

Authentic Source and its Evidences to Early Imāmī Ḥadīth Scholars: The Position of “Written Sources” in Ḥadīth Studies of Early Scholars

Hamid Bagheri¹

(Received: 17 December 2013-Accepted: 22 June 2014)

Abstract

Writing of Shī‘ā traditions in the same Imams’ (P.b.u.h) era is one of the prominent characteristics of these traditions. In this era, a lot of works were produced titled “Book” (Kitāb), “Original” (Aṣl), “Component” (Joz’) and “Version” (Noskhah), and etc. that played a significant role in the early Imāmī Ḥadīth scholars’ tradition studies. Relying on the systematic method called "evidential system", the scholars used several evidences in the evaluation of traditions, of which some significant proportion can be titled “source cognition”. Sometimes, depending on different reasons, they considered some writings reliable thereupon the Ḥadīths included in these writings were regarded “reliable” too. Regardless of the specifications of their authors, the features of these sources, themselves, have played an important role in their validation. In addition to indicating the earlier scholars’ attention to the evidences of source reliability, this paper, through analytical study and historical analysis of earlier reports remained, attempts to provide an appropriate answer to this question with an emphasis on “source features”. It also attempts to address the major indications of authentic writings and to illustrate the evidences of each one with a few examples. Some of the features of Ḥadīth books that affected their validation were to submitting the book to the Imam and its verification by him, acceptability of the book by Ḥadīth scholars and schools, reputation of the book and its agreement with standard books.

Keywords: Early Imāmī Ḥadīth scholars, Ḥadīth criticism, Ḥadīth literature, Source credibility, Source criticism.

1. Assistant Professor, Sciences of the Quran and Hadith, University of Tehran, Iran,
Email: bagheri.h@ut.ac.ir

The Status of Content Criticism in Authentication of the Shi'a Hadith

Sayyed Ali Reza Hosseini,¹ Abd al-Reza Hammadi²

(Received: 19 August 2013-Accepted: 16 November 2013)

Abstract

The examination of the method of authenticating the *Hadith* dates back to the history of *Hadith* itself. Authenticating the *Hadith* was common among Shiites in different periods of time. Content criticism of the texts, attributed to Shiite Imams, was the criterion for authenticating the *Hadith* in the time of Imams and previous Shiite scholars. In this research, the factors of authentication approach, based on content criticism of teachings, attributed to Imams and their consequences, are examined and it will be emphasized that it was the criterion of antecedent Islamic scholars for verification or rejection of traditions attributed to the Imams. The approach of Shiite scholars to comprehend the traditions and to retain them, the status of assurance in authentication of *Hadith* and examination of the effective factors in presentation of traditions has an important role in this status. The difference of beliefs and *Al-As-haab's* (companions') talent capacity, the emergence of *Ghuluw* (extremism) and the environment of *Taqiyya* (religious reservation) in Shiite society can be considered as the most important factors of this approach. Revision of this method is important, because of the fact that it was the criterion of Shiite traditionalists to transmit traditions and to use them in their books, and also to criticize other narrators of *Hadith*.

Keywords: Hadith, Authentication of *Hadith*, Content Criticism.

1. Corresponding Author, Assistant Professor, Science of the Quran and Hadith, University of Quran and Hadith, Iran. Email: Sahoseini14@gmail.

2. PhD Candidate, Science of the Quran and Hadith, University of Quran and Hadith, Iran.

«Umm ul-Qura» the Global Base of «Ummat-e Wasat»

Abolfale Khoshmanesh¹

(Received: 2 February 2014-Accepted: 22 June 2014)

Abstract

Designation of a religious centrality and the education of a straight Ummah is the aim of almost even all of the religions. This can be witnessed more clearly in Islam. Allah, the source of truth and justice, has designed a centrality to be Umm ul-Qura or base of the communities. It is a notion that cannot be found completely in the notion of the term, metropolis. Allah commanded his slave Abraham, the hanif and the Muslim to invite the humanity to the straight path and to build His house in Umm ul-Qura and to scarify for it, near which the seal and the last of the prophet appeared and educated the Ummat- e Wasat. This old house, being in the middle of other cities, has particular features like priority, secured, exoteric, and also hidden purity. This religious centrality should be the scene of the appaearnce of the Salvager, Imam Mahdi too.

Thus, this Ummat- e Wasat has heavy tasks and important responsibilities upon the mankind: to observe and witness the other community works and become a model for them in developing the global peace. These tasks are more important nowadays we talk about the contemporary difficulties of modern man and when we search for a safe model for human and global civilization based on the sublime values.

Keywords: Umm ul-Qura, Ummat- e Wasat, Islamic Ummah, Islamic civilisation, Qibla.

1. Assistant Professor, Science of the Quran and Hadith, University of Tehran, Iran,
Email: khoshmanesh@ut.ac.ir

Sayyed Mortaza's Views on the Relation of Reason and Narration

Hamed Shariati Neyasar¹, Majid Ma`aref², Mohammad reza Shahroodi³

Received: 29 July 2013-Accepted: 16 November 2013)

Abstract

Sayyed Mortaza is one of the noble imami scholars in 4-5th century and an specialist in some different Islamic disciplines such as Fegh, Kalam, Tafsir. He believed the preference of reason in explaining and criticizing of the traditions. This article addresses his views on relation of reason and narration. He uses reason to criticize and interpret narrations. Reason in his view has an independent roll and sometimes it helps narration and sometimes narration helps it to express the correct meaning of religious ideas.

Key words: Seyyed Mortaza, Reason; Hadith, Narration.

-
1. Corresponding Author, PhD Candidate, Science of the Quran and Hadith, University of Tehran, Iran, Email: hshariati@ut.ac.ir
 2. Professor, Science of the Quran and Hadith, University of Tehran, Iran.
 3. Assistant Professor, Science of the Quran and Hadith, University of Tehran, Iran.

The Semantics of “Kalama” in the Holy Qurān, Based on Syntagmatic and Paradigmatic Relations¹

Marzieh Shafiezhadeh², Parvin Baharzadeh³, Fathieh Fattahizadeh⁴

(Received: 30 December 2013-Accepted: 22 June 2014)

Abstract

The concept of “Kalama” has always been one of the most important and yet complicated concepts that has been brought to attention in human and divine schools of thoughts. “Kalama” has also claimed a special place in the Holy Qur’an, and the repetition of it throughout the Book is a sign of its importance. Semantics of Quranic words is one of the modern methods of investigation in Holy Qur’an. This research, accordingly, has tried to clarify the concept of “Kalama” and to decipher its semantic components from the Holy Qur’an, by using modern semiotics. The synchronic method allowed the study of the 46 verses in the Holy Qur’an that contained “Kalama” within them. After analyzing their application and deciphering syntagmatic and paradigmatic concepts, the results showed that the concept “Ghol” was the closest concept to the core meaning of “Kalama”, and thus could be used as a paradigm for the phrase. Therefore “Kalama” is a speech or saying attributed to both God and human in the Holy Qur’an. However, over half of these 46 verses point to divine commands which result from God’s will or divine traditions. In one verse it points to infidels and reveals their beliefs about their actions. The rest of these verses are not attributed to anything or anyone, rather they are syntagmised with differing positive and negative traits, which express different monotheism and un-monotheism beliefs.

Keywords: Holy Qur’an, Semantics, Semantic Components, Syntagmatic Relations, Paradigmatic Relations, Kalama (word), Ghol (Speech, Saying).

-
1. This paper is derived from the MS thesis.
 2. Corresponding Author, MS in Science of the Quran and Hadith, University of Alzahra, Iran, Email: ma.shafiezhadeh@gmail.com
 3. Assistant Professor, Science of the Quran and Hadith, University of Alzahra, Iran.
 4. Associated Professor, Science of the Quran and Hadith, University of Alzahra, Iran.

Interpretive Method of Allamah Tabatabaei in “Al - Bayan” compared with “Al-Mizan Interpretation”

Seyyed Mohammad Reza Faghih Imani¹, Abbas musallai poor²

Received: 1 December 2013-Accepted: 22 June 2014)(

Abstract

Most of the scholars, know Allamah Tabatabaei mostly through his interpretation "Al-Mizan-fi-tafsire-al-Quran". But what is less expressed about him is that: he had written the interpretation “Al-Bayan” before writing the “Al - Mizan”. The question here is: what is the cause of authoring "Al-Mizan"? In this paper, with descriptive – analytical method, we focus on the methodology of "Al-Bayan Interpretation", and briefly compare it to the "Al-Mizan interpretation", and also determine the features that has made this interpretation distinguished from "Al-Mizan". According to the article, since Allamah-Tabatabaei authored his books according to his understanding of the daily needs, when he observed the severe attack of Islam enemies to the Quran and Hadith, wrote “Al-bayan” to defend against the attack. He authored “Al-mizan”, when he saw the lack of a fine, intellectual and comprehensive interpretation among the Shia. It is worth noting that while he gave a particular attention to the logical issues in this interpretation, he didn't neglect to consider the narratives. The way based on which he wrote his interpretation was the same way to which our imams have leaded us. One can say his different concerns at the time of writing these two fine works, is the cause of structural and formal difference between the two.

Keywords: Interpretation of ‘Al-Mizan’, Interpretation of ‘Al-Bayan’, Narrative interpretation, Interpretation of Quran by Quran”, Allamah Tabatabaei

-
1. Corresponding Author, MA student, Science of the Quran and Hadith, University of Imam Sadiq, Iran, Email: mo.faghih67@gmail.com
 2. Associate Professor, Science of the Quran and Hadith, University of Imam Sadiq, Iran.

The Semantic Relationship of the Ending Divine Attributes of the Quranic Verses to their Theme

Masome Marzban¹, Mehdi Ahmadi²

(Received: 31 July 2013-Accepted: 16 November 2013)

Abstract

The research argues that the ending divine attributes of the Quranic verses are related semantically to the verses' theme. According to the content of the Quranic verses, supported by some commentators, the ending divine attributes of the verses have such a deep semantic relationship with the verse content that if we abandon the ending attributes, some disorder is made in the verse theme. This relation can be a kind of causality diligence, arguing, emphasis, inseparability, and so forth.

Keywords: Semantic relationship, Sematic, Verse, The theme and content of the verse.

1. Corresponding Author, PhD Candidate, Quran and Hadith, Tabatabaei University, Iran, Email: m.marzban_91@yahoo.com

2 .Assistant Professor, Science of the Quran and Hadith, University of Shiraz, Iran.