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<u>ABSTRACTS</u>

Lexical context: its meaning
and function in hadith comprehension

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From long ago the Muslim scholars and the jurisprudents in particular, have intended to discover different ways and methods of comprehending the hadiths as either of the two genuine resources of Islamic thought and action. Among these ways and methods was scrutiny in the lexical context (*siyāq lughawī*) of the text of the hadith. The scholars have benefited from the context for discovering the meaning, knowing various kinds of causes of and obstacles against hadith comprehension, and also deleting, rectifying and refining the damaged traditions. Disregarding this method may occasionally result in meanings which had not been intended from (the issuance of) the hadith.

In this article, in which the library method and that of analyzing the data have been applied, in the first step the context is defined and its kinds and importance in discourse comprehension are mentioned; in the second step the way of applying the lexical context in better and correct explanation of the *hadith* and its dimensions, that is the context of the words and the context of the sentences are dealt with. Meanwhile, the related discussions are referred so that this basic question "what is the important function of the lexical context in comprehension of the *hadith* text?" may be answered.

Keywords: *Hadith*, context, lexical context, discovering the meaning.

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Seeking the meaning of "Battle of Ta'wīl" traditions

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Ta'wīl (esoteric interpretation) is one of fundamental religious concepts proper understanding of which requires a particular knowledge. By making use of the Prophetic *hadith:* "[O Ali] You will fight them for *ta'wīl* as same as I fought them for *tanzīl* (revelation)" this article intends to explain this *hadith* and its related issues, and also to elucidate one of the dimensions of *ta'wīl* by making use of the descriptive-analytical method and by invoking the *hadith* itself and the viewpoints of their commentators. This tradition - mentioned in many Shi'a and Sunni *hadith* resources - contains one of the merits of Imam Ali (A.S) and is interrelated with the events of battles taken place during the Imam's time, and this fact is one of important elements of understanding it.

Keywords: the *hadith* of battle for *ta'wīl*, battle with the Kharijites (extremists), battle with the *Qāsiṭīn* (deviators), battle with the *Māriqīn* (renegades), battle for the revelation of the Qur'an.

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A study on ascription of some newly-published works to Abu Muhammad Hasan b. Shu'ba Ḥarrānī, the well-known Shi'a traditionist

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Abu Muhammad Hasan b. Shu'ba Ḥarrānī, is a Shi'a traditionist in the 4th/10th century about whom little information is available. The earliest source in which he was mentioned dates back to the tenth/sixteenth century. Familiarity of most of the Shi'a scholars with him is – more than any other reasons – because of a *wijāda*-type access of Allamah Majlisī and Shaykh Ḥurr 'Āmilī to his famous book called *Tuḥaf al-'Uqūl*; a work because of which he has been admired by later Twelver Shi'a scholars. In addition to these two books, among the written works of the Nuṣayriyya denomination some other works attributed to Ibn Shu'ba are available: *Haqā'iq Asrār al-Dīn*, *Risāla Mūḍiḥa*, and *Masā'il*. These works have completely been compiled within the Nuṣayriya's intellectual aura and are different in style of writing from *Tuḥaf al-'Uqūl*. In case the attribution of these works to Ibn Shu'ba proves true, a remarkable amount of our information about him will be corrected and even completed. This article attempts to study the attribution of these works to Ibn Shu'ba by pursuing different evidences.

Keywords: Hasan b. Shu'ba Ḥarrānī, compilations, Haqq'iq Asrar al-Din, Risāla Mūḍiḥat Haqā'iq Asrār al-Dīn, and Masā'il li Ibn Shu'ba al-Ḥarrānī,

Nuṣayriyya.

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Concept-identification of combinations in line with "hākadhā nazalat" and the doubt of distortion of the Qur'an

Mahmoud Karimiyan

In a number of traditions a verse of the Qur'an has been recited by an Infallible Imam and to which a point - that is not a part of the verse - has been attached within expressions like "*hākadhā nazalat*" (this way it was revealed), "*wallāhi hākadhā nazala bihā Jabra'īl 'alā Muhammad*" (by Allah Gabriel revealed it in this way to Muhammad), or "*nazala Jabra'īl bi-hādhihi 'l-āyah hākadhā*" (Gabriel revealed this verse this way) or similar expressions. With a primary observation with regard to these traditions it crosses one's mind that their context is occurrence of a kind of distortion in certain verses of the Holy Qur'an, while by a deep observation and concept-identification of these traditions it will become clear that it is wrong to deduce distortion from these traditions and that they intend to explain this subtle point that the part attached to the verse is its interpretation suggesting a case for it and that by expressing a phrase like "*wallāhi hākadhā nazala bihā Jabra'īl 'alā Muhammad*" the Imam (A.S) intends to make the audience understand that it is not an arbitrary personal interpretation, but rather is a revealed interpretation from Allah, the Exalted, but not as the text of the Qur'an rather as its exegesis and esoteric interpretation. There exist indications denoting this understanding from the traditions. This article deals with concept-identification of these traditions and investigation their *isnāds*.

Keywords: revealed interpretation, revelation of exegesis, distortion, *hākadhā nazalat*.

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Application of the term "āyah" in the Shi'a traditions, taking the Ṣaḥīḥa of Hishām b. Sālim into account

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The term "*āyah*" is one of the Qur'anic divisions based on the mere Qur'an and used in the text of the divine discourse. This term has different meanings and applications some of which are observed in certain traditions quoted from the Infallibles (A.S). This article intends to investigate the meanings and applications of this term in the Shi'a traditions among which is the hadith transmitted by Hishām b. Sālim that apparently denotes that the

Holy Qur'an contains seventeen thousand verses! The difference between this figure and the real number of the Qur'anic verses made the scholars of the Qur'anic sciences to endeavor to solve the problem of the hadith. They suggested solutions like *ta'wīl* (esoteric interpretation) of the hadith and taking it as an explanatory revelation (*waḥy bayānī*), a non-Qur'anic revelation and abrogation of recitation. It has been elucidated in this article that such justifications are not needed at all, because one of the applications of this term (*āyah*) in the traditions is a part of a full verse that may roughly be equated with "phrase".

Keywords: *āyah, 'add al-Āy,* Shi'a traditions, Qur'anic phrases, *Ṣaḥīḥa* of Hishām.

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Semantics, characteristics and cases of "ḥujub wa surādiqāt" in the Shi'a traditions

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One of the complicated teachings in hadith about which countless understandings and facts have been expressed in numerous accounts, is the discussion of "*ḥujub wa surādiqāt*" dealt with by certain Muslim thinkers in different branches of knowledge including *fiqh al-ḥadīth* (hadith comprehension) *'irfān* (mysticism) and *hikmat* (philosophy) as a minor topic among other matters and not as an independent discussion. By investigating and analyzing the Shi'a traditions this article has traditionally explained the concepts, specifications, characteristics and cases of "*ḥujub wa surādiqāt*" and has concluded that the logical proportion between them is generality and peculiarity, in such a way that the *ḥujub* denoting "obstacles between the Lord, Exalted is He, and the creatures" encompasses all the ranks of creation, even the material world; but the *surādiqāt* denoting "the encompassing", includes just the immaterial obstacles and is merely designated to the immaterial ranks of creation.

Keywords: *ḥijāb*, *ḥujub*, *sura surādiqāt,* ranks of creation, worlds, hadith, Shi'a.

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The unbridled imagination: Explanation of the theoretical model of the function of "amal" based on the Islamic resources

Hamid Rafi'ee Honar

Amal (hope or expectation) is a psychological factor, role of which has

been studied (in psychology) in the personality type, finding identity, progress and combat against tensions; however, the explanation of the nature of this mere factor and the way of its function have lesser frequent been addressed.

Applying the descriptive-analytical method and aiming the explanation of the aforesaid factor and the way of its function, the researcher has first dealt in this article with concept-identification of *amal* and its psychological explanation, and then using a theoretical model attempted to discover the interrelated elements of the factor of *amal* and to explain its functional mechanism.

The findings indicate that the functional model of *amal* consists of two interrelated processes: the intellect-based process dependent on action and the ignorance-based process dependent on avoidance. In either of the above circles, based on its kind of activity an individual will turn to one of the three processes of *basṭ al-amal* (expansion of expectation), *qaṣr al-amal* (shortening the expectation) and *ṭūl al-amal* (lengthening the expectation).

Keywords: *amal*, *amānī*, expectation, intellect, ignorance, model.