

ABSTRACTS

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Semantic and application instances of the term "*ta'wīl*" in the traditions

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The main problem of this article is to investigate the applications of the term *ta'wīl* in the traditions of the Ahl al-Bayt (ʿa.s.). as an introduction and in order to facilitate the task of comparison between the different expressions of this term, its literal meaning as well as its technical meanings in exegesis (*tafsīr*), theology (*kalām*) and mysticism (*ʿIrḡān*) have been under consideration. The method applied in this article is descriptive-analytical and its goal is to find the exact meaning of the words of the Qur'an and the tradition. The term "*ta'wīl*" has been used in the traditions about dream, certain acts like prayer (*salat*) and about the Qur'an as well. Among the important findings of this research is that firstly, the term *ta'wīl* is used in the traditions versus *tanzīl* in many cases. Secondly, this term *ta'wīl* has never prevailed as to mean "a meaning opposite the apparent meaning" contrary to what has prevailed among the later scholars. Thirdly, "the esoteric meaning of the verses" also "cases other than the cases of occasion of revelation" are considered among the most important tradition-oriented usages of the term "*ta'wīl*".

Keywords: *ta'wīl* (interpretation), *tafsīr* (exegesis), *tanzīl* (revelation), *al-jarḡ wa al-taḡḡ bīq*

Exaggeration and hyperbole in the Qur'an and hadiths

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The device of hyperbole has been used as a rhetorical figure in different ways in the words of God and the Infallible Imams and is highly prevailing. This rhetoric method is sometimes associated with the intention of apparent meaning and at times is without it. However, even when the apparent meaning is not intended, it does not denote falsehood and absurdity and does not aim at deceiving.

To prove this claim two parallel methods were adopted. On the one hand we have proved that making use of the device of hyperbole does not contradict infallibility and the position of infallible figures, and thus there is no harm to it. On the other hand, having applied an inductive method and by mentioning several instances we have shown the occurrence of this phenomenon in the words of God and the Infallible Imams.

Having known this subject, we consider in comprehension of the Qur'anic verses and the traditions, the concealed meaning which is in fact the real meaning of the discourse, and refrain from insisting on the apparent meaning. This awareness releases us from the pains of the conformable purport (*madlūl muṭ ābiqī*) and presents a clear natural reasonable interpretation of the speech of the Infallibles.

Keywords: hyperbole, exaggeration, hadith.

[۳]

An analysis on the meaning of the term *thiqah* to the eyes of the early Shi'a traditionists and experts of Rijal science and the position of the denomination in it

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Since detecting the reliability or unreliability of the narrator (*rāwī*) is the main mission of the traditionists and the scholars of *rijal* science, the description of the narrator as reliable has always shown the permissibility of acting upon his traditions. Certain of the later scholars believe that whenever the term *thiqah* has been used by such early scholars as Shaykh Najāshī, and Shaykh Ṭūsī in an absolute way without adding any condition about a certain narrator, it indicates that he is an Imāmī in their opinion. Their major reason is that the early *rijal* experts – as they themselves have pointed out – have compiled their books with the purpose of collecting and mentioning the Shi'a authors and narrators. This indication caused that the term *thiqah* in their opinion to be a technical term denoting an *`adl Imāmī ḍābiṭ* (a just – i.e. reliable – Twelver Shi'a who is precise in observing the spelling and vocalization). Contrary to this view lies the view of another group who maintain that the word *thiqah* has never been used in the claimed technical meaning by the early scholars and that what the later scholars have opined in this regard, is merely their personal understanding and deduction (*ijtihād*) from the statements of early scholars. Both groups have mentioned reasons and evidences to substantiate their view and to reject the view of the other group. The present study deals with explaining and analyzing the most important reasons and evidences of these two views.

Keywords: *thiqah* (reliable), *`adl* (just), *madhhab rāwī* (narrator's denomination), Shaykh Ṭūsī, Shaykh Najāshī, later scholars.

An analytic investigation of the content of the tradition containing the clause "yulhā `anhum" with the approach of reconciling its apparent contradiction with the Qur'anic verses and other traditions

Nargues Manteqi

The traditions containing the clause "yulhā `anhum" (they will be left alone) are among the authentic and acceptable hadiths denoting a group of humans to be exempted from interrogation in the Realm of *Barzakh*. Having applied a descriptive-analytical method and using the library-oriented way of data collecting, this writing studies the clear purport of this tradition and investigates its contradiction with the Qur'anic verses and other traditions. The precise understanding of the traditions containing the above clause indicates that these traditions exempt a group of humans just from interrogation in the Intermediate Realm (*Barzakh*), while the interrogation in *Barzakh* is different from such facts as the pressure in the grave, rewards and punishments in *Barzakh* and the interrogation in the hereafter. Therefore, the above traditions suffer from no irreconcilable contradiction with the verses and traditions rather they practice *takhṣ īṣ* (an enhanced degree of specification) with regard to some of them.

Keywords: *maḥaḍa al-īmān* (whose faith and belief is pure or) *maḥaḍa al-kufr* (whose disbelief is total), "yulhā `anhum" (they will be left alone), *Barzakh*, *musā'alah* (interrogation)

[°]

An analysis on the esthetic elements of discourse cohesion in the Prayer of Abū Ḥamzah al-Thumālī based on Halliday and Hasan's approach

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The concept of cohesion has been presented with the purpose of better understanding of the semantic relations between the sentences so that it may differentiate them as text from what is non-text. Based on the cohesion theory of Halliday and Hasan and having applied the descriptive-analytical method, this writing has analyzed the noble Prayer of Abū Ḥamzah al-Thumālī from the three aspects: grammatical, lexical and conjunctive. The present research intends to answer these questions: To what extent the cohesion pattern does play role in the prayer of Abū Ḥamzah al-Thumālī as being a textual entity? Can the constituents of cohesion be considered applicable to the text of this prayer? The findings of this research suggest that the element of reference (as a grammatical factor), synonymy, reiteration (as two lexical factors) and among the conjunctive devices, the adjunctive (or additive) devices, emphatic pronouns, and relative pronouns, are most frequent in the text of the prayer and have paved the way to create a discourse with such comprehensiveness and expansiveness with frequent clauses in order to actualize the knowledge of God and to show the path of men's happiness and salvation. They also clearly show the capability of Imam Sajjad (ʿa.s.) in the art of recognition of discourse.

Keywords: linguistic analysis, cohesion pattern, Imam Sajjad (ʿa.s.) the Prayer of Abū Ḥamzah al-Thumālī, Halliday and Hasan.

[٦]

Permissibility and impermissibility of paraphrasing: a survey on the how and the why of paraphrasing and its pertinence to distortion and change of discourse

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Since the early texts including the hadith were (received and transmitted in an) oral (way) and have not been issued in written, and that narrators were not at the same level of tendency and memory, it was impossible to narrate the verbatim discourse of the speaker, therefore, the paraphrasing took place (inevitably). This happening is acceptable because of intellectual reasons and permission given by the Infallibles (ʿa.s), however, it has been associated with certain damages and harms. Having applied a descriptive-analytical method and made use of library-oriented source, this writing attempts to recognize and introduce the types of paraphrasing with an emphasis on removal of distortion (*taḥrīf*) and misspelling or misplacement of the diacritic marks (*taṣḥīf*) and to present and criticize certain cases. Having investigated the how and the way of the change in the transmission of hadiths, and having indicated the key cases, the achievement of this study shows that one should observe scientific caution when accepting them.

Keywords: transmission of hadith, paraphrasing, pathology of hadith, *taṣḥīf* of hadith, distortion of hadith.

[٧]

A criticism on the report "*lā-yuqātil ma`ī man `alayhi daynun*"

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In Sunni sources Imam Husayn, the Master of the Martyrs (ʿa.s.) was quoted to have addressed his companions at the threshold of the Day of Ashura: "*lā-yuqātil ma`ī man `alayhi daynun*" (He who is indebted must not fight alongside me). According to this report, the Imam prevented those who have a debt from keeping him company and from participation in the *jihad* and achieving martyrdom and asked them to leave him and his companions. This narration which lays emphasis upon the importance of what is due to men (*ḥaqq al-nās*) and on giving men their due, is frequently referred to. Having investigated the contents of this report the present article attempts to verify it. Historical findings suggest that the above report is weak and unreliable. It seems that such a report has been forged in the Imam's words so that the remarkable importance of repayment of the debts in comparison with other obligations even in its highest level namely the *jihad* and fighting the enemies of the Prophet's son (i.e. Imam Husayn) and saving his life be institutionalized.

Keywords: Master of the Martyrs, debt, Ashura, the hadith "*lā yuqātil...*"