ABSTRACTS

An investigation of the parable
" *khāmat al-zar`*" in the Shi'a traditions and its contents

Abbas Pasandideh

With regard to description of the believer there exist different traditions in various types one of which is likening a believer to *khāmat al-zar`* (sprouting plants). This research aims at investigating these texts applying hadith comprehension (*fiqh al-hadith*). The research method is library-oriented and of the type of content analysis. The findings of this research show that this simile has eleven reports in the Shi'a sources that have been issued in three different subjects (faith, facing calamities and misfortunes, and capabilities of a believer).

Except for the third subject, the reliability of the traditions dealing with the first and second subjects above is acceptable. By this simile the flexibility of a believer is meant, however, this simile on the subjects of faith and capabilities, denotes weak-mindedness which is a negative quality, and with regard to calamities or misfortunes denotes an intelligent acceptance and submission which is a positive quality.

The result of the research in the field of *fiqh al-hadīth* is that a single simile in two different applications may have contradictory meanings. In the practical field its result is that the characteristics of flexibility and rigidness in humans should be managed.

Keywords: believer, *khāmat al-zar`*, flexibility, *fiqh al-hadīth*.

******

Role of theological belief in evaluation and comprehension of hadith: A case study of confrontation of Qurṭubī with the Hadith of *Manzilah* (tradition of the rank)

Muhammad Ali Movahhedi
Muhammad Husayn Heshmatpour

Qurṭubī's method in evaluation of the Hadith of *Manzilayh* (Tradition of

the Rank) suffers from certain harms (i.e. methodological problems). While the hadith enjoys certainty of issuance and simple words and phrases, vastness and plethora of these harms make one assume that Qurṭubī has had doctrinal premise to his comprehension of hadith (*fiqh al-hadith*).

This proposition is strengthened if one understands that he has avoided searching the paths of issuance of this hadith and hence has prevented the formation of hadith family. Having insisted on exclusiveness of issuance of the hadith of *Manzilayh* to a particular trend, he has totally ignored a massive volume of supporting documents that have played role in understanding the purpose of this hadith. In addition, the dogmatism in advance with regard to a meaning opposite to the hadith, and hurriedness in understanding the phrases and purpose of this report, have given us a depiction of this hadith that instead of compatibility with the positions of its issuance, and its conformity with the text and its meaning is merely similar to the theological premises of Qurṭubī and meets his theological needs.

Keywords: theological beliefs, *fiqh al-hadith* (hadith comprehension), Hadith al-*Manzilah* (the hadith of the rank)

<div align="center">******</div>

Reflection of gender in the feminine and masculine styles of speech in the eyes of Robin Lakoff (A case study on the sermons of Imam Sajjad (ʿa.s.) and Lady Zaynab (ʿa.s.) in Kufah)

Fatemeh Rahman-pour Nasir Mahalleh
Nargues Ansari

Language is one of the fundamental elements in stylistics. A major discussion in the study of language is to consider the gender and its relation and pertinence with the language of the literary text. Some of the researchers believe that there is a differentiation between the masculine and feminine languages. As the first theorist of the field of linguistics of gender Robin Lakoff has propounded her viewpoints about the feminine speech model in the dialog. In her opinion the distinguishing between feminine and masculine languages appears more in the speech rather than in the writing. Lakoff mentions fourteen general characteristics to distinguish the feminine speech from the masculine one. Her 14 characteristics can be classified under the three titles of textual signs, phonemic signs and phonetic signs.

In this article the sermon of Imam Sajjad (ʿa.s.) and that of Lady Zaynab (ʿa.s.) in Kufah, due to their topical and positional similarity (i.e. that of place and audience) have been selected and compared on the basis of Lakoff's theory with descriptive-analytical method and by presenting tables and charts. The comparison between the two sermons did not show an

outstanding meaningful difference, thus it could not seriously prove Lakoff's theory in full. Even in some cases, a linguistic contradiction between Lakoff's theory and text of the sermon was seen, for instance, application of taboo words or interrogative sentences, etc. Nevertheless, the above comparison could indicate to some extent, the relative conformity of Lakoff's standpoint with the linguistic elements of these two sermons. The results showed that appropriate application of the phone making elements at the phonetic levels of the sermons, has clearly transferred the intended emotional message and as a result has put a remarkable impression on the addressee. The difference is that these elements, compatible with Lakoff's theory were more frequent in Lady Zaynab's sermon and enjoyed a bigger variety.

At the lexical level, more frequent usage of adverbs, adjectives and words of oaths in Lady Zaynab's sermon makes it distinct from Imam Sajjad's sermon. However, contrary to Lakoff's standpoint the sermon of Lady Zaynab includes more taboo words than that of Imam Sajjad. More than the factor of gender, this difference originates from the subject of speech and the approach of the two orators in their speech to the people of Kufah.

Among the results at the syntactic level mention can be made of the more frequent application of oaths and interrogative sentences, that conforms – from the aspect of statistic – to Lakoff's standpoint, however, it is not harmonious with it semantically.

Keywords: oral style, Robin Lakoff, Lady Zaynab's sermon, Imam Sajjad's sermon, sociology of language, linguistic of gender.

<div align="center">******</div>

Recognition of Abū Daḥdāh
in interpretative traditions of Surat al-Layl (Q 92)

Shadi Nafisi
Mansoureh Sadat Khatami

According to the Sunni consensus *Surat al-Layl* (Q 22) was revealed on the occasion of Abu Bakr's expenditure for charity (*infāq*). However, the traditions of the Shi'a exegeses mention the event of Abū Daḥdah's *infāq* in Medina under the verse of this surah. In this opportunity, after analyzing the narrations of revelation order and the characteristics of the Meccan and Medinan surahs, the uncertainty of Surah 92 being revealed in Mecca is reported. By scrutiny in the Rijal-oriented and historical sources we find out that Abū Daḥdāḥ is different from Thābit ibn Daḥdāḥ. Considering the poetic instances like the poem of Sufyan ibn Muṣ`ab al-Thawrī, one of the true disciples of Imam Sadiq (`a.s.), as well as the literal meaning of Abū

Daḥdāh, the context of other verses of this surah, also the verses of *infāq* in the Qur'an and the background falsely attributing the virtues and excellences of Imam `Ali (`a.s.) to other personalities, Abū Daḥdāh can be the very same Imam `Ali (`a.s.)

Keywords: Abū Daḥdāh, interpretative narrations, *Surat al-Layl* (Q 22) being Medinan.

<div align="center">******</div>

Thematic classification of *aḥādīth qudsiyyah*

Mahdi Moti'
Maryam Paymani

The *aḥādīth qudsiyyah* (pl. of *hadīth qudsī:* a class of Traditions which give words spoken by God) are the ignored part of the fruitful treasury of the traditions of the Infallibles and are rich in moral points and delicacies that can serve as a guide for human beings to achieve the divine knowledge.

The study and research about *aḥādīth qudsiyyah* with the purpose of making them applicable and facilitating the usage and comprehension of their propound knowledge and teachings is a fact necessity of which is undeniable. making use of various methods of text analysis can be helpful in this regard. Since the *aḥādīth qudsiyyah* are scattered in different sources, and are highly various in their topics, it seems necessary to present a kind of classification of these hadiths before employing analytical methods, a categorization that lets us collect its different segments around their common items and eases the access to them. The studies done in this research classifies the *aḥādīth qudsiyyah* into three general subjects: doctrines, ethics and acts of worship, and manifests the dominating approach of this group of hadiths.

Keywords: *hadīth qudsī*, content analysis, categorizing.

<div align="center">******</div>

Cultural and literary grounds for prohibition of codification of hadith during the first couple of centuries AH.

Muhammad Reza Azizi

Investigation of prohibition of codification of hadith in the manner of a social value and the explanation of its literary and cultural grounds, constitute the problem of the present research. Likewise, the explanation of the authenticity and authority of language in then Arabian society and its connection with prohibition of codification of hadith are among the goals of

this article. When the notables and people of distinction considered the writing as a cause of embarrassment so that this task had been for long a duty of the freedmen (*mawālī*), it is quite natural that the (compilation of) book and the act of writing would not be relied on, and that the period of verbal transmission by the Arabs lasted long. The trend of writing in the Arabian culture shows that the companions and the successors seriously opposed the recording and codification of hadiths. However, the next generations, after the social and technical ground was prepared and the branches of knowledge were spread, began at first to write the books of dictations (*al-amālī*) and then engaged with authoring and compilation. The method of research applied in this article is a prescriptive-analytical one and its qualitative approach is dialog analysis.

Keywords: prohibition of hadith codification, tradition-oriented sunnah, poetry, social value.

<div align="center">******</div>

Muttaqī Hindī's method in narrating the hadiths of the Shi'a Imams (a survey on certain of theological doctrinal subjects)

A'zam Parcham
Muhammad Reza Haji Esmaeili
Rouhollah Movahhed-niya

The hadith collection called "Kanz al-`Ummāl fi Sunan al-Aqwāl wa al-Af`āl" was compiled by Muttaqī Hindī – one of the traditionists of the 9th and 10th/15th and 16th centuries. This book contains more than three thousand hadiths from the Shi'a Imams in such different subjects as practical laws, ethics, Qur'anic sciences and doctrines.

The present article contemplates, on the subject of investigation of the ideological traditions of the Shi'a Imams in this hadith collection, on a number of subjects propounded therein like intercession, caliphate, *mubāhalah*, etc. It has concluded that Muttaqī Hindī 'smethod in codification and benefiting from this type of traditions is based on selection, arrangement and segmentation. Strengthening the ideological and religious fundamentals, and concealment of certain of sentimental and important historical events led this traditionist to take such methods in dealing with hadiths. Narrating hadiths having weak isnads, making use of sources that were not that much reliable, etc. are among criticisms directed against the hadith-oriented method of Muttaqī.

Keywords: Muttaqī Hindī, Kanz al-`Ummāl, doctrinal Shi'a traditions, selection, arrangement, segmentation.

<div align="center">******</div>

An analysis on the tradition "*mā minnā illā maqtūl aw masmūm*"

Dr. Nowrouz Amini
Samad Ashkani Aqbolagh

One of the traditions referred to and cited in the Imāmī sources of *sīrah*, biographical dictionaries (*tarājim*) and history, is the tradition "*mā minnā illā maqtūl aw masmūm* (none of us are but either slain or poisoned). According to this tradition it has been judged that all Infallible Imams - even those for whose martyrdom no definite historical evidence exists – have been martyred, while this tradition has not undergone scrutiny in its isnad and text and that the common technical evaluations in its text and purport has not been carried out yet. This article evaluates the degree of authenticity of the above traditions and also, studies the degree of its role in substantiating the martyrdom of the Twelve Imams. The findings suggest that despite certain problems in some of its isnads, this tradition has impeccable isnads. Moreover, from the aspect of its text it does not seem very strange and that all problems about it can be tackled. However, this narration by itself does not suffice to prove the martyrdom of all the Imams.

Keywords: *fiqh al-hadith*, *isnad* evaluation, text evaluation, *mā minnā illā maqtūl aw masmūm*, martyrdom of the Imams, poisoning of the Imams.