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Editorial

HAMID FARNAGH

Prays and Its Impacts on Psychological Health

*Abstract: There is no one who does not experience some kind of problems or misfortune in his life. The psychological problems threaten us all. Connecting to God can lessen our pains inviting happiness and peace to our lives. Though the factors of guiding mankind to salvations are abundant, without prayers and connecting God there are fruitless. The holy Quran says, say: **“my lord cares little for you if it was not for your supplication, indeed you have belied (the messenger and the Koran) so it (the punishment) will be fastened.”** “The holy Quran; 25:77”*

In the present study, the impact of prays on psychological health has been dealt with.

The place of praying in Islamic theology

One of the most important teachings of Islam is how to pray. This spiritual blessing is the most beautiful and the oldest means connecting human spirit to God the Almighty, causing people's elevation to the heavens. God says, ***your lord has said: 'call on me and I will answer you. Those who are too proud to worship me shall enter hell utterly abject'*** (The holy Quran;40: 60)

The holy prophet said, "Prayers is the heart of worship."

As the power of human beings derives from his mind and wisdom and if he lacks this understanding and the ability to recognize, he is lower than animals, worships find their values when they are founded upon connection to God. Therefore, the worship of a person not-connecting God is similar to a lifeless skeleton. In our prayers actually we are connecting God and take refuge to Him to strengthen us to overcome obstacles.

Prayers will empower the need of religion and will strengthen our relationship to God asking for something from All-deserved praised will bring inner satisfaction for human beings and asking for things from a being such as himself "mortal and weak" will bring dissatisfaction and humiliation for human beings.

It is in our nature and in fact it is our instinct to lean to God in case of difficulties and pressures, and what a stiff and reliable reliance?

A psychologist said,

Nowadays "psychology teaches the same things prophets attempted to teach. Because psychologists perceive prayers and faith will eliminate fear, hopelessness, and anxiety."¹

Therefore, in addition to eradication of sorrow and depression, it will satisfy our soul and mind; as in the time of depression and sorrow, human beings turn to God, reveal their secret feelings and open up themselves to Him and through this not only they can seek help from God but also they can reach equilibrium. This equilibrium is not exchangeable with any other thing in the world.

The psychological effects of prayers

Prayers psychology-wise, associate with tremendous impacts on our soul and mind. In the following we are dealing with just a few:

1. Feeling attached and supported

Prayers will join human beings to outside, releasing him being jailed inside himself. In fact, it is such a good companion who can fill all our life's with, gaps, one who is praying continuously, not only does not find himself alone, but also will perceive the world and all the existence are singing the same song with him, as the holy Quran says, ***“the seven heavens, the earth, and whosoever in them, exalt him. There is nothing that does not exalt with his praise, but you do not understand their exaltation. Surely, he is clement, forgiving”.*** (*The holy Quran; 17:44*)

The universe is worshipping God with no halt. Each creature is involved in some kind of praising God, but ignorant individuals are unable to understand this very fact. Only people who are engaging themselves to pray and talk to God who calls Him affectionately and in return they can hear the worshipping voices of the world spiritually.

2. Hope and happiness

Among the various aspects of religious training is the importance of hope. As it is clear "hope" plays a very significant role in human's psychological health, depending the meaning of life, supporting human beings from decadence in time of trials and tribulations, keeping them away from depression and hopelessness. Hope is a freshening belief, like a dim of light in the heart of dark nights of life, promising a better future to us. In this regard, it can be claimed that each a live thing is on his way to reach his goal and destination. Researchers have been proved that if animals' attempts to reach their aims fail, they will stop trying again and will sink in the oceans of hopelessness.

"Activity and attempt" are the joy of life while inactivity and stability are the cause of sorrow. The energy for this movement and activity is generated from hope! If even for one day hope was absent from our life, the wheels of joy of life would stop.

Therefore, whomever desiring confronting life hopefully in light spirit should back his life by prayer.

Communication to God brings hope for human beings. It will assure human beings of relying on an safe and strong confidence. This assurance will result in happiness!

The existence quite a few number of claims regarding this belief as a preventing factor of psychological illnesses.

3. The real peace-maker

Fear and worries are of the greatest problems modern human beings have to deal with and unfortunately they have to tolerate the effects of these fears and worries on the life. Peace, in fact, is one of the most important lost assets of us: once we find all doors closed to us, the fear of loneliness overcomes us; the only omnipotent being who can unlock all doors is Almighty God.

In the holy Quran, God introduces Himself as a real peace;” *we have sent forth other messengers before you and given them wives and descendants. Yet none of them could bring a sign except by the permission of Allah. Every term has its book.*” (The holy Quran; 13:38)

Prayers, in one sense, mean remembering God; we should pray to make peace in our lives, and not only for reaching our desires.

Prayers, even if not answered, generate two types of power in soul of us:

First, prayers naturally cause peace.

Second, asking God desperately through observing all its rules will be answered, and the sorrows will be erased. As God says about

Ayyob: ***“and job when he called to his lord: 'affliction has befallen me, and you are the most merciful of the merciful.’”*** (*The holy Quran; 21:83- 84*)

According to this verse, prayers strengthen the connection between creatures and God, resulting in cleansing and purifying hearts and souls. This will bring servants closer to God. Therefore we can claim the most important impact of prayers is "purifying souls" to the extent that he sees God present everywhere, aware and caring, without this attention his life would be destroyed.

4. The real self

Engaging in every day chores of life gradually can draw human beings in materialistic worlds which can cause forgetting or ignorance to the point that he forgets "the real self. Quran says, ***“Do not be like those who have forgotten Allah so that he has caused them to forget their souls. Those, they are the evildoers.”*** (*The holy Quran, 59:19*)

Prayers will bring us to ourselves; reflect the appearance of God in his soul. To the extent that we get closer to god, we get closer to ourselves as we are from God.

5. An argument in focus (peace of mind)

Worries not only affect soul but also it can affect mind and body. The first step of getting to wisdom is to stop Worries due to this fact even for studying it is recommended to choose calm, clean and pleasant place to increase attention and focus.

This is true about prayers: prayers, performed by observing all its conditions; can brighten up our mind to understand better and more.

6. *Spiritual joys*

The other effects of prayer are a kind of enjoyment titled "spiritual joy".

Human beings could experience two types of joy: first: sense-wise "joy, eyes see a pleasant view and cause joy."

Second: Soul-wise, we serve others or devote ourselves and enjoy. This type is not related to a sense or influenced by any outside reason.

Latter is stronger than the first and more stable.

7. *snob- remover*

Human beings generally seek perfection and salvation. Prayers include humbleness and obedience in words and actions.

8. *Existing from ignorance*

The nature of this life gives birth to ignorance if you indulge yourself in it so much as forgetting hereafter.

Prayers are a good cause and opportunity to review our deeds and save our life.

Prayers remind us of hereafter and the Day of Judgment. Al-Hamd is called "Sura Al-doa" (Prayer = Doa)

Every day reciting it will draw our attention to the path of infallibles, makes us aware of probable distraction on the way ahead.

A Story of Zeid and Mansoor

Davaneghi

Zeid, son of Imam Sajjad, has an excellent position regarding his morality. He was tragically slaughtered by an order of Hesham ibn Abdulmalek, a Kaliph of Bani Marvan. Zeid had several children, the youngest one was a knowledgeable son named Mohammad ibn Zeid.

Once in Mecca Kaliph Mansoor Davanighi showed off a valuable stone to Mohammad, aiming at boasting. Mohammad ibn Zeid said, this belonged to Hesham ibn Abdulmalek. I was informed the son of Hesham inherited this stone and he is the real inheritor, as he is the only alive one from his children. If you want to hand it to him, he is in Mecca now. Mohammad ibn Zeid tended to realize two important goals: breaking Mansoor's false pride and returning that valuable stone to his real owner. Upon hearing this, Mansoor made up his mind to arrest Hesham, as he was an opponent of Bani Ommayid's tribe including Hesham, and owned that stone. To this end, he called his

guard named "Rabi'ee" and ordered: "tomorrow morning when people gather in the mosque for morning prayer close all doors of mosque except one door. Then appoint several guards stand there. While people are leaving, they should investigate them and ask their name to find Hesham.

Tomorrow morning they did as it was ordered. Hesham was among people and he understood the plot.

He was terrified and wondered what to do. At this time, he bumped into Mohammad ibn Zeid. They didn't meet before. Seeing his worry, Mohammad felt sympathy for him and wanted to know the reason. He asked: who are you? Why are you sad? Hesham answered: "If I introduced myself, Will I be safe?"

He introduced himself, and asked now who are you?

Zeid said: "Mohammad, son of Zeid"

Hearing this name, Hesham was sure he is in great danger now as his father killed Zeid. "To take revenge, Mohammad will introduce me to the guardians," he said.

Mohammad was a man of forgiveness, no matter what has happened to his father, he decided to assist him.

He said, "Don't worry. Be sure I will help you and rescue you, I apologize in advance because may be I have to play a trick on them and curse you or beat you."

Hesham said: "You are free to do whatever you want."

Mohammad covered ibn Hesham's face and dragged him on the ground to the door. Then addressed one of the guardians and said: "This man hired his camel to me from Cufa to Medina and ten back. But when I got here he hired the same camel to a man from Khorasan in higher price. Now I don't know how I should come back home. Please do me a favor. Order one of your guardians accompany us to go to the court." Rabi'ee accepted his request and sent two agents with him. Not a few miles passed that Mohammad asked loudly: Will you return that camel or I leave you with these agents:"

Ibn Hesham said: I will! I will! Mohammad turned to those agents and said: Thank you! Now that he accepts to return the camel to me you can leave him with me.

After a while, when they were sure the agents got far from them, Mohammad removed the cover saying, "Hurry up! Hide yourself immediately!"

Ibn Hesham said: "God is knowledgeable to which tribe he should put his messages to be delivered.

Then he handed in a stone similar to that stone of Mansoor. "Please accept this and make me happy", he asked.

Mohammad replied: "We the household of Prophet do not accept money or things in return of our good deeds."

I forgave my father's blood which is more valuable as I took revenge but I didn't. Now, I wish you could hide sooner till Mansoor leaves Mecca because he insists on arresting and killing you.

16. Safinah, No. 14

Greatness of people can be revealed when they are in power to do something but they forgive others and in this way they prove the greatness of their souls.

Ahlul Bayt 's Rights and Our Obligations

Abstract: It is frequently quoted in various traditions that in the Day of Doom, the fond and love of Ahlul- Bayt would be questioned. This is the very obligation of holy Prophet's nation toward his family. This duty has also been mentioned in holy Quran. Following we outline some of these obligations:

1. Love and care for Ahlul-Bayt

In Ziarat Al-jame'a it goes:

"Due to your Villayah, the religious obligatory practice will be accepted and loving you is obligatory."

And also in an extensive tradition, the holy prophet addressed Salman, Abuzar and Meghdad:

"The love of my Ahlul-Bayt is obligatory for each of every faithful one, men or women."²

Imam Ali stated; "it is on you to love Prophet's offspring which is a right of God on you."³

2. Revoking to and grasping their threshold the holy

Prophet stated: " whomever who revokes to my progeny after me would be among savor."⁴ Revoking of course is to accompany them and follow them in all periods or situations.

3. Accepting their Villayah

Imam Ali said, "It is on people to accept our Villayah.:(1)

²

³

⁴

Villayah denotes a kind of intellectual, ideological and political solidarity with the one whom we accept his Villayah.

4. Set them above others

The holy prophet said, (2) my offspring are like stars for residence of this earth, so they should not be over passed; In fact put them in front who are the responsible ones after me."

In Shabaniyah Salavat we address Ahlul-Bayt like this: (3)

4. These who over pass them will go beyond religion and those who lag behind.

5. Referring them in religious- bound or materialistic- bound issues

My progeny distinguished rights from falsehood. They are leaders who should be followed (in every aspect of life). (1)

6. Respecting and honoring them

Oh People! Revert my offspring while they are alive or after my demise: Respect them and prefer them over others.

7. Paying Khoms

The verse 41 from Anfal Surah regards khoms for God and Prophet and the relatives. ***"and know that one fifth of whatever you take as***

spoils belong to Allah, the messenger, kinsmen of the messenger, the orphans, the needy, and the destitute traveler; if you believe in Allah and what we sent down to our worshiper on the day of victory, the day when the two armies met. Allah has power over all things.”

8. Being kind with them and joining them and their offspring Imam Sadiq,

Whoever can't connect us or serves us directly should connect our faithful friends to enjoy the rewards of connecting us and being kind to us.

9. Reciting Salawat

The holy Prophet, whoever says his prayer but he doesn't recite Salawat to me and my Progeny, his prayer will not be accepted

10. Remembering them and their virtues

Imam Sadiq,

The best people after us are the one who revives our trend and cultures and invite people to our remembrance.

Imam Baqir,

Remembering us is remembering God and remembering our enemies is remembering Satan. ⁽²⁾

*11. Remembering their disasters and their innocence
Imam Sadiq (about ceremonies remembering the
catastrophic fates of Ahlul-Bayt)*

I like these ceremonies, so remember our remembrance and our trends. The sins of one who remembers us and sheds tears even a drop as small as a fly's wing will be forgiven.

The culture of remembering infallibles and their tragic lives will give an increase to our solidarity and unity, helping us to become more determined in their way.

12. Visiting their holy shrines

Imam Reza,

For each Imam there is a duty on his friends and followers I one of the signs of carrying out this duty and keeping this promise is to visit his holy shrine.

Visiting holy shrines has a tremendous social and educational benefits and impacts. There exist lots of traditions regarding this significant issue. (1)

Ziarat is a sign of deep connections and love toward this family. Visiting their shrines will promote fondness and familiarity.

Familiarity and fondness can result in Ziarat and also Ziarat can cause familiarity and fondness. In fact it's bilateral. The more familiarity in

Ziarat, the more its rewards would be, the effective its spiritual impacts.

Imam Baqir said,

People were ordered to reach these stones (of Kebba, circling them, then approached us and informed us of their unity and solidarity with us, offering us their assistance.

The great rewards determined for Ziarats, specially Ziarat of Karballa and Mashhad, prove the importance of it. Ziarat, as to be our duty toward Imams, also is a cause of increasing fondness, revealing the social or political stance of pilgrims. (3)

The holy Prophet said,

Ziarat and visitation will bring love and friendship. What a large number of visitations which establish long- life friendship!

It's worth mentioning that "Ziarat from a fear" also has its special educational and spiritual benefits though it is not comparable to Ziarat from close.

Consultation ①

Sayyed Morteza Mojtahedi

Abstract: Any attempt finds its value when it is for a reasonable cause and in a true way, otherwise nothing will be gained but a waste of life time and depression. For this reason it is very important to think and evaluate each program in advance. Upon assessing, if it becomes clear that the program can lead us to a success; it would be wise to put it into practice. If you yourself cannot get a clear picture out of it, it is a very time to consult those ones who are experienced and considerate to give you a better perspective before plucking into the sea! The present study offers some must-have characteristics for an advisor.

*Imam Ali, "The best one for consultation is the man
of experience."*

The importance of consultation

The holy prophet said in this regard, "Be humble for God to evaluate you, and do not judge unless you have enough information or knowledge. If something was hard to understand for you, do not hesitate to ask, do consult, then act according for if God knows you are honest, He will succeed you."

As you see, the holy prophet also advises people to get the benefit of consultation to be successful.⁵

Consultation, the backbone of advancement

Those who wish elevation and getting closer to God and infallible Imams should notice that "consultation" is one of the best ways of fulfilling these dreams. The spiritual-advancing-beginners who are not familiar with Zahra or sayings of infallible Imams which are revealing the true paths for people, should consult the experienced consultants or advisors to use their experiences. They should consult great men who are donated by the gifts of understanding and wisdom, and actually they could pass the way successfully nor the ones who are tired of the way, sitting aside, whispering hopelessness to others!

⁵ . Bihar Al-anvar, vol. 21, p. 408

Imam Ali introduced consultation to experienced men as a support to guarantee reaching goals, "There is no support for human being like consultation."

To whom should we consult?

Imam Sadiq advised us to consult those who are: "consult those wise pious people, because they will not guide you but to good deeds!"

Bear in mind that; in some cases consultation can harm even to the extent that plays havoc on his life!

For this very reason, our infallibles gave us some hints in this regard to hinder any mistakes about consultations.

The one whom you choose as a consultant should be experienced or knowledgeable enough to help. According to the sayings of Ahlul-Bayt we should consult those who are:

Imam Sadiq said, "Consult one who has five characteristics:

1. To be wise
2. To be patient and have forbearance
3. To be experienced
4. To be considerate and benevolent
5. To be pious

Consultation has some limitations and conditions which if they are known, consultation would be helpful otherwise its harm would be more than its benefit:

1. The one whom you consult with should be logical and wise.
2. He should be religious and liberated.
3. He should be religious honest like a brother of you.
4. Tell him whatever is needed to be informed about the issue like you and he should be able to keep the secret.

When a consultant is logical and wise, his advise would be beneficial, when he is pious and liberate, he will try to advise you in the best way, when he is honest like a brother of you, he will h... your secrets and when he is informed like you, his consultation would be complete and true.

Consulting an unsuitable person will have the opposite results, as Imam Ali said, "Do not consult one when your logic does not approve him."

Haya

Abbas Pasandideh/Hasan Karimi

Abstract: "Does haya have forbidding nature or enforcing nature? It means does it only stop us from committing immoral acts or does it encourage us to perform good deeds? This article tries to provide you with the answer of this question.

The importance of the mentioned questions lay in their usage; i.e., The answer of these questions can help us to figure out when it is o.k. to have modesty (Haya) and when we shouldn't have it. If its nature is a forbidding nature, we may only use it to stop an act and in fact it is advisable to one who tends to commit sins or something immoral. Let us review the question once more:

Can we apply modesty to one who wants to stop doing something approvable or not? Imagine someone who wants to stop praying or fasting, can we refer him to modesty to change his way?

The answer is yes. Modesty includes both to-do-deeds and not-to-do-deeds. Imam Sajjad introduced modesty as a forbidding factor in regarding lust and asked God to give him modesty to protect him from lust.⁶

Imam Ali stated somewhere, "modesty prevents {us} from unapproved acts."⁷ Also he said, "Modesty is the origin of all beauties."⁸

Imam Sadiq addressed Mofazzal and said, "If modesty does not exist, no guest would be respected and welcomed and no promises would be kept and no request would be answered.

As you see receiving guests or keeping promises are examples of good deeds which are counted as the fruits of modesty. Imam also

⁶ . Bihar Al-anwar, vol. 94, p. 157

⁷ . Ghorar Al-hekam va Dorral Al-kelam, tradition, 1393

⁸ . Tohaf Al-Oghul, p. 84; Bihar Al-anwar, vol. 77, p. 211

added, {If modesty does not exist.} no good act would be done and no bad act would not be stopped.⁹

Therefore, the answers to the mentioned questions are: Modesty is "preventing and forbidding" and "enforcing and encouraging." The enforcing power of modesty is of two types: Regarding committing sins or stopping performing good deeds or committing sins which is called "the immoral acts". If our nature and spirit can be controlled in terms of "the immoral acts", it leads to performing approved and obligatory acts and stopping Haram. In brief, controlling ourselves is nature and soul-bound but performing or not performing is action-bound.

Is modesty limited to a special domain?

Modesty is an art and a technique not limited by any border, one of the significant issues is the relation between modesty and power. The truth is this, "Modesty is a proof on will and soul power."

It means a powerful soul and spirit can control our acts. A weak person is not able to control himself. It is worth mentioning that negative modesty is a sign of low self esteem which is not approved. The positive modesty is a proof of power of a person. A modest person can control himself in times of extreme difficulty. He is a liberal person as one who surrenders easily facing lust or difficulty is in fact a prisoner jailed by lust, anger and so on. Imam Ali aid, "The servant of

⁹ Bihar Al-Anwar, vol. 3, p. 81

lust is a prisoner whose slavery has no end."¹⁰ And also a greedy person whatever he is greedy about, in fact he is captivated by it as Imam Ali said, "Each greedy person is a prisoner."¹¹ A powerful person is one who can manage his affairs. Imam Ali said, "The most powerful person is one who has power over his spirit (lust)."¹²

In conclusion, we remind that there is a connection between power of will and modesty; the more powerful the soul, the more modest the person. We can claim modesty is in fact one of the means of controlling soul and its desires.

¹⁰. Ghorar Al-hekam va Dorrar al-kelam, tradition 3037; Dyun Al-Hekam va Al-Mava'ez, p. 119 (tradition 2695)

¹¹. Ghorar Al-Hekam va Dorrar Al-Hekam, tradition, 6832, Mostadrek Al-vasa'el, vol. 12, p. 71

¹². Ghorar Al-Hekam va Dorrar Al-Hekam, tradition 6300; Dyun Al-Hekam va Al-Mava'ez, p. 341, tradition, 5829)

Hazrat Zahra 's Marriage, a Good Example for Today 's Youth

Anita Homayoon Fard

Seyyed Mahdi Sajjadi

Abstract: Marriage can cause strengthening man and woman, resulting in their elevation; spiritually and specially, helping them to experience real calmness and equilibrium. It also can spread modesty, spiritual health and responsibility in society. In modernity, noting the overcoming of machinery on our life, the vital need of facilitating marriage among youth should be met.

Following Hazrat Zahra's marriage style is the best guide to be learnt to facilitate marriage. In this article, **Fatemeh** Zahra's marriage style has been studied.

Introduction

The need of social life and starting a family is an inborn need. The religious teachings, including the verses of holy Quran, draw our attention to the fundamental principle of marriage which is a sign of God, helping men and women to get to peace and fulfillment. On the other hand, getting to salvation is one of the significant concerns of people today: standing on the summit of success, finding a good support in times of crises and passing through them safely. These concerns are not specific to a special time or place. Therefore, if a school of thought or religious can provide answers to these concerns, it can be an all-time true and accountable thought school. According to Islamic belief, Islam sufficiently could meet these needs as its anthropological issues are related to heavenly messages of God and the one whom Creates mankind is guiding him as well and in this way He can offer mankind practical solutions to lead him to prosperity and salvation. These guide lines and ways fortunately found realization which proves their possibility and practicality.

One of the most shining figures morality-wise is **Fatemeh** Zahra, the daughter of the holy Prophet. Her short but perfect time of her life demands hours of studying and researching. Her perfect life, which its results and impacts would last forever, invites wisdom and conscious

of people to itself. She is one of the rare individual who can understand Islam and accepted it when the darkness of ignorance supersedes everywhere. And it is natural for one who was brought up in the home of prophethood, her matter is the first Muslim lady who spent whatever she had for the sake of Islam. She is a role model for all and paying attention to her life style can open the true ways of happiness and perfection for us.

Talking about Fatemeh is talking about one who played difficult roles in her short life time, and each role give us a great amount of lessons. She did not belong to her family only; in fact she belongs to all eras and all places.

Talking about Fatemeh, in the time of variety in ideas and opinions, is a chance to have a perfect role model in front. The present article aims at picturing some scenes of her life to help youth find the best ways.

The influential elements in strengthening the foundation of a family and her moral and behavioral teachings in marriage

If in a marriage the satisfaction of God is not considered, this marriage will not be based upon a strong foundation and it cannot be acceptable. The more lighted by God's light, the more happiness for that family. This light will illuminate all scenes of the couple's life.

Fatemeh Zahra's preparation for marriage was according to God's satisfaction. She ignored everything but God's satisfaction and said, "O

God! I ask you whatever you like and are satisfied with. (Sheikhul Islam, 1377, p. 227)

The first and foremost in a happy marriage, the satisfaction of both parents should be regarded, If a partner is unhappy, the outcome of this dissatisfaction will endanger their marital life and no peace or love will be formed between them.

Hazrat Zahra revealed her satisfaction from her marriage to Imam Ali in this way, "I am satisfied to whatever God and the holy Prophet are satisfied with. (Dashti, 1375, p. 29)

On the other side, the second element in a marriage is the satisfaction of both familiar; in case of their dissatisfaction, their marriage will grow toward unhappiness.

Hazrat Zahra's marriage enjoys a firm support. The holy prophet in all aspects of his life, as an experienced and wise support, was present to help them, guide them and solve their problems.

The other significant element is paying attention to religious values and criteria. Considering the real values will guarantee material life and noting rudimentary values like marriage portion, dowry, Will cause problems and depression.

The dowry of Hazrat Zahra was only 17 things. When she was blamed you marry a poor man she said, "I am satisfied with Ali and my satisfaction from him is of the highest one. (Majlisi, 1404, vol. 43, p. 97)

When Ali was blamed you can marry a girl of a richer family to fill your home with her dowry, he said, "We are a group who are satisfied with God's determination and we want nothing but His satisfaction. Our honor is "our good deeds" not "wealth". (Bahrani, vol. 11, p. 363)

Hazrat Zahra entered Ali's home saying "God is great" and on the way she donated her wedding gown to a poor man." (Mazaheri, 1372, p. 66- 67)

Having positive attitude toward each other is one of the other basic elements concerning marriage. Such an attitude can fade shortcomings of the spouse, sending these weak points to marriage. The holy Prophet at the beginning of Ali and Fatemeh's marriage asked their ideas about the other. Ali said, "What a good helper she is in the way of serving God." and Fatemeh said, "Ali is the best husband."

One of the other important reasons is to trust and wish for the stability of their marriage. They should believe they will not separate from each other and should live their life together; the reason behind this is a psychological one; as the fear of separation will estrange them together.

Hazrat Zahra said to Ali in the very first day of her marriage, "Oh Ali! Today I am taken from my father's home to your home and one day I will be taken to my grave from this house." (Dashti, 1375, p. 35). It means except death nothing else is powerful to harm their marital life.

One of the significant elements in successful marriages is to be proper religiously, psychologically, socially and intellectually for each other. In this way they can understand each other better. Regarding marriage these should be as much similarity as possible between men and women.

Omme Salme narrated from holy prophet who said, "If God did not create Ali, No one was at the same level (and suitable) for Fatemeh." (Ghandazi, 1380, p. 237)

The other element is to know each other well. This element can bring calmness and peace to the life. This recognition even can bring and create love and affection.

Fatemeh knew Ali well, assuring of his love to herself. In her death bed even she tried to give the news of her death calmly not to hurt Ali. She asked for Imam Ali's presence at her bed and said, "Oh the son of my uncle! Regards to you, for sure this is Gabriel who is saluting men. Then after some hesitation she said, "This is Michael who is saluting me like his friend Gabriel."

Then she continued, "For sure, this is Israel whose wings are spread over west and east and my father described him for me like this." (Sepehr, 1382. P. 183)

Humbleness towards spouse is another fundamental elements which can satisfy a man in his life to the great extent. Imam Sadiq said, "3 things will cause love and affection: to be good-tempered, to be tolerant and to be humble." (Majlisi, 1414, vol. 2 p. 205)

Hazrat Zahra though she is the greatest of all the world was treating her husband so humbly. For example, when He was asking Fatemeh to let Caliph come to see her, she answered, "Dear Ali! This house is your house and I'm your servant." (Babazade, 1376 p. 255)

The other influencing element is to show your love to your spouse. Exchanging love words is of the requirements of a successful marriage. The holy prophet said, "the word of I love you of a husband will never be erased from his wife's heart." (Horre Amedi, 1376 vol. 20 p. 23) or Hazrat Zahra told her husband, my soul (and life) be scarified for you and my life be the shield of your life." (Ha'eri Mazandarani, 1374 vol. 1 p. 196)

To look tidy and smart inclination to beauty and cleanness is innate; to wear a smile on a face or a kind looking is also a way of beautifying yourself. Inside satisfaction and calmness can illuminate one's face. Hazrat Zahra tried to wear perfume at home. Even in her death bed and at the very last minute of her life she told Asma," take that perfume I always used to wear it." (Arbali, 1381 vol. 2 p. 62)

Ali also noting Fatemeh's soul and body beauty said, "whenever I looked at her, all my sorrows and sadness were gone." (Majlisi, 1404 vol. 43 p. 134)

*Deepening love, supporting spouse and appreciating
his /her efforts.*

When Ali was taken out of Medina Mosque for forcefully allegiance while he was reluctant, Hazrat Zahra to support her husband stood by the door of mosque and said, "I swear God, Oh Salman! I will not exit until I saw the son of my uncle safe and sound." (Sheikh Mofid, 1374, p.181)

Calling your spouse respectfully

This will cause love and intimacy. Calling others in a polite way will connect people more, creating positive attitude in others. This action will leave a deep impact on emotional relations of spouses which couples need it very much. Zahra (s.a) called her husband "Abalhasan" , "Ibne Amm" or "Amirul Momenin", or "Ibne Abi Talib" (Majlisi, 1404 vol. 8 p. 125)

Encouraging each other in doing good deeds. Zahra(s.a) was so compatible regarding benevolent activities that Ali said after his death, "I lost my second principal." (Majlisi, 1404 vol. 43 p. 173)

Hijab matters!

In the light of Hijab, the valuable character of a woman will be preserved, paving the way of their growth in different aspects. Hijab will cause security and peace in life. For example once a blind man asked to enter Zahra's house: she covered herself. The holy prophet said, why did you cover?" Fatemeh said, "He does not see me, but I see him and also he can smell." (Majlisi, 1404 vol. 43 p. 91)

Helping each other in running home

In the life of Ali and Zahra, the inside duties of home or home management was on Zahra and outside duties or tasks were for Ali. Imam Baqir said, "Zahra (s.a) classified house chores like this: "preparing, baking bread and sweeping home for Fatemeh and gathering wood sticks for fire and preparing food ingrediance for Ali." (Dashti, 1375 p. 168)

To be patient

Once the holy prophet entered his daughter's house. He saw Zahra preparing and breaking bread by one hand and feeling her kid by others. The holy prophet tearfully said, "My daughter! These hardships of the world are to reach blessings of the other world. So do not lose your patience." Zahra replied, "I praise God for His blessings and appreciate for His blessings." (Ibn Shahr Ashob, 1379 vol. 3 p. 343)

To be simple

Those individuals who are craving for luxuries and relief only, will not reach the high ranks of real happiness and prosperity. Salman Farsi said, "Once I saw Hazrat Zahra wearing a simple cover on her head. I said wonderfully, wow!

Kings' daughters sit on gold chairs, wearing valuable clothes but the daughter of the holy prophet has no such a gold chair or such a nice clothes. She answered, "Oh Salman! The golden chairs and valuable clothes are saved for us for the day of doom." (Majlisi, 1404 vol. 8 p. 303)

Conclusion

Islam recognizes family as the base of peace and happiness. A profound look at the life style of an infallible can help us to find a good role model. Among all infallibles, Hazrat Zahra is a very good role model whose great personality is not negligible.

Pictures of Reality

A Story of Affection

Undoubtedly, one of the significant elements in absorbing hearts to Islam, and the revelation happens in its light, was the holy prophet's virtues and his successors in the case that if someone claims his morality can guide people better than miracles even, does not exaggerated.

A story to clear this more:

Imam Sadiq, "one of Jewish youth loved holy prophet very much and came to see him a lot, in this way their friendship grew. When the holy prophet needed someone to do s.th for him, he asked the Jewish man to do it or when he would like to send a letter, he sent him. Once, several days passed and the youth did not come to him, the holy prophet asked, "where is he?" One of his companions replied, "He was sick and he is in the death bed now." The holy prophet came to see him accompanying a group of his fellows.

One of the characteristics of the holy prophet was that he called no one unless they answered. Besides the youth sick bed he called the youth, he opened his eyes and said, "Yes O Abul Ghasem". He said, "Say I witness there is no God but the only God and I am His messenger."

The youth took a look at his father and said nothing. The holy prophet called him twice and said it again. Again he took a look at his father and kept silence. Finally the youth looked at his father and said, "If you want to say it, you are free, and if you don't you are free again," The youth with no hesitation said the sentence and passed away. Then the holy prophet ordered to get him to take ablution and covered and then he said a prayer for him.

A free man

Allameh Helli narrated once Imam Mosa ibn Jafar was passing by the house of Boshir Hafi in Baghdad and he heard singing and playing music from inside. At this very time a maid came out of that home, taking out garbage.

Mosa ibn Jafar asked her "Is the house lord free or a servant?"

She answered: "He is free"

Imam replied: "you're right! If he was a servant, he was afraid and embarrassed of his master.

When the maid came back home, Boshir was drinking alcohol, He asked: "why are you so late?"

Kaniz explained what happened. Boshir uncover his head, ran out of home bare-foot, followed Imam, reached him, cried and apologized. He came back to his home, collected what music instruments that he had, broke them and walked bare free since then.¹³

And let's think! Those who are enter training themselves with forbidden music or videos, are free or servant? If they know themselves free, let them alone. But if they still know them servant of God and follower of infallible Imams so according to this verse "Asra" there are responsible and should be accountable to God.

The familiar voice of Yunus¹⁴

The woman was kneading the dough, squeezing a piece of it in her hand, and murmuring, "last night I had a dread. Sea was stormy and our boat on it. Boatman's back was to us. We were going on to the darkness and a familiar voice was calling us from our behind. When I returned, moon was sinking in the huge waves. I was afraid. We were afraid."

The man, now, was sinking in thoughts. It was about for weeks a black cloud was over the city. It was for days no plant has been grown. No trees carry leaves and it was only owls who were singing.

The woman cried, "Oh, our gods do not see this misfortune? Do not hear our pleads?" the man was still thinking. One dark night, on his

¹³ . Montahi Al-Amal, Mohaddes Qumi, chap. 2, topic. 7

¹⁴ MojganKalhor

way home, he heard a voice saying, " oh God! It is for years I've been advised people but they didn't take my advice, did not believe me and did take my order and continued worshipping their idols. They have no belief in you; let them alone to stay in their ignorance. .. They worship things which bring them no benefit and no harm. They say these are our savor in front of God. I told them for years God is Pure, and far from having any partner... "

The man has felt that suffered man, like a lonely tree in desert, was withered. The next day, when the shining sun hanging from the sky, invited people to start their day, and uproar of passengers overpasses the silence of "Neinava", he saw that lonely man again who was walking so exhausted it seemed his feet are not his. He stepped in the crowd street. A sarcastic laughter hindered his way, "huh! Yunus! do you come again to prohibit us from sticking to our fathers' beliefs? Huh! But we will not come to believe you."

And Yunus pointing to the far horizon, saying, "Will you believe in God if God sends His torture to you? If my reminding of God bothers you, I will abandon you. So the Torture that you are waiting for and calling upon will come to you. "

The man, the exhausted man, Yunus, turned his back to Neinava and went away. He returned from the same path once he walked through toward the city.

- When he left us, the sun lost as well.

The man took a look at his wife. She said something upon piercing her nail into the cloth. Then he stood up, kneeling in front of his stone god.

The woman said, "the more they search for him, the less they could find news of him. I guess he is nearby"

The man extended his hand and touched the knees of the idol. It was cold. His hand shivered. The nail pierced the woman's finger. Sucking her injured finger, she saw the man picked up the figure; the woman stood up terrified. "Shame on you! No, have mercy on us..." the woman cried.

And he, with his shaking hands, put the stone god down. He was scared to death.

Neinava was still replete with darkness. The new arrival, standing among people, was telling stories; stories of wonders of the world: "I myself saw a huge fish swallowed him."

-how?

- Who was he?

And the man perceiving their eager spoke aloud, the shades of some birds fell on the ship. The dismal look of all on board was fixed on the raged waves. The shipman shouted, for sure there is a sinful person among us!

The sun hides behind clouds. An old man grasped the deck and stood up. Putting his hand on his head, he made a shade over his eyes

and shouted, let's draw lots! It seems there is a sinful person among us for whom we are going to this torture.

Then they took lots seven times but each time it was him.

They asked, what's your name?

He answered, Yunus ibn Matti.

The shipman said, oh Yunus! There is no way left. You know you commit a sin and life of these innocent people depends on you. In your death there is their life. But if you stay they will die. Yunus! All of them, all!

Yunus stared to the sky; to the sun which ran away; to the lightning tearing the hearts of the clouds; to a big fish nearby; to the people whose life was at his hand. He murmured, I gave them good news of their high place in His Realm but they said I am a wizard. I told them if God desires you torture as fast as you desire goodness for yourself your death was imminent.

I told them to put your idols down. God is your Lord. Why don't you take my advice? And they sarcastically called me a liar. Should I keep being patient? Should I advise them more? Advice the ones who hang to their stone gods? Like earrings to the ears?

And the ship man ordered to throw him to the sea. The people on board calm down, their heads down. The huge waves stopped and sky became blue. The sun started to appear slowly from behind the clouds.

When the narrator of this story halted an old man said, he was Yunus. The one who hide from us.

Another man said, and this dark cloud is a punishment he desired for us.

The flames of fire raised their heads to the sky. The residence of Neinava was staring at the fire, burning their idols. Their hand-made idols, made of wood, stone... the fire reflecting in the ruler's eyes was tremendous. He turned to people and said, if Yunus left us, his God still remains. For years we called upon gods who had no ears to hear no eyes to see. Let's call that God Who is The One. In this way maybe the punishment finishes.

Then the people all kneeled down, their back to the fire, and called God, oh! God! If Yunus ibn Mata left us alone, You Who are our God and Yunus's God are still remain. We repent and come to you and believe you who are Pure and above all thoughts.

They sustained their prayers for a long time. Then the dark cloud little by little passed over their city. The sun rise and day became light.

The woman dropped the straws, addressing the man entering home, look at the sunlight! Dark nesses left, it seems our home is cleaner now. I wish a guest arrives; a guest from afar.

The man looked at the sky. A kid was running in the street and shouted, he returned! The one whom we waited for.

The man involuntarily runs after him. "Where is he now? Did you see him personally?" the man asked.

An old man walking with its cane, asked, how did you know him?

The kid answered, how can't I know him? I fall asleep with his words every night and wake up remembering him every morning.

And the man runs. His feet were not carrying him but the road took him; to the place which his patience would finish. He heard a familiar voice. The familiar voice remaining from years ago.

My eyes were heavy and the feet so weak unable to carry me to a shade. The sunlight was like a flame of fire on hitting my face and it seemed night, a thousand miles away, was not decided to come. I wished a drop of water and a shade to protect me from this scorching sunlight. Once I opened my eyes I found a shade over my head and a dear who donated me her milk. Due to my loneliness I paid attention to a single bush which I sat in its shade every day to use its coldness. But it dried. It was a breaking point and I was so sad. I raised my hands up to pray and said oh God! How your Majesty did deprive me from this bush even when I am like this alone? Then it was a heavenly voice saying, Yunus! You became so sad because of one dried bush but you asked for punishing thousands of my servants and ran away from them? How are you so sad over this petty thing? Stand up right now and return to your tribe whom are waiting for you." Now, I am among you.

The man was kept listening to him with his eyes closed that the woman touched his shoulder, "this is the voice that I heard in my

dream; the voice which was behind us; the voice which was calling us.", she said.

The people of Neinava, eventually, cleared the way for him, gathered around him, and valued him like an ornament.

A Prayer

Oh God! You set them (the prophets and Imams) as a way toward yourself and a mean to reach your satisfaction. God, the Almighty, created human being and poured His blessings to the desert of their soul. Then for all these blessings He asks them based on sound mind which is donated to mankind, appreciate His blessings, accept His Majesty and worship Him. Serve Him in a way that this serving set them free from other vain masters and hands.

God, the Almighty, advices people to pass this way which leads to Him, turn their faces to Him "means". "***Believers, have fear of Allah and seek the means by which you come to him. Struggle in his way in order that you are prosperous.***" (The holy Quran; 5: 35)

This "means" is prophets and infallible Imams who are pure. In each time and place to seek God's satisfaction we should refer to the Imam of that time, and he surrendered to him.

This stable principle of God which is a logical issue is of the first result of accepting prophet hood or Imammat which Tohid will not be realized without it.

Moral Values

Ali Akbar Alikhani

Abstract: According to imam Ali , rulers and government should regard their nation as human beings regardless of their religions or other criteria what imam focused specially here is on this : he divided all citizen or an Islamic society in to two group :first group which belongs to Muslims and are religion brothers of ruler in another word. The present article talks about these groups.

In the letter of imam Ali to **Malik Ashtar**, there are about 30 sentences referring to all human being regardless of their nationality, race ethnicity, and religions : ‘Naas’ means human being in 9 sentence, ‘Raeeyat’ means citizen in 13 cases , ‘**mme**’ means all people in 3 cases , ‘kollo Emrien’ servants in 1 case and ‘**Nazirullaka fel khalgh**’ means ‘ someone like you in creation ‘ in case .(Jafari 1369,p :319)

Secondly group which belong to non –Muslims though , they don’t have the same religion at least they are the same in their creations and are “HUMAN BEING “. (Nahjul **Balaghe** 1373:letter 53, p326). Imam Ali firmly believed for the pure reason of being a human being , rulers are belonged to care for them and provide them with their civil rights . The criterion which is mentioned by imam Ali is the very criterion which cannot be neglected or destroyed under any circumstance .the criterion rooted in the nature of human being, the criterion formed from moment of creating man and accompany her till his death.

These 30 sentences are mostly about citizens’ political –social right.

In 1 case similarity in creation –being a human being 0- is enough for him (citizen) to enjoy his rights.

The important point here, in this 1 case, is beyond the social - political. Here, imam is emphasizing on caring about to all people of their nation regardless of their religion, ethnicity, etc just due to this reason: they are human being.

Once ,Imam Ali saw an old man being .imam Ali shocked and asked : “maa hazza?” In Arabic “maan” means “who” and “maa” means “what”. Imam ali didn’t mean to ask about this man’s identity, he tended to question the situation of society and why there are poor and beggars in the society?

The accompanied trying to developing this even replied, he is a Christian! Imam said: Be a Christian! [It makes no difference] when he was able to do chores, you [society] put him to work and now he is poor and disabled you leave him.

That he ordered to help the poor man from Muslim treasury. [Hour Ameli, 1430:vol 11,p:49)

Imam Ali ,thought he was a Muslim , trying hard for Islamic and going through difficulties more than others and in fact was the second person in Islam , as ruler , enjoying the power ,regarded people as human being and treated then humanely ,not differing a Muslim and non – Muslim when civil rights were mentioned .

In another example, one of imam s representative wrote a letter to imam and said a Muslim and non –Muslim committed a crime , how should he judge ?

Imam replied , you should judge that Muslim beside on Islamic ruler and regulation and give submit Christian one to Christian rulers to judge him beside on their ruler .(Hoar Ameri ,1430,vol .18 ,p 41;saghafi kofi 1355, vol.1 , p 230-231) .this action proves that in an Islamic society human being is a valued being and right of all human

beings should be recognized.[while imam perceived that their believer are not flue and they are not legitimate and they were minority and they lived in Islamic country and under Islamic governorship .]

Imam can judge the Christian and Muslims based on the same regulation .but considering morod values and respecting human nature obliged imam to respect all.

In a war ,it was heard that an antler- lace was removed from a Jews woman .imam got angry due to this inhuman action and said vehemently , if a man died out of this sorrow ,there is no shame on him (saghafi kofi 1355,vol.2,p:476) dignity of a person mattes more than everything else .

4. Dishonesty and trickery

It is a long time that the word politic combined with dishonesty and trickery to the long time that the word politic with no dishonesty is unimaginable.

History depicts that the shrewder the ruler, the more successful in governing, and extending his ruler ship. In these ruler ship the goal was ‘ruling the country ‘ and not right or when attempt were down to rights was for the sake of extending ruler ship .imam Ali was not to satisfied to revoke to dishonesty an trickery under any circumstance ,as he believed ,ruler

Who become proud because his power or revoke to deceit is proving his in his governorship. (ghazvini 1371,p:51)

Moaviyeh to fulfill his goal did not avoid revoking to any possible tricks. To this reason ,some said moaviyeh is a politician ; Ali is not sage and wise and he knows no politics .referring to these kind of sayings imam stated .i swear to god ,moaviyeh is not cleaver than me , his policy is committing sins and disloyalty .if trickery and disloyalty was not disapproval ,there was no one clearer than me.(Naj al-Balaghe 1373: sermon 200,p:236) Imam Ali even in case of removing from power was impossible to revoke to these dirty tricks .

One of the significant reasons of why Imam Ali did not apply tricks and disloyalty in his ruler ship was derived from his firm belief in the other world. He knew loyalty accompanied by honesty, a shield toward misfortunes, and he believed anyone who believes in hereafter, would not use trickery and disloyalty. Imam Ali expressed his sorrow an concern that he is living in am are when people recognized dishonesty as being clever and shrivel people are called politicians .imam Ali stated.”(Naj al-Balaghe 1373:sermon 41,p:39)

A real Muslim should be one attempting to obey Islamic rulers to read perfection. Imam Sadiq warned Muslims not to adhere to treachery and plotting to win something or order to do so .(Hour Ameri 1430 ,vol .11,p:51)

When carrying out an activity leads to God’s torture or anger, it should not be followed, and the political or social changes have no impact on this rule.

All Islamic rules and regulations of Islamic in clued true benefits of human beings in all times and situation: weather human being is a more of it or not.

The Quranic Ideology and the Environment

Mohsen Norani

Abstract: The environment which confronts considerable problems nowadays is one of the most important issues of men. According to the author although practical and scientific endeavors have been done to control this problem, it is impossible to solve it completely, except the fidelity to the high revelation teachings of the Quran. The present article which has been constructed according to a descriptive-analytic method is going to explore and analyze the verses which are inclined to the environment. These verses state the bases and fundamentals of the Quran world view in this field. The most important principles consist of the purposefulness of the environment, the balance of the environment, the aesthetics of the environment, biodiversity and mastering the environment for men. The importance of these bases depends on

comprehensiveness, eternities and providing its executive insurance for the environment laws.

Introduction

Increasing human beings knowledge about the results of environmental catastrophes, it turns into one of the most significant global issue, drawing scientific, cultural, economical, and political attentions to itself. Inability to solve this very basic issue leads some scholars to find spiritual-ethical solutions for this problem, revoking to religions specially Islam and teachings of holy Quran to solve this problem.

Quran is the last holy book of God which its comprehensibility did not exclude the effective issues on happiness of this world and salvation of Hereafter, referring to them directly or indirectly. Does Quran notice to the environmental issues? Does it offer any plan? What are the fundamentals of preserving environment according to Quran? The present article is going to deal with this issue.

The Quranic ecological issues are of two types. First, the theoretical concepts reflecting Quran's viewpoint about this, such as those verses talking about human beings being served by environment. Second, the practical principles and guidelines determining must and mustn't for an individual, a society, and an administration, like the verses warning human beings of not destroying the earth, commanding them to cultivate it.

Quranic ideology means Quran's view point towards the world and life. A part of this ideology points to the environment and its various aspects. Elaborating on environmental aspects of Quran's ideology is of great importance as these principles not only define biological culture and organize Muslims' society's treat and manner but also are regarded as the firmest support facing not familiar cultures. Ignorance regarding these principles may cause non Islamic believes being injected to these believes, which due to discrepancies of some of them with Islamic teachings may result in problems for an Islamic community.

The principles of Quranic ideology towards environment

a. The Purposefulness of environment

One of the oldest attempts of human beings during the course of history was to search for decoding the secret of human being creation. What is the aim of God in creating mankind? Can we find any meaning for creation of human being? Why are we created?

Though quite a few numbers of schools of thought tried to answer these kinds of questions, they failed to find any; because reaching any true answer without relying on Revelation is impossible. (Ref. Nasri, 1388; 75)

From Quranic view point creating this world is for a great cause. This purposefulness of creation has been expressed in different ways such as the trueness of creation, rejecting its fruitless creation. ***“It was in truth***

that we created the heavens and the earth, and all that is between them, for an appointed term. Yet the unbelievers do not turn away from that which they were warned. (The holy Quran; 46:3) and so on: rum; 8/

Taghabun: 3/ anamm: 73/. Dokhan: 39/ Yunes: 7/ Dokhan:38/ Anbiya: 16) from Quranic viewpoint and Islamic traditions, the goals of creations are following each other and not besides each others. Regarding this we can count some of these goals as average goals and some others excellent goals. The average goals pave the way to the excellent goals.

It is worth mentioning that the question of creating human beings has two aspects: first, the question of the usefulness of this creation, for example what is the goal of this creation? It means what the usefulness and application of the elements of environment are and what they are good for? The second aspect is exploring the motivation of the creator of His creation. It means what the goals of God are in creating this world? The present article deals with the first aspect.

Some of these goals are like benefiting human being, paying attention to the aspect of Unity of God and its realization.

Benefiting human being

Benefiting human being is one of the reasons of world creation. Quran with different wordings and examples introduces all creations at the service of human beings.

“He created for you all that is in the earth, then, he willed to the heaven, and leveled them seven heavens. He has knowledge of all

things.” (The holy Quran; 2:29/ and so on like Baghare: 22/ Anaam:97/Ibrahim:32/Nahl:5,10-11, 80,81; Taha:53/yasin: 80/Ghafer:64,79)

The words like **“for you”** in the mentioned articles show that natural blessings of God, regardless of their various religious, geographical, or racial differences is for all mankind, as if the mission of these creations is to serve mankind. Due to this fact the Islamic teachings and Islamic jurisprudence laws are organized considering benefiting from all natural blessings of God for all people. This view point is not restricted to Muslim societies. But two factors priorities Islamic school of thought over the others: environment's serving human beings is not the final goal of creation but is a middle goal which should pave the way towards perfection and salvation; while in non Islamic schools' of thought serving human beings is the final goal. The second factor is the emphasis that Islam puts on the Unity of God and His Desires (if He does not desire, environment will not serve human being.).

Regarding this, Imam Ali said,

“Be aware my companions! The earth which carries you on itself, and the sky which throws shade on you, are in the command of God, their blessings to you is neither for their sympathy on you nor do they seek your closeness or in the hope of a blessing from you, but they are appointed to their benefit, and they are raised for your benefit.”

Unity of God and its different aspects

Unity of God is the base of all Islamic beliefs and it denoted the creator of this world is One Who is God. It clears that the entire world has been created by God and its consistency and survival again is at His Hands.

Unity of God is the most basic concepts of Quran, which can uncover the final goal of creating this world and human being. Therefore in some verses, along with considering different aspects of Unity of God, the realization of these aspects has been emphasized. ***“It is Allah who has created the seven heavens, and of the earth their like and the command descends between them so that you know Allah is powerful over all things, and that Allah encompasses everything in knowledge.”*** (The holy Quran; 65:12)

In another verse we read ***“who has made the earth a bed for you and the sky a dome, and has sent down water from the sky to bring forth fruits for your provision. Do not knowingly set up rivals to Allah.”*** (The holy Quran; 2: 22)

Religious scholars always believed that gaining knowledge of God especially about the Unity of God is the main reason of creation and is the cause of pride. Holding this view will qualify the relationship among God, society and environment. In the shade of this belief different environmental figure like mountain, plains, seas, will appear as a united reality; and they all can mirror the Beauty and power of God. This belief is the most differences among Islam and other

views. This view point to the environment will lead human being to the Unity of God.

The literal meaning of Ayah is “sign, wonder, goal, and halt). Its usage in Quran is sign. Islamic scholars based on sura Fosselat verse 53 divided Ayah into two types of "Anfosi" and "Afaghi".

The truth is this: looking at the signs of this world without thinking about them will not help us to understand the Unity of God; there are lots of people though studying about the world but because of their negligence they fail to realize the Unity of God. “***How many signs in the heavens and earth do they pass by and turn away from***”. (*the holy Quran; 12:105*)

Imam Ali said in this regard,

If people contemplated on the Power of God and His Mercy, doubtfully they would return to the right path, scared of the burning fire and torture, but hearts and souls are sick and eyes are blind to reality.(Naj al-Balaghe: 115/2)

b. the balance of the environment

The balance of the environment means preparing a situation in which each and every creature can benefit the environment. Quranic terms such as "**ghadr**", "**tasviye**", "**mozon**" are showing this balance.

Quranic term "ghadara" and the balance of the environment

The term "ghadar" talks about quality and quantity of everything. The application of this verse and its various uses in different verses of Quran which talk about the universe proves existence of this balance.

According to the verses of Quran, God , the Almighty is the creator of all things and beings “ **Allah creates everything**” (Zomar, 62/Rad:16/Ghafer:62/Anaam:102) the verses of Quran clear that God creates all things and beings in the best format, observing their quality and quantity, “**to whom the kingdom of the heavens and the earth belongs, who has not taken a son, nor does he have an associate in the kingdom, and he created everything, then he ordained it very precisely.**” (Forghan: 2/Raad: 8/Hojr:21/Taha: 50/Forghan: 2/Sajde: 7/Ghamar: 49/Talagh:3)

This balance in the world is so wide spread and abundant that it is impossible to find any imbalance in the world “**who created the seven heavens, one above the other. You cannot see any inconsistency in the creation of the merciful. Return your gaze, do you see any crack! then look again and yet again, thy sight will return unto thee weakened and made dim.**” (Molk: 3-4/Momenoon: 18/Zokhrof:11)

Quranic term "Tasviye" and environmental balance

“Tasviye” is a word which shows the balance in the environment. “Tasviye” is derived from "savaya" which means to make equal, and

moderate. The usage of this word and its other derivations in the verses talking about creation of this word clarifies that creation by God in all aspects and for everything is moderate and proper.

Quran, in **Sura Al-Alaa**, by emphasizing on the Unity of God and calling upon people to praise God and purify themselves, mentions the attributes of creation by God: **“who has created and shaped, who has ordained and guided”** (the holy Quran,2-3), here "Tasviya" means proper compatible combination of elements of creation. "Taghdir" also means special measuring. Putting these two words besides each other expresses the highest level of compatibility among elements of the world and environment.

Another group of verses also asserts the quality of balance in creation; for example creation of heavens which is stated is superior than creation of mankind. (Ghafer: 57). **"Organizing heaven"** refers to the order of its elements and their combination where each element is located in the proper place. The holy Prophet likewise described creation of heaven and the earth by the word "just".

It is worth mentioning that authentic prayers and supplications which are replete with religious teachings recognizes this balance in creation of mankind as a blessing of God which should be thanked.

The Quranic word "mazon" and the balance of the environment

"mozon" is another words of Quran referring to this balance. This word derives from "vazn" which means measuring weight . for example in this verse" ***we have spread out the earth and set upon it firm mountains. Everything we have caused to grow therein is justly weighed;*** *“(the holy Quran; 15:19)*

Commentators expressed different ideas about the last part pf this verse:" ***everything we have caused to grow therein is justly weighed;***"; some know "mozon" all mineral materials extracted from the earth which their weight becomes clear by weighting such as gold, silver and iron. Some others believed this part refers to creation of things which has happened by determining their quantity. (Tosi,1409:6/326; Tabatabaee,1402:12/39; Tabarsi,1372:6/512-513;Baghavi, 1420:3/54).

The mentioned verse based on the second interpretation illustrated that creation of all creatures is according balance. According to this verse, all necessary facilities for all creatures' survival have been prepared, in the way that the need for these facilities is equal to their supply. " (Ramezan Akhtar, 1381:8)

c. biodiversity

This word is already of new words which has a close relationship with the balance of environment. This word refers to various animals, plants, and other microorganisms of the environment. According to the report of the United Nations, the number of recognized species around the world is about 136,000,000.) Ardakani, 1388:108) one species extinction can lead to a crucial disorder in the

system. Food security, meeting medicine needs, or building splendid natural resorts all depends on biodiversity.

One of the clearest Quranic points to biodiversity can be found in Fatir sura “*did you not see how Allah sends down water from the sky and with it brings forth different colored fruits? in the mountains there are paths of various colors, of white and red, and jetblack.*”⁽²⁸⁻²⁷⁾

In other verses, biodiversity is introduced as a sign of God which can be a lesson for faithful.

In addition, there are some traditions referring to biodiversity such as imam Sadiq has been asked about cutting a tree. He replied, it is all right. He was asked again is it permissible to cut Sedr tree? He answered: it is all right, though cutting it in dessert is not permissible (as it is rare in dessert but here because it is abundant it is all right.) In this tradition enjoying environment is regarded ok. But due to its scarcity in dessert its cutting was regarded not permissible to preserve it.

d. the aesthetics of the environment

One of the other unique factors of Islamic view point to environment is noticing the magnificent beauty of environment and its different realizations. Quranic verses and credited traditions in addition to highlighting the spiritual aspect existing in creation (the unity of God) point to beauty. We should bear in mind that this beauty is not limited in itself but it is superior to a surface beauty; it is in fact a tangible fact relying on the Knowledge and Wisdom of God. Expressing the beauty

of nature, sky, or animals are of the most significant points of Quran.

The word "Behjat" and its derivations have been frequently used in Quran to depict the beauty of nature. "Behjat" means an enjoyable beauty as we feel upon seeing flowers, green trees or gardens. There are verses concerning this issue like this: ***“we spread out the earth and set upon it firm mountains and we cause every delightful thing to grow in it.”*** (The Holy Quran; 50:7; Haj/5; Fater/27-28) ***“is he who created the heavens and the earth, and sent water from the sky for you and caused gardens to grow full of beauty of which its tree you could never grow, is there a god with Allah? no, but they are a nation who set up equals with him!”*** .(naml,60), ***“o people, if you are in doubt about the resurrection, remember that we first created you from dust, then, from a sperm drop, then from a clot, and then from a bite size tissue formed and unformed, so that we might clarify for you. We establish in the wombs whatever we will for an appointed term, and then we bring you forth as infants, then you come of age. Some of you die, and some of you are kept back to the vilest state of life, after knowing somewhat, they know nothing. and you see the earth dry; but no sooner do we send down rain upon it than it begins to quiver and swell, putting forth every fine variety (of herbage).”*** (hajj/5)

The holy Quran pays special attention to the beauty of plants. The reason can lay in their continuous growth. In traditions also the beauty of nature has been emphasized as imam Sadiq's talk to Mofazzal.

In Quranic view point also other beauties of environment have been reflected. Like beauties of skies or living animals. **“we have adorned the lower heaven with lamps...”** (The holy Quran: 67:5. & Haj/16; Safat/6; Fosselat/12).....(Nahl/5-8)

e. mastering the environment

This issue is one the important issues mentioned in Quran. Regarding this issue we can raise different questions: does mastering environment mean using it or possessing it? What is the difference between Islamic ideas of mastering environment and the extreme use of nature believed in some societies? How can we manage mastering the nature?

Following we are going to answer this question:

The literal meaning of "mastering"

Tabarsi believed "mastering" means **“to subdue”**. Tabatabaee also wrote, “Mastering means forcing a doer to do something in the way that the doer does not do his action by his will, but does that by the will of master, as a writer who forces a pen to write based on his will.” Therefore mastering something means subduing something to reach a specified goal.

A brief look over verses referring to mastering the nature

the verses related to mastering nature can be divided into 3 groups:

First: the verses in which the word "mastering by you" has been used to show nature and its elements are for human beings. ***"do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, ..."*** (The holy Quran: 31:20; Raad/2; Ibrahim/32-33; Nahl/12-14; Haj/65; Jasiye/13-12)

Second: the verse in which the expressions like ***"created for you"*** or ***"set for you"*** have been used; ***"he created for you all that is in the earth, then, he willed to the heaven, "*** (The holy Quran; 2:29; Molk/15; Baghare/22; Asra/66 and 70; Taha/53-54; Yasin/80; Ghafer/64; Zokhroff/10-13; Molk/15; Nooh/19-20)

Third: the verses showing the nature being subdued for some prophets, like ***"(remember) when Moses prayed for water for his nation, we said to him: 'strike the rock with your staff. ' thereupon twelve springs gushed from it, and each tribe knew their drinking place. 'eat and drink of that which Allah has provided and do not act evilly in the land, corrupting. "*** (The holy Quran; 2:60; Araf/73; Hood/64; Anbiya/79; Shoara/63)

We can call the first and second group as general mastering as it is for all people and the third group as special mastering as it belonged to special people; i.e. Prophets.

The essence of mastering

Now this question should be asked: in Quranic view point what is "mastering?" does mastering mean God without considering mankind's endeavor tamed the world for him or does mankind relying on his talent and knowledge should master the nature?

Quran denotes that the nature should be tamed to serve men's interest not to be abused by them in the excuse of possessing it like **"he created for you all that is in the earth, then, he willed to the heaven, "** (The holy Quran; 2:29)

It is worth mentioning that mastering the nature is for all not for a special group. Also this mastering is not limited to a special time. **"and he subjected to you the sun and the moon, which are constant in their courses. and, he has subjected to you the night and the day, and gave you all that you asked of him. "**(The holy Quran; 14:33)

The connection among mastering the nature and other Quranic concepts

According to the verses of holy Quran human being is the representative of God on the earth. **"when your lord said to the angels: 'I am placing on the earth a caliph,"** (the holy Quran;2:30 & Anaam/165; Araf/69; Yunes/14; Naml/62; Fater/39) some commentators believed that the intention of being a representative does not mean human being is the successor of the extinct residence of the earth. Another point is the representativeness of human being is not for Adam (p.b.u.h.) only but his offspring share this with him.

This successor ship makes great responsibilities for human being. One of them is to be a guardian of this position, ***“After them we made you their successors in the earth, so that we might see how you would do”*** (*The holy Quran; 10:14*). To this end, it is obligatory for men to preserve nature as God does the same.

This position is in close connection with "building the earth": ***and to Thamood, (we sent) their brother Salih. he said: 'my nation, worship Allah; you have no god except he. It is he who made you from the earth and let you live upon it. Ask his forgiveness then repent to him. Indeed, my lord is near and answers (prayers)*** (*The holy Quran; 11/61*). According to some interpretations of this verse building the earth has been appointed to mankind.

As we read human being is the representative of God on the earth to build it to prepare the way to his salvation.

A review over an idea

some people regard religion and its teaching the cause of the environmental crises. For example some say this crisis is due to the mastership that Bible gives mankind and it supports mankind's abuse of nature. But in fact there is no disagreement between this crises and religion. Because religious or non religious countries both confront this crises. And the meaning of mastering does not mean abusing or possessing. The great number of religious orders to preserve nature is a proof on this claim.

Awaiting Imam Mahdi's Reappearance

Reza Hemyari

Appearance of divine government as a final destiny of international community is a universal belief – which has existed throughout history and among all nations – that fills human life with hope, charm, love, and enthusiasm. It can be concluded that the optimistic view to the future – along with the evidence proven by historical documentation, as well as logical thinking – is an idea that human nature accepts.

Anticipation of Imam Mahdi's Reappearance

Those who suffer a separation from their beloved ones, and are tormented by this disunion, they ask themselves, "What can be done?" Is the belief in Imam Mahdi (p.b.u.h.) only a logical understanding or an

emotional finding that influences a person's thought, speech, as a hobby? Or is it a belief that should be combined with other thoughts, and be incorporated into our daily lives? Is it a future that we sit and anticipate the "Reappearance", or one can work to achieve it This anticipation, in the religious context, is a holy subject, and is in compliance with God's will; it can give order and direction to human life.

"Awaiting" in the Quran

"Awaiting" is basically a Quranic teaching, where God Almighty says, "And they (the disbelievers) say, 'Why is a sign not sent to him (Prophet Mohammad P.B.U.H.) from his Lord? [Oh Prophet] then say [to the disbelievers], 'For sure, indeed *Al-Qaib* is only for God, therefore wait; surely I too, with you, am of those who wait.' (10:20)"

The Quran answer to the Polytheists – who degraded the Quranic verses that were continuously sent to the Prophet– and their demand for a specific verse, in order to reveal the truth of the Prophet and the Quran was such; "they were looking for a hidden subject (the time of Reappearance of Imam Mahdi is hidden) for which they must await, and in fact, it is something for which the Prophet himself awaits. Therefore, God has promised his Prophet the appearance of such a sign. In any case, if one has open eyes, a desire to listen, an innocent heart, and a pure soul, he will see the truth in the Prophet and the Quran. However, if one desires a hidden and powerful sign (i.e. the

time of Imam Mahdi's Reappearance) from God, so as to reign over all the disbelievers and adversaries, and God's dominance over them, (as He said, "God wrote, 'My messengers and I will prevail...'") he must wait for such a day.

Yahya-ibn-Abul Qasim narrates, "I asked Imam Sadiq about the Quranic verses:

'*Alif, Lam, Mim*. That is the Book without any doubt; it is guide for the pious.

[For] those who believe in *Al-Qaib* (the hidden)... ' " (2:3)

Imam Sadiq (p.b.u.h.) replies, "Those who do good deeds (as mentioned in these verses) are Imam Ali's followers, and *Al-Qaib* refers to the hidden *Hojjat* (Imam Mahdi). And the witness to this is God Almighty's words which says, '...Why is a sign not sent to him (Prophet Mohammad P.B.U.H.) from his God? [Oh Prophet] then say [to the disbelievers], 'For sure, indeed *Al-Qaib* is only for God, therefore wait; surely I too, with you, am of those who wait.' "

Awaiting (for Imam Mahdi): The Best Act

Imam Reza (p.b.u.h.) narrates from his forefathers (who narrate from the Prophet of God), "The best act of my followers is awaiting for Reappearance of Imam Mahdi [bestowed] from God Almighty."

Amir-ul-Mo'mineen (Imam Ali P.B.U.H.) stated, "To await for (Reappearance of Imam Mahdi) and do not give up hope on God's

mercy, since the best deeds before the God Almighty is to await the Reappearance."

The above mentioned saying shows that awaiting is not just a "spiritual state" where ultimately one sits idly and hopes for the best. But rather it is an "action or deed". Secondly it is the best of deeds. This means that awaiting contains all the advantages of worships approved by God. Indeed, anticipation makes a cover for other good deeds, and gives them its feeling and color." Therefore, great scholars have said, "Anticipation is a spiritual condition, where due to the anticipator's desire (for the Reappearance), he will prepare himself for it."

Realism, regarding the subject of anticipation, is so important that it creates "companions of *Al-Qaim* (Imam Mahdi)" from normal Shi'a people, making them major elements of history.

Abu Basir narrates from Imam Sadiq, "Whoever wishes to be a companion of *Al-Qaim*, should await his Reappearance by demonstrating self-restraint and excellent character. If he dies while awaiting Imam Mahdi's Reappearance, and *Al-Qaim* reappears after his death, the blessings he receives is comparable to the blessings of one who met with him and has become his companion. Therefore, work hard and await [his return]. Oh you people, who have been blessed with (God's) mercy." [Behar al Anwar, Majlesi, Vol. 52, P.140]

Faiz-ibn-Mokhtar narrates that, "Imam Sadiq said, 'Those from you who die while anticipating this case (the Reappearance of Imam

Mahdi), are like those who have been in *Qaim's* tent with him.' Then, Imam Sadiq continued, 'No, by God, it is like those who have been given a sword, and fight beside him.' He then added, 'No, by God, it is like those who were martyred beside the Prophet (in one of his battles).'" [same, P.126]

Finally, the fruit of the Tree of Anticipation is comparable to the state of Reappearance of Imam Mahdi itself. It causes personal relief, and allows the person to have a spiritual connection, or even real senses of visiting Imam Mahdi, and allows the person to gain a spiritual and rational understanding of him.

Abu Khaled Kabuli narrates from Imam Zain-ul-Abideen (Imam Sajjad) "Oh Abu Khaled! The people during the time of his disappearance, who believe in his mastership (Imamat) and await his Reappearance, are better than the people of any other period, since the Almighty God has blessed them with so much wisdom, knowledge, and understanding that it seems that they see Imam Mahdi (a.t.f.sh.), during the time of his disappearance. And God has placed them in a position similar to crusaders along with the Prophet. They are indeed the sincere ones, our truthful followers, and the advocates of God Almighty's religion, in private and public."

The Last Hope

It was afternoon. A strong and annoying wind was blowing. It scattered the soft soil into the air. The thorny bushes were in the hands of the wind and moved from side to side with every blow.

The innkeeper was standing in the veranda of the caravanserai. He was shielding his face with a hand and looking at a faraway distance.

Not very far, a caravan was emerging from the middle of the dust. The sound of the camels' bells was getting louder every moment. At last, the caravan passed through the gates of the town of "Samera" and came close to the caravanserai. "Moslem" came down from the veranda and ran towards the caravan to welcome the new travelers.

The travelers entered the courtyard of the caravanserai. They dismounted from their camels after the animals settled on the ground and started to unpack their belongings. Moslem came to the travelers and greeted them. From among them, a tall thin man came up with trembling steps. He removed his dusty Chafiyeh (shawl worn on the

head by Arabs) from his face when he got close to Moslem. For a moment, Moslem stared at him, not believing his eyes. Then he ran towards him with a laughing face, and embraced him:

"Ahmed, my dear friend what are you doing here?"

Ahmed, the son of 'Jafar Hemyari' returned his friend's embrace. The two friends hugged one another intimately. Tears of happiness filled Moslem's eyes. He looked his friend up and down from behind his tears. Ahmed looked tired and sand covered his face. Sweat streaked his dusty features. His beard was grayer and longer than the last time he had seen him. His eyes were sunken and his back seemed a bit bent.

Moslem called his son. They took the luggage inside. The guests washed their faces and shook the dust off their clothes. Then they went to the cool basement. Moslem's son brought them fresh dates and milk.

Ahmed leaned on the wall and put his weight on his thin legs. Moslem sat next to Ahmed and put a hand on his shoulder. "I sought you in heavens old man, what are you doing here?" He asked.

Ahmed smiled and said, "I fell sick some time ago. I was on my deathbed, and short of breath. The doctors held no hope for my recovery. I made a vow that if I stayed alive I would visit Imam Hasan Askari."

Moslem gave a long sigh. Ahmed noticed his sad look and said:

"I know. We were close to Baghdad when we were informed of Imam Hasan Askari's martyrdom. After this news, we should have

returned; however, we had another matter to attend to. So we had to continue on our trip."

"You have probably brought the religious tax sum of the people of Qom with you?"

"Yes; it was only a short while after my recovery when I heard that some of the well known people of the town were going to visit the Imam, so I joined them to see the Imam."

Ahmed fixed his eyes on the burning light that trembled with the evening breeze and cast its shadow on the smoke covered wall.

"By the way, what is to become of us Shi'as? Who is our leader, guardian, and Imam after Imam Hasan Askari (p.b.u.h)?" He murmured.

The food was served. They ate in silence. A hidden sadness ached their hearts, which prevented them from speaking.

After finishing their food, the guests circled around Moslem.

"Who is Imam now?" They asked him.

Moslem turned his face and looked each of his friends in the eye. "I don't know for sure. A lot of rumors are around. Our enemies are trying to mislead the people with their false propaganda. The brother of Imam Hasan Askari, Jafar, has claimed to be the next Imam. But you all know him very well. He openly commits wrong, and has relations with the wicked caliph and his court." He answered.

Then he lowered his voice and continued: "it is whispered among Shi'as that 'The Promised Mahdi' has suddenly appeared and prayed on

the body of his honorable father."

"Have you done anything for recognition of the Imam?" Ahmed asked.

The host shook his head sadly and said, "no one dares to ask anything out of fear of the caliph's secret agents."

The guests said nothing more because they were all deep in their thoughts. At last, the old man got up, performed ablution and stood to prayer. After praying, the tired travelers went to bed after a long journey.

Moslem was preparing the mid-day meal when the guests came back. All of them were sad and seemed disappointed. After praying, they sat to eat.

"What's the matter, why are you all so sad?" Moslem asked.

"This morning we decided to pay Jafar a visit, and examine him. We asked for his address and found his home. He had a grand and expensive house. We knocked at the door; a slave girl came to the door and said that he had gone to riverside of 'Tigris' for amusement. We went towards the river. Over there we saw a black slave sitting on a rock, with a stick in his hand. We asked for Jafar. He showed us a boat on the river. A large boat, larger than a fishing boat was floating on the water and slowly getting away from the shore. A man, whom we later acknowledged to be Jafar, was resting on a cushion. A few people surrounded him, and they were eating grapes and laughing. On the other side of the boat, a musician was playing an instrument. The

image, which we previously had of Jafar, was again revived.

An hour passed and the boat came back to shore. The slave got on his feet, held his clothes up and went in the water. Then he held the boathook and pulled the boat towards the shore. Jafar got off and the slave introduced us to him. He stared at us with red and swollen eyes. Jafar came towards us, but nearly fell down because he was drunk. The slave wanted to help him but Jafar pushed him away. The musician was slowly singing to himself.

We greeted each other. We gave him our condolence on the death of his brother. He shook his head indifferently. According to what we had planned, we congratulated him on his Imamate. He gave a loud laughter, and asked about what we wanted. We said that we had come from Qom, and had brought some money with us, which was the religious tax sum of the people and had been sent for Imam Askari (p.b.u.h). But, since the Imam had been martyred, we did not know whom we should give it to.

Jafar's eyes sparkled with joy. He embraced us and invited us to his home. We went with him to his house. He was hospitable towards us, and then asked for the money. But we refused to hand them to him. He asked for the reason. We told him that a story lied behind the money; every few Dinars of it, which had been put in a pouch and sealed, belonged to one of the Shi'as. It has been a custom in the past that when we brought the money to Imam Hadi or Imam Askari (p.b.u.t), he would identify the money without seeing it. For example, he would have said who has sent how much money or what was the

design on the coins. Now you must also speak of these kinds of secrets to us.

Jafar was terrified from what we had said and started to panic. First, he kindly asked us to give him the money. When he saw our reluctance, he suggested gifts and then threatened us; but we weren't afraid. Then he got angry and said, "You are falsely accusing my brother; for Imam does not have knowledge of 'the Secrets and Unseen.' This 'knowledge' belongs only to God. Whoever believes that Imam possesses the knowledge of 'The Secrets', considers God as having an associate."

We got into a discussion with him, and by using verses from Quran; we proved to him that God has given "the Knowledge of the past and the future" to infallible Imams. Having no answer, Jafar raised his voice and threatened us to death. At that moment, his slaves flew into the room to beat us. We got out of there, as fast as we could. However, Jafar said that he would complain against us to the caliph and his vizier.

Ahmed sighed deeply. His lips were still trembling, and his eyes were filled with tears. The host consoled with him and asked: "What are you going to do now?"

"The situation is a dangerous one. We better pack our luggage straight away and return to Qom," one of the Shi'as answered.

"It's better to stay here till we get a clear idea of what we have to do and what is to become of this money. We are responsible towards

our people," another argued.

"All of you know that Jafar has had a long friendship with the caliph Mo'tamed and his vizier; and they would listen to what he has to say," the third one said.

"There has been a rumor going on that Jafar has presented two thousand gold Dinars to the caliph, so that the caliph would introduce him as the 'Imam of the Shi'as' to the people.

"The caliph has lots of trouble. He no longer has ant time to attend to these things..." Ahmed said.

An old man proposed the last idea: "we must stay here till God distinguishes between the truth and the void, and show us the real Imam."

There was an hour left to sunset. The tall palms, tired of the heat were waiting for the night. The passageways were empty of people, but the sound of quick footsteps broke the silence. The soldiers had got hold of the Shi'as of Qom, and were taking them towards the palace.

Jafar was standing next to the caliph. When the Shi'as entered and paid their respect, Jafar repeated what had previously happened. The caliph asked the Shi'as to explain. Ahmed took a step forward and repeated what he had told Jafar. The caliph thought for a moment, and said: "your words are logical, and reason accepts them."

With all the trouble on his hands, the caliph didn't want to add to them, so he continued: " these men are the representatives of the people of Qom, and have been appointed to hand over the property of the

people under special circumstances to a particular person; since Jafar doesn't have those qualifications, the representatives have the right to return the money to their owners."

The session came to an end. Not feeling safe from Jafar's fury, the Shi'as asked the caliph to appoint some soldiers to guard them. He accepted their request and ordered a number of soldiers to protect the Shi'as and accompany them next morning up to a distance outside the town. Jafar also stood up and left the meeting. However, later on he realized his mistakes and repented to God.

That night all the guests were sad and uneasy. They had packed their belongings in order to leave town before daybreak. They had traveled a great distance in the hope of seeing the Imam. They had passed dry deserts, sky-high mountains, dangerous valleys, and roaring rivers. However, with the martyrdom of Imam Askari (p.b.u.h), they found themselves alone. Their hope was fading and despair grasped them with its claws. Nobody went to sleep that night. They all stood to night prayer, begging and chanting to God:

"O' God, we attested your Oneness and obeyed your last Messenger, Prophet Mohammed (peace be upon him and his family). Now show us your Imam and Hojjah on earth, for if we don't acknowledge him, we will be mis-led and drown in the sea of disbelief, ignorance, and tyranny."

The sky was covered with thousands of shining stars. A pleasant breeze was blowing which gently swayed the leaves. The soldiers were

still yawning. The camels fixed their big eyes on the vast desert ahead, while chewing the cud.

The sad and tired travelers were agitated. They fixed the luggage on the camels and examined them. After finishing their work, they all embraced Moslem. The travelers put their heads on his shoulder and chanted words of prayer in hope of seeing him again.

The caravan set on its journey back, and the sound of bells broke the silence of the desert. The soldiers were cautious of their surroundings, but everybody knew that their real mission was to send out the Shi'a travelers from the town. The caliph had lots of trouble and wanted to banish them from the town, in a respectful manner, as soon as possible.

The stars twinkled in the sky, but the sleepy travelers, neither saw the stars, nor felt the pleasant coolness of the desert. They were lost in the mist of pain and despair.

Some time passed and the sun spread its golden rays on the desert. The crickets stopped chirping. The soldiers turned back. At this time, a sound echoed through the desert. Everybody stared at his surroundings. In the distance a cloud of dust had risen. A horse-rider came close to them. The younger ones got hold of their swords and the elders stopped the camels. A single rider galloped closer to them. He had covered his face with his shawl. When he got to the caravan, he stopped a few steps from them. He dismounted and greeted them. He was armless. The travelers were relieved and greeted him back.

The man got closer and removed his shawl. He was a tall, good-looking youth. Ahmed noticed the light of belief in his large black eyes, and immediately liked him. "Who is Ahmed the son of Jafar Hemyari?" the young man asked.

His voice was warm and soothing.

The old man stepped forward and introduced himself.

"Your master and lord, the Imam (p.b.u.h) wants to see you." The young man told him.

A commotion rose from among the travelers. What bliss! The light of certitude shone upon every heart. There was no time to waste. They turned back and galloped as fast as they could towards Samara, and secretly went to Imam Askari's home. The same house, where they had visited, many times before, and had met Imam Askari In, the house, which evoked in them hundreds of spiritual memories.

* * *

Permission for entrance was given and they went inside. Opposite them, where Imam Askari used to sit, an honorable child was sitting on a bedstead. He was wearing a green garment. The guests were incapable of looking at his countenance. All that majesty and divine magnificence dazzled their eyes. Their bodies were filled with a soft and pleasant tremble. Tears of delight filled their eyes. From behind the tears, they looked at the brilliant visage of Imam Mahdi. This face was familiar to them. Where had they seen it? How much he resembled Imam Askari and Imam Hadi! They felt themselves sitting opposite the

prophet, Ali, Hasan and Hossein (p.b.u.t). They found themselves in the presence of all Imams. Their hearts were pounding in their chests.

The Shi'as bowed down spontaneously in order to thank God for responding to their prayers and relieving them of confusion and distress. Then they went forward, kissed the hands of Imam Mahdi and sat back in their place. Their anxiety gave its place to a spiritual calmness. Days of sorrow and grief had ended.

Imam asked about their health and retold the incidents that happened in their trip from beginning to end. He identified the owners of the money. He told the design on the coins and the sealed waxes and revealed a drop of the eternal sea of his knowledge.

The Shi'as were sitting down bewildered. The divine blessing and bounty of seeing their Imam was much greater than they could think of. There was no need for the Imam to speak or give the characteristics of the coins and their owners; they could sense the scent and smell of Imamate, and see the Divine light in his countenance.

Imam Mahdi told them not to visit Samera anymore and instead go to Baghdad from then on, and give the religious sums to his agents over there. Also they should tell them their problems, ask them probable questions and receive the answers. Then Imam gave some embalmment (a fragrant substance used for the dead) and a shroud to Ahmed and told him that he would soon pass away.

It was time to leave, because the spies of the caliph were always on the watch. Imam gave them permission to leave. The guests again kissed the hands of the Imam and left the house.

The caravan started its journey again. However, this time it was filled with faith and hope. Ahmed thought with himself that his biggest dream had come true and he could close his eyes and leave this world in peace. However, the others desired to live and see Imam Mahdi again, for if it were not for this wish their souls would have left their bodies right then.

Fundamentals of Knowing God

In Greek philosophy and divine religions

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About the book:

In this book effort has been made to discuss and compare the genuine foundations and basic fundamentals of knowing God and ways of gaining the knowledge of God and the ways of gaining the knowledge of God in Divine Religions and in Greek Philosophy.

Studying this book can help us to understand better the monotheistic religions have exhibited a new logic in the Mar'refat of God which the like of it has never been found in the human sciences.

This book consists of three chapters which each one classified into different parts. The first chapter is proving God, in Greece, in Judaism, in Christianity, in Islam.

The second chapter is about philosophical theology.

The third chapter is dealing with definition of God in Divine Theology, birth-place of definition God and outcomes of definition of God. It also talks about reminding and argumentation in religious theology. Severance, signs, argumentation and worship. Submission and faith in divine theology and obstacles and stimulations of submission and outcome of submission are the last parts of this book.

To become more familiar with this book I take the advantage of this book introduction to have a brief look over the book.

The history of Islamic contemplation and culture has witnessed diverse conjunctions. As we know, after the spread of the geographical domain of Islam which was accompanied with the attachment of various tribes and nations, different thoughts and reflections entered

the domain of Islam. Amongst them were the thinking's of Indians, Iranian and Greek philosophers and Gnostics and the beliefs of Zoroastrians, Jews and Christians. The transfer of Greek philosophical books into Arabic gave momentum to the above matter.

In the meanwhile, the Muslims who saw themselves as alien to the numerous thoughts and beliefs. These reactions can be summarized into three important pivots and inclinations:

A. some of the Islamic scholars did not pay attention to these exotic elements since most of them did not consider as permissible, any kind of research and investigation in Ma'aref and beliefs; not even with regard to the divine works. They use to remain silent in front of the literal meanings of Quran without any examination and analysis. They suggested this as the only way of solution.

B. some others were showing a passive reaction before the alien thoughts. They form a more wider spectrum. Some, exhibited their reaction in the form of submission and acceptance and some others who enjoyed relative freedom and had the ability to do Ijtihad too by taking possession over the alien elements and adoring them over the foundations of religion gave entry to them in the headstock of Islamic culture.

C. Another tendency to which we shall now refer is the course which has been referred to by most of the theologians, jurisprudence and thinkers among the Shia and some parts of the Ma'refat too has

been acted upon. But on the whole and in the form of one united system, it has been less exposed to public view.

There is no doubt that till today various methods have been born in the thoughts and reflections and in the human culture and civilization. These methods, from the viewpoints of policy, principle and consequences possess common and contrast points.

Undoubtedly the *Fitrat* or the natural *Marefat* is one of the fundamental structures of religious *Ma'aref*. However, regretfully in the past philosophical and theological discussions much attention has not been given as was required.

It is necessary over here to have a general outlook and a brief review over the discussions of this book.

In the first section while comparing briefly the *Usul* prevailing over the Greek reflection on the one side and the basic foundation of divine religions on the other side, we shall reach to this conclusion that the real differences of these two inclinations should be linked for in their roots and essence. A deeper investigation will take us towards this direction that the real foundation and the corner-stone of differences of these two schools of thought will return back to one basic and foremost principle and that principle is collateral proof. In the Greek reflection, the prevailing inclination is this that every knowledgeable matter has been manifested as mental complication and naturally the mind should undergo autopsy with the knife of logic and philosophy so that henceforth it is either approved or rejected. The concept of God and

proof of His existence too, like the other mental concepts is an unknown and irresolute affair which one has to achieve with mental laboring and after passing through various stages of examination and discussion. It is clear that except for some specific group of people and thinkers for all the others, this rational behavior is forbidden and restricted.

The principle of collateral proof in its turn, relied on two other foundations; one is imagining God in the mechanism of abstraction and separation and the other is its confirmation with a definite method which Aristotle was successful in explaining that for the first time. By making use of the matter of abstraction of collective concepts and jurisdictions he was able to explain the method of rational collateral proof. In the first section this logical method will be evaluated and analyzed and in the second section the kind of its functioning in theologies and knowing God will be revealed. In the second section the Greek philosophy and its theologies will be discussed in five stages. These stages are: It includes period of fantasy, period of commencement of philosophy, theology of Socrates, of Plato, of Aristotle.

The real emphasis is on Plato and especially Aristotle and thus while examining the fundamental of their theologies we shall in contrast briefly refer to the religious fundamentals.

On the other hand, the inclination towards the divine prophets and the Ma'refat of God is mooted not as one rational affair and that too unknown and uncertain, but as one clear mysticism and Ma'refat in the

heart and innate disposition of all the human beings. Thus if at times, this Ma'refat is not having the required divulgence and manifestation it is due to inattentiveness or human negligence and external hindrances and factors where the tarnished dust settles over the mirror of fitrat and deprives man from its remembrance. Therefore the cornerstone of the upright religion consists of the norm of innate definition.

On this basis, the divine prophets put into operation the innate Ma'refat through elegant methods. These methods were reminding and notifying the very same Ma'refat. Therefore reminding was the real path of the divine evangelists and is the second stage from the stages of divine theology. However, in as much as man is the bearer of free will and power and is in the position to express obstinacy in front of the reminders, so I the third stage of divine theologies the matter of submission is set forth.

These three stages form the logic and the real fundamentals of religious theology which will be discussed in order in the third chapter of this book.