

# *Safinah*

An International Quarterly Journal of Islamic Studies  
Vol. 1, No. 3, 2008

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## **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 have not been 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 consulting language in essays or articles towards opposite thoughts or views should be highly avoided.
7. The articles will not be returned.
8. The responsibility of the accuracy of the content of articles is on authors.
9. Using parts or complete articles of Safinah by citing the source is allowed.

## Opening Letter

The holy month of Ramazan and coming blessings

Dear reader,

I have the pleasure to congratulate you on the occasion of this blessing month of Ramazan; the month of fasting (Saum), piety, kindness, guidance and forgiveness .

*"You who believe, fasting is prescribed to you, as it was prescribed to those before you, so that you may attain piety. (Fasting) for a fixed number of days, but if any of you is ill ... feeding a poor msn. It is better for you to fast, if you only knew.*

*The month of Ramazan is when the Qur'an was sent down- as guidance for mankind, and with clear signs for guidance and judgment... God intends things to be easy for you and does not want any hardship for you... he has guided you, so that you may act grateful." (Qur'an 2:183-185)*

In this month purity of both thought and action is more emphasized. Muslims are more expected to avoid violence, anger, envy, greed, lust, gossip,... and are meant to try to behave each other better than other times. Fasting is a deep personal worship, and increases the closeness to Allah.

And the promised rewards for those who go on fast and attain piety, are extensive and frequent :

*"...the noblest among you with God is the one of you who is more piety." (Qur'an, 42: 13)*

*"If the townsfolk had believed and regarded piety, we would have showered blessings from Heaven and Earth on them; but they rejected..." (Qur'an, 7: 96)*

*" The heedful will be by gardens and a river, in a sure position, under a Competent Sovereign." (Qur'an, 55:54-5)*

As our general readers are more concerned about morality and sacred objects in this atmosphere, our main topics in this issue fall in this category. I hope that you enjoy reading this issue.

Hamid Farnagh  
Editor-in-Chief

# The Innate Gnosis of God Regarding Belief in God

Reza Berenjkar \*

***Abstract:** The unity and uniqueness of God, and the fact that there is no resemblance between the creator and his creation, is the foundation of religious divine perception. On the other hand, mankind does not have the capacity to mentally encapsulate the identity and attributes of a being with whom it has no compatibility or resemblance. Therefore it is not possible to describe God in person, and divine names cannot perform the role of attribution.*

*On the basis of heart, felt perception of God, the divine names and attributes have an interpretary role in such a way that by recalling the cordial perception, they guide the man towards God; and the words and meanings of these names do not have any place : In this way, theoretical, cordial and interpretary divinities are considered complementary to the negative divinities.*

***Key words:** Description, Interpretation, Confirmatory divinities, Negative divinities, Theoretical divinities*

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\*\*Translator: Jalil Dorrani

## ***Preface***

*In the two previous articles, a cordial (heart – felt) perception of God and its most important and special characteristics were discussed and it was stated that such perception is the foundation of the religion's insight of divinity.*

*The most vital question that the readers of those articles will face is: What is the connection between the discussions of names and attributes, with the cordial perception of divinity? In other words, on the base of cordial perception, what will be the status of divine names and attributes, and what will be the mode of using divine attributes?*

## **The Innate Gnosis of God With Respect To The Names And Attributes Of God**

Before entering the main discussion, it should be reminded that in the divine writings, mental description of God has been forbidden. Moreover, description of the divine Essence and conception of the divine attributes, too, has been negated and any kind of mental visage of God has been forbidden.<sup>1</sup>

"Allah is greater than what can be described (about Him)".<sup>2</sup>

"The human-beings are incapable of describing Allah".<sup>3</sup>

"Allah is sublime and free from (all) descriptions".<sup>4</sup>

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<sup>1</sup>Regarding the traditions which shall soon follow, one should bear in mind that the word "Saffa" is actually an infinitive and literally it means "to describe" even though in several instances, it is used as an infinitive. Refer to Lisan al-Arab, Al-Mesbah al-Munir and Asas al-Balagha.

<sup>2</sup>Ma'ni al-Akhbar: page 11, tradition 1&2.

<sup>3</sup>Tauhid-Saduq; page 115

<sup>4</sup>Tauhid-Saduq; page 79

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"Intellect and its conceptions; reflection and all that passes through one's mind; wisdom and its reasoning cannot perceive the attributes of Allah".<sup>1</sup>

"Depiction of Allah is forbidden for the "Ghavvas" (divers) i.e., (those who deeply reflect and deliberate over the notion of God).....it is impossible to fancy Him in the minds.....the intellects, in pursuit of perceiving Him have erred".<sup>2</sup>

In this connection, numerous traditions have come down in the books of Hadith. For example, we request our respected readers to refer to "Tauhid- Saduq".

In justification of the above matter, attention should be focused on the following two rudiments:

- a)The Creator and the creature bear no resemblance to each other and from the view-point of essence and attribute, they are different and discordant. If the Creator possesses the characteristics of a creature, he, too, would be called a creature and not a Creator:

*"Nothing resembles Him."* (Qur'an; 42:11)

"Allah is distinct from the creatures; so nothing resembles Him".<sup>3</sup>

"Allah is distinct from all the non-eternal beings in attributes".<sup>4</sup>

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<sup>1</sup> Tauhid-Saduq; page 45

<sup>2</sup> Uyoon Akhbar al-Riza (A.S.) 1/121

<sup>3</sup> Tauhid-Saduq; page 32

<sup>4</sup> Tauhid-Saduq; page 69

"Verily, Allah is free from all (that particular attributes) of His creatures, and His creatures are devoid (of His special attributes)".<sup>1</sup> "Whatever is found in the creature cannot be found in the Creator. And whatever possibly can be found in the creature cannot be found so in the Creator".<sup>2</sup>

b) Man's recognition and the scope of his understanding are confined with respect to those beings which have some sort of a resemblance with him. Two beings, completely distinct from each other, cannot have real gnosis and personal recognition of one another except one is the Creator of the other one. In such a case the Creator has knowledge and acquaintance of His Creature or else He cannot be called a Creator. But, a creature perceives his Creator only through the signs of his Creator which he sees in himself and other creatures without having the real gnosis about Him.

We conclude from the above two rudiments that it's impossible for a creature to acquire true gnosis of his Creator by means of conceptual tools. Thus, it's also impossible for the creature to draw a mental depiction of the Creator.

Another reason that can be set forth regarding the impossibility of depiction is that any depiction which does not absolve God from two constrictions: "**ta'til**" (i.e., to negate the attribute of "existent" or any of His positive attributes) and "**tashbih**" (the similarity between God and His creatures in His "existent" or any other positive attributes) will amount to some sort of resemblance between the Creator and creature. This is because man's confirmative conceptions falls within the limits

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<sup>1</sup> Tauhid-Saduq; page 105 & 106

<sup>2</sup> Tauhid-Saduq; page 40; Also refer to pages 36, 37, 41, 42, 58, 73 & 248.

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of a creature. On the other hand, if the Creator is like a creature, he can no longer be called the Creator because the Creator is distinct from the creature in essence and attributes. For this very reason, the verses and traditions come down with respect to God's attributes have negated any kind of resemblance with the creatures even in case of referring to God as a "thing".

It was asked: "Is it proper to refer to Allah as a thing?" Imam replied: "Yes, in the sense that this will absolve Him from two constrictions: **Ta'til and tashbih.**"<sup>1</sup>

Notwithstanding the above reasoning, the following two cases are applicable to man:

1. Confession and belief in God's existence as a result of one's attention to other creatures which is a rational and general recognition (as explained in the preceding discussions). In this type of recognition, the intellect does not establish a direct gnostical link with the entity of God. Rather, it acquires, through the creatures (which are the signs of the Creator), a general recognition confined to absolving God from ta'til and tashbih i.e., proving (God) without tashbih. In the final analysis, this type of recognition amounts to absolving (God) from ta'til (negation) and tashbih (anthropomorphism) and this cannot be called depiction. This is because in depiction, the Holy Essence is depicted through rational conceptions and considering that God does not possess an attribute above His essence, any depiction of attribute will amount to depiction of essence. Conversely, in

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<sup>1</sup> Kafi 1/85

this type of recognition, merely a confession is made of the existence of a Creator and nothing is set forth about His essence.

2. Introduction (recognition) of God through Himself or innate gnosis. Although, this introduction (recognition) is a personal gnosis yet it is God's creation and not man's work.

Overlooking the above two instances, man is indeed helpless in recognizing his God in the true sense. In this connection, whatsoever is conceived and imagined will fall in the category of depiction while God is free from all such depictions.

In the doctrine of depiction, the Divine Essence is introduced (recognized) through intellectual conceptions and imaginations. Gnosis of God comes later than His depiction. In other words, just as in the school of "rationalism",<sup>1</sup> God's existence, prior to rational reasoning, is considered to be unknown and negative, here too, God, before depiction, is considered to be "**Ghayeb**" (concealed)". Thus, for recognizing Him, one has to resort to intellectual depiction. The more the conceptions and imaginations about God and His attributes, the better the recognition of God and the one who depicts Him more will enjoy a better and higher level of divine mysticism.

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<sup>1</sup>This school applicable to Aristotle's school has been analyzed at length in author's previous book:

"Fundamentals of Knowing God in Greek philosophy and divine religions." The manner in which this school has been utilized in the Greek philosophical theology has also been explained.

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Question: What roles do the Divine Names and Attributes, based on innate gnosis, play in theology and introduction (recognition) of God?

Utilization of the Names and Attributes based on "innate theology", refers to the Holy Essence of God which has been seen before in the light of innate gnosis and the innate gnosis justifies such utilization. In other words, the Names and Attributes altogether are the means of remembering God and explication of the holy divine essence.

In the doctrine of explication, the Names and Attributes comes later than innate gnosis of God; and the divine holy essence, prior to explication is "**Shahed**" (evident), not "**Ghayeb**" (concealed).

In a famous sermon delivered by Imam Riza (p.b.u.h.) in the presence of Ma'mun after the former's migration to Tus, Imam (p.b.u.h.) explains the basis of monotheistic gnosis. This sermon is very similar to the first sermon in Nahjul Balagha and begins as follows:

"The foremost in religion is His Ma'refat (gnosis), the perfection of His Ma'refat is to believe in His Oneness and the perfection of believing in His Oneness is to avoid describing Him....."<sup>1</sup>

Thereafter, he says:

In another tradition, the aforesaid difference concerning depiction and explication has been explained:

"The one, who asserts that he worships the meaning of the names with God's description (mentally), has indeed invited a hidden (unknown) God. They asked: So what is the way of monotheism? He said: The way is open and there lies a

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<sup>1</sup> Uyoon Akhbar al-Riza 1/150-151

solution. Verily, a visible and existing entity is recognized first and then his attributes (but), in the case of a hidden one, his attribute is recognized before his essence".<sup>1</sup>

"(His) Names and Attributes are something created and the meaning (of these Names and Attributes) is the same as Allah".<sup>2</sup>

"Whoever has worshipped the meaning (of the word Allah) apart from the name, he, in reality, has worshipped the One God..... "Allah" is the One Reality to which all His names point. And all these names are other than Allah Himself. "O Hisham, bread is the name of something to be eaten. Water is the name of something to be drunk....."<sup>3</sup>

Thus, the meaning of God's names and attributes which is the same as Allah is different from their customary meaning applicable in the case of creatures:

"The meanings appropriate for the human-beings are not applicable to God."<sup>4</sup>

"God is named as "The Knower" because He is not ignorant of anything. So verily, the name "Knowledge" is common for both the Creator and the creature but the meaning differs in the case of both.....Thus, the name "Hearer" is common for both but the meaning differs. The same is true for the name "Seer"."<sup>5</sup>

"He is "The Hearer" but not like other hearers".<sup>6</sup>

"He is distinct from all creatable beings in attributes".<sup>7</sup>

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<sup>1</sup> Tuhaful-Uqool; page 326

<sup>2</sup> Bihar al-Anwar 1/114; tradition 2

<sup>3</sup> Kafi 1/114; tradition 2.

<sup>4</sup> Tauhid-Saduq; page 79

<sup>5</sup> Uyoon Akhbar al-Riza 1/147

<sup>6</sup> Tauhid-Saduq; page 65

<sup>7</sup> Tauhid-Saduq; page 69

## **Confirmative, Negative And Innate Theology**

On the basis of the above matters, one can divide theology as follows:

1. Confirmative theology (conceptual)
2. Negative theology (transcendence)
3. Innate theology (at heart)

### **1. Confirmative theology (conceptual)**

This type of theology (also called human theology) was analyzed for the first time in Greece and Aristotle succeeded in discovering and compiling its logic.

In this type, the only source and basis of recognition relied upon is the intellect and mental faculties. On the other hand, the intellect is capable of perceiving the mental conceptions and universal ideas only.

In this school, recognition and judgment about anything takes place by means of conceptual tools and the proof and recognition of God too is no exception to this rule. Thus, in order to recognize God and His attributes, we have, first of all to focus our attention on the conceptions and mental ideas; and then set these conceptions as a means for His recognition. In this manner, God and His attributes are put to imagination. In the subsequent stages, these very perceptions and mental ideas are proved and confirmed by means of philosophical reasons.

The motive behind this type is a series of general notions concerning God. The reason we name this mental disposition

as conceptual and positive theology is because in this method, the general conceptions acquired through subjective journey are applied to God and proved with respect to Him.<sup>1</sup>

## **2.Negative theology (transcendence)**

In this method, all the conceptions attributed to God in the first method are put away for the reason that God, Exalted be He, is pure and free from every description. The restricted human intellect is unable to perceive His holy status, and the human conceptions lack the power of gaining access to the sanctuary of His Essence and Attributes. Thus, His holy Essence is transcendental and free from such conceptions.

This method was explained,<sup>2</sup> in a very clear manner, by "Plato" (Platonism) towards the end of the Greek culture. Later, in the middle century, "Dionysius" reviewed and analyzed this method.

All the conceptions and attributes that were attributed to God by the preceding philosophers, particularly, Aristotle were negated by Plato.

Platonism believes that God is Absolutely Sublime. He is One (Unique); He is distinct from every thought and existence; words cannot describe and comprehend Him; intellect cannot know Him. Whatever is said about Him is beyond His essence. Neither **essence**, nor **existence**, nor **life** (as we perceive) can be thought for the One (the Unique). Of course, it does not mean

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<sup>1</sup> About the manner of application of this method in theology, refer to the book:" Fundamentals of knowing God in Greek philosophy and divine religions."

<sup>2</sup>The author of the book "Philosophy of dialectical theology" believes that "Albinus" was the first who explained this matter.

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that He is lower than these things. Rather He is above all things."<sup>1</sup>

It should not remain unsaid that some of the Muslim theologians too set forth the matter of theology and recognition of divine attributes in this negative form.

They believe that man possesses only negative gnosis with respect to God and His attributes. Even they interpret God's positive attributes as His negative attributes. This negative theology is among the teachings of religion, in the traditions of the Ahl al-bayt (in the topic concerning Names and Attributes).<sup>2</sup>

However, it should be noted that this is only a part of the reality. By relying on this aspect only and by neglecting all that has come down in the Book and traditions on innate gnosis of God, one can never attain the truth.

### **3. Innate theology (at heart)**

This matter is one of the special features of divine religion and among the scholastic miracles of the school of revelation and messenger ship. Not even a trace of this wonderful way and this lofty fact can be found in any of the human schools. In this method, God has bestowed His Grace and granted His gnosis along with His attributes to all mankind. Besides, He has set various ways for making the people remember this divine Ma'refat (gnosis). Thus, the human-beings possess a non-conceptual gnosis about God and

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<sup>1</sup> Fredrick Kaplestone; History of philosophy 1/645

<sup>2</sup> For example: Tauhid-Saduq; page 185-223 chapter concerning Divine Names and pages 65, 70, 76, 98, 99.....

His Attributes at heart. Through worship, God is recognized and His gnosis remembered and increased.

One of the basic differences between this theology and the aforesaid confirmative theology is that in the latter, mental faculties and conceptions are considered to be the basis and standard for recognizing God. The more individual's abstract and wresting powers, the better his recognition about God.

However, in the case of the former, inasmuch as the essence of gnosis, its remembrance, and intensification are from God's side, the more an individual gains satisfaction of God. The greater he strives on the path of worship and sincerity, the greater would be his share of gnosis and knowledge about God, His Names and Attributes.

This innate gnosis is a positive and heart-related fact which cannot be grasped through words and expressions. On the other hand, man's intellect has failed to find a way to understand this reality and concept. For this reason, the only way for elucidating the innate gnosis via the rational tongue is negation of the Divine names and attributes. In this manner, the negative theology plays a fundamental role as far as rational explanation of innate gnosis and its difference with the mental conceptions is concerned. It is set forth to strengthen further the innate theology. Thus, glorification and transcendence (of God) finds a special place in the total divine gnosis.

By this, the mystery behind the explanation of negation by the Infallible Imams, with respect to the Divine Names and Attributes becomes obvious.

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The traditions supporting this matter are numerous and from the viewpoint of explanation are diverse.<sup>1</sup> A few of these traditions have cast aside the curtain from this lofty meaning under the title "Absolution from two constrictions"<sup>2</sup>.

The constriction of "Negating God's existence and His positive Attributes" and the constriction of similarity between Him and his creatures in His 'existence' or any of His other positive Attributes is a universal concept which should be absolved from God. In fact, if we wish to explain the innate (at heart) gnosis through words and expressions, we cannot come upon any expression as audible as the expression "Absolving God from two constrictions". The real point and the key to the problem of uniting the negative theology and the innate theology lie hidden in the following sensitive point:

From the viewpoint of monotheistic gnosis, the matter of "Absolving God from two constrictions and negative gnosis has been presented only at intellectual level and as a theoretical recognition. This is pursuant to the Prophets great emphases on referring to innate disposition and conscience as an affirmative and real gnosis.

When man refers to the innate disposition, he conscientiously perceives the real God (not an unknown and dubious God and not an imaginable and conceptual God) and calls Him by His good Names...He talks to Him and whispers to Him the secrets and the pains prevailing in his heart...He perceives a God Who is nearer to him than his jugular vein and more familiar to Him than he is to himself...He perceives a

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<sup>1</sup> Tauhid-Saduq; page 65-99 and page 185-223

<sup>2</sup> Kafi 1/82, 84 and 85; Tauhid-Saduq page 81, 101, 102, 104 and 107

God Who is Compassionate and a friend<sup>1</sup>; an associate and a companion; Merciful and generous...and not that he imagines these attributes but rather, perceives by heart, that He is his Healer and Beloved One.

When a servant conscientiously perceives his Deity through a true knowledge (even if it is at the lowest level), he does not possess any imagination and affirmation in mind about his Deity. Thus when he discovers his "self" and realizes that there exists no image in his mind about his Lord he turns perplexed and befuddled. He perceives that He is similar to nothing and that He cannot be conceived by any notion, imagination, or analogy. So he goes in the state of prostration; praises (God) and absolves Him from similarity or anthropomorphism (the similarity between Him and His creatures in His existence or any of His other positive attributes).

The human mind allures: If it is not imagination or conception then what is it!?

The innate disposition i.e., *Firat* intercedes and reveals that He exists (although not mentioning in what way) and that He is more apparent than all other apparent things<sup>2</sup>. Then, the innate disposition warns the mind (intellect): If the *eye* of conception is narrow (blind), you have no right to deny. By following the conscience, the mind too confirms His existence. (Absolving God from *ta'til* i.e., negating God's existence and His positive attributes.)

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<sup>1</sup>Dua-Mashlul; *Mafati al-Jinan*, Abbas Qumi

<sup>2</sup> Second section of *Dua-A'rafa* from Imam Husain (a.s.); *Mafatih al-Jinan* and *Eqbal al-A'mal*, page 348

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With this explanation, it becomes obvious that those who figure the negative gnosis in the above sense as "**ta'til**" are far from truth. Verily, those who concentrate their mind on the negative aspect only and pay no regard to the lofty innate gnosis belong to this category.

From the view of the Book and the Sunnah "Absolution from two constrictions" and negative gnosis are a way by which the mind (intellect), by declaring its helplessness opens the path for the heart-related (sacred) journey and prepares Fitrat to embrace the divine grace.

Note: In the traditions of the Ahl al-bayt , apart from the negative attributes, the attributes related to the action too have been confirmed and emphasized.

Considering that this matter cannot be fully explained in this article and requires various other discussions too, suffice it to mention a few points only.

The explanation of attributes of action i.e. restituting God's perfect attributes to His actions and that God is the Creator of such perfections is endowed with a special quality. This is due to this very creation (of perfections). Regarding the importance of such depiction, suffice it to set forth the statement of Amir-ul- Mominin Ali (p.b.u.h.) where in his famous sermon he says:

"When the Prophets were questioned about God they did not describe Him in terms of any limit, scope, extent or in terms of constituents. Rather, they described Him in terms of His actions."<sup>1</sup>In the famous hadith of Ehlilajah when Imam Sadiq (p.b.u.h.) was asked to describe God's Power, he replied: "Allah is called Powerful because He has created magnificent

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<sup>1</sup>Kafi 1/141

and powerful things like the earth, the mountains, the seas, etc. Thereafter, he said: The great, magnificent and delicate attributes are of the same type."<sup>1</sup>

According to whatever was explained, we can conclude:

From the viewpoint of the Islamic verses and traditions, the divine names and attributes possess three fundamental aspects: expression, negation and action. Each of these three aspects possesses special foundations and effects.

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<sup>1</sup> Bihar al-Anwar 3/193-195. Also, refer to Tauhid-Saduq, page 163 & 252; kafi 1/112 & 119.

## The Lady of The Light

Nahla Garavi- Na'ini\*

**Abstract:** *The article presents some reports on the date of the death of Hazrat Zahra which Scholars differ on it; burying her corpse at night and performing the prayer by Imam Ali and the location of Fatima's grave. Then the Fatima's Book (Mus'haf) is introduced. Jafar Saffar quotes a Hadith from Abu Hamzah in which Imam Sadiq (p.b.u.h.) said: "There are no parts of the Qur'an in Fatima's Book, but it contains topics which were revealed to her after the death of her father."*

*In its following, Kulayni has related many Hadiths regarding reward and merit for Fatima's Invocation. Then Fatima's powerful speeches and arousing sermons that were in response to the injustices perpetrated against her and her husband, Ali (p.b.u.h.) have been provided.*

*Some of Hazrat Zahra's traditions are also referred by the end of the article.*

**Key words:** *Mus'haf, Fatima's Invocation,*

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## Her Death

Scholars differ with regard to the exact date of the death of Hazrat Zahra, which occurred in the 11 AH. Their opinions range from 40 days to eight month after the death of the Prophet (p.b.u.h.). Some have said: "Zahra lived 40 days after the death of her father."

Hakim<sup>1</sup> has related a Hadith from Aisha saying: "The time between the Prophet's death and Fatima's death was two month.<sup>2</sup> Ibn Buraydah has said: "Fatima (p.b.u.h.) lived after her father for 40 days."<sup>3</sup>

Some have written: "Fatima (p.b.u.h.) lived 75 days after the holy Prophet."<sup>4</sup> Another group of transmitters have related a Hadith saying Fatima (p.b.u.h.) lived for three month after the Prophet (p.b.u.h.).<sup>5</sup> It has been narrated that, "Fatima (p.b.u.h.) lived for 95 days after the death of the Prophet (p.b.u.h.)."<sup>6</sup> It has been also said that Fatima (p.b.u.h.) lived for 100 days after the Prophet (p.b.u.h.).<sup>7</sup>

It has been related from Abu Jafar (Imam Baqir) (p.b.u.h.), A'isha and Muhammad ibn Ishaq that Fatima (p.b.u.h.) lived six months longer than the Prophet (p.b.u.h.).<sup>8</sup> Others say that Fatima

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<sup>1</sup> - Aby Amr Yusuf ibn Abdullah Qurtab\_ was born in 368 AH and died in 463 AH. He was a prominent Sunni scholar and transmitter of *Hadith* who has written many books, such as al-Istiab fiMarifat al-Ashab.

<sup>2</sup> - al-Mustadrak Ala Sahihayn, Vol. 2, p. 163.

<sup>3</sup> - al-Isti'ab, Vol. 4, p. 1984.

<sup>4</sup> - al-Kafi, Vol. 1, p. 241; Bihar ul-Anwar, Vol. 43, pp. 195, 212; al-Isti'ab, Vol. 4, p. 1898; al-Basa'ir, Vol. 3, p. 154 [related from Imam Sadiq (p.b.u.h.)].

<sup>5</sup> - Bihar ul-Anwar, Vol. 43, p. 188.

<sup>6</sup> - al-Isti'ab, Vol. 4, p. 1898; Tahdheeb at-Tahdheeb, Vol. 12, p.442; Bihar ul-Anwar, Vol. 43, p. 188 (from Ibn Qutaybah).

<sup>7</sup> - al-Isti'ab, Vol. 4, p. 1898; Tahdheeb at-Tahdheeb, Vol. 12, p. 442.

<sup>8</sup> - Usd ul-GHabab, Vol. 5, p. 524 (it is said that this date is correct); al-Isti'ab, Vol. 4, pp. 1894, 1898; Bihar ul-Anwar, Vol. 43, pp. 200, 214; al-Tabaqat ul-Kubra, Vol. 8, p. 28, Mu'jam al-Kabeer, Vol. 22, p. 398.

## 24. Safinah

(p.b.u.h.) died eight months after the holy Prophet. After the Prophet's death, no one saw Zahra's smile. She wept almost constantly, suffered continuously from the injustice that afflicted the community and finally returned to the Almighty Allah.

When she was on her deathbed, she said to Asma bint Umays:<sup>1</sup> "To me, the manner of carrying the corpse of a woman is not attractive."

Asma said: "Oh daughter of the Prophet, would you like me to show you the method I saw in Abyssinia?" She then made a bier with leaves and branches of the date tree and put a cloth over it.

Fatima (p.b.u.h.) said, "How beautiful," and told Asma to help Ali (p.b.u.h.) to prepare her corpse and not let anyone enter.<sup>2</sup>

Hazrat Zahra (p.b.u.h.), in the pursuit of her struggle against wrongdoers and usurpers, decided not to let them pray "the corpse prayer" for her and not to let them know the location of her grave. So, she asked her husband not to inform Abu Bakr and Umar about her death, not to let them pray for her, and to bury her secretly at night. Fatima wanted that the grave of the Prophet's esteemed daughter be hidden, to be a point for the Muslims to ponder, and proof of the wrongdoer's injustice. Also, she asked Ali to give 12 Ooqiah<sup>3</sup> to each of the Prophet's Prophet's wives from her wealth, and some money to Umamah bin Abi l-As (the daughter of her sister, Zainab).Ali (p.b.u.h.)

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<sup>1</sup> - al-Isti'ab, Vol. 41, pp. 1894, 1899; Tahdheeb at-Tahdheeb, Vol. 12, p. 442.

<sup>2</sup> - Usd ul-GHabah, Vol. 5, p. 524.

<sup>3</sup> - At the time, one Ooqiah was worth about seven mithqal. Today it would be about 71 dirhams.

performed the corpse prayer for Hazrat Zahra and buried her at night.

Hasan and Husain (p.b.u.h.) and a few close companions were witnesses. Ali (p.b.u.h.) dug many graves in Baqi cemetery to confuse the wrongdoers, and so that they may not discover the location of Fatima's grave. Certainly, Imam Ali (p.b.u.h.), Zahra's children, their close companions, and all the next Imams (p.b.u.t.) knew the location of the grave, but because of her explicit order, they did not reveal it, and it remains hidden.

Shaykh Mofid has narrated a Hadith from Imam Sadiq (p.b.u.h.) regarding the occasion when Abu Bakr and Umar spoke with Ali (p.b.u.h.) after Hazrat Zahra's burial.<sup>1</sup>

"They said: Oh Abul-Hasan! What have you done with the daughter of the Prophet?

Ali (p.b.u.h.) said: "I swear to Allah that I buried her."

They said: "Why did you bury her and not informed us of her death?"

Ali (p.b.u.h.) said: "Fatima asked me to do so."

Umar said: "I swear to Allah that I will dig up her grave and I will pray over her."

Ali (p.b.u.h.) responded: "I swear to Allah, that as long as my heart remains in my breast, and my sword in my hand, you will not be able to dig up her grave."

Abu Bkar said to Umar: "In this matter he has more rights than us," and they left."

Kulayni quoted Ahmad ibn Muhammad ibn Abi Nasr saying:

"I asked Imam Riza (p.b.u.h.) about the location of Fatima's grave." He said: "She was buried in her house. When Omaides enlarged the mosque, it became part of it."

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<sup>1</sup> - al-Ikhtisas, p. 185.

## The Qur'an and Fatima

There are several verses of the Qur'an revealed about Zahra (p.b.u.h.), as mentioned in the Qur'anic commentaries. Both Sunni and Shi'a sources say that the Quranic chapter "Insan" has been revealed about Fatima, her husband, and sons.<sup>1</sup>

When the Prophet was prepared to swear an oath before Allah with Christians of Najran, Verse 3 of chapter Imran (chapter 5) was revealed, saying:

*"Say: Come; call our children and your children, our women and your women, ourselves and yourselves..."*

When this verse was revealed, the holy Prophet took Fatima, Ali, Hasan, and Husain (p.b.u.t.) with him. Then he said:

*"There are my families."*<sup>2</sup>

The Prophet (p.b.u.h.) took none of his wives. From among the Muslim woman, only Fatima. Thus, Fatima was the proof (mirdaq) of "our women", as mentioned in the verse. Zahra is a member of the Prophet's household, about whom the holy Qur'an says:

*"Allah only wishes to remove all abominations from you, you members of the family, to make you pure and spotless." (Qur'an 33: 33)*

This verse shows her great purity. Ahmad Hanbal, who traced this Hadith through ten chains of narration, has said that this verse has been revealed about the members of the

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<sup>1</sup> - Tafseer Kashshaf, Vol. 4, p. 670; Tibyan, Vol. 10, p. 211; Bihar ul-Anwar, Vol. 35, pp. 237-257.

<sup>2</sup> - Mustadrak Ala Sahihayn, Vol. 3, p. 15,; Bihar ul-Anwar, Vol. 35, pp. 257- 271.

Prophet's family, meaning Fatima, her husband, and her children. Tabarani quotes a tradition from Anas ibn Malik that the Prophet (p.b.u.h.) repeated this verse in relation to Fatima and her family. Ata' ibn Yasir quotes a *Hadith* from Umma Salamah (whose biography occurs later in this book) saying: "When the Prophet and his family were huddled under a clock, Gabriel revealed this verse. I said: "Oh, Prophet, am I not from among your family?" He said: "Your final place will be a good one."<sup>1</sup> Baydawi has written that, when this verse was revealed, the family of the Prophet was under a clock.<sup>2</sup> Siyouti also has recorded this tradition from Umma Salamah.<sup>3</sup>

### **The Fatima's Book (*Mus'haf*)**

After the demise of the Prophet (p.b.u.h.), sorrow and sadness engulfed Fatima (p.b.u.h.). The angel Gabriel was descended in order to accompany her, console her, and tell her about the Prophet and his place in Heaven. He also told her about her children's future. Ali (p.b.u.h.) wrote down those information; and, in this manner, Fatima's Book was prepared. This book is not a Qur'an, but contains knowledge of what will happen in the future.<sup>4</sup> Abu Jafar Saffar, in his work, quotes a Hadith from Abu Hamzah in which Imam Sadiq (p.b.u.h.) said: "There are no parts of the Qur'an in Fatima's Book, but it contains topics which were revealed to her after the death of

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<sup>1</sup> - al-Mu'jam al-Kabeer, Vol. 22, p. 402; Usd al-Ghabah, Vol. 5, p. 521; Bihar ul-Anwar, Vol. 35, pp. 207- 226; Tyaseer al-Wusal, Vol. 3, p. 259; al-Isti'ab, Vol. 3, p. 37.

<sup>2</sup> - Anwar at-Tanzeel wa Asrar at-Taweel, Vol. 2, p. 245.

<sup>3</sup> - ad-Dur al-Manthoor fi t-Tafseer bil-Ma'athoor, Vol. 5, p. 198.

<sup>4</sup> - A'alam al -Nisa, Vol. 4, p. 128.

## 28. *Safinah*

her father."<sup>1</sup>The fact that, during a short period of time, Gabriel descended to Zahra (p.b.u.h.) is not a simple matter. Gabriel usually appeared to the Prophets. Fatima was so exalted that Gabriel frequently went to her and took Divine message to her.

### **Reward from Fatima's Invocation**

Kulayni<sup>2</sup> has related many Hadith regarding reward and merit for Fatima's Invocation, including those that follow. He has recorded from Abdullah ibn Sanan<sup>3</sup> that Imam Sadiq (p.b.u.h.) said: "Anyone who says Fatima's Invocations after daily prayer... will be forgiven by Allah." Kulayni has quoted Imam Baqir (p.b.u.h.) as saying: "There is nothing better with which to praise Allah than Fatima's Invocation, and if there had been something better, the Messenger of Allah (p.b.u.h.) would have given it to Fatima (p.b.u.h.)." he has also quoted Abu Abdullah<sup>4</sup> (p.b.u.h.) as saying: "Reciting Fatima's Invocation is better than praying a thousand Rak'ats."<sup>5</sup>

### **The Intercession of Fatima (p.b.u.h.)**

Hazrat Zahra (p.b.u.h.) can intercede for others on the Day of Judgment. Furat<sup>6</sup> in his exegesis of the Qur'an quotes Ibn

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<sup>1</sup> - al-Basa'ir al-Darajat, part 3, p. 159.

<sup>2</sup> - Muhammad ibn Ya'qoob ibn Ishaq al-Kulayni al-Razi al-Baghdadi (Abu Jafar) was a jurisprudent, collector of *Hadith* and scholar who lived in Baghdad. He died in 329 AH. One of his works is al-Kafi.

<sup>3</sup> - Abdullah ibn Sanan ibn Zareef, transmitter of Hadith, and a narrator of Imam Sadiq (p.b.u.h.) and a treasurer for two caliphs.

<sup>4</sup> - Epithet for Imam Sadiq (p.b.u.h.).

<sup>5</sup> - al-Kafi, Vol. 3, pp. 342 -343.

<sup>6</sup> - Furat ibn Ibrahim ibn Furat al-Kafi, Qur'an commentator and collector of *hadith*.he died in 300 A.H.

'Abbas<sup>1</sup> as saying that he heard from Imam Ali, "the Prophet went to Fatima one day, when she was feeling sad about the Hereafter and was longing for it. The Prophet (p.b.u.h.) spoke to us about that day, when the angel Gabriel will say: "O' Fatima state your request." She will reply: "O' My Lord, my followers." The Mighty Allah will say: "I forgive them also." Fatima will say: "My Lord, my followers' followers." Allah will say: "Go; everyone connected with you will be in the Garden with you."<sup>2</sup>

Ibn Abbas has related a Hadith from the Prophet where he said: "I see my daughter Fatima, on the Day of Judgment, leading the woman of my nation to Heaven. Every woman who does her daily prayers, fasts during Ramazan and, if she is able, goes for Hajj, who spends her wealth in charity, obeys her husband and believes in the leadership of Ali after me, such woman will enter Heaven with the aid of my daughter Fatima's intercession."<sup>3</sup>

## **Fatima's Speeches and Sermons**

Fatima's powerful speeches and arousing sermons were in response to the injustices perpetrated against her and her husband, Ali (p.b.u.h.), who had been deprived of their rights and were the victims of the unfaithfulness of the people of Medina towards the family of the Prophet (p.b.u.h.). These orations are well-known and, despite the attempts of some Sunni writers to bury them, they have not been successfully

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<sup>1</sup> - The Prophet's (p.b.u.h.) cousin and a companion of both the Prophet and Imam Ali (p.b.u.h.). he is the author of many Qur'an commentaries and a collector of *Hadith*.

<sup>2</sup> - Bihar ul-Anwar, Vol. 8, p. 93, and Vol. 43, p. 227.

<sup>3</sup> - Amali of Shaykh Saduq, p. 291.

hidden. Some knowledgeable Sunnis as well as Shi'a historians have recorded Zahra's speeches.

Ibn Tayfoor<sup>1</sup>, a prominent Sunni theologian, and Ibn Abi al-Hadid have quoted Zahra's (p.b.u.h.) speech in their books.<sup>2</sup>

Ibn Abi al-Hadid narrated from Jawhari<sup>3</sup> that this speech is authentic and reliable. Suyuti has written that Ibn Qutaybah said: "These statements are doctrine and these statement shows that the speech is not false."<sup>4</sup>

Umar Riza Kahhalah has recorded in his book<sup>5</sup> Hazrat Zahra's speeches when she spoke to Abu Bakr and her response to some women who had come to see her, telling them about the unfaithfulness of the people. A part of this speech, which has been transmitted by her daughter, is related in the section on Hazrat Zainab in this book.

## **The Traditions narrated by Fatima**

Tabarani and Majlisi, with documentation, have quoted from Imam Husain (p.b.u.h.) that his mother, Hazrat Zahra (p.b.u.h.) stated that the holy Prophet went to their home on the night of Arafah, and said:<sup>6</sup>

"Tabarani, with documentation, has quoted through Ibn Abbas, that Fatima said, "When he [the Prophet (p.b.u.h.)] understood that he was going to die, she cried." The holy Prophet told her: "Do not cry, you will be the first among my

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<sup>1</sup> - Abul-Fazl, Ahamd ibn Abi Tahir Tayfoor, from Marv, was a poet, collector of *Hadith* and rhetorician. He was born in 204 AH and died in 280 AH.

<sup>2</sup> - Balagh un-Nisa, p. 23; commentary on Nahj ul-Balaghah, Vol. 87, p. 4.

<sup>3</sup> - Abu Bakr ibn Abdul-Aziz al-Jawhari, author of Al- Saaqeebah. He died in 298 AH. He was trusted Sunni transmitter of *Hadith*.

<sup>4</sup> - Refer to Riyaaheen ash-Sharai, Vol. 1, pp. 311, 314, 33; and Vol. 2, p. 144.

<sup>5</sup> - A'lam an-Nisa, Vol. 4, pp. 117, 129.

<sup>6</sup> - al-Mujam al-Kabeer, Vol. 22, p. 415.

family to join me." Ibn Abbas said to her: "I saw you crying and then laughing." She said: "He told me that I would be the first among his family to join him and I laughed."<sup>1</sup>

Kandhlavi<sup>2</sup> has recorded the speeches of Fatima (p.b.u.h.) to Anas, after the burial of the Prophet (p.b.u.h.).

Ibn Athir has quoted from Fatima bint Husain that Hazrat Fatima (p.b.u.h.) said, "Every time the Prophet (p.b.u.h.) entered the mosque, it said: "Peace be upon Muhammad," and he said, "My Lord, forgive my sins, and open the doors of your mercy for me."<sup>3</sup>

Hazrat Fatima (p.b.u.h.) was one of the recorders of *Hadith* from the Prophet Muhammad (p.b.u.h.) and the sahih sattuah<sup>4</sup> have quoted from her.<sup>5</sup> Some of Hazrat Zahra's traditions have been recorded in the Musnad of Hanbal.<sup>6</sup>

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<sup>1</sup> - al--Mujam al-Kabeer, Vol. 22, p. 415.

<sup>2</sup> - Muhammad Yusuf ibn Shaykh Muhammad Iliyas al-Kandhlavi was born in 1335 AH in Dehli, India and died in 1384 AH in Pakistan.

<sup>3</sup> - Usd al-Ghabah, Vol. 5, p. 524, al-Mujam al-Kabeer, Vol. 22, p. 423.

<sup>4</sup> - There are six major collections of hadith that have been recorded by Sunni scholars. They are: al-Jami al- Sahih (Bukhari); Sahih Muslim; Sunan ibn Majah; Sunan Tirmizi; Sunan Abu Dawood and Sunan Nasa'i.

<sup>5</sup> - Tahzeeb at-Tahzeeb, Vol. 12, p. 440; A'alam an-Nisa, Vol. 4, p. 128.

<sup>6</sup> - See Vol. 6, pp. 77, 282 – 283, 240.

## **The Event of the Divine Appointment**

Nader Fazli\*

***Abstracts:** The present article deals with the tremendous situation of the world in the time of Prophet's appointment described by Imam Ali (p.b.u.h) as a person who lived in that time by pointing to some of the sermons of Nahjul Balaghe. It explains the world's anarchy and the conditions of people when Allah sent the prophet as a warner.*

**Key word:** Be'sat

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\* Researcher and Author in Religious Fields.



## **Introduction**

Learning about the tremendous and fearful era and black years of the world in the time of the holy Prophet's Be'sat<sup>1</sup>, by the one who lived in that time and enjoyed the heavenly knowledge – from the tongue of Imam Ali (p.b.u.h) – can be interesting. We hope it increases our knowledge about this awesome incident and its consequences.

## **World in the Time of Be'sat**

### **1. The world's anarchy**

Allah sent the holy Prophet when:

The mission of other Prophets had stopped and the people were in slumber for a long time.

Evils were raising heads; all matters were under disruption and in flames of wars, while the world was devoid of brightness, and full of open deceitfulness.

Its leaves had turned yellow and there was absence of hope about its fruits.

While water had gone underground. The minarets of guidance had disappeared and signs of destruction had appeared.

It was stern to its people and frowned in the face of its seeker. Its fruit was vice and its food was carcass. Its inner dress was fear and outer cover was sword.

### **2. Widespread Dissemination**

Allah sent the Prophet at a time when: The people were going astray in perplexity and were moving here and there in mischief.

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<sup>1</sup>Divine Appointment of the holy Prophet of Islam

### 34. *Safinah*

Desires had deflected them and self-conceit had swerved them. Extreme ignorance had made them foolish.

They were confounded by the unsteadiness of matters and the evils of ignorance.

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The residents of the earth at this time were divided in different parties, their aims were separate and ways were diverse.

They either likened Allah with His creation or twisted His Names or turned to other than Him.

### **3. Satan's Governorship**

At that time people had fallen in vices whereby:

The rope of religion had been broken,

The pillars of belief had been shaken,

principles had been sacrilegied, system had become topsy turvy, openings were narrow, passage was dark, guidance was unknown and darkness prevailed.

Allah was being disobeyed,

Satan was given support and Belief had been forsaken.

As a result the pillars of religion fell down, its traces could not be discerned, its passages had been destroyed and its streets had fallen into decay.

People obeyed Satan and treaded his paths.

They sought water from his watering places. Through them Satan's emblems got flying and his standard was raised in vices which trampled the people under their hoofs, and treaded upon them with their feet. The vices stood on their toes (in full stature) and the people immersed in them were strayed,

perplexed, ignorant and seduced as though in a good house<sup>1</sup> with bad neighbours.

Instead of sleep they had wakefulness and for antimony they had tears in the eyes. They were in a land where the learned were in bridle (keeping their mouths shut) while the ignorant were honored.

#### **4. World's Destroyyness**

Then, Allah, the Glorified, deputed Muhammad – the peace and blessing of Allah be upon him and his descendants – with truth at a time when the destruction of the world was near and the next life was at hand, when its brightness was turning into gloom after shining, it had become troublesome for its inhabitants, its surface had become rough, and its decay had approached near. This was during the exhaustion of its life at the approach of signs (of its decay), the ruin of its inhabitants, the breaking of its links, the dispersal of its affairs, the decay of its signs, the divulging of its secret matters and the shortening of its length.

#### **5. Arab's life**

Allah sent Muhammad as a warner (against vice) for all the worlds and a trustee of His revelation, while you people of Arabia were following the worst religion and you resided among rough stones and venomous serpents. You drank dirty water and ate filthy food. You shed blood of each other and cared not for relationship. Idols are fixed among you and sins are clinging to you.

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<sup>1</sup>Mecca

**With Infallibles**  
**The Other Prayer**

Mostafa Rahmandoost\*

*Learning about the life of the holy Prophet and Infallible Imams (p.b.u.t), regardless of familiarizing us with their high status, can also teach us very constructive lessons. In this part through recouring to literature, a piece of the life history of the holy Prophet is dedicated under the title of "Another Prayer".*

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\* Author and Researcher

\*\*Translator: Maryam Akhond Ali

It was three months that "Salimah" had not gone to the mosque. She thought about the mosque especially when she heard the sound of "Azān". It was three months now that she had become a mother. She had no one to look after her baby so she could attend the mosque for praying. Her husband was a peddler date-seller who walked through the alleys of Medina, from morning to night, in order to run his family.

He neither had time to take care of his baby, nor money to pay someone to look after it. Salimah was content with her life, but she always had a strange feeling when she heard the Azan. She was reminded of the pleasant and warm voice of the Prophet in the mosque. How she longed to go to the mosque as before, when she heard the sound of the Azan and attend the mass prayer.

Her first baby was born three months ago. It was a crying baby and did not keep quiet. Most of the time, Salimah was tired and sleepy. She knew that going to the mosque and praying behind the prophet would make her fresh and happy. But there was no one to leave her child with.

That day, like every other day, was ending when once again the sound of Azān echoed through the sky of Medina..."Allaho-Akbar"

Salimah felt deeply sad at heart. She stared at her child, listening to the Azān. The baby was asleep and breathed quietly. Salimah could not take it anymore. She got up and put on her clothes. She performed ablution and slowly took her child in her arms. She went out of the house in a hurry, to get to the mosque in time for mass prayer. She looked straight ahead of herself and not paying attention to her surrounding

strode quickly towards the mosque to be in time for the prayer. Her feet moved involuntary towards the mosque.

She became calm when she arrived at the mosque. The prayer had not started yet. She was joyful for being at the mosque in time. She slowly entered the mosque. Salimah looked at her child. The baby had woken with a sweet smile on its lips. Salimah thought, "Why did I trouble myself all this time? I could've brought my child to the mosque like now. It's a pity to pray alone at home and not attend the mass prayer. It's a blessing, even if I pray just one "Rak'a" with the prophet." Salimah had not yet stood in the rows of prayer, when she heard the Muazzin crying, "Ajjeloo be salah," meaning, hurry up to prayer. Salimah quickly stood in one of the rows. She was looking around for a suitable place to put her child, when she heard the voice of the Prophet saying, "Allaho-Akbar".

The praying started. Salimah laid her child on the straw mat, which covered the floor of the mosque. Her child was quiet. Salimah glanced at its face and wished that the baby would keep quiet until the end of the prayer, so she could perform a peaceful prayer after three months. Salimah prepared herself quickly and stood to prayer...

The pleasant voice of the Prophet was heard. Apart from his voice, nothing else could be heard. It seemed that the mosque, the birds, and the sky were all silent and still, to listen to the voice of the Prophet, praying. Salimah listened to the Prophet reciting the surah, Al-Fatihah, with all her heart. For three months, she had missed listening to the recitation of this surah in the Prophet's voice. Salimah's heart was filled with happiness and serenity.

With the hearing of "Allaho-Akbar," all prayers prostrated, "Sobhana rabi-al-Azime va behamdeh...Allaho-Akbar" And suddenly Salimah's baby started to cry.

Salimah's heart sank. In the pleasant silence of the mosque, the sound of her child seemed very loud. The baby was crying continuously. Salimah was not aware of the way she finished that Rak'a. She blamed herself, for disturbing others by bringing her baby to the mosque. She wished to finish her prayer as fast as possible, to take her child away.

"Allaho-Akbar"...all prayers stood up. So did Salimah. The baby continued to cry.

The Messenger of God recited the words of the prayer hurriedly. He performed the prostrations very quickly. The second Rak'a was done very fast. The third Rak'a was also done a lot faster than the other evenings.

Salimah's child was still crying. Salimah was so anxious that she did not realize that the Prophet had ended the prayer sooner than before. Salimah was sad at heart and ashamed that she had disturbed the peace of other prayers. She was about to take her child and go, when she confronted with the smiling face of the Prophet. The Prophet had kneeled next to the baby and he was smiling at it. The baby became quiet when it saw the smiling face of the Prophet.

The prayers were surprised of the quick prayer of that evening. They were even more surprised when they saw the Prophet getting up straight after the prayer. When the Prophet returned they all went towards him and asked the reason for what he had done.

The Prophet answered, "Didn't you all hear a baby weeping and crying?"

#### 40. *Safinah*

Everyone understood that the Prophet had finished the prayer sooner, to quiet the child. Salimah too, heard what the Prophet said. She knew that the Prophet had finished the prayer sooner so she could care her baby. She was not embarrassed anymore. She turned to the baby and said, "You naughty child, you cried so much, that you attracted the attention of the Prophet to yourself. When you grow up, I shall tell you how much the Prophet loved the children."

## 10 Wisdoms from Abozar Ghefari

Abdol Husain Talei\*

***Abstract:** This article contains some advices given by Abozar Ghefari on choosing an Imam of the congregational prayer, learning the knowledge of the other world and some ways of taking provisions for the travel to the Other World of which are: fasting in a hot day to the memory of the Day of Judgment, doing pilgrimage to Mecca, donating charity to the needy people and etc. Then the words to his lost youth. Abozar also advices people on not making harm to themselves and not keeping themselves busy with family and world's property.*

***Keywords:** Shafi' (intercessor), Eftar*

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### **A short biography of Abozar**

Jondab – son of Jonade – was a member of Bani Kelabe (sons of Kelabe) tribe who lived in Yaman. He avoided worshipping the idol of his tribe “Fals” before the Be'sat of the holy Prophet and came to believe God. Once hearing the Prophethood of Muhammad in Mecca, he sent his brother there to find information about that event. But after returning his brother from his trip, he traveled to Mecca to calm his own heart. He spent 3 nights in the house of Ali (p.b.u.h.). He asked Ali about the holy Prophet and then by Ali's guidance went to Argham's home.

Abozar was among the first who believed in Islam. He stayed with the holy Prophet in Mecca up to Prophet's migration to Medina. After establishing the Islamic government, he migrated to Medina. He fought with the enemies in Wars of "Namabe, Honain, Tabok,..." besides Prophet. In the time of Kheibar War, he stayed in the city as the Prophet's deputy. After Prophet's demise, he joined the followers of Imam Ali (p.b.u.h.). At the time of the Prophet's daughter's death, he helped Ali (p.b.u.h.) to bury her. Abozar was exiled to Sham. But after a while, he returned to Mecca out of Moaviah's insist on his returning; Moaviah was afraid of people's rebellion. But then, Osman exiled him to Rabaze.

Abozar – the honest narrator of Prophet's words – passed away in 32 A.H.

### **1. Shafi' (intercessor)**

Abozar said: "The one whom you choose as Imam of the congregational Salat (prayer), is your intercessor towards the Almighty God. So, do not choose a sinner or an ignorant one as your intercessor."<sup>1</sup>

### **2. In search of knowledge**

Abozar said: "Anyone who learns knowledge the other world to satisfy worldly affair with it, will not smell the heaven's flavor."<sup>2</sup>

### **3. Provisions' of the travel**

Abozar stood up besides Ka'bba and said: "I am Jondab Ibn sakan."

The people gathered around him and he continued: "When you are about to go on a trip, you will take some provisions with you, so take provisions for your travel to the Last Day. Don't you need anything on this travel?"

They said: "Show us the way!"

He said: "in a hot / warm day, fast to the memory of the Day of Judgment.

- For the difficulties of the Day of Judgment, do pilgrimage to Mecca.

- In the heart of night, do prayer for the loneliness of your grave. The provision of this trip is the beneficent (good word) you say and the malevolent word you avoid telling it; or the alms and charity you donate to the needy people to save

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<sup>1</sup> Man la yahzaro al-faghih, vol. 1, p.378, No.1102

<sup>2</sup> Mostatrafat al-saraer, 143, No. 9

#### 44. *Safinah*

- Yourself from the difficulties of the Day of Judgment! If your whole worldly wealth is two Dirhams give the one for your family, and the other one should be spent – in advance – for your the other world. And be aware that the third Dirham only will hurt you and no benefit is in it! So you will never need it.

Summarize this world in two words:

One to gain lawful (Halal) daily bread, and the other for the other world. The third word is harmful for you. And you will not need it.

#### **4. The words to the lost youth**

Zarr- son of Abozar- passed away. Abozar stood on his grave, draw his hand on his grave and said:" O'Zarr! May God blessings be on you! I swear God that you were very kind to me and I have been very satisfied with you. I do not need anyone but God. If it was not the great fear of the after death, I had wished to be in your place!

The sadness and fear that I feel for your status after death, obviates me from the sadness of your death.

I swear God, I did not cry for your absence but it was for difficulties awaiting you.

I wish I knew what did they ask and what you have answered.

Oh' God! I forgive my right over him and please you forgive your rights, which were incumbent on him to him, you are much more merciful and benevolent than me.<sup>1</sup>

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<sup>1</sup> Man la yahzaro al-faghih, vol. 185, No. 558

## **5. Do not be enemy of yourself**

Imam Sadiq:" Someone wrote a letter to Abozar and asked him a teaching about knowledge. Abozar wrote:

" Knowledge (wisdom) is abundant, but (One of the best one is: ) if you can avoid harming someone whom you like, be like that. "

That person asked;" Is there anyone who likes to harm someone who he likes?"Abozar says:" yes, your soul is the dearest things before you. When you commit a sin, you are making enmity towards it!"<sup>1</sup>

## **6. Ignorance**

Imam Sadiq quotes a poem from Abozar. Translations of some of its verses are as following:

"- you are in ignorance and your heart is obsessed, spending your life and your sins are still in their places.

- The works you've done, all are written in your report card, and you are unaware of them!

- You have hope and do repent till you become old! But this hope is vain and illusive.

- How surprising it is! How do you laugh out of ignorance? While your sins are obvious to God.

- So, today, do think of your soul, do attempt, and set your soul free from this sleep, O' perplexed wanderer!<sup>2</sup>

## **7. Between two blessings**

Someone said to Abozar," O' companion of the Prophet Muhammad (p.b.u.h)! How do you see yourself?

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<sup>1</sup>kafi 458/ 2

<sup>2</sup> Bihar Al-Anvar 78/ 453

He said: " I find myself between two blessings: the sin of mine that God hides and the praise of those who are fascinated by my appearance."<sup>1</sup>

### **8. Two partner**

Abozar told someone, " you have 2 partners in your properties: the coming events and the inheritors. Do your best not to be a loser in this company."<sup>2</sup>

### **9. Fasting and Eftar<sup>3</sup>**

Abozar said: " I advise you 3 things: be satisfied with your daily food; be worry for your death; put the world your fasting and the death its Eftar."<sup>4</sup>

### **10. O'! Seeker of knowledge!**

Imam Sadiq (p.b.u.h) says: "Abozar said in his sermon, "O'! The seeker of knowledge! Family and world's property should not keep you busy; one day, you will leave them like a guest who stays with his host and then you will leave them to somewhere else.

This world and the other world are like two residences, which you travel from one to the other.

The period between death and Resurrection is just like a short sleep which you go to sleep and then wake up.

O', The seeker of knowledge! For standing in front of the Almighty God send some benevolence before going there,

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<sup>1</sup> Amali, Shaykh Sadough 50 – 49

<sup>2</sup> Madan AL-Javaheer, karjaki/62

<sup>3</sup> Breaking fasting by eating and drinking

<sup>4</sup> Madan al-Javaheer/80, Kanz al-Foad 305/1

because your award will be given based on your deed. You are treated like the way you treat others.<sup>1</sup>

O! The seeker of knowledge! Pray (as much as you can) before getting to that day you can not pray. Praying for God is somehow similar to someone who goes to a king. The king keeps silence to listen to his words to the end. It is true about someone who prays. The one whom God becomes satisfied of, will be free from Hell.

O', The seeker of knowledge!

The heart which is empty of rightness is like a destroyed that which no one will think of fixing it.

O', The seeker of knowledge!

This tongue is both the key of goodness and the key of evil. So, choose someone as a guard for it, like the way you save your gold and means!

O', The seeker of knowledge!

We make these examples for people and only those who are the holders of knowledge will think and ponder on them.<sup>2</sup>

His prayer, during his prayer God keeps eyes on him till his prayer finishes.

O', The seeker of knowledge! Donate charity before coming the time when you can not donate in the way of God. Charity for the donor provides a respite and grace time. Thus a person, whenever donate charities, enters a treaty with God. When he dies God is satisfied with him. And one, who gets the God's satisfaction, will be free from the Hell fire.

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<sup>1</sup> Kafi/2/134-Bihar-al-Anwar 22/401-402

<sup>2</sup> Majalis mofid. 179-189 majlis 23

**The poem dedicated to  
Imam Mahdi (p.b.u.h)\***

*An Inevitable Day*

*Dr. Gheysar Aminpour (1952-2007), is the famous contemporary Iranian poet who studied literature, and taught in the Al-zahra and Tehran Universities. In this poem, he is announcing that special "Day" in which Imam Mahdi will Reappear, with God's Will...!*

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\* Translated by Dr. Farideh Mahdavi-Damghani

## **The Inevitable Day**

Dr. Gheysar Aminpour

These days which go by,  
And in each and every one of them,  
I feel someone shouting in the wind,  
I feel that someone familiar and far away  
Calls me from the depth of these foggy paths;  
The familiar tone of this voice,  
Like the passage of the light,  
Like the passage of "Nowrouz" [New Year day],  
Is like the voice of that day's "Arrival";  
The day when He shall arrive inevitably,  
The day in which the bent double pedestrians,  
For a brief instant,  
Have the time to raise their heads  
And see the sun in the sky;  
The day in which this old train  
In this parallel path of repetition  
Stops for a moment, with no pretext at all,  
So that tired sleepy eyes  
From behind the window,  
See the image of clouds in the frame  
And the reverse drawing of the forest;  
In that day, the flying of sincere hands  
In search of the "Friend" shall begin;  
The day in which the new day of flying begins;  
The day in which all the letters are opened;  
The day in which instead of the letter, the seal and the  
stamp, One shall sign on the wing of a dove,  
And send it like a simple letter;

50. *Safinah*

And in that day, the doves' nests  
Will act as the postal boxes.  
The day in which a pleading hand, shall not be hold out,  
The day in which pleading and supplicating will be a sin;  
And the Divine Essence,  
Under the foot of the pedestrians who pass by,  
Shall not sleep over some old newspapers anymore,  
And dream about a hot bread...

\*\*\*\*\*

The day in which a simple writing on the doors  
Will say: "Forbidden solely to the humble!"  
And the tired knees of the proud,  
Except before the presence of Love,  
Shall not get acquainted with the ground anymore,  
And the true stories of today,  
Shall be like old stories,  
With a happy ending.  
The day of the abundance of the smile,  
A smile with no refusal,  
A generous smile, with no abstinence from the eyes;  
In that day,  
Without any covetousness on the smile,  
"Law" becomes "Goodness";  
The day in which the poets  
Shall not be forced to sell their smile  
In the close, serried shops of the rhymes;  
The day in which no one will argue  
About the price of the feelings, like the price of the clothes;  
The dried butterflies in that day,

Along with the pages of poetic anthologies  
Shall fly over,  
And sleep will yawn,  
In the mouths of the machine-guns,  
And the old boots, reminders of the days  
In the military service,  
In every nook and cranny of old museums,  
shall be bounded with spiders' webs;  
the day in which balloons,  
shall be full of air  
in the hands of the children.

\*\*\*\*\*

The day in which green shall not be yellow,  
And flowers may have the permission  
To blossom where they wish to,  
And hearts may have the wish to;  
When the mirror shall not have the right  
To tell lies with the eyes anymore,  
And the wall, to grow without any windows;  
In that day,  
The garden's wall along with the school's wall  
Will be short;  
And appear as illusory walls only,  
Which one raises around the enclosed space of the garden  
From afar, and from which one could jump over;  
The day in which the sun shall rise  
In the pocket of the schoolboys;  
The day in which the green garden of the alphabet,  
And the exercises of the water,  
Will go public;

52. *Safinah*

And the sea and the sun  
Shall not be the exclusive monopoly  
Of the eyes of a man.  
The day in which the sky  
Shall not be envious of the star anymore;  
The day in which the wish for such a day,  
Does not need a metaphor anymore.  
O', beautiful days which are to be arrive!  
O', lost roads in the fog!  
O', difficult days of the continuation!  
Appears from behind the instants!  
O', sunny day!  
O', blue days...!  
O', Arrival Day!  
O', you...!  
Whose arrival is as very clear as the day!  
These days which pass by, each and every one,  
I am waiting for your "Coming" ...  
But tell me:  
Shall I be there too,  
At the time of your "Coming" ...?

## **What Is "Shiism" and Who Is a Shi'a?**

**A Report on the Characteristics of Shi'as, From Shaykh al-Saduq (D. 381 A.H./ 1002 A.D.)**

***Abstract:** One of the books by Shaykh Al-Saduq is his "Amal" (wishes). A collection of his lectures and "Ahadis" (traditions and quotations of Holy Prophet (p.b.u.h.) and the Infallible Imams, which he orated in about 100 sittings among students and a written collection of it is now in our hands.*

*The 93<sup>rd</sup> session of this book included a brief report on the Salient Features of Shiism, which cover the important characteristics of a Shi'a person in the fields of principles of Faith, religious edicts, personal character and social behavior.*

*Since Shaykh Al-Saduq was top scholar of Shiism, therefore, all the passages in the report are based reliable traditions (Ahadith).*

*In his speech, some of the religious edicts have been discussed in detail; but for brevity's sake, only a selected few of them have been reproduced here. The readers may refer to other books for more information. But the portions relating to articles of faith and character have been translated in full; so that the respected readers may try to emulate them in practical life, and reinforce the salient features of Shiism in themselves.*

**Key words:** Saum, Ascension

On Friday, 12 Shaban 368 A.H. (Lunar)/990 A.D. a group of Shi'as gathered around Shaykh Al-Saduq (Abu Jafar Binali Ibn Babawayh Qumi), and requested him to describe the Shi'a faith in the briefest possible manner for them. Shaykh Al-Saduq replied as following:

## A. Beliefs

### Shi'a Faith

1. Affirmation of unity (Oneness) of the Almighty God,<sup>1</sup> and denial of any resemblance to him,<sup>2</sup> and his Immaculate purity and total Immunity from any thing that not worthy of him.<sup>3</sup>

2. Affirmation of all prophets and messengers of God, and all reasons and proof of divinity, and angels and Holy Books and heavenly scriptures.

3. Affirmation of the fact that Muhammad (p.b.u.h.) is the leader of all Holy Prophets and messengers, and superior to all of them and all the exalted angels.

4. And that Muhammad (p.b.u.h.) is the last of the Holy Prophets<sup>4</sup> and that after him, till the Day of Judgment there will not be any other prophet or messenger of God.<sup>5</sup>

5. All holy prophets and messengers and Imams are superior to Angels.<sup>6</sup>

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<sup>1</sup> . Tohaf- Al - Uqool: 18 :Tafsir- ul - Imam: 59

<sup>2</sup> . Sifat - Al - Shia: 50

<sup>3</sup> . Al - Tauheed : 193; Sifat - Al - Shia: 50

<sup>4</sup> . Al- Tauheed:81; Sefat Al-Shia:48

<sup>5</sup> . Kamal - Uddin: 379; 2; Al - Amal Al Sudooq:338

<sup>6</sup> . Elal al-Shara'e 1:5

6. They are all innocent and immune from all evils; they never desire to commit a major or minor transgression or commit any evil act.

7. They are a protection for all dwellers of earth, similar to stars that protect all beings in the skies.<sup>1</sup>

8. Organs on which Islam is based, comprise of five pillars:

Prayers (Salat), fasting (Saum), pilgrimage (Hajj), payment of religious tax; trusteeship of the Holy Prophet<sup>2</sup> and Imams after him (who are 12 Imams): the first of them is Amir- ul - Mominin Ali Ibn .E. Abi - Taleb, and after him in serial order: Hasan Bin Ali; Husain Bin Ali; Ali Bin - Al - Husain; Muhammad Bin Ali "Bagher"; Jafar Bin Muhammad "Sadiq"; Mousa Bin Jafar "Kazem"; Ali Bin Mousa "Al- Reza"; Muhammad Bin Ali "Al - Jawwad"; Ali Bin Muhammad "Al - Hadi"; Hasan Bin Ali "Askari"; HAUJJAT Bin - Al - Hasan, May God's blessing be on all of them.<sup>3</sup>

9. Affirmation of the belief that these Imams are the same "Ulul Amr" (authorities) whose obedience has been ordained by Almighty God (upon all), as per Holy Qur'an verse:

*"Obey God and obey Holy Prophet and those among you who have been put in authority over you."<sup>4</sup>*

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<sup>1</sup> . Elal al-Sharae'e 1:123; Kamal al-Din 1:207

<sup>2</sup> . Al-Faghih 2:74; Fazaal al-Ashahr:112

<sup>3</sup> .al-Khesal 2:480; Ma'ani al-Akhbar: 126

<sup>4</sup> . Kamal al-Din 1:253

<sup>5</sup> . Kamal al-Din 2:379; al-Tohid:81

10. And that following them is like following orders of God, and a sin against them is like sinning against God. Their friend is God's friend, and their enemy is an enemy of God.<sup>1</sup>

11. Love of the progeny of the Holy Prophet (p.b.u.h.), (if they remain true to the faith and actions of their revered ancestors) is incumbent on all God's creatures till the dooms day. And this is the compensation for prophet hood, on the divine authority, as mentioned in Holy Qur'an's verse:

*"Say, I do not ask you for any compensation except sincere love of my near and dear ones." (Qur'an, 42:23)*

12. Affirmation of Islam is the two witnesses<sup>2</sup>. That is belief in the Oneness of God, and the prophet hood of the holy Muhammad (p.b.u.h.), whereas good faith is, an addition to verbal affirmation, a commitment by heart, and action of the body parts as well<sup>3</sup>. Good faith is not true without this qualification. Yet, whoever affirms the two testimonies, his life and possessions are respected immune and safe. Except he(she) commits a crimes or felony deserving punishment. Of course, his account ability rests with God Almighty.

13. Affirmation of belief in questioning of the (dead) corpse in his (her) grave, when, at the time of burial of the dead, the two angels question the dead, belief in the divine retribution in the grave.

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<sup>1</sup> . Bahar al-Anvar 65:291

<sup>2</sup> Bahar al-Anvar 66:73

<sup>3</sup>. al-Khesal 2:608

14. Affirmation of creation of heaven and hell, which the Holy Prophet (p.b.u.h.) himself saw them during his "Ascension" - an ascent that was with body and soul in truth and reality and not as a vision in dream<sup>1</sup>.

15. The "ascension" was only for exaltation of the status of the Holy Prophet, so that God Almighty may show Him His Kingdom, just as the earthly kingdom was to Him (p.b.u.h.), and that He (p.b.u.h.) could witness the grandeur of God Almighty with his (p.b.u.h.) own eyes, and convey to his followers the grand signs that he (p.b.u.h.) saw. It is not that God Almighty is confined to any place in particular, as he is far above and needless of having a particular abode<sup>2</sup>.

16. Affirmation of belief in the pond (Hauz - e. Kauthar) intercession on behaves of sinners, the straight and narrow passage (Sirat), and of reckoning, the balance (justice), the holy tablet, the pen, the celestial abode and the divine throne<sup>3</sup>.

## **B. Edicts**

17. Affirmation that prayer (Salat) is the pillar of true faith, and is the first action that will form the basis of weighing on the Day of Judgment; and after the belief in God, is the first thing for which human will be

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<sup>1</sup>. al-Touhid :175

<sup>2</sup>. Ma'ani al-Akhbar: 306; al-Khesal 2:481

<sup>3</sup>. Elal al-Sharae'e 2:359

questioned. If accepted, other actions will also be accepted, and if rejected all other acts will be rejected<sup>1</sup>.

18. The obligatory prayers during a day and night are five, aggregating 17 units, i.e: Zohr (midday) Asr (afternoon) and Isha (night) are 4 units each, while Maghreb (sunset) is 3 units and Fajr (dawn) 2 units.

Recommended prayers are a total of 34 units during a day and night: 8 units before Zohr, 8 units before Asr, 4 units after Maghreb, 2 units sitting after Isha, which is a substitute for Vitr (an odd prayer) for someone who does not perform "Vitr" at night. Except for night prayers of 8 units, every 2 units are with one Salam (salutation), the "Shafa" prayers 2 units, with one Salam, Vittr prayer one unit, and recommended Morning Prayer, 2 units<sup>2</sup>.

Therefore total obligatory and recommended prayers during one day and night come to 81 units.

19. The minimum limit of a voyage, which requires prayers to be reduced (broken) and fasting, to be prematurely ended is 48 kilometers. But if the voyage is sinful, one must keep fast and offer prayers in full<sup>3</sup>.

Any one whose voyage is not sinful, but keeps his fast and offers full prayers his deeds will not be accepted.

20. One whose travel is a necessary part of his regular duties, like a driver, postman, fisherman, etc., must offer regular "(normal) prayers and keep fast while traveling<sup>4</sup>.

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<sup>1</sup> . al-Khesal 2:603

<sup>2</sup> . al-Faghih 1: 436

<sup>3</sup> . al-Khesal 1: 302

<sup>4</sup> . al-Khesal 2: 421; Oyoun Akhbar 2: 127; Ma'ani al-Akhbar:154

21. Prayers are not valid without prior ritual ablution (Vuzoo). But anybody who does not have access to water for ablutions must undertake "Tayammum"—ablution with clean earth or sand, as God Almighty has ordained. ("Tayammum" is rubbing clean soil on hands and face in the prescribed manner.)

22. If some one did not get water, and offered prayers with "Tayammum", but found water afterwards, is not required to recite prayers once again.

23. Obligatory Alms (Zakat) and payment of one - fifth of surplus of one's annual income tithes (Khoms) to the poor, as prescribed in the Islamic (jurisprudence or divine law) is compulsory.

24. Keeping Fast during the holy month of Ramazan is obligatory. The advent of the holy month of Ramazan is incumbent on sight of the crescent moon, and not on guesswork or calculation alone.<sup>1</sup>

25. During nights of the holy month of Ramazan, other prayers, besides the normal supererogatory prayers during course of the year) are also commended.

26. During the 21<sup>st</sup> and 23<sup>rd</sup> nights of the month of Ramazan, when the probability of night of Destiny occurrence is strong, it is recommended that a person spend the night in devotional acts of worship and performs prayers prescribed for the occasion. However, if someone spends these two nights in dissemination of religious knowledge, that is far better<sup>2</sup>.

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<sup>1</sup>. Fazaal al-Shahr:137

<sup>2</sup>. al-Khesal 2:605

60. *Safinah*

27. Payment of Fitrah the alms payable on the day of Eid Fitr after the end of holy month of Ramazan, but before offering congregational Eid prayer, is obligatory.

28. "Hajj" (pilgrim to the House of God-holy Mosque- in Mecca) is obligatory for all who can afford it<sup>1</sup>.

29. The details can be reviewed in ceremonial books.<sup>2</sup>

30. Marriage of a virgin daughter is not allowed, without her father's (or guardian's) permission. For a widow's (remarriage) the father's permission is not necessary.

31. Divorce is allowed only according to Holy Book and the practice of the holy leaders (Sunnah). Divorce by swearing, on oath is not valid.

32. Spend of one's property, after his(her) death, according to the will is only valid up to a third of the inheritance. The balance is to be distributed among the legal heirs according to Islamic laws<sup>3</sup>.

33. It is highly recommended that a Muslim person, advises his legatees through his (her) will regarding a third of the legacy, to be paid to those who have no right to his(her) property. Anyone who fails to make that declaration has left the last goodness<sup>4</sup>.

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<sup>1</sup>. al-Faghih 2: 226; al-Khesal 1:147

<sup>2</sup>. al-Faghih 3:395

<sup>3</sup>. al-Faghih 2:317; al-Khesal 2:605

<sup>4</sup>. al-Faghih 4: 182

### **C. Ethics**

Among the Shi'a morality qualities faith are following conditions<sup>1</sup>:

Trust in the Almighty God,  
Sincerity;  
Contentedness;  
Acceptance God's will;  
Submission to Divine Decisions;  
Abstinence;  
Trying actively for good deeds;  
Reluctance to world wealth;  
Worship and pray;  
Truth;  
Loyalty;  
Return of articles held in trust to their rightful owners. (Good or bad characters)  
Kindness and respect to parents;  
Compassion;  
Chivalry;  
Patience;  
Bravery;  
Keeping aloof from forbidden acts;  
Careless to what other people have;  
Calling people to good deeds' and preventing evil;  
Struggle in the way of God with life and belongings (under its own special conditions);  
Kindness and generosity with the members of his(her) own community;

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<sup>1</sup> . Sefat al-Shia: 11

62. *Safinah*

Returning in kind for other peoples' kindness;  
gratitude for generosity;  
Praise and appreciation for benefactors;  
Contentedness;  
Keeping bonds with all relatives;  
Regards and compassion for all elders;  
Humane treatment toward neighbors;  
Justice and fairness;  
Sacrifice (overlooking one's own rights);  
Keeping good society;  
Avoiding evil- doers;  
Having good and commendable relations with  
people;  
Saluting all people (with the belief that God's  
blessings do not reach the transgressors);  
Being respectful to elders and kind to juniors;  
Being respectful to the leaders of all nations;  
Modesty;  
Humbleness;  
Remembering God at all times;  
Recitation of the Holy Qur'an;  
Prayer;  
Ignoring other's mistakes and faults;  
Justification of dubious behavior of others  
with correctness;  
Tolerance;  
Dissimulation (Hiding one's beliefs) at  
dangerous time;  
Keeping good company;  
Controlling one's anger;

Charitability and generosity with the needy and the poor and sharing with them one's own living;  
Fearing God, overt or covert;  
Good behavior toward all ladies (wife specially);  
Holding one's tongue except for the good;  
Optimism for God Almighty's blessings;  
Repentance for sins;  
Magnanimity (forgiveness at the request of the petitioners);  
Charitability (forgiving or bestowing before the petition of the needy);  
Confession of mistakes and sins;  
The award for all good and magnanimous behavior in this world and the next.

And also the following characteristics are part of the Shi'a faith and discipline:

Abstention from all evil deeds – large or small, especially:

Fury; anger over others; prejudice; haughtiness, haughtiness; looking down people as inferior; boasting; being enamored of one's own good deeds; foulmouthedness; crimes; transgression on other people's rights; cutting off relations with family; envy; greed; avarice; ignorance; wickedness; falsehood; treachery; debauchery; licentiousness; taking false oath; suppressing or denial of truth; bearing witness for unlawful acts; back - biting; false accusation; slander; curse; sarcasm; guile; deceit; perfidy; cruelty; stone- heartedness; oppression;

64. *Safinah*

duplicity; hypocrisy; adultery; sodomy; usury; absconding from a battle front of a righteous War; return to an oppressive environment after migration to an open society; disowning parents; cunningness with people; usurping orphans' belongings; slandering pious women."

At the end of this speech, Shaykh Al-Saduq adds: "I mentioned the above points and principles from the Shi'a faith to you in a hurry. If the Almighty God afforded me an opportunity to return to you, I will describe all these points to you in detail, and explain them." "All the might and power rests with none but God Almighty alone".

## Nudity and Culture

Gholam Ali Hadad Adel\*

**Abstract:** *clothes and its types were always among the most significant issues of people life. This article is the first part of a discussion on hijab. In this article, this very important issue is under consideration to provide us with answers of the following questions: Why does man wear clothes?, What is the relation between a person's style of dress and his mental traits?,... ; the main focus of this article is on the relationship between culture and clothes and especially on Western clothes and western culture.*

**Keyword:** *hijab*

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\*\*Translator: Vida Rasoul Zade

Wearing clothes is a human characteristic and value; a phenomenon as old as human history, and spread as wide as today's geographic area. This phenomenon is connected to human's different personal and social characteristics and qualities; it can be studied from different viewpoints including psychology, morality, economy, sociology, religion, law, history, and geography. To find answers to the questions under study, below investigations may be carried out:

- Why does man wear clothes?
- What is the relation between a person's style of dress and his mental traits?
- What is the relation between financial situation and economic class of a person and his style of dressed?
- What kind of clothes different social groups in a society put on?
- What different religions have told about clothes?
- What rules have been stipulated in civil laws regarding peoples' wear?
- What changes have taken place in different nations' clothing during the history and under which incentives such changes have been made?
- What are the differences in people's clothing in different parts of the world, under different regional condition?

It is clear that finding an answer to any of these questions, and numerous similar questions, need a long time and detailed discussions. Researchers, in different fields, have made investigations and speculations, and have written many books on this subject.

According to all of the investigations and studies, it has become obvious that wearing clothes meets, at least, three of human's basic needs:

Clothes protect man from heat and other undesirable climate condition.

By hiding nakedness man shows respect for and complies with moral values;

And finally clothes give good looking, dignity, and value to people.

In one viewpoint man's clothes can be compared to his home. In the first place man makes house to protect himself from heat, and shelter from dangers; In addition, it is a safe place for him to protect his personal properties and wealth. Finally home is a place, to satisfy his beauty loving instinct, applying his own taste. Clothes, therefore, can be taken to mean as one's "home", or, better to say, one's "first home". Clothes is one's primary house, as everyone lives in his clothes first, and then, in his house.

As said before, wearing clothes is rooted in the need to be protected, become dressed, decent and good-looking. However, we are not to believe that all of the existing differences and varieties in dressing style of different societies, in different times, could be explained by taking into account only above three points.

If we look at various social groups, we will notice that women, men, and children get dressed in different ways; rural dressing style is different from urban style. The clothes that housewives in the cities put on are different from the clothes of the employed ones. Owners of different businesses get dressed suitable and proper to their professions.

Other social classes, again, wear different clothes according to their economic and income levels. Regional condition of each region, also, affects dressing style of its people.

Normally, there are instructions regarding the way of getting dressed in different religions, as there are instructions in Islam, which is called "Hijab" in our today's society.

In the present article we only mention different factors effecting the style, size, and type of clothe. We do not intend to study the effects in detail. We do not even mean to discuss quality and restrictions on the way of getting dressed from Islamic viewpoint.

What is mainly intended and emphasized in this article is the "relation between clothes and culture". Nevertheless, it doesn't mean that relation of clothes to the other numerous factors are ignored or disbelieved. The reason that other subjects are not discussed is that we suppose that relation between culture and clothes comes along with the other social, regional, economic and historical factors. In other words, the effect of culture on clothing is more important and common than other issues, and believe that all the changes made by the factors, other than culture, are totally dependent on the relation between culture and clothes and are included in the frame of cultural restrictions.

### **Relation between Clothes and Culture**

We all know what the meaning of clothes is and so there is no need to give a new definition; but culture needs to be explained; it means that we need to clarify what we mean by "culture".

In our opinion, and according to our description, culture means the most common and general perception and insight a society shows into the world. This insight and perception is the same meaning that this society takes for the life and human. It includes all values and ways of a person or society.

In this article, in order to give more clarification, we have occasionally used "view" as a synonym for "culture".

We believe that the view (culture) of every nation has a very strong effect on the profile and quality of the marked and noticeable aspects of their lives.

The world that people make and in which they live, is greatly influenced by their view (culture). Different societies have certain styles in building towns and houses, wearing clothes, etc, depending on the insight they have into the world, the attitude they have towards life, and the principles they believe are ruling the world. In other words, culture of a nation is shown in different aspects of their lives including industry, economy, management, architecture, and art; and it is considered the soul running in the civilization of that nation.

Each of these aspects is the mirror in which the face of that ruling soul and common culture of that society can be seen.

The relation between culture and clothes is so deep that when a foreigner enters a place he can be recognized by the way he is dressed. It seems that people speak to each other by their clothes. Every body introduces himself by his clothes and says: "Who I am, where I came from, and to which culture and world I do belong."

The subject under question is that the differences of clothing of people of different societies result from cultures of

nations besides geographic, regional, social, economic and professional factors.

Dressing style of a person depends on his view towards the world, his judgment of himself, his understanding of his fate and his happiness.

I mean, even in a community, like the current western communities, in which religion is kept silent towards dressing style of people, and where interests of the society have not set rules on the subject, there are still some principles and standards on the qualities of people's clothing and there are reasons for the way people get dressed; likewise, clothing style and related changes are not unintended and nor made by chance. It does not depend on different tastes of different people either.

Basically, we do not see any secular, spiritual or social phenomenon could be accidental, by chance , or free from reason; therefore, we are convinced that even if clothing style in the western countries is not determined and controlled by religion or law, it should not be assumed that people are free to choose and decide their clothing styles and that there is no principle and standard to have control over it.

Man's clothes conform first to the culture of his society, and then to his own taste. Today's western society speaks to us under the guise it has on. If we listen to this speech, we will hear the voice of the western culture and philosophy.

### **The Proof of the Claim**

This claim should be proved. What is the claim? Let's repeat one more time:

**In every community, the style and quality of people's clothes, in addition to the regional, social, and economic conditions of that society, strictly follow the dominant culture view and values of the community.**

In order to prove this claim, let us have a look at the world around us, and think about two parts of the world; one is the West world that is characterized by developed sciences, technologies, and colonization. And the other part which is inheritor of the ancient civilization and culture, that is attacked by and lost against the western culture. Islamic countries,

India, large parts of Africa, East South Asia, and the American natives are unfortunately among those countries that are going to lose their spiritual heritage under the boots of western civilization.

There are, of course, some people in these countries, who are not totally influenced by the western culture, and if you look at clothing of such groups, you will notice that despite the differences in style, color and size, they have something in common; they are all long, loose and not close-fitting. Most of them are accompanied by a head cover like a hat or turban. There are many differences between their clothes including type of material, color, the cut and number of pieces in each suit and many other differences in quality; however, in spite of all the said differences which are dependant on regional, social, and economical condition, the said common grounds are clear and noticeable. This geographical characteristic and behavior can be completed by a historical investigation. If you pay a visit to clothing museums in European countries, you will notice that clothes of European nations, living in middle ages

and even later, were mostly similar to clothes of today's nations of the countries in which the western patterns are not followed.

## **Relation between the Western Culture and Western Clothes**

Now it is time to question what relation is there between the tight and short dresses of today's western communities, and the western culture.

As said before, wearing clothes is stipulated by human moral values, and has a direct connection with the meaning and definition of human in different civilizations and cultures.

What is human according to the western culture and what position the human holds in a culture which is basically secular?

It is more than four centuries that God is disappeared from the life stage, and is secluded Himself to the church. Spirituality has crept to the margin of life and western civilization and culture has been formed into an earthy and secular structure. History of the last four centuries in the West is history of denial of the high and spiritual values. Western civilization and culture is presenting a life in which spirituality and sacredness has no value, and where human is no longer holder of "divine spirit" who can symbolize God on the earth. since representing the isolated and secluded God, Who has lost His position in the Western culture, is no longer considered to be respectable and important. In such a culture, there is no fundamental and existential difference between human and animal. Every creature has its own characteristics; lion is savage, a peacock is beautiful, elephant is strong, and human is intelligent. The last one, among the children of nature, is more

intelligent than the others. He has got access to science and technology by means of which has become governor of the nature. Yet there is no difference between his destiny and other animals. Human, like other animals, is to live a few years in the nature and then will leave the earth. This is the leading belief in recent western culture; a culture in which the facts and ideas are to be introduced only by the experimental scientists. Some of those scientists have progressively claimed, "We would not approve existence of God unless we see and examine Him by ourselves!"

There have, of course, been some weak courses of spiritual thoughts beside the said dominant and leading beliefs. There have been scholars and writers who used to be different. However, the West is now living in a dark night with no God, and those scattered scholars are like dim stars, unable to light up the dark night, despite the efforts they make. They are not the ones who had built and are building the west; it is the system in which nature is the base and origin. Any value beyond material is considered to be non scientific, imaginative, and idealistic.

What man can do in such a culture, in which there is no life expecting him after death? And there is no heavens inviting him? The short life between birth and death is the only opportunity he has for "existing"; so he has to get scores, as much as possible, before the end of competition, when death arrives; he has to benefit from all the things that are enjoyable in this world as much as he can.

Everything in such a culture is measured by the joy it provides to man, who is basically a physical being and "man's body" is one of those things that gives a great joy to him.

This cultural transition that took place at the time of Renaissance has separated man from his divine and spiritual values, and is reflected in the western humanistic values. Following Renaissance, a new style has been created in the European art and literature, in which "human" was the center and basis of everything. Nevertheless, it was not the human who had heavenly spirit within; it was a totally earthy and worldly human. This style that had been presented mainly in literature and art works of this period was explained as a special style called "Humanism".

Sculpture art of this period described man as a fully somatic and worldly creature, and dealt only with human "body". That is why artists of Renaissance age used to produce nude statues which intended to imply that human is only a body, and an artist is to pay attention only to his body. "David" statue made by Michelangelo is a famous example of the new style of art works. This sculpture work is a statue of a young and handsome man that was completely. The artist carved and shaped not only muscles of his shoulder, chest and limbs but also his sexual organ in detail. This statue is a marked symbol of transition in European culture and shows that what culture and attitude influenced the artists' mind after the Renaissance.

In the painting arts, too, there is a noticeable difference between the works performed before and after Renaissance.

The best way of understanding the differences between the two old and new viewpoints is to compare the pictures of Holy Mary that painters have drawn according to their imaginations. The pictures that were drawn before Renaissance portrayed a woman who doesn't look like ordinary women and there was a divine and heavenly modesty in her face; painters

tried hard not to draw her face similar to the women they normally met around them; and tried to give her a spiritual beauty. Whereas, painters of Renaissance age and after that brought down Holy Mary to the earth and chose their models to pose as Mary out of ordinary beautiful women in the streets

That holy modesty is no longer seen in the face of the Mary that has become worldly and when a person looks at the picture, he stares only at the beauty of the face unable to detect the spiritual values. In the age when human's value is measured by his appearance, even Mary's value depends on her superficial beauty.

Why shouldn't human meet all his somatic and physical instinctive needs? What is going to restrict him? What truly matters in his life and his community beyond the physical world and his body?

Basically human is a free being and if the social life doesn't limit his freedom, there is nothing else in the world to control this unlimited liberty. Human is nothing but the "body"; and this "body" is one of his most important pleasure fortunes; he should enjoy all the pleasures of the life including this one during the short and limited opportunity he has before he/she dies.

That is why sexual attraction became greatly concerned and woman has become a commodity, whose value is measured by the pleasure and delight she gives to men. She is only a "body", and her value relies on quality of her body. If in such a culture and community she can not show her "body" what will be left for her? If she is not watched what is her worth? Her existence depends her being watched and valued as a commodity. Rene Decartes said about four hundred years ago

"I think, therefore I exist". "Women in the today's western societies have to say "they look at me, therefore I exist!!" Woman is only a "body" and man is all "eyes" against woman. Woman is only a commodity who is constantly weighed and valued by men's eye!

In such a culture in which human is so poor and free from spirituality; where human is only body, what could be the style of the clothes. Obviously, in such community clothe is a means of beautification and not a means of protection. In such an environment where woman's personality is judged by her physical appearance, her clothes must be tight to reveal her physical qualities; her clothes should also be short not to cover most of her body! She wears clothes to mould some part of her body, and to frame some other parts! What determines clothing style is sexual psychology. In fact fashion designers are constantly adjusting appropriate proportion of nudity and dressing in order to create the utmost attraction and charm in women, and the maximum desire in the opposite sex.

It is not only women clothes that follow relation between "eye and body", but also men clothes follows this relation.

The fact that the western typical styles of men's suits we are all wearing today are so tight is not unintended. It is also part of the western values which results from the meaning of sexology in the west. This is the desire to show the body which has made even men's clothes so tight and close-fitting.

## **The Promised Savior of All Religions**

Zahra Sabouhi

***Abstract:** The holy Qur'an speaks about the Divine survivors who help people while suffering cruelty. Of those are Messiah and Mahdi (p.b.u.h.) whom the article discusses about. Especially it talks more about Mahdi, the only one who cares for humanity and justice on the earth, and different beliefs about the time and place of Minor occultation, (Mahdi's advent reappearance), Messiah's return and some facts about their moral personality in view of some religious sects throughout the world such as Judaism and Islam (both Shia's and Sunnis) by citing and stating some quotations from the scholars and reporting from some Qur'anic verses and Hadiths narrated by Shi'a and Sunni scholars and writers.*

***Key words:** Messiah, Jesus Christ, Mahdi, Cellar, Sardab Ul-Ghaybah, Minor occultation, Major occultation, Mahdi's advent, Divine survivor*

In the long history of the messengers who were sent to warn people, they faced many difficulties and obstacles. But after their departure, some people followed their own selfish manners and thus moved away from religious morality.

The holy Qur'an speaks of the oppressed nations, who while suffering hardship, tyranny, and cruelty, expect a savior who will deliver them from their troubles. The verses of Qur'an talk about this belief that is a Divine Survivor and a common core among all religions throughout the history and the world, such as Hinduism, Zoroastrianism, Judaism, Christianity and Islam (both Shi'as and Sunnis).

Jewish people expect a savior and the Old Testament contains a great deal of materials on the Messiah's Second Coming. Mainmonides (1135-1204) the famous Jewish writer who lived in Andulucia (Muslim Spain), specified an article of faith out of his thirteen principles for the coming of Messiah. It reads:

"I believe with complete faith in the coming of the Messiah, and though it may tarry, I should wait for him every day."

Some parts of the Old Testament frequently refer to this savior and reveal the righteousness, justice, and happiness that will prevail when his time comes. For instance, the Book of Isaiah reveals the Messiah's great sense of justice, fear of the Lord, and insight, as well as the happiness that will bring to the Children of Israel:

"A shoot will come up from the stump of Jesse, from his roots a branch will bear fruit, the spirit of the Lord will rest on him, the spirit of wisdom and understanding, the spirit of counsel and of power, the spirit of knowledge and the fear of

the Lord, and he will do light in the fear of the Lord. He will not judge by what he sees with his eyes, or decide by what he hears with his ears, but with righteousness, he will judge the needy with justice, he will give decisions for the poor of the Earth. He will strike the Earth with the red of his mouth, with the breath of his lips, he will slay the wicked. Righteousness will be his belt. The wolf will live with the lamb; the leopard will lie down with the goat; the calf, the lion, and the yearling (will lie down) peacefully next to each other, and a little child will lead them. The cow will feed with the bear, their young will lie down together; the lion will eat straw like the cow. The infant will play near the hole of cobra, and the young child will put his hand into viper's nest. They will neither harm nor destroy on all my holy mountain, for the Earth will be full of the knowledge of the Lord, like the waters covers the sea (Isiah, 11:29)"

About the portents or the clear signs of the Messiah's return, the following phrases were also noted in the Bible as follow:

1. A rise in the number of the Earthquakes
2. Major wars breakout
3. People move away from the religion's moral values
4. The spread of epidemics
5. The appearance of portents in the Sun and the Moon
6. Extraordinary events take place in the sky
7. The degeneration of moral values
8. The emergence of corruption that true believers should avoid
9. The coming of Dajjal (anti-Christ)

10. Famine

11. Love is diminished and anger and hatred are increased

12. People exploit the religion for their personal interests

13. The oppression of true believers

14. Events that inflict pain and suffering

Likewise many verses of the Qur'an may have more than one meaning. They contain signs, and inform us of events that had taken place in our Prophet's time, and indicate events that will take place in the End Times, or The struggles carried out by the prophets and his true followers, and the knowledge which are needed by the people, and there are many Qur'anic verses and Hadiths reported by Shi'as and Sunnis, are pointing to this issue. In Qur'an, there are about 100 verses regarding this coming - the Divine Eminent's coming.

*"God has promised those of you who believe and do righteous actions that will make them successors in the land, and he made those before them successors, and will firmly establish for them their religion with which he is pleased, and give them, in place of their fear, security. They worship Me, not associating anything with Me. Any who disbelieve after that, such people are deviators." (Qur'an; Nur: 55)*

In addition, it seems necessary to bring some words and traditions by the holy Prophet, Muhammad (p.b.u.h.) and his progeny), for more clarification:

Imam Mahdi (p.b.u.h.), just as Dhul Qar'anayn and Solomon, will rule the world.<sup>1</sup>

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<sup>1</sup> Ibn Hajar Haythami, al-Qawl al-mukhtasar fi alamat al-Mahdi al Montazar, P.29

Now let's move closely, to describe this issue in Sunni's beliefs. The Hadiths narrated in Bukhari and Moslem's Sahihs do not precisely mention the name of Mahdi, but due to the evidences and documents in the other "Sahihs" the content and the meaning have been quite clearly understood. Bukhari in his Sahih quoted from Abu-Horeyreh who narrated from the Holy Prophet which concerns Jesus Christ's descending:

"How could it be that Jesus, the son of Mary, will descend among you, but the leader is one of you, yourselves."

Abu-Dawood wrote in his book "Sonan" the same meaning.

Abu-Dawood in another Hadith (in the book of Mahdi vol.4), and Ibn-Majeh (chapter Khoroj-al Mahdi) narrated from the Holy Prophet, (p.b.u.h.): "Mahdi is from my family and one of the sons of Fatima (p.b.u.h.)."

"The companions of the Cave will be Mahdi's helpers"<sup>1</sup>

"The number of Mahdi's helpers will be as many as the number of those who crossed the river with Saul"<sup>2</sup>

One of the verses in Qur'an,

*"Do they then wait for anything other than that the angels should come to them, or some of the miracles of your God should come to them? The day that some of the signs of your God come to them, no good will it do to a person to believe them ,if he did not believe before, nor he did deeds of righteousness through his faith, say, wait, verily, we too will be waiting." (Qur'an; An'am:158)*

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<sup>1</sup> Al -Muttagi al-Hindi, Al-Burhan fi Alamat -al -Mahdi Akhir Az-zaman, p.59

<sup>2</sup>same,p.57

In Mosnad of Ahmad Ibn Hanbal it is stated from Abu Saeed Khodri who narrated, from the holy Prophet that:

"The Doom's day will not occur until the Sun rises from the west."

After Ahmad Ibn Hanbal, in Bukhari's Sahih is quoted from Abu-Hurayreh, that holy Prophet expostulated, "That the Resurrection will not occur unless the Sun rises from the west, and then all people will embrace the faith."

We also see the same quotation in Ahmad Nesaie's interpretation. Another Sunni scholar, Abd-ul-Rahman Ibn Khaldoon, in the first chapter of his book, *Al-Ebar Val Divan-al-Mobtada val-Khabar* stated:

"On the case of this Fatima's command and whatever the Muslim people believe concerning it and divulge the secret of the command throughout the history in the End Times by an offspring of the holy Prophet and his rising is inevitable. He promotes the religion, expands the justice; and the Muslims will follow him. His sovereignty will dominate all over the Muslim realms, and He is called Mahdi."

A Shi'a scholar, Shaykh Al-Saduq has quoted, in his books ("*Al-Tawhid*" and "*Kamal-ul-Din va Tamam-ul-Nemat*") the same meaning from Imam Ali (p.b.u.h) and the other infallible leader, Imam Sadiq (p.b.u.h.).

A true understanding and contemplation on it clearly shows that how it can be possible in the universe that the rotation of Sun is altered within one day. In one of the creeds by Imam Sadiq (p.b.u.h.), he defines the concept of "Rising Sun" for the Awaited Divine Savior.

Shaykh Al-Saduq in his book *Yanabi-ul-Mavada* in the 12<sup>th</sup> century quoted from Sadr-ibn-Koofi from Imam Ali, the Commander of the Faithful, that Jesus Christ, in his second coming, will follow and perform his prayer after a person who is the killer of anti-Christ (Dajjal).

In another tradition by Imam Ali (p.b.u.h.) we read, "After the Sun rises from the West, Jesus Christ will follow, in his prayer, the twelfth son of the holy Prophet Muhammad, The 9<sup>th</sup> offspring of Imam Husain (p.b.u.h.) will stand between the main pillar of Ka'ba and the station of Abraham, in the holy mosque in Mecca and purifies the Earth. Under his sovereignty no one will be oppressed."

The holy Mahdi (p.b.u.h.) in one of his edicts quotes "I am to conclude the Testament, and God will protect my believers by me."

In another epistle Imam Mahdi (p.b.u.h.) states:

"But the quality of individuals" profits from the time of my occultation is like benefiting from the Sun beams."

One of the main points that Shi'a Muslims and followers should be concerned about, is the time and place of Minor Occultation. According to the grand Shi'a scholars marked in the history, the place of the minor is the Cellar (or Sardab ul-Gheybah), which was a residential place and the place for the disappearance for a period that Abbasid agents invaded to capture Him, but failed. Although his holiness has been seen in other places afterwards.

The holy Mahdi (may God hasten his Advent) in his last edict to his last deputy, Ali Ibn Muhammad Samouri stated:

"May God compensate the grief of your brother for you, for you will die during the course of next six days? So prepare

yourself for death and make the will succeed you after the death, since my second and longer Occultation has taken place; and reappearance will not occur except by the order of the Almighty and Glorious God, which will be after a long time, when the hearts become hard, and the Earth will be full of cruelty and injustice. Thereafter, a person will come to my followers claiming to have seen me! Know that anyone who claims to have contact and relation with me, before the rising of Sofiani and the outcry from the sky, is a liar and calumniator. And there is no power and might except from the Almighty God, the Exalted and Great."

His reappearance will be beside the Ka'ba. His rising is beside it, too. He does not know the exact time of his Advent and appearance. His last words before Major Occultation were stated on the tenth of Zilhajj before Ka'ba "O, my Lord! Please perform what you promised me, O' Lord take my revenge from my enemies!"<sup>1</sup>

His last words that were uttered by his holiness concluded a Qur'anic verse, which reveals his great suffering and expresses that he is the major one who cares for humanity and justice on the earth:

*"Is He who answer supplication when one calls on Him desperately and removes the disaster from him, and the One Who will make you governors on the Earth". (Qur'an; Naml: 62)*

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<sup>1</sup> Narrated by Saeed ibn Uthman Amri, the second envoy of Imam Mahdi (p.b.u.h.)

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## Book Introduction

**Kitab al-Irshad:** the book of guidance into the lives of the twelve Imams. Written by Shaykh Al – Mofid; translated by I. K. A. Howard; with a preface by Saed Rajai Khorassani.

Sedighe Shakeri\*

***Abstract:** Kitab al-irshad written by Shaykh Al-Mofid and as its title suggests, it is a book of guidance for whole of mankind. It sets out to name the twelve Shi'a Imams and briefly describes the circumstances of the Imamate of each Imam, the miracles performed by which they gave evidences of their Imamate, the virtues of each Imam, and the circumstances of the death of the Imams and the disappearance of the last Imam. It also gives an outline of the texts which the nominate Imams.*

*The book is written to answer a request for guidance about the lives of the imams. Shaykh Al-Mofid says about the purpose of this book: "I am recording what you have asked for, of the names of the Imams of guidance, the dates of their lives, as well as mentioning the places of their tombs, the names of their children and some of their stories which will be useful for knowledge of their circumstances, so that you may become as thoroughly acquainted with them as one who knows them and so that the difference between various claims and beliefs about them is clear.*

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## **1. About the author**

The present book is written by Abdullah Muhammad ibn Muhammad ibn al-Nu'man al-'Ukbari al-Baghdadi, known as al-Shaykh al-Mofid and Ibn al-Mu'allim, who was an eminent Shi'a theologian. He was born in 'Ukbara, a small town to the north of Baghdad and later migrated to Baghdad, where the Shi'a Bouyids were ruling. At that period the Shi'a scholars enjoyed freedom and hence a blossoming of Shi'a scholarship appeared in Baghdad.

Al-Mofid was a pivotal thinker who contributed to the development of Twelve Shi'a theology by incorporating the methods of theological reasoning common in the Baghdad school of the Mu'tazila. In Shi'a tradition, he studied with the famed tradent al-Shaykh al-Saduq (Ibn Babawayh al-Qummi). Among his Prominent students were al-Sharif al-Murtada, al-Shaykh al-Tusi.

Shaykh al-Mofid wrote nearly 194 books and treatises of which are: Al-Amali, Awa'il al-Maqalat, Ahkam al-Nisa', Khulasat al-Iyjaz, Jawabat Ahl al-Mawsul, Risalat al-Mut`ah, Aqsam al-Mawla, Risalah fi al-Mahr, Iman Abi Talib, Al-Ikhtisas, Al-Ifsah fi al-Imamah Amir al-Mu'minin, Al-Ishraf, Tashih I'tiqadat al-Imamiyah, Tafdhil Amir al-Mu'minin, Risalah fi Ma`na al-Mawla, Al-Jamal, Al-Masa'il al-Sarawiyah, Al-Masa'il al-Saghaniyah, Al-Masa'il al-Tusiyah, Al-Masa'il al-Jarudiyah, Al-Masa'il al-'Ukbariyah, Al-Nukat al-I'tiqadiyah, Al-Masa'il al-'Ashr fi al-Ghaybah, Dhaba'ih Ahl al-Kitab, Al-Mas'hu ala al-Rijlayn, Al-Muqni`yah, Al-Ilam bima ittafaqat alayhi al-Imamiyah min al-Ahkam, Al-Tadhkirah bil Usul al-Fiqh, Masar al-Shi`a, Al-Nukat fi al-



Muqadimat al-Usul and Kitab Al-Irshad which is to be introduced in the present article.

## **2. A brief explanation of the book**

### **2.1 The book's outline**

The book is concerned with the history of the twelve Imams of the Imami shi'a and their relationship with the other shi'a sects. It was translated to English by I.K.A Howard, lecturer in Arabic and Islamic Studies at the University of Edinburgh and was originally published in England by Balagha Books in conjunction with The Muhammadi Trust of Great Britain & Northern Ireland. The present copy is reprinted by Ahl al-Bayt Islamic Foundation.

Kitab Al-Irshad consisting 616 pages is in two main parts in addition to two useful introductions, one written by the translator and the other by Ahl al-Bayt Islamic Foundation.

Howard in his introduction provides a brief biography of Shaykh Al-Mofid and counts three main groups of Shi'a: Imamis, Ismailis and Zaydis. He then lays the fundamental difference among them in their conception of the Imamate and explains it with more details. He believes the major difference between Imamis and Ismailis occurs after the Imamate of Jafar Al-Sadiq, the sixth Imam.

The first part of Al-Irshad deals with the first Imam, Ali b. Abi Talib, including 8 chapters which are mainly concerned with the inter-Islamic polemic. The Imamate of 'Ali b. Abi Talib after the Prophet is the cornerstone of the Shi'a view of succession and the Imamate in general. Therefore it is natural that the book devotes considerable space to Ali. Nearly half of the book is about him.



The second part of the present book, in 11 chapters, deals with the lives of the other eleven Imams. At the end of each part, there is the "notes" divided according to each chapter. The book ends with "biographical Index" in alphabetical order.

## **2.2 A review of the contents presented in the book**

### **2.2.1 Part1: The life of the Commander of the Faithful, Ali b. Abi Talib**

There are 8 chapters included in this part which are referred as follows:

The first chapter "Background to the life of the "Commander of the Faithful" gives an account of the first Imam of the believers, the rulers of the Muslims and divine successors in religion after the holy Prophet of God. The author discusses about his Imamate and counts some clear evidences of Ali's nomination for Imamate of which are:

1. God, the exalted says in the Qur'an: Your authority (wali) is God and his Prophet and those believers who perform the prayer and pay alms (zakat) while they are bowing (in prayer).

2. Another reason which supports the "commander of the faithful" was what the prophet said on the day of the assembly at his house: "whoever helps me in this matter will be my brother, my testamentary trustee (wasi), my deputy(wazir), my heir and my successor after me. Then Ali stood up before him and said: "I will help you".

3. A clear statement about his succession after the prophet according to what happened on the day of Ghadir Khumm.



The chapter continues with some reports mentioning the event of his death before its occurrence, reports which have come down of the motive for his murder and reports about the place of the grave of Imam Ali and an explanation of the circumstances of his burial.

Next chapter includes reports about some of the virtues, qualities and achievements of Imam Ali together with some of his words, sermons, some of his miracles, and legal judgments. Also it includes reports of his priority in belief in God and being the first of all men in faith and reports of his outstanding merit over everybody in religious knowledge. Let's provide quote one of the words that the author has related from Abu Bakr Muhammad b. Umar al-Jiabi who informed him: "I heard the Prophet of God (may God bless him and his family), say: "I am the city of knowledge and Ali is its gate. Whoever wants knowledge should learn it from Ali."

There are lots of reports in this chapter. Some of them are concerned with the reports of giving title of "Commander of faithful" to Imam Ali by the holy Prophet, reports of "friendship to Ali, being a sign of good birth" and so on.

Next chapter deals with the military acts of the beloved Imam Ali. The battles which he participated, such as the battle of Badr, Uhud, and the campaign against the Bani Nadir, the Allies (Ahzab), the Banu Qurayza, Khaibar and other campaigns with referring to related reports are fully described by the author in this chapter.

The forth chapter provides the reader with the role of Imam Ali in the last year of the Prophet's life in which the



Prophet's farewell pilgrimage and the declaration at Ghadir Khoum and the illness of the prophet are explained as well.

The following chapter includes the reports and also some cases of judgments of Imam Ali during the lifetime of the prophet and during the rule of Abu Bakr, Umar b. Khattab, Uthman b. Affan and after the pledge of allegiance. It is highly recommended to study.

Next chapter is a brief account of some of the words of Imam Ali about God, and the necessity of knowing God. He says the first step in worshipping God is to know Him. The basis of knowledge of Him lies in His Oneness and the support for the acknowledgement of his Oneness is the denial of any comparison of Him and the human qualities. Then a description of God's justice is presented. The words of the Amir al-Momenin in praise of traditional knowledge about the categories of people, the prohibition of accepting the doctrine of determinism (jabr), in addition to establishing the wisdom in the actions of God and denying that there is any futility in them are indicated.

His words about this world and warning against it, his shi'a, his words concerning death, his words before and after "the battle of the camel", his speeches about the campaign against Moavia and "the battle of Siffin" and finally his words about the succession and men's desertion of him are also presented in this chapter.

Next chapter of this part which is the seventh one reports the miracles of Amir al-Mominin which are signs of God to support his Imamate and reveals the duty to obey him and set him apart from all mankind. The miracles of his wisdom while still a boy, military power, the survival of his reputation and



his family despite suppression and oppression, miraculous strength at Khaibar war, sending back the sun, speaking to fish, and some other miracles of the holy Imam have been pointed by the author in this chapter.

The last chapter is an account of the children of the holy Imam, twenty- seven male and female, their names and a selection of reports about them.

### **2 .2.2 Part 2: The Lives of the Other Imams**

The second part of this book belongs to the account of the Imams after the holy Imam (according to their sequence of undertaking Imamate) consisting of 11 chapters, which start from Imam Hasan and ends with Imam Mahdi. Each chapter except the last one, deals with an Imam in which their life are described to some extent by the author through pointing to the dates and places of their birth, the story of their succession to the Imamate and its period, the time and cause of their death, the place of their grave, and the number and names of their children (in some chapters there are an extract of the reports about the children like the fifth one).

Also Al-Mofid presented in every chapter of this book an extract from the reports (Akhbar)is given in accordance to what the circumstances made possible. Mostly he has laid out, as a summary of the proofs of the Imamate of the Imams, and an extract from the reports about them.

In the first chapter reports about Imam Hasan's similarity to the prophet, the story of his succession to the Caliphate and ten years of his Imamate, the cause of his death, and reports of Moaviah poisoning him are presented. As an example, the report of the cause of his death is presented here:



Isa b. Mihran reported: Uthman b. Umar told me: Ibn Awn told us to the authority of Umar b. Ishaq who said:

I was with Hasan and Husain (peace be on them) in the house. Hasan came in from outside and then went out again. He said: "I have been given poison to drink several times but I have never given poison like this. A bit of my liver has come out of my mouth and I began to turn it over with a stick I had"....

Imam Hasan had fifteen children. Umar Qasim and Abdu-llah were his sons who died as martyrs in front of their uncle, Husain Ali, on the banks of the Euphrates.

In the next chapter some narrations of prophet's loving Hasan and Husain, the Imamate of Husain which was confirmed after the death of his brother in the period of Moavia and after his death are given. Then the story of martyrdom of Husain is fully explained through a selection of historical reports, which give reason for his putting forward and of pledge of allegiance which the people gave to strive for him with the brief account of his affair in setting out and of his death.

The chapter continues with the story of refusal of his pledge of allegiance to Yazid b. Moavia and the members of the house who were killed with Husain in Karbala.

There are also many reports in this chapter about the outstanding virtues of Husain and the merit in visiting his grave. It is reported from Imam Sadiq that: "Visiting the grave of Husain is equal to a hundred acceptable pilgrimages and a hundred acceptable lesser pilgrimages (Umra)"

This chapter is the longest one among the other chapters of the same part.

In the third chapter the author refers to several ways which confirms the Imamate of Ali Husain.

1. He was the most knowledgeable and noblest (Afzal) of the creatures of God

2. He was more appropriate for leadership by virtue of his father

3. The necessity according to reason of the Imamate existing in every age.

4. Imamate is established in the offspring of the family of Imam Ali

5. Prophet's designation of him for the Imamate in the tradition. A brief survey of the reports about him is also done at the end of the present chapter.

In the following chapter which deals with the life of Imam Muhammad Baqir, there are some reports and verses which describe him. He is known for his ability in knowledge of religion, traditions, the Sunna, the knowledge of the Qur'an and the practice of the holy prophet. Mofid reports numerous designations of him for the Imamate after his holy father.

He had seven children. The author mentions their names followed by an extract from the reports about his brothers.

In the fifth chapter, there are innumerable reports about Imam Jafar Sadiq, reports which give evidences for his Imamate, and miraculous ability him concerning knowledge, wisdom, asceticism, and exhortation, the necessity of knowing God and his religion, the unity of God, and so on.

This is an example of what has been recorded on his authority urging repentance: He said: "To delay repentance is to be heedless; to lengthen the time of putting off (religious duties) is (to create) confusion (in one's mind); to attempt to

justify oneself before God is (to bring about one's own) destruction; persisting on sin makes a person feel secure from God's devising."

Chapter 6 includes reports about the designation of Imam Mousa Kazim for the Imamate by his father, proofs, signs, indications and miracles which he presented, in addition to his virtues, outstanding qualities, merits by which he was distinguished by others and finally the reports about his martyrdom and a sample of the accounts it, accompanied with reports about his children.

The next two chapters present the life of Imam Ali Riza and Muhammad Jawad in which their nominations, their Imamate by their fathers, a sample of the proofs, their death and the causes, an extract from their miracles etc are reported.

Except for providing the reports of Imam Ali b. Muhammad Hadi's nomination for the Imamate and succession, and a survey of the evidence for him in chapter 9, the account of coming of Imam Hadi from Medina to Samera, his death there and its cause are presented. In this chapter, the text of a letter is pointed which is a response from Mutawakkil to Imam Hadi about Abdullah b. Muhammad's unfair treatment and his lies to Mutawakkil hurt him. It was the reason for Imam Hadi leave Medina. In the letter he summoned Imam Hadi to come to Sumarra.

Chapter 10 is about the life of Imam Hasan Askari. Like other chapters of this part, a survey of the reports put forward concerning nomination by his father and the indication of the Imamate after him, his virtues, signs and miracles and also some reports about his son.



The final chapter of this part and actually the book, is a bit different from other chapters. This chapter deals with the one who undertook the Imamate after Imam Hasan Askari, who was absent from view. The date of his birth, the evidence for his Imamate, an account of those who saw him, an extract from the reports about him, his occultation (ghayba) and his life at the time of his Appearance are fully explained.

In this chapter Shaykh Mofid refers to the point that the narrations about the twelfth Imam are numerous and are compiled in the books. He then introduces the book "Occultation (Ghayba)" compiled by Abdullah Al-No'mani.

Some reports concerning evidences, proofs and signs for the leader of the Age, the signs of Reappearance of the Imam, ... are presented in this chapter. Then there is an extract of what is revealed about his state. Also traditions are reported about the signs for the time of his Appearance and the events which will take place before it among them are: an eclipse of the sun in the middle of the month of Ramazan, an eclipse of the moon at the end of the month of Ramazan, and so on.

The year in which the Reappearance of Imam occurs will arise, the direction from which he will come, the description of the Rise and his Appearance, the actions and laws applicable in the last state, etc are the subjects provided in this chapter.

### **3. Some noticeable points about the book**

3.1. Kitab Al-Irshad represents an important statement of Shi'a belief. It is written more as a defense of the Shi'a view of the Imamate and it takes care to provide believers with the evidences of the Imamate. In establishing the Imamate of Ali,



the doctrine of clear documents (Nass) is shown by the author to be legitimate. Its legitimate use is carried on by Ali and his successors. In the author's view, the proof the Imamate of the Imams is expressed in the miracles performed by each of the Imams.

3.2. Al-Irshad represents a valuable contribution to the history of the Imamate, which has been written by one of the outstanding Shi'a writers, of his time, and must be considered as one of the definitive Shi'a works.

3.3. The book is really a good source for knowing the biographies of Imams particularly all aspects of Imam Ali's life.

3.4. Al-Irshad was not the first work on the subject. Al-Tabari, who died in the second half of the fourth century wrote two volumes on the Imamate; the first, al-Mustarshid, deals with 'Ali b. Abi Talib and the second Dala'il al-imama is an account of Fatima, and the other eleven Imams. However, these two works are not as well-organised as al-Irshad, nor do they use non-Shi'a sources as much al-Mofid does.

3.5. There are numerous books which deal with the biographies of Imams. But the numerous reports given in each chapter distinct this book from similar ones.

3.6. There is another point which is necessary to remind of. There are lots of citations throughout the book that can be considered as the dominant characteristic of this book. They are applied to explaining the issues; provide a better understanding of the issues, as well as enhancing the validity of the book.







## About Qur'an

Muhammad H. Shahri\*

*I was asked to dedicate some brief information about the holy book "Qur'an". Here, I provide you with some information:*

- The holy book of Muslims of the world is called Qur'an.
- This name "Qur'an" has been mentioned in Qur'an in Chapter of Bani Israel (Bani-Israel):

*"Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward" (Qur'an,17:9)*

Chapter Waqia (The Event):

*"Most surely it is an honored Quran, in a book that is protected" (Qur'an, 56:77-76)*

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\* Ph.D.Student in Islamic Studies



- Besides the above mentioned name, the holy book of Muslim called by these names:

Furqan, Al-Kitab, Az-zikr , Tanzil

- Furqan (The Criterion)

*"Blessed is he who sent down the Furqan upon his servant that he may be a warner to the nations;" (Qur'an,25:1)*

- Chapter Baqara (The Cow)

*"This book, there is no doubt in it, is a guide to those who guard (against evil)" (Qur'an,17:2)*

- Chapter Hijr (Al-Hijr)

*"Surely we have revealed the reminder and we will most surely be its guardian" (Qur'an,15:9)*

- Chapter Shuara (The Poets)

*"Truly, it is the sending of the lord of the worlds." (Qur'an,26:192)*

- "Qur'an" is come down on the heart of the holy Prophet "Muhammad" by "Gabriel".

*"Say: 'whoever is an enemy of Gabriel, indeed, he has brought it down by the permission of Allah to your heart, confirming what was before it and a guidance and glad tidings to the believers.'" (Qur'an, 1: 97)*

- In "Qur'an", the agent of carrying "Divine Revelation" has other names:

Ruhul-Amin, Ruhul-Qudus, Ruh, Shadid Al-Ghavi



## 100. Safinah

- The meaning of Qur'an's coming down on Prophet is the "revelation of it to Prophet".
- "Qur'an" has been sent to Prophet in two ways of one time (in whole) and gradually.
- One time (in whole) means the coming down of the generality of "Qur'an" to the heart of Prophet in "the night of Fate" and the "gradual coming down" of "Qur'an" means its coming down during 20 years (or according to some 23 years) related to different events and conditions of holy Prophet's life.

### Chapter Dukhan (Smoke)

*"Swear by the book that makes manifest (the truth)" (Qur'an, 44:1)*

### Chapter Qadr (Power)

*"Surely we revealed it on the grand night" (Qur'an, 97:1)*

### Chapter Isra (Isra')

*"Say: 'believe in it, or do not believe. When it is recited to those to whom knowledge was given before they fall prostrate upon their faces.'"(Qur'an, 17:107)*

- "Qur'an" has 114 chapters, each comprised of several verses.
- The longest chapter of "Qur'an" is Baqara (The Cow) of 286 verses, and the shortest chapter is Kauther (Abundance) of 3 verses.
- Chapter Tawba (Repentance) is the only chapter which has no "In the Name of God" due to the content of the chapter showing hatred towards unbelievers and polytheists by God; as "In the Name of God" is the



verse of God's blessings and it is not suitable to start this chapter with this verse.

- The verses and chapter of "Qur'an" are divided into two parts " Madinite suras and Meccan suras "regarding the time and place of their coming down.
- Regarding the place, those chapters coming down in Mecca called Meccan suras and those in Meddina called Madinite suras.
- According to the time, the chapters coming down before the holy Prophet's migration are Meccan suras and the verses of after migration are Madinite suras.
- Regarding the addressees, those which address public are Meccan suras and those which address Fatefuls are Madinite suras .
- 87 chapters of "Qur'an" have been come down in Mecca and 27 in Meddina.
- Several chapters of "Qur'an" have more than 1 name.
- The chapter "Hamd" (Faatehah (The Key)) is directly called "Sab'a Samani" in "Qur'an" meaning "of seven verses." and it is read twice in each prayer.

#### Chapter Hijr (Al-Hijr)

*"We have given you the seven dual (verses, Faatehah) and the mighty holy reading (Qur'an)." (Qur'an, 15:87)*

- Hamd chapter has other names as: Faatehah, Fatehat ul-ketab, Ommol Ketab, Ommol Qurán, Kanz, Asas, Monajat, Shifa, Noor, Vafiye va Kaffiya



## 102. Safinah

- The holy Prophet introduces Yasin chapter as the heart of "Qur'an".
- The holy Prophet introduces Rahman chapter as the bride of "Qur'an".
- Five chapters of "Qur'an" are named by The holy Prophets's names: Abraham, Hud, Jonah, Joseph, Muhammad
- Five chapters of "Qur'an" are named by heavenly bodies: Shams(The Sun), Qamar (The Moon), Najm (The Star), Tariq (The Morning Star), Burooj (The Mansions of The Stars)

Five chapters of "Qur'an" are named by the names of insects and animals: Naml (The Ant), Nahl (The Bee), Baqara (The Cow), Ankaboot (The Spider), Fil (The Elephent)

- Four chapters of "Qur'an" are named by natural phenomena: Rad (The Thunder), Dukhan (Smoke), Zariyat (The Winnowing Winds), Zalzala (The Earthquake)
- Four chapters of "Qur'an" demonstrate the social and ethical values: Shura (Council), Talaq (Divorce), Takathur (Rivalry In World Increase), Mujadila (She That Disputeth)
- Four chapters of "Qur'an" show the titles of Prophet: Muzzammil (The Enshrouded One), Muddaththir (The Cloaked One), Ya seen

## **Islamic Center Introduction**

Sedighe Shakeri

**Name of the website: Madrasah al-Zahra (‘a)**

URL: [http:// www.dartabligh.org](http://www.dartabligh.org)

Language: English

Actually this website is a means of giving information to the members of Madrasah al-Zahra. It is an institute of higher Islamic learning which was established through the efforts of the Tabligh Sub-committee of Dares Salaam Jamaat and some scholars. It offers a two-year advanced level Islamic course which is tailor-made to help different groups of ladies in the community. The target groups included current and future teachers, Zakirahs (orators), professionals, mothers and those who intended to go for further studies. Is it also aimed to follow a course similar to the introductory level of Hawza, including subjects that would fulfill the community needs?

The website provides modules to be taught in each semester through the timetable and pointing to the syllabus outline and specific modules for specialized groups e.g. Islamic Banking and Medical Ethics. Students who cannot attend the entire two-year program are permitted to attend specific modules that would be relevant to their fields of study or their interests.

FAQs and the report of opening Ceremony of Madrasah al-Zahra which was on the 17<sup>th</sup> Shawwal 1428 and speeches of Dartabligh Chairman, Dar Jamaat Vice President, MAZ Administrator and etc are presented by the website as well.

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