



"Mīzān Al-Ḥikmah" a Measure of Faith Life Presenting a Pattern based on the Grounded Theory Method (G.T.M)

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<http://dx.doi.org/10.18415/ijmmu.v8i3.2344>

Abstract

Lifestyle is a reflection of the culture and civilization of a society and adherence to moral and social values. The product of this adherence is a system based on those values which, if derived from religious faith, results in a faithful life. The aim of this study is to provide a model for this type of life, which has been done by using narrative data taken from "Muntakhab Mīzān al-Ḥikmah " and by "grounded theory" method. The research findings show that the central category of this model is the faithful lifestyle that ontology, theism believing in resurrection are its causal conditions that are formed in the context of religiosity, faith, piety and good governance. Interventional conditions include: moral, social, economic evils and family injuries. In order to achieve the dignity of this world and the hereafter, which is the output of this model, one must use belief, worship, moral, social, economic and health strategies.

Keywords: *Lifestyle; Faithful Lifestyle; Mīzān al-Ḥikmah; Grounded Theory*

Introduction

Lifestyle in its current form was first introduced in psychology by Alfred Adler in 1929. Although Adler invented it, his classic followers and others have elaborated on it. Researchers have offered various definitions based on their specific insights and attitudes. In sociological definitions, sociologists focus more on the social norms and origins of individuals in society, and psychologists focus more on the individual and personality dimension, but what is important is that these definitions are one-dimensional and pay attention to only one dimension of human life. But since Islam is a comprehensive and complete religion and evaluates human beings more fully and comprehensively and evaluates life with the support of beliefs and insights, even behaviors such as prayer, if it is not supported by belief in God and resurrection, it is not considered Islamic behavior. Accordingly, the Islamic lifestyle can be

defined as follows: "It is a way of life that human beings, relying on their value system and belief foundation, use in individual and social life to establish a relationship with the environment and society, and respond to their desires and needs. According to this definition, lifestyle is not a lifestyle of material or cultural consumptions, because life also includes elements other than consumption, including religious, moral, devotional and prayer elements.

The present study, with the aim of providing a comprehensive model, has examined the hadiths of the book "Mīzān al-Ḥikmah" and seeks to answer the question, what is the model of "faith life"?

About the research background, it should be said that the researches that have been organized so far, such as "lifestyle from the perspective of the Prophet (PBUH)" or "lifestyle from the perspective of Qur'an and Hadith" have not provided a model for lifestyle, while the present study using "Grounded Theory" method and using the book "Mīzān al-Ḥikmah" has introduced this model.

1. Open coding

Open coding is called live coding, or implicit coding, or basic coding, it means taking a concept from an interview or text, and in Mīzān al-Ḥikmah, each narrative is "titled" in the first stage, which is the same coding.

2. Axial coding

The result of several concepts is placed under another concept called axial coding. In Mīzān al-Ḥikmah, these general titles are interpreted as "causes" or "obstacles" or "fruits", which are a lot in Mīzān al-Ḥikmah.

3. Theoretical sensitivity

The theoretical sensitivity of the researcher means the continuous deep immersion of the researcher in the research data and gaining their comprehensive knowledge. The process in this method is like seeing a three-dimensional image that the viewer must discover by constantly moving his eyes and the image back and forth. In this method, the researcher with a constant rotation between categories and codes and data can see the pattern and the final classes, and this rotation was evident in Mīzān al-Ḥikmah, and the primary and secondary settings was done rotationally and reached the final adjustment.

The researcher should have the ability to select clues and small details in the data, and Mr. Reyshahri had this ability and knowledge in these choices, and his strong memory and continuous hadith studies had doubled this ability in him.

4. Theoretical saturation

Data selection should be saturated; in such a way that when a category is formed, when it reaches duplicated sub-categories, it should not select and stop there. In Mīzān al-Ḥikmah, repetitive narrations were not used with the same view, and the quantitative aspect of the work was preserved with the reference system.

Continuous comparison

Qualitative research is not linear and is reciprocal and may be modified during research. This point was observed in Mīzān al-Ḥikmah in the round trips of the researches for the settings, and in the numerous rounds, sometimes some of the narrations were taken out of the scope of the settings and were placed under the title of "Nawādir" (i.e. the rare).

5-Grounded theory as the last title of *Mizān al-Ḥikmah*

Grounded theory is a way in which theories, concepts, hypotheses, and theorems are discovered directly from data in a regular process, rather than inferring from previous assumptions of other existing research or theoretical frameworks. Of course, the researcher is not empty-minded. He must have had studies that has created these questions for him and his research is to answer the same questions. This is where *Mizān al-Ḥikmah* has provided its context, and researchers can use the available data to theorize.

6-Introducing the Grounded Theory Method

The term grounded theory implies that any theory that is formulated based on this method, is based on a "documented context of real data" and is defined as follows:

Grounded theory is the process of constructing a documented and codified theory through organized data collection and inductive analysis of collected data sets in order to answer new questions in areas that do not have theoretical foundations for formulating any hypothesis and testing it¹. Although the main origin of this methodology is in the field of medicine and clinical psychology, but due to its extraordinary flexibility, it has spread widely to other social sciences².

6-1. Coding

Codes are small tools for naming, separating, translating, and organizing data. Coding is also a key process in Grounded Theory in which data is collected, analyzed, and names and tags are assigned to some of its components that are of theoretical importance or they have a special prominence about the subject under study. Strauss and Corbin have proposed three types of open, axial, and selective coding in this area, each showing different levels of coding; however, not all researchers who use Grounded Theory use these three types of coding in data analysis³.

6-2. Open coding

Open coding is an analytical process in which concepts are identified and their characteristics and dimensions are discovered in the data. The grounded theory at this stage forms the basic categories of information obtained about the phenomenon under study by segmenting the information and formulates the categories based on the data collected, such as interviews, observations, and events or memoirs. In open coding, the researcher, by continuously matching real events or activities (raw data), discovers the similarities and differences between them, which ultimately leads to building a concept or category and its dimensions.

6-3. Axial coding

In axial coding, the researcher seeks to relate subcategories (causal conditions, contexts, strategies, intervening conditions, and consequences) to a category. At this stage, the grounded theory's theorist selects an open coding category and places it as the central phenomenon at the center of the process he or she is examining, and then relates the mentioned subcategories to it.

6-4. Selective coding

Selective coding, using the findings of previous coding steps, selects the axial category, systematically relates it to other categories, proves those relationships, and completes those categories that need more development. In the last stage of coding - which is known as selective coding - the

¹ "What is grounded theory and what are its characteristics", p. 5.

² Sousa, PP 235.

³ Grounded Theory, p. 46.

researcher pays more attention to the strength of concepts and components according to the previous stages. At this stage, in a more general classification, the organized data is categorized into various components and in more limited dimensions⁴.

Modeling

In the sources that have introduced the "Grounded Theory", this stage has been considered as a natural achievement of the selective coding stage and they have optimistically stated that the final analysis will be done in order to develop a theory in this stage. According to the components that emerged from the heart of the data, a richer picture of the concepts and components is provided about the events and successes. Selective coding refines previous findings, and through this process, eventually, a theoretical framework is emerged⁵.

Experience has shown that the nature of this stage is different from the previous stage. Modeling is a stage that requires thinking and initiative, creativity and expertise.

7-General Method of Research

In the preparation and organization stage, the desired texts are reviewed and for research purposes and questions, a set of messages - with the help of which research questions can be answered - is collected and in the message review stage, the coding operation is performed. The unit of content analysis - which was the significant units in the sentences of the narrations of *Mīzān al-Ḥikmah* - was studied and coded sentence by sentence and was classified based on the content related to the subject, its similarities and differences.

7 - 1. Units and categories of content analysis

- Analysis unit

The analysis unit includes the concepts and themes of the narrations of *Mīzān al-Ḥikmah*.

- Registration unit

Registration units are components of content that are classified in the coding process. In this research, the registration unit is the expressions in the sentences of the narrations of *Mīzān al-Ḥikmah*.

8-Steps of research

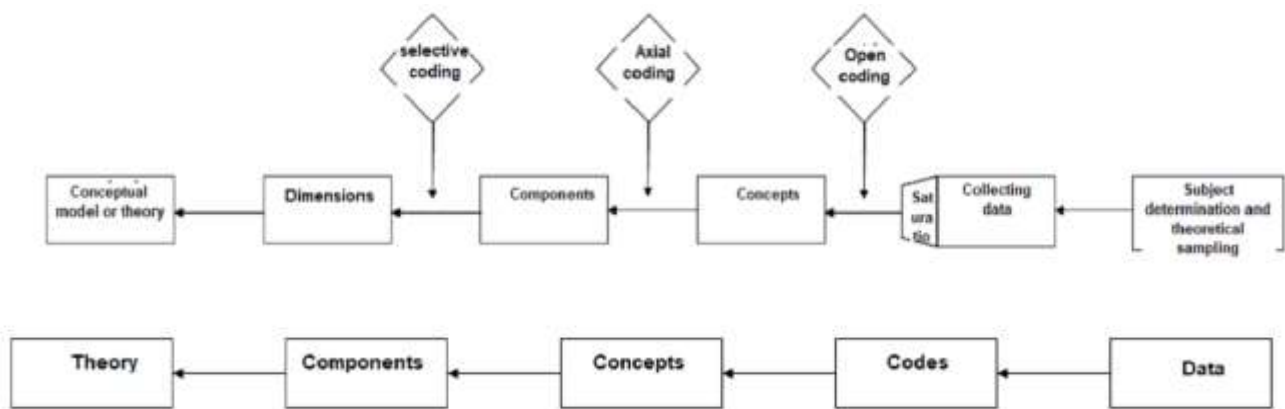
In the grounded theory research, all the interviews are implemented or the writings are studied and coded and they become a category. In *Mīzān al-Ḥikmah*, a part of this coding, that is, open and axial coding has been done. To show this stage, a part of the narrations of *Muntakhab Mīzān al-Ḥikmah* have been selected. For example, the title "Faithful Lifestyle" was chosen and all the steps mentioned above were performed about it. As mentioned earlier, much of this modeling work has been done and makes it easier for the researcher. If these adjustments are not made in *Mīzān al-Ḥikmah*, imagine how time consuming it is! For modeling in a faithful lifestyle, although it should not have a basis in qualitative research, but the components of this lifestyle are not hidden from anyone and everyone knows that the religious, devotional, moral, social, health and economic components are the inseparable parts of a faithful life, and in fact, it covers the realm of beliefs and behaviors, and it is not the case that some know and some do not. Having this background does not interfere with the proposed model.

⁴ Allan, pp. 1 - 10.

⁵ Allan, PP. 374.

The method of doing the work was such that Muntakhab Mīzān al-Ḥikmah has been selected and considering that the components of the lifestyle has been already known, so out of 6848 narrations, about 130 narrations have been selected. If Mīzān al-Ḥikmah had not been compiled, it took a long time to find these 130 narratives and by compiling this work, the job has been much smoother and faster for the writer. Of course, this model has been summarized and the number of narrations and open, axial and selective codes can be much more. Another point is that first the narration must be selected, whose numbers have been just mentioned in the tables, and due to its length, the original narration has been removed and the meaning of the narration has been given. This concept is open coding, in which a new code can be selected by merging several open codes; for example, some codes that express the works of theology come under the heading "works of theology", and a more general concept as the axial code comes from the sum of several open codes, and finally, "Dimensions" are formed from the sum of several axial codes and the axial codes are given as components of these dimensions and a selective coding table has been formed. For the faithful lifestyle model, axial codes have been used, which again, due to the expansion of the form, sometimes the integration of several axial codes has been used, which is evident in the strategies section.

A model requires formation contexts, practical strategies, barriers, causal conditions, all of which are derived from axial codes. All the steps of the "Grounded Theory" method have been given in the following two figures.



An example of an Open Coding

Hadiths' Number in Mīzān al-Ḥikmah	Sub-code	Code
1258	The Unreasonable Belief in Polytheism	The Oneness of God
1258	The result of having infinite God by denying monotheism	
1257	Monotheism as the half of religion	The importance of monotheism
1257	Giving life to soul by monotheism	
1257	Monotheism as the basis of cognition	
1250	Increased fear of God	Theological works
1250	Abandoning useless words and forbidden food and purifying the soul with uprising and fasting	
1253	The necessity of knowing God to God	Knowing God
1254	Prohibition of thinking in the nature of God	

Hadiths' Number in Mizān al-Ḥikmah	Sub-code	Code
1276	The essence attribute of knowledge and the action attribute of will	The attributes of essence and the attributes of action
14	Encouragement to cultivate for the Hereafter	Encouragement to the Hereafter
14	The world as a wish for the unfortunate and Hereafter as a victory for the blessed	Encouragement to the Hereafter
517	Arithmetic in the Hereafter and action in this world	The truth of arithmetic
517	Arithmetic before action and reward after action	The truth of arithmetic
1170	Heaven has degrees that are superior to each other and has different houses	Heaven and Hell
1270	Fear the fire whose roaring wave is fiery and whose tongue is hard burning and whose torment is always	Heaven and Hell
5839	Death as a gateway for the hereafter	Belief in the world after death
5836	The resurrection of everyone after death	Belief in the world after death
5847	The imminent time of migration	Preparing for death
5848	No absence closer to man Like death	Preparing for death
5876	Fear of death due to lack of reserve for the Hereafter	Fear of death
5877	Destroying the Hereafter as the Cause of Fear of Death	Fear of death
5857	The resurrection of the heart with the memory of death	The memory of death
5859	Loss of greed with the memory of death	The memory of death
1650	Appointing angels to record the deeds of servants	Angels
5827	The creation of angels from light	Angels
1906	Creation of everything from water	The Origin of Creation
1907	Creation of the sky from water and smoke	The Origin of Creation
- 1909	Spirits, angels, light, intellect and pen, the first creatures	The first creature of God
1912		The first creature of God
1914	Water as the source of all beings	The first creature of God
- 5927	The need to send infallible prophets: for guidance / liberation from idols / cultivation of morals / turning people to justice / eliminating differences	The need to send prophets
5933		The need to send prophets
5938	Speaking to the people within their comprehension	Characteristics of the Prophets
5940	The good temper of prophets	Characteristics of the Prophets
5935	313 prophets out of one hundred and twenty four thousand prophets	Number of prophets
5936	Five prophets as the 'Ulu al-'Azm Prophets: Noah, Abraham, Moses, Jesus and Muhammad	'Ulu al-'Azm Prophets
5937	Possession of Shari'ah, the reason for the determination of 'Ulu al-'Azm Prophets	'Ulu al-'Azm Prophets
6026	The Last Prophet	Characteristics of the Prophet of Islam
6029	God's trained and God's mercy	Characteristics of the Prophet of Islam
6032	The King of the Children of Adam	Characteristics of the Prophet of Islam
6046	The universality of the Prophet's mission	Characteristics of the Prophet of Islam
353 - 350	Light and Enlightenment, Perfection of Religion, Rising Roots of Islam, Rule of Religion	Characteristics of Imamate
354	The position of Imamate after prophecy	The importance of Imamate
360	The collapse of the earth without Imam	The importance of Imamate

Hadiths' Number in Mīzān al-Ḥikmah	Sub-code	Code
363	Dying with ignorance without knowing the Imam	
397	Ahl al-Bayt like the ark of Noah	Ahl al-Bayt
398	Ahl al-Bayt like the stars	

Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	code
2090	Prayer as the weapon of a believer and as the pillar of religion and as a light	Encouragement to pray
2094	Prayer as a key to mercy and as a light in darkness	
2113	Answering Prayer by Succeeding in Prayer Opening the door of mercy by knocking on it with prayer	Ways of Answering Prayer
2126	Sin as an obstacle to answering prayers	Obstacles to answering prayers
2127	Oppression as an obstacle for answering prayers	
2327	The order of God to remember Him a lot	Encouraging the remembrance of God
2329	Regret on the Day of Judgment to leave the remembrance of God	
2342	The healing of the heart with the remembrance of God	The effects of remembrance of God
2343	Avoiding hypocrisy by remembrance of God	
4441	Advising I'tikaf in the last decade of Ramadan	Encouraging I'tikaf
4444	Masjid jāmi' as the place of i'tikaf	
6524	Forgiving the sin with Wuḍū'	
6530	A beautiful face for the people of Wuḍū' on the Day of Resurrection	Encouraging Wuḍū'
6535	Wuḍū' as a light	
3598	Prayer, the most popular deeds	The truth of prayer
3596	Prayer, the pillar of religion	
3646	Avoiding delaying prayers without excuse	

Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
3606	Purification of sin with prayer	
3595	Prayer, the cause closeness to God	The effects of prayer
3605	Getting away from the arrogance with prayer	
3649	Depriving a person who devalues prayers from the intercession of Ahl al-Bayt	The effects of abandoning prayer or devaluing it
3648	A person who leaves prayer is like an infidel	
3664	The person who leaves night prayer is a loser	The importance of night prayer
3661	Acquiring the morality of the prophets with the night prayer	

3719	Fasting as a shield against fire of Hell	The importance of fasting
3723	The sleep of a fasting person as a worship	
3725	The equality of the reward of person who gives Iftār with the fasting person	Giving Iftār
3729	The equality of one Mustahab fasting with all life	Mustahab fasting
3730	Going to heaven with a Mustahab fasting	
1380	Haji as a guest of God	
1379	Equality of one dirham cost in Hajj with one thousand dirham	The importance of Hajj
1387	Eliminating Poverty with Hajj	Results of Hajj
1390	Increase of wealth with Hajj	
2839	Intercession of the Prophet for his pilgrims	Pilgrimage of the Innocents Imams
2851	The reward of visiting the graves of Imams is like visiting the Prophet	

Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
2858	Paradise for the pilgrimage of Haḍrat Masoumeh	Pilgrimage of Imamzadeh
2860	The pilgrimage of Haḍrat Abdul Azim is like the pilgrimage of Imam Hussein (AS)	
2861	The pilgrimage to the graves of the righteous is the same as the pilgrimage of the Imams	Pilgrimage of the righteous
2862	Asking our needs from the graves of parents	Pilgrimage to the people of the graves
2862	Greetings to the people of the graves	
2863	The dead are happy to visit their grave	
5125	Thinking is considered a constant worship before God	The importance of thinking
5126	The superiority of thinking over a year of worship	
4377	Wisdom as the guide of the believer	The importance of the intellect
4369	Wisdom as the messenger of truth	
4435	The generosity and modesty are the fruits of wisdom	The fruit of wisdom
4433	Adherence to the right as the fruits of wisdom	
4483	The scientist is not satisfied with acquiring science	Learning science
4489	Responsibility of providing the daily bread of the scientist by God	
4483	The seeker of science is not satisfied	
2288	The sin of a believer is better than the reward of an atheist	The Importance of Religiosity
2292	Sacrificing lives in the way of religion	
Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
2287	Religion is a strong support	Encouraging the religiosity
2288	Human immunity with religiosity	
586	The truth of faith is knowledge in the heart, confession in the tongue, and action in the pillars	The truth of faith

618	Knowledge, obedience to God, knowledge, action, chastity, hard work, patience, certainty, contentment, and submission as the pillars of faith	
666	chastity in solitude, giving alms in poverty, patience in the face of adversity, patience in times of anger, and truthfulness in spite of fear as the benefits of faith	
667	Surrender and satisfaction from the benefits of faith	The attributes of a believer
648	Satisfaction with doing a good deed / Sadness with doing a bad deed	
639	The more closeness of the believer to God compared to the angels	
6649	Piety as the head of morality	The value of piety
6663	The dearest dignity	
6669	The elimination of ignorance by piety	Results of piety
6653	Piety, a baggage for the Hereafter	
5608	Silence as a gold and Speech as a silver	The Importance of Silence
5607	Calming the soul with silence	
755	Increase of life with charity	
757	Generosity of heart, patience and good speech due to charity	Effects of charity
5367	The contentment, an inexhaustible wealth	The value of contentment
5371	Contentment, the richest treasure	
Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
5381	Comfort of body with contentment	
5376	Lightening the Hereafter account with contentment	Benefits of contentment
1988	Theology as the result of God-fearing	The Importance of Fear of God
1986	Honor, the result of God-fearing	
2003	Fear prevents sin	The Effects of Fear of God
2006	Serving everyone for one who fears God	
1739	The closeness of patient person to prophecy	The value of patience
1742	Patience is the criterion of human beauty	
1754	Enduring Anger by Patience	Benefits of Patience
1749	Greatness, Fruit of Tolerance	
3447	Patience for faith is like the head for the body	The Virtue of Patience
3440	Equality of Patience with Faith	
3466	Steadfast of the heart due to patience	
3451	Reward of a thousand martyrs for the patient	Results of the patience
2516	Not hoping in anyone except God	Hope in God
3325	Thanks-giving as an ornament for the rich	The importance of Thanks-giving
3326	Thanksgiving is the first obligation towards God Almighty	
3331	The increase of blessings by thanks-giving	The effects of Thanks-giving
3335	Avoidance of sin due to Thanks-giving	
122	Ornament of honor in politeness	The value of Politeness
Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
139	Intelligence, the fruit of politeness	The achievement of politeness
137	Reducing evils due to politeness	

2743	Asceticism, the temperament of the pious and the constant character of the repentant	The value of asceticism
2746	Asceticism, the key to all goodness	
2760	Comfort of body and soul due to asceticism	The fruits of asceticism
2762	The descent of mercy due to asceticism	
974	The equality of a repentant person to one who has not sinned	The Importance of Repentance
973	Covering the past with repentance	
977	The repentant are the best wrongdoers	The meaning of the repentant
976	The repentant are the most popular sinners	
1877	Hoping just in God	The meaning of sincerity
1886	Dislike of praise for doing things	The importance of modesty
1817	Modesty as a key for all goodness	
1819	Modesty as an obstacle to do evil	The Importance of Eager to Meet God
5679	Eagerness of God to see those eager to see Him	
5694	The eagers are in the sweetness and blessings of the light of God	
3969	Learning a lesson as a true warning	Encouragement to learn a lesson
3971	Acquiring knowledge by learning a lesson	
3972	Events cause learning lesson	Instructive Lessons
3974	Long life is a lesson	
6700	Trust, a fortress of wisdom	The meaning of trust
6701	Trust, the cause of salvation from any evil	
Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
6708	Difficulties will be easy by trust	The result of trust
6709	Happiness by trust	
2946	Sowing the seeds of friendship with Generosity	Effects of generosity
2943	Closeness to God through Generosity	
1237	The root of all evils in ignorance	The condemnation of ignorance
1239	Ignorance, the enemy of man	The meaning of ignorance
1260	To reveal all knowledge	
1262	Having impossible dreams	
3988	the destruction of the intellect by selfishness	The fruit of selfishness
3989	Selfishness hinders progress	
2394	The sinner is set on fire	Condemnation of sin
2393	The pride of sinner before God	
2425	Drying tears by committing sin	
2428	The formation of a black dot in the heart of the sinner	Effects of sin
3245	The necessity to avoid polytheism even if he is set on fire	Avoiding polytheism to God
5704	The ruin of serious decisions with sin	
5707 و 5705	Decrease of intellect and faith with turning to sin	Avoiding the sin
5690	The futility of non-godly words	Avoiding useless words
1675	Performing the right of the believer as the highest worship	The value of respecting the rights of others

Number of Mizān al-Ḥikmah	Concept taken from the narrations of Mizān al-Ḥikmah	Code
1671	Equality of people's rights with respect for God's rights	
3780	To eat with the guest	The right of the guest
289	The duty of a good ruler is to provide security, take taxation and care for the poor	Good governance
2086	To be safe from war by tolerating even the enemies of God	Tolerance
2547	Relationship with relatives, even as much as a greeting	The lowest amount of Ṣilat al-raḥim
2548	Communication with relatives even as much as drinking a sip of water	
2539	Increasing life and increasing the daily bread with Ṣilat al-raḥim	Benefits of Ṣilat al-raḥim
2540	Purification of the soul and improvement of the mood with Ṣilat al-raḥim	
2535	The reward of Ṣilat al-raḥim is received sooner	Importance of Ṣilat al-raḥim
2538	Delay of death with Ṣilat al-raḥim	
2544	Turning away from God's mercy by abandoning Ṣilat al-raḥim	Avoiding abandoning Ṣilat al-raḥim
2545	Falling wealth into the hands of criminals by abandoning Ṣilat al-raḥim	
1309	Unbelief is one of the annoying signs of a neighbor	Neighbor's comfort
1310	Not being from Ahl-al-Bayt, an annoying sign of neighbor	
672	Trustee is rich	Trustworthiness
674	Superior faith of a trustee	
6368	Creating love by giving gifts to each other	The gift
6375	Order to accept gifts even in the size of a sheep feet	
6368	Getting rid of grudges from the heart by giving a gift	
Number of Mizān al-Ḥikmah	Concept taken from the narrations of Mizān al-Ḥikmah	Code
6379	Prohibition of taking back gifts	
4326	The honor of the forgiving person	
4333	God helps the powerful forgiver	Forgiveness
4327	Extending life through forgiveness	
4241	Isolated person is the companion of God	
4241	The companion of the recluse with the heavens	Isolation
6539	the highest honor with humility	
6544	Prohibition of humility towards the rich because of his wealth	Humility
2895	Dissatisfaction with the Imams is the result of Shiites asking some people	Not asking for anything from the people
2888	The door to poverty opens when people ask their needs from people	
2951	The closeness of the generous to people and heaven and God	Generosity

2945	Generosity, the fruit of wisdom	
778	Order to be kind when facing others	kindness
770	Eliminate grudges with kindness	
4799	Anger is the key to all evils	Anger
4805	Avoiding torment by avoiding anger	
1622	Goodness, the best cultivation with the highest profitability	Goodness
1625	Increase of friends and brothers by goodness	
3483	Friends are closer than relatives	
3485	Lack of friends, lack of savings	
3510	Lack of complete confidence in friends	Friendship with people
3494	Fellowship with your benefactors	
Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
3800	Feeding, a way to enter heaven	Feeding
3999	The purity of the consultant's opinion and the impurity of the opinion of one who asks for consultant	Benefit in consulting
2143	The prayers of others is accepted sooner	Praying for others
3104	Greeting first	Greetings
2082	Toleration is half of the faith	
2085	The health of religion and the world in tolerance with people	Toleration
5442	The scattering of angels from the stinking smell of a liars mouth	Lying
5445	Lie is Betrayal	
2019	Betrayal is the foremost hypocrisy	
2018	Not following the Ahl al-Bayt is a traitor to Muslims	Betrayal
711	Suspicion of the deity by miserliness	
1109	Avoiding association with the lowly and the rich and women	Miserliness
1111	Avoiding association with the swinger	
4967	Braggarts will be gathered black in resurrection	Companionship with evils
4965	human destruction by bragging	
6259	To sow the seeds of resentment in the hearts of others by gossip	Bragging
6260	Separation of one-hearted companions with gossip	Gossip
5386	Decrease of intellect with arrogance	
Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
5404	The humiliation of arrogant in the eyes of God	
1614	Gossiping behind and flattering in the face and rejoicing in the troubles of others are signs of jealousy	Arrogance
1612	Being destroyed with jealousy	
1605	Misery in this world and the hereafter is the fruit of jealousy	Jealousy
1645	Beware of humiliating the poor	

1651	Preparing for war with God by humiliating God's friends	Humiliation
4028	Destruction of magnanimity with enmity towards the people	
4029	Enmity, the supreme ignorance	Enmity with the people
3066	Avoid meeting the tyrant and helping him	
2480	Little hypocrisy is polytheism	Caution in the company of the king
2283	The cry of Hell from the heat of the hypocrisies	Hypocrisy
3873	Destruction of heart by oppressing the others	
3898	The oppressor, his helper and the silent on his oppression are partners.	Oppression
3850	Strengthen the heart with perfume	
3854	Perfume from the tradition of the prophets	Perfume
3859	Order to hide the smell of women's perfume	
Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
3855	Spending on perfume more than food	
3857	Men use perfume every other day	
3853	Perfume as a treatment	
5649	Wearing appropriate clothing at the appropriate time	Appropriate clothing
2271	Do not take medicine as much as possible	Avoid taking medicine
2273	Abstinence, the medicine of every pain	
3027	Staying healthy and bringing comfort items in travel	Excursions and travel
3039	Recommended to go to an excursion	
3794	Avoiding food before starvation and giving up food before satiety	The right way to eat
2697	Improving the livelihood of the poor by paying zakat by the rich	Zakat
2967	Testing the rich by paying zakat	
2699	Increase in assets by paying zakat	
2717	Compensation for the lack of property due to the payment of Zakat al-Fiṭr by God	Zakat al-Fiṭr
3520	Receiving alms by God	
3527	Catch a daily bread with Ṣadaqah	
3524	Prevention of diseases with Ṣadaqah	
3530	Repayment of debt and increase of blessing with Ṣadaqah	Ṣadaqah
3555	Superiority of giving Ṣadaqah to poor relatives	
264	Comfort in the light of Frugality	Frugality
2990	To waste property by extravagance	
2994	Do not waste money buying twenty clothes	Extravagance
Number of Mīzān al-Ḥikmah	Concept taken from the narrations of Mīzān al-Ḥikmah	Code
2997	Discarding food with minimal food residue	
5526	Business as the best job	Business
50	Going from one route and returning from	

5529	another route increases the daily bread The best food is one obtained by working	
5532	Imam worked himself and did not refer to slaves	Laboring
2600	the bribe-taker and the bribe-giver are cursed	
2599	Infidelity of the bribe-taker	Bribery

An example of Selective Coding

components	concepts	ID
Theology	Proofs of God + monotheism + Knowledge of God	R ₁ + R ₂ + R ₃
Knowing Hereafter	Hereafter + Death	R ₄ +R ₅
Ontology	The Creation of Universe	R ₆
Knowing Guidance	Public Prophecy + Special Prophecy + Imamate	R ₇ +R ₈ +R ₉
Prayer	Encouragement to pray + Ways to answer prayer + Barriers to answering prayer	R ₁₀ +R ₁₁ +R ₁₂
Remembrance of God	Encouragement to mention God + Effects of mentioning God	R ₁₃ +R ₁₄
I'tikaf	Encouragement to I'tikaf	R ₁₅
Wuḍu'	Encouragement to Wuḍu'	R ₁₆
Ṣalāt	The truth of prayer + the effects of prayer + the effects of leaving or devaluing the prayer + the importance of night prayer	R ₁₇ +R ₁₈ +R ₁₉
Fasting	The importance of fasting + Ifṭār + Mustahab fasting	R ₂₀ +R ₂₁ +R ₂₂
Hajj	Importance of Hajj + Results of Hajj	R ₂₃ +R ₂₄
Pilgrimage	Pilgrimage of the Infallibles: + Pilgrimage of the Imamzadeh + Pilgrimage of the Righteous	R ₂₅ +R ₂₆ +R ₂₇
Thinking	The Importance of Thinking	R ₂₈
Wisdom	The Importance of Wisdom + The Fruit of Wisdom	R ₂₉ +R ₃₀
Gaining knowledge	Gaining knowledge	R ₃₁
Faith	The Truth of Faith + Characteristics of the Believer	R ₃₂ +R ₃₃
Piety	The value of piety + the results of piety	R ₃₄ +R ₃₅
Silence	The Importance of Silence	R ₃₆
Charity	Effects of Charity	R ₃₇
Contentment	Value of contentment + Benefits of contentment	R ₃₈
Fear of God	The Importance of Fear of God + Effects of Fear of God	R ₃₉ +R ₄₀
Patience	Value of Patience + Benefits of Patience	R ₄₁ +R ₄₂
Patience	The virtue of patience + The results of patience	R ₄₃ +R ₄₄
Hope	Hope in God	R ₄₅
Thanks-giving	The importance of thanks-giving + the effects of thanks-giving	R ₄₆ +R ₄₇
Politeness	The value of politeness+ the achievement of politeness	R ₄₈ +R ₄₉
Asceticism	Value of asceticism + fruits of asceticism	R ₅₀ +R ₅₁

components	concepts	ID	
Repentant	Repentant position + importance of repentance	R ₅₂ +R ₅₃	
Sincerity	The meaning of sincerity	R ₅₄	
Modesty	Importance of modesty	R ₅₅	
Meet God	The Importance of the Desire to Meet God	R ₅₆	
Learning a lesson	Encouragement to learn a lesson+ instructive learning lessons	R ₅₇ +R ₅₈	
Trust	Meaning of trust + Result of trust	R ₅₉ +R ₆₀	
Generosity	Effects of Generosity	R ₆₁	
Improper ethics	Ignorance	Condemning the ignorance + meaning ignorance	R ₆₂ +R ₆₃
	Selfishness	The result of selfishness	4 ₆₄
	Sin	Condemnation of sin + effects of sin	4 ₆₅ +R ₆₆
	polytheism	Avoiding polytheism	R ₆₇
	Useless deeds	Avoiding sin and useless deeds	R ₆₈
	Useless words	Avoiding useless words	R ₆₉
	Paying the rights of others	The value of respecting the rights of others + Good governance + The right of guests + Tolerance	R ₇₀ +R ₇₁ +R ₇₂
Relative rights	Communication as a greeting + Benefits of Şilat Raḥim + Importance of Şilat Raḥim + Avoiding abandoning Şilat Raḥim	R ₇₃ +R ₇₄ +R ₇₅ +R ₇₆	
Neighbor rights	Meeting neighbors comfort	R ₇₇	
Components	Concepts	ID	
Socializing with others	Gift + Forgiveness + Forgiveness + Isolation + Humility + Not asking for anything from people + Generosity + Kindness + Goodness + Friendship with people + Feeding + Benefiting in consultation + Praying for others + Greeting + Tolerance	R ₇₈ +R ₇₉ +R ₈₀ +R ₈₁ +R ₈₂ +R ₈₃ +R ₈₄ +R ₈₅ +R ₈₆ +R ₈₇ +R ₈₈ +R ₈₉ +R ₉₀ +R ₉₁	
Social Improperities	Lying + Betrayal + Anger + Miserliness + Companion with evils + Arrogance + Gossip + Jealousy + Humiliation + Enmity with the people + Caution in the company of the Sultan + Hypocrisy + oppression	R ₉₂ +R ₉₃ +R ₉₄ +R ₉₅ +R ₉₆ +R ₉₇ +R ₉₈ +R ₉₉ +R ₁₀₀ +R ₁₀₁ +R ₁₀₂ +R ₁₀₃ +R ₁₀₄ +R ₁₀₅ +R ₁₀₆	
Marriage	Importance of marriage + increase of daily bread	R ₁₀₇ +R ₁₀₈	
Factors strengthening the family	Respect to the husband + Respect of the husband to his wife	R ₁₀₉ +R ₁₁₀	
Parent-child relationship	Observance of good morals + politeness and respect for parents + good naming for children	R ₁₁₁ +R ₁₁₂ +R ₁₁₃	
Family injuries	Divorce + 'Āqq al-Wālidayn + angering husband + adultery	R ₁₁₄ +R ₁₁₅ +R ₁₁₆ +R ₁₁₇	
Beauty	Encouragement to use perfume + wear appropriate clothing	R ₁₁₈ +R ₁₁₉	
Health	Do not take medicine + go to travel	R ₁₂₀ +R ₁₂₁	

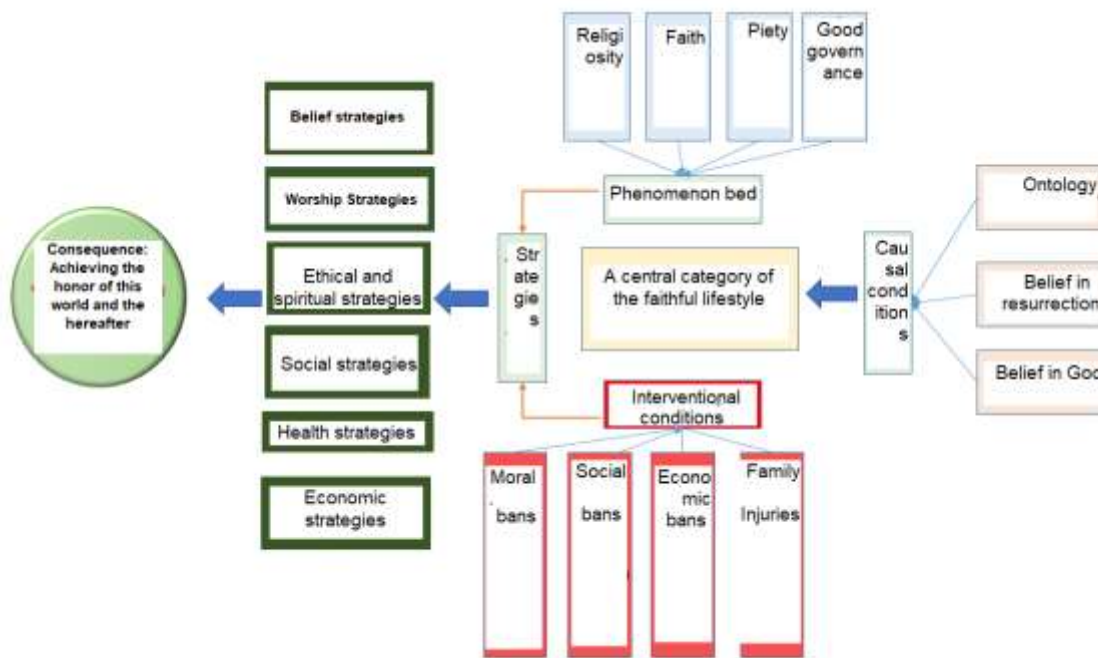
Nutrition	Proper way of eating	R ₁₂₂
Wājib charity	Zakat + Zakat Fiṭr	R ₁₂₃ +R ₁₂₄
Mustahab charity	Ṣadaqah	R ₁₂₅
Sufficient consumption	Frugality	R ₁₂₆
Haram Consumption	Extravagance	R ₁₂₇

Components	Concepts	ID
Encouragement to work	Business + Labor	R ₁₂₈ +R ₁₂₉
Haram Business	Bribery	R ₁₃₀

An example of Selective Coding of a faithful lifestyle model taken from Mizan al-Ḥikmah

Subject	Dimensions	Components
faithful lifestyle	Belief	Theology
		Knowing Hereafter
	Worship	Knowing Guidance
		Ontology
a faithful lifestyle	Ethical	Prayer
		Remembrance of God
	Social	I'tikāf
		Wuḍu'
Family	Ethical	Prayer
		Hajj
	Social	Pilgrimage
		Moral merits
Family	Ethical	Moral improprieties
		Paying the rights of others
	Social	Relatives rights
		Neighbors rights
Family	Ethical	Associate with others
		Social improprieties
	Social	Forming a family
		Strengthening the family
Family	Family	Familiarity of family members with each other's rights
		Family Injuries

Subject	Dimensions	Components
	Health	Beauty Treatment Nutrition Fun and travel Entertainment Income distribution
	Economic	Consumption requirements Consumption improprieties Business Business improprieties



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