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Editorial

“while later on you turned away, and if gods bounty and his mercy had not( rested ) upon you, you would have turned out to be losers!”(The holy Quran al-baqareh:64)

fear of the spread of the Islamic thoughts and teachings throughout the world, has seized the imaginations of many anti-Islam radical groups and institutions. This paranoia, or islamophobia, has become heightened after the development of the internet and media Islamic castings.

while some impatient and radical anti-religion groups are insulting the respected and sacred features and values of the Muslims, the majority of the Muslim communities should be careful and committed about the very needed teachings of our holy prophet (peace be upon him & his progeny) that are peace, non-violence, love the goodness are truth, etc.

we all should keep in mind that there is no “one Islam“, and there is no “one west”! there are many western communities, groups, NGOs, etc who respect the Islamic thought, knowledge, civilization(s), and communities. the Islamic teachings and literature have been from the fountains of modern human and humanitarian rights. most of the non-Muslim populations and academic group and NGOs in the western
countries have condemned any insult against the holy prophet of Islam (p.b.u.h).

on the other hand, the Muslim communities especially the Muslim minorities in the western countries – have shown their acceptance and obedience to the requirements of secularism, multicultural societies, religious tolerance, civil code, etc.

I believe that the main them of the article of the current safinah is also to forget killing, hater, and anger.

Hamid Farnagh
Abstract: This article, is about the occultation of Imam Mahdi that is in two parts (short and long) and also the features of these occultation’s which included: Retribution for the Ungrateful and a Test for the people. The Occultation of Imam Mahdi (p.b.u.h.) Is not a new case. Rather there have been many examples of Occultation for the previous prophets.

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1 Occultation: According to Shiite belief, Imam Mahdi lives like a normal man on the earth. He eats and sleeps normally. In some Islamic prays-narrated from our infallible Imams—we are instructed to pray the Almighty God, to preserve him from sickness. In few prays we pray for the health of his family. However, in all these circumstances, he lives unknown. His surrounding people do not know his true name. There is in some narrations that people see him but do not know him. (In our daily activities, and our passing through streets, we see many people, but as we do not have any pervious acquaintance or relation with them, we do not care and just pass along them.) In some narrations, it is repeated that when Imam Mahdi WILL SAY: "o God, we have already seen this gentleman." so his absence or Occultation goes not mean that he does not have physical body, or does not live on the Earth. Every year he attends the ceremony of Hajj. He may live in different places from time to time. He has very honest servants to serve him. By the permission and grace of Allah, he enjoys some special abilities and powers.
The Short occultation

The Short occultation of Imam Mahdi (May God hasten his Reappearance) began on the 9th of Rabi-ul-Awwal in the year 260 A.H. (about 860 A.D.), which coincided with the beginning of his Imamat (mastership). It continued until the 15th of Sha’ban of the year 329 A.H. (about 927 A.D.), around 69 years later. The fact that Imam Mahdi’s Occultation consists of two stages has been mentioned by the previous infallible imams (p.b.u.h).

Zorareh narrates from Imam Sadegh (p.b.u.h.), “Al-Qaim – Mahdi –, has two occultation during the first stage, it is possible to reach him; and during the other, his location is unknown. At that time, he will participate in the Holy Pilgrimage and he will be able to see the people, but the people will not see him.”

During the time of short occultation, the connection between Imam Mahdi and the people was held through four direct representatives, who are known as, “The Selected Representatives”, “The Four Representatives”, and “The Ambassadors” (Sofaraa’). They were:
1- Abu Amr, Othman-ibn-Saeid Amri
2- Abu Jafar, Mohammad-ibn-Othman Amri
3- Abu Al-Qasim, Hussein-ibn-Rooh Nobakhti
4- Abu Al-Hassan, Ali-ibn-Mohammad Thaimori

The Long time occultation

With the death of the fourth representative, and by the order of Imam Mahdi (P.B.U.H.), the age of the “selected representation “ended. This happened in the year 329 (A.H.), which marked the beginning of the Long Occultation, or the Complete Occultation. These two names have been picked because they indicate certain concepts of the Occultation: it shows the length of this era, and the Complete Occultation shows almost complete blocking of any kind of communication, through letter or otherwise, with the Imam (p.b.u.h.).
The Long Occultation is the most important concept of Islamic Mahdavism, (Islamic Messiah-ship), since the time of the Prophet of Islam (P.B.U.H.A.H.F.) it is known to be a very important event. Just this has caused many of the important Shi’a scholars, such as Sheikh Toosi and Shiekh No’mani to name their books on this topic: Kitab-Al-Ghaibah or the Book of the Occultation. Now by using different approaches, we take a look at the aspects of this Occultation.

A Test for the people

The World is like a farm for the Hereafter (i.e. whatever is done in this world, one will see its effects in the hereafter); and a person's life is an opportunity for hard work and to reap greater and better rewards. In fact, God has created man to test him:

۞ "(Allah) is the One, who has created death and life, that He may try you mankind, and to make known which of you by comparison is best in deeds; and He is the Invincible-Mighty and Forgiving." (The Holy Quran al-mursalaat :2) ☪

The human life has been structured to follow this great divine tradition of examination. Whoever cannot see the world as a competitive arena –such as a farmland, or a trade centre - cannot fully comprehend the difficulties of life, or the teachings of religion which pertain to him. The physical differences among human beings, the different degrees of blessings, and the hardships and suffering are all understandable under this concept. The humans beings, under normal conditions, are more likely to support and accept a belief. But when the conditions change so that a person must support these belief with his actions, by enduring financial strain, striving (hard work), forgiving another, or sacrificing his life, only a few will stay committed. Amir-ul-Mo’mineen (P.B.U.H.) says, “It is during the change of conditions, that the essence of the people is evaluated.”

The test of creation does not add to the knowledge of God, but it is rather to prepare the people. The final and certain victory of truth over evil, –as the holy Quran states, ‘My messengers and I will prevail’…” – requires well-experienced and well-trained warriors. Imam Sadegh once
said, “By God, you will be tested. By God, you will be examined just as the unripe grains of wheat are separated from the others.” Imam Reza (P.B.U.H.) stated, “By God, what you are looking for (the Reappearance of Imam Mahdi) will not occur unless you have been tested and at least a few of you will stand firm.”

## Retribution for the Ungrateful

The existence of Imam is the greatest divine gift bestowed upon mankind for it is through the Imam that God has completed His religion.

۞ “Today, I have completed your religion for you and finished my blessings upon you.” (The Holy Quran al-maaaida:3) ۞.

The blessing of the Imam is through his guidance. Imam is a guide to the Prophet. The Prophet cautions and warns the people so that they awaken from the ignorance and thoughtlessness. Imam leads and guides the people, so that they will reach their goal. Therefore, whoever has heard the proclamation of the Prophet has awakened from ignorance, and (through the Imam) the light of guidance will help him so that evil and ignorance do not return:

۞ “…Surely, you are only a Warner and for every nation there is a guide.” (The Holy Quran ar.rad:7) ۞

Indeed, the Imam is guidance, and by accepting this guidance and becoming "guided" is how one can be grateful.

۞"And for those who have accepted the guidance, greater guidance will be bestowed (by God) upon them…” (The Holy Quran muh am-mad :17) ۞

In the same way, ungratefulness will cause the deprivation of this blessing. Now, have we thanked the blessing of guidance of the (previous) eleven brilliant stars (our Imams)? Ali-ibn-Abi Taleb, who was the principal successor of the prophet, suffered a difficult and strangulated time for 25 years. once the people did go to him, and pledged their allegiance to him, they stayed with him only for a short while. With the crucial imposed arbitration, the people limited his power together and by staying in their homes instead of fighting against Muawiyah, they broke.
His stalwart son, Hassan Ibn Ali, (p.b.u.h.) was left alone in the battlefield with the enemy. And when he desperately signed a peace treaty in order to save their lives, they regarded him with abjectness, and prophet.

The people of Kufa sent massive amounts of letters to Imam Hussein (p.b.u.h.) inviting him to their city. Yet, once he accepted their invitation, they went to war against him! They remained silent after the war, and never rose up to help him. This occurred until Imam Hussein’s family were taken from city to city and prison to prison, and were completely disregarded and disrespected. At the end, they (the Ahlul-Bayt) were killed by oppression and tyranny. These facts show the people's laziness and faithlessness. Thus, should the final treasure of God, who has been the final hope for all messengers and (religious) leaders through history, face the same calamity and martyrdom? Or, with the support of God, should he be preserved through a occultation until truthful followers come to help him and, without being forced into allegiances or covenants with oppressors, allow him to establish a new rule?

Imam Ali explicitly stated that it is a punishment (from God) caused by mankind's sins. "Know that the Earth will never be left without a Hojjat (Divine leader); But rather the Almighty will blind the eyes [of people] from him, due to their oppression, cruelty, and sins." (The book Al-Ghibat, P:177)

The Practice of the Prophets

The Occultation of Imam Mahdi (P.B.U.H.) is not a new case. Rather there have been many examples of Occultation forth previous prophets:

Prophet Idriis had an occultation of about 20 years from his people. During this time, his people suffered from drought and famine.

The great Abraham was forced to leave his city by the heretics. He announced his occultation as such:
"And I will withdraw from you and that which you worship apart from Allah (the idols); I will invoke my Creator, and I hope that my invocation shall not be rejected." (The Holy Quran mar.yam:49) ۞

in addition to the above occultation, Abraham had other occultation.

The very honest Joseph, (p.b.u.h.) was also hidden from his village and family, from the time his brothers threw him into the well, until he sent his shirt to his father, Prophet Jacob (James).

Moses also had an occultation from the tribes. After the Pharaoh (Fir'oun) conquered them (the Israelites) and began his tyranny, Moses was born and lived in the Pharaoh's palace. During this time, there was a very knowledgeable person among the Israelites who was their source of serenity. Once, under the cover of night, he took them to the desert and he narrated for them the coming of their savior, describing his characteristics. At that moment, the young Moses, who had left the palace for a walk, encountered them. The wise man saw Moses, recognizing him through his characteristics, and the Israelites rejoiced, respected him, and thanked God. After this event, Moses disappeared from among them and went to the city of Madyan, staying with Sho'aib for ten years.

Mufazzil-ibn-Omar narrates from Imam Sadeq, "Indeed, the owner of this cause, (Imam Mahdi) has an occultation, in which he recites this Quranic verse (the same verse which Moses recited when he was escaping from the palace to Madyan): 'Thus I fled from you, as I was in danger; and my God granted me wisdom and knowledge, and he appointed me as a messenger.'

Imam Sadeq thus said, 'There is a particular similarity between Musa-ibn-Imran (Moses, p.b.u.h.) and Al-Qaim (Imam Mahdi, p.b.u.h.).' I (Mufazzil-ibn-Omar) asked, 'What is the similarity?' Imam Sadeq said, 'A concealed birth, and his occultation from his people.'"
The light of hope

The savoir concept from the knowledgeable people attitude

Dr. Bagher Ghorbani Zarrin-Mina Oskouei

Abstract: A Just Tomorrow was counted as an always-wished-dream of human beings. Regardless of time and place, elites of all the world were unified about this Utopia, contemplating on it and talking about it. In this article, a part of this contemplation has been reflected.
Human being was always obsessed with the thought of “tomorrow”, planning for a better tomorrow rather than the present “today”. Elites, amongst the others, face basic concerns such as, what would it be like the “tomorrow of humanity?”, and what are the signs of that Utopias mankind? Taking a short look around, we will realize every single living things in the world, by the help of its inner power and capability, are heading for a specific, ultimate goal. The seed planted in the ground, by the help of natural factors, starts and follows its journey to perfection and eventually yields the same fruit.

Human being, who is endowed with the passion for getting to perfection and advancement, dreamed a perfect society. The concept which is called Utopia.

The present issue is one of the issues being talked about in all religions and thought schools. Will Durant in his book “The story of Philosophy” quoted Oskar wiled saying,

“A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which Humanity is always landing. And when Humanity lands there, it looks out, and, seeing a better country, sets sail.”

For this, generally, all schools log thoughts or religions get people to not this better society, Utopia. All the attempts were to open a new horizon humanity, giving him new perspective. The creation of human is in fact for getting to such a society; the society governed by man and being obeyed by men.

If human being tolerates difficulties and predicaments is to reach to this hopeful tomorrow. Javaher Lal Nehro once said,

In a world full of struggle, hatred, and cruelty, believing in human destiny ranks the highest and the most essential belief rather than previous times. Whenever the tomorrow we are hoping and working for be replete with hope, the modern world predicament will be of less importance and then working for that tomorrow is true.
That is very true! Now, in the world which “in the Modern and advanced countries, every year about 100000 human beings lose their lives, out of illness resulted in obesity,”, if we could not trust the next morning of hope we would lose our interest in living even one more day. is there any end for all these injustices and inequities? is there an end to these dark nights of prejudice and hopelessness? And would it be a “rising for hope”? 

In this part let’s take a look at what the philosophers think. From the first ones who talked about “Kallipolis” is Plato who introduced the concept of “mind ruling”. in several points in his book “Republic”, he has mentioned that in any Utopia, elites must become rulers or rulers and governors must be looking for wisdom and political power, along wisdom, should gather in one person, in making connection to the world of truth, to enable mankind release from this predicament; this is only possible by sovereignty of law.

Aristotle in his book “Republic” says,

The goals of political society, is not only living your life, but also living the best possible life and the real prosperity is to live a morality-based life; and the morality is in living a moderate life.

This attitude has overcome the Western political history of philosophy, even-renaissance Europe where the Western human being totally changed his mind and the concepts like Humanism and nobility were introduced, the concept of Utopia has been kept by elites. “Utopia” by Thomas More, and “New Atlantis” by Francis Bacon, can be mentioned; in both works, utopia has been pictured as a heaven in the earth.

Augusta comet, the founder of Positivism, has argued:

To create a theoretical society, in which a group of intellects govern, the leader should be a “human”, who is staying away from injustices and cruelties, looking at men as human being.
Likewise, Bertrand Russell proposes such a plan in his book “New hopes for a changing world”

Russel tries to make men hopeful about their future, to encourage men to attempt to reach to that perfect life in a way that he could be the founder of that utopia. Someone who puts away his racial or tribal beliefs, thinks limitlessly prepares himself to follow one rule and share others in his life.

It is worth mentioning that even Marxism which offers a materialistic view towards life, promises a kind of utopia to his followers. In Marxism, the historical eras are divided into five parts:

1. initial commune period
2. slavery period
3. feudalism period
4. bourgeoisie period
5. Socialism period

And the fifth stage is regarded as a bridge connecting the era of suffers to an era of prosperity of communism. This is the era, based on their belief, the government will be eradicated and the “Proletariat” will govern.

robind ranat Tagor, the Indian poet, who won a Nobel prize, says in this regard,

Now, I avoid committing this sin of losing my faith to human being or counting the present failure of man as his ultimate failure. I look toward future and think of a time which is the end of this catastrophe, a page of history will turn, and sky would be clear again, empty of lust. Perhaps dawn for this shining morning, rises from east horizon, the same place of sunrise. In that very moment the unforgivable man will restore his lost heritage.

Amongst the Muslim scholars we can mention Yaghuob Kendi, from whom Ibn Khaldun quoted has several sentences in his introduction
in to History about utopia. Hakim Abu Nasr Farabi has a book “Arae madineye Fazeleh” – the view about an selected country - in which he counted the features of this utopia extensively, mentioning that the governor of such a city should excel to the level of receiving revelation; the goal of this city is to eradicate all kinds of evils and mischiefs, and spreading goodness and benevolence. Abureihan Bironi, in his valuable book “Tahghigh malelhend” dealt with an issue from ancient Indian religious books, which were in Sanskrit.

“in the end of the forth era, people all over the world turn into corruption and most of them will become kafir, committing sins; the worthless people will be famed and will be others predator. They will loot what ever they could put their hands on. The religious scholars will become like them and the faithful people will be degraded. Then “berahman kala” (the savoir) will defend unfaithful with his undependable sword, clearing the world from sins and evils, let believable people alive to live.

In Shakmooni, the most honorable man in Indian, it goes,

The rulership of this world will be ended by the offspring of the master of all creatures of the two world, Kesen, the great. He is the one who will govern over all east and west mountains, boarding clouds, angels will be his servants, Jinn and human beings as well. He will rule from Sudan which is in Equator to Taseen which is in north pole to over seas. And all religions will be united into one, and God’s religion will become alive, and His Name will be standing and he is faithful.

In another book named “Did” which is a holy book among the Indians, we read,

After the world destruction there will be a king in the end of the world who will be the leader of all, his name is Mansoor and he will govern over the world, making all believe in his religion, he knows everyone from faithful to Kafir and whatever he wills will be fulfilled.

In “Bask” another holy book of the Indians we read,

The religion of the last era will be the religion of a just king who is the leader of all angels, Jinns and people, truth and justice is with him,
he will reach whatever hidden under seas, earth, mountains, will inform about things in skies or earth and no one would be born ever greater than him.

in some other religions we are promised to a Soter ( the savior). The word Soter has been used among followers of Orfeoos, Seri, after fourth century BC. This world has a special meaning among the, Jews and Christians which is related to Soteriology. In the Greek translations of Old Testament this world has been replaced with a Hebrew word moshia.

Likewise in Zarathustra there are a lot of saying about the end of the world and the promised savoir of that time.

In Avesta, in Zand, in Jamasb nameh, the promised savior of zoroastrians is called Soshiyant that after his reappearance there will be the dayDoom. The most interesting is Zarathustra have a prayer named “the prayer for his early reappearance”. they believe that by his coming the world will be filled with justice after its drowning in injustices. In Zand, which is their religious book, it says,

Evil troops are fighting with Gods continuously on the earth and the winning is mostly with evils but not to the extent that they can wipe out and destroy gods; for in the time of great danger and suffering, Ormazd, the god of skies, sends help to him. The evil and gods fight will last 9000 years. Then the great winning would be for gods and evils will be perished. All power of evils is limited only to the earth and they have no way to the skies. After God’s winning and destruction of evils the universe will find its true prosperity and mankind will sit on the place of prosperity and fortune.

It is interesting to know that in Islamic traditions and saying quite a few number of the sayings are talking about Imam Mahdi uprising, which after his uprising the earth will reveal its blessings, lifetime will extend for each person. Sky will rain. Hatred and grudges will be removed from faithful hearts and wild animals will be friend with each other.

The similar concept to this has been mentioned in Zaboor, Marmooz 72, Jesse, chapter 11, verse 1-9.
We can infer from all these sayings that they are talking about a change, a new world after this uprising. According to the Zarathustra’s traditions the responsibility of changing the world into a new world is on Bokhtar and this act is called Fershekert and Soshiyant is called Fershekert kertar.

Regardless of Zarathustra, in the Jewish beliefs we come across several books where there are sayings about the promised one of the last era: the book of Daniel, the Prophet. the Book of Hakka, the Prophet, and the book of Jesse the Prophet.

This is the same promised in Quran,

♡ we have Witten in the psalms following the reminder: “my honorable servants shall inherit the earth ♡ (The Holy Quran al.an.biyaaa: 105 )

In the new testament, the matter of the promised savior has been mentioned in various gospels of Matthew, mark, luke, john and barnaba.

“at that time the sign of the son of man will appear in the sky , and all the nations of the earth will mourn . they will see the son of man coming on the clouds of sky :will power and great glory .”

Matthew,24,30

“no one knows about that day or hour, not even the angle ,in heaven , do not know when that time will come . it is like a man going away . he leaves his house and puts his savants in charge ,each with his assigned task ,and tells the one at the door to keep watch . therefore keep watch because you do not know when the owner of the house will come buck – in the evening , or at midnight , or at down “

Mark, 13,32-35

be dressed ready for service and keep your lumps burning ; like men waiting for their master to return from a wedding banquet ,so that when he come , and knocks they can immediately open the door for him . it
will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve …

in Islam According to tradition and sayings, several verses of holy Quran are about Imam Mahdi and his reappearance at the end of the world. Seyyed Hashem Bahrani, the religious scholar who lived in the 11th and 12th (A.H)century, wrote a book in this regard named as “al-muhjjah, fima nazala fi al–Qaem al-hujjah”

In the credited interpretation books of the Sunni community, they have interpreted several verses referring to Imam mahdi and his reappearance. Also several verses have been interpreted referring to Imam Mahdi and his reappearance. In more than 6 books of the Sunni scholars from the 3rd century up to now, different discussions have been mentioned on this topic. The religious scholars of the four great Sunni branches also have approved the trueness of Mahdawiat. in their direct and clear fatwas and viewpoints

truly we can call the promised savior as the promised savior of all communities. since all nations, all schools,… are united about coming of a savior, waiting to experience a complete justices. The justice which Plato called, it as the best thing for the best part of human being which is soul.

To Mahdi, and his reappearance, his uprising have been mentioned. witness spreading wisdom and prudence to the extent that he could be resident of the city of sun in a karavan of laugh and love on the other hand, the Islamic traditions extensively take about Imam
Thinking
And its Benefit

Mina Oskouei

Abstract: Thinking about the world and creation has a lot of benefits included: Faith in heart, and in firm belief in God and Imam Ali (p.b.u.h) has mentioned prudence as one of the results of thinking.
Thinking about world and creatures will strengthen faith in our heart, resulting in a firm belief in God. Man’s thought is unable to grasp the greatness of the world; and those elites who face the greatness of the world of creation always find themselves weak in comprehending its true value. Though, there exists many signs which revive hearts and thoughts of those who are thinking. It is obvious that thinking about the world around us and its greatness will increase the depth of faith in presence of a Merciful and Omnipotent God.

Noticing the world “Malakot” is of the attributes of the most faithful people. They try to decode secrets of this world through thinking. They not only pay attention to this but also invite others to do the same. For example Loghman invited his son to thinking, “extend your thoughts to know more about the realities of “Malakot”, earth and mountains and other things which are all created by God, this sort of thinking suffice your heart (they are good proofs and a kind of advice for your heart and soul.)

Thinking about “Malakot” would benefit us in different ways and makes a real change in our lives as thinking about the world will provide us with a new perspective towards life.

the holy Quran says:

◆ In the creation of heaven and earth , and the alternation between night and daylight, there are signs for prudent persons.

who remember God while standing, sitting and (lying )on their sides, and meditate on the creation: of heaven and earth (by saying):”our lord, you have not created this in vain!, glory be to you! shield us from the torment of fire! (The Holy Quran al-emran :190-191)◆

“If a man is thinking about outcome of his deeds, he will come up with a good result far from sorrow or regret.” Imam Ali said in this regard, “if you think about whatever you want to do in advance, the end would be satisfactory for you.”
Because thinking is a way of getting to prudence. The holy people and infallible Imams, and their companions were the true models of profound-thinkers.

Understanding truth, recognizing what is real guidance, and prudence is only possible through thinking. Imam Ali said,” the one who does not think has no prudence.”

Therefore, the way to remove darkness from our hearts is to illuminate it by the light of thinking. A good example in this regard is “Horr” whose respect to Zahra(p.b.u.h) paved the way to find the path, understanding real outcome of war with her son, Husain, and eventually his salvation.

It was by thinking, though he came to fight Imam Husain, he could save himself from everlasting blames of murdering and slaughtering the son of Prophet, by joining Imam Husain.

Horr, based on true thinking, avoided giving a disrespectful answer to Imam Husain, belittling his holiness, forced himself to be humble and polite. Imam Ali said, stop being harsh and bad-tempered and think about reasons. Stop saying useless things to stay safe and not to make mistakes.

Horr was the true example of this saying and changed his life by prudence and thinking.

Likewise, if people who had gathered in Saghifeh had thought about the outcome of their actions, that tragedy had never happened.

Imam Ali mentioned prudence as one of the results of thinking and added, the one who thinks will get to prudence and knowledge about the result of deeds. Also, he mentioned somewhere else, the one who thinks deeply and continuously, his prudence and understanding will extend.

Yes, thinking when it is far from personal grudges or benefits will be like a mirror, reflecting the truth. Imam Ali said, “thinking is like a mirror.”
The Recommended Custom of Eating Food

Shahabe Dein Zolfaghari

Abstract: The religion of Islam has recommendations about eating food, that include starting of eating, how to take mail, quality of food, and After meal, that are mentioned in this article.
The holy Quran has paid a special attention to the daily behavior of human being.

In a chapter of Quran, there is a general recommendation:

“The man should look at his food.” (The holy Quran, Abasa:24)

There are interpretations for the above mentioned verse:

1-Man should know that God has favored this blessing to him. He may think about it that, where it has come from? Who has created it so good and perfect? And who has given the taste to it?

2-Whether this meal is a lawful (Halal) or prohibited daily food? Since Quran says that man should eat lawful and good foods. If the human being wants to be capable of the good and pure sustenance of Heaven, he should adopt himself with the same class in this world. Quran says:

“The properties of the orphans which are possessed oppressively, will be the fire on the Final Day, and the oppressors will be punished soon.”

**The Recommended Custom of Eating Food**

1-Introduction of taking a meal:

A: Appetite and hunger

The meal should be taken upon hunger and appetite. Eating with a full stomach is terrible, and even animals do not do that.

Imam Sadeq (p.b.u.h) said:
“There are three habits that God, the Great, hates them:
First is sleeping, when you are not tired.
The second is laughing without motivation, and the third is eating with a full stomach.”

B: washing hands before eating food:
Nowadays, though people use some tools for eating their food, still they use their hands and fingers, and for the sanitary reasons Islam advises washing hands before the meals.
C: Starting food by saying “In the name of God”:
The messenger of God told to Imam Ali (p.b.u.h):

“O’ Ali start your food by saying “In the name of God”, and end it by thanking Him.”
Eating food in the name of God makes the body healthy, fresh, and powerful. Moreover, it gives a spiritual effect as well, and causes a devotional delight.

D: Eating salt before meal:
The God’s messenger(p.b.u.h ) said to Imam Ali (p.b.u.h):
“Start and finish your food with salt, since it secures your body from 70 diseases such as madness, leprosy, and vitiligo.”

2-How to take the meal
A: Taking the seat
Islam prohibits eating in a standing posture, or while walking around. It recommends to sit and eat the food. Imam Sadeq (p.b.u.h) said:

“Try to do not walk when you eat, unless you are in an emergency.”

We have a lot of blessings in this world. One of them is the food we eat. It means when we put the meal on the food table, actually there are the divine blessings in front of us. From the other side, this blessing has a priority over others. The other graces are given through this one; your daily acts and religious deeds can be done only when you have strength. Therefore, the food table is important and scared, and deserves a

1 - Makarem-ol-Akhlagh, Vol.1, P.269
special respect. Nobody sit on the table in a rude way, or behave impolitely.

B: Eating from the dish in front of you:
Imam Hassan (p.b.u.h) said:
“Take the meal from the dish in front of you.”¹
It means where you sit at the food table, take the food from a dish in your front, and do not stretch hand to the other sides of the table, and other dishes.

C: Not to eat a hot food
The holy prophet (p.b.u.h) said:

“The Almighty God has not fed us the fire, truly the hot food does not have any grace, thus let it be unheated.”²
Puffing the hot food is not recommended also. It should become cool by itself. The holy messenger (p.b.u.h) said:

“Puffing the hot food spoils the blessing of the meal.” (Makarem-ol-Akhlagh, vol.I, P.276).

D: Eating little
Eating too much weakens the soul. The heart, which is the place for the inspiration, the spiritual life, and the joy of the prayers, will get spoiled by eating too much.
The holy messenger (p.b.u.h) said:

“Do not make your soul stopped by excessive drinking and eating. Because the soul is like a farm that would be spoiled by over watering.” (Makarem-ol-Akhlagh, Vol.1, P.283).

E: To chew the food well
Chewing the food makes the food mixing with the saliva and be digested better.
3-After making the meal
A: Thanks giving and pray
There are various prays to be said after the meal
The messenger (p.b.u.h) said:

“O’God, make me granted to your blessings.”
Imam Sajad (p.b.u.h) said also:

“Thanks to God who favored us with food and water, gave us daily bread; and helped and sheltered us; bestowed and extended the blessings. Thanks to God who feeds His creatures, while He does not eat Himself.”

B: Eating salt after food
The salt after the meal sterilizes the mouth, stomach and the digestive system.

C: Washing and drying the hands

D: Cleaning the table:
In our religious texts it has been recommended to not leave any food at the table after the meal. If you take your meal at home, eat out all the leftovers of your food, and in the case you are out of house, leave them for the animals around.

E: Cleaning the teeth by tooth-pick
Using the tooth-pick differs from brushing the teeth (it cleans the teeth better).
It has been narrated from Vahab-Ibn-Abderabbeh that:

“I saw Imam sadeq (p.b.u.h) cleaning his teeth by tooth-pick. When he saw me, he said: “The holy messenger used to clean his teeth by tooth-pick. It makes your mouth good smelled.” (Sonan-ol-Nabi, P.168).

F: A short rest
It is good to sleep on your back after your meal, and put the right leg on the left one, and let your digest system work easier for a while.
Two beautiful narratives:

Imam Ali (p.b.u.h) said:

“Prolong your sitting on the food table (of course not by nervous talking or eating more) because the time spent for taking the meal is not considered from your age.”

He also said:

“Everybody who performs the following things, will not get sick till his death comes:

1-Eating food only when he is hungry and with an empty stomach.
2-Chewing the food well in a way that he cannot keep it longer in his mouth.
3-Stop eating while still has appetite.
4-Going to the toilet when it is needed without delay.”
Quran, The Heavenly Message

The charming fragrance of the holy verses of Quran enlivens the life. Quran is the book for all times and places, multilateral and universal.

The verses of revelation are a limpid ‘Kauthar’ (fountain) of blessed faith and conviction.

A heart enlivened by the Quran can never turn depressed.

Quran is a widespread table-cloth filled with divine blessings from the Unseen world.

The limpid ‘Zamzam’ – i.e., Gnostic teachings of Quran brings purity of heart and vitality of life.

Quran is the spring of heart, the autumn of life and gives freshness to depressed thoughts.

The sweet ‘Kauthar’ and life bestowing Quran is the most splendid blessing from God.

The pleasant voice of recitation enlivens the soul; the melodious ‘tartil’ (reading in a slow and distinct manner) brings to melody the cord of a mystic’s life and the celestial trill of this unseen inspiration makes pleasant the sincere hearts of the pious.

How delightful is sitting on the shores of ocean (of the Quran) and quenching one’s thirst from it; and how refreshing it is drinking from the spring (of revelation) and gaining an everlasting life.
The ethical basics and principles in practical policy of Imam Ali (p.b.u.h)

Hassan Karami

Introduction: It is one of the important concerns of the researchers and politicians that what is the position of ethical principals in politics and state. The politics is the world of conflict of interests, and the world of reality. While the ethical principles and values are something else.

The politicians have different opinion about it. The main subject is about practical policy. Although most of the politicians have accepted the human and ethical values in their politics and governments, But there are few elites who adhere those basics and values practically-especially when their interests and power contradiction the ethical values and principles.

In this essay we try to show the position of ethical, divine, and human values in the thought and practical politics of Imam Ali (p.b.u.h). and also we will see how much Imam Ali (p.b.u.h) was committed to these values, and what he did when he saw a conflict
between his government and basic human values. If he saw any difference he leaves the power and supports the morality.

Honesty, adherence to the covenant and treaty, considering human rights and pre-religious, values, denial of deceits, and corruption, avoiding enticement; negation of violence and bloodshed and struggle with the influential people are the subjects which are discussed in this essay.

Honesty

The first and most important moral quality in politics and government of Imam Ali (p.b.u.h) is truth. The first principles, of human morality is to avoid lying. But it is rare and strange in the political world, or even is unreasonable in politics.

That one witnesses against in politics himself and respect honesty, we should say what benefits us, not what morality calls. But Imam Ali (p.b.u.h) preferred the principles of morality against political interests and political deals. Imam Ali (p.b.u.h) in the critical political conditions did not say any lie for the national Islamic interests or the society.

The first example was in the six-member council assigned by Umar for nominating the caliph after him. (Of course, we believe that the council had no legitimate basis and Imam Ali (p.b.u.h), was the true successor of the prophet and leader of the Muslims.) The members of the council were Imam Ali (p.b.u.h), Talh, Zobeir, Othoman, saad abi vaghas, and Abdul Rahmans Ibn Oaf. The council was supposed to nominate the leader of the Islamic society with the majority of votes. If the votes was equal for the two personals, then, the vote of the group which Abdul Rahmans Oaf was among them was superior. The vote was equal for Imam Ali and (p.b.u.h) Othoman. Talha and Zobeir voted to
Imam Ali (p.b.u.h) saad sad ans Abdul Rahman voted to Othoman. the Abdul Rahman’s vote was important there. Abdul Rahmans said to Imam Ali (p.b.u.h) you are more worthy for the caliphate if you commit to Quran, the sunnah of prophet and the two pervious caliphs, I will choose you. Otherwise Othoman will become will be the Caliph.

Imam replied,” I will act according to Quran, Sunnany and my Ijtehad.” Othoman accepted the conditions. For the second time Abdul Rahmans told to Imam Ali (p.b.u.h) your are more competent for Caliph if you accepted the conditions you will be Caliph but Imam Ali(p.b.u.h) repeated his answer ; therefore, Othoman was given the power and rule.

( Tabari 1989: part 3 pages 297 and 301).

Some people believe that "there is nothing more important interest above the Islam and Muslims interests ,and there is nothing as important as in Muslim society so Imam Ali (p.b.u.h) should have taken the power and rule. then He could base his government according to the Islamic values, rights and justice .

Although the power and state in that critical time was of great importance and he was aware of the importance and sensitivity, but he left the power and state with free will and choice, just because he did not want to tell lie. as he was adhere to ethical principles. So he believed without any doubt that worth of all power and rule are below of the ethical practice and he preferred a right speech over power and rule and therefore he was in house for few years. Another important things in political thought of Islam is the honest and sincere rulers toward people. The rulers should not misuse to take advantage and interests and cover the facts due to public ignorance or refrain to say right which is against himself.

Imam Ali (p.b.u.h) said about Kheriet Ibn Rashed : he told me that your followers may leave you, then what will you do with them?" Imam Ali (p.b.u.h) said: I ma not going to reprimanded due to charge, I am not going to punish anybody because of suspicious. I fight with someone who comes against me and stand in front of me with open and apparent hostility. of course I do not fight with him till I explain and discuses with him and hear his reason, and if still he wants to fight with me I will fight with him with the help of Allah.
The other day kherit went to Imam Ali (p.b.u.h) and said I am afraid that Abdulllah ibn Vahab and Zeid ibn Hasin Taei may coup against you. I heard something that if you have herd you had killed them or personal them for ever. Imam Ali (p.b.u.h) said: I would like to consult with you about them. Tell me what should I do with them. He said "call both and kill them I knew that he has no virtue or wisdom. And told him I think you have no virtue or wisdom! You should know that I never fight with anybody who dose not have apparent hostility with me. And it was good that even if I was going to kill them you warn me, why you want to kill them while they have not killed anyone and have not violated you.

( Saghafi Kofi Esfahani ,1355, p 372 )
The manner of life and happiness
(in computer related terms)

Introduction: We heard a lot about the manner of life and happiness. We also want to talk about it by using the computer related word.
1- In life and association with others try to be software not hardware.

2- Don’t tell lie to yourself and others. Don’t be proud.
Once a person installed door and window for houses and shops.
Someone asked: what do you do? That person made his collar, and proudly and said: “I install windows.”

3- Using four characters of “L”, “O”, “V” and “E” for prefix of your social and personal life.

4- Never break the password of people hearts also try to give heart, breaking heart is not art.

5- If we fail in a work, don’t “shut down” its but “restart” it.
6- For the monitor of life, use green or blue background not black or smoky.

7- For our heart system use the flat monitor.

8- To put our finger on our fault keyboards not others’ keyboards.

9- For our secret life file put password and hide them.

10- Use our CPU thinking before speaking.

11- To be F1 key on people problem board and try to help them.

12- If our personality is high, this personality shouldn’t let to chat with everyone or every one chat with us.

13- For people’s life garden try to be Windows not Das.

14- A math-computer equation says: “don’t think about supporting others, others don’t think about supporting you. “
15- If you see disoblige from others, don’t save it; delete it and remove it from your heart “Recycle bin”.

16- Don’t let others to put every kind of CD that they want in your “CD Rom”.

17- To be “open” door of our house and office to poor people.

18- “Double click” in the “forgiveness and self-sacrifice” key in solving the matrimony disagreement.

19- Don’t turn on our speaker when a person’s speech has not finished. (Until a person is talking.)

20- Partition our wage at the beginning of month until we had money at the end of month.

21- To be Auto run for people’s problem.

22- As others has created Google site, we also design “goo-gol” (say – flower) site so that people say flower (gol) and hear flower in their relationship with others.

23- In our personal life make a room and call it Moshkelgosha so that others chat with us.

24- When we see goodness of others, press the print screen button and take picture from them.

25- To be the power button, in time of inability, need and darkness of other’s life.

26- Don’t let everyone chat in our life room, otherwise ignore.

27- Close our eyes on hidden faults of others.

28- Sometimes, our life computer hangs that we should restart it by “thinking”, “consultation” and “planning”.
29- For taking copy from other’s life disk, first find the viruses of it, and kill them.

30- Be careful that our matrimony life computer don’t get the proud and perversity viruses. Otherwise, no anti-virus may remove it.

31- If we respect our decision and personality, we will not be one of the games of people’s life.

32- Sometimes, scan our important life files in other to identify its viruses promptly.

33- In typesetting of life book, use the “direct setting” not “left setting”.

34- We should always introduce new version for social and especially family life schedule.

35- We should see the print preview of our speech before print.

36- In business, financial and economic works, equity and your wealth don’t install it in one drive; also, install it in some drives that if you were forced to format one drive, to have that drive on other drives.

37- If our life computer has problem with our wife or hang, push the three key of “nerve controlling”, “fairness” and “the cause of angry”.

38- The cursor of our relation with disreputable people should not like “flesh”, but “velesh” (leave them.)

39- Don’t fill your brain Hard with disadvantageous program; in other to keep empty place for advantageous ones.
40. Get high Graphic card for enjoying seeing your monitor life.

41. Our life computer should be colorful. But in association with people should have just one color.

42. For people life computer, introduce software that have the most harmony with hardware.

43. In computer writing, we can use the Kelk program; but in life writing don’t use the “trick” program.

44. Try to have good-temper in Ram, your temporary memory, in Rom and permanent memory; until use them in start of association with others.

45. If we want to be successful and happy in our life, we should set submenus of programs accurately and shouldn’t let others do it; however, we can consult with them.

46. The life book typesetting use the gild program and don’t use the black words in typesetting.

47. Don’t be CD Rom in vain and powerful case; or “unquiet CD”.

48. “The social life copy writes” law doesn’t allow us to copy the wickedness and faults of people.

49. In life book designation use “photo happiness”, “free laugh” and “Corel humor”.

50. In life site always have Mahabat link and never filter this site. have a happy life
Story

Not Out of Rage

Ahmad Arabloo

Abstract: It is a nice story about the fight of imam Ali (p.b.u.h) with one of the important fighter of Quraish, in the khandagh expedition.
After some thirty days of tiresome march the army of Mecca reached the outskirts of the city of Medina. Abu Sofyan, commander of Meccan infidels, had, since a long time before, prepared this large army. His plan was to carry out a big raid upon Medina, which was the center of the new government of Islam. He had also planned to kill the holy Prophet and his loyal friends and overthrow Islam. The Meccan infidels, in order to make sure of the success of their evil plan, concluded a pact with the Jews of Medina, who great enemies to Islam, and intended to attack Medina with an army of about ten thousand soldiers.

When the Meccan army reached the city of Medina, they were faced with a strange scene. Round the city a wide canal of three to four meters depth had been dug. Inside the canal, too, many obstacles had been placed, so that despite their every effort the infidels could not overcome those obstacles and enter the city.

The Muslims of Medina had learned of the infidels' raid. So, on the suggestion of Salman Farsi, who was an Iranian Muslim and a faithful friend of the Prophet, they had dug that canal round the city before the enemy's imminent attack.

The Meccan infidels who never expected such a measure, halted in awe and amazement. They had cherished the hope of entering the city on their horsebacks, easily and unchecked, to massacre the Muslims. But the canal surrounding the city proved to be an insurmountable barrier for the pagans.

Then, Abu Sofyan broke the terrible silence of his frustrated army with a loud cry which showed his rage and anxiety. He ordered his troops to camp near the canal so that he might consult his army officers to find a solution. Very soon the tents were raised and Medina was surrounded by the army of Abu-Sofyan.

The siege lasted several days. Abu Sofyan's army became tired and weary.
They were deeply enraged at being unable to find a way to enter the city. Inside the city the Muslims who were about three thousands in number, with their trust in God, were preparing for the confrontation and each time the enemy army intended to pass the canal, they would pour showers of arrows upon them.

One day, however, an incident took place. In the infidel army there was a fighter named 'Amr Ibn-Abduwod, who had won great fame as a brave warrior among all Arabs. He had become weary and angry that the siege had had taken so long. So, he mounted his horse and surveyed the canal several times. Suddenly, he chose a place where the width of the canal was shortest and managed to jump over to the other side of the canal.

This caused a great uproar in both armies and all eyes turned towards him. The Meccan infidels encouraged him with their cries of support.

When 'Amr reached the vanguard of the Muslim army, he waved his sword in the air and boastfully challenged a match, saying: "Hark! Is there anyone who dares to step into the field to confront me?"

The Muslims held their breaths in the breasts and bowed their heads. To fight against such a powerful warrior was not a simple matter.

Suddenly, a voice from among the Muslim army, broke the silence. It was the voice of Ali (p.b.u.h.) who had volunteered to fight Amr, and was begging Prophet's permission to enter the field.

The Prophet had not yet consented to Ali's request to fight when Amr once more shouted: "Hark! I have kept on calling for a fighter so many times that my throat had got hoarse. Is there no one to take up the challenge? O Muslims? Do you not claim that on being killed you will send me to hell? So let one of you come and send me to hell or go to heaven himself!"

Again Imam Ali begged the Prophet's permission to fight 'Amr. Again the Prophet did not give permission.
'Amr kept on bragging and with each bravado the shouts of the infidels' acclaim filled the air. Then he galloped his horse round about the field and for the third time called for a challenger.

Again Ali volunteered to take up his challenge. This time the Prophet gave his permission. Imam Ali, smiling and confident, with a heart full of faith, took firm and steadfast steps towards his adversary, and addressed him saying, "Amr, keep quiet! Now your challenger is coming to you without the slightest fear!"

All eyes were turned to the field of battle. The infidel army's clamor gradually died down and they stretched their necks to see who had dared to take up the challenge of their great champion. The Prophet who had his eyes on the gallant Imam Ali said: "Now the whole of infidelity is facing the whole of faith." Then he prayed for Ali.

'Amr pulled back the rein of his horse and quieted it.

he then peered to see the challenger who had dared to confront him. When Imam Ali came in full view, 'Amr looked him up and down, and then said in a tone of surprise: "Young Man! Who are you that wish to lose your life so easily? Have you not heard my name?"

Ali responded: "I have heard your name; and I am 'Ali Ibn- Abi-Taleb!"

On hearing 'Ali's name, 'Amr trembled with fear and remembered Ali's valiant bravery with battles of Badr ans Uhod. Then be urged on his horse to get nearer to Ali, and said in a low voice: "O son of Abi-Taleb! You are very young. You have plenty of time to live in this world. It would be a pity to take your life so soon. Go back and let someone else come to fight me!"

Ali took another step forward and said: "O 'Amr! I have come to fight you. are not you ready for a match?"

'Amr reasoned: "I have been a friend of your father, Abi-Taleb, and have no wish to see you immersed in your blood!"
Ali said: "O 'Amr! I have been told that if in the field of battle your adversary makes three requests to you, you will surely grant one of them."

'Amr said: "Yes. What you have heard is true."

Imam 'Ali then said: "Now I have three requests from you; one of which you must fulfill."

'Amr said: "What are they?"

The Imam said: "First, give up infidelity and idolatry and submit that Muhammad is the rightful Prophet and thus live with honor and freedom among the Muslims."

"Amr said: "This is impossible. What is your next request?"

The Imam said: "Abstain from fighting us and return from the way you have come. Your horse can take you to the other side of the canal."

Amr retorted angrily: "If I return to the other side of the canal I shall be disgracefully reproached by the other soldiers. So, you can be sure that I shall not return before I strike a heavy blow on the Medanese army."

At this answer Imam Ali smiled and concluded: "My third request is that you dismount from your horse to fight me!"

Amr became so greatly enraged that immediately leapt down from the horse and charged against Imam Ali.

Both armies kept perfect silence, and waited for the outcome of this duel.

Amr waved his sword in the air and brought it down with all his might upon Ali's head, but Ali swiftly protected his head with his shield, and the clash of the sword and shield echoed loudly in the silent field. For
a moment the joyful uproar of the infidels dominated the groans of the Muslims.

As a result of this blow Imam 'Ali's shield was split and the corner of 'Amr's sword wounded the Imam's head slightly. 'Ali dressed his wound in a brisk and before 'Amr could collect himself for another assault, the Imam advanced him. He clasped the hilt of his sword firmly with both hands and swiftly swished 'Amr on the body. The flash of the sword sparkled the eyes of the infidels' army and the great historical blow of truth was dealt by Imam Ali.

The blow was so forceful that it could have shaken a mountain, and this it could have shaken a mountain, and this single blow knocked the wretched 'Amr down. Both armies craned their necks in curiosity to see the proceeding amidst the clouds of dust. They could not quite make out the one who was lying down on the ground.

At this moment a Victorious chant put an end to the deadly expectation of both armies. It was the voice of Imam 'Ali, chanting Allah-o-Akbar [God is Great]. The whole army of Islam, hearing 'Ali's voice, joined in chanting, Allah-o-Akbar, which sank the hearts of the infidels to the bottom. 'Amr's wounds were so deep that he was unable to stand up.

Imam 'Ali sat on 'Amr's chest, as it was the conduct to end his pair. 'Amr was livid with rage and envy at his defeat by the lion-hearted man of Islam. This mental pain was so great that he forgot his physical pain. So in his last moment he resorted to an insolent and unmanly act, and in his helplessness to move, he suddenly spat on the face of Imam 'Ali.

at that moment another heroic act began to take place. Imam 'Ali, who had raised his sword to finish off the work lowered it slowly, rose from 'Amr's chest, and cleaned his face. He let out a deep sigh, looking up at heaven, and began walking to and fro.

The enemy forces, 'Amr and even the Meccan army were struck with astonishment.
They asked themselves:

- Why did 'Ali rise from 'Amr's chest?
- Why does he not end it all?
- Why is he walking to and fro?
- Why doesn't he finish off the work?
- What is 'Ali thinking about?

There were so many 'whys'. But no one but God and His Prophet could know what was in 'Ali's mind or the reason for it. In those moments an utmost faith in God and in His satisfaction was surging within the mind of the Imam. When 'Amr committed his mean and lowly act, 'Ali became very angry, and everyone expected him to kill 'Amr at once. But contrary to the general expectation, 'Ali did not do so. At that moment he thought that killing 'Amr at that instant would be attributed to his own anger. So he rose from 'Amr's chest and walked about until his anger subsided. Then he knelt on 'Amr's chest and with a manly blow, which was dealt only for God's satisfaction and not in revenge, killed 'Amr and returned victoriously to the Muslim army.

'Amr possessed a valuable chain-mail and sword. It was customary among the Arabs that the victor took the mail and weapon of the vanquished for himself. But Imam Ali in his chivalry left those objects of 'Amr in the field.

Some days later when 'Amr's sister heard the news of her brother's death, she inquired who had killed her brother. When she was told that Ali had done so, she said without any show of uneasiness and anger: 'If my brother had been killed by anyone else but Ali, I would have wept and groaned. But I know that Ali is a, noble and peerless warrior, and my brother's death at the hand of such a man need not be lamented.'
This historical combat of the Imam filled the infidel army with despair, and after a while they abandoned their siege of Medina in defeat and went away.

The significance of Imam Ali's strike in the battle of Ditch (Khandagh) was so great that the Prophet said: "Ali's stike in that battle was worthier than the religious devotions of all human beings and angles."
The human life is different.

It has seen from the purest one to the most unclean one.

Some people's life are brimful of humanity.

But some people's life are brimful of uncleanness.

Why?

What’s the origin of this difference?

"Why do we live?" what's your answer to this question? If we ask this question from a group of people, we will receive different answer. "How should we live?" is another question that causes different answer.

Because the human views to "purpose of life", "the philosophy of creation " and "secret of life" different.

Maybe some people don't know that we are involved in a test in life!
It has given a lot to everyone -either small or large- and has said: it's you, facility, background, seed and it's the power of work and nurture plant that you have. let us see what you implant and harvest?!

蜇who created death and life that he may try you-- which of you is best in deeds (67:2) 蜇

That lot is your lifetime.

Your innate aptitude is its seed.

The nurture factor of "life seed" is in your hand. What will you harvest after a lifetime -either short or long-? And what do you implant that can prod we any crops? How is the quality of those crops?

Some people aren't aware or do not believe that they are examined in their lives. Their life is perfunctory, they spend their time frivolously in life land, and they don't think about wasting their aptitudes, opportunities and lose their seeds.

how should we expect that the best person is choosing among these thoughtless humans?

Sometimes people that are aware, lose this match

Even if the unaware playful people!..

In this area, never does the referee deceive, nor does his judgment is affected by the external factor and pressure.

Take more serious the life test!
Question And Answer

Misfortunes and catastrophes

Q:

We always hear and read that God is kind and has mercy on everything. He is fair and just. If it is true, how can we witness all around the world, when a natural catastrophe break out like flood, earthquake, most of the people living there, including children, women or innocent people are involved? They will suffer the same torture that others, like sinful people, suffer?

A:

To answer this question, there is a need to go over a couple of some essential points first. In the doctrine and ideology of our infallibles (Alul Bayt) the end of our life does not equal death. As a matter of fact, our life on this world is just a first step of a very long way to an eternal life. If I want to use simile I could compare life on the earth like a resting place in a shade of tree to find energy to go on and cross through a desert. Or like a bridge which should be crossed to get to the destination.
The life, the true life, the one which God created us for, eternality, is just to begin when we leave this life. The adversity, difficulties and relief of this world all are limited to this world, they are transitory and ephemeral, like a dream.

If you reflect more, you will get to believe that the problems of this world we are facing to is trivial and passing.

On the other hand, we believe that God is Omniscience, Omnipotent, knowing everything said or unsaid, done or undone. Now, let’s imagine someone’s right is violated. Even it is possible someone’s right is violated because of the cruel relations of other people with each other which its side effect is violating other’s right and this person fails in gaining their right; in this case, we believe that God, in the other world, will compensate this violation of right for him in a way that these suppressed ones would wish they suffered more in this world.

I am going to make some examples to make this point more tangible.

Someone lining up in a long line awaiting to receive something essential to him in the hot summer day, he knows why he is waiting for, but maybe a passerby laughs at his patience standing in line.

Or a patient in a theater room accept to go under the surgery, a sharp knife of a surgeon and lots of pains after it, to find his heath back and go on a healthy life then after.

A student ignoring all possible fun things around though attracting his attention and naturally he prefers to spend his day with those funny things and plays, but against his desire he accept the difficulty of spending his time for studying which sometimes even means to scarify his natural whishes.

Or like a farmer who accepts to tolerate the difficulty of cultivating his farm in a hot day.
These examples bring forth the same idea, that life in this world is like a farm, and its result would be gathered in the next life.

One of the basics of obviating cruelty and injustice from God is to believe in hereafter, the other world, not only to reward the ones who undergone suffering but also to punish those cruel which his cruelties is more than the scope of this world to be punished fully here, a punishment which deserves their broad domain of cruelties.

To one who believes he is going to go to a just court is assured:

First: no right of him has been violated.

Second: some of his rights has been violated, which he is sure those rights will be refunded in the court.

Now, in this part I would like to address some reasons behind catastrophes or misfortunes mankind is faced with. It should be mentioned that I don’t claim I am aware of all the reasons just I put my finger in several reasons which are mentioned in traditions and sayings of our infallibles.

The reasons can be classified into different groups:

Test of God

It is mentioned in the holy Quran, test of God is His Way treating with every nations and community from the first of creation till the end. Sometimes, misfortunes and problems happen to put him in the test. The holy Quran states:

\[
\begin{align*}
&\text{“and surely we shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast, who, in adversity say: ‘we belong to Allah and to him we shall return. on those will be prayers and mercy from their lord, those are guided.” } \\
&(\text{Holy Quran, al-baqarah:155-157})
\end{align*}
\]
Reminding and warning

In some cases, the misfortunes are to be a reminder or warn. In this way God awaken them of their false way and at the same time forgives their sins. Here, the misfortunes should be regarded as a blessing helping them to be purified.

Training and perfection

Not all misfortunes should be treated as something negative. In some cases they are necessary to discipline someone, to help him to reach a higher place, getting closer to God. Like a file brushing and shining a metal stuff. Like a hammer carving a stone making a nice figure out of it. In this way, the misfortunes are gifts of God, a catalyst for the soul to gain purity and perfection. With this meaning we have quite a few number of traditions. It is mentioned in these traditions, there is a direct link between being good and facing more problems. The proof to this meaning is the life story of our infallibles and other holy people.

Reflection of our deeds

Sometimes misfortunes and catastrophes are the outcome of our own deeds. As holy Quran states:

ՇՇ “and whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) he pardons most (of your faults)”
(The Holy Quran ash-shuraa :30)ՇՇ
The outcome of one’s deed could bring him misfortunes in two ways:

### A reflection of someone’s bad deed

When man willingly do something, the result of its bounces back to him ,and his community. Like one who is poisoned by his action -eating food - or the one who dies out of his careless driving. In the same way, a tyrant can bring misfortunes to his people out of his cruelties and negative deeds. Generally speaking, lots of sufferings of mankind are afflicted as the result of his own actions.

### A punishment for wrongdoings

The holy Quran has frequently referred to this meaning saying the misfortunes are the punishments of their wrong doing, such as befalling stones, or a loud shout from the sky, or entering into earth, or drowning in the sea.

۞ “each of them we seized for his sin. on some we loosed a squall of pebbles, and others were seized by the cry. some we caused to be swallowed up by the earth, and some we drowned. Allah would never wrong them but they wronged themselves.” (The Holy Quran al-ankaboot :40)

If we accept this concept that our misfortunes are the result of our own deeds, the only point questioning the justice of God is about massive catastrophes afflicted to a large group of people, including children and innocents. To answer this question we narrate 3 traditions:
When Yunes asked God to punish his tribe, God said him: oh! Yunes! In this tribe there are innocent people like children, old men and women, and oppressed ones. I am a just Ruler and my mercy out speed my Anger. I never punish children for the wrongdoings of their adults.

Someone asked Imam Riza:

Why God drowned all the world in the time of Noah?

He said:

“there was no child among them. Because God had cut their child bearing fertility since 40 years ago, and God do not punish a group unless they are sinful. In that community, there was a group who did not accept Noah, and the rest were satisfied with the their disapproval.”

3. In response to Ozair, about punishing a community while having babies among them, the Almighty God said: o’ Ozair! When it comes the time to punish a community out of their sins, I put the dead time of kids of that society simultaneously with the breaking out of that punishment. So the kids are living their natural, predetermined life and their death is a natural death and to others it is my punishment.”

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1 Bihar Al-Anvar 4:393
2 Bihar Al-Anvar 5:283/ elal al-Sharaye:43
3 Bihar al-anvar, 5:286, no.8
Modesty (Haya) in the light of the holy verses and tradition

Abbas Pasandideh-Ali Mansori

Abstract: With this approach, a study of the ahadith and ayat relating to modesty was started. In the first step, the components of modesty were specified. We studied the tradition with a more targeted and clear approach and found much evidence for this assumption. In addition, we were able to obtain the differentiating factors of some other qualities.
Understanding the opinion of the linguists and scholars of morality will bring one close to the meaning of modesty, but it will not precisely determine its truth [meaning]. This issue reveals a different truth when investigating religious terminology. It is possible, and indeed necessary to pay attention to the opinions of the linguists and scholars of morality in order to understand religious terminology, without a doubt it is not enough. The meanings of the religious terminology must be derived from the corners of the texts that have brought them forth. Thus am appropriate way, is a precise study of religious literature, even though in the discussion and analysis of these, it is possible to is the light of the opinions of linguists and scholars of morality.

The essential question is: if modesty is preventive and deterring, what is the difference between it and other preventions and deterrents? In the description of many qualities, expressions such as ‘habs e nafs’, ‘kaf e nafs’ or ‘zabt e nafs’ are used, which declare the meanings of deterrence. Now: what is the basic difference between modesty and other qualities? What causes us to name one deterrent ‘modesty’ and another ‘patience’ and a third as ‘fear’? Unfortunately in the majority of explanations of religious-moral terminologies, [only] the central region of them has been defined. The meaning of the central region is the principal and dominant point that is central to a quality.

Distinguishing the principal and central points of a quality, is quite appropriate and necessary, however it is not enough. Every quality, has a spectrum that, if its range is not defined, and boundaries made clear, interference will take place, and it will not be clear that, for example in the case of such and such, is it in the range of one quality or another. For this reason, knowing the boundaries of different qualities has a great importance, and at the same time, it is not a very simple thing to do1.

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1 One of the important and necessary things, is that the researchers and thinkers, fill the existing gap, and with specialist discussions, bring forth specific and clear descriptions for each quality, so that the difference between each
One of the obstacles that comes forth when studying issues relating to modesty is the means of differentiating this quality with the similar and opposite qualities. This is because in order to define the psychological substance of modesty it is quite important to know what causes us to call one psychological state ‘modesty’ and another ‘fear’, and a third ‘patience’, and a fourth piety. This important question, will bring the investigation to a new stage, and will open a new space for the study. For this reason, the process of the study will move from studying the definitions of linguists and scholars of morality to study ahadith (sayings of the infallibles) and ayat (verses of the Quran).

With this approach, a study of the ahadith and ayat relating to modesty was started. In the first step, the components of modesty were specified. These components were: the person who commits modesty, the person who modesty is done from, and the obscene act (the inappropriate action). Eventually this thought was formed that the presence of a respected observer is a stimulus for modesty. If it is sensed that someone exists that is observing the obscene act, modesty will be created and in the cases when the presence of someone is not sensed, the obscene act will be committed with ease. The given picture brings about the assumption that the differentiating factor in modesty is the element of ‘the presence and observation of a respected observer’. However we must pay attention to the fact that this is not the entirety of psychological differentiation of modesty, but it is expected that this can be its central point and strengthening factor. With this assumption, we studied the tradition with a more targeted and clear approach and found much evidence for this assumption, and in addition, were able to obtain the differentiating factors of some other qualities.

The presence of a respected observer. Some of the tradition about modesty are relating to those who, in the presence of people, have shame, but in private and places where no one is present, do not follow modesty.
some other traditions criticize those who do not follow modesty in presence of people and other traditions brings the attention of people to the presence of the angels and invites them to modesty. Yet the third group of traditions, issue of the awareness of the infallibles (peace be upon them) to the actions of the people is referred, and it is requested that they have shame in their presence. In some other traditions, the oversight of God is referred to, and the universe is referred to as being in the presence of God and people are encouraged to have modesty from God. For example, imam zeyn al-abdeen (peace be upon him) says,

“o 'God! You saw us but we did not have shame.1”

or imam Ali (peace be upon him), when he wants to prevent his army from fleeing, calls upon them to have shame from fleeing and for bringing about shame in them points out to them that they are in the presence of God2.

When it is asked from imam al-sadiq (p.b.u.h) that what are his fundamental points in life, he referred to four points, one of them was,

“I knew God was aware upon me. Thus i had shame.2”Similarly imam zeyn al-abdeen (p.b.u.h) says,

“Be afraid of God the exalted, for he has power over you. And have shame from him, for he is close to you.3”Imam al-baqir (p.b.u.h) also says,

“Have shame from God, to the extent that he is close to you. Be afraid of him, to the extent that he has power over you.4”

In these two noble ahadith, two of God’s attributes are referred to: one is the power of God and the other is his nearness, which is a sign of his awareness and information about the human actions. Here, power is known as a cause of fear, and God’s closeness and information, is a cause

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1 Bihar al Anwar, Vol.94, P 125
2 Bihar al Anwar, Vol.78, P 228
4 Bihar al-Anwar, Vol.109, P 153
of modesty and shame. Based upon this, the cause of bringing about fear is paying attention to the power of God, and the cause of modesty, is God’s awareness and supervision. Thus, the prophet (p.b.u.h) states,

“Have shame today for God is aware of all of your actions.”

The glorious Quran, when it is explaining the story of zoleykha’s seclusion with Joseph explains regarding the refusal of Joseph.

“And indeed, [zoleykha] called for him, and [Joseph also] if he had not seen his lord’s proof, would have called for her.”

In this noble verse, the ‘lord’s proof’, is referred to as the preventive agent against sin. Imam zeyn al-abdeen (peace be upon him), when explaining the ‘lord’s proof’ says,

“The wife of the aziz of egypt went towards the idol and threw a cloth on top of it. Joseph asked her, ‘why have you done?’ she replied ‘i have shame if this idol sees us!’ at this time, joseph told her, ‘do you have shame from something that does not hear, see, understand, eat, nor drinks, but i should not have shame from that which has created humanity and has taught him knowledge?’ this is the meaning of the utterance of God when he says, ‘if he had not seen his lord’s proof’.”

The cause of zoleykha’s modesty was the presence of the idol, even though its supervision upon humanity’s deeds is an invalid notion, and the cause of Joseph’s shame was that God’s supervising upon the deeds of mankind.

Imam al-sadiq (p.b.u.h) also refers to the supervision of the angels upon human’s deeds, [saying],

“whoever [for whom] in private the potential for sin is established and [he] knows God the most high is his protector, and he does modesty

1 Bihar al-Anwar, Vol.19, P 333
2 Yusuf, Verse 24
3 Ayoon al-Akhbar ar-Reza, V.2, Page 60; Bihar al-Anwar, Vol.12, P 266
from the guardian angels, God will forgive all of his sins, even if they are to the extent of [all of] the sins of the jinns and men.”

from the viewpoint of imam al-sadiq (peace be upon him) the philosophy of making the angels supervisors is in essence that the people, by paying attention to their presence and supervision, refrain from committing sins.1

The whole above evidences and proofs establishes this assumption that from the perspective of the Islamic narrations, the strengthening factor and differentiating principle of modesty from other preventions, is the issue of ‘supervision’, meaning that you are in the presence and oversight of a supervisor. Usually our behavior in public is different from that in private. The different in behaviors in public and private are due to presence and lack of presence. When we are alone and do not sense the presence of controller, and do not know if any eye is looking over us, we can easily commit actions that we would not do in the presence of others. If in our isolation and privacy we are willing to commit certain actions which seem inappropriate, and suddenly we realize someone has entered [into our presence] and an observer is present, we will stop committing that action. Or if we later find out that someone was observing our actions, we become embarrassed, and the sweetness of shame comes upon our forehead. It is not necessary that the observing individual is a powerful person. It is enough to bring about modesty that they recognize us and respect us, and have a good opinion of us. All of these show that the essential agent in bringing about modesty is the “presence” and” oversight”. Of course modesty is not comprised of only one element and possess other traits that will be brought up later, however right now the discussion is regarding the differentiating factor and strengthening point of modesty, and as you saw, the element of presence and oversight was the differentiating factor of modesty with other qualities.

Among the important points of this part of the study, which can be interesting for the investigators of this field, was that discovering this point, opened the door of another series of religious texts and made clear

1 Bihar al-Anwar, Vol.5, P 323
their relationship with the issue of modesty, an issue that before the discovery of this point could not be imagined. This series is comprised of those texts which bring forth the issue of the oversight, knowledge, and observation of God of humanity’s actions without [specifically] using the term modesty. For a successful investigator, this is an important point, that one should not limit themselves to those texts that [specifically] use the desired word. Finding texts that contain the subject of this study is a great success, and this issue occurred in this study of modesty. For example before this it was not imagined that the verse, “does he not know that God sees?!” has a close relationship with the issue of modesty. However by analyzing the essence of modesty and understanding its’ differentiating attributes [from other qualities], we understand that this noble verse points to modesty, without using the [specific] term. In the beginning of the prophet hood of the prophet when he was being put under the nuisance of one of the polytheists of mecca, God invited him to modesty and asked whether he does not know that God sees him? Bringing attention to the seeing of God and sensing his presence brings about modesty. In fact, more than calling forth people to fear, God calls them to modesty, and this shows the place and importance of modesty in the Islamic disciplinary order. Thus, imam al-sadiq (peace be upon him), states,

“Know that you are in the presence of someone that sees you, even though you do not see him.”

Similarly, Imam Ali (peace be upon him) states, referring to the presence and oversight of God,

“Heed the God in whose sight you are present, your reins are in his hands, and your movement is in his control. If you hide, he is aware, and if you make it obvious, he records it. For doing this, he has established a great guardian and recorder, who will not omit any good and will not record any invalid thing.”

1 Alaq, Verse 14
2 Bihar al-Anwar, V.83, Page 10
3 Nahj al-Balagheh, Sermon 183; Bihar al-Anwar, Vol.5, P 326
In this saying, both the oversight of God and the oversight of the angels are referred to. In any case, finding the unique characteristic of modesty caused us to discover and pay close attention to another part of religious texts that are related to and have a close relationship with modesty.

When referring to the opinions of the [religious] scholars, it becomes clear that same of them have touched upon the issue of oversight and its relationship to modesty. For example, the late majlessi, when explaining the hadith “the intention is more important than the action”, refers to several issues, and in the fourth issue talks about the issue of modesty.

“The mind of a person with modesty warrants the goodness of decent deeds and the ugliness of indecent deeds and remembers that exalted nurturer [god] is aware of him in all matters, and because of this he worships him.”

Here Allameh Majlesi makes it clear that what brings about modesty is the attention of God to human’s deeds. Otherwise recognizing good deeds as noble ,and ugly deeds as indecent is not enough to bring about modesty. In fear, patience, piety, and similar traits, an individual is also aware of the goodness of decency and ugliness of indecency, but this awareness is not the stimulating factor. If this awareness is accompanied with attention to God’s power, it will create fear, and if it is accompanied with endurance, it will create patience . . . And therefore, that which separates modesty from other qualities is attention to the reality that a human is always in the view of God.

Another issue is the relationship of modesty and fear. Before this we stated that although there is a relationship between the meanings of these two terms, there are some unclear points that should be clarified. With the previous discussions, it became evident that modesty and fear are two preventers and discipliners that are independent from one another. The cause of modesty is oversight and the cause of fear is power. Therefore, fear cannot be the source of modesty. But another issue is that an individual with modesty .from a psychological perspective cannot, be
Modesty (Haya) In The

devoid of fear. No doubt, fear is a truth that is inside all humans, but the kinds of fear are different from one another. A fear caused by morality, is called ‘knowfull’. It is a fear from God’s power, and his punishment sins. It is possible that in an individual with modesty this fear also exists, but the type of this fear is different than the previously mention fear. The fear that exists in modesty is a fear of a loss of the reputation of the individual who is doing modesty. In essence, a person with modesty is worried about the reputation and good name he has in the presence of an observer, not fear about God and his punishment. It is defined by the linguists and scholars of morality as ‘fear of the reproach of the people’.
Amr Bil Maroof and Nahi Anil Munkar (Enjoining Good and Forbidding Evil)

The propagation of good things and drying the swamp of bad things is possible with “Amr Bil Maroof and Nahi Anil Munkar”.

Amr Bil Maroof and Nahi Anil Munkar, are signs of a living society. Without them the society will die, and the sins, will spread everywhere.

In a polluted environment, even healthy individuals will become sick. Nahi Anil Munkar is a civil protest to those who make the space of society polluted for healthy breathing. This protest is both the right and their responsibility of every person.

If everyone says, “it is not my concern” goodness will fade in society and transgression and sin will increase.

A society in which there is no “public oversight” is a dead society.
In an Islamic society, if the culture of *Amr Bil Maroof* and *Nahi Anil Munkar* is revived, the corrupt and people of sin and transgression will not feel free and comfortable, but will see the circumstances restricted for themselves.

If you are interested in your own well being, then think about the well being of society.

*Amr Bil Maroof* and *Nahi Anil Munkar* are the callings of a pure *fitrat* (innate nature). Let us not disregard this innate calling.

*Nahi Anil Munkar* is not an offensive behavior of the arrogant people for the breaking of the pride of others. Rather it is a calling to the divine *fitrat* of man and prevention from the pollution of society’s environment with corruption and sin.

Society is nothing but the union of “you” and “me”. If you and me are not thinking about the reform of it, then who else is responsible?
Oneness of God in the Abrahimic religions

Zahra sabohi

Abstract: The researches show evidences about one true God, monotheism. The historical records indicate that people have had knowledge about one true God from the beginning. This is the same message of monotheism that we see in the practice of Judaism, Christianity and Islam.
The message of worship of God alone is universal core and has been preached and taught by all the messengers of God. Monotheism is the natural insight placed into the people is mind by God (The Holy Quran al-room:30) by the time; the practice of religion frequently deteriorated or incorporated polytheistic elements. Yet traces of the original monotheism can be found in most, if not all of the religions.

The researches show evidences about one true God, monotheism. The historical records indicate that people have had knowledge about of one true God from the beginning. This is the same message of monotheism that we see in the practice of Judaism, Christianity and Islam: (Deuteronomy b:4-5 luck 12:29-30, The Holy Quran aali-e mraan:16)

“Hear, o Israel. The lord our God is one God, therefore you shall adore the lord your God with all your health, with all your soul, with all your mind, with all your strength “

olarity “he has instituted the religion for you as he recommended for Noah, and which we have inspired in you and recommended for Abraham, Moses and Jesus: “maintain religion and do not stir up any divisions within it.” what you invite them to do seems unacceptable for associators. God chooses anyone he wishes for himself and guides to himself anyone who repents.” (The Holy Quran ash-shuraa:13)olarity

The idol worshiper will greatly resent what you invite them to do, God redeems to Himself whomever he wills; he guides to himself only those who totally submit.

Like Christianity, Islam is a monotheistic religion, and when found by Mohammad (p.b.u.h) it was opposite of the polytheist religion of the Arabs of his time. Islam does not consider Jesus as God, and believes that Jesus was a great prophet and that is why Muslims are familiar with Christianity. the name of Jesus name is in the Quran. In this regard, the three monotheistic religions purport to sharer one fundamental. Concept: believe in one God, as the supreme being, the creator, and sustainer of the universe. This concept of oneness of God was stressed by Moses in a biblical article known as the Jewish creed of faith.
“hear, o Israel; the lord our God is one lord”(Deuteronomy 6:4)
It was repeated by –by-word about 1500 years later by Jesus – when he said :

۞ “The first of all the commandments is ,hear ,o Israel the lord one God is one lord “(The Holy Quran yoosuf :29 )۞

Prophet Mohammad came along approximately 600 year later ,bringing the same message again :

۞ “and your God is one God ,there is no God but He “(The Holy Quran al-baqarah:63)۞

Monotheism in its literal meaning, and its biblical context means God is one and in this meaning it is contrasted with Paganism. From biblical point of view and as its classical prophecy when God is claimed not only as the one God of Israel, but as the one God of universal history.

The biblical faith achieved this idea as an ultimate, distinctive and antique character. The perception of monotheism and unity of God in Jewish and Christian resources represent this notion, and that is a response to paganism and dualism of some religions. Thus they stresses the Oneness of God in the sense that “He alone is God, the one and only Creator and Ultimate, Cause of all phenomena.” I am from light and create darkness, I make peace and create evil”(Isa, 45:7)

We can find this assertion repeatedly, “he who brought all things into being and who is their first Cause is one.” Maimonides, Sefer ha-mistrot, positive commandments

2. I have created all things in pairs, Heaven and earth, man and woman… but my glory is one and unique”(Deuteronomy 2:31)
“hear, o Israel, the Lord our God is one Lord”( Deuteronomy b:4)
“I am the First, for I have no father, and I am the Last, for I have no son, and beside me there is no God for I have no brother.”( Exodus 24:5)

One Lord, one Faith, one baptism (Ephesians 4:5)
John (4:21-24): “(Jesus Christ says to Jews) do we worship and serve God as we should, … . it is important to know how we should worship and serve Him.”
Christianity has digressed from the concept of oneness of God, mysterious and vague doctrine that was formulated during the fourth century. This doctrine which continues to be a source of controversy, is know as trinity. It simply states, that God is a union of three divine persons, the father, the son, and the holy spirit. In one divine being!

Ghost is all one. They are three Gods, but one God at the same time! The whole three persons are co-eternal, and co equal.

As the refers, in the Bible, to the trinity of divine being are vague, and these were not the actual words of Jesus but quite clearly same change to the biblical text, even though this is an affirmation of oneness of God, they are sometimes misunderstood by Christians that say one God is triune. It can therefore be seen that the concept of three divine beings was not an idea put forth by Jesus Christ or any other prophet of God. This doctrine, now adapted by Christians all over the world, is entirely man-made in origin. The Unitarian denomination of Christianity has kept alive the teachings of Arius in saying that God is one, and in unitarians the hope is kept alive that Christians will someday return to the true words of Jesus Christ.

The oneness and uniqueness of God is understood as an essential concept conveying the non-composite, non-divisible nature of His being, and rejects all forms of Paganism, dualism, and idolatry.

۞ “thou shalt worship, the Lord the God, and him only shalt thou serve” (The Holy Quran al-nisaa:a:8)۞

in conclusion, the monotheistic religions in their origins believe in one God which is belie by Muslims. In the Quran, the final revelation to mankind, we find his stand quite clear stated in a number of eloquent passages.

۞ “your God is one God, who ever except to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner “(The Holy Quran al-kahaf:110)۞

۞ “take not, with good, another object of worship, lest you should be thrown into hell, blameworthy and rejected (The Holy Quran al-israaa:a:39)۞
Misbaah Al–Hedaya

Abstract: In this article we introduce Ayatollah Beh'bahāni, the author of misbaah al –hedaya. His book is set in forty chapter in every chapter a Quranic verse on the subject of imamate has been discussed. The Sunni and Shiite traditions, along with the reliable sources such as Ghayh Almram have been investigated.
About the Author

1. An introduction about Behbahān town

Behbahān is an ancient town located in southern part of Iran. In the old times it was recognized as a village to the city "Arjān". In the long history, after accidents and events, "Arjān" disappeared; but Behbahān survived and changed in to a growing town.

During the last 11 centuries, as the histories show, many scholars have lived in Behbahān.

Nasser Khosrow, the famous Iranian scholar, who lived about nine centuries ago, has mentioned about his visit from Behbahān in 444 A.H. (about 1020 A.D.) in his history.

2. His Social and cultural activities

The late Ayatollah Behbahāni, during his long staying in the towns Behbahān, Rāmhormoz, Ahwāz, and Esfahān provided a lot of services to people. Some of them are as follow:

1-Building of more than 50 mosques and Hossiniya (holy places for practice and performance of religious activities),

2-Establishment of Islamic schools in yasouj and Ahwāz,

3-Establishment of the large library of "Dārul Elm" in Ahwāz,

4-Establishment of primary and high school for the girls in Ahwāz,

5-Establishment of an Islamic propagatory institution in Ahwāz;
6-Building of Mosques and public bathes in Esfahan;

7-Building of a polyclinic in AhmadAbad district of Esfahan;

8-Pronding first aids to the flood victims in Khuzistan (1961), and Esfahan (1973), and assisting them in re-building their homes.

9-Publish of the old Islamic books; especially the works of Ayatollah Shaikh Hadi Tehrani, who was the prominent Professor of the teachers of the late Behbahāni. Some of those published books were:

-al-Tawhid,

-Zakhā'yer al-Nabow'wah,

-Vadāye al-Nabow'wah,

-Al-Rizwan (Paradise)

-Al-Soum (Fasting)

10-Public preaches for the common people.

3. Education

By the order of the grand scholar Ayatollah Tabātabāei Qummi to Ayatollah Behbahāni, during his staying in Karbalā, he began to teach the Islamic courses. He taught the Islamic courses in different cities of Behbahān, Ramhormoz, Ahwāz, and Esfahan for more than 70 years. Some of his prominent students during that period were shaikh Muhammad Reza Esfahani, Seyed Ismāel Hāshemi, Shaikh M.H. Mazaheri, Seyed Abdul Qasem Hashemi, Muhammad Jawad Tara, Seyed Ali Fāni, Seyed Muhammad Jazayeri, Ali Dawani, Seyed Abdullah Mousawi (his son); Seyed M. Reza Shafiei, and Shaikh Ali Muhammad Ibn Elm.
Some of his students completed and published the collections of the lessons of their teacher. Seyed Ali Shafiei published the book "Badāye al-Osoul", which was the collection of the lessons of jurisprudence course of Ayatollah Beh'bahāni.

4. Publications

During the tens of years of study, research, and scientific activity, Ayatollah Beh'bahāni wrote useful books in the fields of literature, jurisprudence, and Islamic thoughts. All those books have been published by the good efforts of his sons and grandsons, in "Darul Elm of ayatollah Behbahāni" in Ahwāz and Qom. Some of them are:

1-Tawhidul Fāeq fi Marefatul Khāleq,
2-al-Eshteqāq,
3-Kashful Astār,
4-Asasul Nahv,
5-Maqālāt fi Osoul-e-Fiqh,
6-Qawāyed-al-Kolliya (general principles),
7-Mesbahul Hedaya fi Ethbātul welāya,
8-Forty Questions and answers,
9-Complementry comments on the book "Orwatul Voth'qā",
10-The Practice of Hajj,
11-Jāme al-Masāyel (religious teachings for the followers).
5. About the book Misbaahal Hedaya

Ayatollah Behbahāni wrote a book about the divine leadership (Imamate), in his trip to Karbalā, during 1364 A.H. (1940), and named it "Misbaahal Hedāya".

He ordered the book, according to an Islamic practice, in 40 chapters. In every of those chapters, a Qur'anic verse which is related to the subject of "Imamate", and Divine leadership" is explained. Then Islamic traditions, from the infallible leaders, quoted by the scholars of both Shia and Sunni groups, have been added. The characteristics of the book are as below:

1-It is a kind of subject-oriented book of commentary of Qur'an. The main subject in the discussed verses is Divine leadership or Imamate.

2-It is a kind of "40 traditions" book. Many of the Muslim scholars have written similar books, which contain 40 traditions related from the holy Prophet and/ or infallible leaders. "Mesbahul Hedaya" is a "40 traditions" book dedicated to the subject of Imamate.

3-Detailed explanation about the topic tradition in every chapter, by using other traditions.

4-Application of the traditions narrated in both Shia and Sunni sources and references.

5-Detailed explanations about every topic tradition by the application of the Islamic science, so that the important points and characteristics of them are revealed.

6-A comparative study and review of the views of different Muslim scholars and sects, by observing the principles of a scientific comparative study, i.e. accuracy, politeness, and reasoning in criticize.

7-Application of the other Qur'anic verses, in order to explain the topic verse in every chapter, and to review the viewpoints of other Muslim writers.
8-A correct classification of the subjects, which indicates the familiarity of the writer to other fields of religious studies.

9-Showing the correlation of the coherent central 40 verses, so that the aware readers will clearly find out that every of those verses were related and clearly indicating about an aspect, or aspects, of the subject of Imamate.

10-Frequent application and usage of the great book of "Ghāyatul Marām" written by the highly respected Shia writer, Seyed Hashem Bahrāni, who compiled his book in 460 chapters, and had collected more than 4500 traditions in the field of Imamate, from both Shia and Sunni sources and references.

11-Preparation of scientific responses to those who had confirmed and certified the correctness of the traditions about the virtues of Amirul Momenin Ali (p.b.u.h.); but do not consider them indicative and enough about his appointment as "the divine leader" and "Imam".

12-Making references to the Arabic literature of the Islamic period, during the discussions.

13-Application of the ancient Shia and Sunni commentary books of Qur'an, such as "Majma'ul Bayan" (written by Ali Tabarsi), Kabir (written by Fakhr-e-Rāzi), and Kash'shāf (by Zamakh'shari); and discussing their contents, which reveals the knowledge of the author-Ayatollah Behbahāni- over the Qur'anic subjects.

14-Providing different historical discussions by application of the work of the popular Sunni writer Ibn Qutaiba Dinwari, i.e. the book, "al-Imamate wal Siyasat" and evaluating its contents.

A correct and fluent text, which has regarded all the Arabic grammatical points, has resulted in attention and admiration of the Arab people. The above characteristics caused to frequent prints and publications of this book in Tehran, Qum, Esfahān, and Cairo. (Qairo. Najah Publications, 1976). For the same reasons, the respected writer was very careful about this book, in comparison to his other works. Even once
it was translated in to Persian language by Seyed M.R. Shafiei (in the name Meftāhul Enāya); again the author encouraged another student, Mr. Ali Dawani, to translate it in to Persian. This new translation (Mesbāhul Hedāya) is published several times. This book is also translated and published in to Urdo language. Altogether, we can say that it might serve as a reference book in the fields of interpretation, traditions, theology, history, etc for the Muslim students, and those who would like to learn more about the Islamic issues. about 40 verses used in this book.
**Introduction:** The great scholar Fazl ibn Shazan is famous for his knowledge concerning “Ahkam, Ebadat, Kalam, etc.” It is worth mentioning the foundation of his versatile knowledge – and the very true factor of his advancement - was his strong adherence to infallible imams and the narrators of their traditions (hadiths).

Unfortunately due to the historical events and some other factors, just a few works of him are now available to us. A Part of his efforts is a collection of 2000 sayings of the holy Imams – heard directly from them or through a chain of narrators – each tradition (hadith) is like a glooming candle, lightening our way towards perfection and elevation. We chose 50 traditions (hadiths) from the mentioned collection and present them to you for reading contemplating over them, and find the truth in their light.

These traditions (hadiths) are mentioned alphabetically and their documents have been omitted deliberately, but their detailed sources are mentioned. The approach to their translating was meaning-based rather than form based or literal, to make them as understandable as possible. In the following you can read the first 10 traditions (hadiths).
**Abuzar’s advice: the grave, human hive**

In the last days of Abuzar’s life, he was asked, what is your property? He said, my knowledge. Others said,” we are asking you about gold and silver”. He answered, in every morning and evening, we have a hive which is filled with our best goods. I heard from the holy Prophet saying, each person’s hive is his grave.

*Biharul Anwar, v.22:400/8*

**Abuzar’s Advice: two loafs of bread and two clothing**

Abuzar said”, the world is ugly in my sight, as I have two loafs of bread; one for breakfast and one for dinner and I have two clothing’s, one underwear and one outer wear.”

*Bihar al-Anvar, v.22:401/10*

**Abuzar's advice: two precious remaining of the holy Prophet(p.b.u.h)**

Abuzar Ghefari – while he was grasping the door handle of Ka’ba, saying”, be aware! Whoever knew me, he/she knew me, and whoever doesn’t know me, I am Abouzar, Jondab ibn Jondab. I heard from the holy Prophet who said, I leave two precious things among you, the holy Book, and my family (my progeny). These two will not depart from each other till they reach me by the Kosar.

Be aware, these two are like Noah’s Ark. Whoever gets on, he is safe and the one who misses it, he will sink. “

*Biharul Anwar, v.23:135/74,75*
Always accompanied

The holy prophet (p.b.u.h) told to Amir Al-momenin:
Anyone who was separated from you is separated from me; and anyone who is separated from me is separated from God.

Amalie, sheikh sadooq : p.553/majles 82

Association with people of religion

Imam sadegh (p.b.u.h) has related from the God‘s messenger (p.b.u.h):
“association with people of religion causes honor in the world and the Doomsday“.

kafi, vol 1:4/39

children and salaat

Fazl ibn yasar:
Imam sajjad (p.b.u.h) ordered the children to come together and perform evening salaat; then he said: this work is better than sleep and lose evening salaat.

Tahzib al-Ahkam, 2:2/380

Fateme Zahra(p.b.u.h)

the holy prophet (p.b.u.h) has said:
“Fateme is my darling and her two sons are my beloved children. Her husband is the light of my eyes, and the Imams are from her children and the God’s trustworthiness. They are like a strand laid down between God and His creatures. Anyone connected to them, gets rescue, and anyone refuses them, will be destroyed.”
Don't underestimate the Sins

Imam sadegh (p.b.u.h):”don’t underestimate your sins ,is so, the Almighty God will not forgive them . Narrator askes? Which are sins? Imam answered; “when a person does a sin and then sayd ;”:
“I am ok . I have not make very sins , so I will be forgive “

\[ kafi ,2:278/1; Behar al-anwar , vol70: p.345/29 \]

Forgiveness of the passed away persons?

Ibrahim ibn Abdul Hamid, has related:
I told to Imam Sadegh  that ;Abdul Rahman Ibn Siyabeh , was creditor from a dead person . we spoke with him in other to forgive the dead person , but he didn’t accept .

Imam (p.b.u.h) answered ;”shame on him. Doesn’t he know , if he overlook his credit , then will receive 10 times more in the last day ;but if he doesn’t do ,he achieves only one dirham in instead every dirham of his credit !” .

God and His attributes

Imam Hussien (p.b.u.h) asked ,from Amir al-momenin about the meaning of tradition of “thagalain” . He answers:
“Erat means :me , hassan , hussen and nine imams from hussein generation .they ninth of them is Mahdi. the holy Quran and them never separate from each other until they arrive at the God’s Messager beside of pool kosar (in heaven )

\[ Gozideh kefayah al-mohtadi ,91/16; tradition .no.50 \]
God and people

Imam Reza (p.b.u.h) said:

“Being optimistic about God, because the glorious God told;” I’m beside the optimism that faithful obedient has about me. If he was optimistic about me, I treat him with kindness, and if he was pessimistic about me, I treat him with severity.

Behar al-Anwar, 1:103/1
**Islam and Human Rights**

Fatemeh Tehrani Dost - Jalil Dorani

**Abstract:** In this divine system, human-beings on the one hand seek their own rights while on the other hand feel responsible before God and their fellow-beings. Therefore, considering the inseparability between social responsibilities and rights of others, the subject of responsibility, aside from being a divine pivot with fortified rational backing; it enjoys lofty value due to its role in safeguarding individual rights in the society. From the viewpoint of Islam, human-beings are classified into six main groups. In all the above types or groups, the merit is human development and perfection.
Considering that the basis of rightful divine religions is enabling the human souls to achieve growth and perfection in their respective field of pure ‘fitrat’ (innate nature), God the Glorified, has conveyed the primary principles of these innate rights to all the human-beings via religion.

In this divine system, human-beings on the one hand, seek their own rights; while on the other hand, feel responsible before God and their fellow-beings. Therefore, considering the inseparability between social responsibilities and rights of others, the subject of responsibility, aside from being a divine pivot with fortified rational backing; it enjoys lofty value due to its role in safeguarding individual rights in the society.

In explanation of this matter, we can say as follow:

1. to claim that one is in the right but without acceptance of responsibility is a contradictory claim because right and responsibility are two sides of one coin; and the reality of one right and observance of others needs are inseparable issues.

2. from the innate divine aspect, we believe God to be the source of all existences and He is the Creator and Master of all the human-beings and the world. He is the Master of the universe.

And the human beings have been created equally. The only criterion proving one’s virtue(s) over others is piety and lofty human values:

“O people! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most pious (careful of his duty).”
On the other hand, two vital and authentic traditions have come down that lay down the basis of man’s universal visage vis-à-vis mutual rights.

The holy prophet (s.a.w.a.) says: “The people are all like God’s family and the most beloved amongst them, before God, is the one who is most beneficial to God’s family.”

In the second tradition, the holy prophet (s.a.w.a.) says, “Anyone who hears someone crying for help and seeks assistance but the latter does not respond, then he is not a Muslim.”

Taking into account the above-mentioned traditions and other aforesaid points in divine verses and traditions, we perceive as follows:

The main aim of the noble prophets has been to remind the people about this lofty reality that not only they should establish spiritual relationship with one another and consider themselves as organs of one body but also strive on the path of “rational life”, a life that is steadfast on the pillars of divinity and servitude. The invitation of divine prophets too has been steadfast on the pivot of “divinity of God” and “servitude of His obedient.”

“And certainly We raised in every nation an apostle saying: Serve Allah and shun the Satan.”

Considering that from the aspect of creation, God is the Master and Sustainer of human-beings, from the viewpoint of divine legislation too, He possesses full authority and command i.e., the right of sovereignty belongs solely to God and those to whom He has vested authority comprising of the immaculate prophets and Imams. All are responsible before the divine commandments; moral and legal values that are fixed by the Almighty God are steadfast and their bounds and limits are specified by God. In other words, divinity of divine legislation is the result and

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1 Al-Kafi: Mohammad-ibn-Ya’qub Kulaini, Vol 2, page 164
2 Ibid
3 Nahl (16):36
offshoot of divinity of creation. Therefore, none but only God possesses the right to legislation and lawmakers.

According to the divine religions, acceptance and implementation of these very principles and rules come down in the ‘Shariah’ (divine laws) are the factors leading to man’s progress and perfection.

On the basis of this very acceptance or non-acceptance and considering the individual trait that each one possesses, from the viewpoint of Islam, human-beings are classified into six main groups:

First group: Human-beings who have not reached the stage of personal growth and development, lack any acquaintance, culture and deed save that which is merely related to his or her natural life.

Second group: Human-beings who have to some extent set on the path of growth and gained some degree of acquaintance, culture and action. Besides, they have accepted the social life along with its requirements, regulations and they keep respect for their fellow beings.

Third group: Human-beings who have gone beyond the second class and perceived that this life and the world they live in cannot be interpreted without relying on the world beyond this one while reason and their innate nature demands that this life and the world they live in must be interpreted and explained. For this reason and for ensuring man’s relation with the world beyond, it is this very world of existence that, aside from fulfilling certain actions in governing the natural life, it places certain duties and responsibilities as well.

Fourth group: Human-beings who are inclined to one of the divine religions like Jewish, Christianity, Zoroastrianism etc and have accepted and act according to that particular religion.

Fifth group: Muslims who aside from believing in all the divine prophets and faith in the original text of Abraham’s religion, have accepted and act upon the religion brought by Mohammad-ibn-Abdullah (s.a.w.a.) on behalf of God. As per the verses of Quran, this religion is called “Islam”.
Sixth group: People who have flourished in Islam and have attained the degree of “Taqwa” (piety) and earned the merit of values pointed out by the holy verse as follows:-

“Surely the most honorable of you with Allah is the one among you most pious (careful of his duty).”

In all the above human types or groups, that which is proof of merit is human development and perfection. Thus, the greater the appearance of features of development and perfection in the above categories the greater would be the values possessed by people of that category. The basis of “Taqwa” (piety) and virtue concerning values extends to all the above types of people. Anyone who follows the invaluable principles and fundamentals of life, is better than a person who does not follow that principles even though he may claim to believe in Islam.

If human-beings strengthen their “Aql” (reason) and “Vijdaan” (inner sense) and accept the Islamic beliefs by virtue of those two aforesaid divine powers and perform good deeds, they have then set themselves on the path of rightness.

“So whoever submits, these aim at the right way.”

For this reason, God too places all the required contingencies and His favors at his disposal.

“He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.”

On the one hand, God equips him with the power of ‘reason’ so that he correctly utilizes His bounties and remains a manifestation of

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1 Al-hujarat (49):13
2 Al-Jīn (72):14
3 Al-Baqrarah (2):29
God’s attributes and perfection; and on the other hand acts as a guide and leader on behalf of God.

It is worthy to mention that reliance on mere ‘reason’ (or intellect) will pave the way for unlimited freedom and would isolate religion, thus leaving no place for duties and responsibilities! This is because in such an atmosphere, man is a ‘researcher’ and not a ‘duty-bound’ creature, so much so that he is not even responsible before his Creator. Unfortunately, such a reflection springs from the west!

Amongst the forerunners of this movement are “Garasius’ and ‘John Lock’ we discussed about them under the topic of rights.

In their reflection, and particularly in John Lock’s reflection, phrases like “God’s Will” or “Divine law” can be found though by law of nature they mean law of reason. Besides, they reckon reason’s duty to be revelation and interpretation in Divine Will. They claim that ‘reason’ enjoins how a civil society should be formed and to what extent are the rights, limits, and boundaries in that society.

In this way, as per their beliefs, ‘reason’ replaces divine and natural laws where the most vital consequences of such reflection is excess in intellectual self-sufficiency and unlimited freedom. This is while intellect, in spite of all its credibility and capability fails to perceive all the elements that lead to man’s prosperity.

Thus, the most important result from this reflection and thought particularly John Lock’s thought, is galloping freedom such that “Rusu” too while perfecting John’s reflection says:

“Man steps into this world freely and he should live freely too. Undoubtedly, life in a society limits an individual’s freedom; but this limitation is lawful to such extent that it supports his own consent.”

However, we should declare that absolute freedom has not only failed to serve a ground for man’s prosperity and assure him of his true rights and needs but has rather turned into an unjust rule and tyranny over the people.
A slight pause over man’s self-love, which is from his innate and true desires, leads us to this conclusion that if man’s freedom is not controlled under the auspices of religious teachings, moral values, owed legal orders then his reason and intellect would come under the influence of self-love (and its branches particularly sentiments, anger and lust) that would not only make him commit any type of treason but he would even try to justify his acts in a rational and intellectual manner!

The holy Quran and traditions put stress that man separated from ‘Vahy’ (divine revelation) is bound to prepare the ground for his own, as well as his society’s destruction.
An Introduction To Islamic Center In North America

Islamic Circle of North America
Established in 1968, the Islamic Circle of North America was a response to the growing need for a supportive Muslim community in North America. The organization initially focused on educating its growing members about Islam, the goal being to adhere to Islamic values amongst a religiously diverse community. In the early 70s, ICNA members, the majority of whom were of South Asian descent, focused their efforts on education and personal/spiritual development.

With the 80s came several key expansion projects—ICNA Sisters’ Wing was formed in 1980, ICNA’s main headquarters established in Jamaica, Queens in 1984 and the annual convention celebrated its 10th year in 1985. With a central location from which to base its efforts, ICNA was able to launch numerous projects, many of them still thrive today.

In the past decade, ICNA has expanded its reach across the US while maintaining an active presence in local communities. Muslim Family Day, first hosted at Six Flags New Jersey in the year 2000, now attracts nearly 50,000 a year at several parks nationwide. The ICNA Council for Social Justice, a branch of ICNA dedicated to representing the Muslim voice on matters of social justice was formed in 2009. ICNA has worked to establish connections between Islam and the public, collaborating with numerous Muslim organizations to reach this end. ICNA also works closely with many national interfaith organizations for the betterment of society. By focusing on self-development, education, outreach and social services, ICNA has cemented its path as a leading grassroots organization in the American Muslim community.
Divisions

ICNA has three divisions: ICNA Sisters Wing, Young Muslims Sisters and Young Muslims Brothers.

ICNA sisters’ wing

The ICNA Sisters’ Wing is a division of ICNA which strives to provide Islamic education and training to women of all races and backgrounds. This division of ICNA was established in July of 1978. The reason for the creation of the Sisters Wing was to mobilize and empower women of all ages and to enable sisters, to outline the framework of the Deen freely within their own circle by providing platforms through education, outreaching inducing organizational skills.

Young Muslims

Young Muslims is a pioneering national youth organization that has been on the youth scene since the early 90’s. Young Muslims is an organization dedicated to addressing the vital roles the Muslim youth should play in North America. With different programs attuned to the youths’ critical stage in life, YM seeks to address real-life problems and give the support needed to live our lives as dedicated Muslim youth. At this age where temptations are on the rise and flagrant behavior encouraged, Young Muslims attempts to counteract these influences by challenging the youth to take the best of all paths in both this world and in the Hereafter.

Education

The Islamic Circle of North America, a leading grassroots Muslim Organization is proud to introduce a new and exciting educational venture, The Islamic Learning Foundation (ILF), an educational Islamic institution
based in New York. The main objective for ILF is enriching the lives of Muslims in general and Muslim Youth in particular by educating their minds and affecting their hearts with sound knowledge of Islamic Shariah thus deepening their awareness of Islam as a universal and eternal way of living for mankind and providing a new caliber of Muslim leaders.

**Social Services**

**ICNA Relief USA** is a multicultural human development and community building organization. The purpose of the organization is to address the basic human and social service needs of the underserved communities with in the United States, through its local chapters, with its head office located in Jamaica, NY, USA. As a vision and value-led organization, ICNA operates under the principle that all people are created equal and when given the tools, will thrive and bring about change in their own lives and the lives of their communities. ICNA’s mission is to promote justice through creating opportunities with young people and families to lead healthy and productive lives.

For US Domestic Projects, please visit [ICNA Relief](#).

For International Projects, please visit [Helping Hand](#).

For Muslim Family Services, please visit [Muslim Family Services](#).
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