

Examining the Criteria for Women's Social Presence Based on the Conduct (Sīrah) of the Prophet and Imām 'Alī

✉ Sayyid Muhammad Zamanifard¹

✉ Alireza Ruhi²

Abstract

Determining the scope of women's presence in society is an important issue that has received considerable attention. To what extent, and in what places and contexts, can women participate socially from the perspective of the Prophet (s) and Imām 'Alī (a)? Given the great sensitivity surrounding this matter, it necessitates precise research. Therefore, it is essential to investigate whether the Infallibles (Ma'sūmūn), as the most significant role models for Shi'a throughout history, have specified a criterion (milāk) or view on this, or if they have entrusted it to societal custom ('urf). Since perspectives on this subject range widely—from judging complete equality between men and women in all fields to the complete denial of women's social rights—it is necessary to refer to the conduct (Sīrah) of the Holy Prophet (s) and Imām 'Alī (a) to ascertain the desired scope, thereby extracting their indicators and criteria. The objective of this article is to identify the criteria set forth by the Prophet and Imām 'Alī, as moving toward a desired and healthy society must be based on the Sīrah of these two religious rulers (hākim-i dīnī). This study uses a descriptive-analytical method to uncover the criteria established by the Prophet and Imām 'Alī.

Keywords: Scope of Women's Presence, Islamic Society, Criteria of the Prophet and Imām 'Alī.

¹. Level 3 Student in the History and Sīrah of Ahl al-Bayt, Specialized School of Quran and Etrat, Khorasan Islamic Seminary, Mashhad, Iran (Corresponding Author), S.M.Z@chmail.ir.

². M Associate Professor, Department of Islamic History and Civilization, Razavi University of Islamic Sciences, Mashhad, Iran, dr.rohy@gmail.com.

Investigating the Historical Mission of the Shi'a Clergy (Rūhāniyyat) in the Globalization of the Culture of Shi'ism (Tashayyu') and its Strategies

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✉ Abdullah Qudrati¹
✉ Ali Akbar Nava'i²

Abstract

With the advent of Islam, geographical and religious boundaries collapsed, and the Almighty God called all humanity to the religion of Islam through His Prophet. However, after fourteen centuries, why has this great event not become globalized? And why has this pure culture remained confined to a minority of the world's Muslims known as Shi'ism (Tashayyu'), or why has its driving force slowed down? Based on the ḥadīth "The scholars are the heirs of the prophets" (al-‘Ulamā' wārithat al-anbiyā'), the Shi'a clergy (rūhāniyyat-i Shī'ah) have borne the heavy mission of disseminating Islamic teachings (ma‘ārif-i Islāmī). Through their compilations (ta'līfat), the training of distinguished students (mubarrīz), scholarly debates (munāzarāt), preventing religious distortions (tahrīf), and engagement in the political arena, they have taken steps toward the globalization of the culture of Shi'ism, and their efforts have largely borne fruit. Using a descriptive-analytical method, this research identifies the most significant intra-organizational challenges facing the clergy, including: identity crisis, superficial utilization of transformation, and lack of intellectual and practical cohesion. The extra-organizational challenges are enumerated as atheistic ideologies and the system of domination (nīzām-i sultāh). Furthermore, the following are introduced as the most effective strategies (rāhkārhā) for the globalization of the culture of Shi'ism: intellectualism (andīshah-varzī), the formation of scholarly and religious groups, discourse generation (guftamān-sāzī), the dissemination of the culture of the Ahl al-Bayt (AS), creating high attractiveness in behavior and logic, supporting and strengthening the theoretical foundations of the Islamic Revolution, and Jihād of Elucidation (Jihād-i Tabyīn) implemented logically, rationally, and epistemologically (ma‘rifatī).

Keywords: Shi'a Clergy (Rūhāniyyat-i Shī'ah), Culture of Shi'ism (Farhang-i Tashayyu'), Culture of the Ahl al-Bayt (AS), Globalization.

¹ Graduate, Level Four, Major in History of Islam, Islamic Seminary of Khorasan (Hawzah 'Ilmīyah-yi Khurāsān), Mashhad, Iran (Corresponding Author), ghodrati1911@gmail.com.

² Professor at the Islamic Seminary (Hawzah) and University, Mashhad, Iran, Aliakbarnavaei1985@gmail.com.

Manifestations of Fostering Hope in the Conduct (Sirah) of the Infallibles (al-Ma'sūmūn) with an Approach to the Statements of His Eminence Ayatollah Khamenei

✉ Fatemeh Nabi¹

✉ Azam Rahmat-Abadi²

Abstract

Hope in Divine mercy and faith in a bright future are key concepts that have received significant attention, particularly in recent years, and are among the highly frequent terms used by the Supreme Leader of the Islamic Revolution (Ayatollah Khamenei). The discussion of fostering hope is raised in this context, and all segments of society are invited to play a role in this great effort (jihād). However, implementing this critical goal requires emulating superior role models who have strived to promote it under various circumstances. The present article, employing a descriptive-analytical approach, aims to explain the manifestations of fostering hope in the of the Infallibles (al-Ma'sūmūn) and addresses the central question: How did these sacred personalities create and strengthen hope within the Islamic community? Based on this research, just as the Holy Qur'an seeks to arouse the feelings and create motivation in the audience by using loving language, mentioning Divine promises to the faithful and the righteous, and cautioning against despair (ya's), the conduct (sīrah) of the Prophet and the Imams also demonstrate their profound attention to this subject. It recounts their ceaseless efforts that were all undertaken to attract and preserve souls, promote spiritual elevation, and breathe the spirit of hope into the body of truth-seeking individuals.

Keywords: Sīrah (سیر), Fostering Hope, Supplication (du'ā'), Spending/Charity (infāq), Exhortation/Preaching (maw'izah), Mahdawiyah (مهدویت).

¹. Level Three Student, Markaz-i 'Ilmī-Tahqīqī Maktab-i Narjis, Islamic Seminary of Khorasan, Mashhad, Iran (Corresponding Author), fanabidi426@gmail.com.

². Assistant Professor, Markaz-i 'Ilmī-Tahqīqī Maktab-i Narjis, Islamic Seminary of Khorasan, Mashhad, Iran, Rahmatabadyazam@gmail.com.

Investigating the Status of the Sufis in Nishapur from the Second to the Fifth Centuries A.H.

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✉ Muhammad Ali Fatiminezhaad¹

✉ Amir Hossein Hosseiniabadi²

Abstract

This article examines the historical development of taṣawwuf (Sufism) and Sufi orders in Nīshābūr, a city that has long been regarded as one of the major centers of Sufism in Islamic history. Owing to its geographical, cultural, and intellectual significance, Nīshāpūr emerged—beginning from the early Islamic centuries—as a crucial locus for the growth and flourishing of Sufi thought and practice. Employing a descriptive-analytical method, the study investigates the historical periods of Sufism in Nīshāpūr and the formation of its notable Sufi groups, including the Malāmatīyah, Karāmīyah, and Baktāshīyah. The article further elucidates the cultural, social, and spiritual impact of Nīshāpūr on Islamic Sufism and highlights the city’s role in shaping and disseminating Sufi traditions. During the third and fourth centuries AH, Nīshāpūr reached the height of its spiritual and intellectual prominence, particularly with the emergence of leading mystics such as Bāyazīd Bastāmī and Abū Sa‘īd Kharrāz. As a major scholarly and cultural hub, the city exerted a lasting influence on mystical literature and Islamic teachings. In addition, the study critically evaluates the existing sources on Sufism in Nīshāpūr and demonstrates the city’s significance in the broader history of Sufism and ‘īrfān. Ultimately, this research contributes to a deeper understanding of intellectual and spiritual developments in Islamic history and clarifies the central position of Nīshāpūr as a pivotal spiritual and scholarly center in this trajectory.

Keywords: taṣawwuf, Nīshāpūr, Khurāsān, ‘īrfān.

¹. Level Four Student in Comparative Theology (Kalām-iMuqāran), Specialized School of Nawwāb, Islamic Seminary of Khorasan, Mashhad, Iran (Corresponding Author), ali.fateh.8968@gmail.com.

². Level Two Student in General Jurisprudence and Principles (Fiqh and Usu'l), School of Faḍl ibn Shādhān, Islamic Seminary of Khorasan, Nishapur, Iran, amirhoseinhosinabadi@gmail.com.

Methodology of the Debates between Imām Husayn and Mu‘awiyah

✉ Tahereh Attar¹

Abstract

The period of the imamate of Imām Husayn (51–60 AH) coincided with the height of Mu‘awiyah’s oppression (41–60 AH) against the Muslim community and his deviation from the fundamental principles and norms of Islam. During these nine years, several opportunities arose for debate between the Imām and Mu‘awiyah—debates that may be regarded as one of the closest precursors to Imām Husayn’s uprising against the Umayyads. Given that these debates were governed by a distinctive logic in terms of structure, content, and ethical principles, this study—employing a descriptive-analytical method and focusing specifically on the debates between Imām Husayn and Mu‘awiyah—seeks to uncover the underlying logic that shaped them. The findings indicate that the most significant structural techniques employed by the Imām included precise analysis and critique of the opponent’s claims as well as argumentation by definition. In terms of content, the Imām drew upon the Qur’ān, the sayings of the Prophet, and points already acknowledged by his opponent. Regarding the ethical principles governing these debates, salient features include beginning the discourse with praise and glorification of God, patience, avoidance of contentious quarrelling, and moral courage.

Keywords: iḥtijāj, ethical principles, Imām Husayn (‘a), Mu‘awiyah, debates.

¹ Sāth (Level) 3 Student in Qur’ānic Exegesis and Qur’ānic Sciences, Madrasah-yi ‘Ilmīyah-yi Hadrat-i Narjis, Hawzah ‘Ilmīyah of Khurāsan, Birjand, Iran taharchattar@gmail.com.

A Critical Examination of Imām ‘Alī’s Viewpoint and the Caliphs’ Motivations for the Conquests (Futūhāt)

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✉ Sayyid Muhammad Zamanifard¹

✉ Muhammad Sadeqian Harat²

Abstract

The emphasis on territorial conquests (Futūhāt) and the encouragement of Muslims to engage in jihād emerged as a major issue in the period immediately following the Prophet’s (S) passing. The dispute over his succession had plunged the community into unrest; thus, the caliphal administration sought to secure its legitimacy and to quell the objections raised by the Anṣār and other dissenting groups by sending Arab contingents toward the frontier regions, thereby shielding itself from criticism. After numerous military campaigns, the boundaries of the Caliphate expanded dramatically, and substantial wealth and spoils of war (ghanā’im) poured into its center. Some scholars consider the Caliphs’ conquests legitimate and infer Imām ‘Alī’s (‘a) approval of them, while others regard the Futūhāt as illegitimate and cite evidence indicating his disapproval. Accordingly, it is essential to examine the Caliphs’ motives in undertaking the conquests and to analyze Imām ‘Alī’s stance toward them. The purpose of this study is to determine whether the Imām approved or disapproved of the Caliphs’ policy of relying on the Futūhāt. Employing a descriptive-analytical approach and drawing on library-based sources, this article investigates the objectives of the Caliphs and Imām ‘Alī’s responses to their policies.

Keywords: Imām ‘Alī (‘a), Conquests (Futūhāt), Caliphs (Khulafā’), Legitimacy, Jihād.

¹. Level 3 Student in the History and Sīra of Ahl al-Bayt, Specialized School of Quran and Etrat, Khorasan Islamic Seminary, Mashhad, Iran, S.M.Z@chmail.ir.

². Level Four Student in Khurasan Seminary; Ph.D. in Shī‘ī History, Mashhad, Iran, Corresponding Author, mohamad.sadeqian@yahoo.com.