


## *The Two-Way Influence of Belief in the Hereafter and Acts of 'Ibāda on the Islamic Lifestyle From the Perspective of Nahj al-Balāgha*

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### **Abstract**

'Ibāda (Arabic: عِبَادَة) is one of the important topics discussed in Nahj al-Balāgha (Arabic: نَهْجُ الْبَلَاغَةِ, lit. means the path of eloquence), which shows how a monotheistic and believer person relates to the afterlife (al-ākhirah, Arabic: الْآخِرَة) or resurrection (Arabic: مَعَاد, Ma'ād). The worship has many constructive effects for the individual and society from Imām 'Alī's point of view, and makes people more and more familiar with worship by believing in the Hereafter, the world after death, which is one of the pillars of the belief of Islam along with tawhīd (Arabic: التَّوْحِيد) or Monotheism and Nubuwwa (Arabic: النَّبُوءَة) or Prophethood, and stimulates the believer's actions in believer. Paying attention to perform religious worships will make man to be adorned with divine morality and his bodily limbs will obey God's commands. The influence of belief in Ākhirah (Arabic: الْآخِرَة, derived from Akhir which means last, ultimate, end or close that is an Arabic term for "the Hereafter") on the performance of acts of worships by the believer and the manifestation of a kind of faithful lifestyle has been investigated in this article by using a descriptive-analytical method and referring to the words of 'Amīr al-Mu'minīn (Arabic: أَمِيرُ الْمُؤْمِنِينَ) in Nahj al-Balāgha. The findings of the research indicate that there is a two-way relationship between worship and belief in the Hereafter, which means that performing acts of worship strengthens the belief in the Hereafter and strives more to achieve a better Hereafter, and on the other hand, belief in the Hereafter makes a person more familiar with worship. The moral consequences and transcendence resulting from performing divine worship have a direct effect on man's way of looking at God, the world, the afterlife, and the type of his accepted values, and will lead to better thoughts, speeches, and most importantly, good deeds, which will be effective in creating the Islamic lifestyle in society.

**Keywords:** Keywords: Imām 'Alī salāmu llāhi 'alayhi, Nahj al-Balāgha (Arabic: نَهْجُ الْبَلَاغَةِ, lit. means the path of eloquence), Belief in the Ākhirah (Arabic: الْآخِرَة, derived from Akhir which means last, ultimate, end or close that is an Arabic term for "the Hereafter"), 'Ibāda (Arabic: عِبَادَة, worship), Islamic lifestyle.

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*A Study and Critique of the Theory of the Formation of  
Jurisprudential Shi'ite in the Age of Imām Ṣādiq and  
Imām Bāqir 'Alayhimā al-Ṣalātu wal-Salām*

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**Abstract**

The history of the formation of jurisprudential (religious circumstantial) shi'ism has long been of interest to Muslim historians and non-Muslim oriental scholars and many external and intra-religious views have been raised in this regard. The temporal origin of the creation of jurisprudential (religious circumstantial) shi'ism (Arabic: تَشْبِيعُ الْفَقَاهَةِ) is the main issue of this research. The present article, with a descriptive-analytical approach and a library method, aims to prove the simultaneity of the formation of doctrinal and jurisprudential shi'ism with the Prophet's era by examining the perspective of the formation of jurisprudential shi'ism in the era of Imām Ṣādiq and Imām Bāqir 'alayhimā al-ṣalātu wal-salām with an intra-religious view. The following can be mentioned among the findings of the research: 1. The creation and formation of the fundamentals of the shi'ism religion in the Prophet's era and its continuation in the political and religious establishment of Imām 'Amīr al-Mu'minīn (Arabic: أَمِيرُ الْمُؤْمِنِينَ) which literally means the ruler or governor of Muslim believers or Commander of the Faithful. 2. Historical evidence and jurisprudential books are supporting arguments and confirm the existence of jurisprudential views and public visits of Imām 'Alī 'alayhi al-ṣalātu wal-salām as the reason for choosing this view. 3. Distributing aḥādīth (Arabic: أَحَادِيث, singular: ḥadīth, traditions and narrations) and works with the help of shi'ites in the form of jurisprudential texts in the era of Imām Ṣādiq and Imām Bāqir 'alayhimā al-ṣalātu wal-salām with regard to the existence of special circumstances of taqiyya (Arabic: تَقِيَّة) in order to protect the shi'a heritage.

**Keywords:** Shi'ism, Jurisprudential (religious circumstantial) shi'ism (Arabic: تَشْبِيعُ الْفَقَاهَةِ), Doctrinal and Imamah shi'ism, The Prophet ṣallā llāhu 'alayhī wa-'ālihī wa-sallam, The Age of Imām Ṣādiq and Imām Bāqir 'Alayhimā al-Ṣalātu wal-Salām.

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# *An Analysis of the Reasons for the Change in Zubayr Ibn al-‘Awwām’s Attitude Toward Imām ‘Alī ‘Alayhi al-Salām After the Demise of the Prophet (SAW)*

doi 10.61186/HAS.2024.1591.1059 ✍ Sayyid Muhammad Zamanifard<sup>1</sup>

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## **Abstract**

The change in the behavior and social principles of the companions (Arabic: الصَّحَابَةُ, romanized: aṣ-ṣaḥāba) was one of the important issues that had a great impact on the society in the path of the Prophet’s Islamic system. At some point in history, these changes in behavior caused changes in the course of the movement of the Islamic Ummah (Arabic: أُمَّةُ الْإِسْلَامِ, lit. is the Islamic nation). One of these companions is al-Zubayr ibn al-‘Awwām (Arabic: الزُّبَيْرُ بْنُ الْعَوَّامِ), who by changing his doctrine and interacting with other companions, caused the formation of events in the course of history. Therefore, it is necessary to examine the indicators affecting this behavior change and address its causes. Among these reasons are aristocracy, greed, insistence of children, lack of insight, and the claim of the caliphate or khilāfah (Arabic: خِلَافَةُ). He is a person about whom many positive and negative points have been narrated. Some glorify him and consider him to have a good ending, while others see him in the fire of Hell because of his deeds. Some people also believe that al-Zubayr made mistakes, but they consider him to have a good ending. The purpose of this article is to discover the reasons for the change in the behavior of Zubayr ibn al-‘Awwām and to address its indicators. This article examines Zubayr’s personality using a descriptive-analytical method and based on library documents.

**Keywords:** ‘Alī ibn Abī Ṭālib salāmu llāhi ‘alayhi, Early Islam, Zubayr ibn al-‘Awwām (Arabic: الزُّبَيْرُ بْنُ الْعَوَّامِ), Developments in life, Battle of Jamal (Arabic: مَعْرَكَةُ الْجَمَلِ, lit. Battle of the Camel), Āl Zubayr (Arabic: آلُ زُبَيْرٍ, Āl Zubayr; meaning: The Family of Zubayr), Companions (Arabic: الصَّحَابَةُ, romanized: aṣ-ṣaḥāba).

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# *The Extent of Imām's Knowledge From the Perspective of Ibrāhīm Thaqafī in Al-Ghārāt*

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## **Abstract**

The discussion and study of the issue of the extent of Imam's knowledge (Arabic: علم, 'ilm) in shī'ites theological and historical circles has a long history. It is tried in the present article to present some information about this controversial issue. Considering that one of the most common methods of such studies is to refer to old and original sources, the book al-Ghārāt (Arabic: الغارات) written by Ibrāhīm ibn Muḥammad al-Thaqafī al- Iṣfahānī (d. 283/896-7) has been selected. The historical antiquity of the book, the existence of a connected document, the author's credibility, and the place where its contents are cited by the authors of the following centuries indicate the high status and importance of this book. The findings of this research indicate that there are about ten aḥādīth (Arabic: أحاديث, singular: ḥadīth, traditions and narrations) that prove "ilm al-ghayb" (Arabic: علم الغيب or occultism) and three ḥadīths that deny it, which, definitely, despite the possibility of combining these ḥadīths, makes it possible and logical to prove this kind of knowledge and in general to prove the "scientific authority" for Ahl al-Bayt (Arabic: أهل البيت). The method of this research will be descriptive-analytical.

**Keywords:** Imam's knowledge extent, Al-Ghārāt (Arabic: الغارات), Ibrāhīm ibn Muḥammad al-Thaqafī, 'Ilm al-ghayb (Arabic: علم الغيب or occultism).

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## *The Logic of ‘Alī ibn Abī Ṭālib in Appointing the Governors of Kūfah, Yaman and Miṣr*

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 Ghulam Reza Jalali<sup>2</sup>

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### **Abstract**

The period of the nearly five-year caliphate or khilāfah (Arabic: خِلَافَةُ) of ‘Alī ibn Abī Ṭālib salāmu llāhi ‘alayhi (Arabic: عَلِيُّ بْنُ أَبِي طَالِبٍ) and the structure and mechanism of his rule have always been the focus of attention of historians and researchers. Undoubtedly, one of the most important pillars of Imām ‘Alī’s government are his Wālīs, (Arabic: وَاَلِي) and governors who have played an unparalleled role in the administration of the government and its advancement. Therefore, various researches have been conducted on their personality and record within the framework of the caliphate of the fourth caliph of Muslims. In the meantime, the relationship between the personality and record of the governor with the region in which he was elected to the emirate and whether ‘Alī ibn Abī Ṭālib salāmu llāhi ‘alayhi paid attention to it or not, is an important question that the author seeks to answer, and in the first stage, has examined some important geographical areas of the rule of ‘Alī ibn Abī Ṭālib salāmu llāhi ‘alayhi (Kūfah, Yaman, Miṣr, and Madā’in). It is worth mentioning that the results of this research, which undoubtedly help the Islamic statesmen and rulers in the quantity and quality of the appointment of their agents, show that during the administrating of ‘Alī ibn Abī Ṭālib salāmu llāhi ‘alayhi, the appointment of each person was done depending on the geographical, political and social conditions, and there is a close relationship between the record and the personality of the governor and the place to which he was appointed. It is worth mentioning that this research has been done in a descriptive-analytical method with an emphasis on comparative studies and its information has been collected in a library method.

**Keywords:** ‘Alī ibn Abī Ṭālib salāmu llāhi ‘alayhi, Wālīs, (Arabic: وَاَلِي), Agents, Logic of appointment, Islamic government, Caliphate or khilāfah (Arabic: خِلَافَةُ).

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# *An Analysis of the Cultural Methods of Mūsā Ibn Ja'far 'Alayhimā al-Ṣalātu wal-Salām During the Imāmah*

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## **Abstract**

One of the topics of the elders of Islam in the history of Islam was cultural issues and how to deal with cultural contradictions, and especially in the middle of the second century, during the time of Imām Mūsā ibn Ja'far 'alayhimā al-ṣalātu wal-salām, when with the beginning of Graeco-Arabic translation movement, various non-Islamic ideas that were in conflict with Islamic culture entered the Islamic society. In addition to the intellectual distractions, the pressure and repression of the ruling establishment had also made it difficult for Imām Mūsā ibn Ja'far 'alayhimā al-ṣalātu wal-salām. It is necessary to examine the reactions and efforts of the Imām to confront these attacks, since the identity of the Shī' was threatened during this period and all the factors were provided for the destruction of Shī'ism. Therefore, the actions of Imām Mūsā al-Kāẓim salāmu llāhi 'alayhi, who continued the Shī' school are important and should be examined. His methods can be expressed in this article by using a descriptive-analytical method and based on library documents, for reforming the society, including the distribution of aḥādīth (Arabic: أحاديث, singular: ḥadīth, traditions and narrations), debates with opponents, correspondence with companions, confronting the excesses of rationalism, training students, and cultural explanation in confronting the politics of deception. The purpose of this article was to find out the reform methods of Imām Mūsā ibn Ja'far 'alayhimā al-ṣalātu wal-salām for the Islamic society and the continuation of Shī'ism life.

**Keywords:** Mūsā ibn Ja'far 'alayhimā al-ṣalātu wal-salām, Deviant sects, Culture, Sīra (Conduct), 'Abbāsiyyūn, Islamic society.

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