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ABSTRACTS

Medical traditions; origins and reliability

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In order for us to benefit from medical traditions we need to know their origins and semantics, and also to assess their validity. In other words, the source, *isnad* and transmitters of each tradition should be known and the concept of the text and the purpose of the speaker should be investigated. Certainty that the medical traditions include all people and that their application at the present time is allowed, requires assessment of their validity through evaluating them by means of medicine, nutrition, botany or clinical experiences. This issue is faced with certain obstacles including sanctity of the traditions, insufficient familiarity with experimental methods and the deadlocks. Having cast a glance at the necessity of this assessment (or evaluation) we suggested a step by step cooperative method and attempted to remove some of the obstacles. In the meantime, we have mentioned certain medical traditions, as well.

Keywords: knowing the origins of medical traditions, assessment of validity of medical traditions, finding the meanings of medical traditions, step by step cooperative dialog.

Theoretical model of interference (resilience-impenetrability) in spiritual systematic family therapy for management of family boundaries on the basis of the Hadith of *al-'Azīzah*

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This study aims to investigate the theoretical model for the input management of family system on the basis of Islamic resources. The method of research in evaluation of the traditions is the same Resources Evaluation Instructions of Dar al-Hadith Institution. In the text study, the common method of comprehension as well as the advanced method (including content-oriented analysis, and reciprocal text analysis method) were applied

with a descriptive-analytical approach. The finding of this study is that hadith scriptures with the high degree of validity, introduce the "resilient-impenetrable" for the interaction pertaining to the third party and behavior regulation against external factors. The study concludes that by means of this theoretical model one can make effort to design interference in different levels of education, prevention, and healing for family input management and improve the integrity of the family.

Keywords: family therapy, spiritual systematic family therapy, family boundaries, Islam, the Hadith of *al-'Azīzah*.

An analysis and study on the thought of `Allāmah Majlisī when analyzing the interpretive traditions about the Qur'anic verses based on *Bihār al-Anwār* and *Mir'āt al-'Uqūl*

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The interpretive traditions for the Qur'anic verses contained in the two books of *Bihār al-Anwār* and *Mir'āt al-'Uqūl*, both compiled by `Allāmah Majlisī are so numerous that necessitate the stylistics of their analysis from Majlisī's point of view. The problem of the present article is to methodically discover his method in analyzing the interpretive traditions about the Qur'anic verses. At first glance, it seems appropriate that `Allāmah Majlisī, as an Akhbārī figure, takes advantage of the same method applied by the Akhbārīs with regard to the interpretive traditions, however, what is clear in the above two works is that his method is distinguished from the known method of the Akhbārīs. Considering the insufficiency of the past researches, this problem was analyzed in a descriptive-analytical method.

The article has concluded that the perspective of `Allāmah Majlisī toward the traditions dealing with the interpretation of the Qur'an, is not merely that of an Akhbārī, rather during the Uṣūlī-Akhbārī confliction he appeared as a moderate Uṣūlī scholar inclined to the Akhbārī approach and adopted a semantic approach towards the category of interpretation (*ta'wīl*) and succeeded to present principles and regulations for acceptance of the correct interpretation of the Qur'an such as conformity to the appearance of the Qur'an, congruence between the exoteric and esoteric aspects of the Qur'an (*al-zāhir wa al-bāṭin*), conformity of interpretation to intellectual necessity and the emergency, and that the "word" is a criterion, as well as confirmations (*mu'ayyidāt*) like the assistance (*mu'āḍadah*) of the context (*siyāq*), assistance of other traditions, and agreement with the true variant reading.

**The real content of the style of *ḥaṣr*
(or *qaṣr*) in the Qur'an and traditions**

Muhammad Alemzadeh Noori

Ḥaṣr (restriction) means that something or somebody is restricted to something so that they do not transgress it. That the *ḥaṣr* signifies the above meaning, is questionable. A study on the real content of this style is the main issue of this research prepared by applying a library content-analytical research method. The question arises as to whether the exclusiveness, as the apparent meaning of these statements, is reliable and applicable. There are a number of probabilities:

1) We consider the *ḥaṣr* as unreal or correlated (*iḍāfī*); 2) We consider the application of *ḥaṣr* as a rhetorical delicate expression to exaggeratedly express the perfection of an attribute (or quality); 3) We deem it a claimed *ḥaṣr* with the purpose of emphasizing; 4) We do not leave the real *ḥaṣr* but take advantage of hidden and non-apparent cases to justify the exclusiveness of the discourse; 5) We consider the denotation of generality and exclusiveness merely as expression of the requirement (*iqtidā'*) and not the complete cause (*'illah tāmmah*); 6) We consider it as the analogical gradation of the meaning; 7) We restrict its generality with a separate reason; and so on. In brief, we cannot insist on the real meaning of *ḥaṣr* as what seriously was meant by the speaker.

Keywords: *ḥaṣr*, *qaṣr*, the second judgement-based sense, what seriously is meant (*murād jiddī*), inference from the Qur'an and the tradition.

**Impression of Shaykh Ṣadūq's theological thoughts
on reporting the traditions: A case study of the *ziyārat*
formulas of Imam Kāẓim, and the `Askariyyan
(Imam Hādī and Imam Ḥasan `Askarī)**

Rasoul Muhammad Ja'fari

One of most outstanding traditionists in the Shi'a hadith history is Shaykh Ṣadūq who made noble endeavors to collect traditions and present them to the knowledge-oriented communities. Ṣadūq's method, like that of every other traditionist, in selection and transmission of traditions was the result of many factors and variables, among which his theological beliefs may be mentioned. To substantiate this claim, having applied a descriptive-analytical research method the present article analyzes the way the *ziyārat*

formulae of the 7th Shi'a Imam (i.e. Imam Kāzīm) and that of the 10th and 11th Imams (the `Askariyyayn: Imam Hādī and Imam Ḥasan `Askarī) have been reflected in Shaykh Ṣadūq's works. Based on the findings of this study, it seems that when reporting these two *ziyārat* formulae Ṣadūq has omitted a paragraph of them, which (outwardly) denoted the occurrence of *badā'* concerning these three Infallible Imams. The reason seems to be his inference of the occurrence of *badā'* in the issue of Imamate in the above-mentioned paragraphs, while the paragraph in the *ziyārat* formula of Imam Kāzīm does not denote the *badā'* in imamate, rather the *badā'* from the perspective of the populace can be understood, an idea denoting a shift of vicegerency from Islām`īl, (the elder son of Imam Ṣādiq) to (his other son,) Imam Kāzīm as the next Infallible Imam. The forerunner of this understanding was Ṣadūq himself who had propounded this hadith comprehension (*fiqh al-hadīth*) with regard to the tradition of *badā'* about Islām`īl - the (elder) brother of Imam Kāzīm (a.s) - however, he had not generalized it to the above-mentioned paragraph. The paragraph omitted from the *ziyārat* formula of the `Askariyyan (i.e. Imam Hādī and Imam Ḥasan `Askarī) is also questionable. A *badā'* similar to that of the seventh Imam has occurred with regard to Imam Ḥasan `Askari, however, the *badā'* cannot be justified about the case of Imam Hādī. For this reason, Ṣadūq's practice in avoidance of mentioning the above paragraph is likely correct.

Keywords: Shaykh Ṣadūq, theological thoughts, *badā'*, transmission of a tradition, *ziyārat* formula, Imam Kāzīm, the `Askariyyan (Imam Hādī and Imam Ḥasan `Askarī).

An analysis on the viewpoint of Shaykh Bahā'ī and the Akhbārīs about the reasons for the change of later scholars' way of validity assessment

Ehsan Sorkhei

Following in his master Sayyed ibn Tāwūs's footsteps, `Allāmah Ḥillī classified the traditions in the four categories of *ṣaḥīḥ* (authentic) or *qawī* (strong), *ḥasan* (good), *muwaththaq* (reliable) and *da`īf* (weak). This classification was not applied by the earlier scholars. Shaykh Bahā'ī considered "destruction of the sources and loss of indications" as the reason for the change in validity assessment of the traditions. In this article, the destruction of a part of hadith sources was approved, and the viewpoint of Shaykh Bahā'ī was criticized on the basis of documents proving that a considerable part of the sources up to the eighth/fourteenth century was available. Assuming that this theory is accepted, a part of the questions

raised in this regard remained unanswered.

On the other hand, the Akhbārīs have introduced the "following of the Sunnis" as the reason for adopting the new method of validity assessment. Referring to reliable Sunni sources before this period and the coordination among them, as well as the classification given by `Allāmah Ḥillī, one can – to some extent – evaluate the Akhbārīs' viewpoint as confirmable. Contrary to the belief of the Akhbārīs this issue per se is not considered as a problem or an instance of deviation, rather the difference in the foregrounds, and the lack of coordination between the new method and the foundation of transmission of traditions among the Twelve Shi'a have caused the application of this method for validity assessment to be improper.

Keywords: *Rijal*, `Allāmah Ḥillī, later scholars, Shaykh Bahā'ī, the Akhbārīs.

An analysis and evaluation of Aḥmad Amīn's opinions about hadith

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The hadith is recognized as the second source – the Qur'an being the first – of inferring Islamic laws. The Muslims (, including the Shi'ites and the Sunnites,) deem it the unique means to get access to the prophetic precedent (*Sunnah*) including what the Prophet said (*qawl*) or did (*fi'l*) or his tacit approval of what was said or done in his presence (*taqrīr*). Historical studies indicate that the hadith has not always enjoyed such a broad and general acceptability and authoritativeness, and that there have occasionally been disagreements with recording and transmitting the hadiths as well as applying it as a source of inferring religious laws. Certain disagreements with the hadith developed once more in the nineteenth and twentieth centuries. Among the approaches of this era is the idea of criticism of hadith. One of the most famous and most influential personalities maintaining this idea is the Egyptian scholar Ahmad Amin. Having applied a critical-analytical approach, this article considers his opinions about hadith, elucidates and edifies his intellectual fundamentals, and evaluates his critical opinions in the field of hadith and elucidates his intellectual foundations, and evaluates his critical opinions with regard to hadith.

Keywords: criteria of criticism of hadith, hadith critiques, authoritativeness of hadith, Egyptian intelligentsia, Islamic movements of Egypt.