

«مقاله پژوهشی»

گونه‌شناسی تبیین غریب القرآن والحديث در آثار شیخ صدوق

حجت علی نژاد^{۱*}، سید محسن موسوی^۲، محسن نورانی^۳

چکیده

شیخ صدوق در حوزه حدیث به طور عام و در حوزه تفسیر و معناشناسی واژگان به طور خاص روش‌ها و معیارهایی خاص خود دارد. شناخت روش‌ها و معیارهای ایشان در معناشناسی واژگان غریب در قرآن کریم و احادیث معصومان(ع)، باعث کشف رهیافت‌هایی جدید و ارائه‌ی تصویر دقیق‌تری از روش‌ها و معیارهای ایشان در معناشناسی واژگان غریب می‌شود. در بین آثار بجا مانده از او می‌توان به بعضی دیدگاه‌های ایشان دست یافت. این پژوهش در پی رصد و کشف گونه‌های تبیین واژگان غریب در اندیشه‌های شیخ صدوق می‌باشد. روش جمع‌آوری مطالب در این پژوهش به صورت کتابخانه‌ای بوده و پردازش آنها بصورت توصیفی-تحلیلی می‌باشد. پس از بررسی‌ها مشخص شد که ایشان برای معناشناسی واژگان غریب از روش‌هایی هم‌چون: بهره‌گیری از استدلال‌ات کلامی شیعه، تعیین مصادیق برای واژه، بهره‌گیری از فرهنگ و ادب عربی، تفسیر واژه غریب از زبان صحابه، یاران ائمه(ع) و اساتید خود، بیان نکات نحوی، بهره‌گیری از احادیث معصومان(ع)، بیان تمامی وجوه معنایی واژه و ترجیح یک معنا بهره برده است. شیخ صدوق با استفاده از ملاکات خاص خود، توانسته است به گوهر معنایی و معنای تأویلی واژگان غریب دست یابد.

واژه‌های کلیدی

شیخ صدوق، غریب القرآن، غریب الحدیث، معناشناسی لغوی.

۱. دانشجوی دکتری دانشگاه مازندران، بابل، ایران.

۲. استادیار دانشگاه مازندران، بابل، ایران.

۳. دانشیار، دانشگاه مازندران، بابل، ایران.

نویسنده مسئول:

حجت علی نژاد

رایانامه: alinegad.hojjat@gmail.com

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ORIGINAL ARTICLE

Typology of the Interpretation of *Gharīb al-Quran wal Hadith* in the Works of *Shaykh Ṣadūq*¹

Hojjat Alinegad^{1*}, Seyed Mohsen Musavi², Mohsen Nouraei³

1. Ph. D. Student of Mazandaran University, Babolsar, Iran.
2. Assistant Professor, Mazandaran University, Babolsar, Iran.
3. Associate Professor, Mazandaran University, Babolsar, Iran.

Correspondence:

Hojjat Alinegad

Email: alinegad.hojjat@gmail.com

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ABSTRACT

Shaykh Ṣadūq has his specific methods and criteria for semantic analysis of the *Gharīb* (unfamiliar) terms in the field of hadith in general, and in the area of interpretation and semantics of vocabulary in particular; recognizing his methods and criteria in the semantic analysis of *Gharīb* words in the Holy Quran and the sayings of the impeccable Imams (AS) leads to the discovery of new approaches and the presentation of a more precise image of his methods and criteria in semantic analysis. Among his remaining works, one can find some of his views. The present study aims to observe and discover the types of explanations of *Gharīb* words in the thoughts of Shaykh Ṣadūq. To this aim was used a descriptive-analytical method and data collection is library-based. The result indicated that he used methods such as: Utilizing Shia theological arguments, defining examples for words, leveraging Arabic culture and literature, interpreting *Gharīb* words according to the companions, followers of the Imams (AS), and his scholars, highlighting grammatical points, using the sayings of the impeccable Imams (AS), stating all semantic aspects of a word, and preferring one meaning over others. Through his specific criteria, Shaykh Ṣadūq has been able to reach the core meaning and interpretive significance of *Gharīb* words.

KEYWORDS

Shaykh Ṣadūq, *Gharīb al-Quran*, *Gharīb al-Hadith*, Lexical Semantics.

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Introduction

The science of vocabulary (*Mufradāt*) is knowledge that discusses single words in terms of their roots, lexical derivation, indication of the intended meaning, and the type of their application in a single text (Mohammadi, 1388: 18). One of the crucial sub-branches of the science of vocabulary in the Holy Quran is "*Gharīb al-Quran*" and in hadith, "*Gharīb al-Hadith*." In this sub-branch, the explanation and elucidation of unfamiliar, difficult, and obscure words in the Quran and hadith are addressed. *Gharīb al-Quran* and *al-Hadith* is one of the vital fields of knowledge that is a prerequisite for interpreters in exegesis (Rāghib Iṣfahānī, 1412 AH: 54; Muṣṭafawī, 1360: 1/5) and researchers in hadith; because it is through identifying *Gharīb* terms that the explanation of their words and meanings becomes clear, and shared words are distinguished from specific (Khāṣ) ones, and general (ʿĀm) from particular. Various works have been compiled to understand the meanings of *Gharīb* words, among which *Shaykh Ṣadūq* is one of the first scholars who has researched vocabulary and has produced significant works.

The most important independent work of his on *Gharīb al-Quran* and *al-Hadith* is his lost book titled "*Gharīb Hadith al-Nabī* (PBUH) *wa al-A'imma* (AS)" (al-Dharīʿa, 16, 46; Rijāl al-Najāshī, 391, no. 1049). In other works, including "Maʿānī al-Akḥbār," "ʿIlal al-Sharāʿi," and "Tawḥīd," he also discusses Quranic and hadith vocabulary. Now, the question arises: What are the types and dimensions of *Shaykh Ṣadūq*'s methodological explanations regarding *Gharīb* words?

There are works on *Gharīb al-Hadith* and *Gharīb al-Quran*, the most important of which are:

A group of authors from the Center for "Quranic Studies at King Fahd Complex" (1433) published a book titled "*al-Muyassar fi Gharīb al-Quran al-Karim*," which discusses the semantics of some *Gharīb* words, but makes no reference to the works of Shi'a scholars or *Shaykh Ṣadūq*.

Falawerjani et al., (1395) in an article titled "Semantic Development and Its Role in Understanding *Gharīb al-Hadith*; A Case Study of the Word "*Wuḍū*" examined the role of semantic development in the emergence of *Gharīb* vocabulary, but do not significantly reference *Shaykh Ṣadūq*'s writings or his efforts in the jurisprudence of Hadith.

Mousavi et al., (1401) in an article titled "The Background of Shi'a Hadith Narration in the Works of *Shaykh Ṣadūq*" explained some hadith terminology in the works of earlier scholars, but do not extensively refer to *Shaykh Ṣadūq*'s writings or his contributions to the jurisprudence of Hadith.

Therefore, despite *Shaykh Ṣadūq* being one of the most prolific hadith scholars in the early centuries of this field, there has not yet been a study on the typology and methodological dimensions of his works on *Gharīb al-Quran* and *al-Hadith*. Thus, this research can be considered the first of its kind. In the following study, an effort has been made to analyze the remaining works of *Shaykh Ṣadūq* through library research and to elucidate his methods from the perspective of a scholar knowledgeable in linguistics. *Shaykh Ṣadūq*'s efforts and methods in addressing the semantics of *Gharīb* words in the Holy Quran and the sayings of the impeccable Imams (AS) can be categorized as follows:

1. Theoretical Foundations of the Research

Certainly, every written work requires an explanation and clarification of certain concepts, frameworks, and foundations; some of the most important theoretical foundations in this research include:

1.1 *Gharīb al-Quran* and *Gharīb al-Hadith*

The term "*Gharīb*" is an adjective meaning distant or separated (Rāghib Iṣfahānī, 1422: 1/604; Ibn Manẓūr, 1414: 1/686). However, when this term enters the realm of hadith, we encounter two terms: "*Hadith Gharīb*" and "*Gharīb al-Hadith*." "*Hadith Gharīb*" refers to a hadith that has been narrated by only one narrator in a certain level of its chain of transmission (Sadr, n.d.: 160). In other words, a "*Hadith Gharīb*" is a hadith that has been narrated by only one narrator in a particular class of narrators (Shanechi, 1397: 179), such as the narration: "*Innamā al-A'mālu bi al-Nīyyāt*," which was narrated only by 'Umar ibn al-Khaṭṭāb, and from 'Umar, only one other person transmitted it to a few other narrators (Qāsimī, 1427: 125). This narration is singular at the first class, and this singularity is repeated in several subsequent classes before it became well-known. This definition of *Hadith Gharīb* is outside the scope of our research. However, "*Gharīb al-Hadith*" is defined as a hadith that contains an unfamiliar or strange term (Māmaqān, 1/231). It is clear that this definition will be our focus in this research. It is noteworthy that "*Gharīb al-Quran*" refers to the knowledge that elucidates the meanings of words in the Quran that are unfamiliar and strange to the general public (Ṭayyib Ḥusaynī, 20). "*Gharīb al-Quran*," like "*Gharīb al-Hadith*," is a term related to the semantics of words and the science of vocabulary.

1.2 Methodology

The typology of the works on *Gharīb al-Quran* and *Gharīb al-Hadith* in the writings of *Shaykh Ṣadūq* will be conducted through library research. This means that the study will involve examining all remaining works of *Shaykh Ṣadūq* and identifying his criteria and theories regarding *Gharīb* vocabulary, which will be done descriptively. Analyzing those criteria and standards will be analytical work. In other words, this research aims to uncover the methods and tools *Shaykh Ṣadūq* employed to derive meanings of *Gharīb* words.

1.3 Conceptual Meaning and Denotative Meaning

Another fundamental concept in this research is attention to denotative meaning. The meaning of a word can be divided into two categories: Conceptual meaning and denotative meaning. Every word has a denotative meaning in addition to its conceptual meaning. The denotation of a word is determined by the concept of that word. In other words, the concept of a word specifies its denotation. In defining the conceptual meaning of a word, it is stated that it involves creating a mental image in an individual, whether or not a term has been established for it (Abul Baqā, n.d.: 1/807). In defining denotation, it is stated that it is whatever the concept applies to, whether that occurs in the external world or in the mind of the researcher (Ṭūsī, 1326: 6). In contemporary linguistics, the conceptual meaning of a word is referred to as "Intralingual meaning," while the denotative meaning of a word is referred to as "Extralingual meaning." (Safavi, 1379: 1/29)

Citing an instance or instances for a word is one of the best and simultaneously simplest definitions that can express the meaning of a word and guide the audience more clearly to the

intended purpose of a verse or hadith. It is also noteworthy that an instance-based definition cannot replace a conceptual definition for a word; this is because an instance-based definition is a particular definition, whereas a conceptual definition is a general one. Therefore, if we seek to establish a relationship between conceptual and instance-based definitions using the relations of the four categories in logic, their relationship is one of generality (*‘Ām*) and particularity (*Khāṣ*). The semantics of rare words in the Holy Quran and the hadiths of the Impeccable Imams (AS) utilizing instance-based meanings hold significant importance, as noted in the works of *Shaykh Ṣadūq*.

2. Utilization of Shia Theological Arguments

One of the most important Islamic sciences is theology (*Kalām*). This science is defined as the study of Islamic beliefs, i.e., what one must believe and have faith in according to Islam, elaborating on these beliefs, reasoning about them, and defending them (Motahhari, n.d.: 2/76). Hence, theology deals with Islamic beliefs that a Muslim must recognize and believe in, such as monotheism, the attributes of the Divine Essence, prophethood, and other related matters. It can be said that theology is the science of Islamic religious beliefs. The life period and the emergence of *Shaykh Ṣadūq* (d. 381 AH) coincided with the peak of theological debates among Muslims aimed at consolidating their religious beliefs. Therefore, he extensively utilized Shia theological discussions to convey and explain his scholarly theories.

In many instances, *Shaykh Ṣadūq* has used Shia theology to understand the meanings of *Gharīb* words; for example, in interpreting the word "Imam," he draws upon Shia theology and states that an Imam is someone chosen by God as a model for the people, and it is obligatory

for Muslims to obey and follow him (Ibn Bābawayh, 1404 AH: 65). The belief in the necessity of Imamate and their designation by God is one of the principles of the Shia faith, and believing in these principles is considered foundational to Shia theology.

He also explains the meaning of the word "*Tawhīd* (monotheism)" by introducing God with several affirmative attributes discussed in Islamic theology, such as: Oneness (*Aḥad*), All-Hearing (*Samī‘*), All-Seeing (*Baṣīr*), All-Knowing (*‘Alīm*), Wise (*Ḥakīm*), Living (*Ḥayy*), Sustainer (*Qayyūm*), Almighty (*‘Azīz*), Holy (*Quddūs*), Capable (*Qādir*), and Self-Sufficient (*Ghanī*). He then utilizes noble verses for a better understanding of the term, such as: "There is nothing like Him," (al-Shurā/11) "He begets not, nor is He begotten," (al-Ikhlāṣ/3) "Vision perceives Him not, but He perceives all vision, and He is the Subtle, the All-Aware," (al-An‘ām/103) "The Creator of all things; there is no deity except Him," (Ghāfir/62) and "To Him belongs creation and command; Blessed is Allah, the Lord of the worlds." (al-A‘rāf/54) (Ibn Bābawayh, 1404 AH: 36)

In the noble verse: "Rather, His two hands are outstretched," (al-Mā‘idah/64) he explains the term "Hand" by considering that in Shia theology, God is exalted above analogy, which is one of the important issues in theology (Ṭabāṭabā‘ī, 1417 AH: 8/153), and interprets it as "Power" (Ibn Bābawayh, 1404 AH: 36). Additionally, he draws upon the verses "And the heaven We constructed with strength" (al-Dhāriyāt/47) and "And mention Our servant David, endowed with strength" (Ṣād/17) and "O! Iblis, what prevented you from prostrating to that which I created with My hands?" (Ṣād/75) to state that the meaning of "Hand" refers to strength and power (Ibn Bābawayh, 1414 AH: 36).

One of the most important theological discussions in Shiism is the exaltation of God from analogy and human characteristics and attributes. *Shaykh Ṣadūq* sometimes elaborates on the meaning of rare vocabulary with regard to this important religious-theological principle. For example, in the noble verse: "The Day the shin will be uncovered, and they are invited to prostration," (al-Qalam/42) he explains the term "Shin" in accordance with Shia theological beliefs as "The manifestation of the matter and its intensity." (Ibn Bābawayh, 1414 AH: 23) Many interpreters have also interpreted this word to mean "The severity of terror and the gravity of the situation." (Makarem Shirazi, 1374 SH: 24/413; Faḍlullāh, 1419 AH: 23/57; Mughnīyyah, 1424 AH: 7/396) In his analysis of words in the Holy Quran that are considered allegorical, such as certain human attributes ascribed to God, he has utilized Shia theological arguments.

3. Determining Instances for the Word *Gharīb*

Shaykh Ṣadūq sometimes specifies instances to explain and clarify the meanings of rare words in the Holy Quran and Hadith. For example, when explaining who is considered "*Mustaṭī*" (capable), he mentions four instances: Having no problems in life, physical health, the soundness of body parts, and making a vow (Ibn Bābawayh, 1414 AH: 39). For instance, in interpreting the word "*Jamā'ah*" in a Hadith from the Prophet (PBUH) where he states that soon my Ummah will be divided into seventy-three sects, and only one group will be saved, he was asked which group that is. The Prophet (PBUH) replied, "al- *Jamā'ah*." *Shaykh Ṣadūq*, to clarify the meaning of this word, explains that "*Jamā'ah*" refers to "The people of truth," even if they are few (Ibn Bābawayh, 1362 SH: 2/584).

Similarly, in a Hadith from Imam *Ṣādiq* (AS) explaining the word "*Mīzān*" in the verse: "And We will set up the scales of justice on the Day of Resurrection, so that no soul will be wronged in anything," (al-Anbīyā', 47) he mentions "The prophets and their successors" as instances for the term (Ibn Bābawayh, 1403 AH: 31). Since "*Mīzān*" is a standard for measuring things, on the Day of Judgment, the criterion and measure for evaluating individuals' deeds are the prophets and the impeccable Imams (AS).

At times, considering the context of the verse or Hadith, *Shaykh Ṣadūq* discusses the meaning of the word in specific instances. For example, in a Hadith from Imam *Ṣādiq* (AS) regarding the meaning of the word "*Sū'* (evil)" in the verse: "And if I had known the unseen, I would have acquired much good and would not have been touched by evil," (al-A'rāf/188) he cites "Poverty" as an instance of this word. Likewise, in the verse: "And thus, We might avert from him evil and immorality," (Yūsuf/24) he refers to the word "*Sū'*" meaning "Murder" as one of its instances. And in the verse: "And put your hand into your collar; it will come out white without any evil" (al-Naml/12), he interprets "*Sū'*" as meaning "Leprosy." (Ibn Bābawayh, 1403 AH: 173)

4. Utilizing Arab Culture and Literature

The growth and flourishing of the Arabic language – the language of the Quran – occurred before the revelation of the Holy Quran and the emergence of Islam in the Arabian Peninsula. This language had become a common, independent tongue devoid of tribal and local characteristics among the Arabs of that region regarding the religious, political, and economic conditions of Mecca and the Quraysh ('Abd al-Tawwāb, 1367 SH: 92).

Thus, the literary language prevalent among the Quraysh had the greatest impact on the emergence of eloquent Arabic (Ibn Fāris, 1328 AH: 52), and the Holy Quran is a prominent example of this common language (al-Ḍubayb, 1435 AH: 9); for this reason, the Quran chose this language for its revelation so that all Arab people could understand it. This eloquent and common language was above the level of the general populace of the Arabs, so from the very beginning of the revelation of the Holy Quran, the interpretation of its verses and the semantics of its rare words were sought from the great companions.

The Holy Quran, as stated itself, was revealed in the language of its people (Maryam/97; al-Dukhān/58), and that language is the clear Arabic (al-Shu‘arā’/195; al-Naḥl/103). Therefore, the crucial source for elucidating the meanings of the words present in the Quran and Hadith is the Arabic culture and literature of the time of revelation. By Arabic culture and literature, what is meant are the sermons, proverbs, poems, and sayings of the Arabic-speaking people contemporary to the revelation of the Quran, which have been passed down to later generations in the form of books and authentic dictionaries. Thus, one of the primary sources for interpreting rare words is referring to the culture of the people of the time of revelation; part of the material in these dictionaries pertains to the report and narration of Arabic culture and the sayings of the Arabic people. *Shaykh Ṣadūq* has also not overlooked this important source in elucidating the meanings of rare words in the Holy Quran and the Hadith of the impeccable Imams (AS) and has utilized it in many cases. The writer has categorized *Shaykh Ṣadūq*'s efforts to utilize Arabic culture and literature into the following frameworks:

A) Report and Narration of Language and Sentences

In utilizing the Arabic culture and literature, *Shaykh Ṣadūq* sometimes reports and narrates the meanings of *Gharīb* words that have preserved their authenticity from the time of revelation without engaging in personal *ijtihād* (jurisprudential reasoning) or expressing opinions about the meaning of the word; he merely cites that report. In other words, he draws upon the concept for which the word was created in the time of revelation to elucidate the meaning of the *Gharīb* word in the Holy Quran and Hadith.

For instance, *Shaykh Ṣadūq* narrates in a Hadith from Imam *Ṣādiq* (AS) describing God that he said: "He is light, in which there is no darkness". (Ibn Bābawayh, 1398 SH: 128) Lexicographers have defined the word "Light" as the brightness that assists sight and vision (Rāghib Iṣfahānī, 1412 AH: 1/827), serving as a guide for humans to escape darkness (Ibn Manzūr, 1414 AH: 5/240). He reports and conveys this common meaning for elucidation, interpreting the word as "Illuminating and Guiding" and states: "The common understanding in language and tradition of the phrase 'He is light' is that He is illuminating." In other words, *Shaykh Ṣadūq*, to explain the word "Light" in the mentioned Hadith, refers to and reports the meaning of the rare word as understood in the time of revelation. It seems that this definition of the word is a comprehensive and definitive description against the likening of God to light, allowing him to convey the meaning of the word "Light" completely.

He also explains the meaning of the word "Sayyid" by utilizing Arabic culture, quoting a statement from *Qays ibn ‘Āṣim*, a companion of the Prophet, who said: *Qays ibn ‘Āṣim* was asked: By what have you taken the leadership

of your people? He replied: By generosity and protecting others from harm and supporting the master. He considers the meaning of the word "Sayyid" to be the king and chief of the people (Ibn Bābawayh, 1398 SH: 206).

Additionally, in explaining the meaning of the word "Imamate," he utilizes the meanings reported in Arabic culture and states that the literal meaning of "Imam" is "A carved wooden pole used as a model in a weapons workshop." Based on these reported meanings in Arabic literature, he identifies the terminological concept of this word as "Following and Adhering" and writes: "In the meaning of the phrase "Whoever I am his master, then Ali is his master," we find that this divides into meanings in language that are known only in the language; I will mention them, God willing..." (Ibn Bābawayh, 1403 AH: 69)

B) Utilization of Proverbs

One of the most important sources in Arabic culture and literature for elucidating the meanings of *Gharīb* words is the proverbs of the Arab people; proverbs form a significant part of Arabic culture and literature and thus are considered a component of it. Proverbs have greater authenticity compared to other Arabic texts, as their appeal makes them easier for audiences to remember. Therefore, they hold better credibility. *Shaykh Ṣadūq* sometimes uses common proverbs to clarify the meaning of rare words.

For example, in explaining the meaning of the word "*Malakūt*," he states that this word means "King and ruler," and that the letter "T" in it is superfluous. To support his argument, he cites the well-known proverb in Arabic culture: "*Rahabūt* is better than *Raḥamūt*" (If you are scared, it is better than being merciful), asserting that the word "*Malakūt*," like the two words "*Rahabūt* and *Raḥamūt*," has an additional "T"

(Ibn Bābawayh, 1398 SH: 210). Similarly, to explain the word "*Dayyān*," he uses the famous proverb "As you treat, so shall you be treated," interpreting the meaning of the word based on this proverb as "Reward and retribution." (Ibn Bābawayh, 1398 SH: 216)

C) Utilization of Poetry

Poetry, like proverbs, is one of the primary resources used in Arabic culture and literature to explain the meanings of individual words and *Gharīb* vocabulary. Arabic poetry constitutes an important part of Arabic culture. Compared to other forms of speech and Arabic literature, poetry has greater authenticity; because of its structure and rhythm, it not only has a higher appeal but is also easier to remember than prose. Since the earliest days of the revelation of the Quran, Muslim scholars have been aware of the role of Arabic poetry in understanding the meanings of *Gharīb* vocabularies in the Quran and the noble hadiths. *Ibn 'Abbās* considers poetry to be the "Divan" (collection) of Arabs and refers to Arabic poetry when elucidating *Gharīb* vocabularies in the Holy Quran (Ibn Anbārī, 1390 AH: 100; Suyūfī, n.d.: 2/67). Perhaps one of the most significant citations of Arabic poetry to explain *Gharīb* vocabularies in the Holy Quran is found in a narration from *Ibn 'Abbās* regarding the famous issues of *Nāfi' ibn Azraq* (Suyūfī, n.d.: 1/383)

Both before and after *Ibn 'Abbās*, the quoting of Arabic poetry to understand *Gharīb* words in the Holy Quran has been a common practice among exegetes. It is also noteworthy that the writer refers to the poetry of pre-Islamic poets, the *Mukhaḍramīn* (poets who lived in both the pre-Islamic and Islamic periods), and poets from the early Abbasid period, which most linguists consider acceptable sources (Baghdādī, 1418 AH: 1/6;

Dīnawarī, 1423 AH: 1/63). It goes without saying that the role of Arabic poetry in the semantics of *Gharīb* words, particularly in the hadiths of the impeccable Imams, holds a unique and special significance. *Shaykh Ṣadūq* has also extensively utilized poetry in understanding *Gharīb* vocabulary: for example, in a hadith from Imam *Ḥasan Mujtabā* (AS) regarding the attributes and characteristics of the Prophet (PBUH), to explain the linguistic meaning of "*al-Mushadhdhab*" in the phrase: "*Aqṣara minal Mushadhdhab*," he draws upon a line of poetry from Arabic culture that reads:

"But whenever I turn to him, he resembles a tree trunk from which the bark has been stripped from the very beginning."

He explains the word to mean "The trunk of a date palm that has been pruned of its skin and excess," (Ibn Bābawayh, 1403 AH: 84). Likewise, in a similar hadith about the physical traits of the Prophet Muhammad (PBUH), to elucidate the meaning of the word "*Ashnab*" in the phrase: "*Ḍalī'al Fami Ashnab*," he cites a couplet from an unknown poet that goes:

"My father, may I be sacrificed for you and your mouth, which has white and sharp teeth, resembles a surface sprinkled with saffron."

He interprets this word to mean "White and sharp teeth." (Ibn Bābawayh, 1403 AH: 86) Additionally, in explaining the meaning of the word "*Dumyah*" in the phrase: "*Ka'anna 'Unuqahū Jiydu Dumyatīn fī Ṣafā'il Fidḍti*" he cites the following couplet:

"Either it is a statue upon which his Mihrāb is painted or a precious gem that belongs to his merchant."

He explains this word to mean "Statue and image." (Ibn Bābawayh, 1403 AH: 86) Also, in defining the meaning of "*Damithan*" in the phrase: "*Damithan Layyīnan*," he refers to a line of poetry by "*Qays bin Khaḍīm*" that goes:

"He steps forward like a bud in the shifting sands towards a desert where a river flows beside it."

He interprets this word to mean "Soft sands of the desert." (Ibn Bābawayh, 1403 AH: 88)

D) Utilization of Linguists and Scholars of Lexicology

A portion of the content in dictionaries and lexicons consists of the opinions of linguists and the efforts they put into interpreting *Gharīb* words; considering their specialization and expertise, the interpretations and insights they provide on the semantics of words are often significant and trustworthy. In many cases, *Shaykh Ṣadūq* referred to linguists to elucidate the meanings of unfamiliar words in the hadiths and quoted them. The importance of consulting scholars of linguistics and referring to their books and sources is so significant in the eyes of *Shaykh Ṣadūq* that he himself acknowledges this and feels it necessary to extract all the linguistic meanings of *Gharīb* words by referring to lexicon books, and then to relate it to the most recognized meanings and common usages by linguists (Ibn Bābawayh, 1403 AH: 67).

For instance, in a hadith reported from *Ibn 'Abbās* regarding *Amīr al-Mu'minīn Ali* (AS), which later became known as the "Sermon of *Shiqshiqīyyah*," he inquired with "*Ḥasan ibn 'Abdullāh ibn Sa'īd 'Askarī*," a contemporary linguist and hadith scholar of *Shaykh Ṣadūq* (Sama'ānī, 1398 AH: 9/298) about the interpretation of the *Gharīb* words in this sermon. *Shaykh Ṣadūq*, for example, asked him to explain the word "*Taqammaṣa*" in the phrase "*Laqad Taqammaṣahā*" and he interpreted it as "Putting on a shirt"; meaning *Abū Bakr* donned the caliphate just like putting on a shirt (Ibn Bābawayh, 1385 SH: 1/150). Similarly, the meaning of the word "*Sadala*" in the phrase: "*Fasadaltu Dūnahā Thawban*" is understood as

"To hang and suspend"; meaning I hung a curtain between myself and the caliphate and refrained from it. He also interpreted the meaning of the word "*Kashḥ*" in the phrase "*Ṭawaytu 'anhā Kashḥahā*" to mean "Side and flank." (ibid)

In some instances where *Shaykh Ṣadūq* derives from the scholarship of linguists, he also mentions the names of those linguistic scholars. For example, in explaining the meaning of the word "*Itrat*" in the Hadith of *Thaqalayn*, he cites seven meanings from the famous linguist "*Ibn A'rābī*" and four meanings from *al-Aṣma'ī* (Ibn Bābawayh, 1403 AH: 92-93).

Similarly, in explaining the word "Imam," after stating, "*Sa'altu Abā Bishr al-Lughawī bi Madīnatissalā 'an Ma'nīl Imam*," he says that "Imam" in Arabic means: "The leader and guide of people in virtues." (Ibn Bābawayh, 1403 AH: 96) Furthermore, in explaining the meaning of the word "*Nubuwwah* (Prophethood)," he mentions: "I heard this from *Abū Bishr* the linguist." *Shaykh Ṣadūq*, quoting *Abū Bishr*, explains that the word "*Nubuwwah*" is derived from the root "*Nabawah*," meaning "Any raised or elevated place on the earth." Therefore, "*Nubuwwah*" signifies a high status and rank, and "*Nabīy*" means "Noble and exalted." (Ibn Bābawayh, 1403 AH: 114)

E) Explanation of Grammatical Points

By studying the history of the emergence of grammar – Arabic syntax – it can be said that the Muslims' commitment to preserving the Quran and prophetic hadiths from distortion by non-Arabs, considering their unfamiliarity with the Arabic language, led to the establishment of grammatical rules by *Abul Aswad al-Du'alī*, a companion of *Amīr al-Mu'minīn* (Lughawī, 1430 AH: 8). These rules served as a standard for other Arabic speech (Ibn Khaldūn, 1375: 641), and the semantics of words and linguistic

errors in prose and poetry were measured against these grammatical rules. The assessment of the poems and speeches of poets and scholars through grammatical rules shows that many of their verses and words contain imperfections in syntax and meaning (Jurjānī, 1331 AH: 4). Therefore, grammatical points and rules significantly affect the understanding of the meanings of words and phrases.

Shaykh Ṣadūq sometimes utilizes certain grammatical points to explain the meanings of *Gharīb* words. For example, in explaining the meaning of the word "*Ikrām*" in the verse: "Read, and your Lord is the Most Generous" (al-'Alaq/3), he employs grammatical rules and considers the word to mean "Generous (*Karīm*)," noting that sometimes the weighing of "*Af'al*" conveys the meaning of "*Fa'il*" (Ibn Bābawayh, 1398 SH: 200). Similarly, in explaining the meaning of the word "*Qabbā'*," in a hadith where the Prophet says to Imam Ali (AS): "*Yā 'Alī al-'Ayshu fī Thalāthatin Dāra Qawrā'i wa Jārīyatin Ḥasnā'a wa Farasi Qabbā'*," he utilizes grammatical rules to explain that a horse *Qabbā'* refers to a horse of moderate slimness, since both "*Aqqab*" and "*Qabbā'*" are used in its description, and the term "*Faras*" applies to both masculine and feminine forms (Ibn Bābawayh, 1362 SH: 1/126).

5. Interpretation of *Gharīb* Words Based on the Sayings of Companions, Followers of the Imams, and His Teachers

Sometimes, *Shaykh Ṣadūq* references the meaning of a word to the sayings or interpretations of the companions of the Prophet (PBUH) or the students of Imam *Ṣādiq* (AS), and at times to some of his teachers, as follows:

1. In some cases, *Shaykh Ṣadūq* conveys the meaning of a *Gharīb* word from the words of the companions of the Prophet (PBUH) and attributes the meaning to them. For instance, in a narration from *‘Abdullāh ibn ‘Abbās* regarding the reason behind the mountain "*Tūr Sīnā*" being named as such, he writes that every mountain where beneficial plants and trees grow is called "*Tūr Sīnā*," which is why it is named thus (Ibn Bābawayh, 1385 SH: 1/68). Also, in explaining the linguistic meaning of the word "*Dhurrīyyah* (offspring)" in the verse: "And those who say, 'Our Lord, grant us from among our wives and offspring's comfort to our eyes'" (al-Furqān/74), he quotes *Abū ‘Ubayd*, a companion of the Prophet (PBUH), stating that the linguistic root of the word "*Dhurrīyyah*" is from "*Dharawat*" or "*Dhrayat*," not from "*Dhara’a*," hence the last letter of its root does not have an "*Hamza*." According to Abu Ubaid, this word, when prefixed with "*Alif*," means "Lineage and Children." (Ibn Bābawayh, 1403 AH: 94) According to *Abū ‘Ubayd*, this word was originally pronounced with a "*Hamza*," but the Arabs dropped the pronunciation of the "*Hamza*" (ibid). Considering *Abū ‘Ubayd*'s remark, it can be said that the word "*Dhurrīyyah*" is derived from the root "*Dhara’a*," thus these two words were originally one and mean "To bring forth," as in the verse: "And we have created for Hell many of the jinn and mankind." (al-A‘rāf, 179) Therefore, "*Dhurrīyyah*" refers to those who have been created from him and his lineage.

2. Sometimes he expresses the meaning of a word based on what some of the followers of the Imams (AS) have said; for example, in a lengthy narration from Imam *Ṣādiq* (AS) through *Jābir Ju‘fī*, one of the companions of Imam *Ṣādiq* (AS), regarding the names of Imam Ali (AS) in various books and among

different nations, *Jābir* relates names from Imam *Ṣādiq* (AS) and after concluding the narration, he himself interprets and explains those names. For instance, Jabir mentions the name of the Prophet in the Torah as "Barī'," meaning "Free from polytheism," and also mentions that his name among the priests is "Bawī'," meaning "Someone who replaces falsehood with truth in his dwellings." He elaborates on their meanings (Ibn Bābawayh, 1403 AH: 60-63).

3. Occasionally, he attributes the meaning of a word to some of his teachers; in these instances, *Shaykh Ṣadūq* uses phrases such as "I heard some of the scholars of knowledge" to report the meaning of a *Gharīb* word. For example, in a narration after quoting the above phrase, he interprets the word "Ibrahim" as being from the root "Barī'," meaning "Purified from worldly affairs due to his good deeds." (Ibn Bābawayh, 1385 SH: 1/34).

6. Expression of All Meaning Facets of a Word and Preference for One Meaning

Sometimes, *Shaykh Ṣadūq* explains the meaning of a *Gharīb* word in the Quran and Hadith by presenting all possible meanings of the word and then selecting the most appropriate one among them. For example, in explaining the meaning of the word "*Mawlā*" in the verse: "*Wa Allāh Walīyyul Mu‘minīn*" (Āli ‘Imrān/68) and in the Hadith: "Whomever I am the *Mawlā* for, Ali is his *Mawlā*," he offers two meanings: "Helper and supporter," and "More deserving and rightful." He considers the latter meaning more appropriate for the mentioned Hadith (Ibn Bābawayh, 1398 SH: 212).

Shaykh Ṣadūq elaborates on the meaning of the word "*Mawlā*" in his book "*Ma‘ānī al-Akhhbār*," where he discusses seven meanings for this word (master and owner, owner of a

freed slave, freed slave, cousin, end and conclusion of a matter, that which is placed before or behind something, and deserving of obedience). After presenting all its meanings, he selects the best meaning, taking into account the context of the preceding sentence (Am I not more deserving to the believers than themselves and the recognition of the Muslims of that fact) and the event of *Ghadīr Khum*. He concludes that the primary intention of the Prophet in using the word "*Mawlā*" in this Hadith is "Deserving of obedience." (Ibn Bābawayh, 1403 AH: 69)

Therefore, it can be said that the intention of the Prophet (PBUH) with this word in the famous Hadith "Whomever I am the *Mawlā* for, this Ali is his *Mawlā*" was to assert that only *Amīr al-Mu'minīn* after him is worthy of being in charge of the Muslims, and he (AS) is more deserving of them than themselves, making obedience to him obligatory for all Muslims. A person whose obedience is obligatory is thus deserving of the rank of Imamate.

7. Utilization of Hadiths of the Impeccable Imams (AS)

One of the crucial sources for understanding the meanings of *Gharīb* words in the Quran throughout the history of interpretation has been the Hadiths of the impeccable Imams (AS). The Hadiths of the impeccable Imams (AS) have always guided the interpreters in understanding the meanings of Quranic words. Since we regard the Ahl al-Bayt (AS) as the most knowledgeable individuals about the interpretation of the Quran and aware of all the meanings of the revelation sent down to the Prophet (PBUH) (Kulaynī, n.d.: 1/288), the interpretation of the Ahl al-Bayt holds particular importance and status. The most significant aspect of the interpretive method of the Imams (AS) is the interpretation of *Gharīb*

words, sensitive, and disputed words. The Hadiths of the impeccable Imams are so crucial in the semantics of *Gharīb* words that interpreting the Quran without considering these Hadiths can lead to an incomplete and distorted understanding of the verse.

Shaykh Ṣadūq has not overlooked this importance and has shown particular attention to the interpretive Hadiths of the impeccable Imams (AS) in his works. At times, he quotes the meaning of a *Gharīb* word from the mouth of the impeccable Imams (AS) and elucidates the meaning of the word within the context of a Hadith from an impeccable Imams (AS). Through research conducted on *Shaykh Ṣadūq's* works, it can be concluded that the ways in which he utilizes the sayings of the impeccable Imams (AS) to clarify the meanings of *Gharīb* words can be described as follows:

A) Explanation of the Naming of an *Gharīb* Word

Sometimes, the impeccable Imam (AS) explains the reason for the naming of *Gharīb* words. *Shaykh Ṣadūq* also quotes and reports this interpretation from the Imam. This is often the case concerning the names of prophets (AS) and places. For instance, in a Hadith, Imam *Ṣādiq* explains the reason for calling the mosque "*Khayf*," stating that any place that is elevated and above the valley is called "*Khayf*." Therefore, the reason for naming the mosque *Khayf* is the same (Ṣadūq, 'Ilal al-Sharāyī': 2/436). Similarly, in a Hadith from Imam *Ṣādiq* (AS) regarding the meaning of the word "*Faḍīkh*" (the name of a mosque), he states that the date palm tree is called "*Faḍīkh*"; since there were date palm trees in this mosque, it was named accordingly (Ibn Bābawayh, 1385 SH: 2/459).

Additionally, in a Hadith, Imam *Ṣādiq* (AS) explains the significance of the names of the

prophets (AS) by stating that the reason for naming "*Ādam*" as such is that he was created from the fourth earth, known as "*Adīm*" (Ibn Bābawayh, 1385 SH: 1/14). He also derives the name "*Ḥawwā*" from the root "*Ḥayy*," meaning created for a living being—referring to Adam (Ibn Bābawayh, 1385 SH: 1/16).

B) Identifying Instances for a Word

In the Hadiths received from the impeccable Imams (AS), the semantics of *Gharīb* words in the Quran and Hadiths holds an important place, particularly with respect to specific instances. Sometimes, the Imam specifies an instance or several instances for the *Gharīb* word to clarify its meaning. For example, in a Hadith, Imam *Riḍā* (AS) quotes the Prophet (PBUH), stating that God curses anyone from whom a "*Ḥadath*" occurs or provides refuge to a "*Muḥdath*." When asked what is meant by "*Ḥadath*," he clarifies that it refers to "Murder." (Ibn Bābawayh, 1378 SH: 1/313) Furthermore, in a Hadith from the Prophet Muhammad (PBUH), it is mentioned that on the Night of *Qadr*, God fulfills all the needs of the believers except for four types of people: One who is disobedient to their parents, a drunkard, someone who cuts family ties, and "*al-Mushāḥin*." When asked about the meaning of the latter term, he states that it refers to "Someone who insults people." (Ibn Bābawayh, 1398 SH: 127)

C) Explanation of the Original Meaning of Words

One of the most important functions and roles of the Hadiths of the Imams (AS) in the semantics of *Gharīb* words is to articulate the meanings of these words. Sometimes, the impeccable Imams (AS) clarify and establish the original meanings of words. For instance, in a Hadith from Imam *Ṣādiq* (AS) regarding the word "*Subḥān*," he explains that it means to

have a sense of distaste and to declare God free and exalted from anything that may cause deficiency or flaw (Ibn Bābawayh, 1403 AH: 9). This word not only signifies the purification of God from any attribute that may lead to defect or imperfection, but it also conveys a sense of astonishment and reverence, as reflected in the Quran: "*Subḥānaka*, this is a great slander."

Similarly, in a Hadith from Imam *Riḍā* (AS) explaining the word "*Nūr*" in the verse "Allah is the Light of the heavens and the earth," (Nūr/35) the Imam interprets the term to mean "A guide and a signpost." (Ṣadūq, Maʿānī al-Akhbār, 15) In another Hadith from Imam *Ṣādiq* (AS) regarding the meanings of the words "*Zālim*" (oppressor), "*Muqtaṣid*" (moderate), and "*Sābiqun bil Khayrāt*" (predecessor in good deeds) in the verse: "Then We gave the Book as an inheritance to those whom We had chosen from Our servants; among them was one who wronged himself, and among them was one who was moderate, and among them was one who was foremost in good deeds by God's permission," (al-Fāṭir/32) he elaborates on the meanings. He defines "*Zālim*" as "A person who pursues his own whims," "*Muqtaṣid*" as "A person who revolves around his own desires," and "*Sābiqun bil Khayrāt*" as "A person who abandons his desires and seeks God's pleasure." (Ibn Bābawayh, 1403 AH: 104)

D) Moving Beyond the Apparent Meaning of Words

Since the Holy Quran originates from divine revelation and has been revealed with the aim of guiding and admonishing all people, it presents profound teachings in the form of words that are familiar and commonplace among the Arab people. Therefore, it is natural that some Quranic words may not be used in

the common meanings among Arab speakers and may seem unfamiliar or *Gharīb* in human literature. Such words are mostly within the domain of metaphysical truths and the attributes and names of God. An incomplete understanding of these kinds of words may lead to analogies and depictions in the understanding of God. By referring to the Hadiths of the impeccable Imams (AS), one can uncover the figurative meanings of words and discern their original intent.

The Imams (AS) have utilized every opportunity to preserve the fundamental beliefs of Shia Islam in the best possible way. One such instance involves transcending the literal meaning of certain terms, which could lead Muslims into the trap of anthropomorphizing and resembling God. For example, in a narration from Imam *Ja'far Ṣādiq* (AS) regarding the interpretation of the word "Face" in the verse: "Everything will perish except for His Face," (al-Qaṣaṣ/88) it is understood to mean "The religion of God." (Ibn Bābawayh, 1403 AH: 13) It seems that the Imam's (AS) intention with this interpretation is to indicate that God is greater than to be described as having a "Face," since the term "Face," meaning form, can only be envisioned in physical bodies; thus, this interpretation of face is inconceivable for non-bodies like the soul or light. Therefore, adhering to the common literal meaning of the word held the potential risk of falling into the trap of anthropomorphism and personification. Consequently, the Imam transcended the superficial meaning of the term in his explanation.

In a narration from Imam *Bāqir* (AS) regarding the interpretation of the term "Anger (*Ghaḍab*)," which God attributes to Himself in the sacred verse: "And whoever incurs My wrath has indeed fallen" (Ṭāha/81), he (AS) interprets God's anger as "Retribution" and delivering the punishment for someone's sins (Ibn Bābawayh,

1403 AH: 19). If the term were to be defined based on its literal meaning, it would imply that God undergoes a change of state due to anger, thereby being described in terms of His creations. Thus, adhering to this meaning also held the risk of falling into the trap of anthropomorphism and imitation. Therefore, the Imam was fully aware and moved beyond the superficial meaning of the term.

Conclusion

Shaykh Ṣadūq has systematically worked on the semantics of uncommon words. Some of the common criteria and a number of the standards found in the works of others do not exhibit the same quality. By studying his surviving works, one can gain insight into his criteria and theories regarding the explanation of *Gharīb* words. The results of this research indicate that he approached this subject from a different perspective; in most cases, *Shaykh Ṣadūq* relies on the words of the impeccable Imams (AS) and conveys the meanings of *Gharīb* words in the Holy Quran, prophetic traditions, and the narrations of the Imams from those noble figures. By referring to the sayings of the impeccable Imams, he reaches a meaning beyond the colloquial usage of *Gharīb* words, often discovering the deeper semantic essence or interpretive meaning of the terms. Additionally, he employs various methods for elucidating the meanings of *Gharīb* words, such as using theological arguments, determining examples for the terms, drawing upon Arabic culture and literature, and interpreting uncommon words with reference to the words of the Companions, the associates of the Imams (AS), and his own teachers.

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