

ORIGINAL ARTICLE

A Reexamination of the Religious Perspective on the "Past," "Present," and "Future" Based on the Teachings of Nahj al-Balāghah and Ṣaḥīfa al-Sajjādīyya

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Received: 15 Dec 2025

Accepted: 25 Feb 2026

How to cite

Fereydooni, MR. & Zarei, A. (2026). A Reexamination of the Religious Perspective on the "Past," "Present," and "Future" Based on the Teachings of Nahj al-Balāghah and Ṣaḥīfa al-Sajjādīyya. *Quran and Religious Enlightenment*, 6(2), 75-84.
(DOI:10.30473/QURAN.2026.76766.1367)

ABSTRACT

Islamic teachings conceptualize time not only as a natural or conventional phenomenon but also as a divine resource and a means for human transcendence. Within Islamic epistemology, time is regarded as a divine capital and the primary context for human trial and spiritual elevation. Nevertheless, prevailing human attitudes toward the past, present, and future often fall into extremes: "The past becomes a source of regret and stagnation, the present is marked by neglect and procrastination, and the future is perceived either as unattainable aspirations or as unfounded anxieties." The present study, employing an analytical-textual methodology, reexamines the religious understanding of time through two foundational texts, *Nahj al-Balāghah* and *Ṣaḥīfa al-Sajjādīyya*, to propose a balanced and instructive model for organizing religious life. The findings indicated that these sources present the past as a mirror for reflection, a domain for self-accountability, and a basis for repentance; the present as a unique opportunity for engagement in the divine presence, righteous action, and the pursuit of knowledge; and the future as a horizon of hope in divine mercy, a reminder of mortality, and preparation for eternal existence. These three interconnected dimensions transform time into an educational cycle that enables individuals to transcend negligence and anxiety, fostering balance and growth. The study concludes that *Nahj al-Balāghah* and *Ṣaḥīfa al-Sajjādīyya* offer a comprehensive framework for reconstructing the Muslim religious perspective on time and addressing contemporary spiritual challenges.

KEYWORDS

Future, Present, Past, *Ṣaḥīfa al-Sajjādīyya*, Religious Perspective, *Nahj al-Balāghah*.



Introduction

Time is the most fundamental basis of human life and a capital in which any personal and spiritual growth is realized. In Islamic religious texts, time constitutes a fundamental foundation of human existence and serves as the essential capital for personal and spiritual development. Islamic religious texts present time not merely as a natural or conventional construct, but as a divine blessing and a means for human testing. Each moment offers an opportunity for choice, action, and spiritual proximity to God, yet it may also become a context for negligence and decline. Despite this elevated status, contemporary Muslim experiences often reflect attitudes toward time that oscillate between extremes: persistent regret, complacency that impedes growth or a tendency to neglect the present and procrastinate (Mirhosseini, 2006 AD/1384 SH: 39-40).

Consequently, time has become, for many, a source of sorrow, anxiety, and existential confusion, rather than a platform for spiritual and moral advancement.

In various parts of these books, they offer insights and teachings on the relationship between humans and time and on how to live consciously within it. These teachings, expressed in forms such as eloquence, letters, wisdom, and prayers, have great potential to guide people's attitudes toward life and to encourage responsible engagement with the passage of time. However, because these ideas are dispersed and expressed in different ways, it is important to have a clear, organized review to fully understand the religious view of time.

Despite the fundamental importance of this issue, a systematic study of the Islamic view of time, especially drawing on *Nahj al-Balāghah* and the *Ṣaḥīfa al-Sajjādīyya*, has not been sufficiently examined by researchers. Despite

the fundamental significance of this topic, systematic research on the Islamic conception of time, particularly as articulated in *Nahj al-Balāghah* and *Ṣaḥīfa al-Sajjādīyya*, remains limited. Existing scholarship often focuses on philosophical analyses or isolated moral recommendations, lacking a clear exposition of how the three dimensions of time can be applied in practice in religious education and in structuring human life. This gap has resulted in the absence of a coherent framework for individuals seeking to balance their relationships with the past, present, and future, significance of this question lies in the fact that addressing it not only uncovers the authentic Islamic framework for understanding and engaging with time but also offers a viable, practical approach to transcending prevalent imbalance.

1. Research Background

The importance of this inquiry is that it reveals the authentic Islamic framework for understanding and engaging with time, while also providing a practical approach to overcoming prevalent imbalances. Addressing this issue enables the restoration of a harmonious and spiritually grounded life within contemporary society. Issues in this area include the following:

- Shajari (2009 AD/1388 SH) explores the concept of time in Islamic mysticism, emphasizing its connection to the human soul. He argues that, from a Sufi viewpoint, time is not an absolute or binding force for those who are spiritually awakened. Instead, the passage of time and the experience of aging lose their significance in the presence of divine love and spiritual realization. According to Shajari, true freedom from temporal constraints is only achievable through a deep, loving relationship with the Divine. This study positions time not

merely as a chronological progression but as a medium for spiritual transformation and closeness to God.

- Tabataba'i (2022 AD/1401 SH) examines time management in the context of *Nahj al-Balāghah*, focusing on Imam Ali's (AS) teachings. Through an analytical approach, he presents time as one of the most precious human resources, whose misuse leads to personal and societal decline. By drawing on the wisdom of *Nahj al-Balāghah*, Tabataba'i highlights life's transience and the urgency of making the most of one's time, urging individuals to cultivate awareness and purpose in their daily lives.

- Ashtari and Ami (2014 AD/1393 SH) investigate Allamah *Ṭabāṭabā'ī*'s philosophical and theological understanding of time. Drawing on his works, they explore time as a continuous, non-discrete quantity, rooted in the concepts of possibility and actuality. Their findings suggest that time is not an independent entity but is closely tied to the movement and actualization of beings. This philosophical and mystical analysis offers a deeper insight into the role of time in shaping human spiritual experiences.

- Roshan (2016 AD/1395 SH), in a descriptive-analytical study titled "Time Management from the Islamic Perspective (Values and Solutions)," investigates the Islamic approach to time. He emphasizes the importance of recognizing the value of time, setting clear goals, and avoiding distractions as essential components of effective time management. According to Roshan, these principles are foundational to achieving a meaningful and spiritually fulfilling life.

- Noori Tajar's (2004 AD/1383 SH) thesis, "The Concept of Time and Moment in the Light of Christian Mysticism," offers a comparative analysis of mystical perspectives on time in Islam and Christianity. Using a

library-based method, the study reveals that mystics across traditions have long recognized the spiritual significance of time. It argues that a true understanding of time and the moment requires not just intellectual knowledge but also spiritual practice and experience.

- Seraj and Panahi (2021 AD/1400 SH) analyze the concept of time in Sufi texts through the lens of cognitive semantics. Their research identifies how Sufi literature conceptualizes time in terms of domains such as movement, place, object, and control. They argue that the seeker of god, by aligning with the will of time, can gradually gain mastery over it. This study demonstrates that the Sufi understanding of time is not merely theoretical but also deeply practical, influencing the seeker's spiritual journey and behavior.

Although these studies have advanced understanding of time in Islamic and mystical traditions, a gap persists in a systematic, integrated analysis of the past, present, and future dimensions of time, especially in the context of *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah*. The present study is distinctive in its concurrent use of these two primary sources, aiming to critically examine the prescriptive and educational dimensions of time in religious teachings. It proposes a comprehensive framework for structuring a religious lifestyle that addresses common tendencies toward extremism and neglect regarding time.

2. Theoretical Framework

Time is one of the most fundamental concepts examined by philosophers, theologians, and mystics throughout history. In Islamic thought, time is not solely a natural or physical phenomenon; it also constitutes a domain for human agency and divine testing. This perspective situates time as a central factor in shaping the intellectual, ethical, and

civilizational development of Muslims. The figure of Mulla Sadra (d. 1050 AH) marks a turning point in the understanding of time. Unlike the theologians who viewed time as a mere mental construct, defined by the succession of events and lacking independent existence, Sadra conceptualized time as a real dimension of material existence. According to his theory of essential motion, all material entities are inherently in motion and in a state of change. Time, therefore, is not a superficial phenomenon but an intrinsic aspect of being. In this view, time is the "Extension and measurement of existential motion." As Mulla Sadra puts it, time is coexistent with motion and possesses ontological primacy (Mulla Sadra, 1990: 3, 252).

This perspective elevates time from a mere mental abstraction to an ontological reality, where each moment is not a neutral unit but an existential opportunity for human actualization and progress toward perfection (Motahhari, 1992 AD/1371 SH: 2, 184-201; Mesbah Yazdi, 1993 AD/1372 SH: 152).

This philosophical foundation finds resonance in the religious teachings of key Islamic texts such as *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah*. In these texts, time is not only a transient reality but also a divine gift that can serve as a platform for spiritual elevation and the organization of religious life. Imam Ali (AS) frequently emphasizes the fleeting nature of time and warns against its mismanagement. In Sermon 187, he states: "Indeed, this world has turned its back, while the Hereafter is approaching. Each has its children, so be among the children of the Hereafter, not among the children of this world." This metaphor illustrates the directional nature of time and the importance of aligning one's orientation with the eternal. Similarly, in Wisdom 21 of *Nahj al-Balāghah*, he warns: "Indeed, opportunities pass like clouds; seize

the opportunities for good." This highlights the transient yet purposeful nature of time, where each moment is a chance for moral and spiritual action.

In *Ṣaḥīfah al-Sajjādīyyah*, Imam Zayn al-ʿĀbidīn (AS) also reflects on the significance of time. In Prayer 20, he prays: "Make me capable of obeying You and not disobeying You in this day." In Prayer 5, he laments: "I have wasted my days through prolonged negligence." And in Prayer 40, he asks: "Place death before our eyes as a constant reminder." These expressions underscore the idea that awareness of time and the certainty of death brings order to the way humans live.

In summary, both *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah* emphasize that time is not a neutral or descriptive concept, but one that carries deep existential and educational implications. This is also reflected in a narration attributed to Imam Jaʿfar al-Ṣādiq (AS): "Days are of three kinds: one that has passed and cannot be retrieved, one that you are in and must seize, and one that is yet to come and you do not know what fate is hidden in it." (Baḥrānī, 1962 AD/1382 AH: 22) This highlights the ethical and existential responsibility of individuals regarding time, analyzed in two interrelated yet distinct layers:

1) Philosophical Layer (Mulla Sadra's *Hikmat Mutaʿālīya*): Time is a real and existential dimension of essential motion, where moments serve as stages for the gradual realization of perfection.

2) Religious Layer (*Nahj al-Balāghah* and *Ṣaḥīfa al-Sajjādīyya*): Time is a divine gift and a spiritual capital that must be understood and utilized in three ways: Learning from the past, consciously utilizing the present, and hoping for the future.

The integration of these two layers yields a coherent framework that elucidates how Islamic

texts conceptualize time and how this understanding can address common temporal attitudes, such as regret regarding the past or anxiety about the future. Within this framework, time is not merely a natural progression but also a cognitive and educational resource. When thoughtfully interpreted, it can assist individuals, particularly amid the complexities of modern life, in organizing their spiritual lives with meaning and purpose.

3. Research Methodology

This study employs a descriptive-analytical methodology grounded in library research. The primary sources are *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah*, which are examined directly. Within this framework, relevant concepts of time from these texts are collected and analyzed across the three dimensions of past, present, and future. These concepts are then interpreted analytically to clarify the religious perspective on time and its significance in human life. The objective is to offer a coherent reinterpretation of the religious view of time, grounded in authentic Islamic texts, and to deepen understanding of the human relationship with time.

4. A Reexamination of the Religious Perspective on the "Past," "Present," and "Future"

Drawing upon the study's theoretical and analytical framework, the religious perspective on time is examined through the three dimensions of past, present, and future. Both *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah* underscore the significance of these dimensions, each articulating them in distinct forms yet maintaining a unified focus. The research findings aim to extract and elucidate various aspects of these temporal perspectives, as presented in these two authoritative Islamic

sources. The following analysis explores this tripartite perspective to deepen understanding of the role of time in religious thought.

5. Past; The Realm of Lessons, Accountability, and Repentance

In authentic Islamic texts, the past is not a silent and bygone scene but a clear mirror in which humans can reflect on the truth of their actions and their consequences. From this viewpoint, historical events and individual experiences are never rendered ineffective; rather, they serve as a guiding light illuminating the path to the future. Imam Ali (AS) states in Wisdom 365 of *Nahj al-Balāghah*: "And reflection is a clear admonition." This expression indicates that the past holds an active, guiding role in Alavi thought, and that it is only valuable when it leads to human awakening and movement. "In their stories, there is a lesson for those of understanding." (Yūsuf: 111)

Alongside this Alavi perspective, *Ṣaḥīfah al-Sajjādīyyah* also introduces the past as a mirror of lessons. Imam *Sajjād* (AS) states in prayer 28: "So, by observing their examples, those who sought honor without You have been guided by their reflection." (Hosseini Madani, n.d.: 534)

Imam *Sajjād* (AS) transforms the individual's past into a realm for lessons and self-awareness, revealing the waste of life under negligence.

Imam *Sajjād* (AS) in the eighth prayer of *Ṣaḥīfah al-Sajjādīyyah* transforms an individual's past into a realm for reflection and self-awareness; where, with a critical view of his previous life, he unveils the wasting of time in the shadow of negligence, saying: "O! Allah, I seek refuge in You from... the year of negligence."

Additionally, in the 47th prayer of *Ṣaḥīfah al-Sajjādīyyah*, Imam *Sajjād* (AS), by recalling the fate of those who have fallen victim to the unchangeable divine tradition, requests salvation

from god in this manner: "Take my hand from the fall of the apostates, the terror of the misled, the slip of the learned, and the whirlpool of the doomed"; Take my hand from the fall of those who have strayed, the fear of the misled, the slip of the learned, and the whirlpool of the doomed. This sentence is practically an invitation to learn from the histories of individuals who perished due to various mistakes.

Ultimately, Imam Ali (AS) summarizes this perspective in Letter 49: "If you reflect on what has passed, you will preserve what remains." (Bahṛānī, 2007 AD/1428 AH: 885)

Based on these teachings, the past, from an Islamic perspective, is not a paralyzing burden but a resource for preventing the repetition of mistakes and restoring balance in life.

6. Present: The Field of Presence and Righteous Action

In religious and mystical tradition, the present is considered the real center of human life because the past, although rich in experience and lessons, is irreversible, and the future, despite its direction and meaning, remains veiled; in which both the possibility of action exists, and the destiny of the future is shaped. Therefore, Islamic teachings introduce the present not merely as a fleeting moment; rather, they introduce it as a realm of responsibility and a unique opportunity; an opportunity that, if neglected, means losing the essential capital of life.

This meaning is clearly articulated by Amir al-Mu'minin (AS), emphasizing the relationship between the present and the future. He states: "The breath of man is a step towards his death." (Nahj al-Balāghah, Wisdom 74) This statement indicates that each moment of the present is a share of a person's existential capital, and with its passage, the possibility of future compensation disappears. Hence, Imam Ali (AS) considers the loss of opportunity to have

existential consequences and warns: "The loss of opportunity is a source of sorrow." (Nahj al-Balāghah, Wisdom 118) This sorrow pertains to a future in which a person faces the consequences of today's negligence with the "Now" and states: "Opportunities pass like clouds, so seize the opportunities for good." This expression clearly shows that the present is the arena of decision and action, while the future is the stage for the emergence of the results of these actions. Thus, the Islamic view of the "Future" is not based on passive waiting but on the quality of human engagement with present opportunities. Mirza *Ḥabibullāh Khu'ī*, in the context of this noble wisdom, refers to the narration from the Prophet Muhammad (PBUH): "Consider four things as valuable before four others: your youth before old age, health before illness, wealth before poverty, and life before death." (Khu'ī, 2002 AD/1380 SH: 21, 476)

Based on this text, Imam Ali (AS) calls for active engagement with the "Now" and says: "Opportunities pass like clouds, so take advantage of the good opportunities." This statement clearly shows that the present is the field for decision-making and action, while the future is the stage for the results of these actions. Thus, the Islamic view of the "Future" is not based on passive waiting, but rather on how a person interacts with the opportunities of the present.

This perspective is also clearly reflected in *Ṣaḥīfah al-Sajjādīyyah*. In prayer 6, Imam *Sajjād* (AS), focusing on the "Present Time" as the realm of goodness, requests from God: "Grant us success in this day and night... for the practice of good and the abandonment of evil."

Moreover, the present time in this tradition is also considered a field for the conscious organization of life and the shaping of human destiny. Imam *Sajjād* (AS) requests relief from daily occupation. Imam *Sajjād* (AS) requests relief from daily occupations from God from

God, explicitly considering the future consequences of actions: "If You have decreed for us a respite from work, make it a safe respite in which no blame reaches us worship and obedience, filling the respite with distress." (Mousavi Hosseini, 2012 AD/1391 SH: 578)

The Holy Quran also emphasizes this truth by swearing by time: "By time, indeed, mankind is in loss." The intended loss is not merely material loss but an inalienable loss arising from the wasting of life's capital over time, and can only be compensated through the conscious organization of life's moments. This Quranic teaching, in connection with the teachings of *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah*, indicates that the future's loss or salvation is directly dependent on how humans live in the present.

Thus, from the perspective of *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah*, the present time is not an ineffective and fleeting moment but is regarded as the central focus of human life; an arena where righteous action, learning, obedience, and the conscious utilization of opportunities are realized, shaping the future of humanity; although the past serves as a source of lessons and reflection, and the future, despite having a meaningful and directed horizon, neither can be as readily accessed as the present moment. Therefore, from this religious perspective, the present moment is a determining asset for organizing individual and spiritual life; an asset that, with conscious attention, can liberate humans from dispersion, procrastination, and confusion about time, enabling the construction of a meaningful future based on faith and righteous action.

7. Future: Remembrance of Death, Denial of Wishes and Hope for Divine Mercy

In Islamic teachings, the perspective on the future is not merely about predicting tomorrow's events or organizing short-term plans; rather, it is

a horizon in which one must contemplate their ultimate fate and prepare for entry into eternal life. The Holy Quran explicitly identifies the true future as the Day of Resurrection, emphasizing that every individual should reflect on what provisions they have prepared for their eternal tomorrow. From this perspective, Islamic foresight is centered on the encounter with the Divine and the afterlife, and it can only lead to ultimate happiness through constant self-assessment and spiritual and practical preparation (Qaraati, 2009 AD/1388 SH: 10, 257)

The remembrance of death in this framework serves as a gateway to an eternal future. The Quran states that death is not an end but a bridge to a broader realm (al-ʿAnkabūt: 57). Imam Ali (AS) repeatedly warns in *Nahj al-Balāghah* that one must always be prepared for this transition (Sermon, 64). In *Ṣaḥīfah al-Sajjādīyyah*, Imam Sajjād (AS), in prayer 40, says that death should be ever-present before the eyes of believers so that they do not become heedless of it. Such a perspective presents the future not as an ambiguous domain but as a clear destination that compels the present to be invested spiritually. Death is not a final threat but a catalyst for conscious living.

One of the serious pitfalls in the outlook on the future is becoming ensnared in longings. The Quran warns that those who prioritize worldly life over the hereafter will have no end but Hell (al-Nāziʿāt: 37-39). Imam Ali (AS) states that prolonged hopes lead to the corruption of deeds. Imam Sajjād (AS), in his prayer, asks God to keep them from Imam Sajjād (AS), in his prayer, asks God to keep them from longing (Wisdom, 36): "O! Allah, keep me away from longing; keep them away from me through sincere actions." This prayer shows that being caught up in the fantasies of a distant future prevents a person from being truly prepared for the eternal tomorrow. Thus,

religious foresight, by limiting unrealistic desires and focusing on the present, calls humanity to realism and balanced action.

However, the future is not solely a realm of fear and warning; it is also a field of hope and light. The Quran promises that the end is for the righteous (al-A'rāf: 128) and that God does not waste the reward of the righteous (al-Tawbah: 120). Imam Ali (AS) also advises regarding the inevitability of death as Imam Ali (AS) also advises regarding the inevitability of death and not to wait for its coming (Sermon: 196): "And great hope is clearly depicted." Imam *Sajjād* (AS) in the 32nd prayer expresses that he is a servant of god with little action but great hope. This hope only makes sense when it is connected to righteous deeds today. In Prayer 40, the Imam also interprets the "Future" in the light of today, saying: "O! Lord, protect us from sins in the days after this month and include us in Your mercy from mistakes." In this prayer, the bright future is linked to the continuity of righteous deeds in the present.

From these teachings, it can be inferred that Islamic foresight has three fundamental pillars: "Continuous remembrance of death and readiness for eternal life; avoidance of being consumed by long, illusory hopes; and hope for a bright future through righteous actions today."

Thus, from this perspective, the future is neither a reality of unattainable dreams nor a source of anxiety and despair; rather, it is a horizon that continually shapes itself through conscious choices and responsible actions in the present. From this viewpoint, the seeker of god does not see the future as disconnected from the present; instead, he understands it as a natural extension of the moment in which faith, righteous deeds, repentance, and hope for divine mercy find meaning. Such a moment, if properly understood and lived, not only reduces the suspension and uncertainty about the future

but also organizes humanity's ultimate goal of life and eternal perfection.

Conclusion and Recommendation

The present study demonstrates that the Islamic perspective on time, as articulated in *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah*, constitutes a comprehensive framework for organizing religious and ethical life, rather than merely recounting the periods of past, present, and future. Within this framework, the past functions as a source of reflection, accountability, and repentance; the present serves as the primary arena for responsibility, righteous action, knowledge acquisition, and renewal of the covenant with God; and the future represents a horizon of hope, a reminder of mortality, and preparation for eternal life. These three dimensions are intrinsically interconnected, and only through a balanced relationship among them can individuals be liberated from regret over the past, neglect of the present, and anxiety about the future, thereby achieving a balanced and meaningful existence.

The significance of these findings is that they present a renewed, strategic understanding of the relationship between humans and time, one that avoids stagnation in the past and immersion in illusory futures, and instead emphasizes conscious engagement with the present. This perspective can facilitate the reconstruction of Muslim religious life by encouraging individuals to utilize the present thoughtfully, rather than being constrained by historical patterns or future anxieties. In this context, time is not a passive container but an educational and divine framework in which individuals continually encounter choices and responsibilities.

Theoretically, this study demonstrates that the teachings of *Nahj al-Balāghah* and *Ṣaḥīfah al-Sajjādīyyah* offer a coherent framework for articulating the religious perspective on time,

aligning with Islamic philosophical thought by presenting time as an existential and educational domain rather than merely a natural or conventional dimension. Practically, the study's findings can inform educational and cultural initiatives within Islamic societies, particularly in contexts where individuals are burdened by regrets about the past or anxieties about the future, thereby neglecting the present, the sole authentic opportunity for action.

Accordingly, the religious perspective on time encourages individuals to reconsider their approach to life by learning from the past, engaging actively with the present, and preparing for a promising future through hope and righteous action. This triadic framework, when properly understood and implemented, can play a pivotal role in addressing contemporary spiritual and ethical challenges and in opening new horizons for both individual and collective life within Muslim communities.

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«مقاله پژوهشی»

بازخوانی نگرش دینی به گذشته، حال و آینده بر اساس آموزه‌های نهج‌البلاغه و صحیفه سجادیه

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چکیده

زمان در معارف اسلامی تنها مقوله‌ای طبیعی یا قراردادی نیست، بلکه سرمایه‌ای الهی و بستر اصلی آزمون و تعالی انسان به شمار می‌آید. با این حال، نگرش انسان‌ها به گذشته، حال و آینده در عمل اغلب گرفتار افراط و تفریط می‌شود؛ یاد گذشته به صحنه حسرت و توقف بدل می‌شود، حال در غفلت و تعویق سپری می‌شود و آینده در قالب آرزوهای موهوم و دست نیافتنی یا نگرانی‌های بی‌پایه تصور می‌شود. بر همین اساس، پژوهش حاضر با رویکرد تحلیلی - متنی به بازخوانی دینی زمان بر اساس دو متن بنیادین، نهج‌البلاغه و صحیفه سجادیه، می‌پردازد تا الگویی متوازن و هدایتگر برای سامان‌بخشی حیات دینی ارائه کند. یافته‌ها نشان می‌دهد که در این دو منبع، گذشته به مثابه آیینه عبرت، عرصه محاسبه نفس و میدان توبه معرفی می‌شود؛ حال به منزله فرصت بی‌بدیل برای حضور در پیشگاه الهی، عمل صالح و تحصیل معرفت فهم می‌گردد؛ و آینده به عنوان افق امید به رحمت الهی، یاد مرگ و آمادگی برای حیات جاودان تبیین می‌شود. این سه‌گانه در پیوندی درونی با یکدیگر، زمان را به چرخه‌ای تربیتی تبدیل می‌کنند که انسان در پرتو آن می‌تواند از غفلت و اضطراب رها شده و به سوی تعادل و رشد گام بردارد. نتیجه پژوهش آن است که نهج‌البلاغه و صحیفه سجادیه ظرفیت آن را دارند که الگویی جامع برای بازسازی نگرش دینی مسلمانان به زمان عرضه کنند و راهی برای عبور از بحران‌های معنوی معاصر فراهم آورند.

واژه‌های کلیدی

آینده، حال، گذشته، صحیفه سجادیه، نهج‌البلاغه.

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تاریخ دریافت: ۱۴۰۴/۰۹/۲۴

تاریخ پذیرش: ۱۴۰۴/۱۲/۰۶

استناد به این مقاله:

فریدونی، محمد رضا و زارعی، افسانه. (۱۴۰۴). بازخوانی نگرش دینی به گذشته، حال و آینده بر اساس آموزه‌های نهج‌البلاغه و صحیفه سجادیه. فصلنامه قرآن و روشنگری دینی، ۶(۲)، ۷۵-۸۴. (DOI:10.30473/QURAN.2026.76766.1367)

