

# **Ulum-i Hadith**

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

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*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](mailto:ulumhadith@hadith.net)*

## **ABSTRACTS**

### **Esoteric interpretation-oriented traditions; interpretation or association of ideas**

*Fathollah Najjarzadegan  
Kazem Qazizadeh  
Muhammd Moradi*

The present article pursues propounding the claim that certain interpretation-oriented traditions that cannot be attributed to text with the structure of discourse and conventional linguistic denotations, are not as a matter of fact 'ta'weel' (interpretation). Although traditions of this kind have been named interpretation; it is because of their similarity to interpretation and due to digression. Due to their similarities to the text, they are deemed instances of association of ideas. The (writers and) lecturers – due to certain considerations - have mentioned these interpretation-like explanations under certain verses and with reference to them. Analyzing this claim and its evidences, as well as offering the viewpoints of the experts in this regard is the approach of this study. This study intends to monitor this kind of interpretation-like opinions and applying a descriptive-analytical method to explain their linguistic situation and to study their proportion with the text and to examine their validity.

**Keywords:** association of ideas, esoteric interpretation-oriented traditions, interpretation of the Qur'an, interpretation-like traditions.

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### **The significant role of knowledge and time in acceptance of repentance; An analysis and assessment of the hadith "idhā balaghat al-nafs ... lam-yakun li 'l-'ālim tawbah wa kānat li 'l-jāhil tawbah"**

*Majid Zarei  
Ali Rad*

According to the apparent sense of certain verses of the Holy Qur'an, repentance declared by a sinner while he is dying and witnessing the divine

signs is not accepted. This is despite the fact that based on the hadith "*idhā balaghat al-naḥs hādhih – wa ahwā bi-yadih ilā ḥalqih – lam-yakun li 'l-'ālim tawbah wa kānat li 'l-jāhil tawbah*" (when one's soul reaches this point – pointing with his finger at his throat – no repentance is [accepted] for an *'ālim* [a learned person] while the repentance is [accepted] for a *jāhil* [an ignorant person], repentance of an ignorant person is accepted, even if it is declared at the last moments of his worldly life. How can this hadith be brought together with the holy verses of the Qur'an? What are the common understandings among hadith scholars in analysis of this tradition? What is the real intention of the infallible figure (i.e. the Prophet or the Imam) by the terms of *'ālim* and *jāhil*? With what stage of the point of death is the acceptance of a sinner's repentance concerned? What is the role of the Holy Qur'an in this regard? The present research has collected the understandings of the commentators of the above hadith. It has also critically scrutinized them and has consequently presented the standard understanding considering an interpretive evaluation of verses 4:17-18.

**Keywords:** repentance, *'ālim* and *jāhil* (a learned person and an ignorant one), being at the point of death, the tradition of the repentance of a *jāhil*.

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### **Depiction of the system of relation with God based on the *qudsī* hadiths by making use of content-analysis method**

*Mahdi Moti'*  
*Amir Ahmadnezhad*  
*Maryam Paymani*

Methods of text-analysis have for long been effective in understanding the scriptures, and have been used in studying lofty meanings of such texts. Content analysis which is one of the most common methods used in this regard is concerned by this article with the purpose of studying the *qudsī* hadiths and depicting the system of connection with God on the basis of these hadiths. Moral issues are among most frequent topics in *qudsī* hadiths. Moral *qudsī* hadiths exhort – more than any other thing – to individual morality and focus on the purification of the individuals. The central role in this category of traditions is played by connection with God. Studying these traditions on the basis of content analysis in which the only analysis tool is the very text, shows that the connection with God forms the basis of *qudsī* (divine) moral system to the extent that the moral system of *qudsī* hadiths can be depicted in the light of connection with God.

**Keywords:** *qudsī* hadith, moral system, connection with God, content analysis.

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**Investigating teaching and verdict issuance methods  
with regard to explanation of religious laws and its role  
in difference and contradiction among traditions**

*Ms S. Sa'eedeh Gharavi PhD  
Raziyeh Tabrizi-zadeh Esfahani*

Hadith is a major source of the Shi'ites in inference of religious laws. This source faces, in certain cases, damages such as apparent difference and contradiction. The result of a comparative study on certain traditions that seem to be contradictory indicates that the differences occurred, originate from factors that will be settled if the text of tradition, its atmosphere of issuance and the hadith transmitter are studied with more contemplation.

One of the issues that requires more contemplation, when the text and the issuance circumstance are studied, is the explanation method applied by an infallible figure (i.e. the Prophet or Imams) for elucidating the religious laws. In this article, the two methods of "*fatwa*" (verdict) and "teaching" for elucidating the ruling (or ordinance) and its role in (occurrence of) contradiction among traditions are referred to. These two methods can be differentiated from one another from the aspects of executive form, kind of the ordinance issued and the audience. The contradiction in the method of teaching, which was exclusively for the jurists and the muftis among the Companions, can be resolved by taking into consideration the gradual nature of the ordinance, changing the ordinance due to abrogation and the optional state in selecting each of the ordinances in this method. The audience of the Imam in the fatwa-oriented method includes all individuals who refer to the Imam to raise their personal and trivial questions, whether they be of the disciples of the Imam or his eminent companions or of the common people. Considering the conditions and characteristics of the asker, as well as the language and dialect of the audience is among issues that are cared in this method.

**Keywords:** traditions, contradiction among traditions, causes of difference, expressing method, fatwa, teaching.

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**A criticism about the traditions denoting Imam  
Husayn's protest against Imam Hasan's peace treaty**

*Rasoul Muhammad Ja'fari  
Zahra Rezaei*

One of the important events of the early Islam that has been afflicted with distortion is the peace treaty of Imam Hasan (a.s.). A challenge related to

this peace treaty is the existence of relatively numerous traditions denoting Imam Husayn's protest against this it. These traditions can be criticized from two aspects: externally or from the aspect of isnads, and internally or from the aspect of content. As for external aspect, the isnads of each and every of these traditions proved to be weak. The internal or the content-oriented criticism was made within two standard categories of confessional and non-confessional (or lit. intra-religious and extra-religious). In confessional criticisms – that constitute the most important criterion of criticism in this research – the traditions of protest have been criticized by taking advantage of a) general contradictory traditions, and b) particular contradictory traditions. In non-confessional criticism, the traditions were criticized by making use of a historical criticism. It is concluded eventually that the Umayyads have fabricated these traditions with the purpose of showing difference between religious leaders and creating frailty and weakness among the followers and adherents.

**Keywords:** Imam Hasan (a.s.), Imam Husayn (a.s.), peace, traditions of protest, criticism.

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### **The effect of the scribes and transcribers in deliberate manipulations in narrative texts and works**

*Dr. Mahdi Izadi  
Husayn Shojaei*

The scribes and transcribers have a great role in transmitting the hadith works. Their role should not simplistically be considered as that of a photocopier, rather they are men of authority in the matter of dealing with texts. Based on their motivations for transcribing the scribes would occasionally make deliberate manipulations in the text. Taking the abovementioned issue into consideration and having applied the library method, this article attempts to specify the classifications of these deliberate manipulations, the purpose of making them, as well as the sequences of them. It has eventually become clear that the deliberate manipulations of the transcribers are usually classified in four groups and that they are made with the motivations of completion, change, summarization or creation of a new work. Contrary to the prevailing idea, the consequences resulted from these manipulations have not always been of the kind of misreading (*tashīf*), but rather they have led in many cases to distortion (*tahrīf*) of the work.

**Keywords:** transcription, transcriber (scribe), hadith works, deliberate manipulations.