

Study of the Concept of "Tradition" in Hadith

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ABSTRACT

This study is done in library method in collecting data and documentary method in expressing the attitudes and content analysis method in analyzing data and comparative study among the attitudes of interpreters, narrators and other religious scholars (Shiite and Sunni) aiming to represent an appropriate concept of hadith and the effort to achieve a consummate conclusion, in that the true concept of the terms tradition, norm, famous and high places are explained. 1) tradition means famous, goodness and beneficence in various cases. 2) the terms tradition and high places have been explained in the verses 46 and 48 of Sura Arraf meaning a high place in which it comprised of the following cases: sandy mounds located between paradise and hell, cited by Ibn-Abbas, a heightened and lofty place, 3) in some hadiths, the term "high place" means "horse's crest" and or "peak as that of a rooster", or "a snake's wool" or "peacock's peak" and or "Hyena's hair". 4) The term high places has been applied in two mentioned meanings in the interpretations or the verses of 46 and 48 in Sura Araaf in various instances instead of subjective noun (mystics) and objective noun (famous people and recognized ones) or probably in more than one meaning. 5). The term "common" has been used in various instances instead of a recognized and common matter. Therefore, the term "tradition" has not been applied in hadith meaning common speech or behavior. Henceforth, the attribution of this hadith for confirming the evidence of tradition in its literal meaning- which includes speech, behavior and quitting the issues that are known into human minds and are inserted into the hearts and its practical process is based on the continuation of that action-is not correct in the science and bases of jurisprudence.

KEYWORDS: tradition, term, Quran, famous, high places

INTRODUCTION

STATING THE PROBLEM

The shite scholars clearly deny the application of tradition as one of the jurisprudence resources as the interpretation of orders (Shamam, Bita: No. 5, P. 2778, Dekousri, Bita: No. 5, P. 2830). On the other hand, tradition is considered in the field of determining jurisprudence articles as having authority and argument, and according to the opinion of some conservatives and great lawyers, in addition to this one, it is a kind of confirmation (Boroujerdi, BEA: C 4, p 189; Tabrizi, 1369: pp. 534; Sadr, 1417: vol 3, p 52, vol 6, p 120; Boroujerdi, 1412: vol 2, p 417; Esfahani, 1996: vol 1, pp. 168, Irvani, BEA: vol 2, pp. 222 and 224; Khorasani, 1410: pp. 385, NAI, 1373: vol 2, p 7; Esfahani, 1415: pp. 151; Hakim, 1416: vol 1, p 289, 362 and (c) 3, pp. 366, 448; Bahá'í, 1423: vol 2, p 140, vol 3, p 410). Among the religious Sunnis, Maliki and Hanafi religion practiced both as a source of law, along with other reputable sources Msadr accepted. But religion is another story Shafei has said that, despite some scholars' confidence Shafyih the norm, primarily Shafi'i has referred to the common law, (Shmam, Wi-up: No. 5, p 2777). On the other hand, Some other cites the jurisprudence pertaining to him after his transfer and travel from Iraq to Egypt and to inform him of the Egyptian people's habits and the difference the Convention with the Iraqi people in this issue is the active role and have mentioned the effect (Jait, Bita, No. 5, p 2443). The role of travel and change Shafei has been denied by some (Dvnmz, Bita: No. 5, pp. 2763). However, a recent review Shafei was referring to the common view that the emphasis is placed firmly on the Shafi'i scholars. (Jyt, Bita: No. 5, pp. 2443-2444 and Dvnmz BEA: No. 5, p 2763) Religion Hanbali, as well as to document and rigor appearance texts Sharia is famous, although theoretically norm as the source has not, however, scholars Hanbali in cases, the document that have taken action. (Shmam, Bita: No. 5, pp. 2777). Hadiths of the most important sayings of the Convention is that the scientists credited for Hojjiat Sunnis and the Convention invoked Baden and have argued, the sayings of the words that they used different interpretations of them in adopting the normative foundations in science of Warcraft and thus elicit judgments in the science of jurisprudence, of great importance and of the on cite these sayings on the proof or rejection hajet and credit practices to As one of the resources and tools of ijihad and elicit in Islamic jurisprudence (ranging from all sects of Sunnis and Shi'a Fiqh jurisprudence) is the role of filling in fariqein of his souvenir. The issue ahead of this paper, is that the concept of the word norm, Al Aaraaf, ordinary and famous in these sayings? Do with the meaning of the phrase is from the astlahi-words or deeds, and leave the matter in the minds of humans are known and in the hearts of their intrusions, and practical course of action upon it establishment and continuum.-adaptation. So, the Convention even though the term has a broad

range of diverse applications and also is, however outlined in the so-called taris, Murad, Convention and habit of mostmri that is induced by nationality, religion, language and ... Benefit and all cultures, religions, languages, nationality, and ... Shall be included and the people's Convention, for acknowledgement of the only keys that are human and those of the other words, commonsense Murad is a concept distinct from this is the kla, ortcaz, religion, and consensus are referred. Invoked as the basis for many of the same sense; solan Sunnis or ORF and the famous sayings, basically means famous and nicki? This article to achieve the correct meaning of these sayings, all ahadisi that is raised on the subject of the Convention or the possibility of its plan goes, review.

1. LITERAL MEANING OF TRADITION

Different definitions of the word Convention and among compositions in the following meanings with authentic cultures, the concept of the Convention in the sayings of the plain: 1) tetabe and -coming (b. in order, up: c-9, pp. 236; zbidi, up: c 12, p. 374); 2) wept root Not (' the recognition) and finally to the meaning of the name mefaoli is known. (Mostafavi, 1982: vol 8, p, 97; Ibn Faris, 1979: vol 4, p 281), 3) as any good work (Ibn purpose, without so: C 9, p 236; Tryhy, 1995: C 2, p 122; Zbydy, BEA: C 12, p 374), 4) the role of growth and its edges horses and other livestock, and the flank hyenas and Crested Dogs (Ibn purpose, without so: C 9, p 236; Zbydy, BEA: C 12, p 374; Tryhy, 1995: vol 2, p 122 and vol 5, p 93); 5) high and long, in the hills, and any place in the long and high, but the attribute cloud and wind that above are used (Ibn purpose, without so: C 9, p 236; Tryhy, 1995: vol 5, p 93; Zbydy, BEA: C 12, p 374).

2. The Application and Concept of Tradition in Hadiths

1.2. Hadiths Related to Tradition

1.1.2. In several cases known to the common sense, kindness and goodness to come. (Light, 1987: vol 13, p 164; Chamber, 1983: vol 33, p 604, vol 74, p 247; Harran, 1414: pp. 132, Ibn Abi al-Hadid, BEA: C 17, p 51; Imam Ali (PBUH), 1993: e-53), including the following items that amermomnan Ali (PBUH) in the meantime, his letter to Malik Ashtar to select officers from among administrators that have a gem-neek and by Sharif and of the brilliant and endowed with a history of clan and Nikoo and are they in the next row rank, afferent deliran and that of those who combat and-givers and come to juanmardan, shall order Because they have created in their magnanimity and kindness are the branches "Alsq Bzvy Almr'at Valahsab Sm from Sm Alhshn Albyvtat Alsalh Valsvbq from Alnjdh Valshjah Valskha' Valsmahh, I have coition Fanhm Alkrm and Branches AL ERFAN me ..." (Light, 1987 : vol 13, p 164; chamber, 1983: vol 46, p 97, vol 75, pp. 254 and 357, vol 93, p 160; Dailami, 1987: pp. 274, 308; Sadough, SB 1362: p 611). -1-2. In another hadith Estate of the Messenger of Allah (PBUH) said: "AL ERFAN Ynqt Fyma Alnas Vela Ynqt Fyma God and between me laborer." (Syvty, 1980: vol 2, p 189) The word jurisprudence in this hadith also means the norm, and the good (Mnavy, 1994: vol 4, p 499).

2.2. Hadiths related to High places

2-2-1. Common terms and the word "Heights" especially in the interpretation of verses 46 and 48 of Chapter Heights, meaning the long position (chamber: 1983: vol 11, p 167), which include: 1) located in the sand dunes heaven and hell: "Ksban between Valnar Aljnh." (House, 1983: vol 8, p 331, 335, vol 24, p 247, vol 24, p 252, vol 39, p 225; Astarabad, 1988, p 181; Qomi, 1988: vol 1, p 231), 2) the path between heaven and hell "path between Aljnh Valnar" (House, 1983: vol 8, p 335), 3) the wall between heaven and Hell "party of Aljnh Valnar" (House 1983: vol 24, p 255); 4) quotes Ibn Abbas: the long and the elevated position of the path:" I Alsrat excellent position "(House, 1983: vol 39, p 224; Hskany, 1990, vol 1, p 264.

2.2.2. In some traditions Heights word meaning "horse mane" (Horr Ameli, 1988: vol 24, p 183, vol 63, p 298; Hmyry, B to p 46; Gray, 1986: vol 9, p 20; Optical, 1408 : c-8, pp. 249, 251, 256; chamber, 1404: vol 18, pp. 311, 375, 378 381, c-61, pp. 173, 174, 175, 176, 224; Kulayni, 1407: vol 8, p 376) or "like Crested Crested Dogs" (House, 1404: vol 47, p 170, vol 56, pp. 338 and 340) and the "hair of the neck of the snake" (House, 1983: vol 57, p 249) and "instead Crested peacock» (House, 1983: vol 62, p 30; Ibn Abi al-Hadid, BEA: C 9, p 273; Imam Ali (aS), 1993: sermon 165) and "hyena neck hair" is. (House, 1983: vol 29, p 497; Ibn Abi al-Hadid, unique: volume 1, page 200, Imam Ali (aS), 1993: sermon 3).

3.2.2. Heights word in verse 46 and 48 Chapter Heights Vjryan interpretation or adaptation, in many cases the meaning of the name refers to the Integrated subject (mysticism and Rfa') Mfvmy noun meaning (known Shnakhthshdgan) and more likely to be poor than about the use of the term a sense, in the sense used above (Chamber, 1983: vol 8, p 336, 337 and 338, Vol 24, pp. 250 and 252, vol 39, p 235; Saffar, 1983: pp. 495, 496, 497, 498, 499, 500, Orgy, 1380: Vol 2, pp. 18, 19 Tabarsi, 1982: vol 1, p 227; Astarabad, 1409: pp. 182). The Imams of Ahlul Bayt: in his dignity said: "Allah the mighty Salmon Nhn Alaraf Alzy La Yrf Bsbyl Mrftna, Vnhn Alaraf Yrfna Yom Alqyamh A. Alsrat mighty God, Fela Ydkhl Aljnh Ella Rfna Vrfnah I, Vela Ydkhl Alnar otherwise I Vankrnah Ankrna. "(Kulayni, 1986: vol 1, p 184) and" Ella me Rfhn Vrfvh Aljnh Ydkhl Heights La, La Varaf Ydkhl Alnar Ankrhm Vankrvh my Ella, Ella's Varaf La Yrf Mrfthm mustache. "(House, 1983: vol 8, p 338). In these sayings of phrases such as "I Rfna Vrfnah" and "I Rfhn Vrfvh" is actually

interpreted in terms Heights, can be used to clear the full meaning of the meaning intended by the Heights is the name of the subject and object nouns, ie, those that we they know and we know and understand us.

3.2. Traditional Hadiths

1.3.2. Since the word "custom" means word or deed or thought of as "normal", the word may be "normal" for the unveiling of using common sense, which means that in many cases known the common ((House, 1983: vol 3, p 148, vol 9, p 282, vol 62, p 138, vol 75, pp. 7, C-90, 67; Horr Ameli, 1409: vol 5, p 10; Nouri, 1987: vol 16, p 164) as: "I want Almtarf minded, if Flyrf Valfvzl principle ..." (House, 1983: vol 75, p 7).

2.3. Famous Hadiths

1.4.2. Tradition of getting husbands to the common property; Hadith Aisha: Aisha is quoted in the Hadith: "The Indian Bennett Tbh Nha Qalat Razi Allah: and Allah's Apostle! It Shhyh Basfyan statesman, Vlys Ytyny rates Soon we got Khzt Hu La Ylm. Fqal: Khzy We Balmrvf Ykfyk Vvldk. (Department Alavqaf Valshyv al, vol 30, p 57; Sqlany, 1959: vol 9, p 507; Bukhari, 1401: vol 3, p 36, vol 6, p 193, vol 8, p 115; Nysabvry, BEA: vol 5, p 129). "Ibn Hajar 'the saga of the customs authority has argued (Department Alavqaf Valshyv al, vol 30, p 58; Sqlany 1959: vol 4, p 339). Sunni books of Hadith in various ways (including Sire books, religious books, conventions, narrative, etc. ((Sqlany, 1412: vol 8, p 346; Zahabieh Order 1986: vol 3, p 298, vol 26, p 616; Shafei, 1982: vol 5, pp. 93, 94, 108, 114; Ibn Majh, no up: C 2, p 769; Sijistani, BEA: vol 2, p 150; gynecology unit, BEA: C 8, pp. 247, Bayhaqi, 1925: vol 7, p 466, 477, vol 10, p 141, 270, etc.). As the saga of the narrative conventions and religious books of Shiite clerics in many cases are cited and cited (Nouri, 1987: vol 9, p 129; Chamber, 1983: vol 72, p 231; martyr Thani's up: p 33; Gray, 1986: vol 4, p 160, vol 6, p 355; Gray, 1967: C 6, pp. 3 and 30. crisis, 1984: vol 18, p 162 161; Tabatabai, 1997: vol 13, p 166; Najafi without from: C 31, p 302, vol 40, p 389, vol 41, p 492) . And some Shiite religious tradition of the "Mstfyz" have misinterpreted; (martyr Sani, 1992: vol 13, p 467; Tabatabai1997: vol 13, p 711; Najafi, BEA: C 40, p 220; spiritual 1991: vol 25, p 177). Accordingly, the Hadith of the Prophet (PBUH), but the Tyzbyntryn ideas, tradition is not afraid of the document. (Crisis, 1984: vol 18, p 162161) Therefore, the research result shows that the Hadith of the Fryqyn books document the problem is none but talk about the implications of the Hadis (authority and independence of the institution) , the following questions are posed: First: Do Frmvdh Prophet (pbuh) and the permission of the property, "leader Abu Suffian" his wife "Indian" mainstream enough for themselves and their children: "We Ykfyk Khzy Vvldk Balmrvf" view of religion and legislation and other words Afta' or a court order, or the Gate of the province? If the first is true likelihood specific sentence to "India" will be, but all the wives that their husbands and children, to avoid paying their Nfqh, Thus, spouses and children may need Nfqh husband of mine is enough for them and conventional enough, stop. Unlike the second and third chance that the only issue, the priority of "Indian" wife "leader Abu Suffian" will be dedicated.

Although some second or third chances to have made, but the accuracy in the Hadith, in particular Sadr and the saq as it has been quoted in the books of manner and address the sources of the books mentioned in this manner before, showed significant differences it is the Messenger of God (PBUH) sought to express the divine Decree.

Second: is it of this Hadith, the confirmation stiklali Convention is used, or the credibility of the Convention are key tools in understanding the concepts of religious jurisprudence been getting? The appearance is that the first possibility is incorrect and probably Col.; because the religious case and the verdict mentioned in Hadith consists of husband's property to obtain the license of "PSB adequacy and validity of this conventional norm except" and a tool of adaptation. Thus, in this case, "license" from the sentence, and "received" by the verdict and other equipment owned by the judgment would be in the role "Balmrvf" explain and explain and represent "We Ykfyk" will be so that even if the "Balmrvf" was not mentioned, the conventional Mtfahm "We Ykfyk" fair value, respectively. So "we Ykfyk" has a decisive role "Balmrvf" show has not established written explanation.

If the Hadith mentioned in this case, we say (and this is true), there is still room for the introduction of customary authority and independence not mean to say that basically, the Messenger of Allah (PBUH) In this case, the expression 'religious order "people refer to custom data. Third, even if we say that the order in this tradition, it is customary to refer, it could be similar to the warrants customary legal orders in particular cases, to be more violence? This is nothing compared to you? So, even if you are told of this tradition, authority autonomy is practiced in particular, it spread to several other cases concerning inductive reasoning would be incomplete without reason. Accordingly, it is observed that the Fryqyn except a few that were mentioned in the beginning, or basically have cited this hadith on the authority of custom, or you have to understand concepts above resorting to it. Shia and Sunni addresses incorporating many of the books that were mentioned earlier, this is proof.

2.4.2. . Khtbh of Prophet (SAW): The Farewell pilgrimage sermon of Prophet (PBUH) is Arafah "Assalamu Lhn Rzqhn Vksvthn Balmrvf." (Shnqyty, BEA: C 25, p 46). Originally, the tradition of multiple sources of books Sunni (Ibn Kathir, 1976: vol 2, p 604, vol 4, p 402; Mqzyry, 1941 BC: volume 2, pp. 112, 119, C-9, page 28, Ibn Khaldun, WI up: vol 2, p 480; Zahabieh Order 1407: vol 2, p 704; Tabari, 1986: vol 3, p 151)

and Shia sources (martyr Sani, 1992: vol 8, p 441; chamber, 1983: C -100, 245 pp.; learned Hindi, 1995: vol 7, p 558; crisis, 1984: vol 25, p 101; Tabatabai, 1997: vol 12, p 185; Najafi without from: C 31, pp. 305 and 347; optical, 1408 : vol 15, p 317) is quoted. But also some Shi'a books (Tabatabai, 1997: vol 12, p 185; Najafi, BEA: C 31, p 347), report that the document is not a weakness. However, even if the document is correct, it implies the independence of the authority over the practice of reasons, including the famous verses and the hadith, if not more, not less.

Conclusion

1. Study on the concept of the collection from the word Convention and its hamsoi words sayings was that the norm in Hadith Sharif in the five sense has been smoking: 1) of the Convention on several occasions to ' the famous, e. and nicki is no.2) rules, and the words "Al Aaraaf", especially in the interpretation of the verses of 46 and 48 chapter Al-a'raf, means the place is loud, which itself contains the following items. Sand dunes in between heaven and hell, or the path in between heaven and hell, or wall, between heaven and hell or quoted Ibn Abbas: The long and the elevated position of the path; 3) In some traditions Heights word meaning "edge horse "or" like crested cock "or" neck hair snake "or" instead of Crested peacock "or" hyena neck hair "is. 4. Heights word in verse 46 and 48 Chapter Heights Vjryan interpretation or adaptation, in many cases the meaning of the name refers to the Integrated subject (mysticism and Rfa') Mfvmy noun meaning (known Shnakthshdgan) and more likely to be poor than about the use of the term a sense, these two means are used; 5) the word "normal" means in many cases it is commonly known.

2. Based on this, the words spoken at the Convention meant no anecdotal and is not a common behavior among the people. Of this, referring to the Sayings tradition meant to prove its astlahi hajet-which consists of words or deeds, and leave the matter in the minds of humans are known and in the hearts of their intrusions, and practical course of action upon it establishment and continuum results – the science of Fiqh and knowledge of Warcraft is incorrect.

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