

ABSTRACTS

Translated into English by Hamid Reza Salarkia

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Feasibility study for discovering the conceptual networks available within the hidden context of the verses by means of the interpretative traditions

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Epistemologically, the interpretative (*ta'wīlī*) traditions have a special position. These traditions that reflect the non-exoteric denotations of the divine words are less frequently investigated semantically. Under the influence of their supra conventional supposition, their content analysis is mostly considered beyond the human ability. Such an approach not only laid inactivation (or suspension) of intellect (*ta'fīl al-'aql*) to the Shi'a's charge in understanding the divine words, but also blocked the path towards accessing a vast portion of the Qur'anic knowledge.

Considering the importance of presenting those analyses of these traditions that are acknowledged by the intellect, the present research aims at detecting the conceptual relations between the esoteric concepts. It first studies the meaning of the outer and inner contexts, and then presents objective instances in the three conceptual realms of 'life and death' (*ḥayāt wa mamāt*), 'bounty' (*ni'mah*) and 'the big news' (*naba' 'azīm*) and this way indicates that the esoteric concepts are not void of conceptual relation, rather they have logic semantic relations in the hidden context that form a broad conceptual network.

Keywords: *batn*, esoteric meanings, hidden contexts, conceptual network, interpretative traditions.

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An analysis on the concepts created by the term *nafs* in genitive case (*mafahīm muḍāfah ila al-nafs*) in the traditions and explanation of psychological factor of self-regulation seeking on its basis

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In the narrative sources (hadith literature) we face concepts used with the term *nafs* (self, soul) in genitive indicating the functions of *nafs* in the fields of 'control', 'regulation', 'supervision', 'maintenance' and 'change of the self'. The aim of the present study is to analyze such concepts in the traditions and explain the factor of self-regulation seeking through conceptual-contextual method. The findings indicate that the term 'self' in the Islamic sources represents 'man', based on the agent that gives non-material distinction, and that self-regulation seeking can be explained by analyzing the concepts used with the term self in genitive (i.e. compounds beginning with self-) (17 concepts), and the actualizing of concepts (2 concepts). The most common instances of such compounds include *iṣlāḥ al-nafs* (correction of the self) and *tazkiyat al-nafs* (purification of the self) that have been followed by means of two process-oriented programs of *mujāhadat al-nafs* (combat with the self) and *riyādat al-nafs* (subjecting the self to asceticism) and can be achieved through *nizārat al-nafs* (supervision of the self), *kaff al-nafs* (self-restraint) and *ḍabt al-nas* (self-control). The actualization mechanism of all above concepts is through the three central/core concepts of knowledge, control and exalted motivation that are achievable by analyzing the two concepts of intellect (*ʿaql*) and God-wariness (*taqwā*).

Keywords: *nafs*, self-regulation seeking, intellect, God-wariness, Islamic psychology, cognition, control, motivation.

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A reconsideration of efficaciousness of good-temperedness vs ill-temperedness a moral guide in convincing the audience

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Having studied one of the ethical guiding character-oriented features that intends to guide people to perform good and quit the evil, that is good-temperedness vs ill-temperedness, this research analyzes the role of this feature in convincing the audience. An investigation of the transmitted texts and the logic analysis has produced the result that both characters of good-temperedness and ill-temperedness play role in convincing the audience.

Based on the information and facts achieved from the texts and the participants in the research, twenty-five convincing behavioral codes have been mentioned for good-temperedness. Similarly, from among numerous instances of ill-temperedness the five behaviors of 'the reaction of turning away from somebody', 'sternness', 'intolerance', 'reproof' and 'anger-control' have been investigated from the perspective of the Qur'an and traditions.

This research indicates that each of good-temperedness and ill-temperedness results in convincing the audience through two central and environmental courses.

Keywords: ethical guide, convincing, good-temperedness, ill-temperedness

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Criticizing the beliefs of the Akhbārīs by means of rules inferred from traditions of modern exegesis

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Some of the Shī'ī scholars known as Akhbārīs have different beliefs about the Qur'anic verses and the traditions. One of their beliefs is that they deny the authoritativeness of the Qur'anic verses unless a confirmation by the Ahl al-Bayt is available. It is only on this condition that one can demonstrate on the basis of the Qur'an. They believe that only the Ahl al-Bayt can commentate the Qur'an. Numerous arguments have been deployed and many books have been written to refute their beliefs; however, the resultant of this article is considered as one of the best criticisms of this belief of the Ahkbaris. Having relied upon the traditions of modern exegesis (*Tafsīr `aṣrī*) and proving that they are modern, the rules extracted from them have been investigated. These rules include: necessity of connection of exegesis with linguistical rules of Arabic language, necessity of connection of exegesis with other Qur'anic verses, necessity of exercising the Qur'anic rules in the exegeses, (two instances of which include returning the *mutashābihāt* or ambiguous verses to the *muḥkamāt* or decisive verses and the necessity of considering the revelation of verses and that whether they have been revealed in Mecca or Medina), as well as necessity of making use of the traditions quoted from the Ahl al-Bayt as an indication, non-allowance of interpreting a verse as an instance of a rule (*al-ta'wīl bi 'l-miṣdāq*) or mentioning the esoteric meanings for the verses and finally, the necessity of the intellect and the intellectual rules in the exegesis.

It is concluded from these rules that by referring to these interpretative rules, the Ahl al-Bayt have also paved the way for others to provide a systematic commentary.

Keywords: *Tafsīr*, *Tafsīr `aṣrī*, rules, exegetical rules, the Akhbārīs.

An analysis and judgment about the invalidity of the Traditions of *Laylat al-Raghā'ib*

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According to a prophetic hadith the first Friday Eve of the month of Rajab has been named *Laylat al-Raghā'ib* (eve of wishes) and offering a particular prayer in it has been prescribed. Based on this tradition the particular practices of the first Friday Eve of the month of Rajab have been considered for long by numerous pious Muslims. From nearly the 7th/13th century onward, certain doubts and criticisms have been developed and spread about the authenticity of this tradition as well as the naming of this eve *Laylat al-Raghā'ib* in addition to performing its particular prayer. A remarkable number of Sunni scholars of hadith have attempted to prove the invalidity of this tradition, and have called the offering of the prayer of this eve as an innovation (*bid'ah*). The Shi'a scholars, however, have less often disputed the validity of this tradition. Having relied on the rule 'leniency in the reasons of recommended acts' (*al-tasāmuḥ fī adillat al-sunan*) many of them have ruled the preferability or permissibility of performing the prayer of *Laylat al-Raghā'ib*. The investigations show that the present transmission paths (*ṭuruq*) of this tradition do not enjoy adequate reliability, however, there exist proofs indicating that this tradition has been transmitted in certain sources in the early Islamic centuries namely before the fourth/tenth century. Therefore, the criticisms made on the content of it are not considered strong and indisputable, so the denotation of this tradition is perfect.

Keywords: *Laylat al-Raghā'ib*, prayer in *Laylat al-Raghā'ib*, evaluation of the validity of traditions.

An analysis on the development of the meaning and use of the terms "*shādhah*" and "*munkar*" in the works of earlier and later Imāmī scholars

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The major approach of terminology of hadith (*muṣṭalah al-ḥadīth*) is to distinguish the reliable hadiths from the unreliable ones. In these lines certain terms have been coined among which the terms *shādhah* (rare, abnormal) and *munkar* (objectionable) indicate that such hadiths are flawed.

Having applied a descriptive-analytical method and based on analysis of definitions and the application of the above terms in the works of earlier and later Imami scholars, this article analyzes the development of meaning and use of the above terms and concludes: 1) the term *shādhdh* is mainly used in traditions dealing with jurisprudence and the term *munkar* is mainly used in traditions dealing with doctrines. 2) later scholars have added – with no plausible reason – the condition of 'reliability of the narrator' (*wathāqat al-rāwī*) to the earlier scholars' definition for the term *shādhdh* – which had the two conditions of 'being alone in transmission' (*al-tafarrud fi 'l-naql*), and 'opposition with the generally received tradition' (*mukhālafat al-mashhūr*). 3) the term *munkar* pertains in the eyes of earlier scholars to the doctrinal realm of the narrator and is applicable to those traditions that mention the doctrinal discussions in contrary to what was reasonable in the eyes of the others. The later scholars, however, have considered the character of the narrator, and that his tradition would be alone, in addition to opposition with the intellect and the generally received traditions, but have acted in accordance with the same method of the earlier scholars in practice and when criticizing the tradition.

Keywords: *shādhdh*, *munkar*, earlier scholars, later scholars, the *Imāmiah* (the Twelver Shi'a).

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Jurisprudential-narrative fundamentals of Martyr Muṭahhari's viewpoint in the discussion of philosophy and type of the rule of fixed-term marriage (*mut`ah*) on the basis of the proofs of the author of *Jawāhir al-Kalām* and the traditions contained in the Chapter of *Mut`ah* in *al-Kāfī*.

Elaheh Hadiyan Rasnani

From Martyr Muṭahhari's point of view the primary decree of temporary marriage on the basis of traditions is *karāhah* (dislike) with the aim of forbidding epicureanism and sensuality, however, in certain of other traditions it has been encouraged as a secondary decree with the purpose of reviving a forsaken Islamic sunnah (conduct). Each type of these traditions has been issued in their specific circumstance and atmosphere; lack of attention to the issuance atmosphere will cause the traditions of this chapter to seem paradoxical and will result in inference of different rules from it. This approach to the decree of *mut`ah* is seen in the book *Jawāhir al-Kalām*, as well as the traditions contained in Chapter *Mut`ah* of the book *al-Kāfī*. It seems that among the jurists only Shaykh al-Kulaynī and the author of *Jawāhir al-Kalām* contrary to other jurists consider the primary decree of the *mut`ah* as *karāhah* (dislike) a jurisprudential-narrative viewpoint upon which Martyr Muṭahhari's viewpoint is also based.

Keywords: fixed-term marriage (*mut`ah*), author of *Jawāhir al-Kalām*, *al-Kāfī*, Martyr Muṭahhari.