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## ABSTRACTS

Translated from Persian into English by:  
Hamid Reza Salarkia

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### **A novel approach to the traditions; dating the Prophetic hadiths as Meccan and Medinan**

Zaynab Majlesi Rad

Ali Rad

Muhammad Ali Mahdavi Rad

For long the exegetes have made serious attempts to divide the Qur'anic verses into *Makkī* (Meccan) and *Madanī* (Medinan). This approach to the Qur'an can be applied to the Prophetic hadiths, as well. It may be followed by such advantages as recognition of the abrogating and the abrogated (*al-nāsikh wa al-mansukh*) among the traditions, understanding the date of legislation, and achievement of the wisdom behind it, familiarity with the method of the (Islamic) call and its phases, the exact recognition of the Prophets' life story and conduct (*sīrah*) as well as a better understanding of the Qur'an. A historical survey on Mecca and Medina during the Prophetic Age indicates that the *Makkī* hadiths compared with the *Madanī* ones are fewer in number. Taking advantage of such tools as existence of a temporal condition in the hadith, attention to the first narrators and the addressees, as well as the content of the traditions, one can classify most of the Prophetic hadiths temporally. What is propounded in this study includes: a definition of the terms *Makkī* and *Madanī* in traditions, advantages and characteristics of this classification, the reason for fewness of *Makkī* traditions and finally, an explanation of the most important criteria for *Makkī* and *Madanī* traditions along with mentioning their instances.

**Keywords:** dating the traditions, Prophet Muhammad (s. 'a.w.), *Makkī* hadith, *Madanī* hadith.

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### **Status of enjoining good and forbidding evil in the strategy of maintaining the social order; social rereading of the Qur'anic verses and the traditions of the Ahl al-Bayt ('a.s.)**

Ali Salimi

The status of the Islamic teachings in the monitoring system of the country gives priority to the introduction of their capacities in the studies of social damages and makes it necessary to investigate the Qur'an and hadith as the sources of this study. The capacities of enjoining good and forbidding evil (*al-amr bi 'l-ma'rūf wa al-nahy 'an al-munkar*) is an example. It is despite the fact that the implementation of the strategy of social-oriented police indicates the inclination of the nation to the idea of maintaining the social order and that the fundamental motives of this idea and that obligation are highly compatible. The three categories of "informal control", "society-

orientedness” and “social responsibility” - which indicate the status of the informal control in the ideal of miniating the social order – have been selected and that the Qur’an and hadith have been analyzed from the aspect of qualitative (compound) content. The findings made it manifest that the statements related to the categories in the Islamic and social sciences are compatible. As a result, they indicate the capacity of the function of this obligation as the Islamic and native strategy of “maintaining the social order”. The method of research has regarded the criteria of text interpretation in these branches of knowledge and has reached an understanding that is admissible in both of them.

**Keywords:** enjoining good and forbidding evil, maintaining the social order, informal control, society-orientedness, social responsibility, Qur’anic and hadith-oriented teachings, analysis of qualitative compound content.

[۳]

### **An analysis on the hadith-oriented opinions of Shaykh al-Hurr al-‘Amili concerning women**

Maryam Mashhadi Ali-pour

Mahdi Mehrizi

Seyyed Muhammad Ali Ayazi

Kazem Qazi-zadeh

Familiarity with the Muslim scholars’ viewpoints is the prerequisite of all kinds of judgment about the perspective of Islam on women. One of the influential scholars in the discussions of women is Shaykh al-Ḥurr al-‘Āmilī, to the extent that some of the problems of the women are deemed a bequest from this *Akhhbārī* scholar. It is attempted in the present writing to study the hadith-oriented viewpoints of Shaykh al-Ḥurr al-‘Āmilī in the issue of women and investigate its effects on this issue. By analyzing the hadith-oriented opinions of Shaykh al-Ḥurr al-‘Āmilī in the matter of the women and by comparing his views with those of his predecessors we conclude that the increase of the number of traditions in his books, the arrangement type of traditions, the classification type of traditions and the commentary on the traditions have remarkably affected the issues of the women. These changes can be seen especially when such problems as: male domination, women being confined in their home, encouragement for temporary marriage (*mut‘ah*) and polygamy are exacerbated.

**Keywords:** advocacy of Akhbarism, women, male domination, temporary marriage, polygamy, obedience to husband, Wasā’il al-Shī‘ah.

[٤]

## Investigation of viewpoints about the understanding of the concept of “*the intention of the believer is better than his deed*”

Ali Akbar Kalantari

Frequent citation of the hadith “*niyyat al-mu'min khayrrun min 'amalih*” (the intention of a believer is better than his deed) in different academic fields suggests the importance of this hadith among the Muslim scholars. As for the concept and tenor of this hadith the viewpoints are different so that more than ten points of view can be mentioned in this field, some of which, however, can refer to one another, and most of which are either totally harmed and rejected, or are imperfect and lack the required comprehensiveness. In these conditions, that view seems to be acceptable and defensible that is adequately supported by traditions. Based on this view – which is termed “*aṣ ḥālat al-niyyah*” (genuineness of intention) - it is the intention that is considered as the basis of deed and that forms it. Therefore, the foundation for evaluating of an act and the criterion for being it good or evil is the intention.

**Keywords:** the hadith *niyyat al-mu'min khayrrun min 'amalih* (the intention of the believer is better than his deed), intention, believer, good, evil.

[٥]

## Pathology process of the hadith isnads

Nafiseh Shubayri

For long the scholars have endeavored to get access to authentic hadiths. They have made valuable academic efforts in this field to detect the damages in the text and isnads of the hadiths. One of the contemporary scholars who has written scholarly annotations to detect the distortions crept into the isnads, is the Grand Ayatollah Shubayri Zanjani. Having applied a descriptive-analytical method this article presents some of his annotations on the isnads of hadiths contained in the book *al-Kāfī*, and analyzes his special method in the field of detecting distortions crept into the isnads. The first step taken in this method, when dealing with an isnad, in most of the cases is analyzing and juxtaposing reliable old manuscripts. When difference and oddity among them is seen and it is somehow known (*bi 'l-ilm al-ijmāli*) that distortion did occur in the isnad, the next step is relying on the principles and rules applied to the narrators' and traditionists' generation (*ṭ abaqāt al-ruwāt wa 'l-muḥaddithīn*) and establishing the indications and the confirming factors (*mu'ayyidāt*). Finally, the distortion in the isnad is detected. Understanding these methods can assist the researchers to make use of artificial intelligence in the field of detecting the damages of the isnads.

**Keywords:** damage of the isnads of hadiths, methodology, Grand Ayatollah Shubayri Zanjani, *Uṣ ūl al-Kāfī*.

## Structuralism; a methodological approach to the comprehension of Nahj al-Balaghah

Mahdi Mardani (Golestani)  
Abbas Pasandideh

Understanding the text of Nahj al-Balaghah is not always easy, rather it may be associated with difficulties. To overwhelm them one is required to employ an academic method, would be specified in accordance with what Nahj al-Balaghah requires and would vary according to its characteristics. Such characteristics as style, structure and content are among the components that affect the understanding of Nahj al-Balaghah, and cause a different perception of it. What has been discussed in this article is a methodological theory that aims at suggesting a new approach to the understanding of Nahj al-Balaghah by means of a comparative study between the two branches of knowledge: hadith comprehension (*fiqh al-hadīth*) and linguistics. The findings of this research indicate that attention to the structure of hadith as one of the linguistic elements has a remarkable part in understanding Nahj al-Balaghah, and causes the formation of an approach termed structuralism. It is an approach that puts emphasis on the constituents and words of the text and detects the semantic relationship between them in the realm of the context of the text, and this way it attains what the speaker has intended.

**Keywords:** methodology, comprehension logic, hadith structure, language of text.

## Shi‘a Hadith-oriented currents in Kashan in the fifth and sixth centuries AH

Muhammad Salami Ravandi  
Mohsen Qasem-pour

The study of a hadith zone remarkably contributes to the explanation of the developments of the history of hadith in that region. Introducing the scholars of hadith of the Kashan zone within the ٥<sup>th</sup>/١١<sup>th</sup> and ٦<sup>th</sup>/١٢<sup>th</sup> centuries as well as the study of the books compiled by them, will cause the dominant hadith-oriented thoughts of this zone to be identified, and will specify the effects that this zone will produce on or experience from the current of other zones.

Having applied a descriptive-analytical method this study has reached the conclusion that two specific currents have been dominant over the hadith zone of Kashan during these centuries: first a *fiqh*-oriented current including narrators under the titles of *faqīh* (jurisprudent), and *qāḍī* (judge) and that the distinguished personality of this current is Quṭ b al-Dīn al-Rāwandī in whose works one can find a big number of relationship between the zone of Kashan and that of Baghdad; second, a hadith-oriented-literary current including traditionists who were men of letter. The less-known but outstanding personality of the latter current was Sayyid Abu ‘l-Riḍ ā al-Rāwandī, who was in possession of genuine copies of Shi‘a books and transferred the hadith heritage of Baghdad to Kashan, and this way caused he presence and frequentation of great scholars from other hadith-oriented centers with the purpose of residing there and editing the Shia’ hadith books.

**Keywords:** Kashan, Twelver Shi‘a, the ٥<sup>th</sup>/١١<sup>th</sup> and ٦<sup>th</sup>/١٢<sup>th</sup> centuries, Abu ‘l-Riḍ ā al-Rāwandī, al-Quṭ b al-Rāwandī, Baghdad.

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## **An analytical study on the approach and content of the sources dealing with the history of the Imams ('a.s.)**

**(a typological and quantitative study of the books: *al-Kāfī*, *‘Uyūn Akhbār al-Riḍā* and *al-Irshād*)**

Rouhollah Towhidi-niya  
Muhammad Muhammadifar

This article aims at changing the common research procedure made on the subject of the Ahl al-Bayt's history. In that procedure different sources and references are referred to, equally and not on the basis of sufficient perception of the content of each of them. This article deals with the question, what are the types, volumes (i.e. quantity), and characteristics of historical reports in the sources of the tradition-oriented historiography of the Twelver Shi'a? To answer this question, a case study of the contents of the historical reports contained in the most important tradition-oriented sources of the history of the Ahl al-Bayt ('a.s.) namely *al-Kāfī*, *‘Uyūn Akhbār al-Riḍā* and *al-Irshād* was put in the agenda in the two phases of typology and quantitative-qualitative investigation. Among the most important findings of the present research, mention can be made of: ١) identification of the major and minor shared contents of the sources; ٢) status of each source in responding the questions about the history of the Ahl al-Bayt ('a.s.); ٣) objective and tangible access to the author's goals and the relation of the work to the requirements of the age; ٤) the substantial difference between the general historiography and the Muslims' general historiography; and ٥) the necessity and possibility of the classification of the tradition-oriented historiography of the Twelver Shi'a.

**Keywords:** tradition-oriented historiography of the Twelver Shi'a, sources of the historiography of the Imams ('a.s.), typology of the historical accounts, quantitative study of the historical reports.

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## **Ayatollah Javadi Amoli's opinion about the “*ṣa‘b* and *mustaṣ‘ab*” hadiths: a critical analysis**

Ali Reza Ahmadi  
Ali Reza Tabibi  
Ebrahim Ebrahimi  
Ali Hasanbegi

Wonder of phrases and depth of the truths of reliable traditions from the Ahl al-Bayt ('a.s.) which are well-known as “*ṣa‘b*, *mustaṣ‘ab*” (difficult and being considered difficult) traditions, suggest the importance and necessity of understanding this kind of traditions from different dimensions, so that despite the opinions of the expert scholars of hadith, as well as the researches contained in the four articles written so far in this regard, one can deal with this topic from other aspects like: intellect (*‘aql*) and intuition (*shuhūd qalbī*), and investigate their role in describing the comprehensive concept of “endurance” (*taḥammul*), etc. This article observed the above dimensions by means of analyzing the opinions of Ayatollah Javadi Amoli in the matter of this kind of traditions applying qualitative content analysis as its method of research and by relying

upon ijtihad-oriented lexicology, constituting a hadith family, and finding intratextual and extratextual indications. This writing also found out that the intellect and its dimensions as well as intuition had an undetachable connection with one another in the comprehensive concept of “endurance”. The expressions “*amranā*” (our affair), “*ḥadīthanā*” (our statement), etc. can be interpreted equally if the Ahl al-Bayt’s position of “*Khalāīfatullāh*” (God’s vicegerent) is taken into consideration.

**Keywords:** “*ṣ a ‘b* and *mustaṣ ‘ab*”, endurance of the affair, practical intellect, intuition, Ayatollah Javadi Amoli.