<u>ABSTRACTS</u>

Traditions of fasting on the Day of 'Ashura: the real nature, types and analysis

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Fasting on the Day of 'Ashura has constantly been under attention of Sunni scholars, and at the same time has been a controversial discussion among the Shi'a scholars. The cause of this difference was the existence of two groups of traditions in Shi'a hadith literature about this subject. This article intends to examine the *isnād* (transmission chain) of these traditions and cast a glance at the content of them in a descriptive analytical-critical method with the purpose of familiarity with these two groups of traditions, and to verify their validity.

The findings of the present research denote that the fasting on the Day of 'Ashura had prevailed before the fast of Ramadan was legislated, but it was forsaken later.

Some of the traditions forbidding the fasting on the Day of 'Ashura are weak from the aspect of transmission chain, however, they collectively seem stronger than the traditions that permit this fasting, and conform better with the reported *sīrah* (conduct) of the Imams after the heart-rending Event of 'Ashura. Furthermore, the fact that Shakh Kulaynī contented himself with merely narrating the permitting traditions, can be deemed an evidence for the validity decrease of permitting traditions in his opinion.

Keywords: *ṣawm*, fasting, 'Ashura, Shi'a, traditions, types, isnāds, purport of opinions.

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Feasibility of presenting the *ta'wīlī* (interpretative) traditions to the Qur'an

Muhammad Moradi

There exist traditions in hadith texts speaking of "presenting the *ta'wīlī* (interpretative) traditions to the Book of God". These traditions are considered as suggesting a strategy and a criterion, also accepted by Islamic scholars, to verify the authenticity of traditions.

On the other hand, there exist in the Islamic literatures, traditions containing teachings called *ta'wīl* (interpretation), and it is of the *bāṭinī* (esoteric) type of it (i.e. *ta'wīl*). These teachings which are ascribed to the Qur'anic verses and possibly are their *ta'wīl*, have, at the first glance, no congruence with the *ẓāhir* (outward meaning) of the Qur'an. It is said that considering the narrations in which mention has been made of the Ahl al-Bayt's mastery of *ta'wīl*, and the traditions in which it has been claimed that the Qur'an has *baṭn* (an inner layer of meaning), it is understood that these teachings are the same *baṭn* and *ta'wīl*.

This article intends to analyze the relation between the *ẓāhir* of the Qur'an and *baṭinī ta'wīls* (interpretations of the inner layer of the meaning). The writer believes that by *ta'wīl* and *baṭn*, in this group of traditions, it is not meant that they are infra-linguistic, rather (proves that) a number of them are incongruent with the *ẓāhir* of the Qur'an, and a group of them are beyond the realm of the technical sense of *ta'wīl*.

Keywords: traditions of presenting the hadiths to the Qur'an, traditions of *baṭinī ta'wīl* (interpretation of the inner layer of the meaning), evaluation of tradition, *baṭinī ta'wīl*.

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Evaluation of traditions signifying that the Prophet (S) shook women's hands, with concentration on the verse Q 60:2

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The Prophet's method in securing allegiance from the women is among the disagreed issues among the traditions of the Two Islamic Schools (i.e. the Shi'a and the Sunni). *Ikhtilāf al-Hadith* as a branch of Hadith sciences can be used to resolve this disagreement.

In this research the traditions are classified in four groups: 1) verbal allegiance along with bodily action, 2) bodily action, 3) verbal allegiance, 4) permissibility of shaking non-mahram women (or men) by the hand under the condition of existence of a cover (e.g. gloves, etc. as an impediment to direct touch).

By studying the content of those traditions it is concluded that many of (seemingly) contradictory traditions are indeed complements to one another and can be brought together. Only those traditions are unacceptable that denote permissibility of shaking hands (with a non-mahram) without there be an impediment to direct touch. In addition, the effects of the verse (Q 60:12) on these traditions become clear, because on the one hand the atmosphere of paying allegiance to the Prophet (S) by the women is elucidated by different groups of traditions, and on the other hand the authenticity of the related traditions can be examined by studying the cause of revelation of this verse.

Keywords: *Ikhtilāf al-Hadith*, Prophet Muhammad (S), woman, shaking hands, the surah of Mumtaḥanah (Q 60).

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A criticism on the tradition "*Ana nuqṭat taḥt al-bā'*" (I am the dot under letter *bā'*)

Mohsen Daymeh-kar Garab

The tradition "*Ana nuqṭat taḥt al-bā'*" (I am the dot under letter *bā'*), which is a tradition ascribed to Imam Ali (A.S) mentioned in literatures having a mystical approach, has at times been explained in the mystical and philosophical heritage and about which many monographs have been written on occasion. This fact that emphasizes the necessity of evaluation of this tradition, is studied this article.

The investigations indicate that Ibn Ṭalḥh Shāfiʿī living in the seventh/eleventh century was the first person who considered in his book "*al-Durr al-munaẓẓam fī al-sirr al-aʿẓam*" this sentence as Imam Ali's discourse. However, neither he nor later scholars who deemed the sentence attributed to the Imam have mentioned any evidence (or *isnād*) for their claim. On the other hand such individuals as ʿAyn al-Quāt Hamadānī, Samʿānī, Ibn ʿArabī and Saʿīdud-din Furghanī have deemed it the words of Shiblī, the Sufi. At the same time Abu Saʿd Khargūshī in his *Tahdhīb al-Asrār*, Abu 'l-Qāsim Qushayrī in his *al-Risālah al-Qushayriyyah*, Ghazzālī in his *Iḥyā' al-ʿUlūm* , and ʿAṭṭār Nayshābūrī in his *Tadhkirat al-Awliyā'* believe that it is the discourse of an unknown contemporary of Shiblī.

In addition, non-existence of dots in the Arabic script in the early Islam, the history of adding dots in the Muṣḥafs, and adding dots as diacritic marks to them, as well as the Muṣḥafs free of dots attributed to the Infallibles (A.S) in the first/seventh century, non-application of the (term) "dot" in its technical meaning in the traditions and finally, the fact that the narrative supporters (of this attribution) are weak and fail to denote the above claim, all of these make one question the attribution of this tradition to the Commander of the Faithful (A.S). All of these issues are examined in this article.

Keywords: Imam Ali (A.S), Shiblī, mystical transmitted traditions, and the dot under the letter *bā'*.

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Recognition of the thinking system of early text-inclined scholars and traditionists

(The thought of Ṣaffār in his *Baṣā'ir al-Darajāt* from Imamate scholarship aspect)

Rouhollah Shahidi
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The hadith of the Infallibles has constantly been one of major sources in inferring the religious knowledge and teachings in various ranges. Attention to this category has preoccupied certain Twelver Shi'a scholars, namely the traditionists and text-inclined scholars who were committed not to transgress the specified limits of the traditions. Based on this, they just attempted in such different fields as theology, exegesis, jurisprudence, etc. to present their system of thought through transmitting and classifying the text of hadiths. Presenting the thought within the narrative texts in an implicit way and failure in specifying it has caused difficulty in its recognition.

Muhammad b. Hasan Ṣaffār, the compiler of the book *Baṣā'ir al-Darajāt*, is one of text-inclined scholars who has attempted to expose his approach in the realm of doctrines, and Imamate in particular to the public view in his book.

An analysis on his way in dividing the book in chapters and putting similar narrative texts together shows that his basic concerns in the field of Imamate scholarship was the necessity of existence of the Imam, as well as his characteristics. Among these characteristics Ṣaffār highly emphasizes on the knowledge of the Imam and the relevant issues like the sources, obtaining mediums, and scope of his knowledge along with the Imam's power.

Keywords: text-inclination, *Baṣā'ir al-Darajāt*, Ṣaffār, the Imam, knowledge, power.

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"Yūnusī": analysis of the concept and the evidence for attribution of some Shi'a transmitters to it

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The expression *"yūnusī"* used for certain Shi'a hadith transmitters in Shaykh Ṭūsī's *Kitāb al-Rijāl* is a disputable and likely unclear expression in the Shi'a Rijal literature. Certain researchers defined the expression as *"tilmīdh* Yūnus" (Yūnus's pupil) and *"min aṣḥāb* Yūnus" (from among Yūnus's companions or adherents) denoting either censuring the transmitter or praising him. Based on the investigations accomplished in the present research this understanding may not be right and the above definitions cannot elucidate and specify the exact meaning of the expression in question.

Scrutiny of the relationship between instances of transmitters - about whom such an expression had been applied - and Yūnus b. `Abd al-Raḥmān, and the role they played in propagating the beliefs of Yūnus shows that the expression *"yūnusī"* (used for a number of hadith transmitters) denotes in its correct and exact meaning that the transmitter was a distinguished personality from the aspect of adhering to a particular theological sect attributed to *Yūnus* that at least in the eyes of certain hadith masters of Qum signified the transmitter's censure.

Keywords: theological viewpoints of the Shi'a Imams' companions, theological differences, *al-jarḥ wa al-ta'dīl* (invalidation and validation), Yūnus b. `Abd al-Raḥmān, *yūnusī*.

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Kitāb al-Aẓilla a surviving work of the legacy of the Ghulāt of Kufa in the early AH centuries: A study on dating and recognizing the author

Hamid Baqeri

Many of the surviving works belonging to the Nuṣayryya denomination in the middle AH centuries contain countless quotations of the lost legacy of the Ghulāt (extremists) of Kufa on which one can rely as intermediate

resources in retrieving the content of that legacy and consequently, the immediate understanding of the Ghulā's teachings. *Kitāb al-Aẓilla* is an instance of this kind of the Ghulāt's legacy paragraphs of which are accessible through the medium of four old texts of the Nuṣayriyya denomination. Determining the aproximate date of compilation of these intermediate works can be helpful in dating the *Kitāb al-Aẓilla* and even in recognizing its author. Textual existing evidences confirm that these resources had been compiled in the third/ninth and fourth/tenth centuries, and this way it can be said that *Kitāb al-Aẓilla* dates back to a time earlier than the second/eighth or third/ninth century. Mention has been made of the three compilers of *Kitāb al-Aẓilla* in the Imami bibliographical references: Ahmad b. Muhammad b. 'Isā Ash'arī Qummī, 'Abd al-Raḥmān b. Kathīr Hāshimī and Abu Ja'far Muhammad b. Sinān Zāhirī, namely the authors whose age of life coincides with the estimated time span of compilation of the book under discussion.

Based on the *isnāds* (transmission chains) available in Nusayrī resources (as access channels) to *Kitāb al-Aẓilla* it is more probable that the book belongs to Muhammad b. Sinān.

Keywords: *Kitāb al-Aẓilla*, Ghulāt of Kufa, the Nuṣayriyya denomination, *Silsilat al-turāth al-'alawī*.