

Original Article

A Phenomenological View of the Components of the World of Accountability with an Emphasis on Nahj Al-Balaghah

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Abstract

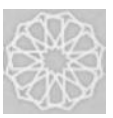
Considering that accountability has had a great impact on all different aspects of life and has always attracted the attention of thinkers and philosophers in all periods of life, a phenomenological view of it helps us to achieve a new understanding of the issue and get familiar with its different aspects to draw a world in which accountability is formed. The present descriptive-analytical study seeks to answer the question: "What are the posterior components of the world of accountability in Nahj al-Balaghah?" The findings of this study indicate that responsibility is limited in two ways: the existence of a-priori components that emerge before assigning a responsibility, such as belief in God, soul health, modeling a perfect man, and revelation; the existence of the posteriori components that arise from a responsibility, such as the original human existence, existential peace, existential happiness, and existential interaction. Responsibility is not a virtue along with other virtues and perfections, but the center of the formation of other perfections and virtues, and we desperately need responsibility for genuine religiosity.

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Extended abstract

1. Introduction

For human beings, maintaining a high status requires accepting responsibility and accountability. As reason dictates, the existence of any privilege is possible on the basis of accepting duties and responsibilities and according to the amount of privilege they give to a person, they give him responsibilities, i.e., it is the duty of human to preserve and protect himself in the realm of his identity. For this reason, the tasks assigned to humans are not given to the animals and other creatures. All commands and prohibitions, which are interpreted as religious duties and responsibilities, are for the realization of human rights, because the creator of the universe knew with absolute knowledge what causes the happiness of the human soul and what factors contribute to the interest of human soul and body. Security and freedom, body health and soul tranquility, attainment of good life and transcendence of human soul are human rights. Knowledge of these duties and responsibilities and their proper performance can lead man to his true right. Therefore, duties and responsibilities guarantee the real rights of human beings and lead them to eternal happiness.

2. Methodology

In this research, first the data was collected using documentary method and then the phenomenological method was used to analyze the data obtained and report the issues and problems.

3. Results

The findings of this study indicate that responsibility is limited in two ways: the existence of a-priori components that emerge before assigning a responsibility, such as belief in God, soul health, modeling a perfect man, and revelation; the existence of the posteriori components that

arise from a responsibility, such as the original human existence, existential peace, existential happiness, and existential interaction. Responsibility is not a virtue along with other virtues and perfections, but the center of the formation of other perfections and virtues, and we desperately need responsibility for genuine religiosity.

4. Conclusion

In the divine dictionary, man is created responsible and has a duty, and this responsibility is present in all the pillars of his individual and social life. It is a sense of accountability that human beings can be led to existential excellence.

From a phenomenological point of view, responsibility has no limited direction, and man is responsible for himself, God, religion, culture, society, and the universe. Also, with this view of responsibility in Nahj al-Balaghah, we can say that responsibility is depicted in a world in which God, God's support for the responsible person, salvation, justice, soul health, perfect man as a model, faith, and revelation are presented. However, responsibility itself in the next step forms a world in which the components of original existence, existential peace, existential happiness, existential structure, and existential interaction are present.

Phenomenology leads us to existential components in relation to the issue of responsibility, components such as genuine human existence, existential peace, existential happiness, and existential interaction. These components have a posteriori existence and are the result of self-responsibility. This is while responsibility itself in the next step forms a world in which the components of original existence, existential peace, existential happiness, existential structure, and existential interaction are present.



In other words, in the light of responsibility, a genuine existence is formed, and this genuine existence, with its existential tendencies and directions in divinity, determines existential excellence, and this indicates that virtuous responsibility is not in line with other virtues and perfections. Rather, it is the center of the formation of other perfections and virtues.

Existential loss is the root of all unrest and anxiety, a loss in which the existential tendency has no divine direction. However, responsibility, as it is presented in Nahj al-Balaghah, stabilizes the existential tendency in man, and this stabilization leads to the components of originality, balance, and mercy, what we need for a genuine hard look.

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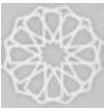
Conflict of interest

Authors declared no conflict of interest

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Resources



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