

One of the narrators who has been greatly weakened among the scholars of Rijal is Amr bin Jami; Nevertheless, about twenty narrations from the innocents<sup>(as)</sup> have been narrated from him in Kafi of Koleyni. The problem of this research, which is organized in a descriptive-analytical form, is how these weak news entered the book of Kafi and also from which sources the narrations taken from Amr bin Jami in this collection of narratives were obtained. Due to the predominance of the written method of telling of hadith in Shia, the method of retrieving sources in this research is to refer to the methods of Najashi and Sheykh Tusi to the books of the Companions of the Imamiyyah and also to examine the texts of hadiths included in Kafi by Amr bin Jami. Through the investigation, it was found that his hadiths were quoted from about seven books in Kafi, and most of his hadiths are about religious and moral issues, and Koleyni narrated a few hadiths from him in the field of jurisprudential issues and rulings, which can indicate Koleyni's association with As'hab al-rejal opinions about Amr bin Jami.

**Keywords:** *Kafi of Koleyni, Amr bin Jami, Direct narrators, Narration method, Written expression of hadith.*

companions of Imam Sadiq and Imam Kazim<sup>(as)</sup>. Opinions about his reliability or weakness are different. Most of the scholars have weakened him by citing the statements of Najashi, Ibn Ghazaeri, Allameh Helli and Ibn Dawud Helli to the extent that his Unreliability has become known among the scholars. On the other hand, some scholars believe in his reliability. This research is based on the descriptive-analytical method, and the author has examined the different opinions and arguments of each of the sayings, using the method of conflicting opinions, to criticize and examine each of the reasons, And did not consider the arguments of those who said to weaken Mufadzal bin Saleh to be complete and based on some popular confirmations, such as too much repetition of Ajalla narration and the narration of Mashayekh al-Thalathah, who do not narrate except from the reliable persons, he considered his reliability as established. Hence, in the author's opinion, Mufadal bin Saleh is reliable and Imami (Shia).

**Keywords:** *Abu Jamilah, Mofadal bin Saleh, Reliability.*

## **Retrieving Sources of Narrations of “Amr Bin Jami” in Kafi of Koleyni and Evaluating Them**

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various characteristics that have provided criteria for a person to be called a “Shia”. In the words of Imam Reza<sup>(as)</sup> quoted from the Book of Sifat al-Shia, it is stated: “Our Shiites who submit to our command, who take our word, who disagree with our enemies, so whoever is not like that is not of us”. This article tries to examine the document and analyze the content of this narration with a descriptive-analytical method. The findings of the article show that the document of this narration is valid with the help of popular confirmations and there is no need to evaluate the document based on its spiritual frequency. For the title of “Shia” to be true for a person, a person must have this triple combination of meanings together: A Shia is someone who, in terms of belief, accepts the authority of the Imams<sup>(as)</sup> and in terms of behavior, while purely and sincerely following the words of the innocents<sup>(as)</sup>, has behavioral and verbal opposition to the enemies of the Imams<sup>(as)</sup>, and in a word, is a Committed to the Vilayah and Tavalli and Tabarri.

**Keywords:** *Imam Reza<sup>(as)</sup>, Shia characteristics, Pure obedience, Document review, Fiqh al-hadith.*

## Checking the Reliability of Abu Jamilah Mofadal Bin Saleh

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**A**bu Jamilah Mufadal bin Saleh is one of the prominent narrators, many of his narrations have been reported in Shia narrative books, and he is considered as One of the narrators who narrated many hadiths, and he has been introduced in the books of Rijal as one of the

and its narrators “list analysis” offers wide solutions for gathering information. One stage of this method deals with the “rijali and list survey” of hadith narrators. At this stage, by evaluating the document and the text at the same time, the space of issuing and issues such as the cultural situation, the recognition of elders and narrators, the content of narrations, and intellectual and theological tendencies, an effort is made to recognize the narrators and the way of the books. Some of the results of the research are as follows: 1- Munakhal does not have a direct narration from Innocent person, 2- The general view of the content of his narrations has a false similarity with the beliefs of Gholat, and for this reason, he has been accused of exaggeration, 3- His interpretation is not an independent book and is a transcription or summary of the interpretation of Jabir bin Yazid Ju'fi.

**Keywords:** *List analysis, Narrative interpretation, Gholat, Exaggeration.*

## **Documentary and Implication Analysis of Razavi Narration “Shi'atona al-Musallemoon li-Amrina” about the Characteristics of Shia**

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Looking at the narrations of the innocent Imams<sup>(as)</sup> who have stated about the characteristics of real Shias, we come across

hadith “as-salaat Mi'raj al-Mu'min” which is attributed to the Prophet<sup>(PBUH)</sup> in some books. The upcoming essay, which was compiled using the method of content analysis and based on library sources, has a look at the sourcing and validity of the above sentence. In the early Shia and Sunni books, there is no trace of such a famous and famous speech, and its mention in the later books is also without evidence and source and only attributed to the Prophet<sup>(PBUH)</sup>. Of course, by examining the same theme narrations, the virtue of “being adducent of prayer” in the sense of bringing closer to God is proven, and the narration “as-Salaat Qurban Kol Taqi” is quoted in the Fariqeyn sources as a reliable and connected narration, and it is the only narration that can be cited in these narrations. However, the virtue of “being ascension of prayer” cannot be proven in narrations and it is only a statement of later scholars. The role of quote in meaning is prominent in the creation of the sentence “as-Sala't Mi'raj al-Mu'men” and other similar sentences.

**Keywords:** *Prayer, Ascension, Believer, Quote in meaning.*

## “Rijali and List Survey” of the Hadith Character of Munakhal Bin Jameel and Discussions about His Interpretation

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**M**unakhal bin Jameel Asadi has been treated less independently in hadith discussions. The new method of evaluation of hadith

method and referring to the narrative sources, we are looking for an answer to this question, what are the characteristics of taqiyyah narrations presented in the interpretation? And is it true to claim that these narrations are taqiyyah? In this study, disagreement with the theological and religious foundations of Shia, agreement with the popular religion, popularity among the public, and disagreement with the context of the verses, have been proposed as four characteristics of Taqiyyah narrations. By criticizing and examining this category of narrations, the weakness of the claim that they are taqiyyah for reasons such as not having the most important characteristics of issuing a taqiyyah narration, stating that they are fake, Finding the way of the Isra'iliyyat in this category of narrations and the contradiction of some of these narrations with the verses of the Qur'an was clarified.

**Keywords:** *Taqiyyah, Taqiyyah narrations, Interpretive narrations, Isra'iliyyat, Reasons of issuing narrations.*

## **Examining the Expression “as-Salaat Mi'raj al-Mu'min” in the Early and Late Sources of the Fariqeyn and Validating It by Examining the Same Theme Narrations**

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In addition to the verses of the Holy Qur'an, many narrations on the importance and virtue of prayer have been narrated in the early and late books of Fariqeyn. One of the famous sayings about prayer is the

## Abstracts

### Criticism and Analysis of the Characteristics of Taqiyyah (Dissimulation) Narrations in Interpretation

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**T**aqiyyah (Dissimulation) is mentioned as one of the reasons for issuing narration. Recognizing the narrations that were issued in special conditions of taqiyyah requires accurate examination; Because the innocent person<sup>(as)</sup> did not express his true sentence and correct opinion in this situation. The existence of such narrations is disputed in the field of interpretation. Those who believe in the existence of taqiyyah in interpretive narrations have determined characteristics for this category of narrations. In this article, using descriptive-analytical