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## The Qur'an and Nahj al-Balaghah Ratio in the Field of Peace and Peaceful Coexistence in International Relations

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### Abstract

The main goal of the establishment of institutions and international organizations has been the expansion of international cooperation and peace. The human being, through forming small and large communities and establishing a relationship of their own kind, is seeking a relationship based on peaceful coexistence experience to meet his own needs. In the shadow of such relationships, one can freely achieve his transcendental goals in international relations through comprehensive understanding, consensus and friendship without any war and bloodshed. This article tries to focus on the authenticity of peace and peaceful coexistence in the views of Qur'an and based on the descriptive-analytical method answers the main question that which teachings in the Qur'an and Nahj al-Balaghah leads into peace and coexistence in international relations? Regarding this question it was supposed that the teachings of the Qur'an and the Nahj al-Balaghah are based on equality, brotherhood, happiness and fullness of human beings, thus, the peace and global security can be achieved through overlapping with the rights and international organizations. In the international relations, the principle of peaceful coexistence aims to prevent war and tribal killings, establish a secure world and the manner of relations based on the principles of sovereignty, equality of rights, immunity and territorial integrity, prevent interfering in the internal affairs of other countries, respecting the right of all nations to freely choose their own social system and resolve international issues through negotiation. International organizations are not only an opportunity for the development of international cooperation from an Islamic perspective, but also are important factors for the development of shared international norms and values.

### Key words:

Peaceful coexistence, Quran, Nahj al-Balaghah, Islam,  
International Relations

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**Saying 249 from the collection of attributed to the Amir al-Mu'minin (AS)  
about Imam Hasan (AS) regarding document and text evaluation**

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**Abstract**

In Saying 249 from the collection of attributed to the Amir al-Mu'minin there is an explanation regarding Imam Hassan (AS) which requires careful examination. In this saying Imam Hassan (AS) has been introduced in such a way that in times of adversity, he cannot be an assistant to the right-wing. Such a statement is inconsistent with the position of the Imamate in the Shia. This article identifies the documentation of this saying in various sources and discussed its implications in detail. Then its content was compared to the definitive and authentic sayings of Imam Ali (AS) about Imam Hassan (AS) and their performance in the battle of Jamal and Siffin. Therefore, the authors indicated that these two sentences have nothing to do with the Imam and are strongly forged.

**Key words:**

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Imam Hassan (AS), Attributed statement, Description of Nahj al-Balagha, Imam Ali (AS)

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**Anthropology from the perspective of Nahj al-Balaghah  
with emphasis on sermon 32**

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**Abstract**

The study of the nature and truth of man and his existential dimensions are subjects that have always been of interest to scholars, philosophers, and psychologists. Scientists throughout history and psychologists over the last century have tried to examine the similarities and differences between people's personalities. They have expressed different kinds of personalities and could not really understand the human personality. We believe that through religious books such as the Quran and Nahj al-Balaghah we can better understand and classify the true human personality. Sermon 32 of Nahjul Balaghah divides humans into four groups of the worldling Incompetent corrupt, who do not reach the world because of their inability; Tyrant oppressors who seek the world by force and cruelty; hypocritical worldlings who seek the world by trickery and deception, false ascetics are the ones who try to make people believe them. There is a group that is not comparable to these four groups, namely the believers, who consider the world as the crossroads of the Hereafter and are prepared for the hereafter by faith and good deed. In this article, the characteristics of these groups and their differences with each other are studied. This classification reflects the importance of belief in the structure of human personality and the recognition of his distinctive characteristics, as well as directing human behaviour in a specific and distinctive manner that distinguishes it from others

**Key words:**

Anthropology, Nahj al-Balaghah, Human personality, Human cognition.

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## Characteristics of the Divine Names and Attributes in Nahj al-Balaghah

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### Abstract

The obedience of God, the growth and ascension toward him is depended on knowing him, his names and attributes. It can be said that the perfection of knowledge is complete knowledge about God. The principle of the existence of God is acceptable to most human beings, but what has caused a fundamental divergence between theists is their difference in their perception of God which has led to the emergence of diverse schools and religions. More than the proof of God's existence, the system of divine names and attributes has been discussed in Nahj al-Balaghah which has raised various opinions among Muslim scholars. This system has characteristics that are based on monotheistic knowledge at all three levels of the essence, attributes and verbs that, if properly understood, would help theists to achieve monotheism. The characteristics of this system are: negation of traits from the essence, unmatched proof of attributes, the possibility of recognition and its ways. The methodology of this paper is descriptive-analytical.



### Keywords:

Nahj al-Balaghah, Divine Names and Attributes, Characteristics

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**Conceptual metaphors of paradise in Nahj al-Balagha sermons Case  
study from the perspective of cognitive linguistics**

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**Abstract**

Metaphorically, from a linguistic standpoint, metaphor is known not only as an aesthetic tool, but also as a metaphorical tool that shapes the conceptual system of man and directs his thought, behavior, and language; thus, metaphor forms a broad part of speech communication and its manifestation is evident in the experiences of everyday human life. Metaphors also play a central role in understanding abstract concepts in religious thoughts. The notion of paradise is one of the key and abstract concepts in all religions. According to the Qur'anic reasoning, understanding the heaven has its origin in this world is out of our direct experience. Paradise is derived from the Avestan compound word "Vahishta" in the sense of the better world. There are eleven words in Nahj al-Balagha's sermons (including: "Al-Jannah", "Daremgham", "Dar-ul-Qarar, etc.") equivalent to "Paradise". Obviously, Ali (AS) has used objective conceptual domains at the level of understanding of all, especially the Arabs at the beginning of Islam, to make the abstract meaning of paradise more tangible. In this study, we have extracted the expressions containing the concept of paradise in the form of conceptual metaphors, and in the abstract domain of the hereafter paradise, "from outside" (outside of paradise). 149 conceptual metaphors were identified in the form of 11 mappings, and the most frequent metaphorical names and source domain related to the outer part of Paradise. Based on the research findings, the Nahj al-Balagha sermons mostly use the source domain, "place" and "green garden" to express the concept of the Hereafter paradise from the outside.

**Keywords:**

Nahj al-Balagha, Paradise, Cognitive Linguistics, Conceptual Metaphors.

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## The proportion of justice and power with the continuity of the political system in Nahj al-Balagha

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Receive Date: 7 October 2017 Accepted Date: 17 September 2018

### Abstract

Political life and protraction have a particular relation to the actors of power and the fair functioning of the political system in social life. Any unequal domination and distribution of power in the political system can create the opportunity to slip into authoritarianism and political violence. Given this, the unilateral turn of power exacerbates the tendency for political corruption and unjust political power which can affect the decline and lack of fair political continuity. But on the other hand, if centralized political power is intelligently adjusted and restored based on the justice between the structure and the political network of society with such empowerment in the area of power, both the efficiency of the political system and the health of the political life of society can be increased. Therefore, adjusting the power in the political cycle can be a way to reduce political violence and individual positions against the government and political actors in the field. This article, by studying the political discourse of Imam Ali (AS) in Nahj al-Balagha seeks to understand the triple relation of justice, power and political system concepts. This research attempts to examine the relevance of these three concepts to investigate the question of the continuity of the political system through regulating the relationship of justice and power. From the author's point of view, Imam Ali (AS) while explaining the relation of justice and power has also explained their impact on the continuity of the political system thereby has opened a way to avoid violence and political oppression and has created the possibility for fair political extension in his thought and manner.

### Keywords:

Power, Central Justice, Political Continuity, Political Health,  
Violence, Despotism

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## **Qur'anic Documents on Cultural Justice in Nahj Al-Balagha**

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### **Abstract**

Justice is one of the concepts that scholars have always defined and explained in various ages. This concept is a divine duty that provides human transcendence in different areas of life. The root of justice must be sought first in the Holy Qur'an and then in the words of the infallible ones (especially the words of the Imam Ali (AS)). The present study aims to study the Qur'anic documentation and Nahj al-Balagah and investigates their cultural justice. Research findings indicate that one of the most important aspects of justice is "cultural justice". According to the verses of the Qur'an and the words of Imam Ali (AS), the basic theme of cultural justice is "monotheism". Also, according to the Qur'anic verses and the Nahj al-Balagha justice in God's actions emerges in three important areas of "genesis", "Canonization ", "Reward and punishment".

### **Keywords:**

Justice, Cultural Justice, Monotheism, Genesis, Canonization, Punishment.



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## Imam Ali's Pacificism by Relying on Nahj Al-Balaghah

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### Abstract

Imam Ali (AS) during his life has participated in many wars and started fighting on the battlefield when he was 20 years old. In most of the early wars of Islam he was an unparalleled hero and killed dozens of renowned Arab heroes. However, at the time of the previous caliphs, society was at peace and there was no civil war. Therefore, how we can justify the Imam Ali's pacifism manner? In this study by relying on Nahj al-Balaghah, while investigating and criticizing some of the criticisms and expressing reasons and evidences for Imam Ali's peace-making, especially regarding the wars of his caliphate period, his approach toward peace and war based on Islamic teachings as a tool to divine goals has been studied. Also, Imam Ali's approach toward peace, negation of war and violence, his principles and regulations have been presented to the audiences.

### Keywords:

Imam Ali, Pacificism, War, Violence, Human Dignity

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## The Function of Conceptual Metaphors In explaining the concept of "God" in Nahj al-Balaghah\*

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/ Mohammad Mousavi Bafrou'i\*\*\*\*\*

Receive Date: 06 November 2017 Accepted Date: 03 November 2018

### Abstract

One of the most important and repetitive topics in Nahj al-Balaghah is the "concept of God", which, due to a completely abstract form, is mainly shaped by the concept of conceptual metaphors, Imam Ali (AS) described this industry as a tool for contextualizing such topics as God, the Spirit, and The world has used after death This paper examines the role of conceptual metaphors in explaining the "concept of God" to explore the role of the spatial and empirical cognitive metaphors in the conceptual system of Nahj al-Balaghah and its description and expression. Therefore, by studying the discourses of Nahj al-Balaghah by descriptive-analytic method, it became clear that understanding the concept of God due to inexhaustibility is a complex concept, which inevitably must be met by the metaphorical mechanisms; Therefore, after explaining the theoretical foundations of the research, the most important principles applied in metaphors, namely, scope, invariance, everywhere, being and creativity, ... were introduced and presented in the form of evidence from Nahj al-Balaghah Finally, the concept of God in the Nahj al-Balaghah phrases was revisited by relying on a variety of existential, orientational and structural metaphors. In this cognitive mechanism, it was determined that Imam Ali (AS) transitions from the concept of a place that flows through the experiences and culture of the audience. Have explained the complex and spiritual concept of "God".

### Key words

God, Imam Ali (AS), Nahj al-Balaghah, Conceptual Metaphors

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\* Excerpt from the doctoral dissertation

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