

Intertextual Relations of “Hereafter” in Nahj al-Balagha and the Quran

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Received: 03 October 2021 / Accepted: 13 June 2022

Abstract

Intertextuality is a theory of interaction or relation between texts, which results in the creation of a novel idea. On this theory, every text or writing is derived from other texts, and there is no writing apart from other writings. The Quran, as the guidebook of humankind, affects the hadiths of the Prophet and Shiite Imams (a), which is why the latter frequently cite the former. One text of hadiths, which bears an intertextual relation with Quranic verses, is Nahj al-Balagha. Focused on the theme of the “hereafter,” this research adopts a descriptive-analytical method to answer the following question: How to analyze the intertextual relations between Nahj al-Balagha and the Quran on the theme of the “hereafter”? The results show that there are only two cases of full intertextuality in Nahj al-Balagha. In several parts of Nahj al-Balagha, there is modified intertextuality, but there is widespread allusive intertextuality in the words of Imam ‘Alī (a), as he frequently talks about the hereafter using themes from Quranic verses.

Keywords: Quran, Nahj al-Balagha, hereafter, full textual intertextuality, full modified intertextuality, allusive intertextuality.

Introduction

Intertextuality is a relation between two texts in terms of compresence. In other words, whenever part of a text (text 1) is present in another text (text 2), the relation between the two texts is called intertextuality (Namvar Motlagh 1386 Sh, 87). Intertextuality refers to a variety of relations that connect texts in terms of their form and content. Every text exists in relation to other texts. A text is more closely related to other texts that it is to its author. Texts produce contexts in which other texts can be created and interpreted. In fact, all sentences and texts are intertextually related; that is, they either refer to an already produced text or contain part of an already produced text. The problem of intertextual relations is a semantic issue about the type of semantic relation within texts. Intertextuality is indicative of the historicity of texts. No text can be

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understood on its own and without reliance on other texts. A text can be deemed a link in an intertextual chain; namely, a set of texts each member of which interprets elements from the text or from other texts (Shokrani et al., 1389 Sh, 87).

Several frameworks have been offered to account for intertextual relations in technical and artistic terms: (1) full textual intertextuality, (2) full modified intertextuality, and (3) allusive intertextuality (Habibi 1392 Sh, 32). In full textual intertextuality, the full independent text is used without any additions or eliminations in its original contents by the creator of the new text (post-text), regardless of whether the text is a verse or an ode or a piece of prose (Shahrokhi Shahraki et al., 1395 Sh, 125). In full modified intertextuality, the poet relies on a full independent text (a verse or an ode or a piece of prose). The poet isolates the text from its context, and having applied certain simple or complicated deconstructions such as additions or eliminations, changing the position of parts of a sentence, change of verbs' tense and forms, and conversion of imperative sentences to declarative sentences and vice versa, he or she uses it to express a new poetic idea (Taghvaei Karmozdi 1394 Sh, 67). Finally, in allusive intertextuality, the poet merely mentions one or more signs, which guide the reader to the absent text, thus implying many meanings with few words (Habibi 1392 Sh, 47; Rastgoo 1396 Sh, 52).

There are many intertextual relations in Nahj al-Balagha, as many of Imam 'Alī's words are affected by Quranic verses. In a large number of his sermons, sayings, and letters, Imam 'Alī (a) talks about the "hereafter" (*ākhirā*). The problem of afterlife or the hereafter is a theme in Nahj al-Balagha, which is largely inspired by the Quran. Drawing on intertextual relations, we can provide an analysis of intertextual relations between Nahj al-Balagha and the Quran on the subject of "hereafter". The research question addressed in the present article is: How to analyze the intertextual relations of the "hereafter" in Nahj al-Balagha and the Quran?

It is noteworthy that, of all religious texts, commentators on Nahj al-Balagha always consider its relation with the Quran, particularly in that Imam 'Alī (a) is known as the "talking Quran" (*al-Qur'ān al-nāṭiq*). The method of intertextuality in analyzing this relation will not only help deepen our understanding of both texts, but also enable the standardization of the method of its study (Nafisi and Afsardyr 1396 Sh, 129). For this reason, several studies adopted the intertextual approach to account for the relation between Nahj al-Balagha and the Quran: (1) a study of the intertextual relation of the content of parts of Nahj al-Balagha with the Quran, including an article on "Relations of intertextuality between the sayings of Nahj al-Balagha and Quranic verses" (Jigareh and Sadeghi 1396 Sh) and "The Sermon of Disparagement taking the model of the noble Quran with an intertextual approach" (Kharaghany et al., 1397 Sh); (2) a study of the intertextual relation to edit the text of Nahj al-Balagha, as in the article "Application of Quranic intertextuality in editing the text of hadiths: a case study of Nahj al-Balagha" (Nafisi and Afsardyr 1397 Sh);

(3) a thematic study of the intertextual relation, as in the article “An intertextual study of the relation between hypocrisy and double-facedness in the Quran and Nahj al-Balagha” (Shamohammadi 1400 Sh) and “Intertextual manifestations of Quranic verses in the sayings of Nahj al-Balagha” (Seifalíee and Hosseininia 1398 Sh). In the third category, common themes in Nahj al-Balagha and the Quran are studied with an intertextual approach. The present research belongs to the third category and is devoted to an account of the theme of the “hereafter” in Nahj al-Balagha and the Quran.

The present research draws on the descriptive-analytical method. It is indeed a conceptual analysis carried out purposefully in terms of the research question. We first collected the sentences and phrases in Nahj al-Balagha about the “hereafter,” and then we classified them in terms of intertextual relations: full textual, full modified, and allusive. Finally, we account for how they are influenced by the Quran at these three levels.

1. Intertextual Relations of the “Hereafter” in Nahj al-Balagha and the Quran

To account for each intertextual relation about “this world,” we first overview the present text (namely, Nahj al-Balagha) and then the absent text (namely, Quranic verses). Finally, we analyze the intertextual relation between the two texts.

1.1. Full Textual Intertextuality

By full textual intertextuality between Nahj al-Balagha and the Quran, we refer to the words of Imam ‘Alī (the present text) in which he used sentences or phrases from the absent text (the Quran) without any changes or modifications. As our survey shows, there are two cases in which this type of intertextuality is used concerning the theme of the “hereafter.” We explain one case and represent the other in Table 1.

The present text: in part of the third sermon, Imam ‘Alī (a) says: “When I took up the reins of government one party broke away and another turned disobedient while the rest began acting wrongfully as if they had not heard the word of Allah saying: That is the abode of the Hereafter, which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favor of the Godwary. (Qur’an, 28:83)”³ (Sayyid al-Raḍī 1414 AH, 49).

The absent text: “That is the abode of the Hereafter, which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favor of the Godwary” (Q 28:83).⁴

3. English translations of Nahj al-Balagha in this article are from al-islam.org (sometimes with slight modifications).

4. English translation of the Quran in this article are from Qara’i (sometimes with slight modifications).

The intertextual relation: the third sermon is a major sermon in Nahj al-Balagha, which is controversial for a group of Muslims, because it straightforwardly elaborates the issues about the Prophet's succession. There is material in this sermon, which cannot be found in other sermons of Nahj al-Balagha. As short as the sermon is, it recapitulates a history of the early caliphs in Islam (Makarem Shirazi 1390 Sh, 1:385). Throughout the sermon, there are succinct and effective phrases about the issue of caliphate and the problems that occurred after the Prophet's demise. The Imam asserts that he was the only person who deserved to succeed the Prophet and take over the caliphate and was saddened because caliphate deviated from its main path. In the end of the sermon, he recounts the story of people's allegiance to him for caliphate and talks about the reason why he accepted their allegiance in exquisite inspiring sentences (Makarem Shirazi 1390 Sh, 1:322). In the sermon, the Imam says that the hypocrites who opposed his caliphate did so because they wanted to subjugate people on the earth and subordinate them so that they could do any immoralities and sins, and take this-worldly pleasures without being hindered ('Izz al-Dīn al-Āmilī, n.d., 1:246).

In the part in question, Imam 'Alī (a) talks about three groups of those who fought him during his caliphate: the wrongdoers (*fāsiqūn*) who started the Battle of Šiffīn, to whom the Prophet (s) referred as *Qāsiṭīn* (pledge-breakers); breakers (*nākithīn*) who started the Battle of Jamal; and rebellions (*māriqūn*) who started the Battle of Nahrawān (Ibn Abī l-Ḥadīd 1377 Sh, 1:201). He then adds that these three groups have never heard the Quranic verse "That is the abode of the Hereafter, which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favor of the Godway," which means that they never acted upon the verse. This verse is indeed the conclusion of the Quranic story of Korah (Qārūn). After recounting the shocking story of this arrogant and sinful wealthy man, the Quran concludes that people should not indulge in their wealth and should donate their money to the poor so that they can have provisions for their hereafter (Makarem Shirazi 1371 Sh, 16:177). In the passage "That is the abode of the Hereafter," the term "that" implies the value and sublimity of the hereafter, because "that" is a reference to a far place. Quranic exegetes interpret the "abode of the Hereafter" in this verse as the heaven, which attests to the fact that it refers to the felicitous hereafter, not any hereafter (Ṭabāṭabā'ī 1374 Sh, 16:119). The passage "We shall grant to those who do not desire to domineer in the earth nor to cause corruption" says that the heaven is granted to such people. "Domineering" refers to arrogance and dominance. The reason why, of all corruptions, only dominance is mentioned is its peculiar importance (Ṭabāṭabā'ī 1374 Sh, 16:119). In this case, the relation between Imam 'Alī's words and the Quran is *full textual intertextuality*, because he uses the same Quranic phrase without any modification or changes in its structure. The reason why this verse was used in the Imam's words is that Korah was a rebellion against Moses: "Korah indeed

belonged to the people of Moses, but he bullied them” (Q 28:76) and caused corruption in the society: “and do not try to cause corruption in the land” (Q 28:77), while God reserved the hereafter for the non-corrupt: “That is the abode of the Hereafter, which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favor of the Godway” (Q 28:83). Since Imam ‘Alī (a) believed that wrongdoers, breakers, and rebellions caused corruption in the Islamic nation, he believed that this verse included them, and thus, he used the verse without any structural modification in his words. Due to the limited scope of the paper, the other case of full textual intertextuality about the hereafter in the Quran and Nahj al-Balagha is represented in Table 1.

Table 1. Full textual intertextuality of the Quran and Nahj al-Balagha on the theme of the hereafter

Present Text	Absent Text
<p>Woe to you. I am tired of rebuking you. <u>Are you pleased with the life of this world instead of the Hereafter?</u> (Nahj al-Balagha, sermon 34)</p>	<p>O you who have faith! What is the matter with you that when you are told: ‘Go forth in the way of Allah,’ you sink heavily to the ground? <u>Are you pleased with the life of this world instead of the Hereafter?</u> But the wares of the life of this world compared with the Hereafter are but insignificant. (Q 9:38)</p>

1.2. Full Modified Intertextuality

By full modified intertextuality between Nahj al-Balagha and the Quran, we refer to the words of Imam ‘Alī (the present text) in which a passage from the absent text (the Quran) is taken out of its context, and then used with simple or complicated modifications, such as additions or eliminations, changing the position of certain words or phrases, and changing the tense or forms of verbs. According to our survey, there are six occurrences of this type of intertextuality concerning the theme of the hereafter. In what follows, we report one of those cases and represent the rest in Table 2.

The present text: part of sermon 203 in Nahj al-Balagha says: “O people, certainly this world is a passage while the Hereafter is a permanent abode. So, take from the passage (all that you can) for the abiding home. Do not tear away your curtain before Him Who is aware of your secrets” (Sayyid al-Raḍī 1414 AH, 321).

The absent text: “O my people! This life of the world is only a [passing] enjoyment, and indeed the Hereafter is the abiding home” (Q 40:39).

Intertextual relation: In the beginning of this sermon, Imam ‘Alī points out a major issue about this world and the hereafter, ignorance of which tends to result in human miseries (Makarem Shirazi 1390 Sh, 8:69). In this part of his words, the Imam reminds people of the goal of this world and the hereafter and encourages them to love the latter and avoid the former. In this way, this world is a passage toward the hereafter. The passages occurs in either way: (1) forced, as people inevitably die and go to the hereafter, and (2) voluntary, as the chosen servants of God move toward the hereafter. In the above text, Imam ‘Alī refers to the first way of going to the hereafter. The reference to this world and the hereafter respectively as “passage” and “abiding home” serves as a preliminary to the rest of the sentence: “So, take from the passage (all that you can) for the abiding home. Do not tear away your curtain before Him Who is aware of your secrets” (Ibn Maytham al-Bahrānī 1362 Sh, 4:7).

The absent text (the Quranic verse) is about the Believer of Pharaoh’s People, who tells his people after his death that men have an eternal life (that is, the hereafter) after the transient impermanent life in this world, which is just a passing enjoyment as compared to the hereafter, and is indeed a preparation for the eternal life (Ṭabāṭabā’ī 1374 Sh, 17:504). The phrase “O people” is an admonition, which implies that people should open the eyes of their hearts so that they know that life in this world is an insignificant enjoyment as compared to the hereafter, since it is transient, and the abiding home is the hereafter (Amīn 1362 Sh, 11:272). It thus turns out that, in terms of the intertextuality relation of the Quran and Nahj al-Balagha on the theme of the hereafter, Imam ‘Alī’s words “the hereafter is the abiding home” comes from the Quranic verse with two modifications: first, the Quranic verse has a separation pronoun (*inna al-ākhira hiya dār al-qarār*; literally: the Hereafter, it is the abiding home), but the pronoun is absent in Imam ‘Alī’s words. Second, the word *qarār* (abiding) in the Quranic verse has a definite article (*al-qarār*), while it is used in an indefinite way in Imam ‘Alī’s words. As noted before, whenever the absent text is used with simple or complicated deconstructions or modifications, it is called full modified intertextuality. Other cases of such intertextuality with the theme of the hereafter in the Quran and Nahj al-Balagha is represented in Table 2.

Table 2. Full modified intertextuality of the Quran and Nahj al-Balagha on the theme of the hereafter

Present Text	Absent Text
This world and the Hereafter have submitted to Him their reins, and <u>the skies and earths have flung their keys towards Him</u> . (Nahj al-Balagha, sermon 133)	<u>To Him belong the keys of the heavens and the earth.</u> (Q 42:12)

<p>He who treats the trust lightly and indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world, and <u>his humiliation and disgrace in the Hereafter will be greater</u>. (Nahj al-Balagha, letter 26)</p>	<p>So, we unleashed upon them an icy gale during ill-fated days, in order that We might make them taste a humiliating punishment in the life of the world. <u>Yet the punishment of the Hereafter will be surely more disgraceful</u>, and they will not be helped. (Q 41:16)</p>
<p>So, he who adopts unreasonableness as his way, for him there is no dawn after the night; he who is afraid of what befalls him has to run on his heels; he who wavers in doubt Satans trample him under their feet and he who submits to <u>the loss of this and the Hereafter</u> succumbs to it. (Nahj al-Balagha, saying 31)</p>	<p>And among the people are those who worship Allah on the [very] fringe: if good fortune befalls him, he is content with it; but if an ordeal visits him, he makes a turnabout, to <u>become a loser in the world and the Hereafter</u>. That is manifest loss. (Q 22:11)</p>
<p>Look! O Shurayh, if you have purchased this, house from money other than yours or paid the price from unlawful source, you have incurred <u>loss of this world as well as of the Hereafter</u>. (Nahj al-Balagha, letter 3)</p>	<p>And among the people are those who worship Allah on the [very] fringe: if good fortune befalls him, he is content with it; but if an ordeal visits him, he makes a turnabout, to <u>become a loser in the world and the Hereafter</u>. That is manifest loss. (Q 22:11)</p>
<p>Certainly, wealth and children are the plantations of this world while virtuous deed is the plantation of the next world. (Nahj al-Balagha, sermon 23)</p>	<p>Wealth and children are an adornment of the life of the world, but lasting righteous deeds are better with your Lord in reward and better in hope. (Q 18:46)</p>

1.3. Allusive Intertextuality

The relation of allusive intertextuality between the Quran and Nahj al-Balagha refers to the words of Imam ‘Alī (the present text) in which the concepts, rather than the identical words, of the absent text (the Quran) is used; that is, the absent text is implied with certain signs. There are many instances of such intertextuality in Nahj al-Balagha in elaboration of the theme of the hereafter, some of which we review in what follows. Other cases will be represented in Table 3.

1.3.1. Letter 22

The present text: in part of letter 22, Imam 'Alī says: “Your pleasure should be about what you secure in respect of your Hereafter and your grief should be for what you miss in respect thereof” (Sayyid al-Raḍī 1414 AH, 378).

The absent text: “And the reward of the Hereafter is surely better for those who have faith and are Godwary” (Q 12:57).

Intertextual relation: the main goal of letter 22 is that the human pleasure or delight should not be about mundane worldly endowments at their disposal. Moreover, their sadness should not be about lost worldly endowments. Instead, pleasure should be about achievements in the Hereafter, and sadness or sorrow should be about their loss (Makarem Shirazi 1390 Sh, 9:263). The reason is obvious: material endowments, both innate and acquired, will disappear soon, and even at the time of their existence, they are unstable and susceptible to harms. Material deprivations are also perishable and transient. However, afterlife endowments are everlasting, which is why one should be sad about the loss of such eternal endowments (Makarem Shirazi 1390 Sh, 9:265).

In the words of Imam 'Alī (a), anything with an afterlife advantage is a reason for human pleasure and delight. Sadness or remorse should be about anything with an afterlife loss or deprivation: “Your pleasure should be about what you secure in respect of your Hereafter and your grief should be for what you miss in respect thereof.” These words might have been inspired from several Quranic verses, and the most prominent verse that might serve as an absent text here is verse 57 of Surah Yusuf: “And the reward of the Hereafter is surely better for those who have faith and are Godwary.” This verse says that the afterlife reward is better for believers, but better than what? This can be gleaned from its preceding verse: “That is how We established Joseph in the land that he may settle in it wherever he wished. We confer Our mercy on whomever We wish, and We do not waste the reward of the virtuous” (Q 12:56), which is about Joseph's power and reign in Egypt as a reward for his virtues. In verse 57, it is noted that, as great as this worldly reward might be, the afterlife reward is greater. Accordingly, Imam 'Alī's words are inspired by this or other similar verses of the Quran in terms of an allusive intertextual relation. The theme is that the reward of the hereafter is better than worldly rewards, and hence, one should be delighted by the former and be saddened by its loss.

1.3.2. Saying No. 103

The present text: saying no. 103 of Nahj al-Balagha reads: “Certainly, this world and the Hereafter are two enemies against each other and two paths in different directions. Whoever likes this world and loves it hates the next arid is its enemy. These two are like East and West. If the walker between them gets near to one, he gets farther from the other. After all, they are like two fellow-wives” (Sayyid al-Raḍī 1414 AH, 486).

The present text: “Whoever desires the tillage of the Hereafter, we will enhance for him his tillage, and whoever desires the tillage of the world, we will give it to him, but he will have no share in the Hereafter” (Q 42:20).

Intertextual relation: In Imam ‘Alī’s words, the term “enemy” (*al-‘aduww*) is used as a metaphor for the huge gap between this world and the hereafter, which implies that the lover of one must be the hater of the other. The Imam goes on to liken this world and the hereafter to East and West due to the different directions they exhibit, which implies that the lover of this world is like someone who moves back and forth between East and West. The ground of resemblance in the phrase “If the walker between them gets near to one...” is that the lover of this world will be distracted from the hereafter to the degree to which they seek this world, and vice versa, just like a walker who goes toward East and gets far away from West. The Imam (a) goes on to liken this world and the hereafter to two fellow-wives of the same man: whenever the man approaches one wife, he will be away from the other (Ibn Maytham al-Baḥrānī 1362 Sh, 5:469). In the absent text (the Quranic verse), the word “tillage” (*ḥarth*) is a metaphor for the consequences of one’s actions on the day of resurrection: righteous actions are like seeds that will be harvested in the hereafter, and the sentence “Whoever desires the tillage of the Hereafter, we will enhance for him his tillage” means that the rewards of those who do good actions will be multiplied (Ṭabāṭabā’ī 1374 Sh, 18:57). This verse likens people of the world to farmers, some of whom work for this world and some for the hereafter. In other words, this world is likened to a farm, people are like its farmers, their deeds are the seeds, and divine blessings are like rains, but since the seeds are different, some will result in eternal evergreen and fruitful trees, but others will result in perishable and bitter fruits. The term “desire” (or will) is a reference to people’s wishes and intentions. The whole verse explains the divine endowments pointed out in the preceding verse, some of which are for worldly enjoyments and some others for the pleasure of the hereafter. Interestingly, the verse says about those who farm for the hereafter that their tillage will be enhanced, without denying their share of worldly pleasures, but as for those who farm for this world, it says that they only gain part of what they desire, without having any share of the afterlife reward (Makarem Shirazi 1390 Sh, 20:397-98). This implies that “desire” is not enough for gaining rewards in this world or the hereafter; rather, action is also required, as in another verse “that nothing belongs to man except what he strives for” (Q 53:39) (Ṭabāṭabā’ī 1374 Sh, 18:57). It is therefore obvious that, regarding the intertextual relation of Nahj al-Balagha and the Quran about the hereafter, Imam ‘Alī’s words are inspired by the Quran, and the relation with the absent text is that of allusive intertextuality. To illustrate, in saying 103 of Nahj al-Balagha, Imam ‘Alī compares this world and the hereafter, asserting that attachment to one distracts one from the other, just like two different paths or directions or like conflicts between two fellow-wives. The theme has its roots in verse 20 of Surah al-

Shura: “Whoever desires the tillage of the Hereafter, we will enhance for him his tillage, and whoever desires the tillage of the world, We will give it to him, but he will have no share in the Hereafter.” This verse underscores the idea that pursuit of the afterlife tillage (that is, righteous deeds) leads to its enhancement, and pursuit of the worldly tillage (that is, attachment to worldly enjoyments) results in deprivation from the hereafter. In fact, attachment to one lead to deprivation from the other, which amounts to the same idea asserted by Imam ‘Alī. It should be noted that this world and the hereafter cannot be reconciled when one is attached to the former and thus distracted from the latter. However, an instrumental view of this world does not lead to distraction from the hereafter; rather, it prepares the ground for gaining afterlife rewards, as in saying 131 of Nahj al-Balagha: “[this world] is the place of worship for the lovers of Allah; the place of praying for the angels of Allah; the place where the revelation of Allah descends; and the marketing place for those devoted to Allah. Herein they earned mercy and herein they acquired Paradise by way of profit” (Sayyid al-Raḍī 1414 AH, 493). The Quran also notes that true servants of God ask for the good in this world and the next: “And among them there are those who say, ‘Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire’” (Q 2:201). Moreover, sometimes God bestows worldly and afterlife blessings upon some people, as in Nahj al-Balagha: “Sometimes Allah joins all these in some groups” (Sayyid al-Raḍī 1414 AH, 64).

1.3.3. Saying 269

The present text: saying 269 of Nahj al-Balagha reads: “There are two kinds of workers in the world. One is a person who works in this world for this world and his work of this world keeps him unmindful of the hereafter. He is afraid of destitution for those he will leave behind but feels himself safe about it. So, he spends his life after the good of others. The other is one who works in this world for what is to come hereafter, and he secures his share of this world without effort. Thus, he gets both the benefits together and becomes the owner of both the houses together. In this way, he is prestigious before Allah. If he asks Allah anything He does not deny him” (Sayyid al-Raḍī 1414 AH, 329).

The absent text: “Among the people there are those who say, ‘Our Lord, give us in this world,’ but for such there is no share in the Hereafter. (200) And among them there are those who say, ‘Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire’” (Q 2:200-201).

Intertextual relation: in this saying, Imam ‘Alī provides an instructive division of people in the world: (1) those who strive for this world, which distracts them from the hereafter. They fear that their children would be stricken with poverty, but feel safe about their own poverty in the hereafter, which is

why they work hard for the benefit of their progeny and go empty-handedly to the next world. Imam ‘Alī describes these people as ignorant, because they struggle to leave wealth to their children and secure their future, but remain poor both in the hereafter, because they never spend their money on the path of God as in the Quranic verse “That which is with you will be spent [and gone], but what is with Allah shall last” (Q 16:96), and in this world because are just intent on saving money without spending it for their own pleasure (Makarem Shirazi 1390 Sh, 14:269).

The absent text (Q 2:200-201) divides people into two groups: those who only desire the good of this world without having a share of the hereafter, and those who desire the good of the hereafter and immunity from the fire of the hell. These verses point to people’s goals and desires: some only desire worldly endowments, and are hence deprived of all afterlife rewards, but others seek both worldly and afterlife endowments, seeing the worldly life as a preparation for spiritual development. Islam is basically concerned about both physical and spiritual needs, viewing the former as preparatory for the latter. Indeed, Islamic teachings reject one-dimensionalism: mere concern for material needs or total ignorance of the worldly life (Makarem Shirazi 1371 Sh, 2:65).

Since the first group are just focused on the natural realm, they ignore the goodness or badness, and legitimacy or illegitimacy, of worldly enjoyments, they have no goals, and it is only late in their lives that they learn about their misguidance, just like a thirsty person who ran toward a mirage: “As for the faithless, their works are like a mirage in a plain, which the thirsty man supposes to be water. When he comes to it, he finds it to be nothing; but there he finds Allah, who will pay him his full account, and Allah is swift at reckoning” (Q 24:39) (Javadi Amoli 1389 Sh, 10:168-69).

The relation between the present and absent texts here is that of allusive intertextuality. Just as the text in Nahj al-Balagha divides people into those who only pursue this world and are negligent of the hereafter and those who strive for the hereafter, the Quranic verses also divide people into seekers of this world who are deprived of the hereafter and the seekers of both this world and the hereafter.

Other cases of allusive intertextuality in Nahj al-Balagha and the Quran on the theme of the hereafter are represented in Table 3.

Table 3. Allusive intertextuality of the Quran and Nahj al-Balagha on the theme of the hereafter

Present Text	Absent Text
Your ultimate goal (reward or punishment) is before you. Behind your back is the hour (of resurrection) which is driving you on. Keep	Indeed, the Hour is bound to come; there is no doubt in it. But most people do not believe. (Q 40:59)

(yourself) light and overtake (the forward ones). Your last ones are being awaited by the first ones (who have preceded). (Nahj al-Balagha, sermon 21)	
Certainly, wealth and children are the plantations (or tillage) of this world while virtuous deed is the plantation (or tillage) of the hereafter. Sometimes Allah joins all these in some groups. (Nahj al-Balagha, sermon 23)	Wealth and children are an adornment of the life of the world, but lasting righteous deeds are better with your Lord in reward and better in hope. (Q 18:46)
How bad is the transaction that you allow (enjoyment of) this world to be a price for yourself as an alternative for what there is with Allah for you. And among them is he who seeks (benefits of) this world through actions meant for the next world, but does not seek (good of) the next world through actions of this world. (Nahj al-Balagha, sermon 32)	They are the ones who bought the life of this world for the Hereafter; so their punishment shall not be lightened, nor will they be helped. (Q 2:86)
and as regards extending of hopes, it makes one forget the hereafter. (Nahj al-Balagha, sermon 42)	Leave them to eat and enjoy and to be diverted by longings. Soon they will know. (Q 15:3)
either of them [this world and the hereafter] has sons i.e., followers. You should become sons of the next world and not become sons of this world because on the Day of Judgement every son would cling to his mother. (Nahj al-Balagha, sermon 42)	Whoever desires the tillage of the Hereafter, we will enhance for him his tillage, and whoever desires the tillage of the world, we will give it to him, but he will have no share in the Hereafter. (Q 42:20)
the hardships of this world were easier than the hardships of the next world. (Nahj al-Balagha, sermon 54)	Such was their punishment; and the punishment of the Hereafter is surely greater, had they known. (Q 68:33)

Conclusion

Im 'Alī's remarks on the hereafter or the afterlife world in Nahj al-Balagha are inspired by the Quran. An intertextual survey of these two religious texts reveals that the smallest portion of intertextual relation was that of full textual and full modified varieties of intertextuality between the Quran and Nahj al-Balagha, while allusive intertextuality constitutes the greatest portion of intertextuality. Imam 'Alī frequently draws on Quranic themes on the hereafter.

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