him and he is not from the scholars of Al-Qassam, the first one relying on his authentication of Ama, Al-Shaykh Al-Rusi) 11 (and they followed Aban Dawud, Al-Tafrihai, Al-Mamaqani, Al-Sayyid Al-Khawi, and Al-Tastari, who are criticizing Al-Kasha 12

And Al-Najashi and Al-Shia Al-Rusi 13

And Ahmad bin Muhammad bin Isa came with this title in the chain of transmission of many of the narrations, he reached Zayya (9992) places) 13

And Muhammad bin Al-Hassin bin Abd Al-Khada: O Muhammad bin Al-Hussein, Abi Al-Khara, Abi Jaafar Al-Zayat Al-Yamdani, Al-Kashi counted him among the enemy and the trustworthy, from any of the scholars who narrated from Muhammad bin Sanan. 14

He narrated in Kam Al-Zayat) 15

And Al-Najashi is trustworthy: ) All of our companions, the great ones of Al-Qadir, many narrations, trustworthy, experienced, good compilations, poor people to whom his narrations are attributed, and the book of monotheism, the book of knowledge and the beginning, the book of the Jordan of my uncles 16

And they documented the Russian Shia, and he considered him in his men Taar in the companions of al-Jawad "the blind of the poison," and another in the companions of al-Yadi "the blind of the poison," third in the companions of al-Askari "the blind of the poison") 17

And he counted him among the trustworthy ones of Abi Ja`far Muhammad ibn `Ammay al-Baqir and Abi Muhammad al-Hasan al-`Askari) 18 (and they documented the religious scholars in the first section of his book, relying on the documentation of al-Najashi) and Ibn Dawud mentioned him in the sections of the praised ones and the ones who did not double the companions, relying on al-Qa`ud al-Rusay) 19

And likewise al-Tafrishi, al-Nuqayy, al-Mamaqani, and Sayyid al-Khoei narrated the documentation of al-Kashi, al-Najashi, and al-Shayya 21

So please trust the predecessors and successors. Aden Al-Hassan Badan Mahbod: Hassan, the lovers of the Sarid, and the Azrad)\*(, his nickname is Abu Amaai, and Al-Barqi mentioned him, in the companions of Al-Kadhim “the blind of the poison”, twice, so he said: “The first time” with the Sarid and the other with the Azrad) 21

And Ibn Araym bin Yashim narrated from him in the interpretation of Al-Qummi) 22 (And Al-Kashi counted him among the jurists who are the most comprehensive of our companions. Blind corrects what is wrong with them) 23 (And Ahmad bin Muhammad bin Isa narrated from him in Kamal Al-Ziyarat) 24

And Al-Shaya Al-Rusay said:) Trustworthy, narrated from Abi Al-Hassan Al-Rida “the blind of the poison” and narrated from Satin. Rajam Man Abi Abad the blind of the poison, And it was all capable, it is repeated in the four pillars in its essence, and there are many books (25) (and Aban Shi Rshaw was satisfied with mentioning it) 26 (and the general Hamai documented it in the division of the first two books and followed Aban Dawud and Al-Tafrisha’i and Al-Ardbima’i and Al-Qiba’i, and Al-Sayyid Al-Kha’awi and Al-Tasatari, relying in their documentation on Al-Kashi and Al-Shayyar Al-Rusi, so Al-Hasan bin Muhibh documented the Shiyad Al-Mutaqaddim and the later ones from the generals of Raja) 27

and Al-Sayyid Al-Kha’awi indicated that his memory was not mentioned to the generals of the past, commenting on it: ) The Negus did not expose the biography of Al-Hasan bin Muhibh nor did he appear to have done so, unless he was a leader in that, or I wrote the biography of the copyists of the copied For his book, or else it is necessary that the Negus did not restore the books of al-Hasan ibn Muhabbawah, and he mentioned the book of Ja’far ibn Bashayer, and he mentioned the book of al-Mashaykh, for example, the book of al-Hasan ibn Muhabbawah, except that he insisted on it, and likewise the book of Dawud ibn Kawar, and he mentioned the book of al-Mashaykh, for Muhsin ibn Muhabbawah al-Sayyid, who narrated the meanings of jurisprudence. (28) Hammad ibn `Ammar al-Nusaddib counted: He mentioned the book of al-Shaykh, contenting himself with mentioning Hammad ibn `Ammar, who is not mentioned in the dictionaries of men. (29) Sayyid al-Khoei was content with mentioning it without mentioning it. (31) Based on what was previously mentioned in the statement They mentioned that this narration is completely authentic, because Hammad ibn Amr al-Nusaybi did not mention the names of the ancients, including the narrators of al-Rijā’, al-Barqā’ī, al-Kaṣḥāsī, al-Najāsī, and al-Rūsā’ī, and they did not mention his names in the chains of transmission of the tafsīr al-Qiyāmī and al-Ziyārī and in the days of authentication, which are both reliable, except that Hammad ibn Amr narrated that he was not mentioned in the books of the ancients and the moderns, and al-Mamaqani said about him (mīm), and al-Khu’ī was content to mention him without extending the chain of transmission or adding a dammah to it.

## **2. Results and discussion**

### Body

The meaning of this narration is that God is exalted above all that is equal to Him, and that He is exalted above all that is other than Him. He exists by Himself, is free from non-existence. He holds possible things and preserves them from the sway of the world (32). The attributes of the Self and the transcendence are revealed to Him so that they may know Him and distinguish Him from all that is possible. He is One, the beginning of all that is possible. He is One in Himself. If the two of them are One, then they are One and individual. There is no similarity that shares in existence. If the two of them are One and individual, then He is not localized. One is ashamed to be localized, in a state, or to be deeply immersed in that state. So He is not Neither large nor wide nor pictures in large, and the one who endures the yawning, that is, his deficiency in all matters and needs In Him who holds the sediment of things and their images, in a way that is neither perceptible nor tangible, that the eyes cannot

perceive, because He is neither light nor color, so He is the One, steadfast, He does not die nor is He born, and there is none comparable to Him, One. 33 That is, I, the Most High, am not equal to Him, nor is He One in His essence, attributes, and actions, and I am transcendent. 34.

### 3. Conclusion and future scope

The most important results that I have reached are:

1. The era of Imam al-Sadiq (may Allah be pleased with him) witnessed many intellectual and doctrinal debates, especially in the issues of monotheism and oneness. This was a result of the many intellectual debates and discussions that emerged at that time, which prompted people to search for accurate and convincing answers.
9. The questions that the scholars raised about the era of Imam al-Sadiq (may Allah be pleased with him) were not merely passing inquiries, but rather were a means to spread many of the teachings and doctrinal rulings that contributed to the culture of the Islamic society.
5. Verifying the authenticity of narrations and the reliability of narrators is an essential matter for reaching sound and reliable doctrinal judges. The reliability of narrators is considered a guarantee for the authenticity and credibility of narrations, and thus their accuracy in transmitting doctrinal teachings. Imam al-Sadiq (may Allah be pleased with him) was an important reference for verifying the authenticity of these narrations and establishing the concepts of monotheism and oneness for reaching a sound and general understanding of Islamic beliefs.
4. The narrators mentioned in the chain of transmission of these narrations from Imam al-Sadiq (may Allah be pleased with him) are very trustworthy - and their reliability is agreed upon in the reliable men's books except for Hammad ibn Amr al-Nusaybi (may Allah have mercy on him).

Margin

1. .5,4/1, Al-Arardi: Musnad Al-Imam Al-Sadi: 9,91 / Al-Kumaini: Al-Kafi: 1
2. .55/1, Al-Khoei: Dictionary of Raja Al-Hadi: 19, 12, see: Al-Qummi: 55
3. Raja Al-Najashi: 555
- 4 . Al-First: 499
5. Indhar: Raja Al-Amma Al-Hamai: 157, Raja Laban Dawud: 542, Critics of Raja: 558.55/199, Dictionary of Raja Al-Hadi: 19 / Tanqi Al-Maqa fi Umma Al-Raja: 5
- 6 . See: Raja Al-Barqi: 59
7. 1, Al-Khoei: Dictionary of Raja: , 598, Al-Qummi: : , : 1 / Indhar: Al-Qamai: 1  
.88/ Al-Hadi: 5
- 8 .575, Raja Al-Kashi: 451
- 9 .89, Raja Al-Najashi: 81
- 10 . See: Al-First: Raja Al-Rusi: 551
- 11 . See: Khums Al-Aqwa in the Knowledge of Raja: 69
12. 168, Tanqay Al-Muqawwa in Ai Amam / See: Raja Laban Dawud: 44, Critics of Raja: 1.89, 88/ 182, Dictionary of Raja Al-Hadi: 5 / Raja: 7
- 13 .92 / See: Al-Khoei: Dictionary of Raja Al-Hadi: 5
- 14 .796 / See: Raja Al-Kashi: 9

15. 19, Al-Khoei: Dictionary of Raja Al-Hadi: 16, 11, 9, See: Al-Qamai: 54529
16. Raja Al-Najashi: 554
17. See: Al-First, Raja Al-Rusi: 477
18. See: Ma'alim Al-Amma: 156
19. See: Khums al-Aqwa fi Amma al-Raja: 942, al-Raja by Ibn Dawud: 524
20. 184, Shu'ab al-Maqa fi Darajat al-Raja: 195, Tanqay, 185 / See: Naqd al-Raja:4 ,529,528/ 9, Mu'jam Raja al-Hadi: 16 / al-Maqa is known as Ahwa al-Raja: 9.512
- )\*( Al-Azrad: with the letters and the shaddahs, it refers to the maker of the adro. See: al-Sayuri: not al-Muba' in. Tahrir al-Ansa: 194
- 21 . See: Raja al-Barqi: 48
- 22 .96 / 44, al-Khu'i: Mu'jam Raja al-Hadi: 6 / See: al-Qummi: 1
- 23 .87 / See: Raja al-Kashi: 9
- 24 .96 / 1, Al-Khoei: Dictionary of Raja Al-Hadi: 6,9, Al-Qummi: 7
25. First: 96
26. See: Ma'alim Al-Umma: 55
27. See: Khamasa Al-Aqawa Fay Ma'rifa Ahwa Al-Raja, Al-Raja Laban Dawud: 179, Naqad145, Dictionary of Raja / 991, Majma'am Al-Raja: 9/56, Jama'am Al-Arawa: 1/Raja: 9.997 / 96, Dictionary of Raja: 5/Al-Hadi: 6
- 28 .99 / Al-Khoei: Dictionary of Raja Al-Hadi: 6
- 29 .556 / See: Al-Sadou: Man La Yahduruhu Al-Faqih: 4
- 30 .84 / Al-Mamaqani: Tanqi Al-Maqa fi Umm Al-Raja: 94
- 31 .956 / See: Al-Khoei: Dictionary of Raja Al-Hadith: 7
32. See: Al-Sadou (d. 581 AH): Muhammad ibn 'Amma'i ibn 'Abbās, Al-Tawhid, Ta'a Sham– 1989 AD, 58, Al-Husayni Al-Rayrani, Founder of Islamic Publishing, Qom, p. 1
33. See: Al-Shayarizi (d. 1252 AH): Sadir Al-Din Muhammad ibn Ibrahim, Sharh Asaw Al-Kafi–, 125, 129 / 1965 AD, 5, Kitab Al-Tawhid, Founder of the French Riyan Association, p. 1. 141, 142, 159, 158/ Al-Mazand Al-Rani: Sharh Asaw Al-Kafi: 5
- 34 .587/ See: Al-Rabbani: Al-Mizan in the Interpretation of the Qur'an: 9.

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