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The State and Establishment of Trustworthy Along with Dignitaries' Moderns

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ABSTRACT

Background: The sentences and regulations issued by the Maasoumins (Imams) and reached to our hands may have been changed due to different situations and streams over the time. **Objective:** Therefore, in order to recognize the correctness and accuracy of these aphorism and quotes narrated by them, it should carry out sophisticated tools for measuring these sentences carefully and then to be able to give and spread them among various people. One of these sophisticated tools and sciences regarding to the Imams aphorisms is subjected to the dignitaries science; that is, the related science tries to discuss on the documentaries of the dignitaries' events in terms of their justice, authenticity and trustworthy by a narrator in a Rivayat (narrative event). Because, a series of Ahadis (prophecy quotes) can be given by these Rivayats (narrative events) at the mankind's accessibility. **Results:** Therefore, among this, in order to recognize the authenticity and justice and the situations of these narrative events, it is necessary to point to important issues covering the recognition of these narrative events in this present study. **Conclusion:** This makes the modern dignitaries to accept the accuracy and correctness as well as the value of these narrations in this regard.

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INTRODUCTION

In order to recognize and determine the situation of the sentences and narrations in terms of the accuracy and justice as well as trustworthy, referring to the dignitaries science representing the status of these narrations can be acceptable in the whole aspects of the related process; it can be also an imperative issue potentially. In order to ask the degree of the accuracy towards the issuing statement, it should consider its narrators most repudiated and famed and or it has to cover a balanced situation of the scientists' consciousness so that it must give most fruitful and confident information in this regard. It is apparent that not only the narrator's authenticity is not enough, but also, it requires re-confidence about his statement; this issue is not supplemented unless the narrator will make his guaranty about a prophecy message being narrated by the prophet in this case; this also makes the study of narrators' status clarified certainly. Thus, it is seen a kind of anxiety in his prophecy statements; it is sometimes eliminated or added some phrases into the Imam's statement as an understanding point in this regard. It has been also utterly translated without interfering with the main semantically meaning in this case. Most religious scholars believe that the best way for proving and recognizing the justice or the description of a narrator is subjected to the authentic dignitaries' books and their trustworthy; because, some olds according to the sophisticated statements have fulfilled the description of the narrative events with special terminology; but, some others believe referring to the olds' books can be a great and authentic resource for proving the trustworthy of these narrative events. In relation to the reliability and authenticity of these dignitaries in terms of their observations, there have been stated some problems and for the reason, the scholars have struggled to respond these problems trying to prove the related observation and their witnesses in this regard. One of these problems is that if the prove of the dignitaries is based on their witnesses, it has to be kept; that is, the trust should be based on the sensation not on the estimation; in the other hand, the scholars should have been agreed in this regard; so, it is clear that this condition never supplemented because it is not coincident with the modern affairs (Hashemi Seyede Fatemeh, 2008).

Definition of dignitaries' science:

This is the science of evaluating the documentary of dignitaries and Hadis narrations in terms of their authenticity and trustworthy (Seyd Mohammad Amin, 1993). In another definition, it is stated as following;

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The dignitary science is a science that the people of Hadis narrators has been discussed introducing various statements and news about their biography; and the science is being defined to prove the authenticity and trustworthiness of the Hadis (prophecy message) and which one is more reliable in this case? (Sheikh Horr Ameli, 2001). Again, there is given another definition about the dignitary science as following:

It is a science of evaluating the biography of Hadis narrators in terms of their trustworthiness about the spoken speeches regarding to Imams (Sobhani, Jaafar,).

Requirement to dignitary science:

As it passed, in order to recognize the accuracy and correctness of the narrative event and the determination of the narrators biography precisely, there has been given a science called the science of the dignitary trying to determine and recognize the accuracy and precise of the narrations in this context potentially. Of course, this is not a full comprehensive definition about the science of dignitary but requiring to this science is an essential part of the studies in this pavement. Because, the discrimination of the true and false is a very complicated task in relation to the recognition of the narrative issues and people wanted to prove the correctness of these narrative events would face with serious problems in this case. For the reason, the dignitary science was appeared in terms of evaluating the documentary of the Hadis and its dignitary as well as the study of the Hadis Texts. In addition, many different books and articles began to evaluate the authenticity and reliability of these issues (Majlesi, 1999). Ayatollah Khoyee writes about the requirement of dignitary science as following:

Every received message from the Imams cannot be true and there is need to prove its reference as an authentic source.

It is apparent that the recognition of this semantics never understood unless referring to the dignitary science because trust and believe in personal justice and its trustworthiness is not possible unless referring to the dignitary science in this pavement (Khoiee Abolghasem,).

Defining authenticity:

The main aim of the narration authenticity is that the narrators of the Hadis narrates about the first person speaking about Imam to the last one to be recognized; this tries to clarify whose Muslim's sins abundance and the lack of their criminals appearance are more trustable?

Also, they have enough memory and accuracy in registering and recording the Hadis. After the necessary studies if the related narrators are enough trustable, the same Hadis and narrative event will be acceptable. If there is found only a conditioned statement in the same Hadis and the description of the subject is suspicious, it would not be acceptable unless it considers some reasons authentically to confirm the situation into the context of the Hadis. For the reason and for determining the status of the narrators, the sophisticated people as authentic references of the dignitary science will be appeared as a trustworthy resource to describe the conditions in the Hadis (Khoiee Abolghasem,).

Relationship of authenticity with justice:

Most olds considered the justice as single of abandoning the criminals; they have established the process in terms of the discovery of people justice, virtue of Islam and the lack of criminals' appearance. That is, as long as a Muslim did not act a criminal action, he would be considered as righteous (Moaadab Seyd Reza, 1999).

Sheikh Ansari in Al Makaseb:

The aim of the justice is a kind of angle that pressurizes a person telling the right statements as well as achieving morality based actions trying to abandon any criminals in this regard (Nesari Morteza, Almakaseb, 1990). The authenticity and the balance have been included four and five descriptions for a narrator, respectively. Ibn Hajr Aasghalani has increased the ranking of the balance and description to twelve ranks (Nesari Morteza, Almakaseb, 1990) that most dignitaries have accepted this category (Ibn Salah Abi Omar Othman, 2002). The balancing ranks based on narrators division are as following:

Hadis narrators in the prophecy friends' ranking such as
Narrators have been authentic with emphasizing on terms such following:

Narrators have been authentic as usual ones with terms such as following:

Narrators whose their ranks is lower than third group; in other words, in despite of their authenticity, their records have not been represented accurately but they have been told in some parts such as following:

Narrators who establishing lower than fourth rank; in other words, the applied terms are not intervened with their authenticity (Ibn Salah Abi 2002):

Narrators have been few terms narrated by them and for the reason their status is not specified yet in this case. The terms have been quoted about them are as following:

Most Hadis scholars in terms of the above mentioned statements' authenticity considered the four first groups of narrations as true and authentic but the fifth group of these narrations have been acceptable due to their

intriguing issues happened into their text in this regard. The sixth group of the narrative events has been established lower than the fifth group (Etr Nouraldin,).

Terminology regarding the authenticity:

Dignitaries apply special words and terms for proving their justice and authenticity as well as their reliable narrators. These have been called the authentic terms. As there is a weak opposed side observed for the related stream, these special terms will be applied to describe them potentially. In this section some of these authentic terms will be pointed as following:

1- The regular basis of Imam's justice:

According to the applied words, the word "justice" points to the morality field of a narrator and his loyalty to the religious affairs as well as his belief and his Shiite Esna Ashaari, this kind of statement is considered the best way of recognizing the narrators' morality responsibility granted in this regard (Sobhani Jaafar, 2005). It is true that being Imam Loyalty in relation to the authenticity and balance of the narrator does not have an impact in this case, but after the confirmation of the morality trait and narrator's authenticity can be established in next step; even some gathered friends are non-Imam religious people but again these have been stated in the utterance of the applied pronunciation in this pavement.

2- The justice: when the related word has been applied in the modern dignitaries' resources as implicitly, it would be devoted to the narrator's Imam-based religious or his regularity in this case. Because, the absolute justice is the minority of the Islam and the belief. And other Islamic minorities and to be impious are not called as an absolute justice and righteous. In the other hand, among the Shiite dignitaries have been little focused and emphasized on to being Imam for representing the narrator in this regard. Therefore, when it is said that the justice, they point to the Imam issues and the regularity along with the justice (Mamghani Abdollah); however, it should be accepted that devotion on this pronunciation is not implicitly the former one in this case.

3- The regularity of Imam: when these two pronunciations applied together, or both were separately utilized and devoting on the narrator but this eulogy will not be at authenticity level because the morality field of the narrator is necessary in proving the correctness of the narration (Sobhani Jaafar,). The belief of a narrator is not enough in the authenticity and the balance of his pronunciation.

4- Authenticity: the word equals with the justice in the dignitaries' scholars terminology. The root of the word has been come from the word "confident" pointing to someone who never tells lie and prevent any criminals in this case. Because, if someone is going to tell lie or forget something, how it can be trustful to make confidence for the statements narrated by the same one? So, telling lie is like the other criminals because this kind of person is not authentic to believe his speech in this regard (Mamghani Abdollah). Thus, when the word is applied absolutely in dignitary resources, its devotion on the justice and balance of the narrators is not problematic but the devotion of the same topic on being Emamieh (being leader) is very controversial.

5- Authenticity in Hadis:

The devotion of the word is like the word authenticity; that is, it is apparently emphasizes on the justice and regularity of the narrator but its devotion on the Emamieh is paradoxical (Abdollahatif Baghdadi, 2002).

6- The theorem: it points to the logic and theorem of the Hadis. This pronunciation is based on its usual semantically meaning including the correctness of the Hadis, virtue and the authenticity because, there is a deduction and theorem about every incorrect Hadis but in special tradition of the dignitaries, the word "theorem" is subjected to the trustworthy meaning pointing to the other words such as justice, regularity and being Imam (Khoiee Abolghasem,).

7- Exact and form: sometimes these both words get applied together and sometimes it is stated that:

And or:

The verse of Allah Sobhanaka is:

Those ones evaluating the dignitary resources find out that these both words are beyond of the Imam and justice issues devoting to the narrator's glory in this regard and dignitaries apply these two descriptions in cases where the one is belonged to a glorified and sophisticated class of people representing that he has a special position among the family in terms of morality and value and it is simile of the face and anger in this regard. (Mamghani Abdollah,). But it is apparent that these terms show absolute eulogy and for the reason, devotion on the authenticity and balance cannot be confirmed certainly.

Common forms and difference of authenticity and eulogy:

Two words of authenticity and eulogy state about the virtue and good traits of a narrator but in an accurate glance, they have some differences together as following:

In terms of dignitaries' scholars' viewpoint, the authenticity is superior to eulogy; that is, where it is said about the authenticity, undoubtedly it is stated about the eulogy, too. But in a place where the narrator has been worshiped, it may not be subjected to the authenticity; thus, the process of eulogy is established in low level in compare to the authenticity. Logically, they are absolute and public in this regard. Also, in terms of worshipping

eulogy, it may be streaming in this pavement but in authenticity the certainty is referred to the recognition of the order. If the narrator has been worshiped but not with these words devoted to the authenticity, it is called the eulogy. And narrations including in a worshiped narrator is called authentic narrations in terms of Hadis sciences (Meshkini Abolhassan).

The role of authenticity in dignitaries' science:

The main aim of the narrator's authenticity is to make the authenticity on justice and his record because these two traits can accept the statement in this regard (Koleini Mohammad). Based on this, every narrator having two features is more authentic and reliable; but, it seems that in the related feature, there have been some sub-categories in this case making the value of the process in this regard. In addition, coming along with these two features, these should not be forgotten because the existence of a one narrator cannot solve any problems requiring other traits semantically.

Authentic testimony of narrators and authenticity proof approaches in terms of different viewpoints:

Dignitary scholars have mentioned different testimonies for clarifying the narrator's authenticity and reasons. Here, we point to some of these issues as following. It should be mentioned that counting these reasons and testimonies cannot be subjected to the real meaning of the certainty by scholars and dignitary scholars in this regard. It is sometimes seen that some of the authenticity testimonies have been considered as the most important ones in terms of few scholars and other scientists have rejected the process.

1- The appearance of narration in a hierarchical complete documentaries of Al Ziarat and representation of Ali Ibn Ebrahim Ghomi:

According to Ayatollah Khoiee (PBUH) if the narrator in the book of Al Ziarat authored by Jaafar Ibn Mohammad Ibn Gholoyeh, the reason is established for his authenticity and if in the representation of Ali Ibn Ghomi the process happens, this issue will also be his authenticity. This scientist in his book titled Moaajem Rejal Al Hadis considers the whole narrators as authentic in this regard. but later, this book is returned to the book of Al Ziarat accordance to his view and has been fixed based on what represented in the book of Ali Ibn Ebrahim (Davari Moslem,).

2- Correction and edit of Hadis and the way:

Many scholars such as Mamghani considered one of the narrator's authenticities in relation to the correction and editing version of the Hadis and the way (Montahi al Maghal,). If in a documentary hierarchical the narrator is being passive, the correction of the related documentary will appear its own impact in this regard (Haeri Mazandarani,).

3- Proxy and deputation of Imam:

If the Imam specifies and determines someone as his advocacy, in this manner the introduced one shall be the agency and advocacy of Imam as most authentic one that this is prior than authenticity. The witness of this reason is a narration narrated by Koleini. Hassan Ibn Abdolhamid has stated that:

About Hajez, the representative of Imam I got suspicious; I started gathering some possessions and went to the troop's camp and Imam said:

There is no any suspicious in us and our successors. What you have possessed give them to Hajez Ibn Yazid.

In this narration, Imam has guaranteed the narrator to his own successor and it comes clear that Imam has considered him as righteous friends (Vahid Behbahani Mohammad Bagher). If the narrator is from the prophecy advocates, will the advocacy be a reason for the authenticity? (Morteza Ansari). Some pretended that if the narrator narrates more, it will be referred to his priority over the authenticity (Khomeini).

4- Pathos and satisfaction of one of statements:

This reason is like former reasons that has been rejected and accepted by some scholars in this regard. The method and way of some Hadis scholars is that when some narrators have been called in documentary hierarchical, their statements will be God helpful him, God bless him and from this mercy and pathos shows that the narrators of the most sophisticated characters have their own status in this case. This way is originated from the prophecy pattern when they wanted to appreciate their successors used the same glorified phrases in this regard. Hence, some scholars know this pathos as a superior case over the authenticity because it shows that the narrator has been a trustworthy person in this pavement (M. Ansari). Wahid Behbahani has stated that: worshiping someone's glory is one of the most essential tools for authenticity when he is going to be under pathos and merciful statements as well (Mazandarani Khvajvy).

5- *Bani Fazael Narrations:*

A glance at the books of Salat (the prayer) (Promote Islam, 2005) and Taharat (cleanness) (Hilli, 2004) and Faraed al Osoul (the approaches) (Amin Abdul 2004), it is understood that the quotation of Bani Fazael from a narrator shows its authenticity. Khadem Hussein Ibn Rouh says that:

I asked Sheikh Abolghasem about the books of Ebn Arabi Alaazafar, shall we act and obey the related books while they were condemned?

The Holiness replied:

Accept what have been narrated and leave what have been voted. (Ibn Daud Hilli 2010).

6- *Majority of the Narrations of prophecy Imams:*

One of the reasons relying on the authenticity is subjected to the majority of these narrations (Solution Hasan ibn Yusuf 2003). Some scholars such as Mamghani in his book Tanghih al Maghal has accepted this pattern and struggled more about the narrations to be authentic in this regard.

7- *Narrators of Nava in Al Hekmat:*

In terms of some scholars, everyone narrated the owner of the Sahib Nava in Al Hekmat and the narrator is not from the successor of Mohammad Ibn al Hassan Al Walid, the narrator will be authentic in this case (Allamhalhly, 2007). According to the Hadis assessors' viewpoints, every Hadis or a narrative event may not be authentic and trustable. So, many narrations have been quoted in Hadis communities but it does not have a practical value and the owners of the Hadis communities have special targets towards it; of course, some Hadis owners of Sonant groups have narrated narrations that they are true in terms of their own view; these may cover the followings: Sahih Bokhari and it is apparent that Hadises were given and narrated by them are completely acceptable; of course this is not also acceptable in all cases in this regard (Agent,). In terms of Shiite scholars, the book of Aarbaee is full of worthy and valuable representations and theological doctrines but there is no found any pretend about its correctness; thus, they have to be evaluated by Hadis evaluation criteria and no any mere narration can be accepted due to its mention into the Aarbaee Book. But, the criteria of the authenticity of a narration are considered with necessary accuracy and then, the verdict or Fitva is being issued based on these criteria. Although there have been narrated narrations in some Hadis communities, but it will be weak or it will not be valuable in terms of scholars. Because, Hadis assessors such as Majlesi and Horr prevented the destruction of these Hadis and valuable representations of narrations in this regard (Altfrshy).

Dignitaries recent:

These recent dignitaries have been existed from 8th century to 400 years later that they have been mentioned in the books of Ibn Davoud and Allameh Helli. Ibn Davoud Helli is one of the dignitaries of 8th century (Mazandarani Khuuajee). His book is consisted of a one introduction and two sections; the first part is subjected to the worshiped and authentic people (Sbhanyjfr) and second part is relating to the passive and wounded people (Almhqqalbhrany); also, in naming the authors, there have been codes used in this case (Almhqqalhly). the book of Allameh Helli is also composed of a one introduction and two parts. The name of this book is called Al Aghval that in the first part, it is regarding to the worship (Solution Fakhri 2009) and second part has been carried out about the utterance of the weak (Maki factor). Therefore, Allameh Helli also believes the same issue (Amin Jebel Mohsen) and his method in theology is that he does not act to the narration element. And naming the lack of trust towards the authentic narrations from Allameh Helli does not represent that he did not act any narrations but it has been mentioned in the first summary of the Al Rejal (dignitaries); it is seen for several times in different books of Al Shiite that they act to the narrations of Aban and Abdollah Ibn Bakir defending his status and if it is stated that these narrations are not correct, it is because of the documentary hierarchical existed in Aban and again it is stated that this point does not make a mistake in the document because the whole friends and successors agree his narrations in this regard. This agreement is from Kashi and the narrated agreement is proof in this case. Mr. Sobhani has stated his theory in relation to the modern authenticity and it is that the theorem is subjected to a statement issued by a prophecy resource as trustable and authentic no in relation to the authentic news and there is a clear difference between these two cases because if we state that the authentic statement is true, it will be related to the theorem of the statement and there is no necessity about the narrator's authenticity and confidence of an issued subject. But there have been notes regarding to the issue where it has not been issued by Imam in this case. Now, if it is stated that the criteria is related to the issued statement as the most confident resource, the authenticity of the narrator will be subjected to one of notes that confirm the issued statement from Imam. In this case, the theorem is not only related to the authentic statement but even if we did not represent the narrator's authenticity and but the points devote to the statement authenticity the same statement will be reliable in this regard. According to the way of scholars, it is not away from the logics in this pavement. Because, the way of scholars based on practice is subjected to a statement that it's publish may be authentic although the narrator's authenticity has not been confirmed yet. Therefore, applying in every statement based on the recent points about the authenticity is reliable. Ibn

Davoud in his book stated cases to Najashi about a narration, he is stated the term ‘‘authenticity authenticity’’. The number of people emphasized on the authenticity is 34 (Solution Fakhr). These names have been named by Bahr al Oloum researcher along with the dignitaries Khaghani (Abnfhdalhly). According to Jaafar Sobhaniif Helli has brought a fake narrator and neglected to name its documentary, it is clear that it has been proofed in the book of Five-options of dignitaries.

The establishment of authenticity to moderns:

Some scholars act on the authenticity narration considering it with the correct and authentic affairs. Along with the preference side, it has been considered as trustworthy in this pavement.

But this view is not coincident with the viewpoints of scholars such as Helli, Fakharaldin Helli, Shahid Avval and Maalem al Osoul and the whole moderns. They do not act based on authentic narrations; thus, if there is other issues except narrators’ Hadis documents they will not act these narrations at all.

The way of not acting based on authentic narrations among moderns:

Among dignitary moderns, Allameh Helli is the only one who has acted on these authentic narrations and the way of not acting to these authentic narrations among moderns are as following:

Mohammad Ibn Edris Helli (598 HG): Jaafar Ibn Al Hassan as Researcher Helli (675 HG);, Hassan Ibn Ali as Fazel Abi.;, Fakharaldin Helli (776 HG);, Ahmad Ibn Fahad Helli (847 HG);, Mohammad Makki Ameli as first martyr (734-786 HG);, Ali Ibn Al Hussein Alkorki as secondary researcher (940 HG);, Zeinalddin Jabaaiee (911-965 HG);, Ardabili Researcher (993 HG) accepted the same Allameh Helli’s pattern and acted to the narrations of Aban Ibn Othman and Abdollah Ibn Bakir, Sheikh Hassan Ameli (1011 HG), Seyd Mohammad Mousavi Ameli (1009 HG).

In the termination of this domain, there have been characters that consider the dignity in terms of theorem witness and they do not pay attention to modern authenticity because their authenticity is based on estimation affairs so that they try to gather some pieces of the witnesses figuring out the narrator’s authenticity; in this case, their statement will not be reliable because the narrations devote on the sitness that this witness should also based on virtue. Ayatollah Khoiee in the introduction of the Moaajem Rejal Al Hadis has stated that the implicit of the moderns towards the contemporary Imams narrators does not lead to their authenticity.

The proof of modern dignitaries’ scholars:

The division of the Ahadis into four famous sub-categories to Emamieh moderns was represented from 7th century; that is, it refers to Seyd Ibn Tavous era (673 HG) and his student Allameh Helli (726 HG). The regular basis of this division is based on the Hadis and recognition of narrator’s documentary hierarchical. Of course, some Emamieh moderns (news-publishers) did not accept this division and believed that in terms of olds’ viewpoint, theorem of a united statement is similar to some notes due to its scary affairs causing to its authenticity from Imam’s perspective; hence, it is a kind of impious and incorrect division in this regard. Whom scholars have been relied on the moderns’ authenticity?

The modern scholars from Sheikh Tousi era have been divided into two groups:

First group, Sheikh Montakhab alddin (585 HG) and Ibn Shahr Ashoub (588 HG) were famous as popularization and repute. Second group is scholars like Allameh Helli (726 HG) and Ibn Davoud (707 HG) and scholars after them or the books of Najshi’s era, Sheikh, Kashshi, Barghi and Aghighi and their documentaries considered as estimation and jihad. Allame points to some cases to the book Alkholaseh (the summary).

Also in translations of people like Hussein Ibn Manzar, Alhares Alour, Seif Ibn Maasab, Abdollah Ibn Aata this subject has been pointed as well. Other pretends regarding to the proof of the second group of moderns is subjected to the pretend of the consensus over the confirmation of the narrator and authenticity. This consensus is from the olds or from the moderns such as the pretend of Sheikh Tousi on Vasaghatali Ibn Ebrahim al Ghomi. Shahid Sani does not consider authentic those ones, who obey the moderns such as Allameh Helli and Ibn Davoud and for the reason, the whole authentic rejected and they are not enough in this regard. But Agha Jamal Khansari knows enough the number of moderns considering their authenticity in this regard.

Conclusion:

According to the carried out studies and views about the dignitaries science and urgent need to the scholars of this science and also according to the deep view about the extraction of the scholars’ texts and regulations using dignitaries science in this case, it is necessary to represent a kind of time and location tool for scholars to reach to their purposes accurately. This makes scholars to evaluate the related issues precisely. Therefore, it is the whole researchers and experts task to evaluate the most sophisticated points regarding to the issues in this regard; they should struggle keenly for approaching to their own basic methods in their assessments potentially.

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