



The Criticism of Hadis in the Light of Quran in Al Forghan Interpretations

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ABSTRACT

The main issue to recognize the true Hadis is to refer Quran in the criticism of Hadis. It is approved as a touchstone among the God's messenger's relatives as the first and the most important one in the interpretations at Al Forghan in the section of narration. The author tries to produce the Quran examples while there are some produce the Quran examples while there are some differences among the interpretations, this study tries to interpret at the differences.

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Introduction

It is necessary to criticize the different Hadis in order to understand Hadis in the interpretation of Al Forghan. Hadis has passed the different, historical background and events, all at the researcher have deeply dived in interpretation Hadis. The region of Hadis critics is based on two sections; the documents and the text, here we try to focus on the text and the context of narrations.

At first, we need some measurement or sector to criticize a text. There are the different principles in the Shieh and Soni ideas, but those of Ghatieh narrations which is based on Quran. There are the different interpretations of Hadis in Al Forghan due to the different styles. The principles of interpretation in cluded:

1. Quran
2. Tatieh traditions
3. Knowing the knowledgeable fellows
4. The science, wisdom, well-being,
5. The historical, external facts
6. The meanings of slanders.

The interpretation usually point out to the different interpretations which are allusive and relating to the above factors, here we examine Quran.

The criticism of Hadis in Al Forghan in the light of Quran.

Quran-based criticism

Most of Shieh researchers and interpretations have the same belief on the Quran-based criticism in the narration. Such idea has been widely discussed in the interpretation of Al Forgahn. It claimed that most of Hadis criticisms are Quran-based, or the principles of Quran.

But there are deep differences among them due to these questions:

1. Does the Quran-based criticism mean to be for or against with Quran in the criticism of Hadis?
2. Which one is main the appearance of Quran or the interpretation?

1. Not to be contrary with Quran or reconciliation?

Most of Shieh scientists have approved the agreement of narration and the verses, or narration and the spirit of Quran. Here, we are to examine the different, theoretical fields of Al

Forghan interpretations: There are two concepts in referring to Quran; some of them refer absolutely to Quran (like those in Vasael Al Shieh, 18/ 78) the others refer to the contrary between two news(like ibid, 82).

It seems that the followers knew about them closely, and they have differentiated them. Among 20 narration, there are 15 which refer to non-contrary conditions, and there 5 narrations which concern with the contrary narration. The common issue at these 5 cases is to access the agreement in Quran. (Ibid, 84). It means that two narrations would be acceptable if they were approved in Quran, out of those 15 narrations.

Some of contrary narrations should be considered in one of the reconciled narrations. After considering the interpretations of Al Forghan, we approve it is unscientific. If ,at first, we consider the criticism of narration due to the Quran-based one, we find two methods, therefore we approve that the criticisms are not the same, because the author does not refer to it in the form of theory, they are limited to criticism Quran.

For example it is in the verse 121 of Anam Sooreh, which refers to cut the head of ships and cows by mentioning the name of Alah, it is only in this case that they are legitimate, if not, they are illegitimate. There are many principles and narrations in the same field, while God's messenger has said that if a Muslim does it, it is legitimate even if he does not mention the name at God, we interpret it as the ignorance (Al Forghan, 7/ 251).

The interpretation rejects the same narration in the light of Quran minus mentioning the contrary narrations. The other example concerns with the non-contrary narrations which refer to Quran which are rejected because they are on the contrary with Quran.

The following example refers to the interpretation of verse 35 in Nesa Sooreh. It was mentioned in Kafi quoted by Mohammad Ibn Moslem Abi Jafar that there was a woman who met Mohammad, God's messenger, she asked about the husband's right to the wife, he mentioned a long list of husband's rights to his wife, then she asked about her right to her husband, she asked whether she had also the same rights to her husband, he replied no, even one percentage (Al Forghan, 7/ 57). An interpretation has rejected it (due to Ibid, vol. 25/ 437), it is under the narration to priority of Aboobakr to Ali (God

blesses him).

There are some reconstructions late narrations which were approved, because they did not reject the verses of Quran.

For example, there is a narration following the verse 18 in Nes Sooreh, it is about repentance. It was quoted by Ibn Omar that God accepts the repentance of a person who is expiring.

Ibn Omar has also claimed that he has heard it from Mohammad, God's messenger (Al Forghan, 6/ 358). Here, Ibn Omar has said that there is no contrary between the verse and narration, the verse refers to repentance in the time of death, and the narration also climes the same (Ibid). There is no contrary between them, there is no evidence to justify the narration and the verse.

The other evidences approve the non-contrary narrations. Here, there is no contrary between the verse and the narration, therefore it is approved minus any evidence.

The other evidences approved the non-contrary narration either logically or illogically, especially those who are rejected in the book of traditions. (Ibid, 3/ 160, 19/ 210, 26/ 225, 30/ 5). It was certified those who followed the book, they should not be on the contrary with Quran (Ibid.12/ 11).

It was mentioned in the other sections that everything which nullified the God's book and the traditions would be rejected (Ibid, 27/ 367).

Besides, it was mentioned in the following of verse 103 in Al Omran Sooreh that after definition of God's robe which is single, it was approved that Mohammad, God's messenger is Quran itself. It is the cause that it would be impossible to approve every Hadis of God's messenger and his followers, unless they were based on God's book, at least, it should not be on the contrary with it, but if we assured it (Ibid, 5/ 299). What we are going to speak about referring to Omar Ibn Hamzalah, his narration passed the same way, in order to be approved.

It was mentioned in the definition of verse 3 in Araf Sooreh, weather is it acceptable to follow the traditions which are neither nullifies Quran nor accepting it means to avoid trusting God lonely? It was replied that Ghatieh traditions resemble to Quran. It might be in the margin of Quran inspiration that it is true to obey God's messenger as well as Quran and Ghatich tradition. (Al Forghan, 11/ 18).

In order to avoid the doubt, and illusion, it is necessary that every narration in approved by Quran. Every famous narration which is not any alter native, it is approved by the religious Imams, because there may be a clear evidence if the religious Imam rejects it (Amendment, 1386/2/23, <http://albalaq.com>). Here it is not mentioned to accept the non-contrary narrations and even the narrations which are not in Quran. In other words, the author of Al Quran has also approved it since beginning.

He has also written about approving the logical principles that ... then every Hadis is either Motavater or non-Movater is rejected if it is against the independent appearance of Quran. But the Hadis which was quoted by most of Imamieh group, and there was no contrary with, and it does not nullify Quran, it would be accepted. Such Hadis is collected by Quran's separated mystical letters such as those in verse 27 in Kahf Sooreh which show the principles of Quran. (Ibid).

The contrary Narration and Reference to Quran

While we face the various fields even morality, the first touch stone to measure the true narration is Quran. He refers both narrations to Quran, here, he does not limit to the non-contrary narrations, because while two narrations are in the contrary, they are equal, there should be found an element to destroy the equality, it does not mean that both narrations refer to the religious Imams, instead it is necessary to find a strong evidence

to authorize one of them.

For example, it is in the verse 173 of Araf Sooreh which is known for Zar verse. The interpretation has mentioned the contrary narrations, he has referred all of them to Quran, but there are two narrations which are rejected, because they are on the contrary with Quran, they referred to Ali (who God blesses him) (Al Forghan, vol. 12, p. 19), then he mentions a narration aligned with the same verse which is about Adam's ancestors (Ibid).

The author of Al Forghan has also Spoken about a menstruated woman's apology which refers to the verse 22 in Baghareh Sooreh which relates to the physical contact from the ankles to the navel. Mean while, there are some contrary issue which are quoted by Ibn Hanzaleh¹. He has referred to the different Hadis, the Shieh narration, then he has taken the acceptance of Quran and tradition.

It seems that he has searched the contrary narration, therefore he has rejected them, here it is necessary to be approved by Quran.

It can be said that he has used *و مختلف الحديث حول معروض علي قرآن فيصدق ما وافقه و يؤول او يطرح ما خالفه* (Al Forghan, 7/ 306, 19-20/ 168, 4/ 279. 8/ 157, 13/ 172.2/ 301).

It seem that Mr Sadeghi has used Quran consistently, he has used Quran on the different quality (Al Forghan, 8/ 149).

2. The concept of Quran is appearance or Nas?

While we understood how to face the narrations along with Quran, we should rise another question, what is the meaning of contrary with Quran, is it appearance or Nas? In other words, the contrary of Hadis with Quran belongs to the general principles, or the primitive contradiction such as specific, general, absolute or related.

Most of Shieh interpretations such as Sheikh Ansari², Mr. Khoe³, Mr Marefat⁴, Alameh Tabatabae⁵, the Soni scientist such as Fakhr Razi⁶, and Amadi⁷, whole and whole have approved the contraction with Nas. Among them, it is Sarkhasi who believes that the opposition with the appearance of Quran, and the primitive opposition was general, and it leads to the rejection of Hadis.

Following the interpretative narrations in Al Forghan, there are some phrases such as: the opposition with Nas, appearance, method, claim, the general Quran. For example, it is in the definition of verse 58 in Noor Sooreh, here there are the different narrations which refer to the owners of a woman, a man or the child. Some at the verses are limited to men and some to the women. The interpreter concludes that the principle is the generality of verse, the last three cases which refer to the women, is on the contrary with Nas in the verse, the specification to the men is also on the contrary with the generality of verse (Al Forghan, 21/ 230).

The generality of verse means to be reference, in other cases, it has been used as the criticism-based approach such as: There is

¹ . Ibid. vol 3, p. 333, Verse 29 in the Haj Sooreh Which Also dated back to Imam Sadegh.

ولاعتراضها الرواية التي يثبته القائله أن حده ما بين المقام والبيت نصفها في سندها و في متنها لنفسها قضية تعارض أجزائها تعارضها كمثل اطلاق الآية ونص الصحيحه. (Ibid, vol, 20, 81, 82)

² . Faraed Osool, 1/ 248.

³ . Mohazerat Fi Osool Al Feghh, vol. 5, p. 312.

⁴ . Al Tafsir Al Asra, Al Jame, vol, 1, p. 223.

⁵ . Al Mizan.

⁶ . Al Mahsool

⁷ . Al Ahkam, 2/ 326.

a narration following the verse 44 in Maedeh Sooreh which refers to the atheistic persons, it is out of Muslims.

Mr. Sadeghi has criticized the narration, he claimed that the atheism did not belong to those who are not Muslims, instead if every Muslim orders on something out of God, he is atheist (Al Forghan, 8/ 369).

He has also used the phrase ... انه نص في اطلاق here, the reference to the interpretation is considered, for example, it is in the following of verse 10 in Borooj Sooreh which concerns with Akhdood tribes, here it has been mentioned that they were not burnt or hurt by the beasts (Al Forghan, vol 8, p. 369). Here, the interpretation believes that the methods of verses were not aligned with the appearance of misery (Al Forghan, 30/ 264, 22/ 201) the story of Soleyman and evil and elf).

It is necessary to say that the method and claiming are mostly used, it has also emphasized that the method is not on the contrary with Nas (Ibid, 9/ 322), sometimes it has been used to approve the Nas (Ibid, 24/ 114).

Sometimes, Nas has been used as symmetry instead of cause and the principle.

Here, the discussion is based on the absolute, general, Nas and the appearance.

For Al Forghan, Quran has four aspects; two aspects are general, the other two aspects are mystical especially those of Mohammad, God's messenger. The former does not belong to the specific persons; instead everybody who knows the Arabic words can understand them, Quran is innocent either generally or mystically. All of Quran knowledge is an absolute purity.

Among these four aspects, two aspects refer to the innocence including: Nas and the constant appearance. The other two aspects are absolute secret, and the relative secret.⁸

The eloquence is the main issue in Quran; they can change the constant appearance of Quran in to NosooH which are main.⁹ Therefore, the appearance is evidence, if it is not aligned with Quran, it will be rejected. Such is not aligned with Quran, it will be rejected. Such issue has been repeated in Al Forghan interpretations, in most cases, the appearance and Nas are same, like these examples (Al Forghan, 3/ 18) and (Ibid, p. 210).

There are some verse that are on the contrary with the appearance of verse, for example, it is nice to consider the day of doubt in Ramadan month which is also mentioned in the verse 185 of Baghareh Sooreh, it was claimed that the fast of doubt day would be rejected if it was for Ramadan month (Ibid, 3/ 36, Ibid, 3/ 73).

For Al Forghan, the appearance of Quran is superior to Quran Nas, such result is against the principles of logical causes, and hence Hadis is dedicated to the appearance of Quran (Al Forghan, 6/ 322).

There is another example about the purity of sacrificing in the verse 3 of Maedeh Sooreh, here it was mentioned that the purity of sacrificed in the verse 3 of Maedeh Sooreh, here it was mentioned that the purity of sacrificed animal was its movement

after scarification, it may refer to the vital movement (Ibid, 8, / 56).

Therefore, we come to the fact that Al Forghan interpretations are the main principles of narration criticism, besides, it concerned with the appearance of Quran as well as Nas. As it was mentioned before, it was against the Shieh and Soni scientists. It was only Sarakhsi (among the Soni scientists) who rejected the Hadis which was on the contrary with Quran either generally, specifically, Nas or appearance.

Here, there is a question whether the contrary with the appearance of Quran means the absolute contraction or not?

There are absolute and public views of Quran in Al Forghan, for example the verse 275 of Baghareh Sooreh. Here, it is believed that every kind of usury is abandoned. If the Nas is based on the appearance of Quran, there will be many cases out of it. The third case is neither Nas or public, instead they are some principles which are specified, for example, "God solves every contraction" is the sentence that scarifies every contraction? It is clear that it should be searched in Quran. If there was Ghatieh tradition, it would be accepted. The Nas and the appearance follow the principles. If there were some features in Quran, after passing time, they would be rejected, if there were before them, they would be specified.

Therefore, we can not specify or follow the tradition due to the Quran, after Nas, it would be accepted.¹⁰

Here, there is a question, what are the principles of Quran classification on appearance, Nas and the principles? It is in Al Forghan that the public, specific, absolute verses are accepted, the author theoretically accepts that Ghatieh tradition is small axes is, and the second inspiration is absolute and Quran approves the big axes is. We should find out which cases refer to the formal and informal traditions?

Here, it is nice to consider the poor-rate as prescribed by Islam which are nine cases in the verse 267 in Baghareh Sooreh. The second example refers to the verse 12 in Nesa Sooreh.

There are also some reference to the constant marriage. And Al Forghan concerns with five cases including:

1. The case of heritage for the constant wives,
2. The conditional heritage of them,
3. Here the heritage of wives would be rejected.
4. In the case, the heritage is absolutely rejected.
5. In this case, their heritage would be conditional.

Because there are the different narrations, there would be doubtful (Al Forghan, 6/ 301, Ref: 6/ 435, 8/ 315).

The specification at them would not be accepted in the appearance or Nas, nthe example refers to the adulatory (Ibid, vol. 21, p. 17). The punishment would be 100 Slashes (Ibid).

We can conclude after classification of Quran into three cases including Nas, appearance, and the principles, we can concern with Al Forghan principles, Fakhr Razi, Sarkhasi (Ahkam, 2/ 326).

Conclusion

It is in Al Forghan interpretation that the Quran based tendencies play an important role, therefore every Hadis would

⁸ . The absolute sign, secret, the fourteen letters of Quran which can be found in 29. Maki and Madani Sooreh. The relative sign is located between the absolute sign and Nas. There are some principles in the constant traditions of Mohammed God's messenger that either proved nor rejected. www.alforghan.com.

⁹ . لقد بلغ الاهمال بحث الكتاب المجيد لحد يقال - بين ما يقال - فيه ان القرآن قطعى السند وظنى الدلالة والحديث قطعى الدلالة وظنى السند - رغم أن قضية البلاغة الفصاحة القمة القرآنية هي قطعية دلالة على مراد الله، لحد تصح ظهوراته المستقرة خصوصاً فضلاً عن النصوص انفسها.

¹⁰ . Bayenat Journal, N. 3, p. 88. www.albnaaq.com. Al Forghan. 1/ 41.

فلا يقبل من اى حديث أن ينسج الكتاب بتباين كلى أو جزئى مثل التعميم والتخصيص رالت طليق و التقيد، سواد كان العام والمطلق الكتابيان نصين فى العموم و الاطلاق أم ظاهرين فيها اللهم إلا اذا كانا مهملين فى الغيوم والإطلاق، صريحين فى الاهمال ادر ظاهرين يعلم أن هناك فى الكتاب أو السنة ما يخصص أو يقيد ذلك العام والمطلق المعملين المذكورين كضابطه من الضوابط المدرسه فمننا لامتخافه بنى مقطوع التخصيص أو تقيد.

be rejected (either Motarater, or non-Movater to the Nas, or the appearance of Quran). If there was Hadis which was quoted by Imamieh, and there would not be on the contrary. Such Hadis follows the separate, mystical letters in Quran which were documented in the verse 27 in Kahf Sooreh. The source of principles are Quran. If there was some contrary with Hadis, the acceptance would be got, and the contrary would be non-contrary, like that of Omar Ibn Hanzaleh.

The appearance is also important like Nas and every contrary case (with Quran) would be rejected, because the appearance of Quran is based on Nas which is on the contrary with those who search the principles. Hence, the news of Al Forghan is specified to Quran, but the news of Ghatieh tradition is not limited to correct Hadis or the uniaue, correct document, the other verses are principles.

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