



Criteria for Social Manners in the Holy Quran and Nahj al-Balāgha: Ayatollah Nasserī's Perspective

Motahareh Banaruee¹

Abstract

A primary objective of Islam is to organize societal relations. Consequently, Islamic etiquette encompasses everything that contributes to the enhancement of social interactions. Social manners or etiquette are sets of intentional and aesthetic behaviors that individuals can practice to elevate themselves to the heights of an angelic realm. The issue of social manners shapes human relationships with oneself, society, and history. Islam is a social religion that embodies numerous collectivist ideals and concepts. To understand its approach to social manners, it is essential to reference authentic sources. A significant source is the teachings of Imam 'Alī in Nahj al-Balāgha, which address various aspects of social etiquette and provide practical models for correcting improper social behaviors. Humans are social beings, and to achieve happiness, they must engage in social interactions. Consequently, their adherence to social manners significantly impacts their social status and overall well-being.

This research is bibliographical and employs a descriptive-analytic methodology. It examines social manners in the Quran and Nahj al-Balāgha, with a particular emphasis on Ayatollah Nasserī's views. The criteria for social manners can be classified as either positive or negative. Positive criteria include sincerity, humility, and patience, while negative criteria encompass gossiping, lying, and arrogance.


Keywords: social manners, criteria, criteria of social manners, Nahj al-Balāgha, Ayatollah Nasserī, social interactions.

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the Perfect Man and his virtues, which serves as the main preparation for Imam al-Mahdī's reappearance.

Keywords: Mahdist society, Imam al-Mahdī, awaiting the savior, Shias, Ayatollah Nasserī.





The Role of Awaiting the Savior in Fostering Harmony Between Shias and Imam al-Mahdi and the Realization of a Mahdist Society: Ayatollah Nasserī's Perspective

Ozra Jafari Movahed¹

Abstract

Undoubtedly, awaiting the savior is the primary duty of Shias during the occultation of the Twelfth Imam, al-Mahdī, to help prepare the ground for his reappearance. However, the failure to clearly explain the true meaning of awaiting the savior, along with the lack of a practical approach to it as a means for realizing a Mahdist society, has led to the neglect of its effective role in preparing for Imam al-Mahdī's reappearance. This calls for independent research. Using a descriptive-analytic methodology, this article explores the meaning of awaiting the savior within Ayatollah Nasserī's intellectual system and its role in fostering harmony between the people and Imam al-Mahdī, while also facilitating the realization of a Mahdist society. The central research question is: How can awaiting the savior, according to Ayatollah Nasserī's perspective, foster harmony between Imam al-Mahdī and Shias, paving the way for the establishment of a Mahdist society and the reappearance of Imam al-Mahdī? According to Ayatollah Nasserī, the primary obstacle to the reappearance of the savior is the sins of the Shias and their lack of preparedness and spiritual capacity to accompany the Imam in establishing the reign of pure Muhammadan Islam across the world. To overcome this obstacle, the awaiting individual must strive to foster both theoretical and practical harmony with the Imam and his ideals. Theoretical harmony with the Imam is achieved through gaining knowledge of the self, God, and the Imam, while practical harmony is cultivated by centering life around monotheism, combating personal desires, and practicing piety through avoiding what is forbidden and performing what is commanded by God. In the next stage, the effects of this inner reformation manifest in society, leading to external reform. As a result, a small prototype of a Mahdist society emerges, capable of receiving



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Components of Ethical Management: Ayatollah Nasserī's Perspective

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Abstract

For a long time, humans have been concerned with ethics and its applications, particularly in regulating human relations. In recent decades, as the importance of management has been emphasized and leaders and managers encounter diverse values and cultures in society and organizations, the ethical approach within management has gained prominence, leading to the emergence of the concept of ethical management. Organizations and managers can foster ethical practices in the workplace by developing ethical management, thereby preserving their ethical performance. This internal mechanism, which requires no external leverage, can ensure the ethical conduct of employees and create an ethical organization. The Ahl al-Bayt, the leaders of Islam, were pioneering ethical managers, as evidenced by the hadiths transmitted from them. Those trained in their school of thought reflect the wisdom of their teachings. This article explores the components of ethical management according to Ayatollah Nasserī's views, aiming to examine the ethical needs of managers within this intellectual framework. It appears that Ayatollah Nasserī has proposed a Mahdist intellectual system as a component of the Islamic intellectual framework. In Mahdist thought, a manager not only possesses management capabilities and ethical qualities but also aligns their actions with the culture of awaiting al-Mahdi—the Mahdist culture. This article argues for the significance of ethical management and its individual, societal, and organizational dimensions in Ayatollah Nasserī's works through a content analysis methodology.

Keywords: management, ethical management, ethic-centered management, Ayatollah Nasserī, Mahdist intellectual system.

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Three Characteristics of the Prophet's Successors in al-Ḍarrāb al-Iṣfahānī's Ṣalawāt and Imam al-Mahdī's Emphasis on These Traits: A Perspective on Ayatollah Nasserī's Thoughts and Works

Ebrahim Shafiee Sarvestani¹

Abstract


Hadiths, supplications, and pilgrimage texts transmitted from the Infallible leaders of Islam highlight various characteristics of the Prophet's successors, each representing a different aspect of their character. In al-Ḍarrāb al-Iṣfahānī's version of al-Ṣalawāt (greetings to the Prophet and his Household), transmitted from Imam al-Mahdī, three characteristics of the Infallibles are particularly emphasized: leadership or imamate of the believers, inheritance from the prophets, and being proofs for the Lord. To explore why Imam al-Mahdī underscores these traits, this article adopts a descriptive-analytic methodology, drawing on Quranic verses, hadiths, and the speeches of Ayatollah Nasserī. It examines the meaning, concept, foundations, and underlying evidence for these three characteristics, as well as the role of the Infallible leaders in the cosmic order and their relationship with God, the prophets, and the believers. The article concludes that Imam al-Mahdī emphasizes these traits for two main reasons: (1) their comprehensive nature, and (2) their role in facilitating obedience and adherence to the Infallible Imams.

Keywords: characteristics, place, Infallible Imams, knowledge of Imam al-Mahdī, thoughts, Ayatollah Nasserī.

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The Foundations, Characteristics, and Effects of Humility in Ayatollah Nasserī's Ethical Theory and Practice

Mohammad Hossein Kermani¹

Abstract


This study aims to examine and analyze the foundations, characteristics, and effects of humility in the ethical theory and practice of Ayatollah Nasserī. The objective is to elucidate genuine humility and differentiate it from its superficial counterparts through specific characteristics and impacts. The research employs a textual approach, content analysis of Quranic and hadith sources, and a comparison with Ayatollah Nasserī's ethical practices based on writings and accounts from those who were close to him. Key findings of this research include: (1) Humility is a virtue rooted in the inner character and personality of an individual. The internalization of this virtue naturally leads to corresponding behaviors. This authentic humility is distinct from false displays of modesty, which are often filled with self-promotion and egotism. (2) Numerous indicators of humility are mentioned in hadiths, such as associating with the poor and needy, being content with sitting anywhere in a gathering, greeting others first, avoiding arguments, showing generosity, disliking praise from others, and controlling anger. (3) The effects of true humility include gaining respect and honor, drawing closer to God, fostering love and wisdom, and achieving proximity to the Ahl al-Bayt (the Prophet's household). (4) These findings are clearly reflected in the character and ethical conduct of the late Ayatollah Nasserī.

Keywords: humility, modesty, ascetic lifestyle, character, character schema, Ayatollah Nasserī.



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Imam's manifestation. Regarding the fourth element, it is explained that the school's teachings and instructions are derived through the ijtihad methodology based on Shiite principles of jurisprudence. We conclude by noting that the verse "Those who believe are stronger in love for Allah" (Quran 2:165) is the pedagogical approach of this mystical school for realizing heartfelt vision.

Keywords: Shiite mysticism, theory of manifestation, heartfelt vision, love of Allah, standard (*Jawāhir*-based) jurisprudence.



Characteristics of Shiite Jurisprudential Mysticism

Abdolhamid Vaseti¹

Abstract

The present article addresses the characteristics of the Najaf mystical school, to which Ayatollah Nasserī Esfehāni was devoted, being connected to prominent figures of this school, such as Ayatollah Hajj Sayyed Abdolkarim Kashmiri and Ayatollah Hajj Sayyed Jamaloddin Golpayegani. The question of this article is the nature of the jurisprudential Shiite mysticism and its constituents, which distinguish it from other mystical schools. The hypothesis put forth in response to this question can be stated as follows: jurisprudential Shiite mysticism as a school of thought is a theoretical and practical endeavor to attain mental and heartfelt perception of God's infinite existence. This school derives its principles, problems, theories, methods, and criteria for evaluating the validity of mystical intuitions from the theoretical sources of Twelver Shiism. It establishes the reliability of its sources, its methodology of understanding the evidence, and the authoritativeness of its instruction based on the jurisprudential *ijtihad* methodology as utilized in the book *Jawāhir al-kalām*. The article elucidates the constitutive elements of this school as follows: the jurisprudential Shiite mystical school rests upon four grounds: (1) theory of divine manifestation (*tajallī*), (2) perceiving this manifestation through heartfelt vision, (3) the flow of this vision through an Infallible Imam's heart, and (4) trying to attain this heartfelt vision through instructions aligning with standard Shiite jurisprudence. The theory of manifestation is described as a rational, textual, and intuitive response offered by Shiite mysticism to the problem of how unity (God's infinite existence) connects to multiplicity, stating that creatures are manifestations of the Creator. Religious textual evidence for this claim is presented in the article. Heartfelt vision is depicted as presential perception, linking to the presence of God's infinite existence, presented in terms of "self-knowledge" in the mystical literature. Proceeding to the third constitutive element, namely the flow of this vision through an Infallible Imam's heart, it is explained that the Imam is the greatest divine manifestation, and since there is no gap or interruption in the stages of manifestation, any divine manifestation flows through an Infallible

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