

The Aspect of Lady Zahrā's Virtues in Suyūfī's

Textbooks and its Pathology

✍ Alborz Mohaqiq Gerfami¹

✍ Zahra Zormand²

Abstract

Jalāl al-Dīn al-Suyūfī (Arabic: جَلَالُ الدِّينِ السَّيُوطِي), one of the hardworking scholars of Shāfi'ī religion (Arabic: مَذْهَبُ الشَّافِعِي, Madhhab al-Shāfi'ī), has explained the position of Lady Fāṭima al-Zahrā' (Arabic: فَاطِمَةُ الزَّهْرَاء) (Salām-u-Allah 'Alaihā) [Peace Be Upon Her] in a number of his writings. The present research utilizes library resources and descriptive classification method to find the virtues and position of Lady Zahrā' (AS) in various exegetical, narrative and historical texts of Suyūfī. The concept of Ahl al-Bayt (Arabic: أَهْلُ الْبَيْت, lit. people of the house) in the first step has been studied in his writings in order to evaluate the general position of lady Zahrā' (AS) as a member of the Ahl al-Bayt in the opinion of the Sunni. The result of this research is that the virtues of Lady Zahrā' in the writings of Suyūfī was divided into the following eight categories: remembrance of the worldly position and the other worldly of Lady Zahrā', her position in the presence of the Prophet of Islam, the position of her husband and children, the ritual sīra (Arabic: السَّيْرَة) and behavioral life of the daughter of the Messenger of God, the exegetical narrations about Lady Zahrā', the importance of her satisfaction or dissatisfaction and her sufferings after the death of the Messenger of God. In the end, some of the damages of quoting virtues and Fāṭimī Sīra have been mentioned in the Suyūfī's writings which include: lack of attention to the narration of Fāṭimī traditions, narrations incompatible with history, lack of attention to traditions quoted by Imami narrators, mentioning fake traditions and dealing with the thought of simulating Fāṭimī's virtues simulation for others.

Keywords: Lady Fāṭima (Salām-u-Allah 'Alaihā) [Peace Be Upon Her], Biography of the virtues, Suyūfī, Tradition, History, Tafsīr, Sīra (Biography).

¹. M.A. in Quran and Hadith Studies, Razavi University of Islamic Sciences, Mashhad (Corresponding Author).

². Ph.D. Student of Criminal Jurisprudence, Razavi University of Islamic Sciences, Mashhad.

Patterning (Following) the Rajaz (Epic Poetry) of Imam Husayn (AS) and His Companions in 'Āshūrā'

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✍ Fatimah Abazarpourari¹

Abstract

Patterning method is one of the most important educational methods. The issue of following exemplar has been paid special attention in Islam. The best people in Islam to set an example are the pure Imams who have been introduced as Imams and exemplars (Arabic: *أُسوة*). 'Āshūrā' (Arabic: *عَاشُورَاءَ*) is also the biggest epical event for epical patterning. One of the epic effects of Ashura is Rajaz (رَجَز, literally tremor, spasm, convulsion as may occur in the behind of a camel when it wants to rise, poetry) which this article deals with the issue of epic patterning from 'Āshūrā' poetry using a descriptive analytical method. This topic consists of two parts of speech and behavioral parts that this article considers the speech section of the Rajaz (poetry) in 'Āshūrā'. It was concluded by examining the sources related to the issue that the most frequent epic poetry in 'Āshūrā' was related to the companions of Imam al-Husayn (PBUH) who were sure of their rightness. The most important Rajaz (epic poetry) is about creating fear in the enemy, introducing themselves and the leader, explaining ideas and expressing purpose and eventuality task which have the ability to pattern in the field of freedom, right-seeking, courage and other epic traits in the effective and lasting form of poetry with a strong rhythm that conveys resistance in defense of Islam and human values for all generations in all ages.

Keywords: 'Āshūrā', Imam Husayn (AS), Imam Hussein's companions, Rajaz (Epic poetry), Epic, Patterning.

¹. Saṭḥ (Level) † student of Comparative Exegesis (Tafsīr) of Hazrat-e Khadijah Institute of Higher Education.

***An Analysis of the Economic and Social Boycott (Surrounding)
of the Prophet (PBUH) and His Followers in Shi‘b Abī Ṭālib
(Arabic: شِغْب أَبِي طَالِب, Valley of Abū Ṭālib)***

✍ Iftikhar Qasimzadeh¹

✍ Fatimah Ahmadvand²

Abstract

The economic and social boycott (surrounding) and sanctions against the prophet (PBUH) and his followers in Shi‘b Abī Ṭālib (Arabic: شِغْب أَبِي طَالِب, Valley of Abū Ṭālib) is one of the most important threats of Prophet Muhammad (PBUH) which the polytheists of Quraysh had done to destroy Islam and surrender the Holy Prophet to their demands, but this sanction had no result with the measures and adoption of strategies by the Holy Prophet and the patience and endurance of him and the Muslims. The present research is going to analyze this surrounding by a descriptive analytical method based on library resources and using narrations and historical sources. First, the nature and goals of the economic and social sanctions against Shi‘b Abī Ṭālib by Quraysh have been mentioned in this regard and finally, the aspects of this sanction and the Sira (Arabic: سِيرَة, biography) of the Prophet in confronting this Surrounding have been studied and analyzed.

Keywords: Economic and social boycott (surrounding and sanction), Prophet Muhammad (PBUH), Muslims, Banī Hāshim (Arabic: بَنِي هَاشِم), Shi‘b Abī Ṭālib (Arabic: شِغْب أَبِي طَالِب, Valley of Abū Ṭālib).

¹. M.A. in History and Civilization of Islamic Nations, Faculty of Islamic Science and Research, Imam Khomeini International University, Qazvin (Corresponding Author).

². Assistant Professor of the Department of History and Civilization of Islamic Nations, Faculty of Islamic Science and Research, Imam Khomeini International University, Qazvin.

Miqdād b. 'Amr's Belief in the Legitimacy and Immediate Caliphate of Imām 'Alī 'Alayhi al-salām

✍ Tahereh Salehi¹

✍ Zahra Salarian²

Abstract

The question of the origin of Shī'a religion and its history in Islam is also concerned in today's society. It is vital and necessary to analyze this situation and finding its roots and causes broadly, basically and comprehensively. It can be provided a short but sufficient answer by referring to the historical books of the two sects (Shī'a and Sunnī) and introducing some of the leaders of the early Islam and the companions of the Prophet (PBUH). Ibn Taymiyyah (Arabic: ابْنُ تَيْمِيَّة), according to the author of this article, is one of the famous people in history who has used various tricks to deny the belief in Imam Ali's immediate caliphate (Arabic: خِلَافَة, caliphate or khilāfah). First, one of his phrases has been reviewed in this article and then we find that there were those who believed in the superiority and legitimacy and immediate successor of Imam Ali 'Alayhi al-salām (Arabic: عَلَيْهِ السَّلَام, literally: peace be upon him) among the prominent figures of the early Islam is Miqdād b. 'Amr (Arabic: مِقْدَادُ بْنُ عَمْرٍو) who was named as one of the pioneers of accepting Islam. He endured the persecutions of Quraysh and migrated first to Abyssinia and then to Medina in order to protect his religion. His companionship and obedience to the Messenger of Allah expresses his strong faith. He explicitly expressed his belief in the events of Saqifa (Arabic: سَقِيفَة) and the Six-Member Council after the demise of Seal of the Prophets and defended the truth.

Keywords: Imam Ali (AS), Ṣaḥābī (Arabic: صَحَابِي, companions of the Prophet), Earlier Shī'a, Meghdad b. Amr, Immediate Caliphate, Ibn Taymiyyah.

¹. Instructor of the Department of Islamic Philosophy and Wisdom, Alzahra University, Tehran (Corresponding Author).

². M.A. in Philosophy and Islamic Theology, University of Qom.

The Recognition of Civilizing Knowledge in the Sīra of Razavi Based on the Reports of ‘Uyūn akhbār al-Riḍā

✍ Muhammad Baghestani Kozegar¹

✍ Ebrahim Muhammadzadeh Mazinani²

Abstract

Islam has provided the ground for building a civilization based on knowledge by emphasis on thinking and recommending its followers to learn. Therefore, knowledge is the origin of civilization from the perspective of religion. It is necessary to refer to religious sources in order to know civilizing knowledge as well as possible. Verses and traditions and also the Sīra (biography) of Ahl al-Bayt (Arabic: أَهْلُ الْبَيْتِ) have not permitted any knowledge in order to build Islamic civilization. Therefore, it is necessary to gain a proper recognition of civilizing knowledge by referring to these sources. The word and biography of Imam Reza ‘Alayhi al-salām (Arabic: عَلَيْهِ السَّلَام, literally: peace be upon him) is one of these sources. Introducing and extending of knowledge in order to build a religious civilization had been one of the most important teachings of Imam Reza (AS). These features are reflected in the book of ‘Uyūn akhbār al-Riḍā (Arabic: عُيُونُ أَخْبَارِ الرِّضَا), but it is rare to find a work that deals with this issue. Accordingly, the purpose of this study which has been written in a descriptive analytical method is the review of the biography and words of Imam Reza (AS) in recognition of the propositions of civilizing knowledge based on the narrations of the noble book of ‘Uyūn akhbār al-Riḍā. The results of the existing findings show that the words and Sīra of Imams (PBUT) have provided an irreplaceable role in the growth and development of knowledge in order to form Islamic civilization. It is also possible to extract the features of civilizing knowledge from knowledge-based debates, Imam’s dialogues about knowledge, his behavior with scholars, etc.

Keywords: Civilization, Knowledge, Sīra (biography), Imam Reza (AS), ‘Uyūn akhbār al-Riḍā.

¹. Assistant Professor of the Department of Islamic Art and Civilization, Civilizational Islam Research Centre, Islamic Sciences and Culture Academy.

². M.A. in History and Civilization of Islamic Nations, Razavi University of Islamic Sciences and Saḥ (Level) 4 student of Khorasan Seminary (Ḥawzah ‘Ilmīyah) (Corresponding Author).

Traditions Related to Imām ‘Alī ‘Alayhi al-salām With an Emphasis on Ibn ‘Asākir’s Book of History of Damascus

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✍ Iftikhar Qasimzadeh¹

✍ Hedayat Jahanbakhsh Qarah Aghaj²

✍ Ali Bayat³

Abstract

Ibn ‘Asākir is one of the most famous Muslim scholars and historians of the school of Ash-Shaam (Arabic: الشَّام) in the Golden Age. His famous work known as the History of Damascus (Arabic: تاريخ دمشق, Romanized: Tarīkh Dimashq) is one of the most important sources in Islamic historiography which is written in the style of a dictionary and local history. Ibn ‘Asākir has important traditions and narrations about the early figures of Islam in his book. One of these figures is Imam Ali ‘Alayhi al-salām (Arabic: عَلَيْهِ السَّلَام, literally: peace be upon him) that Ibn ‘Asākir has devoted a significant volume of his book to him and has narrated considerable narrations about him in different parts of his book and beside the figures of the early Islam. Therefore, the mentioned book has been considered by researchers and some parts of it have been published after correction and research, but the section related to Imam Ali (AS) has been neglected in this book. The research on the recent part is important from the perspective of one of the prominent historians of the school of Ash-Shaam in order to evaluate the traditions related to Imam Ali (AS) and the events of his period. Therefore, the present research is using a descriptive analytical method and emphasizing on Ibn ‘Asākir’s book of History of Damascus to find answers to these questions about what Ibn ‘Asākir’s view about Imam Ali (AS) is and what sources he has used in narrating aḥādīth (Arabic: أحاديث, singular: ḥadīth, traditions or narrations) related to Imam Ali (AS). Ibn ‘Asākir has presented many and various reports about Imam Ali (AS) and conflicting narrations without religious orientation which are essential in Imam's biography, referring to it and using its information.

Keywords: Imām ‘Alī ‘Alayhi al-salām, Ibn ‘Asākir, Book of History of Damascus, Narrations, Traditions.

¹. M.A. in History and Civilization of Islamic Nations, Faculty of Islamic Science and Research, Imam Khomeini International University, Qazvin.

². M.A. in History and Civilization of Islamic Nations, Faculty of Theology and Islamic Studies, University of Tehran (Corresponding Author).

³. Associate Professor, History and Civilization of Islamic Nations, Faculty of Theology and Islamic Studies, University of Tehran.