Abstracts

The Role of Prevention of *Hadith* Compilation in the Emergence of Islamic Sects

Muhammad Izadi Tabar

From among the various factors contributing to the emergence of Islamic sects one very important factor is the prevention of *hadith* (Prophetic tradition) compilation. The author aims to explain why the caliphate in the early Islam tried to prevent the compilation of *hadith*, whatwere the motivations behind the rulers' prevention   and what negative consequences such an action brought about for the Islamic society .

One of the destructive consequences of such a move was that some Jews like Ka'ab Al-Ahbār and Wahab b. Muniyya, who were engaging themselves in relating Qur'anic studies and interpreting the Qur'an, became popular among Muslims. Following the prevention of *hadith* compilation and the existence of obstacles in the way of some of the Prophet's great companions like Abuzar , Ibn Mas'ud and the like in stating the Prophetic tradition the caliphs began to direct their attention to persons like Ka'b and Wahab b. Munabbeh who began to distort Qur'anic exegesis. Later on, in the late first century, the restriction on *hadith* compilation was lifted and scholars turned to compiling traditions. As a result, a great number of traditions, many of which had no authenticity, found their way into the Islamic society and the books under different motives. The process continued to the extent that anyone who wanted to create a new creed was able to find a tradition to support his claim.

Keywords: compilation of *hadith*, Ka'b al-Ahbar, companions, Prophetic tradition, caliphs.

Opinions on the Holy Prophet's Religion before He Was Appointed as a Prophet

Muhsin Tanha

No doubt the holy Prophet felt obliged to follow divine commands on faith after he was commissioned to spread Islam. Regarding 'prophecy' in particular, however, the question arises as to whether the holy Prophet was adhering to any religion before he received his mission as   the chosen

Prophet. In case he was adhering to any religion, the question is what his religion was and what the creeds he was following were. This is a question traditionally raised by Shi'i and Sunni theologians and scholars versed in principles of jurisprudence. Thus, this article tries to touch on the differing opinions about the subject in question.

A brief look at this subject reveals that there are some nine opinions prevailing among both shi'i and sunni scholars, some of which contradict with others. The present article seeks to collect these opinions. Obviously, to adopt an independent view of the subject requires further investigations. Discussions on such principal subjects as the meaning of 'hanif', the relationship between 'prophecy' and 'massage', the Prophets known as the possessors of determination, (ulu'l'azm) , and the separation between religion and the Divine Law (shari'ah) that have direct impact on the evaluation of the opinions mentioned above, must be dealt with and criticized in detail elsewhere.

Keywords: prophecy, message, *ulu'l'azm* Prophets, religion, the Divine Law , *hanif*, universality, privilege.

Interaction between Imams and *Ghulāt*

Sayyid Muhammad Hasan Alavi

Referring to the emergence of Islamic sects and their origins, the present article studies *ghuluww* (exaggeration or extremism) as they appeared at the time of each Imam. Firstly, it deals with the subject of *ghluww* at the time of the holy Prophet and shows the position the holy Prophet took towards it. Then it explores the issue of *ghuluww* at the time of Imam 'Ali, throwing light on some *Ghālis* like Abdullāh b. Saba' and others who believed in the divinity of Imām Ali (the first Shi'i Imam). Skipping the issue of *ghulāt* during the time of Imam Hasan, Imam Husain and Imam Sajjād, it deals with the most brilliant period of *ghulāt*, i.e., at the time of Imam Sādiq and Imam Bāqir. It also touches the seven persons that were cursed by Imām Sādiq and other Imāms. These *ghulāt* included Mughairah b. Sa'id, Bayān b. Sam'an, Hārith, Syrian *Ghālis* as well as Abdullāh b. Hārith who was also believed to belong to them. It studies the Imāms' position towards these people and goes on to treat with other *ghālis*, including Shalmaghāni, until minor occultation and shows what position the Imāms took towards them, including the signed handwritten letters remained from the last Imām in this regard. Lastly, it classifies the holy Imāms' positions towards them with some examples.

Main charateristics of Imāms in Ibn Qibah's Thought

Asghar Ghulāmi

Some claim that early Shiʻites have had a humanistic approach to Imāmah . Relying on some ambiguous texts, Ibn Qibah Razi is taken to be one of those who assumes imāmah as a human institution. Studying his description of Imāms' characteristics reveals that Imāms, in his view, have the following qualities:

1) They have to be obeyed.

2) They are religious authorities.

3) They are appointed by God.

4) They are in possession of divine knowledge.

5) They have divine power (and thus can work out miracles).

6) They are infallible.

It can therefore be concluded that Ibn Qibah Razi is never an example of those scholars who has considered *imamah* as a human institution

A glance at the Doctrine of *Ismah* (infallibility) from the Beginning until the Fifth Century A.H

Muhammad Husain Faryāb

Literally, *ismah* (infallibility) means preservation. In theology, it is used to mean preserving one's self from sin. The present article aims to study the historical development of *ismah* in Shiʻi thought till the end of the fifth century AH. According to the findings of this study, the doctrine of *ismah* had found explicit expression in the holy Qur'an and prophetic tradition before it was presented by Shiʻi theologians. The words of the companions of the holy Prophet bear witness to this fact. Though there are certain doubts raised by certain authors concerning *ismah*, the present study proves that these doubts are baseless.

Prophecy (*nubuwwah*) from the Viewpoint of Maimonides of Andalusia

Ibrāhim Noai

Prophecy is a doctrine that is common in all Abrahamic religions. It is spoken about in both theology and philosophy of religion. While speaking about prophecy, Maimonides tries to establish a sort of harmony between philosophy and the Jewish religion. Taking a philosophical approach, he could not afford to ignore discussions on the definition of 'prophecy', the necessity of prophetic mission and religion, and the prophets' traits and virtues and the like while trying to establish a reconciliation between this approach and the doctrines of the Mosaic law .The present article aims to give an account of the philosophico-Jewish approach of this well-known thinker in addition to showing that his philosophical thoughts were indebted to Muslim Peripatetics, especially Fārābi.