# Ulum-i Hadith

## [Hadith Sciences]

# ABSTRACTS

## The model of influence of the heart on the thinking system from the perspective of the traditions based on the grounded theory

*Nafiseh Azarbaijani*
*Reza Shokrani*
*Seyyed Mahdi Lotfi*

Thinking is one of the major pillars of Islam, and countless verses and traditions about it exist. Researches made so far in the traditions about thinking, are based on the investigation of part of traditions and their thematic classification. They have reflected merely a fraction of the aspects of thinking as an independent subject. However, what was achieved from systematic – and not thematic – investigation of all traditions in which the root "*f-k-r*" (denoting thinking, reflection) is contained and amount to 1000 traditions – represents that "*tafakkur*" (thinking, reflection) is not an independent and endogenous process, rather it acts like a system consisting of such various components as heart (a metaphoric expression for brain), intellect, knowledge, etc. that if each and every of which is reinforced or weakened, the whole process of inflection or part of it will be affected.

Considering this systematic approach, the present article studies the influence of the states of heart on reinforcement or weakening of thinking. The analysis of traditions was done by applying the "grounded-theory". The fruits of this study is presenting a model by which one can notice the method of making the reflection system effective, by considering the factors and conditions that reinforce or weaken the heart and are connected with thinking.

**Keywords:** thinking system, thinking, states of the heart, traditions quoted from the Prophet's Household (`a.s.), grounded theory.

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# Deliberation on the semantic of the term "Uswah" in the Qur'an and Hadith

*Muhammad Mahdi Kamyabi*
*Hasan Taremi Rad*
*Fazlollah Khaleqiyan*

The part of a role model in development of man's personality and happiness is undeniable. For this reason, the discussion of following the steps of a role model has been mentioned in the teachings of the religion and (non-religious) sciences. The term "*uswah*" (exemplar) has a key part in this subject and is used frequently. However, in the course of time its primary meaning has been ignored so that most of the time a valid and perfect qur'anic or hadith-oriented understanding of it has not been acquired.

This article investigates the genuine meaning of the term "*uswah*", its usages and what it entails in order to better explain what is meant by this term in religious texts. The term "uswah" has two general meanings: its primary meaning is remedy, treatment and balm for pain, grief and hardship. Its secondary meaning which is more used today is "exemplar".

**Keywords**: uswah (exemplar)/ uswah hasanah (good exemplar), taking example, *ta'assī* (taking model), *iqtidā'* (following), *ittibā'* (following)

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# Different approaches to hadith and hadith scholarship in the modern times

*Saeed Shafiei*

Approaches of the modern scholars about hadith and hadith scholarship can be divided from various dimensions. In the present article the approaches of the scholars with regard to "religion" has been the criterion of this division. One of the major approaches in this discussion is that of the text-oriented scholars (textualists) who consider the very religious texts (scriptures) as the only way of recognition of the religion, especially the Salafis among the Sunnites and certain of the Akhbaris among the Shiites who assign a high position to the hadith. Unlike this approach, most of the Qur'an-oriented scholars (Qur'āniyyūn) and a group of the intellectualists take almost no heed of the hadith. On the other hand, when interpreting the scriptures, the modernists – who consider the scriptures as historic – put emphasis on historicity, linguistics and hermeneutics. This group consider the scriptures as historic and literary texts and analyze them in western ways. However, the results of such researches are mostly seen in the compilations of the western hadith scholars, because the Muslim researchers have rarely

paid attention to this approach, particularly with regard to the hadith.

Based on what this study concludes, the dominant modern approach to the hadith is that of the *Jumhūr* (dominant majority) from among the Sunnites and the *Uṣūlīs* (scholars in *uṣūl* or legal theory) from among the Shiites, who have classic and more moderate approaches to the position of hadith and the hadith scholarship.

**Keywords**: hadith, hadith scholarship, modern times, text-oriented scholars (textualists), intellectualists, modernists, western scholars in hadith.

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## The way `Allamah Ḥillī dealt with jurisprudential traditions of the sects Faṭaḥiyyah and Wāqifiyyah

*Rouhollah Najafi*

Fatahite (Faṭaḥiyyah) is a Shi'a sect that believed in the Imamate of `Abdullah son of Imam Ja`far Ṣādiq, while the Waqifite (Wāqifiyyah) is another Shi'a sect who accepted the Imamate of Imam Mūsā al-Kāẓim, but refused to accept the Imamate of his successor (Imam Ali ar-Riḍā). The present study briefly introduces these two sects and investigates the way `Allamah Ḥillī, the renowned Imāmī Shi'a jurisprudent dealt with the jurisprudential traditions transmitted by them. In this line, it becomes clear that the `Allamah did not dealt with jurisprudential traditions of the deviated sects uniformly, but rather in case the content of the tradition was not compatible with his approved jurisprudential viewpoint, he revealed the invalidity of the transmitter's school of thought and questioned the reliability of the isnad of the tradition, otherwise, (in case the content of the traditions was compatible with his jurisprudential view) he did not it deserving to heed the invalidity of the transmitter's school of thought, rather he put emphasis on his trustworthiness and truthfulness when narrating the tradition. Therefore, `Allamah Ḥillī's questioning with regard to jurisprudential traditions of deviated sects originates from inconformity of their content with his approved jurisprudential viewpoint and his putting emphasis on the invalidity of the transmitter's school of thought is one of his justifications to abandon the opposite traditions.

**Keywords**: Fatahite (Faṭaḥiyyah), Waqifite (Wāqifiyyah), `Allamah Ḥillī, jurisprudential traditions, trustworthy tradition.

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## Umm Warqah al-Ṣaḥābiyyah: reality or imagination

*Ma'soumeh Rayhan*

Umm Waraqh is one of the (female) personalities quoted from in

jurisprudential rules with regard to permissibility of leading congregational prayer by women that has been highly heeded and relied on, in Sunni sources to authenticate the narrations pertaining to congregational prayers of the Mothers of the Believers `A'ishah and Umm Salamah.

According to this tradition, the Prophet (ṣ.`a.w.) has given her the title of *shahīdah* (female witness) and has permitted her to lead the prayer for the members of her household. In addition, she has been known as a collector of the Qur'an. The only transmitter of this tradition is Walīd ibn Jumay` who has narrated it from unknown intermediaries. He also has given a perfect fictionalized account of the life and death of this female companion. Inconsistency in the text of this narration and its contradiction with historical accounts, as well as the existence of unknown and weak transmitters in its *isnād* has caused the value of this narration to reduce from a definite document to a narration fabrication of which is highly probable. Based on the visual depiction of net of *isnāds* and the analysis of text and *isnāds* of the narration, we estimate that the emergence of this narration and its imaginary personality date back to the third quarter of the second/eighth century when the jurisprudents were in need of a document to rely on with regard to the religious rule of permissibility of leading congregational prayer by the women.

**Keywords**: Umm Waraqah, Walīd ibn Jumay`, *isnād* net, analysis of text and isnads.

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## Musical structure of Imam Ali's supplication in the Mosque of Kufa

*Ali Khezri*
*Ameneh Forouzan Kamali*

Music as an element of structural analysis of literary works, has a remarkable part in the explanation and conveyance of the meanings and exalts the discourse. *Dua's* and supplications of the Infallible Imams (`a.s) represent monotheism and denote the human beings' attention to the Lord's sacred Dominion. Their tuneful tone and pleasant music are among the most important factors for inculcating and conveyance of these concepts to those who recite them. One of these precious works is Imam Ali's supplications in the Mosque of Kufa with mystical tune and eloquent language associated with sublime theme and exalted knowledge.

The aim of this study is to analyze and evaluate musical factors of Imam Ali's supplication thereby the degree of influence of sounds in conveying the concepts to the audience is explained. On this basis, having applied the

analytical-descriptive method of research this article investigates such musical elements of the supplication including syllabic parallelism, repetition, rhyming prose, and contrast. The findings show that by congruous application of long and short syllables, repetition and the rhyming prose having originated from words in the first part of supplication, the sound of the Day of Judgment and the reality of resurrection resonate. At the same time, more frequent long syllables, common sense in selecting opposite words, repetition of words and the balanced assonance in the second part of the supplication representing the Imam's humble entreaty before the Lord, have caused the enrichment of its music.

**Keywords**: Musical structure, internal music, the balance of syllables, Imam Ali's supplication.

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# Critical approach to the hadith dominance current in creating the semantic relation between the term *shahīd* and *al-maqtūl fi sabīl Allāh* in the Qur'an

*Rahim Khakpour*
*Ameneh Shahandeh*

Hadith dominance (approximate equal: hadithocracy) or preferring what the hadiths entail to what the Qur'an outwardly entails, is seen in many of the commentaries as well as expressions of the exegetes and scholars of Qur'anic sciences, and requires investigation and researching from the aspects of theoretical concept and the instance. From the second aspect it is probable that the acceptance of the semantic relation between the two Qur'anic expressions of "*shahīd*" (martyr) and "*al-maqtūl fi sabīl Allāh*" (slain in the way of Allah) is among the clearest instances originating from hadith dominance. Despite the frequent occurrence of these two expressions, the Qur'an has created no semantic relation between them. These relations include correspondence (*tanāzur*), concomitance (*talāzum*), precedence (*taqaddum*), vicinity (*mujāwarah*), completion (*takmīl*), collocation, or substitution. Quite the reverse, in the traditions, the main dye of the expression "*shahīd*" is the meaning of "*al-maqtūl fi sabīl Allāh*". Regardless of the discussions related to criticism of the text of this kind of traditions, the dominance of the above concept of *shahīd* over the minds of the exegetes and scholars besides the extension of the meaning of "*al-maqtūl fi sabīl Allāh*" to the term "*shahīd*" in the Qur'an, can be considered as an instance of hadith dominance in understanding of the Qur'an.

The method of research of this study is descriptive-analytic applied with the purpose of studying and proving the idea that no semantic relation has

been established in the Qur'an between the two Qur'anic expressions of "*shahīd*" and "*al-maqtūl fī sabīl Allāh*", and this way one of the instances of hadith dominance in understanding the Qur'an may be explained.