Ulum-i Hadith

[Hadith Sciences]

ABSTRACTS

Verity proposition and actuality proposition in Hadith: terminology, background and primary principle

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In the legal theory that proposition whose scope of practice is a particular time, place and audience, and that its rule is not general, is called "actuality proposition" (*qaḍiyya khārijiyya*) versus "verity proposition" (*qaḍiyya ḥaqīqiyya*). These two logical terms were first propounded in legal theory discussions by Ākhūnd Khurāsānī. At earlier times, the jurisprudents used the term "a proposition in a happening" (*qaḍiyya fī wāqi'a*) that is somehow different from actuality proposition. That a tradition was specific to a particular position or condition, existed in early Islam; however, these terms and expressions belong to the time the sciences were codified. Apparently, for mere probability that a tradition is specific to particular conditions, the actuality proposition is propounded, while the primary principle suggests that subjects and rules are common. Definition and elucidation of these terms are discussed by the scholars, however, the terminology of these terms and their differences, as well as its detailed background and also the elucidation of the primary principle in this regard have not been dealt with.

Keywords: "a proposition in happening" (*qaḍiyya fī wāqi'a*), cases of verbal addressing, affairs exclusive for the Prophet, audience recognition, atmosphere of issuance.

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A new approach to recognizing the function of lingual context in understanding and conveying the materials of Nahj al-Balaghah

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One of most efficient methods for understanding a text is the semantic

method. Meanwhile, simultaneous or descriptive semantics deals with the scientific study of a word or term in the context of discourse. In this kind of semantics, attention to the lingual context, as well as the collocation (combined of words or terms) can help the translator to establish a consistent relationship in the vocabulary of a text and as a result to produce an accurate meaning conforming with the source language. Considering the literary hue of the prose of Nahj al-Balaghah and the remarkable consistency and congruence seen in its context, this article tries to recognize the lingual context and study and elucidate the output of a number of Persian translations of the sermons of Nahj al-Balaghah in attaching importance to the issue of collocation and lingual context in order to achieve equilibrium in translation. For this reason, having studied the three constituents of connecting synonymous words to one another, predication of the words to one another, and adding homonyms to certain vocabularies, we have referred to the role of the context of discourse and collocation in finding equivalent words in the task of translation. The output of this study shows that disregarding the position of the vocabulary in the source text has challenged the translators in finding equivalent for homonyms and in some cases ignoring the developments of the way of attributing the elements of a discourse to one another, and consequently the change in the meaning of consecutive words in the context of discourse have resulted in decreasing the accuracy and consistency in some of translations.

Keywords: Nahj al-Balaghah, lingual context, collocation.

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Existential approach of the Qur'anic verses and the traditions with regard to contemplating death and the mental health

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To contemplate death is generally deemed, in the mainstream of psychology and psychiatry, to be a symptom of certain mental disorders like major depression. Many outstanding theoreticians of these two disciplines not only consider it as a symptom of certain disorders, but also do not prescribe any of its kinds in the process of treatment. On the other hand, the Shi'a Imams have seriously contemplated death so that the (religious) scriptures are full of prescription of contemplating death as one of strong elements in education and mental health. The third side is mentality of torpor and standstill, and being regardless of progress and development that exists in individuals who contemplate death; while such a social standstill and torpor by no means exist among the great religious personalities of the same

community, who are epitomes of high ambitions in the human history.

Based on this, the question of this article is, taking the above problems into consideration, which interpretation of contemplating death not only causes no torpor or standstill, but also leads to individual mental health and social growth? In the mainstream of psychology, the existential approach considers a category of contemplating death as the most important signs of mental health and an element preparing the ground for it.

This article claims that the language of Qur'anic verses and the traditions dealing with the issue of death is a kind of existential language that instead of explaining the death metaphysically, elucidates it in an existential way and explains its role in the human life. Having applied the existential approach this article generally explains the traditions dealing with the issue of death and indicates that contemplating death makes the life meaningful and genuine through certain intervening variables; these two are among major characteristics of mental health.

Keywords: anxiety about death, mental health, progressive and retrogressive versions of contemplating death, existential approach, intervening variables.

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A feasibility study for the issuance of the tradition of a woman's prostration for her husband; a three-dimensional (lingual, literary and cultural) textual criticism

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In the last decades, special emphasis has been laid on the quality of relationship between a husband and wife in the family. In the meantime, existence of certain narrations in hadith collections of the Two Schools (i.e. Shi'a and Sunni) suggesting a lower rank for the wife in relation with her husband, has caused many challenges.

One of these narrations is "*law amartu ahadan an yasjuda li-ahadin la-amaru al-mar'ata an tasjuda li-zawjihā*" (had I ordered anyone to prostrate for a person, I would have ordered the woman to prostrate for her husband). This article has made a textual criticism over it after having layered it to three levels that is lingual, literary and cultural levels. The contrast between the words "*zawj*" (spouse) and "*imra'ah*" (woman) in this narration that does not match the Arabic language prevailing at the age of the Prophet (s.a.w), represents weakness in its lingual layer. Different versions of this tradition in hadith collections of the Two Schools that also explain the numerous

contradictions existing among them, represent weakness in its literary layer. In addition, investigating the opposing Islamic and pre-Islamic discourses about the relation between husband and wife and comparing them with this narration indicate that this tradition has taken impression from the pre-Islamic culture.

Keywords: textual criticism, husband and wife, family, culture, prostration of woman for husband.

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The hadith trend of the Imamiah (the Twelver Shi'a) in Basra (during the age of presence)

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This study aims to indicate the hadith trend of the Imamiah (the Twelver Shi'a) in Basra during the age of the (Infallible) Imams' presence. Its final goal is to elucidate the concealed unknown corners a part of the history of the Imamiyah's tradition in the city of Basra. Its main question is, whether or not the hadith trend of the Imamiah existed, and was active, in Basra during the age of the Imams. This question is raised with this hypothesis that the hadith trend of the Imamiah has had a substantial presence in Basra during the presence of the Imams (a.s). The origin of hadith trend of the Imamiah in that city seems to date back to the first century AH (7th century CE), however, at early second century AH and with migration of Imami disciples of the Imams from Kufah to Basra and with their contribution the hadith trend of the Imamiah developed, extended and continued there up to the end of the age of presence.

Keywords: Imamiah, Basra, hadith trend, the hadith approach accused of *ghuluww* (extremism)

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An analysis on the trustworthiness of Muhammad ibn Sinān

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There is a considerable diversity of views among great Rijal experts about the trustworthiness of Muhammad ibn Sinān. After analyzing the factors of weakening (*taḍ'īf*) and those of accreditation (*tawthīq*), it is concluded that considering the views of the majority of early scholars (and experts) like al-Najāshī and Ibn al-Ghaḍā'irī, rather the consensus of the Imamiah, based on

the Shaykh Mufīd's claim about weakness of this hadith transmitter (indicating little trust in his words) it cannot be said with certainty that all hindrances to his trustworthiness are not missing. Because, it is likely that the hindrances are not limited to factors such as receiving hadith through *wijāda* (a finding) or professing *ghuluww* (extremism). Although the available evidences of his weakness are not perfect, and that there apparently exist narrations accrediting him, it is not easily possible to accept the contents of them and disregard al-Najāshī's judgment (declaring his weakness) and the dominant opinion of the Imami scholars (*mashhūr*), rather the consensus of the Imamiah. There is a strong probability that the disregard of the early scholars concerning the contents of this group of narrations, as well as the weakening of Muhammad ibn Sinān by them caused the weakening of the isnad of these narrations. Therefore, we have no choice but to regard the weakening of him by early Rijal experts and consider him as a weak hadith transmitter.

Keywords: Muhammad ibn Sinān, *ghuluww* (extremism), falsehood, *wijada*, narrations denoting trustworthiness (of someone), al-Najāshī, dominant opinion (*shuhrah*) and consensus.