

This return of Jahili **'Asabiyyah** to the Islamic society caused the issuance of narrations from the infallibles (pbuh), especially Imam Ali (pbuh), in order to confront it; Because its existence would lead to turning away from the truth, hiding the truth and not enforcing justice. Amir Momenan 'Ali also repeatedly warned about the usurpation of the caliphate and the backwardness of the society to Jahili **'Asabiyyah**. In this article, firstly, the lexical meaning of " **'Asabiyyah** ", the sayings of thinkers and the words of the Imams (a.s.) are discussed in order to discover the hidden features, implied meanings and semantic range of " **'Asabiyyah** ". Then, with the results obtained, a part of the Jahili **'Asabiyyah** that appeared in the Bani Sa'edeh's Saqifah is discussed.

**Keywords:** Bani Sa'edeh's Saqifah, Jahili prejudices, Bani Sa'edeh's Saqifah, usurpation of the caliphate.

losing their true self and personal values, and they are looking for human models and schools to regain their lost dignity and innocence. It is vital for today's women to know a perfect, generous and unified model in all aspects of their existence in order to preserve their lost self-respect and dignity and to preserve the human society from drowning in deviations. The Holy Qur'an has introduced Maryam, who is accepted by the Jewish and Christian religions, as a role model for women in the world.

While by referring to the honorable verse (Al-Imran/43) and finding examples of Rake'in (راکعین), by the method of thematic research and analysis of the verses that include the word راکعین and its derivatives, it is proved that Maryam with all the excellent and chosen qualities mentioned for her is obliged according to the divine order to emulate Hazrat Zahra as a perfect and generous human being in all aspects of life and make her her leader. This claim is confirmed by stating some virtues of both holy ladies. In this way, Hazrat Zahra has been introduced as a single and noble model for all women based on God's instructions.

**Key words:** "leader", "munificence", "Hazrat Zahra", "Holy Mary", "Rake'in"

## Conceptualization of Jahili 'Asabiyyah and its representation in Bani Sa'edeh's Saqifah

Mohsen Khatami / Ali Hassan-nia

**Abstract:** Before Islam, the spirit of ethnic and tribal 'Asabiyyah (group feeling) was mixed with Arabs. With the advent of Islam, the Holy Prophet (PBUH) was very diligent in removing this characteristic, but after his demise, this characteristic of ignorance came back to the Islamic society. This 'Asabiyyah and tribal prejudices, especially in the Saqifah of Bani Sa'edeh and over the appointment of the Prophet's (PBUH) successor, showed themselves clearly and more than any other time, it becomes similar to the pre-Islamic characteristics.

(بَطْرَ الْحَقِّ) , safahal-Haq (سَفَهَ الْحَقِّ), fighting the truth (جحد الحق) and denying the truth.

## My poetry is a description of Sharia and religion, a truthful poet, is like this (Sanaei)

Dr. Mahdi Dehdashti / Sharia and poets

**Abstract:** Although the necessity of examining the fundamentals of belief of poets and writers in order to reach the depth of content of their works seems obvious, but in the contemporary period, less attention has been paid to this issue, and therefore literary researches have often found a uniform and monotonous state, which means that often in the form is summarized and if they paid attention to the content, it was without paying attention to the religious roots of the poet and his worldview.

In the meantime, even the rhetorical, musical, and linguistic purposes that were emanated and influenced by the poet's attitude toward himself, society, and the universe, have been ignored, as if they were not original or not worth investigating. As a result, they cause unreal judgments, which added to the darkness instead of light. For this reason, in this article, we have tried to show the influence of the religious roots of two great poets, Sanaei and Molavi, in order to better understand their works, hoping that it will be a step to get away from the world of illusions and fantasies and get closer to the land of truths and lights.

**Key words:** Sanaei, Molavi, Sharia, revelation, interpretation

## The originality of leadership and dignity of Hazrat Zahra, peace be upon her, over the women of the world, relying on the word Rake'in

Akram Fazli Biyabanki / Mohsen Ehtashami Nia

Abdul Majid Talib Tash

**Abstract:** The women of the world today are depersonalized due to

efforts of commentators to use that rule to discover the meanings of the verses. According to some commentators, *Siyaq* in conflict with the *Sebaq*, the *Siyaq* is precedent, and in conflict with the *hadith Ma'thur* (حدیث مأثور), the *Siyaq* is precedent.

**Keywords:** *Siyaq* rule, *Sebaq*, interpretive methods.

## A Look At The Semantic Structure Of “Arrogance” In The Culture Of Thaqaalayn

Masoud Muhammad Ismail / Dr. Javad ‘Ala Al-Muhaddasin  
Dr. Seyed Mohammad Razavi

**Abstract:** Arrogance in the lexical and moral books often means self-conceit and self-superiority.

The study of verses and traditions strongly shows that in the use of “کبر” (arrogance) and its related words, not accepting the right and avoiding the right are considered as the root and cause of self-conceit and self-righteousness to the point where in many cases arrogance is considered to be basically equivalent to evasion of rights and the like. In the hadiths, we come across cases where (by emphasizing the root of arrogance) the meaning of arrogance is evasion of rights, such as refusing to accept Vilayat and denying the divine proofs. Also, in the cases where the hadiths describe arrogance with terms such as “Um al-‘Uyub” and “A’zam al-Zunub” and have counted severe punishments for it, the emphasis is on avoiding the right. The result of this study is to pay more attention to the issue of “right acceptance” and “surrender to the right” as an important component of “faith” and “religiosity” which will contain an important message and influence in our approach to religious concepts and values.

**Key words:** pride, arrogance, self-conceit, self-superiority, avoiding the truth, standing against the truth, Gavun (غاوون), abandoning the truth, Bataral-Haq

of hadiths?

And what methods have been used by Faiz Kashani in criticizing the texts of hadith in “Al-Muhajjah Al-Bayda”. The research methodology is qualitative and Based on the descriptive-analytical method. Data were collected from the library and electronic resources. The result of the research indicates that Feyz Kashani, relying on his doctrinal and theological views, has used methods such as hadith opposition to the Qur’an, tradition, definite history, and opposition to reason in rejecting incorrect hadiths.

**Keywords:** Critique of the text of the hadith, Faiz Kashani, Al-Muhajjah Al-Bayda, The Revival of the Religious Sciences, Abu Hamed Ghazali.

## Siyaq And Sebaq In The Interpretations Of The Qur’an

Majid Haqshenas / Mohammad Sadiq Amir Ali Abolfazli

**Abstract:** One of the important keywords in the interpretations, especially the recent interpretations, is the key word *Siyaq*, along which commentators also pay attention to *Sebaq*. This research seeks to focus on the rule of *Siyaq* and compare it with the word *Sebaq* (with the same frequency), and clarifies the uses of these two rules and their relationship in interpretations. In this research, it has also been discussed the basics determining effects in *Siyaq*, types of *Siyaq*, the conditions for the realization of *Siyaq* and the dominance of *Sebaq* over *Siyaq* and the degree of influence of the rule of *Siyaq* in the interpretation of verses and hadiths, and by citing numerous examples, the use of *Siyaq* in interpretations has been explained, including these cases are discovering the meaning and intention of words and sentences, extent and narrowness of meaning, stating the order of revelation of the verses, determining whether the surahs are Meccan or Madani, criticizing interpretative traditions, etc. On the other hand, the increasing use of *Siyaq* in some interpretations shows the importance of this rule and the

and it is considered as one of the sources of commentators from the writing of early interpretive texts until today. Over time, the extent to which commentators have used narrations has not been the same according to the commentator's method and his view of the authenticity of interpretive narrations. One of the so-called ijthadi interpretations, which is also effective on subsequent interpretations, is al-Tabayan fi Tafsir al-Qur'an by Sheikh Tusi, he has used a large number of explanatory traditions in explaining the verses, and this use is accompanied by a documentary and textual evaluation of the traditions. In the document review, he presents other categories besides the common division of hadiths by the ancients, and in the document review, he also criticizes the narrator. In his textual analysis, he has used the submission of hadiths to the Holy Qur'an and Sunnah, intellectual analysis and the consensus of commentators. Paying attention to the Israelites and their criticism is also one of the significant points in the re-examination of the commentary narratives in al-Tabayan. Like his jurisprudence books, he has paid attention to conflicting hadiths and resolved the conflict between them by using preference, combination and kheer.

**Keywords:** Sheikh Tusi, al-Tabayan fi Tafsir al-Qur'an, interpretive traditions, documentary and textual evaluation, Israelite

## **Extracting methods of criticizing the text of the hadith in the views of Feyz Kashani in the book Al-Muhajjah Al-Bayda**

**Amirhossein Rafizadeh Akhvian**

**Abstract:** Six centuries after writing the book "The Revival of the Religious Sciences" by Imam Mohammad Ghazali, Mullah Mohsen Feyz Kashani decided to refine this book with theological views and influential Shiite narrations and revive it. This article, by referring to the book "Al-Muhajjah Al-Bayda" by Mullah Mohsen Feyz Kashani, tried to answer the questions that How differences in the intellectual, ideological, and theological foundations of Feyz and Ghazali affected their critique and understanding

## Validation And Routing Of Recording And Transmission Of Hadiths “Abyssal Thinking “ By The “List” Analysis Method

Ehsan Pordavani / Jamaluddin Heydari-firat

**Abstract:** The collection of hadiths concerning “ Abyssal Thinking “ which includes the Qudsi hadith: “ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعْلُهُ كَتَرَدَّدْتُ فِي مَوْتِ عَبْدِي الْمُؤْمِنِ ”, can be considered as one of the clear examples of the problematic hadith (مشكل الحديث) that has been discussed for centuries by scholars, jurists, theologians, philosophers, Shia and Sunni mystics and commentators. The following article seeks to analyze the validation of the hadith collection of “ Abyssal Thinking “ based on the ancient “book-oriented” validation system. The purpose of implementing this process is not only to find out the validity of this collection of hadiths, but also to trace the entry of these hadiths into the first Shia hadith sources and its flow in later sources. Collecting the primary sources containing this hadith can present the belief hidden in it as an accepted and comprehensive thought among the Imamiyyah. Therefore, in order to achieve these two important things, i.e.: identifying the first narrators and also discovering the first hadith books containing the hadith, by analyzing the documents of this valuable and famous hadith in the existing hadith sources, we traced it in the primary hadith sources and as a result, proved its validity and strength .

**Keywords:** Abyssal Thinking, مشکل الحديث, ما ترددت, hadith validation, list method, book reputation. Ways of evaluation of interpretive narrations in al-Tabyan fi Tafsir al-Qur’an by Somayeh Khalili Ashtiyani

### Methods of Analysis of Tafsiri narrations in Al-Tebyan fi Tafsir al-Quran

Somayyeh Khalili Ashtiyani

**Abstract:** A part of the hadith heritage is dedicated to interpretive narrations,



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