

Sayed Hossein Qazwini – Islamic Seminary of Kerbala



Sayed Hossein Al Qazwini graduated from UC Berkeley with a BA in Religious Studies in 2004. He joined the Islamic Seminary in Karbala from 2004-2010, and Seminary of Najaf from 2010-2014. In Najaf, he studied under Ayatollah Baqir Irawani and Ayatollah Mohammad Ridha Sistani. He began teaching upper level studies (known as Bahth al Kharij) according to the Shii school of thought in the Islamic Seminary of Karbala since December 2015. Sayed Qazwini's most recent publication was 'Studies in the Jurisprudence of Hajj' in Arabic. He was recently certified with a license of Ijtihad by his father Ayatollah Qazwini. Sayed Qazwini has presented at many academic conferences around the world, including the US, the UK, the Netherlands, and Turkey. In March 2018, he presented a paper on the Future of Marja'ia in Iraq at Harvard University.

ABSTRACT: "The Need for *Ilm Al Rijal* in *Ijtihad*"

There is much debate on the need for *Ilm Al Rijal* in the process of *Ijtihad*. Those who reject the need for *Ilm Al Rijal* pose several justifications. One is that the door of knowledge is shut (*bab al ilm munsad*) and so jurists may refer to any conjecture, and since there is a possibility that any given tradition can be valid despite its *isnad* – especially if it does not contradict the Quran and logic - we can rely on that tradition without referring to *Ilm Al Rijal*. Another justification is that *khobar al wahid* is not valid and unreliable and so a jurist must derive laws from other sources, such as the Quran, logic and consensus. With the invalidation of *khobar al wahid*, we no longer have a need for *Ilm Al Rijal*.

On the other hand, the majority of jurists correctly believe in the need for *Ilm Al Rijal* for the process of deriving laws. *Khobar al wahid* is a valid source of Islamic laws as long as meets certain conditions and criteria. In fact, *khobar al wahid* is the major basis for Shii law. And since one of the most efficient means of validating a tradition is by studying its *isnad*, we are in need of *Ilm Al Rijal*.

However, this does not mean that the *isnad* is the only way to validate the authenticity of a tradition. In our paper, we will examine the need for *Ilm Al Rijal* and aim to reach a moderate conclusion that does not put away with this science completely nor does it make it a central tenet of *Ijtihad*