

# *Safinah*

An International Quarterly Journal of Islamic Studies

Vol. 2, No.7, July- September 2009

Published by: Naba Cultural Organization  
Managing Director: Mohammad H. Shahri  
Editor-in-Chief: Hamid Farnagh

## Editorial Board (alphabetical order):

Seyed Mohammad Azizuddin Husain Hamedani - Prof. of Jamia Millia Islamia, New Delhi	India
Husain BeikBaghban - Prof. of Strasbourg University	France
Ahmad Mahdavi Damghani - Prof. Harvard University, Mass.	U.S.A.
Farideh Mahdavi Damghani - Researcher in Medieval literature Studies	Iran
Muhammad Ja'far Mo'in Far - Prof. of University of Paris 10	France
Mansoor Pahlavan - Prof. of Tehran University	Iran
Mahmoud Sadri -Prof. of Texas Woman University	U.S.A.
Hasan Taromi - Associate Prof. of Islam's World Encyclopedia	Iran

**Administrative**

**Manager:**

*Mina Oskouei*

**Consultation Board:**

*Abdol Husain Tale'ee  
Mahdi Aghareb Parast,  
Ali Reza Ghavidel,  
Muhammad Aghareb  
Parast*

**Corporators with this  
issue:**

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

\*\*\*\*\*

**Address:**

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

**Tel & Fax:**

*+ 9821-77504683*

**E- mail:**

*info@nabacultural.org,  
nabamobin@yahoo.com*

**Distribution center:**

*3<sup>rd</sup> floor, No. 26, Adibi  
Alley, Shabestari St.,  
Shariati Ave,  
Tehran, Iran.*

**Author's Guidelines**

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

- 1. The contributions should be original resulted from academic studies and researches.*
- 2. The articles have not been published earlier and 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 insulting language in essays or articles towards opposite thoughts or views should be highly avoided.*
- 7. The articles will not be returned.*
- 8. The authors are responsible for the accuracy of articles.*
- 9. Using parts or complete articles of Safinah by citing the source is allowed.*

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Table of Contents

<b><u>OPENING LETTER</u></b>	<b><u>2</u></b>
<b><u>A COMMENTARY ON EFTETAH PRAYER – BY ABDUL HUSAIN TALE’EE</u></b>	<b><u>3</u></b>
<b><u>WISDOM PEARLS FROM ALI - FROM NAHJUL-BALAGHA</u></b>	<b><u>13</u></b>
<b><u>THE PROPHET IS WORRIED ABOUT YOU –REZA MOHAGHGHEGHIAN</u></b>	<b><u>14</u></b>
<b><u>WORDS TO GOD - FROM SAHIFAT AL-SAJJADIYYA</u></b>	<b><u>25</u></b>
<b><u>WHY DO WE NEED TO KNOW IMAM MAHDI? - REZA HEMYARI</u></b>	<b><u>26</u></b>
<b><u>ALLAH’S SAYINGS TO THE PROPHET MOSES (FROM TUHAF AL-OGHUL)</u></b>	<b><u>32</u></b>
<b><u>THE COMMONALITIES AMONG THREE HOLY RELIGIONS IN ETHICS BY ALI KASAI</u></b>	<b><u>42</u></b>
<b><u>A STORY OF THE SECOND GROWTH –AZAR REZA’EE</u></b>	<b><u>50</u></b>
<b><u>GOD’S APPROVED ONE- NADER FAZLI</u></b>	<b><u>57</u></b>
<b><u>ESSENCE OF FAITH- REZA BERENJKAR</u></b>	<b><u>75</u></b>
<b><u>BOOK INTRODUCTION- THE HOLY QUR’AN, TRANSLATED BY MIR AHMAD ALI – INTRODUCED BY SEDIGHE SHAKERI</u></b>	<b><u>89</u></b>

## *Opening Letter*

### *Morality in a Changing Global Society*

We are living in a time of rapid change to all the previous orders that seemed firm and constant in the past.

In the process of change, nothing is more effective to the society and human thought than the change in moral views, ideas, and concepts.

Mankind's crucial problems, such as the environmental crisis, explosion, national / regional conflicts and wars, have put in to danger the survival of man on this planet. While the nations are trying to develop a more effective co-op global system of acting in solidarity, the nation-state societies are disintegrating. The bonds become weaker, and living with each other becomes more difficult.

In the secular communities, separation of morals (from religion) has resulted in separation of man from morals. When moral values are separated from divine origin; apart from God they have no foundation, nor support.

In the recent decades, many international organizations, and Islamic inter-states institutes, such as World Parliament of Religions, or Interfaith Dialogue have tried to reconstruct a moral system on the basis of the common values of the great Abrahamic world religions.

We believe this as a sound basis, and will provide our further comments and approaches in this regard in our next issues.

Hamid Farnagh  
Editor-in-Chief

# *A Commentary on Eftetah Prayer*

By: Abdul Husain Tale'ee <sup>□</sup>

*The month of Ramazan is the month of worship, prayers, spiritual purification and moral revision. In every instance of this month –with the help of the guidelines Allah has bestowed upon us- we have a chance to assess ourselves and compensate for our shortcomings. These guidelines emphasis on reciting the Quran, by which doing so and thinking about its verses, we can learn the lessons of life.*

*These guidelines also consist of Prayers (Duas) which have been narrated from the Messenger of Allah, Fatimah al-Zahra and the Infallible Imams (p.b.u.h.) who convey God's words and repeat what has been revealed to the Prophet (p.b.u.h.). These Prayers also have important lessons and messages for us.*

*The Dua of Eftetah is one of such divine guidelines that has been given to us to read in one the year's most precious moments: the nights of the month of Ramazan.*

*In this essay, we would like to touch on it very briefly.*

---

\* Staff faculty in Qum University

This Dua, which is full of moral and ethical points, has been narrated by the great Shia scholar *Sayyid Razi al-din Ali ibn Tavoos* (589 – 664 AH) from Imam al-Mahdi (p.b.u.h.) about 1100 years ago in his book *Iqbal ul-a'mal*, from *Mohammad ibn Uthman ibn Sa'eed* the second deputy of the Imam. This Dua has also been narrated by Sheikh Abbas al-Qumi in his book *Mafatih al-Jinan*.

Thus, a priceless Dua filled with lessons of humanity and morality has been given to us through Imam al-Mahdi (p.b.u.h.), which if we appreciate will illuminate for us the true path of guidance.

Dua, in the rich Shia culture is a mixture of divine wisdom, deep human feelings, pure worship of Allah, deep insight, the way of living today (in this world) and a correct glance at tomorrow (the hereafter).

The Dua of Eftetah , which has been taught to us by the *Hujjah* of Allah, Imam al-Mahdi (p.b.u.h.) -who is an infallible teacher who has been given

The Dua starts with this sentence:

*“Allahuma enni  
aftateho asthana’a  
bihamdek”,  
“Oh lord I begin  
praising you by  
expressing my  
gratitude”*

and this is why it is called the Dua of Eftetah or ‘beginning’.

knowledge by Allah - is a textbook about our relation with God which opens to us the doors of Allah's *marifah*<sup>1</sup>.

The Dua's starting sentences are like this:

*“allahuma azenta li fi duaeka va masalatek fa’isma’ ya samio medhati...”*,

*“Oh Lord, You gave me permission to pray to you and ask you, so hear (me) oh He who hears my praises, answer me He who is merciful towards my needs, and forgive me He who covers my errors”.*

It is here that a great lesson can be taught: Allah, with all His highness and majesty, who has no need of us and knows of our sins and errors, has allowed us to speak to Him, pray to him, beg him and ask him our needs. The following points can be stated from this sentence:

- First, we remind ourselves about Allah's kindness to us.
- We partially thank Allah because of this Blessing by speaking about it.
- We too, should have mercy on those who are weaker than us or those we have authority over. We should forgive their errors and not impose hardships on them because of what they have done.

*I*n the Dua of Eftetah we learn to praise Allah and thank him, an overall thank and praise of all the blessings he has bestowed upon us.

---

<sup>1</sup> *Ma'refah* of Allah is the knowledge we have about Allah and how much we know Him.

We should know that every blessing has a different kind of gratitude. Thanking Allah for what he has given us is not done only by saying “*Alhamdu lillah*” or “All praises be to Allah”. Rather, to thank Allah for his blessings, we must take what he has given us and use them for God’s cause and his satisfaction and use them to serve Allah’s servants. Thus, thanking Allah for wealth is done differently from thanking him for knowledge or for social stature.

Here when we say:

*“Alhamdu lillah bejami’e mahamedehi kolleha ala Jamie ne’amehi kolleha”,*  
*“Praise be to Allah with all that He is praised with because of all his blessings”,*

We mean that we will try our best to use all of Allah’s Blessings correctly to satisfy Him and abstain from disobeying Him and use His blessings to serve mankind.

In this Dua we say:

*“Allahuma enni asaloka ghalilan min kathir ma’a hajaton bi ilaihe azimah va ghinaka anho ghadim va huwa endi kathir va huwa alaika sahlon yasir”.*

*“Oh Lord, I ask you (to give me) a little from the many (that you have), for I have great need towards it while you never had any need for it. What I beg from you is very important for me, while for you, it is very little and a simple matter”.*

In this part of the Dua, on one hand, we admit that we are very weak and simple problems like illness and



poverty cripple us and on the other hand we find ourselves connected to the limitless source of wealth and power, who can solve all our problems and hardships. We see that higher than the pinnacle of all hardships and grieves, there exists a God that easily removes all our miseries and sufferings.

*W*hat we learn here is a lesson of hope, a hope in the Lord that can solve our problems and distinguish our miseries in the hard days of our life and in our most unbearable moments.

*I*n this Dua, we praise and thank a Lord, who although knows about all our sins and disobediences, is not in a hurry to make us suffer. A Lord who forgives us even though he has the power to punish. A Lord who is angry with our actions and although has the ability to do what he wants with us, has mercy on us and gives us time to change ourselves. This results in the following:

- God covers our sins, forgives them and hides them.
- With this attitude Gods guilty servants are encouraged to Ask Allah for their needs, even those needs which they are not worthy of asking for.
- God's kindness is so great, that man with all his sins, is not only not afraid of asking his Lord, but also sees himself under his protection and refuge.

Because of God's boundless kindness, we are not only provided with our worldly needs like supplications and food, but we are also provided with our spiritual needs, the most important one of these being guidance. By this guidance we are taught the ways of life in this world and the hereafter. Guidance is only provided by Allah who is our creator and

knows better than anyone else about our needs. Because God Himself is needless, and perfect in all aspects, His guidance will not be influenced by flaws like lack of knowledge and greed for power and money.

We read in this Dua:

*“Alhamdo lilahi allazi hadana lihadha va ma konna lenahtadi  
lo la an hadana allah”,*

*“All praise be to Allah who guided us (to the true path) and if  
it was not for His guidelines we would not have accepted his  
guidance”.*

Allah’s guidance has reached us through a Prophet, who has come to show us the path of salvation, the same path that the bygone Prophets had shown to the people of their age. This great Prophet is God’s servant, His messenger, His chosen one, His beloved and the keeper of His secrets who conveys God’s messages to us. He is Mohammad ibn Abdullah (p.b.u.h.) who tried his hardest to guide the people of his time to the path of salvation, even though they did not appreciate his struggles. He, who has spent some of his time astray and lost from the paths of guidance and has tried to find the correct way, will know the value of a messenger from God and appreciate his efforts.

In this Dua Imam al-Mahdi teaches us how to appreciate the Prophet’s efforts and thank him for them:

*“Allahuma salli ala mohammaden... afazala va ahsana... va  
akthara ma sallayta va barakta... ala ahaden min ebadek va  
anbiaeka va rosolek...”,*

*“Oh Allah, give Your best and most superior regards to Mohammad... Regards which are greater and more gracious than all those that you have bestowed upon any of Your servants, Prophets and Messengers”.*

The life of the Prophet is limited and the needs of mankind unlimited. He, which is the symbol of God’s mercy and grace, left a deputy in his place whenever he took a journey –long or short- so that his followers would not go astray.

Like some people believe, is it acceptable that such a person would not appoint a deputy or successor to look after his global and eternal religion, once he passed away?

The Prophet’s successor, like the Prophet himself must possess the highest virtues and ranks among his people. This person is none but *Ali ibn Abu Taleb* (p.b.u.h.) .

*I*n the Dua of Eftetah at least seven of this great person’s characteristics have been mentioned:

- *Amir al-Momenin*, the ‘leader of the believers’ whom the people must obey and follow.
- *The prophets true successor*, who was given this post from the first day of the Prophet’s call to Islam. The same person that tens of thousands of people took oath at the day of *Ghadir*<sup>1</sup> to obey him (which except a few, all broke their oath later on).
- *Allah’s servant and His appointed guardian*, who has been given many virtues, but his highest virtue is that he is a true servant of Allah.

---

<sup>1</sup> The name of a place near Mecca in which the prophet gave a great sermon about Imam Ali and that he had been chosen by God to be his successor

## 10. *Safinah, No.7*

- *The prophets brother*, who has been called by this title by the Prophet many times.
- *Allah's Hujjah*, who Allah through him, will leave no excuse for people because of their deeds.
- *Gods greatest sign*, who more than anyone else shows Allah's perfection.
- *The great news*<sup>1</sup>, better said Allah's greatest news from all the news from the past and future which Allah has told us about in the Quran.

These are just some of the characteristics of Imam Ali (p.b.u.h.) who have been revealed by Allah. He who has these virtues is surely the most suited to become the Prophet's successor.

Allah's guidance reaches us, not just through the Prophet and Imam Ali (p.b.u.h.), but through twelve other illuminating souls:

“Fatimah al-Zahra the Prophets beloved daughter, his two grandchildren al-Hasan ibn Ali and al-Husain ibn Ali and nine Imams from the decendants of al-Husain: Ali ibn al-Husain (al-Sajjad), Mohammad ibn Ali (al-Baqir), Jafar ibn Mohammad (al-Sadiq), al-Musa ibn Jafar (al-Kazim), Ali ibn al-Musa (al-Riza), Mohammad ibn Ali (al-Javad), Ali ibn Mohammad (al-Hadi), al-Hasan ibn Ali (al-Askari) and finally Hujjah ibn al-Hasan al-Mahdi (p.b.u.h.)”.

These are Allah's Guardians over people and his trustees on earth. Today the responsibility of guiding people has been

---

<sup>1</sup> See the holy Quran 78:1-3

given to the last Imam, Imam Mahdi, who like his great grandfather - the Prophet (p.b.u.h.)- is a mercy and blessing for the worlds.

In the Dua of Eftetah he has been introduced like this:

- He, who will rise for justice and he that all people await his global uprising.
- He, who himself is absolute justice and fairness, he who shall not act unjustly and with tyranny. Therefore it is only he who can bring justice to this world.

In this Dua we ask Allah to fulfill these for Imam Mahdi:

*G*ive him power on earth, just as he had given power to his chosen servants *Soleyman* (Solomon) and *Davoud* (David) and make him victorious over all tyrants just as he made Moses victorious over the Pharaoh.

*G*ive him safety and security so that the seekers of justice, the noble and the pious finally reach their holy aims.

*H*elp him introduce the true Islam just as it was revealed to the Prophet and not how it is being practiced today.

*D*isgrace the hypocrites and infidels in his gracious government and give stature to the believers and those that have purified themselves for Allah.

Every Dua that is narrated to us from the Prophet and Imams (p.b.u.h.), is a Heavenly supplication granted to us so that we use it to fulfill our spiritual needs and desires.

Every Dua is like a bottomless mine of knowledge and lessons. The more we read the Dua and think about its

*12. Safinah, No.7*

meanings and verses, the more we will be illuminated by what it has to offer us.

For a nation that has such great spiritual reserves, it is not rational to get spiritual needs from sources other than these. It is also unfair if we don't introduce these rich resources to mankind.

This concise report was written with the aim of introducing an authentic document, which has been with the pious and righteous for more than 1100 years, which has kept their hearts connected with Allah, the source of all blessings.

We hope that the illuminating torch of the Dua of Eftetah stays lightened in our lives and with the blessings of its teacher –Imam Mahdi– teaches us the lessons of worship and guidance.

# Wisdom pearls from Ali

*Meet people in such a manner that if you die they should weep for you and if you live they should long for you.*

*The most helpless of all men is he who cannot find a few brothers during his life, but still more helpless is he who finds such a brother but loses him.*

*Forgive the shortcomings of considerate people because when they fall into error Allah raises them up.*

*The heart of a fool is in his mouth while the tongue of the wise man is in his heart.*

*As intelligence increase, speech decreases.\**

---

\* Nahjul-Balagha , sayings, translated by: Sayyid Ali Reza

# *The Prophet Is Worried About You*

**By: Reza Mohaghheghian\***

***Abstract:***

*The Prophet Mohammad (p.b.u.h.), while alive, tried his hardest to guide people and stated his fears about the future. The present article contains his worries about abandoning the Quran and misinterpreting it, miseries, economic affairs, businessmen, getting and giving loans with interest, kindness towards relatives and so on. The author, states the worries of the Prophet (p.b.u.h.) one by one by referring to narrations and traditions cited from valid sources.*

---

\*Translated by Zahra Sabouhi



The honorable Prophet (p.b.u.h.) was very compassionate towards people and believed in their salvation. He ran to the rescue of the people in his time and pondered about generations to come centuries after him. He always believed in the guidance and salvation of his community and planned and endeavored for their deliverance and stated his fears of the future. He sometimes prayed for their guidance and well being whilst at others he addressed and expressed the right direction towards salvation to them. To clarify matters we will first study some verses of the Quran.

### **Prophet's worries about abandoned Quran**

The most worrisome and fears of the Prophet was Quran's abandoned and disobeys. The great Prophet (p.b.u.h.) has constantly commanded: "I will leave two valuables after me amongst thee that if thy resort to will not go astray; the Holy Book and members of my household that are inseparable will join me next to the Kowsar pool.

Their manners of living have not been in accordance with the Quran and have not practiced what commanded and that is why they have gone astray.

What quoted and complained by the great Prophet (p.b.u.h.) is still continually practiced such that he will take complains to the presence of God from a large group of us Muslims that Quran is a thing of the past, the Quran which is the secret of life and a tool of rescue.

Aye today the great Prophet (p.b.u.h.) will outcry: "Oh Almighty! My tribes have abandoned Quran!" Abandoned in the sense of content and intellect and deserted in the sense of

contemplations and thoughts and deserted in the sense of constructive plans!"

### **Prophet's worries about comments and interpretation of Quran to votes**

The second concern of the Prophet was the interpretation of Quran that may be interpreted to ones will and desires, so he commanded: "I am worried about my nation after me that comment on Quran invalid and untruthful. I will explain the path of salvation to you. The path to salvation is to practice Quran's judicatory and have faith in its similarities.

In another hadith the great Prophet states: "Anyone who talks about Quran without knowledge and awareness and interprets it should find himself in hell. And anyone who talks about Quran without knowledge will enter resurrection with controlled fire. Then he continued: "After me my most fears and anxieties is my nation that any man would take Quran and interprets it in unfairness."<sup>1</sup>

*Another big concern of the great Prophet (p.b.u.h.) was about seductive leaders; the obstinate, reveler, haughty leaders that only have their own desires in life.*

*For them the great Prophet (p.b.u.h.) stated: "For my nation I am concerned for seduced leaders."<sup>2</sup>*

---

<sup>1</sup> Bihar al-Anwar Vol. 89 P. III (Bhar: Vol. 6 p. 69: Thalath Khalal)

<sup>2</sup> Bihar al-Anwar Vol. 74 p.163.

Consequently in another Hadith the great Prophet (p.b.u.h.) commanded: "I am not scared of poverty for my nation but of disorganized disorderly plans."<sup>1</sup>

### **Prophet's recommendation in judiciary attempts**

*T*he great Prophet (p.b.u.h.) has recommended that people should try to find justice and follow them and avoid absurd, astray leaders and thereby commanded: "Oh people! Oh people! Any time after me you see discrepancies amongst people and in sects try to find the truth and follow it; since if you follow the real religion and commit sins and repent then such sin in a true religion is forgiven. But if you follow the void religion and the deceived leaders and practice righteous, these obedience and worships will not be accepted in the void religion.

### **The Prophet's instructions for deceived leaders that claim dominancy**

*S*ince the great prophets (p.b.u.h.) has particular considerations for people's guidance so they may not be misguided or go astray he has given two instructions that if people do practice the seduced leaders will never dominate them:

No Muslim is allowed to help the oppressors and be of oppressors' companions. Rather each and everyone should assist the oppressed.

---

<sup>1</sup> Bahar-Al-Anwar Vol. 28 p. 109.

The great Prophet (p.b.u.h.) commanded: "I am scared of humanity offense after me."<sup>1</sup>

The Prophet is worried that the people through obedience in the world of seduced would deviate the right path. Therefore for salvation of the people he stated and commanded:

"I am scared of my nation who wilt follow humanity offense after me. And I will state the path of salvation to you. Your salvation is to tolerate until the astray returns to the right path; and you do not follow his offense."<sup>2</sup>

### **Informed seditious of Quran**

*F*rom the great Prophet (p.b.u.h.) it is recounted that he commanded: "For most I am scared of three things which may mislead my nation; one is the world of offense and the other is the resort of hypocrites or seditious to Quran verses and the third is a world turning to you such that it would devastate your lives."<sup>3</sup>

And the king of faithful (p.b.u.h.) narrates on behalf of the great Prophet (p.b.u.h.) that the Holy has commanded me: "I am neither scared of the pious nor polytheist or infidels since God will inhibit the pious from being seduced because they are true believers. And polytheist will become humble and debilitated to all Muslims for the reasons of dualism and will not be listened to.

---

<sup>1</sup> Bihar al-Anwar Vol. 7 p. 150

<sup>2</sup> Sheikh al-Sadoogh Al-Khasal Vol. 1, p. 164.

<sup>3</sup> Sheikh al-Sadoogh Al-Khasal p. 163 Bahar-Al-Anwar Vol. 70 p. 92

Yet I am scared for you for each two faced hypocrite who is well-informed of commands and Quran and expresses whatever you favor and does whatever you do not favor."<sup>1</sup>

### **Prophet's concern of wealth and fortunes**

One of the main concerns and distresses of the great Prophet (p.b.u.h.) is the economic affairs of the people. He was worried in two respects: one that wealth and fortune were abundant amongst his nations which would have led to divine neglects and be entertained with world deceits.

In this respect the great Prophet (p.b.u.h.) commands: "The most worrisome for my nation is the world of beauties and abundance that is attractive and these beauties and abundance would attract my nation to the world and lead to God's neglect."<sup>2</sup>

The king of the faithful (p.b.u.h.) also commands on the relative that: "Seek shelter from wealth ecstasies since it will take long time till one wakes of these ecstasies."<sup>3</sup>

Therefore the great Prophet continuously quotes: "If wealth is deficient but sufficient is better than to God's neglect."<sup>4</sup>

### **The Prophet's concern about miserliness**

Another concern of the great Prophet (p.b.u.h.) was the wealthy among his nation who would not become miserliness and would forget about the rights of the poorest and wretched the neediest of the society.<sup>1</sup>

---

<sup>1</sup> Sayyid Razi, Nahjul-Balagha p. 385.

<sup>2</sup> Havizii, Noor al-Thaghaleiy Vol. 4. p. 579.

<sup>3</sup> Amadii, Abdul-Vahed Ghorar Al-Hekam p. 370

<sup>4</sup> Al-Kafi Vol 2. p.140

The great Prophet (p.b.u.h.) then commands: "My biggest fears and concerns in terms of my Muslim people is to be miserliness and follow their fancies and desires and the seduced leaders."

### **The Prophet's worries about businessmen**

The Prophet (p.b.u.h.) was worried that the businessmen may start unlawful business. The holy Prophet stated: "My most fears and worries concern my nation that do not start unlawful business."<sup>2</sup>

### **The Prophet's worries about the Muslim people's involvement in usury**

The Prophet (p.b.u.h.) was worried that his nation should in anyway get involved in usury. The great Prophet (p.b.u.h.) commands: "My most fears and worries is that if they get involved in usury; to receive or pay usury."<sup>3</sup>

### **The Prophet's concern on observing wills and desires**

This was also one of the Holy's concerns and he commanded: "My fears and concerns about my Muslim people are three: world offense, the oppressor ruling government and observing wills and desires."<sup>4</sup>

---

<sup>1</sup> Bihar al-Anwar Vol. 22 p. 40.

<sup>2</sup> Al-Kafi Vol. 5. p. 124.

<sup>3</sup> Mostadrak-Al-Vasa'el Vol. 12. p. 105.

<sup>4</sup> Noori, Mirza Husain , Mostadrak al-Vasa'el Vol. 11, p.358

He also commanded: "My most concerns about my nation is observing wills and desires since wills and desires and lusts will prevent them from thinking of God. "<sup>1</sup>

### **The Prophet's concern about gluttony**

The great Prophet (p.b.u.h.) concern was his nation may desire gluttony and forget about the poor and deprived. He commanded: "I am worried about three things for my nation: Their astray after recognizing their rights, conspiracies that incur and make them astray and gluttony and sexual passions."<sup>2</sup>

### **The Prophet's worries about sexual tendencies**

Other great Prophet's worry was about sexual deviations (infidelity, pederasty, masturbation) and to become sexually satisfied in a prohibited manner.<sup>3</sup>

The great Prophet (p.b.u.h.) commanded: "I am worried of three things for my nation: their astray after their right recognition, incurrence of conspiracies that make them astray, gluttony and sexual desires.

He also added: "My most fears and anxiety is for my nation that may get involved with 'Loot Tribes'. So if men run after men and women run after women they have to be scared of divine retribution and anticipate their retribution.

---

<sup>1</sup> Majlesi, Mohammad Al-Baghir, Bahar-Al-Anwar, Vol. 7, p. 90

<sup>2</sup> Koleini, Mohammad bin Yaqoub, Al-Kafi, Vol 2. p. 79.

<sup>3</sup> Mastadrak al-Vasael Vol. 14. p.347

## **Human lives and their desires**

Human life is short and limited but his desires are long and vast such that no man has ever reached his desires and he will die and pass away.

One day the Prophet (p.b.u.h.) held three pieces of wood in his hand and forced one in the soil. He put the second wood next to the first in a short distance but put the third wood distant off. Then he asked his companions: "Do you know what these are?"<sup>1</sup>

They replied: "God and his Prophet only know."

He said: "This wood is human-being and the one just next to it is his life but the wood that is in distance and one can never reach is human desires; so he will die before reaching his desires. "

## **Other Prophet's concerns about kindness toward one's relatives**

The Prophet (p.b.u.h.) is concerned about his nation that they should not leave their relatives and to keep good contacts with them and to be able to solve each other's problems at the time of need.

In this respect human quotes: "One day I saw the great Prophet (p.b.u.h.) lying on straw mat and the marks of the mat remained on his holy body. The holy then commanded: "Are you alone or with someone else?"<sup>2</sup>

I replied: "Alone."

---

<sup>1</sup> *Majmooat varam Vol.1 p.272.*

<sup>2</sup> *Mostadrak al-Vasa'el Vol. 12. p. 64*



He said: "Be aware that my time of death has come and my enthusiasm and interest to visit God and my brothers which means the Prophets prior me is killing. To me nothing is more desirable than to run to death and the comfort and ease of a faithful is that same."

Then the holy cried and seemed worried. I asked: "Why are you crying?"

He replied: "Why shouldn't I? I know what will happen to my people after me!" I asked: "Oh messenger of God! What is to happen after you ... ?"

He replied: "After me they will follow various entertainments. So they will depart their relatives and find interest for wealth, fortune, positions, ranks and changes.

And the great Prophet (p.b.u.h.) commands: "I urge those who are present now to tell those who are absent or the ones in mother's womb or still infertile and each and everyone that the day of resurrection to be kind to their relatives even though they live in outreach distances; since kindness to relatives is a religious instruction.<sup>1</sup>

### **The Prophet's concern about prayers**

*T*he next concern of the Prophet (p.b.u.h.) is that when his Muslim nations pray they would do it in insincerity and therefore nullify their prayers.

He stated: "My most fears and anxiety for the nation is in their insincere practices. Be aware that insincerity is hidden in

---

<sup>1</sup> Al-Kafi Vol. 2. p.151

polytheisms for insincerity is to put the Almighty in partnership; and the insincere is polytheist.<sup>1</sup>

Shedad-Bin-Ouas quotes: "One day I went to see the great Prophet (p.b.u.h.) and I found him grieved and upset. I asked: "Why do I see you like this?"

He replied: "I am scared of insincerity for my people."

I asked: "Would your people become polytheist or atheist after you?"

He replied: "No, my nation will not worship the moon or the sun nor would they worship idols or stones. Yet they will become insincere in practice and insincerity is polytheism.

And God commands in Quran:

“Those who wish to reach divine countenance should perform righteous practices and do not find any partners for God in their practices.”<sup>2</sup>

---

<sup>1</sup> Ibn Abel-Hadid, Nahjul-Balagha Accounts Vol. I. p.326.

<sup>2</sup> Mostadrek-Al-Vasael Vol. 1. p. 109.

*O Allah\* ,  
make my speech be guidance,  
Inspire me with reverential fear, give me success in that which  
is most pure, and  
Employ me in what is most pleasing to Thee!  
O Allah, let me thread the most exemplary path and  
Make me live and die in Thy creed!  
O Allah,  
Thou art my stores when I sorrow,  
Thou art my recourse when I am deprived,  
From Thee I seek aid when troubled and  
With Thee is a substitute for everything gone by,  
A correction for everything corrupted, and  
A change from everything  
Thou disapproves.  
So show kindness to me with well-being before affliction,  
Wealth before asking,  
Right conduct before misguidance;  
Suffice me against the burden of shame toward the servants,  
Give me security on the Day of Return, and  
Grant me excellent right guidance!*

---

\* An excerpt from The Psalms of Islam (Sahifat al-Sajjadiyya) translated by:  
William C. Chittick

# *Why Do We Need to Know Imam Mahdi?*

By: Reza Hemyari

## ***Abstract***

*Having knowledge about our religion plays an important role in building our religious belief. Knowing the Imam of our age plays numerous roles in furthering this knowledge. Imam al-Mahdi is both a spiritual and a religious leader. This religious leadership serves as an essential tool in our understanding of God.*

*The Imams are considered as the “lights of God” (Noor Allah) and so any one whose heart is enlightened with their knowledge is actually enlightened with the light of the Almighty. In this article reasons for knowing Imam al-Mahdi will be mentioned with emphasis on the saying of the Prophet of Islam (p.b.u.h.): “A person who dies while not knowing the Imam of his Age, has died the death of Ignorance.”*

We must know more about our religion before we can truly approach it. Apart from theory, a religion also contains a practice, where that religion requires its adherents to perform certain rites and rituals. However even if we were to perform those practices to their fullest extent, we still could not consider ourselves “religious” if we lacked proper knowledge. In fact, this knowledge plays a decisive role in building religious belief. Deeds reflect knowledge, beliefs indicate understanding, and spiritual growth points to insight. With regard to the value of religious insight, the Qur'an says:

*“[O messenger!] Is the one who knows that what has been revealed to you from your Creator and Nurturer is the truth, like the one who is blind and cannot see the truth? Only men of reason and understanding realize the truth and receive admonition.”* ( the holy Qur'an, 7:180)

Religious knowledge is also important in evaluating the faithfulness of a person. A person is truly sincere and his religious performance is indeed perfect when he feels closer to God by performing a certain ritual. And we cannot become closer to God by performing religious acts unless we know God and believe in Him. Therefore if we value sincerity and faithfulness, we must first come to know and understand God.

### **Knowing the Imam**

Knowing the Imam of our age plays numerous roles in furthering our religious knowledge. Knowing him helps us better ourselves and allows us to strive to attain justice in the world, as we attempt to hasten his reappearance.

This religious leadership serves as an essential tool in our understanding of God, for in fact it is intricately connected to another aspect of his leadership, that of knowledge.

In this regard Imam al-Sadiq has said: “The true successors of the Messenger are the gateways to Almighty God, the gates through which believers shall be received by God. He wouldn't have been known if these successors did not exist, and they are God's last proof to mankind.”

Therefore knowing the Imam means discovering the door toward truth regarding God and a path to the field of divine knowledge and light. The reason that the Imams are considered gates to finding God is that existentially, they are the “lesser lights of God” and so any one whose heart is enlightened with their knowledge is actually enlightened with the light of the Almighty.

*Imam Mahdi is both a spiritual and religious leader as well as a social and political one. In fact, whereas his social and political leadership depends on the people and their readiness, his function as a religious leader is independent of general society and unconditionally required for all individuals.*

When Abu Khaled Kaboli asked Imam al-Baqir about the meaning of light in the following verse, “*So believe in Allah and in His messenger and in the light which we have sent down and [know that] Allah is well informed about what you do...*” (The holy Qur'an, 64:8), the Imam replied,

Oh Abu Khaled, by God that “light” (mentioned in the above verse) is the Imams from the progeny of Mohammad (who remain Imams) until the Day of Resurrection. By God, they are the “lights of God” that He revealed. By God, they are the light of God in the Heavens and the Earth. By God, Abu Khaled, the Imam's light which is in the hearts of believers is brighter than the sun that shines in the day. By God, it illuminates the hearts of the believers.”<sup>1</sup>

*Knowing our Imam strengthens our belief in God, and bring us closer to Him. Imam al-Mahdi is indeed a means for us to connect to the Almighty, whether it is asking for His blessings, or requesting his Divine Mercy and Grace.*

He connects us to the Divine in the same manner as His glorious Names: just as we use particular names of Allah, those that are relevant to our request, we as well can call upon God through the Imam. What is a name but a sign and symbol pointing to that named, an indication towards that indicated? These luminaries, our Imams, exhibit some of God's Infinite Mercy, Kindness, Wisdom, Generosity, Forgiveness and Strength, while at the same time being His human servants. Thus, just as we use those glorious verbal “names of God”, using our tongues to speak to God, knowing these human

---

1 Usul Al-Kafi vo. 1, p. 194

servants of God allows us to use our entire existence to truly make us closer to the Divine.

Muawiyah ibn Ammar asked Imam al-Sadiq regarding the following verse “*And to Allah belong Names of outstanding excellence, so invoke Him through them...*” (the Holy Qur'an 7:180), Imam al-Sadiq said, “By God, we (the Imams) are those “Names of outstanding excellence,” and God does not approve any deed from any (of His) servants if they do not have enough knowledge and understanding about us.”<sup>1</sup>

### **Dispelling Ignorance**

The Prophet of Islam famously said, “A person who dies while not knowing the Imam of his Age, has died the death (the Age) of Ignorance.”

Narrated by both Shia<sup>2</sup> and non-Shia<sup>3</sup>, the hadith infers that if a person dies while they fully believed in Tauheed, Prophethood, the Quran, and practiced all mandatory laws of Islam, and yet were unaware and ignorant of their Imam, then that person dies a non-Muslim. This is akin to one who has died while astray. The Prophet inextricably emphasizes the necessity of knowing our Imam for the validity of our other beliefs and actions. However, the Prophet does not imply that whoever retains political authority is regarded as the ruler, sovereign or “Caliph”, who commands a powerful army, or who can establish an emirate is the Imam that must be recognized. If this were so, then anyone who rejects an oppressive tyrant would die with the same status as Abu Lahab and Abu Jahl who rejected Islam during the Prophet's own

---

1 Mekyal al-Makarim Vol. 1, p. 7

2 *Usul al-Kafi*, Vol. 1, p. 377; *Kamaal al-Din*, Vol. 39, p. 410-11.

3 *Al-Musnad*, Vol. 2, p. 73; *Sahih Bukhari*, Vol. 5, p. 13; *Sahih Muslim*, p. 1459.



lifetime. As the messenger once said, “disregarding the knowledge of the Imam, whose divine leadership is the foundation of Islamic theology and religion and who is the impetus behind religious beliefs, will bring back ignorant thoughts and behaviors.”

# *Allah's Sayings to the Prophet Moses*

## *(from Tuhaf al-Oghul)\**

### ***Abstract:***

*The article consists of twenty-six of Allah's sayings to his prophet, Moses son of Imran (p.b.u.h.). They are cited in the book Tuhaf al-Oghul and their subjects are mainly about: not having unreachable desires in this world, being submissive to God, being close to God's servants, not humiliating the wretched poor and not envying the rich ones, protecting the bond with God, using nice wordings with those who abstain from committing sins, competing with good doers in doing good, and so on.*

---

\* Compiled by Hasan bin Shu'ba al-Harrani; Translated by Badr Shahin

The following are Allah's sayings to his prophet, **Moses son of Imran** (p.b.u.h.)<sup>1</sup>.

❖ O' Moses, do not have unreachable desires in this world so that you become hardhearted. The hard-hearted are far from Me. Take over your heart's (desires) with fear (of Allah). Your dress should be worn-out but your heart should be fresh. Be unknown to the people of this earth but well-known for the inhabitants of the heavens. Cry to Me because of the many sins, like the wail of a runaway from his enemies. Seek My help to do so, for I am surely the best One Whose help is sought.

❖ O' Moses, I am above the servants and they are below Me. Everyone is submissive to Me. Blame yourself (don't trust yourself or be cautious about yourself). Do not trust your son in the affairs of your religion except that your son, like you, loves the virtuous ones.

❖ O' Moses, be clean, wash yourself, and be close to My virtuous servants.

❖ O' Moses, be their imam (leader) in their prayers and (their judge) in their quarrels and maintain fair judgment among them according to that which I have revealed to you for I have certainly revealed a clear-cut judgment, a luminous proof, and an illumination that explains the manners of the past ones and foretells what will happen to the next generations.

---

<sup>1</sup> TUHAF AL-UGHOOL, P. 490 - 496

❖ O' Moses, I advise you, the advisement of a merciful kind person, about the son of the virgin; Jesus son of Mary, the rider of the she-ass and the owner of the burnoose, the oil, the olive, and the altar (of prayer) and after him the rider of the red camel, the clean, the pure and the purified. In your Book, he is exemplified as the faithful protecting the (Holy) Books. He is the bower, the prostrater, desiring (for Allah), and fearful (of Him). His brothers are the poor and his supporters are another group of people. In his time, there will be hardship, quakes and (many) deaths. His name is Ahmad and Mohammad al-Amin (the honest). He is the descendant of the past (prophets). He believes in all the Books and attests to all of the messengers (of Allah). (Allah will have) mercy on his nation and they will be blessed. They will have certain hours in which they call for the prayers. Believe in him, for he is your brother.

❖ O' Moses, he is my trustee. He is a true servant and blessed. Every place that he puts his hand on We will bless for him. This is how it has been in my (eternal) knowledge and it is like this that I have created him. I commence the Hour by him, and I terminate the keys of the world with his nation. Give your orders to the unjust Israelites not to hide his name and not to desert him for they shall do it. To love him for My sake is advantage good deed. I am with him, with his party, and he is with My party and My party will always be the triumphant.

❖ O' Moses, you are My servant and I am your Lord. Do not humiliate the wretched poor and do not envy the rich ones.

Be submissive when I am referred to, and be hopeful when you recite My reference. Let Me hear the delight of the Torah by using a sorrowful submissive voice as you recite it. Be tranquil when I am referred to, Worship Me and do not associate anyone (or anything) with Me. I am certainly the Grand Master. I have created you from an insignificant drop of fluid, from clay that I extracted from a mixed humble land, and it became a human being. I am its Creator. Blessed be My face and sacred be what I made. There is nothing like Me. I am the Everlasting the Eternal Who never comes to an end.

❖ O' Moses, when you supplicate to Me, be fearful, apprehensive, and anxious. When you supplicate to me secretly, call on Me with a frightened heart that is full of anxiety. Enliven the days of your age with My Torah, convey My benevolent attributes to the ignorant, remind them of My favors and graces, and tell them not to go too far in their current seduction, for My punishment is extreme.

❖ O' Moses, if your bond with Me is cut, you will not have any bond tied to anyone else. Worship Me and stand before Me like the humble servant. Reproach yourself for it is worthy of reproach. Do not show arrogance against the Israelites because of (your having) My Book. These words are sufficient admonisher that illuminates your heart and they are the words of the Lord of the worlds, blessed and exalted be Him.

❖ O' Moses, whenever you call on Me, you will find Me. I will cover what you have done. The heavens are praising me out of their fear, the angels fear my horror, the earth is praising Me out of desire, and all the creatures are praising Me submissively. Adhere to the prayer, for I have a special consideration for it and it has a firm pledge with Me. Add to it the zakat (slaughter) of the sacrifices (offerings) from your purest property and food, for I accept nothing but the purest when it is intended purely for Me. Insert with it the regard of the relatives. I am the Beneficent the Merciful.

❖ O' I created the relation of kinship from My mercy so that the servants will compassionate each other according to their relations of kinship. In the world to come, it will have a ruling authority (as it will intercede for those who have regarded it). I will surely disregard him whoever disregards it and regard him whoever regards it and this is what I do to he who neglects My commandments.

❖ O' Moses, respect the beggar by means of a gentle rejection or an easygoing donation, for they will come to you those who are neither human beings nor jinn. They are the angels of the Beneficent whose purpose is to examine what you are doing with that on which I have made you custodian and examine how you will console ( others) by means of that which I have given to you. Submit to Me by crying to Me and by wailing during reciting the (Torah) Book. You should understand that My calling to you is the call of the master to

his slave, so that you will attain the best of positions. This is a part of My favors to you as well and your past fathers.

*O' Moses, make Me your refuge, deposit with Me your treasure of good deeds, fear Me, and do not fear anything else. To Me will be the fate (or return).*

❖ O' Moses, do not forget Me under any condition and do not be happy for the abundance of your

property. To forget Me causes hard-heartedness. The abundance of property brings the abundance of sins. The earth obeys, the heavens obey, and the oceans obey. He who disobeys Me will surely be wretched. I am the Beneficent the Merciful. I am the Beneficent in all times. I convey hardship after comfort and comfort after hardship. I bring kings after kings consecutively. Whilst My kingdom is everlasting and never-ending. Nothing in the earth or in the heavens can hide from Me and how can something hide from Me whilst its beginning was from Me? How is it that you do not act (have no desire) towards what is with me whilst you will inevitably be returned to me?

❖ O' Moses, make haste toward repentance, delay the sin, slow down while you are standing before Me in prayers, and have hope in no one other than Me. Betake Me as the shelter against hardships and the fortress against the challenging matters.

❖ O' Moses, compete with the people of goodness in doing good, because goodness is good (like its name) and leave evil to the seduced ones.

❖ O' Moses, make your tongue behind your heart<sup>1</sup> and you will be safe. Refer to me very much in days and nights and you will be successful. Do not pursue the wrongdoing lest you will regret. The Fire (of Hell) is the location of wrongdoings.

❖ O' Moses, use nice wording with them who abstain from committing sins. Sit with them at all times, betake them as brothers in absence, and treat them seriously so that they will treat you seriously.

❖ O' Moses, the few that is intended purely for Me is very much. The very much that is intended for anyone (or anything) other than Me is few. The best of your days should be the coming. Hence, you should regard for the coming day and prepare your answers, for you will surely be stopped for interrogation. Learn your lesson from this world and its inhabitants for the long age in this (worldly) time is certainly short and the short age is long, since everything will come to an end. Act as if you can see the reward of your actions so that this will fill you with desire for the life to come. The remaining age in this world is the same as that which passed away. Each doer should act with insight and example. O Son

---

<sup>1</sup> i.e. Think before you say anything



of **Imran**, think for yourself deeply so that you may win tomorrow when you will be interrogated. Therein, the wrongdoers will suffer defeat.

❖ O' Moses, satisfy yourself with the world and desert it, for it is not yours and you are not its. What is your concern with the abode of the unjust ones except for he who acts in it just-fully in such a case being the best abode for him.

❖ O' Moses, this world and its people, are some, seditious matters for others. They (the people) are all attracted to what they are doing but the faithful are attracted to the hereafter and look towards without becoming tired. The desire toward the world to Come precluded them from enjoying the pleasures of their lives. It caused them to stay up to the last hours of night like the rider who longs for the finish line. They spend their days with sadness. Felicities are for them. What great bliss they will see if only the Screen (between here and the hereafter) is removed for them!

❖ O' Moses, whenever you notice wealth coming forward, you should say that it is the punishment of a sin which has arrived early and whenever you notice poverty coming toward you, you should say: Welcome oh slogan of the virtuous people. Do not be arrogant and unjust and do not be the friend of the unjust ones.

❖ O' Moses, a lifetime, the last of which is censured is not (a proper) life, no matter how long it takes And you have made

no losses if you thank (God) at the end of what passes upon you.

❖ O' Moses, the (Divine) Book has declared your fate clearly, how can eyes sleep after that? How can any people enjoy their lives unless they are negligent and pursuing their passions consecutively whilst for matters less important, the truthful are anxious.

❖ O' Moses, order My servants to supplicate to Me, regardless of their conditions, after they believe in Me. I am surely the most merciful among the merciful ones. I answer the prayers of the distressed ones, remove the hardship, change the condition, bring about comfort, thank the few (deed), reward abundantly, and enrich the poor. I am the Everlasting, the All-mighty, and the All-powerful. You should receive any wrongdoer who seeks your refuge and comes under your shade with: Welcome, you have resided in the widest yard; the yard of the Lord of the worlds. In addition, you should seek (My) forgiveness to them. Behave as if you are one of them. Do not puff up against them for the favors that I have bestowed upon you. Tell them that they should ask Me for My favor and mercy, for no one possesses them except Me. I am the Master of the great favor, haven of the wrongdoers, sitter of the distressed ones, and forgiver of the guilty. You are occupying the place that I like; therefore, supplicate to Me with a pure heart and honest tongue. Be as exactly as I ordered you to be: comply with My orders and do not be haughty against My servants for that which you have not originated for yourself

Seek nearness to Me, for I am near to you. I have not ordained you to do what is heavy for you;

❖ O' I only ask you to pray to me so that I will answer you, to ask Me so that I will give you, and to approach to Me through the things that I have supplied you with their interpretation and I am responsible for revealing them perfectly.

❖ O' Moses, look down to the ground, for it will soon be your grave. Raise your sight toward the heavens, for there is surely a great kingdom. Weep for yourself as long as you are (living) in this world. Beware of perdition and destructions. Do not be deceived by the illusory pleasures of this world. Do not consent to unjustness and do not be unjust, for I lie in wait for the unjust until I retaliate for the oppressed ones.

❖ O' Moses, the single good deed is rewarded tenfold, while doom comes from the single bad deed. Do not associate others with Me. It is illicit for you to associate anything with Me. Come close (to Me) and perform good deeds. Supplicate to Me like the supplication of the desirous for that which is with Me and the regretful for what he has committed. Blackness of night is erased by daylight and, in the same manner, the good deeds erase the bad ones. The darkness of night covers up the light of day and, in the same manner, bad deeds blacken the good deeds.

# *The Commonalities Among Three Holy Religions In Ethics*

By: Ali Kasai<sup>1</sup>

## ***Abstract:***

*The present article is the last part of a three-part essay considering the commonalities among the three holy religions of Islam, Christianity, and Jews.*

*In the two previous articles, we have touched very briefly in the commonalities considering the Unity of God (Tauhid) and Religious Practice (Ahkam). This part and actually the last part is allocated to ethics and its subcategories in the three holy religions.*

---

<sup>1</sup> B.S. in Library Science

\*\* Translated by: Mina Oskouei

Ethics can be defined as those “orders” which are explained in ethics books and are mostly related to spirit and thought. In the other words, these “orders” form the individual manners of people. The “**ethical advices**” in the Gospels are more than their “**religious practices**”. Whilst in the Torah religious practices are more than ethnical orders. Some of the commonalities between ethnical orders of the holy religions are as follows:

### **1. Respecting Our Parents**

Respecting our parents, not to hurting them, not calling them names, to being polite and kind to them, helping them financially, obeying them except in things like polytheism, are highly advised by all the holy books. On the other hand, those who disrespect their parents will be severely punished by God.<sup>1</sup>

### **2. Purifying The Spirit**

Purifying the spirit from sins is one of the emphasized advices of all religions; this goal will be reached through expelling temptations from our soul, and setting the soul free from worldly desires.<sup>2</sup>

### **3. Donating Charity And Helping The Needy**

Dedicating our wealth -specially the best part and the most loved parts - for the cause of God and giving it to needy people such as family members and relatives,

---

<sup>1</sup> The holy Quran (2:83), (4:36), (6:151), (17:23, 24), (46:15); the Gospel of Matthew (15:4); Leviticus (3:19), (20:9)

<sup>2</sup> The holy Quran (20:76),(35:18),(87:14), (91:9); the Gospel of Mark (1:25), (9:49)

orphans, homeless people,... are regarded as good deeds. These generous actions will lead to great rewards in this world and the Hereafter. ***The most worthy alms*** are those spent on people who are essentially needy but do not declare it because of their shame and dignity. The important point here is that this help should not be done to cultivate fame and this help must not hurt anyone's dignity and ego.<sup>1</sup>

There are some verses in the holy books which advice people not to gather wealth, but to spend their wealth in the way of God and to help the needy ones.<sup>2</sup>

#### **4. Humbleness And Good-temper**

**T**hese two characteristics are of the great humane characteristics which faithful people possess.<sup>3</sup>

#### **5. Forgiveness**

**O**ne of the other much advised characteristic of the faithful is to forgive people's mistakes, control and suppress their anger and give asylum to those who seek it.<sup>4</sup>

#### **6. Bringing Peace And Solving Disputes**

**B**ringing peace and solving people's disputes instead of raising discrepancies and fomenting arguments is

---

<sup>1</sup> The holy Quran (2:3, 177,215, 260-263,67, 272-274), (3:92 & 93), (4:36-38), (9 :6), ( 16:90), ( 57:7&10); the Gospel of Matthew (5:41), (6:2-4); the Gospel of Mark (10:21, 23), (12:41-44); the Gospel of Luke (3:11); Deuteronomy (24:19-22)

<sup>2</sup> The holy Quran (9 :34), ( 57:20), ( 102:1), ( 104:2); the Gospel of Luke (12:21)

<sup>3</sup> The holy Quran (3 :159), (64 :4); the Gospel of Matthew (5:5 & 22)

<sup>4</sup> The holy Quran ( 3:134 & 159); ( 7:199); the Gospel of Matthew ( 5:7), (11:25); the Gospel of Luke (17:3&4); Deuteronomy ( 23:15)

regarded as one of the good characteristics of human beings. The holy Quran and the Gospels emphasized on solving disputes between wife and husband, among people and bringing peace and making reconciliation with each other.<sup>1</sup>

## **7. Tolerating Enemies And Taking Care Of Them**

There are several advises while confronting foes: being kind to them, not hurting them when they surrender, giving them asylum if they seek it, avoiding cursing them and calling names, being benevolent, charitable and kind to them, and at the same time being watchful and heedful.<sup>2</sup>

## **8. Modesty And Decency**

Not performing indecent things like extramarital affairs or looking at the opposite sex with lust are advised by all holy religions<sup>3</sup>.

## **9. Returning To God And Repenting**

One of the firmly advised orders of all holy religions is to turn our hearts away from sins and repent to God and seek His forgiveness.<sup>4</sup>

## **10. Praying In Private**

To pray with sincere intention and in private have also been greatly advised. Prayer will purify soul and God

---

<sup>1</sup> The holy Quran (2:224), (4:35), ( 8 :1), (9 :10), ( 49 :9 &10); the Gospel of Matthew (5:9 &25), (18:14-22)

<sup>2</sup> The holy Quran (4:104), ( 8 :61), (9:6); the Gospel of Matthew (5:43&44), (0:16); the Gospel of Luke (6:27-33)

<sup>3</sup> The holy Quran ( 24:30, 31 &33); the Gospel of Matthew (5:28), (6:22& 23); the Gospel of Mark (7:22); the Gospel of Luke( 11:34)

<sup>4</sup> The holy Quran ( 3:133&135), (4:17,18&110), (7:153), (11:90), (66:8); the Gospel of Matthew (4:17), (6:14&15)

will accept and answer our prayer<sup>1</sup>: Whatever you make a request for in prayer, have faith that it has been given to you, and you will have it.

### **11. Being Good To Others**

*I*n Quran it is advised to do good and race (take over) each other in good deeds and cooperate with each other for such manners. The Gospels encourage people to do good in such a private manner that the left hand does not become aware of the good deeds that the right hand has done.<sup>2</sup>

### **12. Being Honest And Not To lie**

*A*ll holy books highly advised us to be honest.<sup>3</sup>

### **13. Saying Hello When We Enter A Home**

*I*t is highly recommended to say hello when entering a home. Quran advises us to answer such a person with better greetings.<sup>4</sup>

### **14. Patience**

*T*olerating hardships and being steadfast when approaching the difficulties of performing good deeds

---

<sup>1</sup> The holy Quran (7:205), (8:47), (17 :79), ( 23 :60), (73 :1-4), ( 107:6); the Gospel of Matthew (23:14); the Gospel of Mark (11:24); the Gospel of Luke (11:10, 11)

<sup>2</sup> The holy Quran ( 2:148, 195 & 274), (4:40), ( 5 :2&48), ( 6 :160), (13 :22), ( 14:31), (16:75&90), (35:29); the Gospel of Matthew (5:10 & 15), (6:3)

<sup>3</sup> The holy Quran (2:177), (3:61), (12:74), (24 :7), (27:27); the Gospel of Matthew (15:19); the Gospel of Mark (10:19); Leviticus (6:2)

<sup>4</sup> The holy Quran (4:86), (24:27); the Gospel of Matthew (10:12)



and refraining from aimless wishes have been recommended.<sup>1</sup>

### **15. Contentment And Avoiding Creed And Jealousy**

*B*eing happy and satisfied with whatever you possess, not desiring things which have been given to others and not being jealous of or having an eye on others properties and wealth.<sup>2</sup>

### **16. Keeping Promises And Oaths**

*K*eeping promises and avoiding betrayal and breaking the promise<sup>3</sup>; He who is true in a little, is true in much; he who is false in small things, is false in great.

### **17. Avoiding Showing-off And Hypocrisy**

*I*t is not suitable to pretend to be pious or to show off and let others know when and how you do good deeds.<sup>4</sup>

### **18. Avoiding Hurting People And Transgressing Their Rights**

*N*ot to hurt others or do vicious things to others and also not to punish more than one deserves. Observing others rights and property and not violating them are some of the other highly advised commands in all holy books.<sup>1</sup>

---

<sup>1</sup> The holy Quran (2:45 &154), (3 :186&200),(15:3), (16 :126), ( 18 :4& 48); the Gospel of Matthew (5:5); the Gospel of Mark (8:34)

<sup>2</sup> The holy Quran (2:188), (4:32), ( 6:152), ( 9:55, 59 &85), (59 :8), ( 74 :15), (113 :5); the Gospel of Mark (7:21-23); the Gospel of Luke (3:11-14)

<sup>3</sup> The holy Quran (4:58), ( 5 :1), ( 8 :27, 56 & 58), (16 :91), (17 :34), (61:2); the Gospel of Luke (16:10-12); Deuteronomy (23:23)

<sup>4</sup> The holy Quran (2:262), (4:38), (7:205), (8:47), (33:48), (63:1), (66:9); the Gospel of Matthew (6:1), (6:16), (23:3); the Gospel of Mark (12:40)

## 19. Avoiding Evils Of The Tongue

*A*voiding tainting others, tempting others, telling lies, gossiping, belittling others and backbiting are all regarded as faults of the tongue. It is also advised not to act differently from what we say.<sup>2</sup>

## 20. Endeavor And Effort

*T*o attempt to gain the things you desire, persistence, endeavor and learning that without effort nothing will be achieved are some of the other recommendations of the holy books.<sup>3</sup>

## 30. Migration

*T*o migrate from one place to another place or to go from one district to another if you are being bothered and tortured there have been advised.<sup>4</sup>

The above orders are significant commonalities among holy Quran, Gospels and torah in ethics which are worthy of attention. These commonalities can help followers of different religions understand and tolerate each other.

---

<sup>1</sup> The holy Quran (2:33, 58, 190,194, 229, 262-264), (3:1), (5:33), (8:22&55), (17 :11), (10: 11), (21:35), (23:7), (70: 31), (98:6), (99:8), (113:2-5), (114:4-6); the Gospel of Matthew (5:21&22); Leviticus (22:2&3); Deuteronomy (25:3)

<sup>2</sup> The holy Quran (3:61), (12:74), (24:7 & 23), (27 :22), (49:11 &12), (61 :2), (114 :4 &5); the Gospel of Matthew (15:19); the Gospel of Mark (7:21), (10:19); Leviticus (2:6), (19:16); Deuteronomy (23:23)

<sup>3</sup> The holy Quran (18 :30), (34 :37), (23 :60), (53 :39); the Gospel of Matthew (7:7-11); the Gospel of Luke (11:9&10)

<sup>4</sup> The holy Quran (4:97&100), (9:20); the Gospel of Matthew (10:23)

# *A Story of The Second Growth*

**By: Azar Reza'ee\***

*We, as a human being, can not live a life to everlasting happiness and peace without following the ones who really know the path towards Light and Eternity. In this way, we can benefit a shortcut instead of wasting the time experiencing each and every offered and found way by others around us to come up with the best and most practical way.*

*This part is aimed at giving us some hints about the life of the Infallible Imams who are sent by God to help us reach to become a perfect human being, the one whom God be proud of him/her.*

*The following story provides us with a short episode of life of Imam al-Musa al-Kazim. Hope to be a true follower of his holiness.*

---

\* Translated by: Maryam Akhondali

*S*brahim stood up after performing his night prayer. He was feeling very tired and a few hours of sleep had not yet removed his fatigue. He walked towards the window, put his head out and looked at the sky, thinking to himself: "Is it time for the morning prayer?"

It was a clear and starry sky. He gazed at the stars and watched the moon that was moving slowly, as if looking after the baby stars. The moon had been telling stories for the stars all night so that they could go to sleep. How close the stars seemed to him! He said to himself. "If al-Husain were awake, he would think that he could climb a very tall ladder and pick one of the stars for himself."

He laughed at this idea, and a slight smile formed on his lips.

After performing his morning prayer he went back to his bed, arguing with himself whether he should lie down again or not. He was very tired and felt sleepy. But he had much work to do on his farm which needed taking care of. He remembered how much hard labor he had done on the farm. He had cultivated a wide and dry land outside the city of Medina.

He had worked on it round the clock for months, assisted by the members of his family and a few other workers he had hired to turn that arid land into a cultivated farm. Now the corn ears moved with every gentle breeze, filling the heart of his family with hope; the hope of the time of reaping and the time when they could settle their debts and use the rest of the crop for their living.

He thought: "I will certainly take some of the corn to Imam al-Musa al-Kazim (p.b.u.h.) to be divided amongst the poor."

He was pleased with this idea. His eyelids felt heavier every moment, but the thought of the corn ears and the unfinished work in the farm did not go back to sleep. He shook himself a little and opened his eyes, and said to himself: "I must get up and go to the farm to attend the crop."

He was about to stand up that there came a sudden knock on the door. Before he could rise, his wife and son had reached the door. A voice behind the door kept on calling him with a panting breath, saying: "Ibrahim! Where are you, Ibrahim? All your property is gone! Hurry up! Locusts have swarmed your field. May be you can save the rest of your crop!"

It was one of his workers. He had run a long way. He uttered his words with much anxiety and let himself sit on the ground. Ibrahim leapt out of the bed, picked a large handkerchief, put on his shoes, carried a spade on his shoulder and ran towards the farm. The sun was just beginning to rise, that the man was getting quite out of breath, saying to himself: "O God! Help me!"

It was too late when Ibrahim reached the farm. He had lost everything. The swarm of locusts was disappearing like a black cloud, and not even one ear of his crop was left. He dropped insensible by his now locust-stricken field and looked towards the sky. Then he covered his face with his hands and plunged into thought, saying: "O God! I have lost the fruits of my labors and everything I had has been destroyed. What can I say to people now? How can I pay my debts? Where can I get a living to support my family?"

He was shocked with grief, and could hardly breathe. The rest of the family arrived soon, looking worried and distressed. His wife began to comfort him with the following words, "There is nothing to be done. It is a mishap that has happened. But God is Compassionate and our subsistence is in His hand."

Ibrahim was still. His wife's words gave him some hope. She was right and one should vest hope in God only. His legs didn't have the strength to stand up. His wife sat by him.

Minutes and hours passed in silence and grief until noon came. The call for prayer could be heard from the Mosque. Ibrahim stood up and headed for the mosque. Upon arriving, he performed ablution and stood up to pray. He finished his prayer, but felt uneasy at having nothing to do. So, he set off for home. The sun was almost in the middle of the sky. He was still thinking of his crop, the crop which had grown with his labor and with the aid of water and sunshine, and was now destroyed with the raid of locusts.

\* \* \*

*S*everal days passed and although a long time had gone since the raid of the locusts upon his farm, he continued to visit it every day. He spent the whole day in that crop-less field, and returned home in the evenings. A little while later he would lie down in bed, and listen to the murmur of the moon telling stories for the stars. He was thinking to himself: "The stars are golden, and my crop, too, was turning golden." He remembered how hard he had pulled out the weeds. "I won't let you suck the blood of my baby corns." He would say.

Smiling at the thoughts and the hard work he had done, slowly he fell asleep.

One morning, as usual, he was sitting by his farm when he saw some horsemen in the distance coming towards him. He thought: "They must be coming in this direction, for; there is no other place to go around here."

He sheltered his eyes with his hand to see if he could recognize them. When they came nearer Ibrahim recognized them. He got up to his feet and ran towards them, saying: "My lord!"

He would not believe that the Imam was visiting him. Yes, it was Imam al-Musa al-Kazim and his friends who had come to see him.

Ibrahim ran to the Imam. He was so happy that he felt as if he were flying. The Imam dismounted, stroked Ibrahim's head, embraced him and asked how he was. Ibrahim wiped his tears of joy, and answered: "I am very well, O Imam!"

The Imam asked about the man's family, and he answered that all of them were fine. The Imam remained silent and walked towards the farm.

The Imam asked about his job, he bent his head and pointed to the field. Again Imam al-Musa remained silent for a few moments and pressed Ibrahim's hand which he still held, saying: "Tell me, Ibrahim! How much have you borrowed, and how much profit has been lost?"

Again Ibrahim bent his head, and then raised it, saying: "It amounts to two hundred and fifty Dirhams worth which was destroyed as a result of the locust raid. The dry land which I

turned into a farm by hard work is completely ruined. Now I am not even able to repay my debts. Locusts have left me misery instead of corn."

Imam al-Kazim put his hand in his pocket and took out a bag, and offered two hundred and fifty Dirhams to Ibrahim. Ibrahim, hesitated for some moments and felt as if he was nailed to the ground. He remembered the words of his wife saying: "God is kind, and our subsistence is in His Hand."

At last he took the bag and thanked Imam. Imam al-Kazim took hold of the rein of his horse and together with his companions began to walk towards the farm. It was near noon and the sun was high in the middle of the sky.

Ibrahim looked at the farm for a moment and in his imagination he saw ears of corn, slowly growing, reaching higher and higher, each one carrying a fully rich ear, while the breeze gently moved them about. Ibrahim rubbed his eyes to come out of his fanciful dream. He thought that he was either asleep, or that he had gone crazy or fallen into day-dreaming. But it was not a dream. The second growth of the corns was a fact and reality. The sun of Imam Kazem's blissful Imamate and guardianship had shone on his corns making them grow once more. His heart was filled with vast joy. He looked the farm over again. The call for the noon prayer could be heard. The Imam and his companions were setting off for the city. Ibrahim was so excited and confounded that he did not notice the Imam and his companions leaving for the city. He began to run after them.



That night was so clear, so calm and full of stars. Ibrahim was thinking of the moon and the stars. He smiled, and thought that the moon was telling a fresh story for his stars; the story of the second growth of his crop.

All the people of the city, too, heard about the story. Everyone felt happy. Whenever they saw Ibrahim, they saluted him and begged him to tell them the event of the second growth of the crops. He, too, told the story from the beginning to the end; like the moon.

# *God's Approved One*

*About Imam Al-Hasan al-Mojtaba*

**By: Nader Fazli** \*

## *Abstract:*

*The article is mainly about Imam al-Hasan al-Mojtaba. The writer refers to how al-Hasan and al-Husain had been named as such by mentioning the Glorious heavenly ceremony of naming the baby, which became a tradition among Muslims, and a way to obey and follow the Prophet's examples.*

*The other titles of these two beloved ones are also cited which include: "Sebteyn", which means the two sons of the Prophets daughter and "Reyhanatayn" which means the two good smelling flowers.*

*Some of the particular characteristics of the venerable Prophet: such as his vast oceans of science and knowledge, the appearance of the prophet, his generosity, and his courage are also included in the present article. Finally, the writer concludes that Imam al-Hasan and Imam al-Husain (p.b.u.h.) inherited all these qualities from their grandfather.*

*The article ends with some of the most famous sentences and quotations from al-Hasan (p.b.u.h.)*

---

\* Researcher in Religious Topics

\*\* translated by Farideh Mahdavi-Damghani

One can never describe them separately. God and the Prophet have often praised the two of them together. So are we. In order to show our perfect obedience, we too praise them always together and we know them as such. In like manner, the Prophet had obeyed God Almighty when he had praised them, for God was the very First One to begin His Praise of these two noble entities.

One of the names that had been given to them, was "al-Hasanayn", which means two "goodnesses". Which also means al-Hasan and al-Husain. Now we should learn why they had been named as such: three years after the Hijrat [immigration] of the Prophet to Medina, in the holy month of Ramazan, on the fifteenth day of this noble month, the house of Ali and Fatimah was blessed once again, with another blessing. For the first child of our gracious lady, Hazrat Fatima al-Zahra was born.

The newborn was a very beautiful baby, and had a most strange resemblance with his illustrious grandfather. They wrapped a yellow cloth around the little boy's body, and took him to the house of the Prophet. But when the Messenger of God saw the baby, he ordered them: "Wrap him with a white cloth." They did as they were told. They wrapped him with a nice, clean white cloth, and they brought him once again to the Prophet's house, and this time, they put the baby in his grandfather's arms.

The Prophet embraced him most tenderly and lovingly, and began to recite the "Azan" in his right ear, and then the "Ighama" in his left ear. After that, the ceremony of naming the baby boy happened on the seventh day.

The Prophet asked Ali ibn Abu Taleb [may God's

Greetings reach him!], the proud father of the newborn:" What name have you decided for my son? "

Ali, humbly and with a most respectful tone answered him:" O Messenger of God! I would never have preceded you in this matter! It shall be as you wish. "

The Prophet replied : "In like manner, I shall never precede my God's Wish. So then, I shall wait to see what God shall ordain..."

In that moment, the Archangel Gabriel descended happily and joyfully from Heaven, and came before the Prophet and congratulated the birth of the firstborn of the family and announced:

“God Almighty and Exalted, greets you and announces:" Ali's rank and position before you, is similar to Haroun's rank and position before Moses, with this only difference that after you, there shall be no other Prophet. That is why you have to name Ali's firstborn just as Haroun's firstborn! "

The Prophet asked the Archangel: “And what was the name of Haroun's firstborn...?”

The Archangel replied:" Shabar [also Shobar ]. "

The Messenger of God said:" Shabar is a Hebrew name, while I speak Arabic..."

The Archangel said: “Shabar in Arabic, becomes al-Hasan. So then you shall name him as such as al-Hasan! "

Until that moment, no one among the Arab tribes had called a baby, al-Hasan. That was the very first time someone was being named as such.

The Prophet said: “Well then. It shall be al-Hasan.," he then added:

"Al-Hasan is called as such, because God has raised and made heaven and earth with goodness. That is why the beautiful name of al-Hasan means "good "; a goodness which has been separated and detached from the Divine Goodness!"

After the glorious, heavenly ceremony of naming the baby was finished, the Prophet ordered that a sheep be sacrificed [by performing Aghighah's way] for little al-Hasan.

They offered the sheep's leg with one dinar [a gold coin] to the midwife as a reward for what she had done; then, they ate some of the sheep's meat, and gave the remains to their neighbors.

One other thing that the Prophet did, was that he shaved al-Hasan's head, and equal to his hair's weight, offered some silver coins to the poor, and he then perfumed lovingly the little boy's head. All these things became a tradition among Muslims, and a way to obey and follow the Prophet's deeds. So from then on, each Muslim baby who comes into this world has to follow this beautiful tradition.

All the things that happened during the birth of the firstborn child happened with the second boy. He too was named as the second son of Haroun, which was " Shabir " [ also Shobeyr ], and they named him al-Husain. For him too, they sacrificed a sheep [by performing Aghighah's way], and in his case too, they offered silver coins, equal to his hair's weight. But in al-Husain's case, and without the knowledge of the baby's mother, he cried secretly for a time...

Now you know why they had been called "al-Hasanayn ", which means two little al-Hasan. Because in fact, al-Husain too means al-Hasan, but with this difference that it is rather "little al-Hasan."

Their other name is "Reyhanatayn": which means two perfumed flowers. Reyhan [a basil or basilisk] in fact, is said about something, which bestows a sweet goodness to the human soul. Something which takes away sadness and apathy, and as flowers have this particularity, that is why they call it Reyhan, in Arabic. Have you ever seen two parents who kiss and cajole their little one...? It seems as if they are kissing and breathing a delicate flower, and with these sweet kisses, all sadness flies away from their heart, and they feel as if a new feeling has entered their heart.

Now listen to this noble hadiths: Imam al-Sadiq [ may God's Greetings each him! ] tells us that the Prophet, three days prior to his death had said to Ali ibn Abi Talab : " Greetings to thee, o father of two perfumed flowers! I recommend thee about these two perfumed flowers that I got from this world...! " and the Prophet unveiled some very sad and bitter news to his brother and told him:" Very soon, one of the solid pillars of your life will [ fall down and ] be destroyed, and then after my departure from this world, you will only seek God as your sole Lord and Protector..."

Imam al-Sadiq then added: "When God took away the Prophet's soul, Ali declared: " This death, was in fact one of the pillars that the Prophet had told me about its destruction...", and when Hazrat al-Zahra [ may Go's Greetings reach her! ] reached the rank of Martyrdom, and left this world, Ali declared sadly once again: " And this death, is the second pillar which the Prophet had told me about its destruction, soon after the destruction of the first one... And now, this pillar has been also destroyed, alas..."

Aye... two pillars, were destroyed in a very short time one after the other, and Ali's life was no more as it used to be... But still, his heart was rejoiced by two perfumed flowers which were the two reminders of the venerable Prophet... The Messenger of God had recommended these two flowers, which were the light of his noble eyes, to their loving father Ali, and he in his turn, tried his best to obey the Prophet's recommendation. That is why, in the battles of Jamal, Seffeyn and Nahravan, he did not allow them to go to the battlefields, to put their precious lives in peril...

That is why, during the battle of Jamal, he chose his other son Mohammad ibn Hanafiyeh, as the bannerholder of his army, and sent him into the heart of the enemy's troops and told him:" Even if the mountains begin to tremble, you shall not tremble! Clench hardly your teeth, and offer your skull to God Almighty! Put your feet hardly and solidly on the ground like a nail, and stand firmly! Gaze over the farthest point, where the enemy stands, and fix their army with your gaze! And know that victory which only comes from God, the Purest and the Most Exalted, shall soon be ours! "

And in the battle of Seffeyn, when Imam al-Hasan showed his desire to go into the battlefield, and went straight towards the enemy, Ali cried worriedly:" Bring back that young man, and turn him away from the battlefield! For I fear that my back shall break, if something were to happen to him! In truth, about the deaths of these two [that is al-Hasan and al-Husain], I am much close-fisted... I fear that with their death, the lineage of the venerable Prophet may be destroyed forever..."

So the enemies and those who wished them ill, to make the loyal son rebel against his noble father and brothers, provoked

Mohammad ibn Hanafiyeh by whispering to him:" Why is it that Ali, as your father, always sends you to the battlefields...?! And why is that he retains al-Hasan and al-Husain from participating in dangerous combats..?! "

Mohammad asked this same question from his illustrious father, and Ali took him in his arms and kissed his forehead most tenderly and replied to him:" My son! They are the Prophet's sons! While you are my very own son, and it is a great honor for me, if I were to sacrifice my own son for the sake of the descendants of our venerable Prophet...! "

From that day on, Mohammad was always proud of this fact, and whenever faced with this kind of question, replied most calmly to the enemies of his father: " To my father, al-Hasan and al-Husain are like his own two eyes, while I represent his hand; that is why my father, by using his hand which is I, is protecting his two eyes, which are al-Hasan and al-Husain! "

Aye... The only ones who had remained as a tender reminder of the Messenger of God, were al-Hasan and al-Husain, and they were the Prophet's legitimate heirs; and his direct lineage until the Judgment Day; the progeny of the Prophet had to continue and remain solid and constant, by the presence of these two sweet young men...

\*\*\*

One day, the Prophet saw the little brothers play together. The Prophet took them both in his arms, and put each one of them on his shoulders and began to walk in the streets. At that moment, a man came along and said most admirably:" Oh, little ones: in truth, what a good mount you



are seated on!..."

The Prophet in his turn replied: " And they too, are the best riders! "

We refer to another hadiths from Imam al-Sadiq : according to him, the Prophet had said: " A good, obeying child, is like a flower which has been descended from God, and which He has divided it among some of His servants."

From this beautiful sentence, we presume that a good child, is like a Divine Present from our Creator, that God bestows on His creatures. Lucky those parents who have good, obedient children!

On that day, the Prophet had continued to say: " Al-Hasan and al-Husain are my two perfumed flowers, that I have had the fortune of possessing in this world." and at the end he had said: " I have named them after the two sons of the Tribes of Israel : Shabar and Shabir. That is why the other title of these two beloved ones is also " Sebteyn ", which means the two sons of the Prophet! "

In this hadith which we wish to recount, one can see clearly that they were well known for their title "Reyhanatayn" : after the Martyrdom of Imam al-Husain [ may God's Greetings reach him! ], a man came to see Omar's son, and asked him about the particularities of a mosquito's blood, wanting to know if its blood was pure or not...? Abdullah ibn Omar asked him: " Where are you from...? "

The man answered him that he came from Iraq.

Omar's son exclaimed: "What a strange thing! They have shed the blood of the Prophet's son, and they are asking us about the blood of a mosquito! " and he then added: " I myself, heard this from the Prophet himself : that al-Hasan and al-

Husain were two perfumed flowers that he had been fortunate to possess in this world... "

\*\*\*

*N*ow we wish to include some of the particular characteristics of the venerable Prophet :

\* The Prophet had been educated by God Himself, and the vast oceans of science and knowledge, were moving in his heart and inside his being!

\* The appearance of the Prophet was such that many of his enemies, who had wanted so desperately to kill and eliminate him, by seeing the great dignity and majesty which emanated from his holy person, made them fear him and each time, they were at a loss and could not perform their wicked, odious plan.

\* His generosity and liberality of the venerable Prophet were such that no poor, and no destitute were ever disappointed from his openhandedness, and they always received something from him, and never returned empty-handed.

\* His courage and valor were such that suffice it to say that the most courageous man among all the courageous men of his time, that is Ali ibn Abi Talab, lord of the believers, has recounted in one occasion:" Whenever the tide of the war was approaching its climax, and everything was becoming so very difficult and hard to achieve, we used to fly over to him to seek shelter beside his person and be covered by him!

\* He was undoubtedly the greatest lord and master for everybody around him, and he had a special effect on the others. He was the lord of the lords among all the Prophets, and he was the lord and master of all the creatures of God.

\* And finally, his sweetness, mercy and patience were such that God Almighty Himself had announced about him:" The cause of your moderation and kindness to people, is because of a Grace that has been bestowed on you from thy God. "

And it is interesting to note that Imam al-Hasan had inherited all these qualities from his grandfather, and he possessed his dignity, his knowledge, his liberality and his patience, and in the person of Imam al-Husain, one could discern the generosity, magnanimity, grace and extreme courage, which he had inherited for his part, from his illustrious grandfather.

About Imam al-Hasan's patience and kindness, here is another story\_: the inhabitants of Cham [ Damascus ], because of the most unreliable, untruthful publicities and propagandas which had been propagated most wickedly and most unfairly against Ali ibn Abi Talab, by Muawiyah and his odious followers, felt a deep enmity against the family of Hazrat Ali.

So once, a man came from Cham to Medina; when on one occasion he saw Imam al-Hasan, he began to insult most violently the Imam. Imam al-Hasan al-Mojtaba did not utter a word against him.

When the man from Cham had finished his offensive discourse, he remained silent, for he had nothing more to say. In that moment, Imam with a very kind smile greeted him most cordially and told him:" O noble man! I think you are a stranger in our town, and that you do not know anybody, and maybe you are making a mistake...

If you seek contentment, we shall make you happy and content; on the other hand, if you have a request, we shall soon fulfill your request for you; and if per chance you have lost

your way, we shall show you the way, and if you seek help, we shall provide it for you, and if you are hungry, we shall fill your belly, and if you are naked, we shall cover you with clothes, and if you need something, we shall fulfill your need, and if you do not have a shelter and a place to sleep, we shall give you shelter, and if you have a wish, we shall fulfill it most graciously and happily for you... "

The stranger, after the Imam's words, was completely bewildered and stunned; he really did not know how to answer his genial kindness; the Imam continued and said:" If you are prepared to stay in this very place, and be our guest for whatever time it gets you to finish your business in this town, it would be much better for you; for we have a large house, and we are blessed with honour and a good position, and our blessings are abundant... In brief, we could provide generously for your sojourn in this town, and offer you some comfort..."

The man from Cham, after having heard these words, came to know that he had been wrong all the while, and had been deceived by untruthful lies by Imam's enemies. So he began to cry, and became very remorseful and ashamed. He finally said:" I, hereby attest that you are truly and verily God's Caliph on earth! And God Almighty knows well in which Household to put His Mission. Until now, you and your father were my worst enemies, but now you have become my most beloved Imam! "

That man, accepted the generous hospitality of Imam al-Hasan, and after a while, when he left Medina to return to his hometown, he had become one of the most passionate and loyal followers of " Ahlul Bayt ".

In fact, one can see that Imam al-Hasan's natural patience and innate kindness, had made him remain silent in front of that ignorant man, and because of his magnanimity, had been able to attract that man to him; He was so patient that in front of those offenses, he had not reacted negatively, nor had he uttered anything discourteous.

And because he was a magnanimous man, he had begun to enumerate all the things that he could do for that stranger in town, and at the end, had invited him in his house as a gracious host. These are truly the signs of his dignity and goodness, and that is why he is called the lord and master of all the young men of Paradise!

And we too in our turn, we humbly proclaim : O son of the Prophet! You have behaved most graciously and with great magnanimity towards your enemies... But we love you, and we hold out our hand to you, in sign of our need. So please, do not disappoint us, ever!

And we add: O Lord and Possessor of Time [Imam Zaman]! Thy gracious uncle said all those sweet things to that man from Cham! O thou, the most generous one! Thou, the son of those generous ones!

*We seek humbly thy satisfaction and gladness! Be pleased with us!*

*We are the mendicants of thy threshold, bestow us something!*

*We seek our spiritual evolution from thee, bestow it on us!*

*We seek thy help and succor! Help us!*

*We hunger for thy affection and the possibility to know thee even better! Appease our spiritual hunger!*

*We need to be covered with dignity and honour... Cover us with dignity!*

*We need just one single gaze from thee... Fulfill our wish!*

*We are without any shelter... Provide us with a shelter!*

*We are full of earthly needs, fulfill our wishes!*

*We have no place to go... To where should we, could we go...?!*

*We come to thy doorstep, and we remain all our life as thy humble guest...*

*Never, ever, shall we turn away from thy generous, magnanimous doorstep! For we have seen those who have turned away their backs on thy doorstep, and how miserable they became..*

*Do not chase us away from thy threshold... O thou! Possessor of Time and Space!*

An old wise man had once said: the key to Heaven is in thy hands...

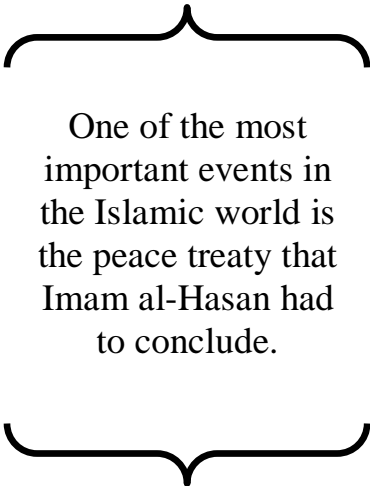
With no doubt, the place where thou invite us, is even greater and more vast than the planet Earth! With no doubt, thy honour before God Almighty and the heavenly Angels is even much greater! With no doubt, all the treasures of heaven and earth are in thy possession!

O Possessor of Time, help us!

\*\*\*

One of the most important events in the Islamic world is the peace treaty that Imam al-Hasan had to conclude. .Evidently, this issue needs a lot greater space than in this little article, dedicated to our beloved Imam al-Hasan al-Mojtaba to be discussed thoroughly; but even in this little space, we wish to draw your attention to two messages, uttered by Imam al-Hasan himself :

\* In the story which concerns the forced peace treaty of Imam al-Hasan with Muawiyah , some Muslims blamed this beloved Imam most insolently, which was due to their reproachful ignorance; for they had asked themselves how came that he had accepted such an unfair treaty...?



One of the most important events in the Islamic world is the peace treaty that Imam al-Hasan had to conclude.

The beloved Imam had responded in this manner:" Woe on you! For you do not know what I have done! I swear to God that what I did, is much better and much more precious for my Shias than you will ever

know! Don't you know that I am indeed your Imam?! Don't you know that it is mandatory for you all to obey me absolutely? Don't you know what the Messenger of God had said about my brother and I...? That al-Hasan and al-Husain are the lords and masters of all the youngmen of Paradise...?! "

Those who were blaming the Imam, had also heard another sentence from the Prophet. For the Prophet knew well, of all the future events that were to happen to his progeny: " al-Hasan and al-Husain are the lords and masters of the youngmen of Paradise, and the two of them are Imam, no matter if he shall uprising or not. "

So then those persons had to reply:" Aye, we had heard this sentence... "

And then our beloved Imam al-Hasan had added:" Do you also know that Khizr scuttled the boat, set up straight a wall on the point of falling, and finally killed a boy...? Do you know that all these actions, enraged Moses? But did you also know that all the reasons of these actions were kept hidden from Moses? While all those actions were executed according to God's Convenience...! "

Imam al-Hasan wanted to make this fact clear, that his decision, even though it was unpleasant for the Shias, had to be made by him; and that some other heavenly wisdom, some other convenience had guided him through; something which had remained hidden before the very eyes of those who had found Imam al-Hasan al-Mojtaba's decision incomprehensible. After that, Imam al-Hasan had added:" Did you know that there is not one single one among us [ among Ahlul Bayt ] who cannot turn away from a treaty with the most tyrannical



oppressor of his time..? Aye, all the Imams are struck by this calamity which appears as a peace treaty with the oppressors and tyrants! Except for the " Qa'im " ! The very same " Qa'im " [ Al-Mahdi] who in the time of his Appearance [ Manifestation ], Jesus son of Mary, as shall perform the prayer as his Imam. The very same one who shall be the ninth descendant of my brother al-Husain. The very same beloved one, who is the beloved son of the greatest Lady among all the women of the world. God shall in fact lengthen his time during his " Absence "; and then by his own power, he shall appear with a young face, younger than a forty year old man... God shall do this, to make clear to everyone that He is Powerful over everything! "

\*\*\*

On another occasion, after a question asked by a Shia about the reason of that peace treaty with Muawiyah , he had replied:" Am I not after my father, God's Hojjat [ irrefutable Proof ] over the people, and the Guide and Leader of my Ummah...?! Am I not, along with my brother, the ones about whom the Messenger of God had said :

"Al-Hasan and al-Husain are both of them Imam; no matter if they uprise or not. "...?! Thus, if I uprise or not, I am at all times the Imam and the Guide of my Ummah. "He then had added:" The reason I made my peace with Muawiyah , is just like the time when the Prophet made his peace with the disbelievers. According to the Quranic verses, they were all heretics and sinners, and Muawiyah and his followers are also heretics and sinners, according to the interpretation of the Holy Quran. If I am truly the Imam and the Guide of my Ummah by the Will of God, no one can question my actions, and give his

opinion, and see my decision as unwise! And if the hidden reason and the wisdom along with the conveniences that made me do what I did is hidden and concealed from your eyes, it is exactly like the story of Khizr and Moses: when Khizr scuttled the boat, set up straight a wall on the point of falling and killed a boy... Moses did truly not know what was behind Khizr's actions, and that is why he got so angry and began objecting, until Khizr could no longer bear with him, and so he unveiled all the wisdom hidden behind his actions; and after Moses heard Khizr's explanations, he accepted all his actions and was satisfied with them. The story of my peace treaty with Muawiyah is also one of these hidden things. And as you are unaware and ignorant about the wisdom which is concealed behind my actions, you get angry. If I had not made my peace with Muawiyah , no Shia would ever have remained on the face of the earth! Know that every single one of them would have been killed undoubtedly..."

*We will conclude this article, with some of the most famous sentences and quotations of that beloved Imam :*

*\* Patience and endurance means that you swallow your anger, and dominate your rebellious soul.*

*\* Piety, dignity and sweetness, along with doing good deeds and respecting the rights of the others and seeking friendship with the others, are the true signs of a noble soul.*

*\* Being generous, is when you fulfill the wish of someone,*

*even before he asks you something; and also when you appease the hunger of the destitute and the needy in your own house.*

*\* Not one group of men discussed in their affairs, without being met with mental evolution and development...*

*\* Degradation occurs when you do not praise God for His Favours and Bounties.*

# *Essence of Faith*

By: Reza Berenjkari<sup>1</sup>

## **Abstract:**

*After reminding and submission to the known God, the faithful man will be approved by God and will be endowed by the essence of faith. The man's faith is his own deed and the essence of faith is God's deed. The essence of faith will be taken away from man's heart when he commits sins and it has different levels and in each level, man is warranted against the sins of that level. The level of faith does not remain constant and can change with things like our actions and deeds.*

## **Keywords:**

*Faith, Sins, Soul, Theology*

---

<sup>1</sup> Associate Professor of University of Tehran

\*\* Translated by: Jalil Dorrani

## **Introduction**

In the previous articles we talked about three different levels of religious theology “introduction, reminding and submission”. In this article, we will discuss the result of submission which is the “essence of faith”. As this article is the last article of this series, at the end of it an explanation regarding the place of using the verses and traditions in the topics of theology will be offered.

## **Outcome of Submission**

The last stage in guidance is submission before the All-Compassionate God. By taking this step, man follows the right way and achieves the divine general guidance. Perceiving the “*Ruh-e-Iman*” (essence of faith) from the All-Compassionate God is the gift of this stage.

Like “*Ma’refat fitri*” (innate gnosis), the “*Ruh-e-Iman*” (spirit of faith) too is God’s gift and favor with this difference that the basis of innate gnosis is universal whereas the “spirit of faith” is confined to the believers who submit themselves before God. We shall clarify the above matter while describing the qualities of faith.

In the divine works, faith and everything related to faith has been discussed from various angles. Here, we shall at first, describe the various meanings of faith and then look into divine faith and mention some of its specialties from two angles: “*Iman-e-Mu’min*” (the believer’s faith) which is the act of man and “*Ruh-e-Iman*” (spirit of faith) which is God’s creation.

## 1. The meanings of Faith (*Iman*)

In the holy Quran and noble traditions, the word “*Iman*” (faith) has been applied in various senses. Among them, we may mention such meanings as:

*“confession by tongue”<sup>1</sup>, “confirmation by heart”<sup>2</sup>, “divine obligations”<sup>3</sup>, “acting upon the duties and abstaining from cardinal sins”<sup>4</sup>, “fulfillment of obligatory acts and absolute abstinence from sins”<sup>5</sup> “fulfillment of obligatory and recommendable acts and abstinence from forbidden, abominable and even ‘mubah’ (impunable) acts”<sup>6</sup>.*

However, the real meaning which is most emphasized is *“belief by heart together with confession by tongue and action*

---

<sup>1</sup> For example: “O those who have confessed to the truthfulness of the divine religion, acknowledge it by your heart too.”(the holy Quran, 4:136)

The first faith refers to confession and the second faith refers to confirmation by heart. Similarly, refer to Bihar al-Anwar Vol.68, p.273 where other verses too have come down in this regard.

<sup>2</sup> Same reference

<sup>3</sup> After alteration in the ‘*Qibla*’ (direction of prayers), the Muslims inquired from the Prophet whether their prayers in the direction of Bayt al-Muqaddas is rendered null and void! In reply, the verse 143 from second chapter of holy Quran was revealed. Refer to Bihar al-Anwar Vol.68, p.274 and Vol.69, p.77 & 78.

<sup>4</sup> For example, refer to Bihar al-Anwar Vol.68, p.262, last line; p. 270, tradition 26; p. 277 & 299, tradition 2 and Vol. 69, p.73.

<sup>5</sup> For example, refer to Bihar al-Anwar vol.68, p.256, 259, 296; Vol. 69, p.63, tradition 7 and p. 73, tradition 28.

<sup>6</sup> 4. Refer to the traditions which have come down about qualities of believers particularly, Bihar al-Anwar vol.68,p.149, chapter concerning “Qualities of a Shiite”.

by limbs”. It is this very meaning used in contrast to ‘*Islam*’ (meaning apparent submission).<sup>1</sup>

This meaning has been propounded by the Infallible Imams as against two common views at that time.

The *Murji’ites* reckoned apparent confession by ‘people of Qibla’ to be sufficient for Islam and faith while the *Kharijites* reckoned ‘observance of obligatory acts and abstinence from cardinal sins’ as a necessity for Islam and faith. In this regard, the inheritors of divine gnosis and true interpreters of the Quran have proved, by virtue of the holy verses and Prophet’s sunnah that for *Islam*, apparent confession is enough but, for having faith (*Iman*), this apparent confession should be supported with belief by heart and divine deeds.

Thus, faith used in the above sense is synonymous with submission (at heart) and its tools i.e., verbal and practical submission.

In Islamic sources, *Iman* (faith) in the above sense has been linked with another matter i.e., *Ruh-e-Iman* (spirit of faith) with this meaning that God bestows His favor and illuminates a believer’s heart with light, certainty, tranquility and piety in proportion to the believer’s faith. He makes the

---

<sup>1</sup> Refer to Bihar al-Anwar vol.68, p.225, chapter concerning “Difference between “*Iman*” and “*Islam*”. In this chapter, aside from verses of Quran, fifty-six traditions have been narrated. Also, refer to chapter vol.69, p.18, chapter concerning “Deeds are part of “*Iman*” (faith)”. Aside from verses, thirty traditions have been narrated. Most of these traditions bear witness to the afore-mentioned meaning.

believer enjoy a lustrous and spiritual reality called “*Ruh-e-Iman*”.

In this part of our discussion, we shall lay stress, more than anything else, on these two matters: i.e., the believer’s faith and the spirit of faith. One is the act of man and the other God’s make. One takes shape on the basis of man’s spiritual state and free-will and the other is augmented by God.

## **2. The Specialties of “*Ruh-e-Iman*” (essence of faith)**

*“Ruh-e-Iman” is God’s creation:*

I inquired from Imam al-Sadiq (p.b.u.h.) about the verse: “These are they into whose hearts He has impressed faith”<sup>1</sup> as such: ‘Have the believers had any role in impression of faith? Imam replied: ‘No’.<sup>2</sup>

*“Ruh-e-Iman” is God’s favor to His believing slaves:*

*“These are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him”.*<sup>3</sup>

“Ruh-e-Iman” is peace and tranquility which God bestows upon the hearts of believers:

---

<sup>1</sup> The holy Quran 58:22

<sup>2</sup> Al-Kafi vol.2, p.15

<sup>3</sup> The holy Quran 58:22. Refer to Al-Kafi vol.2, p.15, tradition 1 & 5; Bihar al-Anwar vol.69, p.190, tradition 5; 69/194 & 200 and Vol. 68, p.274.



*“He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith”.*<sup>1</sup>

“Ruh-e-Iman” is the very divine piety, inseparable from the believers:

*“But Allah sent down His tranquility on His Messenger and the believers and fastened to them the reality of “Taqwa”*<sup>2</sup>

In instances where a believer turns back from the foundation of faith (submission), he will be deprived of “Ruh-e-Iman”:

*“When a person commits adultery, God takes away the “Ruh-e-Iman” (spirit of faith) from him”.*<sup>3</sup>

Just as “*Ruh al-Qudus*” distinguishes an immaculate person from a non-immaculate person<sup>4</sup> in the same manner, “*Ruh-e-Iman*” distinguishes a believer from an unbeliever.<sup>5</sup>

---

<sup>1</sup> The holy Quran 48:4. Refer to Al-Kafi vol.2, p.15, tradition 1 & 3-5.

<sup>2</sup> The holy Quran 48:26. Refer to Bihar al-Anwar vol.69, p.200, tradition 21.

<sup>3</sup> Bihar al-Anwar vol.69, p.178. Similarly, refer to p. 19, tradition 4 & 5; p. 198, tradition 16; Al-Kafi vol.2, p.280 & 281.

<sup>4</sup> The holy Quran 58:22, 2:253; Bihar al-Anwar vol.69, p.179, tradition 3 and p. 191.

<sup>5</sup> The philosophers and materialistic psychologists have, in their study on human sciences come to this view that man is an advancing complicated animal. Of course, they cannot be considered at fault as materialistic belief fails to distinguish and depict the realities and the lofty gnosis. As a matter of fact, in such a definition, they are describing their own being. However, they too should consider us right for believing that man is a spiritual being since a believer is assisted (by God) and he proceeds towards Him. Basically, from the divine viewpoint, one cannot set a fixed definition for all the human-beings because man is always swaying and fluctuating between the two limits: “*most deviated than an animal*” and “*most excellent than an angel*”.

### 3. Faith and the Heart

The divine faith (believer's faith and Ruh-e-Iman) is an affair related to the heart.

In the divine writings, a believer's faith (*Iman*) is remembered by such expressions as "*something in heart*"<sup>1</sup> "*submission at heart*"<sup>2</sup> "*a tie in heart and by heart*"<sup>3</sup> "*confirmation by heart*"<sup>4</sup> "*whatever is established in heart*"<sup>5</sup> "*whatever is pure in heart*"<sup>6</sup> "*faith in heart and faith by heart*"<sup>7</sup> "*white spot in heart*"<sup>8</sup> while "*Ruh-e-Iman*" is remembered by such titles as "*something that is set in the hearts*"<sup>9</sup> "*confirmation at heart*"<sup>10</sup> and "*impression in the hearts*"<sup>11</sup>

These expressions indicate that faith is a heart-related subject and not a verbal affair or mental imagination and affirmation. Besides, if man submits himself before God with heart and soul, God too will assist his heart and soul without any intermediary (i.e., concepts and notions).

---

<sup>1</sup> Refer to Bihar al-Anwar vol.68, p.282

<sup>2</sup> Refer to Bihar al-Anwar vol.68, p.265

<sup>3</sup> Refer to Bihar al-Anwar vol.68, p.256, 291 and Vol. 69, pp.65 & 69

<sup>4</sup> Refer to Bihar al-Anwar vol.68, p.273 and vol.69, p.68, tradition 21

<sup>5</sup> Refer to Bihar al-Anwar vol.68, p.251

<sup>6</sup> Refer to Bihar al-Anwar vol.69, p.72

<sup>7</sup> Refer to Bihar al-Anwar vol.68, p.265 and vol.70,p.178 & 180, tradition 49

<sup>8</sup> Refer to Bihar al-Anwar vol.69, p.196

<sup>9</sup> Refer to Bihar al-Anwar vol.68, pp.273 & 274

<sup>10</sup> Refer to Bihar al-Anwar vol.68, pp.273 & 274

<sup>11</sup> The holy Quran 58:22; Bihar al-Anwar vol.69, p.200, tradition 22

#### **4. Faith and Deeds**

*A*fter man submits himself before the Almighty God and acknowledges Him by heart, a light proportionate to this faith is augmented which necessarily results in divine conduct and worship of God.

Among the special features of the Shia belief is the view concerning “*Iman*” (faith) and “*Islam*” (submission). As against the *Kharijites* and *Murji’ites*, the *Shias* believe that divine deeds influences faith and reckon deeds to be a condition of faith. On the other hand, they believe that worship and deeds play no role in the apparent *Islam*.

This view (i.e., the *Shia* view) is drawn on the basis of Quran and traditions.<sup>1</sup>

Numerous traditions lay stress that a believer does not commit sins and if ever a believer happens to indulge in sins, it implies that at that time and even before that, God takes away the “*Ruh-e-Iman*” from him, and repentance is the only means by which the past radiance and purity is returned.

Belief at heart and consequently *Ruh-e-Iman* followed by a conduct commensurate with faith is the outcome of the stage of divine theology. That is to say, there exists a productive and necessary relation between faith and worship. Despite this, the matter of free-will does not give away its authority in any of

---

<sup>1</sup> For example, refer to the holy Quran 49:14, 4:136 and Bihar al-Anwar vol.68, pp.225-309, chapter concerning “Difference between faith (*Iman*) and submission (*Islam*)”; vol. 69, pp.18-149 “Deeds are part of faith and verily, faith is spread all over the organs.”

the stages. The secret of this lies hidden in the rudiments of faith.

Inasmuch as after submission, man acquires *Ruh-e-Iman*, the same submission (which takes shape on the basis of free-will) gets manifested in deeds supported by divine aid.

At the time of disobedience and sin too, man gives away, by his own free-will, the basis of faith which is the same submission. Consequently, he is deprived of divine aid and commits indecent deeds.

Thus, considering that sins harm the pillar of faith, it can be said that they destroy its very principle too. In this regard, numerous traditions have come down which stress that “*Ruh-e-Iman*” is withdrawn from man at the time he commits sins.<sup>1</sup>

## 5. Levels of Faith

Submission before the Almighty God is not of the same level. This is because people submit before God at levels, proportionate to their spiritual capacity and free-will. Thus, people’s faiths are of various degrees and they enjoy special levels of *Ruh-e-Iman* and divine assistance. For this reason, the believer’s devoutness and divine conducts are diverse.

---

<sup>1</sup> For example, refer to Bihar al-Anwar vol.69, pp.19, 178, 198 and Al-Kafi vol. 2, pp.280-284.

On this basis, the traditions which define various meanings for *Iman* (faith) are not only consistent with each other but rather show that there exists diverse levels of faith.

In this regard, it is worthy to mention that an individual's level of faith does not always remain fixed. Rather, it keeps fluctuating at different levels. The reason for this is that the principle of faith and the spirit of piety lies in man's submission based on free-will and genetic authority where, this authority remains in force after submission too. An individual can either turn his back from submitting before God or strengthen his submission and ascend to higher levels of faith:

Imam al-Musa al-Kazim (p.b.u.h.) said:

"We approve (help) the '*Ruh-e-Iman*' through obedience to God and deeds"<sup>1</sup>.

### **Method of Utilizing Verses And Traditions In Innate Theology; And The Truth of Innate Disposition**

In the discussions on innate gnosis, reference is made to verses and traditions just as in certain cases, rational questions and answers are set forth too. Thus, this question arises that whether the topic of innate disposition and innate gnosis is a rational or traditional (transmitted) matter and

---

<sup>1</sup> Al-Kafi vol.2, p.268. Many verses and traditions have come down about levels of faith, its essence and causes. For example, refer to the holy Quran 8:3, 48:5, 9:124 & 125, 58:12, 33:22, 2:261, 3::173, 56:8-10, 74:31 and Bihar al-Anwar vol.69, p.156 chapter concerning "*Levels of faith and realities*" and Vol. 69, p.175, chapter concerning "*Tranquility and ruh-e- iman and its abundance and shortcomings*".

basically, what is the criterion of authenticity and rightfulness of innate gnosis?

Reply: The criterion of authenticity of innate disposition is neither intellect nor tradition (transmission) and innate gnosis is not an intellect or blind recognition.

Rather, this gnosis is a conscientious recognition which is assured through God's help. At the time of such conscientious mood, man recognizes his Creator and perceives His rightfulness by heart and soul. In this manner, the heart-related *Hujjah* (plea) which is the most firm reasoning gets manifested. The Prophets, divine leaders and evangelists too, strive to create a conscientious mood in their addressees through reminding. However, the essence of conscience and manifestation of gnosis is God's creation. Thus, one shouldn't compare this kind of conscience and recognition with any of the human sciences.

Ordinarily<sup>1</sup>, the innate gnosis divulges through reminding of others only when the following three factors go hand in hand:

1. The person reminding is himself not heedless of that gnosis.

---

<sup>1</sup> Since divine gnosis is in God's hand, it's possible that an individual may recognize Him without the aforementioned conditions. For example, in situations of severe hardship, man becomes aware of God without his own desire.

2. Man possesses the desired spiritual and moral state devoid of any ethical hindrances.

3. There exist no mental obstacles.

The roles of the Prophets guarantee the first factor; creation of spiritual elevation is the ultimate goal of morals; and good debate and argumentation eliminates mental obstacles.

Thus, innate gnosis is a conscientious matter at heart which is superior to all human sciences including the rational and non-rational. Its proof lies within itself and one does not require outside logical reasoning for proving its legitimacy. Of course, as said before, it is possible to prove God through rational means but what we wish to emphasize is this that innate disposition (*Fitrat*) does not require rational proof. Rather, it uncovers the reality before man at lofty levels and it is here that the secret of a believer's faith is looked into and perceived.

Nevertheless, man is free to accept or reject this gnosis; and freedom and authority are essential to this ability. Man is given freedom because this world is a place of divine trial and examination.

Reliance on narrative proofs too has diverse reasons. Among them, we may say that verses and traditions are vital reminders that prepare, in the best possible manner, an individual's heart for receiving the divine gnosis. This itself, is one of the aspects of the miracles of Quran.

About the Quran, Amir al-Momenin says:

“He (i.e., the Almighty God) manifest to them (slaves) throughout His Book”.<sup>1</sup>

Another reason for relying on narration is to prove that the afore-mentioned points are all deeply rooted in Islam. It reveals the method of divine theology and the style adopted by the divine prophets in inviting people towards God.

If any discussion (whether rational, traditional (narrative) and conscientious) is to be attributed to religion, it must be supported by divine texts minus the esoteric interpretations.<sup>2</sup>

Another reason for utilizing verses and traditions in this book is because a few topics like, “*the worlds of pre-existence*” lie within the limits of “*Ghaib*” (Unseen) but outside the purview of intellect and conscience. All discussions that fall within the limits of “*Ghaib*” (Unseen) are purely devotional and the criterion of their authenticity is narration.

In short, reference to narration can be classified as follows:

a) As far as explanation is concerned, the stance and talk of every religion and school of thought must be supported by internal proofs.

b) In the fundamental gnostic knowledge, the verses and traditions usually play the role of reminding notwithstanding whether rational reasoning can be raised here or not.

---

<sup>1</sup> Nahjul-Balagha; sermon 147, p. 204

<sup>2</sup> With respect to the metaphorical expressions of the Quran, one should adopt silence and refer to the clear verses for their meanings.



c) In the detailed gnostic knowledge, narration takes the color of blind obedience. Of course, it is within the limits of “*Ghaib*” (Unseen) that narrations can be reckoned to be the only exclusive way (for obedience) otherwise, rational roofs too can be mooted.

There are various reasons for setting forth rational queries and replies as well as argumentation and reasoning concerning innate disposition (*Fitrat*). One reason is that for every question, one should prepare, in the same language, an appropriate reply. It’s possible that a matter may not be intrinsically rational but exposed to rational queries so that its impossibility is proved. Here, one should prove the possibility of that matter by rational argumentation and doing away with the mental hindrances. Most of the religious affairs are of this type and the main concern of a religious speaker and scholar is to defend the religious affairs in a rational manner.<sup>1</sup>

---

<sup>1</sup> The task of speakers in defending the religious beliefs can be classified and explained in six stages: “*Inference*”, “*Elucidation*”, “*Arrangement*”, “*Proof*”, “*Disproving the doubts come up in religion*” and “*Disproving the anti-religious beliefs and views*”.

In the first stage i.e., “*Inference*”, the religious doctrine is extracted mostly from two sources: the Quran and traditions. In the stage of “*Elucidation*”, the speaker strives in clarifying concepts such as “*Seeing God*”, “*Unity of God*”, “*Intercession*” and “*Occultation*”. In the next stage, the religious discussions takes shape in such manner that is in vogue in the human sciences. In this as well as the preceding stage, the speaker, out of compulsion, reduces the divine gnostic knowledge and discusses by means of human language and system. In the fourth stage i.e., “*Proof*”, those matters that can be rationally proved are proved so in a rational manner and if they are beyond reasoning and proof, their rationality and harmony with the intellect is demonstrated. This task is normally accomplished through rational “*Disproving doubts*” that have come up in religious beliefs. Similarly, the last stage too i.e., “*Disproving the anti-religious beliefs*” takes place

Likewise, a non-rational matter can sometimes be referred to the intellect and explained in the rational language just as *Ma'refat fitri* (innate gnosis) can be described by “***negating God from two constrictions***” (ta'til and tash'bih).

Verily, this intellectual report is an innate acquisition and not a rational acquisition.

---

as a base for showing the rationality of religious beliefs or proving such beliefs. It's necessary to mention that in the fourth stage i.e., “*Proof*” the speakers faced two groups of people: The first group comprised of the non-Muslims who were confronted with mainly rational reasoning and the second group consisted of Muslims against whom narrative proofs were employed. It was by virtue of the above that “*rational theology*” and “*narrative theology*” came into existence.

*Book Introduction*  
*The holy Qur'an.*

*Translated by O. V. Mir Ahmad Ali;*

with special notes from Ayatullah Agha Haji Mirza Mahdi  
Pooya Yazdi. New York: Tahrike Tarsile Qur'an, 1988.

**By: Sedighe Shakeri \***

***Abstract:***

*This is an excellent and easy to understand English Translation of the Quran that is a must for any person trying to learn about Islam. The best part of this translation compared to most others is the commentary and notes that accompany the text. The commentary is a great source of information and a huge help when trying to understand the environment at the time of the verses were revealed and so forth.*

*This book is accurate and very exceptional, especially for Shia Muslims.*

---

\* . Master of Science in library and information science of National Library and Archives of Iran

### **Structure of the book**

The book includes the holy Qur'an with English translation of the Arabic text and a commentary in accordance with the sayings of the Ahlul Bayt . It also has special notes from Ayatullah Agha Haji Mirza Mahdi Pooya Yazdi on the philosophic aspects of some of the verses. The book has been translated by S.V.Mir Ahmad Ali who is a lecturer in Arabic and Persian.

The first edition of the present book was published in 1988 by Tahrike Tarsile Qur'an, Inc. Several other editions have also been printed. One edition was printed in Iran. The Fifth US Edition came out in 2005.

Because of the difficulty of adopting the English script for Arabic letters the general rule for transliteration couldn't be followed and new rules have been adopted. In some places, the translator has followed the phonetic method in spelling Arabic words to facilitate easy pronunciation.

The book starts with a prayer to be said before reciting the Qur'an narrated from Imam al-Sadiq (p.b.u.h.), in which he says: "O God, I bear witness that this is your scripture, revealed by you to your apostle, Mohammad ibn Abdullah, may God bless him and his household, that it is your speech, pronounced on the tongue of your Prophet..."

The book is divided into several chapters. Each chapter includes a Surah and some information about it. This is a unique feature which is scarcely found in similar books. The chapters and their sections are detailed in the "index".

Each chapter includes a Surah with related comprehensive details like:

- The name of the Surah with English equivalence
- A brief explanation of the Surah, the number of the verses it has, the place revealed at (Mecca or Medina or both)
- The verses on the right side of the Page are in Arabic and exactly on the opposite side of the Arabic pronunciation of each verse is the English translation
- A brief introductory note about the Surah
- Commentary on some of the verses

The book ends with the prayer narrated from the first holy Imam Amir Al-Mo'menin Ali (p.b.u.h.) to be recited after the completion of the recital of the holy Qur'an. The prayer starts like this:

"Enlighten my sight with Qur'an, liberate my tongue by Qur'an and ...

### **Some noticeable points about the book:**

- This translation of the Quran has one of the best commentaries.
- Many of the verses in this translation have been explained in the footnotes.
- References are given for most of the footnotes/explanations to show that the explanation given is not the translator's own opinion.
- A footnote/side note is added whenever the translator thinks that a word in Arabic needs further clarification or can have more than one meaning.
- Wherever possible, the time and location when a given verse was revealed is also mentioned which helps the reader learn Quran better.

- The verses have been explained using the sayings of Holy Prophet (peace be upon him) and the sayings of the twelve Imams (peace be upon them).
- Some Sunni sources have also been mentioned, although that is done primarily to strengthen a particular point that has been mentioned in the translator's footnotes.

***Explanation about cover page:***

***This picture illustrates the holy shrine of Shia's four infallible Imams (Imam al-Hasan, Imam al-Sajjad, Imam al-Baqir, Imam al-Sadiq, peace be upon them all) located in al-Baqi, Medina, before its destruction on 8<sup>th</sup> of Shavval, 1344 A.H.)***



SUBSCRIPTION FORM FOR INTERNATIONAL  
QUARTERLY OF SAFINAH

Personal Subscriber	
First Name:	Last name:
Date of Birth:	Gender:
Education:	
Address:	
Email:	
Body Corporate	
Name of Organization:	

Ordering Information

- Subscription: For Europe, Canada and America is \$5 and for Asia, Far East and Africa is \$2.
- To subscribe, use the following accounts: Alshahd Trading Company- Bank Emirates- Mankhool branch. Dollar account: 0058-245027-010 / Euro account: 0058-245027-016, Swift: EBILAEAD and send the bank draft to [info@nabacultural.org](mailto:info@nabacultural.org) or [nabamobin@yahoo.com](mailto:nabamobin@yahoo.com)
- Postage of the quarterly to subscribers is free of charge.

