

Ulum-i Hadith

[Hadith Sciences]

Scientific – Research Quarterly

Vol.22, No.4, Des 2017 - Mar 2018

Propriator: College of the Hadith Sciences

Managing Director and Editor-in-Chief: Muhamad Muhamadi-Nik (Ray-Shahri)

Vice-Editor-in-Chief: Seyyid Muhammad Kazem Tabatabaee

Executive Manager: Mohammad Karim Salehi

English Section: Hamid Reza Salarkia

Correspondence Address: P.o. Box 37185-3431, Qum, Islamic Republic of Iran.

Tel: 0098-25-37176131

Fax: 0098-25-37785050

Internet: <http://www.ulumhadith.ir>

E-mail: ulumhadith@hadith.net

ABSTRACTS

A critical analysis on the conceptions developed from the interpretive traditions of "*sab`an min all-mathānī*"

*Abdollah Feqhi-zadeh
Mahdiyeh Dehqani Qanataghestani*

Having merely relied upon the apparent meaning of interpretive traditions some of the exegetes deemed that the Opening Chapter (*sūrat al-fātiḥah*) is meant by the expression: "*sab`an min all-mathānī*" in the Qur'an (15:87), and have preferred this opinion to the others invoking certain traditions. The investigations, however, indicate that the interpretive traditions transmitted to us in this regard are not firm and strong enough to be ensuring or convincing, because they suffer from different problems from the aspects of denotation, isnad and source (i.e. informant). For instance, six of the narrations are weak from that aspect of isnad; in five of them the main pivot of the narration is the attempt for proving the validity of "inclusion of *basmalah* as one of the verses of Opening Chapter" and it is by itself somehow problematic. Moreover, contrary to these traditions, there exist other traditions that have introduced an issue other than the Opening Chapter or along with the Opening Chapter as the instance of "*sab`an min all-mathānī*".

Keywords: "*sab`an min all-mathānī*", Opening Chapter, criticism of tradition.

A review of the viewpoints and disputes about the account of Shaykh Ṭurayḥī (d. 1087/1886) of *Ḥadīth al-Kisā'* (Tradition of the Cloak)

*Rasoul Ja'fariyan
Rouhollah Towhidi-nia*

Certain controversial events in the history of Shi'ism dates back to confrontation of two or more intellectual trends about the genuineness or content of traditions. The pivot of one of these disputes that dates two

centuries back, is a different account or narration of Event of *al-Kisā'*. The mere tradition has been recorded in both Shi'a and Sunni sources, however, this tradition has been narrated with a structure and wording that is literary and in a narrative manner (like a fiction) in Lady Fatimah's words arousing the audience's sentiments and causing every now and then the confrontation between two intellectual trends, the last of which happened during the past decade. The goal of this article is not to approve or reject the above tradition, rather it tries to briefly investigate the personality of the first narrator of this tradition as well as his motivation, and then to mention major opinions and efforts of the scholars, researchers and the Shi'a in general in different periods in this regard.

Keywords: *Hadīth al-Kisā'* (Tradition of the Cloak), Shaykh Ṭurayhī, elegy and fictional narrations, *Mafātīḥ al-Jinān*.

Semantics of abrogation in the light of the tradition of "*al-Nāsikh wa al-Mansūkh*" quoted from Imam `Ali (a. s.)

Marziyeh Okati

Dr. Hossein Khakpour

Hujjatul-Islam Gholamreza Razavi-doust

Abrogating and the abrogated (*nāsikh wa mansūkh*) is among the issues that has preoccupied the scholars of Qur'anic sciences for a long time so that they compiled certain books in this field. Reference of most of the researchers is a tradition from Imam `Ali (a. s.). The Commander of the Faithful asked a man who was sitting in a mosque preaching the people, whether or not he was aware of "the abrogating and the abrogated", and he replied in negative. The Imam said to him, "You have perished and caused your audience to perish." By pondering on this hadith, it occurs to us that how not knowing the concept of some verses – based on the present meaning of abrogation – can cause perishing? Therefore, this hadith has a meaning beyond this.

The goal of this article is semantics of abrogation in the light of the above tradition quoted from Imam `Ali (a. s.), prepared through a descriptive-analytical method and with a hadith-oriented and a historical approach, which after studying genuine sources, indicates the channels of transmission of the hadith and concludes: the conception of abrogation had a broad meaning at that time so that it encompassed different titles of Qur'anic sciences so that in the course of time its generality decreased and it was termed in its specific concept. On this basis, the person addressed by the Imam – in all probability – was a storyteller (*qāṣṣ*, pl. *quṣṣāṣ*), and that the

formation of the trend of the storytellers, and the fact that they were not conversant with the knowledge required for interpreting the Qur'an, reinforces the probability denoting that "the abrogating and the abrogated" has a general inclusive concept.

Keywords: Imam `Ali (a. s.), the abrogating (*nāsikh*), abrogated (*mansūkh*), storyteller, abrogation.

A stylistic study and criticism of the concept of the phrase "waylu ummihī kaylan bi-ghayri thaman" in Nahj al-Balaghah

Ali Akbar Forati

The comprehension of the phrase "waylu ummihī kaylan bi-ghayri thaman" in Nahj al-Balaghah requires an integrated methodical approach (i.e. a holistic approach) and not a verbal atomistic approach.

The commentators followed by translators went astray when they explained or translated it, even when they provided it with diacritic marks, because they consider the term "waylun" as censure or a curse about the deniers of the Imam. For this reason, they held that the pronoun in "ummihī" refers to a referent preceding it and considered the the noun "kaylan" in accusative (*naṣb*) as an unrestricted object (*maf'ūl muṭlaq*) for a verb that was omitted. However, considering the fact that this style is employed in Arabic, especially in poetry, one come to the conclusion that the verbal and conceptual integration of this phrase as a style of discourse. Contrary to its apparent meaning which is occasionally used, it means "praise, surprise and regret" in the Imam's words. There is no preceding referent for this pronoun; for its ambiguity is removed by means of the specification (*tamyīz*) that follows it (in the term *kaylan*). Thus, the meaning of the phrase is: Alas! It's a wonder that this measure becomes free of any cost, if only there was a vessel (good enough) to hold it!

Keywords: Nahj al-Balaghah, waylu ummihī, style, a praise applying words of censure.

A comparative study on Tafsīr al-`Ayyāshī and the works of Shaykh Ṣadūq pivoting on the isnads

*Omid Pishgar
Abdor-reza Zahedi*

`Ayyashi's commentary on the Qur'an (*Tafsīr al-`Ayyāshī*) is a tradition-

oriented exegesis whose traditions – being at our disposal - are *mursal* (void of isnads). These traditions have been recognized by certain experts, however, being void of isnads is a serious weakness that cannot be overlooked. An analysis based on comparing traditions contained in similar works with the same traditions transmitted in other sources but enjoying isnads is one of the prevailing methods among the scholars of hadith in order for curing this defect. In this research, we benefited from the traditions remained as a legacy from Shaykh Ṣadūq (d. 381/991) to retrieve or to find isnads for the traditions contained in this commentary. We achieved fruitful results after this comparison: retrieval of isnads of 21 traditions of *Tafsīr al-'Ayyāshī*, and giving credit to 110 traditions of that book.

Keywords: *Tafsīr al-'Ayyāshī*, works of Shaykh Ṣadūq, comparative analysis.

**Recognition of the hadith "*al-imām la-yughassiluhū illa al-imām*"
(Only an Imam may give ritual bathing to the dead body of an
Imam) in the words of the Waqifites and the Shiites
(Based on studying the background of the Infallibles'
funeral in the Shi'a and Sunni sources)**

*Hossein Hosseiniyan Moqaddam
Ebrahim Goudarzi*

Interrelation between historical phenomena and hadith-oriented-theological theories is among inter-disciplinary studies that includes the necessity of giving ritual bathing to the dead body of an Imam – or any other funereal rituals – by the next Imam. This issue interconnected the three branches of knowledge namely hadith, theology and history, and caused different approaches to be resulted from facing it. Certain representatives of Imam Mūsā Kāzīm (ʿa. s.) who became known as the Waqifites, claimed that he (i.e. Imam Kāzīm) was the Mahdī; and this way they confronted Imam Riḍā (ʿa. s.). Invoking to the hadith denoting that "only an Imam may give ritual bathing to the dead body of an Imam", they produced a doubt on whose basis Imam Kāzīm (ʿa. s.) was living and that Imam Riḍā (ʿa. s.) just claimed to be an Imam! Their reason was that Imam Riḍā's presence in Medina, prevented him from giving ritual bathing to the body of Imam Kāzīm (ʿa. s.) in Baghdad.

Having applied a descriptive-analytical method, the present article has identified the agents giving ritual bathing to the body of the Infallibles (ʿa. s.) both in Shi'a and Sunni sources, and then based on the historical background and course, has investigated the discourse of the Waqifites as well as the

sequence of developments of understandings of that tradition among the Twelver Shi'a.

Keywords: arranging the funeral, the Waqifites, Imam Kāzīm (ʿa. s.), Imam Riḍā (ʿa. s.), the hadith "*al-imām la-yughassiluhū ...*", the Twelver Shi'a, Allamah Majlesi.

A criticism on the isnads and denotation of the tradition of "*rafʿ al-qalam*" (lifting of the pen)

Ma'soumeh Shirdel

The present article examines the assessment of the reliability of a tradition called "*rafʿ al-qalam*" (... *an yarfaʿū al-qalama ʿan al-khalq kullihim fī dhālik al-yawm ...*) [... that they would lift the pen (i.e. obligation) from all the people on this day ...] from the three aspects of "source", "*isnad*" and the "content". The earliest source for this tradition is the book "*Majmūʿ al-aʿyād*" (lit. total feasts), compiled by Abū Saʿīd al-Ṭabarānī, one of the *ghulāt* (extremists) of the Nuṣayriyyah in the 5th/11th century, from whence crept into the Imāmī sources in the 6th/12th century. An analysis of its *isnad* through *rijāl* science suggests that the above tradition is *mursal*, and distorted and that all of its main transmitters are unknown. As for its denotation, the most serious criticism made against it is that it stipulates the inclusive trend of exemption from any obligation for three days, and this is an attempt to propagate a kind of Epicureanism (and evasion of responsibility of one's acts). It concludes that the above tradition is assessed as lacking authoritativeness because of: lacking validity of its source, lacking validity and authenticity of its *isnad*, that it proved opposing the explicit text of the Holy Qur'an and the Sunnah (precedent) of the Infallibles (ʿa. s.), as well as the contradiction of its content with historical proofs, and the total agreement of the historians with the fact that the adventure of the Second Caliph's assassination took place in late Dhul-Hijja in the year 23 AH.

Keywords: the tradition of "*rafʿ al-qalam*" (lifting of the pen), criticism of *isnad*, criticism of denotation, the 9th day of Rabiʿ I.