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ABSTRACTS

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Typology of the traditions of the difference between the variant readings of the Ahl al-Bayt and the generally accepted (*mashhūr*) reading

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Abstract

In a group of traditions, the Shi'a Imams have given variant readings of the Qur'an. Moreover, offering certain arguments they have charged the generally accepted (*mashhūr*) reading of the Qur'an with fault.

The diversity of and criticism on these arguments are the problems of this study.

The importance of correct understanding of the Qur'an in the light of its orthodox reading on the one hand, and the status of the Ahl al-Bayt as the true commentators of the Qur'an on the other hand clarify the importance of investigation of this kind of traditions. Charging the *mashhūr* reading with fault is observed by means of arguments of doctrinal, historical and literary type.

Isnad-oriented validity, and *fiqh al-hadith*-oriented strength of some of these traditions on the one hand and the correspondence of the variant readings contained in them with the orthography and principles of reading on the other hand can create an acceptable position for these traditions.

Keywords: typology, readings of the *Ahl al-Bayt*, exegetical reading, charging a reading with fault.

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Fundamentals and rules of authenticating the narrators in the book “*Rijal-e Tafsiri*” (exegetical biographies)

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Abstract

Rijal science attempts to recognize the exact identity of the narrators and this way to indicate the degree of trust on them in the field of narration and to lead to their authentication (*tawthīq*) or weakening (*tad'īf*).

Opinions of the *rijal* experts whether *tawthīq* or *tad'īf*, are based on certain fundamentals and follow certain rules and regulations. Elucidation of these fundamentals and rules can shed light on the thinking system of *rijal* experts and this way would pave the way for more exact evaluation.

The present study aims at investigating the fundamentals and rules of authentication in the book "*Rijal-e Tafsiri*" (exegesis-oriented *rijal*). It is understood from the investigation of the book that its authors believe that having ascertained the conditions and regulations, if one becomes sure about a *rijal*-oriented opinion, he can apply it to/for special authentication (*tawthīq khāṣṣ*) of a narrator. Therefore, the special authentication expressed by an Infallible figure, the early and late *rijal* experts and even the opinions of the Sunni *Rijal* experts would be efficient /applicable. According to them, having orthodox beliefs, good deed, being bound to the religion, the narrator's position and status before the Imam and the Shi'ites, narration-oriented functions of the narrator, and the optimistic treatment of the Shi'a community with the narrator are among the factors and causes of the fact that he is a good narrator.

Authentication of the following are among the instances of general authentication (*tawthīqāt 'āmmah*) that have been referred to in the book so that the good state of the narrators would be inferred from them: (١) all narrators of the books *Kāmil al-Ziyārāt*, and (٢) *Tafsīr al-Qummī*, as well as (٣) the honorable narrators' teachers and masters, (٤) the Three Trustworthy Narrators, (٥) the [early] scholars of Qum, especially Ahmad ibn Muhammad ibn 'Īsā, (٦) al-Najāshī, and (٧) Ja'far ibn Bashīr, as well as (٨) the authentication of (#) those narrators trusted by great traditionists, (٩) authentication of (#) valid Shi'a books, (١٠) authentication of (#) those who offered authorization of hadiths transmission to a narrator (*mashāyikh al-ijāzah*), and (١١) those narrators who asked the for authorization (*al-mustajībūn*), (١٢) authentication of the Imams' representatives (*wukalā*), (١٣) authentication of (#) those narrators that have received *tarahūm* (the sentence: may God have mercy upon him/them) and *taradī* (the sentence: may God be pleased with him/them), (١٤)

authentication of (#) those narrators included within isnads that are ruled as authenticated, (١٥) authentication of (#) those who accompanied the Infallibles, (١٦) authentication of (#) narrators who transmit numerous hadiths, (١٧) the distinguished persons (*ma'ārīf*) and (١٨) the bearers of an *Aṣl*.

Keywords: Rijal-e Tafsiri, special authentication (*tawthīq khāṣṣ*), general authentication (*tawthīq 'āmm*),

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Devoutly flexibility in confrontation with tests

(An analysis based on hadith comprehension for the hadith *Khāmat al-zar'*)

Kowsar Halal-khor

Davoud Sa'emi

Davoud Me'mari

Abstract

According to the teachings of the Qur'an and the hadiths one of the problems that constantly makes human beings face challenges is the variety of tests (blessings or adversities) and the method to deal with this divine precedent.

In Shi'a and Sunni hadith sources, in a beautiful simile where a believer is likened to *khāmat al-zar'* (sprouting plants), the devoutly flexibility is presented as a solution for triumphant confrontation against big events and divine tests.

Having applied a descriptive-analytical method and with an emphasis on the hadith *khāmat al-zar'* this article suggests a devoutly flexibility as a desirable behavioral function by human beings in contradictory and at times unpleasant circumstances of tests: varying between blessings and adversities.

The findings of this research represent that faith has a crucial role in improving man's knowledge and deeds and keeping him on the path of servitude to the Lord. It is therefore, the main factor in his flexibility when facing events and tests, so that a believer would not become disappointed/frustrated rather continue his spiritual life triumphantly.

Keywords: *ibtālā'* (test), the hadith of *khāmat al-zar'*, faith, flexibility.

[٤]

The identity of the compiler of *Miṣ bāḥ* al-Sharī‘ah: A critical analysis on the viewpoints and propounding a new view

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Kavous Rouhi Barandaq

Abstract

Miṣ bāḥ al-Sharī‘ah is a book with mystical and moral contents introduced first by Sayyid ibn Ṭawūs.

The compiler of the book has never been known. However, since all its one hundred chapters begin with "*Qāl al-Ṣādiq* ([Imam Ja‘far] al-Ṣādiq said), it is considered among the works attributed to the Imams. Different judgments about the correctness or falsehood of this attribution have been propounded.

The judgments made in the course of history about the compiler of this book can be limited to eight persons: Hisham in al-Hakam, Fuḍayl ibn ‘Ayāḍ, Shaqīq Balkhī, Sulaymān Sahrastī, Abu ‘l-Qāsim Qushayrī, Abu ‘l-Hasan Shādhilī, al-Shahīd al-Thāhnī, and a mystic from among the Sufis of Khurasan living in the late sixth/twelfth or early seventh/thirteenth century.

Analytical findings of this research with the subject of copy recognition of the book, as well as the textual analysis about the book’s contents and also comparative studies with other mystical and historical texts indicate that each of these theories suffer from shortcomings. They also show firstly, the compiler is a Sufi mystic, and secondly, is a Sunni Muslim that textual indications and lack of any reason for his being a Shi’a Muslim proves this claim.

Furthermore, the accepted opinion in this research is that the compiler of *Miṣ bāḥ* al-Sharī‘ah is a Sunni Sufi that belongs to an era beginning with the final decades of the fourth century and ending with the final decades of the fifth century AH. The accepted opinion is based on the analysis of manuscripts as well as the historical analysis and stylistics of the works and technical terms of

the Sufis. This article has done its best to suggest the innovation of a new probability.

Keywords: Miṣ bāḥ al-Sharī‘ah, manuscripts, Imam Ṣ ādiq (‘a.s.) , analysis of the contents content analysis, the attributed books.

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Imam Ali, the Commander of the Faithful (‘a.s.) being paunchy in the traditions: an isnad-oriented and textual analysis

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Mahdi Mehrizi

Mozhgan Sarshar

Abstract

This article has dealt with isnad-oriented and textual analysis of traditions that pertain to the description of Imam Ali’s belly. Some of the traditions have deemed the big belly the position (vessel) of the Imam’s knowledge, or have mentioned it as his apparent beauty. In some other traditions this description has been stated as a defect for the Imam. In this article we have studied **eleven** traditions in which the adjective *batīn* (paunchy) has been attributed to the Imam. We also have taken into account and focused on the date when each of these traditions crept into the early sources. The analysis of the *isnad* and the text indicates that in the isnads of them, either the Shi’a extremists or the opponents of the Imam occur.

The text analysis suggests that various textual problems such as misreading (*taṣ ḥ īf*), paraphrasing, and incongruity (*iḍ tirāb*) exist. Therefore, it is impossible to attribute the issuance of these text to the Infallible Imams. The most important finding of this article, considering the sources of the traditions, is that the feigning of these traditions dates back to the Umayyad era. Later, during the Abbasid era they crept into the Shi’a sources.

Keywords: Imam Ali (‘a.s.), belly, paunchy, big-belly, isnad-analysis and text criticism.

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How and why of Imam Sadiq's treatment concerning the identical functions of Ḥarīz Sajistānī and Ibn al-Najāshī

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Abstract

Both Ḥarīz and ‘Abdullah ibn al-Najāshī, two honorable disciples of Imam Sadiq in Sajistan [separately] killed some of the Kharijites in reaction to their abusing of Imam ‘Ali (‘a.s.)

In response to these similar actions Imam Sadiq (‘a.s.) disassociated Ḥarīz, a reaction that denotes disapproving and punishing him. However, he hailed Ibn al-Najāshī and corrected his behavior. This research attempts to find and answer to why and how of these different stances. As for discrediting or authentication of these narrators there exist certain points in tradition-oriented and rijal-oriented sources as well as some technical journals, however, no articles were found regarding the reason of difference of Imam Sadiq’s behavior. Investigation and analysis of the related reports (and narrations) indicate that it is probable that the Imam’s facing away from Ḥarīz can be interpreted as practicing dissimulation (*taqiyya*). Furthermore, although the primary rule of one who abuses Imam ‘Ali (‘a.s.) is killing, execution of this rule requires the Infallible Imam’s permission, as well as the prediction of its consequences. It was expected from a disciple at the rank of Ḥarīz to regard these points which in different conditions and with respect to such individuals as al-Najāshī were not expected.

Keywords: Imam Sadiq (‘a.s.), hostility with the Ahl al-Bayt, Ḥarīz ibn ‘Abdullah, ‘Abdulalh ibn al-Najāshī, the Kharijites.

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Recognition of and analysis on Tabaristan hadith zone (a case study: hadith-oriented activities of the Zaydis in Tabaristan)

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Abstract

Many hadith zones have taken form by hadith currents (or trends) in the past, that have had a very important part in strengthening the foundation of hadith, especially in the first five centuries of Islamic calendar. Therefore, recognition and investigation of each of these zones, will shed light on a part of the history of hadith. In addition, it is effective in recognition of the traditionists of each zone as well as their achievements.

In this regard one of the zones mention of which has been neglected in the contemporary researches is the zone of Tabarestan that has preserved its entity from the first century of Islamic calendar up to the mediaeval and late periods with both Shi'a and Sunni approaches. Having applied a descriptive-analytical approach this article deals with investigating and recognizing the Zaydi hadith zone in Tabarestan. The results of this research shows that the Zaydi hadith zone in Tabarestan was established in the turn of the fourth century AH and that the great traditionists professing this denomination blossomed the Zaydi hadith zone of Tabarestan by holding hadith meetings, attempting to learn and teach hadiths, travelling to major religious capitals and meeting with great hadith teachers of hadith and getting familiar with various opinions and viewpoints.

Keywords: hadith zones, hadith zone of Tabarestan, the Zaydis.