## Investigating the concept and reliability of the traditions of *Iqbāl al-qulūb* (the hearts' forward movement) and *idbār al-qulūb* (the hearts' backward movement) and their relationship with the hadiths of *jihād al-nafs* (combat with the self)

Rasoul Asgari

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In tradition sources and hadith collections certain hadiths under the title of *iqbāl a-qulūb* (the hearts' forward movement) and *idbār al-qulūb* (the hearts' backward movement) have been reported recommending one to benefit from the *nawāfil* (sing. *nāfila* namely a recommended act of worship such as prayer) at the time of *iqbāl* and to refrain from performing them at the time of *idbār* of the hearts. On the other hand, there exist traditions under the title of *jihād al-nafs* (combat with the self) calling one to combat with his self to the maximum extent. These two groups of traditions seem contradictory. Having applied a descriptive-analytical method and having made use of a library-oriented way for collecting data, this writing investigates the issuance and denotation of the traditions of *iqbāl al-qulūb* and *idbār al-qulūb*, and their contradiction with the hadiths of *jihād al-nafs* (combat with the self). Considering the investigations done, it can be concluded that the solution for this contradiction is making use of the principle of *wurūd* and resorting to traditions that explain ways to treat the spiritual diseases.

**Keywords**: Shi'a hadiths, *fiqh al-ḥadīth* (hadith comprehension), *iqbāl a-qulūb*, *idbār al-qulūb*.

## Allama Majlisī's approach to the pathology of the hadiths contained in his *Biḥār al-Anwār* with regard to *taqiyya* (dissimulation of one's faith)

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Allama Majlisī, as one of the great Shi'a scholars has [particular] opinions about the pathology of hadiths. Specification of his method and criteria remarkably contribute to the better

recognition and distinguishing of the *taqiyya*-oriented traditions. The importance of recognizing he *taqiyya*-oriented traditions is due to the fact that the traditions quoted from the Infallible Imams are among the [inference] sources of the rulings (of Islamic law) and not recognizing them would result in contradiction and difference between the traditions. From Allamah Majlisī's perspective the political current and the difference between the understanding level of the Shi'a Muslims, as well as the current of extremism (*ghuluww*) are among the grounds causing [the issuance of] *taqiyya*-oriented traditions. Allama Majlisī's method of dealing with the *taqiyya*-oriented traditions can be realized and accessed by collecting and analyzing his commentaries and explanations sub traditions in which he mentioned that they were *taqiyya*-oriented. By investigating and analyzing the Allama's statements one can specify the most important criteria for recognizing the *taqiyya*-oriented traditions and the signs of this type of traditions from his point of view. Among the most important "criteria" of the Allamah, mention can be made of ١) ideological criterion, ٢) putting up with the opponents, the People of the Book, and the Islamic denominations and thought, as well as ٣) opposing the fixed opinion, ٤) the fear of sarcasm, ٥) reproach and speaking ill (or backbiting). Keeping silent at the time of replying, not insisting on forbidding as well as the inquiry of the opponents from the Infallible Imams, are among the most important "signs" of the *taqiyya*-oriented traditions from Allama Majlisī's point of view.

**Keywords**: criterion, traditions, *taqiyya* (dissimulation), Majlisī, *Biḥār al-Anwār*.

### *Al-Muʻjam al-Awsaṭ* by al-Ṭabarānī; a case-study

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Sunni hadith scholars deal with caution in the matter of hadith that has been quoted via a single narrator. As same as Mālik says in this regard: "The worst knowledge is *al-gharīb*, and the best knowledge is the apparent one (*al-ẓāhir*) narrated by people." Now if a remarkable cases of hadith *mufrad* are narrated, the topic of doubt in the reliability of the narrator would be discussed. Having applied a descriptive-surveying method this study aims at answering the question: "*Does the increase in the number of mufrad traditions cause a significant difference in the reliability of these narrators, or not?*" The statistical community of this study includes ٩٤٨٩ traditions available in *al-Muʻjam al-Awsaṭ* by al-Ṭabarānī. Among them ٣٦٩ traditions were selected by the random sampling method and the number of *mufrad* traditions of each narrator along with his reliability were investigated by means of the One-way analysis of the variance (ANOVA) and by making use of the Least Significant Difference (LSD) method and the software of Statistical Package for Social Sciences (SPSS). The findings of this research indicated that once the number of *mufrad* traditions increases, (five traditions and more), the mean value of the reliability of the narrators of these hadiths decreases significantly.

**Keywords**: hadith *mufrad*, narrator's reliability, *al-Muʻjam al-Awsaṭ* by al-Ṭabarānī, statistical analysis, One-way analysis of the variance (ANOVA).

## Presenting the Commander of the Faithful's model of confronting the unorthodox beliefs and behaviors (with the approach of Grounded Theory)

Asghar Hadavi Kashani

Regression (reactionary move) and going back to the pre-Islamic mores and precedents, keeping oneself aloof from the life and conduct of the Prophet Muhammad (ṣ .ʿa.w), economical corruption, and political deviation are the legacies left for Imam Ali (ʿa.s.). The life of a person who was born to parents descended from Hashim (the Prophet's ancestor) and brought up in the lap of the Prophet and trained by him; he who is the first-ever Muslim in two eras of the history, that is, ١) the period of keeping silent and being secluded from politics, and ٢) his reign as a Caliph, is full of good and bad incidents. One of these bad incidents is the deviation of the community and their unorthodoxy or misbehavior. The goal of this writing is to investigate and analyze the Imam's method of confrontation with these unorthodox beliefs and behaviors. This research – from the aspect of the goal – is fundamental and applicable. It has been carried out by applying the Grounded Theory methodology of Barney Glaser, which benefits from an inductive approach. It aims at generating a theory that would be true and elucidating for the field under study. The research community includes all traditions of the Commander of the Faithful (ʿa.s.) based on the two collections of: *Musnad al-Imam Amīr al-Mu'minīn* and the *Dāneshname-ye Imām Amīr al-Mu'minīn* (the encyclopedia of the Commander of the Faithful). *Nahj al-Balagha* and some of commentaries written on it have also been used and consulted. After the stages of open, selective and theoretical coding, the model of the Imam's confrontation with the unorthodox beliefs and behaviors has been presented.

**Keywords**: Imam Ali (ʿa.s.), unorthodox belief and behavior, Grounded Theory, Barney Glaser, interaction, confrontation, feigning negligence.

## The tradition "al-mar'atu sharrun kulluhā" *(woman is evil all in all)*: an analysis on the *isnad* and content

Maryam Modammeli

Zahra Pirbalaei

One of the challenges in front of the Muslim thinkers, is the existence of hadiths that reproach (degrade, or disgrace) the women. Researching these hadiths for a second time can play an effective role in explaining the status of women in the Islamic thought. The tradition that introduces woman as evil is among these cases. This hadith was first mentioned in *Nahj al-Balagha* among hadith-oriented and historical sources, and was mentioned with a similar concept in books compiled later than *Nahi al-Balagha*. Regardless of the *isnad*-oriented

discussions, the ambiguity in the denotation of this tradition has formed different viewpoints for facing tradition. Some have deemed it fabricated; some others, however, have accepted it absolutely. The notion of being an actuality proposition (*qaḍiyya khārijiyya*), and the concept of evil being accidental (*ʿaraḍī*) have also been mentioned to solve the ambiguity of the tradition. It seems that weakness in *isnad*, as well as incompatibility of this hadith with the teachings of the Qur'an and other traditions, along with its contradiction with the practical life and conduct (*al-sīra al-ʿamaliyya*) prevent the attribution of this hadith to Imam ʿAlī (ʿa.s.).

**Keywords**: woman, evil, hadith, *Nahj al-Balagha*, Imam ʿAli (ʿa.s.)

**An analysis on the *isnad* and content of the quasi-hadith "*man ṭalabanī wajadanī*" (he who seeks Me would find me)**

Muhammad Ebrahim Rowshan Zamir

Ali Arabi Ayask

Seyyed Muhammad Boroumand

The hadith heritage that has a major part in accessing the Divine knowledge (and teachings) should be preserved against oblivion and be safeguarded against harms and damages that threaten this precious treasury. Creeping of the quasi-hadith paragraphs into the tradition collections is among these harms and damages. One of these paragraphs seemingly generated in the atmosphere of Sufism and mysticism and gradually crept into some of the sources is: "*man ṭalabanī wajadanī …*" (He who seeks Me (i.e. God), will find Me, and he who finds Me, will know Me, and he who knows Me, will like Me, and he who likes Me, will love Me passionately; and if one loves Me passionately, I will love him passionately, and whom I love passionately, I will kill, and whom I kill, his ransom will be incumbent upon Me, and he whose ransom is incumbent upon Me, I will be his ransom). The concern of this study accomplished by relying upon library sources and applying a descriptive-analytical method – is to track down this paragraph in the tradition-oriented and mystical sources and to analyze its content. The findings of this essay indicate that such a paragraph does not exist in the early hadith sources, however, considering its compatibility with the disposition of the Sufis and mystics, it has crept into the tradition-oriented and mystical sources. Moreover, the term *ʿishq* (passionate love) has scarcely occurred in the traditions and that it has mostly been used with a negative meaning. This fact along with certain cases of incompatibility in it with the Qur'an and the Sunna have caused it to be doubtful to be recognized as a (true) tradition.

**Keywords**: quasi-hadith, *man ṭalabanī wajadanī* (He who seeks Me (i.e. God), will find Me), mutual passionate love between God and His servant, killing the beloved.

**An analysis on the typology of the traditions of offering the *ghusl* of the Imam's dead body**

Muhammad Aafi Khurasani

A number of the Twelver Shi'a hadiths refer to the fact that the dead body of an Infallible Imam should be given ritual bathing (*ghusl al-mayyit*) by the living succeeding Imam. Classification and typology of these hadiths are among the major steps for researching about them, so that one can better know their weak and strong points, and have a more accurate evaluation concerning them. In this article, these traditions have been classified from three aspects: ۱) the incongruity (*iḍṭirāb*) about the mention of *ghusl* in them (i.e. disagreement of the narrators with one another in their version of the same tradition), ۲) having the signs of fabrication, and ۳) reference to the rest of the funerary acts other than *ghusl*. It has been revealed through scrutiny in this classification that there exist important indications for one's unreliability on the traditions of *ghusl*, because it is highly probable that some of them are fabricated, and that some others have two different versions of reports so that the reference to the issue of *ghusl* exists in either of them (only). In addition, in a remarkable number of these traditions, some other funerary issues such as shrouding the dead body or offering prayer on it, etc. were considered to be necessarily done by the (living succeeding) Imam while they contradict the historical account of the Infallibles' funerals.

**Keywords**: *fiqh al-ḥadīth* (hadith comprehension), the traditions of the *ghusl* of the Imam, signs of Imamate, the Waqifites.

**The tradition-oriented analysis on the relationship between the gender and moral virtues with an emphasis on the Shi'a teachings (a case study on self-control and modesty against the carnal lust)**

Ebrahim Shafi'ee Sarvestani

Seyyed Rouhollah Mirshafi'ee

One of the fundamental issues in moral studies is the difference between men and women from the aspect of moral characteristics. In modern times, the advocates of the equity of men and women, including certain of the Shi'a thinkers, attempt to deny the existence of these differences, therefore, they do not believe in distinguishing the rules based on gender and its undeniable influence.

This issue has been dealt with from different perspectives. In this article, we have addressed this topic with a tradition-oriented analysis. By investigating the hadith books and the comments and viewpoints of the Shi'a translators and commentators sub the traditions denoting that the women's modesty (*ḥayāʾ*) and self-control (*ṣabr*) against the carnal lust excel that of men, we have realized that these traditions are reliable in Shi'a teachings from the aspects of isnad and denotation. Moreover, the experimental studies, confirm these differences. Therefore, substantiation of the existence of such differences in the Shi'a teachings is a case for negation of the assumption of the absolute equity in the moral characteristics of man and woman.

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# A glance at the title Sulaymān ibn Ja'far in early *rijal*-oriented, tradition-oriented and historical sources

Ma'soumeh Taheriyan Qadi

Seyyed Mohsen Mousavi

While investigating the isnads, ١) various titles of the same narrator and ٢) the homonymous state of a name for different cases are among the obstacles against realizing the identity of the narrators. This study aims at knowing the title Sulaymān ibn Ja'far. This name has been mentioned with different epithets in the *isnad* of traditions. Since only Sulaymān ibn Ja'far al-Ja'farī was mentioned and authenticated in the early rijal books, the unity (and homonymy) of other epithets with it will cause the authentication of them. According to investigations done in this essay, the epithets of al-Ju'fī, al-Jawharī, al-Ḥimyarī are shared with Sulaymān ibn Ja'far al-Ja'fari. The absolute al-Ja'farī (with no affix-like additions namely, neither preceded nor followed by something), when narrating from Imam Riḍā (the ٨th Shi'a Imam) is this very same narrator. Sulaymān ibn Ja'far al-Marwazī is a *muṣaḥḥaf* (misspelling, misreading, etc.) of Sulaymān ibn Ḥafṣ al-Marwazī. Therefore, the absolute version of Sulaymān ibn Ja'far would be a narrator homonymous with al-Baṣrī and al-Ja'farī. It seems, however, that Sulaymān ibn Ja'far - when mentioned without an indication (*qarīna*) - naturally means al-Ja'farī.

**Keywords**: Sulaymān ibn Ja'far, distinguishing the homonymous names (*tamyīz al-mustarakāt*), uniting different names of the same narrator (*tawḥīd al-mukhtalafāt*), *Rijal* science.