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## **The Methods of Conflict Resolution of News in *Mokhtalif al-Hadith***

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(Date of Receipt: 1 October 2014; Date of Acceptance: 24 May 2015)

### **Abstract:**

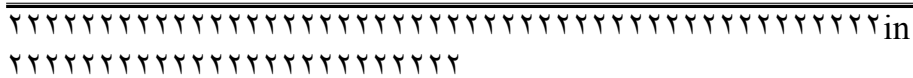
Ibn Qutayba Dinevari is one of the prominent Sunni lexicalologists and traditionalists who have a lot of books on various religious knowledges. The book "*Mokhtalif al-Hadith*" has a vital role in resolution of contradictory traditions. Beacous Ibn Qutayba has gathered traditions, interpreted and resolved contradictory resolutions according to the condition of the age and development of the *Mu'tazila* and *Ahl-Tajsim's* theological disputes. This research tries to examine the method of Ibn Qutayba in this book; meanwhile it introduces the sciences which he has used used for resolution of contradictory traditions. The results of the study show that the author of the book has demonstrated the way of collection of these contradictions through gathering contradictory traditions and has tried to collect traditions so that to avoid rejecting two contradictory traditions. Knowing of scientific and literary principals, rational science, jurisprudencial principles, Quranic teachings, and *fiqh-Al-hadith* led Ibn Qutayba to show a clear picture and understanding of the Qur'an and *hadith*. Contradictions in *Ibn Qutayba, s Mokhtalif al-Hadith* has been presented in three forms: uncorrect interpretations, established contradiction, and unestablished contradiction. In almost all cases, Ibn Qutayba was very careful to prevent from rejection of traditions. Hence he does his best to find a way to collect traditions; in a few cases, where there has been established contradiction between traditions, he has preferred some or accepted the rejection of one of them.

### **Keywords:**

Ibn Qutayba, *Mokhtalif al-Hadith*, Contradictory Traditions, Literary Sciences, Common Pronunciation of Words, Metonymy, Recommendation, Time and Space Requirements s not explicitly dealt with. itly dealt ُ with. ons

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## Is Surah Al-'Adiyat a Meccan or a Medinan Surah? (With an Emphasis on the Context of the Surah's Revelation)

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(Date of Receipt: 30 October 2014; Date of Acceptance: 24 May 2015)

### Abstract:

Surah Al-'Adiyat is one of the controversial Surahs as to whether it is a Meccan or a Medinan Surah. If we determine the place of revelation, it can help us in better interpreting and understanding of Surah. Because of the oaths in the opening lines of this Surah, some commentators believe that it concerns Jihad which became obligatory in Medina. There are also narratives that date the revelation to after the *Battle of Chains* and consider Surah Al-'Adiyat as a Medinan Surah. However, with a closer look at the Meccan style of this Surah and authentic narratives that label it as a Meccan Surah, we can determine that it is Meccan and the opening oaths that refer to war do not relate to the obligation of Jihad in Medina. The other reason for considering Surah Al-'Adiyat as Meccan is the content of the Surah that concerns the Resurrection and the Day of Judgment, which is a common feature of Meccan Surahs. An authentic narrative tells of Imam Ali's (AS) explanation that the title Al-'Adiyat refers to camels in the Hajj. Even if the term Al-'Adiyat refers to horses, it would have meant war horses, which are different from Jihadi horses. This is because war horses had a special place among the people of Mecca before the rise of Islam.

### Keywords:

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Surah Al-'Adiyat, Meccan or Medinan, War Horses, Jihadi Horses, Place of Revelation.

## A Psychological Approach to the Control of Anger in Razavi Traditions

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(Date of Receipt: 6 November 2014; Date of Acceptance: 24 May 2015)

### **Abstract:**

Following the progress of knowledge and technology and reaching welfare equipments, psychology has gone too far in knowledge by carrying out extensive research. Psychologists, for having a better life, emphasize on learning life skills. These international skills are rooted in Islam and have been uttered only by modern words. One of these skills is to control anger or excitement. Considering the epidemic nature of anger and the disability of controlling it among people, the author has explained this subject from three perspectives of Razavi traditions, ethics and psychology by descriptive-analytical method in order to state that controlling anger is rooted in the words of our Imams. Next she represents practical solutions for controlling anger after knowing it and its physical and behavioral symptoms as well as its advantages and disadvantages. Finally she comes to this conclusion that eighth Imam of Shiite Muslims who many ages before psychologists had endeavored to know and control anger, in addition to having superiority due to being pioneer, had represented a further solution, i.e. connection to spirituality and supernatural forces of which he also is pioneer.

### **Keywords:**

Anger, Anger Control, Scientific Strategies, Ethical Strategies, Razavi Traditional Strategies.

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## The Quranic E,rab Justification Based on Arabic Language and Literature

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(Date of Receipt: 14 January 2015; Date of Acceptance: 24 May 2015)

### **Abstract:**

The Quranic grammatical inflection (e,rab) and analyzing of this holy text based on the Arabic rules and grammar is one of the oldest Quranic sciences. On the other hand, for some reasons different grammatical inflections are mentioned or are probable sometimes for one or some words or phrases in Quran. Here, there is a need to justify these grammatical inflections or to analyze their authenticity. The science of Quranic justification of the grammatical inflection is in fact responsible for explaining and analyzing various grammatical inflections that each leads to different meaning based on numerous documents. The present paper first, examines the concept of science of grammatical inflection justification through analyzing the constituent elements of this term. Next, it briefly discusses the typology of Quranic justification for grammatical inflection and presents some examples of Quranic grammatical inflection justification based on Arabic language and literature. These questions are answered and explained as to what is the grammatical inflection of Quran and its justification and its types specially grammatical inflection justification based on Arabic language and literature and how commentators and authors have justified the grammatical inflection of Quran in order to preserve the authenticity of its meaning and its sanctity.

### **Keywords:**

Quran, Grammatical Inflection Science, Grammatical Inflection Justification, Arabic Language and Literature.

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## Persian Equivalents for '*Wadi*' in the Historical Periods of the Persian Translation and Interpretation of the Quran

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(Date of Receipt: 2 February 2015; Date of Acceptance: 24 May 2015)

### Abstract:

The Arabic word “*Wadi*”, which was clearly understood by the Arab nomads, had not been used in the ancient Persian texts. The first uses of this word in the Persian works go back to late third century after Hijrah, when the translators had to find equivalents for ten Qur’anic usages of the word. The present research aims to study which equivalents were employed in different periods for this word in the Persian translations and interpretations of the Quran. The other objective of this work is to find out when and why the translators gave up translating this term. Furthermore, a number of appropriate equivalents have been suggested for translating “*Wadi*” in the Quran. The study shows that the translation strategies employed for dealing with the term “*Wadi*” varied in three periods. In the first period which lasted up to mid-sixth century after Hijrah, the equivalents were derived from the root word of “river”. In the second period which lasted up to the current period the term was mostly left un-translated. Presently, an equivalent is preferred which means “valley” or “land”; although in many cases the term is also left un-translated. The absence of necessary semantic relations in Persian for a constant employment of an equivalent, originating from the differences in the environmental experiences of the Persian speakers and the residents of the Arabian Peninsula, has prevented the prevalence of a single equivalent. Furthermore, it is impossible to preserve the semantic features of “*Wadi*” and at the same time decide on an equivalent for the term. Therefore, it is better to consider various equivalents for the translation of this term based on the semantic context in every Quranic verse.

### Keywords:

Translation, Translation of Quran, Equivalent, *Wadi*, Valley, River.

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## Context Function in Narrative Exegesis of *Ahl al-Bayt*

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### Abstract:

True understanding of the concepts of Quranic verses depends on using efficient means in the field of exegesis rules. Context as one of the most important rules of interpretation has various functions in the semantics of Quranic implications and concepts. *Ahlul-bayt* as the true interpreters of the Quran, in the position of explaining Quranic verses, has used various functions of context and its different capabilities for explanation of exoteric meanings of the Quranic verses. In field of semantics, they have revealed semantic area of Quranic words that is not feasible only through philology. In field of recognizing Quranic implication, with respect to flexibility of Quranic sentences against different elicitations, *Ahlul-bayt* have considered relying on context to be efficient in preventing from deficiency and mistake in the Quranic verses inference. These efficiencies have been revealed in some areas like limitation of absolute Hadiths, generality specification, detailed explanation and explanation of denotation of general concepts. Removing doubts from verses expressed in a figurative manner is another function of context in *Ahlul-bayt* interpretative narrations.

### Keywords:

Context, Semantics, Interpretative Narrations, *Ahl al-Bayt* Exegesis, Verses Expressed in a Figurative Manner.

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## The Use of the Word "Love" in Religious Texts

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(Date of Receipt: 21 April 2015; Date of Acceptance: 24 May 2015)

### Abstract:

Since old times, there has been disagreement over the use of the word "love" in religious texts among Muslim intellectuals. The main claim by the opponents of the use of the word about sacred belongings like God, Prophet, and Imams is that the meaning of the word is merely consistent with material and sensual affairs, for this reason it has not been used in religious tests and its concept has been reprobated in some *ahadith*. However, philosophers and mystics promoted it within poetry and prose among Muslims unconsciously or with the intention of destroying Mohammed's Sharia. In contrast, some researchers due to the credit of literal meaning of the word "love" and some Hadiths have regarded it as one of the increasingly added names such as love and hatred which are not by themselves to blame nor praise but their being good and evil is attested by the credit of their belonging; so we see that it has also been used in religious texts in both meanings and by chance, it has been mainly applied in accepted matters. The present article aims to enhance the recent perspective. The end has been achieved in four steps;

- a. The origin and the literal meaning of the word "love"
- b. quoting and explaining hadiths around the implication of "love" about religious belonging
- c. quoting hadiths covering blaming of love and analyzing wrong perception of such hadiths
- d. final review and analysis of different viewpoints on the belonging of the word "love".

### Keywords:

Love Belonging, Excessive Love, Allameh Majlesi, Mystics, Derivatives of the Word "Love", Sheikh Ehsa'i.

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