ABSTRACTS

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Fiqh al-Ḥadīth-oriented analysis of the purport of the traditions about the first creature (*awwal makhlūq*)

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There exists in hadith collections a set of traditions based on which water (*mā'*), pen (*qalam*), wisdom (*'aql*), Prophet Muhammad's light (*nūr rasūlallāh*), the Infallible Imams' souls (*arwāḥ al-a'immah*), divine decree (*mashiyyah*) and the letters of the alphabet (*ḥurūf al-mu'jam*) have been introduced as *awwal makhlūq* (the first creature), a fact that caused apparent contradiction between these traditions. There are two approaches with respect to these hadiths among the scholars of hadith which are called *jam'* (reconciliation) and *naqd* (criticism).

The term *jam'* denotes that these cases are real names, while the term *naqd* denotes that the context of one tradition is approved while the purport of the rest is rejected, however, many indications like the literal meaning of the term *awwal* (the first) by which the creatures mentioned in the hadiths have been described, as well as its Qur'anic-narrative application make it difficult to accept either of the approaches. Therefore, in the present study a novel reconciliation for this kind of hadiths has been suggested. By introducing such various creatures under the title of *awwal makhlūq* (or *awwal mā khalaq allāh*) in traditions, their nobleness and significance as well as the necessity of the Muslims' attention to the instances of *awwal makhlūq* are meant and not the introduction of the first creature.

Keywords: *awwal makhlūq*, metonymy in hadiths, general resemblance between Creator and creature, heterogeneousness between Creature and creature, contradiction in traditions.

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Analysis of the discourse applied in the "*dah dawāzdah* " set of hadiths in the jurisprudence of transactions

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The [Persian] term "*dah dawāzdah*" (lit. ten twelve i.e. the capital is 10 and the capital plus profit is 12, and thus the profit is 20%) in the hadith literature (e.g. *al-Kāfī*, vol. 5, p. 197, h. 2-3) is known as a method of trading. This term because of the translator's temporal interval [of 13 centuries) and ignorance about the dimensions of the text discourse, has mostly crept into texts translated [into Persian] without any change or explanation. This ignorance has caused a discourse rupture and applying two contradictory verdicts to this way of trading. Therefore, certain discourse tools of [Norman] Fairclough, such as [Michel] Halliday's Functional System can be effective in analyzing and recognizing the rule of this way of trading. But since today the discourse of the text in religious texts is unknown, some other tools (of text analysis) such as nodal point, extracting the presupposition, dynamic synchronic study, and the study of paradigmatic and syntagmatic elements of the text, have been used in this research. As a result, it seems that the Pure Imams ('a.s.) have changed the discourse of this term and this way have changed its application. Consequently, they have turned an invalid transaction (i.e. capital plus profit with mention of percentage ratio) to a valid deal or transaction (i.e. fixed price regardless of the capital).

Keywords: *Gharīb al-ḥadīth*, discourse analysis, *dah dawāzdah*, [Persian] translation of hadith, Halliday, hadiths.

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The exegetes' approach to confrontation of *siyāq* (context) with respect to the traditions when inferring the denotation of verses dealing with the women (a case study of the fourth surah)

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The criteria applied by the exegetes to infer the denotations of the verses have varied in different periods. In some periods of the history of exegesis

the only criterion or the most important accepted one has been the tradition, while in some other periods the context has taken precedence over the tradition. At times the exegetes let these two indications interact. Based on the type of the applied criterion, the exegetes have achieved meaningful results about the verses dealing with the women in the fourth surah of the Qurʾan. Having applied a descriptive-analytical approach regarding the content of exegeses, this article follows up this interaction. The result of this study indicates that in the issue of interaction of the context with the traditions the contemporary exegetes, in particular, have mostly preferred the context to the traditions. Generally speaking, two types of interaction are seen in the issue of inferring of the denotation of verses of the fourth surah of the Qurʾan in the field of the women: 1) collective interaction (general), 2) slight interaction (particular) and that the latter has been more frequent.

Keywords: *Siyāq* (context), interpretative traditions, verses pertaining to women, the fourth Surah..

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A criticism on the famous viewpoint of *rajfah* in *Fitnat al-Shām* (trial of Damascus) prior to Imam Mahadi's reappearance

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The main problem of this study is explaining and analyzing *rajfat al-Shām* prior to Imam Mahdi's reappearance. In the scene of the developments of *fintnat al-Shām* prior to Imam Mahdi's reappearance the two terms of *rajfah* and *khasf* have been explained as the key and crucial signs among the incidents prior to the domination of Sufyānī over Damascus (Syria) (the first definite sign of reappearance). Although there is a complete agreement about the meaning and instance of *khasf*, that is, it has been defined as being sunk into the ground in the region of Harasta or Jabiyah in [the suburbs of] Damascus, however, there exists a big diversity of opinions about the meaning and instance of *rajfat al-Shām* and the issue is still ambiguous. The high importance of *rajfat al-Shām* as the "First'" incident leading to Sufyani's domination backed by the westerners over Damascus (Syria) prior to the Mahdi's reappearance, has become a matter of controversy and caused academic dialogue among the experts and scholars of Mahdiism. In this article three interpretations for meaning of *rajfat al-Shām* are given: 1) a

terrestrial incident (earthquake), 2) a celestial incident (attack with atomic fatal weapon causing more than hundred thousand people perish), 3) war in the territory of Sham (Syria). Taking into account the lexicons, cognate hadiths belonging to the same family, and other indications, the third interpretation was approved. Therefore, occurrence of a high scale enormous earthquake (the first probability), also attack with unconventional fatal atomic weapons (the second probability) prior to the reappearance in the Sham region causing the immediate killing of hundred thousand people are negated. So *rajfat al-Shām* means the war between two hostile military fronts that will result in numerous killing of humans within *fitnat al-Shām*. In this article – compiled in descriptive-analytical method - documentary and library-oriented sources have been used.

Keywords: Imam Mahdi, sign of reappearance, *fitnat al-Shām*, Syria, *rajfah*.

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Effect of *taṣḥīf* and *idrāj* on understanding the meaning of the text of traditions
(a case study of three traditions pertaining to women)

Ma'soumeh Ree'an

Taṣḥīf and *idrāj* are from among the instances of *iḍṭirāb al-ḥadīth* (disturbance of tradition) causing disorder in the comprehension of the text of traditions. *Taṣḥīf* means partial alteration of the hadith due to misreading; and *idrāj* means mixing the narrator's words with those of the infallible figure. These factors cause ambiguity in the meaning of the tradition and bring about difference and contradiction in the reports and consequently, the audience or the reader will fail to learn what the speaker has seriously meant. It is incumbent, therefore, upon the scholars of hadith to recognize these damages and this way to prevent the consequences of misunderstanding and invalid or partial deductions in the text of traditions and to understand the purpose of the Infallibles' discourse. Having applied a descriptive-analytical method this article has investigated through dating the

text and the isnads of the traditions three traditions regarding "impermissibility of leaving home for women" in both Sunni and Shi'a sources. It detected *taṣḥīf* and *idrāj* with regard to the terms "*mutalaffi'āt*" (covered or wrapped in their robes) vs "*tafilāt*" (spit) and "*masjid*" (praying room) vs "*mikhda°*" (chamber) and "*thiyābar-riqāq*" vs "*thiyābir-riqāq*" and then has changed the present misunderstanding to an opposite stance that is permissibility of leaving home for women by removal of *taṣḥīf* and *idrāj*.

Keywords: *Taṣḥīf, idrāj, tafilāt, mikhda', thiyāb al-riqāq*, dating.

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Acceptability or unacceptability of the extremism (*ghuluww*) of Ṣāliḥ ibn Sahl as a Shi'a hadith transmitter

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The phenomenon of extremism (*ghuluww*) and the leniency (*tasāmuḥ*) in quoting the extremists (*ghulāt*) and those hadith transmitters who are accused of *ghuluww* has been mentioned as one of the factors threatening the liability of the Shi'a hadiths. Ṣāliḥ ibn Sahl is among those Shi'a hadith transmitters that has been introduced by certain Rijal experts as a *ghālī* (extremist) while some others deem him free of *ghuluww* and mention him among the moderate disciples of the Imam enjoying the highest rank of goodness (*ḥusn*). Conformity of the extant hadiths transmitted by this narrator with the Imami creeds as well as the existence of traditions denying the *ghuluww* among them confirm the second viewpoint. Since our evidence and documentation are the extant traditions of Ṣāliḥ ibn Sahl in the Shi'a hadith-oriented exegetes and on this basis no tradition denoting *ghuluww* exists therein, it can be said that attribution of *ghuluww* to this *rāwī* (hadith transmitter) is based on an accusation which does not seem to be true. Therefore, there is no harm to rely on traditions he is contained in their isnads.

Keywords: hadith transmitters, *ghuluww*, accusation, Shi'a, Ṣāliḥ ibn Sahl..

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Pragmatics of the hadiths concerning the women in *Kitāb Man lā-Yaḥḍuruh al-Faqīh* based on Michael Halliday's model

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Pragmatics deals with the study of the purpose of those utterances exchanged between a messenger and those who receive his/her messages. Based on this knowledge the same utterance can convey different functions in different contents. Michael Halliday (1975) who is a pragmatics theorist has introduced the semantic and purpose-oriented functions of language in seven types and believes that these seven linguistic functions can be traced in all applied types of language. The hadiths quoted from the Prophet (*ṣ . 'a. w*) and the Infallible Imams (*'a.s.*) contain numerous utterances about women, linguistic functions of which regardless of the context will harm the social prestige of women. It is attempted in this study to investigate from this perspective a collection of these hadiths extracted from *Kitāb Man lā-Yaḥḍuruh al-Faqīh*. The results of this investigation indicate that out of 960 utterances about women quoted in this book the functions that enjoy the highest frequency include the 'representational' (41%) and 'heuristic' (33%) functions. This statistics indicates that to convey a particular message pertaining to women (representational function) or the inquiries about legal and canonical issues pertaining to women (heuristic function) not only would not cause the decline of women's social status but also would cause, in many of the messages, emphasis on their functions as performers in a linguistic community.

Keywords: Women, *Kitāb Man lā-Yaḥḍuruh al-Faqīh*, pragmatics, Michael Halliday, representational function, heuristic function.

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The comparative study of the function of "attention to one's faults" in rectifying the relations of the spouses based on Islamic traditions and Nichols' "one's share" theory

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Attention to "one's faults" is one of the significant concepts in the traditions about which most of the commentators have suggested a merely moral understanding. There exists a close relation between the two concepts of attention to "one's faults" in the traditions and Nichols' "one's share" [theory] in rectifying the relations of the spouses.

The main question of this study is "*What are the results gained from comparing the two concepts of attention to "one's faults" in the traditions and Nichols' "one's share" [theory] in rectification and improvement of the spouses' relations?*"

The findings of this study indicate that in addition to the fact that this concept has moral value, it is used as a principle in regulating the inter-personal behaviors of the spouses. On the other hand, other than explanation of this concept, there have been explained in Islamic teachings strategies to facilitate "attention to one's share" which cause differentiation with Nichols' viewpoint. The method of collecting information applied in this article is based on the study of library-oriented documents and the descriptive-analytical method of the texts.

Keywords: rectification of the relations of spouses, one's share, attention to one's faults, spouse-therapy.

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Role of the Golden Rule in the interaction with individuals other than one's co-religionists on the basis of traditions

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Haydar Hubbullah

The Golden Rule is among those rules that is present in all religions in general, and in Abrahamic religions in particular. This rule has contributed

to the formation of a kind of relation and interaction between the followers of different religions, even between different individuals who do not profess the same religion or denomination, nor do they possess the same thought and nationality or speak the same tongue. In this article we attempt to refer to some of the verses of the Holy Qur'an and analyze those hadiths and traditions that can approve this theory. We have concluded that the Golden Rule is valid as a general rule for treatment and interaction with other individuals. It indicates, along with other moral rules, that Islam demands its followers to interact those who are not fellow Muslims, in the same way that they themselves want to be interacted. This rule can pave the way for the religious and denominational minorities to enjoy their political rights. To disregard this rule, one is in need of evidence and exceptions that are supported by the values underlined by Islam.

Keywords: Golden Rule, interaction with individuals who are not one's co-religionists, religious and denominational minorities.