Validation of Narration of Futrus

Abbas Mofid

Abstract: the system of validating narrations can be divided into two periods of time: before and after Hillah School. The approach taken by recent validators is more based on validating documents (validating narrators). Before this period, analogical validation was welcomed which validating document was one of the analogies. In the present study by descriptive – analytical method the related verses to an angel named Futrus are studied while paying attention to two approaches of validation. The result shows that the validations before Hillah school accepted the narrations about Futrus.

A Study of the Works of Mirza Abul-Qasim Urdubadi (1274-1333 A.H.) Religious Jurisprudence and Quran Researcher: Research-Oriented Suggestions

Abdul-Hussein Tale'ee
Mehrdad Abbasi
Seyyid Muhammad-Ali Ayazi

Abstract: Mirza Abul-Qasim Urdubadi is of the very knowledgeable scholars of the first half of fourth century, who was born in Urdubad and studied in Tabriz and Najaf. There are around 50 books and useful tracts in different subjects like researching about Quran, Kilam, Fiqh and Usul, most of them unpublished.

This study is a descriptive one and its method is library-based.

According to this research 62 percent of his works are in Arabic, 35 in Persian and 3 percent in Turkish. Subject-wise Fiqh with 41 percent is the most prevalent subject and Quranic subjects, and other subjects includes less frequency than 10 percent of his works. Regarding volume, only two subjects of his works are in several volumes and his brief works (less than 50 pages), is 49 percent and moderate works (one volume) is 46 percent.

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A Study of Accuracy of Existence of Theory of Nesab Ilmiyah According to Ibn Arabi, Relying on Narrations of infallibles

Ali-Akbar Nasiri
Fatemah Mu'azimi

Abstract: the issue of Names of God and their relationship with Him is of the complicated issues that obsessed Mutillah scholars. This complexity is doubled when mixed with the issue of Knowledge of God about Himself and the questions in this regard. The questions like: had God the knowledge about Himself before creation? What is the difference between the base of appearance and creation in Names of God?

Muslim mystics like Ibn Arabi in order to answer these questions put the theory of Nesab Ilmiyah that says there is a bilateral Nesab and Izafah between Essence of God and Creation of His Names.

But in Shia opinion each narration which is not from infallibles is not immune from mistakes and shortcoming and the narrations of infallibles are the only example of perfect mistake-less words. Therefore, in this study, first the opinion regarding Nesab Ilmiyah is explained and after that this theory is analyzed according narrations. This comparative study rejects this theory by contradiction which appear. Of the most significant contradictions we can mention difference of it with Bisatat and Unity of the essence of God.

Narrational Reasons on Human Being Disability to Know God

Seyyid Muhammad Razavi
Seyyid Abul-Hasan Sadat Akhavi

Abstract: the present article studies narrational reasons including Quran and the narrations of infallibles about disability of men to know God by recognition means that men are equipped with like reason, delusion, imagination and thinking and asserts this disability by 23 verses and traditions. Of course human being are not empty of knowledge about God but they play no role in it.

Having knowledge about God is the Act of God and human being is passive in it, God Almighty gave this knowledge about God to men out of His Bounty. Human being can willingly oppose it or accept it, or deny it. Based on their reaction, they deserve rewards or punishment. The verses and narrations show that God Almighty can not be limited in reason, delusion, imagination or thought to make men know him. In addition, the knowledge of God is the Act of God, and men has no role in it and this knowledge about God had given to human being prior to emanation of the world.

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Abstracts

Vahedi Neishabouri and the Narratives about the Virtues of Ahlul-Bayt: in Tafsir Al-Basit

Ismail Ismaili Sharif
Majid Maaref
Seyyid Mohammad Ali Ayazi

Abstract: the present article deals with the verses that Ali ibn Ahmad Vahedi Neishabouri Shafe'ee, the Quran interpreter of fifth century (b.468 A.H.), in Tafsir Al-Basit believed have been sent down regarding the virtues of Ahul-Bayt. The verses here are divided into two groups: first, the verses that have specifically been sent down regarding Ahlul-Bayt like the verses Mubahilah, Najva, It'am, and Siqayat al-Haj. The second, the verses that Vahedi believed have been sent down regarding Ahlul-Bayt and others like Tathir verse, and Villayat verse. Against some sunni authors, Vahedi asserted the high position of Ahlul-Bayt of holy Prophet in Quran. The authors of the present study compared and contrasted Vahedi opinions with several sunni and Shia scholars in this regard.

Examples of Ta'vil of Quranic Verses in Mathnavi Ma'navi

Ismail Taj-Bakhash
Zohreh Allah-Dadi

Abstract: in this article, after a brief introduction about Ta'vil, fourteen examples of Quranic verses that Mulana Jalaluddin Balkhi interpreted mystically in his Mathnavi are analyzed. One of these examples is " ارض الله واسعةٌ" that Mulana interpreted it the spiritual worlds which are worlds exceeding senses where the infallibles are. Or for example "«قرضاً حسناً» that he believed means reducing from body and adding to soul. Or " اقتلو «انفسكم" about Bani Israel that is meant as killing low soul. In the conclusion, Ta'vil in Mathnavi is reported briefly.

Quranic Proofs about the Content of Dua Nudbah

Hamid Salim Gandomi

Abstract: in the present study the author gave general explanations concerning religious practices on Fridays especially Dua Nudbah, introduced tens of books , essays and dissertations about Dua Nudbah, and listed 104 verses that are related to the content of Dua Nudbah based on the book "Tuthiq Dua al-Nudbah".

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TABLE OF CONTENTS

Editorial……...……...……5

Vahedi Neishabouri and the Narratives about the Virtues of Ahlul-Bayt:
in Tafsir Al-Basit/Ismail Ismaili Sharif, Dr.Majid Maaref,
Dr. Seyyid Mohammad, Ali Ayazi……...…….10

Examples of Ta'vil of Quranic Verses in Mathnavi Ma'navi/
Ismail Taj-Bakhash, Zohreh Allah-Dadi……..……40

Quranic Proofs about the Content of Dua Nudbah/Hamid Salim
Gandomi…….……..65

A Study of Accuracy of Existence of Theory of Nesab Ilmiyah
According to Ibn Arabi, Relying on Narrations of infallibles/
Ali-Akbar Nasiri, Fatemah Mu'azimi……...……90

Narrational Reasons on Human Being Disability to Know
God/Seyyid Muhammad Rezvi, Seyyid Abul-Hasan Sadat Akhavi……..……..114

Validation of Narration of Futrus/Abbas Mofid……..……128

A Study of the Works of Mirza Abul-Qasim Urdubadi (1274-1333 A.H.)
Religious Jurisprudence and Quran Researcher: Research-
Oriented Suggestions/Abdul-Hussein Tale'ee, Mehrdad Abbasi,
Seyyid Muhammad-Ali Ayazi……....156

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