

"Tajmī' Zunūn" In the Study of Hadith Isnad, and a Critique of the Rijāl School of Muḥaqqiq Khūī'

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Introduction

Introduction: Rijāl's science is one of the essential and irreplaceable sciences in order to obtain religious teachings and extract the rulings of Sharia and the general system that governs it. Citation and use of religious texts is dependent on science and ensuring its issuance from the divine sources, which the science of Rijāl is in charge of proving. It is clear that the more we distance ourselves from the era of the issuance of these texts, the more necessary it is to pay, revise and develop the foundations of Rijāl science and the heavier the task on its shoulders will be. The methods of Shia scholars in taḍḥīf or tawthīq the hadith transmitters and the criteria for their recognition are different, and it is necessary to investigate the authenticity or inauthenticity of each of the general bases. One of the basic foundations of Rijāl, which was revived and strengthened by the respected Shia jurist, Ayatullah Khuei, is the mathematical and particularist school, which has studied the sources of Rejalism individually. But there are significant knowledge gaps in this method; Including the fact that with this approach, a huge part of the precious narrative heritage of Shia will not be practically usable; because the accuracy in this style makes it impossible to trust the reliability of many people in the chain of documents. This problem has forced many subsequent researchers to find a way out of these problems, although in most cases, they have not been successful. This article aims to provide a reliable solution to overcome the mentioned problems.

Materials and methods

This research has presented a valid approach to overcome these problems by means of conceptual, propositional and systemic analysis methods, as well as

by using logical and rational bases and principles accepted by Imamiyyah jurists.

Description of the method:

Conceptual analysis: In this type of analysis, the concepts related to the research problem that are used in jurisprudential or logical topics are analyzed into their constituent components (of course, if it is a compound concept), and then the compatibility or internal contradiction of that concept is taken into account; For example, the etymological meaning of "certainty" is examined according to the course of evolution, and the meaning that has been determined from the past, as well as its relationship with its literal meaning. With the method of conceptual analysis, the exact limits and gaps of words such as "certainty" are discussed, so that violations and implications are formed around a precisely defined meaning. For example, first of all, it must be determined exactly what is meant by certainty, and what meaning the ancients and later people wanted from it; In the next stage, it will be discussed whether the density of suspicion can be useful for certainty or not.

Propositional analysis: This research uses the method of propositional analysis to analyze propositions such as Muḥaqqiq Khūī's saying that "tajmī' zunūn (combination of doubts) is like the integration of a stone next to a human being" and propositions of this type are analyzed in terms of subject, predicate, relation of predicate to subject, general or partial, whether it is necessary or possible, and so on; and from the analysis of the total proposition, it obtains new results that help in solving the problem. For example, it shows that the researcher's perception of density of suspicion is not correct and this wrong perception is the origin of such a comparison.

Systematic analysis: This method is very important for solving the research problem. In this research, a proposition in an intellectual system is considered and then it is discussed whether the assumed proposition is compatible or incompatible with other propositions in that intellectual system, as well as the ruling spirit of that intellectual system. For example, after "accepting Mutawatirat as one of the six types of certainties", the incompatibility of this basis is shown with the opinion that "the calculation of probabilities and the accumulation of doubt cannot be useful for certainty", because Mutawatirat itself is based on the accumulation of suspicion.

Results and findings

The proposed approach of this essay to overcome the aforementioned Rejaly problems is "tarakum zunūn" or "istidlal anashti". This argumentative method, while praising the accuracy of the mathematical school, has a holistic approach and proves the possibility of obtaining knowledge or ensuring the density of suspicion by aggregating and unifying the suspicions resulting from evidences indicating the reliability or weakness of a

transmitter. In other words, by using this method, the scope of using hadith sources expands, and the limitations of the purely mathematical school are adjusted with this method, and the jurist, in the position of inference using a valid argument, enjoys a wider range of hadith sources. One of the fruits of this logical extension is benefiting more than ever from the enlightened hadiths of Islam to guide and manage various areas and affairs of life.

The aggregation of suspicion has its root in the truth of the human soul, and the suspicion resulting from a matter is united with the single human soul in a scientific form, and with the addition of subsequent forms of suspicion and their union with each other under the aegis of union with the soul, the human mind is perfected in the same proportion. and this scientific development with the addition of the next doubt can reach the point where the soul reaches the stage of certainty and tranquility or even knowledge and certainty.

In addition to the rationality of this reasoning model, it should be noted that the foundation of rational people in their lives has always been formed on the basis of trust in the density of suspicion; And in hadith and jurisprudential discussions, all the jurists accept the acquisition of knowledge from numerous news in frequent news, and according to the clarification of many of them, the acquisition of knowledge from suspected news is based on the same principle of accumulation of suspicion. The expressions of the great Shia jurists quoted in this article are also a proof of this claim.

Conclusion

In the examination of hadith Isnad, in addition to accepting the precisions of the mathematical school, it should be noted that if there were several evidences indicating the reliability or weakness of a transmitter, none of them individually and alone had all the conditions of authenticity and trust, then it is necessary for a religious researcher to enter the next stage and look at the sum of the suspicions together and check whether from the density of suspicions resulting from the mentioned evidences, some kind of certainty or authenticity about the reliability or weakness of the transmitter might be achieved or not; in case some kind of certainty is achieved, it will be reliable and authentic.

In sum, jurisprudential and Rijaly studies require some sort of revision and attention to a systemic and holistic approach. Of course, this does not mean that the partial approach based on traditional principles should be abandoned, but it is intended to expand the jurisprudence and Rejal studies and to pay special attention to systematization along with the traditional and Javaheri principles, in order to build a new Islamic civilization.

Keywords: tajmī' zunūn, Hadith Isnad, Muḥāqiq Khū'ī, Rijāl School.