

## A NEW READING OF IMAM SADIQ'S DEBATES BASED ON INTERTEXTUALITY OF GENETTE THEORY

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**Abstract.** The aim of this study is to discuss the new reading of Imam Sadiq debate based on intertextuality of Genette Theory. Imam Sadiq (peace be upon him) engaged in discussions with various people during his lifetime and tried to show the truth based on the book and religion of his grandfather, the Messenger of God. This study used content analysis approach to analyse Imam Sadiq thought and the results of the study was presented based on themes found in the data. The findings of this study shows that theories of Intertextuality, including the Intertextual theory of Kristova and Barthes and the theory of Genette's trans textuality, are new approaches to reading and criticizing texts. Genette proposed his theory of trans textuality on five bases, and intertextuality is one of his bases. After briefly introducing the theories of trans textuality using Genet's theory of intertextuality, this article deals with a new reading of Imam Sadiq's debates with different people. Using the descriptive-analytical method, it examines the text of the discussions with the verses and concepts of the Holy Quran, and the types of relationships intertextuality, expresses them.

**Keywords:** Imam Sadiq thought, Genette theory, Debate, Intertextuality

**Abstract.** Tujuan dari penelitian ini adalah untuk membahas bacaan baru debat Imam Sadiq berdasarkan intertekstualitas Teori Genette. Imam Sadiq (saw) terlibat dalam diskusi dengan berbagai orang selama hidupnya dan mencoba untuk menunjukkan kebenaran berdasarkan kitab dan agama kakeknya, Rasulullah. Kajian ini menggunakan pendekatan analisis isi untuk menganalisis olah Imam Shadiq dan hasil kajian disajikan berdasarkan tema yang ditemukan dalam data. Temuan penelitian ini menunjukkan bahwa teori Intertekstualitas, termasuk teori Intertekstual Kristova dan Barthes serta teori transtekstualitas Genette, merupakan pendekatan baru dalam membaca dan mengkritik teks. Genette

mengusulkan teorinya tentang tekstualitas trans pada lima landasan, dan intertekstualitas adalah salah satu landasannya. Setelah memperkenalkan secara singkat teori-teori transtekstualitas dengan menggunakan teori intertekstualitas Genet, artikel ini membahas bacaan baru tentang perdebatan Imam Shadiq dengan orang yang berbeda. Dengan menggunakan metode deskriptif-analitik, penelitian ini mengkaji teks pembahasan dengan ayat-ayat dan konsep-konsep Al-Qur'an, serta jenis-jenis hubungan intertekstualitas yang diungkapkannya.

**Katakunci:** Imam Sadiq, Pemikiran, Teory Genette, Perdebatan, Intertualitas

### **Introduction**

Debate is one of the most critical activities and works that Imams (peace be upon them) use during their lifetime to advance and defend Islam. Using it, they tried to make the other side surrender or be concerned about them. According to the hadith of Saqlain, it is impossible to separate the Ahl al-Bayt and the Qur'an, so he is not only the interpreter of the Qur'an but also has used the verses of the Qur'an in their words. During the era of Imam Sadiq (peace be upon him), which coincided with the transfer of the Umayyad and Abbasid governments, he had more opportunities to propagate and spread Islam. He often debates with different sections of society, domestic and foreign, Muslim and non-Muslim. He has benefited a lot from the concepts and verses of the Quran in the text of the debates.

One of the essential tools in today's era for criticizing and analyzing texts is intertextuality. The word intertextuality, which originates from Bakhtin's thoughts, was created by Kristova in France; other texts form the meaning format of the text. This can include borrowing and transforming another text by the author or referring the reader to another text. Also, intertextuality means forming a new text based on contemporary or previous texts so that the new text is a compact of several texts that the border between them is blurred. Its structure is renewed so that nothing but its substance is left

from the previous texts, and its origin is hidden in the new text, and only experts can recognize it.<sup>1</sup>

The theory of intertextuality has perfected over time and moved towards practicality. One of the people whose theory of intertextuality has attracted much attention from thinkers, critics, and researchers is Genette, who has divided intertextuality into two types: explicit and implicit- implicit and non-explicit.

A transcript is a recorded speech from a communication event. What separates the text from the non-text is the existence of textual features or textuality, and these features are nothing but cohesive relationships. The text of being or what makes the text is the presence of cohesive tools such as grammatical tools (similarity, reference, substitution, and deletion), lexical tools (such as similarity and repetition), and links (additional, contrastive, causal, temporal, and spatial links). Therefore, any writing or statement with semantic coherence is called a text, whether spoken, written, or visual. According to this definition, all linguistic units which are more significant than a sentence are the text, whether it is a piece of speech, whether it is a large novel, whether it is a painting in an exhibition, or a statue in an urban context in a park, or traffic signs on the roads or a scientific report or sports report, etc., according to this, what has a message and meaning to convey and create communication in human interaction is called text.<sup>2</sup>

In this research, the debates of Imam Sadiq (peace be upon him) and the Qur'an are considered two texts, where the debates as the present text and the Qur'an as the absent text are related to each other through the intertextual relationship.

Knowing the missing text concerning its intertextual concept is a suitable tool for analyzing and digging into the present text and the thoughts of the debate parties. This article aims to study the debates of the Imam

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<sup>1</sup>Muhammad Ezzam, (2001), *Nass al-Ghaib, Manifestations of Transcendence in Arabic Poetry*, Damascus: Ittihad Al-Kitab Al-Arab Publishing, 22.

<sup>2</sup>Ferdous Agha Golzadeh, (2012) *Descriptive culture of discourse analysis and applied studies*, Tehran: Scientific publication, 160.

concerning the important role of various intertextual methods in revealing the ideology that governs the text. Imam Sadiq deals with different strata with an intertextual approach. He gives a detailed answer to the relationship between the debates of Imam Sadiq and the Holy Qur'an, relying on Genet's intertextuality. The Imam has used Quranic verses in his arguments, sometimes openly, explicitly, and sometimes implicitly.

It should be noted that according to the search that was conducted, independent research with this title has yet to be done on Imam Sadiq's debates. Many articles that exist in this field are related to the discourse analysis of Imam Sadiq's arguments, such as the discourse analysis of protests and debates of Imam Sadiq by Hasan Majidi and MahnazEtzadi Far, which was published in the Journal of Epistemological Studies in Islamic University, and similar articles with these titles, which dealt more with the topics of discourse analysis of debates. Also, many articles have been written with Genettet's intertextual approach, none of which has addressed Imam Sadiq's arguments.

## **Result and Discussion**

### ***History of intertextuality***

The term intertextuality was first mentioned in French and Yulia Kristeva's early works in the mid-sixties of the 20th century. She takes the foundations of her work from the Russian theorist Mikhail Bakhtin. Kristeva created the term intertextuality and successfully introduced the face of the literary theorist Bakhtin in France. Intertextuality and Bakhtin's works cannot be separated; to understand intertextuality, one must appreciate Bakhtin's works.<sup>3</sup>

Bakhtin believes that every speech is always related to other speeches, and this is a fundamental truth; the vertical speech theory is just an inevitable way to study this side of the problem for Bakhtin, Bakhtin uses the term dialogic logic to refer to the relationship of each speech with other speeches. At the most

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<sup>3</sup> GrahamAllen (2001), *Intertextuality*, translated by Payam Yazdanjo, Tehran: Nahr-e-Karzan, 24-25.

basic level, every relationship between two speeches and all these relationships are intertextual. "Two linguistic works, two adjacent speeches, are placed in a kind of semantic occasion with each other, an occasion that we call a dialogue" Bakhtin says. An informal occasion is a (semantic) occasion between all utterances of verbal communication.<sup>4</sup>Therefore, according to Bakhtin's dialogical logic and the study and analysis of his works, Kristova presented a theory with a new title called intertextuality and started studying and theorizing in this direction for the thinkers after him.

Kristeva's initial discussions about Bakhtin were raised in a particular historical place. The term intertextuality emerged during a period of transition. In the mid-to-late sixties in France, there was a hot debate about structuralism, which eventually led to what was later called post-structuralism.<sup>5</sup>Intertextuality, this concept is associated with poststructuralist theories. Kristeva examines the text on two bases: the horizontal base that relates to the author and the reader and the vertical base that relates the text to other texts—union, and intersection between two bases exchange codes. Every text and every reading of it depends on preliminary principles. Every text is a part of previous texts and must be interpreted and analyzed concerning them. Kristeva believes that every text from the beginning is under the rule of the realm of other discourses that somehow introduced the world. Intertextuality is a tendency in different media texts to refer to each other at different levels and between different genres. It is also a process by which the reader establishes a meaningful connection between the formal boundaries of texts and genres.<sup>6</sup>

In the definition of intertextuality, the search shows the absent text in the present text. The current text or the upcoming text was not formed by itself, and factors and texts played a role in its creation, and each of these factors or

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<sup>4</sup>Tzutan Todorov, (1998), *Mikhail Bakhtin's dialogical logic*. Translated by Dariush Karimi. Tehran: Nasher Markaz. First Editio, 121-122.

<sup>5</sup> GrahamAllen (2001), *Intertextuality*, translated by Payam Yazdanjo, Tehran: Nahr-e-Karzan, 24-25

<sup>6</sup>Ferdous Agha Golzadeh, (2012) *Descriptive culture of discourse analysis and applied studies*, Tehran: Scientific publication, 44.

other texts hides its presence in the present text, and intertextuality must reveal this. At the same time as Kristeva, Barth was one of the thinkers who, like Kristeva, dealt with the theory of intertextuality. After him, Rifater and Geni worked on the topics of intertextuality and put them into practice, and they are called the second generation of intertextuality thinkers.

### ***Intertextuality Genetty***

Gerard Genette, continuing the theories and activities of personalities such as Laurent Genette, addressed the project of trans textuality. One of the most important new trends used in many current types of research is trans textuality. It examines and explains the relationship between the text and others. It considers the nature of these relationships and tries to find the sources and references of communication and interactions. For this purpose, Genet considers five types of intertextual relations: intertextuality, paratextuality, metatextuality, sertextuality, and hypertextuality.<sup>7</sup>

In other words, Genet categorizes all the relationships of a text with other texts in these five types. Of course, these significant relationships have many kinds, making the textual study more accurate. For example, paratextuality is first divided into two large categories, continuous (connected to the main text, such as the introduction to a book) and discrete (separated from the main text, such as a promotional poster for the book's launch), and each of them is again classified into smaller types. Among these five relationships, intertextuality and hypertextuality have received the most attention from literary and artistic researchers and critics because these two types of relationships are more consistent with intertextual relationships in literature and art. Contrary to intertextuality theorists who have not dedicated any work independently and exclusively to this topic, Gérard Genette has dedicated several works to trans textuality. He wrote the book "Thresholds" about paratextuality, dedicated rewriting tablets to pretextuality, and studied

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<sup>7</sup> Namur Mutlat (2016), *Transtextuality, the study of the relationships of one text with other texts*, Journal of Humanities: Number 56, Winter 2016, 83-98

Architextuality in an introduction to Architextuality. Unfortunately, Genet did not write a book about metatext and especially intertextuality. Of course, his research was continued and expanded by some researchers. Much research in various fields of knowledge, especially literature, and art, is done based on the same approach of Genet. Another advantage of trans textuality is the possibility of intertextual studies, which Genet himself mentioned, especially in hypertextuality.<sup>8</sup>

Each of these five types of trans textuality is dedicated to explaining an intertextual kind of relationship, a co-presence relationship in intertextuality; threshold-propagation in paratextuality; An interpretation in metatext; Typology and belonging in arch-textuality, and subtextually in hyper textuality are the five significant relationships that are given attention and attention in trans textuality.<sup>9</sup>

Genet used the same term as Kristeva to examine texts' impact and effective relationships. Still, his intertextuality is more limited and practical than Kristeva's intertextuality, and unlike Kristeva's theory, he deals with the relationship between the impact and influence of texts. He reduces intertextuality to the simultaneous presence of two or several texts and the actual presence of one text in another.<sup>10</sup>In other words, whenever a part of a text (text 1) is present in another text (text 2), the relationship between these two is considered intertextual.

Since Genet has never dealt with intertextuality independently and in a separate work, it isn't easy to divide intertextuality for him. However, with the influence of Genette's intertextuality types, Piggy Grove has divided and analyzed the types of intertextuality into four groups: quotation, reference,

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<sup>8</sup>Namur Mutlat (2016), *Transtextuality, the study of the relationships of one text with other texts*, Journal of Humanities: Number 56, Winter 2016

<sup>9</sup>Ibid, 25

<sup>10</sup>Graham Allen (2001), *Intertextuality*, translated by Payam Yazdanjo, Tehran: Nahr-e-Karzan, 148.

theft, and allusion. The basis of his division is the degree of openness and honesty of the text referring to the pretext.

Namur Mutlat, who has the most works on intertextuality in Iran, first deals with the two macro-categories of intertextuality, which is based on the index of revealing or concealment, and then introduces the four specialized typologies of intertextuality, similar to Piggy Grove. These divisions at the macro level are explicit and obvious intertextuality - implicit and hidden intertextuality.

1. Explicit and obvious intertextuality:

The intertextual element can be easily identified because this element is transparent for various reasons. This intertextuality includes subcategories of which quotation and reference are the most important.

- a. Quotation: It is one of the first and most common forms of intertextuality and causes the co-presence of one or more texts in two or more texts, and is the explicit, objective, and verbal presentation of one text in another text, which is accompanied by the traditional act of quoting. The promise comes (with or without quotation marks). Quotation intertextuality links two texts in content, form, and wording.<sup>11</sup>
- b. Referral: In Farsi, it means to return and remit. A reference is like a detailed pink quotation of intertextuality, but it does not express the other text but refers to it. And it indicates that intertextuality does not always occur with textual elements of one text in another text, but sometimes this connection is extended to recall and reference. It is an intertextual reference in the absence of the first text. In referencing, the referenced text is not the first target. Still, the paratext of the referenced one, such as the name of the author or the work, is considered, and the two texts are connected through

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<sup>11</sup>Ibid, 40-41



conventional signs. The purpose of a reference is that the referenced text can be used to expand and develop the current text.<sup>12</sup>

2. Implicit and hidden intertextuality:

Just the opposite of explicit intertextuality, the common element, and co-presence need to be clearly expressed, and it is not easy to understand the co-presence relationships of two texts. Therefore, one should have the expertise and try hard to know co-presence elements. Among the cases of this intertextuality, we can mention stealing and hinting.

- a. Plagiarism: According to Genette, borrowing is introduced verbally and without announcement. Europeans have coined the word "plagiarism" for this, which is used in the meanings of plagiarism, scientific plagiarism, fraud, and copying. Plagiarism is implicit in Peggy Grove's definition of intertextuality as an unannounced quotation in a concise but regular way. Plagiarizing a work means using a part of it without stating who the author is, but in Genet's definition, plagiarism refers to the concealment of intertextual relationships.<sup>13</sup>
- b. Hint: It is the most hidden and implicit type of intertextuality, and for this reason, it is considered the most challenging type for a researcher because the borrowed element is so mixed with the new text that it is difficult to recover it. Genette himself writes about this: Intertextuality in the lowest form of directness and wording is indeed an allusion, a statement that requires a lot of intelligence to understand the connection between that text and another text that necessarily returns parts to it. Allusion and allusion are highly dependent on the reader's intertextual memory. A hint of the relationship between two texts is considered if one is obvious and the other is hidden, that is, the relationship between something said

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<sup>12</sup>Namur Mutlat (2015), *Intertextuality From Structuralism To Postmodernism*, Tehran: Sokhon Publishing House, first edition, 45-48

<sup>13</sup>Ibid, 55-56

and something unsaid. According to Genette, the hint of intertextuality has a constructive and formative aspect because it is a way of not only co-presence of one text in another text but also helps to give birth to new texts.<sup>14</sup>

### *Intertextual readings of Imam Sadiq's debates and Quranic verses*

Text in literary theory is interpreted as anything that can be read; For this reason, academic books, cooking instructions, city-wide advertisements, paintings, movies, designs on clothes, the type of arrangement of lecture chairs, etc., are all considered texts. In other words, the text is a coherent set of signs that conveys some informative message. In addition, these contractual signs are examined according to the content of the message they transmit instead of their physical aspect or mediating role.<sup>15</sup>

Debate, held initially to clarify the truth between two people or two debating groups in a specific culture, means discussing with each other, and in Dehkhoda's dictionary, sharing an opinion means thinking about the truth and nature of something and arguing together.

During his lifetime, Imam Sadiq (peace be upon him) faced various people, personalities, and ways, and he dealt with each differently. One of the methods that Imam used in dealing with his audience was the debate method. During his time, the transfer of government from the Umayyads to the Abbasids was discussed, and the caliphs and courtiers were engaged in quarrels and conflicts. The Imam had more and better opportunities to propagate and explain Islam and the Qur'an. Also, his time was the time when science flourished. It was different worldwide; Many scholars came to him for debate or to find answers to their questions, and he discussed with them and tried to clarify the truth. Since the Imam was the religious leader of the people and also the successor of

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<sup>14</sup>Ibid, 60-61

<sup>15</sup>Basanj, Daniyal and Taghizadeh, Hossein (2021), Narrative time in the film *The Repeaters* based on the narratology of Gérard Genet, *Narrative Journal*, Year 5, No. 9, pp. 37-57

the Messenger of Allah, they debated and debated according to the Qur'an and the traditions of the Imams and the Prophet, so that by this means the proof against the Muslims was completed, and others also became familiar with the truths of the Qur'an and Islam and believed. By using references and terms and sometimes with his questions, Imam changes the course of the debate towards himself and displays his divine knowledge and complete knowledge in various subjects.

Below are some examples of Imam Sadiq's debates as present text and Quranic verses as absent text; The way of using Quranic verses in Imam's speech is analyzed according to Gerard Genette's intertextuality theory. And it will be analyzed the types of intertextual relationships between the debates and the Qur'an and reveal the hidden and implicit verses in the text of the discussion. It should be noted that these debates have used references, quotations, and allusions, and only theft has not been used.

#### 1. Debate with this Ibn Abi al-Awja

Ibn Abi al-Awja was known as a heretic in the second century of Hijri, and he was present in many Muslim centers and expressed his opinions and debated with them and had several debates with Imam Sadiq. One day he was discussing with the Imam (peace be upon him) until Ibn Abi al-Awja continued the Imam's words and said: O Aba Abdullah, you said something and referred to the unseen (that is, you brought up the feet of the unseen Allah and made him the basis of your argument): Woe to you, how absent is the one who is a witness and a witness with his people, and is closer to them than the jugular vein, listens to their words and knows the secrets of their hearts, there is no place without him, and there is no place for him either. He will not be busy, and he will not be closer to another place. His works and signs will testify to his existence, and his deeds and actions will guide his presence. The one whom Allah will confirm with signs and miracles And there are clear proofs, that is, Prophet Muhammad (PBUH) brought this kind of worship to us, and if you have any doubts about his

work, ask him, and I will clarify it for you. The narrator says: (The speech that reached here) He stopped talking and did not know what to say.<sup>16</sup>

In this debate, when Ibn Abi al-Awja mentions the absence of Allah in his speech, Imam comes to answer him and starts his speech with a question about Allah's attributes and continues to present Allah's attributes that It refers to the verses of the Quran. Considering that Imam has completed knowledge of the verses of the Quran, they take the content of their speech from the verses of the Quran, for example, when they say: Allah is closer to his servants than their jugular veins, referring to verse 16 of Surah Q " **وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِمْ مِنْ حَبْلِ الْوَرِيدِ** " and "We know that he yearns for his soul and we are closer to him than the cord of the vein." Indeed, we created man, always knowing what his inner being tempted him, and we are nearer to him than the jugular vein. Who asks who is with the creation refers to this part of verse 4 of Surah Hadid, which says, " **وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ** " And He is with you wherever you are, and Allah is All-Seeing, And He is with you wherever you are, and Allah is aware of what you do." "Give, see" and also the part where the Imam says that he hears their voices and knows their secrets refers to the 7th verse of Surah Taha " **وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى** " And if he reveals himself by saying, then he knows the secret and hides his speech: Reveal it loudly [or hide it, it is the same for Allah]; Because He knows the hidden and the more hidden" or where they say that there is no place empty of Allah... It refers to verse 115 of Surah Al-Baqarah " **لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ بَعْدَ ذَلِكَ يَوْمًا تَلَوْنَا آيَاتُهَا وَلَوْ افْتَمَرْتُمْ لَهَا إِلَهُا وَإِنَّ إِلَهَكُمْ لَوَاحِدٌ** " And Allah of the East and the West, so where are you? East and West are only Allah's, So wherever you turn, there is Allah. Indeed, Allah is very generous and all-knowing. In this debate, Imam implicitly used the content of the verses in his speech without directly referring to the verses of the Qur'an, which can be said to be based on the intertextual relations Imam and Genette have used hint.

## 2. Asking questions for debate

<sup>16</sup>Mohammad bin Mohammad Mofid, (n.d), *Al-Arshad*, translated by Hashem RasouliMahalati, Tehran: Islamia, second edition, 194.

Jaad bin Darham poured some soil and water into a container one day. After a few days, insects and worms appeared from that water and soil, so he told the people I was the creator of these insects and worms because I caused them to appear. They brought the news to Imam Sadiq (peace be upon him). The Imam said, tell him, if you created them, tell them their number. Can you tell if they are male or female and how much each weighs? And can you change them because whoever is the creator of something should be able to change it. The people did so, and he was unable to answer.<sup>17</sup>

In this part, the Imam raised questions to condemn the atheist and reproached him with his questions. The Imam implicitly used the verses of the Qur'an to raise these questions, where they asked about the number and weight of insects. They state that the one who is the creator of something is the universe and the environment in all the particles and aspects of that object and can change in his creation. Like the third and fourth verses of Sural Al\_Hadid"

وَيُمِيتُهُمْ عَلٰى

لَهُمْ اَلْاَسْمَاوَاتُ وَالْاَرْضُ ضَيْحِي

" كَلِّشِيْ ءَقَدِيْرٌ هُوَ الْاَوَّلُوْا الْاٰخِرُوْا الظَّاهِرُوْا الْبَاطِنُوْا هُوَ يَكْلِسِيْ ءَعَلِيْمٌ اَلَا يَعْلَمُ مَنْ خَلَقَهُ هُوَ اللّٰطِيْفُ الْخَبِيْرُ " The rulership of the heavens and the earth is only in His control, He gives life and death, and He is capable of everything, He is the first and the last, the outer and the inner, and He is the Knower of everything" or verse 14 of Surah Malik " أَلَا يَعْلَمُ مَنْ خَلَقَهُ هُوَ اللّٰطِيْفُ الْخَبِيْرُ " "Doesn't He who created [all creatures] know? And the fact that He is gentle and aware" or the verses that refer to Allah's complete encirclement, such as verse 54 of Surah Al-Faslat, " أَلَا إِنَّهُ يَكْلِسِيْ ءَمُحِيْطٌ " "Be aware! He indeed surrounds everything."

The Imam used the concepts of the verses implicitly in his questions. He did not mention a verse openly, which can be said to be that they used the hint method according to Genette's intertextual relations and could humiliate or make the atheist submit.

### 3. Debate with Christians

<sup>17</sup>Ali bin Hossein Alam al-Huda, (1998), Amali al-Mortaza, researched by Muhammad Abolfazl Ibrahim, Cairo: Dar al-Fikr al-Arabi, first edition, 284.

Abu Khanis Kofi said, "I arrived at the service of Hazrat Sadiq, peace be upon him, and a group of Christians were near him. They claimed that the status of Moses, Jesus, and Muhammad, peace and blessings of Allah be upon him, is equal because they all have the Sharia and the Holy Book. Imam Sadiq, peace be upon him, said: Prophet Muhammad, Allah bless him and grant him peace, is better and wiser than the two. Allah has given him so much knowledge that he has not given it to anyone else. They said: Is there a verse in the Qur'an that proves this? He said: Yes, Allah says about Hazrat Musa " وَكُنَّا نُهَيِّبُ الْأَلْوَامِ كُنُشِيءِ " And we wrote for him in the tablets about everything" (A'raf: 145) and this verse that says to Jesus: " وَلَا يَبَيِّنْ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ " And let me explain to you some of the things in which they differ: I must explain to them some of the things in which they differ" (Zukharf: 63) and Allah's command to Prophet Muhammad " وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ " Allah bless him and grant him peace, who says: "We have brought you as a witness against them, and We have sent down upon you a Book that is an explanation and explanation of everything" (Nahl: 89) and this verse "so that you may know that the songs of our Lord " لِیَعْلَمَ أَتَقْدَابُ لَعُونِ أَسْلَاتِ رَبِّهِمْ وَأَحَاطِ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُنُشِيءِ عَدَدًا " so that he may know that they delivered the messengers and messages of their Lord, and He has the numbers and numbers of everything" (Jinn: 28). By Allah, Prophet Muhammad, Allah bless him and grant him peace, is more knowledgeable than both of them. If Prophet Moses and Jesus come to me and ask me questions, I will answer them; if I ask them, they will not answer.<sup>18</sup>

In this debate, the Imam has directly and openly used the verses of the Qur'an, which, considering the types of intertextual relations, Genet has used quotations in this part.

#### 4. Debate about charity and benevolence

Imam, peace be upon him, says: One day, I saw a man who stole two loaves of bread from a bakery and then stole two pomegranates from another

<sup>18</sup>Mohammad BaqerMajlesi, (2000), *Protests* (translation of volume 9 of Bihar al-Anwar), translated by Musa Khosravi, Tehran: Islamia, first edition, 202.

person and gave them to the sick. I asked him surprisingly: What kind of work did you do? Are you Jafar bin Muhammad? He asked. I said: Yes, he said: What is the use of that lineage for you when you are ignorant? I said: What am I ignorant of? He said: The word of Allah, who said: " مَنْجَاءٌ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْجَاءٌ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمَلَا يُظْلَمُونَ " Whoever comes with good deeds will have ten parables, and whoever comes with evil deeds will not be rewarded except for parables and they will not be oppressed. (An'am: 160). You saw that I stole two pieces of bread, I committed two sins, and then when I stole two pomegranates, two sins were added to my sins. So it became four sins, and when I gave each of the bread and pomegranates as a charity, I got forty rewards. So, four sins are reduced from these forty rewards, and 36 rewards remain for me! I said: Let your mother mourn for you! You are ignorant of Allah's book. Haven't you heard that Allah Almighty says: " إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ " it is only that Allah accepts the pious" (Maida: 27). So you, who stole two loaves of bread, committed two sins, and the two pomegranates you stole became four sins, and until you did not return them to their owners and did well to others without their owner's permission, you added four more sins to the previous four sins, no that you have obtained forty good deeds and rewards! So I left him, who was still listening to my words and watching me and went on my way.<sup>19</sup> Imam Juwaini illustrated that the al-Shafii School's knowledge development was carried out by meeting teachers and students in an assembly to transfer history and diplomas. After the death of Imam al-Shafii, the students then spread to Iraq and Khurasan. This situation took place at the beginning of the third century Hijri. The students who lived in the two cities then took students and founded their assemblies and recorded works. At the end of the fourth century, legal opinions emerged from the scholars of the al-Shafii School in Khurasan, which differed on several issues from those determined by the scholars. However, the School of Thought from Iraq is still within the frame of the al-Shafii School.

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<sup>19</sup>Muhammad BaqerMajlesi, (1982), Bihar al-Anwar, a collective study of researchers, Beirut: Darahiya al-Tratah al-Arabi, second edition, 238.

In this part, the Imam refers to the book of Allah and the Qur'an by mentioning it and reciting the verse of the Qur'an, based on which he can make the wrongdoer realize his mistake. According to the Imam's use of Allah's book and the name of the book and the direct use of the Qur'anic verse, it can be said that according to the intertextuality of the Imam's genealogy, he has explicitly and openly borrowed from the intertextuality both in the form of reference and quotation.

#### 5. Debate with Mu'tazila

One day, a group of Mu'tazilites, including Amro bin Obaid and Asl bin Atta, Hafs bin Salem, and other Mu'tazila chiefs and leaders came to Imam Sadiq (a.s.) and this was at a time when Walid (Marwani caliph) was killed, and differences had arisen among the people of Syria..

They had a long conversation with the Imam. The Imam said: You have spoken too long! Choose a person from among you as a representative so that he can speak on your behalf and give a summary. They chose Amro bin Ubaid as their representative, and he said, on behalf of his like-minded people and made a long speech about pledging allegiance to the caliphate of Muhammad bin Abdullah bin Hassan and asked Imam Sadiq for advice on this matter. Everyone in the audience said: Do you all agree with Amr? They said: Yes.

Then the Imam praised Allah and sent greetings to the Prophet. Then he spoke to it a lot about this topic and continued: O Umar, in your opinion, after calling for Muhammad Muthni and pledging allegiance to him and the progress of the work in such a way that supposedly the whole nation agreed with you and even two men agreed with you. They didn't raise any objections. What would you do if you reached the group of polytheists and met them? Those who did not convert to Islam did not pay a loss. Do you and the person who nominated him for the caliphate know to act like the Messenger of Allah regarding polytheists in paying loss? Yes, what are you doing? We invite them to Islam. If they do not accept, We will force them to pay.



What if they are magicians and fire worshipers or worshipers of beasts and four ends? All of them are equal and are treated the same. Do you read Quran?

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قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ " Those who do not believe in Allah and the Last Day, do not consider the forbidden things of Allah and His Messenger as forbidden, and do not follow the true religion, fight and fight, so that they pay the jizya with humility and humiliation" (Touba: 29). Allah has made an exception and said this only about the People of the Book; Then you say that the People of the Book and others are the same? Yes, we are equal. Who did you learn this knowledge from? Of people; They say so.<sup>20</sup>

In this episode, to make Umar aware of his problems, the Imam asked him if he had read the Quran, and then he recited a verse from the Quran, where the Imam used explicit intertextuality because he mentioned the name of the Quran before reciting the verse. It has been mentioned that it is both the type of reference and the type of intertextual quotation of Genette.

## Conclusion

Intertextuality is one of the most essential theories of linguistics in the last century, which is used for all kinds of texts. According to this theory, no text is original, and there are traces of other texts in every text, which can be looked at for the originality of the present text due to intertextuality. One source referred to in Islamic texts and Imams' narrations and debates is the Holy Quran. In many of his arguments, Imam Sadiq, peace be upon him, has either explicitly or implicitly used Quranic verses and themes, which shows his mastery of the Quran and the documentation of his words in the Quran, so that he can defend Islam and to fight against atheistic and wrong ideas and in this

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<sup>20</sup>Ahmad bin Ali Tabarsi, (2002), *Al-Ihtjaj*, translated by Behzad Jafari, Tehran: Islamia, first edition, 280.

way to force his audience to reflect on Quranic verses and teachings. According to the theory of intertextuality by Gerard Genette, all types of intertextual relationships except theft can be seen in the debates between the Imam and the Holy Quran, and the Imam has used all three ways of hinting, referring and quoting verses of the Quran in his speeches and debates, and this is an expression of the ruling ideology. It is faithful to the text of the Imam's words, which is taken from the text of the Qur'an.

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