

Isnad and Content Research of Heterogeneous Reward Traditions of Pilgrimage to the House of Allah

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Introduction

Pilgrimage the house of Allah has a so valuable place in Islam and Many rewards have been mentioned for its pilgrims. The reward of Hajj, which is one of the strict orders of Islamic branches, and Umrah, which is one of the recommended pilgrimages, differ from each other in terms of the quality and spirit of the actions in the traditions. There are traditions about this rule that mention different rewards for it including: health, eradication of poverty, paradise, the place where the unforgivable sin is forgiven and more rewards than the one who spends gold is equivalent to Mount Abu Qubays for pilgrims to the house of God and more rewards that the pilgrims' actions are united, the rewards are different and have caused doubts and ambiguities. According to the traditions that enter Allah House Pilgrimage, it is appropriate that these traditions are evaluated in terms of isnads and content and the reasons for the difference in rewards are determined while the pilgrims act in unity.

Materials and methods

The current research is organized in a descriptive-analytical way and aims to explain the key points involved in different rewards, the reasons for the difference in the rewards of visiting the house of God, while analyzing the unity of the pilgrims' actions, and evaluating its traditions in terms of isnad and content.

For this aim, each of the transmitters has been examined from the point of view of authority, and the authenticity and validity of the traditions in the series of records have been assessed from the point of view of the isnad, and the quality of these traditions has been examined due to its content.

Results and Discussion

In the traditions about the reward of pilgriming God's house, these traditions have been taken into consideration in terms of isnad, which are linked to the Imam (as) by a authentic and Imami man, except for one tradition which is weak

and this tradition is also a Musnad. Assuming the weakness of Isnad of one tradition from among the traditions, this tradition cannot be a strong reason for discarding the traditions of multiple Hajjes, because the text of these tradition is consistent with the Quranic verses, other authentic hadiths and common sense. And in terms of content, it seems that the spiritual factors involved in pilgrimage, such as discretion and will, knowledge, intention, attention to the principle of the Imamate, the difficult conditions of the pilgrim, the time, place, and political conditions cause the quality of the pilgrimage of the pilgrims to differ from each other and the difference in the reward of the pilgrims.

And these factors stemming from the two-dimensionality of the human being (physical and spiritual dimension) and internal movements, including: the level of knowledge and the purity of communication, can increase or decrease the value of work and its reward.

Conclusions

According to the Isnad and content analysis of the traditions of visiting the house of Allah, it is found that:

The traditions about the reward of visiting God's house were narrated by Rijālī from the trustworthy and reliable transmitters and were connected to the infallible Imam (pbuh) and they are also from the authentic and valid source. Despite the authenticity of the traditions and the reliability of their transmitters, assuming that there is a flaw in the hadiths, it cannot deny the principle of the traditions; Because the text of the traditions on the reward of visiting God's house is consistent with the traditions of the reward of pilgrimage by knowing his right and the traditions of Hajj with Imamate in the traditions and in the Qur'anic verses with grace, kindness, and unaccountable reward in the reward of deeds.

Based on the rule of *tasāmuḥ* and *tasāḥul*, in order to encourage and directing pilgrims to visit, to overcome God's mercy, to give rewards according to the criteria of God's mercy and grace, and the doom is measured according to divine justice, which does not punish people more than they deserve, which causes the increase of rewards. but this multiplicity does not imply the number, and the limited human intellect has remained oblivious to the understanding of the mentioned matters in the distribution of rewards due to the dominance of physics, materiality and everyday life.

In terms of content, the reasons for the difference in the reward of visiting the house of God, despite the unity of the pilgrims' actions, depends on the amount of authority and will, knowledge, intention, time and place conditions, political, hardship, the principle of Imamate and leadership, and in general, the quality of the pilgrims' actions. These characteristics cause the difference in the reward of the pilgrims of God's house despite the unity of their actions.

Keywords: Traditions, Hajj, Reward, Content.