

# Similarity of Narrations in Interpreting the Verses of Rulings (Verses of Worship as a Model)

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## Abstract

The subject of this study was chosen with the aim of reaching the integrity and authenticity of the narrations that reveal the interpretive meaning in the vocabulary of the Qur'an. Therefore, it is known that jurists and researchers face many problems in correcting the narrations related to the legal rulings. It is necessary to stop at correct or reliable narrations because they contribute to revealing the legal ruling. They are of higher importance if they are related to the jurisprudence of the Qur'an, which necessitated choosing this research that stems from the problem due to the importance of reaching the later narrations used by the interpreters of the verses of the rulings. The study also focused on creating a new method in interpreting the verses of the rulings with the corresponding narrations, whether by chains of transmission or texts, in order to reach the reliability of the quadripartite victory.

**Keywords:** Islamic Hadith, Quranic studies, ruling verses, meaning interpretation.

## 1. Introduction

### Research importance

The importance of the research stems from the necessity of using reliable narrations in interpreting the verses of rulings, as the narrative aspect is indispensable, as it represents the second weight of the sources of Islamic legislation. The research revealed the lack of attention to the symmetrical narrative aspect in the books of the predecessors. This may be due to reasons, the most prominent of which is the clear manifestation in the Hadith heritage in recent centuries. Symmetry is the reliance on narrations that are similar in chain of transmission and text, and these narrations are full of many scientific Hadith problems. Using symmetry in narrations is reaching the highest degree of consideration in relying on narrations interpreting the verses of rulings. Symmetry is not limited to one aspect, as it may be in the chain of transmission aspect and in the text aspect.

**Research Problem:** Research into the interpretation of the verses of rulings is one of the most difficult types of research in the interpretive field, as the interpretation of the verses is linked to great importance related to the legal ruling on the one hand, and knowing the will of God on the

other hand. One of the things that has occupied most researchers in this field is how to reach the correct evidence in interpreting the verse of the legal ruling.

## 2. Methodology

The research focused on finding most of the sources and references in books and studies that included the importance of the chain of transmission and the source of the narrator in transmitting the interpretation of the vocabulary of the Holy Quran in the verses of the legal rulings, as they are the verses most relevant to the reality of dealing between the individual and his environment. The study includes three topics, where the first topic will be about the concept of symmetry in the narrations to identify the terms of the topic, especially those related to linguistic counterparts. As for the second topic, it focused on the chain of transmission of the hadith and the text through the concept of the narration. With the discussion of the concepts: the narration in language and the science of narration in terminology and explaining the importance of narrating the hadith in interpreting the meanings of the Quran, especially those in terms of legislation and rulings. While, the third topic included defining the interpretation of the verses of rulings and what is related to the definition of concepts that bring closer the reasons for following a specific interpretation over others. Finally, the fourth topic focused on an important common example from the examples of the Quran called the verse of ablution, as it is one of the important verses in showing the verbal and semantic symmetry and because this verse is one of the sources of legislation for an essential daily regular task, which is ablution in preparation before each prayer.

## 3. Findings

The first section

The concept of analogy in narrations: In order to get to know the terms of the section, it is necessary to get to know what is stated in its title:

Definition of analogues

- The analogue or (the counterpart): the like and the similar in everything, it is said: So-and-so is your counterpart, meaning like you, because if the observer looks at them, he sees them equal, Abu Ubaidah narrated it, like the peer and the equal, or counterparts, and she is her counterpart, and they are counterparts, as in Al-Asas (Al-Zubaidi 2001, 14/249). And the counterparts: the virtuous and the similar because of the similarity of some of them to each other in morals, actions and sayings (Al-Zubaidi 2001, 14/251).

This is the linguistic definition, as for the technical definition: The research did not find anyone who defines this term in the chains of transmission of the noble hadiths, and accordingly an operational definition was formulated to suit the research objective. Operational definition: Analogies are chains of transmission that are similar to each other and rely on similar media and similar methods. In this regard, it is the chain of transmission (Al-Sadr, 1933, p. 91) that matches its likes and counterparts that leads researchers and hadith scholars to the united media. The abundance of analogies is in fact one of the things that guarantees the integrity of the chain of

transmission from misprints, omissions and additions, which makes the chains of transmission more reassuring to the recipients. If the premises are correct, the results are sound, and knowing the analogies of the chains of transmission requires knowing the names of the narrators accurately, so that researchers avoid confusion (Al-Najfi, 2018 p. 47).

## The second section

### The concept of narration

#### 1- The narration in language

The narration (Rewayah) came from the source "Rawa" meaning to transfer and carry. It is said: The camel carried the water, from the root word "Rama": he carried it, so it is a narration, and the narrations of camels: the water carriers, and their singular is narration, so he likened it to them, then it was applied to every animal that water is drawn on, such as a camel, mule, or donkey 'inferred from Al-Farahidi (Al-Hindawi, 2003, 8/p. 313).

It was said: I drew water on the camel: meaning I drew water, and in the hadith of Badr: And then it is with the narrations of Quraysh, meaning their camels that they used to draw water on, and it is said: We have narrations that carry our burdens for us, since carrying is disliked, but it means the men who carry blood money for them, so he made them like the narrations (carrying of water). From this it was said: The narration: the narration of hadith and poetry, and a man who narrates a lot, and the plural is narrators (Al-Hindawi, 2003, 8/p. 315). It was said: I narrated the hadith by narration, and I narrated the hadith by narration, I carried it on its narration, I narrated the poetry by narration, meaning I carried it on its narration, and I narrated it.

#### - The science of narration technically:

The science of narration is known by several definitions, the most important of which are:

1-(A science by which what is attributed to the Messenger of God (PBUH) is known from sayings, actions, approvals, or descriptions, and the transmission of what is attributed to the Companions and Followers according to the opinion of (Al-Katib Al-Baghdadi, 1939, p. 6)

2-(A science that includes the transmission of the sayings of the Prophet (peace be upon him and his family) and his actions and their narration, and their control and the editing of their words 'indicated by Al-Suyuti, 911 AH (Abdul Latif, 2003 p.5)

Some of them have found it difficult to define it because it does not include the vocabulary of the definition, so it is necessary to add (and his approvals and descriptions) (Conditions of the Narrator and Narration) (Abdul Latif, 2003 p. 30).

3-(The news that ends by way of transmission from one transmitter to another until it ends with the one transmitted from the Prophet or the Imam (Al-Turahi, 1988, v2, p. 256).

4-(The sayings of the infallible, his actions and approvals, which are related to legislation and the explanation of rulings) (Al-Zubaidi, 2001, p.165).

## The third section:

### Definition of the interpretation of the verses of the rulings

The Holy Quran contains endless wonders and endless curiosities. It is a book of guidance and legislation on the one hand, and a book of spiritual knowledge on the other hand. No matter how much the interpreter tries to encompass the secrets of this great book, he will find himself unable to comprehend them, no matter how much he is given of eloquence and strength of argument. What this interpretation presents may be new in a number of its researches and discoveries, and it may be balanced in combining the old and the modern, modest in presentation, and reassuring in most of the results. But it is the Quran, whose dust cannot be broken, and whose shores of knowledge cannot be reached. Although its text is Arabic, it is universal in meaning, and its message is general to nations and peoples, because it is a human book that transcends the boundaries of time and place. God Almighty said: "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know".[Saba':28].[https://quranenc.com/ar/browse/english\\_saheeh/34/#28](https://quranenc.com/ar/browse/english_saheeh/34/#28)

One of the sciences that has been honored and respected by Muslim scholars is the science of interpretation.

It is the science that searches for the intention of Allah Almighty in His Noble Book, and its scope is the vastness of the verses of the Qur'an, to remove what is hidden from the meaning of the verse on the intended meaning, and to remove the ambiguity of the ambiguous verses and clarify their clear meanings.

The Sheikh of the Sect, Abu Ja'far Muhammad bin al-Hasan al-Tusi (d. 460 AH) (Al-Musawi, 1945) theorized the science of interpretation from his cognitive perspective

(The science of the meanings of the Qur'an and the arts of its purposes from reading, words, meanings, grammar, and speaking about the ambiguous, and answering the objections of the atheists in it and the types of falsifiers) (Al-Tusi, 1957, V1, p. 302).

And perhaps those who followed and shared his opinions, al-Tabarsi (d. 548 AH), 1988, approached it in meaning and differed from it in wording by saying: (Interpretation is revealing the intended meaning from the ambiguous word) (Al-Tusi, 1957, V1, p. 13).

These two texts make us search for the meaning of interpretation and its importance since they are not technical terms, and therefore we must search for its linguistic and technical meanings, as they are important in the title of the research.

Interpretation according to linguistics:

Interpretation in the language: interpretation, taken from interpretation, or derived from travel, and opinions varied in it, and the majority went to it, which is clarification and uncovering the covered (Inb Manzoor, 1994, V. 6, p. 361).

and others see that interpretation, in consideration of its root, conveys the meaning of clarification (Ibn Faris, 1993, p. 162).

As for the terminology: Just as there was a difference among linguists, there was a difference among scholars of interpretation. They defined it as: (It is the knowledge of the revelation of the verse, its surah and its stories, the reasons for its revelation, then its arrangement, whether Meccan or Medinan, its clear and ambiguous, its abrogating and abrogated, its specific and

general, its absolute and qualified, its general and interpreted. Some people added: The knowledge of its lawful and unlawful, its promise and threat, its command and prohibition, its lessons and examples) (Alzurkeshi, d. 794 AH (1959, Vol. 2, p. 148).

Dr. Muhammad Hussein Al-Sagheer discussed these opinions and supported Abdul-Azim Al-Zarqani saying: "Interpretation in terminology: a science in which the Holy Qur'an is researched in terms of its indication of the will of God Almighty to the extent of human capacity" (Al-Zarqani, 1943 Vol. 1, p. 471).

Fourth topic: The verse of ablution and its interpretation in the corresponding narrations. A-Textual Symmetry:

The commentators of the verses of the rulings used to begin with the Book of Purification, such as Al-Qutb Al-Rawandi (d.) and Al-Miqdad Al-Siyuri d. 826H (1966) and (the verse of ablution) was at the forefront of this opening, as it stipulates the necessity of ablution before prayer. These three books, namely Al-Istibsar, Al-Kafi, Tahdhib Al-Ahkam, despite these books differing in their methodological composition and different topics, they were symmetrical in presenting this narration that narrates a specific legal ruling about the opening of the book and indicating the invalidity of prayer without Surat Al-Fatihah.

The Almighty said: ((They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allāh has taught you. So eat of what they catch for you, and mention the name of Allāh upon it, and fear Allāh." Indeed, Allāh is swift in account)). [Al-Mā'idah:4] [https://quranenc.com/ar/browse/english\\_saheeh/5/#4](https://quranenc.com/ar/browse/english_saheeh/5/#4)

The verse on ablution, which the commentators agreed upon, indicates two things: First: standing to enter into prayer. Second: standing to prepare for prayer. It seems that the second is meant here, otherwise ablution would have to be delayed after prayer, which is invalid by consensus.

Therefore, it was said: What is meant by the first is: If you want to stand, as God Almighty said: So when you recite the Qur'an, seek refuge in God (Verse Ayah/Surat An-Nahl, 97). He expressed the intention of the action by the action caused by it, so the cause is absolute on the reason (Al-Siyuri, 1966, vol. 1, p. 7).

We find that the commentators relied on the narrations of ablution, as is common among the Imamis in relying on the historical interpretation of the narrations reported from the People of the House of Mercy (the family of Muhammad PBUH).

The modernists also tried to give an interpretive tone, so they used the narrations that indicate the legal ruling. We find that Al-Barqi (d. 275 AH) (Al-Hussaini, 1890) narrated his book (Al-Mahasin) this narration and devoted a chapter to it called (Punishment of the one who neglects ablution) (Al-Mahasin, Vol. 1, p. 78). He narrated the following narration: And Abd Al-Azim informed me on the authority of Abdullah Al-Hashemi, who said: Abu Jaafar (peace be upon him) said: There is no prayer without purification. (Al-Barqi, 1890, Vol. 1, p. 70)

We find that this text (There is no prayer without purification) has been narrated in several narrations, including as narrated by Sheikh Al-Saduq; Abu Jaafar Al-Baqir (AS) said: When the

time comes, purification and prayer are obligatory (Sheikh Al-Saduq, 1984, Vol. 1, p. 33) and there is no prayer without purification. (Investigation, Vol. 1, p. 120).

Sheikh Al-Tusi (1364/1945) narrated the same text in two similar places where he says: On the authority of Al-Husayn bin Saeed, on the authority of Hammad, on the authority of Hariz, on the authority of Zurara, on the authority of Abu Jaafar (peace be upon him), who said: There is no prayer without purification. (Investigation, Vol. 2, p. 122)

In another place, Sheikh Al-Tusi cites: And with this chain of transmission on the authority of Al-Husayn bin Saeed, on the authority of Hammad, on the authority of Hariz, on the authority of Zurara, on the authority of Abu Jaafar (peace be upon him), who said: There is no prayer without purification, and three stones are sufficient for you for *istinja'*. Thus, the Sunnah of the Messenger of Allah (PBUH) proceeded. As for urine, it is necessary to wash it. (Al-Tusi, 1945, Vol. 1, p. 209). Qutb al-Din al-Rawandi also said in the ruling derived from the verse and the narration: (Chapter on the obligation of purification, its manner, what it is, and what invalidates it). The evidence for these four things that are the basis of the two purifications and what takes their place when necessary are two verses from al-Ma'idah and al-Nisa', which are (Al-Siyuri, 1966, Vol. 1, p. 8). Almighty saying ((O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms....))[Al-Mā'idah:6] [https://quranenc.com/ar/browse/english\\_saheeh/5/#6](https://quranenc.com/ar/browse/english_saheeh/5/#6)

And Almighty said: ((O you who have believed, do not approach prayer while you are intoxicated... [An-Nisā':43] [https://quranenc.com/ar/browse/english\\_saheeh/4/#43](https://quranenc.com/ar/browse/english_saheeh/4/#43)

We find that the commentators of the hadith have looked at the verse and the narration on the authority of Hariz on the authority of Zurara on the authority of Abu Ja'far (as) who said in Tahdhib al-Ahkam (Al-Tusi, 1945 vol. 1, p. 50): (Chapter on the time of the obligation of purification) "Abu Ja'far al-Baqir (as) said: When the time comes, purification and prayer are obligatory, and there is no prayer without purification." Narrated by Sheikh al-Tusi on the authority of Zurara on his authority (as) (Al-Tusi, vol. 1, p. 51). Its apparent meaning is that purification is not obligatory before the time due to the concept of the condition considered by the investigators, and this is how Sheikh al-Saduq (may God sanctify his secret) understood it, as he titled the chapter under which he included the narration (Sheikh al-Saduq, 1966).

We find that the author of Al-Wasa'il (Al-Hurr Al-Amili, d. 1104) also relied on the analogous text and was able to build a ruling on it in the chapters on ablution, saying: Chapter on its obligation for prayer and the like: - Muhammad bin Al-Hasan, with his chain of transmission, on the authority of Al-Husayn bin Saeed, on the authority of Hammad bin Isa, on the authority of Hariz, on the authority of Zurara, on the authority of Abu Ja'far (peace be upon him), who said: There is no prayer without purification. (Al-Hurr Al-Amili, 1994, Vol. 1, p. 365). Therefore, we find that the jurists spared no effort in dealing with this verse and narration from several aspects:

The first aspect: There is no doubt that sleep invalidates ablution, and it is indicated by the Book, the Almighty's saying: "When you rise to prayer, wash your faces and your hands..." (Surat Al-Ma'idah, 6). This is in one of two aspects:

The first: What is meant by standing in the blessed verse is getting up from sleep, and this is due to the authentic narration of Ibn Bakir who said: "I said to Abu Abdullah (peace be upon him): What does the Almighty's saying: "When you rise to prayer..." mean by that? He said: When you rise from sleep. I said: Does it invalidate ablution?" He said: Yes, if it overpowers the hearing and the voice is not heard (Al-Hurr Al-Amili, 1994, Vol. 1, p. 253).

It was reported from Allamah Al-Hilli (d. 726 AH) in Al-Muntaha (Al-Iradat, Vol. 1, p. 195) and Sheikh Al-Tusi in Al-Tibyan (1957) (Vol. 1, p. 448) that the commentators agreed on it. The blessed verse, with the existence of the authentic narration of Ibn Bakir, indicated that sleep nullifies ablution and that it is a reason for its obligation.

Secondly: The blessed verse in itself, regardless of the consensus and the authentic narration, indicates the obligation of ablution upon any standing, whether it is meant to be rising from sleep or otherwise. We have only excluded its generality in the case of the one who purifies himself by the consensus and necessity based on the fact that the one who purifies himself is not required to perform ablution a second time, whether he stands up or not. The blessed verse, with its generality, indicated the obligation of ablution upon rising from sleep. As for what is indicated by the Sunnah, it is a large number of hadiths (Al-Khoei, 1992, Vol. 4, p. 437)

The second aspect: The sleep that invalidates ablution is the sleep that takes over the heart and leads to the loss of reason and the disabling of the senses.

This is indicated by what Zaid Al-Shaham narrated, who said: "I asked Abu Abdullah (peace be upon him) about the one and two heartbeats? He said: I do not know what the one and two heartbeats are. God Almighty says: Rather, man is a witness against himself. Indeed, Ali (peace be upon him) used to say: Whoever finds the taste of sleep has only made ablution obligatory for him" (Al-Hurr Al-Amili, 1994, Vol. 1, p. 254). And what was narrated by Abd al-Rahman ibn al-Hajjaj, and it is in the same content as the previous authentic hadith, except (Al-Khoei, 1992, vol. 4, p. 439) that he said: "Whoever finds the taste of sleep standing or sitting, then ablution is obligatory for him" (al-Wasa'il, vol. 1, p. 254). And what was narrated by Abdullah ibn al-Mughira and Muhammad ibn Abdullah in al-Hasan on the authority of al-Rida (peace be upon him), they said: "We asked him about a man who sleeps on his mount? He said: If sleep takes away the mind, then he should repeat the ablution" (Al-Hurr Al-Amili, 1994, p. 254).

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