

Safinah

An international quarterly journal of Islamic studies

Vol.5, No.17, January-March 2012

Published By: Naba Cultural Organization

Managing Director: Muhammad H. Shahri

Editor- In- Chief: Hamid Farnagh

Editorial board (alphabetical order):

- | | |
|---|---------------|
| Seyed Muhammad Azizuddin Husain Hamedani
- <i>Prof. Of Jamia Millia Islamia, New Delhi</i> | <i>India</i> |
| Husain Beikbaghban
- <i>Prof. Of Strasbourg University</i> | <i>France</i> |
| Ahmad Mahdavi Damghani
- <i>Prof. Of Harvard University, Mass.</i> | <i>U.S.A.</i> |
| Farideh Mahdavi Damghani
- <i>Researcher In Medieval Literature Studies</i> | <i>Iran</i> |
| Muhammad Ja'far Mo'in Far
- <i>Prof. Of University Of Paris</i> | <i>France</i> |
| Mansoor Pahlavan
- <i>Prof. Of Tehran University</i> | <i>Iran</i> |
| Mahmoud Sadri
- <i>Prof. Of Texas Woman's University</i> | <i>U.S.A.</i> |
| Hasan Taromi
- <i>Associate Prof. Of Islam's World Encyclopedia</i> | <i>Iran</i> |

Administrative manager:

*Mina Oskouei
Mohammad Khalili*

Consultation board: *Abdul
Hossein Taleie, Mahdi
Aghareb Parast, Ali Reza
Ghavidel, Muhammad
Aghareb Parast*

**Co-operators with this
issue:**

*Hamid Shahedi ,
Jalil Dorrani, Husain
Eshghi, Hasan Karami,
Abbas Sokout,
Ali Reza Karimi,,*

*Translator:
Raziye Naghashzadeh

Address:
*P. O. Box 15655 – 377,
Tehran – Iran.*

Tel & fax:
+ 9821-77504683

E- mail:

En@safinahmagazine.ir

website :
Www.en.safinahmagazine.ir

Distribution center:
*3rd Floor, No. 26, Adibi
Alley, Shabestari St.,
Shariati Ave,
Tehran, Iran.*

Author's guidelines

All researchers, scholars, and those who are interested in Islamic issues are invited to provide us with their academic researches, findings, and articles to be published in Safinah. To this end, considering the following points is recommended:

- 1. The contributions should be original resulted from academic studies and researches.*
- 2. The articles have not been published earlier and are not currently under consideration for publication elsewhere.*
- 3. Articles should contain author's name, academic status, country and living city.*
- 4. The editors of safinah retain their full authority to bring the accepted papers in conformity with the safinah house style, and edit them for length and clarity.*
- 5. The length of articles should be 3000 words (10 pages) at maximum.*
- 6. Regarding the academic nature of this journal, using abusive or insulting language in essays or articles towards opposite thoughts or views should be highly avoided.*
- 7. The articles will not be returned.*
- 8. The authors are responsible for the accuracy of the articles.*
- 9. Using parts or complete articles of safinah by citing the source is allowed.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Editorial/ <i>Hamid Farnagh</i>	4
Lessons About Prophethood/<i>Muhammad Biabani Oskouei</i>	7
<u>The Ethical Code In Imam Hassan 's/ <i>Narges</i></u>	
<i>Mohammadnia/Feiuzullah Akbari</i>	12
Noah's Sorrow	30
A Review Over Polygamy/ <i>Seyyed Mojtaba Lari</i>	33
Christians And Mubahele/ <i>Nader Fazli</i>	41
Countering Other People's Interests/ <i>Ahmad Beheshti</i>	51
Ways To Reach Your Goals/ <i>Seyyed Morteza Mojtahedi</i>	57
Twenty Three Days With Ghadir/ <i>Zahra SAbouhi</i>	63
Fasting In Islam/ <i>Zahra Sabouhi</i>	79
Principles Of Imamat In Verses Of Quran/ <i>Hussein Eskandari</i>	85
Some Educative Points From Imam Kazem (A.S)/ <i>Ali Shariatmadari/</i>	
<i>Raziyeh Naghashzade</i>	92

Editorial

Fatima (*p.b.u.h.*), a sample for the women of the world

On the occasion of the anniversary of her birthday

Promoting human rights and the rule of law are indivisible from the teachings of the school of thoughts of the Ahlul Bayt (the holy family of the prophet of Islam). Those lights of guidance, and divinely appointed infallible leaders of the mankind have observed human rights and kindness in their words and behaviors.

Since the Islamophobe people-who hate the living and modern teachings of Islam- and the extremist Wahabis, who want to enforce their false imaginations as Sharia law by any means, here, I just want to note and make headline, the compassionate teachings of the almighty God, in the holy Quran, and the practice and words of the infallible leaders, which seems to be unknown to the ordinary and non-Muslim people.

The holy Quran talks about one God, and one human family. Here is the message of kindness, love, compassion, brotherhood, and human rights in the holy verses. The Quran stresses that righteousness is not in precise performance/observance of the religious rituals; but in making compassion and kindness toward people.

“It is not righteous that you turn your faces to the east or the west; but true righteous is he who believes in God and the last day and the angels, and the books. And the prophets, and spends his money, for love of him, on the kindred and the orphans and the needy and the wayfarer and those who request for charity, and for ransoming the captives; and to perform prayer and pay the Zakat (Islamic tax), and fulfill their promises when they have made any, and the patient in poverty and afflictions and the steadfast in time of difficulties; it is those who have proved truthful, and it is these who are the God-fearings.” (The holy Quran 2:177)

2. Allah says that we should be the first to do good and kindness to others; but, if we received kindness in the first place, we should return the favor.

“The reward of goodness is nothing but goodness” (55:60)

3. In the beginning of every chapter (sura) of the holy Quran, we read, “in the name of God, the compassionate, and the merciful”.

He has also instructed all the human beings to be compassionate and merciful to each other, in their relations and daily activities.

This can be inferred from many other Quranic verses too.

4. In a verse of the holy Quran which talks about the creation of man and women and their positions, the almighty Allah links the responsibility of mankind owed to him, to the kind treatment of the in-laws relationships:

“o’ you people, fear your God, who created you from a single soul, and created there from his mate, and from them many men and women; and fear God, in whose name you appeal to me one another, and be careful of your duty to God, respecting ties of relationship. Verily God watches over you.” (4:1)

6. *Safinah*, No. 17

The holy prophet (*p.b.u.h. & h.f.*) has also considered the people of the community, regardless of their gender, color, race, or language, equal as the teeth of a comb, who enjoy the same divine nature,....

The holy Fatima Zahra (*p.b.u.h.*) always in her prayers prayed for the prosperity of all the people, and gave priority to the neighboring people.

Imam Ali (*p.b.u.h.*) in his charter to Malik Ashtar, when appointed him as the governor of Egypt, wrote:

O' Malik, the people are either your brother in religion or brother in creation; since they have been created by the same God..."

It seems that it is time, to suggest in the name of Quran and the holy Ahlul Bayt, compassion, kindness and human rights to be a recipe toward brotherhood and peace.

Hamid farnagh

Lessons about Prophethood

Nubuwwah

(Part two)

Muhammad Biabani Oskouei

Abstract: the present article is the second part of the series "lessons about Prophethood" which deals with the issues like differences between prophets, the reasons of sending them and the ways to know them. In this article the issue of "essentiality of sending prophets" from different aspects is studied.

1. The meaning of essentiality in the existence of nabi or rasool

The necessity of the presence of a nabi or rasool in each time should be studied from two aspects:

1. The need of man kinds to a prophet and messenger
2. The oblige of sending a prophet and messenger on God

The first aspect is going to be dealt with in the other article. And it will be proven that human beings need prophets for different reasons. But it is obvious that proving the need of human beings to prophets is not equal to the proving of the essentiality in the existence of prophets (it means it is on God to send prophets), because the need of human beings is something and meeting that need by God is something else.

Here we are going to talk about the second one which is the essentiality of sending prophets by God.

2. The meaning of necessity of sending prophets from philosophical point of view

It has been said that, “having mercy on the creatures is of the absolute perfect ion of God, he is kind, generous and forgiving to his servants.

Whenever and wherever there exists a ready container to be filled with the blessings of God, it is on God to fill it. As there is no sign of stinginess in his blessings and there is no shortcomings in him. Being obligatory here means no one ordered him so he is obliged to obey....

The attributes of a perfect creature are to bless and have mercy on all, without any obstacle or stinginess; it these attributes do not exist in fact a shortcoming has been happened which is far from God.

According to this theory that be nice and kind to all is on God due to his being the ultimate perfect being, obligatory means necessity. God’s blessing and kindness is not separable from him.

3. The meaning of the necessity of sending prophets from Motekalleman's point of view

In the opinion of Motekalleman the meaning of essentiality is different. In their idea they refer to bad and good deeds logic-wise.

1.3. The necessity of sending prophets from logical stance

The root of the most issues in this theory is logical good and bad. This good and bad are so widespread in their view points that if they are deleted the framework of a lot of their ideas would be destroyed.

After the shining of the sun of Islam and appearing Kilam science, the issue of good and bad found a new base for themselves; they were introduced as an important matter in Kilam's school of thought which has a key role in various intellectual or religious issues...

One of the issues which is relied on this thought is the "necessity of God's kindness and mercy" and "the necessity of sending prophets".

Therefore it can be said that the root of this necessity is logically based not philosophical necessity. But some believe that the intention of the holder of this school of thought's stance is in its impossibility to separate it from God.

Of course, some elites believe that goodness and badness get their meaning from social norms and not logic. But in the view point of the holders of this view they regard logical good and bad. And they finally conclude that as gathering two opposite things besides each other is impossible like day and night (when it is day, it is not night and vice versa) , gathering good and bad besides each other is impossible; when something logically is good it cannot be bad and vice versa.

The true meaning of necessity of God's having mercy

To make the meaning of the necessity of having mercy for God let's make an example:

If some one invites another person to be his guest at his home, and if he knows if does not be prepared for his party the guest would not come over, while the host really likes to invite him, in this case if did not get prepared logically he would be blamed. Similarly, "the lack of mercy" means not to be prepared which is logically blamed worthy.

We can say in another word that sending prophets and messengers is out of God's kindness, similar to being prepared for the guests and it is logically obligatory.

The problems of the necessity of God's kindness from philosophical point of view

In this view point we believe that appearing kindness is inevitable; and the being which this kindness happens from him is obliged to release it. According to this, God's kindness and blessings are regarded in his nature, inseparable from him.

The Ethical Code in Imam Hassan 's Words

Narges Muhammadnia/Feizullah Akbari

Abstract: getting along well with others, serving others and being a good companion are frequently recommended by God, the holy prophet and infallible imams

According to imam Hassan , Muslims should be kind in their social relationship and respect others. Studying the sayings of imam Hassan in the realm of social behavior are significant as they help us to get to the best life style. Because imam Hassan was the best role model of a perfect human being, reflecting the real kindness and proper social behavior. He was so famous for his donation to the extent that he was called the most generous of Ahlul Bayt.

Companionship

Imam Hassan describes his good friend like this, “he was the most honorable one in my eyes. That personality trait of him which elevated this so high was he didn’t value the world, he was far from being tyrant, and he was not ignorant. He never extended his hands to others to get help unless the one he was reliable, did not get angry nor give up. He was silent mostly and when he started speaking he was pretty eloquent. In his behavior, he was so humble and modest (as if he seems weak), but it was time to do a task, he was like a powerful lion getting things done,. In the present of elites and scholars he was interested in listening to them rather than speaking. If someone overcame him in speaking, he did not get angry with him. He did not say the things he did not accomplish and he did the tasks he did not mention. When he was wandered doing two tasks which he did not realize which one is closer to God's satisfaction, he left the one which was closer to his inner wish. He did not blame anyone for the things he did (he did not take it on others)”¹

In the above tradition, imam praised his companion and talked about his honorable and gentle behavior. In this tradition, the great balanced behavior of a man depicted in front of human beings eyes; a companion is described who is taciturn, silent when it is needed (and not always) and when he is going to speak he speaks eloquently and this is the very good companionship!

The one, who knows how to speak appropriately, and what to do, definitely will avoid doing improper social behavior which deviates him from the right path.

In an another tradition we read, "a man asked imam Hassan to be his friend and his companion, imam brought up three conditions,

¹Hasan ibn Shoba Harrani, Tohaful Oghul, p.404

Do not praise me! Because I'm more aware of myself than you.

Do not believe I'm a liar. Because a liar has no sound idea.

Do not backbite anyone in front of me.

When that man faced these conditions and found them difficult, said, I ignore my request! Imam answered, "do as you wish."²

Accordingly to this, we can see not only did imam Hassan counted the characteristics of good friends but also he mentioned the characteristics of bad friends to instruct his followers to choose a friend more wisely. In this way, they could be immune from harms of bad friends and enjoy the blessings of having good friends. For example, the first condition by imam is not to admire! Because sometimes other people's admiration would result in overestimating yourself or being proud and stubborn. It is worth mentioning imam of course was not likely to be influenced by other's admiration but he tended to teach us to watch out our hearts. As we human beings are too talented to become proud and selfish. The second condition is the mutual trust which leads to good companionship. The third condition is respecting "the absent person" and save his face.

*The true manner of companionship and respecting
neighbors ' rights*

In social life naturally we are dealing with some other individuals and groups. One of these groups is the group of neighbors. As we should be very careful in choosing our friends, we also should be cautious in choosing the place of our settlement. Imam Ali advised his son imam Hassan concerning this, "my son! Before a journey search

² Ibid, p.408

about your travel companion. And before choosing the place of your settlement ask about your neighbors. " ³

This tradition points to the importance of neighbors in teaching and instructing us morally. As we are inevitably connected to our neighbors and naturally our family and we are influenced by the people around us. This important training factor has been pointed by imam Hassan . When he was asked about "majesty" he answered, greatness and majesty is to tolerate kindly your religious brothers and respect your neighbors' rights."⁴

Therefore respecting neighbors' rights and behave them fairly is of the factors which can establish and stable social connections, helping human beings to get closer to the right path, usually the people who are tolerant and do not make an issue out of everything enjoy the higher social statues.

This approach of tolerance and moderation towards neighbors actually is not easy at all and infallibles themselves most and foremost were very careful about it, committed themselves to respect other's rights.

Having social - cheerful spirit and its role in strengthening social relationship

As we know soul and body of a human beings are influenced by each other. Usually having a healthy body could lead to a healthy soul and vice versa. Sometimes a human being could spend too much time for his soul that completely forgets his body or in the opposite he takes care of his body in such a way that he forgets his spirituality aspect. Lack of balance in noticing each one of these two aspects can cause problems for human beings.

3 Nahjul Balaghe, letter 31

4Hasan ibn Shoba Harrani, Tohaful Oghul, p.390

There are some people who believe Islam only deals with spirituality and ignore body. While paying a superficial look at the teachings of Islam and Quranic teachings we understand Islam not only pays special attention to body and instructs us in this domain but also it urges us not to go to extremes regarding these two aspects (body and spirit), enjoys sweetness of health of body and soul both.

Those individuals who have cheerful spirit are healthier and more attractive than others and in social life they have more friends. Imam Hassan counted the characteristics of faithful like this, “from the characteristics of faithful people is that they are cheerful in the way of God and they avoid following their lust.”⁵

In addition to the sayings of imam Hassan , in his life style, the interest of him to sports and entertainment is obvious. His holiness while boosting his spirituality was interested in joining social entertainment. Asem Ibn Zumar said, once Hassan ibn Ali and I went to the Forat River to have fun. In the evening of that day while we were fasting, and the very clear water of river was hitting stones, Hassan ibn Ali said, if I had swimming bath, I would swim. I said, if I have one and I will give it to you.

He replied, and then what will you wear? I answered, I will swim without clothes. He answered; this is the very thing that I don't like! I heard the holy prophet who said, in waters there exist some live beings whom we should be ashamed of them and we should respect them not to swim naked.⁶

Appreciation and its role in strengthening social relationship

5 Hasan ibn Abi Hassan Deilami, Elam AlDin, p.137

6Muhammad Baqir Majlisi, Biharul Anwar, vol.75, p.113

Appreciating others has such a great importance that "to be very thankful" is one of the attributes of the almighty God, "definitely God is the forgiving and the thanker"(the holy Quran, 42: 23). God asked human beings to appreciate God and people. God refers to this matter in Quran: "**and when you are greeted with a greeting, greet with better than it, or return it. Allah is the reckoner of all things.**"(The holy Quran, 4:86)

According to this, mankind has been commanded to thank others. This admirable trait is obvious in imam Hassan 's social life, it has been narrated one of imam Hassan 's maid gave a bunch of flowers to imam as a gift. He received it willingly and said to her, "I set you free for the sake of God." some wondered and asked, "Freedom in return for a bunch of flower?

Imam answered, God trained and taught us to be like this..., then he added, valuable than her gift was her freedom.⁷

In this way, Imam Hassan encouraged that maid to do good deeds more and also he taught us how to react facing other people good faith.

Consulting and sociability

Consultation, i.e. enjoining others' ideas, is of significant importance in Islam. It has been introduced as a beneficial practice. In Arabic the word for consultation is "shora" which is derived from " shora al-amal" i.e, extracting honey from hives.⁸

As extracting honey from hives is to get to something valuable, the result of consultation is to get to the best and most practical way, not only the practical way, but is a wisdom dominated way. It has been narrated, once Moaviye Ibn Khadij proposed imam's daughter. Imam

7 Hasan ibn Momen Sheblanji, Norul Absar, p.123

8 Raqib sfahani, Al Mofradat fi Alfaz Al Quran Al Karim, p.270

said, we do not get our daughters married without talking to them and asking their ideas.⁹

This issue is very important and it needs special attention when it gets to the small social life family.

The social relationship in this small social environment should be in a way that each member respects the other one's opinion. This mutual understanding in marriage of a member of a family is important. There are examples of fathers who marry their daughters with the ones the girls do not like and eventually fathers got regretful and vice versa, the daughters who marry someone without paying attention to their parents and consequently they had to face the bitter outcomes.

A sound decision-making needs consultation

A society which does without consultation burns in a hell of selfishness which never experience justice; a society which getting consultation is a requirement will get to an ideal just society.

Imam Hassan said, "No group consults others unless it can be led to salvation and prosperity by this means."¹⁰

The more emphasized on consultation, the more prosperous that society could be, the more dogmatic and self-centered, the more detrimental the results would be.

Noticing poor people in social life

Another significant issue which is easily detectable in infallibles words is assisting needy ones while spreading the culture of defying "poverty." it is clear that those government who are going to establish

9 Azizullah Atarudi, Mosnad Al Imam Al Mojtabi, vol. 4, p.668

10 Hasan ibn Shoba Harrani, ibid, p.404

societies based on justice should balance financial and power levels of society to reach this goal.

As we know Quran in its various verses encourages faithful people to do charity- to help society to reach financial balance and to stop deviating society into two classes of poor and rich- and it promises great good rewards in return in this world and hereafter. **" the example of those who give their wealth in the way of Allah is like a grain of corn that sprouts seven years, in every ear a hundred grains. Allah multiplies to whom he will; Allah is the embracer, the knower."**(The holy Quran, 2:261)

Imam Ali, in his rulership, though it was very short, did his best to establish an ideal society; he carried bags of food for poor ones in the middle of nights on his own shoulder, to share the public wealth justly. No one was like prophet concerning wisdom and greatness of soul after his demise except Hassan Ibn Ali. ¹¹

The door of his house was open to all in order to solve their problems. Whenever he exited his home, people got up in his respect, no one pass unless he passed and no one entered home unless he entered first. ¹²

And also it has been written, "Among personality traits of imam Hassan it has frequently been pointed to his affection towards orphans¹³.

His approach in assisting others in the time of imam Ali's rulership and in his own time of rulership and after that can be divided into groups:

Persistence assisting: these helps which include elderly ones, orphans, martyrs' families,... were carried out monthly , as if the needy

11 Muhammad ibn Ali ibn Shar Ashob, *Manaqib Ale Abi Talib*, vol.4, p.10

12Ali ibn Wsa Erbali, *Kashful Ghommah va Marfatul Aemma*, vol.20, p.194

13 Hasan ibn Momen Sheblanji, *Norul Absar*, p.111

ones were retired ones who are getting their pension. A great part of holy prophet's properties, Ali's and Fatemeh's property and imam Hassan 's were allocated to the mentioned goal.

Occasional help: his help was so much great that he was famous for that.

Imam was a great support for needy ones. His holiness said, God has promised his generous servants to heaven and he has prepared hell for stingy ones; the one who is not generous (the one who has not giving hands to the needy ones) is not a Muslim."¹⁴

It has been narrated that someone came to the presence of imam Hassan. He said, oh! The son of Amirul Momenin! I swear you by God that he gave you the blessing (of imamat and villaya) without any other mediator; you should take revenge from my enemy. As he is an oppressor of (people's rights), he does not respect elderly nor has mercy on toddlers.

Imam Hassan leaned back; when he heard that man he sat down and said, "who is your enemy that I should take revenge from him?

He answered poverty and need.

Imam Hassan looked down for a while. Then he hold up his head and said to his servant, give all these to the needy man! Then he looked at him and said, I swear you to the same things you swear me to, whenever this enemy rushes to you, you come here to get help.¹⁵

Imam Hassan, not only met people's needs but also to uplift them in all aspects of life. It has been narrated that once a man asked for help from imam Hassan. He answered, requesting others is not proper unless in three cases: 1. To pay for a ransom 2. Heavy loans which can

14 Muhammad ibn Ali ibn Shar Ashob, *ibid*, vol.2, p.156

15 Abbas Qumi, *Monti Al Amal*, p.312

influence destiny. 3, terrible or torturing events occur consequently to one.

He said, my request is because of one of these reasons.

Imam gave him 100 dinars.

The poor man brought up his request in the presence of imam Husain. He gave him 90 dinar. Then he came to Abdullah Ibn Omar and brought up his request from Abdullah Ibn Omar. He gave him 70 dinar. The poor man turned to Abdullah and said, Hassan and Husain helped me a lot, and why are you helping me a little? Abdullah ibn Omar replied, are you comparing me with them? They are of the shining faces of knowledge; they are very generous.¹⁶

We learned several points from this interaction:

Imam Hassan's advice to the poor which should be aware not to ask others without convincing result.

B. Imam Husain's respect to his older brother and giving a dinar less than his older brother.

Abdullah ibn Omar confession to the kindness and generosity of the two grandsons of the holy prophet and not exceeding them.

Therefore it can be concluded that imam's attention to and support of the people in need depicted his sensitivity to this important issue. It is inferred from his sayings that human beings are responsible towards destitute and poverty –stricken people around; no one should think of his /her interests only. Generosity to all is one of the most important traits of great men of history.

The most visible social codes of imam Hassan

16 Ibn Ghotaibe Dinvari, Oyun Al-Akhbar, vol.3, p.140

Balance in generosity

Generosity is of the attributes of God and he likes to see his creatures to be like this. He repeatedly points to this issue in Quran, recommends them to make donation for the sake of him, "**so spend of that with which we have provided you**"(the holy Quran, 63:10) or "... **eat thereof, and feed the wretched poor.**" (the holy Quran, 22:28)

All infallibles enjoyed these characteristics as we read in Ziarat Jame 'Ee Kabire," being kind and a benefactor is your habit and generosity is your trait."

Imam Hassan likewise his great ancestors enjoyed this attribute. It has been narrated that, "imam Hassan was generous, he never refused any beggar or needy person, he never made a helpful person hopeless and helpless."¹⁷

A group gathered imam. There it has been said that, "how come you never reject any beggar or needy person, no matter you are riding a camel or you are walking (under any circumstances)?"

Imam answered, "i am a needy person before God, and I want God does not reject me. So having this hope, I am ashamed of rejecting any hopeful beggar. God whom donates me his blessings desires me to help people and I am afraid if I do not provide people with my help, God may do not give me his attention."¹⁸

Generosity is a very sensitive bond which attach generous person to God, heaven and spirituality from one end and to people and society from the other end. Holy Quran recognizes salvation as a result of generosity and says, "**whosoever is saved from the greed of his own soul, they are the ones who win.**"(the holy Quran, 59:9)

17 Azizullah Atarodi, ibid, p.134

18 Muhammad Baghir Majlesi, ibid, vol.43,p.342

In fact, the main reason of generosity is helping ourselves to get the endless world of salvation and greatness. This characteristic caused our enemies admiration let alone our friends. Or in another tradition from imam Hassan we read, “benefactor means a good deeds which is not delayed without any blame after it.”¹⁹

According to the above mentioned tradition the time of the donation is also very important. I.e. If it doesn’t happen in its proper time, its positive outcomes will be delayed as well.

Imam Hassan said, giving away prior to request is of the soul – greatness.”²⁰

Here we would like to draw your attention to the following story, someone came to imam Hassan, and he was ashamed of bringing up his request in public. Imam who realized his agony told him, write down your request and give it to me.

When that man wrote his request and gave it to imam, imam read it all and donated him more than he asked for.

Some people said, oh! The son of the messenger of God! How profitable was this note! Imam answered, “its blessing and profit was for us! Because he counted us a generous person! Don’t you know that generosity is valuable when it is carried out before the request? Whatever giving in response to a request in fact is in the price of honor of that the one who requests. Maybe a needy person stays up all night anxiously waving between hope and hopelessness; wondering that if his shivering, his heart is full of fear. If his needs have been met, his face has been lost in return. This losing face is more expensive that the help he gets.”²¹

19 Ibid, vol, 78, p.116

20 Ibid, vol, 78, p.113

21 Hasan Abtahi, Imam Mojtaba, p.185

As the stories of Quran are replete with points and teachings, the stories of the infallibles are the same. In the following we can read some lessons we get from the mentioned story:

- Donations in response to requests
- Written requests instead of oral requests
- Answering the needs more than the requests for the one who feels he loses his face by asking
- Avoiding anxiety and disturbance in poor people by a generous person.
- Considering social statuses of poor people and do not harm their self-esteem especially in public.

One of the important obstacles on the way of a donator is being stingy.

a stingy person not only limits himself from donating but also prevents others from donating, as we read in Quran, "**(or) those who are greedy and order other people to be greedy, who themselves conceal the bounty that Allah has given them.**"(the holy Quran, 4:37)

Imam Hassan who is the advocate of generosity said, "stinginess is the worst of all bad and evil deeds which obviates love from the hearts."²²

Or in another tradition he mentioned the characteristics of a stingy person like this, "being stingy is to count each donation as a wasting and saving and pilling things as an honor."²³

Therefore, generosity will keep us on the right path while stinginess can deviate us from the right path. According to the

22 Mostafa Mosavi, Al-ravaee Al-Mokhtara, p.116

23 Bagher Sharif Al-Gharashi, Hayat Al-Imam Al-Hasan, vol.1, p.319

tradition of our infallibles a generous person enjoys feeding others and a mean person from eating.

This way of thinking can expand the soul of human beings, joining hearts to the heavens.

It has been said that Hassan ibn Ali had given away his wealth twice and for 3 times he divided his wealth into two halves, a part for himself and a part for the sake of God was given away.²⁴

Imam Hassan knew donation and alms could be a mean for spiritual growth. It is worth mentioning that regardless of his great donations he was so careful about public wealth he never advanced one person over others subjectively and out of his interest.

Humble and modest

Being humble and modest is of the valuable and praised characteristics in all societies and especially in Islam. Quran says, "**and lower your wing to the believers.**"(the holy Quran, 15:88) . It can bring honor. The closer to God, the more modesty, as people's pride is because of their ignorance.

God severely disdains pride and praised humbleness in Quran. Imam Hassan said, the most honorable one before God is the one who respects people's rights and tries to respects others' rights. The one who is humble in front of his religious brothers, God will raise him as righteous people and followers of imam Ali."²⁵

According to the above mentioned tradition, the best way to reach inner equilibrium is respecting others' rights and being humble which neglecting those can cause decadence.

24 Abbas Ghomi, *ibid*, p.312

25 Bagher Sharif Al-Gharashi, *ibid*, vol.1, p.309

It has been narrated that once imam Hassan passed by a group of poor people who sat on the ground, holding some bones and licking them. When they saw imam, they asked him to join them. Imam with no hesitation joined them, and said, God does not like proud people. Then he asked them to come to his home. Imam gave them food and clothes.²⁶

Patience

It has been proven that patience and tolerance facing the hurricane of difficulties is one of the greatest capitals of life. In Quran we can read quite a few number of verses regarding patience such as "***'peace be to you, for that you were patient.' Best is the ultimate abode.***"(the holy Quran, 13:24) and "***we shall test you with something of fear and hunger, and decrease of goods, life and fruits. Give glad tidings to the patient, who, in adversity say: 'we belong to Allah and to him we shall return. ' On those will be prayers and mercy from their lord, those are guided.***" (the holy Quran, 2:155-1557)

Imam Hassan said, in this regard, "***we ... tested nothing is as fruitful than patience and nothing is as harmful than lack of it, everything can be healed by patience...***"²⁷

Imam Hassan tolerated plots and hypocrisies in his time in such a way that no other rulers during history had to tolerate. He never surrendered to anger. It has been said that, he was asked, what is patience? He answered, " holding back anger and to be able to control yourself." ²⁸

Patience is higher than simply controlling your anger and no one except infallibles reached it completely. Imam Hassan mentioned holy prophet's success in their invitation to God, their patience, "God, the

26 Mohammad ibn Ali ibn Shahr Ashob, ibid, vol.4, p.23

27 Ezeddin ibn Abi Al-Hadid, ibid, vol.1, p.159

28 Hasan ibn Shoba Harrani, ibid, p.225

almighty, has privileged his infallible imams over others because of their great tolerance of their enemies of religion.²⁹

Once imam Hassan was mounting a horse, passing through a way that he faced a man from Shaam.

That new comer upon seeing imam knew him. He had a negative attitude towards Ahlul Bayt due to the propagation of Moaviye. The man started upon cursing imam. Imam at that very time tolerantly heard him till the man finished his words. Then imam said hi to him, smiled and told him calmly and kindly, "oh! I guess you are a stranger here and maybe because of this you misunderstand something about me. If you are dismayed, I will satisfy you, if you are in need, I will meet your need, if you need my advice, I will give you or if you need help for accommodation I will help. If you have no shelter, I will give you , or if you want another things , I will answer your need. If you are going to leave, I will receive you in my home until you leave....

that man got embarrassed cried and said, I am witness that you are the caliph and the real appointed one on behalf of God on the earth! God knows better where he should put his imamate and messangership.

You and your father were the most vicious ones in my eyes but now you are the most lovable ones and I admire you.

Then he got on his horse, heading for imam's house. He was a guest there for a while...and he turned to be one of his big fans."³⁰

If it doesn't imam's patience, such a result would be reached?

Imam Hassan knew the proper place for anger and for calmness; anger and patience for the sake of God.

Forgiveness

29 Mohammad ibn Ali ibn Shahr Ashob, *ibid*, vol.72, p.401

30 Mohammad ibn Ali ibn Shahr Ashob, *ibid*, vol.3, p.19

God the almighty is "very forgiving". It means he forgives and passes by. Forgiveness, neglecting and turning blind eyes is of the attribution of faithful people. These characteristics can bring God's forgiveness consequently. Our infallibles were the best role model regarding this trait.

It means to be able to forgive others demands to being able to be patient. As we expect from others to forgive our mistakes we should be ready to forgive them. There is no value in rushing to punish culprit people; in the opposite we should pave the way for them to compensate their faults. Once someone came to imam Hassan and said, some one is talking behind you.

Imam told him, "you put me in trouble." because now that I heard your words behind a Muslim, I should seek God's forgiveness, and also as I heard someone was talking behind me I should ask God to forgive him.³¹

It teaches us we should even forgive those who are harming us or talking behind our back. Imam Hassan said, God, the highest, trained his messenger in the best way and told him, "***do forgive advice to good deeds and neglect (stay aloof from) silly people.***"(the holy Quran, Araf/199)

Or in another story, once one of the servants of imam Hassan committed a crime. Imam ordered to punish him. He was sharp and read this verse of Quran to him, " the good people forgive the sins of culprits.

Imam said, "I do forgive". The man continued, imam answered, "i set you free for the sake of God." ³²

Imam Hassan till the last minute of his blessed life was thinking about people. In his will he told imam Husain, "oh! Husain! I advise

31 Ali ibn Isa Arbeli, *ibid*, vol.1, p.575

32 Mohammad Bagher Majlesi, *ibid*, vol.43, p.352

you about those from my family and my offspring and yours who outlive me: forgive the mistakes of the culprit ones of them. Accept their good deeds. Be like a guide to them. "³³

As a matter of fact, forgiving others will save inner equilibrium and peace but anger will cause anxiety and depression.

33 Ibid, vol.44, p.21

Noah's Sorrow

Abstract: "the hurricane comes. The sky and the earth is not visible and just Noah's ship is sailing over water. The hurricane fades away. Noah and his retinue are looking everywhere." The present story is one shot of the great real story of Noah's life.

Noah's sorrow was great.

Now, Noah is standing on a hill and in front of him is a bared land. His eye is rolling. Among his companion, there is not the face who Noah wants to see.

-my son, he was of my body. So, why he is against me?

He cannot think. Again he says: "o' our group! I am a warner who shows you the path. Worship God, fear him and do as I say in order to vanish your sins. It is moratorium for you; for if it is over, you cannot do anything. Whoever company me and get on this ship, he will be protected from a great hurricane.

Someone among them is smiling, another one is putting his finger in his ear in order not to hear any sound and the other one puts his cloths on his head and insisted. Noah cries out: "why you do not fear God's splendor? Indeed he created you in different shapes and body. Do not you see how he created the moon as brightness of seven floor of sky and the sun as their lamp?

Right there, his son was seeing him. The hands which he held at the childhood now were far from him, from sad Noah. And they, disbelievers, did not say a word.

Noah cried out to himself: "o' Noah! Is he your son? The one who you taught speaking? The one who you taught him walking? And now, he is against you!"

And he answered to himself: "i did not want my offspring to choose his way like this."

-but he had chosen. And you cannot get back any prayer.

-he is against me. So, he is separated from me; but he fills my heart from sorrow he makes me sad. I am full of sorrow. The hurricane has not come yet; but there is another hurricane inside me. It made me anxious. Noah for the last time caressed his offspring with his eyes: "listen to me! Come with me! A part of my soul is inside you. Stay

32. *Safinah, No. 17*

with God and do not leave me like this! Do not make me disconsolate! The hurricane will come. He is looking at his father's shoulder and the people who is standing behind him, on the hill, and gives them a bitter smile.

-you are my father and leave me like this. From what you are fearing? With our Gods what harm these idols did to you? People will laugh at us and I do not want to be mocked. You are talking about the great hurricane which is thousands years is far from here. Why do not you have assurance to this dray ground and this hot sun? Stay with us! We will refuge to mountain together. There, on that altitude, we will be safe from heavy rain. Doleful Noah turns and looks at sky. The sky becomes azure and the sun less bright. They did guile; a great guile and said: "we do not leave our Gods!"

The hurricane comes. The sky and the earth is not visible and just Noah's ship is sailing over water. The hurricane fades away. Noah and his retinue are looking everywhere. They do not see anything except the ground and muddy desert. Noah orders a crow to go and bring news from whatever has faded away and whatever has remained. The crow sits on a corpse and never returns to them. Everybody is waiting for the crow to hear the news. So, they send a pigeon to bring the news. The pigeon in returning bring news from a verdure land. Noah's sorrow is great. His offspring went on the path of aberration; but if he had stayed with him, he would approach salvation.

A Review over Polygamy

Seyyed Mojtaba Lari

Abstract: the lack of a comprehensive look at a Quranic command, selecting a verse and noting one aspect of it or interpret it as one wishes, is similar to read a text from its half, neglecting preceding or following lines. This kind of gesture could engage some for a while or supply Islam's enemies with a advertizing supplement but it never could lead to realizing truth or reveling any fact. Referring to the Nisa sura, verse three which is about remarriage was always a disputable subject. In the present articles some hidden aspects of this verse has been dealt with.

Unfortunately the verse of Quran regarding multi marriage was among these kinds of judgment. The interesting point is this even the ones who rely on this verse as a clear document of women's oppression in Islam even do not spend time to understand this verse truly let alone regarding its different aspects based on last and today's reality of each community.

This verse even hinder any abuse in its very literal meaning, expressing itself clearly, ***"if you fear that you cannot act justly towards the orphans, then marry such women as seem good to you; two, three, four of them. But if you fear that you cannot do justice, then one only, or, those you possess. It is likelier then that you will not be partial."***(the holy Quran, 4:3)

A historic reality not a fabricated command

Before going over this verse and answering the severe attacks of Islam's foes to it specially from those jurists who with claim to be supporters of women's rights, and prior to defending the reason-based nature of God's commands first we would like to answer this question: is this issue (polygamy) is a historic reality or not? If its roots can be traces back into history so when, where, and how did it changed into a social norm?

The truth is that this issue has been existed among all tribes, nations and communities and religions. Though, as an unwritten rule. It suffices only to refer to the history of western culture and the life styles of kings and elites of them. It should be reminded to those claimers that at the present time in west the polygamy in a new form have exceeded even the boundary of more than ten wives. To be legal to have sex with any one whom you desire out of any rules or regulation is a proof on this claim.

This issue of polygamy is not something which has been established by Islam or fabricated by Islam and against a lot of

people's imagination, it can be traced back into pre Islamic era when in Arab community it was a common trend with no limitation. In such a way that women could have been regarded as goods or possessions of men. In their life even sometimes among gamblers, woman could be a thing to be won or lost.

With the advent of Islam this view point ended, Islam brought real freedom for women and blamed that inhuman tradition. It defined a limitation on the number of women a man can married, determines some rights for women in marriage.

The interpreting traditions regarding Nisa sura verse 3 also declared the pl cause of its revelation which illuminates the difference between before and after its revelation. Some people used to marry 4, 5,6 or even 10 women; or they may say what is wrong if I marry one who marries orphaned and then seize their possessions? But this verse forbids them of doing so.”

“if you fear that you cannot act justly towards the orphans, then marry such women as seem good to you; two, three, four of them. But if you fear that you cannot do justice, then one only, or, those you possess. It is likelier then that you will not be partial.”(the holy Quran, 4:3)

God appointed Muhammad but people were still stuck to their ignorance, they needed to be prevented. People asked about their orphans' rights, but they never asked about women's rights or the number of women they can marry, till God sent down this verse, before that each man could marry any number of women he would like. The holy prophet said, if you are worried you could not be just to orphan ones do scare of be unjust among women (so the number of wives reduced to four by this instruction.)

This verse is a clear example of reducing the number of wives by prophet and a good answer to the false idea of this law being established by Islam.

In addition, it shows the great difference between the overcoming atmosphere before and after Islam. Considering women and orphans as bait before Islam and then a change into regarding them as a precious creature that deserves attention and love of men after Islam is not comparable.

A suggestion or a must?

It should be noticed that the tone of this verse is not an obligatory one but a pure suggestion. As a fact from Quran's point of view this instruction in the above-mentioned verse "**then marry**" is not understood to be obligatory there but it is nearly a suggestive permission. These types of rules are available in different parts of Quran which will be clarified by different reasons which are available for that.

The more important point of this instruction which is not obligatory discovers the wisdom behind this law and draws our attention to this question in reality how many men are interested in getting remarried? We could see though we have a lot of rich men who can afford two or more wives but they prefer to live their life with one. It declares that even men naturally are prepared to marry one and for them dividing love and emotions between two seems a hard task.

The opposite is also true, women are less likely to marry a man who has a wife already. It can be deduced that remarriage is against their nature, men or women.

Control over excessive desires

Against our innate which leads us to God, our nature in any aspect like power, wealth, and desires encourages us to increase then with no limitation whatever of wealth, power.

Islam is the religion of moderation. And we see the way which Islam controls and limits the sexual desires and introduces a limit and

an end for the people in this regard. And in this way it puts an end to any outnumbering desires by setting some rules and regulations for that.

A command outspeed time

The opponents of this verse and the critics if take a deeper look at the society of that day which could overcome some of its problems trough this and if they take a look at our modern life problems, not only they could find this command a healing one but through this they could lead society to a balanced and secured one.

The lack of spirituality, and light-heading in behavior and ethics, causes a thousand of married women to suffer from lack of care and love of their husbands, fed up with their life, neither the man is comfortable nor is the women at peace. Men and women in these families are in great suffer and a torture.

How could critics of Islam answer these issues which are not a few while they are attacking directly the rules of Islam?

Which theory or plan could be introduced to solve it? And change this hell into a heaven?

The way-out

Obviously three possible ways can be suggested to solve this problem:

A. Tolerating this incompatibility, getting along any way till the death of them (husband and wife) which no sound mind would agree on it.

B. Declaring divorce and toppling a unity: in some societies though divorce will deshelter the wife after divorce, leaving her alone among difficulties depressed and deafeted. In one aspect it can release women from a poisoned atmosphere of living beside one whom you

don't want and from another side, the suffer of being alone, down and defeated.

C. The remarriage of men while taking care of the first wife who can not accept the aftermath of divorce: for the women who would like to stay in marital life and are afraid of marriage this way is the best.

If women insist on not remarrying of men the only possible remaining ways would be the first and the second. Which in these two solutions there would be no opportunity for women to live a peaceful life and in fact is a kind of oppression to women. The first and second way though in Islam and in west also have been accepted. If they would like to suffer and tolerate but continue their life or if they deem to get divorced both are possible in Islam. But a third way exist which can solve some problems.

If it has been allowed to men to remarry this can encourage women to reattempt to save her life, absorb her husband to himself. In the opposite a women whose rights have been neglected could sue him.

To this end we can see in traditional communities which enjoys more unity and connection among its members jealousy or sensitivity between first and second wife is less than the other communities. I wonder in modern societies where elites regard freedom in any aspect of life a right for human being hoe omit this third way from women's choice who prefer to keep their family and kids in this way?

Justice, the prerequisite in polygamy

The critics of the polygamy issue neglect the necessity of justice of men as a prerequisite of remarriage. They intentionally neglect this part or interpret it according to their previous knowledge comprised of humanism or liberalism.

In the mentioned verse this element of justice has been emphasized, though it is not about feeling which is out of one's control. But it is about financial issues. The interesting point in this

verse is that it has been said, “**but if you fear that you cannot do justice,**”! And it means the fear of injustice is in it. The word justice in this verse though has a broader meaning than usual justice we have in law.

According to this verse a man who decided to remarry should calculate his ability first, to be able to prepare a suitable life for both wives.

Preparing a suitable life situation for the second wife shows the importance of the second wife though she would be a divorcee which emphasizes on the greatness of humanity regardless of her gender.

Unfortunately the critics of this verse close their eyes on the conditions and prerequisites and its benefits in society and call this verse as something against women’s rights. Even if we regard human being’s free will as the most important criterion of freedom again we should say we should respect women who prefer this third way over the first and second ways.

According to this verse a man who could not see himself possible in being justice between or among his wives is not allowed to marry several women at once.

One side of the critics position refers back to the position they regard for the second wife as they see her a person deprived of any right comparing to the first one.

In brief

The truth is not practicing the rules which are based on fitrah and logic will create a situation in which no one can promote. Looking at women as a means and not a human being is one of the examples of not respecting greatness of human soul. As a result of this negligence family life and then society would undergo problems and challenges. Depriving millions of men and women from their natural and inborn rights is in fact oppression.

This issue of multi marriage not only can reduce men's variety desire but also could help society to transfer into a more purified life style.

Islam introduces family as an only way of answering human being's needs and polygamy as a solution in some cases which should be observed by all its conditions and prerequisite.

Christians and Mubahale

Nader Fazli

The continued of the story of Mubahalah which is about the confrontation of prophet Muhammad with the elites of Christians.

In three days time which Najranian got from the prophet, in addition to get familiar with Muslims' life in Madinah, they decided that the majesty starts the discussion with the prophet and Aagheb continue it. Hare has decided just to see what will go on. Majesty and Aagheb had a private meeting. They decided on the course of discussion and even they anticipated what to answer to the prophet's first question in order to end the discussion in their own benefit. They made effort to become successful in discussion or at least or at least acquire the equal level to the prophet. Najranian came to mosque for the meeting with the prophet with the prophet. Curious Muslims came to the mosque to see this discussion. There were different groups of Muslims and Christian in the mosque. Because of the importance of the meeting, everyone was silent in the mosque.

Except a very brief meeting Jafar had in early time of Islam with the Najrani Christian king of Habashe, and affect him by reciting some verses from Maryam Sura, this was the first cultural meeting between Islam and Christianity, therefore it was very important.

Majesty stood up and he was holding a big cross and told the prophet:

O' abu-Alghasem! Sometimes ago, your messengers handed us a letter from you. When we were informed from its content and knew that you have invited us to a new religion, we spent some days negotiating about the letter, as your messengers know. After almost a long discussion, we did not come to any conclusion. Therefore we came here to become familiar with your claim. Now, we want you to tell the subject of your invitation clearly.

Although majesty had tried to be polite his tune was a little offensive. So there was a warm debate between the Muslims, but the calm face of the prophet made the mosque atmosphere relaxed. After listening to short speech of majesty, the prophet said: "in the name of God the compassionate, the merciful, but after supplication to God, be informed that the subject of my invitation is clear for you, Christians.

All divine religion has come from my grandfather Abraham and at first he name us Muslim²; so my brother Jesus' religion is divine and Abramian religion and the main subject of his religion is to worship one God, and to invite you to confess to the unity of Allah and as Jesus informed about me, (the holy Quran 66:6) obey God and acknowledge that I am God's messenger. In addition, know and say that Jesus is God's creation like all creatures, he eats, drinks and was living like other human and unlike your imagination he is not God's son, but his servant."

It was as if majesty was waiting for this answer. Immediately he asked; as you answered this question, I have come to some other questions.

- first is that our religion is the same Abrahamian and you have not said a new thing. Therefore, the question is that what is your religion superiority that you invite us to it?

-second, your invitation to believe in unity of God is not a new invitation. Before you invite us to it, Jesus had invited us and we have accepted this invitation. And you now we, Najranian Christians, are the people, who from the early time of flourishing the Christianity, accepted the invitation and believed in unity of God. Therefore we are worshiping unique God. So why are you inviting to this?

-the third question: in our religious books and documents, we have read that: the most important sign of "Ahmad's" prophecy who will come after Jesus is that he will approve Jesus and believe in him; but you claim that you are a prophet and the promised bible and Jesus but how come you deny Jesus and does not believe in him?

Majesty's question seemed to lead nowhere; but the calm face of the prophet and his beautiful smile explained that still they can continue; therefore again the prophet started talking and answered the first question:

“How do you claim that you are Abraham followers but you drink wine and eat pork?”

Do not you know that drinking wine and eating pork is forbidden in all divine religion?”

The prophet’s answer was short, explicit and strong. Majesty was shocked and did not know what to do because if he answers and the next question follows like this he and Aagheb will be embarrassed. The prophet continued:

“how do you dare say that you worship unique God, but in reality you worship a cross and believe that Jesus and Mary are God and Jesus is son of God? If you do not know the “tohid”, it is better to be informed that tohid is in contrast with worshiping the cross and monotheism is in contrast with dualism but you worship across and believe in Jesus as God’s son and believed Maryam to be a God.

Therefore the prophet believes that the main reason of Christian’s misdirection is three things:

-cross worshiping is a symbol of worshiping idol. The adventure of Jesus death is a lie and worshiping cross a bigger lie.

-drinking wine is said that it is forbidden in Quran and it is Satan action.

-eating pork is forbidden and in Quran it is said that pig is a dirty animal. Indeed how Christian can have such a belief about a God’s prophet. That dear prophet who God said he is Mary’s son (in order to decline that Jesus is not God’s son)

When dooms day arrives, God will bring Jesus and those who have such acquire belief together and will say to Jesus (son of Mary).

Did you tell people to believe in me and my mother as God?

In that fearful moment Jesus say: o’ God you are dean, it is not appropriate for me to tell, I have the position that I do not deserve.

O' God you know whatever is inside my soul and I do not know whatever is in your inbeing/ indeed you know unseen.

In voluntarily, majesty put the cross on the ground. Najranian were astonished and they were looking each other. Prophet said:

“But the last question: I have never told that I do not believe in Jesus prophecy; I acknowledge that he was a prophet from God, but as I told previously, I believe that he is a servant of God, a servant like others. His advantage, damage, death and life were not in his own hand.” God has reminded his dear prophet that people like Christian, Jews and dualists those who believe in offspring for God should know that they believe in Gods (except the God) who not only cannot create anything but also they are creations. Their benefits, damage, death, life and resurrection is not in their hand.

Majesty who was completely embarrassed did not say anything, but eager Aagheb get the permission to say something and said:

O' abul-Ghasem, how I have a question and I want you to answer it clearly. Prophet with his kindness said:

“ask your question and be sure that I will answer it under the God's permission Aagheb asked:

Can a normal servant of God do very strange things that Jesus did? Is there any prophet who has Jesus power?

Did not he give life to deads? Did not he heal the ill's? Ill's who are were not healable were healed by Jesus.

Did not he know about people's thought? Did not he know about what people have saved to their home? Did not he descend divine food for Havarion (Jesus friends).did not he gave life to a corps of a bird which was made of mud?

Is not this astonishing work just for God? Giving life to deads, healing remediless ill's, giving life to in animate things, telling about unseen, giving alim't to people, all of these are works that just God

and Jesus his offspring can do. Nobody except them can do such things. Jesus was God's sun and because of this he could perform such things."

After the Aagheb's speech, prophet said:

"as you said my brother Jesus gave life to deads and healed ill and tell about whatever people saved, but all of these were under the God's permission and will it was the power which God has given Jesus God has given this power to prophets to prove that they are God's prophet. Other prophet has power like the Jesus'.

-my brother Moses altered his wooden cane to the dragon or showed his bright hand to people.

-or for example my brother Saleh bring out a camel from inside the mountain and astounded disbelievers.

As I told you, these astonishing performances were under the God's permission in order to prove the rightness of prophets' invitation. For another time I say: Jesus was God's servant. And this was not shameful for him. And Jesus was prude to be God's servant. But it is apparent that he was the chosen servant and God's prophet. Like other human being he had skin, bones, blood and nerves. Like other he ate and drank. Yes, he is God's servant. The God who does not have any accessorial and peer."

This time Aagheb did not have anything to say; but suddenly majesty as if he found something new said:

O' Muhammad, if you answer our last question we will not discuss any more.

It seemed that majesty has found a new topic. He was delighted. The prophet was all ears to hear majesty's words.

Majesty asked the prophet:

O' Muhammad who was Moses' father? It seemed that majesty's question was amiss; but the prophet smiled and answered calmly:

“Moses' father was the honored one, Emran.

Majesty asked again:

Who was Joseph's father?

The prophet answered:

“Josephe's father was the honored one Jacob.”

This time the majesty asked:

And Mohammad who is your father?

The prophet answered:

“my father is abd-Allah-ebn-abd-almotalleb.”

People become impatience because of these apparently irrelevant questions. There were brief debates among people. Suddenly the majesty with higher voice asked:

O' Mohammad, now, tell us who was Jesus' father?

Audience's ado became stronger. Astonished Muslims were looking at each other and Christian was happy because the prophet was silent instead of answering.

Everyone knew that Jesus had not have father. And he was born from Mary as a divine sign. The prophet silence meant that the answer is not as clear as the previous one.

Muslims were familiar with the prophet's this condition, but Christian thought that the prophet cannot answer their last question; but Muslims knew that this is the condition of inspiration descending.

His face was ablazed and he was sweating and after a while:

Suddenly, the prophet recited:

“Likeness of Jesus’ creation about God is likeness of Adam’s creation. God created him from ashes and said to him: be, so he became (came to existence). O’ prophet, now, know that behalf is from your God, so never be from hesitators.”

Christians were astounded. And the majesty sat down involuntarily and Muslims said takbir. This time, the answer was directly from God and invulnerable after descending verses, the prophet explained: “God create Adam –father of all of us- with no mother and father, he (God) created my brother Jesus having no father and this is one of God’s power sign.”

It was hard for Aagheb and the majesty to accept this answer. Accordingly this time Aagheb) dear say: acceptance of this new subject (or address) about Jesus is not easy: because this subject is not in any divine book, so because of this we cannot accept it. This subject is new neither Jews or Christian nor Muslims have heard it, and in addition to this is an offence to Jesus that you say God has created him from ashes. The Jesus position is higher than being created from insignificant ashes. Christian wanted to grudge. There was voice of protests and conflict between them. Apparently the majesty and Aagheb did not have any logical answer. Harethe and Abuharethe were silent deliberately. Because not accepting the right was apparent, the prophet had a strange suggestion. It seemed that this subject was descended to him in continuation of the previous verses. Again he recited:

“o’ prophet, tell them: let us (we and you) bring our offspring, wives and lives and –face to face- pray and ask the God to curse the liars.

This time both Muslims and Christians were shocked. Wow! This was a new thing. The prophet is using another way of conflict. Muslims were instance of most of prophet’s war; but they have not seen this way yet.

“Mubahelah” was another way of war. In this way, two groups of enemy were standing in front of each other; but instead of using fence, they pray and curse each other. Both groups claim that they believe in God and their belief is monotheistic. Both believe that they are right (their belief) and the other is wrong. Both groups believe that their religion is divine.

Christians do not accept speech and argumentations of the prophet. They should be treated in other way.

“Mubahelah” is the prophet’s new way. Until that time, the prophet has not invited any one to this face to face way of war. But before this, such “Mubahelah” has been suggested to Jews. When they claimed that the heaven is specialized for them. At that time, they said only we are God’s friend; God told them:

If you are right, long for death. Because who believe that he will go to heaven, does not fear death. And also whoever believes that he is God’s friend, long for death, in order to meet the God sooner.

Someone like Harethe and abu Harethe and even Mubahelah and Aagheb have heard that the prophet did “Mubahelah” with some of his previous enemies, but this time they did not expect the prophet to suggest this efficient way again in this situation.

Mubahelah and Aagheb whispered something in each other’s ears. Mubahelah said that he will accept this suggestion in agency of Christians.

It was announced that tomorrow in the big square of the city Mubahelah will be done.

References:

2- Haj (22):78.

3- Saf (66):6.

4- Tobah (9):30.

5- Behar Alanvar 21:341 , Beha Alanvar 5:262 , Behar Alanvar 21:347.

6- Maedah (5):90

7- Anaam (6): 145, Bagharah (2):173, Maedah (5):3, Nahl (16): 115.

9- Maedah (5):116

50. Safinah, No. 17

- 10- Bagharah (2):87 ,253. Ale Emran (3):45. Nesaa(4):171.
- 11- Forghan (25): 3.
- 12- Maedah (5):112,133.
- 13- Maedah (5):110. Ale Emran (3):49.
- 14- Naml (27): 10,12.
- 15- Aaraf (7): 73; Kafi (8):187; Baharalanvar 11:388.
- 16- Nesaa (4): 172.
- 17- Maedah (5): 75.
- 18- Ale Emran (3): 59.
- 19- Ale Emran (3): 61.
- 20- Bagharah (2): 94; Jomaah (62):6

Countering other people 's interests

Practical policy of imam Ali

Ahmad Beheshti

Abstract: in each society in the course of history there are groups, people or individuals who enjoy a kind of power and supremacy over others. They are able to make the social-political changes. On the other side there are some people who like to govern society and be the rulers. Usually these people (the ones who like to reign) need having a connection to the first mentioned group " the influential heads of society) overtly or covertly. They promise those influential ones political positions, financial benefits to attract them to themselves. In this way they can guarantee their power and governorship.

Though it is not rare that after gaining power, these upstart and newly started government will start omitting their backbones "the influential ones" in one hand. Or in the other hand, they will try to give those influential ones some privileges to satisfy them. To satisfy the influential individuals or groups two ways are at hand: the first one is to meet their needs and give them privileges and to ignore laws or if needed to break laws for the sake of them.

The second way is to force law system to pass those laws which are in favor of the influential ones. Doubtlessly both ways are not moral nor fair. Because rights of the society who lacks any tool to force or change situations in favor of themselves will be violated.³⁴

Imam Ali did not promise anyone anything regarding gaining power. In fact he accepted the position of ruling the society with the insistence of the nation³⁵; though in our belief, we recognize him as a real, immediate successor after prophet and the only proper alternative for imamat.

Imam after gaining power as well not only did not connect or join any influential or powerful individuals or tribes but also he ignored them completely and tried to be the same to all.; he tried to uproot injustices in the society. Being just and equal to all in fact was his policy in his governorship. Imam did not pay any attention to them, did not connect to them, or did not try to attract their support, as he did not value nor legitimize this trend of prejudism.

Imam Ali put the influential groups and individuals in front of public's eyes and said about them:

34 And there was no third way; because if their requests were lawful they would fulfill them via other ways and there would be no place for pressure and force, unless the political-official procedures had problems that they could not reach their goals through it and there remained and no other way but unlawful ways.

35 Nahjulbalaghe, sermon 137, 3, 229, & 92

They are heavier burden on the government's shoulder than others

In the time of problems and difficulties their help is less than others

They are the most reluctant ones to justice

In the time of requesting they want more than the others

In the time of appreciating, they are less thankful

If their need would not be met, they are willing to accept excuses late.

In the time of difficulties they are the least patient ones

In the opposite, public is always ready to support religion and political system. They are patient in the time of difficulties, they get satisfied soon . They are ready to fight with foes.

Imam Ali asserted that the influential ones do not care about people's satisfaction or dissatisfaction.

Therefore, he advised the ruler of Egypt not to act in a way that he loses the way. To stay on the justice line to attract public's satisfaction³⁶.

The influential ones that we mentioned in the practical and theoretical sirah of imam Ali are divided into two groups of relatives and friends of rulers or the powerful people of society. Imam's stance in front of them is completely clear. About the relatives and friends, imam Ali believed that they are looking to get privileges out of their closeness to the power center; "mostly" they are going to use this closeness to benefit from financial or facilities of societies to their own interest. Imam Ali knew this trait as injustice and asserted that we should uproot this trait by demolishing causes. Imam Ali advised the

36 Nahjulbalaqghe, letter 53

ruler of Egypt not to give a facility or lend a gift to anyone around, as it can be an excuse for them to expect you more and in this way the right of other people be abused. It means this special group enjoys while others are ignored and bothered.

In the political world, since the time before imamat of imam Ali and even nowadays, it is customary for ruling systems to adhere and support the influential ones of society, providing them with special privileges or opportunities. Political systems, through this way, like to strengthen the backbone of their rulership, no matter if in this way they have to neglect other people's rights. So if these special groups make mistakes their faults should be neglected.

It can be inferred that these governors as they lack any support from public they have to rely on other powers. While the political system of imam Ali was greatly supported by public as it was founded on the justice.

On the other hand, imam Ali was not after saving power, therefore having power in any price was not a matter for him.

The important point for imam was not to let special group of society enjoys privileges (justly or unjustly) while others are ignored.

Imam Ali also did not let any privileged individual or group influenced him, to adopt or drop any decision of him. As they could not find any place in the political system of imam Ali and they could not reach their goals or privileges they had expected, so they stood up against this system to weaken and destroy it.

Among them we can name Talha and Zobair who used to be the companions of the holy prophet and counted as the influential people of that time³⁷.

37 Ibn Asir, vol2,pp.98, 468

For example once they asked more than their right from treasury found But imam faced them and opposed them seriously and gave them the same amount to usual people³⁸. They then several times asked for the rulership of Basra and Kofa; but imam neglected them and eventually told them the governorship of these two states would not be theirs. Some influential people of Bani Omaye who used to be in the Osman's governmental system (whom after Osman and in the time of imam Ali has lost their positions and privileges) started facing imam Ali. They sent messages that if you returned us some of our ex-privileges we would stop opposing you but imam did not accept³⁹.

Eventually all these opponents decided to undermine imam Ali's rulership. First they triggered Jamal war in which imam had to suffer a great cost and from both sides about 20000 individuals were killed.

Then Bani Omaye's and a lot of chiefs of the tribes who were ignored by imam joined Moaviye's side and fought imam Ali in Seffin war. These challenges had been continued until the last minute of his life. This is in the case that imam by giving a little attention to them or relenting in some cases could save his power.

Each one of those influential ones had a price and their prices was not that much heavy? Basre's governorship and Kofa's for example for ones who had a lot of privileges in the previous governorships were not much. It is true that a great thing like governorship was the subject for which a lot of immoral tasks can be plausible but Ali was not a man of injustices. A lot of Muslims believe that it was worthy of carrying out some injustices but saving his rulership.

But Ali was one of the most pure men whose morality made him famous and lovable to everyone. He couldn't event in the size of a

38 Majlisi, vol.41,pp.116-117

39 Moghaddas Ardebili, p.324; ibn Asir, p.196

wing of a mosquito be unfair even by the excuse of higher goals of establishing an Islamic system.

It is worthy to mention that those ones who killed in the wars in the time of imam Ali were of two groups: the group who fought for the sake of justice in the side of imam Ali whose name will always illuminate history and they will gain God's blessings.

The second group who fought to reach power or wealth or they fought out of their negligence. This group anyway had to face the outcomes of their faults.

In addition, how a governorship which is based on injustices could claim its aim is to spread justice? Imam Ali advised his companions in various letters to treat all equally even in their looking.

And also far from imams' purity, the point that made Ali symbol of justice and honesty to all regardless of being Muslim or not is his very clear and honest behavior. In the history we can detect a lot of governorship who acted upon their interests. Some of them even tried to observe justice and morality as much as they can but none of them stayed as a praise-worthy moral –based governorship. Why? Because when they faced the dilemma of choosing between power and morality they chose power!

Ways to Reach your Goals

Seyyed Morteza Mojtahedi

Abstract: it is clear to everyone sitting aside and dreaming reaching our always-in-mind- success can not reach us anywhere. To reach our goals we need to take some steps. The present article tries to outline some basic steps we do need to reach our goals.

Be hopeful about getting to your goals

A lot of people are interested in getting to high levels, great success and splendid achievements in their lives or they like to advance spiritually or scientifically; though this greatness, then they can be effective for the people around and they can change the life of people. They can pave the way for people to promote morally or in their every day life they act better. Yes, this wish rests inside us a lot of us if we don't say all. But as we really don't know the true secret of the successful people whose names are illuminating the pages of history, we find ourselves unable to fulfill this great dream, seeing it a mere hope!

Noticing the teachings of Ahul Bayt concerning humanity and in the light of their reviving guidance which illuminates our hearts, we can see this truth that the significant goals and excellent goals are among those issues which Ahlul Bayt always invited their friends and followers to them, forbidding them from any despair and hopelessness.

These infallibles not only in their sayings but also in their supplications taught us to be hopeful. As they recommended us to read, "oh God! Place me among those who are the closest one to you."⁴⁰

These kind of prayers are a lesson of hope to those who somewhat feel low self esteem in themselves. These prayers also cultivate the eager and wish to reach high goals in the hearts of interested people in the Ahlul bayt school of thought.

A tip:

Do not spend your time with those who are against you and your goals. Their accompany has significant impact in increasing despair and hopelessness or even making bad decisions. If you have to tolerate

40 Biharul Anvar, vol.90, p.339

their accompany then do not share your goal and decision with them and keep your goals like a secret in your own heart.

Some people can change other people's life by ridiculing them! They will stop them from elevating and fulfilling their dreams. These people are in fact the obstacle in the way of your success and can hinder you by saying just some simple negative words. Your duty is to recognize these kind of people to vaccinate yourself from their poisonous comments beforehand.

The role of attempt in reaching goals

One of the greatest tricks of Satan is to picture the way of gaining the goals impossible to pass. He inspires that: is it possible to reach to such a difficult position trough this unlevelled way? If is it possible to fulfill a dream which the end is not apparent?...

He not only starts his temptations and threats before setting off but also he tries to mislead the ones who are already in the way.

All the searchers of great goals should be aware that human beings in created in such a way that if he tolerates difficulties for a while, he will get used to them and they turn easily for him.

In addition, God, the almighty, will turn a lot of these superficially great difficulties into easy ones, help ones who are going to pass through this passage.

"Truth" is one of these issues as it is bitter and hard to accept especially for those who are drowned in the sea of dirtiness and followers of lust. For them accepting truth is far much harder. Because it is against their interests. But for those who are searching for truth, it is not hard. Imam Ali said,

Truth is all heavy but God make it light for those who are searching it.⁴¹

From this saying we can conclude that “wishing truth” has a very important role in lessening pains and bitterness of truth. Those who count reaching the high goals difficult, and believe in its impossibility to be reached, are the ones who are not trying to gain any higher or valuable goal in fact.

Those who were really interested in finding or gaining something could reach their goals; no matter how big or difficult was their goals. The sweetness of fulfilling their goals made the bitterness of the way acceptable to them, and eventually they could reach their goals in such a way that they even didn’t imagine.

Be sure that asking something, searching it, and trying to reach it will result in success. Therefore, to reach great goals it is inevitable to be a real searcher first, then you will see the way to reach your goal will be paved for you.

To sit aside and do nothing will never get us to our goals. Those who could fulfill their dreams are the ones who try. The person who tries to reach his goal even if could not fulfill it will reach to a part of it. This is a valuable result per se which is hidden in this attempt. Imam Ali said, anyone who wants something will reach it wholly or partly⁴².

Therefore the most valuable goals should be determined and then a great attempt should be done to reach them.

At the service of great men

In the school of Ahlul Bayt getting to the higher levels of perfection regarding morality is highly valued. To this end there are a lot of guidelines by infallibles. One of these sayings which acting

41 Nahjulbalaghe, letter 53

42 Sharhe Ghoralulhekam, vol.5, p.305

accordingly can lead to a better future is accompanying the great men who reached great goals. As it has been narrated from imam Sadiq who said, to you be accompany of great people...⁴³

Because these people and their accompany can influence our thinking, will strengthen our will power, interested us to reach great goals. Their attempt will wake the aimless people up.

Opposing the temptations

The one who likes to reach great goals should put weakness and laziness aside, and stand up to fight temptations.

Imam Ali said, “the one who likes to reach high statues should overcome his temptations.”⁴⁴

This is a great lesson for all who like to reach excellent levels in spirituality or in daily life.

Revoking to Ahlul Bayt

Human beings need three things to carry out each approved and good deeds:

- A determination and will power
- Power to do what he desires
- A help on behalf of God which guarantee his success

If one of these factors demolishes the plan will be stopped. To prepare all these three factors first short revoke to Ahlul Bayt. In ziyarat of Amirul Momenin we read, I set you between God and me in order to reach my goals⁴⁵.

43 Biharulanvar, vol.47, p.24

44 Sharhe Ghorarulhekam, vol.5, p.394

45 Biharulanvar, vol.100, p.332

Not only in the beginning but also till the end and even after that we should revoke to the God's representatives to attract God's blessings to ourselves.

Conclusion

The highest goals should be recognized, then the best ones should be chosen, then willingly and determinedly should try to reach them. Do not mix with aimless people who can not think of great goals.

In you are the real searcher, God will facilitate the way to it. The goal of human beings' creation is to reach the statues of "being a servant of God". Bear in mind that in the case of reaching to this level you can serve Islam and imam Mahdi better. To get closer to God, set this goal, i.e. getting to know God and being his servant, as your goal and try hard to fulfill it.

Twenty Three Days with Ghadir

From medina to the pond of Ghadir-khum

(the first twelve days)

Adnan Derakhshan

Zahra Sabouhi

Abstract: the present article is a summary of what has happened before Ghadir. The twenty three days before Ghadir has been chosen, here, we review from, 25th of Dhil-Qadah, year 10 to 6th of Dhil-Hajjah, year 10 a.h.

Only 23 days left to the Eid of Ghadir

*The Greatest Eid of Allah*⁴⁶

Saturday, 25th of Dhil-qadah, year 10

(After Hejrah, A.H)

23th of February, 632 (A.D)

It is Medina here. It has been a few days now that by his orders, the news of the Prophets (PBUH) Haj is being heralded in the streets and Bazaars⁴⁷. Not just the people of Medina but also the people of other towns and near places have become aware of this news. Many people will accompany the Prophet (PBUH) in this pilgrimage which will be his first and last after he entered Medina.

Now the great caravan of Haj is setting off towards Mecca whilst being led by Gods most outstanding being. With his orders, everyone has brought with them the cloth of *Ihram*⁴⁸. The Prophet (PBUH) himself has performed *Ghusl*⁴⁹ and is guiding the caravan.

Those accompanying the caravan have the privilege of travelling with Fatimah, Imam Hasan and Imam Hossein (AS) .

The great caravan of Haj with a population numbering more than 70,000 people⁵⁰, some riding and others on foot, leaves Medina. After travelling about seven kilometers the caravan stops at a place called ‘*Dhol hulayfa*’ also known as ‘*Abar Ali*’ which means ‘the wells of Ali (AS)’⁵¹. Nowadays this place is known as ‘the Mosque of the tree’ (*masjid ul-shajarah*). The prophet ordered everyone to put on their *Ihram* and

46 Al-majlesi, *Bihar ul-Anwar*, vol. 95, p. 302

47 Al-majlesi, *Bihar ul-Anwar*, vol. 37, p. 202

48 The white cloth worn by those who want to perform Haj.

49 A special kind of washing the body.

50 Al-majlesi, *Bihar ul-Anwar*, vol. 37, p. 202

51 In this place many wells were dug by Imam Ali (AS).

continue with their journey. A journey in which they would learn how to perform Haj and would find out that God will leave for them an illuminating light to show them the path of guidance after the prophet.

Only 22 days left to the divine Eid of Ghadir

Sunday, 26th of Dhil-qadah, year 10

(After Hejrah, A.H)

24th of February, 632 (A.D)

Today Medina is sad because its beloved companions have departed from it. All of the Prophet's illuminated Ahlul-bayt have accompanied the Prophet (PBUH) to go to the farewell Haj (*hajjat ul-wida'*). The only one of them absent is the leader of the faithful Ali (AS) . It is some time now that a special herald has gone to Yemen with the Prophets message to ask Ali (AS) to join him at Mecca. Ali was a few months earlier sent to Yemen by the Prophet (PBUH) for some affairs.

The Prophet (PBUH) has orders from God to bring people out of ignorance regarding the rituals of Hajj so that it would be performed in a way that He would be satisfied... But the Prophet also has a more important order and that is to announce publicly, that to whom, the leadership (*imamah*) and *wilayah* of his nation (*ummah*) will be transferred to, because surely like now the future will also need a divine heavenly leader.

Twenty two days from now, the Prophet (PBUH) will announce to the great crowd which has gathered at the Ghadir of Khum:

“Oh people, this is the last time that I will stand in this gathering so listen, obey and submit to your Lord's orders... By the order of Allah, after me Ali (AS) has authority over you and is your Imam and after him the *Imamat* (leadership) will belong to my descendants from his children,

till the day you meet Allah -Glorified Be His Name- and His messenger⁵².”

Only 21 days left to Eid Allah al-Akbar

Monday, 27th of Dhil-qadah, year 10

(After Hejrah, A.H)

25th of February, 632 (A.D)

Today the caravan reached *ergho ul-dhobih*. It then had a small stop at *Roha* and then continued on its way to *Monsaraf* where the *afternoon* prayers were performed. The pilgrims then stopped at *Mota'asha* for the night prayers and also had supper. They then set off again to continue their journey towards Mecca⁵³.

The Prophet's (PBUH) last Hajj which was started at Medina would come to an end at *Ghadir* by the heavenly revelations⁵⁴ of God's order to the His messenger to announce the Guardian and Leader after himself:

“Oh messenger, announce what has been sent down to you by your Lord and if you don't you will have not proclaimed His message...⁵⁵”

What important message must be conveyed that if not announced, Islam will be left incomplete and it is as if the Prophet (PBUH) has not conveyed God's message and all of the Prophet's (PBUH) sufferings and efforts in these twenty five years would be in vain?

We will travel with this caravan to find the answer...

52 Al-majlesi, *Bihar ul-Anwar*, vol. 37, p. 208

53 al-Amini, *al-Ghadir*, vol. 1, p. 9-10

54 Al-majlesi, *Bihar ul-Anwar*, vol. 37, p. 206

55 Quran 5:67

Only 20 days left to the merry Eid of Ghadir

Tuesday, 28th of Dhil-qadah, year 10

(After Hejrah, A.H)

26th of February, 632 (A.D)

Today the pilgrims performed their morning prayer in *Asaya* then set off towards *Arj*. *Amir ul-moemenin* Ali (AS) is still absent from this caravan. By the orders of the Prophet (PBUH) , Ali (AS) had gone to Yemen with a group of the Muslims to resolve their conflicts and to teach them Islam's divine laws. Now that the Prophet's (PBUH) herald has reached him, he is on his way to Mecca while being accompanied by a few soldiers.

Sixteen months earlier when the Prophet (PBUH) had left Medina⁵⁶ to lead the battle of *Tabook* Ali (AS) wasn't accompanying him. In those days the disorders (*Fitnas*) caused by the hypocrites (*munafiqin*) had prompted the prophet to leave Medina in the hands of his only daughter's husband –the Lion of Allah (*asadullah*)- while he set off towards *Tabook*. When the hypocrites saw that their plans had been neutralized, they spread bad rumors that the Prophet (PBUH) didn't want to take Ali (AS) with him because he couldn't bear him. By hearing these rumors the champion of Islam -Ali (AS) - came to the Prophet (AS) and told him about what he had heard. The Prophet (PBUH) answered:

“Will you not be satisfied that you have the same relationship towards me that Aaron (AS) had towards Moses (AS) except that there is no Prophet after me”⁵⁷

56 This happened in the month of *Rajab*, 9th year A.H.

57 Al-majlesi, *Bihar ul-Anwar*, vol. 37, p. 267

Ali must stay in Medina, for without him Medina is like a ship without a captain which will sink in the storm of the events that would occur. The hypocrites and the Jews had created an alliance to destroy Islam once and for all... Who will protect Islam from these people when the Prophet (PBUH) passes away?

*Only 19 days left to the Eid of Perfection of Religion*⁵⁸

Wednesday, 29th of Dhil-qadah, year 10

(After Hejrah, A.H)

27th of February, year 632 (A.C)

On the fifth day of their journey, the great caravan led by the Prophet (PBUH) has arrived at *Soqiyah*. Currently, all citizens of Medina and places near it (except the ones who could not accompany the prophet because of bad health) are with Him.

Ten years earlier, on the first days of the month of *Rabiul-avval* in the first year A.H., when Islam's enemies dominated the Arab sub-continent and the followers of The Truth were small in number; the Prophet (PBUH) had traveled the way between Mecca and Medina with only a few followers. But now, only from Medina, more than seventy thousand people are accompanying their compassionate leader.

The memory of that unforgettable night, *laylatul-mabeet* (the night of sleeping), is still fresh; the night in which Amir-almo'mineen (AS) slept in the sleeping place of the Prophet (PBUH) to demolish the plans of the enemies and to save the life of the Prophet (PBUH) so he could travel from Medina to Mecca. This event marked the beginning of the Islamic calendar.

58 See the Holy Quran 5:3

That night, when Imam Ali (PBUH) , with an immeasurable sincerity, put his being in danger for the sake of saving that of the prophet (PBUH) , he succeeded in gaining the honor of the heavens and earth. For this is what was descended from Allah⁵⁹:

“From the people there is he who gives his life to gain the pleasure of Allah, and Allah is affectionate to (His) servants.”⁶⁰

Only 18 days left to The Eid of Wilayah⁶¹

Thursday, 30th of Dhil-qadah, year 10

(After Hejrah, A.H)

28th of February, year 632 (A.D)

Today is the last day of the month of *Dhil-qadah* and the hajj caravan going from Medina to Mecca has reached a place called *Abva'e*. This land refreshes bad memories for the Prophet (PBUH) . About 57 years ago when the orphan child of Abdullah (PBUH) was returning from *Yathreb* with his mother from His father's grave, it was in this place that his mother passed away. And while only six springs had passed from the birthday of the Prophet (PBUH) , he had to live with the burden of losing His mother as well.

All this sorrow was very unpleasant but Mohammad *al-Amin* (the trustee) always had God with Him and God's kindness never parted from Him:

“(Oh Prophet) did he (Allah) not find you an orphan and give you shelter⁶²”

59 Al-majlesi, *Bihar ul-Anwar*, vol. 36, p. 40-51. Ahmed Hanbal, *Musnad*, vol. 1, p. 348

60 Holy Quran 2:207

61 *Wilayah* means having authority over others.

62 Quran 93:6

Now after years, that orphan is ending twenty-three years of messenger-ship. God has ordered him to go to Mecca and announce the last messages of God; A message that no one but he could announce.

Will Allah leave the Islamic community without a leader and protector in the absence of the Prophet (PBUH) , who is like a kind father to the Muslims? Will He leave them alone and without a guardian, like powerless orphans in the deserts of bewilderment? Never!

“Ali and I are the fathers of this *ummah* (nation)⁶³”

Yes, in the absence of the Prophet (PBUH) , the commander of the believers -Ali (AS) – will lead the caravan of guidance to the residence of salvation. Even though Allah the Merciful, has summoned his prophet to paradise, he will leave Ali, Fatimah, Hassan, Hossein ... and Mahdi (PBUH) for the people on earth. Today the captain of the ship of guidance and salvation is the promised Mahdi (AJTF) . He is the kind father of the believers and the guider of the nations:

“Peace be upon the guider of the nations⁶⁴”

Only 17 days left to the Completion of Allah's blessings⁶⁵

Friday, 1st of Dhil-hajjah, year 10 A.H

March 1st, year 632 A.D

On the seventh day of their journey from Medina to Mecca, the caravan, by passing *Johfa* and *Ghadir-e-Khom*, heads towards *Ghodayd*. *Johfa* being 156 km from Mecca is the place that pilgrims from Egypt and

63 Al-majlesi, *Bihar ul-Anwar*, vol. 16, p. 95, vol. 23, p. 259

64 Al-majlesi, *Bihar ul-Awar*, vol. 99, p. 101. AL-Qumi, *Mafatih ul-jinan*, Ziarat of Imam Mahdi, p. 529

Syria meet. Approximately three kilometers from this place towards Mecca, *Ghadir-e-Khom* is located, which has in it a small beautiful lake, shaded by ancient trees.

Johfa is the crossroads between Medina, Iraq and Egypt. It was in this place that a year ago, Amir-almo'mineen Ali (AS) reached Abubakr and told him that his mission to announce the verses of *bara'ah*⁶⁶ had been cancelled. By the order of Prophet (PBUH) , he then told Abubakr to return to Medina. When the first verses of the *Surah of Bara'ah (Tobah)* were revealed, the Prophet (PBUH) was ordered from God to announce these verses to the *mushrekeen* (polytheists) in the hajj ceremony and give them their final notice. At first, this mission was given to Abubakr because the *mushrekeen* did not have any hatred towards him and because some of his friends insisted that he must do this job. So he was sent to Mecca accompanied by a group of forty people. A little time after they set off towards Mecca Gabriel (AS) descended to the Prophet (PBUH) and brought him the message of God:

“This mission must only be accomplished by the Prophet (peace be upon Him) or someone who is from him⁶⁷.”

So Amir-almo'mineen Ali (AS) , who as the Quran says is the soul of the Prophet (PBUH) ⁶⁸, was assigned to announce these verses to the *mushrekeen* himself. Once again, the land of *Johfa* witnessed the excellence and superiority of *Abu-torab* (PBUH) over the other Moslems. And so on the tenth of *Dhil-hajjah* of the ninth year after Hejrah, Amir-almo'mineen Ali (AS) read out the following verses in the *Aghaba of Jamara* in *Mina*:

“Freedom from obligation (is proclaimed) from Allah and His messenger towards those of the idolators with whom you made a treaty⁶⁹.”

66 The first verses of *Surah of Tobah*

67 Al-majlesi, *Bihar ul-Anwar*, vol. 35, p. 284-313. Ahmed Hanbal, *Musnad*, vol. 3, p. 212.

68 Quran 3:61

69 Quran 9:1 (Translated by Pictal)

Only 16 days left to the Great Eid of the faithful

Saturday, 2nd of Dhil-hajjah, year 10 A.H

March 2nd, year 632 A.D

On the eighth day, the caravan of *Hajjatol Vida'a* (the farewell Hajj, the Last Hajj of the Prophet) reaches *Ghodaid* and camps there. Amir-ul-Mu'mineen (peace be upon Him) and His soldiers who had gone to Yemen and *Najran* to collect the zakah (Islamic taxes) and jezya (A tax which non-Muslims must pay) are on their way back to Mecca.

Najran, which is a Christian inhabited region at the border of Yemen and *Hijaz*, has stories to tell about the superiority of the Family of the Prophet (PBUH) . A few months ago, a delegation of 60 Christians came to Medina because the Prophet (PBUH) had sent them a message to either become Muslims or pay *Jezya* (tax). Many discussions about different subjects were held between them but the Christian leaders did not accept to become Muslims. So the Prophet (PBUH) challenged them to a cursing ceremony (*Mobahila*). Consequently, it was agreed that the holiest from each group would meet in a place outside Medina and they would pray that God curse the group that is lying and that His torment should descend on that group:

“(Oh Prophet) say: come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us pray with supplication and invoke the curse (*La'n*) of Allah on those who lie⁷⁰.”

The time of the cursing arrived and the stunned eyes of the Christians looked bewildered towards the Prophet (PBUH) who was calmly and confidently coming towards them while holding one child against his chest with an arm, and gripping another child's hand. Behind him was a woman and following them was her glorious husband, the man of worship and war. Truly, how much belief does the Prophet (PBUH)

have in his prayer and challenge that he has brought with him his most beloved?

So it was like this that the Christians, afraid of being cursed, accepted to pay the *jezya* (tax), and it was in this verse that Amir-ul-Mu'mineen (peace be upon Him) was given the title of being “the soul (self) of the Prophet (peace be upon Him)⁷¹”.

*Only 15 days left to the Eid of Allah's Messengers
and their successors*⁷²

Sunday, 3rd of Dhil-hajjah, year 10 A.H

March 3rd, year 632 A.D

At the ninth day of the journey of Hajjatol Vida'a (the Last Hajj) the Prophet's (PBUH) caravan reaches *Osphan*.

The Prophet, (PBUH) accompanied by seventy thousand people, is confidently continuing his journey to fulfill the last orders of Allah. His mission is to teach the Moslems the right way to perform the Hajj ceremony; its compulsory rituals (*wajibat*) and its recommended rituals (*mostahabbat*). He also has orders to announce the *Wilayah* and *imamah*, as well as introducing his successor. These are the last days of the Prophet's life. Meanwhile, Amir-almo'mineen Ali (AS) is on His way with his soldiers from Yemen to Mecca and He is very eager to meet the Prophet (PBUH).

The Prophet (PBUH) has said:

“The first person who comes to me at the *Pond of Kowthar* on Judgment Day is the same one who was the first to acknowledged Islam, Ali ibn Abi-taleb⁷³.”

71 Al-majlesi, *Bihar ul-Anwar*, vol. 25, p.223

72 al-Kulaini, *al-Kafi*, vol. 4, p. 194. Al-majlesi, *Bihar ul-Anwar*, vol. 37, p. 172

73 Al-majlesi, *Bihar ul-Anwar*, vol. 38, p.239

Abuzar al-ghafari says, I heard the Prophet (PBUH) saying about Amir-almo'mineen Ali (AS) :

“Ali, is the first person that believed in me, the first person that acknowledged me, the first who will shake hands with me on Judgment Day. He is the greatest truthful person (*al-seddiq al-akbar*), the separator of this nation who will separate the right from the void and the right is always with you. He is the master (*Yasoob*) of the believers⁷⁴.”

The messenger of Allah (PBUH) said:

“O' Ali, if it weren't for you the believers would not be recognized after me⁷⁵.”

Yes, with Ali and the eleven Imams in his generation (AS) the believers can be recognized from the non-believers. Because they have the knowledge of the Book and they are those who would testify that Islam is the right religion. They are the touchstone for the Prophet's religion. The true meanings of the Quran can be learned by their recitation and interpretation. He who finds his understanding of Islam in accordance with the sayings of the Imams has found the truth and he is the one who is on the safe path of Allah. And he, who does not accept their leadership, will be wandering, puzzled, on the path of blasphemy (*kufir*) and misguidance.

*Only 14 days left to the Eid of the Ahlul-bayt of
Muhammad (PBUH)*⁷⁶

Monday, 4th of Dhil-hajjah, year 10 A.H

March 4th, year 632 A.D

74 Al-majlesi, *Bihar ul-Anwar*, vol. 22, p.424

75 Al-majlesi, *Bihar ul-Anwar*, vol. 39, p.207

76 Seyyed ibn Tavoos, *Iqbal ul-A'mal*, p. 464

Today the caravan of the Prophet (PBUH) reached *Marrozzahran* and camped there until dark. At night, the caravan started its journey towards *Saref* which is the last camping place before Mecca.

It is now the tenth day that Medina is missing its companion. The beautiful *Masjid un-Nabi* (The mosque of the Prophet (PBUH)) has been dim and lusterless for ten days now, because neither the Prophet, nor Ali, nor Fatima, nor Hassan and neither Hossein (PBUH) have visited it.

Years ago, when the Prophet (PBUH) first entered Medina, He and His followers started to build a mosque, in which, at the present, the Prophet's (PBUH) holy tomb is placed. The northern part of the mosque was for prayers and worshipping and the southern terraces were resting places for the emigrants (*Muhajereen*) which had migrated with the Prophet (PBUH) from Mecca to Medina and had no home. It was also the sleeping place of the poor and poverty stricken *Ansar* (Helpers).

The Mosque of the Prophet (PBUH) was the shelter and resting place of about 400 of the needy and poor, who gradually gathered up their earnings to build a house by working or from public treasury (*beytolmal*) and war spoils (*ghanaem*).

Adjacent to this mosque, were the houses of the *Muhajereen* and *Ansar* who had made windows or doors from their houses into the Mosque. Gabriel (PBUH) descended and brought this message with Him:

“All the doors opening from adjacent houses into the mosque must be blocked except the door from Ali's house⁷⁷ .”

A group of people objected to this and said things in protest. When the Prophet (peace be upon Him) heard this, He said:

“People, be acknowledged that I have got orders to block all doors from the houses of the *Muhajereen* and *Ansar* except the door from Ali's house. I have heard that some of you have said things (in protest). By God

77 Al-majlesi, *Bihar ul-Anwar*, vol. 39, p.19-35

I did not close or open any doors because of my own ill. I was ordered something and I obeyed it⁷⁸.”

*Only 13 days left to the Day of the Pledged Covenant*⁷⁹

Tuesday, 5th of Dhil-hajjah, year 10 A.H

March 5th, year 632 A.D

The caravan of the Prophet (PBUH) is near Mecca and there is only a little way left to the sanctuary. Amir-almo'mineen Ali (AS) who cannot wait to see the Prophet (PBUH) gives the leadership of His soldiers to His deputies and catches up with the Prophet (PBUH) before He reaches Mecca. The Prophet (PBUH) asks Him: “With what intention (*niah*) did you wear your pilgrimage garb (*ehram*)?” He answers, “Because I did not know your intention I put on my garb with the same intention as yours.”

The Prophet (PBUH) says, “Dear Ali, your duty in this Hajj is the same as mine... Now go back to your soldiers and come back with them quickly to meet me in Mecca⁸⁰.”

Ka'ba is desperately waiting for the arrival of the most superior guest that it will ever see until the Day of Judgment.

The caravan and its leader reach the sanctuary of Mecca. The chant of *labaik* ceases and Mecca embraces its awaited guest. The Prophet (PBUH) continues His way to *Masjid-ul-Haram* and enters the Mosque from the door of *Bani Shaibah* while praising Allah and blessing the

78 Al-majlesi, *Bihar ul-Anwar*, vol. 39, p.19. Al-hakim al-Neisabouri, *Al-mustadrak*, vol.3, p. 125

79 Imam Sadiq (AS) said: “...the name of the Eid of Ghadir is know in the heavens as the day of the pledged covenant...”. Al-majlesi, *Bihar ul-Anwar*, vol. 95, p.302

80 Al-majlesi, *Bihar ul-Anwar*, vol. 21, p.384 & 392

Prophet Abraham (PBUH) . The fortunate moments of *Hajar-ul-Aswad*, (the black stone) have arrived; Habibollah (The Friend of Allah, i.e. The Prophet) first strokes this heavenly rock with His hand, and then starts his *tawaf* (the ceremonial circulation of Ka'ba). After this, He prays behind *magham-ul-Ibrahim* (the Station of Abraham) then starts the ritual of *Safa* and *Marvah*; the same place that *Hajar* (Hagar) (AS) had run back and forth years ago.

*Only 12 days left to The Day that Wilayah Was Presented to the Inhabitants of the Skies*⁸¹

Wednesday, 6th of Dhil-hajjah, year 10 A.H

March 6th, year 632 A.D

It is the second day that the Prophet (PBUH) has resided in Mecca before He sets off to *Arafat*. Amir-almo'mineen Ali (AS) has also arrived in Mecca and has finished performing the Hajj rituals. After meeting with the Prophet (PBUH) , He goes back to His soldiers to lead them to Mecca. In His mission to Yemen, His duty was to collect the *jezya* (A tax that non-Muslims must pay) from the Christians of *Najran*. The Christians were supposed to give one thousand garments as their tax.

When Amir-almo'mineen (AS) left his soldiers near Mecca, so that He could visit the Prophet (PBUH) , He gave the garments to His deputy. However, when He returned to His soldiers He realized that the garments had been distributed between them and they had put them on as their pilgrimage garbs!

When Amir-almo'mineen Ali (AS) sees this situation he cannot tolerate it and interrogates His deputy and asks him, why he has done so? The deputy answers:

81 Seyyed ibn Tavoos, Iqbal ul-A'mal, p. 465

“The soldiers insisted that I lend them these garments so that they could use them as pilgrimage garbs. They said that they would return them after the Hajj ceremony.”

Amir-almo'mineen Ali (AS) (PBUH) cannot accept this kind of behavior towards the *beyt-ul-mal* (public treasury) and He retrieves all of the garments from the soldiers and gives them to the Prophet (PBUH) in Mecca.

The soldiers, who are annoyed because of the justice of Amir-almo'mineen (AS) , go to the Prophet (PBUH) and start complaining. The Prophet (PBUH) becomes upset because of what the soldiers say and tells one of his followers to stand up between the soldiers and tell them his message:

“Stop complaining about Ali and keep your tongues in your mouths. Ali is fearless of conducting the orders of Allah and has no neglect towards religious matters⁸².”

Fasting in Islam

Zahra Sabouhi

Abstract:

“fasting was prescribed for those who were before you...”

(al Balaghah 2/183)

In the present article, the author tries to indicate the true core of Islamic fasting related to the especial time and especial procedures, which are significantly important from the point of view of Islam.

Imam baqir (peace be upon him) stated, Islam was founded and established on five things: prayers, Zakat, hajj, fasting (Sawm) and wilayat.

It is universal institution because all other religions in the world also adopted fasting in some forms as the principal method of killing and controlling passions. The Celts, the Romans, the Babylonians and the Assyrians used to practice fasting. The philosophers, skeptic, stoics, Pythagorean or Neoplatonic advised for fasting. The followers of Hinduism, Jainism, Counfucius, and Zoaloustel also practiced it. The Jews observe an annual fast on the day of atonement in commemoration of descent of Moses (*p.b.u.h.*) From Sinai. The prophet Moses (*p.b.u.h.*) Qualified himself to receive revelation from Allah after 40 days of fasting. The prophet Jesus (*p.b.u.h.*) Fasted for forty days in the descent and commanded his followers to fast (Matthew 4:16 2008), therefore, the institution of fasting is universal and existed in some forms. Few differences are found in methodology, regularity and timing. There was fasting previously is supported by the following verses of the holy Quran. ***Fasting was prescribed for those who were before you...***” (al Balaghah 2/183)

Fasting helps in gaining perfection in all activities of our Wordly life.

The injunction of fasting was revealed in the second year of Hijra of Islam in Medinah al-Munaware.

It has its regularity, method, and meaning which made it perfect and ever-living, like prayer, the institution of fasting kept alive as it is observed every year in the Islamic world and forms the regulating principle of their lives.

“holy Quran” says “the object is that you may guard against evil.”
(a-Bagharah 2:183)

Thus fasting in Islam is to kill the animalistic aspect and propensities in a person. Secondly there is nothing to be eaten and drunk, from the early dawn till the setting of the sun. This thirdly, there is an effective check on passion. Fourthly, fasting is methodological for all, to fast with the same spirit of common guidance of Allah and universal brotherhood of human beings (and saved this institution by making it obligatory). While fasting in other religions is practically dead.

The impact of fasting in Islam on human character and it could be useful to develop a sustainable society. Fasting is like other virtuous deeds like regular worship, hajj, charity and service to mankind and these are the means to the prophethood to Allah.

Impact, the benefits of fasting are endless. Few of them as followings based on the Quranic verses and sunnah:

1. Fasting helps in gaining Taqwa (Fearness and love of Allah) as it is said in Quran.

“o, you who believe, fasting has been prescribed upon you as it has been prescribed upon those before you, so that you may attain Taqwa.” (2:183)

2. Fasting helps in advancing closer to Allah through reciting holy Quran during night and day as Ramadan is called “the spring of Quran”.

3. Fasting helps in acquiring patience and strong will. Allah has mentioned 70 times in the holy Quran.

4. Fasting helps in striving for Ihsan, righteousness and sincerity and staying away from showing off.

5. Fasting helps in refinement of manners, especially those related to trustfulness and discharging trusts.

B. Fasting helps to be more charitable. As it is considered to be of a high value among Muslims during Ramadan to give food and drink to others.

7. Fasting helps in saving the unity of the Muslim ummah.

8. Fasting brings passion under control. And makes the soul shining and teaches moral discipline.

9. Fasting teaches equality of human beings and sympathy for the hungry.

10. Fasting keeps faith in Allah a living force by controlling and restrain oneself from those things that are prohibited by Allah during Ramadan. So by these restrains the individuals are practicing a sort of manners that can be established as the behavior throughout the year and his/her life and can be sustainable.

When we discuss about how fasting is useful to remove hunger from the poor people. A fasting person experiences the plight that thousands of underprivileged people undergo around the world, and the person develops a feeling of compassion and gratitude to Allah for him/her blessings. This feeling trains him /her toward a humane revolution to develop austerity and avoidance of extravagance among Muslims. As it is said that fasting is useful for paying charity and Zakat in the month of Ramadan and also the family bounds are also strengthened when they are gathering for Iftar and Sahars. In this fasting month becomes a source of education for the youngsters and adults alike in Islamic values and teachings, by the end of the month a family emerges stronger, more united, more God-fearing, more humble, and more grateful to the blessings of Allah.

Ramadan is a time of spiritual integration and purification not as a ritual. A time of supplication, and purification our hearts and souls from all evil deeds.

Instead of spending time on ordinary activities we concentrate on prayers, reciting Quran and giving charity to the needy and poor. We should not turn Ramadan from month of fasting to a month of feasting.

Also we should not waste the precious time of Ramadan because this month comes only once a year and pay our gratitude to the time of revelation of Quran, to holy prophet Muhammad (peace and benediction be upon him) as it is called “ the spring of Quran.

Fasting according to Islamic schools of law

Fasting in the month of Ramadan is one of the fundamental principles of the Islamic faith. No proof is required to establish its having obligatory fasting was declared through revelation in the second year of Hijrah, and everyone who is capable of carrying out the religious duties should fast and not permissible to break it.

The legists of various schools of thought in Islam classify fasts into four categories: Wajib, Mustabb (supererogatory). Muharram (forbidden) and Makkruh (reprehensible).

All the schools conclude that the Wajib fasts are those of the month of Ramadan, their Qada (the expiratory fasts) performed as Kaffarah.

Fasting is another unique model and spiritual characteristic of Islam. Literally defined, fasting means to abstain completely from foods, drinks, sexual relationship and smoking before the break of dawn till sunset during the entire month of Ramadan, the ninth month of the Islamic year.

Who must fast?

Fasting in Ramadan is completely upon every Muslim, male or female, who has these qualifications

1. To be sane and able, mentally and physically

2. To be of full age, the age of puberty and discretion, which is normally about 14. Children under this age should be encouraged to start this good practice on easy levels, so they are prepared to adhere fasting later.

3. To be present at his/her permanent settlement, it means not to be on a journey.

4. To be fairly certain that fasting unlikely to cause you any harm, physiological or mental.

(pregnant and menstruated women and breast-feeding their children are among the exceptions.)

As it was mentioned, above the true aspect of fasting in Islam is unique among other religions and a time of purification and the time of taking into account the poor people as a time of helping them not a time of feasting.

Principles of Imamatus in Verses of Quran

Hussein Eskandari

And (remember) when God examined Abraham about something. So, he did it completely. His God said: indeed I set you as imam and leader. Abraham said: how about my children? He said: my promise would not reach to oppressors.

From this verse it is understood that:

Imamatus rank is higher than prophecy rank because after Abraham's prophecy, God examined Abraham and talked to him and set him as imam;

Appointing a person as imam is from God not from people's decision (I set you as people's imam);

Imam's position is different from prophecy. Although prophets exit people still need imam:

Imam rules over all people (for people);

Imamatus is a promise between the God and people, people should keep their promise by following imam (my promise);

Imam never commit sins (my promise will not reach to oppressors).

In each era, people should have a leader

... indeed, you are just a warner; and each group has a leader.

(the holy Quran; Rad: 7)

From this verse it can be understood that the earth always had a guide for people and it never has been empty of a guide who guide people toward God and it never will be empty of him. The earth always should have a prophet or another guide to lead people toward God's command. Imam Sadiq (a.s) narrates a narration from his holy grandfather about this fact:

“... from the day in which God created Adam until now, the earth was never empty of a proof; but that proof sometimes was apparent and famous and sometimes was hidden; and the earth will not be empty of proof until the dooms day; and if imam were not living on the earth, the God would not be worshipped.”⁸³

Another important fact is that in the interpretation book of Fakhri Razi and Jalal –Al- Din Soyooti, who were famous interpreters of Ahl –Al Sonnah, this verse is interpreted. It is narrated from Ebn –E- Abbas: “the prophet put his hand on his chest and said I am the warner. And then he pointed Ali (a.s) and stated: you are the guide, o’ Ali; after me, the qualified with guidance will be guided by you.”⁸⁴ of course many of al –al- sonnah has said this event in their books. And also shia has some traditions with this topic.

By reading this verse a question might come to mind: is the meaning of (each group has a leader) scientists of each group? The

83- Yanabee –Al- Mavaddah, Vol 2, P 217.

84- Dorr –al- Mansoor, vol 4, p 45.

answer is no, because in each era and in each group many scientists live; but the Quran says each group has just a guide and divine leader.

*Society will reach a pure life just by having a just imam
and believing governor*

***And there is life for you in (the law of) retaliation, o men
of understanding, that you may guard yourselves.***

(the holy Quran; Bagharah:179)

In Nomani interpretation it is written that imam Ali (a.s) stated: “ these verses is a clear reason that show the Islamic society should have an imam who take care of responsibility of the society, command them to do right deeds and avoid wrongs, perform limits which is shown by the God, fight with enemies, divide booty justly, command them to perform God’s requirements, show them their goodness, warn them from whatever that is bad for them; because commanding these things and warning some bad things is means of people’s survival otherwise the tendency toward goodness and fear from evil deeds will be faded away and nobody will resist against sins and the system of the society will be corrupted and as a result God’s servants will be perished.”⁸⁵ in addition to this imam is a guide whose guidance is divine. So, the inbeing of imamat is the supervision that imam has on people’s deed; and in fact imam is the person whom people follow.⁸⁶

85- Behar –al- Anvar, vol90, p 41.

86- Anbia: 73; Sajdeh: 24.

Following the God, prophet and imams is necessary

O' believers, do as the God commands you and follow his messenger and (saheban amretan) (who are innocent successor of the prophet). So, if you have quarrel over something, refer to the God and his prophet if you have faith to the God and the dooms day. This is better for you and it has good result.

(the holy Quran 4:59)

About this holy verse, two points should be taken to the consideration:

Firstly, the subject of this verse is to set main source for Muslims in all works. Firstly, it commands people to obey God and cancel devil kingdoms and it explains main principle of religious leadership (which is being attached to divine inspiration and having divine source; because he is God who has the right to have kingdom, velayat, absolute ownership. Each government which is generated from God's holy inbeing is acceptable. Therefore, after obeying the God, this verse talks about following the prophet and Ulul Amr.

Secondly, this obedience is absolute and without circumstance. It includes individual and social life of people. Until now, the issue is clear and acceptable to all; but there is contradiction about the meaning and antitype of the Ulul Amr. All shia religious scientists agree that Ulul Amr means innocent imams; because their government is divine and they are innocent there for their absolute obedience is right. Scientists of ah –al- sonnah has different ideas about it: a group of them count Ulul Amr as all companions of the prophet and another group count them as all of commanders of army; another group count

four caliphs as Ulul Amr. Another group says they are scientist of the society. Of course considering what have been mentioned, these claims are weak.

The religion was completed by (velayat). Do not fear external enemies

Today, disbelievers became disappointed of (abolition of) your religion. Therefore, do not fear them, (just) fear me. Today I have completed your religion to you and I set Islam as a permanent religion for you.

(the holy Quran 5:3)

Allameh Tabatabaiee interprets this verse like this: “because of its place and reasoning, this verse has strange adventure. In the day that is mentioned in the verse both disbelievers became disappointed and the religion was completed. Then after abolishing different hypothesizes about the day, he states:” here day means Ghadir day in which imam Ali (a.s) became Muslims’ (vali) “; all disappointment of disbeliever was because the God has chosen a person who is like prophet in management of religion and taking care of it. He was the prophet’s substitute. They became disappointed because in spit the fact that the prophet said about his own death, but they cannot become his successor. The imamat line would not allow them to govern. This line will continue till the end of the world. Its leadership cannot be destroyed. The religion has entered a new phase which is more completed. Therefore in Quran, God states: today I completed the religion for you and I completed my blessing to you.

*Ghadir and (tabligh) verse are a strong proof to imam
Ali's (a.s) imamat*

O' our messenger, convey whatever has been descended to you from your lord; if you do not do it, you did not convey his message; and the God will keep you away (from sedition of people and bad events). Indeed, the God would not guide disbelievers.

(the holy Quran 5:67)

The great Islamic researcher – Allameh Amini- in al Ghadir book has narrated the Ghadir narration under this verse. He narrated it from hundred and ten companion of the prophet, eighty four of (Tabeeen, and 360 Islamic scientists and authors. He narrated these with proof so that any just person who study these proofs will be sure that the Ghadir narration is of the strongest Islamic narrations.

Biting phrases that God uses in this verse indicates the importance of this subject which is appointing imam and leader who will come after the prophet and introducing him to people. Prophet's fear of conveying this subject indicates the absolute discord and want of power in that Muslim's society. Now, considering this verse with biting phrases, important subject and prophet's fear, does common sense accept the meaning of the famous statement (which the prophet said):" whoever I am his master, Ali is his master" as sign of friendship with imam Ali (a.s) not his mastership? In Quran verses, it is advised to be friend with believers.⁸⁷ the abstract subject of this verse indeed is to say the prophet's mean was caliphate and (velayat), nothing else.

87- Hojrat: 10; tobah: 71.

Some Educative Points From Imam Kazem (a.s)

Ali Shariatmadary/Raziyeh Naghashzade

The apostleship of our innocent imams was to educate people. Imams' characters were the basic educative pattern for all. Whatever has been told to us about our imams' lives contain educative aspects. Imams' speech, behavior, devotion, their relationship with usurper kings, their challenge with blasphemy, corruption, oppression, and injustice are all instructive.

Therefore, discussing imam Kazem's (a.s) educative thoughts needs a careful study of his life. Because we cannot discuss all educative aspects of imam's life in this article, we limit our discussion to some points. And from these points we select the most important ones which are selected from imam's speech and way of life.

Importance of intellect in human's growth and education

Human's intellect plays an important role in solidarity and development of main aspects of his character. Main aspects of human's

character are spiritual and moral aspect, intellectual aspect, emotional aspect, social and bodily aspect.

Training the spiritual and moral aspect in some fields like knowing yourself, theism, relationship with others, strengthening morality and religious values, selecting main scale, studying religious beliefs and morality, recognition and accepting these kinds of beliefs and scales all are of intellectual aspect. The wise person can educate himself in morality more successfully than others.

In emotional aspect, the way of expressing of feeling and controlling it is an intellectual action. The person who enjoyed from better intellectual growth can control and express his feeling better and in a reasonable way.

Educating social aspect of personality, preparing one to be in harmony with group, cooperation with others, agreement with others when facing an argument with people's idea is mainly of intellectual aspect.

Being aware of needs of body, acquiring necessary information and skills in order to protect health of body and ease its growth is also an intellectual aspect.

training perception, ability of comparison, intellectual skill of one in predicting incidents, power of reasoning and training faculty of right judgment in general or judgment based on reason are the main axis of education. The role of intellect in Islam in comparison to other religion, social and belief schools have special position.

Imam Moses –Al- Kazem stats some points about the role of intellect and its guidance (from the God) in understanding monotheism:

O' Hosham Ben Hakam indeed, by intellect the God brought reason for people and explained truth to them and with reason guided them to his own providential and stated the object of your worship is

single and he is compassionate and merciful. Indeed, there are some signs in creation of heavens and ... for the people he think.

Superiority of savants

In continuation of this subject, imam (a.s) states about savants:

“O’Hosham. Then he remembered savants in best way and ornamented (their memory) and said he (the God) gives wisdom to whoever he wills and whomever receives wisdom he has receive a great blessing and nobody remembers this except savant.”^{88,89}

Directorial role of wisdom

In field of the role of intellect in human’s guidance he says:

“o’ Hesham the God has two proofs on people, an apparent proof and inner proof. The apparent proof is the prophets and imams and inner (hojat) is wisdom.”⁹⁰

Intellect and one’s characteristics

In field of the role of intellect in worshipping the God and also the savant’s characteristics imam Moses Kazem (a.s), while narrating imam Ali’s (a.s) explanation, states:

O’ Hosham many times Amir –Al- Momenin (a.s) said:

God has been worshipped with the best thing which is intellect. Human’s intellect is not complete except until he gain these characteristics: he does not do evil things, he is not pagan; everyone expect him good deeds, he bestow excess of whatever he poses, he does not talk too much, he eats just a little (in order not to starve to

88- Baghrah/ 272.

89- Tohaf –al- Oghool: 404.

90- Tohaf –al- Oghool: 406.

death), he is always in seek of knowledge, being abject but with the God is more appreciated than being glorious about other. He loves humility rather than aristocracy. He counts other's little endowment a lot. And he counts too much endowment of himself just trivial. He should know that other people are better than him and he is better than other. And this is the end of (this) work.

Relationship between intellect, thinking and morality

About the relationship between intellect, thinking and morality, imam (a.s) states:

O' Hosham: everything has a reason, savant's reason is thinking. And the reason of thinking is silence. Everything should have a vehicle and vehicle of savant is humility. It is foolish to get on a vehicle which is forbidden for you.

Intellect and God obedience

About the role of intellect in God's obedience and the effect of education in it, imam (a.s) states:

O' Hosham, creatures have to obey the God. There is no redemption other than obedience. And obedience is always with education and education is always with thinking, nobody can acquire knowledge without a knowledgeable elite.

Association with savants, and the way of their life

Imam Moses Kazem (a.s) advised to associate with savants and reminded the way they live:

O' Hosham avoid being with people too much, but associate with savants and trustee.

Escape from other like the time you escape from a wild animal. Servant feels shameful about the God when he does a sin. When he receives an especial gift, he shares it with other.

When you face two works that you do not know which of them is right and better, you should refer to your heart and see which of them is closer to your lust. And then appose it because in most cases the right deed or truth is the opposite of what sole wants. Lest find the truth but ruin it with ignorance.

Perception and thinking about education

Usually, education professionals believe that education has two methods. The first method is to accustom and the second method is to percept and think. And they count the second method equal to the first method. Each of these methods has its special characteristics.

To accustom

Usually, accustoming in education means to present the lesson and repeat it for several times. Repeating a subject will transfer information to student's mind automatically. Many students and teacher use this method in school. The teacher repeats the subject many times in order to transfer it to the students' mind or the student read the subject for many times. This method results in transferring a proportion of the subject to the student's mind. Usually, the student does not know the meaning of subjects. And also, he cannot understand the relationship of subjects completely and he is not able to explain the subject logically and completely.

Another characteristic of this method is being inspired. By being inspired, we mean accepting the subject without reasoning. The teacher repeat book's lesson and the student accept what is said. He does not think about the subject. In other word, student cannot understand being right or wrong of lesson. If the teacher explains the lesson as he had

learned, he himself will face problem in assessment of the subject. As it was said before, the result of this method will be learning the mentioned subject as it is said. The second method, which is thinking and perception, is absolutely different from the first method. An important element in the education is perception. Both teacher and student understand the subject deeply.

General understanding of the topic indicates perception. If the student can explain whatever he has learned, it means he understood the meaning of the topic fully and knows the relationship between its elements and has a logical image of the topic. It was all about how students learn the subject through the second method.

Second characteristic of this method is assessment or thinking about what being said. Both teacher and student think assess the subject after understanding it.

Third characteristic of this method is independency of the student in both understanding and assessment of the subject. In other words, student may notice some points that even the teacher or author of the book did not notice. On the other hand, because student is independent in assessment of the subject, he may assess the subject based on some other distinguished way than his teacher or the author of the book.

Imam Kazem (a.s) has put emphasis on perception and thinking.

O' Hosham, indeed, in Quran, the God has brought glad tidings to people who think and percept. And he said: "glad tiding to my servants who hear speeches and follow the best one. They are the people who their God has leaded them and they are wise people.

Universality of the intellect

In the discussion about intellect, imam Kazem (a.s) introduces intellect as extensive spiritual, moral and intellectual virtue. Having faith, confirmation of rightfulness, thinking, neatness, justice, knowledge, virtue, blessing, humility, cleverness, happiness and

something like these are of the main virtues. Categorizing moral and spiritual virtues as intellectual virtues is an important reason of intellect inspiring character.

Main elements of human's personality

In the first volume of *Osool Kafi* in intellect and ignorance book and also, in *Tohaf –Al- Oghool* in imam Moses Kazem's (*a.s*) tradition we read some points that imam said to Hosham:

“O’ Hosham, indeed, Loghman told his son to be humble about rightfulness in order to be the most savant of the people. The world is a deep sea which a huge universe sank in it, your ship in it should be being virtues toward the God and it should be full of faith, its spanker should be trust in the God, and its captain should be intellect, and its guide should be knowledge and its anchor should be patience.”

Educating one's personality is the main goal of education. In the mentioned tradition the main elements of one's personality is told in a beautiful, logical and extensive manner. Here there is no opportunity to explain the meaning of these elements and their role in education. All of these elements should be written in some books. Just some of these elements can be evaluated in this article.

As it is mentioned in the tradition virtue, faith, trust in God, intellect, science and patience are main concept of education. Virtue is like a vehicle which moves the person on way in different directions. By this means intellect move in sea of the life and enter a certain location, but avoid entering in another location.

Imam Kazem (*a.s*) explains virtue like this: virtue is being present at anything that is rightful and being absent at anything which is wrong. Virtue has two aspects which are causal and nugaratory aspect. In causal aspect person should do whatever is explained and in nugaratory aspect he should avoid forbidden things. Considering that all divine orders include main values and all divine prohibitions forbid what are really

considered as bad things. It can be said that divine virtue is the most conclusive and logical elements in human's education.

Faith motivate person to do major activities, give him a direction for his life, set the person in the right path, guide him to truth and finally by making the person united with eternity makes person prepared to meet God.

Having trust in God attaches human to absolute and immortal power, gives power and self confidence to person, make it easy to make decision, gives security in performance of activities and gives the person certainty and tranquility.

Intellect as a captain handle human, make him familiar with different situations, strengthen beliefs, help person to solve problems, makes problems clear, check person's capabilities, help him to choose a solution and make clear the value of moral standards for him.

Science as a guide inform the person from what is going on around him, helps him to understand affaires, give him experience and it is a good source for solving his problems.

Patience prepare the person for facing difficulties of life, increases his resistance power, facilitate doing good deeds, make him experienced (because of facing different events), it secures his victorious in battles and conflict which are in the way of God and it plays an important role in his spiritual growth and development.

From what imam (*a.s*) said it can be concluded that a prosperous person is the person who is virtuous, his personality is full of faith to God, trust in God, follow his intellect in his life, use science and experiences and have patience in facing problems and difficulties and events.

Citation:

1- Al- Osool Men –Al- Kafi, Mohamad Ben Yaghoob –Al- Koleiny – Al- Razy.

2- Tohaf –Al- Oghool, Abi Mohamad –Al- Hassan –Ben- Ali –Ben –
Al- Hossain Shobah –Al- Harani.

An introduction of an Islamic site

The Official Website of

Universal Muslim Association of America (UMAA)

THE VISION of the Universal Muslim Association of America is to be a vibrant, exemplary, and socially responsible organization that enriches American society by developing an appreciation of Shia Ithna-Asheri Islamic values, ideals, and ethics.

THE MISSIONUMAA seeks to provide a forum to foster unity among all Muslims, to participate in civic and political responsibilities, to dispel misgivings about Islam and Muslims, to help fellow Americans better understand Islam through the Qu'ran and the teachings and practices of Prophet Muhammad (SAW) and his Ahl al-Bayt (AS), and to take all necessary measures to help implement UMAA's objectives including, but not limited to, the social, religious, economic, and political advancement of Muslims in America.

An Overview

The concept for the Universal Muslim Association of America (UMAA) has existed for years. In September of 2002, the idea of establishing an institution unifying Muslim-Americans became a

reality. The overarching objectives of UMAA include: working towards uniting Muslim-Americans, helping fellow Americans better understand Islam, and encouraging civic awareness and engagement within the Muslim community in order to address socioeconomic and political issues that may not be the focus of centers of worship and other organizations.

UMAA consists of a Board of Directors, Board of Trustees, and Advisers who help guide the organization in its work. Current projects of the organization include human rights advocacy for Bahrain, media outreach in the wake of the Arab Spring, career counseling and professional development services, yearly scholarships for full-time students, and much more.

The annual UMAA Convention, which has attracted approximately 3,000 individuals each year since its inception, remains an effort to reach out to the Muslim-American community, both the young and elderly, in order to address pressing contemporary topics and boost civic engagement in domestic and global issues. The theme of each year's convention changes according to the different socioeconomic and political environment we are experiencing at the time.

In the site introduce 4 projects:

-  *The advocacy Project*
-  *Capacity Building & Leadership Development*
-  *Tusi Digital Library Project*
-  *The holy Month of Ramadan Project*

In the home page you find the News, shia organizations in north America, Projects , Q&A and Prayer Times in Washington, D.C., USA

The news in the first page are about:

- **Muhammad, The Holy Prophet of Islam**
- **The Divine Appointment of Imam Mahdi (aj)**
- **Muhammad: The Greatest & Last Prophet of God**
- **Advice From Grand Ayatullah Sayyid Ali Sistani**
- **Capturing the Journey to Karbala**

And will update by new news and in *advocacy* there are Latest News for Muslims worldwide.

In the purpose of the shikhTusi Digital Library are written : There exists a need on the Internet for a single repository of books that represent the viewpoints of Shia Islam. The purpose of this digital library will be to serve as a singular resource for Muslims and non-Muslims alike to access the teachings of Shia Islam in various popular mediums. The types of books range from beginner level to expert treatises, and may be of use to academic or “Western” scholars in analyzing the beliefs of Shia Islam and presenting it to their Audiences.

This section are ready to accept Digital shi books in the field of Quran ,Fiqh, Philosophy, Theology, History, Family, Biography and Ethics By info@UMAAmerica.net and UMAA, P.O. Box 313 Burtonsville, MD, 20866, USA

