

**A study on the issue of death and the hereafter in the theological opinions of Shaykh Ṣadūq and Shaykh Mufid
(With an emphasis on the books “*al-I‘tiqādāt*” and “*Taṣḥīḥ I‘tiqādāt al-Imāmiyyah*”)**

Somayyeh Khalili Ashtiyani¹

Abstract

At the end of the presence of the Infallible Imams (A.S) and the beginning of Imam Mahdi’s occultation, it was the Imams’ hadith legacy along with the Holy Qur’an that rescued the Shi‘a who were challenging in the turbulent sea of diverse beliefs and opinions dashing like waves against one another, a storm that came to a climax in the second/eighth and third/ninth centuries.

In this era the attempts of the significant religious scholars, Shaykh Ṣadūq in particular are admirable. He authored the book *al-I‘tiqādāt* by citation from Qur’anic verses and the traditions, which was revised later by (his pupil) Shaykh Mufid. To correct the book *I‘tiqādāt al-Imāmiyyah* the latter increased the value of the book by adding rational demonstrations and inferences to the former’s mere transmitted demonstrations. In the fourteen chapters of the book dealing with death and the hereafter, Shaykh Mufid’s opinion differs from that of Shaykh Ṣadūq in such cases as classifying the inhabitants of Paradise. However, in many of the issues he is in agreement with him. In some other cases like questioning in the grave he expands Shaykh Ṣadūq’s matters. Neither of these great scholars has explicitly spoken of Barzakh (the Intermediate Realm) and have allocated no chapter to this issue.

Keywords: Shaykh Ṣadūq, Shaykh Mufid, *Taṣḥīḥ I‘tiqādāt al-Imāmiyyah*, death, Resurrection.

1. PhD student in the Qur’an and Hadith sciences at Azad Islamic University, Tehran Central Branch.

Lexicology and analytical knowledge of theoretical resources of the science of *Takhrīj* among the Sunnis

Abbas Mahmoudi¹
Shir Muhammad Ali-pour ‘Abdoli²

Abstract

Takhrīj means to extract the texts, subjects, contents and various *turuq* (transmission channels) of a hadith from its sources. This issue was first counted as a sub-branch of *Qawā'id al-ḥadīth* (rules of tradition) or *Dirāyat al-ḥadīth* and now is deemed as an independent science. *Takhrīj* is applied for the purpose of pathology and validation of the Hadith. To methodize and apply this science the Sunni scholars have had lots of activities understanding of which is necessary for generating the Shī'ī version of *Takhrīj*. Based on this, a comprehensive research for indentifying the theoretical resources of this science is required. One of the fields of the attempts of the Sunnis in the science of *Takhrīj* is compilation of numerous theoretical resources. Based on this an inclusive research should be done to recognize the theoretical resources of this science. The goal of this research is to elucidate the meaning of *Takhrīj* and to analytically introduce the most important books compiled in the theoretical discussions of the science of *Takhrīj*. Its advantage, other than explaining the status of this science, is to suggest research clues to carry out Shī'ī researches. The first chapter of this article deals with the lexicology of the term *Takhrīj*. In the second chapter the text and prefaces of relevant books are studied and for the first time a comprehensive analytical compared introduction of the most important theoretical resources of *Takhrīj* is presented.

Keywords: Books of *Takhrīj*, rules and principles of *Takhrīj*, pathology of Hadith, evaluation of Hadith, Hadith sciences.

-
1. MA in Hadith sciences and researcher at the Specialized Center of Hadith Sciences affiliated to the Islamic Seminary of Qum.
 2. Faculty member of the University of Lorestan.

Elements of educational reforms of Imam Ali (A.S) based on Nahj al- Balaghah

Somayyeh Abedi¹
Sayyid Hadi Sayyid Vakili²

Abstract

Imam Ali (A.S) accepted to lead the Muslim community (as a Caliph) after the teachings of Islam had already gone astray due to (policy of) the previous rulers, therefore, he proceeded to make corrective actions in the affairs of society. One of the instances of going astray was that the value of rationality and acquiring knowledge had been ruined.

Educational reform includes correction of those sections of the culture that are related to learning and acquiring knowledge, and are beyond the realm of policy, economy, social relations and virtues. Imam Ali's goal in this reform was to train people in such a way that they may do thinking about all affairs and take action only when they have acquired enough awareness. His method, after generating motivation, was to supply people with insight so that they may be able to recognize the true teachings by the assistance of revelation, intellect, inner nature and other sources. To practice according to one's knowledge (or what one preaches) and to reach God wariness constitute a result in lines with the final goal namely sincere servanthship (*ubūdiyya*) and is among the goals of the Imam in his educational reforms. Having applied a historical-analytical approach, this study refers to the intellectual deviations of that time and the cases that contradict the task of acquiring knowledge, and then explains Imam Ali's instructions for correcting them. Education in Nahj al-Balaghah has no specific limits; it includes learning whatever knowledge that conducts men towards sincere servanthship in this world and the world to come.

Keywords: Imam Ali (A.S), Nahj al-Balaghah, acquiring knowledge, educational reform, rationality.

Factors caused Nahj al-Balaghah to successfully attract the Sunni Muslims

Mohaddeseh Rashidi Bachegan¹

Abstract

Since the time of Imam Ali (A.S) many people from different faiths and denominations have been attracted by his character and speeches, and consequently, in various opportunities have quoted him or have compiled a monograph explaining his words. Both Shi'a and Sunni scholars have penned a number of books about the Imam's words both earlier and later than the time of compilation of Nahj al-Balaghah. However, the approach employed to Nahj al-Balaghah by the Shi'a and Sunni scholars has never been employed with regard to any other similar book. The writer intends in this article to study the factors that have made Nahj al-Balaghah the focal point of the attention of Muslims (including both the Shiites and the Sunnites). Among the advantages that have made Nahj al-Balaghah be more significant than other hadith books, and have attracted the Sunni scholars mention should be made of Sayyid Raḍī's criterion in selection, the structure of Nahj al-Balaghah, variety of subjects, comprehensiveness of the book, Sayyid Raḍī's character that was respected by both Shi'a and Sunni Muslims and his welcomed standing among the adherents to latter denomination. On the other hand the compilation and publication of Nahj al-Balaghah during a period the Shi'a and Sunni Muslims interacted, have had a remarkable effect on its primary spread among the Sunni Muslims.

Keywords: Nahj al-Balaghah, Sunnis, eloquence, Sayyid Raḍī.

1. MA at the University of the Qur'an and Hadith, Pardis Tehran Branch.

**Role of interpretative tRađitions in mediating for the difference of the exegetes
(A case study: apparent meaning of the verses of Q 74)**

Ensiyeh Najafi Farid¹

Abstract

According to most of the exegetes the Sura of al-Muddath-thir (Q 74) is a Meccan *sura* and is among the first chapters revealed to Prophet Muhammad (S). Its subject mainly pivots on “warning” and “reprimanding the heathens (or unbelievers)”. This article was extracted from a thesis under the title of “Narrative exegesis of the Sura of al-Muddath-thir (74) and al-Qiyāmah (75) based on the tRađitions transmitted from the Ahl al-Bayt (A.S)”. After a vast examination of the opinions of the exegetes declared on the verses of this *sura*, it was concluded that there exists a disagreement among the exegetes for the commentary of a number of verses. The premises of this article is that in such cases one can refer to the interpretative tRađitions of the Prophet (S) and his pure Household who are connected to the revelation to solve these differences, prefer some opinions to others or reject certain opinions, or bring about the opinions in one way or another – considering the literal denotation of them -, or to get access to a more reliable meaning of the tRađition under discussion, other than the opinions of the exegetes. In this article the apparent meanings of those verses of the *Sura* of al-Muddath-thir have been scrutinized on which the exegetes disagree; however, they have been explained and interpreted certain tRađitions quoted from the Infallibles (A.S) available in hadith collections and commentary works.

Keywords: the Sura of al-Muddath-thir (Q 74), disagreement among the exegetes, interpretative tRađitions of the Infallibles (A.S).

Applying the method of question and answer in explanation of the beliefs (in the Qur'an and hadith)

Reza Berenjkari¹
Ali Abbas-abadi²

Abstract

Explanation of the doctrines in the Islamic texts follows specific principles and is based on several methods. A fairly frequent method in the Qur'an and traditions is applying question and answer. It stimulates the minds of the audience and involves them in the problem, therefore it is remarkably effective.

Making use of question and answer has several methods, among them: answering the explicit questions of the audience, answering probable questions of the audience, raising questions in the audience's mind, pondering rhetorical questions, and changing and orienting the questions of the audience.

Keywords: methodology, method, explanation, beliefs, question and answer

1. Professor at the University of Tehran.

2. MA in Hadith Sciences (majoring at theology and doctrines) at the University of the Qur'an and Hadith.

ABSTRACTS

Translated into English by Hamid Reza Salarkia

Principles governing the *sīra* (conduct) of the Prophet (S) in the family

Hujjatullah Bayat¹

Muhammad Baqeri-zadeh Ash‘ari²

Abstract

The *sīra* of the Seal of Prophets (S) in different fields of life including the “family arena” and its internal relations is a pattern for the behavior of all people. We have tried in this research to select the most central accounts of the Prophet’s family life and this way to recognize the principles regarded by the Prophet (S) in his behavior with members of his family. In this article a number of principles are referred to among which mention should be made of “caring for the family”, “considering the spirituality”, “ethics-centeredness and courtesy-centeredness”, “using one’s intellect”, “thinking together”, “cooperation and fellow-feeling”. The result of this research is paving the way to follow the example of the Prophet (S) in the family life by applying the above principles in relations with the family members. Applying these principles will cause, with no doubt, to strengthen the institution of family and will prevent the occurrence of different problems the families suffer these days.

Keywords: *sīra* (conduct) of the Prophet, *sīra*, the Prophet, family.

1. Faculty Member at the University of the Qur’an and Hadith.
2. MA in Communications majoring at Hajj and Ziyarah.

Hadith-Va Andisheh
[Hadith & Thought]
A scholarly propagative biannual journal
of University of the Qur'an and Hadith
Volume 9, No. 17, Spring & Summer 2014

Propriator : University of the Qur'an and Hadith
Chief Director : Ayatollah Muhammad Muhammadi-Nik (Ray-Shahri)
Vice Director : Hujjatul-islam Sayed Hamid Hoseyni
Editor-in-Chief : Dr. Naser Rafiei and & Hasan Asgharpour
Executive Manager : Ali akbar Razavi
Editor : Muhammad sadeg Rahbaran & Majid Farahani
Page maker : Majid Farahani
translators : Hamid Reza Salarkia & Haydar Masjedi
Contributor to this issue: Mohammad Sadeq Rahbaran

Members of editorial board in alphabetical order:

Reza Berenjkari, Professor, Theran University
Hadi Hujjat, Associate Professor, University of the Qur'an and Hadith
Muhammad Ihsanifar, Assistant Professor, University of the Qur'an and Hadith
'Abdulhadi Mas'oudi, Associate Professor, University of the Qur'an and Hadith
Abbas Pasandideh, Assistant Professor, University of the Qur'an and Hadith
Ali Raad, Assistant Professor, Theran University
Rasoul Razavi, Assistant Professor, University of the Qur'an and Hadith
Hadi Sadeghi, Associate Professor, University of the Qur'an and Hadith
Muhammad Kazem Tabatabaei, Assistant Professor, University of the Qur'an and Hadith

Correspondence:

P.O.Box: 37195 – 1139, Qom, Islamic Republic of Iran
Tel: +98 - 25 – 37176251
Fax: +98 - 25 – 37785045
Website : www.haditheandisheh.ir