

ENGLISH ABSTRACTS

The Role of Business Management and the Development of Religious Values in Razavi's Lifestyle Based on Work Ethics

Hossein Mehdi Ruknabadi¹

Mohsen Ameri Shahrabi²

Ali Hosseini³

(Received: February 24, 2023, Accepted: March 20, 2023)

Abstract

This research has been done in order to understand the role of business management and the development of religious values in Razavi's lifestyle based on work ethics. The research method used in this research is survey and library type. This research is of applied type in terms of its purpose and in terms of execution method it is classified as correlational research. The statistical population of this research includes the students of Islamic Azad University, Naragh Branch, 400 questionnaires were distributed among these people and 384 questionnaires were returned. In the next step, based on the conceptual model of the research, research questions and hypotheses, using the researcher-made questionnaire, the extracted items were questioned in the statistical sample of the research. In the descriptive statistics section, the description of the data in two sections, background variables and main variables, using the indicators of absolute frequency, relative frequency, mean, standard deviation and variance are presented in the tables, and in the inferential part of the Kolmogorov Smirnov test, the analysis technique factorial, the t-test of a population was used. According to the results of the research between work ethics and the development of religious values (patience and perseverance, work conscience and divine piety, honesty and truthfulness, trustworthiness, meritocracy and lack of arrogance and pride in position and leadership) there is a relationship between Islamic Azad University Naragh Branch's Students.

Keywords: Ethics, Work ethics, Development of Religious Values, Razavi's Lifestyle, University.

1. PhD student in management, North Tehran Branch, Islamic Azad University, Tehran, Iran: amirhosseinroknabadi64@gmail.com

2. Assistant Professor, Department of Management, North Tehran Branch, Islamic Azad University, Tehran, Iran: mohsen.amerishah@gmail.com

3. PhD student in management, Rafsanjan Branch, Islamic Azad University, Kerman, Iran: hosseini.ali3000@gmail.com

Quranic and Hadithic Intertextuality in the 9th Ode of Adibol-Mamalek Farahani

Hamid Reza Jadidi¹

(Received: January 11, 2023, Accepted: March 18, 2023)

Abstract

Intertextuality is a way of criticism in literary explains that no context is original and pure; but every context is a reflection of previous ones. Bakhtin, Julia Kristeva and Gérard Genette are great researchers who worked on interconnection between related works of literature. Genette divides intertextuality into three large categories: implicit or explicit; covert or overt; hidden or open. The Holy Quran is the most effective book to create Farsi texts and many poets were influenced by it and by Infallibles' narratives. About ritual literature, obviously, the results should be clear in order to approach a deeper understanding of poems. Adib al-Mamalek Farahani, the remarkable poet of Constitutional Time, who was quietly familiar with Arabic literature, Quran and Infallibles' narratives, used these sources especially in his political and social poets. He had poetical picture of Quranic contents sometimes; and offered new examples of misreading. In this article, by analytical-descriptive method and by looking at Gérard Genette's criticism method, writer tried to summarily express rhymes of Adib al-Mamalek's ninth ode, inspired by Intertextuality. These rhymes show his complete ability to comprehend Quran's characters and words, and Infallibles' narratives; mostly gained explicit way for better stimulus.

Keywords: Intertextuality, Qur'an, Adib al-Mamalek, Gérard Genette, Infallibles' Narratives.

¹. Assistant Professor of History Department, Mahalat Branch, Islamic Azad University, Mahalat, Iran: jadidi.hamidreza@gmail.com

Typology of Narratives of *Umar ibn Adhainah* in the Book *Kāfī* and Their Relationship with *Salim ibn Qais*

Kazem Ostadi¹

(Received: January 06, 2023, Accepted: March 20, 2023)

Abstract

Umar ibn Udhainah is important from at least two points of view: firstly, in terms of his jurisprudential traditions, and secondly in terms of his connection with Salim's hadiths. According to the new researches on the edition of Salim's books, Umar ibn Udhainah's attributions on Salim's manuscripts are fake, and they were created in later periods. Now if we assume that these studies are not correct; It is necessary to investigate: Is the narration of the hadiths of Salim's book acceptable by Umar ibn Udhainah, or has it been wrongly attributed to him? Therefore, it is necessary to research the typology of Umar bin Adhainah's narrations in Shiite sources. On the other hand, since most of the hadiths of Umar ibn Udhainah are available in the book *Kāfī*, the review of the typology of ibn Udhainah's hadiths in this book can be an overview of the typology of his hadiths. The results of the current research show that, if the name of Umar ibn Udhainah includes a historical figure, it is important that his narrations are jurisprudential in about 93.5% of cases, and have nothing to do with the topics of Salim's current books; And if his name includes two historical characters, it means that the narrative approach of these two characters is different. And one had a jurisprudential approach and the other had a theological-historical approach. With the correctness of this assumption, if the documents of some manuscripts of Salim's books copied from ibn Udhainah are not fake; A confusion has occurred between the two characters of Umar bin Adina; This means that the narrative documents of the famous Umar ibn Udhainah were mistakenly included in the manuscripts of Salim's book.

Keywords: Umar ibn Udhainah, Salim ibn Qays, Hadiths of Salim, the Book *Kāfī*.

¹. Islamic studies researcher: kazemostadi@gmail.com

Lifestyle with the Focus on Verse 34 of Surah al-Nisá

Seyyed Mohammad Razavi¹

Marziyeh Saaemi²

(Received: March 16, 2023, Accepted: March 20, 2023)

Abstract

Lifestyle in Islamic culture is a set of beliefs, values, dos and don'ts that originates from the two sources of the Qur'an and *Itrat*. The general principles and characteristics of an Islamic culture that helps the transcendent lifestyle are generally stated in the verses of the Qur'an and its details have been explained by the infallible Imams and with its divine centrality gives direction to all aspects of life, the end of which is the individual and social transcendent of the community. The most controversial verses of the holy Qur'an is: "Men are the protectors and maintainers of women", which in the legal system of Islam has been cited as a significant criterion in expressing the legal rules; the present study is based on the descriptive-analytical method acquiring a lifestyle based on holy verse, the author after examining the meaning of guardianship and expressing other points with regard to this holy verse, and the expression of the Islamic view (Qur'an and narrations), it has concluded that *Qawwāmiyat* means to have the right to manage, to protect, to be the head of the family, and it doesn't include the meaning of *Wilāyat* and to have authority, in the lifestyle, especially the Islamic lifestyle, because, men have priority over women in intellect and tact, and they have more endurance in severe hardships and problems and women are emotional and emotional, so due to these bestowed and acquired virtues, men have priority over women in protecting them, and this becomes the cause of the transcendent lifestyle, while Many verses of the Holy Qur'an considers the men and women peers and remind the perfection and imperfection of both them at the same time and explicitly describes their unity, so Islam considers no difference between them in moving and traveling to God and the path to God is possible by pious thinking and acting.

Keywords: *Qayūmiyat*, Lifestyle, Family, Community, Qur'an and Islamic Traditions.

¹. Assistant Professor, Central Tehran Branch, Islamic Azad University, Tehran, Iran: dsmrazavi@yahoo.com

². PhD Student in Qur'anic Sciences and Hadith, Central Tehran Branch, Islamic Azad University, Tehran, Iran: marziyeh58saemi@gmail.com

The Stages of Prayer from the Viewpoint of Seyed Haidar Āmoli and its Comparison with the Hadiths of Ahl al-Bayt (as)

Akram Aghdasi¹

Roghayeh Abdi²

(Received: January 31, 2023, Accepted: March 17, 2023)

Abstract

Esoteric approaches and methods of deep concern for the sacred texts and religious pillars of religion are the characteristics of mystical thinking, which of course never means neglecting the appearances of religion and Sharia and violating the rules of Sharia. This claim can be seen in the examination of the theories and teachings of mystics in all areas of religious pillars of Islam. In the correct mystical teachings, along with the explanation of the *Tarīqat* and the truth, it is clearly evident to preserve the appearances of the Sharia. A subject that has a special place in the history and traditions of Ahl al-Bayt (as). He pays attention to maintaining the level of worship and leads all the worshipers to walk in the heart of religion according to their condition. This research, with a library method and a narrative-analytical approach, has investigated the prayer and its correspondence from the point of view of Seyed Haidar Āmoli and Ahl al-Bayt (as). The results of the investigations show that he, as a trained school of pure Islam, has presented a recitation that is completely in line with the teachings of Ahl al-Bayt (as).

Keywords: *Sharī'at*, *Tarīqat*, Truth, Appearance, Interior, Seyed Haidar Āmoli, Prayer, Ahl al-Bayt (as)

¹. Assistant Professor, Islamic Azad University, Mallard Branch, Tehran, Iran:
a.aqdasi@yahoo.com

². Assistant Professor of Young Researchers Club, Islamic Azad University, Mallard Branch, Tehran, Iran: abdi.roghaye2@gmail.com

Indicators of Jihad of Explanation by Analyzing the Speeches of Lady Zainab (as) in the Introduction of Āshūrā Uprising

Hosein Barzegar¹

(Received: March 18, 2023, Accepted: March 20, 2023)

Abstract

Taking advantage of the Āshūrā uprising and the enlightenments of Imam Sajjad (as) and Lady Zainab (as), in order to achieve an effective model for the jihad of explanation in religious fields, is one of the important concerns and issues in the cognitive war against the process of distortion for the guardians of the stronghold of divine knowledge. The present article, with the aim of identifying and introducing the central indicators, has analyzed the role and relationship of each in the Jihad of explanation of Lady Zainab (as) with an analytical and descriptive method. For this purpose, at first, the meaning of Jihad is explained from Islamic sources and the definitions of the two Imams of the Revolution, and then the description of the indicators and the logical analysis of the relationship of each of the indicators with jihad of explanation have been discussed. It is clear from the research that Lady Zainab (as) has authentic religious indicators such as belief, ethics and methodology in raising awareness and explanation in addition to a certain strategy. The crystallization of which is evident in her speeches in the form of Allah-centeredness, eschatological belief, patience and perseverance, situational awareness, audience awareness, observance of divine limits, especially modesty and chastity, streamlining and epic creation. The result is that rereading these indicators and recognizing the role of indicators in the field of jihad of explanation can provide a scientific and practical model for every group of believing men and women in every era and in different conditions.

Keywords: Jihad of Explanation, Indicators of Jihad of Explanation, Distortion, Lady Zainab (as).

¹. PhD student in Quranic Sciences and Hadith, Sciences and Research Branch, Islamic Azad University, Tehran, Iran: barzegarhosein92@gmail.com

Table of Contents

- **The Role of Business Management and the Development of Religious Values in Razavi's Lifestyle Based on Work Ethics**

Hossein Mehdi Ruknabadi

Mohsen Ameri Shahrabi

Ali Hosseini

- **Quranic and Hadithic Intertextuality in the 9th Ode of Adibol-Mamalek Farahani**

Hamid Reza Jadidi

- **Typology of Narratives of *Umar ibn Adhainah* in the Book *Kāfī* and Their Relationship with *Salim ibn Qais***

Kazem Ostadi

- **Lifestyle with the Focus on Verse 34 of Surah al-Nisá**

Seyyed Mohammad Razavi

Marziyeh Saaemi

- **The Stages of Prayer from the Viewpoint of Seyed Haidar Āmoli and its Comparison with the Hadiths of Ahl al-Bayt (as)**

Akram Aghdasi

Roghayeh Abdi

- **Indicators of Jihad of Explanation by Analyzing the Speeches of Lady Zainab (as) in the Introduction of Āshūrā Uprising**

Hosein Barzegar



**Quarterly Journal of Research
for the Studies of the Ahl al-Bayt (as)**

vol. 2, year 1, Autumn 2022

Managing Editor: Abbasali Rostami Sani

Editor in Chief: Mohammad Reza Aram

Editorial Board:

Mohammad Reza Aram (Associate Professor of Islamic Azad University, Science and Research Branch), Ahmad Hasani Ranjbar (Professor of Allma Tabatabayi University, Tehran), Mohammad Sharifani (Associate Professor of Allma Tabatabayi University, Tehran), Susan Ale Rasoul (Professor of Islamic Azad University, Karaj Branch), Mohsen Ghasem Pour (Professor of Allameh Tabatabai University, Tehran), Mohammad Jawad Fallah (Associate Professor, Department of Islamic Ethics, University of Islamic Studies), Abdolmajid Talebtash (Associate Professor of Islamic Azad University, Karaj Branch).

Advisory Board:

Abbas Ashrafi; Amir Tohidi; Majid Ma'aref, Mohammad Ali Mahdavi Rad, Abbas MoşallayiPur; Seyed Mohammad Razavi.

Executive Manager: Solmaz Alizadeh

Translator: Mohammad Reza Aram

Editor: Mohammad Reza Aram

The authors are responsible for the content of their articles.

Address: Third Floor, No. 136, Staff Building 2, Forsat Shirazi St., Eskandari St., Quran and Etrat Research Institute, Tehran, Iran.

Tel: 0098 – 21 – 66571198, Fax: 0098 – 21 – 66434095

Email: etrat.quarterly@gmail.com

Web site: <https://abq.journals.iau.ir>

In the Name of Allah, the Almighty