

Abstracts

The reasons for sheikh saduq's confidence (trust) in ABU-SAMINA'S narations by looking at the retrival of written sources of this narrators narrations in Sheikh Sduq's work

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Hadith is one of the most important sources of religious science in which it faces challenges as minimal trust towards it. The presence of weak narrators like MOHAMMAD-IBN-ALI ALSIRFI is one of the reasons of this issue. This article is going to study and check the reasons and proofs to existence of narrations of ABOSAMINE in MOHAMMAD-IBN-ALI BABOUYE works by means of analytical and descriptive methods. He used the ABOU-SAMINE's narrations by providing reasons and proofs. With the main ones are: relativity of the concept of weakness in Saduq, content critique of narration, attention to the subject of narration, lack of belief in all the realities, bibliography's precedence over the document, and separation in the role of the narrator. The examination of the latter requires the reconstruction of ancient Hadith texts using catalogs and a collective look at the documents and content of the narrations. In this study, the source used by Saduq in obtaining the narrations of ABU MUSAMINA was examined and it was concluded that most of the narrations of BOU SAMINA were not extracted from his writings, in a way in some existing narrations he was just the narrator of another Hadith book and some of his narrations after revision of Hadith elders, have been used in later books and SADUQ by using these references extracted the narrations and quite a few of them have been delivered to him orally and in person.

Key words: SADUQ, ABOU-SAMINE, weak narrations (unreliable), narrators, written sources, Hadith books

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The semantics of the phrase “yarvi an al-Zoafa” relying on the performance of our predecessors

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In recognizing 21 narrators, the early Shiite Rijals used the phrase “yarvi an al-Zoafa” the semantics of this phrase in the men of FARIN, the interaction of the Muhaddithan with the narrators based on the weak resources, the inclusion or non-inclusion of the phrase “yarvi an al-zoafa” with the narrator’s weakness is one of the most important issues facing this research. examining the accompanying phrases in the words of the ancient men, it became clear that this phrase was for those who had characteristics such as “lability and tolerance in narrations”, “indiscipline and non-adherence to the rules of narration”, (“inaccuracy in the selection of professors”) and they have had the “narration of strange narrations”. The popular rijals used the term for narrators with the same characteristics about two centuries before the Shiites.it is possible that the delay in quoting the weak was the general culture of the Fariqin narrators. sensitivity in the Master’s area has been a cannon concern of the Qom and Baghdad Hadiths, and for them not only is the authenticity of the narrators sufficient, but the narrator must also have narrated from the trustworthy master, or at least not from the weak narrator.how ever in the dealing with the hadiths of narrators narrated from weak professors and resources, we see two types of encounters: Qomi narrators at some point believe that it is not permissible to quote them, and group such as Baghdadi, subject to their trustworthiness, allowed the narration of this group of narrators. and they considered their hadiths valid.

Key words: yarvi an al-zoafa, narrators based on the weak resources, tolerance in narration, weakness of the narrator, weakening of the ancients, JAFAR-IBNOMOHAMMAD FARAZI

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Review of ibn Walid's view over the two principles of Zayd al-Narsi and Zayd al-Zarad

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The issue of assigning the work to the authors is the most important part of validating the works. Mohammad ibn-al-Hassan ibn-alahmad ibn Walid is one of the most important heirlooms in the history of Shiite hadith. according to somereports, he belived that the two princioles of Zayd al-Arad and Zayd al-narsi were forged, and that Mohammad ibn-Musa considered Hamedani to be the forger of these two principles. the coment has been opposed by ancient hadithscholars, including the Ghazairi and later, such as Sayyid Bahr al-ulu, and Mohaqiq Khoi.in this research after proposing the opposing and agreeing opinions, by examining the issuance of some of the narrations of ibn Walid's original opinion, it will be evaluated and judged. if the version of the existing funds from these two principles is the same as the previousversion, the result does not correspond to ibn Walids's opinion and it seems that the principle of the narrations of these two principles and bibliographic data – it can't be called fake. it is worth mentioning that by examining of the 34 narrations of the original Zayd Al-Zarad, itcan be believed that none of these narrations, in terms of content, contradicts the famous teachings of the imams.

Key words: Zayd Al-Zarad, Zayd al-Narsi, Ibn Walid, originality of the book, validation of hadiths.

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Content validation of a number of propositions of the book of 'Tohid Mofazal' with the approach of offering on Shiite narrations

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Tohid Mufaddal's treatise is an example of the long Shiite narrative heritage. various methods have been used to validate it; such as examining the document, reputation, or date of the book's copying, as well as using content review methods such as comparing the text of the treatise with similar books by examining the totality of the contents and phrases and words of the treatise. the mission of the present article is to validate a number of prose propositions in terms of content with another approach that is available on other Shiite narrations, in order to discover its correctness or incorrectness. these themes include the argument of order, speech as the human chapter, the great serpent and the cloud, Manichaeism, and the four elements. in this method for validation, first the individual meaning of each statement is explained and then by researching other hadith sources, while extracting the narrations that have raised points about each statement, explaining the meaning of these narrations and comparing it with the meaning of the discussed propositions and obtaining opposition to the agreement has been addressed and the outcome of the process has been presented as the validity of that theme. the results of the paper show that the validity of each of the five themes is different from the other themes, which shows that the degree of validity of the different degrees of monotheism is not the same.

Key words: The Al-Tohidbook, Mofzal bin-Omar Jaafi, content criticism, human spokesperson, Manichaeism, four elements, argument of order.

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study of the book of Al-jame Bazanti and its statements in Mostatrafat al saraer

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Ahmad ibn Muhammad ibn Abi Naser Bazanti is one of the great and prolific contemporary narrators of Imam Kazem, Imam Reza and Imam JavadAS, who has several narrative writings. one of the most famous of these was the book Al-Jame, which was well received by narrators and jurists, and was considered an important source for narrating narrations. fortunately, there are many quotations from this book among the books of jurists, according to which one can have a more complete view of the contents of this book. among the people who have quoted the book Al-Jame is ibn-Idris Hali. in the final part of the Saraer, which includes excerpts from Qadma's books, he also dedicate a section to narrate a selective part of book from Bzanti. much has been said about the narrations in the mustaratat section of Saraer, and various evidences have been given about Ibn Idris's inaccuracy and the mistakes that have been made in some of his narrations in this section. in this article while getting acquainted with Bazanti and his book Al-Jame, ibn Idris narrations from this book are analyzed and it is shown with different evidences that an error occurred in these narrations and the quoted parts cannot be from Al-Jame Bazantis book.

Kye words: Bazanti, Mostatrafat, Saraer, ancient Shiite sources, Al-Jame book

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Reviewing the documents of AL-Hojjah book of Kafi's narrations and responding to a claim

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one of the authors in an article entiteled "reflection on religious sources" claims that the statistics of valid narrations of AL-Hojjah book of Kafi, which is one of the most important sources of Shiite narration on imamat, according to allameh Majlisi, is 28% and according to Mr. Behboudi it is 10% and accordingly, it has tried to base many of the Shiite beliefs on the subject of imamat on weak narrations. in this article, it is shown that first, the statistics of valid narrations of Al-Hijjah book by Allama Majlisi is 21.39 % and secondly, from Mr. Behboudi's point of view, who he considers the existence of valid narrations for weak narrations as an evidence of authenticity of the narration, the amount of authentic narrations will increase significantly. for example in the article, by searching for similar narrations for the hadiths with weak authenticity and documents in Al hojjah Kafi book, by other source of narration, it was shown that 90 piece of narrations equal to 13.31% of these narrations based on Ayat-o-llah Khoii's personal judgments, have reliable sources. On the other hand, using the authentic narrations along with these statistics, it could be shown that 75.07% of all the narrations of this book are backed by a credible document.

key words: Al-Hojjah book, Authentic narration, Mutaba Narration, Allama Majlisi, Mohammad Baqir Behboodi

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Validation of a Hadith of Kaffi's principles

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The article validates the 35 th narration from the book Al-Aqlwa Al-Jahl from Kaffi's principles book, which is based on proving the basis of goodness and intellectual ugliness. in this case it is necessary to examine the contents of the narrations from the perspective of the history of theological thought,, along with the evaluations of hadith jurisprudence through the aggregation of evidences. study of narration from the perspective of "copy writing", document, "repetition rate of narration in sources", "textualism", "thematic studies", "comparison with Sunni ideas from the perspective of the history of thought" are the axes that are examined and finally summarized and concluded. by considering the various aspects and aggregation of the above evidences in the end the authenticity of this narration cannot be ruled out and it can be considered valid, and finally, two basic possibilities have been raised in the identity of this hadith.

Key words: Kaffi, RATIONAL GOOD AND BAD, copy writing, document, hadith.

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