



## The Effects of the Servile Lifestyle on Social Ethics, with a Focus on the Raḍawī Heritage

by: Meisam Ghasemi<sup>1</sup>

### **Abstract**

The precious heritage left to us from the practice and words of Imam al-Riḍā (peace be upon him) provides a worthy source for pursuing un-reached goals concerning ethical research in the Islamic intellectual system. One such goal, which within our reach, is to look for the implications and guidance of the lifestyle of religiously desirable servitude to God in reforming and organizing social behaviors. In this article, I focus on authentic sources of hadiths and the principles of ethical analysis to see how the Raḍawī practice portrays the nature and quality of a transcendent type of servile ethics and its impact on social ethics. I conclude that commitment to the demands of servitude to God and to practical rationality in one's lifestyle will lead to the expansion of the principles of socially virtuous actions and developments in ends of social behaviors in conformity to servitude to God. Finally, I overview aspects of Imam al-Riḍā's divine behaviors in his social interactions to acquaint with the spiritual atmosphere governing his social practice.

**Key Words:** *Servile lifestyle, social ethics, practical rationality, principles of action, behavioral ends, cognition, worldview.*

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## Moral Transcendence of the Society during the Period of Imam al-Mahdī's Reappearance and Its Effective Backgrounds

by: Mohammad Ali Tahavori<sup>1</sup>

### **Abstract**

The society of the period of Imam al-Mahdī's Reappearance has always been deemed ideal in Shiite thoughts as a utopia or a virtuous city. Muslim scholars have always sought proper knowledge of that society and the process of its formation. In this article, I study the status of social ethics in that society, its roots, and relevant factors. This research is carried out as content analysis. Having studied the relevant hadiths and passages from Muslim scholars, it turned out that the society after Imam al-Mahdī's Reappearance enjoys the highest degrees of social morality. Various factors and backgrounds contribute to this development, including the leadership of the Perfect Human, righteous officials, social empathy in obedience of the ruler, flourishing of human innate natures, flourishing of human rationality, unparalleled growth of knowledge, development of human dignity, tendency toward spirituality, development of justice, and reformation of the culture.

**Key Words:** *Ethics, Mahdawī society, moral transcendence and growth, factors and backgrounds.*



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## An Analysis of the Stages of, and Traditions Governing, the Human Action According to al-Mīzān

by: Majid Jalili<sup>1</sup>

### Abstract

There are many Quranic verses and hadiths concerning the preliminaries of the human action, its degrees, and how it affects one's own and other people's fates. They reveal a harmony and coherence between the principles and traditions governing an action. Since human felicity and wretchedness are owed to his actions, and any arrangements about the human action require a coherent understanding of the divine traditions governing the human action, the main question of the research is how to provide a systematic description of the principles and traditions governing the human action. In this research, we draw on support from Quranic and hadith-based evidence as well as 'Allāma Ṭabāṭabā'i's discussion in his Quranic exegesis al-Mīzān to show that the principles and traditions governing the human action are organized into five stages: demand, actualization, establishment, effect, and result. This reveals that, with their voluntary actions in the context of worldly tests, human beings move toward the disclosure of the felicity or wretchedness hidden in their character schema. From the moment of their actualization until death, human actions go through the stages of establishment and affect the fates of the agent as well as other people and nature. The effects of one's actions appear in his worldly fate under two general traditions: success and forsakenness, which affect one's character schema toward felicity or wretchedness. In afterlife fate, they lead to pure felicity and an eternal abode in the heaven or pure wretchedness and an eternal abode in the hell.

**Key Words:** *Action, principles, traditions, rulings of actions, system of actions, al-Mīzān.*

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## Dimensions of Training

by: Mohammad Alemzadeh Noori<sup>1</sup>

### **Abstract**

In dimensions of training, the large-scale goal of training is divided into small-scale goals and categories. The more complete our knowledge of the goals and dimensions of training is, the more comprehensive and more detailed our planning and measures for training will be and more balanced it will become. Moreover, by knowing the dimensions of training, we can have an enhanced ability to assess the comprehensive process of training and its defects. There are different approaches to classification of the dimensions of training. Some people believe that dimensions of training include cognitive, emotional, and behavioral dimensions. Other classifications of the dimensions of training include connection to the supernatural (God, the origin of being, God's friends, angels, other worlds), connection to creatures in the natural world, relation with one's self, relation with other people, relation with non-human creatures (solid objects, plants, animals, human artifacts, etc.). After providing an analysis of different approaches in terms of a library analytic study, this research provides the dimensions of training in a comprehensive unified approach. According to the findings of this research, the dimensions of training include divine spiritual, individual, social, and environmental training, each of which has its own themes. In future research, it should be known which dimension of training is more important, and training in which dimension is prior. In other words, what are the stages of training?

**Key Words:** *Training, dimensions of training, goals of training, spiritual training, individual training, social training, environmental training.*




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## An Inquiry into the Place of Intentions: A Comparison of al-Ghazālī's and Kant's Moral Systems

by: **Fatemeh Hesni**<sup>1</sup>

and **Hadi Sadeghi**<sup>2</sup>

### **Abstract**

Given the present sources of moral systems provided by philosophers, intentions can be considered foundations and identities of actions, which play a major part in moral philosophy as a mental process. Al-Ghazālī and Kant, as two great intellectuals in the Islamic and Western worlds, mark points of remarkable developments, respectively, in the intellectual histories of Islam and the West. They are chiefly concerned with identifying the limitations of reason in knowing the transcendent and reviving the moral. Nevertheless, each has reached different conclusions, which influenced the entire intellectual spheres of the West and Islam. Kant believes that moral intentions are limited to discharging one's duties. In fact, for one's act to count as moral, one's intention must be to do one's duties or obligations. However, al-Ghazālī, as a Muslim scholar, believes that an act is moral if it is intended for proximity to God, and the agent adopts a virtue-based approach to reach the ultimate end; that is, closeness to God. We survey the place and concept of intention in al-Ghazālī's and Kant's moral systems to compare their respective views on the matter.

**Key Words:** *Intention, moral act, act-based goodness, agent-based goodness, virtue ethics, al-Ghazālī, Kant.*

Abstracts



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## HAD's Abstracts

### Explanation of the characteristics of Najaf's mystic moral school

By: Javad Khorramian<sup>1</sup>

#### **Abstract**

"The School of Najaf" is a remarkable movement in historical periods of Shiite scholars, the dimensions of which have not been properly uncovered yet. We are talking about a school of thought; that is, a particular attitude toward ethical and mystical problems, which is not confined to any particular geographical location, and which encompasses several scholars and mystics. The School of Najaf is a common attitude shared by a group of Shiite mystics based on Islamic principles. When we modify the school with "ethical-mystical," we mean the end of ethics, regardless of how we define ethics. That is, the human development toward perfection or toward mysticism. The subject-matter of mysticism is God the exalted as the ultimate end of all beings. The major way of knowing and achieving this end is "knowledge of the self." Some of the main characteristics of this school of thought include commitment to Sharia laws, and relation between monotheism, guardianship (wilāya), and mysticism based on reason. In this article, I draw on the descriptive-analytic method and the views of philosophers and mystics, particularly those of the School of Najaf, to study the concept, definition, and some of the main characteristics of the ethical-mystical school of Najaf.

**Key Words:** *School of Najaf, ethics, training, Islamic mysticism, characteristics*



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