

## ABSTRACTS (۹۱)

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**An analysis on the content limits of the rule " *khudhū bi-mā rawaw wa dharū mā-ra'aw* "**

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One of the major traditions creating a rule is the one about the books of Banū Faḍ ḍ āl in which Imam Hasan `Askari was quoted as saying, "*khudhū bi-mā rawaw wa dharū mā-ra'aw*" (take what they quote and leave what they opine). This tradition has for long been a subject for dispute, and different and at times contradictory demonstrations and understandings such as: obligation of reference to hadith transmitters, following the opinions of a deceased *mujtahid*, general accreditation (*al-tawthīq al-`āmm*), and that having the true faith is not a condition for trustworthiness of the hadith transmitter, etc. The writers of this article intend to explain different viewpoints about the content limits of "*khudhū bi-mā rawaw*", and study the content of this tradition with a descriptive-analytical method and finally, explain whether or not these understandings and demonstrations are valid. The present article has concluded that the main cause for diversity of opinions among the scholars for interpretation of the tradition is the meaning of the two verbs "*rawaw*" (they quoted) and "*ra'aw*" (they opined). The former verb is considered what it apparently denotes (i.e. referring to the transmission of tradition). The latter term means the *ijtihad* and personal opinion of the Banū Faḍ ḍ āl. On this basis, some of the understandings are valid and the rest are invalid.

**Keywords:** Banū Faḍ ḍ āl, Imam Hasan `Askari (a.s.), *khudhū bi-mā rawaw*, tradition, opinion.

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## **Purport of numbers and the traits in moral traditions**

Muhammad Alem-zadeh Noori

To explain a moral topic its instances are at times mentioned with numbers. There exist cases in which the number does not explain all aspects of the topic. Here a primary contradiction is felt; because on the one hand, the appearance of the number denotes that it is exclusive; on the other hand, considering the indications we are sure that that topic is not restricted to these instances.

The legal theorists (*uṣūliyyūn*) have discussed, in the section of "Discussions of Words" (*mabāḥith al-alfāz*), the denotation of the numbers where they have acknowledged this denotation in the field of restriction only. This judgement can similarly be generalized to the moral verdicts. Mention of a number in the scriptures is mostly made with rhetoric purposes, thus its concept is not seriously meant by the speaker and it does not present a particular message – except for explaining the importance and the centrality, degree of spread and engagement, etc. On this basis, unless a decisive indication exists, these numbers cannot be taken into consideration in inference of a moral teaching from the scriptures. Of course, it is sure that, in certain cases, the indications existing in a discourse represent that the meaning of the numbers has seriously been intended.

**Keywords:** number, the Qur'an and hadith, morality, purport of numbers.

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## **Justice as fairness in the precedent of Shi'a Islam**

Ahmad Daylami

One of the interpretations and dimensions of social justice is the justice as fairness. Some consider, however, the fairness as the whole body of social justice, and some others consider it as the highest level of justice. Analyzing the fairness as the justice is a difficult issue, although the man has a natural knowledge with regard to these two terms; and that he does not wait, in practice, for the conclusion of the theories in this regard. In the precedent of the Shi'a Islam the fairness is among the moral and legal human principles. In this precedent emphasis is laid on the fairness as one of the strategic principles in moral and legal relationships. Moral philosophers make mention of fairness as the golden or silver rule, and discuss in the field of its explanation and efficiency. Some of those who administrate justice in the world have based their judgment on fairness only. This article intends to analyze the status of fairness as the most prominent symbol of social justice in the precedent of the Shi'a Islam and to show its status in the system of moral and legal norms.

**Keywords:** fairness, social justice, universal law, golden rule, Shi'a Islam.

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**An investigation of the denotation of the hadith "*i`rifū manāzil al-rijāl*" on the basis of frequent narration of traditions from the Infallibles (ʿa.s.)**

Husayn Jeddi

Hasan Naqi-zadeh

One of the discussions that can be studied in the limits of Rijal-oriented general accreditation (*al-tawthīq al-`āmm*) is the frequency of hadith transmission from the Infallibles (ʿa.s.). A number of the scholars of Rijal science consider the ascertaining of this characteristic as a statement denoting the praise of the transmitter, and have invoked a number of Imami hadiths. However, the denotation of these traditions has faced ambiguities and challenges and thus requires reconsideration. Having precisely investigated the pros and cons, this article adopted a motif of the descriptive-critical approach, differentiated that application of this rule, and resorted to the hadiths of the Infallibles (ʿa.s.). It also considered the acceptance of those transmitters whose state is unsaid, an issue dependent on ascertaining the positive and negative conditions.

On the other hand, having pondered on the application of the concepts of the tradition in a process related to other hadiths of the Infallibles (ʿa.s.) with similar context, this article considers that the denotation of these hadiths includes those transmitters that have attempted – in addition to the comprehensive narrations from their Infallible Leaders (ʿa.s.) – such characteristics as intelligence and legal knowledge with regard to the concepts and denotations of the hadiths.

**Keywords:** general accreditations, Shi'a Rijal, status of the hadith transmitter, accreditation of the hadith transmitter.

[٥]

## **Recognition of the personality and scientific position of Dawūd ibn Kathīr al-Raqqī based on the traditions and the jurists' treatment**

Husayn Mohaqqueqiyān

Muhammad Kazem Rahman-setayesh

Muhammad Sadeq Bakhshi Jouybari

Recognition of a hadith transmitter through the traditions he has transmitted and the way the jurists deal with them serves as an indication to accredit or weaken that hadith transmitter. Dawūd ibn Kathīr al-Raqqī's name occurred in <sup>^^</sup> isnaads of hadiths contained in the Four Books. Many of his narrations are contained in the works of Shaykh Ṣ adūq as well as other hadith collections. Disagreement exists about accreditation (*tawthīq*) or weakening (*taḍ'īf*) of al-Raqqī among the Rijāl experts. Among the jurists, most of the jurists have acknowledged his traditions in practice, however, some of them have considered him as a weak hadith transmitter. Analyzing the al-Raqqī's character as well as his relationships with the Infallibles (ʿa.s.) one can depict a perfect and valid image of him. In the light of this image his trustworthiness is ascertained. Similarly, most of al-Raqqī's jurisprudential traditions have been acknowledged by the jurists due to existence of external indications. In certain cases, however, and due to the strength of a contradicting tradition, al-Raqqī's traditions have been controversial. Most of al-Raqqī's traditions have been transmitted through Ḥasan ibn Maḥ būb and this way it is more probable that he has transmitted them from written sources.

**Keywords:** al-Raqqī, *ghulāt* (those holding exaggerated beliefs about the Infallibles), contradiction of the traditions, recognition of character, *al-jarḥ wa al-ta`dīl*.

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**Nuṣ ayriyya and the transmission of hadith legacy of the *Ghulāt* from Kufa to Shām (Damascus): a study on the instances attributed to Muhammad ibn Sinān**

Hamid Baqeri

Muhammad ibn Sinān al-Zāhirī is among prolific Kufic hadith transmitters on whose reliability the experts in Rijal science and the jurisprudents disagree. Some consider him as reliable while some others count him as unreliable. Apparently, his *ghālī*-oriented inclinations have been effective in costing him his reliability in the eyes of the Imāmī Rijal experts. The traces of these inclinations in his tradition legacy in the Imāmī hadith collections are not that much clear, however, the existence of *ghālī*-oriented elements can clearly be seen in the survived legacy attributed to him among the *ghālī* groups of Shām in the ٤<sup>th</sup>/١٠<sup>th</sup> and ٥<sup>th</sup>/١١<sup>th</sup> centuries. In the works of certain Nuṣ ayrī compilers mention has been made of some texts attributed to Ibn Sinān whereof some information has been cited which on the one hand – if correctly attributed – is an indication for holding exaggerated beliefs about the Infallibles by him (*ghuluww*) and on the other hand is an indication of the purification of the Imāmī hadith legacy by the great traditionists and removal of the *ghālī*-oriented elements from it.

**Keywords:** the *ghulāt* (those holding exaggerated beliefs about the Infallibles), Muhammad ibn Sinān al-Zāhirī, hadith legacy, Nuṣ ayriyya, Kufa, Shām (Damascus).

[V]

## **An understanding to the standards of adopting the history as a criterion for evaluation of the traditions**

Ali Hasan-begi

Majid Zaydi Joudaki

To distinguish an authentic tradition from a fictitious one various criteria have been suggested by the scholars of hadith. Presenting the hadith to the undeniable historical reports is one of these criteria.

The scholars of hadith have constantly benefited from the above criterion in line with evaluation of hadith. However, the principles and standards of presenting the traditions to the undeniable historical reports have not been regarded in an appropriate way. For this reason, this article explains conditions and standards for this criterion to refine the traditions so that the above criterion is applied methodically. Among these standards mention can be made of consensus of the historians, silence of the historians, continuity of practice at the time of the Companions, and criticism as per the traditionists' method. The opinions of the experts about the reason for regarding to history in evaluation of the hadiths have also been mentioned. They include the trust of the early scholars to history for evaluation, considering the undeniable historical reports as certain and decisive, and that the historical premises are not based on ijthihad and deduction.

**Keywords:** standards, history, criticism, traditions.